

Pañcamagaṇaḥarabhayavamsirisuhammasāmiviraiyaṃ cautthaṃ Aṅgaṃ

Samavāyaṅgasuttam

A Jaina Canonical Text
(Text with English translation, variant readings,
notes and appendix)



Translated & Edited by
Dr. Ashok Kumar Singh



BHOGILAL LEHERCHAND INSTITUTE OF INDOLOGY
DELHI

About the Book

The 'Samavāyaṅga-sutta' is the fourth in the series of the twelve most authentic and the earliest Canonical texts (aṅgas) composed in the Ardhmāgadhi Prakrit. It is usually dated in the 5th to 4th c. BCE. 'Samavāya' means 'a group' 'an aggregate' or a 'cluster' of items, subjects or concepts usually associated with each other through certain common characteristics. The text is named as such because it follows the pattern of enlisting the subjects and themes related to Jain doctrine in a group form following numerical order in ascending manner. i.e. starting with 1 and going upto 100 in a regular way and then beyond in a faster pace, upto one crore. These subjects are then dealt with in a detailed and substantial manner unfolding their characteristics, a process during which important psychological and ontological aspects of Jain doctrine as well its cosmological beliefs come to fore. The text is thus an invaluable source of deriving information on various aspects of Jain philosophy and belief system.

It is the first ever English translation of the text embellished with critical and supplementary notes which is being issued for the sake of reaching a wider Jain and Non-Jain readership, especially researchers and scholars.

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B. L. Series No. 20

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समवायाङ्गसूत्र

(मूल, अंग्रेजी अनुवाद, पाठान्तर, टिप्पणी एवं परिशिष्ट सहित)

SAMAVĀYĀNGASŪTRA

(Text with English translation, variant readings, notes and appendix)

भो. ल. ग्रन्थमाला क्र. २०

पंचमगणहरभयवंसिरिसुहम्मसाधिविरइयं चउत्थं अंगं

समवायंगसुत्तं

(मूल, अंग्रेजी अनुवाद, पाठान्तर, टिप्पणी एवं परिशिष्ट सहित)

अनुवादक एवं सम्पादक

डॉ. अशोक कुमार सिंह



भोगीलाल लहेरचन्द भारतीय संस्कृति मंदिर
दिल्ली

Publisher's Note

The B. L. Institute of Indology, Delhi has immense pleasure in publishing the English translation of *Samvāyāṅgasūtra* in its Silver Jubilee Year 2009.

Dr. Ashok Kumar Singh, Associate Professor, has very carefully prepared this English translation of the ancient *Ardamāgadhī* text *Samvāyāṅgasūtra*, as accurate as possible. For this volume, he wrote a learned preface and introduction and appexed four appendices to add the further value to the work. On the occasion of the publication of this volume we congratulate and express our best compliments to the translator and editor.

Our sincere thanks are due to eminent scholars of Indology Prof. S. R. Banerjee & Prof. Piotr Balcerowicz, Poland. Both have been closely associated with this project. Prof. S. R. Banerjee at the initial stage and Prof. Piotr was generous in going through the draft of English translation and suggesting to include the text in the project. In fact the present final shape of this volume is the incorporation of his precious suggestions.

For the text of this volume our sincere obligation is also due to Mahavira Jaina Vidyalaya, Mumbai and its erudite editor Rev. Muni Jambuvijayaji.

It will be perfectly in place here to say some words about how the BLII was founded on the eve of its Silver Jubilee Year. The late Revered Jain Ach. Vijay Vailabh Surishwarji Maharaj is well-known throughout India for his humanism, his concern for the upliftment of the human race and his disciplined way of life.

To commemorate the teachings of the great visionary Ach. a beautiful memorial (Smarak Complex) with a magnificent shrine has come up on the outskirts of Delhi. The Smarak is the brain-child of the late Mahattara Vidushi Sadhvisri Mrigavatiji, herself a great scholar of Jaina Canons and a true disciple of Ach. Vijay Vailabh Surishwarji Maharaj.

The Bhogilal Leherchand Institute of Indology (BLII) was started through

the munificent donations provided by the trusts of the Bhogilal Leherchand family and through Ātma Vallabh Jaina Smarak Shikshan Nidhi to sponsor and promote research in Indology and other aspects of Indian culture, objectives dear to Revered Acharyasriji. Ach. Vijay Vallabhji Maharaj was advised by his guru in his last sermon:

"Temples to God have been built. Now you must build temples to Sarasvati."

The academic programme of the Institute is to initiate, organise and give a fillip to research in Indological subjects in general and Jainology in particular.

Our thanks are also due to Sri Rajkumarji, General Secretary of Sri Ātma Vallabh Jaina Smarak Shikshan Nidhi, for the keen interest shown in this publication.

We also thank to the staff of the BLII, for their assistance and cooperation in various ways, especially to Mr. Laxmi Kant, Computer Operator, BLII who has very sincerely accomplished the task of incorporating proof correction and type-setting. We wish that the work receives appreciation of scholars and proves incentive to the translator for bringing out similar works in future.

Jitendra B. Shah
Vice-Chairman, BLII

Preface

It is gratifying that Jaina canonical literature attracted the attention of scholars globally. Since the publication of authentic translations of four canons, namely *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana* and *Kalpasūtra*, in the Sacred Books of the East Series and of few others outside, a number of commendable efforts have been made by Jaina Institutions— academic as well as religious, by scholars in India and abroad, to bring out the English translations of the Śvetāmbara Ardhamagadhi canons. With the result that few of these like *Ācārāṅga*, *Uttarādhyayana*, *Kalpasūtra* and *Daśavaikālika* have more than one English translations. But texts such as *Samavāyāṅga*, *Prajñāpanā* are still waiting for the favour of scholars in this regard.

Prior to my arrival at BLII, this Institute has already undertaken the project of English translation of third *Āṅgasūtra Sthānāṅga*, therefore, with the permission of the management I took the project of translating this fourth *Āṅga* text, *Samavāyāṅgasūtra*. Because in content and style it bears close similarity with the third *Āṅga*. Both texts are encyclopaedic nature and are supple to each other. Though categories here exceed ten and continue by progression up to hundred and then far exceed hundred. Immediately following, but without any logical connection with this, is a detailed table of contents and extent of all the twelve *Āṅgas*; then all sorts of statements which cannot be united into one class and which deal partly with doctrine, partly with hagiology and, if we may use the expression, history or legend.

Initially, at the pattern of SBE Series, it was intended to bring out only the English translation of this work and the text of Madhukar Muni edition published from Byavar was made as the base for the purpose. Subsequently, in the light of the suggestion of the Academic Council of BLII, notes on translation was included in the original scheme. For including text with variant readings in the present project i.e. the text of critical edition of Mahavira Jaina Vidyalaya, Mumbai, Institute as well as the translator, is very much obliged to

Prof. Piotr Balcerowicz, Poland. Ultimately, Introduction, three appendices—Gāthā Index, Classified Index of Proper Names, Glossary of Technical Terms, in addition to Bibliography and Word Index, present the composit whole of this project of the present edition.

The introduction, in brief, commences with the meaning of *Āgama*, *Śruta* and other terms used to connote this genre of sacred literature. The relation between *Pūrva* and *Dvādaśāṅgī*, date of composition of *Ardhamāgadhi* canons, abridgement in Jaina canons and subject-matter of *Samavāyāṅga* is dealt herein. The information on the editions of *Samavāyāṅga* brought out till date also is given here. The text and variant readings of Mahavira Jaina Vidyalaya edition, published in the Jaina Āgama Series, edited by Pūjya Muni Jambūvijayaji, is reproduced in this volume, verbatim. Word index, also is based on that of this edition. For Classified Index of Proper Names the model given in the Ladnun Edition of *Samavāo* has been adopted and changed according to the readings of Mahavira Jain Vidyalaya edition. For notes on the translation the editions of Byavar, Rajasthan and Ladnun editions have been utilized. The system of transliteration given in the Sanskrit-English Dictionary of Monier Williams has been adopted.

Now, I may take this opportunity to express my sincere thanks to various persons who in various ways have helped me during the course of this project. First of all I offer my deep sense of gratitude to my guru Respected Prof. Suresh Chandra Pandey, Former Head, Sanskrit Department of Allahabad University, who inspired me for the study of Jaina literature by suggesting me to take a Jaina text for research. I can not find suitable words to express my gratefulness to Prof. Jitendra B. Shah, Director, L. D. Institute of Indology and Vice Chairman of BLII, in whom since 1984 I have found a well wisher. In fact, I solely owe to him for my arrival at BLII.

I will always be indebted to Prof. M. A. Dhaky, a profound scholar of international repute whose unparalleled knowledge of Jaina religion, literature, art and architecture, makes him a natural role model for those in this area. I have the fortune to interact with his writings and in person from the very start

of my career. His blessings have always been with me. I express my deep sense of gratitude to Prof. Satya Ranjan Banerjee, Quondam Professor at Kolkata University, a great Savant of Prakrit and Jaina Studies, who was associated with this project from its inception. He has enriched this project by his invaluable suggestions, during his stay at BLII for Summer School of Prakrit and as the member of the Academic Council of BLII.

I am greatly indebted to Prof. Piotr Balcerowicz, an authority on Indological Studies, who has been kind enough to go through the draft of the English translation, inspite of his extremely tight schedule and give valuable suggestions, both regarding the pattern as well as format.

I take it as my honour to express my gratefulness to the honourable members of BL II management, patron Mr. Pratapbhai Bhogilal, Chairman Mr. Nirmal Bhogilal, President Mr. Rajkumar Jain, Vice Chairmen Mr. Narendra Prakash Jain and Prof. J. B. Shah, Treasurer Mr. Deven Yashwant, Deputy - Vice Chairman Group Capt. V. K. Jain and Members Dr. Dhanesh Jain and Mr. D. K. Jain for their interest shown in this project. Especially, Mr. N. P. Jain and Mr. J. B. Shah have made their constant sincere efforts in accelerating the completion of this project. I express my heart felt gratitude to both of them.

Dr. Balaji Ganorkar, Director, BLII has sustained my enthusiasm in this work. He has extended his kind cooperation to me in every act pertaining to this project. I express my sincere indebtedness to him for the good he has done to me. His immediate predecessors also deserve my sincere thanks for extending their full cooperation, during their tenure. I am extremely grateful to Prof. J. P. Vidyalkar for his personal interest taken in ensuring the smooth progress of the project at initial stage.

My sincere thanks are due to my colleagues of BLII Mr. Abhayanad Pathak, Dr. Mohan Pandey, Mr. Arjun Yadav, staff of the Library, Mr. P. S. Ganesan, Mrs. Anita Gupta, Office Staff and Mrs. Munni, Arvind menial staff, for their readiness to help and making the atmosphere congenial for such works.

I consider myself fortunate enough to have a colleague like Mr. Laxmi Kant, the Computer Operator, his dedication added by never ending zeal, is a boon to any institution. Heart felt thanks are due to him, for tenacious task of type-setting & composition.

Text entry was done by Mr. Shyam Sunder Bhardwaj, Sampla, Rohtak I record my sincere thanks to him.

My sincere thanks are due to the Jainendra Press, Delhi for their speedy and excellent printing.

At the time of completion of this project I will like to record the moral support received from my friends — Ajit Kumar Singh, Advocate, Allahabad, Mr. Ajit Jain, Delhi, Prof. Mukul Raj Mehta, B. H. U., Varanasi and Dr. Dinanath Sharma, Gujarat University, Ahmedabad. My wife Smt. Meera, son Siddharth Anand, nephews Vinod, Brijesh and daughters– Sujata, Aditi and Madhvi also deserve mention at the time of completion of this work for all their support.

— Dr. Ashok Kumar Singh

B. L. Institute of Indology,
Delhi 110036
Guru purnima, July 6, 2009

Introduction

The scriptures or canons, English equivalent for *āgama* or *śruta*, are officially recognized sets of sacred texts, pertaining to any religious, philosophical, scientific and other systems. Lexically, the term canon connotes: (a) authentic laws of religion, spirituality, thoughts and behaviours, (b) a list or collection of authoritative books or writings, containing the above laws¹. *Webster's Encyclopaedic Unabridged Dictionary*², mentions its meanings as : (i) an ecclesiastical rule or law enacted by a council or other competent authority, (ii) the body of ecclesiastical law etc. According to *Oxford English Dictionary*³, this term denotes any set of sacred books. Thus, canons are the basic literature of a system — religious, philosophical, scientific and others, regulating their working, following and progress.

Etymologically, the term *śruta* stands, in general, for reading, teaching and preservation of learning by successive and traditional teacher—taught hearings and memorised communications, in olden days. Its derivative meaning referred only the heard words and their meanings but comprehended other methods also, leading to knowledge and ultimately, all the instrumental causes leading to produce *śruta*⁴. However, in Jaina tradition, it stands for the knowledge, dealing with the spiritual and moral upliftment of living beings. The term *āgama*, a specific and later form of *śruta*, denoting form of general knowledge, implies valid and consistent one, imparted by the direct knower.

Besides, *śruta* and *āgama*, a number of other words are mentioned in Jaina texts. *Anuyogadvārasūtra*⁵ and *Tattvārthādhigamasūtra*⁶, mention ten and eight, respectively. With three in common, thus, total fifteen. The term *śāstra*, also frequently used, makes the total sixteen, connoting all-purpose utilitarian meaning implying: (i) those containing rules governing the society and individuals and (ii) those preserving the culture of the community. The synonyms for *śruta* and *āgama* may be put as follows:

1. *śruta*: heard from the attained or his disciples.
2. *upadeśa*: instructions to learn about good or bad.
3. *āgama*: traditional doctrines or sacred canons containing them.
4. *sūtra*: abbreviated indicators, aphorisms or sacred collections.
5. *grantha*: treatises of sermons, collections, connecting or stringing together of sermons.
6. *siddhānta*: tenets or established truths.
7. *śāsana*: authentic controlling instructions on disciplines.
8. *ājñā*: commandments.
9. *vācanā*: sermons in the form of spoken words.
10. *prajñāpanā*: communication of sermons.
11. *jīnavacana*: precepts of the Jinas.
12. *pravacana*: special sermons.
13. *āptavacana*: instructions of the attained.
14. *aitihya*: traditional preachings.
15. *āmnāya*: sacred traditions.
16. *śāstra*: teaching, awakening and discipline about constraints and preservation of culture⁷.

The great Jaina scholars Revered Muni Punyavijaya and Pt. Dalsukh Malvania also deliberated, in detail, on the meaning and synonyms of the word 'āgama' as occurred in canonical literature. To quote their words, "From the use of the word 'āgama' in the scriptures at various places we gather that the intention there is to convey the meaning *jñāna* (knowledge) by the term 'āgama'. 'Āgamettā aṇavejjā'⁸ is translated into Sanskrit as '*jñātvā ājñāpayet*' i.e. 'may order after having known'.

Ach. Bhadrabahu says that '*pravacana*', '*sūtra*' and '*artha*' are synonyms⁹. But how '*sūtra*' and '*artha*' can be synonymous with '*pravacana*' because '*pravacana*' constitutes the genus while *sūtra* and *artha* constitute its

species and also because *sūtra* and *artha* are not mutually identical. Jinabhadra¹⁰ solves the difficulty by suggesting that even *sūtra* and *artha* could be considered to be synonymous with 'pravacana' if we view genus and its species mutually identical. Thus, Jaina literature contains a number of terms prevalent for the sacred literature of Jainas.

Relation Between Pūrva & Dṛṣṭivāda: The *Samavāyāṅgsūtra* deals elaborately with the sections and sub-sections of twelfth *Aṅga* canon *Dṛṣṭivāda*. *Pūrva*, here is enumerated as its third of five sections, others being *Parikarma*, *Sūtra*, *Aṇuyoga* and *Cūlikā* in respective order. The content of this twelfth *Aṅga* is also described in *Sthānāṅgasūtra* (c.3rd cent. B.C.), *Nandīsūtra* of Devavācaka (c. mid 5th cent.), *Tattvārthavārtika* of Akalaṅka, *Dhavalā* of Virasena, *Jaidhavalā* of Jayasena and *Aṅgaprajñapti*¹¹. Against the background that *Dṛṣṭivāda* is taken to be extinct and *Pūrva* represented the literature prior to Mahavira era, this description becomes significant. The relation between *pūrva* literature and *Aṅgas* in general and twelfth *Aṅga* *Dṛṣṭivāda*, in particular has been haunting the scholars since long and last word on it has yet to come. Some considered *Pūrva* literature as explicitly denoting the literature prior to Mahavira while to some it formed the part of 12th *Aṅga* *Dṛṣṭivāda*. To them, the fourteen *Pūrvas* formed the part of twelfth *Aṅga* *Dṛṣṭivāda* and belonged to Sudharmā. In consequence of this the six patriarchs viz. Prabhava, Śayyambhava, Yaśobhadra, Sambhūtivijaya, Bhadrabāhu and Sthūlabhadra had the epithet of *śrutekvalin* or *caturdasapūrvī* (knower of fourteen *Pūrvas*).

The following seven patriarchs: Mahāgiri, Suhastī to Vajra knew only ten *Pūrvas*. As tradition maintains that with Sthūlabhadra, the knowledge of the last four *Pūrvas* (11-14) ceased to exist, hence Mahāgiri etc. are called *daśapūrvī*. In *Anuyogadvāra*¹² there is also mention of the *navapūrvī*, a grade lower than *daśapūrvī* alongwith *daśapūrvī* and *caturdasapūrvī*. From that point the knowledge of the *Pūrva* decreased gradually and ultimately, in the time of Devarddhigaṇi, 980 years after Vira (463 AD); only one *Pūrva* remained.

On the basis of mention in the *Samavāyāṅga* etc. the content of the whole *Dṛṣṭivāda* including the fourteen *pūrvas*, *Dṛṣṭivāda* appears to be still

extant at the time of these texts and moreover, to be still intact, since there is no mention of any imperfection.

Abridegment in Canons

The tradition to abridge the text was in vogue due to learning of *śruta* by heart and facilitate the scribing. Pt. Bechardas Doshi¹³ observed, “The traditional Jaina monks considered the tendency to write and get written as sinful activities. They, nevertheless, adopted this path as an exception to safeguard the scriptures. The less writing, the better. They adopted a method to reduce the sinful activity to the least for the safeguard of the scriptures. With the help of two novel words ‘*vaṇṇao*’ and ‘*jāva*’ they could abridge thousands of *gāthās*, hundreds of sentences and their beginning was shortened as well as no deficiency occurred in understanding the meaning of the scripture.”

Three reasons— the system to learn the *śruta* by heart, convenience by the scribe and intention to write briefly— are probable causes leading to the abridgement of the text. It undoubtedly caused no deficiency in the meaning, but it marred the charm of the text. The monks, having learnt the whole canonical literature by heart, can make out the antecedents and precedent referred to by the words ‘*vaṇṇao*’ and ‘*jāva*’ but the class of monks learning with the help of the manuscripts cannot do. The text, having the references of ‘*vaṇṇao*’ and ‘*jāva*’ has not proved much beneficial to them.

According to Pt. Bechardas Doshi¹⁴, the text abridgement was done by Devarddhigaṇi Kṣamāśramaṇa. He writes “Devarddhigaṇi Kṣamāśramaṇa while putting the *āgamas* into writing, kept some important points in mind. Wherever he found similar reading, he avoided the later one by using the words, e.g. *jaha uvavāie*, *jaha pannavaṇāe* etc. to denote the omitted text. When some statement occurred repeatedly in a text, he used the word ‘*jāva*’ and wrote the last word of it refraining from the repetition.

Modern scholars held the view that the process of abridgement might have been started by Devarddhigaṇi, but it developed in the later period. In the specimens, available at present, the abridged text is not uniform. A *sūtra*

has been abridged in one specimen but written in its full version in the other. The commentators also mentioned it in many places.

Date of Composition of Ardhamāgadhī Literature

Ardhamāgadhī canons are, undoubtedly, the earliest of the Prakrit extant literature. First part of *Ācārāṅga* is prior to the earliest of the Prakrit canons and dates back approximately to c. 5th-4th cent. BC. *Ācārāṅga*, composed in *Upanisadic* style is voice of Lord Mahavira, itself. Description in it is bereft of any element of exaggeration and supernatural element. Thus, certainly the lower limit of composition of *āgamas* is c. 5th-4th cent. BC.

However, the whole of Ardhamāgadhī literature was neither composed in a spur of moment nor by a single man. The present form of *Ardhamāgadhī* canons was assumed during the last redaction held at Valabhi (V.N.S.980). To conclude on this basis that Ardhamāgadhī canons were composed after c. 5th cent. A.D. will be quite misleading. The visible vividness in subject-matter, language and style of extant canons, is clear evidence that editing has not interfered with the individuality and originality of the texts.

Ardhamāgadhī canons are replete with interpolations creaped into later on, but are distinguishable and may be easily identified. On account of interpolations it will not be proper to consider respective works as posterior.

Another factor, working against the antiquity of Ardhamāgadhī canons, is the visible effect of Mahārāṣṭrī on their languages but the scribes and commentators were responsible to a greater extent for this. Therefore, the effect of Mahārāṣṭrī on *Ardhamāgadhī* must not be taken as the ground of posteriority of the *Ardhamāgadhī* canons.

Ardhamāgadhī canons contain cultural milieu of different periods. In fact, to determine the date of a particular text or that of a specific portion of a particular text, the cultural data, philosophical content, language and style, etc. all the aspects must be carefully considered. Clues regarding the subject-matter of *Ardhamāgadhī* canons can be had from the *Sthānāṅga*, *Samāvāyāṅga*, *Nandīsūtra*, *Nandīcūrṇi* and *Tattvārthabhāṣya* among

Śvetāmbara texts, while from the commentaries of *Tattvārthasūtra*, *Dhavalā* and *Jayadhavalā* among Digambara commentaries.

Samavāyāṅgasūtra

Nomenclature & Content: The fourth *Aṅga* of the '*Dvādaśāṅgī*', '*samavāya*', 'association, group, consists of very heterogeneous theme. The substances, soul-non-soul etc, have been put into divisions or brought down properly in this canon, therefore, the title '*samavāo*'. This text treats of the similarity of the soul etc. (*jīvādi*) substances hence, called the '*samavāo*'.

According to *Nandīsūtra*¹⁵ it deals with the description of soul-non-soul (*jīva-ajīva*), universe-non-universe (*loka-aloka*) and (Jina doctrine (*svasamaya*) as well as heretic doctrine (*parasamaya*), the evolution of number beginning from one to hundred and the account of the *Dvādaśāṅgī*. It is remarkable that both the texts *Samavāṅga* and *Nandī* mention the increase one by one (*ekottarika vṛddhi*) up to hundred, but surprisingly omit the multi-increasing (*anekottarika vṛddhi*). But Abhayadevasūri¹⁶ mentioned the *ekottaravṛddhi* alongwith *anekottaravṛddhi*. Evidently, he discussed on the basis of available text of *Samavāyāṅga*.

The title suggesting the treatment of topics arranged in *samavāyas* in numerical order, herein, represents only its portion, though a major one. The whole text may, broadly, be divided into two groups: (A) topics arranged in *samavāyas* according to numerals and (B) those treated outside *samavāyas*. The former may be, further, sub-divided into (i) the theme associated with numerals one to hundred and placed in *samavāyas*, increasing in successive order and (ii) that associated with multi-increasing numerals and not arranged in *samavāyas*. The *sūtras* outside *samavāyas* may further be classified into three groups: (i) on the the subject-matter of the twelve *Aṅga* texts *Ācārāṅga*, etc. (ii) on various Jaina tenets and (iii) related with the sixty-three great men of Jaina tradition, e.g governors (*kulakaras*), *Seers* (*Tirthaṅkaras*), universal monarchs (*cakravartins*), *Baladevas*, *Vāsudevas*, *Prativāsudevas* etc.

The topics treated in *samavāyas* from one up to hundred, placed in a particular *samavāya*, mostly represent the actual respective number but at times

the topics associated with thousand, lac, *palyopama*, *sāgaropama*, etc. corresponding to that *samavāya* are also found. For example, *samavāya* one contains topics associated with numeral one thousand, one lac, one *palyopama* (*pit simile*) and one *sāgaropama* also besides one soul, one sin etc. The topics associated with multi- increasing numerals begin with one hundred fifty and proceed up to one *sāgaropama* (ocean-simile) *koṭākoṭi* (one crore multiplied by one crore). The numerals in this section increase by fifty up to five hundred i.e. 150, 200, 250, 300, 350, 400, 450 and 500. It increases by hundred up to eleven hundred i.e. 600, 700, 800, 900, 1000 and 1100. The numerals from one thousand to ten thousand increase by one thousand i.e. 1000, 2,000, 3,000, 4,000, 5,000, 6,000, 7,000, 8,000, 9,000 and 10,000. While those with one lac onward up to ten lac increase by one lac. Only two topics related with the numeral one crore and one *koṭākoṭi sāgaropama* are placed herein.

Albrecht Weber¹⁷ commented on the theme of the third part of this text. According to him, "This third part is without doubt to be regarded as an appendix to the first part, and the whole as a supplement to the third *Aṅga*. It is a compendium of everything worth knowing a perfect treasure-house of the most important information which is of the greatest value for our understanding of the *siddhānta*. Of special significance are, in the first place, the statements of literary and historical content in 1-100, in reference to the extent and division of the separate *aṅgas*, etc. (statements which were doubtless the principal cause of the addition of the full treatment of this subject); the mention of various celebrated *arhats* of the past together with the number of their teachers (this was the cause of the addition of the concluding part); and the frequent reference to the lunar and *nakṣatra* computation of time and to the quinquennial *yugam*. The references to the *yugam* are exactly in the manner of the *vyotisa*, *vedāṅga*, etc, being the beginning of the series of the *nakṣatras*.

Schubring¹⁸ also made his observation on the content of this text, specially on its third part. According to him, The last third part of *Samavāyāṅga* is an appendix and in general describes the *Dvādaśaṅgī Gaṇipīṭaka*. In the

second appendix the qualities of all beings are described in question-answer form. A third appendix in common *Gāthās*, shows the dates of the spiritual and temporal heroes.

Before proceeding to present the content of *Samavāyāṅga*, in the light of above scheme of exposition, a few words about its content will be in order. Its present content, in general, according to Padmbhūṣaṇa Pt. Dalsukh Malvania¹⁹ may be grouped as:

(i) Path of liberation, (ii) Reality, (iii) Cosmology, (iv) Great persons, (v) Jina Order (vi) Literature and (vii) miscellaneous, along with further sub-classifications. Ach. Mahāprajña²⁰ classified the subject-matter of this text into thirty three groups: —

- | | | |
|-------------------------|--------------------------|-------------------------|
| 1. Canons | 2. Karma | 3. Art |
| 4. Time | 5. Governor | 6. Kriyāvāda |
| 7. Universe | 8. Unit of measurement | 9. Direct disciples |
| 10. Knowledge | 11. Animal & plant | 12. Great men |
| 13. Deity & paradises | 14. Matter | 15. Ponds and lakes |
| 16. Forests | 17. Hell & hellish being | 18. Mountains |
| 19. Liberatable souls | 20. Human beings | 21. Death types |
| 22. Path of liberation | 23. King | 24. Colouring |
| 25. Body | 26. Jina Order | 27. Utkṣepa of Samavāya |
| 28. Nikṣepa of Samavāya | 29. Emanation | 30. Oceans & Rivers |
| 31. Spiritual practices | 32. Hindrances to | 33. Astral bodies. |

Sādhana

Beginning of the text

Aṅga four begins, after prefacing the customary introduction— *suyam me āyusaṃ, teṇaṃ bhagavatā evamakkhātaṃ*. In reference to the authorship of Mahavira: *iha khalu samaṇeṇaṃ bhagavatā Mahāvīreṇaṃ* then follows the regular *varṇaka* with about forty attributes. Afterward *ime duvālasaṃge gaṇipidaḃe paṇṇatte, taṃ jahā* i. e. the names of the twelve *aṅga* texts. The

treatment proper of the fourth aṅga text Samavāyāya commences with these words— *tattha ṇaṃ je se cautte aṃge samavāe tti āhite tassa ṇaṃ ayamatthe, tamjahā*.

Here it is noteworthy that the account of life-span of different gods manifested in specific celestial abodes, the interval in breathing in or breathing forth of specific gods, interval in their feeling of hunger, and the sequence of the next re birth in which the liberatable souls are to be liberated is treated at the end of all the first 33 *samavāyās*. To avoid repetition the summary of above mentioned portions is excluded from the introduction of the subject matter. For specimens the relevant matter of the first two *samavāyas* is presented here.—

Samavāya 1. The longevity of those divinities, manifested as gods, in the celestial abodes *Sāgara, Susāgara, Sāgarakānta, Bhava, Manu, Mānuṣottara* and *Lokahita*, is expounded, at the most, one ocean- simile (*sāgaropama*). Those gods breathe in or breathe forth or exhale or inhale [once] in every fortnight. Those gods feel hunger after one thousand years. Among those, the fit to be liberated [°]souls few will get salvation, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (will become free from the world cycle) in the next birth itself.

Samavāya 2. The longevity, of those divinities, manifested as gods, in the celestial abodes, *Śubha, Śubhakānta, Śubhavarṇa, Śubhagandha, Śubhaleśya, Śubhasparśa* and *Saudharmāvataṇsaka*, at the most, is expounded as two ocean-similes (*sāgaropama*). Those gods breathe in or breathe forth or exhale or inhale [once] in every two fortnights. These gods feel hunger after two thousand years. Among the fit to be liberated souls some will get salvation, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (will become free from the world cycle) in the second rebirth itself.

In following pages a summary of the topics dealt in the text has been given—

1. 1[3] Soul; non-soul; sinful activity; non-sinful activity; activity; non-activity; universe; non-universe; medium of motion; medium of rest;

merit; demerit; bondage; liberation; influx; stoppage; feeling and dissociation, 1[4] extension of, island of *Jambūdvīpa*; infernal abode *Apratiṣhāna*; celestial abode *Pālaka*; *Sarvārthasiddha*, 1[5] constellations with one star, 1 [6] life-span of, infernal beings on the earth Gem-lustre; Lustre of pebbles; demon gods; mansion gods; rational five sensed beings of birds, animals and sub-human state; rational foetus born men; interstitial gods; astral gods; gods in the paradise *Saudharma*, *Īsāna*.

2. 2[1] Species, of harmful activities; aggregates; bondage, 2[2] constellations with two stars, 2[3] life-span of some, infernal beings on Gem-lustre; Lustre of pebbles; demon gods; mansion gods; rational five sensed beings of birds, animals and sub-human state; rational foetus born men; interstitial; astral; gods in *Saudharma*; *Īsāna*; *Sanatkumāra* and *Māhendra*.
3. 3[1] Types of, harmful activities; control; thorn; appreciation; violation, 3[2] constellations with three stars, 3[3] life-span of some, infernal beings on the Gem-lustre; Lustre of pebbles; Lustre of sand; demon gods; rational five-sensed birds; animals and sub-human beings; rational foetus born men; gods in the paradises *Saudharma*; *Īsāna*; *Sanatkumāra* and *Māhendra*.
4. 4[1] Types of passions; meditations; irrelevant talks; instincts; bondages measurement of a *gavyuti*; 4[2] constellations with four stars, 4[3] life-span of some, infernal beings on Gem-lustre; Sand-lustre; demon gods; gods in the paradises *Saudharma*; *Īsāna*; *Sanatkumāra* and *Māhendra*.
5. 5[1] Types of activities; great vows; objects of senses; influx doors; stoppage doors; means of eradication [of karmic matter]; circumspection; extensive substances; objects of senses; influx doors; stoppage doors; means of dissociation, 5[2] constellations with five stars, 5[3] life-span of some, infernal beings on Gem-lustre; Sand-lustre; demon gods; gods in the paradises *Saudharma*; *Īsāna*; *Sanatkumāra* and *Māhendra*.
6. 6[1] Types of aura; groups of soul; external austerities; internal austerities;

emanations of the non-omniscient; determinate perceptions of material object, 6[2] constellations with six stars, 6[3] life-span of some, infernal beings on Gem-lustre; Sand-lustre; demon gods; gods in the paradises *Saudharma*, *Īsāna*, *Sanatkumāra*, *Māhendra*.

7. 7[1] Cases of fear, types of emanations, height of *Mahāvīra*, names of mountains, bordering or bounding the region and seven regions of the island of *Jambūdvīpa*, species of *karma* experienced by one with annihilated delusion, 7[2] constellations with seven stars, group of constellations with east, south; west and north facing doors, life-span of some, infernal beings on Gem-lustre; Sand-lustre; Mud-lustre; demon gods; gods in paradises *Saudharma*; *Īsāna*; *Sanatkumāra*; *Māhendra* and *Brahmaloka*.
8. 8[1] Cases of pride; species of matrices of creed (*pravacanamātā*); height of the holy trees of the interstitial deities; *Jambū* or *Sudarśana* tree; *Kūṭaśālmālī*; fortification surrounding the island of *Jambūdvīpa*; moments of emanations by the omniscient; direct-disciples of Seer *Pārśva*, 8[2] constellations making occultation or conjunction with moon, 8[3] life-span of some, infernal beings on Gem-lustre; Mud-lustre; demon gods; gods in paradises *Saudharma*; *Īsāna* and *Brahmaloka*.
9. 9[1] Means of shielding celibacy; cases of not fortifying the senses against non- celibacy, chapters of the first book of *Ācārāṅga*, height of Seer *Pārśva*, 9[2] constellations with nine stars, constellations forming conjunct with the moon from the north side, distance of movement of stars from the Gem-lustre, size of the fishes entering *Jambūdvīpa*, number of cities on the each arm of the eastern door *Vijaya*, height of assembly *Sudharmā* of interstitial gods, sub-species of belief obscuring *karma*, 9[3] life-span of some, infernal beings on Gem-lustre; Mud-lustre; gods in paradises *Saudharma*; *Īsāna* and *Brahmaloka*.
10. 10[1] Monk's righteousness; means of mind concentration, extension of

mountain *Mandara*, height of Seer *Ariṣṭanemi*; *Vāsudeva Kṛṣṇa*; *Baladeva Rāma*, 10[2] names of knowledge boosting constellations, divine trees in the land of enjoyment, 10[3] life-span of some, infernal beings on Gem-lustre; number of infernal dwellings on Mud-lustre; life-span of some, infernal beings on Mud-lustre; Smoke-lustre; demon gods; mansion gods; gross plant kingdoms; gods in the paradises *Saudharma*; *Īśāna*; *Brahmaloka* and *Lāntaka*.

11. 11[1] Vows of house-holders, 11[2] distance between the universe and *jyotiṣcakra*; distance of movement of astral bodies from the mountain *Mandara*; direct-disciples of *Mahāvīra*, constellation with eleven stars; *Graiveyaka* abodes of the gods of the lower *Graiveyaka*, extension at the base of mountain *Mandara*, 11[3] life-span of some infernal beings on Gem-lustre; Smoke-lustre; demon gods; gods in the paradises *Saudharma* and *Īśāna*.
12. 12[1] Twelve particular ascetic vows interdining etc. of monks, extension of capital *Vijaya*, manifestation of *Baladeva Rāma* as a god, extension of, peak of mountain *Mandara*; surrounding wall of *Jambūdāvīpa*, duration of the shortest night and day, location and names of the earth *Īṣatprāgbhārā*, 12[2] life-span of some, infernal beings on the Gem-lustre; Smoke-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna* and *Lāntaka*.
13. 13[1] Cases of harmful activities, horizontal tiers of the abodes in *Saudharma* and *Īśāna*, extension of, celestial abodes *Saudharmāvataṇsaka* and *Īśānāvataṇsaka*, species of the class of five-sensed aqua animals and plants, sections of *Prāṇāyu Pūrva*; tendencies of womb born five-sensed sub human beings, orbit of sun, 13 [2] life-span of some, infernal beings on Gem-lustre; Smoke-lustre; demon gods; gods in *Saudharma*; *Īśāna* and *Lāntaka*.
14. 14[1] Collections of living beings, names of *Pūrvas*, sections of *Agrāyaṇī-pūrva*, number of monks of *Mahāvīra*; spiritual stages, length of bow-

strings of *Bharata* and *Airāvata* regions, gems of universal monarchs, rivers of *Jambūdvīpa* terminating into *Lavaṇa* Ocean, 14[2] life-span of some, infernal beings on Gem-lustre; Smoke-lustre; demon gods; gods in *Saudharma*; *Īsāna*; *Lāntaka* and *Mahāśukra*.

15. 15[1] Extreme tormenter deities, height of Seer *Nami*, covering and manifesting of moon by planet Dragon's head, 15[2] constellations making conjunction with moon, length of a specific day and night each in months of *Caitra* and *Āsoja*, sections of *Vidyānupravāda Pūrva*, tendencies of human beings, 15 [3] life-span of some, infernal beings on Gem-lustre; Smoke-lustre; demon gods; gods in the paradises *Saudharma*; *Īsāna* and *Mahāśukra*.
16. 16[1] Chapters of *Sūtrakṛtāṅga*, sub-species of passions, names of mountain *Meru*, 16[2] monks of Seer *Pārśva*, sections of *Ātmapravāda Pūrva*, extension of spherical capitals *Camaracañcā* and *Balicañcā*; increase in the measure of water in the *Lavaṇa* ocean, life-span of some infernal beings on the earth Gem-lustre; Smoke-lustre; demon gods; gods in *Saudharma*; *Īsāna* and *Mahāśukra*.
17. 17[1] Non-restraint or lack of asceticism, restraint or discipline, height of *Mānuṣottara* mountain; height of mountain dwellings of *Vellandhara* and *Anuvellandhara*, kings of snake prince gods, height of the loftiest wave of the *Lavaṇa* ocean, direction of monks with power of moving in sky, height of *Tigīñchakūṭa* and *Rucakendra*, types of death, species of karma bound by the soul with subtle passion, 17[2] life-span of some, infernal beings on Gem-lustre; Smoke-lustre; Dark-lustre; demon gods; gods in *Saudharma*; *Īsāna*; *Mahāśukra* and *Sahasrāra*.
18. 18[1] Types of celibacy, monks of Seer *Ariṣṭanemi*, measures to safeguard the ascetic conduct, syllables in aggregate of *Ācārāṅgasūtra* with appendices, writing modes of *Brāhmī* script, sections of the *Astināsti-pravāda Pūrva*, thickness of Smoke-lustre, the longest night and day in

month of *Pausa* and *Āṣāḍha*, 18[2] life-span of some, infernal beings on Gem-lustre; Smoke-lustre; Dark-lustre; demon gods; gods in paradises *Saudharma*; *Īśāna*; *Mahāśukra* ; *Sahasrāra* and *Ānata*.

19. 19[1] Chapters of *Jñātādharmakathā*, distance of two suns from the island of *Jambūdvīpa*, rising and setting of great planet *Uranus*, fragments of divisions of the continent of *Jambūdvīpa*, Seers having adopted monk hood from the house-hold, 19[2] life-span of some, infernal beings on Gem-lustre; Dark lustre; demon gods; gods in *Saudharma*; *Īśāna*; *Mahāśukra*, *Sahasrāra*, *Prānata*.

20. 20[1] Sources of mind–distractions of monks and nuns, height of Seer *Munisuvrata*, thickness of *Ghanodadhi* (Cloud oceans, gods with similar rank of lord of gods of the paradise *Prānata*, duration of bondage of hermaphrodite libido, chapters of the *Pratyākhyāna Pūrva*, span in aggregate of the ascending and descending half-cycles, 20[2] life-span of some, infernal beings on Gem-lustre; Dark lustre; demon gods; gods in *Saudharma*; *Īśāna*; *Prānata* and *Āraṇa*.

21. 21[1] Blemishes on the conduct of monks, existence of sub-species of deluding karma in the soul having attained the stage of unprecedented degree of purity, span of, the fifth spoke penury and sixth extreme penury of the descending half-cycle; span of the first spoke extreme penury and second penury of the ascending half-cycle, 21[2] life-span of some, infernal beings on Gem-lustre; Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna*; *Āraṇa* and *Acyuta*.

22. 22[1] Types of afflictions, nature of aphorisms of twelfth *Aṅga Dṛṣṭivāda*, transformation of matter, 22 [2] life-span of some, infernal beings on Gem-lustre; Dark-lustre; Thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna*; *Acyuta* and in lower of the lowest paradise *Graiveyaka*.

23. 23[1] Chapters of *Sūtrakṛtāṅga*, 23 [2] moment of realization of all

comprehensive indeterminate as well as determinate knowledge by twenty-three Seers, Seers of *Bharat* region, knowing the eleven *Āṅga* scriptures in their previous birth, *Rṣabha*, the knower of fourteen *Pūrvas*, Seers as territorial rulers in their previous births, 23[2] life-span of some, infernal beings on Gem-lustre; Thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna*; *Acyuta* and in lower of the middle *Graiveyaka* paradise.

24. 24[1] Names of the Seers of the present descending half-cycle, length of bow-strings of *Kṣulla Himavanta*, mountains with peak (*śikhari*), paradises with lord of gods, length of man's shadow produced by sun during northward course, extension of major rivers, *Gaṅgā* and *Sindhu*, *Raktā* and *Raktavatī*, at the place of their origin, 24[2] life-span of some, infernal beings on Gem-lustre; Thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna*; *Acyuta* and in lower of the upper *Graiveyaka* paradise.
25. 25[1] Practical accessories of the five vows of the first and the last Seers, height of, Seer *Malli*; all the major *Vaitāḍhya* mountains, depth of major *Vaitāḍhya* mountains below the surface, infernal dwellings on the second earth, chapters with appendices of *Ācārāṅga*, sub-species of physique-making karma bound by the soul with wrong faith etc., origin of great rivers *Gaṅgā*, *Sindhu*, *Raktā*, *Raktavatī*, sections of the fourteenth *Pūrva Lokabindusāra*, 25[2] life-span of some, infernal beings on Gem-lustre; Thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna*; in lower of the middle *Graiveyaka* paradise.
26. 26[1] Sum of lectures of three canonical texts: *Daśā*, *Kalpa* and *Vyavahāra*, sub-species of the deluding karma, 26[2] life-span of some, infernal beings on Gem-lustre; thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īśāna* and in middle of the middle *Graiveyaka* paradise.
27. 27[1] Virtues of mendicants, constellations causing months etc. in the continent of *Jambūdvīpa*, nights and days in astral months; thickness of

the base of abodes of the paradises *Saudharma* and *Īsāna*, sub-species of deluding karma bound by a soul, free from the bondage of right-belief producing karma, length of man-shadow caused by sun, on seventh day of bright half of the month *Śrāvaṇa*, 27[2] life-span of some, infernal beings on the earth Gem-lustre; Thick Dark-lustre; demon gods; gods in the paradises *Saudharma*; *Īsāna* and in middle of the upper *Graiveyaka* paradise.

28. 28[1] Types of *Ācāraprakalpa*, existence of sub-species of the deluding *karmas* in souls capable of liberation; number of celestial abodes in *Īsāna*, sub-species of physique making karma bound by the soul, fated to be born in the divine state of existence; predestined to be born in infernal state of existence, 28[2] life-span of some, infernal beings on Gem-lustre; Thick Dark-lustre; demon gods; gods in *Saudharma*; *Īsāna* and in upper of the lower *Graiveyaka*.
29. 29[1] Examples of heretic scriptures, number of days and nights in months *Āṣāḍha* etc., *muhūrtas* (30th part of a day) in a lunar day, sub-species of *karma* bound by a soul fated to be manifested as a god of celestial abode, 29[2] life-span of some, infernal beings on Gem-lustre; Thick Dark-lustre; demon gods; gods in *Saudharma*; *Īsāna* and in middle of the topmost three *Graiveyakas*.
30. 30[1] Sources of deluding *karma*, salvation of elder monk *Maṇḍitaputra*; number of *muhūrtas* in each day and night, nomenclatures of thirty *muhūrtas*, height of Seer *Ara*; gods with similar rank of lord of gods of paradise *Sahasrāra*; age of initiation of Seer *Pārśva*; Mahāvīra, 30[2] dwellings of hellish beings on the earth Gem-lustre; life-span of some, infernal beings on Gem-lustre; Thick dark-lustre; demon gods; gods in paradises *Saudharma* and *Īsāna*.
31. 31[1] Qualities of the salvated beings, peripherance of *Meru*, distance of the visibility of sun to the man of *Bharat* region; days of intercalary

month; solar month, 31[2] life-span of some, infernal beings on Gem-lustre; Thick dark-lustre; demon gods in paradises *Saudharma*; *Īsāna*; *Vijaya* etc.

32. 32[1]Auspicious activities; number of, lords of gods (Indra); omniscients of Seer *Kunthu*; celestial abodes in *Saudharma*, constellation with thirty-two stars, types of dramatic representations, 32[2] life-span of some, infernal beings on Gem-lustre; Thick dark-lustre; demon gods; gods in *Saudharma* and *Īsāna*.
33. 33[1]Impertinences to the preceptors etc., palaces of each gateway of capital *Camaracañcā*, extension of *Mahāvīdeha* region, distance of visibility of sun to man, 33[2] life-span of some, infernal beings on Gem-lustre; in *Kāla* etc. infernal dwellings; on Thick Dark-lustre; life-span of some, demon gods; gods in paradises *Saudharma*; *Īsāna*; *Vijaya* etc., 33[3] life-span of gods in celestial abode *Sarvārthasiddha*.
34. Supernatural attainments of the enlightened souls, provinces of the victory of universal monarchs, dwellings of demon king lord *Camara*, sum of infernal dwellings on Gem-lustre etc. four earths.
35. Supernatural attainments of the true speech, height of Seer *Kunthu*; *Vasudeva Datta*; *Baladeva Nandana*; places of preserving the carcass of Seers, sum of infernal dwellings on the second and fourth earths.
36. Lectures of *Uttarādhyayanasūtra*, height of assembly *Sudharmā* of demon god *Camara*, number of nuns of Lord *Mahāvīra*, length of shadow of man caused by sun on a particular day during months of *Caitra* and *Aśvina*.
37. Direct disciples and groups(*gaṇas*) of Seer *Kunthu*, length of bow-strings of regions *Haimavata* and *Hiranyavata*, height of the walls of capitals *Vijaya* etc.; lectures in the first section of minor *Vimānapravibhakti*, length of shadow of man caused by sun on a particular day during month *Kārttika*.

38. Number of nuns of Seer *Pārśva*, peripherance of bow-sticks of the bow-strings of regions *Haimavata* and *Airanyavata*, height of the second stratum of *Meru*, lectures in the second section of minor *Vimānapravibhakti*.
39. Number of, clairvoyants of Seer *Nami*; mountains bounding the human region; sum of, infernal dwellings on five earths; sub-species of knowledge-obscuring deluding, status and age determining *karmas*.
40. Number of nuns of Seer *Ariṣṭanemi*, height of, peaks of *Meru*; Seer *Śānti*; number of mansion dwellings of the snake king *Bhūtānanda*, lectures in fourth section of the minor *Vimānapravibhakti* and number of celestial abodes in the paradise *Mahāsūkra.s*
41. Number of nuns of Seer *Nami*, sum of dwellings on four earths and lectures in the first section of major *Vimānapravibhakti*.
42. Span of *Mahāvīra* as a monk, distance between the eastern edge of *Jambūdvīpa* and western edge of *Gostūbha* etc., number of moons and suns in ocean *Kāloda*, life- span of reptiles born without copulation, sub-species of physique making karma, number of snakes bearing the *Lavaṇa* ocean, lectures in second section of major *Vimānapravibhakti* and sum of duration of fifth and sixth spokes of descending half cycle.
43. Chapters of *Karmavipākasūtra*, sum of infernal abodes on first, fourth and fifth earths, distance between the eastern edges of *Jambūdvīpa* and dwelling mountain *Gostūbha* etc, and lectures in third section in major *Vimānapravibhakti*.
44. Chapters of *Rṣibhāṣita*, generations of men liberated in post- Seer *Vimala* era, mansion dwellings of lord *Dharaṇa* and lectures in fourth section of major *Vimānapravibhakti*.
45. Extension of, human region; hell *Sīmāntaka*; abode *Rtu* and earth *Īsatprāgbhārā*, height of Seer *Dharma*; distance of *Meru* from the internal shores of the *Lavaṇa* ocean and duration of combination of constellations

of two and half region with moon and lectures in fifth section of major *Vimānapravibhakti*.

46. *Mātrka* alphabets of *Brāhmī* script and mansion dwellings of lord *Prabhañjana*.
47. Distance of visibility of sun to the man of *Bharata* region, duration of elder monk *Agnibhūti* as a householder.
48. Portal cities of universal monarchs, groups, direct-disciples of Seer Dharma and extension of solar orbit.
49. Observance of seven-seven days mendicant modal stage, span of attainment of youth in *Devakuru*, *Uttarakuru*, life span of three sensed beings.
50. Number of nuns of Seer Muni *Suvrata*; height of, Seer *Anantanātha*; *Vāsudeva Puruṣottama*, extension of *Vaitādhya* mountains, celestial abodes in the paradise *Lāntaka*, length of *Timisra* and *Khaṇḍakaprapāta* caves, extension of *Kāñcanaka* mountains.
51. Sum of lectures in nine chapters of *brahmacarya* (*Ācārāṅga*), pillars of assembly *Sudharmā* of *Camara*, etc, age of *Baladeva Suprabha*, sum of sub-species of faith obscuring and physique making karma.
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System of Transliteration

VOWELS			CONSONANTS			
अ		a	क्	k	प्	p
आ	।	ā	ख्	kh	फ्	ph
इ	ि	i	ग्	g	ब्	b
ई	ी	ī	घ्	gh	भ्	bh
उ	ु	u	ङ्	ṅ	म्	m
ऊ	ू	ū	च्	c	य्	y
ऋ	ॠ	r	छ्	ch	र्	r
ए	ॡ	e	ज्	j	ल्	l
ऐ	ॢ	ai	झ्	jh	व्	v
ओ	ॣ	o	ञ्	ñ	श्	ś
औ	।	au	ट्	ṭ	ष्	ṣ
		m	ठ्	ṭh	स्	s
		h	ड्	ḍ	ह्	h
			ढ्	ḍh	क्ष्	kṣ
			ण्	ṇ	त्र्	tr
			त्	t	ज्ञ्	jñ
			थ्	th		
			द	d		
			ध्	dh		
			न्	n		

॥ समवायंगसुत्तं ॥

॥¹ॐ नमो वीतरागाय॥

1

[1] सुयं मे ²आउसं ! तेणं भगवता एवमक्खत्तं-

[Lord Sudharma , the fifth apostle (*Gaṇadhara*) of Lord Mahāvīra says to his disciple Jambū] I have heard, O Long lived one ! the Venerable (Mahāvīra) has preached thus –

[2] * ³इह खलु समणेणं भगवता महावीरेण आदिकरेणं तित्थकरेणं सयंसंबुद्धेणं ⁴पुरिसोत्तमेणं पुरिससीहेणं ⁵पुरिसवरपुंडरीएणं पुरिसवरगंधहत्थिणा ⁶लोगोत्तमेणं लोगनाहेणं लोगहितेणं ⁷लोगपईवेणं लोगपज्जोयगरेणं अभयदएणं चक्खुदएणं मग्गदएणं सरणदएणं जीवदएणं धम्मदएणं धम्मदेसएणं धम्मणायगेणं धम्मसारहिणा धम्मवरचाउरंतचक्कवट्टिणा अप्पडिहतवर-
णाणदंसणधरेणं विअट्टच्छउमेणं जिणेणं ⁸जाणाएणं तिन्नेणं तारएणं बुद्धेणं बोहएणं मुत्तेणं ⁹मोयगेणं सव्वण्णुणा सव्वदरिसिणा सिवमयलमरुयमणंतमक्खयमव्वाबाहमपुणरावत्तयं¹⁰

1. ॐ नमो वीतरागाय॥ नमो सुयदेवयाए-जे०। अत्रेदमवधेयम्-अस्य समवायाङ्गसूत्रस्य संशोधनेऽस्माभिः खं० जे० हे १, २, ला १, २ इति षड् हस्तलिखिताः प्रतय उपयुक्ताः॥

2. आउसंतेणं अटीपा०। आवसंतेणं अटीपा०। आमुसंतेणं अटीपा०॥

3. ** अटी० कृतां समये एतच्चिह्नान्तर्गतः पाठो वाचनान्तरे नासीत्। “यदाख्यातं तदधुनोच्यते-एगे आया इत्यादि। कस्याञ्चिद् वाचनायामपरमपि सम्बन्धसूत्रमुपलभ्यते, यथा-इह खलु समणेणं भगवता इत्यादि। तामेव च वाचनां बृहत्तरत्वाद् व्याख्यास्यामः। इदं च द्वितीयसूत्रं संग्रहरूपप्रथमसूत्रस्यैव प्रञ्जरूपमवसेयम्।” -अटी०॥

4. सोत्तिमेणं जे०। सुत्तमेणं मु०॥

5. पोंडं खं०॥

6. लोगोत्तिमेणं जे०॥

7. लोगपतीवेणं खं० जे०॥

8. जावएणं हे १ लासं० १ मु०। रागादिजयश्चास्य रागादिस्वरूपतज्जयोपायज्ञानपूर्वक एव भवतीत्येतदस्याह-
जानाति छाद्यस्थिकज्ञानचतुष्टयेनेति ज्ञायकः, तेन-अटी०॥

9. मोयएणं जे०॥

10. वित्तिसिद्धिं मु०। “अपुनरावर्तकम्”-अटी०॥

सिद्धिगतिणामधेयं ठाणं संपाविउकामेणं इमे दुबालसंगे यणिपिडगे ¹¹पण्णत्ते, तंजहा—
¹²आयारे १, सूयगडे २, ठाणे ३, ¹³समवाए ४, विवाहपण्णत्ती ५, ¹⁴णायाधम्मकहाओ ६,
 उवासगदसातो ७, अंतगडदसातो ८, अणुत्तरोववातियदसातो ९, ¹⁵पण्हवागरणाइं १०, विवागसुते
 ११, दिट्ठिवाए १२।

* During that period, at that time, the Ascetic Venerable Mahavira, the first author of Ācārāṅga etc., the ford maker, self-enlightened, the excellent among men, the lion among men, the excellent white lotus among men, the excellent elephant among men; excellent in the universe, lord of the universe, benefactor of the universe, beacon-light of the universe, illuminator of the universe, bestower of fearlessness, vision-opener, bestower of refuse, bestower of enlightenment, bestower of righteousness: preacher of righteousness, commander of religion, guide of religion, universal ruler over four directions in excellent religion, possessor of the uninterrupted and excellent knowledge and faith, free from blemishes, victor, omniscient enlightened, preacher of the doctrines, the liberated, the liberator, all knowing, all perceiving, intent on attaining the sphere of the liberated-souls, which is benign, fixed, disease free, endless, non decaying, uninterrupted, and where from there is no returning back to mundane existence, and fork-tile the assembly of the great congregation; has expounded these twelve basket of scriptures, namely:

1. Ācāra, 2. Sūtrakṛta, 3. Sthāna, 4. Samavāya, 5. Vyākhyāprajñapti, 6. Jñātādharma-kathā, 7. Upāsakadaśā, 8. Antakṛddāśā, 9. Anuttaraupapātikadaśā, 10. Praśnavyākaraṇa, 11. Vipākasūtra [and] 12. Drṣṭivāda.

तत्थ णं जे से चउत्थे अंगे समवाए त्ति आहिते तस्स णं ¹⁶अयमट्ठे, तंजहा—*

There in, the Samavāya, instructed as fourth Aṅga, means like this, for example-*

[3] एके आता, एके अणाया। एगे दंडे, एगे अदंडे। एगा किरिया, एगा अकिरिया। एगे

11. पण्णत्ते नास्ति खं०॥

12. आयारो १ सूतगडो २ खंमू०। आयारे १ सूतगडे २ खंसं०॥

13. समवाते खं०॥

14. णायधम्मं जे० हे २॥

15. 'रणातिं १० जे०। 'रणं १० मु०॥

16. 'मट्ठे पण्णत्ते तंजहा मु०॥

लोए, एगे अलोए। एगे धम्मे, एगे अधम्मे। एगे पुण्णे, ¹⁷एगे पावे। एगे बंधे, एगे मोक्खे। एगे आसवे, एगे संवरे। एगा वेयणा, एगा णिज्जरा।

The soul^A (living being) is one; non- soul (non-living being) is one. Sinful activity (*danda*) is one; non- sinful activity (*adanda*) is one. Activity (*kriyā*) is one; non-activity (*akriyā*) is one. The universe is one; non-universe (the space beyond the universe) is one. [Medium of] motion is one; [medium of] rest is one. Merit is one; demerit is one. Bondage is one; liberation is one. Influx[of karmic matter] is one; stoppage [of karmic matter] is one. Feeling / is one and dissociation is one.

[4] ¹⁸जंबुद्वीवे दीवे एगं जोयणसयसहस्सं ¹⁹आयामविक्खंभेणं पण्णत्ते। अपइट्ठाणे ²⁰गरते एगं जोयणसयसहस्सं आयामविक्खंभेणं पण्णत्ते। पालए जाणविमाणे एगं जोयणसयसहस्सं आयामविक्खंभेणं पण्णत्ते। सव्वडुसिन्दे महाविमाणे एगं जोयणसयसहस्सं आयामविक्खंभेणं पण्णत्ते।

The continent of *Jambūdvīpa* is expounded as extending in length and breadth as one lac *yojana*. The infernal abode *Apratishāna* is expounded as extending in length and breadth as one lac *yojana*. The chariot *pālaka* [of the celestial abode *Saudharma*] is expounded as extending in length and breadth as one lac *yojana*. The great chariot *sarvārthasiddhi* ('perfected in every aim') is expounded as extending in length and breadth as one lac *yojana*.

[5] अद्वाणक्खत्ते एगतारे पण्णत्ते। चित्ताणक्खत्ते एगतारे पण्णत्ते। सातिणक्खत्ते एगतारे पण्णत्ते।

The constellation Orionis (*Ardrā*) is expounded as having one star. The constellation Virginis (*Citrā*) is expounded as having one star. The constellation Bootis (*Svāti*) is expounded as having one star.

17. एगे अपुण्णे जे०। “पुण्यं शुभं कर्म, पापमशुभं कर्म”—अटी०॥

18. “जम्बू इत्यादि सूत्रासप्तकमाश्रयविशेषाणां तथा इमीसे णमित्यादि सूत्राष्टादशकमाश्रयिणां स्थित्यादि-धर्माणां प्रतिपादनपरं सुबोधम्”—अटी०॥

19. चक्रवालविक्खंभेणं जे० अटीपा०। “इह सूत्रे आयामविक्खंभेणं ति क्वचित् पाठो दृश्यते, क्वचित् चक्रवालविक्खंभेणं ति, तत्र प्रथमः संभवति अन्यत्रापि तथा श्रवणात्, सुगमश्च। द्वितीयस्त्वेवं व्याख्येयः—चक्रवालविक्खंभेण वृत्तव्यासेन”—अटी०॥

20. नरए मु०॥

[6] ²¹इमीसे रयणप्पभाए पुढवीए ²²अत्थेगतियाणं णेरइयाणं एगं ²³पलितोवमं ठिती पण्णत्ता। ²⁴इमीसे रयणप्पभाए पुढवीए णेरइयाणं उक्कोसेणं एगं सागरोवमं ठिती पण्णत्ता। दोच्चाए णं पुढवीए णेरतियाणं जहण्णेणं एगं सागरोवमं ठिती पण्णत्ता। असुरकुमाराणं देवाणं ²⁵अत्थेगतियाणं एगं पलितोवमं ठिती पण्णत्ता। असुरकुमाराणं देवाणं उक्कोसेणं एगं ²⁶साहियं सागरोवमं ठिती पण्णत्ता। ²⁷असुरकुमारिदवज्जियाणं भोमेज्जाणं देवाणं अत्थेगतियाणं एगं पलितोवमं ठिती पण्णत्ता। असंखेज्जवासाउयसण्णिपंचिंदियतिरिक्खजोणियाणं अत्थेगतियाणं एगं पलितोवमं ठिती पण्णत्ता। असंखेज्जवासाउयगब्भवक्कंतियं ²⁸सन्निमणुयाणं ²⁹अत्थेगतियाणं एगं पलितोवमं ठिती पण्णत्ता।

वाणमंतराणं देवाणं उक्कोसेणं एगं पलितोवमं ठिती पण्णत्ता। जोइसियाणं देवाणं उक्कोसेणं एगं पलिओवमं वाससयसहस्समब्भहियं ठिती पण्णत्ता। सोहम्मे कप्पे देवाणं जहण्णेणं एगं पलितोवमं ठिती पण्णत्ता। सोहम्मे कप्पे ³⁰अत्थेगतियाणं देवाणं एगं सागरोवमं ठिती पण्णत्ता। ईसाणे कप्पे ³¹देवाणं जहण्णेणं सातिरेगं [³²एगं] पलितोवमं ठिती पण्णत्ता।

21., 24. इमीसे णं रयणं मु० अटी०। दृश्यतां पृ० ३२७ टि० २॥

22. अत्रेदमवधेयम्—हस्तलिखितादर्शेषु अत्र ‘अत्थेगतियाणं’ इति पदं वर्तते, किन्तु त्रयस्त्रिंशत्स्थानकं यावदीदृशानि सूत्राणि सन्ति, तत्र तत् क्वचिद् वर्तते, क्वचिन्न वर्तते, अतो वक्ष्यमाणेषु सूत्रेषु यत्र ‘अत्थेगतियाणं’ इति पदं हस्तलिखितादर्शेषु वर्तते तत्रैवास्माभिर्मूले तत् स्थापितं नान्यत्र। किञ्च, वक्ष्यमाणसूत्रेषु क्वचित् ‘नेरइयाणं अत्थेगतियाणं’ इति पाठोऽपि हस्तलिखितादर्शेषु दृश्यते, अतो हस्तलिखितादर्शेषु यत्र तथा पाठो लभ्यते तत्र तथास्माभिरत्र निर्देक्ष्यते इति ध्येयम्॥

23. पलिओवमं खं० विना। इतः परमग्रे मु० मध्ये सर्वत्र पलिओवमं इति पाठः। जे० मध्ये क्वचित् पलितोवमं क्वचिच्च पलिओवमं इति पाठः॥

25. अत्रेदमवधेयम्—हस्तलिखितादर्शेषु अत्र ‘अत्थेगतियाणं’ इति पदं वर्तते, किन्तु त्रयस्त्रिंशत्स्थानकं यावदीदृशानि सूत्राणि सन्ति, तत्र तत् क्वचिद् वर्तते, क्वचिद् न वर्तते, अतो वक्ष्यमाणेषु सूत्रेषु यत्र ‘अत्थेगतियाणं’ इति पदं हस्तलिखितादर्शेषु वर्तते तत्र क्वचिच्चावश्यकं मत्वान्यत्रापि अस्माभिर्मूले तत् स्थापितं न तु सर्वत्र। किञ्च, वक्ष्यमाणसूत्रेषु ‘अत्थेगतियाणं देवाणं’ इत्यपि पाठो हस्तलिखितादर्शेषु क्वचिद् दृश्यते, अतो हस्तलिखितादर्शेषु यत्र तथा पाठो दृश्यते तत्र तथास्माभिरत्र निर्देक्ष्यते। अपि च, इदृशेषु सूत्रेषु बहुषु स्थलेषु हस्तलिखितादर्शेषु पाठसंक्षेपः कृतोऽस्ति, केवलं संक्षिप्ताः संकेता वर्तन्ते, अतः संकेतानुसारेण आवश्यकपाठं पूरयित्वा पाठोऽत्र निर्देक्ष्यते इति ध्येयम्॥

26. साहितं खं०॥

27. असुरिदं अटी०। “असुरिदवज्जियाणं ति चमरबलिवर्जितानां भोमेज्जाणं ति भवनवासिनाम्....तेषां चैकं पत्त्योपमं मध्यमा स्थितिः”—अटी०। दृश्यतां पृ० ३३० पं० १ टि० १॥

28. यमणुयाणं खं० हेमू० १ ला २। जेमू० मध्ये ** एतदन्तर्गतः पाठो नास्ति॥

29. मु० विना जेमू० जेसं० खं० हे १ ला २ मध्ये अत्थेगतियाणं इति पाठो नास्ति। हे २ ला १ मध्ये तु एगतियाणं इति पाठः।

30. देवाणं अत्थेगतियाणं जे० ला १ अटी० विना॥

31. जहण्णेणं देवाणं सातिं जे० हे २॥

32. एगं नास्ति मु० विना॥

ईसाणे कप्पे देवाणं ³³अत्थेगतियाणं एगं सागरोवमं ठिती पणत्ता।

On this (first) earth Gem-lustre (*Ratnaprabhā*) some of infernal beings' longevity is expounded as one pit-simile (*palyopama*). On this earth Gem-lustre (*Ratnaprabhā*) some of infernal beings' longevity, at the most, is expounded as one ocean-simile (*sāgaropama*). On the second earth (lustre of pebbles-*Śarkarāprabhā*) some of infernal beings' longevity, at least, is expounded as one ocean-simile (*sāgaropama*). Some demon (*Asurakumāra*) gods' longevity is expounded as one pit-simile (*palyopama*). Demon (*Asurakumāra*) gods' longevity, at the most, is expounded over one ocean-simile (*sāgaropama*). Barring demon gods (*Asurakumāra*), (other) mansion (*Bhavanavāsī*) gods' longevity, is expounded as one pit-simile (*palyopama*). The longevity, of some rational (*sañjñī*) five sensed beings of birds, animals and sub-human state, possessing the age of innumerable years, is expounded as one pit-simile (*palyopama*). The longevity, of the foetus born rational men, possessing the age of innumerable years, is expounded as one pit-simile (*palyopama*).

The sub-terrenean (*Vāṇavyantara*) gods' longevity is expounded, at the most, as one pit-simile (*palyopama*). The Stellar or Astral (*Jyotiska*) gods' longevity is expounded, at the most, as hundred thousand years over to one pit-simile (*palyopama*). In this paradise, *Saudharma*, gods' longevity, at least, is expounded as one ocean-simile (*sāgaropama*). In the paradise (*kalpa*) *Saudharma*, some gods' longevity, at least, is expounded one pit-simile (*palyopama*). In the paradise *Saudharma*, some gods' longevity is expounded one ocean-simile (*sāgaropama*). In the paradise *Īsāna* some gods' longevity is expounded, at least, over one pit-simile (*palyopama*). In the paradise *Īsāna*, some gods' longevity is expounded as one ocean-simile (*sāgaropama*).

[7] जे देवा सागरं सुसागरं सागरकतं ³⁴भवं मणुं ³⁵माणुसुत्तरं लोगहियं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं एगं सागरोवमं ठिती पणत्ता। ते णं देवा एगस्स

33. 'याणं साग' जेसं० मु० बिना। 'याणं एगं साहियं साग' खसं०॥

34. रुवं हे १। भुवं हे २ ला २॥

35. 'सत्तरं जे०। 'सोत्तरं हे १ मु०। "मानुसोत्तरम्"—अटी०॥

- ³⁶अर्धमासस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा। तेसि णं देवाणं एगस्स
³⁷वाससहस्सस्स आहारद्वे समुप्पज्जति।

The longevity of those divinities, manifested as gods, in the celestial abodes *Sāgara*, *Susāgara*, *Sāgarakānta*, *Bhava*, *Manu*, *Mānuṣottara* and *Lokahita*, is expounded, at the most, one ocean- simile (*sāgaropama*). Those gods breathe in or breathe forth or exhale or inhale^B [once] in every fortnight. Those gods feel hunger^C after one thousand years.

[8] संतेगतिया भवसिद्धिया जीवा जे एगेणं भवग्गहणेणं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति ³⁸परिणिव्वाइस्संति सब्बदुक्खाणं अंतं करिस्संति।

Among those, the fit to be liberated ^Psouls few will get salvation, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (will become free from the world cycle) in the next birth itself.

36. "अर्धमासस्य 'अन्ते' इति शेषः"—अटी०॥

37. "हस्स आहा" खं० जेमू०। "वर्षसहस्रस्य 'अन्ते' इति शेषः"—अटी०॥

38. परिनिव्वातिस्संति खं०॥

Notes

A. In the aphorism '*Eke ātā*' soul has been categorized as one from generic view-point (*Saṅgraha naya*). The characteristic of soul is consciousness (*cetanā*). From the view-point of consciousness all the souls in this universe are similar. Hence, it has been expounded that the soul is one. All the other seventeen non-soul (*ajīva*) etc. may also be expounded as one with respect to generic view-point.

A western scholar Kornelius Krumpelmann, however differs with above opinion. According to him "*eka ātmā*" does not mean "soul is one", because he doesn't take "*eka*" as a predicative adjective. In accordance with the name of the chapter, i.e. *eka-sthānam*, and the general character of our text, as well as with those numerous expressions in the *Sthānāṅga*, in which we find the cardinal numbers employed attributively, we should interpret "*eka*" as conveying the

sense of "*ekasmin sthāne*" — in place "one". If we leave out the adjective "*eka*", the term "*ātman*" alone serves its purpose. He opines that the cardinal number was added only to ensure the formal uniformity of the text. Presumably, it was also intended as an aid to learn the text by heart. If one thinks it inevitable to translate "*eka*" in the sutras "*eka atamā*". I see no better solution than to render them as "*one: soul*", and so on¹.

B. *Abhayadevasūri*², the commentator mentioned that the exhaling or inhaling, of the specific class of deities is related to their life-span. the same is the case with the feeling of their hunger.

C. Though *siddha*, *buddha*, *mukta* and *parinirvṛta* are synonymous yet have different connotations³:

Siddha— having attained supernatural powers,

buddha— having attained omniscience,

mukta— having got rid of karma-particles,

parinirvṛta— state of eterna peace being entirely free from defilements caused by karmas.

D. The term '*bhavasiddhika*'⁴ stands for the souls, worthy of liberation. The liberation, being possible only in the state (*gati*) of human being therefore, soul implies only human being , herein.

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1. Krumpelmann, Kornelius, The *Sthānāṅgasūtra*: An Encyclopaedic Text of the Śvetāmbara Canon, In: International Journal of Jaina Studies, Hindi Granth Karyalaya, Mumbai 2008, Vol.1-3, p. 29.
 2. *Jassa Jai sāgarovamāim thii tassa tattiehiṃ pakkhehiṃ. ūsāso devāṇaṃ vāsasahashehiṃ āhāro.*— Ibid. p. 5.
 3. Ibid. p. 5.
 4. *bhavasiddhikāḥ-bhavyāḥ* & Abhayadevasūri, *Sthānāṅgasūtram* and *Samavāyaṅgasūtram*, MLBD, Delhi, p. 5.

2[1] ¹‘दो दंडा पण्णत्ता, तंजहा— अट्टादंडे ²‘चेव, अणट्टादंडे ³‘चेव। दुवे रासी पण्णत्ता, तं जहा—जीवरासी चेव, अजीवरासी चेव। दुविहे बंधणे पण्णत्ते, तंजहा—रागबंधणे चेव, ⁴‘दोसबंधणे चेव।

[Harmful] activities (*daṇḍa*) are expounded as two, namely: purposeful and purposeless. Aggregates (*rāśī*) are expounded as two, namely: aggregates of soul and aggregates of non-soul. Bondages are expounded as two-fold, namely: bondage of attachment (*rāga*) and bondage of aversion (*dveṣa*).

2[2] ⁵‘पुव्वाफग्गुणीणक्खत्ते ⁶‘दुतारे पण्णत्ते। उत्तराफग्गुणीणक्खत्ते दुतारे पण्णत्ते। ⁷‘पुव्वाभह⁸-
ताणक्खत्ते दुतारे पण्णत्ते। उत्तराभहवताणक्खत्ते दुतारे पण्णत्ते।

The constellation Leonia (*Pūrvāphālgunī*) is expounded as having two stars. The constellation Leonia (*Uttarāphālgunī*) is expounded as having two stars. The constellation Pegasus (*Pūrvābhādrapadā*) is expounded as having two stars. The constellation Pegasus (*Uttarābhādrapadā*) is expounded as having two stars.

2[3] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं णेरतियाणं दो पलितोवमाइं ठिती पण्णत्ता। दोच्चाए पुढवीए ⁹‘णं अत्थेगतियाणं णेरतियाणं दो सागरोवमातिं¹⁰ ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं दो पलितोवमातिं¹¹ ठिती पण्णत्ता। ¹²असुरिदवज्जियाणं भोमेज्जाणं

1. “दो दंडेत्यादि सुगममा द्विस्थानकसमाप्तेः। नवरमिह दण्ड-राशि-बन्धनार्थं सूत्राणां त्रयम्, नक्षत्रार्थं चतुष्टयम्, स्थित्यर्थं त्रयोदशकम्, उच्छ्वासाद्यर्थं त्रयम्”—अटी०॥

2. चेव नास्ति खं० हे १॥

3. चेव नास्ति खं०॥

4. रोसं जे०॥

5. पुव्वफं जे०॥

6. दुतारे खं०। एवमग्रेऽपि॥

7. पुव्वभं हे १॥

8. ‘वया खं० विना। एवमग्रेऽपि॥

9. णं नास्ति हे १ ला २ मु०॥

10. ‘माइं खं० विना। इतः परमग्रे जे० मध्ये क्वचित् ‘मातिं क्वचिच्च ‘माइं इति पाठः॥ मु० मध्ये तु सर्वत्र ‘माइं इति पाठः॥

11. ठिती नास्ति जे०॥

12. असुरकुमारिदं मु०। दृश्यतां पृ० ३२८ पं० ४ टि० ३॥

देवाणं उक्कोसेणं¹³ देसूणातिं दो पलितोवमातिं ठिती पण्णत्ता। असंखेज्जवासाउयसणि¹⁴-
पंचिंदियतिरिक्खजोणियाणं अत्थेगतियाणं दो पलितोवमातिं ठिती पण्णत्ता। असंखेज्ज-
वासाउय¹⁵ सणिमणुस्साणं¹⁶ अत्थेगतियाणं दो पलितोवमातिं ठिती पण्णत्ता। सोहम्मे कप्पे
¹⁷अत्थेगतियाणं देवाणं दो पलितोवमातिं ठिती पण्णत्ता। ईसाणे कप्पे देवाणं अत्थेगतियाणं दो
पलितोवमातिं ठिती पण्णत्ता। सोहम्मे कप्पे देवाणं उक्कोसेणं दो सागरोवमातिं ठिती पण्णत्ता।
ईसाणे कप्पे देवाणं उक्कोसेणं साहियातिं दो सागरोवमातिं ठिती पण्णत्ता। सणंकुमारे कप्पे
देवाणं जहण्णेणं दो सागरोवमातिं ठिती पण्णत्ता। माहिदे कप्पे देवाणं जहण्णेणं साहियातिं दो
सागरोवमातिं ठिती पण्णत्ता।

On this [first] earth Gem-lustre (*Rātnaprabhā*), some infernal beings' longevity, is expounded as two pit-similes (*palyopama*). On the second earth (lustre of pebbles-*Sarkarā prabhā*), some of infernal beings' longevity, at least, is expounded as two pit-similes (*palyopama*). Some Demon (*Asurakumāra*) gods' longevity is expounded as two pit-similes (*palyopama*). Barring, the lord of demon gods (*Asurakumārendra*), (other) mansion (*Bhavanavāsī*) gods' longevity, is expounded, at the most, little less than two pit-similes (*palyopama*). The longevity, of some rational five-sensed l birds, animals and sub-human beings, possessing the age of innumerable years, is expounded as two pit-similes (*palyopama*). The longevity, of rational five-sensed men, possessing the age of innumerable years, is expounded as two pit-similes (*palyopama*). The longevity, of some divinities of the paradise *Saudharma*, is expounded as two pit-similes (*palyopama*). The longevity, of some divinities, of the paradise *Īsāna*, is expounded as two pit-similes (*palyopama*). The longevity, of some gods of the paradise *Saudharma*, at the most, is expounded as two ocean-similes (*sāgaropama*). The longevity, of some divinities of the paradise (*Īsāna*), at the most, is expounded over two ocean-similes (*sāgaropama*). The longevity, of some divinities, of the paradise *Sanatkumāra*, at least, is expounded as two ocean-similes (*sāgaropama*). The longevity, of some divinities, of the paradise

13. देसूणाइं दो पलिओवमाइं खं० जे० बिना॥

14. "सणी" जे०॥

15. "यगब्भवकंतियसणि" खंसं० दृश्यतां पृ० ३२८ पं० ८॥

16. "माणुस्साणं अत्थेगइयाणं देवाणं (च) दो मु०॥

17. अत्थेगतियाणं देवाणं हे २ मु०॥

Māhendra, at least, is expounded over two ocean-similes (*sāgaropama*).

2[4] जे देवा सुभं सुभकंतं सुभवणं सुभगंधं सुभलेसं सुभफासं सोहम्मवडेंसगं विमाणं देवताते उववण्णा तेसि णं देवाणं उक्कोसेणं दो सागरोवमातिं ठिती पण्णात्ता। ते णं देवा दोण्हं अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं दोहिं वाससहस्सेहिं आहारुदे समुप्पज्जति।

The longevity, of those divinities, manifested as gods, in the celestial abodes, *Śubha*, *Śubhakānta*, *Śubhavarṇa*, *Śubhagandha*, *Śubhaleśya*, *Śubhasparśa* and *Saudharmāvataṅsaka*, at the most, is expounded as two ocean-similes (*sāgaropama*). Those gods breathe in or breathe forth or exhale or inhale [once] in every two fortnights. These gods feel hunger after two thousand years.

2[5] अत्थेगतिया भवसिद्धिया जीवा जे दोहिं भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति ¹⁸परिनिव्वाइस्संति सब्बदुक्खाणमंतं करिस्संति।

Among the fit to be liberated souls some will get salvation, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (will become free from the world cycle) in the second rebirth itself.

18. परिनिव्वुत्तिस्संति हे २ सु० विना। परिणिव्वुत्तिस्संति जे०॥

Notes

A. *Danda* has two meanings: violence and harmful activities. Violence again is two-fold: (a) *artha*-activities of violence done with purpose, (b) *anartha*-activities of violence done without purpose.

B. The longevity,¹ expounded, here refers to that of mansion gods *Nāgakumāra* of North direction.

1. Abhayadevasūri, *Sthānāṅgasūtram* and *Samavāyāṅgasūtram*, MLBD, Delhi, p. 6.

3[1] ¹તઓ દંડા પળ્ણતા, તંજહા—મળ્ણદંડે ²વયદંડે કાયદંડે। ³તઓ ગુત્તીઓ પળ્ણતાઓ, તંજહા—મળ્ણગુત્તી ⁴વયગુત્તી કાયગુત્તી। તઓ સલ્લા પળ્ણતા, તંજહા—માયાસલ્લે ણં નિયાણસલ્લે ણં મિચ્છાદંસણસલ્લે ણં। ⁵તઓ ગારવા પળ્ણતા, તંજહા—ઙ્ઙીગારવે ⁶રસગારવે ⁷સાયાગારવે ⁸। તઓ વિરાહણાઓ ⁹પળ્ણતા, તંજહા—નાણવિરાહણા દંસણવિરાહણા ચરિત્તવિરાહણા।

Three Harmful activities (*daṇḍa*) are expounded, namely: mental harmful activity, vocal harmful activity [and] physical harmful activity. Three controls (*gupti*) are expounded, namely: control of mind, control of speech [and] control of body. Three thorns (*śalya*) are expounded, namely: thorn of deceit, thorn of expectation of future [and] thorn of wrong faith. Three appreciations (*gaurava*) are expounded, namely: appreciation of prosperity, appreciation of taste [and] appreciation of pleasure. Three violations (*virādhana*) are expounded, namely: violation of knowledge, violation of faith and violation of conduct.

3[2] મિગસિરણક્ખત્તે તિતારે પળ્ણત્તે। *¹⁰પુસ્સણક્ખત્તે તિતારે પળ્ણત્તે।* જેઢ્ઢાણક્ખત્તે તિતારે પળ્ણત્તે। ¹¹અભીઙ્ઙણક્ખત્તે તિતારે પળ્ણત્તે। ¹²સવળ્ણણક્ખત્તે તિતારે પળ્ણત્તે। અસ્સિણિણક્ખત્તે તિતારે પળ્ણત્તે। ¹³ભરણિણક્ખત્તે તિતારે પળ્ણત્તે।

The constellation Orionis (*Mrgasīra*) is expounded as having three stars. The constellation Cancri (*Puṣya*) is expounded as having three stars. The constellation Scorpio (*Jyēṣṭhā*) is expounded as having three stars. The

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1. તયો ઁં ॥
 2. વતિદંડે ઁં ॥
 3. તતો ગુત્તીતો ઁં ॥
 4. વતિગુત્તી ઁં ॥
 5. તતો ઁં ॥
 - 6.8. ગારવે ણં મું ॥
 9. *હળાતો પં ઁં ॥ *હળા પં મું ॥
 10. પુસ્સે જેં ॥ પુસ*~૧ હે ૨ ॥ ** એતદન્તર્ગતઃ પાઠો ઁં મધ્યે નાસ્તિ ॥
 11. અભીચળ* જેં ॥
 12. સમળળ* જેં હે ૧ લા ૨ ॥
 13. ભરળીળ* મું ॥

constellation Lyrae (*Abhijita*) is expounded as having three stars. The constellation Aquilae (*Śravaṇa*) is expounded as having three stars. The constellation Arietis (*Aśvinī*) is expounded as having three stars. The constellation Arietis (*Bharaṇī*) is expounded as having three stars.

3[3] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं णेरतियाणं तिण्णि पलितोवमातिं ठिती पण्णत्ता। दोच्चाए णं पुढवीए णेरतियाणं उक्कोसेणं तिण्णि सागरोवमातिं ठिती पण्णत्ता। तच्चाए णं पुढवीए णेरतियाणं जहण्णेणं तिण्णि सागरोवमातिं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं तिण्णि पलितोवमाडं ठिती पण्णत्ता। असंखेज्जवासाड¹⁴यसण्णिपंचिंदिय-तिरिक्खजोणियाणं उक्कोसेणं तिण्णि पलितोवमातिं ठिती पण्णत्ता। असंखेज्जवासाडयसण्णि-गब्भवक्कंतियमणुस्साणं उक्कोसेणं तिण्णि पलितोवमातिं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं तिण्णि पलितोवमातिं ठिती पण्णत्ता। सणंकुमार-माहिदेसु कप्पेसु अत्थेगतियाणं तिण्णि सागरोवमातिं ठिती पण्णत्ता।

On the [first] earth Gem-lustre some infernal beings' longevity is expounded as three pit-similes. On the second earth (Lustre of pebbles), some infernal beings' longevity, at the most, is expounded as three ocean-similes. On the third earth [Lustre of sand] the infernal beings' longevity, at least, is expounded as three ocean-similes.

Some demon (*Asurakumāra*) gods' longevity is expounded as three pit-similes. The longevity, at the most, of some rational five-sensed birds, animals and sub-human beings' existence, possessing innumerable year's age, is expounded as three pit-similes. The longevity, at the most, of the rational foetus born men, with the innumerable years' age, is expounded as three pit-similes. Some divinities' longevity, of the paradises *Saudharma* and *Īsāna* is expounded as three pit similes. Some divinities' longevity, of the paradises *Sanatkumāra* and *Māhendra*, is expounded as three ocean-similes.

3[4] जे देवा आभंकरं पभंकरं आभंकरपभंकरं चंदं चंदावत्तं चंदप्पभं चंदकत्तं चंदवण्णं¹⁵चंदलेसं चंदज्झयं¹⁶चंदरूवं चंदसिगं चंदसिद्धं चंदकूडं चंदुत्तरवडेंसगं विमाणं देवत्ताते

14. "साडसण्णि" जे०॥ दृश्यतां पृ० ३२८ पं० ८॥

15. चंदलेस्सं खं०॥

16. चंदरूवं नास्ति जे० मु० हे १, २ ला २ अटी०॥

उववण्णा तेसि णं देवाणं उक्कोसेणं तिण्णि सागरोवमातिं ठिती यण्णत्ता। ते णं देवा तिण्हं अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं उक्कोसेणं तिहिं वाससहस्सेहिं आहारुं समुप्पज्जति।

The longevity, of the divinities manifested in the celestial abodes, *Ābhaṅkara*, *Prabhaṅkara*, *Ābhaṅkara-Prabhaṅkara*, *Candra*, *Candravartta*, *Candra-prabha*, *Candrakānta*, *Candravarṇa*, *Candraleśya*, *Candradhvaja*, *Chandrarūpa*, *Candraśṛṅga*, *Candrasrṣṭa*, *Candrakūṭa* and *Candrottaraṅgavataṅsaka*, is expounded, at the most, three ocean-similes (*sāgaropama*). Those gods breathe in or breathe forth or exhale or inhale [once] in every three fortnights. They feel hunger after three thousand years.

3[5] ¹⁷संतेगतिया भवसिद्धिया जीवा जे तिहिं भवग्गहणेहिं सिज्झिस्संति ¹⁸जाव सव्वदुक्खाणमंतं करिस्संति।

Among the fit to be liberated souls some will get salvation, up to will annihilate the entire miseries, in the [subsequent] third birth.

17. संति एगतिया खं०॥

18. बुज्झिस्संति मुच्चिस्संति परिनिव्वाइस्संति सव्वं मु०॥

Notes

A. *Danda* here means harmful activities or evil tendencies which mar the conduct etc. of soul.

B. The longevity of five-sened plants and animal kingdoms and human beings taking birth in *Devakuru* and *Uttarakuru* region has been expounded in this aphorism as innumerable years¹.

1. Abhayadevasūri, *Sthānāṅgasūtram* and *Samavāyāṅgasūtram*, p. 6.

- 4[1] चत्तारि कसाया पण्णत्ता, तंजहा—कोहकसाए माणकसाए मायाकसाए लोभकसाए।
 चत्तारि झाणा पण्णत्ता, तंजहा—¹अट्टे झाणे, रुहे झाणे, धम्मे झाणे, सुक्के झाणे।
 चत्तारि विगहातो पण्णत्तातो, तंजहा—इत्थिकहा भत्तकहा रायकहा देसकहा।
 चत्तारि सण्णा पण्णत्ता, तंजहा—आहारसण्णा भयसण्णा मेहुणसण्णा परिग्गहसण्णा।
 चउव्विहे बंधे पण्णत्ते, तंजहा—पगडिबंधे ²ठित्तिबंधे ³अणुभावबंधे पदेसबंधे।
 चउगाउए जोयणे पण्णत्ते।

Four passions are expounded, namely: passion of anger, passion of pride, passion of deceit and passion of greed. Four meditations are expounded, namely: mournful meditation (*ārta*), cruel meditation (*raudra*), moral meditation (*dharma*) and pure meditation (*śukla*). Four irrelevant talks (*vikathā*) are expounded, namely: talks [pertaining to] women, talks [pertaining to] devotees, talks [pertaining to] king and talks [pertaining to] folk. Four instincts (*sañjñā*) are expounded, namely: food instinct, fear instinct, copulation instinct [and] possession instinct. Four-fold bondages are expounded, namely: nature of bondage, duration of bondage, intensity of bondage [and] space of bondage. Four *gavyutis*¹ are expounded as one *yojana* (eight miles).

- 4[2] ⁴अणुराहाणक्खत्ते ⁵चउतारे पण्णत्ते।
⁶पुव्वासाढणक्खत्ते ⁷चउतारे पण्णत्ते।
⁸उत्तरासाढणक्खत्ते चउतारे पण्णत्ते।

The constellation *Anurādhā* (Scorpio) is expounded as having four stars. The constellation *Pūrvaśādhā* (Sagittarius) is expounded as having four stars. The constellation *Uttarāśādhā* (Sagittarius) is expounded as having four stars.

- 4[3] इमीसे णं रयणप्पभाए पुढवीए ⁹अत्थेगत्तियाणं नेरइयाणं चत्तारि पलितोवमात्तिं ठिती

1. अट्टे झाणे रुहे झाणे धम्मज्झाणे सुक्कज्झाणे मु०॥ अट्टे झाणे धम्म सुक्के रुहे जे०॥
2. ठीत्ति' खं०॥
3. अणुभाग' खं० मु० अटी० विना। यसबंधे अणुभाव (भाग-हे १ ला)बंधे खं० हे १ ला २॥
4. 'राह' खंसं० ला १ मु० विना॥
- 5., 7. 'तारे खं०॥
- 6., 8. 'साढा' मु०॥
9. 'गत्तियाणं जे०।

पण्णत्ता।

तच्चाए णं पुढवीए अत्थेगतियाणं नेरइयाणं चत्तारि सागरोवमातिं ठिती पण्णत्ता।

असुरकुमाराणं देवाणं अत्थेगतियाणं चत्तारि ¹⁰पलितोवमातिं ठिती पण्णत्ता।

सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं चत्तारि पलितोवमाइं ठिती पण्णत्ता।

सणंकुमार-माहिंदेसु कप्पेसु अत्थेगतियाणं देवाणं चत्तारि सागरोवमातिं ठिती पण्णत्ता।

On the earth Gem-lustre, some infernal beings' longevity is expounded as four pit-similes (*palyopama*). On the third earth (Sand-lustre) some infernal beings' longevity is expounded as four Ocean-similes (*sāgaropama*). Some Demon deities' longevity is expounded as four pit-similes (*palyopama*). Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded four pit-similes (*palyopama*). Some divinities' longevity, in the paradises *Sanat-kumāra* and *Māhendra*, is expounded as four ocean-similes (*sāgaropama*).

4[4] जे देवा किट्ठिं सुकिट्ठिं ¹¹किट्ठियावत्तं किट्ठिप्पभं किट्ठिजुत्तं किट्ठिवण्णं किट्ठिलेसं किट्ठिज्झयं किट्ठिसिगं किट्ठिसिट्ठं किट्ठिकूडं किट्ठुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं चत्तारि सागरोवमातिं ठिती पण्णत्ता। ते णं देवा चउण्हं अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। ¹²तेसि णं देवाणं चउहिं वाससहस्सेहिं आहारुडे समुप्पज्जति।

The longevity, of the divinities manifested in celestial abodes, *Kṛṣṭi*, *Sukṛṣṭi*, *Kṛṣṭi-Āvarta*, *Kṛṣṭiprabha*, *Kṛṣṭiyukta*, *Kṛṣṭivarna*, *Kṛṣṭileśya* *Kṛṣṭidhavaja*, *Kṛṣṭi śrṅga*, *Kṛṣṣiṣṭa*, *Kṛṣṭikūta* and *Kṛṣṭi -uttarāvataṇṣaka*, is expounded four ocean-similes (*sāgaropama*). These gods breathe in or breathe forth or exhale or inhale [once] in every four fortnights and feel hunger after four thousand years.

4[5] अत्थेगतिया भवसिद्धिया जीवा जे चउहिं भवग्गहणेहिं सिज्झिस्संति जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated souls some will get salvation, up to will annihilate the entire miseries, in the [subsequent] fourth birth.

10. 'माहिं खं०॥

11. यावण्णं खं०।

12. तेसिं देवाणं खं० मु०॥

Notes

1. *Gāuya* (*gavyūti*) occurred at several places in canonical texts. It is equal to two miles . Four *gavyūtis* are equal to four x 2 miles i.e. eight miles or one *yojana*. The land measuring two thousand bows (*dhanu*²) is also equal to one *gavyūti*.¹

1. *An Illustrated Ardhamāgadhī Dictionary*, Delhi, vol. 2, p. 616.

2. It is equal to the measure of four arms or ninety-six finger breadths.— *An Illustrated Ardhamāgadhī Dictionary*, Delhi, vol.3, p. 234.

5[1] ¹पंच किरियातो पण्णत्तातो, तंजहा— काइया² अहिगरणिया पाओसिया पारितावणिया पाणातिवातकिरिया। ³पंच महव्वया पण्णत्ता, तंजहा— सव्वातो पाणातिवातातो वेरमणं, सव्वातो मुसावायातो ⁴वेरमणं, ⁵सव्वातो जाव परिग्गहाओ ⁶वेरमणं।

⁷पंच कामगुणा पण्णत्ता, तंजहा— सहा रूवा रसा गंधा फासा। ⁸पंच आसवदारा पण्णत्ता, तंजहा— मिच्छत्तं⁹ अविरति पमाए कसाए जोगा। ¹⁰पंच संवरदारा पण्णत्ता, तंजहा— सम्पत्तं विरति ¹¹अप्पमादो अकसायया अजोगया। पंच निज्जरट्ठाणा पण्णत्ता, तंजहा— पाणातिवातातो वेरमणं, मुसावायातो वेरमणं, अदिण्णादाणातो वेरमणं, मेहुणातो वेरमणं, परिग्गहातो वेरमणं। ¹²पंच समितीतो पण्णत्ताओ, तंजहा— इरियासमिती भासासमिती एसणासमिती ¹³आयाणभंडनिकखेवणासमिती उच्चार-पासवण-¹⁴खेल-सिंघाण- जल्लपारिट्ठावणिया समिती।

¹⁵पंच अत्थिकाया पण्णत्ता, तंजहा— धम्मत्थिकाए अधम्मत्थिकाए आगासत्थिकाए ¹⁶जीवत्थिकाए पोग्गलत्थिकाए।

Five activities (*kriyā*) are expounded, namely: corporeal (*kāyika*), instrumental (*ādhikaraṇika*), malicious (*prādvēṣika*), tormenting (*pāritāpanika*) and vitality depriving (*prāṇātipātka*). Five great vows are expounded, namely:

1. स्थानाङ्गे सू० ४१९॥
2. कातिया खं० जे०।
3. दृश्यतां स्थानाङ्गे सू० ३८९॥
4. वेरमणं नास्ति खं० जे० हे २॥
5. सव्वाओ अदत्तादाणाओ वेरमणं सव्वाओ मेहुणाओ वेरमणं सव्वाओ परिग्गहाओ मु०॥
6. वेरमणं नास्ति खं० जे० हे २॥
7. दृश्यतां स्थानाङ्गे सू० ३९०॥
8. दृश्यतां स्थानाङ्गे सू० ४१८॥
9. मिच्छत्तं अविरति(त जे०) खं० जे० हे १ ला २। मिच्छत्तं अविरता ला १। मिच्छत्तं अविरति(अविरई—मु०) पमाया कसाया जोगा हे २ मु०॥
10. दृश्यतां स्थानाङ्गे सू० ४१८॥
11. अप्पमत्तदा हे २। अप्पमत्तया अकसाया मु०॥
12. दृश्यतां स्थानाङ्गे सू० ४५७॥
13. “भंडमत्तनिकखेव० मु० अटी०। दृश्यतां पू० ३३९, ३७४। “आदाने ग्रहणे भाण्डमात्राया उपकरणपरिच्छेदस्य निक्षेपणेऽवस्थापने समितिः सुप्रत्युपेक्षितादिसांगत्येन प्रवृत्तिश्चतुर्थी, तथा उच्चारस्य पुरीषस्य प्रभ्रवणस्य मूत्रस्य खेलस्य निष्ठीवनस्य सिंघानस्य नासिकाश्लेष्मणो जल्लस्य देहमलस्य परिष्ठापनायां परित्यागे समितिः स्थण्डिलादिदोषपरिहारतः प्रवृत्तिरिति पञ्चमी” —अटी०॥
14. सिंघा० पंच अत्थि० हे २ मु० विना॥
15. स्थानाङ्गे सू० ४४१॥
16. जीव पोग्गलत्थिकाए मु० विना॥

complete abstinence from deprivation of life, complete abstinence from false utterance, up to complete abstinence from [taking the not given, complete abstinence from copulation, complete abstinence] from possession.

Five objects of senses (lit. 'qualities [that engender] desire') are expounded, namely: sound, colour, taste, smell and touch. Five influx doors are expounded, namely: wrong belief, non-abstinence, non-vigilance, passion and activity (*yoga*). Five stoppage doors are expounded, namely: right belief, abstinence, vigilance, non-passions and non-activity. Five means of eradication [of karmic matter] (*nirjarā*) are expounded, namely: abstinence from deprivation of life, abstinence from false utterance, abstinence from taking what has not been given, abstinence from sex indulgence and abstinence from possession. Five kinds of circumspection (*samiti*) are expounded, namely: circumspection in walking, circumspection in speech, circumspection in alms begging, circumspection in lifting and laying down articles and circumspection in laying down excrements, urine, spittle, bodily dirt and snot.

Five extensive substances (*astikāya*) are expounded, namely: extensive substance of medium of motion (*dharmāstikāya*), extensive substance of medium of rest (*adharmaastikāya*), extensive substance of space (*ākāśastikāya*), extensive substance of soul (*jīvāstikāya*) and extensive substance of matter (*pudgalāstikāya*).

5[2] ¹⁷रोहिणीनक्खत्ते पंचतारे पणत्ते। ¹⁸पुणव्वसू नक्खत्ते पंचतारे पणत्ते। ¹⁹हत्थे नक्खत्ते पंचतारे पणत्ते। ²⁰विसाहानक्खत्ते पंचतारे पणत्ते। धणिट्ठानक्खत्ते पंचतारे पणत्ते।

The constellation *Taurus* (*Rohiṇi*) is expounded as having five stars. The constellation *Punarvasu* is expounded as having five stars. The constellation *Curvy* (*Hasta*) is expounded as having five stars. The constellation *Libra* (*Viśākha*) is expounded as having five stars. The constellation *Delphiniums* (*Dhaniṣṭhā*) is expounded as having five stars.

17. स्थानाङ्गे सू० ४७२॥

18. पुणव्वसुनं मु०॥

19. हत्थनं हे २ मु०॥

20. मु० विना-विसाहनं हे २। विसाह(हा-हे १ ला २) धणिट्ठानक्खत्ते खं० जे० हे १ ला १,२॥

5[3] ²¹इमीसे रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं पंच पलितोवमातिं ठिती पण्णत्ता। तच्चाए णं पुढवीए अत्थेगतियाणं नेरइयाणं पंच सागरोवमातिं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं पंच पलितोवमातिं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं पंच पलितोवमातिं ठिती पण्णत्ता। सणंकुमार-माहिंदेसु कप्पेसु अत्थेगतियाणं देवाणं पंच सागरोवमातिं ठिती पण्णत्ता।

On the earth Gem-lustre (*Ratnaprabhā*), some hellish beings' longevity is expounded five pit-similes. On the third earth (Sand-lustre) hellish beings' longevity is expounded five ocean-similes. Some Demon deities' longevity is expounded five pit-similes. The longevity of some divinities in the paradises *Saudharma* and *Īsāna* is expounded five pit-similes. The longevity of some divinities in the paradises *Sanatkumāra* and *Māhendra* is expounded five ocean-similes.

5[4] जे देवा वायं सुवायं वातावत्तं वातप्पभं वातकंतं वातवण्णं वातलेसं वातज्झयं वातसिगं वातसिद्धं वातकूडं वाउत्तरवेडसगं सूरं सुसूरं सूरावत्तं सूरप्पभं सूरकंतं सूरवण्णं सूरलेसं सूरज्झयं सूरसिगं सूरसिद्धं सूरकूडं सुरुत्तरवेडसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं पंच सागरोवमातिं ठिती पण्णत्ता। ते णं देवा पंचण्हं अब्बमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं पंचहिं वाससहस्सेहिं आहारद्धे समुप्पज्जति।

The longevity of those divinities manifested in [specific] celestial abodes, *Vāta*, *Suvāta*, *Vātāvarta*, *Vātaprabha*, *Vātakānta*, *Vātavarṇa*, *Vātalesya*, *Vātaadhvaṇa*, *Vātaśṛṅga*, *Vātaśṛṣa*, *Vātakūa*, *Vātottarāvatāṇsaka*, *Sūra*, *Susūra*, *Sūrāvarta*, *Sūraprabha*, *Sūrakānta*, *Sūravarṇa*, *Sūralesya*, *Sūradhvaṇa*, *Sūraśṛṅga*, *Sūraśṛṣa*, *Sūrakūa*, *Sūrottarāvatāṇsaka* is expounded as five ocean-similes (*sāgaropama*). Some divinities breathe in or breathe forth or exhale or inhale [once] in every five fortnights. These divinities feel hunger after five thousand years.

5[5] संतेगतिया भवसिद्धिया जीवा (²²जे) पंचहिं भवग्गहणेहिं सिज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated souls some will get salvation, up to will annihilate [the entire miseries] in the subsequent fifth birth.

21. इमीसे णं रयं मु० ॥

22. जे नास्ति मु० विना।

6[1] ¹छल्लेसातो पण्णत्तातो, तंजहा— कण्हलेसा नीललेसा काउलेसा तेउलेसा पम्हलेसा सुक्कलेसा। ²छज्जीवनिकाया पण्णत्ता, तंजहा— ³पुढवीकाए आउकाए तेउकाए वाउकाए वणस्सतिकाए तसकाए। छव्विहे बाहिरे तवोकम्मे पण्णत्ते, तंजहा— अणसणे ⁴ओमोदरिया वित्तीसंखेवो रसपरिच्चातो ⁵कायकिलेसे संलीणया। छव्विहे ⁶अब्भंतरए तवोकम्मे पण्णत्ते, तंजहा— पायच्छित्तं ⁷विणओ वेयावच्चं सज्झाओ झाणं उस्सग्गो। ⁸छ छाउमत्थिया ⁹समुग्घाया पण्णत्ता, तंजहा— वेयणासमुग्घाते ¹⁰कसायसमुग्घाते मारणंतियसमुग्घाते वेउव्वियसमुग्घाते तेयससमुग्घाते आहारसमुग्घाते। छव्विहे ¹¹अत्थोग्गहे पण्णत्ते, तंजहा— सोतेंदियअत्थोग्गहे ¹²चक्खुइंदियअत्थोग्गहे घाणिंदियअत्थोग्गहे जिब्भदियअत्थोग्गहे फासिंदियअत्थोग्गहे नोइंदियअत्थोग्गहे।

Six auras (*leśyā*) are expounded, namely: black aura, blue aura, grey [the colour of brinjal flower] aura, yellow [the colour of the rising sun] aura, lotus-pink aura and pure or white aura. Six groups (*nikāya*) of soul are expounded, namely: earth-bodied, water-bodied, fire-bodied, air-bodied, plant-bodied [and] mobile-bodied. Six external austerities are expounded, namely: fasting [for one or more days], eating less [than hunger], reduction of greed [towards alms], giving up delicacies, [subjecting oneself to] physical affliction and residing [for spiritual benefit] in a lonely place. The six internal austerities are expounded, namely: atonement, veneration, service, study, meditation [and] renunciation.

1. छल्लेसा पं० तं० खं०। छ लेसाओ पण्णत्ता तंजहा मु०।
2. छ जीव* मु०॥
3. पुढविकाइया आउ तेउ वाउ वणस्सति तसकाए खं० हे १ ला २॥
4. ऊणोयरिया मु०॥
5. *किलेसं जे०। *किलेसो मु०॥
6. अब्भंतरते तवो* खं०। अब्भंतरे तवो* मु०॥
7. विणतो खं०॥
8. छाउमत्थिया छ समु० खं०॥
9. *ग्घातया जे०॥
10. कसात० मारणस० वेउव्विय तेयस० आहारसमुग्घाते खं०। कसाय० मारणंति० वेउव्विय। २ तेयास० आहारसमुग्घाए जे०। जे० अनुसारेण तेयासमुग्घाते इति पाठो भाति, इश्यतां प० ३३७ टि० ६॥
11. अत्थुग्गहे मु०। एवमग्गेऽपि॥
12. चक्खु० घाण० जिब्भ० फास० नोतिंदिय० कत्तिया* खं० जे० हे २॥

Six emanations (*samudghāta*-expansion of special units of the soul) of the non-omniscient (*chadmastha*) are expounded, namely: distressal emanation, passionnal emanation, emanation [at the time] of approaching death, transformational emanation, luminous emanation [and] translocational emanation. Six determinate perceptions (*avagraha*) of the material object (*artha*) are expounded, namely: tactile determinate perception of the material object, gustatory determinate perception of the material object, olfactory determinate perception of the material object, visual determinate perception of the material object, auditory determinate perception of the material object and quasi-sensory (mental) determinate perception of the material object.

6[2] ¹³कत्तियानक्खत्ते ¹⁴छत्तारे पण्णत्ते। असिलेसानक्खत्ते ¹⁵छत्तारे पण्णत्ते।

The constellation Taurus (*Kṛttikā*) is expounded as having six stars. The constellation Hydrae (*Āśleṣā*) is expounded as having six stars.

6[3] इमीसे ¹⁶णं ¹⁷रयणप्पभाए पुढवीए अत्थेगत्तियाणं नेरत्तियाणं ¹⁸छ पलिओवमाइं ठिती पण्णत्ता। तच्चाए ¹⁹णं पुढवीए अत्थेगत्तियाणं नेरत्तियाणं ²⁰छ सागरोवमाइं ठिती पण्णत्ता। असुरकुमारणं देवाणं अत्थेगत्तियाणं ²¹छ पलितोवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं देवाणं ²²छ पलितोवमाइं ठिती पण्णत्ता। सणंकुमार-माहिदेसु कप्पेसु अत्थेगत्तियाणं देवाणं ²³छ सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity is expounded as six pit-similes. On the third earth (Sand-lustre-*Bālukāprabhā*), some infernal beings' longevity is expounded as six ocean-

13. कित्तिया° T॥

14., 15. छत्तारे खं० जे०॥

16. णं नास्ति खं० जे०॥

17. °प्पभात्ते जे०॥

18. छ पलि० खं० हे २। छप्पलि तोवमा० जे० ।

19. णं नास्ति खं० ।

20. छसागरोवमा० जे०। छ सागरोवमा० खं०॥

21., 22. छप्पलि° जे०।

23. छस्सा° जे०॥

similes. Some Demon (*Asurakumāra*) gods' longevity is expounded as six pit-similes. Some divinities' longevity in the paradises *Saudharma* and *Īsāna* is expounded as six ocean-similes. Some divinities' longevity in the paradises *Sanatkumāra* and *Mahendra* is expounded as six-ocean-similes.

6[4] જે દેવા સચંભું ²⁴સચંભુરમણં ઘોસં સુઘોસં મહાઘોસં કિઢિઘોસં વીરં સુવીરં ²⁵વીરગતં વીરસેણિયં વીરાવત્તં વીરપ્પભં વીરકતં વીરવણં વીરલેસં વીરજ્ઞયં વીરસિંગં ²⁶વીરસિદ્ધં વીરકૂડં વીરુત્તરવડેસગં વિમાણં દેવતાતે ઉવવણ્ણા તેસિ ણં દેવાણં ઉક્કોસેણં ²⁷છ સાગરોવમાઇં ઠિતી પણ્ણત્તા। તે ણં દેવા છણ્ણં અદ્ધમાસાણં આણમંતિ વા પાણમંતિ વા ઋસસંતિ વા નીસસંતિ વા। તેસિ ણં દેવાણં છહિં વાસસહસ્સેહિં આહારદ્ધે સમુપ્પજ્જતિ।

The longevity of the divinities, manifested in celestial abodes, *Svayambhū*, *Svayambhūramāṇa*, *Ghoṣa*, *Sughoṣa*, *Mahāghoṣa*, *Kṛṣṭighoṣa*, *Vira*, *Suvira*, *Vīragata*, *Vīraśrenika*, *Vīrāvarta*, *Vīraprabha*, *Vīrakānta*, *Vīravarna*, *Vīradhvaja*, *Vīraśṛīga*, *Vīrasṛṣṭa*, *Vīrakūta* and *Vīrottaraṇavataṇṣaka*, is expounded as six ocean-similes. These divinities breathe in or breathe forth or exhale or inhale [once] in every six-fort night and feel hunger after six thousand year.

6[5] સંતેગતિયા ભવસિદ્ધિયા જીવા જે છહિં ભવગહ્ણેહિં સિજ્ઞિસંતિ ²⁸જાવ અંતં કરેસંતિ।

Among the fit to be liberated souls some will get salvation, up to will annihilate [the entire miseries] in the sixth re-birth.

24. સચંભું મુ०॥

25. વીરંગયં જે०। વીરગયં ચં०॥

26. વીરસિદ્ધં જે०॥

27. છસ્સાં જે०॥

28. જાવ સઘ્ખદુક્ખાણમંતં મુ०। જાવ અંતં કરેતિ જે०॥

7[1] सत्त भयद्वाणा पण्णत्ता, तंजहा— इहलोगभए परलोगभए आदाणभए अकम्हाभए आजीवभए मरणभए असिलोगभए। सत्त समुग्घाता पण्णत्ता, तंजहा— वेयणासमुग्घाते ¹कसायसमुग्घाते मारणंतियसमुग्घाते ²वेउळ्वियसमुग्घाते तेयससमुग्घाते आहारसमुग्घाते केवलिसमुग्घाते। समणे भगवं महावीरे सत्त रयणीतो उड्डुंउच्चत्तेणं होत्था। ³सत्त वासहरपळ्वया पण्णत्ता, तंजहा— चुल्लहिमवंते महाहिमवंते निसढे नीलवंते रुप्पी सिहरी मंदरे। सत्त वासा पण्णत्ता, तंजहा— भरहे हेमवते हरिवासे महाविदेहे ⁴रम्मए हेरणवते ⁵एरावते। ⁶खीणमोहे णं भगवं मोहणिज्जवज्जातो सत्त ⁷कम्मपगतीओ ⁸वेदेति।

The seven cases (*sthāna*) of fear are expounded, namely: mundane fear, otherworldly fear, fear of [property etc. being] taken away, unreal or accidental fear, fear [related to] lively hood, fear of death [and] fear of defame. The seven emanations (*samudghāta*) are expounded, namely: distressal emanation, passional emanation, emanation [at the time] of approaching death, transformational emanation, luminous emanation, translocational emanation and soul-point emanation [at the time of salvation]. The vertical height of Venerable Ascetic lord Mahavira was seven arm's length. [In this continent of *Jambūdvīpa*] the seven mountains, bordering or bounding the region (*varṣa*) are expounded, namely: *Kṣulla Himāvanta*, *Mahāhimavanta*, *Niṣadha*, *Nīlavanta*, *Rukmī*, *Śikhari* and *Mandara* (*Sumeru* mountain). In this continent of the *Jambūdvīpa* seven regions, are expounded, namely: *Bharata*, *Haimavata*, *Harivarsa*, *Mahāvideha*, *Ramyak*, *Airanyavata* and *Airāvata*. The Venerable, delusion having annihilated, experiences [the manifestation of] (remaining) seven species of *karma*, excluding (delusion).

1. कसास० मारणंतियस० वेउळ्विय० तेयस० आहार० केवलिसमुग्घाते खं०। तुला—स्थानाङ्गे सू० ५८६। दृश्यतामधस्तनं टिप्पणम्॥
2. वेउळ्वियास० तेयासमु० आहार० केवलिसमुग्घाते जे०। दृश्यतामुपरितनं टिप्पणं तथा पु० ३३६ टि० ७। जे० अनुसारेण तेयासमुग्घाते इति पाठोऽभिप्रेतो भाति॥
3. इहेव जंबुदीवे दीवे तस मु०॥
4. रम्मते खं०॥
5. एराव मु०॥
6. खीणमोहेणं भगवया मु०॥
7. पगडीओ हे १ मु०॥
8. वेएई मु १०॥

7[2] १महानक्खत्ते सत्ततारे पण्णत्ते। ÷¹⁰पाठान्तरेण ¹¹अभियाईया सत्त नक्खत्ता÷
कत्तियादीया सत्त नक्खत्ता पुव्वदारिया पण्णत्ता। महादीया सत्त नक्खत्ता दाहिणदारिया पण्णत्ता।
अणुगहाइया सत्त नक्खत्ता अवरदारिया पण्णत्ता। धणिट्ठाइया सत्त नक्खत्ता उत्तरदारिया
पण्णत्ता।

The constellation Lynx (*Maghā*) is expounded as having seven stars. The Taurus or Bull (*Kṛttikā*) etc. seven constellations are expounded as having east-facing doors. [Lyrae (*Abhijita*) etc. seven constellations are expounded as having east-facing doors]. The Lynx (*Maghā*) etc. seven constellations are expounded as having south-facing doors. The Scorpio (*Anurādhā*) etc. seven constellations are expounded as having west-facing doors. Dolphin (*Dhanisthā*) etc. seven constellations are expounded as having north-facing doors.

