

Vasunandin's *Śrāvakâcāra* (57-205):

English Translation with Critical Notes

Edited by Signe Kirde

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## 1 Preface

### 1.1 English Preface

When a cart has a weakness somewhere, it is repaired and serves once more. When, though fixed, it remains weak, it is because one cannot counteract the decomposition of wood.

When a vessel has a weakness somewhere, it is repaired and serves once more. When, though fixed, it remains weak, it is because one cannot counteract the decomposition of wood.

Good health is not certain. Even if one is alright yet one may be unable to perform ones physical and mental activities. When one incurs this fault, one acts on purpose, but a trained monk should not do so.

*Vyavahāra Bhāṣya Pīṭhikā* (180-182), translated by Willem Bollée, Mumbai, 2006

**1.2 Deutschsprachiges Vorwort**

Die Autorin verdankt viele Vorschläge zur Verbesserung der Lesarten und der Übersetzung den zwei Gutachtern, Frau Prof. Dr. Nalini Balbir, Paris, und Herrn Prof. Dr. Klaus Butzenberger, Tübingen. Diese Arbeit wurde als Dissertation im Fachbereich Philosophie (ehemals Fachbereich für Kulturwissenschaften) der Eberhard Karls Universität Tübingen 2009 angenommen. Als Verfasserin halte ich mich nach bestem Wissen und Gewissen in Verantwortung für die Fehler, die der Text enthalten mag. Ich widme die Dissertation meiner Mutter.

Signe Kirde  
Lahnstein, im September 2011

## 2 Introduction

The study in hand is a translation of Vasunandin's *Śrāvakâcāra* (in the following Śr), stanzas 57-205, with critical notes on selected technical terms. English has been chosen as the target language, mainly because it is a means of communication, in which Digambara (Digs.) in India express themselves (the others are Samskṛt, Prakṛt, Hindī, and regional dialects). Moreover, the glossaries on Williams' monography, *Jaina Yoga* (1963) by Prof. Willem Bollée, and the translation of the *Ratna-karaṇḍa-śrāvakâcāra*, a Jain manual with related topics, have been recently published in English by Prof. Willem Bollée. The Jain doctrine which is outlined in Vasunandin's manual is in agreement with that of Umāsvāmin's/ Umāsvātin's *Tattvārtha-sūtra*<sup>1</sup> (in the following Ts). According to Ts VI.5 the activities of a person driven by passions cause long-term inflow (bondage), while the activities of a person free of passions cause instantaneous inflow. The cardinal passions (*kaṣāyas*) are anger, pride, deceit, and greed.<sup>2</sup> By recalling to mind that creatures are suffering our author might have intended to persuade the reader to follow the path of non-violence.

### 2.1 Jain Categories

Vasunandin's ideas could not be examined without taking into consideration the Jain categories of truth. One main feature of this doctrine seems to be the complementary set of categories of the "sentient being" and the "non-sentient matter" (*jīvâjīva*). With the help of an enlarged form of this doctrine Jains explain the "law of cause and effect", which is well-known in the different versions of the Indian "karma-theory".<sup>3</sup> The Jain categories are

<sup>1</sup>With respect to the *Tattvārtha-sūtra* (in the following Ts) of Umāsvāmin/ Umāsvātin (in the following Umāsvāmin) this seems to be the only philosophical treatise which is acknowledged by all Jain sects as sacred scripture. But the Ts can not be considered as a "canonical source" in the strict sense. Since the Ts has been translated into different European languages several times, it serves as a source for studies of Jain religious thinking. Different commentary traditions have come down to us. The Śvetāmbaras (in the following Śvets.) call this textual corpus *Tattvārthâdhigama-sūtra* and credit to Umāsvātin the text and an ancient Samskṛt (in the following Skt.) commentary. The Dig. traditions hold that Umāsvāmin is the author. There are also different opinions with regard to the age of the text, the number of *sūtras*, their textual arrangement, the meaning of the technical terms defined in this text, the explanations in the commentary. See for instance Tatia 1984, foreword, XIIf.; Bronkhorst 1985; Wiley 2004, Introduction; Fujinaga 2007:2.

<sup>2</sup>See Tatia 1994:152. Cf. also the *Sarvārtha-siddhi*-commentary on Ts VI.6. For the "kaṣāya doctrine", which is not treated explicitly in Śr (57ff.), see for instance Ohira 1982:142; Johnson 1995:72ff.

<sup>3</sup>For my understanding of the Indian concepts of *karma* and the "transmigration-theory" Prof. Klaus Butzenberger's thesis *Beiträge zum Problem der personalen Identität in der indischen Philosophie* (1989) has been of crucial importance. Inseparable from the "transmigration-theory" in India seems to be the *karma*-theory. Pkt. *kamma* /

defined in Śr (10) and Ts I.4 (Tatia 1994:6; Dixit 1974:73). They comprise the acknowledgement of the seven categories 1. “sentient entity” 2. “non-sentient entity” (matter) 3. the “inflow” or “influx” of *karma* or “karmic matter” into the “sentient being” 4. the binding of the “karmic particles” 5. the stopping of the “inflow of karmic particles” 6. the shedding off or falling away of the “karmic particles” 7. emancipation, the “liberation from karmic bondage”. “Sentience” and its relation with matter, the “stoppage of inflow”, emancipation etc., are topics of Jain contemplation. According to Ts VI.1-2, action (*yoga*) is defined as the operation of body, speech and mind. Matter (Skt. *pudgala*) is regarded as non-sentient entity, something “substantial”, which stands in contrast to the “pure sentience” or “self” (Tatia 1994:123-145). The threefold action is regarded as the cause of the “inflow” (Skt. *āsrava*) of karmic matter.