इमीसे णं रयणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं सत्त पलिओवमाइं ठिती
पण्णत्ता। तच्चाए णं पुढवीए नेरइयाणं उक्कोसेणं सत्त सागरोवमाइं ठिती पण्णत्ता। चउत्थीए णं
पुढवीए नेरइयाणं जहण्णेणं सत्त सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं ¹²देवाणं
अत्थेगत्तियाणं सत्त पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं ¹³देवाणं
सत्त पलिओवमाइं ठिती पण्णत्ता। सणंकुमारे कप्पे ¹⁴अत्थेगत्तियाणं देवाणं उक्कोसेणं सत्त
सागरोवमाइं ठिती पण्णत्ता। माहिदे कप्पे ¹⁵देवाणं उक्कोसेणं सातिरेगाइं सत्त सागरोवमाइं ठिती
पण्णत्ता। बंभलोए कप्पे ¹⁶देवाणं जहण्णेणं सत्त सागरोवमाइं ठिती पण्णत्ता।

On the [first] earth *Ratnaprabhā*, some infernal beings' longevity is expounded as seven pit-similes. On the third earth (*Sand-lustre Bālukāprabhā*),

9. तुला - स्थानाङ्गे सू० ५८९॥

10. ÷ ÷ एतदन्तर्गतः पाठो जे० मध्ये नास्ति। कत्तियाइआ सत्त नक्खत्ता पुव्वदारिआ प० [पाठान्तरेण
अभियाई (इ-मु०) या सत्त नक्खत्ता] मु०T॥

11. “तथा अभिजिदादीनि सप्त नक्षत्राणि पूर्वद्वारिकाणि पूर्वदिशि येषु गच्छतः शुभं भवति..... सिद्धान्त-
मतम्। इह तु कृत्तिकादीनि सप्त सप्त पूर्वद्वारिकादीनि भणितानि, चन्द्रप्रज्ञतौ तु बहुतराणि मतानि दर्शितानीहार्थ
इति”-अटी०। दृश्यतां स्थानाङ्गे सू० ५८९॥

12. देवाणं नास्ति मु० विना॥

13. देवाणं नास्ति खं० मु० विना।

14. अत्थे० सत्त सागरोवमा उ० वमा० जे० खं० हे १ला २ जे०॥

15. देवाणं नास्ति मु० विना॥

16. देवाणं जहण्णेणं साहियाणं (साहिय-हे १, ला १, २) सत्त सागं खं० हे १ ला १, २। देवाणं सत्त
साहिया सागं मु० ॥

some infernal beings' longevity, at the most, is expounded as seven ocean-similes. On the fourth earth [Mud-lustre-*Paṅkaprabhā*] some infernal beings' longevity, at least, is expounded as seven ocean-similes. Some Demon (*Asurakumāra*) gods' longevity is expounded seven pit-similes. In the paradises *Saudharma* and *Īśāna*, some gods' longevity is expounded as seven pit-similes. In the paradise, *Sanatkumāra* some divinities' longevity, at the most, is expounded as seven ocean-similes. In the paradise *Māhendra*, some divinities' longevity, at the most, is expounded over seven ocean-similes. In the paradise *Brahmaloka*, some divinities' longevity, at least, is expounded as seven ocean-similes.

7[3] जे देवा समं समप्पभं महापभं पभासं भासरं विमलं कंचणकूडं सणंकुमारवडेंसणं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं सत्त सागरोवमाइं ठिती पण्णत्ता। ते णं देवा सत्तण्हं अब्भमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं सत्तहिं वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

The longevity of those gods manifested in celestial abodes *Sama*, *Samaprabha*, *Mahāprabha*, *Prabhāsa*, *Bhāsura*, *Vimala*, *Kaṇcanakūṭa* and *Sanatkumārāvataṇṣaka*, is expounded, at the most, over seven ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every seven fortnight and feel hunger after seven thousand years.

7[4] संतेगतिया भवसिद्धिया जीवा *जे सत्तहिं भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated souls some will liberate up to will annihilate the entire miseries by taking the [next] seventh birth.

*जे णं हे २।

8[1] ¹अट्ट मयट्टाणा पणत्ता, तंजहा—जातिमए कुलमए बलमए रूवमए तवमए सुतमए लाभमए इस्सरियमए²।

Eight places of pride (*mada*) are expounded, namely: race pride, family pride, physical strength pride, charm pride, penance pride, learning pride, attainment pride [and] prosperity pride

अट्ट पवयणमाताओ पणत्ताओ, तंजहा—इरियासमिई भासासमिई एसणासमिई आयाणमंडनिकखेवणासमिई उच्चार-³पासवण-खेल-सिंघाण-जल्लपरिट्ठावणिद्या समिई मणगुत्ती⁴वतिगुत्ती कायगुत्ती।

Eight matrices of precepts (*pravacanamātās*) are expounded, namely: measurement in walking, measurement in speech, measurement in collecting alms, measurement in lifting and measurement in laying down articles and measurement in laying down excrements, urine, spittle, bodily dirt and snot, control of mind, control of speech [and] control of body.

वाणमंतराणं देवाणं चेतियरुक्खा अट्ट जोयणाइं उट्ठुंउच्चत्तेणं पणत्ता। ⁵जंबू णं सुदंसणा अट्ट जोयणाइं उट्ठुंउच्चत्तेणं पणत्ता। ⁶कूडसामली णं गरुलावासे अट्ट जोयणाइं उट्ठुं उच्चत्तेणं पणत्ते। ⁷जंबुदीविया णं जगती अट्ट जोयणाइं उट्ठुंउच्चत्तेणं पणत्ता।

The vertical height of the holy (*caitya*) trees of the interstitial (*vānavyantara*) deities is expounded as eight *yojana*. The vertical height of the Rose-apple (*Jambū*) or *Sudarśana* tree is expounded as eight *yojana*. The vertical height, of the tree *Kūṭasālmali*, an abode of *yakṣa Garuḍa* [located in *Devakuru* region] is expounded as eight *yojana*. The vertical height of the

1. तुला स्थानाङ्गे सू० ६०६॥

2. इस्सरित्तमए जे०॥

3. हस्तलिखितादर्शेषु 'पास०' इति संक्षिप्तः सूत्रपाठो वर्तते, अतोऽवशिष्टः पाठोऽस्माभिः अटी० अनुसारेण पूर्णतां नीतः। स्थानाङ्ग [सू० ७११] सूत्रानुसारेण तु 'पासवणखेलसिंघाणगपरिट्ठावणिद्यासमिती' इति पाठोऽप्यत्र भवेत्। दृश्यतां पृ० ३३४ पं० ११ टि० ११, स्थानाङ्गे सू० ६०३ टि० १॥

4. वयगुत्ती मु० हे २॥

5., 6. तुला-स्थानाङ्गे सू० ६३५॥

7. जंबुदीवस्स णं मु०॥ तुला-स्थानाङ्गे सू० ६४२॥

fortification surrounding (*jagatī*) the continent of *Jambūdvīpa* is expounded eight *yojana*.

⁸अट्टसमइए केवलिसमुग्धाते पण्णत्ते, तंजहा— पढमे समए दंडं करेति, बीए समए कवाडं करेति, ततिए समए मंथं करेति, चउत्थे समए मंथंतराइं पूरेति, पंचमे समए मंथंतराइं पडिसाहरति, छट्ठे समए मंथं पडिसाहरति, सत्तमे समए कवाडं पडिसाहरति, अट्ठमे समए दंडं पडिसाहरति, ततो पच्छा सरीरत्थे भवति।

Emanations (*samudghāta*) by the omniscient, are expounded as of eight moment, namely: in first instant turning [the soul-points into the form of] stick, in second instant turning [the soul-points into the form of] door, in third instant turning [the soul-points into the form of] churning rod, in fourth instant filling [the soul-points] into the churning rod's dots, in fifth instant retracting [the soul-points] into churning rod's dots, in sixth instant [the soul-points] retracting the form of this rod, in seventh instant retracting the form of the door [and] in eighth instant retracting the form of the stick, (in respective order). Then their (soul-points) take the form of the body. [The process of the soul-points precedes the salvation.]

पासस्स णं अरहतो ⁹पुरिसादाणीयस्स अट्ठ गणा अट्ठ गणहरा होत्था, तंजहा—

¹⁰सुभे य सुभघोसे य वसिट्ठे बंभयारि य।

सोमे ¹¹सिरिधरे चेव, वीरभदे जसे इ य॥१॥

The honourable Seer *Pārśva* had eight groups (*gaṇa*) and eight direct-disciples (*gaṇadhara*), namely: *Śubha*, *Śubhaghoṣa*, *Vaśiṣṭha*, *Brahmacāri*, *Soma*, *Śrīdhara* and *Virabhadra* and *Yaśa*. 1.

8[2] ¹²अट्ठ नक्खत्ता चंदेणं सद्धिं पमहं जोगं जोएंति, तंजहा—कत्तिया १, रोहिणी २, पुणव्वसू ३, महा ४, चित्ता ५, विसाहा ६, अणुराहा ७, जेट्ठा ८।

8. सामइए मु०॥ तुला—स्थानाङ्गे सू० ६५२॥

9. 'दाणि' मु० हे २॥

10. सुंभे य सुंभघोसे य हे २ मु० अटी० विना। दृश्यतां स्थानाङ्गे सू० ६१८ टि० १६॥

11. असुरबदे जे०।

12. तुला—स्थानाङ्गे सू० ६५६॥

The eight constellations making occultation or conjunction (*pramarda*), with moon are, namely: Taurus or Bull (*Kṛttikā*), Taurus (*Rohini*), Geminorum (*Punarvasu*), Leonis (*Maghā*), Virgo (*Citrā*), Libra or Balance (*Viśākhā*), Scorpio (*Anurādhā*) and Scorpio (*Jyeshā*).

8[3] ¹³इमीसे णं रयणप्पहाए पुढवीए अत्थेगतियाणं नेरइयाणं अट्ठ पलिओवमाइं ठिती पण्णत्ता। चउत्थीए पुढवीए अत्थेगतियाणं नेरइयाणं अट्ठ सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं अट्ठ पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं अट्ठ पलिओवमाइं ठिती पण्णत्ता। बंभलोए कप्पे अत्थेगतियाणं देवाणं अट्ठ सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre some infernal beings' longevity is expounded as eight pit-similes. On the fourth earth (Mud lustre *Paṅkaprabhā*) some infernal beings' longevity is expounded as eight ocean-similes. Some Demon (*Asurakumāra*) gods' longevity is expounded as eight pit-similes. Some divinities' longevity in the paradises *Saudharma* and *Isāna* is expounded as eight pit-similes. Some divinities' longevity, at the most, in the paradise, *Brahmaloka*, is expounded as eight ocean-similes.

8[4] जे देवा अच्चिं अच्चिमालिं वइरोयणं पभंकरं चंदाभं सुराभं सुपतिट्ठाभं अगिग्घाभं रिट्ठाभं अरुणाभं अरुणुत्तरवड्डेसगं विमाणं देवत्ताए उववण्णा तेसि णं देवाणं उक्कोसेणं अट्ठ सागरोवमाइं ठिती पण्णत्ता। ते णं देवा अट्ठण्हं अट्ठमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं अट्ठहिं वाससहस्सेहिं आहारट्ठे सपुप्पज्जति।

The longevity of the gods manifested in celestial abodes, *Arci*, *Arcimāli*, *Vairocana*, *Prabhāṅkara*, *Candrābha*, *Sūrābha*, *Supratisthābha*, *Agni-Arcyābha*, *Rsthābha*, *Aruṇābha* and *Anuttarāvataṇṣaka*, is expounded as eight ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every eight fortnight and feel hunger after eight thousand years.

13. मु० मध्येऽयं पाठः। सर्वेषु हस्तलिखितादर्शेषु तु इत आरभ्य 'इमीसे णं रयण अत्थे अट्ठ पलि चउत्थि (चउत्थे जे०, चउत्थीए पुढवीए हे २) अत्थे अट्ठ साग असुरकुमा अट्ठ पलितो सोहम्मीसाणे अट्ठ पलितोव बंभलोए कप्पे अट्ठ सागरो' ईदृशः संक्षिप्तः पाठः वर्तते।

8[5] ¹⁴संतेगतिया भवसिद्धिया जाव अट्ठहिं अंतं करेस्संति।

Among the fit to be liberated souls some will liberate, will annihilate [the entire miseries (will become free from the world cycle) by taking the [next] eighth re-birth.

14. 'या जीवा अट्ठहिं वा जाव अंतं करेस्संति ता २। 'या जीवा जे अट्ठहिं भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति जाव अंतं करिस्संति मु०॥

Notes

Emanation by Omniscient¹

When the physique-making, status determining and feeling producing *karmas* of an omniscient are comparatively more than the remaining age determining karma, he activates the process of *Kevali samudghāta* in order to equalize them. During the first instant (*samaya*) he expands the space-points of his soul in stick-shape having the width of his body and covering the whole expanse of universe in length. During the second instant he expands it in all directions in door-shape. During the third instant he expands it in the shape of a churning-stick. During the fourth instant he fills up all the empty space and envelopes the whole *lokākāśa* with the space-points of his soul. During the fifth to seventh instants he starts shrinking in reverse order. During the eighth all the space-points retract into his body.

1. *An Illustrated Anyogadvārasūtra*, Delhi, Sūtra 108.

9[1] नव बंधेरगुत्तीओ पणत्ताओ, तंजहा— नो इत्थीपसुपंडगसंसत्ताणि सेज्जासणाणि सेवित्ता भवति १, ¹नो इत्थीणं कहं कहित्ता भवइ २, नो इत्थीणं ²ठाणाइं सेवित्ता भवति ३, नो इत्थीणं ³इंदियाइं मणोहराइं मणोरमाइं ⁴आलोएत्ता ⁵निज्जाएत्ता ⁶[भवति] ४, नो पणीयरसभोई ५, ⁷नो पाण-भोयणस्स ⁸अइमायं आहारइत्ता ६, नो इत्थीणं पुव्वरयाइं पुव्वकीलिआइं सुमरइत्ता भवइ ७, नो सद्धानुवाती नो रूवाणुवाती नो गंधाणुवाती नो रसाणुवाती नो फासाणुवाती नो सिलोगाणुवाती ८, नो सायासोक्खपडिबद्धे यावि ⁹भवति ९।

Nine [means of] shielding celibacy are expounded, namely: 1. not using the bed and seat frequented by women, cattle or eunuchs, 2. not telling the talk of women, 3. not being at the service of women folk, 4. not looking at or closely observing or pondering over the charming and beautiful limbs of women, 5. not consuming juicy food, 6. not eating and drinking food and drink, in excess, 7. not recalling the past sexual pleasure and past amusements [enjoyed] with women, 8. not following sounds, not following forms, not following odours, not following tastes, not following touches, not following praise, [conducive to sex desire] and 9. not sticking to the pleasure arising out of pleasure feeling karma.

नव बंधेरअगुत्तीओ पणत्ताओ, तंजहा— १.¹⁰इत्थीपसुपंडग¹¹संसत्ताणं सेज्जासणाणं

1. नो इत्थीकहं खं० हे १ ला २॥ णो इत्थीठाणातिं सेवित्ता भवति णो इत्थीणं कहं कहित्ता भवइ जे०। तुला-स्थानाङ्गे सू० ६६३॥
2. गणाइं मु० अटी०। “नो स्त्रीगणान् स्त्रीसमुदायान् सेवयित्ता उपासयित्ता भवतीति तृतीया”-अटी०। दृश्यतां स्थानाङ्गे पृ० २६७ पं० १० टि० ७॥
3. इंदियाणि हे २ मु०॥
4. आलोयत्ता जे०॥
5. निज्जाइत्ता णो इत्थीणं पुव्वरयातिं पुव्वकीलियातिं सुमरइत्ता णो पणीयरस पाणभोयणस्स अतिमातं आहारं आहारित्ता णो सद्दा” जे०॥
6. भवति मु० विना नास्ति ॥
7. नो पणीयरस पाणभोअणस्स अतिमात आहारित्ता ला १॥
8. अइमायाए मु०। दृश्यतां टि० ५। “अतिमात्रम्-अप्रमाणं यथा भवत्येवमाहारकः सदा भवतीति षष्ठी”-अटी०। “अतिमातमाहारते सता भवति”-स्थानाङ्गे सू० ६६३॥
9. “नो सातसौख्यप्रतिबद्धश्चापि भवति..... इति नवमी। इदं च व्याख्यानं वाचनाद्वयानुसारेण कृतम्, प्रत्येकवाचनयोरेवंविधसूत्राभावादिति”-अटी० ॥
10. इत्थि” जे० हे २॥
11. “संसत्ताइं सेज्जासणाइं खं०॥

सेवणया जाव सायासोक्खपडिबद्धे यावि भवति।

Nine [cases of] not fortifying the senses against non-celibacy are expounded, namely: using the bed and seat, frequented by women, cattle or eunuchs up to [telling the talk of women, being at the service of women folk, looking at or closely observing or pondering over the charming and beautiful limbs of women, consuming juicy food, eating and drinking food and drink, in excess, recalling the past sexual pleasure and past amusements [enjoyed] with women, following the sounds, following the forms, following the odours, following the tastes, following the touches, following the praise, [conducive to sex desire and] sticking to the pleasure arising out of pleasure feeling karma.

¹²नव बंभचेरा पणत्ता, तंजहा—

सत्थपरिण्णा ¹³लोगविजओ ¹⁴सीओसणिज्जं सम्पत्तं।

¹⁵आवंती धुतं विमोहायणं ¹⁶उवहाणसुतं ¹⁷महपरिण्णा॥२॥

पासे णं अरहा ¹⁸[पुरिसादाणीए] नव रयणीओ उड्डुंउच्चत्तेणं होत्था।

Nine chapters of the *brahmacarya* (first book of the *Ācārāṅga*) are expounded, namely: comprehension of weapons (*śastraparijñā*), subjugation of the world (*lokavijaya*), hot and cold (*śītoṣṇīya*), righteousness (*samyaktva*), essence of the world (*āvanti*), advanced asceticism (*dhūta*), emancipation (*vimoha*), excellence of righteousness (*upadhānaśruta*) and the great comprehension (*mahāparijñā*). 2.

The vertical height of [the honourable] Seer *Pārśva* was nine arms (*ratni*).

9[2] अभीजिणक्खत्ते साइरेगे णव मुहुत्ते चदेणं सद्धिं जोगं जोएंति। ¹⁹अभीजियाइया णं

12 तुला—स्थानाङ्गे सू० ६६२॥

13. 'विजतो खं हे १॥

14. 'सणिज्ज समत्तं जे०॥

15. आवंति धुत मु०॥

16.. 'सुत्तं हे २॥

17. महा' जेसं हे २॥

18. पुरिसादाणीए इति पाठोऽयं मु० मध्ये स्थानाङ्गे च वर्तते। तुला—स्थानाङ्गे सू० ६९०॥

19. तुला—स्थानाङ्गे सू० ६६९॥

णव णक्खत्ता चंदस्स उत्तरेणं जोगं जोएति, तंजहा— अभीजि, सबणो, जाव भरणी।

The constellation Lyrae (*Abhijita*) forms conjunct with the moon for over nine instants. *Abhijita* etc. nine^A constellations form conjunct with the moon from the north side, namely: *Abhijita*, *Aquillae* (*Śravaṇa*) up to *Arietis* (*Bharanī*).

²⁰इमीसे णं रतणप्पभाए पुढवीए बहुसमरमणिज्जातो भूमिभागातो नव जोयणसते उड्ढं अबाहाते उबरिल्ले तारारूवे चारं चरति। जंबु²¹दीवे णं दीवे णवजोयणिया मच्छा पविसिंसु वा ३। विजयस्स णं दारस्स एगमेगाए बाहाए णव णव भोमा पणत्ता। वाणमंतराणं देवाणं सभाओ सुधम्माओ णव जोयणाइं उड्ढंउच्चत्तेणं पणत्ताओ।

The stars move at the uninterrupted [distance of] nine hundred *yojana* above the very level and beautiful plain on this earth Gem-lustre. In the continent of *Jambūdvīpa*, fishes of nine hundred *yojana* size, entered or enter or will enter. On the each arm of [the eastern] door *Vijaya* nine cities^B (*bhauma*) are expounded. The vertical height, of the assembly *Sudharmā* of sub-terrenean or interstitial (*Vāṇavyantara*) gods, is expounded as nine *yojana*.

²²दंसणावरणिज्जस्स णं कम्मस्स णव उत्तरपगडीओ पणत्ताओ, तंजहा— णिहा पयला णिहाणिहा पयलापयला ²³थीणगिद्धी चक्खुदंसणावरणे अचक्खुदंसणावरणे ओहिदंसणावरणे केवलदंसणावरणे।

Nine sub-species (*uttaraprakṛti*) of the belief obscuring (*darśanāvaranīya*) *karma* is expounded, namely: sleep, drowsiness, deep sleep, deep drowsiness, somnambulism, ocular belief obscuring, non-visual belief obscuring, clairvoyant belief obscuring and perfect apprehension obscuring [*karma*].

9[3] ²⁴इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं नव पलिओवमाइं ठिती

20. तुला—स्थानाङ्गे सू० ६७०॥

21. स्थानाङ्गे सू० ६७१॥

22. स्थानाङ्गे सू० ६६८॥

23. थिणगिद्धी पु०॥

24. इत आरभ्य 'इमीसे णं रयणप्पभाए पुढवीए अत्थे णव पलि चउत्थिय (चउत्थी अ हे २) णव साग असुरकुमारा णव पलिओवमा सोहम्मीसाणेसु णव पलिओव बंभलोय क णव साग' ईदृशः संक्षिप्तः पाठो हस्तलिखितादर्शेषु विद्यते॥

पण्णत्ता। चउत्थीए पुढवीए अत्थेगतियाणं नेरइयाणं नव सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं नव पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं नव पलिओवमाइं ठिती पण्णत्ता। बंभलोए कप्पे अत्थेगतियाणं देवाणं नव सागरोवमाइं ठिती पण्णत्ता।

On the earth Gem-lustre some infernal beings' longevity is expounded as nine pit-similes. On the fourth earth [Mud-lustre-*Paṅkaprabhā*] some infernal beings' longevity is expounded as nine ocean-similes. Some demon (*Asura-kumāra*) gods' longevity is expounded as nine pit-similes. In the paradises *Saudharma* and *Īsāna* some divinities' longevity is expounded as nine pit-similes. In the paradise *Brahmaloka*, some divinities' longevity is expounded as nine ocean-similes

९[४] जे देवा पम्हं सुपम्हं पम्हावत्तं पम्हप्पभं पम्हकंतं पम्हवण्णं पम्हलेसं ^{२५}जाव पम्हुत्तरवडेंसगं सुज्जं सुसुज्जं ^{२६}सुज्जावत्तं, ^{२७}सुज्जकंतं जाव सुज्जुत्तरवडेंसगं रुतिल्लं रुतिल्लावत्तं ^{२८}रुतिल्लप्पभं जाव ^{२९}रुतिल्लुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं [उक्कोसेणं] नव सागरोवमाइं ठिती पण्णत्ता। ते णं देवा नवण्हं अद्दमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं नवहिं वाससहस्सेहिं आहारुडे सपुप्पज्जति।

The gods manifested in celestial abodes, *Pakṣma*, *Supakṣma*, *Pakṣmāvarta*, *Pakṣmaprabha*, *Pakṣmakānta*, *Pakṣmavarṇa*, *Pkṣmaleśya* up to [*Pakṣmadhvaja*, *Pakṣmaśṛṅga*, *Pakṣmasrṣa*, *Pakṣmakūta*,] *Pakṣmottarāvataṅsaka* *Sūrya*, *Ṣusūrya*, *Sūryāvarta*, *Sūryaprabha*, *Sūryakānta* up to [*Sūryavarṇa*, *Sūryaleśya*, *Sūryādhvaja*, *Sūryaśṛṅga*, *Sūryasrṣa*, *Sūryakūta*,] *Sūryottarāvataṅsaka*, *Rucirā*, *Rucirāvarta*, *Ruciraprabha*, [*Rūcirakānta*, *Ruciravarṇa*, *Ruciraleśya*, *Ruciradhvaja*, *Ruciraśṛṅga*, *Rucirasrṣa*, *Rucirakūta* and] up to *Rucirottarāvataṅsaka* is expounded nine ocean-similes. These gods breathe in

25. 'जाव' शब्देन पम्हज्झयं पम्हसिगं पम्हसिद्धं पम्हकूडं इति ग्राह्यम्। दृश्यतां पृ० ३३२ पं० ४। 'लेसं पम्हज्झयं पम्हसिगं पम्हसिद्धं पम्हकूडं पम्हुत्तर' मु०॥

26. सुज्जवित्तं मु०॥

27. दृश्यतां पृ० ३३२ पं० ४। 'कंतं सुज्जवण्णं सुज्जलेसं सुज्जज्झयं सुज्जसिगं सुज्जसिद्धं सुज्जकूडं सुज्जुत्तर' मु०॥

28. दृश्यतां पृ० ३३२ पं० ४। 'प्पभं रुइल्लकंतं रुइल्लवण्णं रुइल्लेसं रुइल्लज्झयं रुइल्लसिगं रुइल्लसिद्धं रुइल्लकूडं रुइल्लुत्तर' मु०॥

29. रुइल्लुत्तर' खं०॥

or breathe forth or exhale or inhale [once] in every nine fortnights. These gods feel hunger after nine thousand years.

9[5] सतेगतिया भवसिद्धिया जीवा जे नवहिं भवगहणेहिं सिज्झिस्संति जाव सव्वदुक्खाण³⁰-
मंतं करेस्संति॥

Among the fit to be liberated souls some will liberate up to will annihilate the entire miseries by taking the ninth re-birth.

30. ण अंतं खं०।

Notes

1. *Samavāyāṅgasūtra* as well as *Sthānāṅgasūtra*¹ mention nine constellations as making conjunct with the moon but *Sūryaprajñapti*² and *Jambūdvīpaprajñapti*³ mention twelve ones as making conjunct with the moon. According to Ach. Mahāprajña⁴, it indicated existence of another tradition in this regard.
2. *Bhauma* according to Abhayadevasūri is interpreted as city by some Ācāryas while as a particular place by some⁵.

1. *Sthānāṅgasūtra*, *Aṅgasuttāni*, vol. 1. Ladnun, 9/16.

2. *Sūryaprajñapti*, *Uvaṅgasuttāni*, vol. 4. part 2, Ladnun, 10/75.

3. *Jambūdvīpaprajñapti*, *Ibid*, 7/128.

4. *Samavāo*, Ladnun, p.43.

5. *Nagarāṇītyeke viśiṣṭasthānāṇītyanye*– Abhayadevasūri, *Sthānāṅgasūtram Samavāyāṅgasūtram*, MLBD, p. 16.

10[1] दसविहे समणधम्मे पणत्ते, तंजहा— खंती १, मुत्ती २, अज्जवे ३, महवे ४, लाघवे ५, सच्चे ६, संजमे ७, तवे ८, चियाते ९, बंभचेरवासे १०।

Monk's righteousness (*śramaṇadharma*) is expounded as ten-fold, namely: (i) forgiveness, (ii) liberation, (iii) straight forwardness, (iv) humility, (v) lightness, (vi) truth, (vii) restraint, (viii) penance, (ix) renunciation [and] (x) observance of celibacy.

दस चित्तसमाहिट्ठाणा पणत्ता, तंजहा—धम्मचिंता वा से असमुप्पण्णपुव्वा समुप्पज्जेज्जा सव्वं धम्मं जाणित्तए १, सुमिणदंसणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा ^१अहातच्चं ^२सुमिणं पासित्तए २, सण्णिनाणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा पुव्वभवे सुमरित्तए ३, देवदंसणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा दिव्वं देविट्ठं दिव्वं देवजुतिं दिव्वं देवाणुभावं पासित्तए ४, ओहिनाणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा ओहिणा लोगं जाणित्तए ५, ओहिदंसणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा ओहिणा लोगं पासित्तए ६, मणपज्जवनाने वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा मणोगए भावे जाणित्तए ७, केवलनाणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा केवलं लोगं जाणित्तए ८, केवलदंसणे वा से असमुप्पण्णपुव्वे समुप्पज्जेज्जा केवलं लोगं पासित्तए ९, ^३केवलिमरणं वा मरेज्जा सव्वदुक्खप्रहाणाए १०।

Ten means of mind concentration (*citta-samādhī*) are expounded, namely: 1. religious meditation or that unprecedented [desire] born to know the whole religion, 2. dreaming or that unprecedented dreaming conforming the reality (*yathātathya*), 3. knowledge of the rational five sensed being or that unprecedented knowledge recollecting the past life, 4. beholding the god or to behold that unprecedented divine attainments of gods, divine lustres of gods, divine powers of gods, 5. origin of unprecedented clairvoyance knowledge or that universe (matter) knowing clairvoyance, 6. origin of unprecedented clairvoyance belief or that universe (matter) perceiving clairvoyance, 7. origin

1. जहां हे २।

2. सुज्जाणं खं० हे १ ला २। सुजाणं अटीपा०। “स्वप्नं स्वप्नफलमुपचारात्, तं द्रष्टुं ज्ञातुम्..... । क्वचित् सुजाणं ति पाठः, तत्रावितथमवश्यंभावि सुयानं सुगतिं द्रष्टुं ज्ञातुं सुज्ञानं वा भाविशुभार्थपरिच्छेदं संवेदितुमिति”—अटी०॥

3. केवलं हे २ विना। “केवलिमरणं वा प्रियेत कुर्यात् इत्यर्थः, किमर्थम् ? अत आह—सर्वदुःखप्रहाणा येति”—अटी०॥

of unprecedented telepathy or that knowing the modes of the minds of the two and half continent and sea's rational beings' of fives-sensed [beings] and of [beings] acquired completion, 8. origin of unprecedented perfect knowledge or that whole (*kevala*) universe knowing (knowledge), 9. origin of unprecedented perfect belief or that whole (*kevala*) universe perceiving (belief), 10. death in stage of perfect knowledge or death for annihilation of the entire miseries.

⁴मंदरे णं पव्वते मूले ⁵दस जोयणसहस्साइं विक्खंभेणं पण्णत्ते।

⁶अहा णं अरिदुनेमी दस धणूइं उड्ढंउच्चत्तेणं होत्था।

⁷कण्हे णं वासुदेवे दस धणूइं उड्ढंउच्चत्तेणं होत्था।

रामे णं बलदेवे दस धणूइं उड्ढंउच्चत्तेणं होत्था।

The mountain *Mandara*'s extension, at the base, is expounded as ten thousand *yojana*. The vertical height of Seer *Ariṣanemi* was ten bows. The vertical height of *Vāsudeva Kṛṣṇa* was ten bows. The vertical height of *Baladeva Rāma* was ten bows.

10[2] ⁸दस नक्खत्ता ⁹नाणविद्धिकरा पण्णत्ता, तंजहा-
मिगसिर अद्दा पूसो, तिण्णि य ¹⁰पुव्वाइं मूलमस्सेसा।
हत्थो चित्ता य तहा, दस ¹¹विद्धिकराइं नाणस्स॥३॥

Ten constellations¹, are expounded as boosters of the knowledge, namely: *Mrgaśira*, *Ārdrā*, *Puṣya*, three *Pūrvas* [-*phālgunī*, -*āṣāḍha*, -*Bhādrapada*], *Mūla*, *Āśleṣā*, *Hasta* and *Citrā*— these ten are the boosters of knowledge. 3.

4. दृश्यतां स्थानाङ्गे सू० ७१९॥

5. दह खं० जे० हे १ ला २॥

6. दृश्यतां स्थानाङ्गे सू० ७३५॥

7. दृश्यतां स्थानाङ्गे सू० ७३५॥

8. दृश्यतां स्थानाङ्गे सू० ७८१॥

9. बुद्धिं मु०।

10. पुव्वा य मु०॥

11. बुद्धिं जे० मु०। बुद्धिं हे २ ला १॥

¹²अकम्मभूमियाणं मणुयाणं ¹³दसविहा रुक्खा उवभोगत्तात्ते उवत्थिया पणत्ता, तंजहा—

मत्तंगया य भिंगा, तुडियंगा दीव जोइ चित्तंगा।

चित्तरसा मणियंगा, गेहागास ¹⁴अनियणा य॥४॥

In the land of enjoyment (*akarmabhūmi*), ten varieties of [divine] trees, available for the consumption of human beings, are expounded, namely: producing sweet juice (*madyāṅga*), producing vessels (*bhṛṅga*), producing musical notes (*tūryāṅga*), emitting like lamp light (*deepa*), emitting light (*jyoti*), producing vivid coloured flowers (*citrāṅga*), yielding edibles of multiple taste (*citrarasa*), producing ornaments (*maṇi-aṅga*), sheltering from cold and heat like houses (*gehākāra*) and nudity removing tree by procuring dresses (*anagnāṅga*). 4.

10[3] ¹⁵इमीसे (णं) रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं जहण्णेणं दस वाससहस्साइं ठिती पणत्ता। इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं दस पलिओवमाइं ठिती पणत्ता। चउत्थीए पुढवीए दस निरयावाससतसहस्सा पणत्ता। चउत्थीए पुढवीए(नेरइयाणं) उक्कोसेणं दस सागरोवमाइं ठिती पणत्ता। ¹⁶पंचमाए पुढवीए [नेरइयाणं] जहण्णेणं दस सागरोवमाइं ठिती पणत्ता। असुरकुमाराणं देवाणं जहण्णेणं दस वाससहस्साइं ठिती पणत्ता। असुरिदवज्जाणं भोमेज्जाणं देवाणं जहण्णेणं दस वाससहस्साइं ठिती पणत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं दस पलिओवमाइं ठिती पणत्ता। बादरवणप्फतिकाइयाणं उक्कोसेणं दस वाससहस्साइं ठिती पणत्ता। वाणमंतराणं देवाणं जहण्णेणं दस वाससहस्साइं ठिती पणत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं दस पलिओवमाइं ठिती पणत्ता। बंभलोए कप्पे

12. “भूमयाणं जे० हे २ T। “अकर्मभूमि(म—हे०)कानां भोगभूमिजन्मनाम्”—अटी०॥

13. दृश्यतां स्थानाङ्गे सू० ७६६॥

14. अणिगिणा मु०। अणिगणा जे० ला १। अनगिणा हे २ T। “अणियण (अणिगिण—मु०) ति अनगत्वं सवस्त्रत्वम् तद्धेतुत्वादनगना इति”—अटी०॥

15. इत आरभ्य ‘इमीसे रयण अत्थे जहण्णेणं दस वाससहस्सातिं ठिती पं इमीसे णं रयण अत्थे दस पलि चउत्थीए पुढवीए दस निरयवाससतसहस्सा पं चउत्थीए पुढवीए उ दस वाससहस्सातिं असुरिदवज्जाणं भोमेज्जाणं देवाणं दस वाससह ज असुरकुमार अत्थे दस पलितो बादरवणप्फतिकातियाणं उ दस वाससह वाणमंतराणं जह दस वास सोहम्मीसाणेसु क अत्थे दस पलितो बंभलोए कप्पे देवाणं उ दस साग लंतए कप्पे देवाणं जह दस साग’ ईदृशः संक्षिप्तः पाठो हस्तलिखितादर्शेषु विद्यते।

16. पंचमीए मु०॥

देवाणं उक्कोसेणं दस सागरोवमाइं ठिती पण्णत्ता। लंतए कप्पे देवाणं जहण्णेणं दस सागरोवमाइं ठिती पण्णत्ता।

On this very earth Gem-lustre some infernal beings' longevity, at least, is expounded as ten thousand years. On this very earth Gem-lustre some infernal beings' longevity is expounded as ten pit-similes. On the fourth earth ten lac dwellings [of infernal beings] are expounded. On the fourth earth, some infernal beings' longevity is expounded as ten ocean-similes. On the fifth earth, some infernal beings' longevity, at least, is expounded ten ocean-similes. Some Demon (*Asurakumāra*) gods' longevity is expounded, at least, ten thousand years. Barring, king of *Asurakumāra* gods, (other) mansion (*Bhavanavāsī*) gods' longevity, at least, is expounded as ten thousand years. Some Demon (*Asurakumāra*) gods' longevity is expounded as ten pit-similes. Gross plant kingdom's (*bādara vanaspatikāya*) longevity, at the most, is expounded as ten thousand years. Sub-terranean or interstitial (*Vāṇavyantara*) gods' longevity, at least, is expounded as ten thousand years. Some divinities' longevity in the paradises *Saudharma* and *Īsāna* is expounded as ten pit-similes. In the paradise *Brahmaloka*, some divinities' longevity, at the most, is expounded as ten ocean-similes. In the paradise *Lāntaka* some divinities' longevity, at least, is expounded as ten ocean-similes.

10[4] जे देवा घोसं सुघोसं महाघोसं नदिघोसं सुस्सरं मणोरमं रम्मं रम्मणं रमणिज्जं ¹⁷मंगलावतिं ¹⁸बंभलोगवडेंसणं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं दस सागरोवमाइं ठिती पण्णत्ता। ते णं देवा दसण्हं अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं दसहिं वाससहस्सेहिं आहारुडे समुप्पज्जति।

The longevity, of the gods, manifested in celestial abodes, *Ghoṣa*, *Sughoṣa*, *Mahāghoṣa*, *Nandighoṣa*, *Susvara*, *Manorama*, *Ramya*, *Ramyaka*, *Ramaṇīya*, *Maṅgalāvarta* and *Brahmalokāvatansaka*, at the most, is expounded as ten ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every ten fortnights and feel hunger after ten thousand years.

17. सुस्सरं जे मु०॥

18. मंगलावत्तं हे २ मु०॥

10[5] ¹⁹अत्थेगतिया भवसिद्धिया जीवा जे दसहिं भवग्गहणेहिं ²⁰जाव करेस्संति॥

Among the fit to be liberated souls some will liberate, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (will become free from the world cycle) by taking the [next] tenth birth.

19. वंभलोगं खं० T ॥

20. संतेगतिया मु०। दृश्यतां पृ० २३० पं० १७॥

Notes

1. In *Sthānāṅgasūtra*¹ also these ten knowledge enhancing constellations are mentioned. It implies that if studies are commenced when any of these constellations are in conjunction with the moon it helps enhancing knowledge².

1. *Āṅgasuttāṇi* vol.1, Ladnun, 10/170.

2. *Sthānāṅgasūtram* & *Samavāṅgasūtram*, Abhaydevasūri, MLBD, comm. on *sūtra* 10, p. 16.

11[1] एकारस उवासगपडिमातो पण्णत्तातो, तंजहा— दंसणसावए १, कतव्वयकम्मे २, सामातियकडे ३, पोसहोववासणिरते ४, दिया बंभयारी, ^१रत्तिं परिमाणकडे ५, दिआ वि राओ वि बंभयारी, ^२असिणाती, विअडभोती, मोलिकडे ६, सचित्तपरिण्णत्ते ७, आरंभपरिण्णत्ते ८, पेसपरिण्णत्ते ९, उद्दिट्ठभत्तपरिण्णत्ते १०, समणभूते यावि भवति ^३समणाउसो ११।

The vows of house-holders (*upāsaka pratimā*) are expounded as eleven, namely: (i) adopting right faith (*darśanaśrāvaka*), (ii) practising the minor vows (*kṛtavratākarma*), (iii) observing the vow of equanimity (*sāmāyikakṛta*), (iv) fasting combined with the self observance for four months on particular dates (*pausaḍhopavāsānirata*), (v) practising celibacy in day time and rationing the nights (of coition) (*divābrahmacāri rātriṣaṣṭānirata*), (vi) sticking to celibacy also in day and also at night (*divā brahmacāri-rātri brahmacāri*), not taking bath (*asnāyi*), eating during the day time only (*vikatābhojī*), not fastening the loose end of the lower garment (*dhotī*) (*maulikṛta*), (vii) giving up green vegetables (*sacitta pariññāta*), (viii) occupational withdrawal (*ārambhā-pariññāta*), (ix) servant effort errands (*presyapariññāta*), (x) renouncing specific food prepared for himself (*uddiṣṭapariññāta*) and (xi) mendicant novice (*śramaṇabhūta*). O long-lived monk! thus manifests.

11[2] ^४लोगंताओ णं ^५एकारसहिं एकारेहिं जोयणसतेहिं अबाहाए ^६जोतिसंते पण्णत्ते।

1. हे २ मु० विना—रातिं परिमाणं ला १। राति परिमाणं जे०। राति परिमाणं खं० हे १ ला २। “रातिं ति (राति ति—हे०) रात्रौ, किमत आह—परिमाणं स्त्रीणां तद्भोगानां वा प्रमाणं कृतं येन स परिमाणकृत इति”—अटी०॥

2. अणिसाती अटीपा० जे०। असिणाती जेसं०। अणिसातो(त्ती) ला १। “असिणाइ ति अस्नायी स्नानपरिवर्जकः, क्वचित् पठ्यते—अनिसाइ ति न निशायामतीति अनिसादी”—अटी०॥

3. “पुस्तकान्तरे त्वेवं वाचना—दंसणसावए प्रथमा, कयवयकम्मे द्वितीया, कयसामाइए तृतीया, पोसहोववासनिरये चतुर्थी, राइभत्तपरिण्णए पञ्चमी प्रेय्यारम्भपरिज्ञात इति दशमी, उद्दिट्ठभत्तवर्जकः श्रमणभूतश्चैकादशीति”—अटी०॥

4. “तथा जम्बूद्वीपे द्वीपे मन्दरस्य पर्वस्य एकादश एगविंसे ति एकविंशतियोजनाधिकानि एकादश— खं० योजनशतानि अबाहाए इति चन्द्रप्रज्ञप्तिस्मृत्येष्टादशे प्राभूते॥

5. अटी० अनुसारेण एकारस एकारे जोयणसते इति पाठः। एकारसएहिं मु०॥

6. जोतिसपज्जंते खं० हे १ ला २। दृश्यतां टि० १॥

जंबुद्वीवे ⁷दीवे मंदरस्स पव्वतस्स ⁸एक्कारसहिं एक्कवीसेहिं जोयणसतेहिं [अबाहाए] जोतिसे चारं चरति। समणस्स णं भगवतो महावीरस्स एक्कारस गणहरा होत्था, तंजहा—इंदभूती ⁹अग्गिभूती वायुभूती वियत्ते सुहम्मे मंडिते मोरियपुत्ते अकंपिते अयलभाया मेतज्जे पभासे।

मूलनक्खत्ते एक्कारसतारे पण्णत्ते। ¹⁰हेट्ठिमगेवेज्जगाणं देवाणं एक्कारसुत्तरं ¹¹गेवेज्ज-विमाणसतं भवति त्ति मक्खायं। मंदरे णं पव्वते धरणितलाओ सिहरतले एक्कारसभागपरिहीणे उच्चतेणं पण्णत्ते।

The uninterrupted [distance] between the edges of the universe and the system of heavenly orbs (*jyotiṣcakra*) is expounded [to be] one thousand one hundred eleven *yojana*. In the continent of *Jambūdvīpa*, the heavenly bodies move at the uninterrupted [distance] of one thousand one hundred twenty *yojana* from the mountain *Mandara*. The Venerable Ascetic Mahavira had eleven direct-disciples, namely: *Indrabhūti*, *Agnibhūti*, *Vāyubhūti*, *Vyakta*, *Sudharma*, *Mandita*, *Mauryaputra*, *Akampita*, *Acalabhrātā*, *Metārya* and *Prabhāsa*.

The constellation *Mūla* is expounded as having eleven stars. One hundred eleven *Graiveyaka* abodes (*vimāna*) are said to be of the gods of the lower *Graiveyaka*. The extension, at the peak of mountain *Mandara*^A, is expounded to decrease by eleventh part in (relation to) height than its earth base.

11[3] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं एक्कारस पलिओवमाइं ठिती पण्णत्ता। ¹²पंचमाए पुढवीए [अत्थेगतियाणं नेरइयाणं] एक्कारस सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं एक्कारस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु [अत्थेगतियाणं देवाणं] एक्कारस पलिओवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre some infernal beings' longevity is expounded as eleven pit-similes. On the fifth earth [Smoke-lustre] some

7. दीवे नास्ति हे २ मु० विना॥

8. एक्कारे एगविंसे जोयणसते अबाहाए जोतिसे चारं चरति इति अटी० सम्मतः पाठः, चन्द्रप्रज्ञासूत्रेऽपि

9. अग्गिभूती हे १॥

10. गेवेज्जाणं हे १ ला २।

11. “विमाणसयं भवति त्ति मक्खायं त्ति, इह मकारस्यागमिकत्वादयमर्थः — विमानशतं भवतीति कृत्वा आख्यातं प्ररूपितं भगवता अन्यैश्च केवलभिरीति सुधर्मस्वामिवचनम्”—अटी०॥

12. पंचमीए मु०॥

infernal beings' longevity, is expounded as eleven ocean-similes. Some demon (*Asurakumāra*) gods' longevity is expounded as eleven pit-similes. Some divinity's longevity, in the paradises *Saudharma* and *Īśāna*, is expounded as eleven pit-similes.

11[4] लंतए कप्पे अत्थेगतियाणं देवाणं एक्कारस सागरोवमाइं ठिती पणत्ता। जे देवा ¹³बंभं सुबंभं बंभावत्तं बंभप्पभं बंभकत्तं बंभवणं बंभलेसं बंभज्झयं बंभसिगं बंभसिट्ठं बंभकूडं बंभुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं [उक्कोसेणं] एक्कारस सागरोवमाइं ठिती पणत्ता। ते णं देवा एक्कारसण्हं अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं एक्कारसण्हं वाससहस्साणं आहारुदे समुप्पज्जति।

In the paradise *Lāntaka* some divinities' longevity, is expounded as eleven ocean-similes. The longevity, of the gods, manifested in celestial abodes, *Brahma*, *Subrahma*, *Brahmāvarta*, *Brahmaprabha*, *Brahmakānta*, *Brahmavarna*, *Brahmaleśya*, *Brahmadhvaja*, *Brahmaśṛṅga*, *Brahmasṛṣṭa*, *Brahmakūṭa* and *Brahmottarāvataṁsaka*, is expounded as eleven ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every ten fortnights. These gods feel hunger after ten thousand year.

11[5] संतेगतिया भवसिद्धिया जीवा जे एक्कारसहिं भवग्गहणेहिं ¹⁴सिज्झिस्संति जाव सच्चदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated souls some will liberate up to will annihilate the entire miseries by taking the [next] eleventh births.

13. पम्हं सुपम्हं बम्हावत्तं पम्हपभं पम्हकत्तं पम्हवणं पम्हलेसं पम्हज्झयं खं० हे १ ला २। “ब्रह्मादीनि द्वादश विमाननामानि”—अटी० ॥

14. सिज्झिहिं(हं-खं०)-ति जाव सच्चं खं० जे० ला २। सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिब्बाइस्संति सच्चं मु०॥

Notes

1. The extension, at the peak of mountain *Mandara*¹, is expounded to decrease by eleventh part in (relation to) height than its earth base. This aphorism implies that the ratio between the increase of height and decrease of

extension is 11:1. Thus at the height of 99,000 yojan of Meru mountain, the decrease in extension will be 99,000 divided by eleven ($99,000 \div 11$) i.e. 9,000 yojan. Therefore the extension at the peak, which is 10, 000 yojan at the base, will be (10, 000--9,000) one thousand yojan.

1. *Āvaśyakacūrṇi*, p. 334-339.

12[1] बारस भिक्खुपडिमातो पण्णत्तातो, तंजहा— मासिया भिक्खुपडिमा, दोमासिया (भिक्खुपडिमा), तेमासिया (भिक्खुपडिमा), ¹चाउम्मासिया (भिक्खुपडिमा), पंचमासिया (भिक्खुपडिमा), छम्मासिया (भिक्खुपडिमा), सत्तमासिया (भिक्खुपडिमा), पढमा सत्तरातिंदिया भिक्खुपडिमा, दोच्चा सत्तरातिंदिया भिक्खुपडिमा, तच्चा सत्तरातिंदिया भिक्खुपडिमा, ²अहोरातिया भिक्खुपडिमा, एकरातिया भिक्खुपडिमा।

The twelve mendicant model stages (*bhikṣupratimā*) are expounded, namely: monthly (*māsikī*), bi-monthly (*dvi-māsikī*), tri-monthly (*trai-māsikī*), four monthly (*catur-māsikī*), five monthly (*pañca-māsikī*), six monthly (*ṣaḍ-māsikī*), seven monthly (*sapta-māsikī*), first seven night and days (*prathamā saptarātridivā*), second seven night and days (*dvitīyā saptarātridivā*) ascetic vow, third seven night and days (*trtīyā saptarātridivā*), one day and night (*ahorātridivā*) and one night (*ekarātrikī*).

दुवालसविहे संभोगे पण्णत्ते, तंजहा—

³उवहि सुय ⁴भत्तपाणे अंजलीपग्गहे ⁵ति य।

⁶दायणे य निकाए य, अब्भुट्ठाणे ⁷ति यावरे॥५॥

⁸कितिकम्मस्स य करणे, वेयावच्चकरणे ति य।

⁹समोसरण सन्निसेज्जा य, ¹⁰कहाते य पबंध्यणे॥६॥

Interdining etc. (*sambhoga*) are expounded as twelve-fold, namely: pertaining to exchange of implements (*upadhi*), combined study of scriptures

1. चउम्मा^१ हे २ ला २। चउमा^२ जे० मु०॥

2. अहोरातिंदिया जे०॥

3. “उवहीत्यादि रूपकद्वयम्”—अटी०॥

4. “पाणंजली” खं० हे १ ला २॥

5. ति या खं० हे १ ला २। ति य हे २ ला १। “अंजलीपग्गहे इ यत्ति इह इतिशब्दा उपदर्शनार्थाः, चकाराः समुच्चयार्थाः”—अटी०॥

6. दातणे हे २ मु० विना॥

7. ति जे० हे १ ला २ विना ॥

8. कियक्क^३ हे २। किअक्क^४ मु०॥

9. समोसरणे हे १ ला २। समोसरणं मु०। “समोसरणं ति जिनस्सनरथानुयानपटयात्रादि यत्र बहवः साधवो मिलन्ति तत् समोसरणम्”—अटी०॥

10. कहाए य पबंध्यणे ति कथा वादादिका पञ्चधा, तस्याः प्रबन्धनं प्रबन्धेन करणं कथाप्रबन्धनम् इति रूपकद्वयस्य संक्षेपार्थः, विस्तरार्थस्तु निशीथपञ्चमोद्देशकभाष्यादवसेय इति”—अटी०॥

(śruta), sharing food and drink (bhaktapāna), showing mutual respect (añjalipragraha), sending disciples for study to another monk (dāna), art of inviting (nikācana), getting up in respect (abhyutthāna), saluting each other (kṛtakarma), attending the ill (vaiyāvṛtyakaraṇa), going to the latter's religious lecture (samavasaraṇa), occupying the common seat (sanniṣadyā) and (narrating religious stories (kathā-prabandhana). 5-6.

¹¹दुवालसावते कितिकम्मे पण्णत्ते, तंजहा—

¹²दुओणयं जहाजायं कितिकम्मं ¹³बारसावयं।

चउसरं ¹⁴तिगुत्तं, दुपवेसं ¹⁵एगनिक्खमणं॥७॥

The obeisance to preceptors etc. (kṛtikarma) are expounded as twelve, namely: bending the head twice (dvyavanata), as born (yathājāta), kṛtikarma, twelve āvartas, catuḥśīras (act of bowing one's heads four times in salutation to preceptors), three 'controls (gupti) and dvipraveśa (entering the limit of a preceptor twice at the time of saluting him), ekaṇiṣkramaṇa (going or stepping at once with avagraha at the time of salutation or worship). 7.

विजया णं रायधाणी दुवालस ¹⁶जोयणसहस्साइं आयामविक्खंभेणं पण्णत्ता। रामे णं बलदेवे दुवालस वाससताइं सव्वाउयं पालइत्ता ¹⁷देवत्ति गए। मंदरस्स णं पव्वतस्स चूलिया मूले दुवालस जोयणाइं विक्खंभेणं पण्णत्ता। जंबुद्वीवस्स णं दीवस्स ¹⁸वेतिया मूले दुवालस जोयणाइं विक्खंभेणं पण्णत्ता। सव्वजहण्णिणया राती दुवालसमुहुत्तिया पण्णत्ता। एवं दिवसो वि णायव्वो। सव्वदुसिद्धस्स णं महाविमाणस्स उवरिल्लातो थूभियग्गातो दुवालस जोयणाइं उड्डं

11. दुवालसावइए जे०। “दुवालसावते (सायते— जे०) किइकम्मे ति द्वादशावर्ते कृतिकर्म वन्दनकं प्रज्ञप्तम्, द्वादशावर्ततामेवास्यानुवदन् शेषांश्च तद्धर्मानभिधित्सू रूपकमाह—दुओणएत्यादि”—अटी०॥

12. गाथेयमावश्यकनिर्युक्तौ अपि वर्तते १२१६॥

13. हे २ मु० विना “सायतं खं० जे० हे १ ला २। “सावत्तं ला १। “बारसावयं (साययं—जे० हे०) ति द्वादशावर्ताः यस्मिंस्तद् द्वादशावर्तम्”—अटी०॥

14. तिगुत्तं च दु” मु०। तिहि गुत्तं अटी०, तिसुद्धं अटीपा०। “तिहि गुत्तं ति तिसुभिर्गुप्तिभिर्गुप्तम्, पाठान्तरेऽपि (पाठान्तरे तु—हे०) तिसुभिः शुद्धं गुप्तिभिरेवेति”—अटी०॥

15. “क्खवणं जे०॥

16. “णसयसहस्साइं मु०॥ दृश्यतां जीवाजीवाभिगमे सू० १३४॥

17. देवत्तं मु०। “देवत्तिं गए (देवत्तिं गय जे० खं०, देवत्तं गए—मु०) ति देवत्वं पञ्चमदेवलोक (के०—मु०) देवत्वं गतः”—अटी०॥

18. वेइया मु०॥

19 उष्पत्तिता 20 ईसिंपब्भारा नामं पुढवी पणत्ता।

The extension (length and breadth) of the capital *Vijaya* is expounded as twelve-lac *yojana*. The *Baladeva* Rāma, having passed the total longevity of twelve hundred years, attained godhood. The extension, of the summit (*cūlikā*) of mountain *Mandara*, is expounded as twelve *yojana*, at the base. The extension of the surrounding wall (*vedikā*) of the continent of *Jambūdvīpa* is expounded as twelve *yojana*, at its base. [Duration of] the shortest night is expounded as twelve *muhūrta*¹ (12 X 48 minutes). Likewise [duration of the shortest] day also is to be known². The earth, namely *Īsatprāgbhārā* is expounded [to be located] twelve *yojana* above from the upper top of the great celestial abode *Sarvārthasiddha*.

21 ईसिंपब्भाराए णं पुढवीए दुवालस नामधेज्जा पणत्ता, तंजहा— ईसि²² ति वा ईसिपब्भार ति वा²³ तणू ति वा²⁴ तणुयतरि ति वा²⁵ सिद्धी ति वा सिद्धालए²⁶ ति वा मुत्ती ति वा मुत्तालए ति वा बंभे ति वा²⁷ बंभवडेंसगे ति वा लोकपडिपूरणे ति वा लोगगचूलिआ ति वा।

Twelve names of this earth *Īsatprāgbhārā* are expounded, namely: *Īsat*, *Īsatprāgbhārā Tanu*, *Tanutari*, *Siddhi* *Siddhālaya*, *Mukti* or *Muktālaya* or *Brahma* or *Brahmāvātansaka*, *Lokapratipūraṇa* or *Lokāgracūlikā*.

12[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं नेरइआणं बारस पलिओवमाइं ठिती पणत्ता।²⁸ पंचमाए पुढवीए अत्थेगतियाणं नेरइयाणं बारस सागरोवमाइं ठिती पणत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं बारस पलिओवमाइं ठिती पणत्ता। सोहम्मीसाणेसु कप्पेसु

19. उष्पत्तिता खं० हे २। उष्पइआ मु०। उष्पत्तिता हे १ ला २॥

20. ईसिं खं० जे० T विना। तुला—प्रज्ञापनासूत्रे सू० २११॥

21. ईसिं जे० T विना॥

22. इत आरभ्य T मध्ये सर्वत्र 'ति' इति 'इ' इति वा पाठः॥

23. वा तणूयतरि ति वा सिद्धि ति वा जे०।

24. तणुयरुत्ति हे १ ला २॥

25. सिद्धि ति हे २ ला १ मु०॥

26. ति हे २ मु०॥

27. 'वडेंसगे ति जे०। 'विडेंसगे ति ला १। वडेंसे ति खं० हे १, २ ला २॥

28. पंचमीए मु०॥

अत्थेगतियाणं देवाणं बारस पलिओवमाइं ठिती पणत्ता। लंतए कप्पे अत्थेगतियाणं देवाणं बारस सागरोवमाइं ठिती पणत्ता।

On the earth Gem-lustre, some infernal beings' longevity is expounded as twelve pit-similes. On the fifth earth (Smoke-lustre), some infernal beings' longevity is expounded as twelve ocean-similes (*sāgaropama*). Some demon gods' (*Asurakumāra*) longevity is expounded as twelve pit-similes. Some divinities' longevity, in paradises *Saudharma* and *Īsāna*, is expounded as twelve pit-similes. In paradise *Lāntaka*, some god's longevity is expounded twelve ocean-similes.

12[3] जे देवा महिंदं महिंदज्झयं कंबुं कबुग्गीवं पुंखं सुपुंखं महापुंखं पुंडं सुपुंडं महापुंडं नरिंदं ²⁹नरिंदोकंतं नरिंदुत्तरवडेसगं विमाणं देवत्ताते उववण्णा तेसिं णं देवाणं उक्कोसेणं बारस सागरोवमाइं ठिती पणत्ता। ते णं देवा बारसण्हं अब्बमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसिं णं देवाणं बारसहिं वाससहस्सेहिं आहारट्टे समुप्पज्जति।

The longevity, of the gods manifested in the celestial abodes *Māhendra*, *Māhendradhvaja*, *Kambu*, *Kambugrīva*, *Puñkha*, *Supuñkha*, *Mahāpuñkha*, *Puñḍa*, *Supuñḍa*, *Mahāpuñḍa*, *Narendra*, *Narendrakānta*, *Narendrottara* *āvataṇṭaka*, is expounded as twelve ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in twelve fortnights. These gods feel desire for food in twelve thousand years.

12[4] ³⁰अत्थेगतिया भवसिद्धिआ जीवा जे बारसहिं भवगहणेहिं ³¹सिज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated souls some will liberate up to will annihilate the entire miseries by taking the [next] twelfth re-birth.

29. नरिंदकंते हे २ मु०॥

30. संतेगइआ मु०॥

31. 'स्संति बुंज्झिस्संति मुच्चिस्संति परिनिष्वाइस्संति सब्बदुक्खाणमंतं मु०॥

Notes

1. According to *Sūryaprajñapti*¹ when the two suns move on the innermost diurnal orbit on Summer solstice day, the day (daylight) is of eighteen

muhūrtas (1 *muhūrta* = 48 minutes) and the night of twelve *muhūrtas*. On the first *ahoratra* (day and night) of the new *samvatsara* (year), the (two) suns move on the second to the innermost *maṇḍala*. When the two suns move on the second to the innermost *maṇḍala*, the day is of $18 - \frac{4}{61} = 17 \frac{57}{61}$ *muhūrtas* and the night of $12 \frac{04}{61}$, *muhūrtas*. Abahyadevasūri also mentioned this fact².

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1. *Sūryaprajñapti, Uvaṅgasuttāṇi*, vol. 4, pt. 2, Ladnun, 1.4.3.
 2. *sarva jaghanyā rātriruttarāyaṇaparyantāhorātrasya rātrih, sā ca dvādaśamauhūrtikācaturvīṣatighaṭikāpramāṇā—Sarvajaghanyo dvādaśamauhūrtika evetyarthah, sā ca dakṣiṇāyana paryantadivasa iti.—Samavāyāṅgavṛtti*, In: *Sthānāṅgasūtram* and *Samavāyāṅgasūtram*, MLBD, comm. on *sūtra* 12, p. 17.

13[1] तेरस किरियट्ठाणा पण्णत्ता, तंजहा— अट्ठादंडे, अणट्ठादंडे, हिंसादंडे, अकम्हादंडे, ¹दिट्ठिविपरियासियादंडे, मुसावायवत्तिए, अदिन्नादाणवत्तिए, ²अब्भ(ज्झ१)त्थिए, माणवत्तिए, मित्तदोसवत्तिए, मायावत्तिए, लोभवत्तिए, इरिआवहिए णामं तेरसमे।

The thirteen cases of the harmful activities are expounded, namely: (i) intentional(in personal interest) activity, (ii) non-intentional (without personal interest) activity, (iii) activity injurious [to beings], (iv) accidental activity, (v) activity by over sight, (vi) activity by hoaxing others through untruthfulness, (vii) activity [related with] taking the not given, (viii) activity incurred by evil mental disposition, (ix) activity ensuing through pride, (x) activity accruing through maltreating a friend, (xi) activity ensuing through deceit, (xii) activity ensuing through greed and (xiii) thirteenth namely walking etc (*īryāpathika*) routine activity.

सोहम्पीसाणेसु कप्पेसु तेरस विमाणपत्थडा पण्णत्ता। सोहम्मवडेंसगे णं विमाणे णं अद्धतेरस जोयणसतसहस्साइं आयामविक्खंभेणं पण्णत्ते। एवं ईसाणवडेंसगे वि। जलयरपंचेंदिय-तिरिक्खजोणियाणं अद्धतेरस जातिकुलकोडीजोणिपमुहसतसहस्सा पण्णत्ता। पाणाउस्स णं पुव्वस्स तेरस वत्थू पण्णत्ता।

Thirteen tiers (*prastata*) of the abodes are expounded in the paradises, *Saudharma* and *Īsāna*. The extension of celestial abode *Saudharmāvataṇsaka* is expounded as thirteen and half lac *yojana*. Likewise, the extension of celestial abode *Īsānāvataṇsaka* also [expounded thirteen and half lac *yojana*]. The species of the class of states (*yoni*) of the five-sensed aqua animals and plants are expounded as thirteen and half lac. The sections (*vastu*) of [the twelfth] *Pūrva Prāṇāyu* are expounded as thirteen.

गब्भवक्कंतिअपंचेंदिअतिरिक्खजोणिआणं तेरसविहे पओगे पण्णत्ते, तंजहा— सच्च-मणपओगे मोसमणपओगे ³सच्चामोसमणपओगे असच्चामोसमणपओगे सच्चवतिपओगे मोस-वतिपओगे ⁴सच्चामोसवतिपओगे असच्चामोसवतिपओगे ओरालिय⁵सरीरकायपओगे ओरा-

1. दिट्ठी° खं०॥

2. अज्झत्थिए मु०॥

3. सच्चमोस° खं०॥

4. सच्चमोसवति° असच्चमोसवड° खं०॥

5. °यमिस° खं० हे १ ला २॥

लियमीससरीरकायपओगे वेउव्वियअसरीरकायपओगे वेउव्वियमीससरीरकायपओगे ६कम्मसरीर-
कायपओगे। सूरमंडले जोयणेणं तेरसहिं एक्कसट्ठिभागेहिं जोयणस्स ऊणे पण्णत्ते।

The tendencies (*prayoga*) of the uterus born five-sensed sub human beings' are expounded as thirteen – fold, namely: (i) true mind tendency, (ii) false mind tendency, (iii) true false mind tendency, (iv) untrue false mind tendency, (v) true speech tendency, (vi) false speech tendency, (vii) true false speech tendency, (viii) untrue false speech tendency, (ix) physical body tendency, (x) physical body mixed with other bodies tendency, (xii) fluid body tendency, (xii) fluid body mixed with other bodies tendency and (xiii) karmic body tendency. The orbit of sun (*sūryamaṇḍala*) is expounded as thirteen fractions less to sixty-one parts of a *yojana* $(1-13/61) = 48/61 yojana$.

13[2] ७इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं तेरस पलिओवमाइं ठिती पण्णत्ता। पंचमाए णं पुढवीए अत्थेगतियाणं नेरइयाणं एक्कारस सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं तेरस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं तेरस पलिओवमाइं ठिती पण्णत्ता। लंतए कप्पे अत्थेगतियाणं देवाणं तेरस सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre some infernal beings' longevity is expounded as thirteen pit-similes. On the fifth earth [Smoke-lustre] some infernal beings' longevity, is expounded as thirteen ocean-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded as thirteen pit-similes. Some divinities' longevity, in the paradise *Lāntaka*, is expounded as thirteen ocean-similes.

13[3] जे देवा वज्जं सुवज्जं वजावत्तं वज्जप्पभं वज्जकंतं वज्जवण्णं वज्जलेसं ९वज्जज्झयं वज्जसिगं ९वज्जसिट्ठं वज्जकूडं वज्जुत्तरवडेंसगं वइरं १०वइरावत्तं जाव वइरुत्तरवडेंसगं लोगं लोगावत्तं लोगप्पभं जाव लोगुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं

6. दृश्यतां पृ० ३५४ पं० १४ टि० ११॥

7. इमीसे रयं मु० विना॥

8. वज्जरुयं हे २ ला १ विना॥ वज्जरुयं मु०। दृश्यतां पृ० ३३२ पं० ४॥

9. वज्जसिबं खं० हे १ ला २॥

10. दृश्यतां पृ० ३३२ पं० ३, पृ० ३३३ पं० १३, पृ० ३३५ पं० १०॥ ९वत्तं वइरप्पभं वइरकंतं वइरवण्णं वइरलेसं वइररुयं वइरसिगं वइरसिट्ठं वइरकूडं वइरुत्तरवडेंसगं लोगं लोगावत्तं लोगप्पभं लोगकंतं लोगवण्णं लोगलेसं लोगरुयं लोगसिगं लोगसिट्ठं लोगकूडं लोगुत्तरवडेंसगं मु०॥

तेरस सागरोवमाइं ठिती पणत्ता। ते णं देवा तेरसहिं अब्दमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं तेरसहिं वाससहस्सेहिं आहारद्वे समुप्पज्जति।

The longevity of gods, manifested in celestial abodes *Vajra*, *Suvajra*, *Vajrāvarta*, *Vajraprabha*, *Vajrakānta*, *Vajravarna*, *Vajraleśya*, *Vajradhvaja*, *Vajraśṛṅga*, *Vajrakūṭa*, *Vajrottaraṅgavataṅsaka*, *Vaira*, *Vairāvarta*, up to [*Vairaprabha*, *Vairakānta*, *Vairavarna*, *Vairaleśya*, *Vairarūpa*, *Vairaśṛṅga*, *Vairasṛṣa*, *Vairakūṭa* and *Vairottaraṅgavataṅsaka*, *Loka*, *Lokāvarta*, *Lokaprabha*, *Lokakānta*, *Lokavarna*, *Lokaleśya*, *Lokarūpa*, *Lokaśṛṅga*, *Lokasṛṣa*, *Lokakūṭa* and] *Lokottaraṅgavataṅsaka*, is expounded as thirteen ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every thirteen fortnights and feel hunger after thirteen thousand years.

13[4] ¹¹अत्थेगतिया भवसिद्धिया जीवा जे तेरसहिं भवग्गहणेहिं सिज्झिस्संति जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries in the [subsequent] thirteenth re-birth.

11. संतेगइआ मु०॥

Notes

A. There are three sources of activity in a being — mind, speech and body. Numerous categories of activities from a variety of angles are discussed in Jaina canons. This three important classification of *kriya* are : thirteen types mentioned in *Sūtrakṛtāṅga*¹, seventy two types mentioned in *Sthānāṅgasūtra*², and twenty five types mentioned in *Tattavārthsūtra*³. Besides some descriptions of activities are also available in *Prajñāpanāsūtra*⁴.

1. *Sūtrakṛtāṅga*, Ladnun, 2/2/2.
2. *Sthānāṅgasūtra*, Ladnun, 2/ 2-37.
3. *Tattavārthsūtra*, 6/6.
4. *Prajñāpanāsūtra*, Ladnun, pada 22.

14[1] चोहस भूयग्गामा पणत्ता, तंजहा— सुहुमा अपज्जत्तया, सुहुमा पज्जत्तया, बादरा अपज्जत्तया¹, बादरा पज्जत्तया, ²बेइंदिया अपज्जत्तया, बेइंदिया पज्जत्तया, ³तेइंदिया अपज्जत्तया, ⁴तेइंदिया पज्जत्तया, चउरिंदिया अपज्जत्तया, चउरिंदिया पज्जत्तया, पंचिंदिया असन्निअपज्जत्तया, पंचिंदिया असन्निपज्जत्तया, पंचिंदिया सन्निअपज्जत्तया, पंचिंदिया सन्निपज्जत्तया।

The collections [grāma] of living beings (*bhūta*) are expounded as fourteen, namely: (i) subtle- undeveloped [one-sensed], (ii) subtle- developed [one-sensed], (iii) gross undeveloped [one-sensed], (iv) gross developed [one-sensed], (v) undeveloped two-sensed, (vi) developed two-sensed, (vii) undeveloped three-sensed, (viii) developed three-sensed, (ix) undeveloped four-sensed, (x) developed four-sensed, (xi) undeveloped five-sensed not blessed with reason, (xii) developed five-sensed not blessed with reason, (xiii) undeveloped five-sensed blessed with reason [and] (xiv) developed five-sensed blessed with reason.

चोहस पुव्वा पणत्ता, तंजहा—

उप्पायपुव्वमग्गेणियं च तत्तियं च वीरियं पुव्वं।

अत्थीणत्थिपवायं तत्तो नाणप्पवायं च॥८॥

सच्चप्पवायपुव्वं तत्तो आयप्पवायपुव्वं च।

कम्मप्पवायपुव्वं पच्चक्खाणं भवे नवमं॥९॥

विज्जाअणुप्पवायं ⁵अवंग्ग पाणाउ बारसं पुव्वं।

तत्तो किरियविसालं पुव्वं तह बिंदुसारं च॥१०॥

Pūrvas are expounded as fourteen, namely: (i) *Utpādapūrvā*, (ii) *Agrāyaṇīya (pūrvā)*, (iii) third *Vīrya [pravāda] pūrvā*, (iv) *Asti-nāstipravāda*, (v) *Jñānapravāda*, (vi) *Satyapravādapūrvā*, (vii) *Ātmapravādapūrvā*, (viii) *Karmapravādapūrvā*, (ix) ninth *Pratyākhyāna*, (x) *Vidyānupravāda*, (xi) *Abandhya (pūrvā)* (xii) Twelve *prāṇāvāyapūrvā*, (xiii) *Kriyāviśālapūrvā* and (xiv) *Lokabindusārāpūrvā*. 8-10.

1. तगा जे०। एवमग्गेऽपि॥

2. बेइंदिया खं० ला २। एवमग्गेऽपि॥

3. तेइंदिया खं० हे १॥

4. तेइंदिया हे २ ला २॥

5. अवंग्ग जे० ला १। अवंग्ग हे १ ला २। अवंग्ग हे २॥

६अग्गेणीयस्स णं पुव्वस्स चोद्दस वत्थू पण्णत्ता। समणस्स णं भगवतो महावीरस्स चोद्दस समणसाहस्सीओ उक्कोसिया समणसंपदा होत्था।

The sections (*vastu*) of the [second] *Agrāyaṇīpūrvā* are expounded as fourteen. The [Order of] Venerable Ascetic Mahavira had the excellent treasure of fourteen thousand monks.

कम्मविसोहिमग्गणं पडुच्च चोद्दस जीवट्ठाणा पण्णत्ता, तंजहा— मिच्छदिट्ठी, सासायणसम्मदिट्ठी, सम्पामिच्छदिट्ठी, ७अविरतसम्मदिट्ठी, ८विरताविरतसम्मदिट्ठी, पमत्तसंजते, अप्पमत्तसंजते, ९नियट्ठि, अनियट्ठिबायरे, सुहुमसंपराए १०उवसामए वा ११खमए वा, उवसंतमोहे, खीणमोहे, सजोगी केवली, १२अजोगी केवली।

The [spiritual] stages (*sthāna*) of soul, owing to the means (*mārgṇā*) of the purification of *karma*, are expounded as fourteen, namely: [the stage of] (i) complete heterodoxy (*mithyātvadr̥ṣṭi*), (ii) taste of right faith (*sāsvādāna samyagdr̥ṣṭi*), (iii) mixed faith (*samyagmithyādr̥ṣṭi*), (iv) non-abstinent right faith (*avirata samyagdr̥ṣṭi*), (v) partial abstinence (*viratāvirata*), (vi) complete self-discipline with negligence (*pramattasamyata*), (vii) complete self-discipline sans negligence (*apramatta samyata*), (viii) attaining unprecedented spiritual fervour (*nivṛttibādara*), (ix) attaining spiritual fervour in which gross passions can still attack (*anivṛttibādara*), (x) subtle greed passion-suppressed or annihilated (*sūkṣma samparāya-upasānta* or *kṣapaka*), (xi) suppressed conduct deluding passion (*upasāntamoha*), (xii) annihilated conduct deluding karma (*kṣīṇamoha*), (xiii) omniscient with three-fold activity (*sayogikevali*) and (xiv) omniscient without three-fold activity (*ayogikevali*).

भरहेरवयाओ णं जीवाओ चोद्दस चोद्दस जोयणसहस्साइं चत्तारि य १३एकुत्तरे जोयणसते

6. अग्गेणस्स जे०॥

7. अविरयसम्मदिट्ठी नास्ति खंमू० हे १ ला २॥

8. विरयाविरए पम० मु०। “विरताविरतो देशविरतः श्रावक इत्यर्थः”—अटी०॥

9. निअट्ठिबायरे मु०। ‘नियट्ठि’ति इह क्षपकश्रेणिमुपशमश्रेणि वा प्रतिपन्नो जीवः क्षीणदर्शनसप्तक उपशान्तदर्शनसप्तको वा निवृत्तिबादर उच्यते”—अटी०॥

10. उवसमए T॥

11. खमए वा मु०। खमए वा नास्ति जे० हे २॥

12. अजोगि खं० हे १ ला २॥

13. एकुत्तरे हे २॥

छच्च ¹⁴एकूणवीसइभागे जोयणस्स आयामेणं पण्णत्ते।

The length, of bow-strings (*jīva*) of [the regions] *Bharata* and *Airāvata*, is expounded as fourteen thousand four hundred one and six by nineteen *yojana* (14401-6/19).

एगमेगस्स णं रण्णो चाउरंतचक्कवट्टिस्स चोदस रयणा पण्णत्ता, तंजहा— इत्थीरयणे सेणावत्तिरयणे गाहावत्तिरयणे पुरोहितरयणे ¹⁵वड्डइरयणे आसरयणे हत्थिरयणे असिरयणे दंडरयणे चक्करयणे छत्तरयणे चम्परयणे मणिरयणे ¹⁶कागणिरयणे।

The gems, of each Universal monarchs of the four directions, are expounded as fourteen, namely: (i) principal queen (*strī-ratna*), (ii) (army) general (*senāpati-ratna*), (iii) patriarch (*gāthāpati-ratna*), (iv) priest (*purohita-ratna*), (v) carpenter (*vardhakī-ratna*), (vi) [excellent] horse (*aśva-ratna*), (vii) [excellent] elephant (*hasti-ratna*), (viii) sword (*asi-ratna*), (ix) gem in the stick form (*daṇḍa-ratna*), (x) wheel (*cakra-ratna*), (xi) umbrella (*chatra-ratna*), (xii) leather (*carma-ratna*), (xiii) jewel (*mañi-ratna*) [and] (xiv) cowrie (*kākinī-ratna*).

जंबुद्वीवे णं दीवे चोदस महानदीओ पुब्बावरेणं ¹⁷लवणं समुद्धं ¹⁸समुप्येति, तंजहा— गंगा सिंधू रोहिया रोहियंसा हरी हरिकंता सीता सीतोदा णरकंता णारिकंता सुवण्णकूला रुप्यकूला रत्ता रत्तवती।

In the continent of *Jambūdvīpa* fourteen great rivers discharge themselves into the Ocean *Lavaṇa* [from the eastern and western directions], namely: *Gaṅgā*, *Sindhu*, *Rohitā*, *Rohitānsā*, *Harī*, *Harikāntā*, *Sītā*, *Sītodā*, *Narakāntā* *Nārīkāntā*, *Suvarṇakūlā*, *Rūpyakūlā*, *Raktā* [and] *Raktavātī*.

14[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं चोदस पलिओवमाइं ठिती पण्णत्ता। पंचमाए णं पुढवीए अत्थेगत्तियाणं नेरइयाणं चोदस सागरोवमाइं ठिती पण्णत्ता। असुरकुमारणं देवाणं अत्थेगत्तियाणं चोदस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु

14. एकूणवीसे भागे हे २ मु०। एकूणवीस भागे T॥

15. वेयड्डइं जे०॥

16. कागिणिं मु०॥

17. लवणसमुद्धं हे २ ला १॥

18. समुप्येति हे २ T। समुप्येति हे १ ला २॥

अत्येगतियाणं देवाणं चोद्दस पलिओवमाइं ठिती पण्णत्ता। लंतए कप्पे देवाणं उक्कोसेणं चोद्दस सागरोवमाइं ठिती पण्णत्ता। महासुक्के कप्पे देवाणं जहण्णेणं चोद्दस सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*) some infernal beings' longevity is expounded as fourteen pit-similes. On the fifth earth [Smoke lustre -*Dhūmaprabhā*] some infernal beings' longevity, is expounded as fourteen ocean-similes. Some demon (*Asurakumāra*) gods' longevity is expounded as fourteen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded as fourteen pit-similes. Some divinities' longevity, in the paradise *Lāntaka* is expounded as fourteen ocean-similes. Some divinities' longevity, at least, in the paradise *Mahāsūkra*, is expounded fourteen ocean-similes.

14[3] जे देवा सिरिकंतं सिरिमहिअं सिरिसोमणसं लंतयं काविट्ठं ¹⁹महिंदं ²⁰महिंदोक्तं महिंदुत्तरवडेंसगं विमाणं देवत्ताए उववण्णा तेसि णं देवाणं उक्कोसेणं चोद्दस सागरोवमाइं ठिती पण्णत्ता। ते णं देवा चोद्दसहिं अब्बमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं चोद्दसहिं वाससहस्सेहिं आहारद्वे समुप्पज्जति।

The longevity, at the most, of the gods, manifested in celestial abodes *Śrīkānta*, *Śrīmahita*, *Śrīsaumanasa*, *Lāntaka*, *Kāpiṣṭha*, *Mahendra*, *Mahendrakānta* and *Mahendrottārāvataṇṣaka*, is expounded as fourteen ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every fourteen fortnights and feel hunger after fourteen thousand years.

14[4] संतेगतिया भवसिद्धिया जीवा ²¹जे चोद्दसहिं भवग्गहणेहिं सिज्झि-²²स्संति जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate up to will annihilate the entire miseries (free from the world cycle) in the fourteenth re-births.

19. महिंदं नास्ति मु०। “श्रीकान्तमित्यादीन्यष्टौ विमानानीति”—अटी०॥

20. महिंदोक्तं मु०। महिंदोक्तं हे २॥

21. जे नास्ति मु० विना॥

22. “स्संति बुज्झिस्संति मुच्चिस्संति परिनिब्बाइस्संति सव्व” मु०॥

15[1] पण्णरस परमाहम्मिया पण्णत्ता, तंजहा—

अंबे अंबरिसी चेव, ¹सामे सबले ति ²यावरे।

रुद्रोरुद्र काले य, महाकाले ति यावरे॥११॥

असिपत्ते धणु कुम्भे बालुए वेयरणी ति य।

खरस्सरे महाघोसे एते पण्णरसाहिया॥१२॥

णामी णं अरहा पण्णरस धणूडं उड्डुंउच्चत्तेणं होत्था।

The fifteen tormentors (extremely unjust deities) are expounded, namely: (i) *Amba*, (ii) *Ambarṣi* (iii) *Śyāma*, (iv) *Śabala*, (v) *Rudra*, (vi) *Uparudra*, (vii) *Kāla* (viii) *Mahākāla* (ix) *Asipatra*, (x) *Dhanu*, (xi) *Kumbha*, (xii) *Vālukā* (xiii) *Vaitaraṇī*, (xiv) *Kharasvara* and (xiv) *Mahāghoṣa*- [these fifteen]. 11-12.

The vertical height of the Seer *Nami* was fifteen bows.

³धुवराहू णं बहुलपक्खस्स ⁴पाडिवयं ⁵पन्नरसतिभागं पन्नरसतिभागेणं चंदस्स ⁶लेसं आवरेत्ता णं चिट्ठति, तंजहा— पढमाए पढमं ⁷भागं जाव पन्नरसेसु पन्नरसमं भागं। तं चेव सुक्कपक्खस्स ⁸उवदंसे ⁹माणे उवदंसेमाणे चिट्ठति, तंजहा— पढमाए पढमं भागं जाव पन्नर ¹⁰सेसु

1. मासे खं०। सासे हे १॥

2. बावरे जे०॥

3. निच्चराहू लासं० १ ला २ T॥

4. जे० विना—पाडिवते खं० ला १ हे २। पडिवाते हे १ ला २। पडिवए मु०। “पाडिवयं ति प्रतिपदं प्रथमतिथिमादौ कृत्वेति वाक्यशेषः”—अटी०॥

5. पन्नरसभागं पन्नरसभागेणं मु०। “पञ्चदशभागं पञ्चदशभागेनेति वीप्सायां द्विर्वचनादि यथा ‘पदं पदेन गच्छति’ इत्यादिषु”—अटी०॥

6. लेस्सं खं० T ॥

7. भागं बीआए दुभागं तइयाए तिभागं चउत्थीए चउभागं पञ्चमीए पञ्चभागं छट्ठीए छभागं सत्तमीए सत्तभागं अड्ढमीए अड्ढभागं नवमीए नवभागं दसमीए दसभागं एक्कारसीए एक्कारसभागं बारसीए बारसभागं तेरसीए तेरसभागं चउदसीए चउदसभागं पन्नरसेसु पन्नरसभागं मु०॥ “अनेन क्रमेण यावत् पन्नरसेसु ति पञ्चदशसु दिनेषु पञ्चदशं पञ्चदशं भागमावृत्य तिष्ठति”—अटी०॥

8. ‘स्स य उव’ हे २ मु०॥

9. ‘माणे २ चि’ ला १ जे० विना। ‘माणे चि’ जे० ला १। “उपदर्शयन्नुपदर्शयन् पञ्चदशभागतः स्वयमपसरणतः प्रकटयन् प्रकटयन् तिष्ठति”—अटी०॥

10. ‘रसभागं मु०॥

पन्नरसमं भागं।

[The planet] Dragon's head (*Rāhu*) covers moon's one-fifteenth splendour [each day] beginning from the first day of the dark half, namely: the first part [out of fifteen on the day of] the first (*pratipadā*) up to [the second part [of fifteen] on the second day, the third part on the third day, the fourth part on the fourth day, fifth part on the fifth day, sixth part on the sixth day, seventh part on the seventh day, eighth part on the eighth day, ninth part on the ninth day, tenth part on the tenth day, eleventh part on the eleventh day, twelfth part on the twelfth day, thirteenth part on the thirteenth day, fourteenth part on the fourteenth day and] the fifteenth part on [the day of] the fifteenth (moonless night). This very Dragon's head manifests in the bright half of the moon, one-fifteenth splendour [each day] commencing from the bright half of first day, namely: the first part (out of the fifteen) on [the day of] first up to the fifteenth part on [the day of] the fifteenth (full moon night).

15[2] छण्णक्खत्ता पन्नरसमुहुत्तसंजुत्ता पण्णत्ता, तंजहा—

सतभिसय भरणि अद्दा, ¹¹असिलेसा साइ ¹²तह य जेद्दा य।

एते छण्णक्खत्ता, पण्णरसमुहुत्तसंजुत्ता॥१३॥

Six constellations, namely: (i) Aquarii (*Śatabhiṣaka*), (ii) Aries (*Bharanī*), (iii) Orionis (*Ārdrā*), (iv) Hydrae (*Āśleṣā*) (v) Bootis (*Svāti*) and (vi) Scorpii (*Jyesthā*), make conjunction with moon for fifteen *muhūrtas*. 13.

चेत्तासोएसु¹³ मासेसु पन्नरसमुहुत्तो दिवसो भवति, ¹⁴सई पण्णरसमुहुत्ता राती भवति।

¹⁵अणुप्पवायस्स णं पुव्वस्स पन्नरस वत्थू पण्णत्ता।

A [particular] day, in months *Caitra* and *Āsoja*, has fifteen *muhūrtas*

11. असिलेसा हे १ ला २ मु०॥

12. तह य जेद्दा य जे०। तथा जेद्दा मु०॥

13. 'सु णं मासेसु मु०॥ "तथा चेत्तासोएसु मासेसु ति स्थूलन्वायमाश्रित्य चैत्रेऽश्वयुजि च मासे पञ्चदशमुहूर्तो दिवसो भवति रात्रिश्च"—अटी०॥

14. सई जे० हे १ ला २। सई नास्ति ला १। एवं चेव मासेसु पण्ण० हे २ T। एवं चेत्तमासेसु पण्ण० मु०। दृश्यतामुपरितनं टिप्पणम्॥

15. विष्णाअणु० मु०॥

(15x 48 minutes = 12 hours). Likewise, a [particular] night, in months *Caitra* and *Āsoja*, has fifteen *muhūrtas* (12 hours). The sections (*vastu*) of (the tenth) *Vidyānupravāda Pūrva* are expounded as fifteen.

मणूसाणं पण्णरसविहे पओगे पण्णत्ते, तंजहा—सच्चमणपओगे, ¹⁶एवं मोसमणपओगे, सच्चापमोसमणपओगे, असच्चापमोसमणपओगे, ¹⁷एवं सच्चवतीपओगे, मोसवतीपओगे, सच्चा-मोसवतीपओगे, असच्चापमोसवतीपओगे, ओरालियसरीरकायपओगे, ओरालियमीससरीरकाय-पओगे, वेडव्वियसरीरकायपओगे, वेडव्वियमीससरीरकायपओगे, आहारयसरीरकायपओगे, आहारयमीससरीरकायपओगे ¹⁸कम्मयसरीरकायपओगे।

The tendencies (*prayoga*) of human beings are expounded as fifteen, namely: (i) true mind tendency, (ii) false mind tendency, (iii) true-false mind tendency, (iv) untrue-false mind tendency, (v) true speech tendency, (vi) false speech tendency, (vii) true-false speech tendency, (viii) untrue-false speech tendency, (ix) physical body tendency, (x) physical body mixed with other bodies tendency, (xi) fluid body tendency, (xii) fluid body mixed with other bodies tendency and (xiii) translocation body tendency, (xiv) translocation body mixed with other bodies tendency and (xv) karmic body mixed with other bodies tendency.

15[3] इमीसे णं रयणप्पभाए पुढवीए [अत्थेगितियाणं नेरइयाणं] पण्णरस पलिओवमाइं ठिती पण्णत्ता। पंचमाए णं पुढवीए अत्थेगितियाणं नेरइयाणं पण्णरस सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगितियाणं पण्णरस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगितियाणं देवाणं पण्णरस पलिओवमाइं ठिती पण्णत्ता। महासुक्के कप्पे अत्थेगितियाणं देवाणं पण्णरस सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem lustre (*Ratnaprabhā*) some infernal beings' longevity is expounded as fifteen-pit similes. On the fifth earth [-Smoke-lustre] some infernal beings' longevity is expounded as fifteen ocean similes. Some

16. एवं नास्ति पु०। 'एवं मोस सच्चा(च्च खं० हे १ ला २)-मोस असच्चापमोस एवं वती ओरालियसरीरकायपओए ओरालियमीससरीर वेडव्विय वेडव्वियमीस आहारय आहारयमीस कम्मयसरीरकायपओगे' इति हस्तलिखितादर्शेषु पाठः।

17. एवं नास्ति पु०॥

18. कम्मसरीर जे०। दृश्यतां पु० ३५० पं० १५॥

Demon (*Asurakumāra*) gods' longevity is expounded as fifteen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded fifteen pit-similes. Some divinities' longevity, in the paradise *Mahāsūkra*, is expounded fifteen ocean-similes.

15[4] जे देवा णंदं सुणंदं णंदावत्तं णंदप्पभं णंदकंतं णंदवण्णं ¹⁹णंदलेसं जाव णंदुत्तरवडेंसगं विमाणं देवत्ताए उववण्णा तेसि णं देवाणं उक्कोसेणं पण्णरस सागरोवमाइं ठिती पण्णत्ता। ते णं देवा पण्णरसण्हं अब्बमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं पण्णरसहिं वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

The longevity, at the most, of gods, manifested in celestial abodes *Nanda*, *Sunanda*, *Nandāvarta*, *Nandaprabha*, *Nandakānta*, *Nandavarṇa*, *Nandaleśya*, up to *Nandottarāvataṇṣaka*, is expounded as fifteen ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every fifteen fortnights and feel hunger after fifteen thousand years.

15[5] अत्थेगतिया भवसिद्धिया जीवा जे पन्नरसहिं भवग्गहणेहिं सिज्झिस्संति जाव अंतं करि²⁰स्संति।

Among the souls capable of Release, the few will liberate, will annihilate [the entire miseries (free from the world cycle) in the [subsequent] fifteenth re-births.

19. पृ० २३२ पं० ४। णंदलेसं णंदज्झयं णंदसिगं णंदसिद्धं णंदकूडं णंदुत्तरं मु०॥

20. *स्संति बुज्झिस्संति मुच्चिस्संति परिनिव्वाइस्संति सव्वदुक्खाणमंतं मु०॥

Notes

Jainas had conceived two kinds of dragon head: *dhruva rāhu* and *parva rāhu*. *Dhruva rāhu* covers moon (with darkness) 1/15th part of the lunar circle per lunar day in the lunar dark half, i.e, first 1/15th part on first lunar day... fifteenth, 1/15th part on fifteenth lunar day. At the ending moments (of moonless night or new-moon day), the moon is totally covered (with darkness)¹. Abhayadevasūri² also has mentioned this fact.

In the lunar bright half (*dhruva*) *rāhu* withdraws darkness from moon at the same rate i.e. 1/15th part (of the lunar circle per lunar day) from first

lunar day upto fifteenth lunar day till moon is perfectly uncovered. On other times, moon is partially covered or uncovered.

Parva rāhu covers (moon and sun) at least (once) in six months and excellently moon (once) in forty-two months and sun (once) in forty-eight year. This is explicitly stated in *Bhagavatīsūtra*³ also.

Thus it appears plausible that *dhruva rāhu* as implied in Jaina texts, seems to denote the shadow which covers moon with darkness in fifteen lunar days of the lunar disc per lunar day and removes the darkness at the same rate in the lunar bright half. Likewise *parva rāhu* as implied in Jaina texts, denotes the shadow which covers moon and sun with darkness during their eclipses respectively.

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1. *Sūryaparaññapti*, Ladnun, 20/3.
 2. *MLBD*, Delhi, p. 28.
 3. *Bhagavatī*, Ladnun, 12/123-124.

16[1] सोलस य गाहासोलसगा पण्णत्ता, तंजहा— समए १, वेयालिए २, उवसग्गपरिण्णा ३, इत्थिपरिण्णा ४, निरयविभत्ती ५, महावीरथुई ६, कुसीलपरिभासिए ७, वीरिए ८, धम्मे ९, समाही १०, मग्गे ११, समोसरणे १२, ^१अहातहिए १३, गंथे १४, जमतीते १५, ^२गाहा १६।

The 'verse sixteen' (*gāthā soḍaśaka*) are expounded as sixteen, namely: (i) the doctrine (*samaya*), (ii) the destruction of *Karma* (*vaitālīya*), (iii) knowledge of troubles (*upasarga parijñā*), (iv) knowledge of women (*strī parijñā*), (v) description of hell (*narakavibhakti*), (vi) Mahavira's eulogy (*Mahāvīrastuti*), (vii) description of the wicked (*kuśīlaparibhāṣita*), (viii) virile (*vīrya*), (ix) (*Dharma*), (x) (*Samādhi*) (xi), (*mārga*) (xii) (*samavasaraṇa*) (xiii) (*yathātathya*), (xiv), (*grantha*), (xv) (*yamakīya*) and (xvi) (*gāthā*).

सोलस कसाया पण्णत्ता, तंजहा—अणंताणुबंधी ^३कोहे, एवं माणे, माया, लोभे। अपच्चक्खाणकसाए कोहे, एवं माणे, माया, लोभे। पच्चक्खाणावरणे कोहे, एवं माणे, माया, लोभे। संजलणे कोहे, एवं माणे, माया, लोभे।

Passions are expounded as sixteen, namely: (i) life- long duration's (*anantānubandhī*) anger, (ii) likewise [life- long duration's] pride, (iii) deceit, (iv) greed, (v) non- renunciation hindering (*apratyākhyānī*) anger, (vi) likewise (non- renunciation hindering) pride, (vii) deceit, (viii) greed, (ix) renunciation hindering (*pratyākhyānī*) anger, (x) like wise [renunciation hindering] pride, (xi) deceit, (xii) greed, (xiii) flaming up (*saṃjvalana*) anger, (xiv) likewise [flaming up] pride, (xv) deceit and (xvi) greed.

मंदरस्स णं पच्चतस्स सोलस नामधेज्जा पण्णत्ता, तंजहा—

^४मंदर १ मेरु २ मणोरम ३ सुदंसण ४ सयंपभे ५ गिरिराया ६।

रयणुच्चय ७ पियदंसण ८ मज्झे लोगस्स ९ नाभी १० य॥१४॥

- 1 आहात^१ मु०। आहत्त^२ जे०। “अहातहिए ति यथा वस्तु तथा प्रतिपाद्यते यत्र तद् यथातथिकम्”—अटी०॥
2. “प्राक्तनपञ्चदशाध्ययनार्थस्य गात्राद् गाथा गाथा वा तत्प्रतिष्ठाभूतत्वादिति”—अटी०॥
3. कोहे अणंताणुबंधी माणे अणंताणुबंधी माया अणंताणुबंधी लोभे अपच्चक्खाणकसाए कोहे अपच्चक्खाणकसाए माणे अपच्चक्खाणकसाए माया अपच्चक्खाणकसाए लोभे पच्चक्खाणावरणे कोहे पच्चक्खाणावरणे माणे पच्चक्खाणावरणा माया पच्चक्खाणावरणे लोभे संजलणे कोहे संजलणे माणे संजलणे माया संजलणे लोभे मु०॥
4. मंदरे मेरु मणोरमे सुदंसणे जे०। “मेरुनामसूत्रे गाथा श्लोकश्च”—अटी०॥

अत्थे य ११ सूरियावत्ते १२ सूरियावरणे १३ ५ति य ।

उत्तरे य १४ दिसाई य १५ वडेसे १६ ६इ य सोलसे ॥१५॥

Sixteen names of the mountain Meru are expounded, namely: (i) *Mandara*, (ii) *Meru*, (iii) *Manorama*, (iv) *Sudarśana*, (v) *Svayamprabhā*, (vi) *Girirāja*, (vii) *Ratnoccaya*, (viii) *Priyadarśana*, (ix) *Lokamadhya*, (x) *Lokanābhi*, (xi) *Artha*, (xii) *Suryāvarta*, (xiii) *Sūryavarana*, (xiv) *Uttara*, (xv) *Diśādi* and (xvi) *Avatamsa*. 14-15.

16[2] पासस्स णं अरहतो पुरिसादोणीयस्य सोलस समणसाहस्सीओ उक्कोसिया समणसंपदा होत्था। आयप्यवायस्स णं पुव्वस्स सोलस वत्थू पण्णत्ता। चमर-बलीणं ७ओवारियालेणे सोलस जोयणसहस्साइं आयामविक्खंभेणं पण्णत्ते। लवणे णं समुदे सोलस जोयणसहस्साइं उस्सेह-परिवुट्ठीए पण्णत्ते।

The honourable Seer *Pārśva*'s excellent treasure of monks was sixteen thousand. The sections (*vastu*) of [the seventh] *Ātmapravāda Pūrva* are expounded as sixteen. The extension of circular (*avatārikālayana*) [capitals] *Camaracañcā* and *Balicañcā* is expounded sixteen thousand *yojana*. The increase, in the measure of water, in the Ocean *Lavaṇa* is expounded as sixteen thousand *yojana*.

इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं सोलस पलिओवमाइं ठिती पण्णत्ता। पंचमाए पुढवीए अत्थेगतियाणं नेरइयाणं सोलस सागरोवमाइं ठिती पण्णत्ता। असुर-कुमाराणं देवाणं अत्थेगतियाणं सोलस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं सोलस पलिओवमाइं ठिती पण्णत्ता। महासुक्के कप्पे अत्थेगतियाणं देवाणं सोलस सागरोवमाइं ठिती पण्णत्ता।

On this [first] earth Gem-lustre some infernal beings' longevity is expounded as sixteen pit-similes. On the fifth earth [Smoke-lustre] some infernal beings' life span, is expounded as sixteen ocean-similes. Some Demon

5. ति मु०॥

6. ईय जे०॥

7. उवारिया० मु०। उवातिवा० जे०। “ओवारियालेण(णे-मु०) ति चमरचञ्जा-बलिचञ्जाभिधानराजधान्योर्मध्यभागे तद्भवनयोर्मध्योन्नतावतरत्पाश्वरीरूपे आ (अ-जे०) वतारिकलयने षोडश योजनसहस्राणि”-अटी०॥

(*Asurakumāra*) gods' longevity is expounded sixteen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īśāna* is expounded as sixteen pit-similes. Some divinities' longevity, in the paradise, *Mahāsūkra*, is expounded sixteen ocean-similes.

16[3] जे देवा आवत्तं वियावत्तं नंदियावत्तं महाणंदियावत्तं अंकुसं ⁸अंकुसपलंबं भइं सुभइं महाभइं सब्बओभइं भहुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं सोलस सागरोवमाइं ठिती पणत्ता। ते णं देवा ⁹सोलसण्हं अब्बमासाणं ¹⁰आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं सोलसहिं वाससहस्सेहिं आहारुडे समुप्पज्जति।

The longevity, at the most, of the gods, manifested in celestial abodes, *Āvarta*, *Vyāvarta*, *Nandyāvarta*, *Mahānandyāvarta*, *Aṅkuśa*, *Aṅkuśapralamba*, *Bhadra*, *Subhadra*, *Mahābhadra*, *Sarvatobhadra* and *Bhadrottārāvataṅsaka*, is expounded sixteen ocean similes. These gods breathe in or breathe forth or exhale or inhale once in every sixteen fortnights and feel hunger after sixteen thousand years.

16[4] संतेगतिया भवसिद्धिया जीवा जे सोलसहिं भवग्गहणेहिं सिज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries (free from the world cycle) in the [subsequent] sixteenth re-births.

8. पालंबं खं०॥

9. सोलसहिं मु०॥

10. आणमंति वा ४ आहारे जाव अंतं करेति (करेस्संति हे २ जेसं०) मु० विना॥ आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा, तेसि णं देवाणं सोलसवाससहस्सेहिं आहारुडे समुप्पज्जइ, संतेगइया भवसिद्धिआ जीवा जे सोलसहिं भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिब्बाइस्संति सब्बदुक्खाणमंतं करिस्संति मु०॥

17[1] सत्तरसविहे असंजमे पणणत्ते, तंजहा—¹पुढविकाइयअसंजमे आउकाइयअसंजमे तेउकाइयअसंजमे वाउकाइयअसंजमे वणस्सइकाइयअसंजमे ²वेइंदियअसंजमे तेइंदियअसंजमे चउरिंदियअसंजमे पंचिंदियअसंजमे अजीवकायअसंजमे पेहाअसंजमे उपेहाअसंजमे अवहइअसंजमे अपमज्जणाअसंजमे ³मणअसंजमे वतिअसंजमे कायअसंजमे।

Non-restraint or lack of asceticism (*asamyama*) is expounded as seventeen-fold, namely: (i) earth-bodied non-restraint, (ii) water-bodied non-restraint, (iii) fire-bodied non-restraint, (iv) air-bodied non-restraint, (v) plant kingdom non-restraint, (vi) two-sensed non-restraint, (vii) three-sensed non-restraint, (viii) four-sensed non-restraint, (ix) five-sensed non-restraint, (x) non-living being non-restraint, (xi) non-restraint in inspection [of bed or seat], (xii) non-restraint in negligence [in performing auspicious and abstaining from inauspicious activity], (xiii) non-restraint in laying down of excreta etc., (xiv) non-restraint of non-cleansing, (xv) non-restraint of mind, (xvi) non-restraint of speech and (xvii) non-restraint of body.

सत्तरसविहे संजमे पणणत्ते, तंजहा—⁴पुढवीकायसंजमे एवं जाव कायसंजमे।

Restraint or discipline (*samyama*) is expounded as seventeen-fold, namely: (i) earth-bodied restraint up to [(ii) water-bodied restraint, (iii) fire-bodied restraint, (iv) air-bodied restraint, (v) plant kingdom restraint, (vi) two-sensed restraint, (vii) three-sensed restraint, (viii) four-sensed restraint, (ix) five-sensed restraint, (x) non-soul restraint, (xi) careful inspection (of bed or seat) restraint, (xii) negligence (in performing auspicious and abstaining from inauspicious activity), (xiii) laying down of excreta etc. in proper manner, (xiv) cleansing, (xv) mind, (xvi) speech and (xvii)] restraint of body.

1 कायअसं ला १ मु०। एवमग्रेऽपि॥

2 वेइंदिय खं ला १॥

3 मणसा० वति० खं जे० हे १ ला २॥

4. 'संजमे आउकायसंजमे तेउकायसंजमे वाउकायसंजमे वणस्सइकायसंजमे वेइंदिअसंजमे तेइंदिअसंजमे चउरिंदिअसंजमे पंचिंदिअसंजमे अजीवकायसंजमे पेहासंजमे उपेहासंजमे अवहइसंजमे एमज्जणासंजमे मणसंजमे वइसंजमे कायसंजमे मु०॥

माणुसुत्तरे णं पव्वते सत्तरस एक्कवीसे जोयणसते उड्डुंउच्चत्तेणं पण्णत्ते। सव्वेसिं पि णं वेलंधर-अणुवेलंधरणागराईणं ⁵आवासपव्वया सत्तरस एक्कवीसाइं जोयणसयाइं उड्डुंउच्चत्तेणं पण्णत्ता। लवणे णं समुदे सत्तरस जोयणसहस्साइं सव्वग्गेणं पण्णत्ते।

The height of *Mānuṣottara* mountain is expounded as seventeen hundred twenty one *yojana*. The height, of the mountain dwellings of all the *Vellandhara* and *Anuvellandhara* kings of *Nāgakumāra* deities, is expounded as one thousand seven hundred twenty one *yojana*. The height of the loftiest wave of the Ocean *Lavaṇa* is expounded as seventeen thousand *yojana*.

इमीसे णं रतणप्पभाए पुढवीए बहुसमरमणिज्जातो भूमिभागातो सातिरेगाइं सत्तरस ⁶जोयणसहस्साइं उड्डुं उप्पत्तित्ता ततो पच्छा चारणाणं तिरियं गती पवत्तती। चमरस्स णं असुरिदस्स असुररण्णो तिगिंछिकूडे उप्पातपव्वते सत्तरस एक्कवीसाइं ⁷जोयणसयाइं उड्डुंउच्चत्तेणं पण्णत्ते। बलिस्स णं असुरिदस्स असुररण्णो रुयगिंदे उप्पातपव्वते ⁸सत्तरस जोयणसयाइं ⁹सातिरेगाइं उड्डुंउच्चत्तेणं पण्णत्ते।

[During their travel to the continent of *Nandīśvara*, *Rucaka* etc.] the direction, of monks with sky-moving power (*cāraṇa*) after flying a little over seventeen thousand *yojana* above this very attractive and very level plain of the earth Gem-lustre, becomes diagonal. The vertical height of *Tigīñchakūṭa*, the ascending mountain of the *Camara*, the lord of demi gods (*Asurakumāra*), is expounded as one thousand seven hundred twenty one *yojana*. The vertical height of *Rucakendra*, the ascending mountain of *Bali*, the lord of demi gods (*Asurakumāra*), is expounded as one thousand seven hundred twenty one *yojana*.

सत्तरसविहे मरणे पण्णत्ते, तंजहा— आवीइमरणे ओहिमरणे ¹⁰आयंतियमरणे

5. आवासयपं जे०॥

6. जोयणातिं उड्डुं जे०॥

7. जोयणातिं उच्चत्तेणं खं० हे १ ला २ लामू १॥

8. सत्तरस एक्कवीसाइं जोयणसयाइं उड्डुंउच्चत्तेणं मु०॥

9. सातिरेगेणं उड्डुं जे०॥

10. हे २ मु० विना अंतित्तमरणे जे०। अतित्तमरणे खं०। अतिमरणे हे १ ला २। अंतित्तमरणे ला १।

“आयंतियमरणे ति आत्यन्तिकमरणम्—अटी०॥

11 वलातमरणे वसट्टमरणे अंतोसल्लमरणे तब्भवमरणे बालमरणे पंडितमरणे बालपंडितमरणे छउमत्थमरणे केवलमरणे वेहासमरणे 12 गद्धपट्टमरणे भत्तपच्चक्खाणमरणे इंगिणिमरणे पाओवगमणमरणे।

Seventeen-fold death is expounded, namely: (i) instant death, (ii) death with [the bondage of] current birth's [longevity for next birth], (iii) final death [in present state], (iv) death [owing to] starvation, (v) death owing to over indulgence [in sensual objects], (vi) death with desire for sense enjoyments etc. rankling in the heart for future, (vii) death with [the bondage of] same state of being for re-birth, (viii) death of ignorant, (ix) peaceful death, (x) death in partial renouncement state, (xi) death in imperfect knowledge state, (xii) death of omniscient [in state of non-activity], (xiii) death by hanging, (xiv) death caused by piercing of beaks of vultures etc., (xv) death through food's gradual renunciation, (xvi) death by fast unto death [and] (xvii) death by remaining motionless like a tree.

सुहुमसंपराए णं भगवं 13 सुहुमसंपरायभावे वट्टमाणे सत्तरस कम्मपगडीओ णिबंधति, तंजहा—14 अभिणिबोहियणाणावरणे, एवं सुतोहि-मण-केवल(णाणावरणे)। चक्खुदंसणावरणं, एवं अचक्खु-ओही-केवलदंसणावरणं। सायावेयणिज्जं, जसोकिस्तिनामं, उच्चागोतं। दाणांतराइयं, एवं लाभ-भोग-उवभोग-वीरियअंतराइयं¹⁵।

The Venerable with subtle passion, while in the state of subtle passion, binds only seventeen species of *karma*, namely: (i) sensory knowledge obscuring, (ii) scriptural knowledge obscuring, (iii) clairvoyance obscuring, (iv) transcendental perception obscuring, (v) omniscience obscuring, (vi) visual indeterminate cognition obscuring, (vii) non-visual indeterminate cognition

11. वलाक जे० ॥

12. हे २ विना-गद्धपट्टमरणे जे०। गिद्धपिट्टमरणे मु०। गिद्धमरणे खं०। गिद्धिमरणे हे १ ला २। गिद्धिमरणे ला १। “गृध्रस्पृष्टम्, अथवा गृध्रपृष्टम्”—अटी०॥

13. रागभावे खं०।

14. “वरणे एवं सुतोहिमणकेवल(लि-खं० हे १ ला २) चक्खुदंसणावरणं (णे-हे २ ला १) एवं अचक्खुओहीकेवलदंसणावरणं मु० विना। “वरणे सुयणाणावरणे ओहिणाणावरणे मणयज्जवणाणावरणे केवलणाणावरणे चक्खुदंसणावरणे अचक्खुदंसणावरणे ओहीदंसणावरणे केवलदंसणावरणे मु०॥

15. “रायं लाभंतरायं भोगंतरायं उवभोगंतरायं वीरियअंतरायं मु०॥

obscuring, (viii) clairvoyance indeterminate cognition obscuring, (ix) omniscience indeterminate cognition obscuring, (x) producing pleasure feeling, (xi) granting honour and glory, (xii) high family surroundings, (xiii) obstructive in dispensing alms, (xiv) obstructive in gain, (xv) obstructing the enjoyment of objects which can be enjoyed only once, (xvi) obstructing the enjoyment of objects which can be enjoyed more than once [and] (xvii), obstructing will power.

17[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं सत्तरस पलिओवमाइं ठिती पण्णत्ता। पंचमाए पुढवीए नेरइयाणं उक्कोसेणं सत्तरस सागरोवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए नेरइयाणं जहण्णेणं सत्तरस सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं सत्तरस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं सत्तरस पलिओवमाइं ठिती पण्णत्ता। महासुक्के कप्पे देवाणं उक्कोसेणं सत्तरस सागरोवमाइं ठिती पण्णत्ता। सहस्सारे कप्पे देवाणं जहण्णेणं सत्तरस सागरोवमाइं ठिती पण्णत्ता।

On the fifth earth (Smoke lustre) some infernal beings' longevity, at the most, is expounded seventeen ocean-similes. On the sixth earth [Dark lustre] some infernal beings' longevity, at least, is expounded seventeen ocean similes. Some Demon (*Asurakumāra*) gods' longevity is expounded seventeen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īśāna*, is expounded seventeen pit-similes. Divinities' longevity, in the paradise *Mahā śukra* is expounded seventeen ocean-similes. Divinities' longevity, in the paradise *Sahasrāra*, is expounded seventeen ocean-similes.

17[3] जे देवा सामाणं सुसामाणं महासामाणं पउमं महापउमं कुमुदं महाकुमुदं नलिणं महाणलिणं पोंडरीयं सुक्कं महासुक्कं सीहं ¹⁶सीहोक्तं सीहवियं भावियं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं सत्तरस सागरोवमाइं ठिती पण्णत्ता। ते णं देवा सत्तरसहिं अब्बमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं सत्तरसहिं वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes, *Sāmāna*, *Susāmāna*, *Mahāsāmāna*, *Padma*, *Mahāpadma*, *Kumuda*, *Mahā-*

kumuda, Nalina, Mahānalina, Paundarīka, Mahāpaundarīka, Śukra, Mahāśukra, Sinha, Sinhakānta, Sinhabīja and Bhāvita, is expounded seventeen ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every seventeen fortnights and feel hunger after seventeen thousand years.

17[4] संतेगतिया भवसिद्धिया जीवा जे सत्तरसहिं भवग्गहणेहिं ¹⁷सिज्झिस्संति जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the souls capable of Salvation, the few will liberate, will become enlightened, will be released, will be emancipated and will annihilate the entire miseries (free from the world cycle) in the [subsequent] seventeenth re-births.

17. सिज्झंति खं०। सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिब्बाइस्संति सव्वं मु०॥

18[1] अट्टारसविहे बंधे पण्णत्ते, तंजहा— ओरालिए कामभोगे णेव सयं मणेणं ¹सेवइ, नो वि अण्णं मणेणं सेवावेइ, मणेणं ²सेवंतं पि अण्णं न ³समणुजाणइ, ओरालिए कामभोगे णेव सयं वायाए सेवति, ⁴नो वि अण्णं वायाए सेवावेइ, वायाए ⁵सेवंतं पि अण्णं न ⁶समणुजाणइ, ओरालिए कामभोगे णेव सयं कायेणं सेवइ, ⁷णो वि अण्णं काएणं सेवावेइ, काएणं सेवंतं पि अण्णं न ⁸समणुजाणति, दिव्वे कामभोगे णेव सयं मणेणं ⁹सेवति, तह चेव णव आलावगा। अरहतो णं अरिद्धनेमिस्स ¹⁰अट्टारस समणसाहस्सीओ उक्कोसिया समणसंपदा होत्था।

The celibacy (*brahmacarya*) is expounded as eighteen fold, namely: (i) not enjoying the mental sensuality of physical body himself, (ii) not making others enjoy the mental sensuality of physical body, (iii) not consenting the mental sensual enjoyment relating to physical body of others, (iv) not given to the vocal sensual enjoyment relating to physical body himself, (v) not making others enjoy the vocal sensual enjoyment relating to physical body, (vi) not consenting the vocal sensual enjoyment relating to physical body of others, (vii) not given himself to the bodily sensual enjoyment, (viii) not making others enjoy the corporal sensuality of physical body, (ix) not consenting the bodily sensual enjoyment relating to the physical body of others, (x) not mentally enjoying the divine sensuality himself, like wise all the remaining to be described. [(xi) not making others mentally enjoy the divine sensuality, (xii) not consenting the mental enjoyment of divine sensuality by other, (xiii) not given himself to the vocal enjoyment of divine sensuality, (xiv) not making others vocally enjoy the divine sensuality, (xv) not consenting vocal enjoyment

1. सेवइ जाव काएणं सेवंति पि अण्णं ण समणुजाणाति जे०॥

2. मु० विना—सेवंते वि अण्णे खं० हे १, २ ला १, २॥

3., 6., 8. *जाणाइ मु०॥

4. नोवि य अण्णं खं० हे १ ला १, २॥

5. सेवंते पि अण्णं खं० हे १, २॥

7. णो वि यअण्णं मु०॥

9. सेवति णो वि अण्णं मणेणं सेवावेइ, मणेणं सेवंतं पि अण्णं न समणुजाणाइ, दिव्वे कामभोगे णेव सयं वायाए सेवइ, णो वि अण्णं वायाए सेवावेइ, वायाए सेवंतं पि अण्णं न समणुजाणाइ, दिव्वे कामभोगे णेव सयं काएणं सेवइ, णो वि अण्णं काएणं सेवावेइ, काएण सेवंतं पि अण्णं न समणुजाणाइ मु०॥

10. अट्टारस जे०॥

the divine sensuality of others, (xvi) not enjoying the divine sensuality himself bodily, (xvii) not making others bodily enjoy the divine sensuality and (xviii) not consenting the bodily enjoyment of divine sensuality by others. Seer *Ariṣṭanemi* had excellent treasure of eighteen thousand monks.

समणेणं भगवता महावीरेणं समणाणं णिगंथाणं ¹¹सखुडुयवियत्ताणं अट्टारस ठाणा पणत्ता, तंजहा—

¹²वयच्छक्कं ६ कायच्छक्कं १२, अकप्पो १३ गिहिभायणं १४।

पलियंक १५ निसिज्जा य, १६ सिणाणं १७ सोभवज्जणं १८ ॥ १६ ॥

आयारस्स णं भगवतो सचूलियागस्स अट्टारस पयसहस्साइं ¹³पयग्गेणं पणत्ताइं।

The eighteen measures (*sthāna*) [to preserve the ascetic conduct] are expounded by the Venerable Ascetic Mahavira for knotless monks, including infant ones (*kṣudraka*) to the elder ones (*vyakta*), namely: (1-6)[observing] six vows, (7-12)[protecting] six-fold bodies, (13) abstaining (*varjana*) from improper [food, clothes etc.], (14) (abstaining from) house-holders' utensils, (15) (abstaining from) bedding, (16) (abstaining from) sitting [on the bed frequented by women], (17) (abstaining from) bath and (18) (abstaining from) adornment of body. .16.

Eighteen thousand syllables (*pada*) [in aggregate] are expounded of Venerable *Ācārāṅga* [*sūtra*] with appendices (*cūlikā*).

¹⁴बंभीए णं लिवीए अट्टारसविहे लेखविहाणे पणत्ते, तंजहा— बंभी ¹⁵जवणालिया

11. “सखुडुयवियत्ताणं ति सह क्षुद्रकैर्व्यक्तैश्च ये ते सक्षुद्रव्यक्ताः, तेषाम्। तत्र क्षुद्रका वयसा श्रुतेन चाव्यक्ताः, व्यक्तास्तु ये वयः श्रुताभ्यां परिणताः” —अटी०॥

12. “छक्कं मु०, दशवै० ६। ८॥

13. प्रतिपाठाः—“ग्गेणं पं० बंभीए णं लिवीए जे० खं० विना। ग्गेणं। पं० भाए णं लिवीए जे०। ग्गेणं बंभीए णं लिवीए खं०॥

14. तुला—“बंभीए णं लिवीए अट्टारसविहे लेखविहाणे पणत्ते, तंजहा— बंभी १ जवणालिया २ दोसापुरिया ३ खरोट्टी ४ पुक्खरसारिया ५ भोगवईया ६ पहराईयाओ य (पहराईया-मु०) ७. अंतक्खरिया ८ अक्खरपुट्टिया ९ वेणइया १० णिणहइया ११ अंकलिवी १२ गणितलिवी १३ गंधव्वलिवी १४ आयंसलिवी १५ माहेसरी १६ दामिली १७ पोलिंदी १८” इति प्रज्ञापनासूत्रे सू० १०७॥

15. जवणा भिलिया दासकरिया जे०। जवणालिया। दासाकरिया हे २। जवणी २ लियादोसा ३ करिया मु०॥

दासऊरिया ¹⁶खरोट्टिया ¹⁷पुक्खरसाविया ¹⁸पहाराइया ¹⁹उच्चतरिया ²⁰अक्खरपुट्टिया भोगवयता ²¹वेयणतिया णिणहइया अंकलिवि ²²गणियलिवि ²³गंधव्वलिवि ²⁴आदंसलिवी ²⁵माहेसरलिवि ²⁶दमिडलिवि ²⁷पोलिंदि (लिवि)।

Eighteen writing modes of *Brāhmī* script are expounded namely: (i) *Brāhmī*, (ii) *Yāvanī*, (iii) *Doṣopakārikā*, (iv) *Kharoṣṭrikā* (v) *Puṣkara-Śāvikā*, (vi) *Prabhārājikā*, (vii) *Uccattarikā*, (viii) *Akṣaraprsthikā*, (ix) *Bhogavatikā*, (x) *Vaiṇakiyā*, (xi) *Nihnavikā*, (xii) *Aṅka script*, (xiii) *Gaṇita script*, (xiv) *Gandharva script*, (xv) *Ādarśa script*, (xvi) *Māheśvarī script*, (xvii) *Drāviḍī script* and (xviii) *Polindī [script]*.

अत्थिणत्थिप्पवायस्स णं पुव्वस्स अट्टारस वत्थू पण्णत्ता। धूमप्पभा णं पुढवी अट्टारसुत्तरं जोयणसयसहस्सं बाहल्लेणं पण्णत्ता। पोसासाढेसु णं मासेसु ²⁸सइ उक्कोसेणं अट्टारसमुहुत्ते दिवसे भवति, ²⁹सइ उक्कोसेणं अट्टारस मुहुत्ता ³⁰राती (³¹भवइ)।

Eighteen sections (*vastus*) of the [fourth] *Astināstipravāda Pūrva* are expounded. The thickness of (fifth) earth Smoke-lustre (*Dhūmaprabhā*) is expounded as one lac eighteen thousand *yojana*. In month of *Pauṣa* and *Āṣāḍha* (respectively) once the longest night consists of eighteen *muhūrtas* [and also]

16. खरोट्टिआ मु०॥

17. या क्खरसाविया जे० ला १ विना। या खरसाहिया हे २ T॥

18. पहाराइया T॥

19. वु (व T) चत्तरिया जे० T ॥

20. अक्खरपुट्टिया जे०॥

21. प्रतिषु पाठाः—वेयणतिया खं०। वेयणणिया T। वेयणविया हे १ ला २। वेणाइया जे०। वेणइया ला १। वेणतिया मु०। वेणणिया हे २॥

22. गणियलिवि नास्ति खं०॥

23. लिवी १५ भूयलिवी आदंसलिवी १६ मु०॥

24. आदंसलिवि आदंसलिवि खं०॥

25. सरीलिवी १७ मु०॥

26. दामिदलिवि खं० हे १। दामिलिलिवी T। दामिलिवी १८ मु०।

27. जे० विना—बोलिंदि खं० हे १ ला १, २। बालिंदिलिवी हे २। बोलिंदिलिवी १९ मु०॥

28., 29. सइ मु० अटी०। —“सइ ति सकृदेकदा”—अटी० ॥

30. रयणी जे० ला १॥

31. भवइ नास्ति मु० विना॥

once the longest day consists of eighteen *muhūrtas*.

18[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं अट्टारस पलिओवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए अत्थेगत्तियाणं नेरइयाणं अट्टारस सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगत्तियाणं अट्टारस पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं देवाणं अट्टारस पलिओवमाइं ठिती पण्णत्ता। सहस्सारे कप्पे देवाणं उक्कोसेणं अट्टारस सागरोवमाइं ठिती पण्णत्ता। आणए कप्पे देवाणं जहण्णेणं अट्टारस सागरोवमाइं ठिती पण्णत्ता।

On this [first] earth Gem-lustre (*Ratnaprabhā*) some infernal beings' longevity is expounded as eighteen pit-similes (*palyopama*). Some infernal beings' longevity, on the sixth earth (dark lustre) is expounded as eighteen pit similes. Some Demon (*Asurakumāra*) gods' longevity is expounded, eighteen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded eighteen pit-similes. Divinities' longevity, at the most, in the paradise, *Sahasrāra*, is expounded eighteen ocean-similes. Some divinities' longevity, at least, in the paradise *Ānata*, is expounded eighteen ocean-similes.

18[3] जे देवा कालं सुकालं महाकालं अंजणं रिद्धं सालं समाणं दुमं महादुमं विसालं सुसालं पउमं पउमगुम्मं कुमुदं कुमुदगुम्मं नलिणं नलिणगुम्मं पुंडरीयं पुंडरीयगुम्मं सहस्सारवड्डेसणं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं [उक्कोसेणं ?] अट्टारस ³²सागरोवमाइं ठिती पण्णत्ता। ते णं देवा अट्टारसहिं अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा । तेसि णं देवाणं अट्टारसहिं वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes *Kāla*, *Sukāla*, *Mahākāla*, *Añjana*, *Riṣṭa*, *Sāla*, *Samāna*, *Druma*, *Mahādruma*, *Viśāla*, *Suśāla*, *Padma*, *Pdماغulma*, *Kumuda*, *Kumudagulma*, *Nalina*, *Nalinagulma*, *Puṇḍarīka*, *Pundarikagulma* and *Sahasrārāvataṇṣaka*, is expounded as eighteen ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every eighteen fortnights and feel hunger after eighteen thousand years.

32. 'सागरो अट्टारसहिं अद्धमासेहिं आणमंति वा ४। अट्टारस आहार। संतेगत्तिया जाव अंतं करेस्संति' इति हस्तलिखितादर्शेषु पाठः॥

18[4] ³³संतेगतिया [भवसिद्धिया जीवा जे अट्टारसहिं भवग्गहणेहिं सिज्झिस्संति] जाव अंतं करेस्संति।

[Among the fit to be liberated ones], the few [will liberate] up to will end [the world cycle] in the [subsequent] eighteen re-births.

33. 'गइआ भवसिद्धिया जे अट्टारसहिं भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिब्बाइस्संति सब्बदुक्खाणमंतं करिस्संति मु०॥

19[1] ¹एकूणवीसं णायज्झयणा पणत्ता, तंजहा—

²उत्तिखत्तणाए १ संघाडे २, अंडे ३ कुम्मे य ४ ³सेलये ६ ।

तुंबे य ६ रोहिणी ७ ⁴मल्ली ८, मागंदी ९, चंदिमा ति य १० ॥१७॥

दावहवे १ उदगणाते १२ मंडुक्के १३ तेतली १४ इ य ।

नंदिफले १५ अवरकंका १६ ⁵आइण्णे १७ सुंसमा ति य १८ ॥१८॥

अवरे य पुंडरीए णाए ⁶एगूणवीसइमे १९ ।

Nineteen chapters (*adhyayana*) of *Jñātā* [*dharmakathā*] are expounded, namely: (i) the raised up's illustration (*utkṣipta jñāta*), (ii) the couple (*saṅghāta*), (iii) [peacock's] egg (*aṇḍa*), (iv) the tortoise (*kūrma*), (v) [the king] *śailaka*, (vi) the gourd (*tumba*), (vii) the *Rohiṇī*, (viii) the *Mallī*, (ix) the (sons of) *Mākandī*, (x) the moon (*candrimā*), .17. (xi) the (tree) *dāvadrava*, (xii) The Illustration of (ditch) Water (*Udakajñāta*), (xiii) The frog (*maṇḍūka*), (xiv) The (minister) *Tetali*, (xv) The *Nandīphala*, (xvi) [The capital] *Aparakaṅkā*, (xvii) [The horse of] *Ākīrṇa* ⁷[breed], (xviii) *Sunsumā* [a specie of crocodile], 18. and (xix) The Description of White Lotus (*Puṇḍarīka Jñāta*).

जंबूहीवे णं दीवे सूरिया उक्कोसेणं ⁷एगूणवीसं⁸ जोयणसत्ताइं उड्डमहो ⁹तवंति। सुक्के णं

1. एकूणं^१ खं० हे १ ला २॥

2. “उत्तिखत्तेत्यादि सार्धं रूपकद्वयम्”—अटी०॥ अस्य तुला आवश्यकसूत्रचूर्णौ आवश्यकसूत्रवृत्तिषु च विस्तरेण द्रष्टव्या। प्रतिक्रमणग्रन्थत्रयीमध्ये मुद्रितायां दिगम्बराचार्यप्रभाचन्द्रविरचितायां प्रतिक्रमणसूत्रटीकायां त्वीदृशः पाठो व्याख्या चोपलभ्येते— “एकूणविसाए णाहाज्झयणेसु एकोनविंशतिनाथाध्ययनेषु, तद्यथा—

उक्कोडणाग-कुम्भंडय-रोहिणी-सिस्स-तुंब-संघादे।

मादंगिमल्लि-चंदिम-तावद्देवय-तिक-तलाय-किण्णे (य)॥१॥

सुसुकेय अवरकंके णंदीफलमुदगणाहमंडूके।

एत्तो य पुंडरीगो णाहाज्झाणाणि उगुवीसं॥२॥

3. सेलते खं०॥

4. मल्ले जे०॥

5. याइण्णे जे०। आतिण्णे खं०। आतिन्ने सुसुमा हे २। आतिण्णे सुंसुमा ला २॥

6. एकूणविंसतिमे खं०। एकूणविंशतिमे हे १ ला २। एगूणवीसमे मु०॥

7. अत्रेदं ध्येयम्— ‘एगूण’ स्थाने हस्तलिखितादर्शेषु प्रत्यन्तरेषु एकूणं इति एकूणं इति च पाठान्तरेऽपि उपलभ्येते॥

8. *वीस जे० मु०॥

9. जे० ला १ विना- तवयंति खंसं० हे २ मु०। तवयंमि खंमू०। तवयम्मि हे २ ला २॥

¹⁰महग्गहे अवरेणं ¹¹उदिए समाणे एगूणवीसं णक्खत्ताइं समं चारं चरित्ता अवरेणं अत्थमणं उवागच्छति। जंबुद्वीवस्स णं दीवस्स कलाओ एगूणवीसं छेयणाओ पण्णत्ताओ। एगूणवीसं तित्थयरा ¹²अगारमज्झावसित्ता मुंडे ¹³भवित्ता णं अगाराओ अणगारियं पव्वइया।

In the continent of *Jambūdvīpa*, (two) suns heat (illuminate), at the most, one thousand nine hundred *yojana* above and below. The great planet *Uranus* (*Śukra*), after rising in the west [and] making conjunction with nineteen constellations, sets [also] in the west. Nineteen fragments (*chedanaka*) of divisions (*kalā*) of the continent of *Jambūdvīpa* is expounded. The nineteen Seers having lived as house-holders, tearing off their hairs, adopted houselessness (initiated into monk hood) from the house-hold.

19[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं एगूणवीसं पलिओवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए अत्थेगतियाणं नेरइयाणं एगूणवीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं एगूणवीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं एगूणवीसं पलिओवमाइं ठिती पण्णत्ता। आणयकप्पे देवाणं उक्कोसेणं एगूणवीसं सागरोवमाइं ठिती पण्णत्ता। पाणए ¹⁴कप्पे देवाणं जहण्णेणं एगूणवीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*) some infernal beings' longevity is expounded as nineteen pit-similes. Some hellish beings' longevity on the sixth earth (Dark-lustre) is expounded as nineteen ocean-similes. Some Demon (*Asurakumāra*) gods' longevity is expounded as nineteen pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded as nineteen pit-similes. Some divinities' longevity, at the most, in the paradise, *Ānata*, is expounded nineteen ocean-similes. Some divinities' longevity, at least, in the paradise *Prānata*, is expounded nineteen ocean-similes.

10. "ग्गहे णं अ" हे २ T ॥

11. उत्तीए जे० खं० ॥

12. अगारमज्झे वसित्ता हे २। अगारवासमज्झे वसित्ता मु०। "अगारमज्झावसित्तं ति अगारं येहम् अधि आधिक्येन चिरकालं राज्यपरिपालनतः आ मर्यादया नीत्या वसित्वा उषित्वा तत्र वासं विधायेति अध्योष्य प्रव्रजिताः"—अटी० ॥

13. हे २ मु० विना—भवित्ता अगाराओ अणगारियं जे०। भवित्ताणं अणगारियं खं० हे १ ला २। भवित्ता अणगारियं ला १॥

14. कप्पे अ० जह० जे० ला १ विना । अतो जे० ला १ विना अत्थेगतियाणं देवाणं इति पाठः॥

19[3] जे देवा आणतं पाणतं णतं विणतं घणं सुसिरं इंदं इंदोकंतं इंदुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं एगूणवीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा एगूणवीसाए अद्धमासाणं ¹⁵आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं एगूणवीसाए वाससहस्सेहिं आहारट्टे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes *Ānata, Prāṇata, Nata, Vinata, Ghana, Suṣira, Indra, Indrakānta* and *Indrotta-rāvataṅsaka*, is expounded as nineteen ocean-similes. These gods breathe in or breathe forth or exhale or inhale once in every nineteen fortnights and feel hunger after nineteen thousand years.

19[4] अत्थेगतिया भवसिद्धिया जीवा जे एगूणवीसाए भवग्गहणेहिं सिज्झिस्संति जाव साव्वदुक्खाणं अंतं करेस्संति।

Among the souls capable of salvation, the few will liberate up to will annihilate the entire miseries (free from the world cycle) in the [subsequent] nineteenth re-births.

15 आणमंति वा ४ एगूणवीसाए वाससहस्सेहिं आहारट्टे। अत्थेगतिया भव° मु विना। आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा। तेसिं णं देवाणं एगूणवीसाए वाससहस्सेहिं आहारट्टे समुप्पज्जइ। संतेगइआ भवसिद्धिया जीवा जे एगूणवीसाए भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिव्वाइस्संति सव्व° मु०॥

20[1] वीसं असमाहिद्वाणा पण्णत्ता, तंजहा— दवदवचारि यावि भवति १, अपमज्जितचारि यावि भवति २, दुप्पमज्जितचारि यावि भवति ३, अतिरित्तसेज्जासणिए ४, रतिणियपरिभासी ५, ^१थेरोवघाति ६, भूओवघाति ७, ^२संजलणे ८, कोधणे ९, ^३पिट्ठिमंसिए १०, अभिक्खणं अभिक्खणं ओधारइत्ता भवति ११, णवाणं अधिकरणाणं अणुप्पण्णाणं उप्पाएत्ता भवति १२, पोराणाणं अधिकरणाणं ^४खामितविओसवियाणं पुणो ^५उदीरत्ता भवति १३, ससरक्खपाणिपाए १४, अकालसज्झायकारए यावि भवति १५, कलहकरे १६, सद्दकरे १७, झंझकरे १८, सूरप्पमाणभोई १९, एसणाऽसमिते यावि भवति २०।

Twenty sources (*sthāna*) of mind-distractions (*asamādhī*) [of monks and nuns] are expounded, namely: (i) plodding in haste, (ii) not disposed to cleanse vessels, ground etc. (by whisk broom of woollen tufts), (iii) walking without brushing the ground in right manner (by whisk broom of woollen tufts), (iv) possessing additional beddings, (v) reproving the elder/superior monks, (vi) humiliating the elder/superior monks (by finding fault with), (vii) causing injury to the beings (one-sensed), (viii) smouldering, (ix) flying into rage, (x) backbiting, (xi) making unqualified (not restricted) speech, (xii) causing irrupt new conflicts or dissensions, (xiii) causing arise, the old acquitted or subsided dissensions, (xiv) remain with dusty hands and feet, (xv) studying [scriptures] at improper time, (xvi) given to quarrelling, (xvii) a booster, (xviii) causing dissensions [in the sect by intrigues], (xix) frequent eating from morning till evening and (xx) lax in alms begging.

मुणिसुव्वते णं अरहा वीसं धणूइं उड्डुंउच्चत्तेणं होत्था। सव्वे^६ वि णं घणोदही वीसं जोयणसहस्साइं बाहल्लेणं पण्णत्ता। पाणयस्स णं देविंदस्स देवरण्णो वीसं सामाणिय-साहस्सीओ पण्णत्ताओ। णपुंसय-वेयणिज्जस्स णं कम्मस्स वीसं सागरोवमकोडाकोडीओ

1. थेरोवघाए भूओवघाते खं०॥
2. संजलणकोधणे जे०॥
3. जे० खसं० विना—पिट्ठिमंसिए खंमू० हे १, २ ला १, २॥
4. 'समियाणं' हे १ ला २।
5. पुणोदी' जे० विना। पुणो उदीरत्ता जे०॥
6. वि अ णं मु०॥

७बंधओ बंधद्विती पण्णत्ता। पच्चक्खाणस्स णं पुब्बस्स वीसं वत्थू पण्णत्ता। ८उसप्पिणि-
ओसप्पिणिमंडले वीसं सागरोवमकोडाकोडीओ काले पण्णत्ते।

The height of *Munisuvrata* was twenty bows. Thickness of all the *Ghanodadhi* oceans [with frozen water] is expounded twenty *yojana*. Twenty thousand gods, with similar position (*sāmānika*) of the lord of gods (*devendra*), king of gods (*devarāja*) of [paradise] *Prāṇata*, are expounded. The duration of bondage of hermaphrodite libido (*napunsakavedanīya*) deluding *karma* is expounded as one crore multiplied by crore ocean simile periods (*koṭākoti-sāgaropama*). Twenty chapters (*vastus*) of the [ninth] *Pratyākhyāna Pūrva* are expounded. The span [in aggregate] of the ascending and descending half-cycles is expounded twenty crore multiplied by one crore ocean-simile (*koṭākoti-sāgaropama*).

20[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं वीसं पलिओवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए अत्थेगतियाणं नेरइयाणं वीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं वीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं वीसं पलिओवमाइं ठिती पण्णत्ता। पाणते कप्पे देवाणं उक्कोसेणं वीसं सागरोवमाइं ठिती पण्णत्ता। आरणे कप्पे देवाणं जहण्णेणं वीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity is expounded as twenty pit similes. On the sixth earth [Dark lustre], some infernal beings' longevity is expounded as twenty pit similes. Some demon (*Asurakumāra*) gods' longevity is expounded as twenty pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded as twenty pit-similes. Some divinities' longevity, at the most, in the paradise *Prāṇata*, is expounded as twenty ocean-similes. Some divinities' longevity, at least, in the paradise *Āraṇa*, is expounded as twenty ocean-similes.

7. बंधओ नास्ति खं० हे २ लासं० १॥ “बन्धतो बन्धसमायादारभ्य बन्धस्थितिः स्थितिबन्ध इत्यर्थः”
—अटी०॥

8. ओसप्पिणी ओसप्पिणीमं खं० ला २। ओसप्पिणीउस्सप्पिणीमं ला १। उस्सप्पिणीओस्सप्पिणीमं मु०॥

20[3] जे देवा ⁹सातं ¹⁰विसातं ¹¹सुविसायं सिद्धत्थं उप्पलं ¹²रुतिलं तिगिच्छं दिसासोवत्थियं वद्धमाणयं पलंबं पुप्फं सुपुप्फं पुप्फावत्तं पुप्फपभं पुप्फकतं पुप्फवण्णं पुप्फलेसं पुप्फज्झयं पुप्फसिंगं ¹³पुप्फसिद्धं पुप्फकूडं पुप्फुत्तरवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं वीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा वीसाए अद्धमासेहि आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं वीसाए वाससहस्सेहिं आहारुडे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes *Sāta, Visāta, Suvisāta, Siddhārtha, Utpala, Rutila, Tigīncha, Diśāsauvas-tika, Vardhamānaka, Pralamba, Puṣpa, Supuṣpa, Puṣpāvarta, Puṣpaprabha, Puṣpakānta, Puṣpavarṇa, Puṣpaleśya, Puṣpadhvaja, Puṣpaśṛṅga, Puṣpasṛṣṭa, Puṣpakūta* and *Puṣpottarāvataṅska* is expounded as twenty ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty fortnights and feel hunger after twenty thousand years.

20[4] संतेगतिया भवसिद्धिया जीवा जे वीसाए भवग्गहणेहिं ¹⁴सिज्झिस्संति [जाव सव्वदुक्खाणमंतं करेस्संति]।

Among the fit to be liberated ones, the few will liberate up [to will annihilate the entire miseries (free from the world cycle)] in [subsequent] twentieth re-births.

9. सायं मु०॥

10. विसायं हे २ ला १ मु०॥

11. सुविसरं खं०॥

12. भित्तिलं रुडलं ति T । भित्तिलं तिगिच्छं दिसासोवत्थियं पलंबं रुडलं पुप्फं मु०॥

13. 'सिद्धं पुप्फुत्तरवडिसगं मु०॥

14. 'स्संति बुज्झिस्संति मुद्धिस्संति परिणिव्वाइस्संति सव्वदुक्खाणमंतं करिस्संति मु०॥

21[1] एकवीसं सबला पण्णत्ता, तंजहा— हत्थकम्मं करेमाणे सबले १, मेहुणं पडिसेवमाणे सबले २, रातीभोयणं भुंजमाणे (१सबले) ३, आहाकम्मं भुंजमाणे (२सबले) ४, सागारियं पिंडं भुंजमाणे (३सबले) ५, ४उद्देसियं ५कीतमाहट्टु जाव अभिक्खणं अभिक्खणं ६सीतोदयविचंड-वग्घारिययाणिणा असणं वा पाणं वा खाइमं वा साइमं वा पडिगाहिता भुंजमाणे सबले।

Twenty-one blemishes (*śabala*) [on the monk's conduct] are expounded, namely: (i) blemish of recourse to masturbation, (ii) blemish of sexual enjoyment, (iii) [blemish of] taking food at night, (iv) [blemish of] taking food etc. intentionally prepared for the monk, (v) [blemish of] taking food prepared by one having offered shelter to the monk, (vi) blemish of taking food etc. intentionally prepared; or purchased or borrowed up to [(vii) blemish of taking the food articles having renounced, repeatedly, (viii) blemish of going from one group (*gaṇa*) to another during six month, (ix) blemish of entering thrice into naval deep water within one month, (x) blemish of resorting to deceit thrice within one month, (xi) blemish of taking food cooked for a king, (xii) blemish of causing deliberate injury to beings, (xiii) blemish of intentional false speech, (xiv) blemish of deliberately taking the not given, (xv) blemish of making shelter, seat, and adopt posture for meditation on the animate earth, deliberately, (xvi) blemish of deliberately making shelter, bed and seat on the animate earth, the sentient stone slab, on the insect residing woods and other places of the like, (xvii) blemish of deliberately making shelter, bed and seat on the soul occupied, sentient, having seeds, green vegetables, ant-moles, fungus, water, soil, cow web places and the like, (xviii) blemish of intentionally eating roots, bulbous ones, barks, tender leaves, flowers, fruits or green vegetables, (xix) blemish of intentionally plunging ten times into naval deep water, during an year, (xx) blemish of intentionally, resorting to deceit and]

1- 3. सबले नास्ति मु० विना॥

4. जे० मु० विना—उद्देसित कीयं ख०। उद्देसिय कीयं हे १ ला २। उद्देसिय कीयं हे २ ला १॥

5. कीयं आहट्टु दिज्जमाणं भुंजमाणे सबले, अभिक्खणं पडियाइक्खेत्ता णं भुंजमाणे सबले, अंतो छण्हं मात्ताणं गणाओ गणं संकममाणे सबले.....।

6. विग्घारिं जे० ॥

(xxi) blemish of frequently taking the food, drink, sweet-meats, dried fruits, etc., with cold water, wet hands, intentionally.

णियट्टिबादरस्स णं खवित्तसत्तयस्स ⁷मोहणिज्जस्स एकवीसं ⁸कम्मंसा ⁹संतकम्मं पण्णत्ता, तंजहा—अपच्चक्खाणकसाए ¹⁰कोहे, एवं माणे माया लोभे। पच्चक्खाणकसाए कोहे, एवं माणे माया लोभे। संजलणे कोधे, एवं माणे माया लोभे। इत्थिवेदे, ¹¹पुमवेदे, णपुंसयवेदे, हासे, अरति, रति, भय, सोके दुगुंछा।

The existence of twenty-one sub-species of the deluding karma is expounded [in the soul] having attained the stage of unprecedented degree of purity (*nivṛttibādarasampradāya*) [and] already having annihilated its (deluding one's) seven species, namely: (i) non-renunciation hindering passion of anger, (ii) likewise [non-renunciation hindering passion of] pride, (iii) deceit, (iv) greed, (v) renunciation hindering passion of anger, (vi) likewise [renunciation hindering passion of] pride, (vii) deceit, (viii) greed, (ix) likewise flaming up passion of anger, (x) likewise [flaming up passion of] pride, (xi) deceit (xii) greed, (xiii) male libido, (xiv) female libido, (xv) hermaphrodite libido, (xvi) laughing, (xvii) disliking, (xviii) liking, (xix) fear, (xx) sorrow [and] (xxi) disgust.

एकमेक्काए णं ओसप्पिणीए पंचम-¹²छट्ठीतो समातो ¹³एकवीसं एकवीसं वाससहस्साइं कालेणं पण्णत्तातो, तंजहा—दूसमा, दूसमदूसमा य।

7. 'स्स कम्मस्स एकवीस मु०॥

8. कम्मंसा नास्ति खं० लासं १॥

9. 'कम्मा खं० हे २ मु०। "मोहनीयस्य कर्मण एकविंशतिः कर्माणा अप्रत्याख्यानादिकषायद्वादशक-नोक्तषायनवकरूपा उत्तरप्रकृतयः सत्कर्म सत्तावस्थं कर्म प्रज्ञप्तमिति"—अटी०॥

10. कोहे अपच्चक्खाणकसाए माणे अपच्चक्खाणकसाए माया अपच्चक्खाणकसाए लोभे, पच्चक्खाणावरणकसाए कोहे पच्चक्खाणावरणकसाए माणे पच्चक्खाणावरणकसाए माया पच्चक्खाणावरणकसाए लोभे इत्थिवेदे पुंवेदे णपुंवेदे हासे अरतिरतिभयसोगदुगुंछा। एकमेक्काए णं ओसप्पिणीए पंचमछट्ठाओ समाओ एकवीसं एकवीसं वाससहस्साइं कालेणं प० तं० दूसमा दूसमदूसमा, एगमेगाए णं उस्सप्पिणीए पढमवित्तिआओ समाओ एकवीसं एकवीसं वाससहस्साइं कालेणं प० तं० दूसमदूसमाए दूसमाए य मु०॥

11. पुंवेदे हे १ ला २॥

12. 'छट्ठातो ला १॥

13. 'वीसं वाससहस्साइं खं० जे०॥

The span of each of the fifth and sixth spokes, namely: Penury (*duṣamā*) [and] Extreme Penury (*duṣamā - duṣamā*) [respectively] of the descending half-cycle is expounded twenty one thousand years.

एगमेगाए णं उस्सप्पिणीए पढम-बितियातो समातो एकवीसं एकवीसं वाससहस्साइं कालेणं पण्णत्तातो, तंजहा—दूसमदूसमा, दूसमा य।

[Likewise] the span of each of the first and second spokes, namely: Extreme Penury (*duṣamā-duṣamā*) and Penury (*duṣamā*) [respectively] of the ascending half-cycle is expounded twenty one thousand years.

21[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं एकवीसं पलिओवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए अत्थेगतियाणं नेरइयाणं एकवीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं एकवीसं पलिओवमाइं ठिती पण्णत्ता।¹⁴ सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं एकवीसं पलिओवमाइं ठिती पण्णत्ता। आरणे कप्पे देवाणं उक्कोसेणं एकवीसं सागरोवमाइं ठिती पण्णत्ता। अच्युते कप्पे देवाणं जहण्णेणं एकवीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity is expounded as twenty-one pit similes. On the sixth earth [Dark lustre], some infernal beings' longevity is expounded as twenty-one pit similes. Some demon (*Asurakumāra*) gods' life span is expounded twenty-one pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded as twenty-one pit-similes. Some divinities' longevity, at the most, in the paradise *Āraṇa*, is expounded as twenty ocean-similes. Some divinities' longevity, at least, in the paradise *Acyuta*, is expounded as twenty ocean-similes.

21[3] जे देवा सिरिवच्छं¹⁵ सिरिदामगंडं मल्लं¹⁶ किट्ठिं¹⁷ चावोण्णतं¹⁸ आरणवडेंसगं विमाणं

14. सोहम्मीसाणे य एकवीसं इतिहस्तलिखितादर्शेषु संक्षिप्तः पाठः॥ दृश्यतां पृ० ८ पं० ५, पृ० ९ पं० २१॥

15. "दामकंडं मु०। "श्रीवत्सं श्रीदामकाण्डं माल्यं कृष्टिं चापोन्नतं आरणावतंसकं चेति षड् विमानानीति"—अटी०॥

16. किट्ठं खं हे १, २ ला २। किट्ठं मु०। दृश्यतामुपरितनं टिप्पणम्॥

17. चावोण्णतं खं०। चावाणतं जे०॥

18. अरणवडिंसगं मु०॥

देवताते उववण्णा तेसि णं देवाणं उक्कोसेणं एक्कवीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा एक्कवीसाए अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं एक्कवीसाए वाससहस्सेहिं आहारद्वे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes, *Śrīvatsa*, *Śrīdāmakāṇḍa*, *Malla*, *Kṛṣṭa*, *Cāponnata* and *Āraṇāvataṇsaka*, is expounded as twenty-one ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-one fortnights and feel hunger after twenty-one thousand years.

21[4] संतेगतिया ¹⁹भवसिद्धिया [जीवा जे एक्कवीसाए भवग्गहणेहिं सिज्झिस्संति] जाव [सव्वदुक्खाणमंतं] करेस्संति॥

Among the fit to be liberated ones, [the few will liberate, up to will annihilate [the entire miseries (free from the world cycle) in the [subsequent twenty first re-births].

19. 'सिद्धिआ जीवा जे एक्कवीसाए भवग्गहणेहिं सिज्झिस्संति बुज्झिस्संति मुच्चिस्संति परिनिव्वाइस्संति सव्वदुक्खाणमंतं करिस्संति मु०॥

22[1] बावीस परीसहा पण्णत्ता, तंजहा— दिगिंछापरीसहे १, पिवासापरीसहे २, सीतपरीसहे ३, उमिणपरीसहे ४, ^१दंसमसगफासपरीसहे ५, अचेलपरीसहे ६, अरन्निपरीसहे ७, इत्थिपरीसहे ८, चरियापरीसहे ९, णिसीहियापरीसहे १०, सेजापरीसहे ११, अक्कोसपरीसहे १२, वधपरीसहे १३, ^२जायणपरीसहे १४, अलाभपरीसहे १५, रोगपरीसहे १६, ^३तणपरीसहे १७, ^४जल्लपरीसहे १८, सक्कारपुरक्कारपरीसहे १९, ^५अण्णाणपरीसहे २०, दंसणपरीसहे २१, ^६पण्णापरीसहे २२।

Afflictions (*parīṣaha*) are expounded as twenty two, namely: (i) affliction of hunger, (ii) affliction of thirst, (iii) affliction of cold, (iv) affliction of hot, (v) affliction of stinging flies etc., (vi) affliction of nudity, (vii) affliction of uncomfortable surroundings, (viii) affliction of women, (ix) affliction of moving, (x) affliction of inconvenient place of meditation, (xi) affliction of hard bed, (xii) affliction of abusive language, (xiii) affliction of ill-treatment, (xiv) affliction of begging, (xv) affliction of failure in receiving alms, (xvi) affliction of disease, (xvii) affliction of contact of thorny shrubs, (xviii) affliction of dirt on body, (xix) affliction of respectful or disrespectful treatment, (xx) affliction of lack of knowledge (xxi) affliction of religious doubts and (xxii) affliction of pride of knowledge.

दिद्विवायस्स णं ^७बावीसं सुत्ताइं ^८छिन्नछेयणयियाइं ससमयसुत्तपरिवाडीए, बावीसं सुत्ताइं ^९अच्छिन्नछेयणयियाइं आजीवियसुत्तपरिवाडीए, बावीसं सुत्ताइं तिकणइयाइं तेरासिय-सुत्तपरिवाडीए बावीसं सुत्ताइं ^{१०}चउक्कणइयाइं ^{११}ससमयसुत्तपरिवाडीए।

1. 'गपरी' मु०॥
2. 'णाप' मु०॥
3. 'तणफासप' मु०। "तृणस्पर्शः संस्तारकाभावे तृणेषु शयानस्य"—अटी०॥
4. 'लज्ज' जे०॥
5. 'णाणप' अटी०, 'अण्णाणप' अटीपा० । "ज्ञानं सामान्येन मत्यादि, क्वचिदज्ञानमिति श्रूयते २०, दर्शनं सम्यग्दर्शनम्२१, प्रज्ञा स्वयं विमर्शपूर्वको वस्तुपरिच्छेदो मतिज्ञानविशेषभूत इति २२"—अटी०॥
6. 'पण्णापरीसहे' नास्ति जे० ला १। 'पण्णापरीसहे' २० 'अण्णाणपरीसहे' २१ 'दंसणपरीसहे' २२ हे २ मु०। दृश्यतामुपरितनं टिप्पणम्॥
7. 'तुला'—नन्दीसूत्रे सू० १०८॥
8. 'णई' जे० मु० विना॥
9. 'णई' खं० हे २॥
10. 'णयाति' जे० हे १ ला १, २॥
11. 'समय' जे० हे १ ला २ मु०। "स्वसमयेत्यादि तथैवेति"—अटी० ॥

The (twelfth *Āṅga*) *Dr̥ṣṭivāda*'s twenty two aphorisms (*sūtra*), [thorough in import] independent of other verses (*chinnachedanayika*) [are] conform to the Jina (*sva-samaya*) tradition, twenty two aphorisms, dependent on other (aphorisms) (*achinna chedanayika*) [for their comprehension are] in tune with *Ajivaka* (*Gośāla*'s) tradition, the twenty two aphorisms [propounding] the triplicate view-point (*trik-nayika*) [substantial, modal and mixed] agree with the tradition of *trairāśika* (classifying all things into three categories [world, non-world and world—non-world] [and] twenty-two aphorisms follow the Jina tradition, advocating the four stand-points (*catuṣkanayika*) [class view (*saṅgraha*), practical (*vyavahāra*), straight-thread (*r̥jusūtra*) and verbal (*śabda*)].

¹²बावीसतिविधे योग्गलपरिणामे पण्णत्ते, तंजहा—¹³कालवण्णपरिणामे, नीलवण्णपरिणामे, लोहियवण्णपरिणामे, हालिद्ववण्णपरिणामे, ¹⁴सुक्किलवण्णपरिणामे। ¹⁵सुब्धिगंधपरिणामे, एवं दुब्धिगंधे वि। तित्तरसपरिणामे, एवं पंच वि रसा। कक्खडफासपरिणामे, मउयफासपरिणामे, गुरुफासपरिणामे, लहुफासपरिणामे, सीतफासपरिणामे, उसिणफासपरिणामे, णिन्दफासपरिणामे, लुक्खफासपरिणामे, ¹⁶गरुयलहुयपरिणामे, अगरुयलहुयपरिणामे।

The transformation of matter is expounded as twenty-two fold, namely: (i) black coloured transformation (ii) blue coloured transformation, (iii) red coloured transformation, (iv) yellow coloured transformation, (v) white coloured transformation, (vi) transformation with pleasant odour, (vii) likewise with unpleasant odour also, (viii) transformation with bitter taste, (ix)-(xii) likewise (transformation) with all the five [sour, astringent, acidic,

12. बावीसतिविधे मु०॥

13. कालवण्णं मु०॥

14. सुक्किलं हे १ ला २ मु०॥

15. णामे, दुब्धिगंधपरिणामे तित्तरसपरिणामे कडुयरसपरिणामे कसारसरसपरिणामे अंबिलरसपरिणामे महुसरसपरिणामे कक्खड मु०॥

16. गरुयलहुयपरिणामे नास्ति खं०। गुरुलहुअगुरुलहुयपरिणामे हे २। अंगुरुलहुफासपरिणामे गुरुलहुफासपरिणामे मु०। “परिणामो धर्मः पुद्गलपरिणामः, स च वर्णपञ्चक-गन्धद्वय-रसपञ्चक-स्पर्शाष्टकभेदाद् विंशतिधा तथा गुरुलघु अगुरुलघु इति भेदद्वयक्षेपाद् द्वाविंशतिः, तत्र गुरुलघु द्रव्यं यत् तिर्यग्गाभि बाह्यादि, अगुरुलघु यत् स्थिरं सिद्धिक्षेत्रं घण्टाकारव्यवस्थितज्योतिष्कविमानादीति”—अटी०॥

sweet] taste also, (xiii) transformation with hard touch, (xiv) transformation with soft touch, (xv) transformation with heavy touch, (xvi) transformation with light touch, (xvii) transformation with cold touch, (xviii) transformation with hot touch, (xix) transformation with cohesive touch, (xx) transformation with dry touch, (xxi) transformation with heavy-light touch [and] (xxii) transformation with neither heavy nor light touch.

22[2] इमीसे णं रयणप्यभाए पुढवीए अत्थेगतियाणं नेरइयाणं बावीसं पलिओवमाइं ठिती पण्णत्ता। छट्ठीए पुढवीए नेरइयाणं उक्कोसेणं बावीसं सागरोवमाइं ठिती पण्णत्ता।¹⁷ अहेसत्तमाए णं पुढवीए नेरइयाणं जहण्णेणं बावीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं बावीसं पलिओवमाइं ठिती पण्णत्ता।¹⁸ सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं बावीसं पलिओवमाइं ठिती पण्णत्ता। अच्युते कप्पे देवाणं उक्कोसेणं बावीसं सागरोवमाइं ठिती पण्णत्ता। हेट्ठिमहेट्ठिमगेवेज्जाणं¹⁹ देवाणं जहण्णेणं बावीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre, some infernal beings' longevity is expounded twenty-twopit-similes. On the sixth earth (Dark-lustre), some infernal beings' longevity, at the most, is expounded twenty-two ocean similes. On the lower seventh earth [Great dark-lustre], some infernal beings' longevity, at least, is expounded twenty-two ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded twenty-two pit-similes. Some divinities' longevity in the paradises *Saudharma* and *Īsāna* is expounded twenty-two pit-similes. Some divinities' longevity, at the most, in the paradise *Acyuta*, is expounded twenty-two ocean-similes. Some divinities' longevity, at least, in lower of the lowest paradise *Graiveyaka*, is expounded twenty-two ocean-similes.

22[3] जे देवा महितं²⁰ विस्सुतं विमलं²¹ पभासं वणमालं अच्युतवडेंसगं विमाणं देवत्ताते उववण्णा तेसि णं देवाणं [उक्कोसेणं] बावीसं सागरोवमाइं ठिती पण्णत्ता। ते²² णं देवा बावीसं

17. णं नास्ति जे०॥

18. प्रतिषु पाठाः—सोहम्मीसाणे व बावीसं खं० जे०। सोहम्मीसाणे अ बावीसं हे २ ला १। सोहम्मीसाणे बावीसं हे १ ला २। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं बावीसं मु०। दृश्यतां पृ० ५७ टि० ५॥

19. 'ज्जगाणं मु०॥

20. विस्सुतं खं०। विस्सुतं हे १ ला २। विसुतं हे २॥

21. पभासं जे० ला १॥

22. तेसि णं देवाणं बावीसं अद्द जाव सध्वदुक्खाणमंतं करेस्संति मु० विना॥

अद्धमासाणं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं बावीसाए वाससहस्सेहिं आहारुदे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes *Mahita*, *Viśruta*, *Vimala*, *Prabhāsa*, *Vanamāla* and *Acyutāvataṇṣaka*, is expounded twenty-two ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-two fortnights and feel hunger after twenty two thousand years.

22[4] संतेगतिया भवसिद्धिया जीवा जे बावीसाए भवग्गहणेहिं सिज्झिस्संति जाव सव्वदुक्खाणं अंतं करेस्संति॥

Among the fit to be liberated ones, the few will liberate up to will annihilate the entire miseries (free from the world cycle) in the [subsequent] twenty- second re-birth.

23[1] तेवीसं ^१सूयगडङ्गयणा पण्णत्ता, तंजहा— समए १, वेतालिए २, उवसग्गपरिण्णा ३, थीपरिण्णा ४, नरयविभत्ती ५, महावीरथुई ६, कुसीलपरिभासिते ७, वीरिए ८, धम्मे ९, समाही १०, मग्गे ११, ^२समोसरणे १२, ^३आहत्तहिए १३, गंथे १४, जमतीते १५, गाथा १६, पुंडरीए १७, ^४किरियट्ठाणे १८, आहारपरिण्णा १९, ^५पच्चक्खाणकिरिया २०, ^६अणगारसुतं २१, अहइज्जं २२, ^७णालंदतिज्जं २३।

Twenty-three chapters (*adhyayana*) of *Sūtrakṛtāṅga* are expounded, namely: (i) The doctrine (*samaya*), (ii) The destruction of *Karma* (*vaitāliya*), (iii) The knowledge of afflictions (*upasarga pariññā*), (iv) The knowledge of women (*strī-pariññā*), (v) The depiction of hell (*naraka-vibhakti*), (vi) The Eulogy of Mahavira (*Mahāvira suti*), (vii) The description of wicked (*kuṣīla paribhāṣita*), (viii) On exertion (*vīrya*), (ix) The Virtues (*dharma*), (x) equanimous state (*samādhi*), (xi) The Path (*mārga*), (xii) The Holy Assembly (*samavasaraṇa*), (xiii) The Real truth (*yāthātathya*), (xiv) The knots (*grantha*), (xv) The yamakas, (xvi) The verses (*gāthā*), (xvii) The White Lotus (*pundarika*), xviii) On Activity (*kriyāsthāna*), (xix) The Knowledge of Food (*āhāra pariññā*), (xx) Renunciation of Activity (*apratyākhyāna kriyā*), (xxi) The Rules for Monks (*anagāraśruta*), (xxii) The *Ādraka* [and] (xxiii) The *Nālandīya*.

1. दृश्यतां सूत्रकृताङ्गे पृ० ११८ टि० १८। सूत्रकृताङ्गप्रस्तावना पृ० ३ टि० ३॥ प्रतिक्रमणग्रन्थत्रयीमध्ये मुद्रितायां दिगम्बराचार्यप्रभाचन्द्रविरचितायां प्रतिक्रमणटीकायां त्वित्थं सूत्रकृताध्ययनानि वर्णितानि - “तेवीसाए सुदयडङ्गाणेसु, सूत्रकृतं द्वितीयमङ्गम्, तस्याध्ययनानि त्रयोविंशतिः गाथा -

समए वेदालिंझे एत्तो उवसग्ग इत्थिपरिणामे।

णिरयंतर वीरथुदी कुसीलपरिभासिए विरिए ॥१॥

धम्मो य अग्गमग्गे समोवसरणं तिकालगंथहिदे।

आदा तदित्थगाथा पुंडरिको किरियठाणे य ॥ २॥

आहारयपरिणामे पच्चक्खाणाणगारगुणकिंति।

सुद अत्था णालंदे सुदयडङ्गाणाणि तेवीसं॥ ३॥

2. सरिणे जे०। सरिते खं०। ‘सरिए हे १ ला २॥

3. आधत्तधिए खं० ला १। अहात्तधिए खं०। अधत्तधिए जे०। अधितथेए हे १ ला २॥

4. किरियट्ठाणा खं०। किरियाठाणा मु०॥

5. अपच्च* खं० विना। सूत्रकृताङ्गेऽपि ‘पच्चक्खाणकिरिया’ इत्येव नाम दृश्यते॥

6. दृश्यतां सूत्रकृताङ्गे पृ० २१७ टि० १॥

7. ‘दइज्जं मु०॥

23[2] जंबुद्वीवे णं ⁸दीवे भारहे वासे इमीसे ओसप्पिणीए ⁹तेवीसाए जिणाणं सूरुग्गमणमुहुत्तंसि केवलवरनाणदंसणे समुप्पण्णे।

In this continent of *Jambūdvīpa*, in *Bhārat* region, in descending half-cycle twenty-three Seers attained all – comprehensive determinate as well as all – comprehensive indeterminate cognition, at sunrise, in an instant (*muhūrta*).

जंबुद्वीवे णं दीवे इमीसे ओसप्पिणीए तेवीसं तित्थकरा पुव्वभवे एक्कारसंगिणो होत्था, तंजहा— अजित संभव ¹⁰अभिणंदण जाव पासो वद्धमाणो य। उसभे णं अरहा कोसलिए चोइसपुव्वी होत्था।

In this continent of *Jambūdvīpa* in descending half-cycle twenty-three Seers, namely: *Ajita*, *Sambhava*, *Abhinandana*, *Sumati* up to *Pārśvanātha* and *Vardhamāna*, were the knower of eleven *Āṅga* scriptures in their previous birth. The Seer *Rṣabha*, of the country *Kauśāla*, was the knower of the fourteen *Pūrvas* [in his previous birth].

जंबुद्वीवे णं दीवे इमीसे ओसप्पिणीए तेवीसं तित्थकरा पुव्वभवे मंडलियरायाणो होत्था, तंजहा—अजित ¹¹संभव जाव वद्धमाणो य। उसभे णं अरहा कोसलिए चक्कवट्ठी होत्था।

In this continent of *Jambūdvīpa* in descending half-cycle twenty-three Seers, namely: *Ajita*, *Sambhava*, *Abhinandana*, *Sumati* up to *Pārśvanātha* and *Vardhamāna*, were territorial rulers (*maṇḍalīka*) in their previous births. The Seer *Rṣabha* was Universal monarch (*cakravartī*) in his previous birth.

इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं तेवीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए णं पुढवीए ¹²अत्थेगतियाणं नेरइयाणं तेवीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं तेवीसं पलिओवमाइं ठिती पण्णत्ता। ¹³सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं तेवीसं पलिओवमाइं ठिती पण्णत्ता। हेट्ठिममज्झिमगेवेज्जाणं

8. दीवे णं भा^० खं०। दीवे णं भा^० जे०॥

9. तेवीसं जि^० जे०॥

10. दण सुमई जाव मु०॥

11. संभव अभिणंदण जाव पासो वद्धमाणो य मु०॥

12. अत्थे० इति हस्तलिखितादर्शेषु संक्षिप्तः पाठः॥

13. सोहम्मीसाणे २३ पलितो० इति हस्तलिखितादर्शेषु संक्षिप्तः पाठः॥ सोहम्मीसाणाणं देवाणं अत्थेगइयाणं तेवीसं पलिओवमाइं ठिई पण्णत्ता मु०॥

देवाणं जहण्णेणं तेवीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre, some infernal beings' longevity is expounded as twenty-three-pit similes. On the lower seventh earth [Thick dark lustre], some infernal beings' longevity is expounded as twenty-three ocean-similes. Some demon (*Asurakumāra*) gods' longevity is expounded as twenty-three pit-similes. Some divinities' longevity in the paradises *Saudharma* and *Isāna* is expounded as twenty-three pit-similes. Some divinities' life span in [paradise] lower of the middle *Graiveyaka* is expounded twenty-three ocean-similes, at least.

23[3] जे देवा ¹⁴हेट्टिमहेट्टिमगेवेज्जयविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं तेवीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा तेवीसाए ¹⁵अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं तेवीसाए वाससहस्सेहिं आहारद्वे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abode lower *Graiveyaka*, is expounded twenty-three ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-three fortnight and feel hunger after twenty three thousand years.

23[4] संतेगतिया भवसिद्धिया [जीवा जे तेवीसाए भवग्गहणेहिं सिज्झिस्संति] जाव सब्बदुक्खाणं अंतं करेस्संति॥

Among the fit to be liberated ones, [the few will liberate in the [subsequent] twenty third re-birth] up to will annihilate the entire miseries (free from the world cycle).

14. हेट्टिमगेवे मु०॥

15. अद्धमासाणं मु०॥

24[1] चउवीसं देवाहिदेवा पण्णत्ता, तंजहा— उसभ ¹अजित जाव वद्धमाणे।

Twenty-four lords of gods (*Devādhideva*) are expounded, namely: *Rṣabha, Ajita* up to [*Sambhava, Abhinandana, Sumati, Padmaprabha, Supārśva, Candraprabha, Suvidhi [Puspadanta], Śītala, Śreyānsa, Vāsupūjya, Vimala, Ananta, Dharma, Śānti, Kunthu, Ara, Malli, Munisuvrata, Nami, Nemi, Pārśva* and] *Vardhamāna*.

चुल्लहिमवंत-सिहरीणं वासहरपव्वयाणं जीवाओ चउवीसं चउवीसं जोयणसहस्साइं णव बत्तीसे जोयणसते एणं च ²अट्टत्तीसभागं जोयणस्स किंचिविसेसाहिताओ आयामेणं पण्णत्ताओ।

The length, of bow-strings (*jīvā*) of the mountains, bordering the region (*varṣadhara*) *Kṣulla Himavanta* and *Sikharī* (having peak), is expounded twenty four thousand nine hundred thirty two and a little over one-thirty eighth *yojana*.

चउवीसं देवद्वाना सइंदया पण्णत्ता। सेसो अहमिंदा अणिंदा अपुरोहिता। उत्तरायणगते णं सूरिए चउवीसंगुलिए ³पोरिसीछायं णिव्वत्तइत्ता णं णियट्ठति।

The twenty-four paradises (*devasthāna*) are expounded having lord of gods (*Indra*), [while] the remaining ones [fourteen paradises] are [expounded] having gods [treating themselves as] 'I am Indra' (*Ahamindra*), not having lord of gods (*Indra*) and puritans. On (its) northward course, the sun, producing a man's (*pauruṣī*) shadow of the twenty-four fingerbreadth's length, moves [from the inner most orbit and comes to the second orbit].

⁴गंगा-सिंधूओ णं महाणदीओ ⁵पवाहे सातिरेगे चउवीसं कोसे वित्थारेणं पण्णत्तातो।

1. अजित-संभव-अभिणंदण-सुमइ-पउमण्ह-सुपास-घंदण्ह-सुविधि-सीअल सिज्जंस-वासुपुज्ज-विमल-अणंत-धम्म-संति-कुंथु-अर-मल्ली-मुणिसुव्वय-नमि-नेमी-पास-वद्धमाणा मु०॥

2. अट्टत्तीसभागं जे०। अट्टत्तीसइभागं मु०। अट्टवीसइभागं खं०॥

3. पोरिसीछायं निवत्तइत्ता जे०॥

4. सिंधूओ खं० ॥

5. पवाहे मु०। "प्रवह इति यतः स्थानान्नदी प्रवहतिन पुनर्योऽन्यत्र प्रवहशब्देन मकरमुखप्रणालनिर्गमः प्रातकुण्डनिर्गमो वा विवक्षितः" —अटी० ॥

६रक्त-रक्तवतीओ णं महाणदीओ ७पवहे सातिरेगे चउवीसं कोसे वित्थारेणं पण्णत्तातो।

The well-known rivers, *Gaṅgā* and *Sindhu*, at the place of their origin (*pravāha*), are expounded a little over forty-eight miles (twenty-four *kosa*), in extent. Likewise, the well-known rivers, *Raktā* and *Raktavatī*, at the place of their origin (*pravāha*), are expounded a little over forty-eight mile (twenty-four *kosa*), in extent.

24[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं णेरइयाणं चउवीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं चउवीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं चउवीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं चउवीसं पलिओवमाइं ठिती पण्णत्ता। हेट्ठिमउवरिमगेवेज्जाणं देवाणं जहण्णेणं चउवीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity, is expounded twenty-three pit-similes. On the lower seventh earth [Thick dark-lustre], some infernal beings' longevity, at least, is expounded twenty-four ocean-similes. Some demon (*Asura-kumāra*) gods' longevity is expounded twenty-four pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded twenty-four pit-similes. The divinities' longevity, at least, in [the paradise] lower of the upper *Graiveyaka*, is expounded twenty-four ocean-similes.

24[3] जे देवा हेट्ठिमज्झिमगेवेज्जयविमाणेसु देवत्ताए उववण्णा तेसि णं देवाणं उक्कोसेणं चउवीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा चउवीसाए अब्भमासाणं आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा। तेसि णं देवाणं चउवीसाए वाससहस्साणं आहारट्ठे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abode, lower of the middle *Graiveyaka*, is expounded twenty-four ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-four fortnights and feel hunger after twenty four thousand years.

6. रक्तारक्तवतीओ हे २ ला १ मु०॥

7. पवहे मु०॥

24[4] संतेगतिया भवसिद्धिया जीवा जे चउवीसाए भवग्महणेहिं सिज्झिस्संति जाव
[सव्वदुक्खाणं अंतं करेस्संति]।

Among the fit to be liberated ones, the few will liberate [up to will
annihilate the entire miseries] in the [subsequent] twenty-fourth re-birth.

25[1] ¹पुरिमपच्छिमताणं तित्थगराणं पंचजामस्स ²पणुवीसं भावणाओ पण्णत्ताओ, तंजहा-
³इरियासमिति, मणगुत्ती, वडगुत्ती, ⁴आलेयभायणभोयणं, ⁵आदाणभंडनिकखेवणासमिति ५,
अणुवीतिभासणया, कोहविवेगे, लोभविवेगे, भयविवेगे, हासविवेगे १०, उग्गहअणुणवणता,
उग्गहसीमजाणणता, सयमेव ⁶उग्गहअणुणेणहणता, साहम्मियउग्गहं अणुणविय⁷ परिभुंजणता,
साहारणभत्तपाणं अणुणविय ⁸परिभुंजणता १५, इत्थी-पसु-पंडगसंसत्तसयणासणवज्जणता,
इत्थीकहविवज्जणया, इत्थीए इंदियाणमालोयणवज्जणता, ⁹पुव्वरत-पुव्वकीलियाणं अणुणसरणता,
पणीताहारविवज्जणता २०, सोइंदियरागोवरती¹⁰, एवं पंच वि इंदिया २५।

Of the five vows (*pañcayāma*) of Seer, the first (*Rṣabha*) and the last (*Mahavira*), twenty-five practical accessories (*bhāvanā*) are expounded, namely: [pertaining to the vow of non-violence] (i) carefulness in walking, (ii) control over mind, (iii) control over speech, (iv) accepting food and drink after inspection, (v) carefulness in receiving/ laying utensil etc. articles, [pertaining to the vow of truth] (i) careful speech, (ii) abandonment of anger, (iii) abandonment of greed, (iv) abandonment of fear, (v) abandonment of laughing, [pertaining to the vow of non-stealing] (i) begging permission for shelter, (ii) fixing limit of shelter, (iii) for shelter by oneself, (iv) shelter from a co-religionist, (v) eating and drinking properly procured eatables as per permission, [pertaining to the vow of celibacy] (i) abstaining from using of bed etc. frequented by women, animals and eunuchs, (ii) abstaining from the

1. "मगाणं मु०॥
2. पणवीसं मु०॥
3. "समिती खंसं०। समिई मु०॥
4. आलोयणभायण" जे हे २ ला १। "आलोकभाजनभोजनम् आलोकनपूर्वे भाजने पात्रे भोजनम्"—अटी०॥
5. "भंडमत्तनिकखे" मु०। दृश्यतां पृ० ३३४ टि० ११॥
6. उग्गहं खं० जे० ला १ विना। "उग्गहमिति अवग्रहस्यानुग्रहणता"— अटी०॥
7. "णविय" जे०॥
8. पडिभुं खं० मु०॥
9. पुव्वरतकीलियाणं जे०॥
10. "वरई चक्खिइंदियरागोवरई घाणिंदियरागोवरई जिहिंभदियरागोवरई फासिंदियरागोवरई मु०।
"श्रोत्रेन्द्रियरागो- परत्यादिकाः पञ्चमस्य। अयमभिप्रायः—यो यत्र सजति तस्य तत् परिग्रहेऽवतरति। ततश्च
शब्दादौ रागं कुर्वता ते परिगृहीता भवन्तीति परिग्रहविरतिविराधिता भवति, अन्यथा त्वाराधितेति। वाचनान्ते
त्वेता आवश्यकानुसारेण दृश्यन्ते"—अटी०॥

passionate talk about women, (iii) abstaining from looking at charming organs of women, (iv) abstaining from recalling the enjoyments experienced earlier, (v) abstaining from taking delicious food, [pertaining to a vow of non-possession] (i) abandonment of attachment [towards the object of] sense of hearing, (ii) abandonment of attachment [to the object of] sense of eye, (iii) abandonment of attachment [to the object of] sense of smell, (iv) abandonment of attachment [to the object of] sense of taste (v) and abandonment of attachment [to the object of] sense of touch, likewise [of the rest of the] five sense organs also [to be described].

मल्ली णं अरहा पणुवीसं ¹¹धणूतिं उड्डुंउच्चत्तेणं होत्था। सव्वे वि णं दीहवेयड्डुपव्वया पणुवीसं पणुवीसं जोयणाणि ¹²उड्डुंउच्चत्तेणं, पणुवीसं पणुवीसं गाउयाणि ¹³उव्वेधेणं पण्णत्ता। दोच्चाए णं पुढवीए पणुवीसं णिरयावाससयसहस्सा पण्णत्ता। आयास्स णं भगवतो सच्चूलियायस्स पणुवीसं ¹⁴अज्झीणा पण्णत्ता।

The height of Seer *Malli* was twenty-five bows. The vertical height of all the major *Vaitādhya* mountains is expounded twenty five thousand *yojana*. [Their] depth (below the surface) is expounded twenty five thousand *gavyūti*. Of the second earth twenty-five lac infernal dwellings are expounded. Twenty-five chapters (*adhyayana*) including appendices (*sacūlikā*) of the Venerable *Ācārāṅga* are expounded, [namely: (i) weapon's comprehension (*śastraparijñā*), (ii) subjugation of the world (*lokavijaya*), (iii) hot and cold (*śītoṣṇa*), (iv) righteousness (*samyaktva*), (v) essence of the world (*lokaśāra*), (vi) advanced asceticism (*dhūta*), (vii) emancipation (*vimoha*), (viii) excellence of righteousness (*upadhānaśruta*), (ix) great comprehension (*maha parijñā*), (x) alms begging (*piṇḍaiṣaṇā*), (xi) begging of seat (*śayyā*), (xii) walking (*īryā*) (xiii)

11. धणूणि हे १ ला २॥ धणूड ला १। धणु मु०॥

12. 'त्तेणं पण्णत्ता प' हे २ ला १ मु०॥

13. उव्वेधेणं जे०॥

14. अज्झयणा हे २ ला १। "अज्झयणा पं० तं० सत्थपरिण्णा १ लोगविजओ २ सीओसणीअ ३ सम्मत्तं ४। आवंति ५ धुय ६ विमोह ७ उवहाणसुयं ८ महपरिण्णा ९ ॥१॥ पिंडेसण १० सिज्जिरिया ११-१२ भासज्झयणा य १३ वत्थ १४ पाएसा १५। उग्गहपडिमा १६ सत्तिकसत्तया २३ भावण २४ विमुत्ती २५॥२॥ निसीहज्झयणं पणु(ण-मु)वीसइमं ला १ मु०॥

modes of speech (*bhāṣādhyayana*), (xiv) begging of clothes (*vastraiṣanā*), (xv) begging for a bowl (*pātraiṣanā*), (xvi) regulation of possession (*avagraha-pratimā*), (xvii)-(xxiii) seven-ones (*saptaikaka*), (xxiv) reflections (*bhāvanā*) and (xxv) emancipation (*vimukti*). Last (*vimukti*) with *Niśītha-adhyayana* is twenty fifth.

मिच्छादिद्विविगलिंदिए णं अपज्जत्तए¹⁵ संकिलिदुपरिणामे णामस्स कम्मस्स पणुवीसं उत्तरपगडीओ णिबंघति, तंजहा— तिरियगतिणामं, वियलिंदियजातिणामं, ओरालियसरीरणामं, तेयगसरीरणामं, ¹⁶कम्मणसरीरणामं, हुंडसंठाणणामं, ओरालियसरीरंगोवंगणामं, ¹⁷सेवदुसंघयणणामं, वणणनामं गंधणामं, रसणामं, फासणामं, तिरियाणुपुव्विणामं, ¹⁸अगरुलहुणामं, उवघातणामं, तसणामं, बादरणामं, अपज्जत्तयणामं, पत्तेयसरीरणामं, अधिरणामं, असुभणामं, दुभगणामं, अणादेज्जणामं, ¹⁹अजसोकित्तीणामं, निम्माणणामं २५।

The soul, with distressed state, undeveloped, wrong faith, deficient sensed, binds the twenty-five sub-species of physique-making (*nāma*) *karma*, namely: (i) sub-human being's state of existence physique-making (ii) deficient sensed physique-making, (iii) gross physical body physique-making, (iv) fire body physique-making, (v) karmic body physique-making, (vi) unsymmetrical body physique-making, (vii) the main and secondary parts of the gross physical body physique-making, (viii) quite weak joints physique-making, (ix) giving colour physique-making, (x) odour physique-making, (xi) taste physique-making, (xii) touch physique-making, (xiii) birth in animal state after death physique-making, (xiv) neither heavy nor light physique-making, (xv) self-annihilation physique-making, (xvi) mobile body physique-making, (xvii) gross body physique-making, (xviii) undeveloped organs physique-making, (xix) individual body physique-making, (xx) flexible limbs physique-making, (xxi) ugly limbs (below the naval) physique-making, (xxii) unsympathetic physique-

15. "त्तए णं सं" खं० हे २ ला १ मु०॥

16. कम्मणसरीरणामं हुंडसंठाणं मु०॥

17. सेवदु मु०॥

18. प्रतिषु पाठाः—अगरुअलहुणामं खं०। अगरुयलहुयणामं जे०। अगरुयलहुणामं हे १ ला २। अगरुलहुणामं T हे २ मु०। अगरुलहुणामं ला १। तुला—पु० ३७८ पं० ८ टि० ८॥

19. "किसि" जे० मु०॥

making, (xxiii) unsuggestive physique-making, (xxiv) dishonour and shame physique-making and (xxv) formation of the body physique-making .

गंगा-सिंधूओ णं महाणदीओ पणुवीसं गाउयाणि पुहत्तेणं दुहतो ²⁰घडमुहपवत्तिएणं मुत्ताबलिहारसंठितेणं पवातेणं ²¹पवडंति।

The well-known rivers *Gaṅgā* and *Sindhu* fall from both sides through an abyss or gorge (*prapāta*) of the shape of diamond necklace (*muktāvalihāra*), entering the pitcher (*ghaṭa*) of twenty-five *gavyūtis*' dimension [and passing through an underground channel].

रक्ता-रत्तवतीओ णं महाणदीओ पणुवीसं गाउयाणि ²²पुहत्तेणं जाव पवातेणं पवडंति।
लोकबिंदुसारस्स णं पुव्वस्स पणुवीसं वत्थू पण्णत्ता।

[Likewise] the well-known rivers *Raktā* and *Raktavatī* also fall from both sides through an abyss or gorge of the shape of diamond necklace (*muktāvalihāra*), [entering the pitcher] of twenty-five *gavyūtis*' dimension [and passing through an underground channel] of the shape of the mouth of crocodile (*makaramukha*). The sections (*vāstu*), of [the fourteenth] *Pūrva*, *lokabindusāra*, are expounded as twenty-five.

25[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं पणुवीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं पणुवीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं पणुवीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं पणुवीसं पलिओवमाइं ठिती पण्णत्ता। मज्झिमहेट्ठिमगेवेज्जाणं देवाणं जहण्णेणं पणुवीसं सागरोवमाइं ठिती पण्णत्ता।

On this (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity is expounded twenty-five pit-simile. On the lower seventh earth, some infernal beings' longevity is expounded twenty-five ocean-similes. Some demon (*Asurakumāra*) gods' longevity is expounded as twenty-five pit-similes.

20. "पवत्ति" जे० मु०। "घडमुहपवत्तिएणं ति घटमुखादिव पञ्चविंशतिक्रोशपृथुलजिह्वाकात् मकरमुखप्रणालात् प्रवृत्तेन"—अटी०॥

21. पडंति मु०॥

22. पोहत्तेणं जे० विना । पुहत्तेणं मकरमुहपवत्तिएणं मुत्ताबलिहारसंठिएणं पवातेण पडंति मु०॥

Some divinities' longevity, in the paradises *Saudharma* and *Īśāna*, is expounded twenty-five pit-similes. Some divinities' longevity, at the most, in the middle of lower *Graiveyaka* paradise, is expounded twenty-five ocean-similes.

25[3] जे देवा हेद्विमउवरिमगेवेज्जगविमाणेस देवत्ताते उववण्णा तेसि णं देवाणं [उक्कोसेणं] पणुवीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा पणुवीसाए अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं पणुवीसाए वाससहस्सेहिं आहारुदे समुप्पज्जति।

The longevity, [at the most] of those gods, manifested in the lower of upper *Graiveyaka* paradise, is expounded twenty-five ocean-similes. These gods breathe in or breathe forth or exhale or inhale [once] every twenty-five fortnight and feel hunger after twenty five thousand year.

25[4] संतेगतिया भवसिद्धिया जीवा जे पणुवीसाए [भवग्गहणेहिं सिज्झिस्संति] जाव अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, will annihilate [the entire miseries or will end the [world cycle] in the [subsequent] twenty fifth re-birth.

26[1] छव्वीसं दस-कप्प-ववहारणं उद्देसणकाला पणत्ता, तंजहा— दस दसाणं, छ कप्पस्स, दस ववहारस्स।

The twenty-six lectures (*uddeśanakāla*) [in aggregate] are expounded of [three canonical texts] *Daśā* [*śrutaskandha*], *Kalpa* [*sūtra*] and *Vyavahāra* [*sūtra*], namely: ten of *Daśā*, six of *Kalpa* and ten of *Vyavahāra*.

अभवसिद्धियाणं जीवाणं ¹मोहणिज्जस्स कम्मस्स छव्वीसं कम्मसा संतकम्मा पणत्ता, तंजहा— मिच्छत्तमोहणिज्जं, सोलस कसाया, इत्थीवेदे, पुरिसवेदे, नपुंसकवेदे, हासं, अरति, रति, भयं, सोगो, दुगुंछा।

The twenty-six sub-species, of the deluding karma, are expounded to be existent in the souls non capable of release (*abhavyasiddhajīva*), namely: (i) wrong faith deluding, (ii)-(xvii) sixteen passions, (xviii) female libido, (xix) male libido, (xx) hermaphrodite libido (xxi) laughing, (xxii) disliking, (xxiii) liking (xxiv) fear, (xxv) sorrow and (xxvi) disgust.

26[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं छव्वीसं पलिओवमाइं ठिती पणत्ता। अहेसत्तमाए पुढवीए अत्थेगत्तियाणं नेरइयाणं छव्वीसं सागरोवमाइं ठिती पणत्ता। असुरकुमाराणं देवाणं अत्थेगत्तियाणं छव्वीसं पलिओवमाइं ठिती पणत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं देवाणं छव्वीसं पलिओवमाइं ठिती पणत्ता। ²मज्झिममज्झिमगेवेज्जयाणं देवाणं जहणणेणं छव्वीसं सागरोवमाइं ठिती पणत्ता।

On the (first) earth Gem-lustre (*Ratnaprabhā*), some infernal beings' longevity is expounded twenty-six pit-similes. On the lower seventh earth [Great or thick dark lustre], some infernal beings' longevity, at least, is expounded twenty-six ocean-similes. Some demon (*Asurakumāra*) gods' longevity is expounded twenty-six pit-similes. Some divinities' longevity in the paradises *Saudharma* and *Īsāna* is expounded twenty-six pit-similes. Some divinities' longevity, at least, in middle of the middle *Graiveyaka* paradise, is expounded twenty-six ocean-similes.

1. तुला— पृ० ३६६ पं० ३ टि० ४, पृ० ३७६ पं० ११, पृ० ३७७ पं० १८॥

2. मज्झिमगेवे खं०॥

26[3] जे देवा ३मज्झिमहेट्ठिमगेवेज्जयविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं छव्वीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा छव्वीसाए अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। [तेसि णं देवाणं छव्वीसाए वाससहस्सैहिं आहारट्ठे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in middle of the lower *Graiveyaka* paradise, is expounded twenty-six ocean simile (*sāgaropama*). These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-six fortnights and feel hunger after twenty six thousand year.

26[4] संतेगतिया भवसिद्धिया जीवा जे छव्वीसाए भवग्गहणेहिं सिज्झिस्संति] जाव अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, will annihilate [the entire miseries] in the [subsequent] twenty-sixth re-birth.

27[1] सत्तावीसं अणगारगुणा पण्णत्ता, तंजहा—¹पाणातिवातवेरमणे, एवं पंच वि। सोत्तिंदिय-
निग्गहे जाव फासिंदियनिग्गहे। कोधविवेगे जाव लोभविवेगे। भावसच्चे, करणसच्चे, जोगसच्चे,
खमा, विरागता, ²मणसमाहरणता, वतिसमाहरणता, कायसमाहरणता, णाणसंपण्णया, दंसण-
संपण्णया, चरित्तसंपण्णया, वेयणअधियासणता, मारणंतियअहियासणया।

Twenty-seven virtues (*guṇa*) of mendicants are expounded, namely:
(i) abstaining from injury to vitality, like wise [abstaining from rest of] the five
also [to be described]. i.e. [(ii) abstaining from falsehood, (iii) abstaining from
taking the not given, (iv) abstaining from sexual contact, (v) abstaining from
possession,] (vi) controlling the sense of hearing up to [(vii) controlling the
sense of sight, (viii) controlling the sense of smell, (ix) controlling the sense of
taste,] (x) controlling the sense of touch, (xi) abandonment of anger up to
[(xii) abandonment of pride, (xiii) abandonment of deceit,] (xiv) abandonment
of greed, (xv) ponder over the highest goal, (xvi) correctness in action, (xvii)
regulating the process of mind, (xviii) forgiveness, (xix) detachment, (xx)
abstaining from mental sin, (xxi) abstaining from vocal sin, (xxii) abstaining
from physical sin, (xxiii) attaining knowledge, (xxiv) attaining faith, (xxv)
attaining conduct, (xxvi) enduring a feeling of hunger and death and (xxvii)
enduring the pain of death.

जंबुदीवे दीवे अभिइवज्जेहिं सत्तावीसाए णक्खत्तेहिं संववहारे वट्ठति। एगमेगे णं
णक्खत्तमासे ³सत्तावीसं रात्तिंदियाइं रात्तिंदियग्गेणं पण्णत्ते। सोहम्मीसाणेसु कप्पेसु विमाणपुढवी
सत्तावीसं जोयणसताइं बाहल्लेणं पण्णत्ता।

The twenty-seven constellations, excluding Lyrae (*Abhijita*) cause
months etc. in the continent of *Jambūdvīpa*. Twenty-seven nights and days are
expounded in each of the lunar sidereal revolution (*nakṣatra*) months. The

1. पाणाइवायाओ वेरमणं मुसावायाओ वेरमणं अदिन्नादाणाओ वेरमणं मेहुणाओ वेरमणं परिग्गहाओ वेरमणं
सोइंदियनिग्गहे चक्खिंदियनिग्गहे घीणिंदियनिग्गहे जिब्भिंदियनिग्गहे फासिंदियनिग्गहे कोहविवेगे भाणविवेगे
मायाविवेगे लोभविवेगे मु०॥
2. “समन्नाह” अटी०पा०। “मनोवाक्कायानां समाहरणता, पाठान्तरतः समन्वाहरणता अकुशलानां
निरोधास्त्रयः”—अटी०॥
3. सत्तावीसाहिं राइंदियाहिं राइंदियग्गेणं मु०॥

thickness, of the earth of the mansions of the paradises *Saudharma* and *Īśāna*, is expounded twenty-seven thousand *yojana*.

वेद्यसम्पत्तबंधोवरयस्स ^४णं मोहणिज्जस्स कम्मस्स सत्तावीसं उत्तरपगडीओ ^५संतकम्मंसा पण्णत्ता। ^६सावणसुद्धसत्तमीए णं सूरिए सत्तावीसंगुलियं पोरिसिच्छायं णिव्वत्तइत्ता णं दिवसखेत्तं ^७निवड्ढेमाणे रयणिखेत्तं ^८अभिणिवड्ढेमाणे चारं चरति।

(Soul), bereft of the bondage of right-belief producing (*vedaka-samyaktva*-a sub-species of the deluding *karma*) binds its (deluding *karma*'s) twenty-seven sub-species. The sun returns, decreasing the day-space and increasing night-space, on seventh day of bright half of the *Śrāvaṇa*, with its man-shadow (*pauruṣī-chāyā*), of twenty-seven-finger breadths.

27[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं सत्तावीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं सत्तावीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं सत्तावीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं सत्तावीसं पलिओवमाइं ठिती पण्णत्ता। ^९मज्झिमउवरिमगेवेज्जयाणं देवाणं सत्तावीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre, some infernal beings' longevity is expounded twenty-seven pit similes. On the lower seventh earth, some infernal beings' longevity, at least, is expounded twenty-seven ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded twenty-seven pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īśāna*, is expounded twenty-seven pit-similes. Life span of deities, at the most, in the middle of the upper *Graiveyaka* paradise, is expounded twenty-seven ocean-similes.

27[3] जे देवा ^{१०}मज्झिममज्झिमगेवेज्जयविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं

4. णं नास्ति जे०।

5. तुला-पु० ३६६ पं० टि० ४, पु० ३७५ पं० ६, पु० ३७७ पं० १८॥

6. *सत्तमीसु णं मु०॥

7. नियड्ढमाणे मु०।

8. अभिनिवड्ढेमाणे खं०। अभिनिवड्ढमाणे मु०॥

9. *गेवेज्जाणं खं० जे०॥

10. मज्झिमगे हे १, ला १, २ मु०॥

सत्तावीसं सागरोवमाइं ठिती पणत्ता। ते णं देवा सत्तावीसाए अब्भमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं सत्तावीसाए वाससहस्सेहिं आहारुहे समुप्पज्जति।

The longevity, at the most, of those gods, manifested in celestial abodes, is expounded twenty-seven ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-seven fortnight and feel hunger after twenty seven thousand year.

27[4] संतेगतिया भवसिद्धिया जीवा जे सत्तावीसाए भवग्गहणेहिं सिज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate up to will annihilate the entire miseries (free from the world cycle) in the [subsequent] twenty-seventh re-births.

28[1] ¹अद्वावीसतिविहे ²आयारपकप्पे पण्णत्ते, तंजहा— मासिया आरोवणा, ³सपंचरायमासिया आरोवणा, सदसरातमासिया आरोवणा, सपण्णारसरात मासियाआरोवणा, सवीसतिरायमासिया आरोवणा, सपंचवीसरातमासिया आरोवणा, एवं चेव दोमासिया आरोवणा, सपंचरातदोमासिया आरोवणा, एवं तेमासिया आरोवणा, चउमासिया आरोवणा, ⁴उग्घातिया आरोवणा, ⁵अणुग्घातिया आरोवणा, कसिणा आरोवणा, अकसिणा आरोवणा। ⁶इत्ताव ताव आयारपकप्पे, इत्ताव ताव आयरियव्वे।

Ācāraprakalpas are expounded as twenty-eight fold, namely: (i) adding another course of expiation by one month to the former one (*māsikī āropanā*), (ii) adding another course of expiation by one month and five days and nights to the former one (*sapañcarātrimāsikī āropanā*), (iii) adding another course of expiation by one month and ten days and nights to the former one (*sadaśarātrimāsikī āropanā*), (iv) adding another course of expiation by one month and fifteen days and nights to the former one (*sapañcadaśarātrimāsikī āropanā*), (v) adding another course of expiation by one month and twenty days and nights to the former one (*savinśatirātrimāsikī āropanā*), (vi) adding another course of expiation by one month and twenty five days and nights to the former one (*sapañcavinśatirātrimāsikī āropanā*), (vii-xii) likewise also adding another course of expiation by two months to the former one (*dvimāsikī āropanā*), adding another course of expiation by two months and five days and nights to the former one [etc. six in number] (*sapañcarātridvimāsikī āropanā*), (xiii-xviii) likewise adding another course of expiation by three months to the former one (*tri-māsikī āropanā*), (xxiv) adding another course of expiation by four months to the former one [likewise] *catur-māsikī āropanā*,

1. अद्वावीसविहे जे० मु०॥

2. आयारकप्पे जे०॥

3. 'राई' मु०॥ एवमग्गेऽपि मु० मध्ये 'राई' इति 'राइ' इति वा ॥

4. उवघातिया खं० हे १, २, ला २। "तथा सार्धदिनद्वयस्य पक्षस्य चोद्घातनेन लघूनां मासादीनां प्राचीनप्रायश्चित्ते आरोपणा औद्घातिकी आरोपणातथा तेषामेव सार्धदिनद्वयाद्यनुद्घातनेन गुरुणामारोपणा अनौद्घातिकी आरोपणा" —अटी०॥

5. अणुवघाइया मु०॥

6. एतावता आयारपकप्पे एताव ताव मु०॥

(xxv) making an expiation lighter by curtailing the time requirement for its due performance and then prescribing it to a sinner (*upaghātikā āropaṇā*), (xxvi) making an expiation heavier by adding the time requirement for its due performance and then prescribing it to a sinner (*anupaghātikā āropaṇā*), (xxvii) an expiation which has reached the highest limit and which can not admit any more (*kr̥tsnā āropaṇā*) and (xxviii) an expiation with a larger scope for severe austerity (*akr̥tsnā āropaṇā*)— [these are *ācārakalpas*, these are to be practiced till (the blemishes are purified)].

भवसिद्धियाणं जीवाणं अत्थेगतियाणं मोहणिज्जस्स कम्मस्स अट्ठावीसं कम्मंसा
७संतकम्मं पणत्ता, तंजहा—सम्मत्तवेयणिज्जं, मिच्छत्तवेयणिज्जं, सम्ममिच्छत्तवेयणिज्जं, सोलस
कसाया, णव णोकसाया।

Some souls capable of release are expounded to have the existence of twenty-eight sub-species of the deluding *karmas*, namely: [those of] causing Right faith, causing wrong faith, causing mixed belief, sixteen passions and nine quasi-passions.

आभिणिबोहियणाणे अट्ठावीसतिविहे पणत्ते, तंजहा—^८सोतिंदियत्थोग्गहे, चक्खिंदियत्थोग्गहे, घाणिंदियत्थोग्गहे, जिब्भिंदियत्थोग्गहे, फासिंदियत्थोग्गहे, णोइंदियत्थोग्गहे, ^९सोतिंदियवज्जणोग्गहे, घाणिंदियवज्जणोग्गहे, जिब्भिंदियवज्जणोग्गहे, फासिंदियवज्जणोग्गहे, ^{१०}सोतिंदियईहा जाव फासिंदियईहा, णोइंदियईहा, ^{११}सोतिंदियावाते णोइंदियअवाते, सोइंदियधारणा जाव णोइंदियधारणा।

ईसाणे णं कप्पे अट्ठावीसं विमाणावाससयसहस्सा पणत्ता।

Twenty-eight types of sensory perception are expounded, namely: (i) auditory object perception, (ii) visual object perception, (iii) olfactory object perception, (iv) gustatory object perception, (v) tactile object perception, (vi)

7. संतकम्मा मु०। इश्यतां पृ० ३७६ पं० १२ टि० ५॥

8. 'दियत्थोग्गहे खं० हे १ ला २। दियअत्थावग्गहे मु०। एवमग्गेऽपि॥

9. 'णोवग्गहे खं० हे १ ला २, एवमग्गेऽपि॥

10. 'हा चक्खिंदियईहा घाणिंदियईहा जिब्भिंदियईहा फासिंदिय' मु०॥

11. 'वाए चक्खिंदियावाए घाणिंदियावाए जिब्भिंदियावाए फासिंदियावाए णोइंदियावाए सोइंदियधारणा चक्खिंदियधारणा घाणिंदियधारणा जिब्भिंदियधारणा फासिंदियधारणा णोइंदिय' मु०॥

quasi-sense organ-object perception, (vii) auditory contact perception, (viii) olfactory contact perception, (ix) gustatory contact perception, (x) tactile contact perception, (xi) auditory speculation, (xii) olfactory speculation, (xiii) visual speculation, (xiv) gustatory speculation, (xv) tactile speculation, (xvi) quasi-sense organ- speculation, (xvii) auditory perceptual judgement, (xviii) visual perceptual judgement, (xix) olfactory perceptual judgement, (xx) gustatory perceptual judgement, (xxi) tactile perceptual judgement, (xxii) quasi-sense organ perceptual judgement, (xxiii) auditory retention, (xxiv) visual retention, (xxv) olfactory retention, (xxvi) gustatory retention, (xxvii) tactile retention and (xxviii) quasi-sense organ-retention.

In the paradise *Īsāna* twenty lac celestial dwellings are expounded.

जीवे णं ¹²देवगतिं निबन्धमाणे नामस्स कम्मस्स अट्ठावीसं उत्तरपगडीओ णिबन्धति, तंजहा—देवगतिनामं, पंचेदियजातिनामं, वेउव्वियसरीरनामं, ¹³तेयसरीरनामं, कम्मयसरीरनामं, समचउरंससंठाणणामं, वेउव्वियसरीरंगोवंगणामं, ¹⁴वण्णणामं, गंधणामं, रसणामं, फासणामं, ¹⁵देवाणुपुव्वीणामं, ¹⁶अगरुयलहुअनामं, उवघायनामं, पराघायनामं, ऊसासनामं, पसत्थविहाय-गइणामं, तसनामं, बायरणामं, पज्जत्तनामं, ¹⁷पत्तेयसरीरनामं, ¹⁸थिराथिराणं दोण्हं अण्णयरं एगनामं णिबन्धति, आएज्ज अणाएज्जानामाणं दोण्हमण्णयरं एगनामं निबन्धइ, सुभगणामं, सुस्सरणामं, आएज्ज-¹⁹अणाएज्जानामाणं दोण्हमण्णयरं एगनामं निबन्धइ, जसकित्तिनामं, निम्माणनामं।

The soul binding the divine state of existence (*devagati*) binds twenty-eight sub-species of physique making karma, namely: (i) celestial state of

12. "गइम्मि बंधमाणे मु०॥

13. "तेयसरीरनामं कम्मणस्स" मु०॥

14. बन्नादि ४ जे० ला १॥

15. "पुव्वि" खं० हे १ ला २॥

16. प्रतिषु पाठाः —अगरुयलहुअनामं खं०। अगरुयलहुयनामं हे १ ला २। अगरुलहुयनामं हे २। अगरुलहुनामं जे०। अगरुलहुनामं ला १ मु०॥

17. पत्तेयणामं जे० ला १॥

18. थिरमथिराण जे० हे २। थिराथिराणं सुभसुभाणं आएज्जानाएज्जाणं दोण्हं अण्णयरं एगं नामं णिबन्धइ जसोकित्तिनामं निम्माणनामं मु०॥

19. "एज्जाणं दोण्हं" जे० हे २ ला १॥

existence physique making, (ii) birth as five-sensed being physique making, (iii) transformation body physique making, (iv) fire-body physique making, (v) karmic body physique making, (vi) symmetrical figure physique making, (vii) producing the main and secondary parts of the transformation body physique making, (viii) giving the body colours physique making, (ix) odours physique making, (x) taste physique making, (xi) touch physique making, (xii) Causing celestial existence after death physique making, (xiii) neither heavy nor light body physique making, (xiv) causing self annihilation physique making, (xv) superiority over others physique making, (xvi) bestowing the capacity of breathing physique making, (xvii) cause moving in a pleasant manner physique making, (xviii) mobile body physique making, (xix) gross body physique making, (xx) developed organs physique making, (xxi) individual body physique making, (xxii-xxiii) firm or flexible body parts physique making, (xxiv) beautiful body organs above the naval or ugly body organs below the naval physique making, [(ox) causing one under obligation to be sympathetic or unsympathetic physique making, (xxvi) bestowing melodious voice physique making], (xxvii) honour and glory physique making and (xxviii) the formation of body physique making.

20 एवं चेव नेरइए²¹ वि, णाणत्तं अपसत्थविहायगइणामं, हुंडसंठाणनामं, अथिरणामं, दुब्भगणामं, असुभनामं, दुस्सरनामं, अणादेज्जणामं, अजसोकित्तीणामं, निम्माणनामं।

Likewise, the soul binding the infernal state of existence binds twenty eight sub-species of physique making (*name*) karmā, with the exception (i) ugly manner of movement physique making, (ii) causing entire body unsymmetrical physique making, (iii) flexible body organs physique making, (iv) unsympathetic physique making, (v) ill-sounding voice physique making, (vi) unsuggestive body organ physique making, (vii) dishonour and shame physique making and (viii) the formation of body physique making.

28[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं अट्ठावीसं पलिओवमाइं ठिती

20. एवं नेर० जे०॥

21. 'इया वि खं० हे १ ला २ मु०॥

पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं अट्ठावीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं अट्ठावीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु देवाणं अत्थेगतियाणं अट्ठावीसं पलिओवमाइं ठिती पण्णत्ता। उवरिमहेट्ठिमगेवेज्जयाणं देवाणं जहण्णेणं अट्ठावीसं सागरोवमाइं ठिती पण्णत्ता।

On the (first) earth Gem-lustre, some infernal beings' life span is expounded twenty-eight pit similes. On the seventh earth [Great dark lustre, some infernal beings' life span, at least, is expounded twenty-eight ocean similes. Some demon (*Asurakumāra*) gods' life span is expounded twenty-eight pit-similes. Some divinities' life span, in the paradises *Saudharma* and *Īsāna*, is expounded twenty-eight pit-similes.

28[3] जे देवा मज्झिमउवरिमगेवेज्जएसु विमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेण अट्ठावीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा अट्ठावीसाए अट्ठमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। [तेसि णं देवाणं अट्ठावीसाए वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

Some divinities' life span, at the most, in the upper of the lower *Graiveyaka* paradise, is expounded twenty-eight ocean-similes. The longevity, at the most, of those gods, manifested in the middle of upper *Graiveyaka* paradise, is expounded twenty-eight ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-eight fortnights and feel hunger after twenty eight thousand years.

28[4] संतेगतिया भवसिद्धिया जीवा जे अट्ठावीसाए भवग्गहणेहिं सिज्झिस्संति] जाव अंतं²² करेस्संति।

Among the fit to be liberated ones, the few will liberate, will annihilate the entire miseries in the [subsequent] twenty eighth re-birth.

29[1] एगूणतीसतिविहे पावसुतपसंगे पण्णत्ते, तंजहा—भोमे, उप्पाए, सुमिणे, अंतलिक्खे, अंगे, सरे, वंजणे, लक्खणे। भोमे तिविहे पण्णत्ते, तंजहा—¹सुत्तं, वित्ती, वत्तिए। एवं एक्केकं तिविहं।²विकहाणुजोगे, विज्जाणुजोगे, भंताणुजोगे, जोगाणुजोगे, ³अण्णतित्थियपवत्ताणुजोगे।

The instances of heretic scripture^A or various evil sciences (*pāpaśruta*) are expounded as twenty- nine fold, namely: (i) [treatises] on the science of forecasting earthquakes etc. (*bhauma*), (ii) dealing with unusual phenomenon in nature partending calamities (*utpāta*), (iii) forecasting by means of dreams (*svapna*), (iv) on the science dealing with the good or bad effects of heavenly phenomenon in the planetary system (*antarikṣa*), (v) on the science of divining the results good or bad from the throbbing of limbs (*aṅga*), (vi) on the science of omens based on sounds of birds (*svara*), (vii) on the science of omens based on sounds of birds (*vyañjana*), (viii) on the science of omens (*lakṣaṇa*), (ix) [treatises] on the science of forecasting earthquakes etc., (*bhauma*) are expounded as three-fold: aphorism (*sūtra*) [heretic treatises containing 1000 words], commentary (*vr̥tti*) [of heretic treatises containing one lac words] [and] commentary (*vārttika*) [of heretic treatises containing one crore or one million words]. Thus, each of these three species [of above-mentioned eight scriptures make the aggregate twenty-four], (xxv) on the women, cooking, economics, erotic etc. (*vikathānuyoga*), (xxvi) on the learning (*vidyānuyoga*), (xxvii) on the science of magic or spell (*mantrānuyoga*), (xxviii) on the art of fascination etc. (*yogānuyoga*) and (xxix) composed by heretics (*anyatīrthika pravṛttānuyoga*).

आसाढे णं मासे १एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते।

भहवत्ते णं मासे [एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते]।

1. खं० विना—सुत्तं जे०। सुत्ते खं०० जे० विना॥

2. ०णुओगे जे० विना। ०णुजोगे मु०॥

3. ०त्थियपवत्ताणुजोगे जे०। ०त्थिय इत्यत आरभ्य महामोहं पृ० ३८३ पं० १२ इत्येतत्पर्यन्तं त्रीणि पत्राणि खं० मध्ये न सन्ति। “अन्यतीर्थिकप्रवृत्तानुयोगः”— अटी०॥

4. ०तीसारातिं जे०। ०तीसराइं मु०। ०तीसिं रातिं हे १ ला २। “एकोनत्रिंशद् रात्रिंदिवानि रात्रिदिवसपरिमाणेन भवन्ति”—अटी०॥

कत्तिण्णं [मासे एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते] ।
 पोसे णं [मासे एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते] ।
 फग्गुणे णं [मासे एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते] ।
 वइसाहे णं [मासे एगूणतीसं रातिंदियाइं रातिंदियग्गेणं पण्णत्ते] ।
 चंददिणे णं एकूणतीसं मुहुत्ते सातिरेगे मुहुत्तग्गेणं पण्णत्ते ।

Twenty-nine days and nights are expounded in month *Āṣāḍha*.

[Similarly], in month of *Bhādrapada* [twenty-nine days and nights are expounded].

In month of *Kārtika* [twenty-nine days and nights are expounded].

In month of *Pauṣa*, [twenty-nine days and nights are expounded].

In month of *Phālguna* [twenty-nine days and nights are expounded].

In month of *Vaiśākha* [twenty-nine days and nights are expounded].

Little over twenty-nine *muhūrtas* are expounded in a lunar day.

जीवे णं पसत्थज्झवसाणजुत्ते भविए सम्महिट्ठी तित्थकरनामसहिताओ णामस्स णियमा
 एगूणतीसं उत्तरपगडीओ निबंथित्ता वेमाणिएसु देवेसु देवत्ताए उववज्जति ।

The fit to be liberated right-belief soul, imbued with excellent thought activity, having bound twenty nine sub-species, including that of Ford maker, of the physique making (*nāma*) *karma*, manifests as a rule as a god of celestial abode (*deva vimāna*).

29[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं एगूणतीसं पलिओवमाइं ठिती पण्णत्ता । अहेसत्तमाए पुढवीए अत्थेगत्तियाणं नेरइयाणं अट्ठावीसं सागरोवमाइं ठिती पण्णत्ता । असुरकुमाराणं देवाणं अत्थेगत्तियाणं एगूणतीसं पलिओवमाइं ठिती पण्णत्ता । सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं देवाणं एगूणतीसं पलिओवमाइं ठिती पण्णत्ता । उवरिममज्झिमगेवेज्जायाणं देवाणं जहण्णेणं एगूणतीसं सागरोवमाइं ठिती पण्णत्ता ।

On the (first) earth Gem-lustre, some infernal beings' longevity is expounded twenty-nine pit similes. On the lower seventh earth, some infernal beings' longevity, at least, is expounded twenty-nine ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded twenty-nine pit-similes.

5. मुहुत्तेणं हे १ ला २ । “एकोनत्रिंशद् मुहूर्ता सातिरेका मुहूर्तपरिमाणेन” — अटी० ॥

Some divinities' longevity, in the paradises *Saudharma* and *Īśāna*, is expounded twenty-nine pit-similes. Some divinities' longevity, at least, in the [eighth] middle of the topmost three *Graiveyaka* paradises, is expounded twenty-nine ocean-similes.

29[3] जे देवा उबरिमहेट्टिमगेवेज्जयविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं एगूणतीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा एगूणतीसाए अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं एगूणतीसाए वाससहस्सेहिं आहारद्वे समुप्पज्जति।

These gods' longevity, at the most, manifested in [seventh] lowest of the topmost three *Graiveyaka* paradises, is expounded twenty-nine ocean similes. These gods breathe in or breathe forth or exhale or inhale [once] in every twenty-nine fortnights and feel hunger after twenty nine thousand years.

29[4] संतेगतिया भवसिद्धिया जीवा जे एगूणतीसाए भवग्गहणेहिं सिज्झिस्संति जाव अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries (free from the world cycle) in the [subsequent] twenty ninth re-births.

Notes

A. In the commentaries *Avacūrṇi* on *Āvaśyaka Nirvyukti* and *Bṛhadvṛtti* on *Uttarādhyayanāsūtra* the description of these twenty nine heretic scriptures is found, but in a different manner¹. Therein, the treaties on the first eight of *Samavāyāṅga* are each three-fold: *sūtra*, *vṛtti* and *vārtika*, making the total twenty-four, besides five i.e. *gandharva* (a kind of lore), drama, architecture (*vāstu*), **medicine** (*āyurveda*) and archery (*dhanurveda*). As noted above *vṛtti* and *vārtika* are discriminated on account of their volume.

*Sūtrakṛtāṅga*² enumerates sixty-four categories of *pāpaśrutās*. first eight from *bhauma* to *vyāñjana* are identical.

1. vide Samvāo, page 154-155, foot-note No. 1.

2. *Sūtrakṛtāṅga Aṅgsuttāṇi* vol.1, 2/2/18.

30[1] तीसं ¹मोहणिज्जठाणा पण्णत्ता, तंजहा—

Thirty sources^A (*sthāna*) of deluding (*mohaṇīya*) [*karma*] are expounded, namely:-

जे यावि तसे पाणे वारिमज्झे विगाहिया।

²उदएणकम्म मारेति महामोहं ³पकुव्वति ॥ १९॥

One, owing to the rise of *karma*, kills the sentient beings by plunging [them] into water, binds great deluding [*karma*] [19].

सीसावेदेण जे केई आवेदेति अभिक्खणं।

⁴तिव्वासुभसमायारे महामोहं ⁵पकुव्वति ॥ २०॥

One, strangles [sentient beings] by covering the head and always performs intense inauspicious [*karma*] binds great deluding [*karma*] [20].

⁶पाणिणा संपिहित्ताणं सोयमावरिय पाणिणं।

अंतो नदंतं मारेइ महामोहं ⁷पकुव्वइ ॥ २१॥

One kills [creatures] rumbling [in throat], covering the mouth by hands [and thus] obstructing [breathing] binds great deluding [*karma*] [21].

जायतेयं समारब्ध बहुं ओरुंभिया जणं।

अंतोद्धूमेण ⁸मारेइ महामोहं पकुव्वइ ॥ २२॥

1. मोहणियठाणा हे १ ला १, २। मोहणीयठाणा मु०॥

2. प्रतिपाठा:- उदयेणकम्म ला १। उदएणकम्म हे २। उदयेणकम्म हे १ ला २। उदएणंकिम जे०। उदएणंकिम T। उदएणकम्मा मु०। “उदकेन शस्त्रभूतेन मारयति, कथम्? आक्रम्य पादादिना”-अटी०॥ एते सर्वेऽपि मोहनीयस्थानसम्बन्धिनः श्लोका दशाश्रुतस्कन्धे नवम्यां दशायां वर्तन्ते॥

3. पकुव्वती जे०॥

4. तिक्खे असुभं जे० ला १ हे २॥

5. *व्वती जे० हे १ ला २॥

6. “यावत् करणात् केषुचित् सूत्रपुस्तकेषु शेषमोहनीयस्थानाभिधानपराः श्लोकाः सूचिताः, केषुचिद् दृश्यन्त एवेति ते व्याख्यायन्ते—पाणिणा संपिहित्ताणं सोयमावरिय पाणिणं। अंतो नदंतं मारेइ महामोहं पकुव्वइ॥”-अटी०। अनया रीत्या सर्वेऽपि ३२ श्लोका अटी० मध्ये निर्दिष्टा व्याख्याताश्च॥

7. *व्वइ अटी०। दृश्यतामुपरितनं टिप्पणम्। एवमग्रेऽपि अटी० मध्ये सर्वत्र *व्वइ इति पाठः॥

8. मारेइ जे० मु०॥

A person, excessively violent, having created fire, kills the (sentient beings) by [forcible suffocation] under smoke, binds great deluding [*karma*] [22].

सीसम्मि जे ⁹पहणइ उत्तमंगम्मि चेयसा।

¹⁰विभज्ज मत्थयं फाले महामोहं पकुव्वति ॥ २३ ॥

One consciously hitting the head, splits open the head [leading to death], binds great deluding [*karma*]. [23].

पुणो पुणो पणिहीए ¹¹हणित्ता उवहसे ¹²जणं।

फलेणं ¹³अदुव दंडेणं महामोहं पकुव्वइ ॥ २४ ॥

One deceptively charging the man [to death], again and again and laughs at. Charging with fruit initiated by recitation of *Mantra* or by stick, binds great deluding [*karmas*]. [24].

गूढायारी निगूहेज्जा मायं मायाए छाये।

असच्चवाई णिणहाई महामोहं पकुव्वइ ॥ २५ ॥

One malicious in conduct conceals his deceit by deceitful behaviour, false speaking, refuting the [correct meaning of scriptures], binds great deluding [*karmas*]. [25].

धंसेइ जो अभूएणं अकम्मं अत्तकम्मुणा।

¹⁴अदुवा तुममकासि त्ति महामोहं पकुव्वइ ॥ २६ ॥

One who alleges the non-existent or not-committed or self-done acts on others, “you have committed”, binds the great deluding [*karmas*]. [26].

9. णई जे० हे २॥

10. विवज्ज जे० ॥

11. हरित्ता मु०। “हत्वा विनाश्य” — अटी० ॥

12. जणा जे० ॥

13. अदुवा जे० अटी० विना ॥

14. अहवा जे० ॥

15जाणमाणो परिसओ 16सच्चामोसाणि 17भासति।

18अक्खीणइंइं पुरिसे महामोहं पकुव्वति 19 ॥ २७॥

The man, even though, knowing [the fact to be other wise] utters partial truth, in the assembly, has not put an end to troubles, binds the great deluding [karmas]. [27].

अणायगस्स नयवं दारे तस्सेव धंसिया।

विउलं विक्खोभइत्ताणं किच्चा णं पडिबाहिरं ॥ २८॥

In absence of king, a minister impeding the doors [of the inflow of money] and agitating the many nobles or generals [etc. and] dethrones the king, binds the great deluding [karmas]. [28].

उवगसंतं पि झंपित्ता पडिलोमाहिं वग्गूहिं।

20भोगभोगे वियारेति महामोहं 21पकुव्वति ॥ २९॥

One greeting [to the person, deprived of entire possessions] with hostile harsh words when approached [for help], destroying the objects of enjoyment, binds the great deluding [karmas]. [29].

अकुमारभूए जे केइ कुमारभूए 22त्ति हं वए।

इत्थीहिं गिद्धे वसए महामोहं 23पकुव्वति ॥ ३०॥

One, who is not bachelor (married one) professes, “I am bachelor” is excessively attracted towards women [and is] obedient and docile [to women] binds the great deluding [karmas]. [30].

15. ‘माणउ परि’ जे०॥

16. सच्चामोसाणि अटीखं०। “सत्थमृषा किञ्चित् सत्यानि वस्तूनि वाक्यानि वा”-अटी०खं०।

“सत्थामृषा[णि-हे-मु०] किञ्चित्सत्यानि बह्वसत्यानि वस्तूनि वाक्यानि वा”-अटी०॥

17. भासई जे० हे २ अटी०॥

18. अक्खीण’ अटी०॥

19. ‘व्वई जे० हे २ ला १॥

20. भोगभोगं जे०॥

21. ‘व्वई जे०॥

22. ‘त हे अटी०॥

23. ‘व्वई जे०॥

अबंभयारी जे केइ बंभयारि ²⁴त्ति हं वए।

²⁵गहभे व्व गवं मज्झे विस्सरं ²⁶नदई नदं ॥३१॥

One, who is unchaste professes, “I am chaste” is like a donkey braying discordantly among bullocks, binds the great deluding [*karmas*]. [31]

अप्पणो ²⁷अहिए बाले मायामोसं बहुं भसे।

इत्थीविसयगेहीए महामोहं पकुव्वइ ॥३२॥

The ignorant one excessively used to making false and deceitful speech, injurious to the self and is engaged in women talk, binds the great deluding [*karmas*]. [32]

जं निस्सिए उव्वहती ²⁸जससा अहिगमेण वा।

तस्स लुब्भइ वित्तमि महामोहं पकुव्वइ ॥३३॥

One, supporting himself, taking the refuge [of king etc.] or through his [king etc.] fame or by rendering services to him and becomes greedy towards his fortune, binds the great deluding [*karmas*]. [33]

²⁹इस्सरेण अदुवा गामेणं ³⁰अणिस्सरे ³¹इस्सरीकए।

तस्स ³²संपगगहीयस्स ³³सिरी अतुलमागया ॥३४॥

ईसादोसेण³⁴ आइट्ठे कलुसाविलचेयसे।

जे अंतरायं चेएइ महामोहं पकुव्वति ॥३५॥

24. त्त हं अटी०॥

25. गहभे जे०॥

26. णंदई जे०॥ नयई हे १ ला २। “नदति मुञ्चति नदं नादं शब्दमित्यर्थः”—अटी०॥

27. अहियं हे १ ला २। “अहितो न हितकारी”—अटी०॥

28. जससाहिगमेण मु०॥

29. ईसं हे १ ला २ मु० अटी०।

30. अणिस्सरे मु०॥

31. ईसं हे १ ला २ मु० अटी०। इस्सरे कए जे० ला १। “ईश्वरीकृतः”—अटी०॥

32. संपगगहीणस्स मु०। “तस्य पूर्वावस्थायामनीश्वरस्य सम्प्रगृहीतस्य पुरस्कृतस्य प्रभवादिना”—अटी०॥

33. सिरी जे०॥

34. ण आविट्ठे मु० अटी०। “णमाइट्ठे कलुसाउलचेतसा जे अंतराइयं चेति हे १ ला २। “ण आइट्ठे कलुसाविलचेयसे जे अंतराइयं चेएइ ला १। “ईर्ष्यादोषेण आविष्टो युक्तः, कलुषेण द्वेषलोभादिलक्षणपापेन आविलं गडुलं आकुलं वा चेतो यस्य स तथा”—अटी०॥

On being made master by the lord or the group of men, that poor man, devoid of riches, possess wealth in abundance, possessed of jealousy and hatred, mind infested with vicious thought, obstructs in the enjoyment of lord or group of men binds the great deluding [*karmas*]. [34-35]

सप्यी जहा अंडउडं भत्तारं जो विहिंसइ।
सेणावइं ³⁵सपत्थारं महामोहं पकुव्वइ ॥ ३६ ॥

As a female serpent eats her own eggs, likewise if one vanishes one's master, commander or minister, binds the great deluding [*karmas*]. [36]

जे ³⁶नायगं व रुद्धस्स नेयारं निगमस्स वा।
³⁷सेट्ठिं बहुरवं हंता महामोहं ³⁸पकुव्वति ॥ ३७ ॥

One, killing the leader of the nation or that of the big city or the very renowned *śreṣṭhi*, binds the great deluding [*karmas*]. [37]

बहुजणस्स णेयारं दीवं ताणं च पाणिणं।
एयारिसं नरं हंता महामोहं ³⁹पकुव्वति ॥ ३८ ॥

One, killing the leader of plenty of men, [leading them like] lamp [and] protector of creatures, binds the great deluding [*karmas*]. [38]

उवट्ठियं ⁴⁰पडिविरयं संजयं सुतवस्सियं।
⁴¹वोक्कम्म ⁴²धम्मओ ⁴³भंसे महामोहं पकुव्वति ॥ ३९ ॥

35. सपत्थारं जे०।

36. णागयं जे०॥

37. सेट्ठिं च बहु* हे १, २ ला १, २ अटी०॥

38. *व्वइं जे० हे २ ला १ मु०॥

39. *व्वइं जे० हे २ ला १॥

40. *रयं जे भिक्खू जगजीवणं हे १ ला २ अटीपा०। “संयतं साधुं सुतपस्विनं तपांसि कृतवन्तम्, शोभनं वा तपः श्रितम्, आश्रितम्। क्वचित् जे भिक्खू जगजीवणं ति पाठः, तत्र जगन्ति जङ्गमानि अहिंसकत्वेन जीवयतीति जगज्जीवनः, तं विविधैः प्रकारैरुपक्रम्य आक्रम्य व्युपक्रम्य बलादित्यर्थः।”-अटी०॥

41. वुक्कम्म मु०॥

42. धम्मओ हे १ ला २॥

43. प्रतिषु पाठाः— भंसे महा* ला १ T अटी०। भसं महा* जे०। भंसेति हे १, २ ला २ मु०॥

If one ruins, the person approaching [for initiation], detached, restraint and the great austere, from the righteousness (*dharma*) binds the great deluding [*karmas*]. [39]

तहेवाणंतणाणीणं जिणाणं वरदंसिणं।
तेसिं ⁴⁴अवणिणमं बाले महामोहं पकुव्वति ॥४०॥

In that manner, the ignorant one detracting the Seers possessed with infinite knowledge and excellent faith, binds the great deluding [*karmas*]. [40]

⁴⁵नेयाउयस्स मग्गस्स दुट्ठे ⁴⁶अवयरई बहुं।
तं तिप्पयंतो भावेति महामोहं ⁴⁷पकुव्वति ॥४१॥

Malignant one, speaking ill of the just path of liberation and deviating many from [this path] and thus censuring [the religion of Jina], engrossed with [perverted] thought, binds the great deluding [*karmas*]. [41]

आयरियउवज्झाएहिं सुयं विणयं च गाहिए।
ते चेव ⁴⁸खिंसती बाले महामोहं पकुव्वति ॥४२॥

Ignorant one, censuring the preceptors (*ācāryas*) and teachers (*upādhyāyas*) [from whom] acquires [knowledge of] scriptures and [virtues of] modesty, binds the great deluding [*karmas*]. [42]

आयरियउवज्झायाणं सम्मं नो पडितप्पइ।
अप्पडिपूयए थद्धे महामोहं पकुव्वति ॥४३॥

One not properly satisfying his preceptors or teachers, not worshipping [or paying reverence and is rude [to them], binds the great deluding [*karmas*]. [43]

44. जे० ला १ अटी० विना—अवणणवं हे १, २ ला २ मु०। “अवर्णः अवर्णवादो वक्तव्यत्वेन यस्यास्ति सोऽवर्णवान्”—अटी०। दृश्यतां पृ० ३८४ टि० ११॥

45. नेयाइअस्स मु०। “नैयायिकस्य”—अटी०॥

46. अवयरई जे०। “अपकरोतिबहु अत्यर्थम्, पाठान्तरेण अपहरति बहुजनं विपरिणमयतीति भावः”—अटी०॥

47. *व्वई जे० हे २ ला १ मु०॥

48. *ती इत्यत आरभ्य खीणे थी* इति [पृ० ३८६ पं० ७] यावत् एकं पत्रं जे० प्रती नास्ति॥

अबहुस्सुए य जे ⁴⁹केइ सुएण ⁵⁰पविकत्थइ।
सज्झायवायं वयति महामोहं पकुव्वति ॥४४॥

One, who is not well versed in scriptures, boasting [oneself] as well versed in scriptures, professing [one self] as industrious in self-study (svādhyāya), binds the great deluding [karmas]. [44]

⁵¹अतवस्सिए य जे ⁵²केइ ⁵³तवेण ⁵⁴पविकत्थइ।
सव्वलोयपरे तेणे महामोहं पकुव्वति ॥४५॥

One, who is not observing penances, praises oneself as an austere, the greatest of all thieves of the world, binds the great deluding [karmas]. [45]

साहारणट्ठा जे ⁵⁵केइ गिलाणम्मि उवट्ठिए।
पभू ण ⁵⁶कुणई किच्चं मज्झं पि से न कुव्वति ॥४६॥

One, thinking that the sick, present for (needing) service, is not capable of doing anything [in return] to me, he also does not attend him (the sick). [46]

सढे ⁵⁷नियडिपण्णाणे ⁵⁸कलुसाउलचेयसे।
अप्पणो ⁵⁹य ⁶⁰अबोहीए महामोहं पकुव्वति ॥४७॥

Deceitful one, adept in deceit, with mind impure, [hence the cause of his] own ignorance, binds the great deluding [karmas]. [47]

49. केइ सुएणं ला १ अटी० मु०॥

50. *कंथई खं० हे १ ला २ अटी०॥

51. *स्सिए उ जे खं० हे १ ला २॥

52. केइ मु० अटी०॥

53. तवेणं हे २ ला १ अटी०॥

54. *कंथई मु० विना॥

55. केइ हे १, २ ला १, मु०॥

56. कुव्वई अटी०॥

57. नियडप* खं० हे १ ला २॥

58. चेयसा खं० हे १ ला २॥

59. उला १ ॥

60. अबोहीय मु०॥ “अबोधिको भवान्तसप्राप्तव्यजिनधर्मकः”—अटी०॥

जे कहाहिगरणाइं ⁶¹संपउंजे पुणो पुणो।
सव्वतित्थाण ⁶²भेयाय महामोहं पकुव्वति ॥४८॥

Engaged in the narratives [pertaining to] sinful activities, again and again, [and in] splitting the complete Order of Jinas, binds the great deluding [karmas]. [48]

जे य आहम्मिए जोए संपउंजे पुणो पुणो।
साहाहेउं सहीहेउं महामोहं पकुव्वति ॥४९॥

Engaged in the irreligious activities for the sake of praise or for the friends, again and again, binds the great deluding [karmas]. [49]

जे य माणुस्सए ⁶³भोए अदुवा पारलोइए।
⁶⁴तेऽत्तिप्पयंतो आसयति महामोहं पकुव्वति ॥५०॥

Those unsatisfied in the mundane or otherworldly enjoyments, has ardent desire, binds the great deluding [karmas]. [50]

इड्ढी जुती जसो वण्णो देवाणं बलवीरियं।
तेसि ⁶⁵अवण्णिमं बाले महामोहं पकुव्वति ॥५१॥

Ignorant one detracting the spiritual power, lustre, fame and power and virility of the divinities, binds the great deluding [karmas]. [51]

अपस्समाणो पस्सामि देवे जक्खे य गुज्झगे।
अण्णाणी जिणपूयड्ढी महामोहं पकुव्वति ॥५२॥

Ignorant one aspiring to be worshipped like Seers [even though] not seeing [poses to] see the gods, demon gods, *vyantaras*, binds the great deluding [karmas]. [52]

61. संपउंजिय पुं खं०॥

62. भेयाणं मु०॥

63. लोए खं०॥

64. ते अत्तिप्पं खंमू०, अत्तिप्पं खंसं०। “ते त्ति विभक्ति-परिणामात् तैः तेषु वा अतृप्यन् तृप्तिमगच्छन् आस्वदते अभिलषति आश्रयति वा”—अटी०॥

65. प्रतिपाठाः—अवण्णिमं खंमू० ला १ अटी०। अवण्णिमं खंसं०। अवण्णिमं हे १ ला २। अवण्णवं हे २ मु०। दृश्यतां पु० ३८३ टि० ६॥

थेरे णं मंडियपुत्ते तीसं वासाइं सामण्णपरियागं पाउणित्ता सिद्धे बुद्धे जाव सच्चदुक्खप्पहीणे।

एगमेगे णं अहोरत्ते ⁶⁶तीसं मुहुत्ता मुहुत्तगेणं पणत्ते।

The elder monk (sthavira) Maṇḍitaputra having passed thirty years in the mode of monk hood, became liberated, enlightened up to annihilated the entire miseries.

एतेसि णं तीसाए मुहुत्ताणं तीसं नामधेज्जा पणत्ता, तंजहा— रोद्धे, ⁶⁷सेत्ते, मित्ते, वाऊ, सुपीए ५, ⁶⁸अभियंदे, माहिंदे, ⁶⁹बलवं, बंभे, सच्चे १०, आणदे विजए, ⁷⁰वीससेणे, पायावच्चे, उवसमे १५, ईसाणे, ⁷¹तट्टे, भावियप्पा, वेसमणे, वरुणे २०, सतरिसभे, गंधव्वे, अग्गिवेसायणे ⁷²आतवे, आवत्ते २५ तट्टवं, भूमहं, रिसभे, सच्चदुसिद्धे, रक्खसे ३०।

Thirty *muhūrtas* are expounded in each day and night, measured by *muhūrta*. Thirty nomenclatures of these thirty *muhūrtas* are expounded, namely: (i) *Raudra*, (ii) *Śakta*, (iii) *Mitra*, (iv) *Vāyu*, (v) *Supeeta*, (vi) *Abhicandra*, (vii) *Māhendra*, (viii) *Pralam̐ba*, (ix) *Brahma*, (x) *Satya*, (xi) *Ānanda*, (xii) *Vijaya*, (xiii) *Viśvasena*, (xiv) *Prajāpatya*, (xv) *Upaśama*, (xvi) *Īśāna*, (xvii) *Taṣṭa*, (xviii) *Bhāvitātmā*, (xix) *Vaiśravaṇa*, (xx) *Varuṇa*, (xxi) *Śata*

66. तीसमुहुत्ते मु०॥

67. सित्ते ला १। सेत्ते हे २। सत्ते मु०। 'एगमेगस्स णं भंते। अहोरत्तस्स कइ मुहुत्ता पणत्ता ? गोयमा ! तीसं मुहुत्ता पणत्ता, तंजहा—

रुद्धे सेए मित्ते वाउ सुबीए तहेव अभिचंदे।

माहिंद बलव बंभे बहुसच्चे चेव ईसाणे ॥ १॥

तट्टे य भावियप्पा वेसमणे वारुणे य आणदे।

विजए य वीससेणे पायावच्चे उवसमे य ॥ २॥

गंधव्व अग्गिवेसे सयवसहे आयवे य अममे य।

अणवं भोमे वसहे सच्चदु रक्खसे चवेव ॥ ३॥”

— इति जम्बुद्वीपप्रज्ञप्तौ सप्तमे वक्षस्कारे॥

68. अभिचंदे मु०॥

69. प्रतिपाठाः—पलवं बंभे हे १ ला २। पलवं बंभे खं०। पलवं बंभे हे २। पलंवे बंभे मु०। बालवं। ते ला १। दृश्यतां ३८४ टि० १३।

70. विसससेणे मु०॥

71. अच्चे खं०॥

72. आतवे आवत्ते तट्टवे भूमहे मु०॥

Rṣabha, (xxii) *Gandharva*, (xxiii) *Agni Vaiśāyana*, (xxiv) *Ātapa*, (xxv) *Āvarta*, (xxvi) *Taṣṭavana*, (xxvii) *Bhūmaha* and (xxviii) *Rṣabha*, (xxix) *Sarvārthasiddha* [and] (xxx) *Rākṣasa*.

अरे णं अरहा तीसं धणूइं उड्डुंउच्चतेणं होत्था। सहस्सारस्स णं देविंदस्स देवरण्णो तीसं सामाणियसाहस्सीतो पण्णत्ताओ। पासे णं अरहा तीसं वासाइं ⁷³अगारमज्झावसित्ता अगारातो अणगारियं पव्वतिते। समणे भगवं महावीरे तीसं वासाइं ⁷⁴अगार जाव पव्वतिते। रयणप्पभाए णं पुढवीए तीसं निरयावाससतसहस्सा पण्णत्ता।

The height of Seer Ara was thirty bows. Thirty thousand *sāmānika* [with equal position] gods are expounded of the lord of gods of god king of the paradise *Sahasrāra*. Seer *Pārśva* having passed thirty years as a house-holder, was initiated into homelessness [monk hood] from the household. Similarly, Venerable Ascetic Mahavira, having passed thirty years as a house-holder up to initiated [into homelessness from the household].

30[2] इमीसे णं रतणप्पभाए पुढवीए अत्थेगत्तियाणं नेरइयाणं तीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगत्तियाणं नेरइयाणं तीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगत्तियाणं तीसं पलिओवमाइं ठिती पण्णत्ता। [सोहम्मीसाणेसु कप्पेसु अत्थेगत्तियाणं देवाणं तीसं पलिओवमाइं ठिती पण्णत्ता]। उवरिम [⁷⁵उवरिम] गेवेज्जयाणं देवाणं जहण्णेणं तीसं सागरोवमाइं ठिती पण्णत्ता।

Thirty thousand dwellings of hellish beings are expounded on this earth Gem-lustre (*Ratnaprabhā*). On this (first) earth Gem-lustre, some infernal beings' longevity is expounded thirty pit similes. On the lower seventh earth [Great dark lustre] some infernal beings' longevity, at least, is expounded thirty ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded thirty pit-similes. [Some divinities' longevity, in the paradises *Saudharma* and *Īśāna*, is expounded thirty pit-similes].

30[3] जे देवा उवरिममज्झिममैवेज्जएसु विमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं

73. अगार (वास- मु०) मज्झे हे २ मु०। दृश्यतां पु० ३६३ पं० ५॥

74. अगारवासमज्झे वसित्ता अगाराओ अणगारियं पव्वइए मु०॥

75. () एतदन्तर्गतः पाठो मु० विना नास्ति॥

तीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा तीसाए अद्धमासेहिं ⁷⁶आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा जाव तीसाए वाससहस्सेहिं आहारुहे [समुप्पज्जति]।

Divinities' longevity, at the most, in the top of the upper [paradise] *Graiveyaka*, is expounded thirty ocean-similes. The longevity, at the most, of those gods, manifested in the top of the middle [paradise] *Graiveyaka*, is expounded thirty ocean-similes. These gods breath in or breath out, exhale and inhale once in every thirty fortnights and feel hunger after thirty thousand years.

30[4] सतेगतिया भवसिद्धिया जीवा जे तीसाए भवगहणेहिं सिज्झिस्संति जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries (free from the cycle of re-birth) in subsequent thirty re-births.

76. आणमंति वा ४ जाव तीसाए मु० विना। आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा तेसि ण देवाणं तीसाए मु०॥

Notes

A. The thirty cases of deluding karmas are also found in *Chedasūtra Daśāśrutaskandha*¹, with variation in the sequence of first five *gāthās*. Ach. Mahāprajña² has mentioned that this theme has also been treated in *Praśnavyākaraṇavṛtti* and *Uttarādhyayanavṛtti*.

1. Illustrated Sri Chedasūtra, Delhi, pp.126-135.

2. Samavāo, Ladnun, p. 162-163, footnote 1.

31[1] ¹एकतीसं सिद्धाङ्गुणा पण्णत्ता, तंजहा— खीणे ²आभिणिबोहियणाणावरणे, सुयणा-
णावरणे, ओहिणाणावरणे, मणपज्जवणाणावरणे, खीणे केवलणाणावरणे। खीणे चक्खुदंसणावरणे
एवं अचक्खुदंसणावरणे, ³ओहिदंसणावरणे केवलदंसणावरणे, ⁴निहा, णिहाणिहा, पयला,
पयलापयला, खीणे धिणगिद्धी। खीणे सातावेयणिज्जे, खीणे असायावेयणिज्जे। खीणे ⁵दंसणमोहे,
खीणे चरित्तमोहणिज्जे। खीणे ⁶नेरइयाउए, तिरियाउए, माणुसाउए, देवाउए। खीणे उच्चागोए,
खीणे ⁷निच्चागोए, एवं सुभणामे असुभणामे। खीणे दाणंतराए, एवं लाभ-भोग-उवभोग-
वीरियंतराए ३१।

Thirty one qualities are expounded of the salvated beings, namely: (i) veiling of sensory knowledge annihilated, (ii) veiling of scriptural knowledge annihilated, (iii) veiling of knowledge of clairvoyance annihilated, (iv) veiling of telepathy annihilated, (v) veiling of Omniscience annihilated, (vi) obscuring of ocular conation destroyed, (vii) obscuring of non- visual conation destroyed, (viii) obscuring of clairvoyance conation destroyed, (ix) obscuring of omniscience conation destroyed, (x) slumber annihilated, (xi) deep slumber annihilated, (xii) drowsiness annihilated, (xiii) deep drowsiness annihilated, (xiv) Somnambulism annihilated, (xv) feeling of pleasure destructed, (xvi) feeling of pain destructed, (xvii) delusion of conation destructed, (xviii) delusion of conduct destructed, (xix) hellish longevity destructed, (xx) animal longevity destructed, (xxi) human longevity destructed, (xxii) divine longevity destructed, (xxiii) high status [bestowing karma] annihilated, (xxiv) low status [bestowing karma] annihilated, (xxv) beautiful upper limb [bestowing karma] annihilated, (xxvi) ugly lower limb [bestowing karma] annihilated, (xxvii) alms

1. एकतीसं खं०। एवमग्रेऽपि॥

2. प्रतिषु पाठाः—‘णाणावरणे १ एवं सुय २ ओहि ३ मण ४ केवलावरणे ला १। ‘णाणावरणिज्जे सुतत्ताणे ओहिनाणे मणपज्जवणाणे खीणे मणपज्जव ‘णाणावरणे खीणे केवलणाणावरणे मु०॥

3. प्रतिषु पाठाः—‘वरणे एवं अचक्खुदंसणे ओहिदंसणे केवलदं [सणावरणे ला १] खं० हे १ ला १, २॥ ‘वरणे एवं [मु० मध्ये एवं नास्ति] अचक्खुदंसणावरणे खीणे ओहिदंसणावरणे खीणे केवलदंसणावरणे हे २ मु०॥

4. खीणे निहा खीणे निहानिहा खीणे पयला खीणे पयलापयला खीणे धीणद्धी मु०॥

5. ‘मोहणिज्जे मु०॥

6. ‘उए खीणे तिरियाउए खीणे मणुसाउए खीणे देवाउए मु०॥

7. ‘गोए खीणे सुभणामे खीणे असुभणामे खीणे दाणंतराए खीणे लाभंतराए खीणे भोगंतराए खीणे उवभोगंतराए खीणे वीरिअंतराए मु०॥

obstructive [karma] annihilated, (xxviii) likewise, receiving obstructive [karma] annihilated, (xxix) enjoying once obstructive [karma] annihilated, (xxx) enjoying again and again obstructive [karma] annihilated and (xxxi) virility obstructive [karma] annihilated.

मंदरे णं पव्वते धरणिंतले ⁸एकतीसं जोयणसहस्साइं ⁹छच्च तेवीसे जोयणसते ¹⁰किंचिदेसूणे परिकखेवेणं ¹¹पण्णत्ते। ¹²जया सूरिण ¹³सव्वबाहिरयं मंडलं ¹⁴उवसंकमिप्ता णं चारं चरति तथा णं इहगयस्स मणूसस्स एकतीसाए जोयणसहस्सेहिं अट्टहि य एकतीसेहिं जोयणसतेहिं तीसाए सट्ठिभागेहिं जोयणस्स सूरिण चक्खुफासं हव्वमागच्छति। अभिवट्ठिणं णं मासे एकतीसं ¹⁵सात्तिरेगाणि रात्तिदियाणि रात्तिदियग्गेणं पण्णत्ते। आइच्चे णं मासे एकतीसं ¹⁶रात्तिदियाणि ¹⁷किंचिविसेसूणाणि रात्तिदियग्गेणं पण्णत्ते।

The mount Meru's periphery, at its base, is expounded little under thirty one thousand six hundred twenty one *yojana* (31623). When the sun treads on the outer most circle (its diurnal one on the winter solistic day) it is perceptible to the man of this (*Bharat*) region from the distance of thirty-one thousand eight hundred thirty-one and thirty by sixty *yojana* (31831-30/60). The intercalary (*abhivardhita*) month is expounded as having little over thirty-one night and days. The solar month is expounded as little less under thirty-one days.

31[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं एकतीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं एकतीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं एकतीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं एकतीसं पलिओवमाइं ठिती पण्णत्ता। विजय-वेजयंत-जयंत-

8. *तीसं जे० खं०॥

9. छच्चेव मु०॥

10. देसूणं जे०। देसूणा मु०॥

11. इतः परं 'कं' (कुं)थुस्स णं अरहओ उ(ए)एकतीसं जिणा(ण)सया होत्था' इत्यधिकः पाठो जे० प्रतौ विद्यते॥

12. जया णं सूरिण मु० अटी०॥

13. *रियं हे २ ला १ मु०॥

14. *मिप्ता चारं मु०॥

15. *गाइं मु० अटी०॥

16. राइंदियाइं मु०॥

17. *सूणाइं मु० अटी०॥

अपराजिताणं देवाणं जहण्णेणं एकतीसं ¹⁸सागरोवमाइं ठिती पण्णत्ता।

On this (first) earth Gem-lustre, some infernal beings' longevity is expounded thirty-one pit similes. On the lower seventh earth [Thick dark lustre], some infernal beings' longevity, at least, is expounded thirty-one ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded thirty-one pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded thirty-one pit-similes. The longevity of divinities of paradises *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita*, at least, is expounded thirty-one ocean-similes.

31 [3] जे देवा ¹⁹उवरिमउवरिमगेवेज्जयविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं उक्कोसेणं एकतीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा एकतीसाए अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं एकतीसाए वाससहस्सेहिं आहारट्ठे समुप्पज्जति। संतेगतिया भवसिद्धिया जीवा जे एकतीसाए भवगहणेहिं सिज्झिस्संति जाव सब्बदुक्खाणं अंतं करेस्संति।

The longevity, at the most, of the gods manifested in the top (ninth) of the upper three paradises, *Graiveyaka*, is expounded thirty-one ocean-similes. These gods breath in or breath forth, exhale and inhale once in every thirty fortnights and feel hunger after thirty one thousand years. Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries (free from the world cycle) in the subsequent thirty-one re-births.

18. पलिरू ओवमाइं मु०॥

19. उवरिमगेवे* खं० हे १ ला १, २। उवरिमगेवेज्जयविजयविमाणेसु जे०॥

Notes

A. Two versions regarding the qualities of the salvated souls are found in Jaina canonical texts. *Ācārāṅgasūtra*¹ presents these qualities based on the types of *sansthāna* (5), colour (5), smell (2), taste (5), touch (8), gender (3) and he is without body, without resurrection and without contact of matter. *Āvaśyakasūtra*² also mentions their thirty one qualities. The version of *Samavāyāṅga* is based on the annihilation of eight types of karmas.

1. *Ācārāṅgasūtra*, Ladnun, 5/127-134.

2. *Āvaśyakasūtra*, *pratikramaṇa Adhyayyana*, *Navasuttāṇi*, Ladnun, 4/8.

32[1] बत्तीसं जोगसंगहा पणत्ता, तंजहा—

अलोयणा १ निरवलावे २ आवतीसु ददधम्मया ३॥

अणिस्सितोवहाणे य ४, सिक्खा ५, निप्पडिकम्मया ६॥५३॥

The auspicious activities of mind, speech and body (*yogasāṅgraha*) are described as thirty-two, namely: (i) confession (*ālocanā*), (ii) not sharing the secret with others confined to (him or her) (*niravalāpa*), (iii) firmness in adversity (*āpatsu dṛḍhadharmatā*), (iv) penance sans expectation of worldly fruit (*anīśrita upadhāna*), (v) learning (scriptures) (*śikṣā*), (vi) want of beautification of body (*niṣpratikarmatā*), .53.

अण्णातता ७ अलोभे य ८, तित्तिक्खा ९ अज्जवे १० ^१सुई ११।

सम्महिट्ठी १२ समाही य १३, आयारे १४ ^२विणओवए १५॥५४॥

(vii) not to reveal one's penance etc. [For fame] (*ajñātātā*), (viii) want of greed (*nirlobhatā*), (ix) forbearance (*titikṣā*), (x) straightforwardness (*ārjava*), (xi) purity (*śuci*), (xii) Right faith (*samyagdrṣṭi*), (xiii) absolute meditation (*samādhi*), (xiv) [observance of specific]conduct (*ācāra*), (xv) [observance of] modesty (*vinayopagata*). 54.

धितीमती य १६, संवेगे १७ पणिही १८ सुविहि १९ संवरे २०।

अत्तदोसोवसंहारे २१, सव्वकामविरत्तया २२॥५५॥

(xvi) courageous (*dhṛtimati*), (xvii) aspiration for salvation (*samvega*), (xviii) concentration of mind free from deceit (*prañidhi*), (xix) observance of prescribed rite (*suvidhi*), (xx) stoppage (*samvara*), (xxi) doing away with one's own blemishes (*ātmadoṣopahāra*), (xxii) devoid of all desire (*sarvakā-maviraktatā*). 55.

पच्चक्खाणे २३-२४ ^३विओसग्गे २५, अप्पमादे २६ लवालवे २७॥

1. सुती खं० जे०। “सुइ ति शुचिः सत्यं संयम इत्यर्थः”—अटी० ॥

2. विणतोवए खं० जे०॥

3. वितोसग्गे खं० हे १ ला २। विउस्सग्गे ला १ मु०। विउस्सग्गे जे० हे २। ‘उ-ओ’ इत्यनयोरक्षरयोः हस्तलिखितेषु समानप्रायत्वात् ‘विओसग्गे’ इति पाठोऽत्र खं० प्रभृत्यनुसारेण स्वीकृतः॥ इदं गाथा पञ्चकम् आवश्यकनिर्गुणौ (गा० १२८८-१२९२) अपि वर्तते, तत्र च ‘विउस्सग्गे’ इति पाठ इत्यपि ध्येयम्॥

झाणसंवरजोगे ⁴य २८, उदए मारणंतिए २९॥५६॥

(xxiii)renunciation pertaining to five major vows (*mūlaguṇapratyā-khyāna*), (xxiv) renunciation pertaining to five subsidiary vows (*uttaraguṇa-pratyākhyāna*) (xxv) abandonment (*vyutsarga*), (xxvi) vigilance (*apramāda*), (xxvii) observing pure conduct with constant vigilance (*lapālapa*), (xxviii) stoppage (of influxes) for (righteous and pure) meditation (*dhyānaśm varayoga*), (xxix) uphold tranquillity at the fruition of severe karma. 56.

संगाणं च ⁵परिण्णा य ३०, ⁶पायच्छित्तकरणे ति य ३१।

आराहणा य मरणंते ३२, बत्तीसं जोगसंगहा॥५७॥

(xxx) abandoning attachment after careful consideration (*saṅga-parijñā*), (xxxi) conform to expiation (*prāyaścittakarāṇa*) and (xxxii) abandoning food till death (*māraṇāntika-ārādhana*). (These are thirty two auspicious activities of mind, speech and body). 57.

बत्तीसं देविंदा पण्णत्ता, तंजहा—चमरे, ⁷बलि, धरणे, भूयाणदे ⁸जाव घोसे, महाघोसे, चंदे, सूर, सक्के, ईसाणे, सणंकुमारे ⁹जाव पाणते, अच्चुते।

Thirty-two lords of gods are expounded, namely: *Camara*, *Bali*, *Dharaṇa*, *Bhūtānanda* up to *Ghoṣa*, *Mahāghoṣa*, *Sūrya*, *Śakra*, *Īśāna*, *Sanatkumāra* up to *Prāṇata* [and] *Acyuta*.

¹⁰कुंथुस्स णं अरहओ बत्तीसं जिणा बत्तीसं जिणसया होत्था। सोहम्मे कप्पे बत्तीसं विमाणावाससतसहस्सा पण्णत्ता। रेवतिणक्खत्ते बत्तीसतितारे पण्णत्ते। ¹¹बत्तीसतिविहे णट्ठे

4. य नास्ति जे०॥

5. 'ण्णा पाय' जे०॥ 'ण्णाया पाय' मु०॥

6. 'रणेऽवि य मु०। "पायच्छित्तकरणे इ य ति प्रायश्चित्तकरणं च कार्यम्"—अटी०॥

7. बली मु०॥

8. "इन्द्रसूत्रे यावत्करणात् वेणुदेवे वेणुदारी हरिकंते हरिस्सहे अग्गिसीहे अग्गिमाणवे पुण्णे वसिट्ठे जलकंते जलप्पहे अभियगई अभिवंवाहणे वेलंबे पहंजणे इति दृश्यम्।"—अटी०॥

9. "यावत्करणात् माहिंदे बंधे लंतए सुक्के सहस्सारे ति द्रष्टव्यम्"—अटी०॥

10. बत्तीसहिया बत्तीसं मु०॥ दृश्यतां सू० ७५। 'कुन्धुनाशस्य द्वात्रिंशदधिकानि द्वात्रिंशत् केवलशतान्यभूयन्'—अटी०॥

11. "द्वात्रिंशद्विधं नाट्यमभिनयवस्तुभेदाद् यथा राजप्रश्नकृताभिधानद्वितीयोपाङ्ग इति संभाव्यते। द्वात्रिंशत्पात्र-प्रतिबद्धमिति केचित्"—अटी०॥

पण्णत्ते।

Seer *Kunthu* had three thousand two hundred thirty-two omniscients. In the paradise, *Saudharma* thirty-two lac celestial dwellings are expounded. The constellation *Revatī* is expounded as having thirty-two stars. The Dramatic representations (*nrtya*) are expounded as thirty-two.

32[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं बत्तीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए अत्थेगतियाणं नेरइयाणं बत्तीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं बत्तीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं बत्तीसं पलिओवमाइं ठिती पण्णत्ता।

On this (first) earth Gem-lustre, some infernal beings' longevity is expounded thirty-two pit-similes. On the lower seventh earth [Great dark lustre], some infernal beings' longevity, at least, is expounded thirty-two ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded thirty-two pit-similes. Some divinities' longevity, in the paradises *Saudharma* and *Īsāna*, is expounded thirty-two pit-similes.

32[3] जे देवा विजय-वेजयंत-जयंत-अपराजितविमाणेसु देवत्ताते उववण्णा तेसि णं देवाणं अत्थेगतियाणं बत्तीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा बत्तीसाए अब्बमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। [तेसि णं देवाणं बत्तीसाए वाससहस्सेहिं आहारुदे समुप्पज्जति।

Some divinities' longevity, in paradises, *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita*, is expounded thirty-two ocean-similes. These gods exhale and inhale [once] in [every] thirty-two fortnights and [these gods] desire food after thirty two thousand years.

32[4] संतेगतिया भवसिद्धिया जीवा जे बत्तीसाए भवग्गहणेहिं सिज्झिस्संति] जाव सव्वदुक्खाणं अंतं करेस्संति।

Among the fit to be liberated ones, the few will liberate, up to will annihilate the entire miseries in the [subsequent] thirty-two re-births.

Notes

A. In fact, there are sixty-four lords of gods, in all, classified equally into those with major attainments (*rddhis*) and minor attainments. This aphorism refers only to the first category of lords of gods. Abhayadevasuri¹ mentions that remaining thirty two lords of gods, sixteen each of *sub-teranean* gods and *ānapaṇṇika* are considered to be possessing minor attainments, hence excluded from the group of those with major attainments.

B. *Rājaprasānīya*², the 2nd *Upāṅga* depicts thirty two kinds of drama. *Sūryābhadeva* commands gods and goddesses to pay homage to Lord Mahāvīra by enacting these thirty two types of dramas. These dramas referred to herein are:—

1. The first dance drama was shown with the accompaniment of orchestral music representing the eight auspicious symbols,
 (1) *svāstika*, (2) *śrīvatsa*, (3) *nandyāvarta* (an auspicious mark with nine angles), (4) *vardhmānaka*, (5) *bhadrāsana* (an auspicious seat), (6) pitcher (*kalaśa*) (7) fish (*matsya*) and (8) mirror (*darpaṇa*).
2. The dancing gods and goddesses stood in the shape of a circle (*āvarta*), a circle in front of another (*pratyāvarta*), a row (*śreṇi*), a row in front of another row (*praśreṇi*), an angular figure (*svastika*), *śrīvatsa*, *puṣpa-māṇavaka*, a person lifting another on his shoulders (*vaddhmanaga*), egg of a fish (*matsyaṇḍaka*), egg of a crocodile (*makaraṇḍaka*), *jāra*, cupid (*māra*), a row of blooming flowers (*puṣpāvali*), a lotus leaf (*padma-prabha*), a wave of the ocean (*sāgaratarāṅga*), a spring creeper (*vasantī latā*) and a lotus creeper (*padmalatā*).
3. The gods and goddesses turned into the shapes of 1. deer (*ihāmṛga*), 2. bullock (*vṛṣabha*), 3. horse (*turaga*), 4. (magara) crocodile, 5. bird (*viḥaga*), 6. snake (*vyālaka*), 7. *kinnara*, 8. ruru, 9. deer (*sarabha*), rhinoceros, *camara* deer (resembling a buffalo), an elephant (*kuñjara*), a wild creeper (*vanalatā*) and a lotus creeper (*padmalatā*) respectively.
4. They performed dance in which bow-like shape is made on one side

(*ekatala vakra*), a dance in which circular shape is made in one direction (*dvadhāvakra*), a dance in which two circles are made in two sides facing each other (*ekatala cakravāla*), a dance in which a semi-circle is formed (*dvidhā cakravāla*), a dance in which shape of wheel of a cart (*akrārdha-cakravāla*) is depicted.

5. They created one after the other the shapes in which the (i) particular position of moon (*candrāvali*), (ii) particular position of sun (*sūryāvali*) (iii) a circular shape (*valayāvali*) (iv) a row of swans (*hansāvali*), (v) a garland (*ekāvali*), (vi) a row of stars (*tārāvali*), (vii) a garland of pearls (*muktāvali*), (viii) a garland of gold (*kanakāvali*) and (ix) a garland of gem (*ratnāvali*).
6. Thereafter they exhibited their dancing skill depicting the rising moon (*candrodgamana*), the rising sun (*sūryodgamana*).
7. In this was shown the movement of sun and moon such as arrival of moon (*candrāgamana*) and arrival of sun (*sūryāgamana*).
8. In this was shown the movement scene of environment at the time of lunar eclipse (*candrāvaraṇa*) and solar eclipse (*sūryāvaraṇa*).
9. Thereafter they depicted in their dance the scene of setting of the moon (*candrastāgamana*) and the sun (*sūryastāgamana*).
10. Thereafter they depicted in the dances the central idea underlying the lunar circle (*candramaṇḍala*), solar system (*sūryamaṇḍala*), circle of serpent gods (*nāgamaṇḍala*), circle demi-gods (*yakṣamaṇḍala*), circle of ghost demi-god (*bhūtaṇḍala*), circle of demi-gods (*Rākṣa samaṇḍala*), circle of great snakes (*mahoragamaṇḍala*) and circle of *gandharva* gods.
11. They exhibited the dramatic performance depicted the slow and fast gait of different types of animals, namely: (i) bullock, (ii) lion, (iii) horse, (iv) elephant, (v) slow motion of horse (*hayavilasita*), (vi) slow motion of elephant (*gajavilasita*), (vii) romantic motion of horse (*mattahayavilasita*), (viii) romantic motion of elephant (*mattagajavilasita*), (ix) the unbridled gait of horse (*mattahayavilambita*), (x) the unbridled gait

elephant (*matta-gajavilambita*) by their dance known as *druta-vilambita pravibhakti* dance.

12. They performed the dance depicting (i) rainbow (*śakrāyudhapravibhakti*), (ii) ocean (*sāgarappravibhakti*), (iii) city (*nāgara-pravibhakti*) and their division (*sāgarnāgara-pravibhakti*)
13. Thereafter they in their dance created *Nandā* lake and *Campaka* tree.
14. They performed the dance depicting (i) egg of a fish (*matsyāṇḍa-kappravibhakti*), (ii) egg of crocodile (*makarāṇḍakappravibhakti*), (iii) *jāra*, (iv) *māra* (cupid).
15. It showed the representation of letters from 'ka' to 'na'.
16. It showed the representation of 'ca' to 'ṇa'.
17. It showed the representation of 'ūa' to 'Āa'.
18. It showed the representation of 'ta' to 'na'.
19. It showed the representation of 'pa' to 'ma'.
20. It showed Thereafter they performed the dance exhibiting the shapes of leaves of *Aśoka* tree (*Aśoka-pallavappravibhakti*), (ii) Mango tree (*Āmrappallavappravibhakti*), Rose-apple tree (*Jambūpallava-pravibhakti*, (iv) *Kośhamra* tree (*Kośmrappallavappravibhakti*) respectively.
21. It represented creepers of lotus, *nāga*, *aśoka*, *campaka*, *āmra*, *vana*, *vasantī*, *atimuktaka* and *śyāmalatā*.
22. *Druta* dance.
23. *Vilambita* dance.
24. *Drutavilambita* dance.
25. *Añcita* dance.
26. *Ribhiya* dance.
27. *Añciyaribhiya* dance.
28. *Ārabhaḍa* dance.
29. *Bhasola* dance.

30. *Ārabhadabhasola* dance.
31. *Uppayanivayapavatta*, *saṅkuciya*, *pasāriya*, *rayāraiya* and *bhantasa-hānta* dance.
32. In this drama the actors and actresses forming a row represented the story of Mahāvīra's early life, his conception, exchange of foetus, birth, , childhood, youth, sport, renunciation, penance, attainment of omniscience, the deliverence of sermons and ultimately his emancipation.

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1. Abhayadevasūri, *Sthānāṅgasūtra* and *Samavāyāṅgasūtra*, comm. on *Samavāya* 32, p. 56.
 2. *Rājaprasānīyasūtra*, *Uvaṅgasuttāṇi*, vol. 4, pt.1, Ladmun, 69/113.

33[1] तेत्तीसं आसायणातो ¹पण्णत्तातो, तंजहा—सेहे रातिणियस्स आसन्नं गंता भवति, [²आसायणा सेहस्स] १, सेहे ³राइणियस्स पुरतो गंता भवति, [⁴आसायणा सेहस्स] २, सेहे ⁵राइणियस्स [स ?] पक्खं गंता भवति, आसायणा सेहस्स ३, सेहे रातिणियस्स आसन्नं ठिच्चा भवति, आसायणा सेहस्स ४, ⁶जाव रातिणियस्स आलवमाणस्स ⁷तत्थगते ⁸चिय पडिसुणेति, [⁹आसायणा सेहस्स] ३३, इति खलु एतातो तेत्तीसं आसायणातो।

Thirty-three impertinences (*āśātanā*) (to the preceptor etc.) are expounded, namely: (i) going close to the superior monk (*rātnika*) [is an act of impertinence (*āśātanā*) on the part of newly initiated one (*śaikṣa*)], (ii) surpassing or going ahead from the superior monk [is an act of impertinence on the part of newly initiated one], (iii) walking side by side to the superior monk, is an act of impertinence on the part of newly initiated one, (iv) standing close to the superior monk, is an act of impertinence on the part of newly initiated one, up to [(v) standing in front of the superior monk, is an act of impertinence on the part of newly initiated one, (vi) standing side by side superior monk, is an act of impertinence on the part of newly initiated one (*śaikṣa*), (vii) sitting close to the superior monk by initiated one, is an act of impertinence on his part, (viii) be seated in front of superior monk, is an act of impertinence on the part of newly initiated one, (ix) to sit too close beside the superior monk is an act of impertinence on the part of newly initiated one, (x) while going out with the superior monk to a place to void stools, if the newly

1. पण्णत्ता तं० सेहे जे०॥

2., 4. 9. [] एतदन्तर्गतः पाठो मु० विना नास्ति॥ “शैक्षः रात्निकस्य आसन्नं गन्ता भवतीत्येवम् ‘आशातना शैक्षस्य’ इत्येवं सर्वत्र”—अटी०। दशाश्रुतस्कन्धे तृतीयस्यां दशायां त्रयस्त्रिंशदाशातनास्वरूपमित्थं दृश्यते॥

3. ‘रायणिं खं० हे १ ला २॥

5. यस्स सपक्खं मु०। अटी० मु० विना ‘यस्स पक्खं’ इति सर्वेषु हस्तलिखितादर्शेषु पाठ उपलभ्यते।

6. “यावत्करणाद् दशाश्रुतस्कन्धानुसारेणान्या इह द्रष्टव्याः त्रयस्त्रिंशत्तमा तु सूत्रौक्तैव —रात्निकस्य आलपतस्तत्रगत एव आसनादिस्थित एव प्रतिशृणोति, आगत्य हि प्रत्युतरं देयमिति शैक्षस्य आशातनेति”—अटी०॥

7. तत्थगए चेव पडिसुणित्ता भवइ आसायणा सेहस्स ३३। चमरस्स मु०॥

8. ‘चिय’ स्थाने हस्तलिखितेषु ‘विय’ इति दृश्यते॥

initiated one removes the impurity [with water after answering a call of nature] prior to the former, it is an act of impertinence on the part of newly initiated one, (xi) while going out with the superior monk to a place of religious study or to that to void stools, if the newly initiated one makes confessions prior to the superior, it is an act of irreverence by the newly initiated one, (xii) on being enquired by the elder monk, in the night or in the evening, O noble! 'who are asleep? who are awakening? If newly initiated one awakes avoids answering back, it amounts to irreverence by the newly initiated one, (xiii) during elder monks conservation [with others] if the newly initiated one speaks before and the superior monk later on, it amounts to irreverence by the newly initiated one, (xxiv) if the newly initiated one fails to nod in affirmative to the utterance of the superior one, it amounts to disrespect, (xxv) during the elder one's religious discourse if the newly initiated one remarks, "Don't you recall" it amounts to irreverence, on the part of newly initiated one, (xxvi) during elder one's religious discourse if the newly initiated one remarks 'enough', it amounts to irreverence on the part of newly initiated one, (xxvii) during elder one's religious discourse if the newly initiated one terminates the audience, it amounts to irreverence on his part, (xxviii) if the newly initiated one narrates the same story, twice or thrice, already narrated by the elder one, in the terminated audience, it amounts to irreverence, (xxix) if the newly initiated one touches the elder one's bed by feet and passes without giving it appropriate order by hand, it amounts to irreverence, (xxx) if the newly initiated one stands, sits or sleeps on the elder one's bed, it amounts to irreverence, (xxxi) - (xxxii) if the newly initiated one sits on the seat, equal to or higher than the elder one, it amounts to irreverence and] (xxxiii) when addressed by the elder one the latter responds while on his seat itself, — these are thirty-three impertinences.

चमरस्स णं असुरिंदस्स असुररण्णो चमरचंचाए रायहाणीए ¹⁰एकमेकके बारे तेत्तीसं

10. एकमेकके बारे हे २। एकमेकके पारे जे०। एकमेकके गगारे ला १। एकमेकके वाराए मु०। एकमेकके गगारे हे १ ला २॥

तेत्तीसं ¹¹भोमा पण्णत्ता। महाविदेहे णं वासे तेत्तीसं जोयणसहस्साइं सातिरेगाइं विक्खंभेणं
¹²पण्णत्ताइं। जया णं सूरिए बाहिराणंतरं तच्चं मंडलं उवसंकमत्ता णं चारं चरति तथा णं
¹³इहंगतस्स पुरिसस्स तेत्तीसाए जोयणसहस्सेहिं किंचिविसेसूणेहिं चक्खुफासं हव्वमागच्छति।

Thirty-three palaces (*bhaumas*), of each gateway of *Camaracañcā*, capital of the demon lord *Camara*, king of demon gods, are expounded. *Mahāvideha* region is expounded little over thirty three thousand *yojana* in extension. When the sun moves on the third outer most diurnal circle on the winter *solstice* day, it is visible to man from a distance, little under thirty-three thousand *yojana*.

33[2] इमीसे णं रयणप्पभाए पुढवीए अत्थेगतियाणं नेरइयाणं तेत्तीसं पलिओवमाइं ठिती पण्णत्ता। अहेसत्तमाए पुढवीए ¹⁴काल-महाकाल-रोरुय-महारोरुएसु नेरइयाणं उक्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता। अप्पत्तिट्ठाणे नरए नेरइयाणं अजहण्णमणुक्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता। असुरकुमाराणं देवाणं अत्थेगतियाणं तेत्तीसं पलिओवमाइं ठिती पण्णत्ता। सोहम्मीसाणेसु कप्पेसु अत्थेगतियाणं देवाणं तेत्तीसं पलिओवमाइं ठिती पण्णत्ता। विजय-वेजयंत-जयंत-अपराजितेसु विमाणेसु उक्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता।

On this (first) earth Gem-lustre, some infernal beings' longevity is expounded thirty-three pit-similes. Some infernal beings' longevity, at the most, in infernal abodes *Kāla*, *Mahākāla*, *Raurava* [and] *Mahāraurava*, on the lower seventh earth [Great dark lustre] is expounded thirty-three ocean similes. Some infernal beings' longevity, neither minimum nor maximum, on the lower seventh

11. “भौमानि नगराकाराणि, विशिष्टस्थानानीत्यन्ये”-अटी०॥

12. पण्णत्तातिं खं०॥

13. इहगयस्स मु०। तुला- “तया णं इहगयस्स मणुयस्स एगाहिएहिं बत्तीसाए जोयणसहस्सेहिं एगूणपण्णाए य सट्ठिभाएहिं जोयणस्स सट्ठिभागं च एगसट्ठिहा छेत्ता। तेवीसाए चुण्णिभाएहिं सूरिए चक्खुफासं हव्वमागच्छइ” इति जम्बूद्वीपप्रज्ञप्ती सप्तमे वक्षस्कारे। “तच्च द्वात्रिंशत् सहस्राणि एकोत्तराणि ३२००१ अंशानामेकषष्ट्या भागलब्धाश्च एकोनपञ्चाशत् षष्टिभागा योजनस्य ४९/६० त्रयोविंशतिश्च एकषष्टिभागा योजनषष्टिभागस्य २३/६१ एतत् तृतीयमण्डले चक्षुःस्पर्शस्य प्रमाणं जम्बूद्वीपप्रज्ञप्त्यामुपलभ्यते, इह तु यदुक्तं ‘त्रयस्त्रिंशत् किञ्चिन्मूना’ तत्र सातिरेकस्य योजनस्यापि न्यूनसहस्रता विवक्षितेति सम्भाव्यते, चतुर्दशे मण्डले पुनरिदं यथोक्तमेव प्रमाणं भवति” -अटी०॥

14. खंसं० मु० विना-कालमहाकाले रोरुए महारोरुएसु खंमू० जे० हे १, ला १, २। काले महाकाले रोरुए महारोरुएसु हे २॥

earth [Great dark lustre), is expounded thirty-three ocean similes. Some demon (*Asurakumāra*) gods' longevity is expounded thirty-three pit-similes. Some divinities' life-span, in the paradises *Saudharma* and *Īśāna*, is expounded thirty-three pit-similes. Some divinities' longevity, at the most, in the paradises *Vijaya*, *Vaijayanta*, *Jayanta* [and] *Aparājita*, is expounded thirty-three ocean-similes.

33[3] जे देवा ¹⁵सव्वट्ठसिद्धं महाविमाणं देवताते उववण्णा तेसि णं देवाणं अजहण्णमणुक्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता। ते णं देवा तेत्तीसाए अद्धमासेहिं आणमंति वा पाणमंति वा ऊससंति वा नीससंति वा। तेसि णं देवाणं तेत्तीसाए वाससहस्सेहिं आहारट्ठे समुप्पज्जति।

The longevity, neither minimum nor maximum, of those gods, manifested in the great celestial abode *Sarvārthasiddha* is expounded thirty-three ocean similes. These gods exhale and inhale once in every thirty fortnights and feel hunger after thirty-three thousand years.

33[4] ¹⁶संतेगतिया भवसिद्धिया जीवा जे तेत्तीसाए भवग्गहणेहिं सिज्झिस्संति [जाव सव्वदुक्खाणं अंतं करेस्संति]।

Among the fit to be liberated ones, the few will liberate, [up to will annihilate the entire miseries], in the [subsequent] thirty- three re-births.

15. 'सिद्धमहाविमाणे हे २ मु०॥

16. संति एगतिया खं०॥

Notes

Ācārya Haribhadra, in his commentary on *Āvaśyakasūtra* furnished the list of thirty three impertinences (*āśātanā*), which are different from those mentioned in this text. Haribhadra included in these (1-5) imperitences to (*pañca paramēṣṭhi*), (6-8) imperitences to nuns, laymen and lay women, (9-10) to gods and goddesses, (11-12) to this world and other world, (13) to the religion preached by omniscient, (14) to god, human being and demons, (15) to all vitals, beings, living beings and creatures, (16) to time, (17) to scriptures, (18) to scriptures deity, (19) to perceptor of scriptures; (20) reversal of scriptural (means), (21) mixing of words, (22) lessening of syllables, (23)

increase of syllables, (24) lessening of words, (25) reading without pause, (26) improper pronunciation, (27) absence of *yoga* (*yogarahitatā*), (28) not teaching scripture to the qualified, (29) teaching scripture to non-qualified, (30) self study in improper time, (31) absence of self study in proper time, (32) self study in time not prescribed for study and (33) absence of self study in time prescribed for study.

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1. *Āvaśyakasūtra- Hāribhadṛīyavṛtti*, pt. 2, pp.159-161.

34. चोत्तीसं बुद्धातिसेसा पणत्ता, तंजहा— अवद्धिते केस ¹मंसु-रोम-णहे १, निरामया निरुवलेवा गायलट्टी २, ²गोखीरपंडुरे मंससोणिते ३, ³पउमुप्पलसंधिए उस्सासनिस्सासे ४, पच्छन्ने आहारनीहारे ⁴अदिस्से मंसचक्खुणा ५, ⁵आगासगयं चक्कं ६, ⁶आगासगं छतं ७, ⁷आगासियाओ सेयवरचामरातो ८, आगासफालियामयं सपायपीढं सीहासणं ९, ⁸आगासगतो कुडभीसहस्सपरिमंडियाभिरामो इंदज्जओ पुरतो गच्छति १०, जत्थ जत्थ वि य णं अरहंता भगवंतो चिद्धिंति वा निसीयंति वा तत्थ तत्थ वि य णं ⁹तक्खणादेव संछन्नपत्तपुप्फपल्लवसमाउलो सच्छत्तो सज्जओ सघटो ¹⁰सपडातो असोगवरपायवो अभिसंजायति ११, ¹¹ईसि पिट्ठओ मउडट्ठाणम्मि तेयमंडलं अभिसंजायति, अंधकारे वि य णं दस दिसातो पभासेति १२, ¹²बहुसमरमणिज्जे भूमिभागे १३, अहोसिरा कंटया ¹³भवन्ति १४, ¹⁴उडु अविवरीया सुहफासा भवन्ति १५, सीतलेणं सुहफासेणं सुरभिणा मारुणं जोयणपरिमंडलं सव्वओ समंता संप-मज्जिज्जइ ति १६, ¹⁵जुत्तफुसिएण य मेहेण निहयरयरेणुयं कज्जति १७, जलथलयभा-सुरपभूतेणं ¹⁶विंटट्ठाइणा दसद्धवण्णेणं कुसुमेणं जाणुस्सेहप्पमाणमेत्ते पुप्फोवयारे कज्जति १८,

1. 'मंसं' जे०। "श्मश्रूणि च कूर्चरोमाणि"—अटी०॥
2. 'पंडुरे' जे० खं० ला १॥
3. 'गंध उस्सा' जे०॥
4. मु० विना—अहेसे जे०। अहेस्से ला १। अदिसे खं० हे १ ला २। अदिसे हे २ T॥
5. प्रतिषु पाठाः—आगासत्थं चक्कं खं० हे १ ला २। आगासगतं चक्कं ला १। आगासगयं हे २ मु०। आगासतं चक्खुं (क्कं) जे०। "आगासगयं ति आकाशगतं व्योमवर्ति आकाशकं वा (आकाशं वाकाशं हे० जे०) प्रकाश[क-खं०]मित्यर्थः, चक्रं धर्मवरचक्रमिति षष्ठः। एवमाकाशं छत्रं छत्रत्रयमित्यर्थ इति सप्तमः"—अटी०॥ 6. आगासगयं जे० विना। दृश्यतामुपरितनं टिप्पणम्॥
7. आगासगयाओ मु०। "आकाशके प्रकाशे श्वेतवरचामरे 'प्रकीर्णके इति अष्टमः"—अटी०॥
8. आगासकुडभी' जे०॥
9. जक्खणा देवा सं' मु०। 'तक्खणादेव ति तत्क्षणमेव अकालहीनमित्यर्थः"—अटी०॥
10. सपडागो मु०॥
11. ईसि हे २ मु०। "ईसि ति ईषद् अल्पं पिट्ठओ ति पृष्ठतः"—अटी०॥
12. 'णिज्जभूमिभागो जे०॥
13. जायंति मु०॥
14. प्रतिपाठाः—उडु अविव' खंसं०। उडु विव' खंसं० जे० मु० विना। उऊ विव' जे० मु०। "ऋतवोऽविपरीता, कथमित्याह—सुखस्पर्शा भवन्तीति पञ्चदशः"—अटी०॥
15. 'एणं मेहेण य निहयरयरेणूयं किज्जइ मु०॥
16. 'वेंट' जे०। 'विंट' मु०॥

17 अमणुण्णाणं सह-फरिस-रस-रूव गंधाणं अवकरिसो भवति १९, मणुण्णाणं सह-फरिस-रस-रूव-गंधाणं पाउब्भावो 18 भवति २०, पच्चाहरतो वि य णं 19 हिययगमणीओ 20 जोयणनीहारी सरो २१, भगवं च णं 21 अद्धमागधाए भासाए 22 धम्ममातिक्खति २२, सा वि य णं 23 अद्ध-मागधा भासा भासिज्जमाणी तेसिं सव्वेसिं आरियमणारियाणं दुप्पय-चउप्पय-मिय-पसु-पक्खि-सिरीसिवाणं 24 अप्पण्णो हितसिवसुहदा भासत्ताए परिणमति २३, पुव्वबद्धवेरा वि य णं देवासुर-नाग-सुवण्ण-जक्ख-रक्खस-किंनर-किंपुरिस-गरुल-गंधव्व-महोरगा अरहतो पायमूले पसंतच्चित्तमाणसा 25 धम्मं निसामेति २४, 26 अण्णतित्थियपावयणी वि य णं आगया वंदंति २५, आगया समाणा अरहओ पायमूले 27 निप्पडिवयणा भवन्ति २६, जतो जतो वि य णं अरहंता भगवंतो विहरन्ति ततो वि य णं जोयणपणुवीसाएणं ईती न भवति २७, मारी न भवति २८, सचक्कं न भवति २९, परचक्कं न भवति ३०, अतिवुट्ठी न भवति ३१, अणावुट्ठी न भवति ३२, दुब्भक्खं न भवति ३३, पुव्वुप्पण्णा वि य 28 णं उप्पातिया वाही खिप्पामेव 29 उवसमंति ३४।

17. “कालागरुपरकुंदुरुक्कतुरुक्कधूयमघमघेतगंधुद्धयाभिरामे भवइ ति कालागुरुश्च गन्धद्रव्यविशेषः प्रवरकुन्दुरुक्कं च चीडाभिधानं गन्धद्रव्यं तुरुक्कं च शिल्हकाभिधानं गन्धद्रव्यमिति द्वन्द्वः, तत एतल्लक्षणो यो धूपस्तस्य मघमघायमानो बहलसौरभ्यो यो गन्ध उद्धुत उद्धुतस्तेनाभिरामम् अभिरमणीयं यत् तत् तथा स्थानं निषदनस्थानमिति प्रक्रमः इत्येकोनविंशतितमः। तथा उभयोपासिं च णं अरहंताणं भगवंताणं दुवे जक्खआ कडयतुडियथंभियभुया चामरुक्खेवं करेंति ति कटकानि प्रकोष्ठाभरणविशेषाः त्रुटितानि बाह्याभरणविशेषाः, तैरतिबहुत्वेन स्तम्भिताविव स्तम्भितौ भुजौ ययोस्तौ तथा यक्षौ देवाविति विंशतितमः २०। बृहद्वाचनायाभनन्तरेक्तमतिशयद्वयं नाधीयते, अतस्तस्यां पूर्वेऽष्टादशैव”-अटी०॥

18. पासिं च णं अरहंताणं भगवंताणं दुवे जक्खआ कडयतुडियथंभियभुया चामरुक्खेवं करेंति ति T।

19. हितयंगम” खं०। हियणंतयगम” जे०। “हिययगमणीओ ति हृदयङ्गमः”-अटी०॥

20. “णीहारो जे०॥

21. “गहीए मु०। “अद्धमागहाए ति प्राकृतादीनां षण्णां भाषाविशेषाणां मध्ये या मागधी नाम भाषा “रसोर्लशौ मागध्याम्” इत्यादिलक्षणावती सा असमाश्रितस्वकीयसमगलक्षणा अर्धमा-गाधीत्युच्यते”-अटी०॥

22. इत आरभ्य “छट्ठी” [पृ. ३९४ पं. १०] इत्यन्तः पाठो जे० प्रतौ नास्ति॥

23. “गही मु०॥

24. अप्पणो हियसिवसुहयभासत्ताए मु०॥ ‘आत्मन आत्मन आत्मीयया आत्मीययेत्यर्थः भाषातया भाषाभावेन परिणमतीति सम्बन्धः। किम्भूताऽसौ भाषा ? इत्याह- हित-शिव-सुखदेति त्रयोविंशः-अटी०॥

25. “धर्म निशामयन्ति इति षतुर्विंशः २४। बृहद्वाचनायाभिदमन्यदतिशयद्वयमधीयते यदुत- अन्यतीर्थिक-प्रावचनिका अपि च णं वन्दन्ते भगवंन्तमिति गम्यते इति पञ्चविंशः २५, आगताः सन्तोऽर्हतः पादमूले निष्प्रतिवचना भवन्ति इति षड्विंशः २६”-अटी०॥

26. अण्णउत्थियपावयणिआ वि मु०। दृश्यतामुपरितनं टिप्पणम्॥

27. निप्पलिव” मु०॥

28. णं न भवइ उप्पा” हे १ ला २॥

29. “अत्र च पच्चाहरओ इत आरभ्य येऽभिहितास्ते प्रभामण्डलं च कर्मक्षयकृताः, शेषा भवप्रत्यये”-अटी०॥

Thirty-four supernatural attainments (*atīśaya*) of the enlightened, Seers are expounded, namely: 1. Steady hair, moustaches, hair (*roma*) and nail, 2. Healthy (free from diseases), stainless [and] stick like body, 3. Cow milk like whiteness of flesh and blood, 4. Lotus perfume like sweet smelling exhaling and inhaling, 5. Concealed intake and defecation, invisible through eye of flesh [or eye of mortal], 6. [Supernatural manifestation of] wheel in the sky [accompanying the Ford maker], 7. [Supernatural manifestation of] three umbrellas in the sky [accompanying the Ford maker], 8. [Supernatural manifestation of] two excellent white chawries in the sky [accompanying the Ford maker from both sides], 9. Throne with pedestal of sky like clear quartz, 10. the charming banner of Lord of gods (*Indra*) adorned by thousand of tiny flags, moving in the sky in front of the Seers, 11. Where ever the Venerable Seers stay or sit, there is [supernatural] creation by demigods (*yakṣas*) of the excellent *Aśoka* tree, entirely covered with leaf, flower and sprouts and decorated with umbrellas, flags, balls and banners, 12. A little behind the place of the crown (head), the circle of lustre is formed, which illuminates the ten directions even in darkness, 13. Piece of land (of his travel) excessively even and charming, 14. Points of thorns [of Seer's places of travel] becoming downward, 15. Adverse seasons turn into [that of] pleasant touch, 16. The air with cold and pleasant touch sweeps thoroughly the area of one *yojana* [of the Seer's place], 17. Cloud through suitable sprinkle of water subsides the dust particles, 18. [The earth] covered with plenty of flowers, of the knee height, blooming upward, in five colours, in water as well as on land, 19. Unpleasant sound, form, taste, odour and touch decay, 20. Pleasant sound, form, taste, odour and touch originate, 21. Heart pleasing voice of sermon extending up to one *yojana* (eight miles), 22. The Venerable preaches religion in *Ardhamāgadhī* dialect, 23. That sermon [though being delivered in] *Ardhamāgadhī* dialect is transmitted into the benevolent, auspicious, pleasant speech of *Āryans*, *non-Āryans*, bi-ped, quadruped, deer, animals, birds and serpentine ones, 24. Even though inimical, the divinities, demons, snake (gods with snake hood), *Suparṇa* (species of mansion gods), demi gods, monsters,

kinnara, *kimpuruṣa*, *garuḍa*, *gandharva* and *mahoraga* listen to the religion with happy mind at the feet of Seers, 25. The visiting heretic preceptors pay homage [to Seers], 26. Visiting disputants are rendered speechless at his feet (in his presence), 27. Wherever the Venerable Seers travel, in twenty-five *yojana*. [area] there is no calamity 28. [There] is no epidemic, 29. [There] is no [disturbance] in own army, 30. [There] is no [disturbance] from the army of enemy, 31. [There] is no excessive rain, 32. [There] is no excessive drought, 33. [There] is no famine, 34. [At his arrival] earlier spread epidemics and diseases are subsided soon.

जंबुद्वीवे णं दीवे चउत्तीसं चक्रवट्टिविजया पण्णत्ता, तंजहा—बत्तीसं महाविदेहे, ³⁰ भरहे, एरवए। जंबुद्वीवे णं दीवे चोत्तीसं दीहवेयङ्का पण्णत्ता। जंबुद्वीवे णं दीवे उक्कोसपदे चोत्तीसं तित्थकरा समुप्पज्जंति। चमरस्स णं असुरिंदस्स असुररण्णो चोत्तीसं निरयावाससतसहस्सा पण्णत्ता। पढम-पंचम-छट्ठी-सत्तमासु चउसु पुढवीसु चोत्तीसं निरयावाससतसहस्सा पण्णत्ता।

The thirty-four regions of the victory of the universal monarchs are expounded, namely: thirty-two in *Mahāvideha* [and] two (one each) in *Bharata* and *Airāvata*. The thirty-four major *Vaitādhyas* are expounded in the continent of *Jambūdvīpa*. In this continent, thirty-four Seers, at the most, take birth^A. Thirty-four lac dwellings of demon king, lord *Camara* are expounded. Thirty-four lac infernal dwellings are expounded on the four earths (viz.) the first (gem-lustre), fifth (Smoke-lustre), sixth (Dark-lustre) and seventh (Thick dark lustre)^B.

30. भरहेरवते खं० ला १। दो भरहे एरवए मु०॥

Notes

A. There are thirty four *vijayas* (territories) in the island of *Jambū*, thirty two in *Mahāvideha* region, one each in *Bharat* and *Airāvata* region. In case, each *vijaya* has one Seer, their number will be, at the most, thirty-four. Abhayadevasūri maintains that only four Seers take birth at a time. There are two thrones each on the rock-surfaces of the eastern Meru and western Meru. The consecration of only four seers may be performed on these thrones,

simultaneously in the corresponding period, in south and north of Meru, in *Bharat* and *Airāvāt* region, respectively, it is day time Seers take birth only at midnight. Therefore in *Bharat* and *Airāvata* region Seers do not take birth .

B. There are thirty lac hellish dwellings in the first earth, three lacs in the fifth, ninety nine thousand nine hundred ninety five (i.e. five minus one lac) in the sixth and only dwellings five in the seventh earth. Thus, the aggregate of hellish dwellings in these four earths is (30 lacs + 3 lacs + 99995 + 5 = 34 lacs) thirty four lacs².

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1. Abhayadevasūri, *Sthānāṅgasūtra* and *Samavāyāṅgasūtra*, comm. on *Samavāya* 32, p. 60.
 2. Ibid.

35. पणतीसं सच्चवयणाइसेसा पणत्ता। कुंथू णं अरहा ¹पणतीसं धणूइं उड्डुंउच्चत्तेणं होत्था। ²दत्ते णं वासुदेवे पणतीसं धणूइं उड्डुंउच्चत्तेणं होत्था। नंदणे णं बलदेवे पणतीसं धणूइं उड्डुंउच्चत्तेणं होत्था।

Thirty-five supernatural attainments (*atisāya*) of the true speech are expounded. Seer *Kunthu's* height was thirty-five bows. [The seventh] *Vāsudeva Datta's* height was thirty-five bows. [The seventh] *Baladeva, Nandana's* height was thirty-five bows.

सोहम्मे ³कप्पे सभाए सोहम्माए माणवए चेतियक्खंभे हेट्ठा उवरिं च अब्दतेरस अब्दतेरस जोयणाणि वज्जेत्ता मज्झे पणतीसाए जोयणेसु वतिरामएसु गोलवट्टसमुग्गतेसु जिणसकहातो पणत्तातो। बित्थि—चउत्थीसु दोसु पुढवीसु पणतीसं निरयावाससयसहस्सा पणत्ता।

The carcass of the Seers are placed in the middle portion of the circular temple pillar *Māṇavaka*, of the thirty five *yojana's* length (erected with) diamond, of the assembly *Sudharmā*, in the paradise *Saudharma*, excluding twelve and half *yojana* each from upper and lower end. In both, second and fourth earths the thirty-five lac dwellings of infernal beings [in aggregate] are expounded.

1. पणुं खं०॥

2. दिंते जे०। “दत्तः सप्तमवासुदेवः, नन्दनः सप्तमबलदेवः, एतयोश्च आवश्यकामभिप्रायेण षड्विंशति-
र्थनुषामुच्चत्वं भवति, सुबोधं च तत्, यतोऽरनाथ-मल्लिनाथस्वामिनोरन्तरे तावभिहितौ । इहोक्ता तु
पञ्चत्रिंशत् स्यात् यदि दत्त-नन्दनौ कुन्धुनाथतीर्थाकाले भवतः, न चैतदेवं जिनान्तरेषु अधीयते इति
दुरवबोधमिदमिति”—अटी०।

3. कप्पे सुहम्माए सभाए माणं मु०॥

36. छत्तीसं उत्तरज्झयणा पण्णत्ता, तंजहा—विणयसुयं १, परीसहा ३, चाउरंगिज्जं ३, ^१असंखयं ४, अकाममरणिज्जं ५, पुरिसविज्जा ६, उरब्भिज्जं ७, ^२काविलिज्जं ८, नमिपव्वज्जा ९, दुमपत्तयं १०, ^३बहुसुतपुज्जा ११, ^४हरितेसिज्जं १२, चित्तसंभूयं १३, उसुकारिज्जं १४, ^५सभिक्खुगं १५, समाहिट्ठाणाइं १६, पावसमणिज्जं १७, संजइज्जं १८, ^६मियचारिता १९, अणाहपव्वज्जा २०, समुदपालिज्जं २१, रहनेमिज्जं २२, गोतमकेसिज्जं २३, समितीओ २४, जण्णतिज्जं २५, सामायारी २६, खलुंकिज्जं २७, मोक्खमग्गगती २८, अप्पमातो २९, तवोमग्गो ३०, चरणविही ३१, पमायट्ठाणाइं ३२, ^७कम्मपगडि ३३, लेसज्झयणं ३४, अणगारमग्गे ३५, जीवाजीवविभत्ती य ३६।

Thirty-six lectures of *Uttarādhyayana* are expounded, namely: (i) Discipline (*vinayaśruta*), (ii) Afflictions (*pariṣaha*), (iii) Four requisites (*cāturaṅgīya*), (iv) Impurity (*asanskṛta*), (v) Death against one's will (*akāmamaranīya*), (vi) The false ascetic (*puruṣavidyā*), (vii) parable of the Ram etc. (*aurabhṛīya*), (viii) Kapila's verses (*Kāpīliya*), (ix) Renunciation of Nami (*Namipravrajyā*), (x) The leaf of the tree (*drumapatraka*), (xi) The worship of very learned (*bahuśrutapūjā*), (xii) *Harikeśa*, (xiii) *Citra* and *Sambhūta*, (xiv) *Iṣukāra*, (xv) The true monk (*sabhikkhuka*), (xvi) The ten conditions of perfect chastity (*samādhīsthāna*), (xvii) The lax monk (*pāpaśramanīya*), (xviii) The restraint (*samyatīya*), (xix) The son of *Mṛgā* (*Mṛgāputra*), (xx) The great duty of the monks (*anāthappravrajyā*), (xxi) *Samudrapāla*, (xxii) *Rathanemi*, (xxiii) *Keśi* and *Gautama*, (xxiv) Carefulness (*samiti*), (xxv) The true sacrifice (*yajñīya*), (xxvi) Monastic conduct (*sāmācārī*), (xxvii) The bad bullocks (*khaluṅkīya*), (xxviii) Path to Emancipation (path to liberation), (xxix) The exertion in righteousness (*apramāda*), (xxx) Path of Penance (*tapamārga*), (xxxi) The mode of conduct (*caraṇavidhi*), (xxxii) The

1. असंखयं खं० हे १ ला २॥
2. काविलियं हे २ मु०। काविलिज्जं ति जे०॥
3. 'पुज्जं' ला १ उत्तराध्ययनसूत्रेऽपीदमेव नाम दृश्यते। 'पूजा' मु०॥
4. हरिणसिज्जं मु०॥
5. सुभि' खं० हे १, ला १, २॥
6. 'चारिता' जे०॥
7. 'पयडी' मु०॥

causes of non-vigilance (*pramādashāna*), (xxxiii) Nature of Karman (*karmaprakṛti*), (xxxiv) Aura (*leśyā*) (xxxv) Mendicant path (*anagāramārga*) and (xxxvi) Living-Non-Living beings (*jīvājīvavibhakti*).

चमरस्स णं असुरिदस्स असुररणो सभा सुधम्मा छत्तीसं जोयणाइं उड्डुञ्चत्तेणं होत्था।
समणस्स णं भगवतो महावीरस्स छत्तीसं अज्जाणं साहस्सीतो होत्था। चेतासोएसु णं मासेसु सति
छत्तीसंगुलियं सुरिए पोरिसिच्छायं १निव्वत्तति।

The height of Lord of demons, demon god *Camara*'s assembly *Sudharmā* was thirty-six *yojana*. Venerable Ascetic Lord Mahavira had thirty-six thousand nuns. During months *Caitra* and *Aśvina*⁴, the sun moves once producing the thirty-six finger-breadth shadow of man's length (*pauruṣī*).

8. गिब्वत्तति जे० खं० ॥

Notes

A. According to Abhayadevasuri¹ on the full moon day of the month of *Caitra* and *Aśvina* in practice and on the conjugation of *Meṣa* and *Tulā* from real point of view the man's shadow length is thirty-six fingers breadth or three feet (*pada*) length.

1. Abhayadevasuri, p.64.

37. कुंथुस्स णं अरहओ ¹सत्तत्तीसं गणा ²सत्तत्तीसं गणहरा होत्था। हेमवय- ³हेरणवतियातो णं जीवातो सत्तत्तीसं सत्तत्तीसं जोयणसहस्साइं ⁴छच्च चोवत्तरे जोयणोसते ⁵सोलस य ⁶एकूण-वीसइभाए जोयणस्स किंचिविसेसूणातो आयामेणं पणत्तातो। सव्वासु णं विजय-वेजयंत-जयंत-अपराजितासु रायधाणीसु पागारा सत्तत्तीसं सत्तत्तीसं जोयणाइं उड्डुंउच्चत्तेणं पणत्ता। खुड्डियाए णं विमाणप्पविभत्तीए पढमे वग्गे सत्तत्तीसं उद्देसणकाला पणत्ता। ⁷कत्तियबहुलसत्तमीए णं सूरिए सत्तत्तीसंगुलियं पोरिसिच्छायं निव्वत्तइत्ता णं चारं चरति।

Seer Kunthu^A had thirty-seven groups (*gaṇa*) and thirty-seven direct-disciples. The length of bow-strings of regions *Haimavata* and *Hiranyavata*, is expounded a little less than thirty-seven thousand six hundred seventy-four and sixteen by nineteen *yojana* (37674- 16/19). The vertical height of the forts (*prākāra*) of all the capitals *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita* is expounded as thirty-seven *yojana*^B. Thirty-seven lectures (*uddeśanakāla*) are expounded in the minor *kṣudrikā vimānapravibhakti*'s first section (*varga*)^C. On seventh day of dark fortnight of the [month] *Kārttika*, the sun moves producing the thirty-seven finger-breadth shadow of man's length (*pauruṣī*)^D.

1. सत्तत्तीसं जे० हे २ ला १ मु०॥
2. "आवश्यके तु षट्त्रिंशत् श्रूयन्त इति मतान्तरम्"—अटी०॥
3. वयाओ मु०॥
4. जे० विना-छच्चोवत्तरे हे १ ला २ । छच्चोवत्तरे खं० । छच्च घउसत्तरे मु० । छच्च चोवत्तरे ला १ । छच्च वावत्तरे हे २ T॥
5. सोलसय-एकूण मु०॥
6. "वीसाइ" खं० हे १ ला २॥
7. "यदि अश्वयुजः पौर्णमास्यां षट्त्रिंशद्भुलिका पौरुषीच्छाया भवति तदा कार्तिकस्य कृष्णसप्तम्यामङ्गुलस्य वृद्धिं गतत्वात् सप्तत्रिंशद्भुलिका भवतीति"—अटी०॥

Notes

A. Abhayadevasuri¹ referred that in *Āvaśyakaniryukti*, the number of groups and direct-disciples is thirty-three, which is another tradition. But the extant redaction of *Āvaśyakaniryukti*² mentions this number as 35. Besides, it also mentions that barring Mahāvīra number of groups and direct-disciples were identical.

B. There are four gates, *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita* in the east etc. four directions of *Jambūdvīpa*. The names of the lords and capitals are also the same³.

C. In *Nandīsūtra*⁴, *Kṣudrikāvimānapravibhakti* is included among *kālika-sūtras*.

D. According to *Abhayadevasāri*⁵, on the full moon night of the month of *Caitra*, the length of man's shadow is thirty-six finger's breadth, then on the seventh day of the dark fortnight of the month of *Vaiśākha* (increasing one finger breadth on seven days) this becomes of thirty-seven finger's breadth. Similar is the case with the length of man's shadow on full moon night of *Aśvina* (thirty-six finger's breadth) and on the seventh day of the dark fortnight of the month of *Vaiśākha*, it is thirty-seven finger's breadth.

1. *Abhayadevasuri*, p. 64.

2. *Āvaśyakaṇiriyukti*, *gāthā* 64.

3. *Abhayadevasuri*, p. 64.

4. *Nandīsūtra*, *Navasuttāṇi*, sūtra 70.

5. *Abhayadevasuri*, p. 64.

38. पासस्स णं अरहतो पुरिसादाणीयस्स अट्ठत्तीसं अज्जिआसाहस्सीतो उक्कोसिया अज्जियासंपया होत्था। ¹हेमवतेरणवतियाणं जीवाणं ²धणूवट्ठा अट्ठत्तीसं अट्ठत्तीसं जोयणसहस्साइं सत्त य चत्ताले जायेणसते दस एगूणवीसतिभागे जोयणस्स ³किंचिविसेसूणा परिक्खेवेणं पण्णत्ता। ⁴अत्थस्स णं पव्वयरणो बित्तिए कंडे अट्ठत्तीसं जोयणसहस्साइं ⁵उड्डुं उच्चत्तेणं पण्णत्ते। खुट्ठियाए णं ⁶विमाणपविभत्तीए ⁷बित्तिए वग्गे अट्ठत्तीसं ⁸उद्देसणकाला पण्णत्ता।

The honourable Seer Pārśva had the excellent treasure of thirty-seven thousand nuns. The peripherance of bow-sticks of the bow-strings of *Haimavata* and *Airanyavata* [regions] are expounded as thirty-eight thousand seven hundred forty and little less than ten by nineteen *yojana* (38740–10/19). The height of the second stratum (*kāṇḍa*) of the king of mountains, *Asta*^A (Meru), is expounded thirty eight thousand *yojana*. Thirty-eight lectures (*uddeśanakāla*) are expounded in the minor (*ksudrikā*) *vimānapravibhakti*'s second section (*varga*).

1. हेमवयएरणं मु० हे २॥

2. धणूवट्ठे खं० हे १ ला २। धणूप(पि-मु०)ट्ठे हे २ मु०। अत्र धणूवट्ठे इति पाठो यदि स्वीक्रियते तदाऽग्रे किंचिविसेसूणे परिक्खेवेणं पण्णत्ते इति पाठः स्वीकर्तव्यः। 'धणूपट्ठं' ति जम्बूद्वीपलक्षणवृत्तक्षेत्रस्य हेमवत-हेरण्यवताभ्यां द्वितीयषष्ठवर्षाभ्यामवच्छिन्नस्य आरोपितज्यधनुःपृष्ठाकारे परिधिखण्डे धनुःपृष्ठे इव धनुःपृष्ठे उच्येते, तत्पर्यन्तभूते ऋजुप्रदेशपङ्क्ती तु जीवे इव जीवे इति"—अटी०॥

3. "सूण परि" जे०। दृश्यतामुपरितनं टिप्पणम्॥

4. "अत्थस्स ति अस्तो मेरुर्यतस्तेनान्तरितो रविरस्तं गत इति व्यपदिश्यते, तस्य"—अटी०॥

5. "त्तेणं होत्था मु०॥

6. "णविभ" जे० खं० हे १ ला २॥

7. बीए खं० हे १ ला २॥

8. "सकाला" जे०॥

Notes

A. The mountain of Meru is also known as 'asta' because sun sets disappearing through this mountain. In *Samavāya* sixteen 'asta' has been enumerated among the sixteen names of this mountain. *abahyadeva* also pointed out this fact.¹

1. *Atthassattti asto- meruryatastenāntarito ravirastam gata iti vyapadiśyate— p. 65.*

39. नमिस्स णं अरहतो एगूणचत्तालीसं आहोहियसया होत्था। समयखेत्ते ¹णं एकूणचत्तालीसं कुलपव्वया पण्णत्ता, तंजहा—तीसं वासहरा, पंच मंदरा, चत्तारि उसुकारा। दोच्च-चउत्थ-पंचम-छट्ठ-सत्तमासु णं पंचसु पुढवीसु एकूणचत्तालीसं निरयावाससतसहस्सा पण्णत्ता।

Seer Nami had thirty nine hundred clairvoyants. In human region (*samayaṣṭra*), thirty-nine *kula* mountains are expounded, namely: thirty *varṣadhara* (bordering the region), five *Meru* and four *Iṣukāra* [mountains]. Thirty-nine lac infernal dwellings [in aggregate] are expounded on the five earths, namely: the second (sand-lustre), fourth (mud-lustre), fifth (smoke-lustre), sixth (dark-lustre) and seventh (Great dark lustre).

²नाणावरणिज्जस्स मोहणिज्जस्स ³गोतस्स ⁴आउस्स वि एतासि णं चउण्हं कम्मपगडीणं एकूणचत्तालीसं उत्तरपगडीतो पण्णत्ताओ।

Thirty-nine sub-species [in aggregate] of knowledge-obscuring (5), deluding (28), status (2) and age determining (4), these four types of *karmas* are expounded.

-
1. णं नास्ति मु०॥
 2. *स्स गोतस्स मोहणियस्स जे०॥
 3. गोतस्स खं०॥
 4. आउयस्स हे २। आउयस्स एवासि मु०॥

Notes

A. *Samayaṣṭra*— *Jambūdvīpa*, *Dhātakīkhaṇḍa* and half of the *Puṣkara* continent are known as human region. It literally means the region distinguished by the presence of time¹.

B. *Kulaparvata*— The mountains bordering the region. Out of the thirty mountains, bordering the region, six each are in the continent of *Jambū*, eastern half of *Dhātakī* region, western half of *Dhātakī* region, eastern half of *Puṣkarārdha* region and western half of *Puṣkarārdha* region. In addition, there are five *Meru* mountains, one in *Jambū* continent, two in *Dhātakī* region and two in *Puṣkarārdha* region, while there are four *Iṣukāra* mountains bifurcating

the eastern and western half of both the *Dhātakī* and *Puṣkarārdha* regions².

C. The details of the thirty nine lac dwellings of hellish beings are as follows: on

second earth	5 lacs
fourth „	30 lacs
fifth „	3 lacs
sixth „	99995
seventh „	5
Total	39 lacs

D. The aggregate³ of the sub-species of knowledge-obscuring karma 5, deluding karma 28, status-determining 2 and age-determining karma 4 is (5+ 28+ 2+4) 39.

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1. *Samayakhette tti kāloalakṣitaṃ kṣetraṃ manuṣyakṣetramityarthah— Abhayadevasūri*, p. 65
 2. Ibid. p. 65.
 3. Ibid. p. 65.

40. अरहतो णं अरिद्विनेमिस्स चत्तालीसं अज्जियासाहस्सीतो होत्था। मंदरचूलिया णं चत्तालीसं जोयणाइं उड्डुंउच्चतेणं पण्णत्ता। संती अरहा चत्तालीसं धणूइं उड्डुंउच्चतेणं होत्था। भूयाणंदस्स णं [१णागिंदस्स ?] नागरणो चत्तालीसं भवणावाससयसहस्सा पण्णत्ता। खुड्डियाए णं विमाण-पविभत्तीए २ततिए वग्गे चत्तालीसं उद्देसणकाला पण्णत्ता। ३फग्गुणपुण्णिमासिणीए णं सूरिए चत्तालीसंगुलियं पोरिसिच्छायं निव्वट्टइत्ता णं चारं चरति। एवं कत्तियाए वि पुण्णिमाए। महासुक्के कप्पे चत्तालीसं विमाणावाससहस्सा पण्णत्ता।

Seer *Ariṣṭanemi* had forty thousand nuns. The vertical heights, of mountain Meru's summits, are expounded as forty *yojana*. The height of Seer *Śānti* was forty bows. Forty lac celestial abodes are expounded of the snake king *Bhūtānanda*. Forty lectures (*uddeśanakāla*) are expounded in the minor (*kṣudrikā*) *vimānapravibhakti*'s fourth section. Forty thousand celestial abodes are expounded in the paradise *mahāśukra*.

1. नागकुमारस्स नागरओ मु०। दृश्यतां पृ० ३९९ पं० १३॥

2. ततियवग्गे खं० हे १, २ ला १, २॥

3. “बइसाहपुण्णिमासिणीए त्ति यत् केसुचित् पुस्तकेषु दृश्यते सोऽपपाठः। फग्गुणपुण्णमासिणीए त्ति अत्राध्येयम्”—अटी०॥

४१. नमिस्स णं अरहतो एक्कचत्तालीसं अज्जियासाहस्सीओ होत्था। चउसु पुढवीए एक्कचत्तालीसं निरयावाससयसहस्सा पण्णत्ता, तंजहा— रयणप्पभाए ^१पंकप्पभाए तमाए तमतमाए। ^२महल्लियाए णं विमाणपविभत्तीए पढमे वग्गे एक्कचत्तालीसं उद्देसणकाला पण्णत्ता।

Seer Nami had forty one thousand nuns. Forty one lac inferna^A dwellings¹ [in aggregate] are expounded on four earths, namely: [on] Gem-lustre (*Ratnaprabhā*), Mud-lustre (*Paṅkaprabhā*), Dark-lustre (*Tamahprabhā*) and Great dark-lustre (*Tamaḥ Tamah prabhā*). Forty-one lectures (*uddeśanakāla*) are expounded in the major (*mahālikā*) *vimānapravibhakti*'s first section^B.

1. पंकप्पभाए नास्ति खंमू० जे०॥

2. महाल्लियाए जे० हे २ ला १ मु०॥

Notes

A. The break up of the forty-one lac dwellings of hellish beings are as follows:

first earth	30 lacs
fourth earth	10 lacs
fifth earth	3 lacs
sixth earth	9 lacs
seventh earth	99995
Total	41 lacs

B. *Mahativimānapravibhakti* is enumerated as *kālikasūtra* in *Nandīsūtra*¹.

1. *Nandīsūtra*, *Navasuttāṇi*, sutra 78.

42. समणे भगवं महावीरे बायालीसं वासाइं साहियाइं सामण्णपरियागं पाउणिता सिद्धे¹ जाव प्यहीणे।

The Venerable Ascetic Lord Mahavira^A, having passed little over forty-two years in the state of monk hood, became liberated up to annihilated [the entire miseries].

जंबुद्वीवस्स णं दीवस्स² पुरत्थिमिल्लाओ चरिमंताओ³ गोथुभस्स णं आवासपव्वतस्स पच्चत्थिमिल्ले चरिमंते एस णं⁴ बातालीसं जोयणसहस्साइं⁵ अबाहाते⁶ अंतरे पण्णत्ते। एवं चउद्दिसिं पि दओभासे संखे दयसीमे य। कालोए णं समुद्दे बायालीसं चंदा जोतिंसु वा जोइंति वा जोतिस्संति वा। बायालीसं सूरिया पभासिंसु वा पभासिंति वा पभासिस्संति वा। संमुच्छि-
मभुयपरिसप्पाणं उक्कोसेणं बायालीसं वाससहस्साइं ठिती पण्णत्ता।

The uninterrupted stretch between the edges, eastern of the continent of *Jambūdvīpa* and western of the *Gostūpa*, the mountain dwellings [of *Velandhara*, lord of snakes], is expounded forty two thousand *yojana*. Likewise, [to be described the stretch] in four directions between the continent of *Jambūdvīpa* and dwelling mountains, *Dakabhāsa*, *Śaṅkha* and *Dakaseema*. The forty-two moons shone or shine or will shine in the ocean *Kāloda*. (Similarly) the forty-two suns illuminated or illuminate or will illuminate there (in the ocean *Kāloda*). A-sexual born reptile's longevity, at the most, is expounded forty two thousand years.

⁷नामे णं कम्मे बायालीसविहे पण्णत्ते, तंजहा— गतिणामे जातिणामे सरीरणामे सरीरं-
गोवंगणामे सरीरबंधणणामे सरीरसंघायणणामे संघयणणामे संठाणणामे वण्णणामे गंधणामे
रसनामे फासणामे⁸ अगरुलहुयणामे उवघायणामे पराघातणामे आणुपुव्वीणामे उस्सासणामे

1. जाव सव्वदुक्खप्यहीणे मु०—अटी०। “जाव त्ति करणात् बुद्धे मुत्ते अंतकडे परिनिब्बुडे त्ति दृश्यम्”—अटी०।

2. पुरत्थिमिल्लचरिमंताओ—अटी०॥

3. गोथुभस्स जे० ला १ विना। “गोस्तुभस्य”—अटी०॥

4. बायालीसं जे० विना॥

5. आबाहाते हे २। “अबाहाए त्ति (आबाहाए—अटीहे०, आबाहए—अटीखं० व्यवधानापेक्षया”—अटी०॥

6. अंतंकरे पं एवं चउद्दिसं पि जे०॥

7. नामे कम्मे जे०। नामकम्मे मु०॥

8. अगरुलं जे०। अगुरुलं मु०।

आतवणामे उज्जोयणामे विहगगतिणामे तसणामे थावरणामे सुहुमणामे बादरणामे पज्जत्तणामे अपज्जत्तणामे साधारणसरीरणामे पत्तेयसरीरणामे थिरणामे अथिरणामे सुभणामे असुभणामे सुभगणामे दुब्भगणामे सुसरणामे दुस्सरणामे आदेज्जणामे अणादैज्जणामे जसोकित्तिणामे अजसोकित्तिणामे निम्माणणामे तिथ्थकरणामे।

The physique making (*nāma*) karma is expounded as forty-two fold: (i) states of existence (*gati*) *nāma*, (ii) classes of beings (*jāti*) *nāma*, (iii) bodies (*śarīra*) *nāma*, (iv) main parts and the secondary limbs of the body (*śarīrāṅgopāṅga*) *nāma*, (v) binding of body (*śarīrabandhana*) *nāma*, (vi) combination of body (*śarīrasaṅghāta*) *nāma*, (vii) firmness of joints (*saṅghanana*) *nāma* (viii) configuration or figures (*saṁsthāna*) *nāma*, (ix) colour (*varṇa*) *nāma*, (x) odour (*gandha*) *nāma*, (xi) taste (*rasa*) *nāma*, (xii) touch (*sparsa*) *nāma*, (xiii) neither heavy nor light (*agurulaghu*) *nāma*, (xiv) self-annihilation (*apaghāta*) *nāma*, (xv) superiority over others (*parāghāta*) *nāma*, (xvi) serial order (*ānupūrvī*) *nāma*, (xvii) breathing forth (*ucchvāsa*) *nāma*, (xviii) warm splendour (*ātapa*) *nāma*, (xix) cold splendour (*udyota*) *nāma*, (xx) spatial movement (*vihāyogati*) *nāma*, (xxi) mobile body (*trasa*) *nāma*, (xxii) immobile body (*sthāvara*) *nāma*, (xxiii) subtle body (*sūkṣma*) *nāma*, (xxiv) gross body (*bādara*) *nāma*, (xxv) completioned (*paryāpta*) *nāma*, (xxvi) non-completioned (*aparyāpta*) *nāma*, (xxvii) common body (*sādhāraṇaśarīra*) *nāma*, (xxviii) individual body (*pratyekaśarīra*) *nāma*, (xxix) firm limbs (*sthira*) *nāma*, (xxx) flexible limbs (*asthira*) *nāma*, (xxxi) pleasant upper limbs (*śubha*) *nāma*, (xxxii) unpleasant lower limbs (*aśubha*) *nāma*, (xxxiii) charming (*subhaga*) *nāma*, (xxxiv) unsympathetic (*durbhaga*) *nāma*, (xxxv) melodious voice (*susvara*) *nāma*, (xxxvi) ill-sounding voice (*duhsvara*) *nāma* (xxxvii) credible look (*ādeya*) *nāma*, (xxxviii) incredible look (*anādeya*) *nāma*, (ixl) honour and glory (*yaśahkīrti*) *nāma*, (xl) dishonour and shame (*ayaśahkīrti*) *nāma*, (xli) formation (*nirmāṇa*) *nāma* and (xlii) Ford maker (*Tīrthaṅkara*) *nāma*.

लवणे णं समुदे बायालीसं नागसाहस्सीओ ⁹अब्भित्तरियं वेलं धारेति। महालियाए णं

9. *तरयं जे० ला १॥

विमाणपविभक्तीए बित्तिए वग्गे बायालीसं उद्देसणकाला पणत्ता। एगमेगाए ¹⁰णं ओसप्पिणीए पंचम-छट्ठीतो समातो बायालीसं वाससहस्साइं कालेणं पणत्तातो। एगमेगाए ¹¹णं ¹²उस्सप्पिणीए ¹³पढम-बित्तियातो समातो बायालीसं वाससहस्साइं कालेणं पणत्तातो।

Forty two thousand snakes bear the internal shores of the ocean *Lavaṇa*. Forty-two lectures (*uddeśanakāla*) are expounded in the major (*mahālikā*) *vimānapravibhakti*'s second section (*varga*). The sum of the duration of fifth and sixth [spokes-*ārās*] of each descending half-cycle is expounded forty two thousand years. [Similarly] sum of the duration of first and second [spokes-*ārās*] of each ascending half-cycle is expounded forty-two thousand years.

10. णं नास्ति खं० जे०॥

11. णं नास्ति मु०॥

12. उस्सं मु० विना॥

13. बीयाओ मु०॥

Notes

A. The span of Mahāvīra as non-omniscient (*chadmastha*) and omniscient was twelve year six and half months and thirty years, respectively. He attained omniscience on the tenth of bright half of the month of *Vaiśākha* and attained liberation on the moonless night of the dark half of the month *Kārttika*. In this way, the duration of Mahāvīra comes twenty-nine years five month and twenty days and total span including that of his state of non-omniscience is forty-two years five days. Hence the period is reckoned as little over forty-two years.

Mahavira's span as a monk is mentioned as forty years in *Paryuṣaṇākālpa* implying that the stretch over forty-two years is not taken into account¹.

1. Abhayadevasūri, p. 66-67.

43. तेतालीसं कम्मविवागज्झयणा पणत्ता। पढम-चउत्थ-पंचमासु तीसु पुढवीसु तेतालीसं निरयावाससयसहस्सा पणत्ता। जंबुद्वीवस्स णं दीवस्स पुरत्थिमिल्लोओ चरिमंताओ गोथुभस्स णं आवासपव्वतस्स पुरत्थिमिल्ले चरिमंते एस णं तेयालीसं जोयणसहस्साइं¹अबाहाए अंतो पणत्ते। एवं चउद्दिसिं पि²दओभासे संखे दयसीमे। महालियाए णं³विमाणपविभत्तीए ततिए वगे तेतालीसं उद्देसणकाला पणत्ता।

Forty-three chapters of *Karmavipākasūtra* are expounded. Forty three thousand infernal abodes [in aggregate] are expounded on the first (Gem-lustre), fourth (Mud-lustre) and fifth (Smoke-lustre) earths. The uninterrupted stretch between the edges, eastern and western (respectively) of the continent of *Jambūdvīpa* and the dwelling (*āvāsa*) mountain *Gostūpa*, is expounded forty three thousand *yojana*. Likewise, [to be described the distance] in four directions *Dakabhāsa* [in south], *Śāṅkha* [in west], *Dakasīma* (in north). Forty-two lectures are expounded in the major *Vimānapravibhakti*'s third section.

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1. अबाहाए जे० ला १॥
 2. दगभागे सु०॥
 3. 'णविभ' जे०॥

Notes

A. The commentator Abhayadevasūri attempted to explain this aphorism, relating *Karmavipāka* with *Vipākasūtra*. To him, if twenty chapters of the present edition (13th cent.) are added to the twenty three chapters of *Sūtrakṛtāṅga*, the number becomes forty-three. However, Abhayadevasūri has not offered any ground for this argument, making the explanation far from viable. The *Samavāyāṅgasūtra* has not mentioned *Karmavipāka* in the list of subjects treated in *Sūtrakṛtāṅga*. According to Ācārya Mahāprajña¹, this anomaly crept owing to the identification of *Karmavipāka* with *Vipākasūtra*. If *Karmavipāka* is accepted as an independent canon, now extinct, this problem is solved.

B. **Forty-three lacs hellish abodes:** The aggregate of the hellish abodes in first, fourth and fifth earth (30 + 10 + 3) is forty-three lacs.

1. *Samavāo*, p. 203.

44. ¹चोत्तालीसं अज्झयणा इसिभासिया ²दियलोगचुताभासिया पणत्ता। विमलस्स णं अरहतो ³चोत्तालीसं पुरिसजुगाइं ⁴अणुपट्टिसिद्धाईं जाव प्यहीणाइं। धरणास्स णं नागिंदस्स नागरणो ⁵चोत्तालीसं भवणावाससयसहस्सा पणत्ता। ⁶महालियाए णं विमाणपविभत्तीए चउत्थे वगे ⁷चोत्तालीसं उहेसणकाला पणत्ता।

Forty- four chapters of *Rṣibhāṣita*, uttered by [those] sages descended from heavens, are expounded^A. After Seer Vimāla, forty-four generations of men liberated up to annihilated [the entire miseries]^B. Forty- four lac mansion dwellings are expounded of king of snakes, snake lord Dharaṇa. Forty-four lectures are expounded in the major *Vimānapravibhakti*'s fourth section.

1. चोत्तालीसं हे २ ला १ मु०॥

2. “दियलोगचुताभासिय त्ति देवलोकाच्च्युतैः ऋषीभूतैराभाषितानि देवलोकाच्च्युताभाषितानि। क्वचित् पाठः देवलोकाच्च्युताभाषणं इतीति चोत्तालीसं इसिभासियज्झयणा पणत्ता”-अटी०॥

3. चउत्तालीसं हे २ मु०॥

4. अणुपट्टि हे २। अणुपट्टि मु०। “अणुपट्टि त्ति (अणुपट्टि त्ति-अटीहे०, अणुपुब्बि त्ति-अटीखं०) आनुपूर्व्या, अणुबंधं त्ति पाठान्तरे तृतीयादर्शनादनुबन्धेन सातत्येन सिद्धानि। जाव त्ति करणाद् बुद्धाईं मुत्ताईं अंतकडाईं सव्वदुक्खप्पहीणाईं त्ति दृश्यम्”-अटी०॥

5., 7. चोत्ता खं० हे २ ला १ मु०॥

6. महालियाए अटीहे०॥

Notes

A The extant *Rṣibhāṣita* contains forty- five chapters, expounded by same number of *Seers* (*Rṣis*). Therefore, this description of *Rṣibhāṣita* containing forty-four chapters and preached by the souls descended form heaven is not coherent.

B. *Puruṣayuga*¹ means the lineage of pupil and grand pupils.

1. Abhayadeva, p. 67. vide. *An illustrated Ardhamagadhi Dictionary*, vol. III, p. 615.

45. समयखेत्ते णं पणतालीसं जोयणसतसहस्साइं आयामविक्खंभेणं पण्णत्ते। सीमंतए णं नरए पणतालीसं जोयणसतसहस्साइं आयामविक्खंभेणं पण्णत्ते¹ एवं ²उडुविमाणे पण्णत्ते। ईसिपब्भारा णं पुढवी पण्णत्ता एवं चेव। धम्मे णं अरहा पणतालीसं धणूइं उडुउच्चत्तेणं होत्था। मंदरस्स णं पव्वतस्स ³चउद्दिसिं पि पणतालीसं पणतालीसं जोयणसहस्साइं ³अवाधाते अंतरे पण्णत्ते।

The extension of human region is expounded forty-five lac *yojana*. The extension of the hell *Sīmāntaka* is expounded forty-five lac *yojana*. Likewise, [the extension of] abode *Rtu* and [the extension] of the earth *Īsatprāgbhārā* (abode of liberated souls) too is expounded. Seer *Dharma*'s height was forty-five bows. The uninterrupted distance of the mountain Meru, in four directions [from the internal shores of the Lavaṇa Ocean] is expounded forty-five thousand *yojana*.

सव्वे वि णं दिवङ्खेत्तिया नक्खत्ता पणतालीसं मुहुत्ते चंदेण सद्धिं जोगं जोएंसु वा जोएति वा जोइस्संति वा-

तिन्नेव उत्तराइं, पुणव्वसू रोहिणी विसाहा य।

एते ⁴छन्नक्खत्ता, पणतालमुहुत्तसंजोगा॥५८॥

All the constellations of two and half region (*dvayardha*) i.e. human region made or make or will make juxtaposition with moon for forty-five *muhūrtas*. Three *Uttarās*, *Punarvasu*, *Rohiṇī* and *Viśākhā*- these six constellations are [expounded to be] of the conjunct of forty- five *muhūrta*. 58.

महालियाए णं विमाणपविभक्तीए पंचमे वग्गे पणतालीसं उद्देसणकाला पण्णत्ता।

Forty-five lectures are expounded in the major *Vimānapravibhakti*'s fifth section.

1. 'माणे वि, ईसिपब्भारा णं पुढवी एवं चेव मु०॥

2. 'दिसं जे०। "एवं चउद्दिसिं पि ति उक्तदिगन्तभविन चतस्रो दिश उक्ताः, अन्यथा तदिदिसिं पि ति वाच्यं स्यात्। तत्र चैवमभिलापः— 'जंबुद्वीपस्स णं दीवस्स दाहिणिस्सो चरिमंताओ दओभासस्स णं आवासपव्वयस्स दाहिणिस्सो चरिमंते एस णं तेयालीसं जोयणसहस्साइं अवाहाए अंतरे पण्णत्ते।' एवमन्यत् सूत्रद्वयम्, नवरं पश्चिमायां शङ्खु आवासपर्वतः, उत्तरस्यां तु दक्षीम इति'—अटी०॥

3. T मु० विना-आवाधाते जे० हे २ ला १। अवधाते खं० हे १ ला २॥

4. छ नक्खत्ता खं० विना॥

5. 'णविभ' हे २ मु० विना॥

46. दिट्ठिवायस्स णं छायालीसं माउयापया पण्णत्ता। बंभीए णं लिबीए छायालीसं माउयक्खरा पण्णत्ता। पभंजणस्स णं वातकुमारिदस्स छायालीसं भवणावाससतसहस्सा पण्णत्ता।

Of [the twelfth *Āṅga* text] *Dr̥ṣṭivāda* forty-six *māṭṛka* alphabets are expounded^A. Of *Brāhmī* script forty-six *māṭṛka* alphabets are expounded^B. Forty-six lac dwelling mansions of *Prabhañjana*, lord of *Vāyukumāra* gods, are expounded.

Notes

A. While alphabets 'a' 'ā' etc. are *māṭṛkāpadas* of the whole literature, origination, decay and permanence are the *māṭṛkāpadas* of *Dr̥ṣṭivāda*. With respect to *siddhaśreṇi* and *manuṣyaśreṇi* etc. these are of forty-six types¹.

B. *Brāhmī* script has forty six alphabets (*māṭṛkās*) from 'a' to 'kṣa'. Abhayadeva² has enumerated these alphabets in his commentary as follows:

'a' to 'ah' (excluding Ṛ, Ṭ)	12 vowels
K to M (5x 5)	25 consonants
y, r, l, v,	4 aspiral
ś, ṣ, s, h,	4 ūṣma
kṣa	1
Total	46

Dr. G. H. Ojha also accepted these 46 alphabets. Adding *jña* to this list a Chinese pilgrim has maintained that this list included forty-seven alphabets. According to Dr. Ojha *Brāhmī* script of Vedic age has generally 64 alphabets. This number also includes long and *plut* category of alphabets.

1. *Samavāo*, p. 208.

2. *Ibid.*

47. जया णं सूरिण सव्वब्भंतरं मंडलं उवसंकमिन्ता णं चारं चरति तथा णं इहगतस्स मणूसस्स सत्तचत्तालीसं जोयणसहस्सेहिं दोहि य तेवद्देहिं जोयणसतेहिं एक्कवीसाए य सद्धिभागेहिं जोयणस्स सूरिण चक्खुफासं हव्वमागच्छति। थेरे णं अग्गिभूती ¹सत्तचत्तालीसं वासाइं अगारमज्झावसित्ता मुंडे भवित्ता² णं³ अगारातो अणगारियं पव्वइते।

When the sun treads on its inner most circle (diurnal one on the summer solstice day) it is visible to the man of this (*Bharata*) region from the distance of forty seven thousand two hundred sixty three and twenty one by sixty *yojana* ($47263 \frac{21}{60}$)^A The elder monk *Agnibhūti*, having lived forty-seven years as a householder, tearing his hairs adopted houselessness from household.

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1. सत्तचत्तालीसं जे० ला १॥
 2. मज्झे हे २ मु०॥ इश्यतां प० ३६३ पं० ५॥
 3. णं नास्ति हे २ मु०॥

Notes

A Distance of Moon from the Sun: The circumference of the continent of *Jambū* is one lac *yojana*. When excluded one hundred eighty *yojanas* from both sides, the remaining 99640 (1,00,000–360) is the diameter of sun's innermost *maṇḍala* (diurnal circle) on Summer solistic day. Its circumference is thirty one lac five thousand and eighty-nine *yojana*. The sun treads upon this distance in sixty *muhūrtas*, thus its velocity is $5251 \frac{29}{60}$ *yojana per muhūrta*. When the sun moves on the inner most circle, length of the day is eighteen *muhūrtas*.

According to the formula $dn = vn \times \ln/2$

that is dn distance of the man (observer) from sun in Mn Vn is average linear velocity of sun Mn

In length of day when sun treads upon Mn ,

Now we have $n=1$, $v_1 = 5251 \frac{29}{60}$ *yojana/muhūrta*, $l_1 = 18$ *muhurtas*,

thus $d_1 = 5251 \frac{29}{60} \times \frac{18}{2} = 47263 \frac{21}{60}$ *yojana*.

2. Elder monk (*sthavira*) Agnibhūti spent forty-seven years as house holder but according to *Āvaśyakaniryukti* (Gāthā 650) his span as house-holder was forty-six years. Probably he lived more than forty-six years as householders; hence this difference is owing to complete and incomplete year.

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1. Abhayadeva, p. 69.

48. एगमेगस्स णं रत्तो चाउरंतचक्कवट्टिस्स अडयालीसं पट्टणसद्धस्सा पण्णत्ता। धम्मस्स णं अरहतो ¹अडयालीसं गणा अडयालीसं गणहरा होत्था। सूरमंडले णं अडयालीसं एकसट्ठिभागे जोयणस्स विक्खंभेणं पण्णत्ते।

Forty eight thousand portal cities (*pattana*) are expounded of the each Universal emperor of four directions. Seer Dharma had forty-eight groups (*gaṇa*) and forty-eight direct-disciples^A. The extension of diurnal circle or solar orbit is expounded forty-eighth of sixty-one part of a *yojana* (48/61).

1. “इह अष्टचत्वारिंशद् गणा गणधराश्चोक्ताः, आवश्यकं तु त्रिचत्वारिंशत् पठन्ते, तदिदं मतान्तरमिति”
—अटी०॥

Notes

A. In this *sūtra* the number of groups and direct-disciples of the Order of Seer Dharma is given as forty-eight while in *Āvaśyakaniryukti* it is mentioned as forty-three, i.e. forty-three groups and direct-disciples¹.

1. *Samavāo*, p. 212.

49. ¹सत्तसत्तमिया णं भिक्खुपडिमा एकूणपण्णाए रातिंदिएहिं ²छण्णउएण भिक्खासतेणं अहासुत्तं ³आराहिया भवइ। देवकुरु-⁴उत्तरकुरासु णं मणुया एकूणपण्णाए रातिंदिएहिं ⁵संपत्तजोव्वणा⁶ भवन्ति। तेइंदियाणं उक्कोसेणं ⁷एकूणपण्णं रातिंदिया ठिती पण्णात्ता।

The seven seven days (*saptasaptamikā*), mendicantal modal stage (*bhikṣupratimā*), extending up to forty-nine nights and days with one hundred ninety-six *dattis* (measured by unbroken flow of water etc.) is observed up to as per canons. In the regions, *Devakuru* and *Uttarakuru*, the men attain youth in forty-nine days and nights. The longevity of three sensed beings, at the most, is expounded forty-nine days and nights.

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1. सत्तसत्तमियाए णं भिक्खुपडिमाए मु०। 'सत्तसत्तमिया णं सप्तसप्तमिका'—अटी०।
 2. 'उइतेण य भिक्खा' खं० हे १, २ ला १, २। 'उएण य भिक्खा' T। 'उइभिक्खा' मु०। 'छण्णउएणं भिक्खासएणं ति प्रथमे दिनसप्तके प्रतिदिनमेकोत्तरया भिक्षावृद्ध्या अष्टाविंशतिर्भिक्षा भवन्ति, एवं च सप्तस्वपि षण्णवत्तं भिक्षाशतं भवति, अथवा प्रतिसप्तकमेकोत्तरया वृद्ध्या यथोक्तं भिक्षामानं भवति"—अटी०॥
 3. जाव आरा' मु०। आराहिया भवइ नास्ति जेमू० ला १ अटी०। "अहासुत्तं ति यथासूत्रं यथागमं 'सम्यक् कायेन ('सम्यग् न्यायेन—जे० खं०) स्पृष्टा भवति' इति शेषो द्रष्टव्यः"—अटी०॥
 4. 'कुरुएसु मु०॥
 5. संपन्न' मु०। "संपत्तजोव्वणा भवन्ति ति न मातापितृपरिपालनामपेक्षन्त इत्यर्थः"—अटी०॥
 6. 'जोव्वणा जे०॥
 7. 'पण्णराति' जे० हे १ ला २। 'पन्ना राइ' हे २ मु०॥

50. मुणिसुव्वयस्स णं अरहतो पंचासं अजियासाहस्सीतो होत्था।¹अणंती णं अरहा पण्णासं धणूइं उड्डुउच्चत्तेणं होत्था। पुरिसोत्तमे णं वासुदेवे पण्णासं धणूइं उड्डुउच्चत्तेणं होत्था। सव्वे वि णं दीहवेयङ्का मूले पण्णासं २ जोयणाणि विक्खंभेणं पण्णात्ता। लंतए कप्पे पण्णासं विमाणावाससहस्सा पण्णात्ता। सव्वातो णं²तिमिसगुहा³-खंडगप्पवातगुहातो पण्णासं २ जोयणाइं आयामेणं पण्णात्तातो। सव्वे वि णं कंचणगपव्वया सिहरतले पण्णासं २ जोयणाइं विक्खंभेणं पण्णात्ता।

Seer Muni Suvrata had fifty thousand nuns. Seer Anantanātha's height was fifty bows. The [fourth] Vāsudeva Puruṣottama's height was fifty bows. The extension of all the major Vaitāḍhya (mountains), at the base, is expounded as fifty *yojana*. In the paradise Lāntaka fifty thousand celestial mansions are expounded. All the Timisra caves and Khaṇḍakaprapāta caves are expounded fifty *yojana* in length. The extension, of all the Kāñcanaka mountains^A, at their summits, is expounded fifty *yojana*.

1. अणंते णं मु०। अणंते णं हे २। अणंतस्स णं हे १ ला २। “स्यादनन्तजिदनन्तः” इति अभिधान-
धित्तामणौ श्रौ० २९॥

2. तिमिस्स मु०॥

3. हे २ मु० विना— “गुहखं खं० हे १ ला १, २ “गुहखंडगप्पवातगुहातो जे०॥

Notes

A. Kāñcanaka mountains¹, in north Kuru region, Nīlavata etc. five great ponds (*mahāhradas*) have ten *kāñcanaka* mountains on their eastern and western sides. Thus, in aggregate there are hundred *kāñcanaka* mountains in Uttarkuru regions. Similarly, in Devakuru region, Nīṣadha etc. five great ponds have ten *kāñcanaka* mountains on the eastern as well as western side. Hundred *kāñcanaka* mountains of this region make the total two hundred in island of Jambū.

1. Abhayadeva, p. 70.

51. नवण्हं¹ बंधचेराणं एकावण्णं² उद्देशणकाला पण्णत्ता। चमरस्स णं असुरिदस्स³ असुररत्तो सभा सुधम्मा एकावण्णखंभसतसन्निविद्धा पण्णत्ता। एवं चेव बलिस्स वि। सुप्पमे णं बलदेवे⁴ एकावण्णं वाससतसहस्साइं परमाउं पालइता सिद्धे बुद्धे⁵ जाव प्यहीणे। दंसणावरण-नामाणं दोण्हं कम्माणं एकावण्णं⁶ उत्तरपगडीतो पण्णत्तातो।

Fifty-one lectures (*uddeśanakāla*) are expounded [in aggregate] in the nine chapters of *Brahmacarya* (the first book of *Ācārāṅga*). The demon god, lord of demons, *Camara's* assembly *Sudhramā* is expounded as located on the five thousand one hundred pillars. Likewise, [to be described of the assembly of demon god, lord of demons] *Bali* also. [The fourth] *Baladeva Suprabha*, having enjoyed the accomplished age of fifty-one thousand years was liberated, enlightened, up to annihilated [the entire miseries]. The sub-species [in aggregate] of the two *karmas*, faith obscuring [9] and physique making [42], are expounded as fifty-one.

1. "बंधचेराणं ति आधारप्रथमश्रुतस्कन्धाध्ययनानां शास्त्रपरिज्ञादीनाम्, तत्र प्रथमे समोद्देशका इति सप्तौद्देश-
शनकालाः। एवं द्वितीयादिषु क्रमेण षट्, चत्वारः, चत्वार एव, षट्, पञ्च, अष्टौ, चत्वारः, सप्त चेत्येवमेकपञ्चा-
शदिति"—अटी०॥
2. "सकाला जे०॥
3. असुररत्तो सभा मु०। असुरसभा मु० विना। असुरासभा जे०॥
4. "आवश्यके तु पञ्चपञ्चाशदुच्यते तदिदं मतान्तरमिति"—अटी०॥
5. जाव सब्बदुक्खप्यहीणे मु०॥
6. "रकम्मप" मु०॥

Notes

A. *Brahmacarya*, here refers to *Ācārāṅgasūtra*. It has nine chapters (*adhyayanas*), fifty-one *uddeśkas*, fifty-one *uddeśanakālas*. The details are as follows:

Chapters	Uddeśakas	Uddeśanakāls
Śāstraparijñā	7	7
Lokavijaya	6	6
Śītoṣṇīya	4	4

<i>Samyaktva</i>	4	4
<i>Lokasāra</i>	6	6
<i>Dhūta</i>	5	5
<i>Mahāparijñā</i>	7	7
<i>Vimokṣa</i>	8	8
<i>Upadhānaśruta</i>	4	4
Total	51	51

Abhayadeva, the commentator mentioned seven *uddeśanakālas* of the last chapter and opined that these seven *uddeśanakālas* belong to the seventh chapter (*mahāparijñā*), which is extinct, hence listed as last. In the ninth *Samavāya* of this text also, *Vimohāyatana* has been enumerated at the seventh place and *mahāparijñā* at the ninth place.

B. The fourth *Baladeva* Suprabha was born during the Order of the Seer *Aranātha*. Instead of one lac, his longevity is mentioned as fifty-one lac years in *Āvaśyakaniryukti*.

C. The aggregate of the sub-species of two types of karma is fifty-one ($9 + 42 = 51$).

52. मोहणिजस्स णं कम्मस्स बावणं नामधेज्जा ¹पण्णत्ता, तंजहा—कोहे कोवे रोसे दोसे ²अखमा संजलणे कलहे चंडिके भंडणे विवाए १०, माणे मदे दप्पे थंभे अत्तुक्कोसे गव्वे परपरिवाए उक्कोसे ³अवकोसे ⁴उण्णते उण्णामे २१, माया उवही नियडी बलए गहणे णूमे कक्के कुरुते दंभे कूडे ⁵झिम्मे ⁶किब्बिसिए ⁷आवरणया गूहणया ⁸वंचणया ⁹पलिकुंचणया सातिजोगे ३८, लोभे इच्छा मुच्छा कंखा गेही तण्हा भिज्जा¹⁰ अभिज्जा कामासा भोगासा जीवितासा मरणासा ¹¹नंदी रागे ५२।

Fifty-two names of the deluding *karmas* are expounded, namely, 1. anger (*krodha*), 2. rage (*kopa*), 3. wrath (*roṣa*), 4. hatred (*dveṣa*), 5. non-forgiveness (*akṣamā*), 6. mild anger (*saṃjvalana*). 7. dispute (*kalaha*), 8. violence (*cāṇḍikya*), 9. quarrelling (*bhaṇḍana*), 10. contention (*vivāda*), 11. pride (*māna*), 12. arrogance (*mada*), 13. arrogance (*darpa*), 14. haughtiness (*stambha*), 15 self-applause (*ātmoṭkarṣa*), 16. pride (*garva*), 17. other's censure (*paraparivāda*), 18. trumpeting through one's opulence (*apakarṣa*), [19. disgrace (*paribhava*)], 20. raise oneself (*unnata*), 21. elevate one self (*unnāma*), 22. deceit (*māyā*), 23. mental possession (*upadhi*), 24. deceit (*nikṛti*), 25. crookedness (*valaya*), 26. impervious (*gahana*), 27. deceit (*nūma*), 28. hypocrisy (*kalka*), 29. deceit (*kuruka*), 30. feigning (*dambha*), 31. fraud (*kūṭa*), 32. deceitful (*jiṃha*), 33. guilt (*kilviṣa*), 34. misconduct (*anācaraṇatā*), 35. concealment (*gūhanatā*), 36. deception (*vañcanatā*), 37. illusion

1. पण्णत्ता, हे २ मु० विना नास्ति॥

2. अखमा खं० हे १ ला २॥

3. अवकोसे खं० जे० विना। 'उक्कोसे त्ति उत्कर्षः, अवकोसे त्ति अपकर्षः'—अटी०॥

4. "उन्नए (उन्नय—अटीखं० अटीहे०) त्ति उन्नतः (उन्नतं—अटीखं०), पाठान्तरेण उन्नमः। उन्नमे त्ति उन्नमः"—अटी०॥

5. झिम्मे हे १, २। जिम्मे मु०। "झिम्मे (जिम्मे—मु०) त्ति जैहम्"—अटी०॥

6. किब्बिसे हे २ मु०॥

7. आवरणया गूहणया हे १ ला २। आवरणयनिगूहणया खं०। आवरणद्वागूहणया जे०॥

8. वंचणया जे०॥

9. बलि खं०॥

10. "भिज्जा अभिज्जा त्ति अभिध्यानमधिध्येत्यस्य तीतं पिधानमित्यादाविव वैकल्पिके अकारलोपे भिध्या अभिध्या चेति शब्दभेदाद् नामद्वयमिति"—अटी०॥

11. णदी जे० ॥

(*palikuñcanatā*), 38. cheating in business (*sātiyoga*), 39. allurements (*lobha*), 40. desire (*icchā*), 41. attachment (*mūrcchā*), 42. inclination (*kāñkṣā*), 43. eagerly longing for (*grddhi*), 44. avidity (*tṛṣṇā*), 45. greed (*bhidhyā*), 46. set one's heart upon (*abhidhyā*), 47. inclination (*kāmāśā*), 48. desire for enjoyment (*bhogāśā*), 49. desire for life (*jīvitāśā*), 50. desire for death (*maranāśā*), 51. rejoicing (*nandī*) and 52. attachment (*rāga*).

¹²गोथुभस्स ¹³णं आवासपव्वतस्स पुरत्थिमिल्लातो चरिमंतातो वलयापुहस्स महापायालस्स पच्चत्थिमिल्ले चरिमंते एस णं बावण्णं जोयणसहस्साइं ¹⁴अबाहाते अंतरे पण्णत्ते।

The uninterrupted distance between the extreme ends, eastern of the *Gostūpa*, dwelling mountain [of *Vellandhara* gods] and western of the Great hell *Vaḍavāmukha*, is expounded fifty thousand *yojana*.

¹⁵दओभासस्स णं [आवासपव्वतस्स दाहिणिल्लातो चरिमंतातो] ¹⁶केउगस्स [महापायालस्स उत्तरिल्ले चरिमंते एस णं बावण्णं जोयणसहस्साइं अबाहाते अंतरे पण्णत्ते।]

The uninterrupted distance between the extreme ends, [southern of the dwelling mountain] of *Dakabhāsa* and [northern of the Great hell] *Ketuka*, [is expounded fifty thousand *yojana*].

संखस्स [णं आवासपव्वतस्स पच्चत्थिमिल्लातो चरिमंतातो] जुयकस्स [महापायालस्स पुरत्थिमिल्ले चरिमंते एस णं बावण्णं जोयणसहस्साइं अबाहाते अंतरे पण्णत्ते।]

The uninterrupted distance between the extreme ends, [western of the dwelling mountain] *Śaṅkha* and [eastern of the Great hell] *yūpa*, [is expounded fifty thousand *yojana*].

12. गोथुं खं०। गोथू मु०। दृश्यतां पृ० ३९८ पं० १॥

13. णं नास्ति खं० हे १ ला २॥

14. आवां जे० हे २॥

15. अत्र सर्वेषु अपि हस्तलिखितादर्शेषु 'दओभासस्स णं केउगस्स संखस्स जुयकस्स दगसीमस्स इसरस्स' इति पाठो वर्तते, कुत्रापि 'एवं' इति पदं नास्ति। मु० मध्ये तु 'एवं दओभासस्स णं केउगस्स संखस्स जुयकस्स दगसीमस्स इसरस्स' इति पाठो वर्तते। अतः जम्बूद्वीपप्रज्ञप्त्याद्यनुसारेण अर्थं परिभाष्य [] एतदन्तर्गतः पाठः स्पष्टतार्थमेवास्माभिरत्र परिपूरितः॥

16. केउकस्स जे० ला १॥

¹⁷दगसीमस्स [णं आवासपव्वतस्स उत्तरिल्लातो चरिमंतातो] ईसरस्स [महापायालस्स दाहिणिस्स चरिमंते एस णं बावण्णं जोयणसहस्साइं अब्राहाते अंतरे पण्णत्ते।]

The uninterrupted distance between the extreme ends, [nothern of the dwelling mountain] *Dakaseema* and [southern of the Great hell] *Īśvara*, [is expounded fifty thousand *yojana*].

नाणावरणिज्जस्स नामस्स ¹⁸अंतरातियस्स एतेसि ¹⁹णं तिण्हं कम्मपगडीणं बावण्णं उत्तरपगडीतो पण्णत्तातो। सोहम्म-सणकुमार-माहिदेसु तिसु कप्पेसु बावण्णं विमाणवाससत-सहस्सा पण्णत्ता।

Fifty-two sub-species [in aggregate] of knowledge obscuring [5], physique making[42] and obstructive[5], these three types of *karmas* are expounded. Fifty-two lac celestial mansions [in aggregate] of the three paradises *Saudharma*, *Sanatkumāra* and *Māhendra*, are expounded.

17. मयस्स जे०॥

18. रायस्स पु०॥

19 णं नास्ति खं० हे १ ला २॥ पु० ३९७ पं० १ मध्ये “एतासि णं” इति पाठः॥

Notes

A. Anger, pride, deceit and greed are four constituents (*avayava*) of deluding *karmas*. So their synonyms have been mentioned as *avayavī*. The break-up of fifty-two names of deluding *karmas* in the terms of their constituents is like this: — ten names of Anger, eleven of pride, seventeen of deceit, and fourteen of greed (10+ 11+ 17 +14 = 52).

B. The aggregate of the sub-species of three types of *karmas*: knowledge-obscuring, physique making and obstructive *karmas* is fifty-two (5+42+ 5=52).

C. The aggregate of the celestial abodes of the heavens *Saudharma*, *Sanatkumara* and *Māhendra* is fifty-two lacs (32+12+8 =52).

53. देवकुरु-उत्तर^१कुरियातो णं जीवातो तेवण्णं २ जोयणसहस्साइं साइरेगाइं आयामेणं पण्णत्तातो। महाहिमवंत-रूपीणं वासहरपव्वयाणं जीवातो तेवण्णं २ जोयणसहस्साइं नव य^२एकतीसे जोयणसते छच्च एकूणवीसतिभाए जोयणस्स आयामेणं पण्णत्तातो। समणस्स णं भगवतो महावीरस्स तेवण्णं अणगारा संवच्छरपरियाया पंचसु अणुत्तरेसु ^३महतिमहालएसु महाविमाणेसु देवत्ताते उववन्ना। संमुच्छिम^४उरगपरिसप्पाणं उक्कोसेणं तेवण्णं वाससहस्साइं ठिती पण्णत्ता।

The length of bow-strings (*jīvā*) of *Devakuru* and *Uttarakuru* are expounded as over fifty three thousand *yojana*. The length of the bow-strings of the mountains *Mahāhimavanta* and *Rukmī*, bordering the region, is expounded as fifty three thousand nine hundred thirty one by six upon nineteen *yojana* ($53931 \frac{06}{19}$). Fifty-three monks, of the [Order of] Venerable Ascetic *Mahavira*, after passing one year as a monk^A, were manifested as gods in the five excellent celestial abodes (*anuttaravimāna*) of great dimensions. The longevity, at the most, of *reptile* beings, born without copulation is expounded as fifty three thousand years.

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1. कुरियातो हे १, २ ला २ मु०॥
 2. तीसे खं०॥
 3. महतिमहालएसु नास्ति जे०॥
 4. उरपरि खंसं० मु०। उरेप्पाणं ला १॥

Notes

A. This aphorism refers to fifty-three monks of one-year initiation. This is not confirmed by any other source. However, *Anuttaraupapātikasūtra* mentions thirty three monks of many years initiation¹.

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1. Abhayadeva, p. 72.

54. भरहेरवएसु णं वासेसु एगमेगाए ¹उस्सप्पिणीए एगमेगाए ²ओसप्पिणीए ³चउप्पणं २ उत्तमपुरिसा उप्पजिंसु वा उप्पज्जंति वा उप्पजिस्संति वा, तंजहा— चउवीसं तित्थकरा, बारस चक्कवट्ठी, णव बलदेवा, णव वासुदेवा।

During each ascending and descending half cycles, in *Bharat* and *Airāvata* regions, fifty-four excellent persons were born or bear or will bear, namely, twenty-four Seers, twelve Universal monarchs, nine *Baladevas* and nine *Vāsudevas*.

अरहा णं अरिदुनेमी ⁴चउप्पणं रातिंदियाइं छउमत्थपरियागं पाउणित्ता जिणे जाए केवली सव्वण्णू सव्वभावदरिसी। समणे भगवं महावीरे ⁵एगदिवसेणं एगनिसेजाते ⁶चउप्पणं वागरणाइं वागरित्था। ⁷अणंतइस्स णं अरहतो [⁸चउप्पणं गणा] चउप्पणं गणहरा होत्था।

The Seer *Ariṣṭanemi* after passing fifty-four night and days as the non-omniscient became Victor (*Jina*), the possessor of omniscience, all-knower and the knower of all the modes. The Venerable Ascetic Mahavira delivered the answers of fifty-four questions on the same seating posture^A. Seer *Ananta* had [fifty-four groups (*gaṇa*)] and fifty-four direct-disciples^B.

1. ओस^१ खं० जे० हे २ ला १॥
2. उस्सप्पि^२ हे १, २ ला २॥
3. चउवन्नं जे० विना॥
4. चउप्पणं खं०॥
5. एगदिवसेणं खं०। एगदिवसेणं जे०॥
6. चउप्पणाइं मु०॥
7. अणंतस्स हे २ ला १ मु०॥
8. चउवणं गणा चउप्पणं गणहरा खंसं०॥ [] एतदन्तर्गतः पाठः खंसं० विना नास्ति॥

Notes

A. The details are not available regarding the questions which were enquired of Mahāvīra and by whom, at which place and at what time¹.

B. The number of groups and direct-disciples of the Order of the Seer Anantanātha is mentioned fifty-five in *Āvaśyakaniryukti*, instead of fifty-four in this text.

1. Abhayadeva, p. 72.
2. *Āvaśyakaniryukti*, Lakhabaval, Gāthā 267.

55. ¹मल्ली णं अरहा पणपन्नं वासहस्साइं परमाउं पालइत्ता सिद्धे बुद्धे जाव प्यहीणे। मंदरस्स णं पव्वतस्स पच्चत्थिमिल्लतो चरिमंतातो ²विजयबारस्स पच्चत्थिमिल्ले चरिमंते एस णं पणपण्णं जोयणसहस्साइं ³अबाहाए अंतरे पण्णत्ते। एवं ⁴चउद्विसिं पि ⁵वेजयंतं जयंतं अपराजियं ति। समणे भगवं महावीरे अंतिमरत्तियंसि पणपण्णं अज्झयणाइं कल्लाणफलविवागाइं पणपण्णं अज्झयणाणि⁶ पावफलविवा⁷गाणि वागरेत्ता सिद्धे बुद्धे जाव प्यहीणे। पढम-बित्थियासु दोसु पुढवीसु पणपण्णं निरयावाससतसहस्सा पण्णत्ता। दंसणावरणिज्ज-णामा-ऽऽउयाणं तिण्हं कम्मपगडीणं पणपण्णं उत्तरपगडीतो पण्णत्तातो।

The Seer Malli, after passing the complete longevity of fifty five thousand years became liberated, enlightened up to annihilated [all the miseries]. The uninterrupted stretch between the edges, western of the mount Meru and eastern of *Vijayadvāra*, is expounded fifty thousand *yojana*. Likewise, the distance in four directions, of the doors *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita* (is to be expounded). The Venerable Ascetic Mahāvīra became liberated, enlightened, up to [annihilated the entire miseries], after propounding fifty-five chapters (*adhyayana*), each of the virtuous and sinful fruitions [respectively]^A. Fifty-five lac infernal dwellings [in aggregate], in these first and second earths, are expounded^B. Fifty-five sub-species, [in aggregate] of the three types of *karma*, knowledge obscuring [9], physique making [42] and age determining [4], are expounded^C.

1. मल्लिस्स णं अरहतो खंमू हे १, २ ला २ मु०॥
2. यदारस्स हे २ मु०॥
3. अवहाते खं० हे १ ला २। आबाहाए हे २॥
4. दिसं जे०। दिसिं ला १ T॥
5. वेजयंतं (तं-ला १)जयंतंअपराजियंति(ते T) जे० ला १ T मु०॥
6. णाईं मु०॥
7. गाईं मु०॥

Notes

A. In the last quarter of the last night of his life-span, lord Mahāvīra was sitting in the court (*karaṇasabhā*) of king Hastipāla at *Madhyamāpāpā*. That was the moonless night of the month of *Kārttika*, astre *Bootis* (*Svāti*) and the

moon with *karāṇa* (half lunar day) *Nāga*, the tenth. In the morning Lord preached fifty-five chapters each related with the auspicious fruition of virtuous karmas and inauspicious fruition of sinful karmas¹.

B. The aggregate of the hellish abodes in first and second earth is thirty lacs and twenty-five lacs respectively².

C. The break up of the total sub-species of three types of karmas, viz. faith-obscuring, physique-making and age-determining karma is fifty-five ($9 + 42 + 4 = 55$).

1. Abhayadevasūri, p.72

2. Ibid.

56. जंबुद्वीवे णं दीवे छप्पणं नक्खत्ता चदेण सद्धिं जोगं जोएसु वा ३¹। विमलस्स णं अरहतो ²छप्पणं गणा छप्पणं गणहरा होत्था।

In the continent of *Jambūdvīpa*, fifty-six constellations make or made or will make conjunct with two moon^A. Seer Vimal had fifty-six groups (*gaṇa*) and fifty-six direct-disciples^B.

1. जोएसु वा जोएति वा जोइस्संति वा इति '३' इत्यस्यार्थः ॥

2. छप्पणं गणा नास्ति जे०॥

Notes

A. **Fifty-six nakṣatras:** According to *Sūryaprajñapti*¹ there are two moons in the continent of *Jambū*. Each moon has twenty-eight asters thus in aggregate fifty-six asters make conjunction with the two moons.

B. The number of groups and direct-disciples of the Order of the Seer Vimal is mentioned in *Samavāyāṅga* as fifty-six but in *Āvaśyakaniryukti*² it is fifty-seven.

1. *Sūryaprajñapti*, Ladnun, 10/132.

2. *Āvaśyakaniryukti*, Gāthā 267, vide. *Samavāo*, p. 223.

57. तिण्हं गणिपिडगाणं ¹आचारचूलियवज्जाणं सत्तावण्णं ²अज्झीणा पण्णात्ता, तंजहा—
आयारे सूतगडे ठाणे।

Fifty-seven chapters^A (*adhyayana*) [in aggregate] are expounded, of the three baskets of scriptures, namely *Ācāra*, *Sūtrakṛta* and *Sthāna*, excluding *Ācāracūlikā*.

³गोधुभस्स णं आवासपव्वत्तस्स पुरत्थिमिल्लातो चरिमंतातो वलयामुहस्स महापातालस्स बहुमज्झदेसभाए एस णं सत्तावण्णं जोयणसहस्साइं अबाहाए अंतरे पण्णत्ते। एवं ⁴दओभासस्स ⁵केउकस्स य, ⁶संखस्स ⁷जुयकस्स य, ⁸दयसीमस्स ईसरस्स य।

The uninterrupted stretch between the two edges, eastern of the dwelling mountain (of *Vellandhara* gods) *Gostūpa* and the very central part of the great hell *Vaḍavāmukha*, is expounded fifty seven thousand *yojanas*. Likewise, [to be repeated about the interminated stretch between] *Dakabhāsa* [dwelling mountain] and *Ketuka* [great hell], *Śaṅkha* [dwelling mountain] and *Jūpaka* [great hell] and *Dakaseema* [dwelling mountain] and *Īśvara* [great hell].

मल्लिस्स णं अरहतो सत्तावण्णं मणपज्जवनाणिसत्ता होत्था। महाहिमवंत-रुप्पीणं वासधरपव्वयाणं जीवाणं ⁹धणुपट्टा सत्तावण्णं २ जोयणसहस्साइं दोण्णि य तेणउते जोयणसते दस य एकूणवीसतिभाए जोयणस्स परिक्खेवेणं पण्णात्ता।

1. चूलियाव* मु०॥ “आचारस्य श्रुतस्कन्धद्वयरूपस्य प्रथमाङ्गस्य चूलिका सर्वान्तिममध्ययनं विमुक्त्य-
भिधानमाचारचूलिका, तद्वर्जानाम्। तत्राचारे प्रथमश्रुतस्कन्धे नवाध्ययनानि, द्वितीये षोडश, निशीथाध्ययनस्य
प्रस्थानान्तरत्वेनेहानाश्रयणात्, षोडशानां मध्ये एकस्य आचारचूलिकेति परिहृतत्वात्, शेषाणि पञ्चदश,
सूत्रकृते द्वितीयाङ्गे प्रथमश्रुतस्कन्धे षोडश, द्वितीये सप्त, स्थानाङ्गे दशेत्येवं सप्तपञ्चाशदिति”—अटी०॥

2. अज्झयणा हे २ मु०॥

3. गोधू* मु०॥

4. दतोभासस्स जे० हे २ ला १। दगभासस्स मु०। दृश्यतां पृ० ४०३ पं० ७॥

5. केउस्स खं० हे १ ला २।

6. *स्स य जु* जे० ला १ विना॥

7. जुयगस्स ला १। जुयस्स मु०॥

8. *सीमयस्स खं० जे० हे २। दृश्यतां पृ० ४०३ पं० १३ टि० १०॥

9. *पिडुं* मु०। “धणुपट्ट ति मण्डलखण्डाकारं क्षेत्रम्”—अटी०॥

Seer Malli had fifty seven hundred clairvoyants. The [space-length (in form of) of the circumference of bow-sticks of the bow-strings of [both] *Mahāhimavanta* and *Rūkmī* mountains bordering the region are expounded fifty seven thousand two hundred ninety three by 10/ 19 *yojana*.

Notes

A. The aggregate¹, of the chapters of three baskets of scriptures, namely: *Ācārāṅga* book I, 9 chapters, book II, 15 chapters, *Sūtrakṛtāṅga* book I, 16 chapters, book II, 7 chapters and *Sthānāṅga* 10 chapters, is (9+ 15+16+7+10) 57.

1. Abhayadeva, p. 73.

58. पढम-दोच्च-पंचमासु तीसु पुढवीसु अट्ठावणं निरयावाससतसहस्सा पण्णत्ता।

Fifty-eight lac hellish abodes [in aggregate] are expounded in the first (Gem-lustre), second (Sugar-lustre) and fifth (Smoke-lustre) earth.

नाणावरणिजस्स वेयणिय[स्स] आउय[स्स] नाम[स्स] अंतराइयस्स ¹य ²एतेसि णं पंचणहं कम्मपगडीणं अट्ठावणं उत्तरपगडीतो पण्णत्तातो।

Fifty-eight sub-species [in aggregate] are expounded, of these five types of *karma*—knowledge obscuring, feeling producing, age determining, physique making and obstructive karmas.

गोथुभस्स णं आवासपव्वतस्स पच्चत्थिमिल्लातो चरिमंतातो वलयामुहस्स महापायालस्स बहुमज्झदेसभाए एस णं अट्ठावणं जोयणसहस्साइं अबाहाए अंतरे पण्णत्ते। ³एवं चउहिंसिं पि नेतव्वं।

The interminated stretch, between the two edges, western of the dwelling mountain *Gostūpa* (of *Vellandhara* divinities) and the very centre of the great hell *Vaḍavāmukha*, is expounded fifty eight thousand *yojana*. Likewise, [to be known the interminated stretch of] four directions also.

1. य नास्ति पु०॥

2. दृश्यतां पु० ३९७ पं० १, पु० ४०३ पं० १६ टि० १२॥

3. “एवं चउहिंसिं पि नेतव्वं ति अनेन सूत्रत्रयमतिदिष्टम्, तच्चैवम्—दओभासस्स णं आवासपव्वयस्स उत्तरिल्लाओ चरिमंताओ केउगस्स महापायालस्स बहुमज्झदेसभागे एस णं अट्ठावणं जोयणसहस्साइं अबाहाए अंतरे पण्णत्ते, एवं संखस्स आवासपव्वयस्स पुरत्थिमिल्लाओ चरिमंताओ जूयगस्स महापातालस्स, एवं दगसीमस्स आवासपव्वयस्स दाहिणिल्लाओ चरिमंताओ ईसरस्स महापायालस्स ति”—अटी०॥

59. चंदस्स णं संवच्छस्स एगमेगे ¹उदू एगूणसद्धिं रत्तिंदियाणि रत्तिंदियग्गेणं पण्णत्ते।
संभवे णं अरहा एकूणसद्धिं पुव्वसत्तसहस्साइं अगारमज्झे वसित्ता मुंडे जाव पव्वतिते। मल्लिस्स
णं अरहतो एगूणसद्धिं ओहिण्णाणिसता होत्था।

Lunar year's each season^A, in terms of night and day, is expounded of fifty-nine night and days. Seer Sambhava^B, having passed fifty-nine lac *pūrva* years in the house, after tearing his hairs, adopted houselessness [monk hood] from household. Seer Malli had five thousand nine hundred clairvoyants.

1. उदु जे०॥

Notes

A. Season (*rtu*) of 59 days: The year (*samvatsara*) related with the motion of moon is termed as Lunar year. Each lunar year consists of twelve months. There are six seasons of two months each in a year, each season consisting of fifty-nine and 2/62 days and nights¹. In this case 2/62 has been excluded. The *Sthānāṅgsūtra*² deals with the five-types of years and their sub-types. The years are: asterism (*nakṣatra*) year, period (*yuga*) year, authentic (*pramāṇa*) year, symptomatic (*lakṣaṇa*) year and saturn (*śaniścara*) year. Lunar (*candra*) year is a sub-type of period (*yuga*) year.

B. Fifty-nine lac *pūrva*: The span of Seer Sambhavanātha is mentioned in this text as fifty-nine lac *pūrva* but else where it is mentioned as fifty-nine lac years³.

1. Abhayadeva, p. 75.

2. *Sthānāṅgsūtra*, Ladnun, 5/210-212.

3. *Āvaśyakaniryukti*, Lakhabaval, Gāthā 279.

60. एगमेगे णं ¹मंडले सूरिए सट्टीए सट्टीए मुहुत्तेहिं संघाएइ। लवणस्स णं समुहस्स सट्ठिं नागसाहस्सीओ अगोदयं धरेत्ति।

विमले णं अरहा सट्ठिं धणूइं उड्डुञ्चत्तेणं होत्था। बलिस्स णं बइरोयणिंदस्स सट्ठिं सामाणियसाहस्सीतो पण्णत्तातो। बंभस्स णं देविंदस्स देवरण्णो सट्ठिं सामाणियसाहस्सीतो पण्णत्तातो। सोहम्मीसाणेसु दोसु कप्पेसु सट्ठिं विमाणावाससतसहस्सा पण्णत्ता।

The sun traverses, each of its diurnal circles, in sixty *muhūrtas* (60 X 48 minutes or 48 hours)^A. The water of waves [rising sixteen thousand *yojana* high] of the *Lavaṇa* ocean is borne by sixty thousand snakes (*nāga*)^B. The height of Seer Vimal was sixty bows. Sixty thousand similar rank (*sāmānika*) gods are expounded of Bali, the lord of *Vairocana* gods. Sixty thousand similar rank gods are expounded of *Brahma*, the lord of gods. Sixty lac abodes^C [in aggregate] of the two paradises *Saudharma* and *Īsāna* are expounded.

1. मंडले णं हे १ ला २॥

Notes

A. The circle of sun is complete when it takes a complete round of the mountain Meru. The time taken in this round is sixty *muhūrtas* or two days and nights (*ahorātra*). There are two suns in the continent of *Jambū*, according to Jaina tradition. Both the suns rise on alternate day. Thus, the same sun rises on the third day¹.

B. **Agrodaka**: The *velā* of ocean *Lavaṇa* is sixteen thousand *yojana* high. Above that *Jalaśikhā* of the length of four miles (two *gavyūti*) high and low is called *agrodaka*.

C. **Sixty lac abodes**: The thirty-two lac abodes in *Saudharma* and twenty-eight lac of *Īsāna* make the total sixty-lac.

1. Abhayadeva, p. 75.

2. Ibid.

61. पंचसंवच्छरियस्स णं जुंगस्स रिदुमासेणं मिज्जमाणस्स एगसट्ठि¹ उदुमासा पणणत्ता। मंदस्स णं पव्वतस्स पढमे कंडे एगसट्ठिं जोयणसहस्साइं उड्डुच्चत्तेणं पणणत्ते। चंदमंडले णं एगसट्ठिवि²भागभतिए समंसे पणणत्ते। एवं सूरस्स वि।

In pentad-year cycle^A (of *yuga* year) sixty-one seasonal months are expounded. The height of the first stratum (*kāṇḍa*) of the mount Meru is expounded sixty one thousand *yojana*. The (each) fraction of lunar circle (*candramāṇḍala*) divided by-sixty-one portion [of a *yojana*], is expounded as even^B [56]. Likewise, (to be described about) the diurnal circle(*sūryamāṇḍala*) also.

1. सट्ठिउदुं खं हे १ ला २॥

2. प्रतिषु पाठाः—विभागभतिए खं हे १ ला २। विभागहाइए जे०। विभइ ला १। विभागविभाइए हे २। विभागविभाइए मु०। “एगसट्ठि ति योजनस्य एकषट्ठितमैभगिः विभाजितं विभागैर्व्यवस्थापितं समांशं समविभागं प्रज्ञप्तम्”—अटी०॥

Notes

A. Seasonal month (*rtu māsa*): *Yuga* in Jaina astronomical system refers to a five-year cycle of Jaina luni-solar fixed calendar. There are five years (*samvatsara*) in a *yuga* (pentad) years, namely: 1. Lunar year (*candra samvatasara*), 2. Lunar year, 3. Increased year (*abhivardhita samvatsara*) (denoting lunar year with an intercalary lunar month), 4. Lunar year (*candra samvatasara*) and 5. *Abhivardhita samvatsara*. Every lunar month is of $29\frac{32}{62}$ days, therefore a lunar year is of $29\frac{32}{62} \times 12$ i.e. $354\frac{12}{62}$ days. Each increased month has $31\frac{121}{124}$ days. An increased year has $31\frac{121}{124}$ days $\times 12$ i.e. $383\frac{44}{62}$ days. Thus total number of days in five year cycle is $354\frac{12}{62} \times 3 + 383\frac{44}{62} \times 2 = 1830$ days¹. Each seasonal month has thirty days therefore number of seasonal months in a pentad year cycle is (1830 divided by 30) 61.

B. Equal portion (*samāṇsa*) in *Jambūdvīprajñapti* the dimension of moon and sun is 56/61 part and 48/61 part of a *yojana*, respectively. Therefore, 56 parts and 48 parts of their respective dimensions is 1/61 *yojana* and is equal.

1. *Abhayadeva*, p. 75.

2. *Jambūdvīprajñapti*, Ladnun, section (*vakṣa*) 4.

62. पंचसंवच्छरिणं णं जुगे बावट्ठिं पुण्णिमातो बावट्ठिं ¹अमावासातो [²पण्णत्तातो]। वासुपुजस्स णं अरहतो बावट्ठिं गणा ³बावट्ठिं गणहरा होत्था। सुक्कपक्खस्स णं चंदे बावट्ठिं बावट्ठिं भागे दिवसे दिवसे परिवट्ठति, ते चेव बहुलपक्खे दिवसे दिवसे परिहायति। सोहम्मीसाणेसु कप्पेसु षड्ढे पत्थडे ⁴पढमावलियाए एगमेगाए दिसाए बावट्ठिं बावट्ठिं विमाणा पण्णत्ता। सव्वे वेमाणियाणं बावट्ठिं विमाणपत्थडा पत्थडग्गेणं पण्णत्ता।

Sixty-two full moon^A [nights] and sixty-two moonless [nights] are [expounded] in the pentad-year cycle of *yuga* year. Seer *Vāsupūjya*^B had sixty-two groups and sixty-two direct-disciples. The moon of bright fortnight^C, increases sixty two parts daily and during dark fortnight it decreases by the same (proportion) daily. In each direction of the first row (*āvalikā*) of the first stratum (*prastata*) in the paradises *Saudharma* and *Īśāna*, sixty-two abodes (*vimāna*) are expounded. In all, sixty-two stratum^D of abodes of all the mansion gods are expounded.

1. 'वसातो खं० जेसं०॥

2. पण्णत्तातो मु० विना नास्ति॥

3. "आवश्यकं तु षट्षष्टिं रुक्तेति मतान्तरमिदमपीति"—अटी०॥

4. पढमावलिया एगं जे० हे १ ला २ अटीपा०॥ "पढमावलियाए ति प्रथमावलिकाकः, तत्र अथवा प्रथमात् मूलभूताद् विमानेन्द्रकादारभ्य याऽसावावलिका विमानानुपूर्वी, तथा, अथवा प्रथमा आद्यावलिका, तस्याम्, पढमावलिय ति पाठान्तरे तु प्रथमावलिका सा द्विषष्टिर्द्विषष्टिर्विमानानि प्रमाणेन प्रज्ञप्तेति"—अटी०॥

Notes

A. The pentad year *yuga* cycle consists of three lunar years and two increased years. A lunar year has twelve lunar months and an increased year has thirteen months. Thirty-six months of the three lunar years have thirty-six full moon nights and thirty-six moonless nights. Likewise, twenty-six months of the two increased years have twenty-six full moon nights and twenty-six moonless nights. Thus aggregate, of both, the full moon and moonless nights, in a pentad year cycle (*yuga*), is 62 (36+26)¹.

B. Instead of sixty-two groups and direct-disciples as mentioned in this text, *Āvaśyakaniryukti*² has mentioned sixty-six groups and direct-disciples of

the Seer Vāsūpūjya.

C. According to Abhayadevasūri³ full moon has 931 fractions. Of these one fraction remains intact while the remaining ones keep increasing and decreasing. In bright fortnight 62 fractions of the moon increase daily and on the fifteenth night moon becomes full. Likewise, the 62 fractions of the moon of dark fortnight decrease daily and the fifteenth night becomes moonless.

D. **Sixty Two Vimāna prastāṭas**⁴: The aggregate of the *Vimāna prastāṭas* of heavenly abodes *Saudharma-Īśāna*-13, *Sanatkumāra-Māhendra*-12, *Brahmaloka*-6, *Lāntaka*-5, *Sahasrāra*-4, *Ānata-Prānata*-4, *Āraṇa-Acyuta*-4, *Graiveyaka*-9 and *Anuttara* 1 (13+ 12+ 6+5+ 4+4+ 9 +1= 62), is sixty-two.

1. Abahyadeva, p. 76.

2. Āvaśyakaniryukti, Lakhabaval, gāthā 267.

3. Abahyadeva, p. 76.

4. Ibid.

63. उसभे णं अरहा कोसलिए तेवडिं पुव्वसतसहस्साइं¹ महारायवासमज्झावसित्ता मुंडे भवित्ताणं² अगारातो अणगारियं पव्वइते। हरिवास-रम्मयवासेसु मणूसा तेवड्डीए रातिदिएहिं संपत्तजोव्वणा भवन्ति। निसढे णं पव्वते तेवडिं सूरुदया पण्णत्ता। एवं नीलवन्ते वि।

The Seer *R̥ṣabha*, of the country *Kośala*, having passed sixty-three lac *pūrva* years in the great dominion (as the great king), plucking his hairs, adopted houselessness [monk hood], from mundane life. In (regions) *Harivarṣa* and *Ramyakvarṣa* human beings attain youth in sixty-three night and days. On the mount *Niṣadha* sixty-three sun-risings^A are expounded. Likewise, [to be described on] the mount *Nīlavanta* also.

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1. जे० विना-महारायमज्झाव० खंमू० हे १ ला २। महारायवासमज्झे व० हे २ ला १। महारायमज्झे व० मु०।
मगारावासमज्झाव० खंसं०। दृश्यतां पु० ३६३ ५॥
 2. णं नास्ति खं० हे १ ला २॥
 3. तेवड्डी रा० जे०। तेवडि रा० ला १॥

Notes

A. **Sixty-three Sun-Risings:** There are two suns in the continent of *Jambū*. The sum of the stretch of solar diurnal circles of both the suns is $(180+330) 510\frac{48}{61}$ *yojana*. Out of this total stretch 180 *yojana* falls in the *Jambū* continent and remaining in the ocean *Lavaṇa*. Each of the two suns has 184 circles, in all. The sixty-five of one's circles are stretched over 180 *yojanas* in the continent of *Jambū* and remaining 119 diurnal circles are stretched over 330 *yojanas* in ocean *Lavaṇa*. Of the sixty-five solar circles of each sun of the continent of *Jambū*, two circles are located over the *jagatī* of this continent. Remaining sixty-three are located over the mountain *Niṣadha* and *Nīlavān*. The mountain *Niṣadha* is located on the south of mountain Meru and is stretched in the east-west direction upto the *jagatī* of the continent of *Jambū*. The mountain *Nīlavān* is located on the north of mountain Meru and is stretched in the east-west direction upto the *jagatī* of the continent of *Jambū*¹.

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1. Abhayadeva, p. 77.

64. अद्भुतमिया णं भिक्खुपडिमा चउसट्ठीए रत्तिंदिएहिं दोहि य अट्ठासीतेहिं भिक्खासतेहिं अहासुत्तं ¹जाव भवति। चउसट्ठिं असुरकुमारावाससतसहस्सा पण्णत्ता। चमरस्स णं रण्णो चउसट्ठिं सामाणियसाहस्सीतो पण्णत्तातो। सव्वे वि णं दधिमुहपव्वया पल्लासंठाणसंठिता सव्वत्थ समा ²विक्खंभुस्सेहेणं चउसट्ठिं चउसट्ठिं जोयणसहस्साइं पण्णत्ता। सोहम्मीसाणेसु बंभलोए य तीसु कप्पेसु चउसट्ठिं विमाणावाससतसहस्सा पण्णत्ता। सव्वस्स वि य णं रण्णो चाउरंतचक्कवट्ठिस्स ³चउसट्ठीलट्ठीए ⁴महग्घेमुत्तामणिमए हारे पण्णत्ते।

The eight eight-days (*aṣṭa aṣṭamikā*) mendicantal modal stage (*bhikṣupratimā*) is observed, lasting for sixty-four night and days with two hundred eighty eight *dattis* (a particular mode of giving food and water) up to as per canons. Abodes of demon (*Asurakumāra*) gods are expounded sixty-four lac. Gods with similar status (*sāmānika*) of the lord *Camara* are expounded sixty-four thousand. All the *Dadhimukha* mountains, structured like figure of a drum, are expounded to be of identical extension all over the place and of sixty-four thousand *yojana* above the ground. The [aggregate of] celestial abodes of three paradises *Saudharma*, *Īśāna* and *Brahmaloka* is expounded sixty-four lac. Sixty-four beautiful precious necklaces of pearl diamond are expounded of all the universal monarchs of four directions.

1. “यावत्करणात् अहाकणं अहामणं फासिया पालिया सोभिया तीरिया कितिया सम्मं आणाए आराहिया यावि भवतीति दृश्यम्”—अटी०॥
2. विक्खंभेणं अटी०। विक्खंभुस्सेहेणं अटीपा०। “सर्वत्र समा विष्कम्भेन, मूलादिषु दशसहस्रविष्कम्भत्वात् तेषाम्, क्वचित्तु विक्खंभुस्सेहेणं ति पाठः, तत्र तृतीयैकवचनलोपदर्शनाद् विष्कम्भेनेति व्याख्येयम्, तथा उत्सेधेन उच्यत्वेन चतुःषष्टिश्चतुःषष्टिरिति”—अटी०॥
3. “सट्ठित्त” मु०। “चउसट्ठीलट्ठीए तिचतुःषष्टियष्टिकः”—अटी०॥
4. “मणिए खं० हे १ ला २॥

65. जंबुद्वीवे णं दीवे पणसट्ठिं सूरमंडला पण्णत्ता। थेरे णं मोरियपुत्ते पणसट्ठिं वासाइं
अगारमज्झे वसित्ता मुंडे भवित्ता णं अगारातो अणगारियं पव्वतिते। सोहम्मवडेंसयस्स णं
विमाणस्स एगमेगाए बाहाए पणसट्ठिं पणसट्ठिं भोमा पण्णत्ता।

Sixty-five solar circles are expounded in the continent of *Jambūdvīpa*^A. The elder monk *Mauryaputra*^B passing sixty-five years in the household, after tearing his hairs adopted houselessness [monk hood], from mundane life. Sixty-five celestial abodes are expounded in each direction of the celestial abode *Saudharmāvataṅsaka*.

Notes

A. See. foot-note of 63.

B. In this aphorism the longevity of the elder monk *Mauryaputra* is expounded as sixty-five years as a house-holder. *Mauryaputra* was the seventh direct-disciple of *Mahāvīra*. His elder brother, *Maṇḍitaputra* was *Mahāvīra*'s sixth direct-disciple with fifty-three years longevity as house-holder. They both were contemporary. *Āvaśyakaniryukti* has reading 'tevaṇṇa paṇasatṭhi'. Ācārya Malayagiri has reversed the description and has related sixty-five years with *Maṇḍitaputra* and fifty-three years with *Mauryaputra*. Ācārya Abhayadevasūri also followed the same line. Ācārya *Mahāprajña* inferred that scribe has mistaken *Mauryaputra* for *Maṇḍiyaputra*¹.

1. Samavāo, p. 235, foot-note 2.

66. ¹दाहिणद्धमणुस्सखेत्ता णं छावट्ठिं चंदा पभासिंसु वा² ३, छावट्ठिं सूरिया ³तवइंसु वा ३। उत्तरद्धमणुस्सखेत्ता णं छावट्ठिं चंदा पभासिंसु वा⁴ ३। छावट्ठिं सूरिया ⁵तवइंसु वा ३। सेज्जंसस्स णं अरहतो ⁶छावट्ठिं गणा छावट्ठिं गणहरा होत्था। आभिणिबोहियनाणस्स णं उक्कोसेणं छावट्ठिं सागरोवमाइं ठिती पणत्ता।

The sixty-six moons shone [or shine or will shine the southern half of the human region (and) sixty-six suns heated or heat or will heat (the southern half of the human region)^A. Likewise, the sixty-six moons shone or shine or will shine the northern half of the human region (and) sixty-six suns heated or heat or will heat (the northern half of the human region. Seer *Śreyāṃsa* had sixty-six groups and sixty-six direct-disciples. The duration, at the most, of the sensory knowledge, is expounded as sixty-six Ocean simile period .

1. 'खेत्ते अटीपा०। "दक्षिणार्द्धमनुष्यक्षेत्रम्, तत्र भवा दक्षिणार्द्धमनुष्यक्षेत्राः, णमित्यलङ्कारे, षट्षष्टिशुद्धाः प्रभासितवन्तः प्रभासनीयम्, अथवा लिङ्गव्यत्ययाद् दक्षिणानि यानि मनुष्यक्षेत्राणामर्द्धानि तानि तथा, तानि प्रकाशितवन्तः, पाठान्तरे दक्षिणार्द्धमनुष्यक्षेत्रे प्रभासनीयं प्रभासितवन्तः"—अटी०॥
- 2., 4. 'पभासिंसु वा पभासंति वा पभासिस्संति वा' इति '३' इत्यस्यार्थः॥
- 3., 5. तविंसु ३ मु०। 'तवइंसु वा तवइंति वा तवइस्संति वा' इति '३' इत्यस्यार्थः॥
6. "आवश्यके तु षट्सप्ततिरभिहितेतीदं मतान्तरमिति"—अटीपा०॥

Notes

A. **Sixty-six suns and Sixty-six moons**¹ : Human region is bifurcated into two regions: southern and northern. In each half, southern and northern, there are sixty-six suns and sixty-six moons, making the sum of suns and moons in the whole human region as 132 (66+66) each.

Continent of Jambū	(sun) 2	(moon)2
Ocean <i>Lavaṇa</i>	4	4
<i>Dhātakī</i>	12	12
Ocean of <i>Kālodadhi</i>	42	42
Half of the <i>Puṣkara</i> region	72	72
total	132	132

1. Abhayadeva, p. 78.

67. पंचसंवच्छरियस्स णं जुगस्स नक्खत्तमासेणं मिज्जमाणस्स सत्तसट्ठिं नक्खत्तमासा पण्णत्ता। ¹हेमवतेरणवतियातो णं बाहातो सत्तसट्ठिं सत्तसट्ठिं जोयणसताइं पणपण्णाइं तिण्णि य भागा जोयणस्स आयामेणं पण्णत्तातो।

Sixty-seven astral months (*nakṣatramāsa*), measured by astral months, are expounded in a pentad year *yuga* cycle^A. The arms-length of *Haimavata* and *Airāvata* region are expounded as six thousand seven hundred fifty-five by one third of a *yojana* ($6755\frac{1}{3}$).

मंदरस्स णं पव्वतस्स पुरत्थिमिल्लातो चरिमंतातो ²गोयमदीवस्स णं दीवस्स पुरित्थिमिल्ले चरिमंते एस णं सत्तसट्ठिं जोयणसहस्साइं अबाधाते अंतरे पण्णत्ते। ³सब्बेसिं पि णं नक्खत्ताणं सीमाविक्खंभे णं ⁴सत्तसट्ठिं भागभइते समसे पण्णत्ते।

The uninterrupted stretch, between the eastern edges of mount *Meru* and continent *Gautama*, is expounded sixty seven thousand *yojana*. The extension of the boundaries (*sīmāviṣkambha*), of all the constellations, is expounded as even (in number), if divided by sixty-seven.

1. हेमवयएरप्रवयाओ मु० ॥

2. गोयमस्स णं दीवस्स पुं हे १ ला २। गोयमदीवस्स पुं जे० ला १ मु०। अटी० कृतां समक्षं 'दीवस्स णं दीवस्स' इति 'दीवस्स' इति वा पाठ आसीदिति भाति, तथाहि—“मेरोः पूर्वान्ताज्जम्बूद्वीपोऽपरस्यां दिशि जगतीबाह्यान्तर्यवसानः पञ्चपञ्चाशद् योजनसहस्राणि तावदस्ति, ततः परं द्वादश योजनसहस्राणि अतिक्रम्य लवणसमुद्रमध्ये गौतमद्वीपाभिधानो द्वीपोऽस्ति, तमधिकृत्य सूत्रार्थः संभवति, पञ्चपञ्चाशतो द्वादशानां च सप्तषष्टित्वभावात्। यद्यपि सूत्रपुस्तकेषु गौतमशब्दो न दृश्यते तथाप्यसौ दृश्यः, जीवाभिगमादिषु लवणसमुद्रे गौतम-चन्द्र रविद्वीपान् विना द्वीपान्तरस्याश्रूयमाणात्वादिति”—अटी० ॥

3. सब्बेसिं णं खं०। सब्बेसिं णं हे १ ला २। “सब्बेसिं पि णमित्यादि, सर्वेषामपि णमित्यलङ्कारे नक्षत्राणां सीमाविष्कम्भः पूर्वापरतश्चन्द्रस्य नक्षत्रभुक्तिक्षेत्रविस्तारः नक्षत्रेणाहोरात्रभोग्यक्षेत्रस्य सप्तषष्ट्या मागैर्भाजितो विभक्तः समांशः समच्छेदः प्रज्ञप्तः”—अटी० ॥

4. सत्तसट्ठिं भागभइते ला १। सत्तसट्ठिं भागं भइए मु०। दृश्यतामुपरितनं टिप्पणं तथा पृ० ४०७ पं० १० टि० ३॥

Notes

A. The number of lunar sidereal revolution or asterismic month is sixty-seven. The number of days in an asterismic month is $27\frac{21}{67}$. The pentad year cycle, consisting of three lunar years and two increased years, has 1830 days,

in aggregate. Thus, the number of asterismic month in pentad year *yuga* cycle will be 1830 divided by $27\frac{21}{67}$ i.e. 67.¹

B. Zodiacal stretch of every asterism has been expressed in time-units called *muhūrtas*. *Abhijit* combines with moon for $9\frac{27}{67}$ *muhūrtas*.²

1. Abhyadeva, p. 80.

2. Ibid.

68. धायइसंडे णं दीवे अट्ठसट्ठिं चक्कवट्ठिविजया अट्ठसट्ठिं रायधाणीतो पणत्ताओ। ¹उक्कोसपदे अट्ठसट्ठिं अरहंता समुप्पजिसु वा ²३। एवं चक्कवट्ठी बलदेवा वासुदेवा। पुक्खरवरदीवट्ठे णं अट्ठसट्ठिं विजया एवं चेव जाव वासुदेवा। विमलस्स णं अरहतो अट्ठसट्ठिं समणसाहस्सीतो उक्कोसिया समणसंपदा होत्था।

In the continent of *Dhātakikhaṇḍa*, sixty-eight territories^A (*vijaya*) and sixty-eight capitals are expounded of sixty-eight universal monarchs. Sixty-eight Seers, at the most, took birth (in past), take birth (at present) and will take birth (in future) [in the continent of *Dhātakikhaṇḍa*]. Likewise, [to be described about] universal monarchs, *Baladevas* and *Vāsudevas*^B. In half of *Puṣkaravara* continent, sixty-eight territories, like wise, up to *Vāsudevas*. Seer Vimalanāth had the excellent treasure of sixty-eight thousand monks.

1. 'सचापदे खं० हे १॥

2. 'समुप्पजिसु वा समुप्पजंति वा समुप्पजिस्संति वा इति' '३' इत्यस्यार्थः॥

Notes

A. There may take birth one Seer, one universal monarch, one *Baladeva* and one *Vāsudeva* in each *Vijaya*(territory). There are thirty-two *Vijayas* in each half of the *Dhātakī* region, two each in Bharat and Airavat region. Thus taking the total to be (32+ 32 +2+2) sixty-eight. Similarly, is the case with half island of *Puṣkaravara*¹.

B. This aphorism describes that there are sixty eight universal monarch and sixty-eight *Vāsudevas*, at the most, in *Dhātakī* region. The commentator Abhayadevasūri, in disagreement with it, claims that possibility of the existence sixty-eight universal monarchs and sixty-eight *Vāsudevas* at the same time does not arise. He asserts that universal monarchs and *Vāsudevas* are not found together. Sixty universal monarchs and eight *Vāsudevas* or sixty *Vāsudevas* and eight universal monarchs can exist at a given time².

1. Abhayadeva, p. 80.

2. Ibid.

69. समयखेत्ते णं मंदरवज्जा एकूणसत्तरिं वासा वासधरपव्वता पण्णत्ता, ¹तंजहा—पणतीसं वासा, तीसं वासहरा, चत्तारि उसुयारा। मंदरस्स पव्वतस्स पच्चत्थिमिल्लातो चरिमंतातो गोतमद्दीवस्स पच्चत्थिमिल्ले चरिमंते एस णं एकूणसत्तरिं जोयणसहस्साइं ²अबाधाए अंतरे पण्णत्ते। मोहणिजवज्जाणं सत्तण्हं ³कम्मपगडीणं एकूणसत्तरिं उत्तरपगडीतो ⁴पण्णत्तातो।

In human region or two and half continents (*samayaḥsetra*) [the aggregate of] regions (*varṣa*) and mountains bordering the region (*varṣadhara*), excluding mount *Meru* are expounded as sixty-nine, namely thirty-five regions thirty mountains bordering the region and four *Isukāra* mountains¹. The uninterrupted stretch, between the western ends of mount *Meru* and continent *Gautama*, is expounded sixty nine thousand *yojana*. Sixty-nine sub-species [in aggregate] are expounded of seven types of karma, barring those of deluding one.

1. तंजहा नास्ति खं० हे १ ला २॥

2. आबा² हे १ ला २। आबाधा अंतरे जे० ला १॥

3. कम्माणं एगूणसत्तरिं कम्मपगडीतो जे०। इयतां प० ४०२ पं० १२, प० ४०३ पं० १६, प० ४०५ पं०

६। ‘मोहनीयवर्जानां कर्मणामेकोनसप्ततिरुत्तरप्रकृतयो भवन्ति’—अटी०॥

4. पण्णत्ताओ नास्ति खं० हे १ ला २॥

Notes

A. In time-region (*samayaḥsetra*) there are sixty- nine regions (*varṣa*) and sixty-nine mountains bordering the region (*varṣadhara*). Excluding five regions of *Meru* mountains, seven regions each related with *Bharat*, *Haimavat*, *Harivarṣa*, *Ramyakvarṣa* and *Mahāvideha* make the total of regions thirty-five. In the same way, excluding five *varṣadhara* mountains of *Meru*, six each relate with *Bharat*, *Haimavat*, *Harivarṣa*, *Ramyakvarṣa* and *Mahāvideha* make the total of these mountains bordering the region thirty-there are four *Isukāra* mountains¹.

1. Abhayadeva, p. 80.

70. समणे भगवं महावीरे वासाणं सवीसतिराते मासे ¹वीतिक्कंते सत्तरीए रातिंदिएहिं सेसेहिं वासावासं ²पज्जोसविते। पासे णं अरहा पुरिसादाणीए सत्तरिं वासाइं बहुपडिपुण्णाइं सामण्णपरियाणं पाउणित्ता सिद्धे बुद्धे जाव प्यहीणे। वासुमुज्जे णं अरहा सत्तरिं धणूइं उड्डुंउच्चत्तेणं होत्था। मोहणिज्जस्स णं कम्मस्स सत्तरिं सागरोवमकोडाकोडीओ³ अबाहूणिया ⁴कम्मट्ठिती कम्मणिसेगे पण्णत्ते। माहिंदस्स णं देविंदस्स देवरण्णे सत्तरिं सामाणियसाहस्सीतो पण्णत्तातो।

The Venerable Ascetic Mahavira observed rainy season (*varṣāvāsa*) after fifty days (twenty [days and] nights in addition to one month) having gone and seventy nights and days left. The honourable Seer *Pārśva*, after adopting the mode of monkhood for seventy years became liberated, enlightened up to annihilated [the entire miseries]. The height of the Seer *Vāsupūjya* was seventy bows. The duration of the karma-particle coming into effect (*niṣeka*) of the deluding *karma* is expounded [seven thousand years] less than the duration of the endurance of karma particle without effect (*abādhākāla*) [which is] seventy crore by crores (*koṭākoti*) ocean- simile period (*sāgaropama*). Seventy thousand similar rank gods are expounded of *Māhendra*, lord of gods.

1. वितिं जे०। वडिक्कंते सत्तरिएहिं रां मु०॥

2. पज्जोसवेइ मु० अटी०। पज्जवसिते हे १ ला २। ‘पज्जोसवेइ ति परिवसति सर्वथा वासं करोति, पञ्चाशति प्राक्तनेषु दिवसेषु तथाविधवसत्यभावादिकारणे स्थानान्तरमप्याश्रयति, भाद्रपदशुक्लपञ्चम्यां तु वृक्षमूलादावपि निवसतीति हृदयम्’—अटी०।

3. ‘कोडाकोडी अबा’ हे १ ला २। ‘कोडाकोडीओ सत्त वाससहस्साइं अबा’ ख०। “अबाहू ति किमुक्तं भवति? ‘बाधू लोडने’ [पा० ध० ५], बाधत इति बाधा, कर्मण उदय इत्यर्थः, न बाधा अबाधा, अन्तरं कर्मोदयस्येत्यर्थः, तथा ऊनिका अबाधोनिका कर्मस्थितिः कर्मनिषेको भवतीत्येवमेके प्राहुः। अन्ये पुनराहुः—अबाधाकालेन वर्षसहस्रसप्तकलक्षणोना कर्मस्थितिः सप्तसहस्राधिकसप्ततिसागरोपमकोटीकोटीलक्षणा, कर्मनिषेको भवति, स च कियान् ? उच्यते—सत्तरिं सागरोवमकोडाकोडीओ ति’—अटी०॥

4. ‘ट्ठिती जे०॥

71. चउत्थस्स णं चंदसंवच्छरस्स हेमंताणं¹ एकसत्तरीए राइंदिएहिं वीतिक्कंतेहिं सव्वबाहिरातो मंडलातो सूरिए आउट्ठिं करेति।² वीरियपुव्वस्स णं पुव्वस्स एकसत्तरी³ पाहुडा यण्णत्ता। अजिते णं अरहा एकसत्तरी पुव्वसत्तसहस्साइं अगारमज्झे वसित्ता मुंडे भवित्ता जाव पव्वतिते। एवं सगरे वि राया चाउरंतचक्कवट्ठी एकसत्तरी पुव्व जाव पव्वतिते।

After the lapse of seventy one days and nights of the winter season of fourth lunar year (of a pentad year yuga cycle) sun moves from the outer most (diurnal) circle (i.e. travels from southward to northward)^A. *Vīryappravāda* (third) *Pūrvā*'s seventy-one sections (*prābhṛta*) are expounded. The Seer Ajita³, having lived seventy-one lac *pūrvas* in the house-hold, after tearing his hairs adopted houselessness, from mundane life. Likewise, the universal monarch *Sagara*, the victor of four directions, also [after living] seventy-one lac *pūrvas* [in the household after tearing his hairs] adopted houselessness [from mundane life].

1. 'तृतीराइं' जे०। 'तृतीराति' ला १॥

2. वीरियपुव्वस्स मु०। "वीरियपुव्वस्स ति तृतीयपूर्वस्य"—अटी०॥

3. 'तृति जे० ला १॥

Notes

A. A pentad year yuga cycle consists of first and second lunar year, third increased year, fourth lunar year and fifth increased year. In lunar year, a lunar month has $29\frac{32}{62}$ days. Thus the days of a lunar year are $29\frac{32}{62} \times 12$ days while increased (*abhivardhita*) year has $29\frac{32}{62} \times 13$ days. The sum of the first and second lunar years and third increased years is $1092\frac{6}{62}$ days. A solar year having 366 days, three solar years' days have $366 \times 3 = 1098$ days. Thus three solar years have $5\frac{6}{62}$ days more than the sum of three i.e. the first and second lunar years and third increased years. The three solar years terminate on the sixth of the dark half of the month of *Śrāvaṇa* while three lunar years culminate on the full moon night of *Āṣāḍha*. Therefore when, after completion of the third solar year, the southward motion of the sun begins on the 7th of the dark half of *Śrāvaṇa*, the fourth lunar year has already commenced. The sun

on his southward motion enters the 112th circle, on the full moon day of the fourth month *Kārtika* of the fourth lunar year; the season of *Hemant* begins on the first of the dark half of *Mrgśīra*. The sun traverses the remaining circles in seventy-one days of the *Hemant* season. In other words, the sun turns northward from southward on the thirteenth of the bright half of the month of *Māgha*.

According to *Jyotiṣkaraṇḍaka*, the order of the *tithis*, related with the northward and southward of pentad year is as follows:

Northward	Southward
<i>Māgha</i>	<i>Śrāvaṇa</i>
7 th of dark	1 st of dark
4 th of bright	13 th of dark
1 st of dark	10 th of bright
13 th of dark	7 th of dark
10 th of bright	4 th of bright

B. The second Seer Ajit lived eighteen-lac *pūrva* as a prince and fifty-three lac *pūrva* and *pūrvāṅga* as a king. It is notable that the duration of one *pūrvāṅga* has not been taken into account, in this aphorism.

1. Abhayadeva, p. 80.

2. Ibid, p. 80.

72. बावत्तरि ¹सुवर्णकुमारावाससतसहस्सा पण्णत्ता। लवणस्स समुद्दस्स बावत्तरि नागसाहस्सीतो बाहिरियं वेलं धारेति। समणे भगवं महावीरं बावत्तरि वासाइं सव्वाउयं पालयित्ता सिद्धे बुद्धे जाव प्पहीणे। थेरे णं अयलभाया बावत्तरि वासाइं सव्वाउयं पालयित्ता सिद्धे जाव प्पहीणे। अब्भंतरपुक्खरद्धे णं बावत्तरि चंदा पभासिंसु वा पभासंति वा पभासिस्संति वा, बावत्तरि सूरिया ²तवइंसु वा तवइंति वा तवइस्संति वा। एग्गेगस्स णं रण्णो चाउरंतचक्कवट्ठिस्स बावत्तरि पुरवरसाहस्सीतो पण्णत्तातो।

Seventy two thousand dwellings of the *Suparṇakumāra* gods are expounded. The outer bank of the Ocean *Lavaṇa* is borne by seventy two thousand serpents. The Venerable Ascetic Mahavira, after the termination of total life-span of seventy-two years became liberated, enlightened up to annihilated [the entire miseries]. The elder monk *Acalabhrātā*, after the termination of total life-span of seventy-two years, became liberated, enlightened up to annihilated [all the miseries]. The seventy-two moons illuminated or illuminate or will illuminate in the internal half of the (third) *Puṣkara* [island]. The seventy-two suns shone or shine or will shine there (in the third *Puṣkara* island). Seventy-two thousand excellent towns, of each universal monarch, the victor of the four directions, are expounded.

बावत्तरि ³कलातो पण्णत्तातो, तंजहा—लेहं ⁴ १, गणितं २, रूवं ३, नट्टं ४, गीयं ५, वाइतं ६, सरगयं ७, पुक्खरगयं ८, समतालं ९, जूयं १०, ⁵जाणवायं ११, ⁶पोरेक्खं १२, अट्ठावायं १३, ⁷दग्गमट्ठियं १४, ⁸अण्णविधिं १५, पाणविधिं १६, ⁹लेणविहिं १७, सयणविहिं १८ अज्जं, १९, पहेलियं २०, मागधियं २१, गाधं २२, सिलोणं २३, गंधजुत्तिं २४, मधुसित्थं २५,

1. सुवर्ण जे०॥
2. तविंसु वा ३ मु०॥
3. द्वासप्ततिः कला औपपातिकसूत्रे राजप्रभीयसूत्रे च दृढप्रतिज्ञस्य वर्णने उल्लिखिताः ॥
4. कलानां पुरतः १,२,३ आदयोऽङ्काः हस्तलिखितादर्शेषु न सन्ति, केवलमस्माभिरेव स्वकल्पनया अत्रोपन्यस्ताः। दृश्यतां पृ० ४१३ टि० ५॥
5. जाणवायं जे० विना। जणवायं मु०। “कलाविभागो लौकिकशास्त्रेभ्योऽवसेयः”—अटी०॥
6. पोक्खं मु०॥
7. दग्गमट्ठियं ला १ मु०॥
8. अण्णविहिं पाणविहिं वत्थविहिं सयणविहिं मु०॥
9. लेणविहिं जे०। लेहविहिं हे १, २ ला १,२। वत्थविहिं मु०॥

आभरणविहिं २६, तरुणीपडिकम्पं २७, इत्थीलक्खणं २८, पुरिसलक्खणं २९, हयलक्खणं ३०, गयलक्खणं ३१, गोणलक्खणं ३२, कुक्कुडलक्खणं ३३, मेंढयलक्खणं ३४, चक्कलक्खणं ३५, छत्तलक्खणं ३६, दंडलक्खणं ३७, असिलक्खणं ३८, मणिलक्खणं ३९, काकणिलक्खणं ४०, चम्मलक्खणं ४१, ¹⁰चंदचरियं ४२, सूरचरितं ४३, राहुचरितं ४४, गहचरितं ४५, ¹¹सोभाकरं ४६, दोभाकरं ४७, विजागतं ४८, मंतगयं ४९, रहस्सगयं ५०, ¹²सभावं ५१, ¹³चारं ५२, पडिचारं ५३, वूहं ५४, पडिवूहं ५५, ¹⁴खंधावारमाणं¹⁵ ५६, नगरमाणं¹⁶ ५७, ¹⁷वत्थुमाणं ५८, खंधावारनिवेसं ५९, नगरनिवेसं ६०, वत्थुनिवेसं ६१, ईसत्थं ६२, ¹⁸छरुपगयं ६३, आससिक्खं ६४, हत्थिसिक्खं ६५, ¹⁹धणुव्वेयं ६६, ²⁰हिरण्ण²¹वायं, सुवण्णवायं, मणिपागं, धाउपागं ६७, बाहुजुद्धं, दंडजुद्धं, मुट्टिजुद्धं, अट्टिजुद्धं, जुद्धं, निजुद्धं, ²²जुद्धातिजुद्धं ६८, ²³सुत्तखेडुं, नालिया-खेडुं, ²⁴वट्टुखेडुं, धम्मखेडुं ६९, पत्तच्छेज्जं, ²⁵कडगच्छेज्जं, ²⁶पत्तगच्छेज्जं ७०, ²⁷सज्जीवं, निज्जीवं ७१, ²⁸सउणरुत्तमिति ७२।

Seventy-two arts and sciences are expounded, namely (1) writing (*lekha*), (2) arithmetic (*ganita*), (3) sculpture (*rūpa*), (4) dancing (*nāṭya*), (5) singing (*gīta*), (6) instrumental music (*vādyā*), (7) vocal music (*svaragata*),

10. चंदलक्खणं जे० विना॥

11. सोभाकरं दोभाकरं मु०॥

12. सभासं मु०॥

13. चरं जे०॥

14. खंधारं जे०॥

15., 16., 17. 'मामणं खं० हे १ ला २॥

18. छरुपगयं जे०। छरुपगयं खं० हे १ ला २। छरुपगयं मु०॥

19. धणुव्वेयं खं जे० ला १ हे २॥

20. हिरण्णवयं सुवण्णवयं जे०। हिरण्णपागं सुवण्णं मु०॥

21. 'वातं खं० हे १ ला २॥

22. जुद्धां जुद्धं मु०। 'इह च द्विसप्ततिरिति कलासंखयोक्ता, बहुतराणि च सूत्रे तन्नामानि उपलब्धान्ते, तत्र कासाञ्चित् कासुचिदन्तर्भावोऽवगन्तव्य इति'—अटी०॥

23. ला १ विना—'खेडुं नालियाखेडुं वट्टुखेडुं पत्तं जे०। 'खेडं नालियाखेडं वट्टुखेडं धम्मखेडं चम्मखेडं पत्तं मु०। 'खेडुं वट्टुखेडुं नालियाखेडुं धम्मखेडुं पत्तं खं०। 'खेडुं वट्टुखेडुं नालियाखेडुं पत्तं हे १ ला २। 'खेडुं वट्टुखेडुं नालियाखेडुं नालियाखेडुं पाठांतरे धम्मखेडुं पम्पखेडुं पत्तं हे २॥

24. वट्टुखेडं पाठांतरे धम्मखेडं T॥

25. कणगं हे १, २ ला १॥

26. पत्तगच्छेज्जं नास्ति मु०॥

27. सज्जीवं मु०। अज्जीवं खं०। अजीवं हे १ ला २॥

28. रुयं ७२ मु०॥

(8) drum music (*puṣkaragata*), (9) timing in music (*samatāla*), (10) gambling (*dyūta*), (11) a type of gambling (*janavāda*), (12) verse composition, (13) chess playing (*aṣṭāpada*), (14) clay-modelling including the knowledge of clays (*dakamṛttikalā*), (15) cooking (*annavidhi*), (16) preparing drink (*pānavidhi*), (17) dress (*vastravidhi*), (18) bed or house-building (*śayanavidhi*), (19) knowledge of Āryā metres (*āryā*), (20) riddles (*prahelikā*), (21) Māgadhi composition, (22) Prakrit verse composition (*Gāthā*), (23) Sanskrit verse composition (*śloka*), (24) preparation of powders (*gandhayukti*), (25) preparation of creams (*madhusiktha*), (26) making ornaments (*ābharāṇavidhi*), (27) means of improving the complexion of damsels (*taruṇīpratīkarma*), (28) knowledge of distinguishing marks of women (*strīlakṣaṇa*), (29) marks of men (*puruṣalakṣaṇa*), (30) distinguishing marks marks of horses (*hayalakṣaṇa*), (31) distinguishing marks of elephants (*gajalakṣaṇa*), (32) kine, (33) cocks, (34) sheeps, (35) wheels arms, (36) umbrellas, (37) staves, (38) swords, (39) gems (40) Cowrie, (41) leather, (42) movement of moon, (43) movement of sun, (44) dragon, (45) planets, (46) means of good fortune, (47) means of misfortune, (48) knowledge of sciences, (49) knowledge of chants, (50) knowledge of mysteries, (51)(sabhāsa)(52) science of movements of stars and planets and their auspicious effects (*cāram*), (53) science of movements of stars and planets and their inauspicious effects (*praticāram*), (54) strategy or deployment of forces (defensive)(*vyūha*), (55) strategy or deployment of forces (attacking) (*prativyūha*), (56) study of military camping, logistics and deployment (*skandhāvāramāṇa*), (57) art of populating a town (*nagaramāṇa*), (58) art of home construction (*vastumāṇa*), (59) deployment of army (*skandhāvāraniveśa*), (60) art of home construction (*nagaraniveśa*), (61) art of putting a thing in a vessel according to its capacity (*vāstuniveśa*), (62) art of using energized arrows (*īṣvastram*), (63) art of knife throwing (*tsarupragatam*), (64) art of training horse (*aśvaśikṣā*), (65) art of training elephant (*hastīśikṣā*), (66) art of archery (*dhanurveda*), (67) science of silver (*hiranyapāka*), science of gold (*suvarṇapāka*), science of gem (*maṇipāka*), metallurgy (*dhātupāka*), (68) arm wrestling (*bāhuyuddha*), fighting with stick (*daṇḍayuddha*), fist-fighting or boxing (*muṣṭiyuddha*), fighting with bones (*asthiyuddha*), battle (*yuddha*), hand to hand fighting (*niyuddha*), battle with arms (*yuddhāti-*

yuddha), (69) games of string (sūtrakhēṭa), gambling or game through dices (nālikākhēṭa), games of circle or rope-walking (vṛttakhēṭa), religious games (dharmakhēṭa) (70) art of piercing multiple leaves in one stroke (patrachēḍya), art of drilling or cutting holes in leaves or plates in scattered formation (kaṭacchēḍya), (patrkacchēḍya), (71) art of converting metallic salts into metals and art of making metallic salts from metals (sajīva-nirjīva) and (72) science of language, movement etc. of birds (śakunaruta).

²⁹संमुच्छिमखहयरपंचेदियतिरिक्खजोणियाणं उक्कोसेणं बावत्तरिं वाससहस्साइं ठिती पणत्ता।

The life -span, at the most, of the five-sensed birds and animals, born without copulation (*sammūrcchima*), is expounded seventy two thousand years.

29. "खहय पंचेदियाणं तिरि" जे०॥

Notes

A. Of the seventy two lac heavenly abodes of the *Suparṇakumāra* gods, thirty eight lac abodes are in southern region and thirty four lac abodes are in northern region¹.

B. According to Abhayadevasūri² the outer *velā* of the Ocean *Lavaṇa*, is 16 thousand *yojana* in height and ten thousand *yojana* in breadth and its direction is towards *Dhātakī* region.

C. *Acalabhrātā*, the ninth direct-disciple of Mahāvīra, attained the total life-span of 72 years, 46 years as a house holder, 12 years as non-omniscient and 14 years as omniscient.

D. The list or mention of seventy two arts for men is enumerated, in *Jñātādharma-kathā* (1/1/85), *Aupapātikasūtra* (46), *Rājaprasnīya* etc. canonical texts. Dr. Nandlal Jain, in his book *Scientific Contents in Prakrit Canons* has exhaustively dealt with this topic under the head branches of learning in canons.

1. Abhayadeva, p. 81.

2. Ibid.

3. Jain, N. L., *Scientific Contents in Prakrit Canons*, pp. 87-106.

73. ¹हरिवस्स-रम्मयवस्सियातो णं जीवातो तेवत्तरिं २ जोयणसहस्साइं नव य एक्कुत्ते जोयणसते सत्तरस य एकूणवीसतिभागे जोयणस्स अद्धभागं च आयामेणं पणत्तातो। विजये णं बलदेवे तेवत्तरिं वाससयसहस्साइं सव्वाउयं पालइत्ता सिद्धे जाव प्पहीणे।

The length of the bow-strings of [regions] *Harivarṣa* and *Ramyakvarṣa* are expounded seventy three thousand nine hundred one and seventeen by nineteen plus half *yojana* ($73901\frac{17}{19} + \frac{1}{2}$). *Baladeva Vijaya*^A, after the termination of the full longevity of seventy-three lac years became liberated up to annihilated [the entire miseries].

1. हरिबासं खंसं०। हरिबासरम्मयवासयाओ मु०। हरिवस्सरम्मयवस्सिओ जे०॥

Notes

A. In *Samavāyāṅgasūtra*, the longevity of *Vijaya*, the second *Baladeva* is expounded seventy-three lac years, while in *Āvaśyakaniryukti*¹ (v.406) it is described as seventy lac years. Jinasena, in *Harivaṇśapurāṇa*², mentions it as eighty seven lac. Abhayadeva³ treats the account of *Āvaśyakaniryukti* as of different tradition.

1. *Āvaśyakaniryukti*, Lakhabaval, gāthā 406.
2. *Harivaṇśapurāṇa*, 60/322.
3. Abhayadeva, p. 83.

74. थेरे णं ¹अग्निभूती चोवत्तरिं वासाइं सच्चाउयं पालइत्ता सिद्धे जाव प्पहीणे। ²निसभातो णं वासहरपच्चतातो ³तिगिच्छिद्धहातो ⁴णं दहातो सीतोता ⁵महानदी चोवत्तरिं जोयणसताइं साहियाइं ⁶उत्तराहुत्ती पवहिता वतिरामतियाए जिब्भियाए चउजोयणायामाए ⁷पण्णासजोयण-
विकखंभाए वडरतले कुंडे ⁸महता घडमुहपवत्तिएणं मुत्तावलिहारसंठाणसंठितेणं पवातेणं महया सदेणं पवडति। एवं सीता वि ⁹दक्खिणाहुत्ती भाणियच्चा। चउत्थवज्जासु छसु पुढवीसु चोवत्तरिं ¹⁰निरयावाससयसहस्सा पण्णत्ता।

The elder monk, direct-disciple *Agnibhūti*, after the termination of the full life span of seventy-four years became liberated up to annihilated [the entire miseries]. The well-known river *Sītodā*, originating from the fountain *Tigīñcha*, of the mountain *Nisadha*, bordering the region, flowing northward over seventy thousand *yojana*, entering the pitch of four *yojana* long and fifty *yojana* width and passing through an underground channel of the shape of diamond necklace, fall into an abyss, with great roar. Likewise, (to be repeated about) the river *Sītā* also, flowing southward. Seventy-four lac infernal dwellings (in aggregate) are expounded on the six [out of seven] earths, barring the fourth one.

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1. 'भूती गणहरे मु०॥
 2. निसहाओ मु०॥
 3. तिगिच्छओ णं मु०॥
 4. णं दहातो नास्ति जे०॥
 5. 'नदीओ घो' मु०॥
 6. 'राहिमुही मु०॥
 7. पण्णासं जो' खं हे १ ला २॥
 8. "महय ति महाप्रमाणेन यत् पुनः दुहओ ति क्वचिद् दृश्यते तदपपाठ इति मन्यते"—अटी०॥
 9. दक्षिणाहुत्ती जे०। दक्खिणाहिमुही मु०॥
 10. वाससहस्सा जे०॥

Notes

1. The elder monk *Agnibhūti* possessed the longevity of seventy-four years: forty years as a householder, twelve year as a non-omniscient and sixteen year as omniscient.

75. सुविहिस्स णं ¹पुष्पदंतस्स अरहतो ²पणत्तरिं जिणा पणत्तरिं जिणसता होत्था।
सीतले णं अरहा पणत्तरिं पुव्वसहस्साइं ³अगारमज्झे वसित्ता मुंडे भवित्ता जाव पव्वतिते। संती
णं अरहा पणत्तरिं वाससहस्साइं अगारवास ⁴मज्झावसित्ता जाव पव्वतिते।

Seer *Suvidhi-Puṣpadanta* had seven thousand five hundred omniscients. The Seer *Śīṭala* after passing seventy five thousand *pūrvas* in the household, tearing his hairs adopted houselessness from mundane life^A. The Seer *Śānti*, after passing seventy five thousand years in the household, tearing his hairs adopted houselessness from mundane life^B.

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1. पुष्पं जे०। पुष्पं खं हे १ ला २॥
 2. अरहतो पणत्तरिं जिणसता होत्था ला १ T मु०। 'पणत्तरिं जिणा पणत्तरिं जिणसता' इति ला १ T मु० विना सर्वासु हस्तलिखितासु प्रतिषु पाठ उपलभ्यते। दृश्यतां पृ० ३८८ पं० ९ टि० ८॥
 3. अगारवासमज्झे मु०॥
 4. 'मज्झे व' हे २ मु०। 'मज्झे वसित्ता मुंडे भवित्ता अगाराओ अणगारियं पव्वइए मु०॥

Notes

A. The tenth Seer *Śīṭalanātha* had a span of seventy five thousand years as a householder, twenty five thousand years as a prince, fifty thousand years as a king¹.

B. The sixteenth Seer *Śāntināth* had a span of seventy five thousand years as a householder, twenty five thousand years, each as a prince, territorial ruler and universal monarch².

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1. Abhayadeva, p. 85
 2. Ibid.

76. छावत्तरि विज्जुकुमारावा¹ससतसहस्सा पणत्ता।

एवं—

²दीव-दिसा-उदहीणं विज्जुकुमारिद-थणियमग्गीणं।

छण्हं पि जुगलयाणं ³छावत्तरि मो सतसहस्सा॥५९॥

Seventy-six lac dwellings of lightning prince (*Vidyut Kumāra*) gods are expounded. Likewise, [dwellings] of these six paires *Dvīpakumāra*, *Dikkumāra*, *Udadhikumāra*, *Vidyutkumāra* and *Stanitakumāra* gods [are expounded] seventy-six lac^A. 59.

1. वाससहस्सा पं० एवं दीवदिसातो उदधीणं जे०॥

2. पृ० ४५३ पं० ७॥

3. छावत्तरि सससहस्साइं मु०॥

Notes

A. The six classes of mansion gods, mentioned in this aphorism, dwell in the two directions— south and north, termed as couple (*yugala*). Each class has seventy lac dwellings; forty lacs in south direction and thirty-six lacs in north direction¹.

1. Abhayadeva, p. 85.

77. भरहे राया चाउरंतचक्रवर्ती सत्तत्तरि पुव्वसत्तसहस्साइं¹ कुमारवास²मज्झावसित्ता महाराया³भिसेयं पत्ते। अंगवंसातो णं सत्तत्तरि रायाणो मुंडे जाव⁴पव्वइया। गह्मतोय-तुसियाणं देवाणं सत्तत्तरि देवसहस्सा⁵ परिवारो पण्णत्ता। एगमेगे णं मुहुत्ते सत्तत्तरि लवे लवगेणं पण्णत्ते।

Universal monarch Bharat, the victor of the four directions, after living seventy-seven lac years as prince, was crowned as great king^A. The seventy-seven kings of the *Aṅga* dynasty after tearing their hairs adopted houselessness from mundane life. The family of *Lokāntika* gods *Gardatoya* and *Tuṣita* is expounded of seventy seven thousand gods^B. The seventy-seven *lavas*^C are expounded in each *muhūrta*.

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1. "रावा" खं०॥
 2. "मज्झे व" हे २ मु०॥
 3. "भिसिय पत्ते जे०। भिसेयं सपत्ते हे २। भिसेयं संपत्ते हे १ ला २ मु०॥
 4. पव्वसित्ता हे १ ला २। पव्वसित्ता जे०। पव्वसित्ता खं०॥
 5. "सपरि" मु०॥
 6. परिवारा जे० विना॥

Notes

A. The eldest son of Rṣabhadeva, the universal monarch Bharat, was born when the former's age was six lac *pūrvas*. Bharat's succession to the throne coincided with the former's renunciation, at the age of eighty-three lac *pūrvas*. Hence, Bharat lived for seventy-seven lac *pūrva* as a prince¹.

B. According to *Sthānāṅgasūtra*² *Lokāntika* gods *Gardatoya* and *Tuṣita* have seven lord of gods and have a family of seven thousand gods. The account of this aphorism differs, may be because of different redaction (*vācanā*). On the basis of *Sthānāṅgasūtra* it may be inferred that the text might have indicated seven and seventy through '*sattasattari sahasa*'. Because of similarity of the digits (77) the description has been included in the *Samavāya* 77. The other reason³ may be that this aphorism of *Samavāyāṅga* read '*satta-satta deva sahasa parivāra*' and at the time of redaction instead of *Samavāya* seven, it might have been clubbed into *Samavāya* seventy-seven. However, the

commentator also describes the number of the two classes of *Lokāntika* gods as seventy-seven thousand each.

C. *Lava*⁴ is a time unit. The time taken by the inhaling and exhaling of a being healthy and free from disease is termed as *prāṇa*. Seven *prāṇas* make a *stoka*, seven *stokas* make *lava* and seventy-seven *lavas* make a *muhūrta*. Thus, $7 \times 7 \times 7 \times 77 = 3773$ *prāṇas* make a *muhūrta*.

1. Abhayadeva, p. 86.
2. *Sthānāṅgasūtra*, Ladnun, 7/101.
3. Samavāo, p. 261,
4. Abhayadeva, p. 86.

78. सक्रस्स णं देविंदस्स देवरण्णो वेसमणे महाराया ¹अट्टसत्तरीए सुवण्णकुमार-
दीवकुमारावाससतसहस्साणं आहेवच्चं पोरेवच्चं ²भट्ठित्तं सामित्तं महारायत्तं आणाईसरसेणावच्चं
कारेमाणे पालेमाणे विहरति। थेरे णं अकंपिते अट्टत्तरिं वासाइं सव्वाउयं पालयित्ता सिद्धे ³जाव
सव्वदुक्खप्पहीणे। उत्तरायणनियट्ठे णं सूरिए पढमातो मंडलातो एगूणचत्तालीसइमे मंडले
⁴अट्टत्तरिं एगसट्ठिभाए दिवसखेत्तस्स ⁵निवुट्ठेत्ता रयणिखेत्तस्स ⁶अभिनिवुट्ठेत्ता णं चारं चरति,
एवं दक्खिणायणनियट्ठे वि।

The great king *Vaiśramaṇa*, fourth *Lokapāla* of *Śakra*, the lord of gods, wanders reigning, controlling, supporting, ruling and commanding, the seventy eight lac place of abodes of *Suparṇakumāra* and *Dvīpakumāra* gods^A. The elder monk, *Akampita*, after the termination of the full longevity of seventy- eight years, became liberated, enlightened up to annihilated the entire miseries^B. The sun moves, on its northward return journey, on its diurnal circle, from the first to the thirty ninth orbits, decreasing and increasing the day space and night space [respectively] by 61/78 (*muhūrta*). Similarly, [to be described about its] southward return journey, too^C.

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1. अट्टसत्तरीए जे०॥
 2. सामित्तं भट्ठित्तं मु०॥
 3. जाव प्यहीणे जे० ला १ विना॥
 4. 'त्तरि खं जे०। "अट्टत्तरिं ति अट्टसमतिम्"—अटी०॥
 5. निव्वु० खं जे० ला १। "निवुट्ठेत्त (निव्वुट्ठेत्त—जे०) ति निवर्धय (निर्वर्धय—जे०) हापयित्वेत्यर्थः। तथा रयणिखेत्तस्स ति रजन्वा एव अभिनिवुट्ठेत्त (अभिनिव्वुट्ठेत्त—खं० जे०) ति अभिनिवर्धय (अभिनिर्वर्धय—जे०) वर्धयित्वेत्यर्थः"—अटी०॥
 6. अभिनिव्वु० खं जे०। अभिनिव० ला १॥

Notes

A. Lord of gods (*Śakra*) has four *lokapālas*: *Soma*, *Yama*, *Varuṇa* and *Vaiśramaṇa*. *Vaiśramaṇa* is the *lokapāla* of north direction. He rules over the gods, goddesses, demon (*vyantara*) gods and goddesses of the class of *Suparṇakumāra* and *Dvīpakumāra* mansion gods (*bhavanavāsi*). In the south direction *Suparṇakumāra* gods have thirty eight lac dwellings and *Dvīpakumāra* have forty lac dwellings. The number of dwellings, in aggregate is seventy-

eight lac. *Lokapāla Vaiśramaṇa* rules over *Dvīpakumāra* gods is not mentioned in *Bhagavatīsūtra*. The mention of this fact in *Samavāyāṅga*, according to the commentator Abhayadevasūri, is a different tradition¹.

B. The total longevity of elder monk Akampita is 48 years as a householder, 9 years as non-omniscient and 21 years as omniscient, i.e. (48+9 +21) 78 years².

C. Sun on its southward motion makes shorter and longer the day and night, respectively $2/61$ *muhūrta* in each circle. Consequently, on entering the thirty ninth circle sun makes shorter and longer, a day and a night, respectively by $2/61 \times 39$ i.e. $78/61$ *muhūrtas*. Equally, sun on its northward motion also makes shorter and longer the day and the night, respectively, by $2/61$ *muhūrta* in each circle. As a result, on entering the thirty ninth circle sun makes shorter and longer, a day and a night, respectively by $2/61 \times 39$, i.e. $78/61$ *muhūrtas*³.

1. Abhayadeva, p. 83.

2. Ibid.

3. Ibid.

79. वलयामुहस्स णं पातालस्स हेट्ठिल्लातो चरिमंतातो इमीसे णं रयणप्पभाए पुढवीए हेट्ठिल्ले चरिमंते एस णं ¹एकूणासीति जोयणसहस्साइं ²अबाहाए अंतरे पण्णत्ते। एवं ³केउस्स वि ⁴जुययस्स वि ईसरस्स वि। छट्ठीए णं पुढवीए बहुमज्झदेसभायाओ छट्ठस्स घणोदहिस्स हेट्ठिल्ले चरिमंते एस णं ⁵एकूणासीति जोयणसहस्साइं ⁶अबाहाए अंतरे पण्णत्ते। जंबुद्वीवस्स णं दीवस्स बारस्स य बारस्स य एस णं एगूणासीइं जोयणसहस्साइं साइरेगाइं ⁷अबाहाए अंतरे पण्णत्ते।

The uninterrupted stretch between the bottom edges, of the great hell *Vadavāmukha*¹ and the earth Gem- lustre (*Ratnaprabhā*), is expounded seventy nine thousand *yojana*. Likewise, [to be described about the great hells] *Ketuka*, *Yūpaka* and *Īśvara* also. The in-terminated stretch between the very central part of the sixth earth [Dark-lustre] and the bottom edge of the sixth Ocean *Ghanodadhi*², is expounded seventy nine thousand *yojana*. The uninterrupted expanse between the doors of the continent of *Jambū*, is expounded little over seventy nine thousand *yojana*.

1. जे० विना--एगूणासिं खं० हे १, २ ला १, २ मु०॥
2. आबा० जे० ला १॥
3. केउयस्स जे०॥
4. जुयस्स मु०। जुयस्स हे २॥
5. एगूणासीति खं० हे १ ला २। एगूणासीति मु०॥
6. आबा० ला १ हे २॥
7. अंगूणासीइं जो० जे०। अगूणासीइं जो० ला १॥ २. आबा० जे०॥

Notes

A. The *Vadavāmukha*¹ etc. four pots of netherworld are located in four directions. The thickness of the first earth Gem- lustre is one lac eighty thousand *yojana*. Its one thousand *yojana* is under the sea. Nether pots occupy one lac *yojana*. Therefore leaving aside the portion of the earth Gem- lustre under the sea, the uninterrupted stretches between the bottom edges of the netherworld *Vadavāmukha* and the earth Gem-lustre is seventy nine thousand *yojana*.

1. Abhayadeva, p. 87.

80. सेजंसे णं अरहा असीतिं धणूइं उड्डुंउच्चत्तेणं होत्था।¹तिविट्ठू णं वासुदेवे असीतिं धणूइं उड्डुंउच्चत्तेणं होत्था। अयले णं बलदेवे असीतिं धणूइं उड्डुंउच्चत्तेणं होत्था। तिविट्ठू णं वासुदेवे²असीतिं वाससतसहस्साइं महाराया होत्था।³आउबहुले णं कंडे असीतिं जोयणसहस्साइं बाहल्लेणं पण्णत्ते। ईसाणस्स णं देविदस्स देवरण्णो असीति सामाणियसाहस्सीतो पण्णत्तातो। जंबुद्वीवे णं दीवे⁴असीउत्तरं जोयणसतं ओगाहेत्ता सूरिए उत्तरकट्टोवगते पढमं उदयं करेती।

Seer *Śreyāṇsa's* height was eighty bows. *Vāsudeva Tripiṣṭha's* height was eighty bows. *Baladeva Acala's* height was eighty bows. *Vāsudeva Tripiṣṭha* reigned for eighty lac years. The thickness of [the third] stratum *Āyubahula* (of the earth Gem-lustre) is expounded eighty thousand *yojana*. Eighty thousand similar rank gods are expounded of lord *Īsāna*, king of gods. After travelling through one hundred eighty *yojana* into the continent of *Jambūdvīpa*, sun rises for the first time (first orbit) in north direction^A.

1. तिविट्ठे मु०। 'अयले णं बलदेवे असीइं धणूइं उड्डुं उच्चत्तेणं होत्था। तिविट्ठू णं वासुदेवे असीति धणूतिं उड्डुंउच्चत्तेणं होत्था इति जे० ला १ मध्ये व्यत्ययेन सूत्रद्वयम्॥

2. असीतिवासं जे० मु०॥

3. आयबं जे०॥

4. आसीं खं० जे० हे १ ला २॥

Notes

A. Each of the two suns of the island of *Jambū* has one hundred eighty four circles. Each diurnal circle covers one hundred eighty *yojana*. The sun on its northward course after covering one hundred eighty *yojana* from the Ocean *Lavaṇa* towards the *Jambūdvīpa* enters the one hundred eighty fourth circle; it is called the inner most circle of the sun. It is also the first rising point of the sun and also the last day and night of the northward course.

1. Abhayadeva, p. 88.

81. नवनवमिया णं ¹भिक्षुपडिमा ²एक्कासीति ए रातिदिहिं चउहिं य पंचुत्तेहिं भिक्षासतेहिं ³अहासुत्तं जाव आराहिता [यावि भवति]। कुंथुस्स णं अरहतो एक्कासीति मणपज्जवणाणिसया होत्था। ⁴विवाहपण्णत्तीए ⁵एक्कासीति महाजुम्मसया पण्णत्ता।

The *navanavamikā* mendicant vow (*bhikṣupratimā*), observed for eighty-one night and days by four hundred five *dattis* (measured by unbroken flow of water etc.) of alms, is as per scriptures up to in harmony with precepts. Seer *Kunthu* had eight thousand one hundred telepaths. In *Vyākhyāprajñapti* eighty-one *Mahāyugmaśatas* (section) are expounded^A.

1. भिक्षुपडिमा खं० हे १ ला २॥
2. "सीतिराति" जे० मु०॥
3. "अहासुत्तं ति यथासूत्रं सूत्रानतिक्रमेण, जाव ति करणाद् यथाकल्पं यथामार्गं यथातत्त्वं सम्यक् कायेन स्पृष्टा पालिता शोभिता तीरिता कीर्तिता आज्ञया आराधितेति द्रष्टव्यम्"—अटी०॥
4. विवाह जे० विना। "विवाह(विवा-हे० मु०)हपण्णत्तीए ति व्याख्याप्रज्ञप्त्यामेकाशीतिर्महायुग्मशतानि प्रज्ञप्तानि, इह शतशब्देनाध्ययनानि उच्यन्ते, तानि कृतयुग्मादिलक्षणराशिविशेषविचाररूपाणि अवान्तराध्ययनस्वभावाणि तदवगमाव गम्यानीति"—अटी०॥
5. "सीति खं० जे० ला १। "सीती हे २॥

Notes

A. According to the commentator *śata*, occurred herein, stands for chapter. The eighty one *Mahāyugmaśata*¹ expounded, in this text, which are explained in the commentary as follows:

a. <i>Mahāyugmaśatas</i> of one-sensed being	12
b. <i>Mahāyugmaśatas</i> of two-sensed being	12
c. <i>Mahāyugmaśatas</i> of three-sensed being	12
d. <i>Mahāyugmaśatas</i> of four-sensed being	12
e. <i>Mahāyugmaśatas</i> of non-rational five-sensed being	12
f. <i>Mahāyugmaśatas</i> of rational five-sensed being	21
Total	81

1. Abhayadeva, p. 88.

82. जंबुद्वीवे दीवे बासीतं मंडलसतं जं सूरिए दुक्खुत्तो संकमित्ता णं चारं चरति, तंजहा—निक्खममाणे य¹ पविसमाणे य। समणे भगवं महावीरं² बासीतीए रातिदिएहिं वीतिक्कंतेहिं³ गब्भातो गब्भं साहरिते। महाहिमवंतस्स णं बासहरपव्वयस्स⁴ अवरिल्लाओ चरिमंताओ सोगंधियस्स कंडस्स⁵ हेट्ठिल्ले चरिमंते एस णं⁶ बासीइं जोयणसयाइं अबाहाए अंतरे पण्णत्ते। एवं रुप्पिस्स वि।

In the continent of *Jambūdvīpa*, the sun^A moves conjoining twice the one hundred eighty two orbs, for example [once each] on entering and leaving [the zodiacal sign]. Venerable Ascetic *Mahāvīra*'s foetus^B was carried away from the womb (of *Devānandā*) to that of (*Trisalā*) after the elapse of eighty-two days (after his coming into embryo). The uninterrupted distance between the edges, top of the mountain *Mahāhimavanta* (bordering *Himavata* region) and bottom of the stratum *Saugandhika*, is expounded eighty two hundred *yojana*^C. Likewise [to be described about *Rūkmī* [mountain] too.

1. पविसतिमाणे जे०॥
2. बासीए रां हे २ मु०। बासीती रां ला २॥
3. 'यर्भाद् गर्भाशयाद् देवानन्दाब्राह्मणीकुक्षित इत्यर्थः, गर्भं त्रिशिलाभिधानक्षत्रियाकुक्षिं संहृतो नीतो देवेन्द्रवचनकारिणा हरिनैगमेष्वभिधानदेवेनेति"—अटी०॥
4. उव' मु०। 'अवरिल्लाओ ति उपरिमाच्चरमान्तात्'—अटी०। दृश्यतां स्थानाङ्गसूत्रे सू० ६७० पृ० २७० टि० ६॥
5. हिट्ठिमिल्ले जे०॥
6. बासी जोयणसयाइं आबाहे जे०॥

Notes

A. There are one hundred eighty four circles of diurnal motion. Of these, sun travels on the inner most circle and outer most circle only once, while on the remaining one hundred eighty two circles travels twice, once while entering the island of *Jambū* and again while coming out of it¹. Though, there are only sixty-five circles in the island of *Jambū* yet taking into account the diurnal motion all the circles have been counted.

B. *Mahāvīra* came into the embryo of *Devnandā* on the sixth of the bright half of *Āṣāḍha* month. After passing eighty-two nights and days, i.e. on the

thirteenth of the dark half of the month *Āśvina*, on the command of lord of gods (*Śakrendra*) god *Harinegameṣi* carried it away from the embryo of *Devanandā* and put it into that of *Triśalā*².

C. The earth Gem-lustre has three layers (*kāṇḍa*): *khara*, *pañka* and *abbahula*. *Khara* layer has sixteen layers, each of one-thousand *yojana* breadth. *Saugandhika* layer, the eighth thus its base will be eight thousand *yojana*. *Mahāhimavān* is the second bordering mountain with the height of two hundred *yojana*. As a result, the uninterrupted distance between the top of the *Mahāhimavān* mountain and bottom of the *Saugandhika* layer is eight thousand two hundred *yojana*³.

1. Abhayadeva, p. 89.

2. Ibid.

3. Ibid.

83. समणे भगवं महावीरे ¹बासीतीए रातिंदिएहिं वीतिक्कंतेहिं ²तेयासीइमे रातिंदिए वड्डमाणे गब्भाओ गब्भं साहरिते। सीतलस्स णं अरहतो तेसीति गणा तेसीति गणधरा होत्था। थेरे णं मंडियपुत्ते ³तेसीतिं वासाइं सव्वाउयं पालइत्ता ⁴सिद्धे बुद्धे जाव प्यहीणे। उसभे णं अरहा कोसलिए ⁵तेसीतिं पुव्वसतसहस्साइं ⁶अगारवासमज्झावसित्ता मुंडे भवित्ता णं जाव पव्वइते। भरहे णं राया चाउरंतचक्कवट्ठी तेसीतिं पुव्वसतसहस्साइं अगारमज्झा⁷वसित्ता जिणे जाते केवली सव्वण्णू सव्वभावदरिसी।

Venerable Ascetic *Mahavira's* foetus was carried away from the womb (of *Devānandā*) to that of (*Trisālā*) on the eighty third night and day, the eighty-two nights and days having gone. Seer *Śītala* had eighty-three groups and eighty-three direct-disciples^A. The elder monk *Maṇḍitaputra*^B, after the termination of the full life-span of eighty-three years became liberated, enlightened, up to annihilated the miseries. Seer *Rṣabha*, of the country *Kośala*, having lived eighty-three lac *pūrva* years as a house-holder, after tearing his hairs adopted houselessness. The king of four quarters emperor Bharat, after passing eighty-three lac *pūrva* years as a house-holder, became Victor, Seer, omniscient and perceiver of all the modes.

1. बासी राइं जे० ला १॥
2. तेयासी (सि जे १)तीमे जे० जे १। तेरासितीमे खं०। तेरासीतिमे हे १ ला २॥
3. तेसीइं मु०॥
4. सिद्धे जाव जे० विना॥
5. तेसीति खं०॥
6. अगारवासमज्झे वं जे० जे १ हे २ ला १। अगारमज्झे वं मु०। पृ० ३६३ पं० ५॥
7. मज्झे वं जे १ हे २ ला १ मु०॥

Notes

- A. The number of groups as well as direct-disciples is not mentioned eighty-three but eighty-one in *Āvaśyakaniryukti*¹.
- B. Maṇḍitaputra lived fifty-three years as a house-holder, fourteen years as non-omniscient and sixteen years as omniscient².

1. *Āvaśyakaniryukti*, Gāthā 267.

2. Abhayadeva, p. 89.

84. चउरासीतिं निरयावाससतसहस्सा पणत्ता। उसभे णं अरहा कोसलिए चउरासीइं पुव्वसत-सहस्साइं सव्वाउयं पालइत्ता सिद्धे बुद्धे जाव [१प्यहीणे]। एवं भरहे बाहुबलि बंभि सुंदरि। सेज्जंसे णं अरहा २चउरासीइं वाससतसहस्साइं ३सव्वाउयं पालइत्ता सिद्धे जाव प्यहीणे। ४तिविट्ठु णं वासुदेवे चउरासीइं वाससयसहस्साइं ५परमाउयं पालयित्ता अप्पतिट्ठाणे नरए नेरइयत्ताते उववन्ने।

Eighty-four lac hellish abodes are expounded^A. Seer *Rṣabha* of [the country] *Kośala*, after the termination of full long life of eighty-four lac *pūrva* years became liberated, enlightened, up to (annihilated) [the entire miseries]. Likewise [to be described about his two sons] *Bharat* (and) *Bāhubali* [as well as about his two daughters] *Brāhmī* and *Sundarī*. Seer *Śreyāṇsa*, after the termination of full long life of eighty four-lac *pūrva* years became liberated, up to annihilated [the entire miseries]. *Vāsudeva Tripiṣṭha*, after the termination of full long life of eighty-four lac *pūrva* years manifested as a hellish being, in the hell *Apratiṣṭhāna* [of the seventh earth].

सक्कस्स णं देविंदस्स देवरण्णो ६चउरासीतिं सामाणियसाहस्सीतो पणत्तातो। सव्वे वि णं बाहिरया मंदरा चउरासीति जोयणसहस्साइं उड्डुंउच्चत्तेणं पणत्ता। सव्वे वि णं अंजणगपव्वया चउरासीतिं चउरासीतिं जोयण-सहस्साइं उड्डुंउच्चत्तेणं पणत्ता। ७हरिक्कस्स रम्मयवासियाणं जीवाणं धणुपट्ठा ८चउरासीतिं चउरासीतिं जोयणसहस्साइं सोलस जोयणाइं चत्तारि य भागा जोयणस्स परिक्खेवेणं पणत्ता। पंकबहुलस्स णं कंडस्स उवरिल्लातो चरिमंतातो ९हेट्ठिल्ले चरिमंते एस णं १०चउरासीतिं जोयणसहस्साइं ११अबाधाए अंतरे पणत्ते।

1. प्यहीणे नास्ति मु० विना। प्यहीणे, एवं भरहो बाहुबली बंभी सुंदरी मु०॥
2. हे २ मु० विना— “रासी वास” खं० जे १ हे १ ला १, २॥
3. परमाउय ला १॥
4. तिविट्ठे मु०। “तिविट्ठु ति प्रथमवासुदेवः श्रेयांसजिनकालभावीति”—अटी॥
5. सव्वाउयं ला १ मु०॥
6. “सीति सा” जे० ला १॥
7. “वास” मु० अटी०। “हरिवासेत्यादि”—अटी०॥
8. “सीति २ जो” जे०। “सीं जो” मु०॥
9. हेट्ठिमिल्ले खं०। हेट्ठिमिल्ले हे १ ला २॥
10. “सीति जो” खं० ॥
11. आबा” जे० ला १॥

Eighty four thousand similar rank gods are expounded of lord Śakra, king of gods. All [the four] outer Meru mountains (of Jambūdvīpa) are expounded eighty four thousand *yojana* high⁸. All [the four] Añjanaka mountains are expounded eighty four thousand *yojana* high. The perimeter of the bow-sticks of the bow-strings of the *Harivarṣa* and *Ramyakvarṣa* (regions) is expounded eighty four thousand sixteen and four by nineteen *yojana* [$84016\frac{4}{19}$ *yojana*]. The uninterrupted distance, between the top and bottom edge of the stratum *pañkabahula* [the second of Jambūdvīpa], is expounded as eighty-four lac *yojana*.

¹²विवाहपण्णत्तीए णं भगवतीए चउरासीतिं पदसहस्सा पदग्गेणं पण्णत्ता। ¹³चउरासीतिं नागकुमारावाससतसहस्सा पण्णत्ता। चउरासीतिं पइण्णगसहस्सा पण्णत्ता। चउरासीतिं जो-णिप्पमुहसतसहस्सा पण्णत्ता। पुव्वाइयाणं ¹⁴सीसपहेलियपज्जवसाणाणं सट्ठाणट्ठाणंतराणं ¹⁵चउरासीतीए गुणकारे पण्णत्ते। ¹⁶उसभस्स णं अरहतो कोसलियस्स चउरासीतिं गणा* ¹⁷चउरासीतिं गणधरा होत्था। उसभस्स णं ¹⁸अरहतो कोसलियस्स उसभसेणपामोक्खातो* चउरासीतिं समणसाहस्सीओ होत्था। ¹⁹चउरासीतिं विमाणावाससयसहस्सा सत्ताणउतिं च सहस्सा तेवीसं च विमाणा भवन्तीति ²⁰मक्खाया।

In Vyākhyāprajñapti [epithet] *Bhagavatī* eighty four thousand words [in aggregate] are expounded^c. Eighty-four lac dwellings of *Nāgakumāra* gods are expounded. Eighty four thousand *Prakīrṇakas* (a type of canonical texts) are expounded^d. Eighty-four lac species of birth (*yoni*) are expounded^e. Eighty-four multiplications [*guṇakāra*] are expounded [beginning from the number units] *pūrva* etc. to the last (highest) *śīrṣaprahelikā* (in view of) home (self

12. विवाह* हे २ मु०॥

13. *सीति नागकुमारावाससहस्सा खं० हे १ ला २॥

14. पहेलियाण* मु०॥

15. *सीते गुण* हे २ मु०॥

16. अत्र मु० मध्ये सूत्रद्वयस्थाने उसभस्स णं अरहओ चउरासीइं समणसाहस्सीओ होत्था इति एकमेव सूत्रं वर्तते॥

17. खंमू० मध्ये ** एतदन्तर्गतः पाठो नास्ति॥

18. अरहतो नास्ति हे २ मु० विना॥

19. सखे वि चउरासीइं मु०। सखे वि य णं चउरासीतिं हेसं० २॥

20. मक्खायं मु०। “भवन्तीति मक्खाय त्ति एतानि विमानान्येवं भवन्ति इति हेतोराख्यातानि”-अटी०।

unit) to other place than home (*sthānāntara*)^F. Seer *Rṣabha* had eighty-four groups (*gaṇa*), eighty-four direct-disciples and eighty four thousand monks. Eighty-four lac ninety seven thousand twenty-three mansions [in aggregate of the celestial gods] are described^G.

Notes

A. The break up of the eighty-four lac hellish abodes is as follows:

Hell	No. of dwellings
First hell	30 lacs
Second hell	25 lacs
Third hell	15 lacs
Fourth hell	10 lacs
Fifth hell	3 lacs
Sixth hell	99995
Seventh hell	5
Total	84 lacs

B. The height of the four Meru mountains excluding that of the island of *Jambū* continent is eighty four thousand *yojana* each.

C. In this aphorism, the number of letters (*pada*) of *Bhagavatisūtra* is given as eighty four thousand while *Nandīsūtra* mentions this number as two lac eighty eight thousand letters¹. The commentator Abhayadevasūri has designated the account of *Samavāyāṅga* as of different tradition². Ach. Mahāprajña opined that both versions may belong to different redactions (*vācanā*).

D. Lord *Rṣabhadeva* had eighty four thousand disciples and according to *Nandīsūtra* the equal number of *Prakīrṇakas* were composed by these disciples³.

E. The break up of eighty four lac species of birth are as follows:

Particular	Number of species
Earth-bodied	7 lacs
Water-bodied	7 lacs

Fire-bodied	7 lacs
Air-bodied	7 lacs
Pratyeka plant kingdom	10 lacs
Plant kingdom generic	14 lacs
Two-sensed	2 lacs
Three- sensed	2 lacs
Four-sensed	2 lacs
Infernal beings	4 lacs
Deity	4 lacs
Five sensed animal and birds	4 lacs
Human being	14 lacs
Total	84 lacs

Ach. Mahāprajña opined that species of beings are innumerable but because of clubbing of those bearing similarity in colour, smell, taste, touch and structure the number is supposed to be 84 lacs.

F. According to Jaina mathematics there are twenty-eight denominations of number units; e.g. 1. *pūrvāṅga*, 2. *pūrva*, 3. *truṭitāṅga*, 4. *truṭita*, 5. *aḍadāṅga*, 6. *adada*, 7. *avāṅga*, 8. *avava*, 9. *hūhūkāṅga*, 10. *hūhūka*, 11. *utpalāṅga*, 12. *utpala*, 13. *padmāṅga*, 14. *padma*, 15. *nalinaṅga*, 16. *nalina*, 17. *arthanipurāṅga*, 18. *arthanipura*, 19. *ayutāṅga*, 20. *ayuta*, 21. *nayutāṅga*, 22. *nayuta*, 23. *prayutāṅga*, 24. *prayuta*, 25. *cūlikāṅga*, 26. *cūlikā*, 27. *śīrṣaprahelikāṅga*, 28. *śīrṣaprahelikā*.

Eighty-four lac years make a *pūrvāṅga*. By multiplying a *pūrvāṅga* with eighty-four lac is derived a *pūrva*. Again, by multiplying a *pūrva* with eighty-four lac, a *truṭitāṅga* is derived. All the number units up to *śīrṣaprahelikā* are derived through this process, i.e. by multiplying the with 84 lac the next number is derived. This highest unit *śīrṣaprahelikā* has one hundred ninety four digits. For numbers beyond *śīrṣaprahelikā* three denominations are used: numerable, innumerable and indefinite. In this aphorism, *svasthāna* connotes the earlier number and *sthānāntara* connotes the successive number unit.

Here, it is notable that *Anuyogadvārasūtra* furnishes the detailed

description of the time-measurement —

numerable number <i>āvalikās</i>	= one expiration (<i>ūsāsa</i>) and one inspiration (<i>nīsāsa</i>)
One expiration (<i>ūsāsa</i>) + one inspiration (<i>nīsāsa</i>)	= one breath (<i>prāṇa</i>)
7 <i>prāṇa</i>	= one <i>stoka</i>
7 <i>stoka</i>	= one <i>lava</i>
77 <i>lava</i>	= one <i>muhūrta</i>
30 <i>muhūrta</i>	= one day and night (<i>ahorātra</i>)
15 <i>ahorātra</i>	= one fortnight (<i>pakṣa</i>)
2 <i>pakṣa</i>	= one month (<i>māsa</i>)
2 <i>month</i>	= one season (<i>ṛtu</i>)
3 <i>ṛtu</i>	= half-year (<i>ayana</i>)
2 <i>ayana</i>	= one year (<i>samvatsara</i>)
5 <i>samvatsara</i>	= pentad year (one <i>yuga</i>)
20 <i>yuga</i>	= one hundred year (<i>varṣaśata</i>)
10 <i>varṣaśata</i>	= one thousand year (<i>varṣasahasra</i>)
100 <i>varṣasahasra</i>	= 100 thousand year
84 lac years	= one <i>pūrvāṅga</i>
84 lac <i>pūrvāṅga</i>	= one <i>pūrva</i> ⁴

G. The details of the number of dwellings of mansion (*bhavanavāsī*) gods is as follows:

Heavens	No. of dwellings
<i>Saudharma</i>	32 lacs
<i>Īśāna</i>	28 lacs
<i>Sanatkumāra</i>	12 lacs
<i>Māhendra</i>	8 lacs
<i>Brahmaloka</i>	4 lacs
<i>Lāntaka</i>	50 thousand
<i>Śukra</i>	40 thousand
<i>Sahasrāra</i>	6 thousand
<i>Ānata-Prāṇata</i>	4 hundred

<i>Āraṇa-Acyuta</i>	3 hundred
Lower three <i>Graiveyakas</i>	111
Middle three <i>Graiveyakas</i>	107
Upper three <i>Graiveyakas</i>	100
<i>Anuttara</i>	5
Total	84, 97, 023

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1. *Nandīsūtra*, sūtra 48.
 2. Abhayadeva, p. 91.
 3. *Nandīsūtra*, sūtra 78.
 4. *Sthānāṅgasūtra*, footnotes on sūtra 2/387.

85. आधारस्स णं भगवतो सचूलियागस्स ¹पंचासीति उद्देसणकाला पणत्ता। धायइसंडस्स णं मंदरा पंचासीति जोयणसहस्साइं सव्वग्गेणं पणत्ता। ²रुयए णं मंडलियपव्वए पंचासीति जोयणसहस्साइं सव्वग्गेणं पणत्ते। नंदणवणस्स णं हेड्डिल्लातो चरिमंतातो सोगंधियस्स कंडस्स हेड्डिल्ले चरिमंते एस णं ³पंचासीति जोयणसयाइं ⁴अबाहाते अंतरे पणत्ते।

Eighty-five sections (*uddeśanakāla*) with appendices (*cūlikā*) of the Venerable Ācārāṅga are expounded. The [peaks of] both *Meru* mountains of *Dhātakī* region are expounded eighty-five thousand *yojana* [high], at the most [from their bases]. The total [height of] the circular (*māṇḍalika*) mountain, of (continent) *Rucaka* is expounded eighty-five *yojana* [from peak to its base]. The uninterrupted distance, between the bottom edge of the [divine] forest *Nandana* [on the mountain *Meru*] and the layer *Saugandhika*, is expounded eighty five thousand *yojana*.

1. 'सीति उ' हे १ ला २ विना॥
2. रुयए खं०। रुयए जे०॥
3. ला १ विना—पंचासी जो' खं० हे १ ला २। पणसीति जो' जे०। पंचासीति जो' हे २ मु०॥
4. आबा' जे० ला १॥

छवजमे

Notes

A. According to this aphorism the *uddeśanakālas* of *Ācārāṅgasūtra* and *Ācārācūlā* (appendices) is eighty-five. *Ācārāṅgasūtra* has five appendices, fifth is *Niśītha* which is independent, hence its (*Niśītha*'s) *uddeśanakālas* are not included herein. The break-up of *uddeśanakālas* of *Ācārāṅgasūtra* and is as follows:

According to *Samavāyāṅgasūtra* (*sūtra* 51) the number of *uddeśanakālas* of *Ācāra* is 51 (7+ 6+4+4+ 6+5 +7 + 8+4).

First appendix has seven chapters and 25 *uddeśanakālas* (11+ 3+3 +2 +2+ 2+ 2).

Second appendix has seven chapters and 7 *uddeśanakālas*.

Third appendix has one chapter and one *Uddeśanakāla*.

Fourth appendix also has one chapter and one *Uddeśanakāla*.

Thus sum of *uddesaṇakālas* of *Ācārāṅgasūtra* and *Ācāracūlā* (4 appendices) is eighty-five (51+ 25 + 7 + 1 + 1).

B. The Meru mountains of *Dhātakī* region are one thousand *yojana* under the ground and eighty-four thousand *yojana* above the ground, thus the total height is eighty-five thousand *yojana*.

C. *Rucaka* is thirteenth region. The mountain *Rucaka* of circular shape bifurcates this island (*Rucaka*) and is located like a wall (*prākāra*). Like Meru mountain of *Dhātakī* region it also has the total height of eighty- five thousand *yojana* i.e. one thousand *yojana* under ground and eighty four thousand *yojana* above the ground.

1. Abhayadeva, p. 92.

2. Ibid.

3. Ibid.

86. सुविहिस्स णं ¹पुष्पदंतस्स अरहओ ²छलसीतिं गणा छलसीतिं गणहरा होत्था। सुपासस्स णं अरहतो छलसीतिं वाइसया होत्था। दोच्चाए णं पुढवीए बहुमज्झदेसभागाओ दोच्चस्स घणोदहिस्स हेट्ठिल्ले चरिमंते एस णं छलसीतिं जोयणसहस्साइं ³अबाहाए अंतरे पणणत्ते।

Seer *Suvidhi Puṣpadanta*^A had eighty-six groups (*gaṇa*) and eighty-six direct-disciples. Seer *Supārśva* had eighty-six hundred disputants. The uninterrupted distance between the middle portion of the second earth (Sugar lustre) and the bottom of its second (portion) *Ghanodadhi* is expounded eighty-six thousand *yojana*.

1. पुष्पं जे० ला १,२ हे १॥ पुष्पं खं० हे २ ॥

2. सीति खं० हे १ ला २ ॥

3. आवा जे०॥

Notes

A. The number of groups and direct-disciples of Seer *Suvidhi Puṣpadanta* is expounded as eighty-eight in *Āvaśyakaniryukti* 266¹.

1. Abhayadeva, p. 93.

87. मंदरस्स णं पव्वतस्स पुरत्थिमिल्लातो चरिमंतातो गोथुभस्स आवासपव्वयस्स पच्चत्थिमिल्ले चरिमंते एस णं सत्तासीतिं जोयणसहस्साइं ¹अबाहाए अंतरे पण्णत्ते। मंदरस्स [२णं पव्वयस्स] दक्खिणिल्लातो चरिमंतातो दओभासस्स आवासपव्वतस्स उत्तरिल्ले चरिमंते एस णं सत्तासीतिं जोयणसहस्साइं ³अबाहाए अंतरे पण्णत्ते। एवं मंदरस्स पच्चत्थिमिल्लातो चरिमंतातो संखस्स आवासपव्वतस्स पुरत्थिमिल्ले चरिमंते ⁴एवं चेव। एवं मंदरस्स [णं पव्वतस्स] उत्तरिल्लातो चरिमंतातो दगसीमस्स आवासपव्वतस्स दाहिणिल्ले चरिमंते एस णं सत्तासीतिं जोयणसहस्साइं ⁵अबाहाए अंतरे पण्णत्ते। छण्हं कम्मपगडीणं ⁶आतिमउवरिल्लवज्जाणं ⁷सत्तासीतिं उत्तरपगडीतो पण्णत्तातो। महाहिमवंतकूडस्स णं उवरिल्लातो चरिमंतातो सोगंधियस्स कंडस्स हेट्ठिले चरिमंते एस णं सत्तासीतिं जोयणसयाइं अबाहाते अंतरे पण्णत्ते। एवं ⁸रुप्पीकूडस्स वि।

The uninterrupted distance, between the two extreme ends, eastern of the mount Meru and western of the dwelling mountain *Gostūpa* [of demon gods] is expounded eighty seven thousand *yojana*. The uninterrupted distance, between the two extreme ends, southern of the [mount] *Meru* and northern of the dwelling mountain *Dakabhāsa* [of *Velandhara* gods], is expounded eighty seven thousand *yojana*. Likewise, the uninterrupted distance between the two extreme ends, western of the mount *Meru* and eastern of the dwelling mountain *Saṅkha* [of *Velandhara* gods is] eighty seven thousand *yojana*. Also, the uninterrupted distance between the two extreme ends, northern of [the mount] *Meru* and southern of the *Dakasīma*, dwelling mountain [of *Velandhara* gods], is expounded eighty seven thousand *yojana*. [Of the eight types of *Karma* sub-species [in aggregate] of the six types of *karma*, excluding those of the first and the last, are expounded eighty-seven. The uninterrupted distance, between

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1. अबाहे खं०। अबाहेणं हे १ ला २। आबाहाए जे०॥
 2. णं पव्वयस्स मु० विना नास्ति॥
 3. आबा० जे०॥
 4. खं० विना—एवं मंदरस्स जे० ला १। एवं चेव मंदरस्स हे १, २ ला २ मु० T॥
 5. आबा० जे० ला १॥
 6. आतिउव० जे० हे २॥
 7. सीति खं० जे०॥
 8. रुप्पि० मु० अटी०॥

the two extreme ends, top of the mountain *Mahāhimavanta* and bottom of the layer *Saugandhika*, is expounded eighty seven thousand *yojana*. Likewise, also [the uninterrupted distance between the two extreme ends, top of] the mount *Rukmī* [and bottom of *Saugandhika Kāṇḍa*, is expounded eighty seven thousand *yojana*].

Notes

A. The details of the subspecies of the six types of karma¹, out of eight, i.e. excluding first (knowledge obscuring) and last (obstructive karmas) is like this —

Faith obscuring	9
Feeling- producing	2
Deluding	28
Age-determining	4
Physique- making	42
Status determining	2
Total	87

1. Abhayadeva, p. 92.

88. एगमेगस्स णं चंदिमसूरियस्स अट्ठासीतिं अट्ठासीतिं महग्गहा परिवारो पण्णत्तो। दिट्ठिवायस्स णं अट्ठासीतिं सुत्ताइं पण्णत्ताइं, तंजहा—उज्जुसुयं, परिणतापरणितं, एव्वं अट्ठासीतिं सुत्ताणि भाणियव्वाणि जहा णंदीए। मंदरस्स णं पव्वतस्स पुरत्थिमिल्लातो चरिमंतातो गोथुभस्स आवासपव्वतस्स पुरत्थिमिल्ले चरिमंते एस्स णं अट्ठासीतिं जोयणसहस्साइं¹अबाधाते अंतरे पण्णत्ते । एवं चउसु²वि दिसासु³णातव्वं।

Eighty-eight great planets are expounded in the family of each moon and sun. [In the second section, *sūtra*] of *Dr̥ṣṭivāda*, eighty-eight *sūtras* [types] are expounded, namely, *r̥jusūtra*, *parinatāparinata*, in this way eighty-eight *sūtras* are to be described as (mentioned) in *Nandī(sūtra)*. The uninterrupted distance between the two extreme ends, eastern of the mount *Meru* and western of the dwelling mountain *Gostūpa* [of *Nāgakumāra* gods], is expounded eighty eight thousand *yojana*. Thus, [the uninterrupted distance of dwelling mountains from the mount *Meru*] in four directions, also, is to be known.

⁴बाहिराओ उत्तरातो णं कट्ठातो सूरिए पढमं छम्मासं⁵अयमीणे चोयालीसइमे मंडलगते अट्ठासीति एकसट्ठिभागे मुहुत्तस्स दिवसखेत्तस्स णिवुट्ठेत्ता रयणिखेत्तस्स अभिणिवुट्ठेत्ता सूरिए चारं⁶चरतीति। दक्खिणकट्ठातो णं सूरिए दोच्चं छम्मासं⁷अयमीणे⁸चोयालीसतिमे मंडलगते अट्ठासीतिं एगसट्ठिभागे मुहुत्तस्स रयणिखेत्तस्स णिवुट्ठेत्ता दिवसखेत्तस्स अभिणिवुट्ठेत्ता णं⁹सूरिए चारं चरति।

The sun traversing, on his southward journey makes a particular day of eighteen *muhūrtas*. The sun covers the distance between two circles in two

1. आवा जे०॥

2. वि दिसासु वि दिसासु खं०॥

3. नेयव्वं मु०। णेतव्वं ला १॥

4. बाहिराओ नास्ति जे० अटीपा०। “बाहिराओ णमित्यादि, बाह्यायाः सर्वाभ्यन्तरमण्डलरूपाया उत्तरस्याः काष्ठायाः, क्वचित् बाहिराओ ति न दृश्यते”—अटी०॥

5. अयमाणे हे २ ला १ मु०। “अयमीणे (माणे-मु)ति आयान्”—अटी०॥

6. चरति हे २ मु०॥

7. अयमाणे हे २ ला १ मु०॥

8. चोयालीसतिमं जे०॥

9. सूरिए नास्ति जे० ला १॥

days and nights. The length of the day shortens by $2/61$ *muhūrta* per circle. As a result when sun enters the forty-fourth circle the day becomes shorter by $2/61 \times 44 = 88/61$ *muhūrtas*. Naturally, the length of the night increases by the same measure. On the other hand, on its northward movements, sun increases the length of the day by $2/61$ *muhūrtas* per circle and when, sun enters the forty-fourth circle the day becomes longer by $88/61$ *muhūrtas* and the night becomes shorter by the same length.

Notes

A. This aphorism propounds the families of the astral bodies, sun and moon. According to the commentator, traditionally, it is the family of the planet moon but as the sun is the lord of the astral body the moon's family belongs to sun also¹.

B. Sun, on his southward journey makes a particular day of eighteen *muhūrtas*. The sun covers the distance between two circles in two days and nights. The length of the day shortens by $2/61$ *muhūrta* per circle. As a result when sun enters the forty-fourth circle the day becomes shorter by $2/61 \times 44 = 88/61$ *muhūrtas*. Naturally, the length of the night increases by the same measure. On the other hand, on its northward movements, sun increases the length of the day by $2/61$ *muhūrtas* per circle and when, sun enters the forty-fourth circle the day becomes longer by $88/61$ *muhūrtas* and the night becomes shorter by the same length².

1. Abhayadeva, p. 94.

2. Ibid.

89. उसभे णं अरहा कोसलिए इमीसे ओसप्पिणीए ¹ततियाए समाए पच्छिमे भागे ²एकूणणउइए अद्धमासेहिं सेसेहिं ³कालगते वीतिक्कंते जाव सव्वदुक्खप्पहीणे। समणे भगवं महावीरे इमीसे ओसप्पिणीए ⁴चउत्थीए समाए पच्छिमे भागे ⁵एगूणनउतीए अद्धमासेहिं सेसेहिं कालगते जाव सव्वदुक्खप्पहीणे। हरिसेणे णं राया चाउरंतचक्कवट्ठी ⁶एगूणनउई वाससयाइं महाराया होत्था। संतिस्स णं अरहतो ⁷एगूणनउई अज्जासाहस्सीतो उक्कोसिया ⁸अज्जासंपदा होत्था।

Seer *Rṣabha*, of the country *Kośala* left the body, ended world-cycle, up to annihilated the entire miseries, [on remaining] eighty-nine fortnights of the latter half of the third spoke of the *suṣamā-duṣamā* (a period of time with much of happiness) of this descending half-cycle. The ascetic venerable *Mahavira* left the body up to annihilated the entire miseries on remaining eighty-nine fortnights of the latter half of the fourth spoke of the *duṣamā-suṣamā* (a period of time with much of miseries) of this descending half-cycle. King *Harīṣeṇa*^A, the Universal monarch [victorious in all the] four quarters [of *Bharat* region], reigned for eighty-nine hundred years. Seer *Śāntinātha* had eighty-nine thousand excellent treasure of nuns.

1. 'याए सुसमदूसमाए समाए प' हे २। याए सुसमदूसमाए प मु०। "तइयाए समाए ति सुबभदुष्वमा-भिधानायाः"—अटी०।
2. 'उए जेसं ला १ मु०॥
3. 'गए जाव मु०। "जाव.सि करणात् अंतगडे सिद्धे बुद्धे मुत्ते ति दृश्यम्"—अटी०। 'समणे भगवं महावीरे कालगए विइक्कंते समुज्जाए छिन्नजाइजरामरणबंधणे सिद्धे बुद्धे मुत्ते अंतगडे परिनिबुद्धे सव्वदुक्खप्पहीणे' इति तु पर्युषणाकल्पसूत्रे पाठः॥
4. 'त्थाए दुसमसुसमाए समाए हे २ मु०॥
5. 'उइए हे प मु०॥
6. 'नउई मु०। णउई खं०॥
7. नउई ला १॥
8. अज्जियासं मु०॥

Notes

A. *Harīṣeṇa* was the tenth universal monarch, with a total longevity of ten thousand years. He ruled for eight thousand nine hundred years and lived as a prince, territorial king and monk for one thousand one hundred years.

Samavāyāṅga (Samavāya, 97) expounds his total span in house-hold as nine thousand seven hundred years, implying that he lived three hundred years as monk. However, the commentator maintains that he spent little less than nine thousand seven hundred years as a householder and over three hundred as monk.¹

B. According to *Āvaśyakaniryukti* (gāthā 284) the number of nuns of the sixteenth Seer *Śāntinātha* is 61000. But according to Abhayadeva, this account is a different tradition.²

1. Abhayadeva, p. 94.

2. Ibid.

90. सीयले णं अरहा णउइं धणूइं उड्डुंउच्चत्तेणं होत्था। अजियस्स णं अरहओ णउइं गणा नउइं गणहरा होत्था। एवं संतिस्स वि। सयंभुस्स णं वासुदेवस्स णउतिं वासाइं विजए होत्था। सव्वेसि णं वट्टवेयड्डपव्वयाणं उवरिल्लातो सिहरतलातो ¹सेगांधियकंडस्स हेट्ठिल्ले चरियंते एस णं ²नउतिं जोयणसयाइं अब्बाहाए अंतरे पण्णत्ते।

The height of Seer *Śītala* was ninety bows. Seer *Ajita* had ninety groups (*gaṇa*) and ninety direct-disciples. Likewise, *Śānti* also [had ninety sects and ninety direct-disciples]^A. *Svayambhū*, [the third] *Vāsudeva* conquered [the earth] in ninety years. The uninterrupted distance between the top of the peaks of all the *Vaitādhya* mountains and bottom of the *Saugandhika* layer is expounded ninety thousand *yojana*.

1. सोयंधिय मु० विना॥

2. णउतिं खं० हे १ ला २॥

Notes

A. In contrast to the account of *Samavāyāṅga*, *Āvaśyakaniryukti* (*gāthā* 266) gives the number of groups and direct-disciples of the Seer *Ajita* and *Śānti* as 95 and 36, respectively. The commentator *Abhayadeva* treats it as of the different tradition¹.

1. *Abhayadeva*, p. 94.

91. ¹एका²णउइं परवेयावच्चकम्मपडिमातो पणत्तातो। ³कालोयणे णं समुदे एक्काणउतिं जोयणसयसहस्साइं ⁴साहियाइं परिक्खेवेणं पणत्ते। कुंथुस्स णं अरहतो एक्काणउतिं आहोहियसता होत्था। आउय-गोयवज्जाणं छण्हं कम्मपगडीणं एक्काणउतिं उत्तरपगडीओ पणत्ताओ।

Ninety-one vows^A (*pratimā*) of service (*vaiyāvṛtya*) to other [saints] are expounded. The peripherance of the ocean *Kāloda* is expounded over ninety-one lac *yojana*. Seer *Kunthu* had ninety one hundred clairvoyants. Ninety-one sub-species are expounded of [the remaining] six types of *karma*, barring Age determining (*āyusya*) and status determining (*gotra*) [*karma*].

1. एका^१ जे० ता १ विना॥

2. ^२णउयं जे०। “एतानि च प्रतिमात्वेनाभिहितानि क्वचिदपि नोपलब्धानि, केवलं विनय वैयावृत्यभेदा एते सन्ति”—अटी०॥

3. कालोए मु०। “कालोयणे ति कालोदः समुद्रः”—अटी०॥

4. सहि^४ मु०। साहितेणं परि^४ जे०॥

Notes

A. The vow of service to others is the literal meaning of *paravaiyāvṛtya-pratimā*. *Abhayadevasūri*¹, categorically opined that the treatment of ninety-one vows is treated no where. He tried to construct the concept of ninety-three vows in his own way. According to him ten-fold humility shown towards one with virtue of faith, humility without impertinence is of sixty types, honorific (*aupacārika*) modesty is seven-fold, service is of fourteen types. Thus in total (10+ 60+ 7 + 14) ninety-one vows are found.

1. Abhayadeva, p. 96.

92. बाणउइं पडिमातो पण्णत्ताओ। थेरे णं इंदभूती बाणउतिं वासाइं सव्वाउयं पालइत्ता सिद्धे बुद्धे [जाव प्पहीणे]। मंदरस्स णं पव्वतस्स बहुमज्झदेसभागातो गोथुभस्स आवासपव्वतस्स पच्चत्थिमिल्ले चरिमंते एस णं बाणउतिं जोयणसहस्साइं ¹अबाहाए अंतरे पण्णत्ते। एवं ²चउण्ह वि आवासपव्वयाणं।

Ninety-two vows (*pratimā*)^A are expounded. Elder monk (*sthavira*) Indrabhūti became liberated, enlightened [up to annihilated] (the miseries) after completing the age of ninety-two years. The uninterrupted distance, between the central point of the mount *Meru* and the extreme western end of the dwelling mountain *Gostūpa*, is expounded ninety two thousand *yojana*. Likewise, the distance of the four dwelling mountains (from the central point of mount *Meru*) is to be known.

1. आवा" जे० ला १ ॥

2. "ण्ह वि यावा" जे०। "ण्ह पि आवा" ला १। "ण्हं पि आवा" मु०॥

Notes

A. Abhayadevasūri has explained this aphorism on the basis of *gāthās* of *Daśāśrutaskandhaniryukti* (*gāthā* 44-51). Originally these vows are five-fold: *samādhi pratimā*, *upadhānapratimā*, *viveka pratimā*, *pratisanlīnatāpratimā* and *ekavihārapratimā*. The first *samādhi pratimā* is two-fold: *śrutasamādhi* and *cāritra*. *Śrutasamādhipratimā* is again of 62 types. Its five types are found in *Ācārāṅgasūtra*, thirty-seven species in *Ācārācūlā*, sixteen species in *Sthānāṅga-sūtra*, four in *Vyavahārasūtra* (5+37+16+4). *Upadhānapratimā* is of two types: of monks (12) and of laities 11. *Viveka pratimā*, *Pratisanlīnatāpratimā* are single each. *Ekavihārapratimā* is included in that of monks. Thus, total number of *pratimās* are: *samādhi pratimā* (5+62), *Upadhānapratimā*, (23) *Viveka pratimā* (1) and *Pratisanlīnatāpratimā* (1) ie. 92.

1. Samavāo, Ladnun, 288-89.

93. चंदप्यभस्स णं अरहतो तेणउत्तिं गणा तेणउत्तिं गणहरा होत्था। संतिस्स णं अरहतो तेणउइं चोहसपुब्बिसया होत्था। 'तेणउत्तिंमंडलगते णं सूरिए ²अतिवट्टमाणे वा ³नियट्टमाणे वा समं अहोरत्तं विसमं करेति।

Seer Candraprabha had ninety-three groups and ninety-three direct-disciples. Seer *Śāntinātha* had ninety-three hundred knower of the fourteen *Pūrvas*. The sun^A, on its ninety third orbit, (while) moving [northward from south] or moving back [southward from north], causes uneven to even day and night.

1. 'उयंमंड' जे०। 'उइंमंड' मु०। "तेणउइं(ई-मु०)मंडलेत्यादि, तत्र अतिवर्तमानो वा सर्वबाह्यात् सर्वाभ्यन्तरं प्रति गच्छन् निवर्तमानो वा सर्वाभ्यन्तरात् सर्वबाह्यं प्रति गच्छन्, व्यत्ययो वा व्याख्येयः"—अटी०॥

2. खंसं० T मु० विना—अभियट्टं खं मू० हे १, २ ला २। अभिवट्टं ला १। अनियट्टं जे०। दृश्यतामुपरितनं टिप्पणम्॥

3. निवट्टं हे २ मु० T॥

Notes

A. A particular day and a particular night of equal length of fifteen *muhūrtas* is designated as *sama-ahorātra* i.e. even day and night. The sun has 184 orbits. Sun, on the innermost orbit, makes the day and night of eighteen and twelve-*muhūrta* duration, respectively. On the other hand, when sun is on the outer most orbit, duration of the night is eighteen *muhūrtas* and that of the day twelve *muhūrtas*. On the remaining one hundred eighty three orbits, there is increase or decrease by two by sixty-one *muhūrta* on each orbit. As a result, sun, reaching on the 92nd orbit, increases or decreases by $92 \times 2/61 = \frac{184}{61} = 3 \frac{1}{61}$ *muhūrta*. Keeping aside $\frac{1}{61}$ *muhūrta* if three *muhūrta* is subtracted from the eighteen *muhūrtas*, the duration of night remains fifteen *muhūrtas*. Similarly, if three *muhūrta* is added to the twelve *muhūrta*, the duration of the day becomes of fifteen *muhūrtas*. Thus, on the 92nd orbit day and night is even, i.e. each of fifteen *muhūrtas*. When sun proceeds towards the 93rd orbit from 92nd orbit it makes day and night uneven.

1. Abhayadeva, p. 97.

94. निसह-नेलवंतियाओ णं जीवातो चउणउइं ¹चउणउइं जोयणसहस्साइं ²एक्कं छप्पणं जोयणसत्तं दोण्णि य एक्कूणवीसतिभागे जोयणस्स आयामेणं ³पण्णत्ता [तो]। अजितस्स णं अरहतो चउणउत्तिं ओहिनाणिसया होत्था।

The length of the two ends of the bow-strings of [the bow shaped mountains] *Niṣaḍha* and *Nīlavanta* is expounded ninety-four thousand one hundred fifty-six and two by nineteen *yojana* ($94156\frac{2}{19}$) each. Seer *Ajita* had nine thousand four hundred clairvoyants.

1. चउणउइं नास्ति जे० मु०॥

2. एक्कं य (य ?) छं जे० ला १॥

3. पण्णत्ता इति यद्यपि खं० प्रभृतिप्रतिषु पाठः तथापि पूर्वानुसारेण पण्णत्तातो इति पाठः संभाव्यते ॥

95. सुपासस्स णं अरहतो पंचाणउत्तिं गणा पंचाणउत्तिं गणहरा होत्था। जंबुदीवस्स णं दीवस्स चरिमंताओ चउद्दिंसिं लवणसमुदं पंचाणउत्तिं पंचाणउत्तिं जोयणसहस्साइं ओगाहिता चत्तारि महापायाला^१ पण्णत्ता, तंजहा—वलयामुहे ^२केऊए ^३जुयते ईसरे।

Seer *Supārśva* had ninety-five groups and ninety five direct-disciples. Four great nether pots (*mahāpātāla*), pervading the *Lavaṇa* Ocean^A, ninety-five thousand *yojana* from four directions, from the extreme end of the continent of Jambūdvīpa, are expounded, namely, Submarine fire (*vaḍavā-mukha*) [in eastern direction], *Ketuka* (in southern direction), *Yūpaka* (in western direction) and *Īśvara* (in northern direction).

लवणसमुद्दस्स ^४उभओपासिं पि पंचाणउत्तिं पंचाणउत्तिं ^५पदेसा उब्बेधुस्सेधपरिहाणीए ^६पण्णत्ता। कुंथू णं अरहा पंचाणउत्तिं वाससहस्साइं परमाउयं पालयित्ता सिद्धे ^७बुद्धे जाव प्पहीणे। थेरे णं मोरियपुत्ते पंचाणउत्तिं वासाइं सव्वाउयं पालयित्ता सिद्धे ^८बुद्धे जाव प्पहीणे।

Both sides of *Lavaṇa* Ocean are expounded to possess depth and height, at ninety-five places. Seer *Kunthu*^B, became liberated, enlightened up to annihilated [the entire miseries] after completing the life-span of ninety-five thousand years.

1. *पायालकलसा मु०॥
2. केऊते खं० हे १ ला २। केऊए मु०॥
3. जुयते खं० विना । जूयए मु०॥
4. *पासं हे १ ला २ मु०॥
5. पदेसा तोबहुस्सेह* खं०। पदेसा तोबहुस्सेह* हे १ ला २। पदेसा तो। बधुस्सेह* जे०। पदेसाओ उब्बेधुस्सेह* मु०। “पञ्चनवतिः प्रदेशा उद्बेधोत्सेधपरिहाण्यां विषये प्रज्ञताः”—अटी०॥
6. पं० जे० ला १ विना। पण्णत्ते जे० ला १। दृश्यतामुपरितनं टिप्पणम्॥
7. बुद्धे नास्ति जे० हे १॥
8. बुद्धे नास्ति खं० हे १ ला २॥

Notes

A. This aphorism refers to the depth at the centre of ocean *Lavaṇa* from the shore of the ocean and height at the shore from centre of the ocean. The commentator has dealt this in detail. The area of central part of this ocean is ten thousand *yojana*. It is one thousand *yojana* deep. Towards the *vedikā* of

the island of *Jambū*, at the ninety five *pradeśas*, the depth decreases by one *pradeśa*. In other words, the ratio of decreasing depth is 95:1. i.e. at the distance of 95 *yojana*, decrease in depth, is one *yojana* and at 95 thousand *yojana*, the decrease is one thousand *yojana*. When measured in the direction of the centre, the same phenomenon may be expressed in term of decrease in height.¹

B. The break-up of the total longevity of the 95 thousand years² is given as follows: 23,750 years each as a prince, as a territorial king, as an universal monarch and as an ascetic (23,750 x 4).

1. Abhayadeva, p. 97.

2. Ibid.

96. एगमेगस्स णं रण्णो चाउरंतचक्कवट्टिस्स छण्णउत्तिं छण्णउत्तिं गामकोडीओ होत्था।
¹वायुकुमाराणं छण्णउत्तिं भवणावाससतसहस्सा पण्णत्ता। ²वावहारिणं णं दंडे छण्णउत्तिं अंगुलाणि
 अंगुलपमाणेणं, एवं धणू नालिया जुगे अक्खे मुसले वि। ³अब्भंतराओ आइमुहुत्ते छण्णउत्तिं
 अंगुलच्छाये पण्णत्ते।

[The domain of] each Universal monarch [victorious in all the] four quarters [of *Bharat* region] had ninety-six crore villages. Ninety-six lac dwellings of *Vāyukumāra* gods^A are expounded. The conventional *daṇḍa* (a unit of measure equal to four arm lengths) [comprises] ninety-six finger-breadths with respect to the measure of fingerbreadth. Likewise, [the length of] a bow, *nālīkā*, *yuga* (a measure of length equal to four arms), *akṣa*, *mūsala* [a measure equal to four arms] also [measure ninety-six fingerbreadths]. [During Sun's motion on the inward orbit], the first *muhūrta* is expounded to be of the shadow of ninety-six finger breadth^B.

1. वायकुं जे०॥

2. वव हे १, २ ला २॥

3. अब्भंतराओ मु०॥

Notes

A. Of the total ninety-six lac dwellings of deities *Vāyukumāra*, fifty lac dwellings are in south and forty-six lac dwellings are in north¹.

B. When sun is on the inward orbit, a day's duration is of eighteen *muhūrtas* and shadow of the first *muhūrta* is said to be of ninety-six fingers' breadth. Ācārya Abhayadevasūri, in his commentary has dealt with the measurement of shadow. According to him, when sun is on the innermost orbit, the duration of that day is eighteen *muhūrtas*. A cone of twelve-finger breadth's length measures the length of shadow. By first multiplying $18 \times 12 = 216$, then dividing the sum by two and subtracting 12 from the quotient, i.e. $216/2 - 12 = 96$ fingerbreadth².

1. Abhayadeva, p. 97.

2. Ibid.

97. मंदरस्स णं पव्वतस्स पच्चत्थिमिल्लातो चरिमंतातो गोथुभस्स णं आवासपव्वयस्स पच्चत्थिमिल्ले चरिमंते एस णं सत्ताणउत्तिं जोयणसहस्साइं अबाधाते अंतरे पण्णत्ते। एवं चउद्दिसिं पि। अट्ठण्हं कम्मपगडीणं सत्ताणउत्तिं उत्तरपगडीतो पण्णत्तातो। हरिसेणे णं राया चाउरंतचक्कवट्ठी देसूणाइं सत्ताणउत्तिं वाससयाइं ¹अगारमज्झावसित्ता मुंडे भवित्ता णं अगारातो जाव पव्वतिते।

The uninterrupted distance, between the two extreme ends, eastern of the mount *Meru* and western of the mountain dwelling *Gostūpa* (of *Nāgakumāra* gods), is expounded ninety seven thousand *yojana*. Likewise, [to be related the distance of those dwelling mountains] in the four directions [from the mount *Meru*]. Ninety-seven sub-species of eight types of *karma* are expounded. King *Hariṣeṇa*, the universal monarch [victorious in all the] four quarters [of *Bharat* region], after living little under nine thousand seven hundred years as a householder, having plucked hairs was initiated into monk hood from worldly life.

1. 'मज्झे व' हे २ मु०॥ दृश्यतां पृ० ३६३ पं० ५॥

98. नंदणवणस्स णं उवरिल्लातो चरिमंतातो पंडयवणस्स हेट्ठिल्ले चरिमंते एस णं अट्ठाणउत्तिं जोयणसहस्साइं अबाहाए अंतरे पण्णत्ते। मंदरस्स णं पव्वतस्स पच्चत्थिमिल्लातो चरिमंतातो गोधुभस्स आवासपव्वतस्स पुरत्थिमिल्ले चरिमंते एस णं अट्ठाणउत्तिं जोयणसहस्साइं अबाहाए अंतरे पण्णत्ते। एवं चउदिसिं पि।

The uninterrupted distance between the farthest ends, of top and bottom, respectively, of divine forests *Nandana* and *Pandu* is expounded ninety eight thousand *yojana*. The uninterrupted distance between the two extreme ends, western of the mount *Meru* and eastern of the dwelling mountain *Gostūpa* (of *Nāgakumāra* gods) is ninety eight thousand *yojana*. Likewise, to be related (the distance of dwelling mountains from the mount *Meru* in the four directions).

¹दाहिणभरहङ्गस्स णं धणुपट्ठे अट्ठाणउत्तिं जोयणसयाइं किंचूणाइं आयामेणं पण्णत्ते। उत्तरातो णं कट्ठातो सूरिए पढमं छम्मासं ²अयमीणे ³एकूणपन्नासतिमे मंडलगते अट्ठाणउत्तिं एकसट्ठिभागे मुहुत्तस्स दिवसखेत्तस्स निवुट्ठेत्ता रयणिखेत्तस्स अभिनिवुट्ठेत्ता णं सूरिए चारं चरति। दक्खिणातो णं कट्ठातो सूरिए दोच्चं छम्मासं ⁴अयमीणे ⁵एकूणपन्नासतिमे मंडलगते अट्ठाणउत्तिं एकसट्ठिभाए मुहुत्तस्स रयणिखेत्तस्स निवुट्ठेत्ता दिवसखेत्तस्स अभिनिवुट्ठेत्ता णं सूरिए चारं चरति।

⁶रेवतिपढमजेट्ठपज्जवसाणाणं एकूणवीसाए नक्खत्ताणं अट्ठाणउत्तिं तारातो तारगेणं पण्णत्तातो।

The back of the bow (shaped) southern half *Bharat* region is a little less than nine thousand eight hundred *yojana* in length. The sun moves (southward from north] in the first six month, on its forty ninth orbit, decreasing day

1. वेद्यङ्गस्स णमित्यादिः यः केषुचित् पुस्तकेषु दृश्यते सोऽपपाठः। सम्यक् पाठश्चायम् —दाहिणभरहङ्गस्स णं धणुपट्ठे अट्ठाणउत्तिं जोयणसयाइं किंचूणाइं आयामेणं पण्णत्ते इति”—अटी०॥

2. अयमाणे हे २ मु०॥

3. एगूणपंचासतिमं मंडलं जे०। एगूणपंचासतिमंडलं ला १। दृश्यतां पृ० ४२१ पं० ३, पृ० ४२५ पं० ४। “एकतालीसइमे इति केषुचित् पुस्तकेषु दृश्यते सोऽपपाठः, एगूणपंचासइमे ति”—अटी०।

4. अयमाणे हे २ मु०॥

5. इकूणपंचासइमं मंडलं जे०। एकूणपंचासइमंडलं ला १। दृश्यतां टि० २॥

6. “जेट्ठा” मु०॥

space and increasing night space by ninety eight by sixty-one part of a *muhūrta*. The sun moves (northward from south] in the latter six month, on its forty-ninth orbit, decreasing night and increasing day by ninety-eight by sixty-one part of a *muhūrta*.

Ninety eight stars^A [in aggregate] are expounded of constellations from *Revatī* to *Jyeṣṭhā* (i.e. 19 in number).

Notes

A. This aphorism, as well as the commentary of Abhayadeva mention the number of stars associated with these nineteen constellations from *Revatī* to *Jyeṣṭhā*. According to Abhayadeva, the aggregate of the stars of these nineteen stars is ninety seven. Regarding the number ninety eight he says that one aster ought to have one star extra. According to some recensions of *Sūryaprajñapti*, the constellation *Anurādhā* is mentioned as having five stars in stead of four as occurred in *Samavāyāṅga* and its commentary of Abhayadevasūri. Thus, discepany over number of stars may disappear in the light of recensions of *Sūryaprajñapti*¹.

1. *Samavāo*, p. 298-99.

99. मंदरे णं पव्वते णवणउत्तिं जोयणसहस्साइं उड्डुंउच्चत्तेणं पण्णत्ते। नंदणवणस्स णं पुरत्थिमिल्लातो चरिमंतातो पच्चत्थिमिल्ले चरिमंते एस णं णवणउत्तिं जोयणसताइं अबाहाते अंतरे पण्णत्ते। एवं ¹दक्खिणिज्झातो उत्तरे।

Vertical height of the mount *Meru* is expounded ninety-nine thousand *yojana*. The uninterrupted distance between the two extreme ends, western and eastern of the forest *Nandana* is expounded nine thousand nine hundred (9,900) *yojana*. Similarly, the uninterrupted distance between the two extreme ends, southern and northern (of the forest *Nandana*) is expounded nine thousand nine hundred (9,900) *yojana*.

पढमे सूरियमंडले णवणउत्तिं जोयणसहस्साइं सातिरेगाइं आयामविक्खंभेणं ²पण्णत्ते। दोच्चे सूरियमंडले णवणउत्तिं जोयणसहस्साइं साहियाइं आयामविक्खंभेणं ³पण्णत्ते। ततिए सूरियमंडले नवनउत्तिं जोयणसहस्साइं साहियाइं आयामविक्खंभेणं पण्णत्ते।

In the north direction, the extension of the first orbit of sun is expounded a little over ninety nine thousand *yojana*. (In the north direction) the extension of the second orbit of sun is expounded a little over ninety-nine thousand *yojana*. (In the north direction) the extension of the third orbit of sun is expounded a little over ninety-nine thousand *yojana*.

इमीसे णं रतणप्पभाए पुढवीए अंजणस्स कंडस्स हेट्ठिल्लातो चरिमंतातो वाण-मंतरभोमेज्जविहाराणं ⁴उवरिमंते एस णं नवनउत्तिं जोयणसयाइं अबाहाए अंतरे पण्णत्ते।

The uninterrupted distance between the two extreme ends, base of *Añjana* layer and the top of the abodes of *interstitial* gods of this earth *Gemlustre*, is expounded nine thousand nine hundred *yojana*.

1. दक्खिणिज्झाओ चरिमंताओ उत्तरिल्ले चरिमंते एस णं णवणउत्तिं जोयणसयाइं अबाहाए अंतरे पं०, उत्तरे पढमे मु०॥

2. पण्णत्ते नास्ति खं० जे० हे १ ला २॥

3. पण्णत्ते नास्ति जे०॥

4. 'उवरिल्ले चरिमं'ते इत्यपि पाठः कदाचित् संभवेत्॥

100. दसदसमिया णं भिक्खुपडिमा एगेणं राइंदियसतेणं अब्बछट्ठेहिं भिक्खासतेहिं अहासुत्तं जाव ¹आराहिया यावि भवति। सयभिसयानक्खत्ते ²सएकतारे पण्णत्ते। सुविधी पुप्फदंते णं अरहा एगं धणुसतं उड्डुंउच्चत्तेणं होत्था। पासे णं अरहा पुरिसादाणीए एक्कं वाससयं सव्वाउयं पालयित्ता सिद्धे जाव प्पहीणे। एवं थेरे वि अज्जसुहम्मे।

(On being taken) five hundred fifty *dattis* (particular measure of food and water) for hundred days, the tenth modal view of mendicants (*daśamadaśamikā*) is treated as per canons, up to ordered. The constellation *Śatabhiṣak* is expounded of hundred stars. The height of Seer *Suvidhi Puṣpadanta* was hundred bows. The honourable (*puruṣādānīya*) Seer *Pārśvanātha*, became liberated and enlightened up to annihilated [the entire miseries], after completing the age of hundred years. Similarly, elder monk *Sudharmā* also (became liberated after hundred years's age).

सव्वे वि णं चुल्लहिमवंतसिहरिवासहरपव्वया एगमेगं जोयणसतं उड्डुंउच्चत्तेणं, एगमेगं गाउयसतं ³उव्वेधेणं पण्णत्ता। सव्वे वि णं कंचणगपव्वया एगमेगं जोयणसयं उड्डुंउच्चत्तेणं एगमेगं गाउयसतं उव्वेधेणं, एगमेगं जोयणसयं मूले विक्खंभेणं पण्णत्ता।

All the major *Vaitādhya* mountains are expounded hundred *gavyūtis* in height. All the *Kṣulla Himavanta* and *Śikhari* mountains, bordering the region (*varṣadhara*), are expounded hundred *yojana* in height and all these mountains, bordering the region, pervade hundred *gavyūtis* over the earth. All the *Kañcanaka* mountains are expounded hundred *yojana* in height. These all go deep hundred *gavyūtis* under the earth. Their extension at the base is hundred *yojana*.

1. *हिया वि जे० मु०॥

2. एकसयतारे मु०। एकतारे जे०॥

3. उव्वेधेणं जे०। एवमग्रेऽपि॥

Multy Increasing Group

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101. चंदप्पभे णं अरहा दिवड्डं धणुसतं उड्डुंउच्चत्तेणं होत्था। आरणे कप्पे दिवड्डं विमाणावाससतं पण्णत्तं। एवं अच्चुए वि।

The vertical height of Seer *Candraprabha* was one hundred fifty bows. On the paradise *Āraṇa* one hundred fifty dwellings are expounded. Likewise, on the paradise *Acyuta* also (one hundred fifty dwellings are expounded).

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102. सुप्पासे णं अरहा दो धणुसयाइं उड्डुंउच्चत्तेणं होत्था। सव्वे वि णं महाहिमवंतरूपीवासहरपव्वया दो दो जोयणसताइं उड्डुंउच्चत्तेणं दो दो गाउयसताइं उव्वेधेणं पण्णत्ता। जंबुदीवे णं दीवे दो कंचणपव्वत्तसया पण्णत्ता।

The vertical height of Seer *Supārśva* was two hundred bows. The height, of all the *Mahāhimavantas* and *Rukmi* mountains, bordering the region, is expounded two hundred *yojanas*, (their depth) is expounded two hundred *gavyūtis*. Two hundred *Kāñcanaka* mountains are expounded in the continent of *Jambūdvīpa*.

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103. पडमप्पभे णं अरहा ¹अड्डाइज्जाइं धणुसताइं उड्डुंउच्चत्तेणं होत्था। असुरकुमाराणं देवाणं पासायवडेंसगा अड्डाइज्जाइं जोयणसयाइं उड्डुंउच्चत्तेणं पण्णत्ता।

The vertical height of Seer *Padmaprabha* was two hundred fifty bows. The vertical height of (heavenly) palaces of Demon (*Asurakumāra*) gods is expounded two hundred fifty *yojana*.

1. अड्डातिज्जातिं खं० हे १ ला २। अड्डाउज्जातिं जे०॥

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104. सुमती णं अरहा तिण्णि धणुसयाइं उड्डुंउच्चत्तेणं होत्था। अरिद्विनेमी णं अरहा तिण्णि वाससयाइं ¹कुमारमज्झावसित्ता मुंडे भवित्ता जाव पव्वतित्ते। वेमाणियाणं देवाणं विमाणयागारा तिण्णि ²तिण्णि जोयणसत्ताइं उड्डुंउच्चत्तेणं पण्णत्ता। समणस्स ³णं भगवतो महावीरस्स तिन्नि सयाणि चोद्दसपुव्वीणं होत्था। पंचधणुसतियस्स णं अंतिमसारीरियस्स सिद्धिगतस्स सातिरेगाणि तिण्णि धणुसयाणि जीवप्पदेसोगाहणा पण्णत्ता।

The vertical height of Seer *Sumati* was three hundred bows. The Seer *Ariṣṭanemi* having enjoyed three hundred years in the house-hold as a prince, after plucking/tearing his hairs up to adopted (houselessness-monk hood, from mundane life). The vertical height of the surrounding walls of abodes of celestial gods is expounded three hundred *yojana*. Venerable Ascetic *Mahavira* had three hundred knowers of fourteen *Pūrvas*. The occupancy, of soul-particles, of one attaining salvation in this last body with that (occupancy) of five hundred bows, is expounded over three hundred bows.

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105. पासस्स णं अरहतो पुरिसादाणीयस्स अब्हुट्ठाइं सयाइं चोद्दसपुव्वीणं⁴ होत्था।

अभिनन्दणे णं अरहा अब्हुट्ठाइं धणुसयाइं उड्डुंउच्चत्तेणं होत्था।

The honourable (*puruṣādānīya*) Seer *Pārśvanāth* had the treasure of three hundred fifty monks, knowing fourteen *pūrvas*. The vertical height of Seer *Abhinandana* was three hundred fifty bows.

1. कुमारमज्झे वं हे २। कुमारवासमज्झे वं मु०॥

2. इदमेकं 'तिण्णि' इति पदं नास्ति जे० खं०॥

3. णं नास्ति खं जे०॥

4. 'व्वीणं' संपया होत्था मु०॥

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106. संभवे णं अरहा चत्तारि धणुसताइं उड्डुंउच्चत्तेणं होत्था। सव्वे वि णं णिसभ-¹नीलवंता वासहरपव्वया चत्तारि चत्तारि जोयणसताइं उड्डुंउच्चत्तेणं, चत्तारि चत्तारि गाउयसताइं उव्वेधेणं पण्णत्ता। सव्वे वि ²य णं वक्खारपव्वया णिसभ-³नीलवंतवासहरपव्वयं⁴ तेणं चत्तारि चत्तारि जोयणसताइं उड्डुंउच्चत्तेणं चत्तारि चत्तारि गाउयसताइं उव्वेधेणं पण्णत्ता।

The vertical height of Seer *Sambhava* was four hundred bows. All the *Niṣadha* and *Nilavanta* mountains bordering the *Bharat* regions, are expounded four hundred *yojana* high. All the *Niṣadha* and *Nilavanta* mountains bordering the *Bharat* regions are expounded four hundred *gavyūtis* deep (beneath the earth). Likewise, is to be said about all the *mountains* bordering *Devakuru* and *Uttarakuru* regions) too.

आणय-पाणएसु णं दोसु कप्पेसु चत्तारि विमाणसया ⁵पण्णत्ता। समणस्स णं भगवतो महावीरस्स चत्तारि सता वादीणं सदेवमणुयासुरम्मि लोगम्मि वाए अपराजिताणं उक्कोसिया वादिसंपया होत्था।

[The aggregate of] the abodes of the paradises *Ānata* [the ninth] and *Prānata*, the tenth, are expounded four hundred. The Venerable Ascetic *Mahāvīra* had the excellent treasure of four hundred disputants, unconquerable in debate with gods, human beings and hellish beings.

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107. अजिते णं अरहा अद्धपंचमाइं धणुसताइं उड्डुंउच्चत्तेणं होत्था। सगरे णं राया चाउरंतचक्कवट्ठी अद्धपंचमाइं धणुसताइं उड्डुंउच्चत्तेणं होत्था।

The vertical height of Seer *Ajita* was four hundred fifty bows. The vertical height, of the emperor *Sagar*, the victor over the four directions of *Bharat* region, was also four hundred fifty bows.

1. "नेलवंता जे० खं० हे १ ला २। "नीलवंत" खंसं०॥

2. य नास्ति मु०॥

3. "वंता खं० हे २ ला १॥

4. "पव्वयाए णं मु०। दृश्यतां सू० १०८। "वक्खारपर्वता एकमेरुप्रतिबद्धा विंशतिः, ते च वर्षधरासत्तौ चतुःशतोच्चाः शीतादिनदीप्रत्यासत्तौ मेरुप्रत्यासत्तौ च पञ्चशतोच्चाः"—अटी०॥

5. पण्णत्ता नास्ति खं जे० हे १, २ ॥

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108. ¹सव्वे वि णं वक्खारपव्वया सीया-सीओयाओ महानईओ ²मंदरं वा पव्वयं तेणं ³पंच जोयणसयाइं उड्डुउच्चत्तेणं, ⁴पंच गाउयसयाइं उव्वेहेणं पण्णत्ता। ⁵सव्वे वि णं वासहरकूडा पंच पंच जोयणसताइं उड्डुउच्चत्तेणं, मूले पंच पंच जोयणसताइं विक्खंभेणं पण्णत्ता। उसभे णं अरहा कोसलिए पंच धणुसताइं उड्डुउच्चत्तेणं होत्था। भरहे णं राया चाउरंतचक्कवट्ठी पंच धणुसताइं उड्डुउच्चत्तेणं होत्था।

[Near] great rivers *Sītā* and *Sītodā*, all the *vakṣaskāra* mountains are expounded five hundred *yojana* high [and] five hundred *gavyūtis* deep (beneath the ground). All the *varṣadhara* mountains (bordering the region) are expounded five hundred *yojana* high [and these] at the base, are expounded five hundred *yojana* in extension. Seer *Rṣabha*, of the domain *Kosala*, was five hundred bows in height. Emperor *Bharat*, the victor of the four directions [of Bharat region], was five hundred bows in height.

सोमणस-गंधमादण-विज्जुप्पभ-मालवंता णं वक्खारपव्वया णं ⁶मंदरपव्वयं तेणं पंच पंच जोयणसयाइं उड्डुउच्चत्तेणं पंच पंच गाउयसताइं उव्वेहेणं पण्णत्ता। सव्वे वि णं ⁷वक्खारपव्वयकूडा हरि-हरीसहकूडवज्जा पंच पंच जोयणसताइं उड्डुउच्चत्तेणं मूले पंच पंच जोयणसताइं आयामविक्खंभेणं पण्णत्ता। सव्वे वि णं णंदणकूडा बलकूडवज्जा पंच पंच जोयणसताइं उड्डुउच्चत्तेणं मूले पंच पंच जोयणसताइं आयामविक्खंभेणं पण्णत्ता। सोहम्मीसाणेसु कप्पेसु विमाणा पंच पंच जोयणसयाइं उड्डुउच्चत्तेणं पण्णत्ता।

1. एतदन्तर्गतः पाठो जे० हे २ मु० विना नास्ति। दृश्यतां पृ० ४२७ टि० ८॥

2. मंदरपव्वयंतेणं मु०। दृश्यतां टि० २॥

3., 4. पंच पंच मु०॥

5. “सव्वे वि णं वासेत्यादि (नास्त्ययं पाठः खं) सव्वे वि णं वक्खारे (नास्त्ययं पाठो मु०) त्यादि, तत्र वर्ष-धरकूटानि शतद्वयमशीत्यधिकम्..... वक्षस्कारकूटानि त्वशीत्यधिकचतुःशतीसंख्यानि सर्वाण्येतानि पञ्चशतोच्छ्रितानि।... हरिकूटहरिसहकूटवर्जनं त्विह तयोः सहस्रोच्छ्रयत्वात्”-अटी०॥ इदमत्रा-वधेयम् -जे० मध्ये इतः परं ‘सव्वे वि णं वक्खारकूडा हरिहरिस्स (ह) कूडवज्जा पंच जोयणसयाइं उड्डुउच्चत्तेणं मूले पंच जोयणसयाइं विक्खंभेणं पण्णत्ता। सव्वे णं णंदणकूडा बलकूडा वज्जा पंच जोयणसयाइं विक्खंभेणं पण्णत्ता’ इति पाठो वर्तते समीचीनोऽपि च भाति तथा पि ईदृशः पाठः पुनरपि जे० मध्ये इतः परम् अग्रे (पृ० ४२९ पं० १-४) आयात्येव। अत एकतरः पाठो जे० मध्येऽधिक एव॥

6. मंदरेणं पव्वयंतेणं जे०॥

7. वक्खारप कूड हरि खं०॥

Near mountain Meru, *vakṣaskāra* mountains *Somanasa*, *Gandhamādana*, *Vidyutprabha* [and] *Mālavanta* [are expounded] five hundred *yojana* high [and] are expounded five hundred *gavyūti*s deep (under the ground). All the *vakṣaskāra* mountains, barring *Hari* and *Harissaha* [are expounded] five hundred *yojana* high, are expounded five hundred *yojanas*, in extension, at the base. All the *Nandana* mountains, barring *Balakūta*, are expounded five hundred *yojana* high, five hundred *yojanas*, in extension, at the base. All the mansions, in the paradises *Saudharma* and *Īsāna*, are expounded five hundred *yojana* high.

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109. सणकुमार-माहिंदेसु कप्पेसु विमाणा छ जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता। चुल्लहिमवंतकूडस्स णं उवरिल्लाओ चरिमंतातो चुल्लहिमवंतस्स वासहरपव्वतस्स समे धरणितले एस णं छ जोयणसताइं अबाहाते अंतरे पण्णत्ते। एवं सिहरिकूडस्स वि।

All the mansions, in the paradises *Sanatkumāra* and *Māhendra*, are expounded six hundred *yojana* high. The uninterrupted distance between the top of *kṣulla* Himavanta mountain, bordering [Bharat] region and even earthly base of *kṣulla* Himavanta *varṣadhara* mountain is expounded six hundred *yojana*. Likewise, to be [described about] *Śhikharī* [*varṣadhara*] mountain.

पासस्स णं अरहतो छ सता वादीणं सदेवभणुयासुरे लोए (१वाए) अपराजियाणं २उक्कोसा वातिसंपदा होत्था। अभिचंदे णं कुलगरे छ धणुसताइं उड्डुंउच्चत्तेणं होत्था। वासुपुजे णं अरहा छहिं ३पुरिससतेहिं मुंडे भवित्ता णं अगारातो अणगारियं पव्वतिते।

The Seer *Pārśva* had the excellent treasure of six hundred disputants, unconquerable in the world, in debate with gods, human beings and hellish beings. Governor (*kulakara*) *Abhicandra*'s height was six hundred bows. Seer *Vāsupūjya* after plucking/tearing his hairs adopted houselessness [monk hood], from mundane life, along with six hundred men.

1. वाए मु० विना नास्ति॥

2. उक्कोसं जे० हे २। उक्कोसिया ला १ मु०। दृश्यतां पृ० ४२८ पं० ३॥

3. *सएहिं सद्धिं मुंडे हे २ ला १ मु०॥

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110. बंभ-लंतएसु कप्पेसु विमाणा सत्त सत्त जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता। समणस्स णं भगवओ महावीरस्स सत्त जिणसता होत्था। समणस्स ¹णं भगवओ महावीरस्स सत्त वेउव्वियसया होत्था। अरिट्टुनेमी णं अरहा सत्त वाससताइं देसूणाइं ²केवलपरियागं पाउणित्ता सिद्धे बुद्धे जाव प्पहीणे।

Abodes, in [both] paradises, *Brahma* and *Lāntaka*, are expounded seven hundred *yojana* high. The [Order of] Venerable Ascetic *Mahavira* had seven hundred omniscient monks. The [Order of] Venerable Ascetic *Mahavira* had seven hundred monks [endowed with power] of supernatural attainments. Seer *Ariṣṭanemi* passing little under seven hundred years in the mode of omniscient [became] liberated, enlightened, up to free from miseries.

महाहिमवंतकूडस्स णं उवरिल्लातो चरिमंतातो महाहिमवंतस्स वासधरपव्वयस्स समे धरणितले एस णं सत्त जोयणसताइं अबाहाते अंतरे पण्णत्ते। एवं रुप्पिकूडस्स वि।

The uninterrupted distance between the two extremes, the top most and the even earthly base of the *Mahāhimavanta varṣadhara* mountain (bordering the region), is expounded seven hundred *yojana*. Likewise, [to be repeated about the distance between the two extremes] of *Rukmiṇī* mountains also.

111

111. महासुक्क-सहससारेसु दोसु कप्पेसु विमाणा अट्ठ जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता। इमीसे णं रयणप्पभाए पुढवीए पढमे कंडे अट्ठसु जोयणसतेसु वाणमंतर-भोमेज्जविहारा पण्णत्ता। समणस्स णं भगवओ महावीरस्स अट्ठ सया अणुत्तरोववातियाणं देवाणं गतिकल्लाणाणं ठितिकल्लाणाणं आगमेसिभद्धानं उक्कोसिया अणुत्तरोववातियसंपदा होत्था।

Abodes, in two paradises, *Mahāsūkra* and *Sahasrāra*, are expounded eight hundred *yojana* high. The abodes of Subterranean (*Vāṇamantara*) gods are sited in the eight hundred *yojana* of the first layer (*kāṇḍa*) of the (first) earth Gem-lustre. The Venerable Ascetic *Mahavira* had the excellent treasure of eight hundred monks with the destiny and duration of benediction and

1. णं नास्ति मु०॥

2. केवलिं हे १ ला २॥

likely to be liberated in future.

इमीसे णं रयणप्पभाए पुढवीए बहुसमरमणिजातो भूमिभागातो अट्ठहिं जोयणसएहिं सूरिए चारं चरति। अरहतो णं अरिट्ठनेमिस्स अट्ठ सताइं वादीणं सदेवमणुयासुरमि लोगमि वाते अपराजियाणं उक्कोसिया ³वादिसंपदा होत्था।

The sun moves eight hundred *yojana* over the even and beautiful surface of the earth Gem-lustre. The Seer *Ariṣṭanemi* had the excellent treasure of six hundred disputants unconquerable, in debate, in the world, with god, human being and hellish being.

112

112. आणय-याणय-आरण-उच्चुतेसु कप्पेसु विमाणा ¹णव जोयणसताइं उट्ठुंउच्चत्तेणं पण्णत्ता। ²निसभकूडस्स णं उवरिल्लातो सिहरतलातो णिसभस्स वासहरपव्वतस्स समे धरणितले एस णं नव जोयणसताइं अबाहाए अंतरे पण्णत्ते। एवं ³नीलवंतकूडस्स वि। विमलबाहणे णं कुलगरे णव धणुसताइं उट्ठुंउच्चत्तेणं होत्था। ⁴इमीसे रयणप्पभाए पुढवीए बहुसमरमणिजातो भूमिभागातो णवहिं जोयणसतेहिं सव्वुपरिमे तारारूवे चारं चरति। निसभस्स णं वासधरपव्वयस्स उवरिल्लातो ⁵सिहरतलातो ⁶इमीसे रतणप्पभाए पुढवीए ⁷पढमस्स कंडस्स बहुमज्झदेसभाए एस णं णव जोयणसताइं अबाहाए अंतरे पण्णत्ते। एवं ⁸नीलवंतस्स वि।

The abodes, in the paradises, *Ānata*, *Prānata*, *Āraṇa* and *Acyuta* are expounded eight hundred *yojana* high. The interminable stretch between the two edges, the summit of the *varṣadhara* mountain *Niṣadha*, [bordering the *Bharat* region] and its even rock bottom is expounded nine hundred *yojana*. Likewise, [to be described the *Nīlavanta* mountain also. Governor (*kulakara*) *Vimalavāhana* was nine hundred bows in height. The stars move at the highest

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3. वादी° हे २ विना ॥
 1. णव णव हे २ मु० ॥
 2. निसढ° मु०। एवमग्गेऽपि ॥
 3. नेल° खंमू० हे १ ला १, २। निल° जे० ॥
 4. इमीसे णं २° मु० ॥
 5. सिहरि° खं० जे० ॥
 6. इमीसे णं २° मु० ॥
 7. °स्स णं कंडस्स जे० ॥
 8. णेल° खंमू० जे १ जे० हे १ ला १, २ ॥

distance of nine hundred *yojana* above the even and beautiful surface of this earth *Gem-lustre*. The uninterrupted distance between the two farthest ends, the upper summit of the mountain *Niṣadha*, bordering the region [*Bharat*] and middle of the first layer of this earth *Ratnaprabhā* is expounded nine hundred *yojana*. Likewise, [to be repeated about the expanse of] *Nīlavanta* mountain also.

113

113 सव्वे वि णं गेवेज्जविमाणा दस दस जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता। सव्वे वि णं जमगपव्वया दस दस जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता, दस दस गाउयसताइं ¹उव्वेधेणं, मूले दस दस जोयणसताइं ²आयामविक्खंभेणं। एवं ³चित्त-विचित्तकूडा वि भाणियव्वा।

The vertical height of all the abodes of [paradise] *Graiveyaka* is expounded one thousand *yojana*. The height of all the *Yamaka* mountains is expounded one thousand *yojana*, (and) depth one thousand *gavyūti*. The extension, at the base, [of all the *Yamaka* mountains] is expounded one thousand *yojana*.

सव्वे ⁴वि णं वट्टवेयड्डुपव्वया दस दस जोयणसताइं ⁵उड्डुंउच्चत्तेणं, दस दस गाउयसताइं ⁶उव्वेधेणं, मूले दस दस जोयणसताइं ⁷विक्खंभेणं, सव्वत्थ समा पल्लगसंठाणसंठिया, ⁸दस दस जोयणसताइं विक्खंभेणं ⁹पण्णत्ता।

The vertical height of all the circular *Vaitādhya* mountains is expounded one thousand *yojana* (and) depth one thousand *gavyūti*. The extension, at the base, [of all the circular *Vaitādhya* mountains] is expounded one thousand *yojana*. Everywhere their shape is expounded like drum (*palyaka*).

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1. उव्वेहेणं पण्णत्ता मु०॥
 2. विक्खंभेणं पण्णत्ता मु०॥
 3. विचित्तचित्तकूडा जे०॥
 4. वि य णं जे० मु० विना॥
 5. त्तेणं पण्णत्ता मु०॥
 6. उव्वेहेणं पण्णत्ता मु०॥
 7. विक्खंभेणं पण्णत्ता मु०॥
 8. दस दस जोयणसताइं विक्खंभेणं नास्ति मु० हेसं ० २॥
 9. पण्णत्ता नास्ति जे०॥

सव्वे वि णं हरि-हरिस्सहकूडा¹⁰ वक्खारकूडवज्जा दस दस जोयणसयाइं¹¹ उड्डुंउच्च-
त्तेणं, मूले दस दस जोयणसयाइं विक्खंभेणं पण्णत्ता। एवं¹² बलकूडा वि नंदणकूडवज्जा।
¹³अरहा वि अरिद्धनेमी दस वाससयाइं सव्वाउयं पालइत्ता सिद्धे बुद्धे जाव¹⁴प्पहीणे। पासस्स
णं अरहतो दस सयाइं जिणत्तणं होत्था। पासस्स णं अरहतो दस¹⁵ अत्तेवासिसयाइं कालगताइं
¹⁶जाव सव्वदुक्खप्पहीणाइं। पउमद्दह-¹⁷पुंडरीयद्दहा दस दस जोयणसयाइं आयामेणं पण्णत्ता।

The height of all the peaks of *Hari* and *Harissaha*, barring *vakṣakāra* peak, is expounded one thousand *yojana*. The extension, at the base, [of all the peaks is expounded] one thousand *yojana*. Similarly, [the height and extension of all the] peaks of *Bala* excluding the *Nandana* peak [are expounded]. Seer *Ariṣṭanemi* after completing the age of one thousand years, became liberated, enlightened up to annihilated [the miseries]. Seer *Pārśva* had one thousand victors (*Jinas*). Seer *Pārśva*'s one thousand disciples also [after completing the age of one thousand years] left the body up to annihilated the entire miseries. The length of the lake *Padma* [on the mountain *Kṣulla Himavanta*] and *Puṇḍarīka* (on the mountain *Śikhari*) is expounded one thousand *yojana*.

114

114. अणुत्तरोववातियाणं देवाणं विमाणा एक्कारस जोयणसताइं उड्डुंउच्चत्तेणं पण्णत्ता। पासस्स
णं अरहतो एक्कारस सताइं वेउव्वियाणं होत्था।

The height of abodes of *Anuttaraupapātika* gods (taking instantaneous birth in the highest paradise) is expounded one thousand *yojana*. Seer *Pārśva* had one thousand one hundred monks having the power of supernatural attainments.

10. वक्खारपव्वयकूडं जे० ला १। दृश्यतां पृ० ४२८ टि० ६, पृ० ४२९ पं० १ ॥

11. *त्तेणं पण्णत्ता जे० ला १ मु०॥

12. बलकूडवज्जा जे०॥

13. अरिहा अरिं हे २ T॥

14. सव्वदुक्खप्पहीणे मु०॥

15. *वासीं ला १ मु०॥

16. जाव दुक्खं जे०॥

17. *द्दहा य मु०॥

115

115. महापउम-महापुंडरीयदहा णं दो दो जोयणसहस्साइं आयामेणं पण्णत्ता।

The length of the lakes *Mahāpadma* [on the mountain *Mahāhimavanta*] and *Mahāpūṇḍarīka* [on the mountain *Rukmī*] is expounded one thousand *yojana*.

116

116. इमीसे णं रतणप्पभाए पुढवीए वतिरकंडस्स उवरिल्लाओ चरिमंताओ लोहितक्खस्स कंडस्स हेट्ठिल्ले चरिमंते एस णं तिण्णिण जोयणसहस्साइं अबाहाते अंतरे पण्णत्ते।

The uninterrupted distance, between the two extreme ends, top of the layer *Vajra* [the second] and bottom of the layer *Lohitākṣa* [the fourth], is expounded three thousand *yojana*.

117

117. ¹तिगिच्छि-²केसरिदहा णं दहा चत्तारि चत्तारि जोयणसहस्साइं आयामेणं पण्णत्ता।

The length of the lake *Tigīñcha* [on the mountain *Niṣadha*] and lake *Keśarī* [on the mountain *Nīlavanta*] each, is expounded four thousand *yojana*.

118

118. धरणि तले मंदरस्स णं पव्वतस्स ³बहुमज्झदेसभागाओ रुयगणाभीतो ⁴चउद्दिसिं पंच पंच जोयणसहस्साइं ⁵अबाहाए ⁶मंदरे पव्वते ⁷पण्णत्ते।

At the surface of earth, the uninterrupted distance of the farthest ends, in four directions, from the very centre, naval like region *Rucaka*, of the mountain *Meru*, is expounded five thousand *yojana*.

1. तिगिच्छि° जे० मु०।

2. °रिदहा चत्तारि ला १ मु०॥

3. °भागं हे १ ला २ T। °भाए मु०।

4. चउद्दिसिं पि हे २। चउद्दिसं पंच जोय° जे०।

5. आबाहाते अंतरे मंद° हे २ मु०॥

6. मंदरपव्वए जे० मु०॥

7. पण्णत्ते नास्ति खं० हे १ ला २॥

119

119. सहस्सारे णं कप्पे छ विमाणावाससहस्सा पण्णत्ता।

Six thousand abodes are expounded in the paradise *Sahasrāra*.

120

120. इमीसे णं रतणप्पभाए पुढवीए रयणस्स कंडस्स उवरिल्लातो चरिमंतातो पुलगस्स कंडस्स हेट्ठिल्ले चरिमंते एस णं सत्त जोयणसहस्साइं ¹अबाहाए अंतरे पण्णत्ते।

The uninterrupted distance between the two extreme ends of the (first) layer *Ratna* and the (seventh) layer *Pulaka* is expounded seven thousand *yojana*.

121

121. हरिवस्स-रम्मया णं वासा अट्ठ जोयणसहस्साइं सत्तिरेगाइं वित्थरेणं पण्णत्ता।

The extension of the mount *Harivarṣa* and *Ramyaka* is expounded little over seven thousand *yojana*.

122

122. दाहिणट्ठभरहस्स णं जीवा ²पाईणपडिणायया दुहतो समुदं पुट्ठा णव जोयणसहस्साइं आयामेणं पण्णत्ता।

The space-length of the bow-string (straightline), touching the eastern and western ends of the sea, of the southern *Bharat* region, is expounded nine thousand *yojana*. Seer *Ajita* had over nine thousand clairvoyants.

123

123. मंदरे णं पव्वते धरणिजले दस जोयणसहस्साइं विक्खंभेणं ³पण्णत्ते।

The extension of mount *Meru* [at its base], on the earth, is expounded ten thousand *yojana*.

1. आवा' जेमू० १॥

2. 'पडीणा' मु०॥

3. पण्णत्ते नास्ति खं० जे १ हे १ ला २।

124

124. ¹जंबूदीवे णं दीवे एगं जोयणसयसहस्सं आयामविकखंभेणं पण्णत्ते।

The extension, of the continent of *Jambūdvīpa*, [at its base], is expounded one lac *yojana*.

125

125. लवणे णं समुदे दो जोयणसतसहस्साइं चक्कवालविकखंभेणं पण्णत्ते।

The circular extension of the Ocean *Lavaṇa* is expounded two-lac *yojana*.

126

126. पासस्स णं अरहतो तिण्णि सयसाहस्सीतो सत्तावीसं च सहस्साइं उक्कोसिया सावियासंपदा होत्था।

Seer *Pārśva* had the excellent treasure of three lac twenty seven thousand lay-women [3,27,000].

127

127. धायइसंडे णं दीवे चत्तारि जोयणसतसहस्साइं चक्कवालविकखंभेणं ²पण्णत्ते।

The circular extension of the continent of *Dhātakī* region (*khaṇḍa*) is expounded four lac *yojanas* [4,00,000].

128

128. लवणस्स णं समुदस्स पुरत्थिमिल्लातो चरिमंतातो पच्चत्थिमिल्ले चरिमंते एस णं पंच जोयणसयसहस्साइं अबाधाते अंतरे पण्णत्ते।

The uninterrupted stretch between the extreme ends, of eastern and western, of the *Lavaṇa* Ocean is expounded five lac *yojanas* [5,00,000].

129

129. भरहे णं राया चाउरंतचक्कवट्ठी छ पुव्वसतसहस्साइं ³रायमज्झावसित्ता मुंडे भवित्ता णं अगारतो अणगारियं पव्वत्तिते।

1. ला १ मु० विना—जंबूदीवे एगं खं० जे १ हे १ ला २। जंबूदीवे २ एगं जे०। जंबूदीवे ण एगं हे २॥

2. हे २ विना—पण्णत्तातिं खं० जे १ हे १ ला २। पन्नत्ताइं ला १। पण्णत्ते नास्ति जे०। पं० मु०॥

3. मज्झे हे २ मु०। दृश्यतां प० ३६३ पं० ५॥

The conqueror over four quarters of Bharat region, the universal Emperor *Bharat*, after reigning for six lac *pūrva* years, tearing off his hairs adopted houselessness (initiated into monk hood) from the household.

130

130. जंबूदीवस्स णं दीवस्स पुरत्थिमिल्लातो वेइयंतातो धायइसंडचक्कवालस्स पच्चत्थिमिल्ले चरिमंते [एस णं] सत्त जोयणसत्तसहस्साइं अब्बाधाते अंतरे पण्णत्ते।

The uninterrupted [circular] interval between the extreme edges, eastern *vedikā* of the continent of *Jambūdvīpa* and western of the circular extension (*cakravāla viṣkambha*) of *Dhātakī* region (*khaṇḍa*) is expounded seven lac *yojana* (7,00,000).

131

131. माहिदे णं कप्पे अट्ठ विमाणावाससयसहस्सा पण्णत्ता।

Eight lac dwellings are expounded in the paradise *Māhendra*.

132

132. अजियस्स णं अरहतो सातिरेगाइं नव ¹ओहिणाणिसहस्साइं होत्था।

[The Order of] Seer Ajit had more than nine thousand clairvoyants.

133

133. पुरिससीहे णं वासुदेवे दस वाससत्तसहस्साइं सव्वाउयं पालइत्ता पंचमाए पुढवीए ²णेरएसु नेरइयत्ताते उववन्ने।

The lion among men (*purusasinha*) *Vāsudeva*, having passed the entire (allotted) life-span of ten lac years, descended in the hell of fifth earth as a hellish being (10,00,000).

1. “इदं च सहस्रस्थानकमपि लक्षस्थानकाधिकारे यदधीतं तत् सहस्रशब्द साधर्म्याद् विचित्रत्वाद्वा सूत्रगतेर्लेख-
कदोषाद्वेति”—अटी०॥

2. णेरएसु ला १ मु०॥

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134. समणे भगवं महावीरे तित्थकरभवग्गहणातो छट्ठे ¹पोट्टिलभवग्गहणे एगं वासकोडिं सामण्णपरियागं पाउणिता सहस्सारे कप्पे सव्वट्ठे विमाणे देवत्ताते उववन्ने।

Born as *Poṭṭila*, in sixth re birth, prior to the present birth of Seerhood, Venerable Ascetic *Mahavira* having passed one crore years as a monk, manifested as a god in the abode *Sarvārtha* of the paradise *Sahasrāra*.

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135. उसभसिरिस्स भगवतो चरिमस्स य ²महावीरवद्धमाणस्स एगा ³सागरोवमकोडाकोडी ⁴अबाधाए अंतरे पणन्ते।

The uninterrupted span, between that [age] of the Sage *Rṣabha* and the last Seer *Mahavira Vardhamana*, is expounded one crore by crore (*koṭākoti*) ocean-simile (*sāgaropama*) [10000,0000, 0000,00].

1. पोट्टिल* जे १ हे २ मु० विना॥

2. *वद्धमाणस्स खं० जे० जे १॥

3. *वम इत्यत आरभ्य पयत्था सूङ्गज्जंति(पृ० ४३५पं० ६)— इति पर्यन्तम् एकं पत्रं खं० मध्ये नास्ति॥

4. आबा* जे १ जे०॥

The Basket of Twelve Aṅga Scriptures

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136. दुवालसंगे गणिपिडगे पणत्ते, तंजहा—¹आयारे सूतगडे ठाणे समवाए ²विवाहपणत्ती
णायाधम्मकहाओ उवासगदसातो अंतगडदसातो अणुत्तरोववातियदसातो पणहावागरणाइं
विवागसुते दिट्ठिवाए।

The twelve Aṅgas are expounded as basket of scripture (*gaṇipitaka*), namely — *Ācāra*, *Sūtrakṛta*, *Sthāna*, *Samavāya*, *Vyākhyāprajñapti*, *Jñātādharmakathā*, *Upāsakadaśā*, *Antakṛddasā*, *Anuttaraupapātikadaśā*, *Praśnavyākaraṇa*, *Vipākasūtra* [and] *Drṣṭivāda*.

से किं तं आयारे ? आयारे णं समणाणं निग्गंथाणं आयारगोयरविणयवेणइयट्ठाणगमण
चंक्रमणपमाणजोगजुंजणभासासमितिगुत्तीसेजोवहिभत्तपाणउम्ममउप्पायणएसणाविसोहिसुद्धासुद्धमाह-
णवयणियमतवोवधाणसुप्पसत्थमाहिज्जति।

What is *Ācāra*? In *Ācāra* the conduct, alms-begging, modesty, bearings of modesty, walking, rambling, measure, inducing others to [spiritual] activities, carefulness in speech, control, [accepting pure] beddings, worldly belongings, alms [free from blemishes of] origin, preparation [and] begging, (rule of) accepting pure and impure, vow, discipline and austerity and spiritual observance, of the knotless ascetics, is excellently depicted.

से समासतो पंचविहे पणत्ते, तंजहा—णाणायारे दंसणायारे चरित्तायारे तवायारे
वीरियायारे। आयारस्स णं परित्ता वायणा, संखेज्जा अणुओगदारा, संखेज्जातो पडिवत्तीतो, संखेज्जा
वेढा, संखेज्जा सिलोगा, संखेज्जातो निज्जुत्तीतो।

That (conduct), in brief, is expounded as five-fold, namely—observance [pertaining to attainment] of knowledge, conduct [required in purification] of Right belief; conduct [pertaining to] practice, performances [for purifying] penance and exertions for attaining knowledge. There are

1. तुला —नन्दीसूत्रे सू० ८६-११८॥

2. प्रतिपाठाः— विवाहं जे० जे १ हे २ ला १ मु०। विहायप हे १ ला २। अत्र विवाहप इति सम्यग् भाति॥

measured readings, numerable disquisition doors, numerable perceptions, numerable *veṣṭa* meters, numerable *śloka*s (in *anuṣṭubh* meters) and numerable *niryuktis* of *Ācārāṅga*.

से णं अंगद्वयाए पढमे अंगे, दो सुतक्खंधा, पणुवीसं अज्झयणा, ^३पंचासीती उद्देसणकाला, ^४पंचासीई समुद्देसणकाला, अट्टारस पदसहस्साइं पदग्गेणं ^५पण्णत्ते। संखेज्जा अक्खरा, अणंता गमा, अणंता पज्जवा, परिन्ता तसा, अणंता थावरा, सासया कडा णिबद्धा णिकाइता जिणपण्णत्ता भावा आघविज्जंति पण्णविज्जंति परूविज्जंति दंसिज्जंति निदंसिज्जंति उवदंसिज्जंति। ^६से एवं आता, एवं णाता, एवं विण्णाता। एवं चरणकरणपरूवणया ^७आघविज्जंति पण्णाविज्जंति परूविज्जंति दंसिज्जंति निदंसिज्जंति उवदंसिज्जंति। से त्तं आयारे।

Among [the twelve] *Āṅgas Ācārāṅga* the first, contains two books (*śrutaskandha*), twenty-five chapters (*adhyayana*), twenty sections (*uddeśanakāla*), eighty-five sub-section (*samuddeśanakāla*) and eighteen thousand words (*pada*) in all. Numerable syllables (*akṣaras*), [infinite narratives (*gamas*), measurable mobile beings, infinite immobile beings, eternal, performed, knitted, established (with logical reasons), essence manifested by Victors / Seers are instructed, described, expounded, illustrated (in general) with examples and are preached. [Hence, with the study of *Ācārāṅga*] one becomes knower (in general), knower in detail. [Besides] the exposition of conduct and disposition are instructed, described, expounded, illustrated (in general) with examples and are preached. That is *Ācāra*.

3. °सीइं मु०। °सीति ला १॥

4. हे २ विना— °सीइं जे १। °सीतिं हे १ ला १, २ मु०। °सीति जे०॥

5. पण्णत्ता हे २। पण्णत्ते नास्ति मु०। “अष्टादश पदसहस्राणि पदाग्रेण प्रज्ञप्तः”—अटी०। अस्मिन् सूत्रेऽपि च सर्वत्र पण्णत्ते इति पदं नन्दीसूत्रे नास्ति॥

6. स जे० ला १। से एवं नाए एवं विण्णाते हे १ ला २। खं० मध्ये पत्रमेकं नास्ति । दृश्यतां पृ० ४३६ पं० २ टि० २। “से एवमित्यादि, स इति आचाराङ्गग्राहको गृह्यते एवं आय ति अस्मिन् भावतः सम्यग्धीते सति एवमात्मा भवति, तदुक्तक्रियापरिणामाव्यतिरेकात् स एवं भवतीत्यर्थः, इदं च सूत्रं पुस्तकेषु न दृष्टम्, नन्दां तु दृश्यत इतीह व्याख्यातमिति।ज्ञानमधिकृत्य आह— एवं नाय ति इदमधीत्य एवं ज्ञाता भवति यथैवेहोक्तमिति, एवं विज्ञाय ति विविधो विशिष्टो वा ज्ञाता विज्ञाता, एवं विज्ञाता भवति तन्त्रान्तरीयज्ञाता भवति”— अटी०। अत्रे दमवधेयम् —एवं आया इति पाठो नन्दीचूर्णौ नास्ति, दृश्यतां नन्दीसूत्रे पृ० ३४ टि० ६॥

7. °ज्जंति मु०। एवमग्रेऽपि सर्वत्र॥

137. से किं तं सूयगडे ? सूयगडे णं ससमया सूइज्जंति, परसमया सूइज्जंति, ससमय-परसमया सूइज्जंति, जीवा सूइज्जंति, अजीवा सूइज्जंति, जीवाजीवा सूइज्जंति, लोगे सूइज्जंति, अलोगे सूइज्जंति, लोगालोगे सूइज्जंति।

What is *Sūtrakṛtāṅga*? In *Sūtrakṛtāṅga* Jaina doctrines are related, non-Jaina doctrines are related, Jaina doctrine- non-Jaina doctrines are related, living beings are related, non- living beings are related, living being- non- living beings are related, universe is related, non-universe is related [and] universe- non-universe is related.

सूयगडे णं जीवा-ऽजीव-पुण्ण-पावा-ऽसव-संवर-^१णिज्जर-बंध-मोक्खावसाणा पयत्था सूइज्जंति। समणाणं अचिरकालपव्वइयाणं ^२कुसमयमोहमतिमोहिताणं सदेहजाय-सहजबुद्धिपरिणामसंसइयाणं ^३पावकरमइलमतिगुणविसोहणत्थं ^४आसीतस्स किरियावादिसतस्स चउरासीतीए अकिरियावादीणं सत्तट्ठीए अण्णाणियवादीणं बत्तीसाए ^५वेणइयवादीणं तिण्हं तेसट्ठाणं अण्णदिट्ठियसयाणं वूहं किच्चा ससमए ठाविज्जंति। णाणादिट्ठंतवयणणिस्सारं सुट्ठु दरिसयंता विविहवित्था^६राणुगम^७परमसब्भावगुणविसिट्ठा ^८मोक्खपहोदारगा उदारा अण्णाण-तमंधकारदुग्गेसु दीवभूता सोवाणा चेव सिद्धिसुगतिधरुत्तमस्स ^९णिक्खोभनिप्पकंपा सुत्तत्था।

In *Sūtrakṛtāṅga* the categories of living beings, non-living beings, merit,

1. 'रणबंध' मु०। 'रबंधमोक्खवसाणा य अत्था सू' जे०॥
2. खंसं मु० अटी० विना -कुसुयमोहमतिमोहिताणं खंसं। कुसमयमोहमतिमोहिताणं जे० जे १ हे १, २ ला २ T। कुसमयमोहिया २ मतिमोहियाणं ला १। "कुसमयमोहमोहमतिमोहियाणं ति कुत्तितः समयः सिद्धान्तो येषां ते कुसमयाः कुतीर्थिकाः तेषां मोहः पदार्थेषु अयथावद् बोधः कुसमयमोहः तस्माद् यो मोहः श्रोतृमनोमूढता तेन मतिमोहिता मूढता नीता येषां ते कुसमयमोहमोहमतिमोहिताः" -अटी०॥
3. 'मलिनमइगुण' मु०॥
4. असी' जे० ला १ मु०। "आसीयस्स किरियावाइसयस्स ति अशीत्यधिकस्य क्रियावादिशतस्य" -अटी०॥
5. वेयणिय (यि-खं०)यावादीणं खं० हे १ ला २। वेयणियायवादीणं जे १। वेणतियावादीणं जे०॥
6. 'वित्थरा' हे १ ला २ मु०॥
7. 'परसब्भा' खं० हे १ ला २॥
8. 'होयारगा हे २ मु० अटी०॥ "मोक्खपहोयारग ति मोक्षपथावतारकौ सम्यग्दर्शनादिषु प्राणिनां प्रवर्तकवित्थर्यः"- अटी०॥
9. णिक्खोभा नि' खं० जे १ हे १ ला २। णिक्खोभनिकंपा जे०॥

sin, influx (of karmic matter), stoppage (of karmic matter), cessation (of karmic matter), bondage up to liberation are related. In order to purify the vices of sin inclined, tainted mind of the monks, initiated not before long, [their] mind deluded with ill-doctrine's delusion, with mind turned suspicious, being innately dubious, refuting the one hundred eighty [cults] of actionist (*kriyāvādin*), eighty four [cults] of non-actionist (*akriyāvādin*), sixty seven [cults] of agnosticists (*ajñānavādins*) and thirty two [cults] of those practicing modesty (*vinayavādin*), [thus, in all refuting] three hundred sixty three heterodox cults, Jaina doctrine (*svasamaya*) is expounded. Well established aphorisms free from heretics' allegations are expounded through various instances and propositions, qualified by the excellent virtues of discourse, subservient to the path of salvation, magnanimous, like lamp for the fort like darkness of ignorance, like ladder to the excellent house like salvation and heaven, explaining the futility of [opponents'] tenets.

सूयगडस्स णं परित्ता वायणा, संखेज्जा अणुओगदारा¹⁰, संखेज्जातो पडिबत्तीतो, संखेज्जा वेढा, [¹¹संखेज्जा] सिलोगा, [¹²संखेज्जाओ] निज्जुत्तीतो।

There are measured readings, numerable disquisition doors, numerable perceptions, numerable *veṣṭa* meters, [numerable] *ślokas* (in *anuṣṭubh* meters) [and numerable] *niryuktis* of *Sūtrakṛtāṅga*.

से णं अंगदुताए दोच्चे अंगे, दो सुतक्खंधा, तेवीसं अज्झयणा, तेत्तीसं उद्देसणकाला, तेत्तीसं समुद्देसणकाला, छत्तीसं पदसहस्साइं पयग्गेणं¹³ पण्णत्ते। संखेज्जा¹⁴ अक्खरा, तं चेव जाव परित्ता तसा, अणंता थावरा, सासया कडा णिबद्धा णिकाइता जिणपण्णत्ता भावा¹⁵ आघविज्जंति जाव उवदंसिज्जंति। से¹⁶ [एवं आता] एवं णाते [णाता ?] एवं विण्णाते (ता ?)

10. "दारा जाव पडि" हे २ मु० विना॥

11., 12. [] एतदन्तर्गतः पाठो हे २ मु० विना नास्ति॥

13. पं० इति संक्षिप्तः सर्वत्र पाठः॥

14. अक्खरा अणंता गमा अणंता पज्जबा परित्ता मु०॥

15. "विज्जंति पण्णविज्जंति परूविज्जंति निदंसिज्जंति उव" मु०॥

16. प्रतिषु पाठाः —से एवं आए एवं णाए एवं विज्जाते जाव घरणं हे २। से एवं णाया एवं विण्णाति जाव घरणं ला १। स एवं णाते एवं विण्णाते जाव घरणं जे १। से तं णाते एवं विण्णाते जाव घरणं खं० जे १ हे १ ला २। से एवं आया एवं णाया एवं विण्णाया एवं घरणं मु०। दृश्यतां पृ० ४३४ टि० १०॥

जाव चरणकरणपरूवणया ¹⁷आघविज्जति [¹⁸पणविज्जति परूविज्जति निदंसिज्जति उवदंसिज्जति ?]। ¹⁹से तं सूयगडे।

Among the [twelve] *Āṅgas Sūtrakṛtāṅga*, the second, is expounded [as containing] two books (*śrutaskandha*), twenty-three chapters (*adhyayana*), twenty-three sections (*uddeśanakāla*), twenty-three sub-sections (*samuddeśanakāla*) and thirty six thousand words (*pada*) in all. Numerable syllables up to measurable mobile beings, infinite immobile beings, eternal, performed, knitted, established (with logical reasons), essence manifested by Victors/ Seers are instructed, described, expounded up to preached in this text. Hence [with the study of *Sūtrakṛtāṅga*] soul [becomes] knower (in general), knower in detail, up to the exposition of conduct and disposition are instructed, described, expounded, illustrated (in general) with examples and is preached herein. This is *Sūtrakṛtāṅga*.

17. °ज्जति मु०। एवमग्रेऽपि सर्वत्र॥

18. इतदन्तर्गतः पाठो मु० विना नास्ति। दृश्यतामुपरितनं टिप्पणम् १॥

19. से तं खं० जे १ ला १,२॥

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138. से किं तं ठाणे ? ¹ठाणे णं ससमया ठाविज्जंति, परसमया ठाविज्जंति, ससमय-परसमया [²ठाविज्जंति], जीवा ठाविज्जंति, अजीवा [³ठाविज्जंति], जीवाजीवा [⁴ठाविज्जंति], लोगो अलोगो लोगालोगो वा ठाविज्जति। ⁵ठाणे णं दव्व-गुण-खेत्त-काल-पज्जव पयत्थाणं—

सेला सलिला य समुद्द ⁶सूर भवण विमाण ⁷आगरा णदीतो।

णिधयो ⁸पुरिसज्जाया सरा य गोत्ता य जोतिसंचाला॥६०॥

एकविधवत्तव्वयं दुविह जाव दसविहवत्तव्वयं जीवाण पोग्गलाण य ⁹लोगद्वाइं च णं परूवणया ¹⁰आघविज्जति जाव ठाणस्स णं परिता वायणा जाव संखेज्जा सिलोगा, संखेज्जातो संगहणीतो।

What is *Sthānāṅga*? In *Sthānāṅga* Jaina doctrines are placed, non-Jaina doctrines are placed, Jaina-non-Jaina doctrines [are placed], living beings are placed, non-living beings [are placed], living-non-living beings [are placed], universe is placed, non-universe is placed, (and) universe-non-universe is placed (in groups). In *Sthāna*, the matter, quality, space, time [and] modes of Realities [are expounded]. Mountains, great rivers (*salilā*), seas, sun, mansion, abode, mine, small river (*nadī*), treasures (of emperors), species of men, sounds or musical notes, lineages and motion of astral gods (are expounded).60.

1. “स्थानेन स्थाने वा”—अटी०॥

2., 3., 4. ठाविज्जंति नास्ति मु० विना॥

5. “ठाणेणमित्यस्य पुनरुच्चारणं सामान्येन पूर्वोक्तस्यैव स्थापनीयविशेषप्रतिपादनाय वाक्यान्तरमिदमिति ज्ञापनार्थम्। तत्र दव्वगुणखेत्तकालपज्जव ति प्रथमाब्धवचनलोपाद् द्वयगुणक्षेत्रकालपर्यवाः पदार्थानां जीवादीनां स्थानेन स्थाप्यन्ते इति प्रक्रमः”—अटी०॥

6. सूर भवणविमाणा जे०॥

7. आगर जे० मु०॥

8. “पठान्तेरेण पुत्सजोय ति, उपलक्षणत्वात् पुष्यादिनक्षत्राणां चन्द्रेण सह पश्चिमाग्निमोभयप्रमर्दादिका योगाः”—अटी०॥

9. “लोगद्वाइं च णं ति लोकस्थायिनां च”—अटी०॥

10. “ज्जति ठाणस्स णं परिता वायणा संखेज्जा अणुओगदारा संखेज्जाओ पडिबत्तीओ संखेज्जा वेढा संखेज्जा सिलोगा मु०॥

The categories stated, herein, are those conceived as one fold, two-fold up to ten-fold and also the souls, matters and other substances of the universe up to there are measured readings up to numerable *śloka*s and numerable verses collecting the meaning (*sangrahaṇī*) of *Sthānāṅga*.

¹¹से तं (णं) अंगद्वुताए ततिए अंगे, एगे सुतक्खंधे, दस अज्झयणा, एक्कवीसं उद्देसणकाला, ¹²एक्कवीसं समुद्देसणकाला, बावत्तरिं ¹³पयसहस्साइं पदगणेणं ¹⁴पण्णत्ते। संखेज्जा ¹⁵अक्खरा जाव चरणकरणपरूवणया आघविज्जति। से तं ठाणे।

Among [the twelve] *Āṅgas* [*Sthānāṅga*], the third is expounded [as containing] single book (*śrutaskandha*), ten chapters (*adhyāyanas*), twenty-one sections (*uddeśanākāla*), twenty-one sub-sections and seventy two thousand words (*pada*) in all. Numerable syllables up to the exposition of conduct and disposition are instructed. This is *Sthāna*.

11. से तं अंगं मु० विना सर्वत्र। से णं अंगं मु०। दृश्यतां पृ० ४३४ पं० १४॥

12. एक्कवीसं समुद्देसणकाला नास्ति।

13. पयं नास्ति मु० अटी० विना। “बावत्तरिं पदसहस्साइं ति”—अटी०॥

14. पं० इति संक्षिप्तः सर्वत्र पाठः॥

15. अक्खरा अणंता पज्जवा परित्ता तसा अणंता थावरा सासया कडा णिवद्धा णिकाइया जिणपण्णत्ता भावा आघविज्जंति पण्णविज्जंति परूविज्जंति निदंसिज्जंति उवदंसिज्जंति से एवं आया एवं णाया एवं विण्णयाया एवं चरणं मु०॥

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139. से किं तं ¹समवाए ? ²समवाए णं ³ससमया सूइज्जंति, परसमया सूइज्जंति, ससमय-परसमया सूइज्जंति, जीवा सूइज्जंति, अजीवा सूइज्जंति, जीवाजीवा सूइज्जंति, लोगे सूइज्जंति, अलोगे सूइज्जंति, लोगालोगे सूइज्जंति।

What is *Samavāya*? In *Samavāya* Jaina doctrines () are instructed, non-Jaina doctrines () are instructed, Jaina-non-Jaina doctrines are instructed, living beings are instructed, non-living beings are instructed, living-non-living beings are instructed, universe is instructed, non-universe is instructed [and] universe-non-universe is instructed.

समवाए णं एकादियाणं एगत्थाणं ⁴एगुत्तरिय परिवट्ठी⁵ य दुवालसंगस्स य गणि-पिडगस्स पल्लवगे समणुगाइज्जति। ठाणगसयस्स⁶ बारसविहवित्थरस्स सुतणाणस्स जगजीवहितस्स भगवतो समासेणं ⁷समायारे आहिज्जति। तत्थ य णाणाविहप्पगारा जीवाजीवा य वणिणता वित्थरेणं, अवरे वि य बहुविहा विसेसा ⁸नरग-तिरिय-मणुय-सुरगणाणं आहारुस्सास-लेस⁹-आवास-संख-¹⁰आययप्पमाण-उववाय-¹¹चवण-ओगाहणोहि-वेयण-विहाण-उवओग-जोग-इंदिय-कसाय¹², विविहा य जीवजोणी, विक्खंभुस्सेहपरियप्पमाणं विधिविसेसा य मंदरादीणं महीधराणं, कुलगरतित्थगरगणधराणं समत्तभरहाहिवाण चक्कीण

1. समाये अटी०। “अथ कोऽसौ समवायः ? सूत्रे तु प्राकृतत्वेन वकारलोपात् समाये इत्युक्तम्” —अटी०॥
2. समाए णं हे १ ला २॥
3. प्रतिषु पाठाः —ससमया सूतिज्जंति २ समवाए णं खं० जे० हे १ ला २। समया सूतिज्जंति ३ समवाए णं लां १। ससमया सूइज्जंति परसमया सूइज्जंति(ससमयपरसमया सूइज्जंति मु०) जाव लोगालोगा(गो हे २) सूइज्जंति मु० हे २॥
4. “एगुत्तरिय ति एकोत्तरिका, इह च प्राकृतत्वाद् ह्रस्वत्वम्” —अटी०॥
5. “बुड्ढी मु० अटी०॥
6. “स्स य खं० हे १ ला २। “ठाणगसयस्स ति स्थानकशतस्य एकादीनां शतान्तानां संख्यास्थानानां (च —खं जे०) तद्विशेषितात्मादिपदार्थानामित्यर्थः” —अटी०॥
7. समोयारे मु०॥
8. “तिरिमणु” खं० हे १ ला २॥
9. “लेसा” मु०॥
10. “आयप्पमा” जे०॥
11. “चवणउग्गाहणोवहिवेयण” मु०॥
12. “कषायशब्दात् प्रथमाबहुवचनलोपो द्रष्टव्यः”— अटी०॥

चेव चक्रहर-हलहराण य, वासाण य ¹³निगमा य, समाए एते अण्णे य ¹⁴एवमादि एत्थ वित्थरेणं अत्था ¹⁵समाहिज्जति।

Through (numerical) groupings (*samavāya*), the categories [conceived as] one etc. continuing by progression, the different modes of the baskets of twelve scriptures are described, the hundred groups and the venerable scriptural knowledge, extended in twelve *Aṅga* texts, beneficial to mundane beings, is presented, in brief. The various types of living-non-living beings, too, are expounded herein in detail. Besides, other descriptions too such as intake, breathing out, aura, number of habitations, their measurements, manifestation (in heaven/hell), descending (from heaven/hell), occupancy, worldly possessions, feeling, form, conscious activity, sense organ, passions, multifarious existence etc. of infernal beings, animals and plants, human beings and gods are exhaustively expounded herein. The measure of breadth, height, extension and details of Meru etc. mountains, governors, Seers, direct-disciples, universal monarchs of whole *Bharat* region, wheel bearing *Baladevas*, plough bearing *Vāsudevas*, of regions, *nigamas* and the like are treated, herein, in detail.

समवायस्स णं परित्ता वायणा जाव से णं अंगद्वुताए चउत्थे अंगे, एगे अज्झयणे, एगे सुयक्खंधे, एगे उद्देसणकाले, एगे समुद्देसणकाले, एगे ¹⁶चोयाले पदसत्तसहस्से पदगेणं पण्णत्ते। संखेज्जाणि अक्खराणि ¹⁷जाव से तं ¹⁸समवाए।

There are measured readings, up to among [the twelve] *Aṅgas* the fourth [*Samavāyāṅga*] is expounded [as containing] single chapter (*adhya-yana*), single book (*śrutaskandha*), single section (*uddeśanakāla*), single sub-section (*samuddeśanakāla*) and forty four thousand words (*padas*) in all. Numerable syllables up to this is *Samavāya*.

13. निगमा मु०। निगमा स समाए खं०। “निर्गमाः पूर्वेष्व उत्तरेषाम् आधिक्यानि”—अटी०॥

14. “मादित्थ वित्थरेणं जे०॥

15. “समाश्रीयन्तेबुद्ध्याऽङ्गीक्रियन्ते इत्यर्थः, अथवा समस्यन्ते कुप्ररूपणाभ्यः समयक् प्ररूपणायां क्षिप्यन्ते”— अटी०॥

16. चउयाले पदसहस्से मु०॥

17. जाव घरणकरणरूवणया आघविज्जंति से तं मु०॥

18. समाए खं० जे०॥

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140. से किं तं वियाहे ? वियाहे णं ¹ससमया विआहिज्जंति, परसमया विआहिज्जंति, ससमय-परसमया विआहिज्जंति, जीवा विआहिज्जंति, अजीवा विआहिज्जंति, जीवाजीवा विआहिज्जंति, लोए विआहिज्जति, अलोए वियाहिज्जति, लोगालोगे विआहिज्जति।

What is Vyākhyā [prajñapti]? In Vyākhyā [prajñapti] Jaina doctrines (svasamaya) are expounded, non-Jaina doctrines (parasamaya) are expounded, Jaina-non-Jaina doctrines are expounded, living beings are expounded, non-living beings are expounded, living- non-living beings are expounded, universe is expounded, non-universe is expounded [and] universe-non-universe is expounded.

वियाहे णं नाणाविहसुरनरिंदरायरिसिविविह²संसइयपुच्छियाणं जिणेण ³वित्थरेण भासियाणं द्रव्यगुणखेत्तकालपज्जवपदेसपरिणाम⁴जहत्थिभावअणुगमनिक्खेवणयप्पमाणसुनि-उणोवक्कमविविहप्पकारपागड⁵पयंसियाणं लोगालोगप्पगासिथाणं संसारसमुद्दरुंदउत्तरणसमत्थाणं सुरवतिसंपूजियाणं भवियजणपयहिययाभिनंदियाणं तमरयविद्धंसणाणं⁶ सुदिट्ठदीवभूयईहामति-बुद्धिबद्धणाणं⁷ छत्तीससहस्समणूयाणं वागरणाणं⁸ दंसणाओ सुयत्थबहुविहप्पगारा सीस-हितत्थाय⁹ गुणहत्था।

1. मु० विना—ससमया विआहिज्जंति ३ जीवा विया० लोए विआहिज्जति ३ जे०॥ ससमया विआहिज्जंति ३ जीवा तिआ ३ लोए ला १॥ ससमया विआहिज्जंति जीवा इया ३ लोए वियाहिज्जइ खं०। ससमया विआहिज्जंति परसमय परसमया। जीवा विआ ३। लोगे ३ विआहिज्जइ हे २। ससमया विआहिज्जंति हे १ ला २॥

2. “संसइपुच्छि” जे०। संसयपुच्छि” ला १॥

3. वित्था (त्थ— ला १) रभासियाणं जे० ला १॥

4. “जहत्थियभाव” खं० हे १, २ ला २। जहत्थिद्वियभाव” मु०। “द्रव्य-गुण-क्षेत्र-काल-प्रदेशपरिणामानां यथास्तिभावोऽनुगमनिकेपनयप्रमाणसुनिपुणोपक्रमैर्विविधप्रकारैः प्रकटः प्रदर्शितो यैर्व्याकरणैस्तानि तथा तेषाम्”—अटी०॥

5. “पयासि” मु०॥

6. “णाणं सुदिट्ठी” खं० हे १। ला २ मु० अटीपा०॥ “तमोरजोविध्वंसज्ञानसुदृष्टदीपभूतेहामतिबुद्धि-वर्धनानाम..... अथवा तमोरजोविध्वंसना नामिति पृथगेव पदं पाठान्तरेण सुदृष्टदीपभूतानामिति च”—अटी०॥

7. “छत्तीससहस्स मणूयाणं ति अन्यूनकानि षट्त्रिंशत् सहस्राणि येषां तानि तथा, इह मकारोऽन्यथा पदनिपातश्च प्राकृतत्वादनवद्य इति”—अटी०॥

8. दंसणा सुयत्थ” जे० ला १ अटीपा०॥

9. गुणमहत्था जे० अटी० विना। गुणहस्ता गुण एवार्थप्राप्त्यादिलक्षणो हस्त इव हस्तः प्रधानावयवो येषां ते तथा—अटी०॥

In *Vyākhyā* [prajñapti] multifarious questions asked by gods, kings, ascetic kings and by numerous suspicious (ones) were elaborately replied by the Seer/Victor. Matter, quality, space, time, modes, space-point, change of state, real state, relevant explanation, positing (a meaning), stand point or partial judgement, valid knowledge [are expounded] by excellent precise means, manifesting many fold subjects, illuminating universe-non-universe, capable of taking one to the end of the vast ocean like world, worshipped by king of gods, bestower of pleasure to the hearts of fit to be salvated, like well lit lamp, the remover of the dark like particles, that which increases the speculation, sensory and intellect by showing not less than thirty six thousand answers, is the illuminator of the meaning of scripture, beneficial to the pupil and many meanings.

वियाहस्स णं परित्ता ¹⁰वायणा जाव अंगडुताए पंचमे अंगे, एगे सुतक्खंधे, एगे साइरेगे अज्झयणसते, दस उद्देसगसहस्साइं, दस समुद्देसगसहस्साइं, छत्तीसं वागरणसहस्साइं, चउरासीति पयसहस्साइं पयग्गेण ¹¹पण्णत्ते। संखेज्जाइं अक्खराइं, अणंता ¹²गमा जाव सासया कडा णिबद्धा [णिकाइया जिणपण्णत्ता भावा] ¹³आघविज्जंति जाव एवं चरणकरणपरूवणया आघविज्जंति। ¹⁴से तं वियाहे।

Its readings are measured up to. among [the twelve] *Āṅgas* the fifth, is expounded [as containing] single book (*śrutaskandha*), a little over hundred chapters (*adhyayana*), ten thousand sections (*uddeśanakāla*), ten thousand sub-sections (*samuddeśanakāla*), thirty-six thousand question-answers (*vyākaraṇa*) and eighty thousand words (*pada*) in all. Numerable syllables, infinite modes up to eternal, performed, knitted [established (with logical reasons), essence manifested by Victors / Seers are instructed up to, the exposition of conduct and disposition are instructed. This is *Vyākhyā*.

10. वायणा संखेज्जा अणुओगदारा संखेज्जाओ पडिक्खीओ संखेज्जा वेढा संखेज्जा सिलोगा संखेज्जाओ निज्जुत्तीओ से णं अंगं मु०॥

11. पं० इति संक्षिप्तः सर्वत्र पाठः ॥

12. गमा अणंता पज्जवा परित्ता तसा अणंता थावग सासया मु०॥

13. 'विज्जंति पण्णविज्जंति परूविज्जंति निदंसिज्जंति उवदंसिज्जंति, से एवं आया से एवं गायया एवं विण्णयाया एवं चरणं मु०॥ दृश्यतां पृ० ४३४ पं० १८॥

14. से तं खं० हे १ ला १, २॥

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141. से किं तं णायाधम्मकहाओ ? णायाधम्मकहासु णं णायाणं णगराई, उज्जाणाई, चेतियाई, ¹वणसंडा, रायाणो, अम्मापितरो, समोसरणाई, धम्मायरिया, धम्मकहातो, ²इहलोइया पारलोइया इड्ढिविसेसा, भोगपरिच्चाया, पव्वज्जातो, सुतपरिग्गहा, तवोवहाणाई, परियागा, संलेहणातो, भत्तपच्चक्खाणाई, पाओवगमणाई, देवलोगगमणाई, सुकुलपच्चायाती, पुण बोहिलाभो, अंतकिरियातो, य ³आघविज्जंति जाव

What is *Jñātādharmakathā* (the edifying tales or parables)? In *Jñātādharmakathā*, the cities, gardens, temples, forests, kings, parents, holy assemblies, religious teachers, edifying parables, mundane and other worldly super attainments, renunciation of enjoyment, initiation, study of scriptures, observance of austerity, extent of initiation (into monk hood), pursuing religious death, gradual renunciation of food (for ritualistic death), meeting death by concentration remaining motionless like a tree, ascending heaven, birth in high family, reattainment of enlightenment and attaining final liberation, of the illustrations are instructed, up to in these parables are related.

नायाधम्मकहासु णं पव्वइयाणं ⁴विणयकरणजिणसाभिसासणवरे ⁵संजमपतिण्णापालणधिइमतिववसायदुब्बलाणं तवनियमतवोवहाणरण ⁶दुद्धरभरभग्गाणिसहाणिसद्वाणं घोर-

1. वणखंडा मु०॥

2. खं० विना—इहलोतिया परं हे १ ला २। इहलोइयपरं जे० ला १ हे २। इहलोइयपरलोइअइड्ढी मु०॥

3. “आघविज्जंति, इह यावत्करणादन्यानि पञ्च पदानि दृश्यानि यावदयं सूत्रावयवो यथा नायाधम्मे-त्यादि”—अटी०॥

4. “प्रवजितानाम्, क्व ? विनयकरणजिनस्वामिशासनवरे पाठान्तरेण समणाणं विणयकरणजिणसासणम्मि पवरे”—अटी०॥

5. प्रतिपाठाः—“पतिण्णापायालधिइ” खं०। “पतिण्णापालणधिइ” हे १, २ ला २ अटीपा०। पइण्णापालण-धिति जे० ला १ मु०। “पइण्णापायालधिइमतिववसाय दुल्लभाणं—अटी०। “संयमप्रतिज्ञा संयमाभ्युपगमः, सैव पातालमिव पातालम् तत्र धृतिमतिव्यवसाया दुर्लभा येषां ते तथा, पाठान्तरेण संयमप्रतिज्ञापालने ये धृतिमतिव्यवसायास्तेषु दुर्बला ये ते तथा, तेषाम्”—अटी०॥

6. “भग्गाणिस्सहाणिस्सहाणिसण्णाणं खं० ला २ । “भग्गाणिस्सहाणिसन्नाणं हे १। “भग्गाणं णिसहाणिसद्वाणं जे०। “भग्गाणिसद्वाणं ला १। “भग्गयभग्गयणिसहयणिसिद्वाणं मु०। “भग्गाणिस्सहाणिविद्वाणं अटीपा०॥ भग्ना इति भग्नकाः पराङ्मुखीभूताः, तथा निसहानिसद्वाणं ति निःसहानितरामशक्ताः, ते एव निःसहका निसृष्टाश्च निसृष्टाङ्गा मुक्ताङ्गा ये ते तपोनियमउपधनरणदुर्भग्नकनिःसहकनिःसृष्टाः, पाठान्तरेण निःसहकनिविष्टाः, तेषाम्। इह च प्राकृतत्वेन ककारलोपसन्धिकरणाभ्यां भग्ना इत्यादौ दीर्घत्वमवसेयम्”—अटी०॥

परीसहपराजिया⁷सहप(पा ?)रुद्धरुद्धसिद्धालयमग्गनिग्गयाणं⁸विसयसुहतुच्छआसावसदो-
समुच्छयाणं विराहियचरित्ताणदंसणजतिगुणविविहप्यगारणिस्सारसुत्रयाणं संसारअपार-
दुक्खदुग्गतिभवविविहपरंपरापवंचा, धीराण य जियपरीसहकसायसेण्णधित्तिधणियसंजम-
उच्छाह⁹निच्छयाणं आराहियणाणदंसणचरित्तजोग¹⁰णिस्सल्लसुद्धसिद्धालयमग्गमभिमुहाणं
सुरभवणविमाणसोक्खाइं अणोवमाइं भोत्तूण चिरं च भोगभोगाणि ताणि दिव्वाणि महरिहाणि
ततो य कालक्कमचुयाणं जह य पुणो लद्धसिद्धिमग्गाणं अंतकिरिया,¹¹चलियाण य सदेवमाणु-
सधीरकरणकारणाणि¹²बोधणअणुसासणाणि गुणदोसदरिसणाणि, दिट्ठते पच्चये य सोऊण
लोगमुणिणो¹³जह य द्विय सामणम्मि जरमरणासासणकरे, आराहितसंजमा य सुरलोगपडिनियत्ता
उवेति जह सासतं सिव सब्बदुक्खमोक्खं एते अणो य¹⁴एवमादित्थ वित्थरेण य।

In detail, the conduct of those monks, initiated into the excellent Order of Seers, became incapable in practicing the vow of restraints because of weak endurance, mind and conduct, became unable to withstand the cumbersome onus of hard fought battle or fracas like penances, rules and observances, hence rendered themselves helpless and fell (became reluctant), unable to endure or forbear subdued with rigorous afflictions, because of obstacles in the path of salvation, lack of knowledge etc. great causes of those subdued with the

7. 'जियाणं सहपारुद्धरुद्ध' हे २ मु०। 'जियाणं सहपारुद्धरुद्ध'० अटीपा०। घोरपरीषहैः पराजिताश्चासहाश्च असमर्थाः सन्तः प्रारब्धाश्च परीषहैरेव वशीकर्तुं रुद्धाश्च मोक्षमार्गगमने ये ते घोरपरीषहपराजितासह-प्रारब्धरुद्धाः अतिरुद्धाः । पाठान्तरेण घोरपरीषहपराजितानां तथा सह युगपदेव परीषहैर्विशिष्टगुण-श्रेणिमारोहन्तः प्ररुद्धरुद्धाः अतिरुद्धाः"—अटी०॥

8. विसयसुहमहिच्छातुच्छ^८ अटीपा०। "पाठान्तरेण विषयसुखे या महेच्छा कस्यांचिदवस्थायां या चावस्थान्ते तुच्छाशा"—अटी०॥

9. 'णिच्छित्तायं खं० हे १ ला २॥

10. 'णिसण्ण' खं०। 'णिसत्त' हे १। 'णिसन्न' ला २। 'णीसल्ल' जे० ला १॥

11. अत्र हस्तलिखितादर्शेषु खं० जे हे १ ला २ मध्ये 'चलियाण' इति पाठो भाति, टीकादर्शेषु "चलितानां च" इति अत्र व्याख्यातं दृश्यते, पुनश्च "आराहितसंजम ति एत एव लौकिकमुनयः संयमवलिताश्च जिनप्रवचनं प्रपन्नाः" इति पाठद्वयीकायां दृश्यते, अतो व-चकारयोः समानप्रायत्वात्तत्र 'चलियाण चलियाण' इति पाठद्वये कतरः पाठः समीचीनतर इति सुधीभिः स्वयमेव विचारणीयम् ॥

12.. बोधणुसासणाणि ला १। बोधणसासणाणि जे०॥

13. जहद्विय सणाणंमि जे०। जहद्वियासणांसि ला १। जहद्वियसासणांसि हे २ मु०। "यथा च येन च प्रकारेण स्थिताः शासने"—अटी०॥

14. एवमाइअत्था मु०। "एवमादित्थ ति, एवमादयः आदिशब्दस्य प्रकारार्थत्वादेवंप्रकाश अर्थाः पदार्था वित्थरेण य ति विस्तरेण चशब्दात्संक्षेपेण"—अटी०॥

lust of insignificant sensual pleasure attached to the blemishes, one having defiled the conduct, knowledge, faith (etc.) high virtues and their varied species hence null and void, engrossed in never-ending miseries, evil state, cycle of different births etc. Also of those with firm resolve, already subjugated afflictions, army like passions, abounding in patience, with firm commitment in abiding by to restraint, of those resorted to knowledge, faith, conduct and yoga, thorn less and disposed to the pure abode of salvated, of those having enjoyed the excellent pleasures, of the celestial as well as divine and splendid mansions and abodes. Afterwards, in due course of time descending from there, obtaining the path of emancipation. To preach and instruct those human beings, show the merits and demerits, causing steadiness on the path, listening to the illustrations, causes of the temporal monks attaining the Order of Jina, leading to the end of birth-cycle, ascending to the heaven and descending there from, realized the eternal bliss and annihilated the entire miseries, these parables and the like etc., in detail.

णायाधम्मकहासु णं परित्ता वायणा, संखेज्जा अणुओगदारा जाव संखेज्जातो संगहणीतो। से णं अंगट्ठताए छट्ठे अंगे, दो सुतक्खंधा, एकूणवीसं अज्झयणा, ते समासतो दुविहा पण्णत्ता, तंजहा—चरिता य¹⁵ कडता य। दस धम्मकहाणं वग्गा, तत्थ णं एगमेगाए धम्मकहाए पंच पंच अक्खाइय¹⁶सताइं, एगमेगाए अक्खाइयाए पंच पंच उवक्खाइय¹⁷सताइं, एगमेगाए उवक्खाइयाए पंच पंच अक्खाइय¹⁸उवक्खाइय¹⁹सताइं, ²⁰एवामेव सपुव्वावरेणं अद्दुट्ठातो अक्खाइय²¹कोडीओ भवंतीति मक्खायाओ। एगूणतीसं उद्देसणकाला, एगूणतीसं समुद्देसणकाला, संखेज्जाइं ²²पयसतसहस्साइं पयग्गेणं ²³पण्णत्ते। संखेज्जा अक्खरा

15. कण्ठियया य हे २ मु ॥

16. 'इयास' ला १ मु०॥

17. 'इयास' हे २ मु०॥

18. 'इया' ला १॥

19. 'इया' मु०॥

20. एवमेव मु०॥

21. 'इयाकोडिओ मु०॥

22. पयसहस्साइं मु०॥

23. पं० जे० । पूर्वानुसारेणात्र पण्णत्ते इति सम्यग् भाति। पण्णत्ता जे० विना। दृश्यतां पृ० ४३४ पं० १६ ९, पृ० ४४२ टि० ९॥

²⁴जाव चरणकरणयरूवणया आघविज्जति। ²⁵से तं णायाधम्मकहातो।

In *Jñātādharmakathā* there are measured readings, numerable disquisition doors up to numerable verses collecting meanings (*saṅgrahaṇī*). Among [the twelve] *Āṅgas*, *Jñātādharmakathā*, the sixth [contains] two books, nineteen chapters. These (chapters) are expounded, in brief, as two-fold, namely—biography (*carita*) and fables (*kalpita*). [There is] group (*varga*) of ten religious stories. Each of these religious stories (*dharmakathā*) is said to contain 5,00 short narratives (*ākhyāyikā*), each of these short narratives (is said to contain) 5,00 subordinate tales (*upākhyāyikā*) and each of these subordinate tales (is said to contain) 5,00 short-subordinate stories (*ākhyāyika-upākhyāyikā*), thus it is said that [the aggregate of] the former with latter narratives is three and half crore narratives. Twenty-nine sections, twenty-nine sub-sections and numerable words in all are expounded [in *Jñātādharmakathā*]. Numerable syllable, up to the exposition of conduct and disposition is instructed. This is *Jñātādharmakathā*.

24. दृश्यतां पृ० ४३४ पं० १६॥

25. से तं सु०॥

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142. से किं तं उवासगदसातो ? उवासगदसासु णं उवासयाणं णगराइं, उजाणाइं, चेतियाइं, वणसंडा, रायाणो, अम्मापितरो, समोसरणाइं, धम्मायरिया, धम्मकहाओ, ¹इहलोइया पारलोइया इड्ढिविसेसा, उवासयाणं ²च सीलव्वयवेरमणगुणपच्चक्खाणपोसहोववास³पडिवज्जणतातो, सुयपरिगहा, तवोवहा⁴णाइं, पडिमातो, उवसग्गा, संलेहणातो, भत्तपच्चक्खाणाइं, पाओवगमणाइं, देवलोगमणाइं, सुकुलपच्चाया⁵ती, पुण बोहिलाभो, अंतकिरियातो य आघविज्जंति।

What is *Upāsakadaśā* ? In *Upāsakadaśās*, cities, gardens, holy trees, forests, kings, parents, holy assemblies, religious teachers, edifying tales, temporal and out worldly super attainments, conduct, vows, restraints, virtues, renunciation (*pratyākhyāna*), vow of observing fast and living like a monk for certain days, Prativarjanatā, study of scriptures, observance of austerity, modal stages, hardships, (pursuing) voluntary death, (gradual)renunciation of food, pursuing voluntary death in pure form(*pāḍopagamana*), ascending heaven, descending in high family, again attaining knowledge and liberations of the laities are narrated.

उवासगदसासु णं उवासयाणं रिद्धिविसेसा, परिसा, वित्थरधम्मसवणाणि, बोहिलाभ, ⁶अभिगमणं, सम्मत्तविसुद्धता, थिरत्तं, मूलगुणुत्तरगुणातियारा, ठितिविसेसा य बहुविसेसा, पडिमाभिगहगहणपालणा, उवसग्गा⁷हियासणा, णिरुवसग्गा, य तवा य चित्ता, सीलव्वयगुण-वेरमणपच्चक्खाणपोसहोववासा, अपच्छिममारणांतियायसंलेहणाज्झोसणाहिं अप्पाणं जह य भावइत्ता बहुणि भत्ताणि अणसणाए य ⁸छेयइत्ता उववण्णा कप्पवरविमाणुत्तमेसु जह अणुभवन्ति

1. इहपारलोइड्ढिं जे० ला १। इहपरलोयइड्ढिं खं हे १ ला २। इहपरइड्ढिं हे २। इहलोइयपरलोइयइड्ढिं मु०॥

2. च नास्ति मु०॥

3. “प्रतिपदनताः प्रतिपत्तयः”—अटी०।

4. “हाणा पडि” मु०॥

5. “याया पुणो बोहिलाभा अंतकिरियाओ आघ” मु०॥

6. प्रतिषु पाठाः—लाभ अभिगमणं संमत्तविसुद्धता खं हे १ ला २। “लाभा अभिगमसम्मत्तं विसुद्धता ला १। “लाभ अभिगमसम्मत्तं विसुद्धता हे २ मु० अटी०। “लाभ अभिगमत्तविसुद्धता जे०। “बोधिलाभः, अभिगमः सम्यक्त्वस्य विसुद्धता, स्थिरत्वम्”—अटी०॥

7. T हे २ मु० विना—“हिवासणनिरुवसग्गा तवा खं हे १ ला २। “हितासणनिरुवसग्गा य तवा जे। “हितासण निरुवसग्गया य तवा ला १। “उपसर्गाधिसहनानि निरुपसर्गं च उपसर्गाभवश्चेत्यर्थः तपांसि च चित्राणि”—अटी०॥

सुखरविमाणवरपौंडरीएसु सोक्खाइं अणोवमाइं कमेण भोत्तूण उत्तमाइं, तओ आउक्खएणं चुया समाणा जह जिणमयम्मि बोहिं लद्धूण य संजमुत्तमं तमरयोधविप्पमुक्का ⁹उवेति जह अक्खयं ¹⁰सव्वदुक्खमोक्खं एते अन्ने य ¹¹एवमादी [¹²अत्था वित्थरेण य]।

In *Upāsakadaśās* prosperity par excellence, family, frequent listening to religion, attaining enlightenment, purity of Right attitude, firmness, transgressions of basic virtues and subsidiary virtues, mode of laity, adopting and observing modal stages and mental resolves (*abhiḡraha*), bearing of hardships, absence of hardships, different austerities, conduct, vow, virtues, restraint, renunciation (*pratyākhyāna*), vow of observing fast and living like a monk for certain days (*pausaḡhopavāsa*), ultimately pursuing voluntary death and with well disposed soul, by cutting numerous foods by way of fasting, manifesting in the excellent celestial abodes, like gods revel in the superb bliss of excellent deities and abodes and in due course of time the celestial span, coming to an end descending in human birth, attaining enlightenment in the Jaina faith, resorting to the outstanding restraint, annihilating the dark like fine particles of sin and will be released from the entire suffering, these and other [facts, in detail], are narrated. In *Upāsakadaśā* measured readings, numerable disquisition doors, up to numerable verses collecting meanings (are found).

उवासयदसासु णं परित्ता वायणा, संखेज्जा अणु खओगदारा, जाव संखेज्जातो संगहणीतो। से णं अंगद्वयाए सत्तमे अंगे, एगे सुतक्खंधे, दस अज्झयणा, दस उद्देसणकाला, दस समुद्देसणकाला, संखेज्जाइं पयसयसहस्साइं पयग्गेणं ¹³पण्णत्ते। संखेज्जाइं अक्खराइं ¹⁴जाव एवं चरणकरण-परूवणया आधविज्जति। ¹⁵से तं उवासगदसातो।

8. छेइत्ता खं० हे १ ला २॥

9. उवेति जाव अक्खयं खं० हे १ ला २। “उपयन्ति यथा अक्षयम्”—अटी०॥

10. दुक्खाणा मोक्खं ला १॥

11. एवमाइ मु०॥

12. () एतदन्तर्गतः पाठो मु० विना नास्ति। दृश्यतां पृ० ४३७ पं० १२, पृ० ४४० पं० ५॥

13. पण्णत्ते इत्यस्य स्थाने जे० मध्ये पं० इति वर्तते। दृश्यतां पृ० ४४० पं० १२ टि० १३॥

14. दृश्यतां पृ० ४३४ पं० १९॥

15. से तं खं० हे १ ला १, २॥

Among the [twelve] *Aṅgas*, in the seventh *Aṅga* single book, ten chapters, ten sections or recital periods, ten sub-sections, numerable lac words are expounded. Numerable syllables up to the exposition of conduct and disposition is instructed, herein. That is *Upāsakadaśā*.

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143. से किं तं ¹अंतगडदसातो ? अंतगडदसासु णं अंतगडाणं णगराई, ²उज्जाणाई, चेतियाई, वणसंडा, रायाणो, अम्मापितरो, समोसरणाई, धम्मायरिया, धम्मकहातो, इहलोइया पारलोइया इड्ढिविसेसा, भोगपरिच्छाया, पव्वज्जातो, सुतपरिग्गहा, तवोवहाणाई, पडिमातो बहुविहातो, खमा, अज्जवं, महवं च, ³सोयं च सच्चसहियं, सत्तरसविहो य संजमो, उत्तमं च बंभं, ⁴आकिंचणिया, तवो, ⁵धियातो, ⁶किरियातो, समितिगुत्तीओ चेव, तह अप्पमायजोगो, सज्झायज्झा⁷णाण य उत्तमाणं दोणहं पि लक्खणाई, पत्ताण य संजमुत्तमं जियपरीसहाणं चउव्विहकम्मक्खयम्मि जह केवलस्स लंभो, परियाओ ⁸जत्तिओ य जह पालिओ मुणीहिं, पायोवगतो य जो जहिं जत्तियाणि भत्ताणि छेयइत्ता अंतगडो मुणिवरो तमरयोघविप्प⁹मुक्को, मोक्खसुहमणुत्तरं च पत्ता, एते अन्ने य ¹⁰एवमादी अत्था परू[विज्जंति] जाव।

What is *Antakṛddasā* (putting an end to world cycle)? In this text, the cities, gardens, holy trees, forests, king, parents, holy assemblies, religious teachers, edifying tales, temporal and out worldly super attainments, renunciation of enjoyment, initiation, study of scriptures, observance of austerity, multifold modal stages, forbearance, forthrightness, humility, non-greediness, truth, seventeen fold restraint, excellent celibacy, non-possession, austerity, renunciation, activities, carefulness and control of those having put an end to the world-cycle have been narrated. Again, the nature of both non-

1. "दसातो २ अंतगड" खं० ला २॥
2. उज्जा चेति व रा अम्मा समो धम्मा इह भोग पव्वज्जातो सुत तवो पडिमातो ईदृशः संक्षिप्तः पाठो हस्तलिखितादर्शेषु दृश्यते। अम्मा खं० हे १ ला २ मध्ये नास्ति॥
3. सोयं च सहियं जे०॥
4. "चणया हे २ मु०। "आकिंचणिय ति आकिञ्जन्यम्"—अटी०॥
5. धियातो नास्ति खं० हे १, २ ला १, २। "तपस्याग इति आगमोक्तं दानम्, समितयो गुह्यश्चैव"—अटी०॥
6. किरियातो नास्ति मु० अटी०। दृश्यतामुपरितनं टिप्पणम्॥
7. "ज्झाणेण मु०॥
8. जत्तिओ जह खं० हे १ ला २॥
9. "मुक्का खं० हे १ ला २। "तमोरजओघविप्रमुक्ताः(क्ताः—अटीखंसं०)"—अटी०। दृश्यतां पृ० ४५० पं० २॥
10. प्रतिषु पाठाः— एवमातिथत्था परूवि जाव ला १। एवमादी अत्था परू जाव जे०। एवमातिथत्था परू जाव खं० हे १ ला २। एवमाइत्था परूवेई जाव हे २। एवमाइत्था विस्थारेणं परूवेई अंतगडदसासु णं परिता वायणा संखेज्जा अणुओगदारा जाव संखेज्जाओ संगहणीओ जाव मु०। दृश्यतां पृ० ४३७ पं० १२, पृ० ४४० पं० ५, पृ० ४४१ पं० ११॥

negligent activities and auspicious meditation, the excellent means, having attained excellent restraint, subjugated hardships, having destructed the four-fold obstructive karmas, mode of attainment of omniscience, span of initiation into monk hood, resort to voluntary death in pure form by monks, the number of enunciated food, those salutary monks, being released from the darkness of ignorance in form of accumulated dirt particles and attained the highest bliss of liberation, these, others and the like are expounded herein up to.

से णं अंगद्वयाए अट्टमे अंगे, एगे सुतक्खंधे, दस अज्झयणा, सत्त वग्गा, दस उद्देसणकाला, दस समुद्देसणकाला, संखेज्जाइं पयसतसहस्साइं ¹¹पयग्गेणं। संखेज्जा अक्खरा जाव एवं चरणकरणपरूवणया आघविज्जति। ¹²से तं अंतगडदसातो।

Among the Aṅga texts, it is eighth, (contains) single book, ten chapters, ten clusters, ten sections (recital periods), ten sub-sections, numerable lac words, numerable letters, up to the exposition of conduct and disposition is instructed, herein.

11. पयग्गेणं पण्णत्ता संखेज्जा मु०॥ दृश्यतां पृ० ४३५ पं० १६, पृ० ४३६ १ पं० १५, पृ० ४३७ पं० १५, पृ० ४३८ पं० १२, पृ० ४४० पं० १२, पृ० ४४१ पं० १४, पृ० ४४४ पं० ३, पृ० ४४५ पं० ३, पं० ४४७ पं० ४॥

12. से तं हे २ मु०॥

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144. से किं तं अणुत्तरोववातियदसातो ? अणुत्तरोववातियदसासु णं अणुत्तरोववातियाणं
णगराईं, ¹उज्जाणाईं, चेतियाईं, वणसंडा, रायाणो, अम्मापितरो, समोसरणाईं, धम्मायरिया,
धम्मकहातो, इहलोइया पारलोइया इड्ढिविसेसा, भोगपरिच्चाया, पच्चजाओ, सुतपरिग्गहा,
तवोवहाणाईं, ²पडिमातो, संलेहणातो, ³भत्तपच्चक्खाणाईं पाओवगमणाईं, ⁴अणुत्तरोववत्ति,
सुकुलपच्चायाती, पुण बोहिलाभो, ⁵अंतकिरिया [तो] य आघविज्जंति।

What is Anuttaraupātikadaśā? In Anuttaraupātika-daśā cities, gardens, holy trees, forests, kings, parents, holy assemblies, religious teachers, edifying tales, this worldly and out worldly super attainments, abandonment of enjoyment, initiation, study of scriptures, observance of austerity, modal stages, vow of ritualistic death, gradual renunciation of food for ritualistic death, meeting death by concentration remaining motionless like a tree, manifesting in the highest heavenly abodes, (the descending) in good family, again attaining enlightenment and process of attaining final liberation, of those attaining the highest heavenly abode, are instructed.

⁶अणुत्तरोववातियदसासु णं तित्थकरसमोसरणाईं ⁷परममंगलजगहिताणि, जिणातिसेसा
य बहुविसेसा, जिणसीसाणं चेव समणगण पवरगंधहत्थीणं थिरजसाणं ⁸परिसहसेण्णरिवु-
बलपमद्दणाणं ⁹तवदित्तचरित्त-णाण-¹⁰सम्मत्तसारविविहप्पगारवित्थरपसत्थगुणसंजुयाणं

1. उज्जा धेति वण रा अम्मा समो धम्मा धम्मक इहलोग पार भोगप पच्च सुय तवो पडि संले भत्त पातो
अणुत्तरो ईदृशः संक्षिप्तः पाठो हस्तलिखितादर्शेषु दृश्यते । दृश्यतां पृ० ४३९ पं० १॥

2. परियागो पडि मु०॥

3. भत्तपाणप मु०॥

4. ववाओ सुकुलपच्चायाया पुणो मु०॥

5. अंतकिरियाओ य मु०। अंतकिरिया य मु० विना । दृश्यतां पृ० ४३९ पं० ४॥

6. दसा णं खं० हे १ ला २॥

7. परमंग मु०॥

8. बलमद्दणाणं जे०॥

9. दयदित्त अटी०। तवदित्त अटीपा०॥ “दववद् दावाग्निरिव दीप्तानि उज्ज्वलानि, पाठान्तरेण तपोदीप्तानि”
—अटी०॥

10. गुणज्झयाणं हे १ ला २ अटीपा०। “क्षमादयोगुणाः, तैः संयुतानाम्, क्वचिन्तु गुणध्वजानामिति पाठः”
—अटी०॥

अणगारमहरिसीणं अणगारगुणाण वण्णओ ¹¹उत्तमवरतवविसिद्धणाणजोगजुत्ताणं, जह य जगहियं भगवओ, ¹²जारिसा य रिद्धिविसेसा देवासुरमाणुसाण। परिसाणं पाउब्भावा य जिणसमीवं, जह य उवासंति जिणवरं, जह य परिकहेति धम्मं ¹³लोगगुरू अमर-¹⁴नरा-¹⁵सुरगणाणं, सोऊण य तस्स भासियं ¹⁵अवसेसकम्मा विसयविरत्ता नरा ¹⁶जहा अब्भुवेति ¹⁷धम्मं ओरालं संजमं तवं चावि बहुविहप्पगारं जह बहूणि वासाणि अणुचरित्ता आराहियनाण-दंसणचरित्तजोगा ¹⁸जिणवयणमणुगयमहियभासिता जिणवराण ¹⁹हिययेणमणुणेत्ता जे य जहिं जत्तियाणि भत्ताणि छेयइत्ता ²⁰लद्धूण य समाहिमुत्तमं झाणजोगजुत्ता उववन्ना ²¹मुणिवरुत्तमा जह अणुत्तरेसु पावंति जह अणुत्तरं तत्थ विसयसोक्खं तत्तो य चुया कमेण काहिति संजया जह य अंत किरियं, एते अन्ने य ²²एवमादित्थ जाव।

In *Anuttaraupapātikadaśā*, the Seer's assembly of listeners, absolutely benevolent and salutary to the universe, their manifold particular miracles and their direct-disciples among monks like great elephant *Gandhahasti* [among elephants], the mendicant virtues of the mendicant sages with steady fame, crushing the afflictions like army of enemy, with excellent conduct, knowledge and righteousness, gleaming with penance, imbued with various magnanimous excellent virtues, is described. Engaged in the most elevated and most prominent austerities, distinct activities, like the benefactor of the universe, with distinguished attainments, the origin of assembly of deities, infernal beings

11. उत्तमतववरविस्सिं जे०॥

12. जारिसा इद्धिविं मु०॥

13. गुरू खं० जे० हे १ ला १, २॥

14. नरसुरं खं० हे १, २ ला २ मु०। “अमरनरासुरगणानाम्”—अटी०॥

15. “कम्मविसय” हे २ मु० अटी०। “अवशेषाणि क्षीणप्रायाणि कर्माणि येषां ते तथा, ते च ते विषयविरक्ताश्चेति अवशेषकर्मविषयविरक्ताः”—अटी०॥

16. जयं अब्भुं जे०। जयमवब्भुं खं०। जयम्मवब्भुं हे १ ला २॥

17. धम्मं तोरालं खं० हे १ ला २। धम्ममुरालं मु०॥

18. “महियभासिता जे। “महियं भासिता मु०॥

19. “मणुण्णेत्ता मु०॥

20. लद्धूण समाहिं उत्तमज्झाण खं० हे १ ला २। लद्धूण य समाहिमुत्तमज्झाणं ला १ मु। लद्धूण य समाहियत्तमज्झाणं जे०। “लब्धवा च समाधिमुत्तमं ध्यानयोगयुक्ताः उपपन्ना मुनिवरोत्तमाः”—अटी०।

21. मुणिवरुत्तं जे०। दृश्यतामुपरितर्नं टिप्पणम्॥

22. “माइअत्था वित्थरेण अणुत्तरो ववाइयदसासु णं परित्ता मु०। दृश्यतां पृ० ४३७, पं० १२, पृ० ४४०, पं० ५ पृ० ४४१, पं० १२, पृ० ४४२, पं० ७॥

and human beings and as they approach to the Seer and as they worship him, as the excellent Seers, the teachers of gods and human beings preach the religion and as listening to that free from entire *karmas* and detached to the temporal objects, as the men accept the magnanimous religion and manifold restraint and penances, as resorted to these for years and worshipping to knowledge, faith, conduct and yoga, having preached the valued religion, induce others towards the preaching of the Seers, worshipping the Seers by heart and those excellent meditation and activity, as manifest in excellent heavens (*anuttara vimāna*) and enjoy the excellent pleasure there, this all is expounded in *Anuttaraupapātikadaśā*. Then descended from there, the way, they would be adopting restraint, would practice the path of final liberation (*antakriyā*) and attain it, these and the like up to measured readings, numerable disquisition doors, up to the numerable verses collecting meanings.

परित्ता वायणा, संखेज्जा अणुओगदारा, [23जाव] 24संखेज्जातो संगहणीतो। से णं अंगद्वयाए नवमे अंगे, एगे सुयक्खंधे, दस अज्झयणा, तिन्नि वग्गा, दस उद्देसणकाला, दस समुद्देसणकाला, संखेज्जाइं पयसयसहस्साइं पयग्गेणं 25पण्णत्ते। संखेज्जाणि अक्खराणि जाव एवं चरणकरणपरूवणया आघविज्जति। से त्तं अणुत्तरोववातियदसातो।

Among the *Aṅga* texts, it is ninth, (contains) single book, ten chapters, three clusters, ten sections (recital periods), ten sub-sections, numerable words, numerable letters in lacs up to the exposition of conduct and disposition are instructed, herein. *Anuttaraupapātikadaśā*.

23. दृश्यतां पृ० ४३४ पं० १३, पृ० ४३५ पं० १४, पृ० ४३६ पं० १३, पृ० ४४० पं० ४, पं० ६, पृ० ४४१ पं० १२, पृ० ४४५ पं० १, पृ० ४४७ पं० २॥

24. संखेज्जगुणा संग जे०॥

25. पं० इति सर्वासु प्रतिषु पाठः। दृश्यतां पृ० ४४२ टि० १॥ “संख्यातानि पदसयसहस्साइं पदग्गेणं ति किल षट्चत्वारिंशल्लक्षाणि अष्टौ च सहस्राणि”—अटी०॥

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145. से किं तं पण्हावागरणाणि ? पण्हावागरणेसु अद्भुत्तरं पसिणसत्तं, अद्भुत्तरं अपसिणसत्तं, अद्भुत्तरं पसिणापसिणसत्तं, ¹विज्जातिसया, ²नागसुपण्णेहिं, सद्धिं दिव्वा संवाया आघविज्जंति।

What is this *Praśnavyākaraṇa* (Catechism or book of question and answers)? In *Praśnavyākaraṇa* one hundred eight questions, one hundred eight non-questions, one hundred eight questions- non- questions, super attainments of sciences (*vidyās*) and the divine discourses occurred with snake (*nāga*) gods and Suparna gods are instructed.

पण्हावागरणदसासु णं ससमय-परसमय³पण्णवयपत्तेयबुद्धिविविधत्थभासाभासियाणं अतिसयगुणउवसमणाणपगारआयरियभासियाणं वित्थरेणं ⁴वीरमहेसीहिं विविहवित्थार ⁵भासियाणं च जगहिताणं अद्भु⁶गंगुडुबाहुअसिमणिखोमआइच्चमातियाणं विविहमहापसिणविज्जामण-पसिणविज्जादइवयपयोगपाहणगुणप्पगासियाणं सञ्भूय⁷बिगुणप्पभावनरणमतिविमहय⁸करीणं अतिसयमतीतकाल⁹समये दमत्तित्थकरुत्तमस्स ¹⁰थितिकरणकारणाणं दुरभिगमदु¹¹रोवगाहस्स ¹²सव्वण्णुसम्मतस्सा¹³बुधजणविबो¹⁴हकरस्स ¹⁵पच्चक्खय¹⁶प्यच्चय¹⁷करीणं पण्हाणं

1. 'तीसया जे०॥
2. 'सुव' जे विना। "नागसुपर्णेश्च सह"—अटी०॥
3. 'पण्णवया पत्तेयबुद्धिवि' खं० हे १ ला २॥
4. 'थिर' खं० हे १ ला २। "स्थिरमहर्षिभिः, पाठान्तरे वीरमहर्षिभिः"—अटी०॥
5. 'वित्थर' मु०। "विविहवित्था (त्थ—अटीहे)रभासियाणं च ति विविधविस्तरेण भाषितानां च"—अटी०॥
6. 'गंगोडुबाहु' खं० हे १ ला २॥
7. 'यदुगुण' मु०। "द्विगुणेन उपलक्षणत्वात् बहुगुणेन, पाठान्तरे विविधगुणेन प्रभावेन"—अटी०। हस्तलिखितादर्शेषु बि-वि इत्यनयोः समानप्रायत्वात् 'बिगुण' इति 'बिगुण' इति पाठद्वयमत्र अटी० कृता व्याख्यातं भाति॥
8. 'कराणं जे०। "विस्मयकर्यः चमत्कारहेतवो याः प्रश्नाः, ताः"—अटी०॥
9. 'समए दमसमत्तित्थ' हे २। 'समयदमसमत्तित्थ' मु०॥
10. 'थितिकरण' हे २ ला १ मु०। 'थिरकरण' खं० हे १ ला २। "स्थितिकरणं स्थापनम्"—अटी०॥
11. प्रतिपाठाः—'दुरोव' खं० जे०। 'दुराव' हे १ ला २। 'दुरव' हे २ ला १ मु०॥
12. 'सव्वण्णु' जे० ला १। "सर्वसर्वज्ञसम्मतम्..... तस्य"—अटी०॥
13. 'स्स अबुह' मु०। 'स्स बुध' जे० ला १ हे २॥
14. 'हणक' मु०। "अबुधजनविबोधकरस्य"—अटी०॥
15. 'पच्चक्खय' नास्ति खं० हे १ ला २॥
16. 'प्यच्चय' नास्ति हे २॥
17. हे २ विना—'कारीणं खं०। 'काराणं हे १ ला २। 'कराणं जे० ला १ मु०। "प्रत्यक्षकप्रत्ययकरीणां प्रत्यक्षताप्रत्ययकरीणां वा"—अटी०॥

विविहगुणमहत्था जिणवरप्पणीया आघविज्जंति।

In *Praśnavyākaraṇadaśā* (in ten chapters) expressed by *Pratyeka-buddhas* (self-enlightened), the exponent of the precepts of the doctrine of Seers (*sva*) and of heretics (*para*), in the language connoting several meanings, uttered exhaustively by preceptors (*ācārya*) with many-fold eminent qualities and subsidence (and) diversely preached, in detail, by excellent great sages, benefactor to the universe, pertaining to the deity invoked in a mirror (*ādarśa*), in thumb (*aṅguṣṭha*), on arm (*bāhu*), in sword (*asi*), in diamond (*maṇi*), cotton cloth (*kṣauma*), through sun (*āditya*) etc. the revealing of various science of *mahāpraśna* (asked questions), *manahpraśna* (without asking), primarily with the help of deities, puzzling the mind of group of men with double effect, in remote past being instrumental in the effort, of self-restraint excellent Seers, of making steady, difficult in comprehension, awakening the learned, in harmony with all the omniscients, making direct perception of great objects of various attributes delivered by excellent Seers.

पणहावागरणेसु णं परिता वायणा, ¹⁸संखेज्जा जाव संखेज्जातो संगहणीतो। से णं अंगदुताए दसमे अंगे, एगे सुतक्खंधे, [¹⁹पणतालीसं अज्झयणा,] पणतालीसं उद्देसणकाला, पणतालीसं समुद्देसणकाला, संखेज्जाणि पयसयसहस्साणि पयगेणं ²⁰पणत्ते, संखेज्जा अक्खरा, अणंता गमा जाव ²¹चरणकरणपरूवणया आघविज्जंति। से तं पणहावागरणाणि।

Among the *Aṅga* texts, it is tenth, single book, [forty five chapters], forty-five sections (recital periods)], forty-five sub-sections, numerable words in lacs, numerable letters, infinite *gamas*, up to the exposition of conduct (*carana*) and disposition or thought activity (*karana*) is instructed. This concludes the *Praśnavyākaraṇa*.

18. संखेज्जा अणुओगदारा जाव मु०। दृश्यतां टि० १॥

19. पूर्वपरानुसरणेण नन्दीसूत्रानुसारेण च पणतालीसं अज्झयणा इति पाठोऽत्र पूरितः॥

20. पं० इति सर्वासु प्रतिषु पाठः। दृश्यतां पृ० ४४२ पं० १० टि० १। “संखेज्जाणि पयसयसहस्साणि पयगेणं ति, तानि च किल द्विनवतिर्लक्षाणि षोडश च सहस्राणीति”—अटी०॥

21. हे २ विना— चरणकरणा आघविज्जंति जे० जे १ खं० ला १, २। चरणकरणपरूवणया आघविज्जंति मु०। दृश्यतां पृ० ४३५ पं० १॥

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146. से किं तं विवागसुते ? विवागसुए णं सुकडदुक्कडाणं कम्माणं फलविवागे आघविज्जति। से समासओ दुविहे पण्णत्ते, तंजहा— दुहविवागे चेव सुहविवागे चेव, तत्थ णं दह दुहविवागाणि, दह सुहविवागाणि।

What is *Vipākasūtra* (Scripture of Consequences)? In this text the consequences or retributions of the good and evil deeds are instructed. These (consequences) are, in brief, expounded as two-fold, namely: miserable and pleasant. It consists of ten chapters each in miserable and pleasant (consequence) sections.

से किं तं ¹दुहविवागाणि ? दुहविवागेसु णं [²दुहविवागाणं] ³णगराईं, चेतियाईं, उज्जाणाईं, वणसंडा, रायाणो, अम्मापितरो, समोसरणाईं, धम्मायरिया, धम्मकहातो, ⁴नरगगमणाईं, ⁵संसारपवंचदुहपरंपराओ य आघविज्जंति से तं दुहविवागाणि।

What are the miserable consequences? In this section, cities, holy trees, gardens, forests, kings, parents, holy assemblies, religious teachers, edifying tales, visit to the cities, (relating to) those engrossed in the world cycle, being subjected to the series of miseries because of miserable consequences, are instructed. That is miserable consequence (*dukhavipāka*).

से किं तं सुहविवागाणि ? सुहविवागेसु सुहविवागाणं ⁶णगराईं जाव धम्मकहातो, इहलोइयपारलोइया इड्ढिविसेसा, भोगपरिच्चाया, पव्वज्जाओ, सुयपरिग्गहा, तवोवहाणाईं, ⁷पडिमातो, संलेहणातो, भत्तपच्चक्खाणाईं, पाओवगमणाईं देवलोगगमणाईं, सुकुलपच्चायाती,

1. 'विवागाणि २ दुहविवागेसु इति सर्वेषु हस्त लिखितादर्शेषु पाठः ॥
2. दृश्यतां पृ० ११। नन्दीसूत्रे सू० ९७॥
3. 'राईं उज्जाणाईं चेइयाईं मु०॥
4. णगरं जेमू० १ हे २ मु० अटी०॥
5. संसारपवंचे दुहं खं० जे १ हे १ ला २। संसार पवंचे दुहं मु०। संसारपवंचे दुहं इत्यपि पाठोऽत्र संभवेत्। तुला—“दुहपरंपराओ संसारभवपवंचा दुकुलपच्चायाईओ” इति नन्दीसूत्रे सू० ९७॥
6. 'राईं जाव धम्म इहलोग भोग पव्वं मु० विना। 'राईं उज्जाणाईं चेइयाईं वणखंडा रायाणो अम्मापितारो समोसरणाईं धम्मायरिया धम्मकहाओइहलोइयपरलोइय इड्ढिविसेसा भोगपरिच्चाया पव्वज्जाओ मु०। दृश्यतां पृ० ४३९ पं० १॥
7. परि० संले० इति संक्षिप्तः पाठः, जे० ला १। जे० ला १ विना पडि० संले० इति पाठः। मु० मध्ये तु परिथागा पडिमाओ संलेहणाओ इति पाठः। दृश्यतां पृ० ४३९ पं० ३॥

१पुण बोहिलाभो, अंतकिरियातो य आघविज्जंति।

What are the pleasant consequences (*sukhavipāka*)? In this section, cities, [gardens, holy trees, forests, kings, parents, holy assemblies, religious teachers,] upto edifying tales, mundane and otherworldly super attainments, renunciation of enjoyment, initiations, study of scriptures, observance of austerity, modal stages, vows of voluntary death, gradual renunciation of food (pursuing ritualistic death) meeting death by concentration remaining motionless like a tree, transmigration in the heavens, descending in the good family afterwards, again attaining enlightenment and process of attaining final liberation, of those subjected to pleasant consequences are instructed.

दुहविवागेसु णं पाणातिवाय-अलियवयण-^१चोरिक्ककरण-परदारमेहुण-ससंगताए
^{१०}महतिव्वकसाय-इंदिय^{११}प्पमाय-पावप्पओय-असुहज्झवसाणसंचियाणं कम्माणं पावगाणं
 पावअणुभाग-फलविवागाणिरयगति-तिरिक्ख^{१२}जोणिबहुविहवसणसयपरं^{१३}रापबद्धाणं मणुयत्ते
^{१४}वि आगताणं जह पाव कम्मसेसेण पावगा होंति फलविवागा वह-^{१५}वसणविणास-^{१६}णास-
^{१७}कण्णोदुंगुदुकर चरण-नहच्छेयण-जिब्भच्छेयण-अंजण-कडगिगदाहण-गयचलणमलण-
 फालण-^{१८}उल्लंबण-सूल-लता-^{१९}लउड-लट्ठिभंजण-तउ-सीसग-तत्तेल्लकलकलअभिसिंचण-
 कुंभिपाग-क्रंपण-थिरबंधण-वेह-वज्झकत्तण-पतिभयकरकरपलीवणादि-दारूणाणि दुक्खाणि
 अणोवमाणि, ^{२०}बहुविहपरंपराणुबद्धा ण ^{२१}मुचंति पावकम्मवल्लीए, अवेयइत्ता हु णत्थि
 मोक्खो, तवेण धित्तिधणियबद्धकच्छेण सोहणं तस्स वा वि होजा।

8. पुणो हे १ ला २॥

9. चोरिक्कपरदारं खं० जे १ हे १ ला २॥

10. 'महाति' ला १॥

11. 'प्पमादा पाव' खं० जे १ हे १ ला २॥

12. 'जोणियविह' खं० हे १ ला २॥

13. 'रापबद्धाणं' खं० हे १, २ ला २॥

14. वि आगताणं खं० जे १ । वि आगताणं हे १ ला २॥

15. 'विसण' खंसं० । "वृषणविनाशो वर्धितककरणम्"—अटी०॥

16. 'नासा' मु०॥

17. 'गोदु' खं० जे १ ला २॥

18. 'उल्लं' खं० जे १ हे १ ला २॥

19. 'लताउल्ल' खं०० हे १ ला २ । लतालउल्लं खंसं० जे १ ।

20. 'बहुविह' हे १ ला १, २॥

21. 'मुचंति' खं० हे १ ला २॥

In miserable consequences, sinful intense consequences of sinful *karmas* accumulated, through vitality depriving, false speech, stealing, non-celibacy, possession, intense passion, negligence of senses, sinful activity, inauspicious dispositions, are expounded which one is subjected in the states of hell and animal on account of bondage of hundred cycles of multifarious vices. Even on being born in human state, because of remaining sinful *karmas* he is subjected to inauspicious consequences, is expounded herein. Killing, mutilating testicles, piercing of nose, ear, lip, thumb, arm, foot (and) nail, piercing of tongue with heated iron rod, burn with fire in fry pan, crushing under the feet of elephant, cutting, hanging, breaking limbs by javelin, creeper, wood and stick, trapu, lead, by boiling in boiled oil, boil in kumbhī, make shiver (in cold), fastening in iron, piercing, cutting skin, making dreadful fire in hands etc. deadly unparallel miseries, the souls bound by multiple chains of sorrows are not freed from the series of sinful activities. There is no release from *karmas* without experiencing these, or these *karmas* may be purified through the firm austerity enriched by the endurance.

एत्तो य²² सुभविवागेसु सील-संजम-णियम-गुण-तवोवहाणेसु²³ साहुसु सुविहिएसु
अणुकंपासयप्पयोग²⁴ तिकालमतिविमुद्धभत्तपाणाइं²⁵ पययमणसा हितसुहनीसेसतिव्वपरिणाम
निच्छियमती पयच्छिरुणं पयोगसुद्धाइं जह य निव्वत्तेति उ बोहिलाभं जह य परिक्कीकरेति णर
-णिरय-तिरिय-²⁶सुरगतिगमणविपुलपरियट्ट-अरति-भय-विसाय-सोक-मिच्छत्तसेलसंकडं
अण्णाणतमंधकार²⁷ चिक्खल्ल²⁸ सुदुत्तारं जर-मरण-जोणिसंखुभित-चक्कवालं सोलसकसाय-
सावयपयंडचंडं अणातियं²⁹ अणवयगं संसारसागरमिणं जह य णिबंधंति आउगं सुरगणेसु,
जह³⁰ य अणुभवति सुरगणविमाणसोक्खाणि अणोवमाणि, ततो य कालंतरे चुयाणं इहेव

22. 'गेसु णं सील' हे २ मु०॥

23. साहुसु मु०॥

24. 'तेकाल' खं० जे १ ला २। 'तेकाल' जे०।

25. पययमणसा खं० जे १ जे० ला १, २॥

26. 'सुरगमण' हे २ मु०। "सुरगतिषु यज्जीवानां गमनं परिभ्रमणं स एवं विपुलो विस्तीर्णः परिवर्तः"—अटी०॥

27. 'चिक्खल्ल' हे १ ला २ मु०॥

28. 'सुदुत्तारं' खं०॥ 'सुत्तदुत्तारं' ला १।

29. अणवतगं जे १ हे १ ला २। अणवतगं खं०, अणवतगं खं०॥

30. य नास्ति खं० जे १ हे १ ला २॥

नरलोगमागयाणं आउ-³¹वपु वण्ण-रूव-जाति-कुल-जम्म-आरोग-बुद्धि-मेहाविसेसा
मित्तजण-सयण-धणधण्णविभवसमिद्धिसारसमु-दयविसेसा बहुविहकाम³²भोगुब्भवाण
सोक्खाण सुहविवागुत्तमेसु अणुवरयपरंपराणुबद्धा असुभाणं सुभाणं चेव कम्माणं भासिया
बहुविहा विवागा विवागसुयम्मि भगवता जिणवरेण संवेगकारणत्था, अन्ने वि य ³³एवमादिया,
बहुविहा ³⁴वित्थरेणं अत्थपरूवणया ³⁵आघविज्जति।

Hereafter, in pleasant consequences (the instances of those) souls are instructed who disposed with compassion, with mind always (all the three times) purified with the intention to give pure alms which is also pure with regard to donor and receiver, which is favourable, suitable and benevolent to monks duly engaged in conduct, restraint, rule, virtues, penances and practices, the way they limit the ocean like world, beginning less and endless which is full of multiple cycles of states of human, hellish, animals and gods, is surrounded with plenty of rock like disliking, fear, sorrow, grief (and) wrong attitude whose crossing is difficult because of being filled with mud-like darkness of ignorance, whose cycle is disturbed by old age, death and birth, with dreaded wild animals like sixteen passions, is instructed herein. The way the way they bind the age of (manifesting) in gods, the way they experience matchless pleasures of celestial abodes, subsequently on descending from there and taking birth in this human world the attaining of specific age, body, colour, form, caste, clan, birth, health, intellect, genus, friends, family, wealth and riches, grandeur and prosperity, and collection of perfumes and specific pleasures born out of multiple enjoyments and the like, by souls endowed with excellent auspicious consequences, is instructed herein.

विवागसुयस्स णं परिता वायणा, संखेज्जा जाव संखेज्जातो संगहणीतो। से णं अंगद्वुताए
एक्कारसमे अंगे, वीसं अज्झयणा, वीसं उद्देसणकाला, वीसं समुद्देसणकाला, ³⁶संखेज्जाइं

31. 'वपुपुण्ण' मु०॥

32. भोगुब्भ' खं० जे०॥

33. 'एवमादि बहु' खं० जे १ हे १ ला २। "अन्वेऽपि चैवमादिका 'आख्यायन्ते' इति पूर्वोक्तक्रियया वचनपरिणामाद्वा उत्तरक्रियया योगः। एवं बहुविधा विस्तरेणार्थप्ररूपणता आख्यायत इति"—अटी०॥

34. वित्थारेणं खं० जे १ हे १ ला २। वित्थेणं जे०।

35. 'विज्जति' खं० जे० हे १ ला २ मु०। दृश्यतां पृ० ४४६ टि० १९॥

36. संखेज्जा अणुओगदारा जाव मु०। दृश्यतां ४४४ पं० १४॥

³⁷पयसयसहस्साइं पयगणेणं ³⁸पण्णत्ते, संखेज्जाणि ³⁹अक्खराणि, जाव एवं चरणकरणपरूवणया आघविज्जति। ⁴⁰से तं विवागसुए।

The *Vipākasūtra* contains measured readings, numerable disquisition doors, upto [numerable perceptions, numerable *veṣṭa* metres, numerable verses, numerable *niryuktis* and] the numerable verses collecting meanings. Among the *Aṅga* texts, it is eleventh, (contains) twenty chapters, twenty sections (recital periods), twenty sub-sections, numerable words, numerable letters in lacs, upto [infinite *gamas*, infinite modes, numerable sentient beings, infinite non-sentient beings, these eternal, knitted, established (with logical reasons), essence manifested by Victors/ Seers are instructed, described, expounded, illustrated (in general) with examples and are preached in this text. Hence with the study of *Vipākasūtra* the soul becomes knower (in general), that in detail, (besides)] the exposition of conduct and disposition are instructed, (described, expounded, illustrated (in general), with examples and are preached) herein.

Thus concludes the *Vipākasūtra*.

37. पयसहस्साइं जे० हे १ ला १, २। “संख्यातानि पदशयतसहस्राणि पदाग्रेणेति, तत्र किल एका पदकोटी चतुरशीतिश्च लक्षाणि द्वात्रिंशश्च सहस्राणीति”—अटी०॥

38. पं० इति प्रतिषु पाठः।

39. अक्खराणि अर्णाता गमा अर्णाता पज्जवा जाव मु०॥

40. सेत्तं हे २ मु०॥

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147. से किं तं दिद्धिवाए ? दिद्धिवाए णं सव्वभावपरूवणया ¹आघविज्जति। से समासतो पंचविहे पण्णत्ते, ²तंजहा— परिकम्मं सुत्ताइं पुव्वगयं अणुओगो चूलिया।

What is this *Drṣṭivāda* ? In this *Drṣṭivāda* all forms of substances have been validated. Concisely, it is expounded as five-fold, namely: *parikarma*, *sūtra*, *pūrvagata*, *anuyoga* and *cūlikā*.

से किं तं परिकम्मे ? परिकम्मे सत्तविहे पण्णत्ते, तंजहा— सिद्धसेणियापरिकम्मे मणुस्ससेणियापरिकम्मे पुट्टसेणियापरिकम्मे ओगाहणसेणियापरिकम्मे उवसंपज्जणसेणियापरिकम्मे विप्पजहणसेणियापरिकम्मे चुताचुतसेणियापरिकम्मे।

What is this *parikarma* ? It is expounded seven-fold, namely: *siddhaśreṇikā-parikarma*, *manuśyaśreṇikā-parikarma*, *prṣṭhaśreṇikā-parikarma*, *avagāhanaśreṇikā-parikarma*, *upasampadyaśreṇikā-parikarma*, *viprajahataśreṇikā-parikarma* and *cyutācyutaśreṇikā-parikarma*.

से किं तं सिद्धसेणियापरिकम्मे ? सिद्धसेणियापरिकम्मे चोदसविहे पण्णत्ते, तंजहा— माउयापदाणि १, ^३एगट्ठिताति २, ^४पाढो ३, अट्टपयाणि ४, (अट्टपयाणि ३, पाढो ४,) आगासपदाणि ५, ^५केउभूयं ६, रासिबद्धं ७, एगगुणं ८, दुगुणं ९, तिगुणं १०, ^६केउभूतपडिग्गहो ११, संसारपडिग्गहो १२, नंदावत्तं १३, ^७सिद्धावत्तं १४, से तं सिद्धसेणियापरिकम्मे।

What is this *siddhaśreṇikā-parikarma* ? It is expounded as fourteen-fold, namely: 1. *mātrkāpada*, 2. *ekārthakapada*, 3. *pāṭha*, 4. *arthapada*, 5. *ākāśapada*, 6. *ketubhūta*, 7. *rāśibaddha*, 8. *ekaguṇa*, 9. *dviguṇa*, 10. *triguṇa*, 11. *ketubhūta-pratigraha*, 12. *sansāra-pratigraha*, 13. *nandyāvarta* and 14. *siddhāvarta*. That is *siddhaśreṇikā-parikarma*.

1. 'ज्जंति जे० मु०। दृश्यतां पृ० ४३५ पं० १ टि० १॥

2. तंजहा नास्ति खं० हे १ ला २। पण्णत्ते तंजहा नास्ति जे०॥

3. एगट्ठियपयाइं हे २। एगट्ठियपयाणि मु०॥

4. अट्टपयाइं ३, पाढो ४" इति नन्दीसूत्रे वर्तते, तदनुसारेणात्र 'अट्टपयाणि ३, पाढो ४' इति पाठ एव समीचीनः। "अवसेसाइं परिकम्माइं पाढाइयाइं एक्कारसविहाणि" [पं० १८] इति वक्ष्यमाणमपि तथैव संगच्छते॥

5. केउच्चयं खं० हे १ ला २॥

6. केउभूतं खं० जे० १ हे १ ला २ मु०। केउभूये हे २॥

7. T हे २ विना सिद्धावुद्धं ला १। सिद्धावद्धं खं० जे०। सिद्धावहं जे १ हे १ ला २। सिद्धबद्धं मु०॥

से किं तं मणुस्ससेणियापरिकम्मे ? मणुस्ससेणियापरिकम्मे चोदसविहे पणत्ते, तंजहा—
ताइं चेव माउयापयाइं जाव नंदावत्तं ⁸मणुस्सावत्तं, से तं मणुस्ससेणियापरिकम्मे।

What is this *manuṣyaśreṇikā-parikarma* ? It is expounded as fourteen-fold, namely: these are from *mātrkāpada* up to *nandyāvarta manuṣyāvarta*, this is *manuṣyaśreṇikā parikarma*.

⁹अवसेसाइं परिकम्माइं पाढाइयाइं एक्कारसविहाणि पन्नत्ताइं। इच्चेताइं सत्त परिकम्माइं,
छ ससमइयाणि, सत्त आजीवियाणि। छ चउक्कणइयाणि, सत्त तेरासियाणि। एवामेव सपुव्वावरेणं
सत्त परिकम्माइं ¹⁰तेसीतिं भवन्तीति मक्खायाति। से तं परिकम्माइं।

The remaining *parikarmas* from *prṣṭhaśreṇikā* (up to *cyutācyutaśreṇikā-parikarma*) are expounded as eleven-fold. Of these seven *parikarmas*, six are based on Jina doctrine (*svaśamaya*), seventh is on (the doctrine of) *Ājīvika*. The first six *parikarmas* are based on the four stand-points (*naya*), the seventh on *trairāśikanaya*. Thus, these seven *parikarmas* with regard to former and subsequent (all the species of seven *parikarma*) are described as eighty-three. That is *parikarma*.

से किं तं सुत्ताइं ? सुत्ताइं अट्ठासीति भवन्तीति मक्खायाति तंजहा—¹¹उज्जगं
परिणयापरिणयं बहुभंगियं ¹²विपच्चवियं ¹³अणंतरपरंपरं ¹⁴सामाणं ¹⁵संजुहं ¹⁶भिन्नं ¹⁷आहव्वायं
सोवत्थितं ¹⁸घटं णंदावत्तं बहुलं ¹⁹पुट्ठापुट्ठं वियावत्तं ²⁰एवंभूतं दुयावत्तं ²¹वत्तमाणुप्पयं समभिरूढं

8. *स्सावडुं जे०। *स्सावडुं खं० जे १ हे १ ला २। *स्सावडुं ला १। *स्सबडुं हे २ मु०॥

9. अविं खं०। अवसेसं(स जे १)परिं हे १ ला २ जे १॥

10. तेसीतिं नास्ति खं० जे० हे १ ला २॥

11. उज्जगं हे २ मु०। नन्दीसूत्रे द्वाविंशतिसूत्रनाम्नां विविधप्रतिषु विद्यमानाः पाठभेदाः तत्र [पृ० ४४]
निर्दिष्टात् कोष्ठकाज्ज्ञातव्याः॥

12. विपच्चियं हे १ ला २। विपच्चइयं मु०। विनयपच्चितियं हे २॥

13. प्रतिषु पाठाः—अणंतरपरंपरं खं० जे १ हे १, २ ला १, २। अणंतरपरं जे०। अणंतरं परंपरं मु०॥

14. सामाणं ला १ मु०॥

15. संजुहं खं० जे १ हे १, २ ला २॥

16. संभिन्नं मु०॥

17. आहव्वायं खं०। अहव्वायं हे २। अहव्वोयं ला १। अहच्चयं मु०॥

18. घटं णंदां हे १ ला २॥

19. पुट्ठं वियां खं०। पुट्ठा वियां हे १ ला २। पुठपुट्ठं वियां जे०॥

20. *भूत दुयां जे०॥

21. *माणप्पयं मु०॥

सव्वत्तेभं²² पणसं दुपडिगहं २२। ²³इच्चेताइं बावीसं सुत्ताइं छिण्णच्छेयण²⁴इयाणि ससमयसुत्तपरिवाडीए, ²⁵इच्चेताइं बावीसं सुत्ताइं अच्छिन्नच्छेयनइयाणि आजीवियसुत्तपरिवाडीए, ²⁶इच्चेताइं बावीसं सुत्ताइं तिकणइयाणि तेरासियसुत्तपरिवाडीए ²⁷इच्चेताइं बावीसं सुत्ताइं चउक्कणइयाणि²⁸ ससमयसुत्तपरिवाडीए। एवामेव सपुव्वावरेणं ²⁹अट्ठासीति ³⁰सुत्ताइं भवन्तीति मक्खायाइं। ³¹से तं सुत्ताइं।

What are these sūtras? These sūtras are described to be eighty-eight, namely: 1. *ṛjuka*, 2. *parinatāparinata*, 3. *bahubhaṅgika*, 4. *vijayacarcā*, 5. *anantara*, 6. *prampara*, 7. *samāna*, 8. *samyūtha*, 9. *sambhinna*, 10. *yathāvāda*, 11. *sauvastika*, 12. *nandyāvarta*, 13. *ahula*, 14. *prṣṭāprṣṭa*, 15. *vyāvṛtta*, 16. *evambhūta*, 17. *dvayāvarta*, 18. *vartamānātmakam*, 19. *samabhirūḍhā*, 20. *sarvatobhadra*, 21. *pañṇāsa*, and 22. *duṣpratigraha*. These twenty-two sūtras are *chinnachedanaya* according to the tradition of Jina doctrine, these twenty two sūtras are also *achinnachedanaya* according to the doctrine of Ājīvaka, again these twenty-two sūtras are *triknayika* according to the doctrine of *trairāśika*, these very twenty-two sūtras are also of four *nayas* according to Jina doctrine. Thus, sūtras of (former and subsequent) are assumed to be of eighty-eight types. This is sūtra.

से किं तं³² पुव्वगए ? पुव्वगए चोदसविहे पणत्ते, तंजहा— उप्पायपुव्वं अग्गेणियं वीरियं ³³अत्थिणत्थिप्पवायं णाणप्पवायं सच्चप्पवायं आतप्पवायं कम्मप्पवायं ³⁴पच्चक्खाणं

22. पणसं जे०। पणायं ला १ मु०। पणसं हे २। नन्दीसूत्रे सर्वप्रतिषु पणसां इति पाठः॥

23. इच्चेइयाइं हे २॥

24. *इआइं मु० अटी०। एवमग्गेऽपि ॥

25. इच्चेयाइं ला १॥

26. इच्चेइयाइं खं० हे २॥

27. इच्चेइयाइं खं० हे २॥

28. *इयाइं खं० हे १ ला २ मु०॥

29. *सीइं खं०। *सीइं जे १ हे १ ला २ मु०॥

30. सुत्ताणि भवन्ति ति मक्खायाणि जे० ला १॥

31. से तं खं० जे १॥

32. पुव्वगयं २ चोदसं खं० जे १ हे १ ला २। अत्र 'से किं तं पुव्वगयं ? पुव्वगए चोदसं' इत्यपि पाठ एतदनुसारेण भवेत्। पुव्वगयं ? पुव्वगयं चोदसविहं पणत्तं मु०। 'से किं तं पुव्वगएत्थादि'—अटी०॥

33. *णत्थीपं खं० जे १ जे० हे १ ला १, २॥

34. पच्चक्खाणप्पवायं विज्जाणुप्पवायं हे २ मु०। पच्चक्खाणप्पवायं विज्जाणुप्पवायं हे १ ला २। पच्चक्खाणं विज्जाणुप्पवायं ला १॥

अणुप्पवायं अवंझं ³⁵पाणाउं किरियाविसालं लोगबिंदुसारं १४।

What is this *pūrvagata* ? *Pūrvagata* is expounded as fourteen-fold, namely: (i) *utpādapūrvā*, (ii) *agrāyaṇīya*, (iii) *vīrya*, (iv) *asti-nāstipravāda*, (v) *jñānapravāda*, (vi) *satyapravāda*, (vii) *ātmapravāda*, (viii) *karmapravāda*, (ix) *pratyākhyāna*, (x) *aṇupravāda*, (xi) *abandhya*, (xii) *prāṇāyu*, (xiii) *kriyāviśāla* and (xiv) *lokabindusāra*.

उप्पायपुव्वस्स णं दस वत्थू चत्तारि चुलियावत्थू पण्णत्ता। अग्गेणियस्स णं पुव्वस्स चोद्दस वत्थू बारस चुलियावत्थू पण्णत्ता। वीरियपुव्वस्स अट्ठ वत्थू अट्ठ चुलियावत्थू पण्णत्ता। ³⁶अत्थिणत्थिप्पवायस्स णं पुव्वस्स अट्ठारस वत्थू दस चुलियावत्थू पण्णत्ता। णाणप्पवायस्स णं पुव्वस्स बारस वत्थू पण्णत्ता। सच्चप्पवायस्स णं पुव्वस्स दो वत्थू पण्णत्ता। आतप्पवायस्स णं पुव्वस्स सोलस वत्थू पण्णत्ता। कम्मप्पवायस्स णं पुव्वस्स तीसं वत्थू पण्णत्ता। पच्चक्खाणस्स णं पुव्वस्स बीसं वत्थू पण्णत्ता। ³⁷अणुप्पवायस्स णं पुव्वस्स पण्णरस वत्थू पण्णत्ता। अवंझस्स णं पुव्वस्स बारसवत्थू पण्णत्ता। पाणाउस्स णं पुव्वस्स तेरस वत्थू पण्णत्ता। किरियाविसालस्स णं पुव्वस्स तीसं वत्थू पण्णत्ता। लोगबिंदुसारस्स णं पुव्वस्स पणुवीसं वत्थू पण्णत्ता।

Utpādapūrvā's ten *vastus* are expounded, four *cūlikāvastus* are expounded. *Agrāyaṇīyapūrvā*'s fourteen *vastus* and twelve *cūlikāvastus* are expounded. *Vīryapūrvā*'s eight *vastus* and eight *cūlikāvastus* are expounded. *Asti-nāstipravādapūrvā*'s eighteen *vastus* and ten *cūlikāvastus* are expounded. *Jñānapravādapūrvā*'s twelve *vastus* are expounded. *Satyapravādapūrvā*'s two *vastus* are expounded. *Ātmapravādapūrvā*'s sixteen *vastus* are expounded. *Karmapravādapūrvā*'s thirty *vastus* are expounded. *Pratyākhyānapūrvā*'s twenty *vastus* are expounded. *Aṇupravāda*'s fifteen *vastus* are expounded. *Abandhyapūrvā*'s twelve *vastus* are expounded. *Prāṇāyupūrvā*'s thirteen *vastus* are expounded. *Kriyāviśālapūrvā*'s thirty *vastus* are expounded. *Lokabindusārapūrvā*'s twenty-five *vastus* are expounded.

दस चोद्दस अट्ठऽट्ठारसेव बारस दुवे य वत्थूणि।

सोलस तीसा बीसा पण्णरस अणुप्पवायम्मि॥६१॥

35. पाणाउ खं हे १ ला २ पाणाऊ मु०॥

36. "गत्थी" जे० ला १॥

37. बिज्जाणुप्प हे २ मु०। दृश्यतां पृ० ३५१ पं० २०, पृ० ४४८ पं० १३ टि० २५॥

[There are] ten [*vastus* in first *pūrva*], fourteen [in second], eight [in third], eighteen [in fourth], twelve [fifth], two *vastus* [sixth], sixteen [seventh], thirty [eighth], twenty [ninth] and fifteen [in tenth *anupravāda*] 61.

बारस एक्कारसमे बारसमे तेरसेव वत्थूणि।

तीसा पुण तेरसमे ³⁸चोद्दसमे पण्णवीसाओ॥६२॥

Twelve in eleventh, thirteen *vastus* in twelfth, thirty in thirteenth and twenty-five *vastus* in fourteenth. 62.

चत्तारि दुवालस अद्दु चेव दस चेव चूलवत्थूणि।

आतिल्लाण चउण्हं सेसाणं चूलिया णत्थि॥६३॥

से तं पुव्वगतं।

The first four [*pūrvas* have] four, twelve, eight and ten *cūlikāvastus* (respectively)[while] the remaining [ten *pūrvas* have] no *cūlikās*. This is *pūrvagata*. 63.

से किं तं अणुओगे ? अणुओगे दुविहे पण्णत्ते, तंजहा—मूलपढमाणुओगे ³⁹य गंडियाणुओगे य⁴⁰। से किं तं ⁴¹मूलपढमाणुओगे ? मूलपढमाणुओगे एत्थ णं अरहंताणं भगवंताणं पुव्वभवा, देवलोगगमणाणि, आउं, ⁴²चयणाणि, जम्मणाणि य, अभिसेया रायवरसिरीओ, सीयाओ, पव्वजाओ, तवा य, भत्ता, केवलणाणु⁴³प्पाता, तित्थपवत्तणाणि य, संघयणं, संठाणं, उच्चत्तं, ⁴⁴आउं, ⁴⁵वण्णविभागो, सीसा, गणा, गणहरा य, अजा, ⁴⁶पवत्तिणीओ, संघस्स

38. चउद्दसमे हे २ मु०॥

39. य नास्ति खं० हे १ ला २॥

40. य नास्ति जे०॥

41. प्रतिपाठाः—‘ओगे २ एत्थ णं अर हे २ मु०॥ ‘ओगे २ एत्थं अर’ खं० हे १ ला २। ‘ओगे २ एत्थ णं अर’ जे० ला १। एतदनुसारेणात्र ‘से किं तं मूलपढमाणुओगे ? मूलपढमाणुओगे एत्थ णं’ इति पाठो भाति। नन्दीसूत्रे तु ‘से किं तं मूलपढमाणुओगे ? मूलपढमाणुओगे णं’ इति पाठः॥

42. घवणाणि खं० मु०॥

43. ‘प्पयता तित्थ’ खं०। ‘प्पयता तित्थ’ हे १ ला २। ‘प्पायता तित्थ’ हे २। ‘प्पाया य तित्थ’ मु०। “केवलणाणुप्पयाओ तित्थपवत्तणाणि य” इति नन्दीसूत्रे पाठः॥

44. आउयं खं० हे १ ला २॥

45. ‘विभातो खं० जे० हे १ ला १, २॥

46. पवित्ति’ खं०॥

चउव्विहस्स जं वा वि परिमाणं, ⁴⁷जिणा, ⁴⁸मणपज्जव-⁴⁹ओहिणाणि-⁵⁰समत्तसुयणाणिणो य वादी अणुत्तरगती ⁵¹य जत्तिया, जत्तिया सिद्धा, ⁵²पातोवगतो य जो जहि जत्तियाइं भत्ताइं छेयइत्ता ⁵³अंतगडो मुणिवरुत्तमो, ⁵⁴तमरतोघविप्पमुक्का सिद्धिपहमणुत्तरं च पत्ता, एते अन्ने य ⁵⁵एवमादी भावा ⁵⁶पढमाणुओगे कहिया आघविज्जंति पण्णविज्जंति परूविज्जंति [⁵⁷दंसिज्जंति निदंसिज्जंति उवदंसिज्जंति]। ⁵⁸से तं मूलपढमाणुओगे।

What is this *anuyoga* ? *Anuyoga* is expounded as two-fold, namely:

1. *mūlaprathamānuyoga* and 2. *gaṇḍikānuyoga*. What is this *mūlaprathamānuyoga* ? Herein, Venerable Seers' rebirths, manifestations in heaven, life-span [in state of god], descending [from heaven], births and anointing, excellent kingdom, palanquins, renunciation, penances, alms, attaining omniscience, founding of Order, firmness of the joints, configuration, height, life-span (as human being), division of colours, disciples, groups (*gaṇa*), direct-disciples, nuns, head of nuns, four-fold order and its whatever expansion, omniscients, telepaths, clairvoyants, cognizants of Right scripture and debater, monks manifested in excellent abodes (*anuttara vimāna*), liberated ones, resorting to pure religious death and places as well as periods of fasting, [observing which] excellent ascetics, ending the life and death, free from the heap of dust like darkness of ignorance and attained excellent path of salvation, these, other and similar essences have been described, instructed, depicted, expounded, demonstrated with example and preached. This is *mūlaprathamānuyoga* ?

47. जिणमणं मु० नन्दीसूत्रे च॥

48. पज्जय जे० ला १॥

49. तोहिं खं० जे० हे १ ला १, २॥

50. सम्मत्त हे २ मु०। "समत्तसुयणाणिणो"—नन्दीसूत्रे सू० १११॥

51. यं नास्ति जे०॥

52. पाओवगया य जे मु०। दृश्यतां पृ० ४४२ पं० ६॥

53. गडा मुणिवरुत्तमा मु०॥

54. मुक्का य सिं हे १ ला २। दृश्यतां पृ० ४४२ पं० ७ टि० ७॥

55. माइया भावा मु०॥

56. मूलपढमा हेसं० २ मु०॥

57., 62. दृश्यतां पृ० ४३४ पं० १८, पृ० ४३५ पं० १॥

58. से तं खं० हे १ ला १, २॥

से किं तं गंडियाणुओगे ? गंडियाणुओगे अणेगविहे पणत्ते, तंजहा— कुलकरगंडियाओ तित्थकरगंडियाओ गणधरगंडियाओ ⁵⁹चक्रवट्टिगंडियाओ दसारगंडियाओ बलदेवगंडियाओ वसुदेवगंडियाओ हरिवंसगंडियाओ भद्रबाहुगंडियाओ तवोकम्मगंडियाओ चित्तंतरगंडियाओ ⁶⁰ओसप्पिणिगंडियाओ उस्सप्पिणिगंडियाओ अमर-नर-तिरिय-निरयगति गमणविविहपरियट्ट-णाणुयोगे, एवमातियातो गंडियातो आघविज्जंति पणविज्जंति परूविज्जंति [⁶¹दंसिज्जंति निदंसिज्जंति उवदंसिज्जंति]। ⁶²से तं गंडियाणुओगे।

What is this *gaṇḍikānuyoga*? [*Gaṇḍikānuyoga*] is expounded as many fold, namely: 1. *kulakaragaṇḍikās*, 2. *tīrthaṅkaragaṇḍikās*, 3. *gaṇadhara-gaṇḍikās*, 4. *cakravartigaṇḍikās*, 5. *daśāragaṇḍikās*, 6. *baladevagaṇḍikās*, 7. *vāsudevagaṇḍikās*, 8. *harivaṇśagaṇḍikās*, 9. *bhadrabāhugaṇḍikās*, 10. *tapahkarmagaṇḍikās*, 11. *citrāntaragaṇḍikās*, 12. *utsarpiṇīgaṇḍikās*, 13. *avasarpiṇīgaṇḍikās* and birth in states of gods, human beings, animals and plants, infernal beings, various cycles of rebirths and the like are described, instructed, depicted, expounded, demonstrated with example and preached [in this *gaṇḍikānuyoga*]. This is *gaṇḍikānuyoga*.

से किं तं ⁶³चूलियाओ ? जणं आइल्लाणं चउण्हं पुव्वाणं ⁶⁴चूलियाओ, सेसाइं पुव्वाइं अचूलियाइं। ⁶⁵से तं चूलियाओ।

What is this *cūlikā*? The first four *pūrvas* have *cūlikās* and the remaining [ten] *pūrvas* [have] no *cūlikās*. This is *cūlikā*.

दिट्ठिवायस्स णं परित्ता वायणा, संखेज्जा ⁶⁶अणुओगदारा जाव संखेज्जातो निज्जुत्तीओ। से णं अंगट्ठताए बारसमे अंगे, एगे सुतक्खंधे, चोदस पुव्वाइं, संखेज्जा वत्थू, संखेज्जा ⁶⁷चूलवत्थू,

59. चक्रहरणं हे २ मु०॥

60. उस्सप्पिणिगंडियाओ ओसप्पिणिगं हे १ ला २ मु०॥

61. से तं खं० हे १ ला १ २॥

62. चूलियाणुओगे २ जणं आइल्लाणं खं० हे १ ला २। चूलियातो आइल्लाणं जे० ला १। “से किं तं चूलियाओ ? चूलियाओ आइल्लाणं चउण्हं पुव्वाणं चूलिया” इति नन्दीसूत्रे पाठः सू० ११३॥

63. चूलियाओ नास्ति जे०॥

64. से तं खं० हे १ ला १, २॥

65. “दारा संखेज्जाओ पडिबत्तीओ संखेज्जाओ निज्जुत्तीओ संखेज्जा सिलोगा संखेज्जाओ संगहणीओ। से णं मु०। दृश्यतां पृ० ४३४ पं० १३॥

66. चूलं खंसं०। चूलं खं० हे १, २ ला २॥

संखेज्जा पाहुडा, संखेज्जा पाहुडपाहुडा, संखेज्जातो पाहुडियातो, संखेज्जातो ⁶⁸पाहुडपाहुडियातो, संखेज्जाणि पयसयसहस्साणि ⁶⁹पदग्गेणं, संखेज्जा अक्खरा, अणंता गमा, अणंता पज्जवा, परित्ता तसा, अणंता थावरा, सासता कडा णिबद्धा णिकाइया जिणपण्णत्ता भावा आघविज्जंति पण्णविज्जंति परूविज्जंति दंसिज्जंति निदंसिज्जंति उवदंसिज्जंति । ⁷⁰एवं णाते, एवं विण्णाते एवं चरणकरण⁷¹परूवणा आघविज्जति। ⁷²से तं दिट्ठिवाते। ⁷³से तं ⁷⁴दुवालसंगे गणिपिडगे।

[There are] measured readings, numerable disquisition doors up to numerable *niryuktis*. Among the *Aṅgas*, in the twelfth *Aṅga* single book, fourteen *pūrvas*, numerable *vastus*, numerable *cūlavastus*, numerable *prābhṛtas*, numerable *prābhṛta-prābhṛtas*, numerable *prābhṛtikās*, numerable *prābhṛta-prābhṛtikās*, [and] numerable lacs words, numerable letters, infinite meanings (*gamas*), infinite modes, measured sentient beings, infinite non-sentient beings [are expounded in this twelfth *Aṅga*]. [These above are] eternal, performed, knitted, established (with logic) etc., essences manifested by Seers are described, instructed, expounded, illustrated (in general), with examples and preached [in this twelfth *Aṅga*]. Hence, [with the study of this text], the soul becomes knower (in general), knower in detail up to the exposition of conduct and disposition are instructed. This is *Drṣṭivāda*. It is [the description] of twelve *Aṅga* baskets of scripture.

68. जे० मु० विना—पाहुडिपाहुडियातो खं० हे १ ला १, २ पाहुडियपाहुडियाओ हे २ T ॥

69. पयग्गेणं पन्नत्ता, संखेज्जा मु०। दृश्यतां पृ० ४३४ पं० १६ टि० ९, पृ० ४४२ पं० १० टि० ९॥

70. एवं णाया एवं विण्णमया मु०। दृश्यतां पृ० ४३४ पं० १९ टि० १०, पृ० ४३६ पं० २ टि० २। से एवं आए एवं नाए एवं विण्णाते हे २॥

71. 'वणया आघविज्जंति हे २ मु०। दृश्यतां पृ० ४३४ पं० १९, पृ० ४३५ पं० १॥

72., 74. से तं खं० हे १ ला १, २॥

73. 'संगे णं गणि' जे०॥

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148. ¹इच्छेतं दुवालसंगं गणिपिडगं ²अतीते काले अणंता जीवा आणाए विराहेत्ता ³चाउरंतं संसारकंतारं अणुपरियट्टंसु, इच्छेतं दुवालसंगं गणिपिडगं पडुप्पन्ने काले परित्ता जीवा आणाए विराहेत्ता चाउरंतं संसारकंतारं अणुपरियट्टंति, इच्छेतं दुवालसंगं गणिपिडगं अणागते काले अणंता जीवा आणाए विराहेत्ता ⁴चाउरंतं संसारकंतारं अणुपरियट्टंसंति।

In past, flouting the order of this twelve *Āṅga* text basket of scripture, infinite (*ananta*) living beings roamed in the dense forest like world of four states of existence. At present, breaching the order of twelve *Āṅga* text basket of scripture measured (*parittā*) living beings wander in the dense forest like world of four states of existence. [Similarly] in future, disobeying the order of twelve-*Āṅga* text basket of scripture, infinite living beings will roam in the dense forest like world of four states of existence.

इच्छेतं दुवालसंगं गणिपिडगं अतीते काले अणंता जीवा आणाए आराहेत्ता चाउरंतं संसारकंतारं ⁵वित्तिवत्तंसु, एवं पडुपण्णे वि, अणागते वि। दुवालसंगे णं गणिपिडगे ⁶ण कयाति ण, आसी ण कयाति णत्थि, ण कयाति ण भविस्सइ, भुविं च भवति य भविस्सति य, धुवे ⁷णित्तिए सासते अक्खए अव्वए अवट्ठिते ⁸णिच्चे। से जहाणामए पंच ⁹अत्थिकाया ण ¹⁰कयाइ ण आसि, ण कयाइ ¹¹णत्थी, ण कयाइ ¹²भविस्संति, भुविं च ¹³भवंति य ¹⁴भविस्संति ¹⁵य,

1. इच्छेइयं मु०। एवमग्रेजपि ॥

2. अतीतकाले जे० मु०॥

3. "रंतसंसा" जे० मु०॥

4. "रंतसंसा" जे० ला १ मु०। एवमग्रेजपि॥

5. विइवइसू जे०। विइवाइसू ला १। विइवत्तिसु खं०॥

6. ण कयाति णत्थि न कयाइ नासि खं० हे १ ला २। ण कयाति णत्थि ण कयाइ नासी मु०॥

7. णीतीए खं०, णित्तिए खं०। णीतीए हे १ ला २॥

8. णिच्चे जे०। णिच्चे य ला १ हे २॥

9. अत्थी" जे० ला १॥

10. कयाइ खं० हे १ ला २॥

11. णत्थि मु०॥

12.,13. "स्सति ला १ हे २ मु०॥

14. भवति जे० हे २ विना ॥

15. य नास्ति खं० हे १ ला २॥

ध्रुवा ¹⁶णितिया जाव णिच्चा, एवामेव दुबालसंगे गणिपिडगे ण कयाति ण आसि, ण कयाति ¹⁷णत्थी, ण कयाति ण भविस्सति, भुविं ¹⁸च भवति [य] भविस्सइ य, जाव अवड्डिते णिच्चे। एत्थ णं दुबालसंगे गणिपिडगे अणंता भावा, अणंता अभावा, अणंता हेऊ, अणंता अहेऊ, अणंता कारणा, अणंता अकारणा, अणंता जीवा, अणंता अजीवा, अणंता भवसिद्धिया, अणंता अभवसिद्धिया, अणंता सिद्धा, अणंता असिद्धा ¹⁹आघविज्जंति पणविज्जंति परूविज्जंति दंसिज्जंति निदंसिज्जंति ²⁰उवदंसिज्जंति।

In past, practising in observance with the order of twelve *Āṅga* text baskets of scripture, infinite living beings went across the dense forest like world of four states of existence. [Likewise] at present also (and) in future also, [infinite living beings practising in obedience with the order of twelve *Āṅga* text basket of scripture, will go across the dense forest like world of four states of existence]. It is not that twelve-*Āṅga* text basket of scripture, was never extant [in past], is never extant [at present] and will never be extant [in future]. It was [extant in past], is [extant at present] and will be [extant in future]. (It is) fixed, defined, eternal, unending, not decaying, firm and ever existent. As it is not that the five spatially extended existents (*astikāyas*) were never extant [in past], are never extant [at present] and will never be extant [in future]. These were [extant in past] and are [extant at present] and will be [extant in future]. Likewise, it is not that twelve-*Āṅga* text, was never extant [in past], is never extant [at present] and will never be extant [in future]. It was [extant in past] and is [extant at present] and will be [extant in future]. (It is) fixed, up to ever existent [and eternal]. Here, in this twelve-*Āṅga* text basket of scripture (*gaṇipitaka*) are — infinite modes (*bhāva*), infinite non-modes or absence of

16. णितिया सासया अक्खया अव्वया अवड्डिया णिच्चा मु०॥

17. णत्थि मु०॥

18. प्रतिषु पाठाः—च भवति भविस्सइ य जाव खं हे १ ला २। च भवति भविस्सइ जाव हे २। च ण भवति जाव जे०। च भवति ति जाव ला १। च भवति य भविस्सइ य ध्रुवे जाव मु०॥

19. मु० विना हस्तलिखितप्रतिषु पाठाः—विज्जंति परू० पण० दंसि० खं हे १, २ ला १, २। विज्जंति परू० दंसि० जे०। पूर्वपाठानुरोधेन मु० निर्दिष्टः क्रमोज्जास्माभिराहतः, दृश्यतां पृ० ४३४ पं० १८, पृ० ४३५ पं० १॥

20. ज्जंति एवं दुबालसंगं गणिपिडगं इति मु०॥

modes (*abhāva*), infinite reason (*hetu*), infinite non-reason (*aheṭu*), infinite basis (*kāraṇa*), infinite non-basis (*akāraṇa*), infinite living beings, infinite non-living beings, infinite souls capable of salvation, infinite incapable of salvation, infinite emancipated (*siddha*), infinite non-emancipated (*asiddha*) are described, instructed, depicted, expounded, demonstrated with example [and] preached.

Miscellaneous

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149. दुवे रासी पण्णत्ता, तंजहा— जीव^१रासी य अजीवरासी य। अजीवरासी दुविहा पण्णत्ता, तंजहा—^२रूविअजीवरासी ^३य ^४अरूविअजीवरासी य।

The aggregates (*rāśis*) are expounded two-fold, namely, aggregate of living beings (*jīvarāśi*) and aggregate of non-living beings (*ajīvarāśi*). Aggregate of non-living beings is expounded two-fold, namely, aggregate of non-living beings with form (*rūpī*) as well as aggregate of formless (*arūpī*) non-living beings.

से किं तं अरूविअजीवरासी? अरूविअजीवरासी दसविहा पण्णत्ता, तंजहा— धम्मत्थिकाए^५ जाव अद्धासमए, जाव से किं तं अणुत्तरोववातिया? अणुत्तरोववातिया पंचविहा पण्णत्ता, तंजहा—विजय-वेजयंत-जयंत-अपरा^६जिय-सब्बद्वसिद्धया, से तं अणुत्तरोववातिया, ^७से तं पंचेदियसंसारसमावर्णजीवरासी। दुविहा णेरइया पण्णत्ता, तंजहा—पज्जत्ता य अपज्जत्ता य, एवं दंडओ भाणियव्वो जाव वेमाणिय ति।

What is the aggregate of formless non-living beings? The aggregate of formless non-living beings is expounded ten-fold, namely extensive substance (*astikāya*) [in form of] medium of motion (*dharmāstikāya*) up to [a part of medium of motion (*dharmāstikāyadeśa*), an indivisible part of medium of motion (*dharmāstikāyapradeśa*), medium of rest (*adharmāstikāya*), a part of medium of rest (*adharmāstikāyadeśa*), an indivisible part of medium of rest (*adharmāstikāyapradeśa*), space (*ākāśastikāya*), a part of space (*ākāśastikāyadeśa*), an indivisible part of space (*ākāśastikāyapradeśa*) and] time (*addhā-*

1. प्रतिषु पाठाः—“रासि य अजी” जे०। “रासी अजी” जे० विना॥
2. रूवी” जे० ला १ विना॥
3. य नास्ति हे १ ला २ मु०॥
4. अरूवी” जे० ला १ विना। एवमग्रेऽपि॥
5. हे २ विना—“काए अद्धासमए जाव से किं तं खं० हे १ ला १, २। “याए जाव से किं तं जे०। “काए जाव अद्धासमए, रूवी अजीवरासी अणेगविहा प० जाव से किं तं मु०॥ दृश्यतां प्रज्ञापनासूत्रे प्रथमपदम्॥
6. “जियासब्बद्वसिद्धया खं० हे १ ला २। “जियासब्बद्वसिद्धिया ला १। “जियासब्बद्वसिद्धिआ मु०॥ “जियासब्बद्वसिद्धिया हे २॥
7. से तं खं० हे १ ला १, २॥

samaya), up to—.

इमीसे णं रयणप्पभाए पुढवीए ⁸केवइयं ओगाहेत्ता केवइया णिरया पण्णत्ता ? गोयमा ! इमीसे णं रयणप्पभाए पुढवीए ⁹आसीउत्तरजोयणसयसहस्सबाहल्लाए उवरि एगं जोयणसहस्सं ओगाहेत्ता हेट्ठा चेगं जोयणसहस्सं वज्जेता मज्झे ¹⁰अट्ठहत्तरे जोयणसयसहस्से एत्थ णं रयणप्पभाए पुढवीए णेरइयाणं तीसं ¹¹निरयावाससयसहस्सा भवन्तीति ¹²मक्खाया। ते णं ¹³णरया अंतो वट्ठा, बाहि चउरंसा, ¹⁴जाव ¹⁵असुभा निरया असुभातो णरएसु वेयणातो। एवं सत्त वि भाणियव्वाओ जं जासु जुज्जति—

Which (deities) are manifested in the highest heavenly abodes (anuttara vimāna). [The deities] manifested in the highest heavenly abodes are expounded five-fold, namely [manifested in heavenly abodes], Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddha]. Those [are deities] manifested in the highest heavenly abodes. This is the aggregate of five-sensed living beings with birth and death cycle in this world. The hellish beings are expounded two-fold, namely, developed/fully formed (paryāpta) and undeveloped/ not fully formed (aparyāpta). Likewise, divisions (daṇḍaka) to be described up to that of celestial (vaimānika) gods. How many hellish abodes on this earth Gem-lustre (Ratnaprabhā) pervading Gem-lustre's space is expounded. O Gautama! on this earth Gem-lustre of the thickness of one lac eighty thousand *yojana*, pervading one thousand *yojana*, from its top and excluding one thousand *yojana*, from its bottom and pervading [the remaining] one hundred seventy eight thousand *yojana*, there are expounded to be thirty lac hellish abodes. [In shape] all these abodes are circular inwardly

8. केवइयं खेत्तं ओगाहेत्ता केवइया णिरयावासा पण्णत्ता मु०॥

9. असीं हे २ ला १ मु०॥

10. अट्ठसत्तरे हे १ ला २। अट्ठसत्तरि मु०॥

11. नरयां खं० हे १ ला २॥

12. मक्खायं हे १, २ ला २ T.॥

13. णिरयावासा मु०। “ते णं णिरत्ता इत्यादि”—अटी०॥

14. “यावत्करणादिदं दृश्यं यदुत अधः क्षुरप्रसंस्थानासंस्थिताः निर्याध्यसारतमसा ववगयगहचंद-सूरनक्खत्तजोइसप्पहा मेयवसापूयरुहिरमंसचिक्खल्ललित्ताणुलेवणतला असुई वीसा परमदुम्भिभंग्धा काऊअगणिवण्णाभा कक्खडफासा दुरहियासा इति”—अटी०। दृश्यतां सूत्रकृताङ्गे पृ० १८१॥

15. “अत एव अशुभा नरका अत एव च अशुभा नरकेषु वेदना इति”—अटी०॥

and four angled outwardly, up to [these are] inauspicious hells, feelings therein also inauspicious. Thus, the relevant description about the seven earths to be made:

16 आसीयं बत्तीसं अट्ठावीसं तद्देव वीसं च।
अट्ठारस सोलसगं अट्ठत्तरमेव बाहल्लं ॥६४॥

The thickness [of the first earth Gem-lustre is] eighty thousand (*yojana*), [of the second earth Sugar-lustre (*Śarkarāprabhā*) is] thirty-two thousand (*yojana*), [of the third earth Sand lustre (*Bālukāprabhā*) is] twenty eight thousand (*yojana*), likewise [of the fourth earth Mud-lustre (*Pañka-prabhā*) is] twenty thousand (*yojana*), [of the fifth earth Smoke-lustre (*Dhūmaprabhā*) is] eighteen thousand (*yojana*), [of the sixth earth Dark-lustre (*Tamahprabhā*) is] sixteen thousand *yojana*, [and of the seventh earth Great dark-lustre (*Mahātamaṣprabhā*) is] eight thousand (*yojana*) more (than one lac *yojana*).64.

तीसा य पण्णवीसा पण्णरस दसेव सयसहस्साइं।
तिण्णेयं पंचूणं पंचेव अणुत्तरा नरगा ॥६५॥

Hellish abodes [on the earth Gem-lustre are] thirty lacs, [on the earth Sugar lustre are] twenty five lacs, [on the earth Sand lustre are] fifteen lacs, [on the earth Mud-lustre are] ten lacs, [on the earth Smoke lustre are] three lacs, [on the earth Dark lustre are] five less to one lac, and [on the Great dark lustre are] only five. 65.

चउसट्ठी असुराणं चउरासीतिं च 17 होति नागाणं।
18 बावत्तरि सुवण्णाण 19 वाउकुमाराण छण्णउतिं ॥६६॥

[There are] sixty-four [lac celestial abodes] of demon (*asurakumāra*) gods, eighty-four [lac celestial abodes] of *Nāgakumāra* [gods], seventy-two

16. तुला-प्रज्ञापनासूत्रे द्वितीयपदे सू० १७४-२०९॥

17. होति खं०॥

18. त्तरि मु०॥

19. वायुं जे० हे १ ला २। वायुं हे २ ला १॥

[lac celestial abodes] of *Suparnakumāra* [gods] and ninety-six [lac celestial abodes] of *Vāyukumāra* [gods]. 66.

दीव-दिसा-उदधीणं-विज्जुकुमारिद-थणिय-मग्गीणं।

छण्हं पि ²⁰जुवलगाणं छावत्तरि मो ²¹सत्तसहस्सा ॥६७॥

[Each of these] six pairs [of gods] *Dvīpa* [kumāra], *Disa* [kumar], *Udadhi* [kumar], *Vidyut* [kumar], *Stanit* [kumar] and *Agni* [kumar] have seventy-six lac abodes. 67.

बत्तीसऽद्वावीसा ²²बारस अद्दु चउरो सत्तसहस्सा।

पण्णा चत्तालीसा छच्च सहस्सा सहस्सारे ॥६८॥

[The number of celestial abodes in different paradises are] thirty-two lacs [in *Saudharma*], twenty-eight lacs [in *Isāna*], twelve lacs [in *Sanatkumāra*], eight lacs [in *Mahendra*], four lacs [in *Brahma*], fifty thousand [in *Lāntaka*], forty thousand [in *Mahāsūkra*] and six thousand [in paradise] *Sahasrāra*. 68.

आणय-पाणयकप्पे चत्तारि सयाऽरणच्चुते तिन्नि।

सत्त विमाणसताइं चउसु ²³वि एएसु कप्पेसु ॥६९॥

[There are] four hundred celestial abodes in paradises *Ānata* and *Prānata* [and] three hundred in *Āraṇa* and *Acyuta*. Thus, [there are in aggregate] seven hundred celestial abodes in these four paradises. 69.

एक्कारसुत्तरं हेड्डिमेसु सत्तुत्तरं च मज्झिमए।

सयमेगं उवरिमए पंचेव अणुत्तरविमाणा ॥७०॥

[There are] one hundred eleven celestial abodes in lower (*Graiveyaka*), one hundred seven in middle (*Graiveyaka*), one hundred in upper (*Graiveyaka*) and only five in the highest (*anuttara*) heavens 70.

20. जुवलगाणं हे १ ला २॥

21. मो य स* मु०॥ दृश्यतां पृ० ४१४ पं० १५॥

22. बारसऽद्दु खं० हे १ ला २। बारस अद्दु य चउरो हे २। बारस अद्दु चउरो य सयसहस्सा मु०॥

23. *स वि जे०॥

दोच्याए णं पुढवीए तच्चाए णं पुढवीए चउत्थी (ए ²⁴णं पुढवीए) पंचमी (ए णं पुढवीए) छट्ठी (ए णं पुढवीए) सत्तमी (ए णं पुढवीए) गाहाहि भाणियव्वा।

Likewise, [the number of abodes of hellish beings] on the second earth, third earth, fourth earth, fifth earth, sixth earth and seventh earth to be described in *Gāthās*.

सत्तमाए ²⁵णं पुढवीए पुच्छा, गोतमा ! सत्तमाए पुढवीए अदुत्तरजोयणसत्त²⁶सहस्स-
बाहल्लाए उवरिं अद्धतेवण्णं जोयणसहस्साइं ओगाहत्ता हेट्ठा वि अद्धतेवण्णं जोयणसहस्साइं
वजेत्ता मज्झे तिसु जोयणसहस्सेसु एत्थ णं सत्तमाए पुढवीए नेरइयाणं पंच अणुत्तरा
महत्ति²⁷महालया महानिरया पण्णत्ता, तंजहा— काले, महाकाले, रोरुते, महारोरुते, अपत्तिट्ठाणे
²⁸णामं पंचमए। ते णं निरया ²⁹वट्ठे य तंसा य, अथे ³⁰खुरप्पसंठाणसंठिता जाव असुभा नरगा
असुभाओ नरएसु वेयणातो।

The inquiry about seventh earth (*Great dark lustre*). [How many hellish abodes on this (seventh) earth are expounded, how much its space is pervaded by these abodes]? O Gautama ! on this seventh earth of thousand *yojana* thickness, pervading fifty two and half thousand *yojana* from its top side [and] excluding fifty two and half thousand *yojana* from its bottom side, and pervading three thousand *yojana*, in between, there are expounded five abodes of hellish beings, the highest and very large, namely: *Kāla*, *Mahākāla*, *Raurava*, *Mahāraurava* and the fifth *Apratiṣṭhāna*. Shape wise all these abodes are circular inwardly and triangular outwardly, downward, of razor's shape up to these are inauspicious, feelings therein also inauspicious.

24. [] एतदन्तर्गतः पाठो हस्तलिखितादर्शेषु नास्ति, एवमग्रेऽपि॥

25. णं नास्ति मु०॥

26. 'स्साइं वा' मु०॥

27. 'महालया नास्ति खं० हे १ ला २ मु० २॥

28. 'णाम पंचमते खं० हे १ ला २॥

29. प्रतिषु पाठाः—वट्ठो य खं०। वट्ठे य हे १, २ ला २ मु०। वट्ठा य जे० ला १। "वट्ठे य तंसो य ति मध्यमो
वृत्तः शेषास्त्र्यस्त्राः इति"—अटी०॥

30. 'खुरप्प' जे० ला १। 'खुरसं' खं०॥

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150. केवतिथा णं भंते! असुरकुमारावासा पण्णत्ता? गोतमा! ¹इमीसे णं रयणप्पभाए पुढवीए असीउत्तरजोयणसयसहस्सबाहल्लाए उवरिं एणं जोयणसहस्सं ओगाहेत्ता हेद्दा चेणं जोयणसहस्सं वजेता मज्झे ²अट्टहत्तरे² जोयणसतसहस्से एत्थ णं रयणप्पभाए ³पुढवीए चउसट्ठिं असुरकुमारावाससतसहस्सा पण्णत्ता। ते णं भवणा बाहिं वट्ठा, अंतो चउरंसा, अहे पोक्खरकणि-यासंठाणसंठिता, उक्किण्णंतर विपुलगंभीरखातफलिहा अट्टालय⁴चारिय⁵दारगोउरकवाडतोरण-पडिदुवारदेसभागा जंतमुसलमुसंडिसतग्घपरिवारिता अउज्झा अडयाल⁶कोट्टयरइया अडयालक-तवणमाला लाउल्लोइयमहिया गोसीससरसरत्तचंदणदहदिण्णपंचंगुलितला कालागुरुपवस्कुंदुरुक्क-तुरुक्कडज्जंत⁷धूवमघमघेत⁸गंधु⁹रुभिरामा सुगंध¹⁰वरगंधगंधिया गंधवट्ठिभूता अच्छा सण्हा लण्हा घट्ठा मट्ठा नीरया णिम्लला वितिमिरा विसुद्धा सप्पभा ¹¹समिरीया सउज्जोया पासादीया द्वरिसणिज्जा अभिरूवा पडिरूवा। एवं ¹²जस्स जं कमती तं तस्स जं जं गाहाहिं भणियं तह चेव वण्णओ।

O Lord! How many abodes are expounded of Demon [Asurakumāra] gods? Gautama! On this earth Gem lustre of one lac eighty thousand *yojana* thickness, pervading one thousand *yojana*, from its topside, excluding one thousand *yojana* from its bottom side and pervading one hundred seventy eight thousand *yojana* in between, there are expounded to be sixty-four lac abodes of Demon [Asurakumāra] gods. Shape wise all these abodes are circular outwardly, quadrangular- inwardly and like the interior of the lotus downward.

1. तिमिसे खं० जे० ला १॥
2. "हत्तरि जो" मु०॥
3. पुढवीए नास्ति खं० जे० हे १ ला २ ॥
4. चउरय हे १ ला २ अटीपा०। "चारिका नगरप्राकारयोरन्तरमष्टहस्तो मार्गः, पाठान्तरेण चतुरय त्ति चतुरकाः सभाविशेषा ग्रामप्रसिद्धाः"—अटी०॥
5. "दारगोउर त्ति गोपुरद्वाराणि प्रतोल्यो नगरस्येव कपाटानि प्रतीतानि"—अटी०॥
6. "कोट्टयरइया मु०॥
7. "धूवमघ" जे० दिना। "तेषां यो धूमः, मघमघेत त्ति अनुकरणशब्दोऽयं मघमघायमानो बहलगन्ध इत्यर्थः, तेन उद्धुराणि उत्कटानि अभिरामाणि तथा सुगन्धयः सुरभयो ये वरगन्धाः प्रधानवासाः तेषां गन्ध आमोदो येष्वस्ति तानि सुगन्धिवरगन्धगन्धिकानि"—अटी०॥
8. "मघमघमघेत" खं०॥
9. "दुयाभि" हे १ ला २।
10. गंधिया जे० ला १ मु०। "गंधहत्थिया हे १ ला २॥
11. सस्मिरीया खं०। "समिरीय त्ति समरीचीनि सकिरणानि"—अटी०॥
12. जं जस्स हे २ मु०॥ "एवमिति तथा यद् भवनादिपरिमाणं यस्य नागमकुमारादिनिकायस्य क्रमते घटते"—अटी०॥

केवतिया णं भंते ! पुढविकाइयावासा पण्णत्ता ? गोतमा ! असंखेज्जा पुढविकाइयावासा पण्णत्ता। एवं जाव ¹³मणूस्स त्ति।

O Lord! How many abodes are expounded of earth-bodied [living beings]. Gautama! innumerable abodes of earth-bodied [living beings] are expounded. Likewise, [to be described the abodes of] up to those of human beings.

केवतिया णं भंते ! वाणमंतरावासा पण्णत्ता ? गोतमा ! इमीसे णं रतणप्पभाए पुढवीए रयणामयस्स कंडस्स जोयणसहस्सबाहल्लस्स उवरि एगं जोयणसतं ओगाहेत्ता हेट्ठा चेगं जोयणसतं वज्जेत्ता मज्झे अट्ठसु जोयणसतेसु एत्थ णं वाणमंतराणं देवाणं तिरियमसंखेज्जा ¹⁴भोमेज्जाणगरा-वाससतसहस्सा पण्णत्ता। ते णं भोमेज्जा नगरा बाहिं वट्ठा अंतो चउरंसा, एवं जहा भवणवासीणं तहेव णेयव्वा, ¹⁵णवरं पडागमालाउला सुरम्मा पासादीया [¹⁶दरिसणिज्जा अभिरूवा पडिरूवा]।

O Lord! How many abodes are expounded of Sub-terrestrial [Vānavyantara] gods? Gautama! On this earth Gem lustre, on a layer of diamond, of one thousand *yojana* thickness, pervading one hundred *yojana*, from its top side, excluding one hundred *yojana* from its bottom side and pervading eight hundred *yojana* in between [of this layer], there are expounded to be innumerable diagonal cellars of Sub-terrestrial [Vānavyantara] gods. In shape all these cellars are circular outward and quadrangular inward. Likewise, it is to be known about the abodes of mansion gods, with the mention that these are decorated with flags and garlands and is attractive, pleasant, [charming, beautiful and ever fresh].

केवतिया णं भंते ! ¹⁷जोतिसियावासा पण्णत्ता ? गोयमा ! इमीसे णं रयणप्पभाए पुढवीए बहुसमरमणिज्जाओ भूमिभागाओ सत्तनउयाइं जोयणसयाइं उट्ठं उप्पत्तिता एत्थ णं दसुत्तरजोयणसतबाहल्ले तिरियं जोतिसविसए जोतिसियाणं देवाणं असंखेज्जा जोतिसियविमाणावासा पण्णत्ता। ते णं जोतिसियविमाणावासा अब्भुगयमूसियपहसिया विविहमणिरयणभ-त्तिचित्ता वाउद्धतविजयवेजयंतीपडागच्छत्तातिच्छत्तकलिया तुंगा गगणतलमणुलिहंतसिहरा

13. मणूस्स मु०॥

14. भोमेज्जा नगं मु०॥

15. णवरिं खं० जे॥

16. [] एतदन्तर्गतः पाठो मु० विना नास्ति॥

17. जोइसियाणं विमाणा(ण हे २)वासा हे २ मु० अटी०॥

¹⁸जालन्तररयणपंजरुम्मिलितव्व मणिक्कणगथूभि¹⁹यामा ²⁰विगसितसतवत्तपुंडरीयतिलयरय-
²¹णद्धचंदचित्ता अंतो ²²बहिं च ²³सण्हा तवणिज्जवालुगा²⁴पत्थडा सुहफासा सस्सिरीयरूवा
पासादीया दरिसणिज्जा अभिरूवा पडिरूवा।

O Lord! How many dwellings are expounded of Astral gods? Gautama! Seven hundred ninety *yojana* above the very level and charming surface of the Gem-lustre earth, there are innumerable diagonal astral abodes of Astral gods, in the space, with one-hundred ten *yojana* thickness. These astral abodes are beautifully located, adorned and delightful, pictures of walls embedded with various gems, wind shaken flags and banners, suggesting victory, have one umbrella above another, their summits touching the vault of the sky.

केवइया णं भंते ! वेमाणियावासा घण्णत्ता ? गोयमा ! इमीसे णं रयणप्पभाए पुढवीए बहुसमरमणिजाओ भूमिभागाओ उड्डं चंदिमसूरियगहगणनक्खत्ततारारूवा णं वीतिवइत्ता ²⁵बहूणि जोयणाणि बहूणि जोयणसत्ताणि [²⁶बहूणि] जोयणसहस्साणि [²⁶बहूणि] जोयणसयसहस्साणि [²⁶बहुगीतो] जोयणकोडीतो [²⁶बहुगीतो] जोयणकोडाकोडीतो असंखेजाओ जोयणकोडाकोडीतो उड्डं दूरं वीइवइत्ता एत्थ णं वेमाणियाणं देवाणं सोहम्मीसाण-सणकुमार-माहिंद-बंभ-लंतग-सुक्क-सहस्सार-आणय-पाणय-आरण-ऽच्चुएसु गेवेजमणुत्तरेसु य ²⁷चउरासीति विमाणावास-सयसहस्सा सत्ताणउत्तिं च सहस्सा तेवीसं च विमाणा भवंतीति ²⁸मक्खाया।

18. “जालान्तरेषु जालकमध्यभागेषु रत्नानि येषां ते जालान्तररत्नाः, इह प्रथमाबहुवचनलोपो द्रष्टव्यः”—अटी०॥

19. “यगा जे०॥

20. वियसियसयपत्त” हे २ मु०॥

21. “हुचंद” हे २। “हुचंद” जे०। “द्धचंद” खं० जे० हे १ ला २॥

22. बहिं हे २ मु०॥

23. सण्हतवणिज्ज” अटीपा०। “पाठान्तरे तु सण्हशब्दस्य वालुकाविशेषणत्वात् श्रृङ्खणतपनीयवालुकाप्रस्तटा इति व्याख्येयम्”—अटी०॥

24. पत्थडा य सुह” खं० हे १ ला २॥

25. प्रतिषु पाठः— बहूणि जोयणाणि बहूणि जोयणसयाणि सयसहस्साणि जोयणसयसहस्साणि जोयणकोडीतो जोयणकोडाकोडीतो जे० ला १। बहूणि जोयणसताणि सयसहस्साणि जोयणकोडाकोडीओ खं० हे १। बहूणि जोयणसताणि सयसहस्साणि जोयणकोडीओ जोयणकोडाकोडीओ ला २। बहूणि जोयणाणि बहूणि जोयणसयाणि बहूणि जोयणसहस्साणि बहूणि जोयणसयसहस्साणि बहुइओ जोयणकोडीओ बहुइओ जोयणकोडाकोडीओ मु०॥

26. [] एतदन्तर्गतः पाठः प्रज्ञापनासूत्रे द्वितीयपदे विद्यते सू० १९६॥

27. चुलसीइ वि जे०॥ * च नास्ति जे०॥

28. मक्खायं हे १ ला २॥

O Lord! How many dwellings of mansion gods are expounded? Gautama! above the very even and charming surface of the earth Gem-lustre beyond moon, sun, group of planets, aster and stars, exceeding several *yojanas*, several hundred *yojanas*, several thousand *yojanas*, several hundred thousand *yojanas*, several crore *yojanas*, several crore by crore *yojanas*, innumerable crore by crore *yojanas* high, away in the paradises *Saudharma*, *Īśāna*, *Sanatkumāra*, *Māhendra*, *Brahma*, *Lāntaka*, *Śukra*, *Sahasrāra*, *Ānata*, *Prānata*, *Acyuta*, *Graiveyaka* and *Anuttara*, eighty four hundred thousand, ninety seven thousand twenty three mansions are described to exist.

ते णं विमाणा अच्चिमालिप्यभा भासरासिवण्णाभा अरया नीरया णिम्मला वित्तिमिरा विसुद्धा सव्वरयणामया अच्छा सण्हा लण्हा घट्ठा मट्ठा णिप्यंका णिक्कंङ्कडच्छाया सप्पभा²⁹समिरिया सडज्जोया पासादीया दरिसणिज्जा अभिरूवा³⁰पडिरूवा॥

These abodes are lustrous like that of sun, illuminating like clump of gleam, free from dustiness, free from grubbiness, lucent, free from darkness, clean.

सोहम्मे णं भंते! कप्पे केवतिया³¹विमाणावासा पण्णत्ता? गोयमा! बत्तीसं³²विमाणावाससयसहस्सा पण्णत्ता। एवं³³ईसाणाइसु २८।१२।८।४। एयाइं सयसहस्साइं, ५०।४०।६। एयाइं सहस्साइं,³⁴आणए पाणए चत्तारि, आरणच्चुए तिण्णि, एयाणि सयाणि, एवं³⁵गाहाहिं भाणियव्वं।

O Lord! how many dwellings (of mansion gods) are expounded in the paradise *Saudharma*? Gautama! thirty-two lac dwellings are expounded.

29. जे० विना—ससिरीया खं० हे १, २ ला २। ससिरिया ला १। दृश्यतां पृ० ४५४ टि० १२। समरीया मु०। “समरीचीनि सकिरणानीत्यर्थः”—अटी०॥

30. पडिरूवा सुरूवा जे० ला १॥

31. विमाणावासा जे० हे १, २ ला २॥

32. “णवा” हे १, २ ला २॥

33. ईसाणेसु जे०। ईसाणाइसु अट्ठावीस बारस अट्ठा चत्तारि एयाइं सयसहस्साइं पण्णासं चत्तालीसं छ एयाइं सहस्साइं मु० ॥

34. आणए २०० पाणए २०० आरणच्चुए तिण्णि जे० ला १॥

35. दृश्यतां पृ० ४५३ पं० ९॥ “एवं गाहाहिं भाणियव्वं ति ‘बत्तीस अट्ठावीसा’ इत्यादिकाभिः पूर्वोक्तगाथाभिः तदनुसारेणेत्यर्थः”—अटी०॥

Likewise, twenty-eight lac in the paradise *Isāna*, twelve lac (in *Sanatkumāra*), eight lac (in *Māhendra*), four lac (in *Brahma*), fifty thousand (in *Lāntaka*), forty thousand (in *Śukra*), six thousand (in *Sahasrāra*), four hundred in *Ānata* and *Prānata*, three hundred in *Āraṇa* and *Acyuta*. This is to be described through *gāthās*.

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151. नेरइयाणं भंते ! केवत्तियं कालं ठिती पण्णत्ता ? गोयमा ! जहन्नेणं दस वाससहस्साइं उक्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता। अपज्जत्तगाणं¹ भंते ! नेरइयाणं केवइयं कालं ठिती पण्णत्ता ? गोयमा ! जहन्नेणं अंतोमुहुत्तं, उक्कोसेण वि अंतोमुहुत्तं। पज्जत्तगाणं जहन्नेणं दस वाससहस्साइं अंतोमुहुत्तूणाइं, उक्कोसेणं तेत्तीसं सागरोवमाइं अंतोमुहुत्तूणाइं। इमीसे णं रयणप्पभाए पुढवीए² एवं जाव विजय-वेजयंत-जयंत-अपराजियाणं देवाणं केवइयं कालं ठिती पण्णत्ता ? गोयमा ! जहन्नेणं बत्तीसं सागरोवमाइं, उक्कोसेणं तेत्तीसं सागरोवमाणि³।⁴ सव्वट्ठे अजहण्णमणु-क्कोसेणं तेत्तीसं सागरोवमाइं ठिती पण्णत्ता।

O Lord! What is the duration expounded of the hellish beings? Gautama! [their duration] is ten thousand years at least (and) thirty-three ocean-similes, at the most. O Lord! What is the duration expounded of undeveloped (*aparyāptaka*) hellish beings? [their duration] is under *muhūrta*, minimum, as well as maximum. [The duration] of developed (*paryāptaka*) (hellish beings) is *antarmuhūrta* less than ten thousand years, at least (and) *antarmuhūrta* less than thirty-three ocean-similes, at the most. What is the duration expounded of the gods of paradises *Vijaya*, *Vaijayanta*, *Jayanta* and *Aparājita*? Gautama! [their duration] is twenty ocean-similes at least and thirty-three ocean-similes at the most. In the paradise *Sarvārthasiddhi*, duration (of deities), at least as well as at the most, is expounded thirty-three ocean-similes.

1. 'गाणं नेरइयाणं भंते मु०॥

2. "एवमिति यथा प्रज्ञापनायाम्"—अटी०॥

3. 'वमाइं मु०। 'वमाइंणि हे १ ला २॥

4. सव्वट्ठसिद्धे T। सव्वट्ठे सिद्धे हे २॥

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152. कति णं भंते ! सरीरा पण्णत्ता ? गोतमा ! पंच सरीरा पण्णत्ता, तंजहा— ओरालिए¹ जाव कम्मए।

O lord ! How many bodies are expounded ? Gautama ! Five bodies are expounded, namely, gross (*audārika*), protean (*vaikriya*), translocational (*āhāraka*), fiery (*taijasa*) and karmic (*kārmana*).

ओरालियसरीरे णं भंते ! कतिविहे पण्णत्ते ? गोयमा ! पंचविहे पण्णत्ते, तंजहा— एगिंदियओरालियसरीरे² जाव गब्भेवक्कंतियमणुस्सपंचिंदियओरालियसरीरे य। ओरालियसरीस्स णं भंते ! केमहालिया सरीरोगाहणा पण्णत्ता ? गोयमा ! जहन्नेणं³ अंगुलस्स असंखेज्जतिभागं, उक्कोसेणं सातिरेगं जोयणसहस्सं। एवं⁴ जहा ओगाहणसंठाणे ओरालियपमाणं तथा निरवसेसं, एवं जाव⁵ मणुस्से उक्कोसेणं तिण्णि गाउयाइं।

O lord ! How many types are expounded of gross body. Gautama ! (It is) expounded five-fold, namely: One-sensed gross body up to womb born human five-sensed gross body. O lord ! What is the body accommodation expounded, at the most, of gross body ? Gautama ! innumerable part of a finger breadth, at least and over thousand *yojana*, at the most, thus as (in) the accommodation-figure (*avagāhanāpada*) [in *Prajñāpanā*] the measure of gross body, in the same way it is to be completely described. In this way up to the accommodation of human body, at the most, is described three *gavyutis*.

कतिविहे णं भंते ! वेउव्वियसरीरे पण्णत्ते ? गोयमा ! दुविहे पण्णत्ते, ⁶तंजहा— एगिंदियवेउव्वियसरीरे य पंचिंदियवेउव्वियसरीरे य। एवं जाव सणंकुमारे आढत्तं जाव⁷ अणुत्तरा भवधारणिज्जा जा तेसिं रयणी⁸ रयणी परिहायति।

1. "ए वेउव्विए आहारए तेयए कम्मए मु०॥

2. "यावत्करणाद् द्वित्रिचतुष्पञ्चेन्द्रियौदारिकशरीराणि पृथिव्याद्येकेन्द्रियजलचरादिपञ्चेन्द्रियभेदेन प्रागुपदर्शितजीवराशिक्रमेण वाच्यानि"—अटी०॥

3. अंगुलअसं खं० हे १ ला २ मु०॥

4. जहा ओगाहणसंठाणे जहा ओ० खं०। ओगाहणसंठाणे जहा ओ० जे०॥

5. "स्से ति उक्को" खं० हे २ मु०। "स्से ति उक्को" हे १ ला २॥ "एवं जाव मणुस्से ति इह एवं यावत्करणाद् अवगाहनासंस्थानाभिधानप्रज्ञापनैकविंशतितमपदाभिहितग्रन्थोऽर्थतोऽयमनुसरणीयः"—अटी०॥

6. तंजहा नास्ति खं० १ हे १, २ ला २ मु० अटी०। "अनन्तरोक्तं सूत्रत एवाह—एवं जाव सणंकुमारेत्यादि॥

7. "त्तराणं भवधारणिज्जा जाव तेसिं मु०। दृश्यतामुपरितनं टिप्पणम्॥

8. रयणिं रयणी खं० हे १ ला २। रयणी परिहीयति ला १॥

O lord! How many types are expounded of protean body. Gautama! (It is) expounded two-fold— one-sensed protean body and five-sensed protean body. Likewise, the body of the divinities in the celestial state, in paradise *Sanatkumāra* up to [those] in paradise *Anuttara*, receding by one arm (*ratni*) [successively].

आहारयसरीरे णं भंते ! कतिविहे पण्णत्ते ? गोयमा ! एगाकारे पण्णत्ते । जइ एगाकारे पण्णत्ते किं मणुस्सआहारयसरीरे अमणुस्सआहारयसरीरे ? गोयमा ! मणुस्साहारगसरीरे, णो अमणुसाहारगसरीरे । ^१एवं जति मणूसं किं गब्भवक्कंतियं संमुच्छिमं ? गोयमा ! गब्भवक्कंतियं, नो संमुच्छिमं । जइ गब्भवक्कंतियं किं कम्मभूमगं अकम्मभूमगं ? गोयमा ! कम्मभूमगं, नो अकम्मभूमगं ? जइ कम्मभूमगं किं संखेजवासाउयं असंखेजवासाउयं ? गोयमा ! संखेजवासाउयं, नो असंखेज-वासाउयं । जइ संखेजवासाउयं किं पज्जत्तयं अपज्जत्तयं ? गोयमा ! पज्जत्तयं नो अपज्जत्तयं । जइ पज्जत्तयं किं सम्मदिट्ठीं मिच्छदिट्ठीं सम्मामिच्छदिट्ठीं ? गोयमा ! सम्मदिट्ठीं नो मिच्छदिट्ठीं नो सम्मामिच्छदिट्ठीं । जइ सम्मदिट्ठीं किं संजतं असंजतं संजतासंजतं ? गोयमा ! संजतं, नो असंजतं नो संजतासंजतं । जइ संजतं किं पमत्तसंजतं अपमत्तसंजतं ? गोयमा ! पमत्तसंजतं, नो अपमत्तसंजतं । जइ पमत्तसंजतं किं इड्ढिपत्तं अणिड्ढिपत्तं ? गोयमा ! इड्ढिपत्तं, नो अणिड्ढिपत्तं । वयणा वि ^{१०}भाणियव्वा । आहारयसरीरे समचउरंससंठाणसंठिते । ^{११}आहार [यसरीरस्स केमहालिया सरीरोगाहणा पन्नता ? गोयमा !] जहन्नेणं देसूणा ^{१२}रयणि उक्कोसेणं पडिपुण्णा रयणी ।

तेयासरीरे णं भंते ! कतिविहे पण्णत्ते ? ^{१३}गोयमा ! पंचविहे पण्णत्ते, ^{१४}तंजहा— एगिंदियतेयसरीरे य ^{१५}बेइंदियतेयसरीरे य तेइंदियतेयसरीरे य चउरिंदियतेयसरीरे य पंचिंदियतेयसरीरे य एवं जाव ।

O lord! How many types are expounded of translocation body. Gautama! (It is) expounded single form. [O lord!] if expounded single form,

९. एवमिति यथा पूर्वम् आलापकः परिपूर्ण उच्चारित एवमुत्तरत्रापि॥

१०. भाणियव्वा ला १ हे २ मु० । भतियव्वा खं० हे १ ला २ । दृश्यतामुपरितनं टिप्पणम्॥

११. आहारयसरीरे हे २ ला १ । आहारसरीरे जे०॥ “आहार त्ति, आहारगसरीरस्स केमहालिया सरीरोगाहणा पण्णत्ता ? गोयमा ! इत्येतत् सूचितम्”—अटी०॥

१२. रयणिं हे १ ला २ । रयणी मु०॥

१३. गोयमा! पंचविहे पण्णत्ते नास्ति जे०॥

१४. तंजहा नास्ति जे० विना॥

१५. प्रतिपाठाः—बे० ते० च० पंचिं खं० हे १ ला २ । बे० ते० च० पंचं जे० । बि० ति० चउ० पंचं हे २ ला १ मु०॥

whether human translocation body (or) non-human translocational body? Gautama! (it is) human translocation body, not non-human translocation body. Thus, if human (translocation body) whether womb born (human translocation body) (or) spontaneous born human translocation body? Gautama! (it is) womb born (human translocational body), not spontaneous born (human translocational body). Gautama! if womb born whether born in land of action (*karmabhūmija*) (or) in land of enjoyment (*akarmabhūmija*). Gautama! (it is) born in land of action, not in land of enjoyment. If born in land of action—whether with numerable year longevity (*saṅkhyātavarṣāyuska*) (or) innumerable year longevity (*asaṅkhyātavarṣāyuska*)? Gautama! (it is) numerable year longevity, not innumerable year longevity. If numerable year longevity, whether developed (*paryāpta*) (or) undeveloped (*aparyāpta*)? Gautama! developed, not undeveloped. If developed, whether of Right attitude (*samyagdr̥ṣṭi*) (or) wrong attitude (*mithyādr̥ṣṭi*) (or) Right-wrong attitude (*samyagmithyādr̥ṣṭi*)? Gautama! (it is) of Right attitude, not of wrong attitude (nor) Right-wrong attitude? If, of Right attitude, whether restraint (*samyata*), non-restraint (*asamyata*), restraint-non-restraint (*samyatāsamyata*). Gautama! (it is) restraint, not non-restraint (nor) restraint-non-restraint? If restraint whether non-vigilant restraint (*pramattasamyata*) (or) vigilant restraint (*apramattasamyata*), Gautama! (it is) non-vigilant restraint, not vigilant restraint. If non-vigilant restraint, whether endowed with attainments (*rddhiprāpta*) or without attainments (*arddhiprāpta*)? Vacanas also to be described. The living beings with translocational body possess symmetrical configuration.

What is the body length (*śarīrāvagāhanā*) of translocational body? Gautama! its length, at least, is little less than an arm (*ratnī*) and length, at the most, is a full arm. O Lord! how many species of the luminous body are expounded? Gautama! it is expounded five-fold: one-sensed luminous body, two-sensed luminous body, three-sensed luminous body, four-sensed luminous body and five-sensed luminous body.

¹⁶गेवेज्जस्स णं भंते ! देवस्स मारणंतियसमुग्धातेणं समोहतस्स समाणस्स [तेयासरीरस्स] केमहालिया सरीरोगाहणा पण्णत्ता ? गोयमा ! सरीरप्पमाणमेत्ता¹⁷ विक्खंभबाहल्लेणं, आयामेणं¹⁸ जहन्नेणं अहे जाव विज्जाहर¹⁹ सेढीओ, उक्कोसेणं अहे जाव अहोलोइया गामा, उहु जाव सयाइं विमाणाइं, तिरियं जाव²⁰ मणुस्सखेत्तं, ²¹एवं जाव अणुत्तरोववाइया²² वि। एवं कम्मयसरीरं पि भाणियव्वं।

Likewise, up to O Lord ! What is the body length of the *Graiveyaka* gods, having delusion and pride, at the time of the emanation of sou-particles from the body, at the time of death and annihilation of longevity determining *karma*.

²³भेदे विसय संठाणे ²⁴अब्भंतर बाहिरे य देसोधी।

ओहिस्स वड्ढि हाणी ²⁵पडिवाती चेव अपडिवाती॥७१॥

The doors of clairvoyance are: species, subject, shape, internal, external, partial, whole, increase, decrease, fallible and infallible. 71.

16. गेवेज्जस्स खं विना॥

17. हे २ मु० विना—‘मेत्ती खं जे० हे १ ला १, २॥

18. जहन्नेणं विज्जा’ जे० अटी०॥

19. खं हे २ विना—‘सेढी उक्कोसेणं अहे अहोलोतिया गामा जे० ला १। ‘सेढीओ उक्कोसेणं जाव अहोलोतिया गामा हे १ ला २। ‘सेढिओ उक्कोसेणं जाव अहोलोइयगामाओ मु०। दृश्यतां पृ० ४५८ टि० १॥

20. मणूस खं हे १ ला २॥

21. प्रज्ञापनासूत्रे सू० १५५१[१०] ‘जाव’ इति पदं नास्ति, दृश्यतां पृ० ४५८ टि० १॥

22. ‘या, एवं कम्मयसरीरं भाणि’ मु०॥

23. गायेयं नास्ति मु०॥

24. अग्निं खं हे १, २ ला २॥

25. पडिवाती चेवऽपडिवाती खं०। पडिवाती चेव पडिवाती हे १ ला २॥

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153. कतिविहे णं भंते ! ओही पण्णत्ते ? गोयमा ! दुविहे पण्णत्ते भवपच्चइए य खओवसमि ए य । एवं सत्त्वं ¹ओहिपदं भाणियच्चं ।

O Lord ! How many species of clairvoyance are expounded ? O Gautama ! [It is] expounded two-fold: inherent (*bhavapratyayika*) and destructive-cum-subsidential (*kṣayopasāmika*) [clairvoyance]. Thus, the whole topic of clairvoyance is to be described [as per (*avadhipada*) of *[Prajñāpanāsūtra]*].

सीता य दच्च सारीर ²सात तह वेयणा भवे दुक्खा ।

³अब्भुवगमुवक्कमिया ⁴णिताइं चेव अणिदातिं ॥७२॥

[The doors of feeling are:] cold, matter, physical, happiness, miseries, voluntarily accepted pain, involuntary pain caused by disease, voluntarily enjoyed pain and involuntarily enjoyed pain. 72.

नेरइया णं भंते ! किं ⁵सीतवेदणं वेयंति, ⁶उसिणवेयणं वेयंति, सीतोसिणवेयणं वेयंति ? गोयमा ! ⁷नेरइया० एवं चेव ⁸वेयणापदं ⁹भाणियच्चं । कति णं भंते ! लेसातो पण्णत्तातो ? गोयमा ! छल्लेसातो पण्णत्तातो, तंजहा—किण्हलेसा नीललेसा काउलेसा तेउलेसा प्महलेसा सुक्कलेसा । एवं लेसापदं भाणियच्चं ।

O Lord ! Whether the hellish beings experience cold feeling, or hot or cold hot. Gautama ! hellish beings (experience cold feeling), thus the topic of

1. प्रज्ञापनासूत्रे त्रयस्त्रिंशत्तमम् 'ओहि' पदम् ॥

2. साया मु० ॥

3. "गमोव" खं० हे १ ॥

4. प्रतिषु पाठाः— णिताइं चेव अणिदातिं खं० हे १ ला २। णिताइं चेव अणिदाती जे०। णियाइए चेव अणिदाए हे २। णियवाइ तहा चेव अणिदाति ला १। णीयाए चेव अणियाए मु० अटी०। "णीयाए चेव अणियाए त्ति द्विविधा वेदना, तत्र निदया आमोगतः अनिदया त्वनामोगतः"—अटी०। " णिदां य अणिदा य णायच्चा" —प्रज्ञापनासू० सू० २०५४ ॥

5. सीतं खं० ला १ मु० ॥

6. उसिणं खं० मु० ॥

7. णेरतिया णं एवं चेव जे० ॥

8. प्रज्ञापनासूत्रे पञ्चत्रिंशत्तमं वेयणापदम् ॥

9. भासियच्चं खं० ॥

feeling to be described. O Lord ! How many species of aura are expounded ? Gautama ! Aura is expounded six-fold, namely: black aura, blue aura, grey aura, red aura, lotus-pink aura and pure aura. Thus, the whole topic of aura is to be related (as per 17th chapter (*pada*) of *Prajñāpanāsūtra*).

अणंतरा य आहारे आहाराभोगणा ¹⁰वि य।

पोगमला ¹¹नेव जाणंति अज्झवसाणा ¹²य सम्मत्ते ॥७३॥

The first food taken by beings after taking birth may be termed as the first moment after birth, the food taken consciously, taken unconsciously, not knowing the taken food-particles and knowing the taken food-particles. The thought activity of some beings is auspicious and of some inauspicious. (Some of the beings are of) right attitude birth, (some of) wrong attitude and some of mixed one.

नेरइया णं भंते ! अणंतराहारा ततो निव्वत्तणया ततो परियातियणता ततो परिणामणता ततो परियारणया ततो पच्छा विकुव्वणया ? हंता गोयमा ! ¹³एवं आहारपदं भाणियव्वं।

O Lord ! Whether the hellish beings are one taking food first moment after birth and then successively producing body, transformation into limbs, enjoying sound etc. subjects, sexual enjoyment and making the different shapes of one. *Gautama* ! Yes, thus to be described the topic of food.

10. इय मु०। “तथा आहारस्याभोगना ‘अपि च’ इति वचनादनाभोगना च वाच्या, तथा पुदगलान् न जानन्त्येव तथा अध्यवसानानि सम्यक्त्वं च वाच्यमिति”-अटी०। दृश्यतां पृ० ४६० टि० १॥

11. मेव मु० विना। दृश्यतामुपरितनं टिप्पणम्॥

12. “साणे हे २ मु०। दृश्यतां टि० १७॥ “अज्झवसाणा य ति दारं”-अटी०॥

13. “एवमाहारपदं भाणियव्वं ति यथा आद्यद्वारस्य प्रश्न उक्तस्तथा तदुत्तरं शेषद्वाराणि च भणद्धिः प्रज्ञा-पनायाश्चतुस्त्रिंशत्तमं परिघारणापदाख्यं पदमिह भणितव्यमिति। इदं चात्राहार विचारप्रधानतया आहारपद-मुक्तमिति, तत् पुनरेवमर्थतः- तत्र आहाराभोगणाइ य ति एतस्य विवरणम्-नारकाणां किमाभोगनिर्वर्तित आहारोऽनाभोगनिर्वर्तितो वा ? उभयथापीति निर्वचनम्”-अटी०॥

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154. ¹कतिविहे णं भंते ! आउगबंधे पणत्ते ? गोयमा ! छव्विहे आउगबंधे पणत्ते, तंजहा—जातिनामनिधत्ताउए, एवं गतिनाम० ठितिनाम० पदेसनाम० अणुभाग० ओगाहणानाम०।

O Lord! How many species of the bondage of age-determining karma are expounded? Gautama! the bondage of age-determining karma is expounded six-fold, namely: life-span impregnated with kind or class, form and name (*jātināmanidhattaāyuska*), karmic bondage for the span of life of physique-making karma, of atoms, according to the condition of the existence of soul (*gatināmanidhatta āyuska*), the formation age karma determined by the nature of the duration of physique-making karma, (*sthitināmanidhattāyuska*), the bondage of life molecules with physique-making karma in the form of a unit of space (*pradeśanāmanidhattāyuska*), blending together the intensity of physique-making karma with that of age-determining karma (*anubhāganāmanidhattāyuska*) and blending together of age-determining karma with the physical body causing physique-making karma (*avagāhanānāmanidhattāyuska*).

नेरइयाणं भंते ! कतिविहे आउगबंधे पणत्ते ? गोयमा ! छव्विहे पणत्ते, तंजहा—जातिनाम० जाव ओगाहणानाम०। एवं जाव ²वेमाणिय ति।

O Lord! How many species of the bondage of age-determining karma of hellish beings are expounded? Gautama! (Bondage of age-determining karma of hellish being is) expounded six-fold, namely: life impregnated with kind or class, form and name (*jātināma*—) up to blending together of age-determining karma with the physical body causing physique-making karma (*avagāhanānāma*—). Likewise, (description is to be made) up to celestial gods.

³निरियगती णं भंते ! केवतियं कालं विरहिता उववाएणं पणत्ता ? *गोयमा ! जहन्नेणं एक्कं समयं, उक्कोसेणं बारस मुहुत्ते, एवं ⁴तिरियगति मणुस्स[गति] ⁵देव [गति]।

1 तुला— प्रज्ञापनासूत्रे षष्ठे पदे सू० ६८४-६८६॥

2. प्रतिपाठाः—वेमाणिय ति मु० विना। वेमाणियाणं मु०। प्रज्ञापनासूत्रे च सू० ६८६ ॥

3. तुला— प्रज्ञापनासूत्रे षष्ठे पदे ॥ ** एतदन्तर्गतः पाठो नास्ति जे०।

4. तिरियगई मणुस्सगई देवेगई मु०॥

5. देवे हे २ ला १। देवा खं०॥

O Lord! What interval period is expounded of the birth (*upapāta*) of hellish beings? *Gautama!* One instant (*muhūrta*), at least (and) twelve instants, at the most (are interval period of the birth of hellish beings). Likewise, the interval period of the birth of the animal destiny, human [destiny] and [destiny] of god [is to be known.]

सिद्धिगती णं भंते ! केवइयं कालं विरहिया ^६सिज्झणयाए पणत्ता ? * गोयमा ! जहन्नेणं एक्कं समयं, उक्कोसेणं छम्मासे। एवं सिद्धिवज्जा उव्वट्टणा।

O Lord! What interval period is expounded of the salvation of beings in the destiny of Salvated? *Gautama!* One instant, at least (and) six months, at the most. Likewise, the interval period of the transmigration to other destiny from the celestial and hellish state (*udvartanā*) (of other living beings) except of salvated ones to be known.

इमीसे णं भंते ! रयणप्पभाए पुढवीए नेरइया केवइयं कालं विरहिया उववाएणं ? एवं उववायदंडओ भाणियव्वो उव्वट्टणादंडओ य।

O Lord! What interval period of the birth (*upapāta*) of hellish beings, on this earth Gem-lustre is expounded? [*Gautama!* (it is expounded one *muhūrta*, at least and twenty four *muhūrta*, at the most)]. *Gautama!* Likewise, to be described the division (*daṇḍaka*) of birth (*upapāta*) and transmigration to other destiny from the celestial and hellish state (*udvartanā*) of other living beings.

^७नेरइया णं भंते ! जातिनामनिधत्ताउगं कतिहिं आगरिसेहिं पगरेति ? गो० ! सिय १, सिय २।३।४।५।६।७, सिय अट्ठहि, नो चेव णं नवहि। एवं सेसाण वि आउगाणि जाव वेमाणिय ति।

O Lord! In how many drags (*ākaraṣa*) the hellish beings drag the life-span impregnated with kind or class, form, name (*jātināmanidhattāyuska*). *Gautama!* May be (*syāt*) in one drag, may be (*syāt*) in two drags, three drags, four drags, five drags, six drags, seven drags, may be in eight drags but not in nine drags. Likewise, life span of remaining (living beings) up to that of celestial beings is to be described.

6. सिज्झयणाए खं० हे १ ला २ ॥

7. तुला प्रज्ञापनासूत्रे षष्ठे पदे सू० ६८८ ॥

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155. कइविहे णं भंते ! संघयणे पण्णत्ते ? गोयमा ! छव्विहे संघयणे पण्णत्ते, तंजहा—
वइरोसभनारायसंघयणे ¹रिसभनारायसंघयणे नारायसंघयणे अब्दनारायसंघयणे ²खीलियासंघयणे
³छेवट्टसंघयणे।

O Lord ! How many forms of bone-joints are expounded ? Gautama ! These are expounded six-fold, namely: perfect joints, with nerves and joints, bone joints, half interlocking and pinning joints, pinned body joints, ligatured osseous structure.

नेरइया णं भंते ! किं संघयणी [पण्णत्ता] ? गोयमा ! छण्हं संघयणाणं असंघयणी,
⁴णोवट्ठी णोव छिरा ⁵णवि ण्हारू, जे पोग्गला अणिट्ठा अकंता ⁶अप्पिया अमणुण्णा ⁷अमणावा
ते तेसिं ⁸असंघयणत्ताए परिणमंति।

O Lord ! What forms are [expounded] of bone-joints of hellish beings ? Gautama ! They have none of these six bone-joints. Their bodies lack bones, nerves and muscles. Their bodies, devoid of any structure, are made of matters that are unpleasant, devoid of lustre, evil, not being acceptable, inauspicious, not charming and distasteful.

असुरकुमारा णं [⁹भंते !] किं संघयणी पण्णत्ता ? गोयमा ! छण्हं संघयणाणं
असंघयणी, ¹⁰णोवट्ठी णोव छिरा जे पोग्गला इट्ठा कंता पिया मणुण्णा ¹¹मणामा मणाभिरामा ते

1. उसभं जे० ला १ हे २॥

2. कीलियासं हे २ मु०॥ खीलियायसं खं०॥

3. छेवट्टं हे १ ला २। छेवट्टं ला १। “स्नेहयानादीनां नित्यपरिशीलना सेवा, तथा ऋतं प्राप्तं सेवार्थमिति षष्ठम्”—अटी०॥

4. णोव छिरा जेमू० ला १॥

5. प्रतिपाठाः—णवि ण्हारू(ण्हारू हे २) खंमू० हे १, २ ला १, २। णोव वि ण्हारू खंसं०। णोव ण्हारू मु०। “नैव स्नायूनीति कृत्वा”—अटी०॥

6. अप्पिया अणाएज्जा असुभा अमणुण्णा अमणामा [अमणाभिरामा हे २ मु०] खं० हे १ ला १ हे २ मु०। “अप्पिया द्वेध्याः सर्वेषामेव, तथा अशुभाः प्रकृत्यसुन्दरतया, तथा अमनोज्ञा अमनोरमाः कथयापि, तथा अमनआपाः न मनःप्रियाश्चिन्तयापि, ते एवंभूताः पुद्गलाः तेषां नारकाणाम्”—अटी०॥

7. अमणामा ला १। दृश्यतामुपरितनं टिप्पणम्॥

8. संघं जेमू०। असंघं जेसं०॥

9. भंते मु० विना नास्ति॥ भंते किंसंघयणा मु०॥

10. णोवट्ठी नास्ति हे २ मु० विना। णोवट्ठी णोव छिरा णोव ण्हारू जे पोग्गला मु०॥

11. मणामाभिरामा जे०। दृश्यतां टि० ६॥

¹²तेसिं असंघयणत्ताए परिणमंति। एवं जाव थणिय¹³कुमार ति।

O Lord ! What natures are expounded of the structures of *Asurakumāra* gods ? They have none out of these six structures. Their bodies lack bones, nerves and muscles. Their bodies, devoid of any structure, are result of matters which are pleasant, lustrous, charming, acceptable, loving, auspicious, attracting and beautiful. This account is relevant in the context of up to *Sanatkumāra*.

पुढवि [काइया णं भंते ! किं संघयणी पन्नत्ता ? गोयमा !] सेवट्टसंघयणी पण्णत्ता, एवं जाव संमुच्छिमपंचेदियतिरिक्खजोणिय ति। गब्भवक्कंतिया छव्विहसंघयणी। संमुच्छिम¹⁴मणुस्सा णं सेवट्टसंघयणी। गब्भवक्कंतिय¹⁵मणूसा छव्विहे संघयणे पण्णत्ता। जहा असुरकुमारा तहा वाणमंतरा जोतिसिया वेमाणिया¹⁶।

O Lord! What nature is expounded of the structure of earth-bodied beings? *Gautama*! The earth-bodied beings are expounded of ligatured osseous structure. Likewise, up to spontaneous born five-sensed and animal beings. Those animals born of wombs possess six structures; spontaneous born human beings are of ligatured osseous structure. Human beings born of wombs possess six structures. Like demon gods, sub-terranean gods, *astral* gods and celestial gods (lack structure of body).

कतिविहे णं भंते ! संठाणे पण्णत्ते ? गोयमा ! छव्विहे संठाणे पण्णत्ते, तंजहा—समघउरंसे, णग्गोहपरिमंडले, साति, खुजे, वामणे, हुंडे। णेरइया णं भंते ! ¹⁷किं [संठाणी पण्णत्ता ?] गोयमा ! ¹⁸हुंडसंठाणी पण्णत्ता। ¹⁹असुरकुमारा [णं भंते !] किं [संठाणी पण्णत्ता

12. तेसिं संघं खं० हे १ ला २। दृश्यतां टि० ८॥

13. 'कुमाराणं, पुढवीकाइया णं भंते किंसंघयणी पन्नत्ता ? गोयमा। सेवट्ट मु०॥ 'कुमार ति पुढवि किंसंघ- यणी सेवट्ट' (सेवट्ट खं०) मु० विना॥

14. 'मणुस्सा सेवट्ट' हे २ मु०॥

15. 'मणुस्सा मु०॥ पूर्वपरसन्दर्भानुसारेणात्र 'मणूसाणं छव्विहे संघयणे' इति पाठः 'मणूसा छव्विहसंघयणी' इति वा पाठः समीचीनो भाति॥

16. 'णिया य हे २ मु०॥

17. किंसंठाणा हे २॥

18. 'संठाणे जे०। 'संठाणा हे २॥

19. असुरकुमाराति समघउं खं०। असुरकुमारा वि समघउं हे १ ला २। असुरकुमाराति समघउरं-संठाणसंठिया पण्णत्ता जाव थणिय ति इति खं० पाठोऽपि समीचीन एव, असुरकुमाराति इत्यस्य 'असुरकुमारादयः' इत्यर्थः॥

?] गोयमा ! समचउरंसंठाणसंठिया पणत्ता जाव थणिय त्ति।

O Lord! How many species are expounded of the body-shape? *Gautama!* it is six-fold, namely: symmetrical, banyan tree (partly symmetrical), lower part symmetrical, hunch-backed, dwarf configuration and irregular shape. O Lord! What body-shape of hellish beings is expounded? *Gautama!* It is expounded irregular. What body-shape of demon gods is expounded? It is expounded symmetrical. [Likewise, (all the gods) up to *Stanitakumāra* [possess symmetrical configuration].

पुढवि [काइया] मसूरयसंठाणा पणत्ता।²⁰ आऊ [काइया] थिबुयसंठाणा पणत्ता। तेऊ [काइया] सूइकलावसंठाणा पणत्ता। वाऊ [काइया]²¹ पडातियासंठाणा पणत्ता। वणप्फति [काइया] णाणासंठाणसंठिता पणत्ता। बेतिया²² तेंतिया चउरिंदिया सम्मुच्छिमपंचेंदियतिरिक्ख-जोणिया हुंडसंठाणा पणत्ता। गब्भवक्कंतिया छव्विहसंठाणा [पणत्ता]। सम्मुच्छिममणूसा हुंडसंठाणसंठिता पणत्ता। गब्भवक्कंतियाणं [मणूसाणं] छव्विहा संठाणा [पणत्ता]। जहा असुरकुमारा तहा वाणमंतरा जोतिसिया वेमाणिया²³।

The earth [-bodied] are expounded to possess the body-shape of *masura* pulse, the water [-bodied] the shape of bubble, fire [bodied] possess that of the group of needles, the air [-bodied] possess the shape of banner, plant-kingdom possess various body-shapes. Two sensed, three sensed, four-sensed and spontaneous born five-sensed animals possess irregular shapes. Womb born animals possess all the six shapes. Spontaneous born human beings possess irregular shape while those womb born possess all the six shapes. Like (the description of the shape of) demon gods that of subterranean, astral, celestial [also to be described.]

20. आऊ खं० हे १ ला २॥

21. पडागासं मु०। पडीगसं ला १॥

22. प्रतिषु पाठाः — बेत्ति तेंति चउरिंदि संमुच्छिमपंचेंदिय तिरि हुंडं खं०। बेत्ति बेत्ति चउरि संमुच्छिमपंचेंदितिरिय हुंड जे०। बेदि तेंदिया संमुच्छिम पंचेंदियतिरियहुंडं ला० १। बेत्ति तेंति उधरि संमुच्छिमापं पंचिंदिय तिरि हुंडं हे १ ला २ या। बेत्ति तेंतिचउरि संमुच्छिम पंचेंदियतिरिय हुंडं हे २। अत्र हे २ अनुसारेण बेत्तिंदिया तेंतिंदिया इति पाठः प्रतीयते ॥

23. णिया वि हे २ मु०॥

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156. कतिविहे णं भंते ! वेए पण्णत्ते ? गोयमा ! तिबिहे वेए पण्णत्ते, तंजहा— इत्थिवेदे पुरिसवेदे णपुंसगवेदे।

O Lord! how many species are expounded of the gender characteristics? *Gautama*! Gender characteristics are expounded three-fold, namely: female gender, male gender and neuter gender.

णेरतियाणं भंते ! किं ^१इत्थिवेए पुरिसवेए णपुंसगवेए पण्णत्ते ? गोयमा ! णो इत्थि [वेदे] णो पुंवेदे, णपुंसगवेदे [पण्णत्ते]।

O Lord! Whether the hellish beings are expounded of male gender, female gender or neuter gender characteristics. O *Gautama*! they are [expounded] neither of female [gender], nor of male gender, nor of neuter gender.

असुरकुमा [राणं भंते !] किं [इत्थिवेए पुरिसवेए णपुंसगवेए पण्णत्ते] ? गोयमा ! इत्थि[वेए,] पुमं[वेए,] णो णपुंसग[वेए] जाव थणिय त्ति।

[O Lord!] Whether *Asurakumāras* are [expounded of female gender, male female, neuter gender characteristics. *Gautama*! They possess male and female characteristics but not neuter characteristics (the same is to be known) up to *Stanitkumāra*.

पुढवि [काइया] आउ [काइया] तेउ [काइया] वाउ [काइया] वण[प्फति काइया] बे[इंदिया] ते[इंदिया] चउ[रिंदिया] संमुच्छिमपंचेंदियतिरिक्ख[जोणिया] संमुच्छिममणूसा णपुंसगवेया। गब्भ^२वक्कंतियमणूसा पंचेंदियतिरिया तिवेया। जहा असुरकुमारा तहा वाणमंतरा जोतिसिया वेमाणिया^३।

Earth [bodied], water [bodied], fire [bodied], air [bodied], floral [bodied], two [sensed], three [sensed], four [sensed], [state of] spontaneous

1. 'वेया ३ गो० खं० हे २। 'वेया पं० गो० हे १ ला २। एतदनुसारेण 'णेरतिया णं भंते ? किं इत्थिवेया पुरिसवेया णपुंसगवेया पण्णत्ता' इति पाठः स्यात्॥

2. 'वक्कंतियमणूसा पंचेंदिय तिमि वेया खं०। 'वक्कंतियमणूसा [पं—ला २] पंचेंदिय तिवेया हे १ ला २॥

3. 'या वि सु०॥

born five sensed animals, spontaneous born human beings possess neuter characteristics. The womb born human beings and five-sensed animals have all the three characteristics. Like demon gods, also to be described about those of sub-terranean gods, astral gods and celestial gods.

157. ते णं^१ काले णं ते णं समए णं^२कप्पस्स समोसरणं णेतव्वं जाव गणहरा सावच्चा णिरवच्चा वोच्छिन्ना।

At that time, in that period [the description of] the holy assembly (*samavasaraṇa*) to be known [as occurred in] *Kalpasūtra* up to [the description of] the direct-disciples [*Sudharmā*, the one] with descendants and [the remaining ones] without descendants became extinct.

^३जंबुदीवे णं दीवे ^४भारहे वासे तीताए ^५उस्सप्पिणीते सत्त कुलकरा होत्था, तंजहा—
मित्तदामे सुदामे य, सुषासे य सयंपभे।

^६विमलघोसे सुघोसे य, महाघोसे य सत्तमे॥७४॥

There were seven governors (*kulakaras*) in Bhārata region in the continent of *Jambūdvīpa*, in the past ascending half-cycle (*utsarpiṇī*), namely; *Mitrādāma*, *Sudāma*, *Supārśva*, *Svayamprabha*, *Vimalaghōṣa*, *Sughoṣa* and *Mahāghoṣa*, the seventh. 74.

जंबुदीवे णं दीवे भारहे वासे तीताए ^७उस्सप्पिणीए दस कुलकरा होत्था, तंजहा—

^८सतज्जले सताऊ य, अजितसेणे अणंतसेणे य।

^९कक्कसेणे भीमसेणे, महासेणे य सत्तमे॥७५॥ दढरहे दसरहे सतरहे।

1. “इह णंकारौ वाक्यालङ्कारार्थौ”—अटी०॥

2. “कप्पस्स समोसरणं नेयव्वं ति इहावसरे कल्पभाष्योक्तक्रमेण समवसरणवक्तव्यताऽध्येया, सा चावश्यकोक्ताया न व्यतिरिच्यते। वाचनान्तरे तु पर्युषणाकल्पोक्तक्रमणेत्यभिहितम्”—अटी०॥

3. दृश्यतां-स्थानाङ्गे सू० ५५६॥

4. भारहे खं० जे० हे १ ला २॥

5. उस्स* मु०। ओस* मु० विना। इदमत्रावधेयम् अत्र वक्ष्यमाणायां दशकुलकरवक्तव्यतायां च ओस* इति पाठो हस्तलिखितादर्शेषु वर्तते, तथापि स्थानाङ्गसूत्रानुसारेण अत्र अग्रे च उस्स* इति पाठोऽस्माभिरादृतः। दृश्यतां स्थानाङ्गे सू० ५५६, ७६७, पृ० ३१५ टि० १३। अस्य समवायाङ्गसूत्रस्य प्रान्तभागेऽपि कुलकर-वक्तव्यतायां द्रष्टव्यम्॥

6. विमल* खं० हे १ ला २॥

7. दृश्यतां टि० ५॥

8. सयंजले मु०। सतज्जले हे २। दृश्यतां स्थानाङ्गे सू० ७६७॥

9. कक्कसेणे खं० हे १, २ ला २ मु०॥

There were ten governors in Bhārata region in the continent of Jambūdvīpa, in the past descending half cycle (*avasarpinī*), namely: Śatañjala, Śatāyu, Ajitasena, Anantasena, Kāryasena, Bhīmasena, Mahāsena, the seventh. 75. *Drdharatha, Daśaratha* (and) Śataratha.

जंबुद्वीपे णं दीवे ¹⁰भारहे बासे ¹¹इमीसे ओसप्पिणीए समाते सत्त कुलगरा होत्था,
तंजहा—

पढमेत्थ विमलवाहणं [¹²चक्खुम जसमं चउत्थमभिचंदे।

तत्तो पसेणईए मरुदेवे चेव नाभी य ॥७६॥] ¹³गाहा।

There were seven governors in Bhārata region in the continent of Jambūdvīpa, in this descending half-cycle, namely: the first *Vimalavāhana*, [*Cakṣusmāna, Yaśasmāna*, fourth *Abhicandra* then *Prasenajita Marudeva* and *Nābhi*. 76].

एतेसि णं सत्तण्हं कुलगराणं सत्त भारियातो होत्था, तंजहा—

चंदजस चंदं [¹⁴कंता सुरूव पडिरूव चक्खुकंता य।

सिरिकंता मरुदेवी कुलगर¹⁵पत्तीण णामाई॥७७॥] गाहा।

Of these seven governors there were seven wives, namely: *Candrayasā, Candrakāntā* [*Surūpā, Pratirūpā, Cakṣuskāntā, Śrīkāntā* and *Marudevī* (are) names of wives of the governors.] 77.

10. भारहे खं० जे० हे १ ला १, २ ॥

11. तिमीसे खं० हे १ ला २॥

12. [] एतदन्तर्गतः पाठः अटी० अनुसारेणात्र निर्दिष्टः। दृश्यतां स्थानाङ्के सू० ५५६, आवश्यकनिर्युक्तौ गा० १५५, १५९॥ एवमग्रेऽपि सर्वत्र ज्ञेयम्॥

13. अत्रेदमवधेयम्—अत्राग्रे च वक्ष्यमाणानां च बहूनां गाथानामाद्यांशमात्रं निर्दिश्य गाहा इति अभिहितम्—त्राग्रे च संक्षेपाय, किन्तु अटी० मध्ये आवश्यकनिर्युक्तौ आवश्यकभाष्ये वा संपूर्णा गाथाः सन्ति। तदनुसारेण अवशिष्टोऽंशः एतादृशे [] कोष्ठके मूल एव पूरितोऽस्माभिः सर्वत्र॥

14. [] एतदन्तर्गतः पाठो अटी० अनुसारेणात्र निर्दिष्टः। दृश्यतां स्थानाङ्के सू० ५५६, आवश्यकनिर्युक्तौ गा० १५५, १५९॥ एवमग्रेऽपि सर्वत्र ज्ञेयम्॥ अत्रेदमवधेयम्—अत्राग्रे वक्ष्यमाणानां च बहूनां गाथांमाद्यांशमात्रं निर्दिश्य गाहा इति अभिहितमत्राग्रे च संक्षेपाय, किन्तु अटी० मध्ये आवश्यकनिर्युक्तौ आवश्यकभाष्ये वा संपूर्णा गाथाः सन्ति। तदनुसारेण अवशिष्टोऽंशः [] एतादृशे कोष्ठके मूल एव पूरितोऽस्माभिः सर्वत्र ॥

15. आवश्यकनिर्युक्तौ गा० १५९। इत्थीण इति स्थानाङ्के सू० ५५६ ॥

जंबुद्वीवे णं दीवे ¹⁶भारहे वासे इमीसे णं ओसप्पिणीए ¹⁷चउवीसं तित्थकराण पितरो
होत्था, तंजहा—

णाभी जियसत्तू या०¹⁸ [जियारी संवरे इ य।

मेहे धरे पड़दे य महसेणे य खत्तिए॥७८॥

सुग्गीवे दढरहे विण्हू वसुपुज्जे य खत्तिए।

कयवम्मा सीहसेणे य भाणू विस्ससेणे इ य॥ ७९॥

सूरे सुदंसणे कुंभे सुमित्तविजए समुहविजये य।

राया य आससेणे सिद्धत्थे च्चिय खत्तिए॥८०॥] गाहा।

There were twenty-four fathers of [twenty-four] Seers in Bhārata region in the continent of *Jambūdvīpa*, in this descending half-cycle (*avasarpinī*), namely: *Nābhi*, *Jitaśatru*, up to [*Jitāri*, *Samvara*, *Megha*, *Dhara* and *Pratiṣṭha*, *Mahāsena kṣatriya*, *Sugrīva*, *Dr̥ḍharatha*, *Viṣṇu*, *Vāsupūjya kṣatriya*, *Kṛtavarmā*, *Simhasena*, *Bhānu*, *Viśvasena*, *Sūra*, *Sudarśana*, *Kumbharāja*, *Sumitra*, *Vijaya* and *Samudravijaya*. *Kīng Aśvasena* and *Siddhārtha kṣatriya* (78-80)].

उदितोदितकुलवंसा विसुद्धवंसा गुणेहिं उववेया।

तित्थप्पवत्तयाणं एते पितरो जिणवराणं॥८१॥

The fathers of these great Seers, the founders of the *tīrthas* (order of monk, nun, layman and lay woman), descended from high dynasties, lineage and pure dynasties and possessed virtues. 81.

¹⁹जंबुद्वीवे एवं मातरो-

²⁰मरुदेवा० [विजय सेणा सिद्धत्था मंगला सुसीमा-य।

पुहई लक्खण रामा नंदा विण्हू जया सामा॥८२॥

16. भरहे खं० जेपू० हे १ ला २॥

17. 'खीसं खं० हे १ ला २॥

18. य खं०। या नास्ति हे १ ला २॥ आवश्यकनिर्युक्तौ गा० ३८७-३८९ ॥

19. जंबुद्वीवे २ एवं हे २ ॥ जंबुद्वीवे णं दीवे भारहे वासे इमीसे ओसप्पिणीए चउवीसं तित्थकराणं मायरो होत्था मरुदेवा० गाहातो। तं० इति मु० मध्ये पाठः॥

20. अटी० मध्ये आवश्यकनिर्युक्तौ च मरुदेवि इति पाठो गाथासु वर्तते, तथापि मूलादर्शानुसारेण मरुदेवा इति पाठोऽस्माभिर्निर्दिष्टः, अवशिष्टश्च पाठो अटी० स्थितगाथानुसारेण परिपूरित इति ज्ञेयम् ॥ आवश्यकनिर्युक्तौ गा० ३८५-३८६॥

सुजसा सुव्वय अइरा सिरि देवी य पभावई।

पउमावती य वप्पा सिव वप्पा तिसिला इ य॥८३॥] गाहातो।

[There were twenty- four] mothers of [twenty- four Seers in Bhārata region] in the continent of *Jambūdvīpa* [in this descending half-cycle, namely:], *Marudevī*, [*Vijaya*, *Senā*, *Siddhārthā*, *Maṅgalā*, *Susīmā*, *Prthivi*, *Lakṣmaṇa*, *Rāmā*, *Nandā*, *Viṣṇu*, *Jayā*, *Śyāmā*, *Sūyaśā*, *Suvratā*, *Acirā*, *Śrī*, *Devī*, *Prabhāvatī*, *Padmāvatī*, *Vaprā*, *Śivā*, *Vāmā* and *Trīśalādevī*. 82-83 [these are the] mothers of Seers.

जंबुद्वीवे णं दीवे ²¹भरहे वासे ²²इमीसे ओसप्पिणीए चउवीसं तित्थकरा होत्था, तंजहा—उसभ १ ²³अजित २ जाव वद्धमाणो २४ य।

There were twenty-four Seers in Bhārata region in the continent of *Jambūdvīpa*, in this descending half-cycle, namely: *Rṣabha*, *Ajita*, up to [*Sambhava*, *Abhinandana*, *Sumati*, *Padmaprabha*, *Supārśva*, *Candraprabha*, *Suvidhi-Puṣpadanta*, *Śītala*, *Śreyāṇsa*, *Vāsupūjya*, *Vimala*, *Ananta*, *Dharma*, *Śānti*, *Kunthu*, *Ara*, *Malli*, *Munisuvrata*, *Nami*, *Nemi*, *Pārśva* and *Vardhamāna*].

एतेसिं चउवीसाए तित्थकराणं चउवीसं पुव्वभविया णामधेज्जा होत्था, तंजहा—

पढमेत्थ वतिरणाभे विमले तह विमलवाहणे चेव।

तत्तो य धम्म²⁴सीहे सुमित्त तह धम्ममित्ते य॥८४॥

There were twenty-four names of the previous births of these twenty-four Seers, namely: the first *Vajranābha*, *Vimala*, *Vimalavāhana*, *Dharmasinha*, *Sumitra* and *Dharmamitra*. 84.

सुंदरबाहू तह दीहबाहु जुगबाहु लट्ठबाहू य।

दिण्णे य इंददिण्णे सुंदर ²⁵माहिंदरे चेव॥८५॥

21. भरहे जे १ हे २ ला १ मु० विना॥

22. इमीसे नास्ति हे २ मु० विना॥

23. अजिय २ संभव ३ अभिणंदण ४ सुमइ ५ पउमप्पह ६ सुपास ७ चंदप्पभ ८ सुविहि पुप्फदंत ९ सीयल १० सिज्जंस ११ वासुपुज्ज १२ विमल १३ अणंत १४ धम्म १५ संति १६ कुंथु १७ अर १८ मल्लि १९ मुणिसुव्वय २० णमि २१ नेमि २२ पास २३ वद्धमाणो २४ य मु०॥

24. *सीसे सुमित्ते तह धम्ममित्ते या जे १॥

25. माहिमंदरे जे०॥

Sundarabāhu, Dīrghabāhu, Yugabāhu, Laṣṭabāhu, Datta, Indradatta, Sundara and Māhendra. 85.

सीहरहे मेहरहे रुपी य सुदंसणे य बोधव्वे।
तत्तो य णंदणे खलु सीहगिरी चेव वीसत्तिमे॥८६॥

Simharatha, Megharatha, Rukmi and Sudarśana to be known. Then *Nandana* and also *Simhagiri*, the twentieth. 86.

²⁶अदीणसत्तु संखे सुदंसणे णंदणे य बोधव्वे।
²⁷ओसप्पिणीए एते तित्थकराणं तु पुव्वभवा॥८७॥

Adīnaśatru, Śaṅkha, Sudarśana and Nandana—in this very *avasarpinī*—these are [the names] of previous births of Seers. 87.

ऐतेसिं णं चउवीसाए तित्थयराणं चउवीसं ²⁸सीयाओ होत्था, तंजहा—
सीया सुदंसणा सुप्पभा य सिद्धत्थ सुप्पसिद्धा य।
विजया य वेजयंती जयंती ²⁹अपराजिया³⁰॥८८॥

There were twenty-four palanquins of these twenty-four Seers, namely: palanquin *Sudarśanā, Suprabhā, Siddhārtha, Suprasiddhā, Vijayā, Vaijayantī, Jayantī* and *Aparājītā*. 88.

³¹अरुणप्पभ सूरप्पभ सुंकप्पभ अग्नि सप्पभा चेव।
विमला य पंचवण्णा ³²सागरदत्ता तह णागदत्ता य॥८९॥

Arunaprabha, Candraprabha, Sūryaprabha, Agni, Suprabhā, Vimalā, Pañcavarṇā, Sāgaradattā and Nāgadattā. 89.

26. अदीणं खं०॥

27. ण्पिणीय जे०॥

28. सीता होत्था खं० जे १॥

29. चापं जे १॥

30. या चेव॥ मु०॥

31. ण्पभ सूरप्पभ सुदप्पभ अग्नि खं० हे १ ला २। ण्पभ सूरप्पभ चंदप्पभ अग्नि हे २। ण्पभ चंदप्पभ सूरप्पभ अग्नि मु०॥

32. रदत्ता य नाग हे २ मु०। रदत्ता नाग जे०। र तह दत्ता नागदत्ता। अभयकरा ला १॥

अभयकर णिवृत्तिकरी मणोरमा तह मणोहरा चेव।

देवकुरु ³³उत्तरकुरा विसाल³⁴ चंदप्पभा ³⁵सीया॥९०॥

Abhayakara, Nirvrttikarā, Manoramā, Manoharā, Devakuru, Uttarākūrā
and large *Candraprabhā* palanquin. 90.

एतातो सीयातो सब्वेसिं चेव जिणवरिदाणं।

सब्वजगवच्छलाणं सब्बोतुकसुभाए छायाए॥९१॥

These palanquins of great Seers, universally affectionate, were comfortable in all seasons [and bore] auspicious lustre. 91.

³⁶पुब्बिं उक्खित्ता माणुसेहिं सा हद्दुरोमकूवेहिं।

पच्छा वहंति सीयं असुरिंद-सुरिंद-नागिंदा॥९२॥

[While on path to renunciation the Seer's] that (palanquin) was formerly taken up by men, thrilled with joy afterwards by demi-gods (*Asurendra*), lord of the gods (*Surendra*) and king of *Nāgākumāras* (*Nāgendra*). 92.

³⁷चलचवलकुंडलधरा सच्छंदविउब्बियाभरणधारी।

सुर-असुरवदियाणं वहंति सीयं जिणिंदाणं॥९३॥

The gods bearing earrings (*kundala*) moving and shaking to and fro and bearing the ornaments automatically changing their shapes, carried the palanquin of the Great Seer, saluted by gods and demons. 93.

³⁸पुरतो वहंति देवा नागा पुण दाहिणम्मि पासम्मि।

पच्चत्थिमेण असुरा गरुला पुण उत्तरे पासे॥९४॥

[These palanquins] were borne by gods in the east, by *snake princes*

33. कुरु खं० हे १ ला २॥

34. विसाला जे०॥

35. तीया हे २ मु० विना। सीय हे २॥

36. गाथेयम् आचाराङ्गसूत्रे [सू० ७६०] अपि किञ्चिद्भेदेन वर्तते। आवश्यकमूलभाष्ये [गा० ९८] अपि वर्तते॥

37. गाथेयम् आवश्यकमूलभाष्ये [गा० ९९] अपि वर्तते॥

38. तुला—आचाराङ्गे ७६१॥

in the south side, by *demi gods* in the west side and *eagle princes* in the north side. 94.

³⁹उसभो य ⁴⁰विणीताए ⁴¹बारवतीए अरिद्वरणेमी।

अवसेसा तित्थकरा णिक्खंता जम्मभूमीसु॥९५॥

Rṣabha set off (for initiation) from *Vineetā*, *Ariṣṭanemi* from *Dvāravati* and the remaining Seers from their birth places. 95.

सब्बे वि एगदूसेण [णिग्गया जिणवरा चउब्बीसं।

ण य णाम अण्णलिंगे ण⁴² य गिहिलिंगे कुलिंगे य॥९६॥] गाहा।

All [the twenty-four Great Seers set off for initiation] with the divine clothe. [Neither they were initiated into the] sign (*liṅga*) of non-Jaina, nor into the sign of householder nor into the sign of heretics. 96.

एक्को भगवं वीरो पासो मल्ली [य तिहिं तिहिं सएहिं।

⁴³भगवं पि वासुपुज्जो छहिं पुरिससएहिं निक्खंतो॥९७॥] गाहा।

Lord *Mahāvīra* set off for initiation alone *Pārśva* and *Malli* (each) [with three hundred persons]. Lord *Vāsupūjya* also set off with six hundred men, 97.

उग्गाणं भोगाणं रातिण्णा [णं च खत्तियाणं च।

चउहिं ⁴⁴सहस्सेहिं उसभो सेसा उ सहस्सपरिवारा॥९८॥] गाहा

Rṣabha with four thousand men of *Ugra*, *Bhoga*, royal [and *kṣatriya* families while the remaining (nineteen Seers) set off with one thousand men each. 98

⁴⁵सुमत्तित्थ णिच्चभत्तेण [णिग्गओ वासुपुज्जो जिणो चउत्थेणं।

पासो मल्ली वि य अट्टमेण सेसा उ छट्ठेणं॥९९॥] गाहा।

39. आवश्यकनिर्युक्तौ गा० २२९॥

40. विणीयातो बरईए ला १। विणीयातो बारवतीतो जे०। विणीयातो बारवतीतो मु०॥

41. 'वतीए य अरि' हे २। वतीतो य अरि' मु०॥

42. 'नो गिहिलिंगे कुलिंगे वा' इति आवश्यकनिर्युक्तौ गा० २२७॥

43. 'भयवं च' इति आवश्यकनिर्युक्तौ गा २२४॥

44. 'स्सेहुसभो इति आवश्यकनिर्युक्तौ गा० २२५॥

45. आवश्यकनिर्युक्तौ गा० २२८॥

The Seer *Sumati* (set off) with the daily fast (*nityabhakta*), [*Vāsupūjya* set off with the one day fast with only one meal each on the day before and after it (*caturbhakta*), *Pārśva* and *Malli* with the three day consecutive fast with only one meal each on the day before and after (*aṣṭabhakta*) and the remaining Seers with the two day consecutive fast with only one meal each on the day before and after it (*śaṣṭhabhakta*)] 99.

एतेसि णं चउवीसाए तित्थकराणं चउवीसं ⁴⁶पढमभिक्षादेया होत्था, तंजहा—
⁴⁷सेज्जंस ⁴⁸बंभदत्ते सुरिंददत्ते य इंददत्ते य।
 तत्तो य धम्मसीहे सुमित्ते ⁴⁹तह धम्ममित्ते य॥१००॥

There were twenty-four (respective) first (maiden) alms donors of these twenty- four Seers, namely: *Śreyānsa*, *Brahmadatta*, *Surendradatta*, *Indradatta*, *Dharmasinha*, *Sumitra* and *Dharmamitra*, 100.

पुस्से पुणव्वसू पुण ⁵⁰णंदे सुणंदे जए य विजए य।
 पउमे य सोमदेवे ⁵¹महिंददत्ते य सोमदत्ते य॥१०१॥

Puṣya, *Punarvasu*, *Pūrṇānanda*, *Sunandā*, *Jai*, *Vijaya*, *Padma*, *Soma-deva*, *Māhendradatta* and *Somadatta*, 101.

⁵²अपरातिय वीससेणे वीसतिमे होति उसभसेणे य।
 दिण्णे वरदत्ते ⁵³धन्ने बहुले य आणुपुव्वीए॥१०२॥

Aparājita, *Viśvasena*, *Rṣabhasena* is twentieth, *Datta*, *Varadatta*,

46. प्रतिपाठाः—भिक्षादेया खं० जे १ हे १ ला २। भिक्षादेया जे०। भिक्षादायारो ला १। भिक्षादायारो हे २ मु०॥

47. मु० मध्ये 'सेज्जंस बंभदत्ते सुरिंददत्ते य इंददत्ते य। पउमे य सोमदेवे माहिंदे तह सोमदत्ते य॥ पुस्से पुणव्वसू पुण णंद सुणंद जए य विजए य। तत्तो य धम्मसीहे सुमित्ते तह वग्गसीहे य'॥ इति क्रमभेदेनेदं गाथाद्वयं दृश्यते। आवश्यकनिर्युक्तौ तथैव गा० ३२३-३२८॥

48. 'दत्ते य' सु खं० ला २॥

49. तह वग्गसीहे य मु०। 'तह वग्गसीहे अ' इति आवश्यकनिर्युक्तौ॥

50. णंद जे० मु०॥

51. माहिंददत्ते सोम' जे०। मा(म-हे २)हिंदे तह सोम' हे २ मु०॥

52. अपराति वीससेणे खं० हे १। अपरातिय वीससिणे जे०॥ आवश्यकनिर्युक्तौ गा० ३३०॥

53. धम्मे जे० हे २। धणे मु०॥

Dhanadatta and Bahula, in respective order. 102.

⁵⁴एते विसुद्धलेसा जिणवर⁵⁵भत्तीय पंजलि⁵⁶उडाओ।
तं कालं तं समयं ⁵⁷पडिलाभेती जिणवरिदे॥१०३॥

All these (donors) [possessing] pure aura, owing to the devotion to the Seers, with folded hands, at that time in that period gave food to the Great Seers. 103.

⁵⁸संवच्छरेण भिक्खा० [लब्धा उसभेण लोगणाहेण।
सेसेहिं बीयदिवसे लब्धाओ पढमभिक्खाओ॥१०४॥] गाहा।

[Post initiation first i.e. maiden] alms [was received by *Rṣabha*, the Lord of the universe] after one year, [while by the remaining Seers maiden alms was received on the (very) second day of their initiation] 104.

⁵⁹उसभस्स पढमभिक्खा० [खोयरसो आसि लोगणाहस्स।
सेसाणं परमण्णं अमयरसरसोवमं आसि॥१०५॥] गाहा।

[That] maiden alms of *Rṣabha*, [the lord of Universe, was sugarcane's juice, while of the remaining ones was the nectar like milk- pudding (*kṣīrāṇṇa*)] 105.

⁶⁰सब्बेसिं पि जिणाणं जहियं लब्धातो पढमभिक्खातो।
तहियं वसुधारातो सरीरमेत्तीओ बुद्धातो॥१०६॥

Wherever all the Seers received [their] maiden alms, there it rained treasure, as high as their body. 106.

एतेसि णं चउवीसाए तित्थकराणं चउवीसं चेतियरुक्खा होत्था, तंजहा—

54. तुला—आवश्यकनिर्युक्तौ गा० ३२९॥

55. *भत्तीइ मु०। *भत्तीए हे २॥

56. *उडातो जे० ला १। *पुडा य हे १ ला २। *उडा उ हे २ मु०॥

57. *लाभेई मु०। *लाभेती हे २॥

58. आवश्यकनिर्युक्तौ गा० ३१९॥

59. तुला—आवश्यकनिर्युक्तौ गा० ३२०॥

60. तुला— आवश्यकनिर्युक्तौ गा० ३३१॥

⁶¹णगोह सत्तिवण्णे साले ⁶²पियते पियंगु ⁶³छत्तोहे।

सिरिसे य णागरुक्खे ⁶⁴माली य ⁶⁵पिलुंक्खुरुक्खे य॥१०७॥

There were twenty-four scared (*caitya*) trees of these twenty-four Seers, namely : (in respective order) banyan tree (*nyagrodha*), seven leave tree (*saptaparna*), teak (*śāla*), *priyāla*, *priyaṅgu*, *chatrābha*, *śīrīṣa*, *nāgāttee*, *sālī* and *pilankhu* tree. 107.

⁶⁶तेंदुग ⁶⁷पाडलि जंबू ⁶⁸आसोत्थे खलु तहेव दधिवण्णे।

णंदीरुक्खे ⁶⁹तिलए ⁷⁰अंबगरुक्खे असोगे य॥१०८॥

Tinduka, *pāṭal* (rose), *jambū* (rose-apple), *aśvattha*, *dadhiparna*, *nandī* tree, *tilaka*, mango tree and *aśoka*. 108.

चंपय बउले य तहा ⁷¹वेडसरुक्खे ⁷²तहा य धायईरुक्खे।

साले य वद्धमाणस्स चेतियरुक्खो जिणवराणं॥१०९॥

Campaka, *bakula* (cane) tree, *dhātakī* tree and Vardhamāna's *śāla* tree- [these are the] sacred trees of Great Seers. 109.

⁷³बत्तीसतिं ⁷⁴धणूइं चेतियस्सुक्खो उ वद्धमाणस्स।

णिच्चोउगो असोगो ओच्छत्रो सालरुक्खेणं॥११०॥

61. विचारसारेऽपि इमा गाथा दृश्यन्ते गा० १४८-१५० ॥

62. पियाले जे०॥

63. छत्ताहे हे १, २ ला १, २ मु०॥

64. मालि जे०। साले हे २॥

65. पिलुंख* जे०। पिलंक्खु* हे १, ला २ मु०। पिलंखु* ला १ हे २॥

66. तंदुग खं० हे १, ला १, २ ॥

67. पाडल जे० हे २ ला १ मु०॥

68. आसेट्टे खं०। आसेट्टी हे १ ला २। आसित्थे हे २। आसत्थे मु०॥

69. तिलए य खं० हे १, २ ला १, २॥

70. अंबंरुक्खे खं०। अवरुक्खे हे १ ला २। अंबंरुक्खे जे०॥

71. वेडसरुक्खे जे० हे १ ला २। वेडरुक्खे ला १॥

72. तहा नास्ति मु०। तहा धवरुक्खे जे०। तहा य धवरुक्खे ला १। तहा इ धवरुक्खे हे २॥

73. बत्तीसं हे २ मु०॥

74. धणूति खं०। धणूयाति खंसं०॥

Vardhamāna's sacred tree [measured in height] thirty-two bows and put forth flowers and fruits in all the seasons (*nityartuka*). The *Aśoka* tree was covered with *śāla* tree. 110.

तिण्णेव गाउयाइं चेतियरुक्खो जिणस्स उसभस्स।
सेसाणं पुण रुक्खा सरीरतो बारसगुणा उ॥१११॥

Seer *Rṣabha*'s sacred tree [measured in height] six miles (three *gavyutis*). Again, the [height of the sacred] trees of the remaining [Seers' measured] twelve times to their body [length]. 111.

सच्छत्ता सपडागा सवेइया तोरणेहिं उववेया।
सुरअसुरगरुलमहि⁷⁵याण चेतियरुक्खा जिणवराणं॥११२॥

[All these scared trees were decorated] with umbrellas, with banners, with platforms and accompanied with festoons. The scared trees of Great Seers were worshipped by gods, demons eagle and snakes gods. 112.

एतेसि णं चउवीसाए तित्थकराणं चउवीसं पढमसीसा होत्था, तंजहा—
पढमेत्थ उसभसेणे बित्तिए पुण होइ सीहसेणे उ।
⁷⁶चारू य वज्जणाभे चमरे तह ⁷⁷सुव्वय विदब्भे॥११३॥

There were twenty-four first disciples of these twenty-four Seers, namely (in respective order), first *Rṣabhasena* (of *Rṣabhadeva*) and again the second is *Simhasena*, *Cāru*, *Vajranābha*, *Camara*, *Suvrata* and *Vidarbha*. 113.

दिण्णे ⁷⁸बाराहे पुण आणंदे गोत्थुभे सुहम्मे य।
⁷⁹मंदर ⁸⁰जसे अरिद्धे चक्काउह सयंभु कुंभे य॥११४॥

75. याणं चे° खं०। °या चे° हे २ मु०॥

76. चारू हे २ मु० विना॥

77. सुव्वते ला १। सुज्जते जे०। सुज्जय खं० हे १ ला २ ॥ विचारसारप्रकरणे [गा० १७४] 'सुज्जोय' इति नाम दृश्यते॥

78. बाराहे याणंदे पुण गो° जे०। बाराहे पुण आणंदे पुण गो° ला १॥

79. मंदिर जे० ला १॥

80. जसे चरिद्धे जे० ॥

Datta, Vārāha, again Ānanda, Gostūbha, Sudharmā, Mandara, Yaśa, Ariṣṭa, Cakrāyudha, Svayambhū and Kumbha. 114.

⁸¹भिसए य इदं कुंभे वरदत्ते दिण्ण इंदभूती य।
उदितोदितकुलवंसा विसुद्धवंसा गुणेहिं उववेया।
⁸²तित्थप्पवत्तयाणं पढमा सिस्सा जिणवराणं॥११५॥

Bhiṣak, Indra, Kumbha, Varadatta, Datta and Indrabhūti (in respective order). The first disciples of those Great Seers, the founders of Order (of four viz. monk, nun, layman and lay-woman) inherited the high genealogy, lineage, pure dynasties and were virtuous. 115.

एतेसि णं चउवीसाए तित्थकराणं चउवीसं पढमसिस्सि⁸³णीओ होत्था, तंजहा—
⁸⁴बंभी फग्गू सम्मा अतिराणी कासवी रती सोमा।
सुमणा ⁸⁵वारुणि सुलसा धारणि ⁸⁶धरणी य धरणिधरा॥११६॥

There were twenty-four first woman disciples of these twenty-four Seers, namely : (in respective order), *Brāhmī, Falgu, Śarmā, Atirājñī, Kāśyapī, Rati, Somā, Sumanā, Vāruṇī, Sulasā, Dhārīṇī, Dharanī and Dharanīdharā. 116.*

पउमा सिवा ⁸⁷सुयी अंजू भावित्प्या य रक्खिया।
बंधू पुप्फवती चेव अज्जा वणिला य ⁸⁸आहिया॥११७॥

Padmā, Śivā, Śuci, Añjukā, the pure soul. Rakṣitā, Bandhu, Puṣpavatī and Āryā, Vanilā, 117.

जक्खिणी पुप्फचूला य ⁸⁹चंदणज्जा य आहिता॥

81. 'भिसए य इदं कुंभे' इत्यस्य स्थाने 'इंदे कुंभे य सुभे' इति मु० मध्ये पाठः॥

82. तित्थणिवत्तयाणं जे०॥

83. 'णी होत्था खं० हे १ ला २॥

84. बंभी खं० हे १ ला २। बंभी य फग्गू सामा अजिया कासवी रई मु०॥

85. वरुणि जे०। वारुणी य खं० हे १ ला २ ॥

86. धरिणी खं० ॥

87. सुयी तह अंजू या भावियप्पा य रक्खी य बंधुवती पुप्फवती अज्जा अमिला य मु०॥

88. आहियवा जे०॥

89. वंदणिज्जा जे०॥

उदितोदितकुलवंसा विसुद्धवंसा गुणेहि उववेया।

⁹⁰तित्थप्यवत्तयाणं पढमा सिस्सी जिणवराणं ॥ ११८ ॥

Yakṣiṇī, Puṣpacūlā and Āryā Candanā. The first woman- disciples of those Great Seers, the founders of Order (of four viz. monk, nun, layman and lay-woman) inherited the high genealogy, lineage and pure dynasties and were virtuous. 118.

90. मु० विना—तित्थप्यवत्तयाणं ला १। तित्थप्यवत्तयाणं खं० जे० हे २। तित्थप्यवत्तयाणं हे १ ला २ ॥

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158. जंबुद्वीवे णं दीवे भारहे वासे ¹इमीसे ओसप्पिणीए बारस चक्कवट्टीपितरो होत्था, तंजहा—

²उसभे सुमित्तविजए समुद्विजए य ³विस्ससेणे य।

⁴सूरिते सुदंसणे पउमुत्तर ⁵कत्तवीरिए चेव॥११९॥

महाहरी य विजए ⁶य पउमे राया ⁷तहेव य।

⁸बंभे बारसमे वुत्ते पिउनामा चक्कवट्टीणं॥१२०॥

In the continent of *Jambūdvīpa*, in *Bhārata* region (*varṣa*), in this very descending half-cycle, there were twelve fathers of the universal monarchs namely: *Rṣabha*, *Sumitravijaya*, *Samudravijaya*, *Viśvasena* and *Sūra*, *Sudarśana*, *Padmottara*, *Kārtavīrya*, *Mahāhari*, *Vijaya*, king *Padma* and *Brahma*, the twelfth— are said the name of universal monarchs' fathers. 119-120.

जंबुद्वीवे णं दीवे ⁹भरहे ¹⁰वासे ¹¹इमाए ओसप्पिणीए बारस चक्कवट्टिमायरो होत्था, तंजहा—

¹²सुमंगला जसवती भद्दा ¹³सहदेवा अतिरा सिरि देवी।

1. तिमीसे खं० जे० ॥

2. उसभे सुमित्ते विजए समुद्विजए य आससेणे य। विस्ससेणे य सूरि सुदंसणे कत्तवीरिए य॥ पउमुत्तरे महाहरी विजए राया तहेव य। बंभे बारसमे उत्ते पिउनामा चक्कवट्टीणं॥ इति मु० मध्ये पाठः। तुला—“उसभे सुमित्तविजए समुद्विजए अ अस्ससेणे य। तह वीससेण सूरि सुदंसणे कत्तवीरिए अ ॥३१९॥ पउमुत्तरे महाहरी विजए राया तहेव बंभे य। ओसप्पिणी इमीसे पिउनामा चक्कवट्टीणं ॥ ४००॥” इति आवश्यकनिर्युक्तौ॥

3. अस्ससेणे य हे २। अस्ससेणे य विस्ससेणे य ला १॥

4. सूरित जे०। सूरित ला १। ‘सूरि त’ इत्यपि पाठोऽत्र भवेत्॥

5. ‘वीरिए य ला १॥

6. य नास्ति जे० ला १॥

7. तह य हे १ ला २ ॥

8. बम्भे खं० हे १ ला २ ॥

9. भारहे हे २ मु०॥

10. वासे नास्ति ला १ मु० विना॥

11. तिमाए खं० हे १ ला २। इमीसे मु०॥

12. तुला—आवश्यकनिर्युक्तौ गा० ३९८ ॥

13. ‘देवि हे २ ला १। ‘देवी मु०॥

14 जाला तारा मेरा वप्पा चुलणी 15 य अपच्छिमा।

In the continent of *Jambūdvīpa*, in *Bharata* region, in this a descending half-cycle, there were twelve mothers of the universal monarchs, namely: *Sumaṅgalā*, *Yaśasvatī*, *Bhadrā*, *Sahadevī*, *Acirā*, *Śrī*, *Devī*, *Tārā*, *Jwālā*, *Merā*, *Vaprā* and last *Culanī*. 120+.

जंबुद्वीवे णं दीवे 16 भरहे वासे इमाए ओसप्पिणीए बारस चक्कवट्ठी होत्था, तंजहा—
 भरहे सगरे मघवं० [17 सणकुमारो य रायसदूलो।
 संती कुंथू य अरो हवइ सुभूमो य कोरब्बो॥१२१॥
 नवमो य महापउमो हरिसेणो चेव रायसदूलो।
 जयनामो य नरवई बारसमो बंभदत्तो य॥१२२॥] गाथातो।

In the continent of *Jambūdvīpa*, in *Bharata* region, in this a descending half-cycle, there were twelve universal monarchs, namely: *Bharat*, *Sagara*, *Madhvā*, [lion among kings (*Rājaśārdūla*) *Sanatkumāra*, *Śānti*, *Kunthu*, *Ara*, *Subhūma* of *Kaurava* dynasty, ninth *Mahāpadma*, lion among kings *Harīṣeṇa*, king named *Jaya* and the twelfth, *Brahmadatta*. 121-122]

एतेसि णं बारसण्हं चक्कवट्ठीणं बारस इत्थिरयणा होत्था, तंजहा—
 पढमा होइ सुभहा, भहा सुणंदा जया य विजया य।
 कण्हसिरी सूरसिरी, पउमसिरी वसुंधरा देवी।
 लच्छिमती कुरुमती, इत्थीरतणाण नामाइं॥१२३॥

Of these twelve universal monarchs there were twelve jewel like wives (*strīratna*), namely: the first was *Subhadrā*, *Bhadrā*, *Sunandā*, *Jayā*, *Vijayā*, *Kṛṣṇaśrī*, *Sūraśrī*, *Padmaśrī*, *Vasundharā*, *Devī*, *Lakṣmīmatī* and *Kurumatī*— are the names of jewel like wives. 123.

जंबुद्वीवे णं दीवे 18 भरहे वासे 19 इमाए ओसप्पिणीए नव बलदेव-वासुदेवपितरो

14. तारा जाला मेरा मु०। आवश्यकनिर्युक्तौ च॥

15. य नास्ति हे १, २ ला २ मु०॥

16. भारहे हे २ ला १॥

17. आवश्यकनिर्युक्तौ गा० ३७४-३७५॥

18. भारहे हे २॥

19. इमीसे जे०॥

होत्था, तंजहा—

पयावती य बंभे [20रुद्दे सोमे सिवे ति त।

महसीह अगिगीसीहे, दसरहे नवमे त वसुदेवे॥१२४॥] गाहा।

In the continent of *Jambūdvīpa*, in *Bharata* region, in this descending half-cycle, there were nine fathers of *Baladevas* and *Vāsudevas*, namely: *Prajāpati*, *Brahma*, [*Rudra*, *Soma*, *Śiva*, *Mahāsimha*, *Agnisimha* and *Daśaratha* ninth *Vāsudeva*.] 124.

जंबुद्वीवे णं दीवे भरहे वासे 21इमीसे ओसप्पिणीए णव वासुदेवमातरो होत्था, तंजहा—

मियावती उमा चेव, 22पुहवी सीया य अम्मया।

लच्छिमती सेसमती, केकई 23देवई 24इ य॥१२५॥

In the continent of *Jambūdvīpa*, in *Bharata* region, in this a descending half-cycle, there were nine mothers of *Vāsudevas*, namely: *Mṛgāvatī*, *Umā* and *Prthvī*, *Sītā*, *Amṛtā*, *Lakṣmīmātī*, *Śeṣamātī*, *Kaikeyī* and *Devakī*. 125

जंबुद्वीवे णं दीवे भरहे वासे इमाए ओसप्पिणीए णव बलदेवमायरो होत्था, तंजहा—

25भदा सुभदा 26 य सुप्पभा सुदंसणा विजया य वेजयंती।

27जयंती अपराजिया णवमिया 28य रोहिणी बलदेवाणं मातरो॥१२६॥

In the continent of *Jambūdvīpa*, in *Bharata* region, in this descending

20. [] एतदन्तर्गतः पाठः स्थानाङ्गे नवस्थानके ६७२ सूत्रे यः समवायाङ्गपाठो निर्दिष्टस्तदनुसारेणात्र पूरितः। अटी० मध्ये तु “सोमो रुद्रो सिवो महसिवो य। अगिगीसीहो य दसरहो नवमो भणिओ य वसुदेवो।” इति पाठः। आवश्यकनिर्युक्तौ तु “हवइ पयावई बंभो रुद्रो सोमो सिवो महसिवो य। अगिगीसीहे अ दसरहे नवमे भणिए अ वसुदेवे॥ ४११॥” इति गाथा॥

21. इमाए हे २ मु०॥

22. पुहई खं०। पहुओ हे १ ला २ ॥

23. देवई तहा मु०॥

24. इया वासुदेवमातरो य खं०। इय वासुदेवमातरो या हे १ ला २। इय वासुदेवमातरो हे २॥

25. भदा तह सुभदा य सुप्पभा य सुदंसणा। विजया वेजयंती य जयंती अपराजिया॥ ५२॥ णवमीया रोहिणी य बलदेवाणं मायरो॥—मु०। “भद सुभदा सुप्पभा सुदंसणा विजय वेजयंती अ। तह य जयंती अपराजिआ य तह रोहिणी चेव ॥ ४१०॥” इति आवश्यकनिर्युक्तौ गाथा॥

26. “दा सुप्पभा य हे २ ॥

27. जयंति जे०॥

28. य नास्ति जे० हे २ ला १॥

half-cycle, there were nine mothers of *Baladevas*, namely: *Bhadra*, *Subhadra*, *Suprabhā*, *Sudarśanā*, *Vijayā*, *Vaijayantī*, *Jayantī*, *Aparājītā* and ninth *Rohinī* are mothers of *Baladevas*. 126.

जंबुद्वीवे णं दीवे भरहे वासे इमीसे ओसप्पिणीए नव ²⁹दसारमंडला होत्था, तंजहा—
उत्तमपुरिसा मज्झिमपुरिसा पहाणपुरिसा ओयंसी तेयंसी वच्चंसी जसंसी छायंसी कंता सोमा
सुभगा पियदंसणा सुरुवा ³⁰सुहसील-सुहाभिगम-सव्वजणणयणकंता ³¹ओहबला अतिबला
महाबला अणिहता अपरातिया सत्तुमहणा रिपुसहस्समाण ³²मधणा साणुक्कोसा अमच्छरा अचवला
अचंडा ³³मितमंजुपलाव ³⁴हसित-गंभीर-मधुरपडिपुण्णसच्चवयणा अब्भुवगयवच्छला सरण्णा
लक्खणवजंजणगुणोववेताममणुम्मणयमाणपडिपुण्णसुजातसव्वंगसुंदरंगा ससिसोमागारकंतपि-
यदंसणा ³⁵अमसणा पयंडदंड ³⁶प्ययारगंभीरदरिसणिज्जा ³⁷तालद्धयोव्विद्धगरुलकेऊ ³⁸महाध-
णुविकड्डया महासत्तसागरा ³⁹दुद्धरा धणुद्धरा धीरपुरिसा जुद्धकित्तिपुरिसा विपुलकुलसमुब्भवा
⁴⁰महारणविहाडगा अद्धभरहसामी सोमा रायकुलवंसतिलया अजिया अजितरहा हल-मुसल-
कणगपाणी संख-चक्क-गय-सत्ति-णंदगधरा पवरुज्जल ⁴¹सुकंतविमलगोत्थुभतिरीडधारी कुंडल-

29. 'मंडणा खं० ला १ अटीपा०। "दसारमंडल ति दशाराणां वासुदेवानां मण्डलानि.....केचित्तु दसारमंडणा इति पठन्ति, तत्र दशाराणां वासुदेवकुलीनप्रजानां मण्डनाः शोभाकारिणो दशारमंडना उत्तमपुरुषा इति"—अटी०॥

30. 'सीला खं० हे १, २ ला २ मु०। "पदत्रयस्य कर्मधारयः"—अटी०॥

31. तोहयला जे०। तोहव्वला ला १॥

32. 'महणा जे०॥

33. मितमंजुलाव' खं०, मितमंजुपलाव' खं०। मितमंजुलाव' हे १ ला २। मितमंजुवला' जे०। मितमंजुलपलाव' मु०। "मिते परिमिते मञ्जुनी कोमले प्रलापश्चालापौ हसितं च येषां ते मितमञ्जु-प्रलापहसिताः"—अटी०॥

34. 'हसिया मु०। "पदद्वयस्य कर्मधारयः"—अटी०॥

35. अमसिणा हे २। असमणा जे०। अमरिसणा मु०। "अमसण ति अमसूणाः प्रयोजनेष्वनलसाः, अमर्षणा वा अपराधिष्वकृतक्षमाः"—अटी०॥

36. 'प्ययारा खं०। 'प्यभारा मु०। "प्रकाण्ड उत्कटो दण्डप्रकार आज्ञाविशेषो नीतिभेदविशेषो वा येषां ते तथा, अथवा प्रघण्डो दुःसाध्यसाधकत्वाद् दण्डप्रधारः सैन्यविचरणं येषां ते तथा। गम्भीरा दृश्यन्ते ये ते तथा गम्भीरदर्शनीयाः, ततः पदद्वयस्य कर्मधारयः। प्रघण्डदण्डप्रचारेण वा ये गम्भीरा दृश्यन्ते"—अटी०॥

37. तालुद्धउव्विद्ध जे०। तालद्धउव्विद्ध हे २। तालद्धयोव्विद्ध खं०। "तालध्वजोद्विद्धगरुडकेतवः"—अटी०॥

38. महाधणुयकड्डगा जे० ला १। "महाधनुर्विकर्षकाः महाप्रणत्वात्"—अटी०॥

39. दुद्धरा महाबला धणु' खं०। दुरंद्धरा महाबला वीरपुरिसा जे०॥

40. महारणविहाडगा अटीपा०। "पाठान्तरेण तु महारणविघटकाः"—अटी०॥

41. सुकंत जे०। सुकंत हे २ मु०। "सुकान्तः कान्तियोगात्, पाठान्तरे सुकृतः सुपरिकर्मितत्वात्"—अटी०॥

⁴²उज्जोवियाणणा पुंडरीयणयणा एकावलिकंठलइतवच्छा ⁴³सिरिवच्छसुलंछणा वरजसा सच्चोडय-
सुरभिकु ⁴⁴सुमसुरचितपलंबसो भंतकंतविकसंतचित्तवरमालरइयवच्छा अट्टसयविभत्तलक्खण-
पसत्थसुंदर ⁴⁵वित्तियंगमंगा मत्तगयवरिदललियविक्रमविलासियगती सारतनवथणियमधुरंगभीर-
कोंचनिग्घोसदुंदुभिसरा कडिसुत्तगनीलपीयकोसेजवाससा पवरदित्तेया नरसीहा नरवती नरिदा
नरवसहा मरुयवसभकप्पा अब्भहियं रायतेयलच्छीए दिप्पमाणा नीलग-पीतगवसणा दुवे दुवे
रामकेसवा भायरो होत्था, तंजहा-

⁴⁶तिविट्ठू य जाव कण्हे ॥ १२७ ॥

⁴⁷अयले वि० जाव ⁴⁸रामे यावि अपच्छिमे ॥ १२८ ॥

In the continent of *Jambūdvīpa*, in *Bharata* region, in this a descending half-cycle, there were nine pairs of Baladevas and vāsudeva and their family (*daśāraṇḍaḥ*) namely: excellent persons, moderate persons, eminent persons, endowed with great will power, vigorous, spirited, influential, famous, handsome, charming, pleasing, lovely, pleasant to eyes, well-built, blissful, easily accessible, dear to the eyes of all, possessing incessant strength, extraordinary strength, great strength, infallible, unconquerable, destroyer of enemy, hurting the pride of thousand of enemies, kind, non- envious, balanced, gentle, precise, sweet, smiling, earnest, soft, perfect true speech, affectionate towards one taking shelter, blessed with virtues, (auspicious) marks, signs on the body, (having body of) perfect measure and weight, well born, whole beautiful limbs, moon like serene look, pleasing (*kānta*), pleasant (*priya-darśana*), wrathful, with formidable administration of justice, good looking

42. “उज्जोविया” मु० ॥

43. “श्रीवृक्षाभिधानं सुष्ठु लाञ्छनं.....येषां ते श्रीवृक्षलाञ्छनाः”-अटी० ॥

44. “मरचित” हे २ मु० । “कुसुमानि, तैः सुरचिता कृता या प्रलम्बा आप्रदीना.....माला.....वक्षसि येषां ते सर्वर्तुकसुरभिकुसुमसुरचितप्रलम्बशोभमान कान्तविकसच्चित्रवरमालारचितवक्षसः”-अटी० ॥

45. “वित्तियं” जे० । “विरइय” मु० ॥

46. तिविट्ठू जाव कण्हे अयले जाव मु० । तिविट्ठू य, यावत्करणात् दुविट्ठू य सयंभु पुरिसुत्तमे पुरिससीहे । तह पुरिसपुंडरीए दत्ते नारायणे कण्हे ॥ ति । अयले विजये भदे सुप्पमे य सुदंसणे । आनंदे नंदणे पठमे रामे आवि अपच्छिमे (य पच्छिमे-अटीखं०) ॥ ति”-अटी० । “तिविट्ठू अ दुविट्ठू सयंभु पुरिसुत्तमे पुरिससीहे । तह पुरिसपुंडरीए दत्ते नारायणे कण्हे ॥ ४० ॥ अयले विजए भदे सुप्पमे अ सुदंसणे । आणंदे णंदणे पठमे रामे आवि अपच्छिमे ॥ ४१ ॥” इति आवश्यकमूलभाष्ये गाथाद्वयमिदं वर्तते ॥

47. अयले य जाव हे १ ला २ ॥

48. रामे या अपच्छिमे जे० खं० हे १ ला १, २ ॥

in sober posture, with banner of palm-tree (*Baladeva*), with the flying banner of eagle (*Vāsudeva*), drawing the great bows, ocean of great virility, unconquerable, archer, composed man, well-known in battle, born in noble lineage, breaking into pieces the diamond (with fingers), lord of half Bharat region, serene (calm), mark on the forehead of royal dynasty, invincible, with unconquerable chariots, plough-mace (arms of *Baladeva*), arrow, conch, wheel, *gadā*, *śakti*, sword (arms of *Vāsudeva*). Indeed, in the island of *Jambūdvīpa*, in *Bhāratavarṣa*, in this descending half-cycle there were nine *Vāsudevas*. *Triprsthā*, [*Dviprsthā*, *Svayambhū*, *Puruṣottama*, *Puruṣasimha*, *Puruṣapūṇḍarīka*, *Datta* and *Nārāyaṇa*] up to *Kṛṣṇa*. 127 [The nine *Baladevas* of the corresponding period and region] *Acala*, [*Vijaya*, *Bhadra*, *Suprabha*, *Sudarśana*, *Ānanda*, *Nandana*, *Padma*] and *Rāma*, the last. 128.

एतेसिं णं णवण्हं बलदेव-वासुदेवाणं पुव्वभविया ⁴⁹नव नामधेज्जा होत्था, तंजहा-
⁵⁰विस्सभूती पव्वयए धणदत्त समुहदत्त ⁵¹सेवाले।
 पियमित्त ⁵²ललियमित्ते पुण ⁵³व्वसू गंगदत्ते य॥ १२९॥

Of these nine *Baladevas* and nine *Vāsudevas*, there were nine names of previous births, namely: *Viśvabhūti*, *Parvata*, *Dhanadatta*, *Samudradatta*, *Śaivāla*, *Priyamitra*, *Lalitamitra*, *Punarvasu* and *Gaṅgadatta*. 129.

एताइं नामाइं पुव्वभवे आसि वासुदेवाणं।
 एत्तो बलदेवाणं जहक्कमं कित्तइस्सामि॥ १३०॥

These are the names of *Vāsudevas* in previous birth. Hereafter, [I] will enumerate in respective order [names of] *Baladevas*. 130.

⁵⁴विस्सनंदी सुबंध्यु य सागरदत्ते असोग ललिए य।
 वाराह धम्मसेणे अपराइय रायललिए य॥ १३१॥

49. नव २ णामं जे०। एवं च जे० अनुसारेण नव नव णामधेज्जा इति पाठः ॥

50. आवश्यकमूलभाष्येऽपि एताः सप्त गाथा दृश्यन्ते॥

51. 'दत्ते य सेवाले हे २। 'दत्त इसिवाले मु०॥

52. 'मित्ते खं० हे १, २ ला २॥

53. 'व्वसुगंग' खं० हे १ ला २। 'व्वसूय गंग' हे २॥

54. विसनंदी य सुबन्धू मु०॥

Viśvanandī, Subandhu, Sāgaradatta, Aśoka, Lalita, Vārāha, Dharmasena, Aparājita and Rājalalita. 131.

एतेसिं णं णवण्हं बलदेववासुदेवाणं पुव्वभवे नव धम्मायरिया होत्था, तंजहा—
⁵⁵संभूत सुभद सुदंसणे य सेयंस कण्ह गंगदत्ते य।
 सागर समुहनामे दुमसेणे य णवमए॥१३२॥

Of these nine *Baladevas* and *Vāsudevas*, there were nine religious teachers of previous birth, namely: *Sambhūta, Subhadra, Sudarśana, Śreyāṇsa, Kṛṣṇa, Gaṅgadatta, Sāgara, Samudra* named and *Drumasena*, the ninth. 132.

एते धम्मायरिया किन्तीपुरिसाण वासुदेवाणं।
 पुव्वभवे ⁵⁶आसिण्हं जत्थ निदाणाइं ⁵⁷कासीय॥१३३॥

These were the names of religious teachers of renowned persons *Vāsudevas*. While in previous birth they have made desires for future. 133.

एतेसिं णं णवण्हं वासुदेवाणं पुव्वभविया णव णिदाणभूमीतो होत्था, तंजहा—
⁵⁸महुरा जाव हत्थिणपुरं च॥१३४॥

In their previous birth these nine *Vāsudevas*, desired for nine places for future, namely: *Mathurā, [Kanakavastu, Śrāvastī, Podana (pura), Rājagṛha, Kākandī, Kauśāmbī, Mithilāpurī]* upto *Hastināpur*. 134.

एतेसिं णं णवण्हं वासुदेवाणं नव णिदाणकारणा होत्था, तंजहा—
⁵⁹गावी जुए जाव ⁶⁰मातुका ति य॥१३५॥

55. संभूते सुभदे सुदंसणे य सेयंसे हे २ ला १ ॥

56. आसिण्ह जे० हे १ ला २। एआसिं मु०। 'आसीआ' इति आवश्यकमूलभाष्ये पाठः ॥

57. कासितथा खं० हे १ ला २॥

58. महुरा य हत्थिणाउरं च मु०। "महुरा य कणगवत्थू सावत्थी पोयणं च रायणिहं। कायंदी कोसंबी मिहिलपुरी हत्थिणपुरं च॥" इति सम्पूर्णा गाथा अटी० मध्ये विद्यते। आवश्यकमूलभाष्ये तु। ".....। कायंदी मिहिला वि य वाणारसी हत्थिणपुरं च॥" इति पाठभेदेन सह वर्तते॥

59. गावी जुवे मु०। "गावी जुए य संगामे तह इत्थी पराइओ रंगे। भज्जाणुराग गोड्डी परइड्डी माउया इय॥" इति सम्पूर्णा गाथा अटी० मध्ये आवश्यकमूलभाष्ये च वर्तते॥

60. माउका ति एय खं० हे १, २ ला २॥

Of these nine *Vāsudevas* [in their previous births] there were nine causes for making the future desire, namely: cow, sacrificial post (*yūpastambha*), [battle, woman, defeat in war, attachment, woman, company of unchaste persons (*goṣṭhī*), other's prosperity (*paraṛddhi*)] up to mother. 135.

61 एतेसि णं णवण्हं वासुदेवाणं णव पडिसत्तू होत्था, तंजहा—

62 अस्सग्गीवे जाव जरासंधे ॥ १३६ ॥

There were nine enemies (*Prativāsudevas*) of these nine *Vāsudevas*, namely: *Aśvagrīva*, [*Tāraka*, *Meraka*, *Madhukaiṭabha*, *Niśumbha*, *Bāli*, *Prabharāja* and *Rāvaṇa*] up to *Jarāsandha*. 136.

एते खलु पडिसत्तू जाव सचक्केहिं ॥ १३७ ॥

These enemies [will battle with disc and will be killed by their] own disk. 137.

63 एक्को य 64 सत्तमाए 65 पंच य छट्ठीए 66 पंचमा एक्को।

एक्को य चउत्थीए कण्हो पुण तच्चपुढवीए ॥ १३८ ॥

[After death, the soul of] one [of these nine *Vāsudevas* proceeded] to the seventh (earth) and of five (*Vāsudevas* proceeded) to the sixth (earth), one to the fifth (earth), one to the fourth (earth) and again of *Kṛṣṇa* to the third earth. 138.

अणिदाणकडा रामा० [67 सव्वे वि य केसवा नियाणकडा।

उडुंगामी रामा केसव सव्वे अहोगामी ॥ १३९ ॥] गाहा।

61. एतेसिं नवण्हं खं० हे १, २ ला २। एसि णं नवण्हं ला १॥

62. “अस्सग्गीवे तारए मेरए महुकेडवे निमुंभे य। बलि पहराए तह रावणे य नवमे जरासंधे ॥ ति। एए खलु पडिसत्तू किस्ती-पुरिसाण वासुदेवाणं सव्वे वि चक्कजोही सव्वे वि हया सचक्केहिं ॥” इति सम्पूर्ण गाथा द्वयम् अटी० मध्ये वर्तते। आवश्यकमूलभाष्येऽपि गा० [४२-४३] वर्तते॥

63. इदं गाथात्रयम् आवश्यकनिर्गुक्तौ वर्तते गा० ४१३-४१५॥

64. सत्तमीए मु० ॥

65. हे २ मु० विना—पंचम छट्ठीए जे० हे १ ला २। पंच य छट्ठी य खं०। पंच य छट्ठा य ला १॥

66. पंचमी मु० ॥

67. [] एतदन्तर्गतः पाठ आवश्यकनिर्गुक्त्यनुसारेण अटी० अनुसारेण चास्माभिः परिपूरितः॥

All the *Rāmās* (*Baladevas*) did not desire for future (*anidānakṛta*) [while all the *Keśavas* (*Vāsudevas*) have desired for future (*nidānakṛta*). After death, *Rāmās* (*Baladevas*) move upward while all the *Keśavas* (*Vāsudevas*) move downward]. 139.

अट्टंतकडा रामा, एगो पुण बंभलोयकप्पम्मि।

⁶⁸एक्का से गब्भवसही, सिज्झिस्सति आग⁶⁹मिस्सेणं ॥१४०॥

The eight *Baladevas* did away with their world-cycle [in their present birth], while one will took birth in paradise *Brahmaloka*. He will live in the womb and then will liberate. 140.

जंबूद्वीवे णं दीवे एरवते वासे इमीसे ओसप्पिणीए चउवीसं तित्थगरा होत्था, तंजहा-

चंदाणणं ⁷⁰सुचंदं अग्गिसेणं च नंदिसेणं च।

इसिदिण्णं ⁷¹वयहारि वंदिमो सामचंदं च॥१४१॥

In the *Airāvata* region (*varṣa*) of the continent of *Jambūdvīpa*, in this descending half-cycle there were twenty four Seers, namely: I bow to *Candrānana*, *Sucandra*, *Agnisena*, *Nandisena*, *Rṣidatta*, *Vratadhārī* and *Śyāmacandra*. 141.

68. एकस्स गब्भं मु०। गाथेयं स्थानाङ्गेऽपि [सू० ६७२ पृ० २७०] वर्तते॥

69. *मस्सेणं जे०। *मेसाणं खं० हे २ ला १ अटीपा०। “आगमिस्सेणं ति आगमिष्यता कालेन, आगमेस्साणं ति पाठान्तरे आगमिष्यतां भविष्यतां मध्ये सेत्स्यन्ति”—अटी०॥

70. सुचंदं च अग्गिं जे० हे २ ला १। “चंदाणणं गाहा। चन्द्राननं १ सुचन्द्रं च २ अग्निसेनं च ३ नन्दिसेणं च ४। क्वचिद् आत्मसेनोऽयं दृश्यते। ऋषिदिशं च ५ व्रतधारिणं च ६ वन्दामहे श्यामचन्द्रं च ७॥ वंदामि० गाहा। वन्दे युक्तिसेनम्, क्वचिदयं दीर्घबाहुर्दीर्घसेनो वोच्यते ८। अजितसेनम्, क्वचिदयं शतायुरुच्यते ९। तथैव शिवसेनम्, क्वचिदयं सत्यसेनोऽभिधीयते सत्यकिश्चेति १० बुद्धं चावगततत्त्वं च देवशार्माणं देवसेनापरनामकं सततं सदा ‘वन्दे’ इति प्रकृतम् ११। निक्षिप्तशस्त्रं च नामान्तरतः श्रेयांसम् १२॥ असं(अस्सं—अटीहे०) जल० गाहा। असंज्वलं(अस्वजलं—अटीहे०) जिनवृषभम्, पाठान्तरेण अस्वयंज्वलं (जलं—मु० अटीहे०) १३ वन्दे अनन्तजितमभितज्ञानिनं सर्वज्ञमित्यर्थः, नामान्तरेणायं सिंहसेन इति १४। उपशान्तं च उपशान्तसंज्ञं धूतरजसं १५ वन्दे खलु गुप्तिसेनं च १६॥ अइपासं० गाहा। अतिपार्श्वं च १७ सुपार्श्वं १८ देवेश्वरवन्दितं च मरुदेवम् १९ निर्वाणगतं च धरं ‘धर’ संज्ञं २०, क्षीणदुःखं श्यामकोष्ठं च २१॥ जिय० गाहा। जितरागमग्निसेनं महासेनापरनामकं २२ वन्दे क्षीणरजसमग्निपुत्रं च २३ व्यवकृष्टप्रेमद्वेषं च वारिषेणं २४ गतं सिद्धिमिति। स्थानान्तरे किञ्चिदन्यथापि आनुपूर्वी नाम्नामुपलभ्यते”—अटी०॥

71. वयहारि वंदिमो सोमं मु०॥

वंदामि जुत्तिसेणं अजितसेणं तहेव सिवसेणं।

बुद्धं च ⁷²देवसम्मं सययं निक्खित्तसत्थं च॥१४२॥

I always bow to *Yuktisena*, *Ajitasena*, *Śivasena*, *Buddha*, *Devaśarma*, having abandoned the weapon *Nikṣiptaśāstra* (*Śreyānsa*). 142.

⁷³अस्संजलं जिणवसभं वंदे य ⁷⁴अणंतइ⁷⁵अमियणाणि।

उवसंतं च ⁷⁶धुवरयं वंदे खलु गुत्तिसेणं च ॥१४३॥

I bow to *Asamjwala*, *Seer Rṣabha* and *Anantaka* — with unlimited knowledge. I bow to *Upasānta*-devoid of *karma*-particles, indeed *Guptisena*. 143.

अतिपासं च सुपासं ⁷⁷देवीसरवंदियं च मरुदेवं।

निव्वाणगयं च ⁷⁸धरं खीणदुहं सामकोट्टं च॥१४४॥

[I also bow to] *Atipārśva*, *Supārśva* and *Marudeva*, worshipped by king of gods. I bow to *Dhāra*, having attained salvation, to *Śyāmakotṭha*, having destroyed miseries. 144.

जियरागमग्गिसेणं वंदे खीण⁷⁹रयमग्गिउत्तं च।

⁸⁰वोकसियपेज्जदोसं ⁸¹च वारिसेणं गतं सिद्धिं॥१४५॥

I bow to *Agnisena*, having conquered attachment, to *Agniputra*, having destroyed attachment and to *Vāriṣeṇa*, having got rid of hatred — attachment and liberated. 145.

72. देवसेणं ला १। दृश्यतां टि० ८॥

73. अस्संजल जे०। असंजलं मु०। असंजल अटी०, अस्संजल अटीपा०। दृश्यतां पृ० ४७४ टि० ८॥

74. अणंतयं ला १ विना। दृश्यतां पृ० ४७४ टि० ८॥

75. अमियणाणी जे० खं० हे १ ला २। अमियणाणि ला १॥

76. धुवरयं खं० हे १, २ ला १, २ ॥

77. देवेसरं मु० ॥

78. धरं मु०॥

79. रायं मु०। दृश्यतां पृ० ४७४ टि० ८॥

80. वोकं मु०॥

81. च नास्ति ला १ मु०॥

जंबुद्वीवे दीवे ⁸²भरहे वासे आगमेसाते ⁸³उस्सप्पिणीए सत्त कुलगरा भविस्संति, तंजहा—

⁸⁴मित्तवाहणे सुभूमे य ⁸⁵सुप्पभे य सयंपभे।

दत्ते ⁸⁶सुहुमे सुबंधू य ⁸⁷आगमेसाणं ⁸⁸होक्खति॥ १४६॥

There will be nine governors (*kulakaras*) in the *Bharata* region of the continent of *Jambūdvīpa*, in the coming ascending half cycle (*utsarpiṇi*), namely: *Mitravāhana*, *Subhūma*, *Suprabha*, *Svayamprabha*, *Datta*, *Sūkṣma* and *Subandhu* will be coming (future governors). 146.

जंबुद्वीवे दीवे भरहे वासे आगमेसाते ⁸⁹उस्सप्पिणीते सत्त कुलगरा भविस्संति, तंजहा—
विमलवाहणे सीमंकरे सीमंधरे खेमंकरे खेमंधरे ददधणू दसधणू सयधणू पडिसुई ⁹⁰सम्मुई ति।

In the [*Bharata* region (*varṣa*)] of the continent of *Jambūdvīpa*, in the coming ascending half-cycle, there will be ten governors, namely: *Vimalavāhana*, *Sīmaṅkara*, *Sīmandhara*, *Kṣemaṅkara*, *Kṣemandhara*, *Drdhadhanu*, *Daśadhanu*, *Śatadhanu*, *Pratiśruti* and *Sumati*.

जंबुद्वीवे दीवे ⁹¹भरहे वासे आगमेसाए ⁹²उस्सप्पिणीए चउवीस ⁹³तित्थकरा भविस्संति, तंजहा—

82. भा° हे १॥

83. प्रतिषु पाठाः—ओस्° खं० जे०। उस्° हे १, २ ला २। उस्स° ला १ मु०। अत्र उस्स° इति ओस्° इति पाठयोः कतरः पाठः समीचीनतर इत्यत्रास्माकं सन्देहः। दृश्यतां पृ० ४६३ नं० ३, ७ टि० ५। दृश्यतां टि० १७॥

84. मियवा° मु०। गाथेयं स्थानाङ्गेऽपि वर्तते सू० ५५६ ॥

85. पुप्पफसेया सयंपभे खं० हे १ ला २। सुप्पभे य नास्ति जे०॥

86. सुहुमे हे १, २ ला २। सुमुहे जे० ला १॥

87. आगमिस्साण मु०॥

88. होक्खंति ला १। होक्कंति खं० हे १, २ ला २ ॥

89. प्रतिषु पाठाः—संमुई ति खं० हे १ ला २। समुत्ति जे०। सुमुत्ति ला १। सुमति ति हे २ मु०। दृश्यतां स्थानाङ्गे सू० ७६७॥

91. भारहे मु०॥

92. ओस्° जे०। उस्° ला १॥

93. तित्थंकरा खं०॥

⁹⁴महापदमे १ *सुरादेवे २ सुपासे य ३ सयंपभे ४।

सव्वाणुभूती ५ अरहा ⁹⁵देवउत्ते य ⁹⁶होक्खती ६॥१४७॥

There will be twenty-four Seers in the *Bharata* region (*varṣa*) of the continent of *Jambūdvīpa*, in the coming ascending half-cycle, namely: *Mahāpadma*, *Sūradeva*, *Supārśva*, *Svayamprabha*, *Sarvānubhūti* and Seer *Devaputra*. 147.

उदए ७ पेढालपुत्ते य ८ ⁹⁷पोट्टिले ९ ⁹⁸सतए ति य १०।

मुणिसुव्वते य अरहा ११ सव्वभावविदू जिणे १२॥१४८॥

Udaka, *Pedhālaputra*, *Proṣṭhila*, *Śataka* Seer *Munisuvrata* and Seer *Sarvabhāvavit*, 148.

अममे १३ णिक्कसाए य १४ निप्पुलाए य १५ निम्ममे १६।

चित्तउत्ते १७ सम्राही य १८ आगमिस्सेण होक्खई ॥१४९॥

Amama, *Niṣkaṣāya*, *Niṣpulāka*, *Nirmama*, *Citragupta*, *Samādhi* [gupta] will be coming (Seers). 149.

संवरे १९ अणियट्ठी य २० ⁹⁹विवाए २१ विमले ति य २२।

देवोववाए अरहा २३ अणंतविजए ति य २४ ॥१५०॥

Samvara, *Anivṛtti*, *Vijaya* and *Vimala*, Seer *Devopapāta* and *Ananta-vijaya*. 150.

एते वुत्ता चउव्वीसं भरहे वासम्मि केवली।

¹⁰⁰आगमिस्साण होक्खंति धम्मतित्थस्स देसगा॥१५१॥

These are said twenty-four omniscients in *Bharata* region in the coming [ascending half-cycle] and will be preacher of the order of religion. 151.

94. तुलना-प्रवचनसारोद्धारे गा० २९३-२९५, ४५७-४७०॥ *सुरदेवे हे २। सुरदेवे ला १ मु०॥

95. देवस्सुए मु०॥

96. होक्खंति खं० जे० हे १ ला २ ॥

97. पोट्टिले खं० जे० ॥

98. ससतिए ति य जे०। सतकिंति य मु०॥

99. विजए मु०॥

100. आगमेसाण जे० विना॥

एतेसि षं चउवीसाए तित्थकराणं पुव्वभविया चउवीसं नामधेज्जा भविस्संति ¹⁰¹तंजहा-

¹⁰²सेणिय सुपांस उदए, ¹⁰³पोट्टिल ¹⁰⁴अणगारे ¹⁰⁵तह दढाऊ य।

¹⁰⁶कत्तिय संखे य तहा, ¹⁰⁷णंद ¹⁰⁸सुणंदे सतए य बोधव्वा॥ १५२॥

The names of these twenty-four Seers, in their previous birth, will be, namely: *Śreṇika*, *Supārśva*, *Udaka*, *Prosthila Anagāra*, *Dṛdhāyu*, *Kārttika*, *Śaṅkha*, *Nanda*, *Sunanda* and *Śataka*. 152.

¹⁰⁹देवई चेव सच्चति तह ¹¹⁰वासुदेवे बलदेवे।

रोहिणि सुलसा चेव ¹¹¹य तत्तो खलु रेवती चेव॥ १५३॥

Devakī, *Sātyakī*, *Vāsudeva*, *Baladeva*, *Rohiṇī*, *Sulasā* and *Revatī*. 153.

तत्तो हवति ¹¹²मिगाली बोधव्वे खलु तहा ¹¹³भयाली य।

दीवायाणे य कण्हे तत्तो खलु नारए चेव॥ १५४॥

Then is *Mṛgālī*, also to be known *Bhayālī*, *Dvīpāyana* and *Kṛṣṇa* then also *Nārada*. 154.

¹¹⁴अंभडे दारुपडे य सातीबुद्धे ¹¹⁵य होति बोधव्वे।

101. तुलना—प्रबचनसारोद्धारे गा० २९३-२९५, ४५७-४७०॥ *सूरदेवे हे २। सूरदेवे ला १ मु०॥

102. सेणिए खं० हे १ ला २॥

103. पोट्टिले जे०। पोट्टिले खं०। पोट्टिले हे १ ला २ ॥

104. अणगार जे० मु० २ ॥

105. तहा दढाऊ य हे २। तहाऊ य खं० हे १ ला २ ॥

106. कत्तिए खं० हे १ ला २ ॥

107. प्रबचनसारोद्धारे (गा० ४६१) 'आणंद' इति नामोल्लेखो दृश्यते॥

108. सुनंदे सए य बोधव्वा हे २। सुनंदे सए त बोधव्वा जे०। सुनंदे य सतए य ॥ ७७॥ बोधव्वा मु०। सुनंदे य सतए य सत्था॥ धव्वा ला १॥

109. देवई च्चेव सच्चति तह हे २। देविइ सच्चइ तह जे०। दोवइ च्चेवा सच्चति तहा ला १॥

110. वासुदेव जे० ला १ मु०॥

111. य नास्ति जे० ला १ हे २ मु०॥

112. मिमाली जे०। सयाली मु०॥

113. रुपाली हे १॥

114. अंभडे दारुपडे या हे २ ला १। तत्तो दारुपडिया जे०॥

115. त होती जे०। ज होती खं० हे १ ला २॥

¹¹⁶उस्सप्पिणि ¹¹⁷आगमेसाए तित्थकराणं तु पुब्बभवा॥१५५॥

Ambada, Dārumada and also to be known the enlightened *Svāti*.
[These are to be known as] the names of the previous births of future Seers.
155.

एतेसि णं चउवीसं तित्थकराणं ¹¹⁸चउवीसं पितरो भविस्संति, ¹¹⁹चउवीसं मातरो भविस्संति, ¹²⁰चउवीसं पढमसीसा भविस्संति, ¹²¹चउवीसं पढमसिस्सिणीतो भविस्संति, ¹²²चउवीसं ¹²³पढमभिकखादा भविस्संति, ¹²⁴चउवीसं चेतियरुक्खा भविस्संति।

There will be twenty-four fathers, twenty-four mothers, twenty-four first-disciples, twenty-four first woman-disciples, twenty-four maiden alms donors and twenty-four scared trees (*caityavrkṣa*) of these twenty-four Seers.

जंबुद्वीवे णं दीवे ¹²⁵भरहे वासे ¹²⁶आगमेसाए ¹²⁷उसप्पिणीए बारस चक्क¹²⁸वट्टी भविस्संति, तंजहा—

भरहे य दीहदंते गूढदंते य सुद्धदंते य।

सिरिउत्ते सिरिभूती सिरिसोमे य सत्तमे॥१५६॥

There will be twelve universal monarchs (*cakravartī*) in the *Bharata* region of the continent of *Jambūdvīpa*, in the coming ascending half-cycle,

116. ओसप्पिणि खं०। ओसप्पिणी हे १ ला २। उस्सप्पिणी ला १। अत्र मु० मध्ये तु “भावीतित्थकराणं णामाहुं पुब्बभवियाहुं” इति उत्तरार्धे दृश्यते॥

117. “मेस्साए हे २ ला १॥

118., 120., 121., 122., 124. चउवीसं इत्यस्य स्थाने हस्तलिखितादर्शेषु सर्वत्र २४ इति पाठो विद्यते॥

119. मु० विना—अत्र चउवीसं इत्यस्य स्थाने हे २ मध्ये २४ इति विद्यते। खं० जे० मध्ये ॥ छ॥ इति विद्यते, अन्यासु हस्तलिखितप्रतिषु तु किमपि न लिखितमस्ति ॥

123. प्रतिपाठाः—पढमभिकखादारु खं० हे १ ला २। पढमभिकखादाय खं०। पढमं भिकखा जे०। पढमा भिकखादा हे २। पढमभिकखादायगा ला १ मु०। अत्रेदं बोध्यम्—खं० हे १ ला २ मध्ये भविस्संति इति पाठो नास्ति, किन्तु “रू-भ” इत्यनयोरक्षरयोः प्राचीनलिप्यां समानप्रायत्वात् “दा रू” इत्यत्र रुस्थाने भक्त्यनया भ्रशब्दो भविस्संति इत्यस्य संक्षेपरूपः, अतो “भिकखादा इति पाठोऽत्र आहतोऽस्माभिः, दृश्यतां टि० २०॥

125. भारहे हे २ मु०।

126. “मिस्साए हे २॥

127. ओसं खं० हे १ ला २। उस्सं मु०॥

128. “वट्टिणो मु०॥

Bharata, Dīrghadanta, Gūḍhadanta, Śuddhadanta, Śrīputra, Śrībhuti and Śrīsoma, the seventh. 156.

पउमे य महापउमे विमलवाहणे विपुलवाहणे चेव।

¹²⁹रिद्धे बारसमे वुत्ते ¹³⁰आगमेसा भरहाहिवा॥१५७॥

Padma, Mahāpadma, Vimalavāhana, Vipulavāhana, Riṣṭa, the twelfth, are said to be the coming lords of Bharata region. 157.

एतेसि णं बारसण्हं चक्रवट्टीणं बारस पितरो ¹³¹भविस्संति, बारस मातरो ¹³²भविस्संति, बारस इत्थीरयणा ¹³³भविस्संति। जंबुद्वीवे दीवे ¹³⁴भरहे वासे आगमेसाए उस्सप्पिणीए णव बलदेव-वासुदेवपितरो भविस्संति, * ¹³⁵णव वासुदेवमातरो भविस्संति, * णव बलदेवमातरो भविस्संति, णव दसारमंडला भविस्संति, तंजहा-उत्तिमपुरिसा मज्झिमपुरिसा यहाणपुरिसा ¹³⁶ओयंसी एवं सोचेव वण्णतो भाणियव्वो जाव नीलगपीतगवसणा दुवे दुवे रामकेसवा भातरो भविस्संति, तंजहा-

णंदे य १ ¹³⁷णंदमित्ते २ दीहबाहु ३ तथा महाबाहु ४।

¹³⁸अइबले ५ ¹³⁹महब्बले ६ बलभदे य सत्तमे ७॥१५८॥

There will be twelve fathers, twelve mothers and there will be twelve jewels like wives of these (future) universal monarchs. There will be nine fathers of *Baladevas* and *Vāsudevas*, nine mothers of *Vāsudevas*, nine mothers

129. बरिद्धे मु०॥

130. आगमेस खं० हे १ ला २। आगमेसि हे २ ला १। आगमिसा मु०॥

131. भवति जे०॥

132. भवति जे०॥

133. भविस्संति इत्यस्य स्थाने हस्तलिखितादर्शेषु भ इति संक्षिप्तः पाठः॥

134. भरहे हे २ मु०॥

135. जे० मु० विना ** एतदन्तर्गतः पाठो नास्ति खं० हे १ ला २। ** एतदन्तर्गतपाठस्थाने नव बलदेववासुदेवमातरो भविस्संति हे २, णव वासुदेवमातरो भविस्संति ला १॥

136. हे २ विना- 'सा ओयंसी तेयंसी एवं सो चेव मु०। ओयंसी एवं चेव ला १। 'सा ओसप्पिणी एवं सो चेव खं० हे १ ला २। 'सा उ ४ सप्पिणी एवं सो चेव जे०॥

137. णंदि हे १, २ ला २॥

138. अबइले खं० हे १ ला २ ॥

139. महाबले ला १ मु०। महब्बले नास्ति जे०॥

of *Baladevas* their nine families (*dasāramaṇḍala*) in *Bharat* region in the continent of *Jambūdvīpa*, in the coming ascending half-cycle, namely: excellent (*uttama*) men, moderate (*madhyama*) men, foremost (*pradhāna*) men. Thus to be said the description of *dasāramaṇḍalas* (nine pairs of *Baladevas* and *Vāsudevas* and their families) up to (their) blue and yellow clothes, there will be pair of *Rāma* and *Keśava* as brothers, namely: *Nanda* and *Nandimitra*, *Dīrghabāhu* and *Mahābāhu*, *Atibala*, *Mahābala* and *Balabhadra*, the seventh. 158.

¹⁴⁰दुविदू य ८ तिविदू य ९ ¹⁴¹आगमेसाणं वणिहणो।

जयंते ¹⁴²विजए भदे सुप्पमे य सुदंसणे॥

आणंदे णंदणे पउमे संकरिसणे य अपच्छिमे॥ १५९॥

Dviprṣṭha, *Triprṣṭha* and coming *Vṛṣṇa*. *Jayanta*, *Vijaya*, *Bhadra*, *Suprabha* and *Sudarśana*. *Ānanda*, *Nandana*, *Padma* and *Śaṅkarśana*, the last. 159.

एतेसि णं नवण्हं बलदेव-वासुदेवाणं पुव्वभविआ णव नामधेजा भविस्संति, णव धम्मायरिया भविस्संति, णव नियाणभूमीओ भविस्संति, णव नियाणकारणा भविस्संति, णव पडिसत्तु भविस्संति, तंजहा—

तिलए य लोहजंघे य केसरी ¹⁴³य पहराए।

¹⁴⁴अपराजिये य ¹⁴⁵भीमे ¹⁴⁶महाभीमसेणे य सुग्गीवे ¹⁴⁷य अपच्छिमे॥ १६०॥

Of these nine *Baladevas* and *Vāsudevas*, there will be nine names of their previous birth, there will be nine religious teachers, there will be nine places of future desire, there will be nine causes of making future desire (and

140. दुविदू तिविदू य हे ला २॥

141. आगमेसेण ला १। आगसिस्साण मु०॥

142. विजिय भदे य सु* जे०॥

143. य नास्ति खं० जे० विना॥

144. अपरातिए जे० विना॥

145. भीमे महा* नास्ति ला १॥

146. महाभीमे सुग्गीवे हे २। महाभीमसेणे नास्ति जे०। स्थानाङ्गसूत्रे [सू० ६७२] “महाभीमसेणे सुग्गीवे य अपच्छिमे” इति पाठः॥

147. य अपच्छिमे नास्ति मु०॥

also) there will be nine enemies (*pratisatru*), namely: *Tilaka*, *Lohajaṅgha*, *Vajrajaṅgha*, *Keśarī*, *Prabharāja*, *Aparājita*, *Bhīma*, *Mahābhīma* and *Sugrīva*, the last. 160.

¹⁴⁸एते खलु पडिसत्तू किन्तीपुरिसाण वासुदेवाणं।

¹⁴⁹सव्वे य चक्कजोही ¹⁵⁰हम्मिहिंति ¹⁵¹सचक्केहिं॥ १६१॥

These are the enemies of famous men *Vāsudevas*. They all will battle with disc and will be killed by their own discs. 161.

जंबुदीवे णं दीवे एरवते वासे आगमेसाए ¹⁵²उस्सप्पिणीए चउवीसं तित्थकरा भविस्संति,
तंजहा—

सुमंगले ¹⁵³अत्थसिद्धे य*, णेव्वाणे य महाजसे।

धम्मज्झए य अरहा, आगमेसाण¹⁵⁴ होक्खति॥ १६२॥

There will be twenty-four Seers in *Airāvata* region of the continent of *Jambūdvīpa*, in the coming ascending half-cycle, namely, *Sumaṅgala*, *Siddhārtha*, *Nirvāṇa* and *Mahāyaśa*, *Dharmadhvaja* will be coming (future) Seers. 162.

¹⁵⁵सिरिचंदे पुष्पकेऊ ¹⁵⁶य, महाचंदे य केवली।

सुयसागरे य अरहा, आगमेसाण¹⁵⁷ होक्खती॥ १६३॥

Śrīcandra, *Puṣpaketu*, omniscient *Mahācandra* and *Śrutasāgara* will be future Seers. 163.

148. गाथेयं स्थानाङ्गसूत्रेऽपि [सू० ६७२] निर्दिष्टा॥

149. सव्वे वि मु०॥

150. हम्मिहिंति खं०। हम्मिहंती जे०। हम्मियंति हे १ ला २। हम्मेहिंति हे २॥

151. सचक्केणं खं जे० हे १ ला २॥

152. ओस* खं०। उस्स* जे० ला १॥

153. अत्थसिद्धे य जे०। अ सिद्धत्थे मु०॥ *या जे १॥

154. *मेस्साण जे०॥

155. इत आरध्य देवउत्ते य होक्खती इतिपर्यन्तः पाठः खं० मध्ये द्विर्भूतः॥

156. या खं० हे १ ला २। य नास्ति मु०॥

157. *मेस्साण जे०॥

¹⁵⁸सिद्धत्थे पुण्णघोसे य, महाघोसे य केवली।

¹⁵⁹सच्चसेणे य ¹⁶⁰अरहा, अणंतविजए इ य॥१६४॥

Siddhārtha, Pūrṇaghoṣa, omniscient Mahāghoṣa and Satyasena will be future Seers. 164.

सूरसेणे महासेणे, *देवसेणे य केवली।

सव्वाणंदे य अरहा, ¹⁶¹देवउत्ते य ¹⁶²होक्खती॥१६५॥

Sūrasena, Mahāsena, omniscient Devasena, Seer Sarvāṇanda and Devaputra will be (future Seers). 165.

सुपासे सुव्वते ¹⁶³अरहा, महासुक्खे य कोसले।

* ¹⁶⁴देवाणंदे अरहा णं विजये विमल उत्तरे॥१६६॥

अरहा अरहा य महायसे।

देवोववाए * अरहा ¹⁶⁵आगमेस्साण होक्खती॥१६७॥

Supārśva, Seer Suvrata, Mahāsukkhā, Seer Sukośala, Seer Devānanda, Vijaya and Vimāla will be future (Seers). 166. Seer Mahāyaśa will be future Seers. 167.

158. खं० मध्ये प्रथमे पाठे सिद्धत्थे इति, द्वितीये तु सिद्धे य इति पाठः। दृश्यतां टि० ३॥

159. खं० मध्ये प्रथमे पाठे सच्चसेणे इति द्वितीय तु सव्वसेणे इति पाठः॥ सव्वसेणे जे० जे १ हे १ ला १, २ । दृश्यतां टि० ३ । प्रवचनसारोद्धारे [गा० ३०१] सव्वसेणे इति पाठः, तद्वद्वत्तौ तु सत्यसेन इति व्याख्यातम्॥

160. अरहा आगमिस्साण होक्खई ॥८९॥ सूरसेणे य अरहा महासेणे य केवली मु०॥ *देवसेणे नास्ति जे १॥

161. देवउत्ते हे २। देवदत्ते हे १ ला २ ॥

162. खं० मध्ये प्रथमे पाठे होक्खति इति, द्वितीये तु होक्खती इति। दृश्यतां टि० ३॥

163. जे० विना अरहा महासुक्खे य य सुकोसले खं०। अरहा महासुक्खे य कोसले हे २ । अरहा अरहा य सुकोसले ला १। अरहा अरहे य सुकोसले मु०। अरहा य सुकोसले जे १ हे १ ला २॥

164. ** एतदन्तर्गतपाठस्थाने—देवाणंदे [य हे २] अरहा अणंतविजए ति य। विमले उत्तरे अरहा अरहा य महाबले। देवोववाए जे० विना। अरहा अणंतविजए आगमिस्सेण होक्खई ॥९१॥ विमले उत्तरे अरहा अरहा य महाबले। देवाणंदे य मु०॥

165. *मेसाण खं० जे १ ला २। *मिस्सेण मु०॥

एए वुत्ता ¹⁶⁶चउव्वीसं, ¹⁶⁷एरवतवासम्मि केवली।

¹⁶⁸आगमेसाण होक्खंति, धम्मतिथस्स देसगा॥ १६८॥

These (above) said twenty-four will be omniscients in the *Airāvata* region, in the coming (ascending half-cycle) and will be preacher of the order of religion. 168.

¹⁶⁹बारस चक्कवट्ठिपितरो मातरो चक्कवट्ठिइत्थीरयणा भविस्संति, नव बलदेववासु-
देवपितरो मातरो णव दसारमंडला भविस्संति, ¹⁷⁰तंजहा--उत्तिमपुरिसा जाव रामकेसवा भायरो
भविस्संति, नामा, पडिसत्तु, पुव्वभवणामधेज्जाणि, धम्मायरिया, णिदाणभूमीओ, णिदाणकारणा,
¹⁷¹आयाए, एरवते ¹⁷²आगमेसा भाणियव्वा, एवं दोसु वि ¹⁷³आगमेसा भाणियव्वा।

There will be twelve fathers, twelve mothers and twelve jewels like wives of twelve universal monarchs. There will be nine fathers, nine mothers, nine *dasāramāṇḍalas* of *Baladevas* and *Vāsudevas*, namely: excellent (*uttama*) men, [moderate (*madhyama*) men and renowned (*pradhāna*)] till will be a pair of *Rāma* and *Keśava* as brothers, there will be (their) nine enemies, (their) nine names of previous births, (their) nine religious teachers, (their) nine places of desire for future (*nidāna-sthāna*) and its (*nidāna*'s) nine causes, (their) manifestation in *Airāvata* in future, are also to be described). Likewise, (*Vāsudevas* etc.) of the coming (ascending half-cycle) of both (*Bharat* and *Airāvata* regions) to be described.

166. अत्र विभिन्नेषु पाठेषु चतुर्विंशतिसंख्यायां भूयान् विससंवादो वर्तते, अष्टमे परिशिष्टे द्रष्टव्यम्॥

167. एरवयम्मि मु०॥

168. 'मेसाणं जे०।' 'मिस्साण मु०॥

169. हस्तलिखितादर्शेषु क्वचिदप्यनुपलभ्यमान ईदृशः पाठो मु० मध्ये दृश्यते—बारस चक्कवट्ठिणो भविस्संति, बारस चक्कवट्ठिपियरो भविस्संति, बारस मायरो भविस्संति बारस इत्थीरणा भविस्संति नव बलदेववासु-
देवपियरो भविस्संति णव वासुदेवमायरो भविस्संति, णव बलदेवमायरो भविस्संति, णव दसारमंडला
भविस्संति, उत्तमपुरिसा मज्झिमपुरिसा पहाणपुरिसा जाव दुवे दुवे रामकेसवा भायरो भविस्संति, नव
पुव्वभवणामधेज्जा णव धम्मायरिया णव णियाणयभूमीओ णव णियाणकारणा, आयाए एरवए आगमिस्साए
भाणियव्वा एवं दोसुवि आगमिस्साए भाणियव्वा मु०॥

170. तंजहा नास्ति खं० हे १ ला २ ॥

171. "सर्वं सुगमं ग्रन्थसमाप्तिं यावत्, नवरम् आयाए ति बलदेवादेशयातम्, देवलोकादेश्युतस्य मनुष्येषूत्पादः
सिद्धिश्च यथा रामस्येति। एवं दोसु वि ति भरतैरावतयोरगमिष्यन्तो वासुदेवादयो भणितव्याः"—अटी०॥

172. 'मेसाणं भा' हे २॥

173. आगमेसा भाणियव्वा नास्ति खं० जे० १ हे १ ला २॥

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159. इच्चेतं एवमाहि^१ज्जति, तंजहा—कुलगरवंसे ति य एवं तिथ्यगरवंसे ति य चक्क-
वट्टिवंसे ति य ^२दसारवंसे ति य गणधरवंसे ति य इसिवंसे ति य जतिवंसे ति य मुणिवंसे ति
य सुते ति वा सुतंगे ति वा सुतसमासे ति वा सुतखंधे ति वा ^३समाए ति वा संखेति वा।
^४समत्तमंग^५मक्खायं, अज्झ^६यणं ति ति बेमि॥

॥ ^७समवाओ चउत्थमंगं सम्मत्तं॥ १६६७॥

In this way, this (*Samavāyāṅgasūtra*) is expounded, namely: lineage of governors, lineage of Seers, lineage of universal monarchs, lineage of (*Vasudevas*), lineage of direct-disciples, lineage of sages (*ṛṣis*), lineage of yatis and lineage of monks. (This text) is designated as scripture (*śruta*) or scriptural *āṅga* (*śrutāṅga*) or scripture in brief (*śrutasamāsa*) or scripture book (*śruta-skandha*) or group (*samavāya*) and numerical (*saṅkhyā*). This *Āṅga* is expounded completely (*samasta*)— Thus I say section (*adhyayana*).

1. “ज्जति खं० हे १ ला २ ॥

2. दसारवंसे ति य नास्ति मु०॥

3. समवाए मु०॥

4. समत्तं जेमू १ हे १ ला २ मु०। “ समस्तं परिपूर्णं तदेतदङ्गमाख्यातं भगवता, नेह श्रुतस्कन्धद्वया-
दिखण्डनेन आचारादाविवाङ्गतेति भावः। तथा अज्झयणं ति ति समस्तमेतदध्ययनमिति आख्यातम्,
नेहोद्देशका- दिखण्डनास्ति शास्त्रपरिज्ञादिष्विवेति भावः। इतिशब्दः समाप्तौ, बेमि ति किल सुधर्मस्वामी
जम्बूस्वामिनं प्रत्याह स्म, ऊवीमि प्रतिपादयामि एतत् श्रीमन्महावीरवर्धमानस्वामिनः समीपे यदवधारित-
मिति”—अटी०॥

5. “मक्खायं ति अज्झ” ला १। “मक्खायतिं अज्झ” जेमू०॥

6. “यणं ति बेमि मु०॥

7. सम्मत्तं समवायांगसूत्रं पुस्तकं ॥छ॥ श्री॥ —हे २॥

8. ग्रं० १६६७ नास्ति हे १, २ ला २। खं० मध्ये इतः परं समवायाङ्गवृत्तिलिखितास्ति तदन्ते तु ‘संवत् १३४९
वर्षे माघशुदि १३ अष्टमे श्रे० होना श्रे० कुमारसीङ्ग सोमप्रभृतिसंघसमवाय-समारब्धभाण्डागारे
ले० सीहाकेन श्रीसमवायवृत्तिपुस्तकं लिखितम्॥’ इत्युल्लेखो दृश्यते। जे० मध्येऽपि इतः परं समवायाङ्ग-
सूत्रवृत्तिलिखितास्ति, तदन्ते च ‘शुभं भवतु॥ छ॥ संवत् १४०१ वर्षे माघशुक्ल। श्री समवायाङ्ग-
सूत्रवृत्तिपुस्तकं सा० रउलांसुभावकेण मूल्येन गृहीत्वा श्रीखरतरगच्छे श्रीजिनपद्मसूरिपट्टालंकारश्रीजिन
[चन्द्र ?]सुरिसुगुरुभ्यः प्रादायि। आचन्दार्कं नन्दतात्। छ॥’ इत्युल्लेखो दृश्यते। ला १ मध्ये ‘अंकतोऽपि
ग्रन्थाग्रं १६६७ प्रमाणम्। शुभं भवतु। कल्याणमस्तु। साधुसाध्वीपठनार्थम्॥ छ॥ संवत् १५८२ वर्षे
आषाढमासे कृष्णपक्षे ९ शुक्ले लेखक हरनाथलक्षतं॥ श्रीपत्तनमध्ये॥’ इत्युल्लेखो दृश्यते॥

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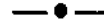
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Glossary of Technical Term

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