We should take to account that different terms such as Pkt./ Skt. *jīva*, Skt. *ātman* and Pāli *peta* /Skt. *preta* occur in Indian religious thinking. They have been mostly rendered into English “soul” by the European translators (see my notes on *jīva*, below). Obviously, in the poems of different schools and sects which have come down to us the same repetitions of semantic elements and structural segments appear. Outside Jainism the kernel of the *Mārkaṇḍeya-purāṇa*, chapters X-XV, contains the descriptions of human virtues and vices and characteristics of those beings that are assigned to hell and those that are released from hell etc. We might take to account that the period of composition of this scripture differs considerably from that of Vasunandin’s. The *Mārkaṇḍeya-purāṇa* might be much earlier than Vasunandin’s manual. According to Pargiter 1904, Introduction, p. XIV, this Purāṇa was compiled in the fourth century CE. Some of the pre-Islamic Persian and Central Asian scriptures have related numerical patterns, but the technical terms (see the chapter **Geography of Death**, below) of these instructive texts have different functions in the ritual.

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Skt. *karman* (in the following the Skt. stem *karma* is used) denotes 1. “action; deed”; “performance” 2. “religious act or rite as originating in the hope of future recompense” 3. “product; result; effect” 4. “former act as leading to inevitable results” (= doctrine of “retribution of an individual’s thought, word and action”) (MW: p. 258).



## 2.2 The Śrāvaka

It is well known that the social structures of Jains<sup>4</sup> and their communities in India are established in the “dual organisation”<sup>5</sup> of monks, nuns, laymen and laywomen. As has been pointed out by Flügel 2006 the religious activities of the Dig. Jains are mainly organised by members of lay communities under the “spiritual command” of a monk or groups of monks, a fact observed by Max Weber 100 years ago. But we should take into consideration that in the organisation of Jain communities there might have always existed and still exist intersections with non-Jain sectarian movements and religious traditions. Although it is true that the Digs. are one of the two important Jain sects<sup>6</sup>, to be more precise, they are organised in three sub-groups, the Bīsapanthī, the Terāpanthī, and the Tāraṇa-panthī. The members of the first two use statues and images in their worship, while the members of the last use books only.

Cort 2006:262-263 justly states that for years scholarship on the Jains has examined and discussed mainly the philosophical differences between the groupings of Śvets. and Digs., or, the differences in ritual between Jains and other Indian communities. But neither do the two designations “Śvetāmbar” and “Digambar”, nor do the categories “Jains” and “Hindus” represent<sup>7</sup> the actual sectarian divisions.

In the Jain tradition Skt. *śrāvaka* denotes a “listener”, “householder”, or “layman”.<sup>8</sup> Beside the designation *śrāvaka* Jains use other terms, for instance Skt. *upāsaka* for the follower of the doctrine of Mahāvīra who is a layman. Vasunandin’s Śr is also known by the designation *Upāsakādhyayana*.<sup>9</sup>

<sup>4</sup>First and foremost I would like to express at this place my gratitude to Drs. Luitgard and Jayandra Soni in Marburg who introduced me into Jain religious thinking and their religious and literary languages. From the beginning of my research I benefitted much from the knowledge of Prof. Konrad Klaus, Drs. Susanne Bennedik, Helmut Eimer, Heinz-Werner Wessler, Karl-Heinz Golzio, and Mr. Peter Wyzlic, M.A., in Bonn. They all helped me to increase my knowledge of primary and secondary sources on the history of Jainism.

<sup>5</sup>“Dual organisation” is a term coined by the sociologist Max Weber. The Jain as well as most of the Hindu and Buddhist communities in India and Sri Lanka are based on a so-called “dual organisation” (German: “die typische zwiespältige Organisation der hinduistischen Sekten”). See Weber 1996:312-313, 366.

<sup>6</sup>For designations of schools and sects of contemporary Jains in India, their denominations and divisions see Fohr 2006:164, 176, note 26; Flügel 2006; Cort 2006; Salters 2006; Reynell 2006; Menski 2006.

<sup>7</sup>Flügel 2006:312ff., 339ff. comments on the methods of sociological research: The “investigation of categories which are recognised by Jains themselves promises indeed to yield testable results of greater accuracy and relevance for the Jain community itself.”

<sup>8</sup>The term *śrāvaka* means “someone who listens” (*śṛṇoti*), derived from √ ŚRU: “to listen”. See Williams 1963:36.

<sup>9</sup>*Upāsakādhyayana* means “study of the layman”; “study book of the layman”. The

Laidlaw 2003:25-26 maintains that there are “many modes and media, in which the Jains learn, exchange, and discuss religious ideas”. He draws special attention to two of them, narrative and tabulation. In conversation, especially when doing field studies in India, a typical switch between those two patterns could be observed, that of narrative and that of tabulation, or analytical lists or patterns, as I would call them. The patterns and stories encapsulate religious knowledge: principles and values. Both are open to different interpretations according to how and by whom they are used, and in fact, citing Laidlaw, “individuals often present their own interpretation of Jainism by using a story to illustrate an item on a list, and by using a list to pluck out the point of a story”.

Vasunandin’s Śr is a “study book”, “manual” or “guideline” concerned with rules of conduct (*ācāra*) for the Jain layman. It consists of 546 verses in Dig. Prakṛt (Pkt.), a literary language, and is composed in the new Āryā metre. The manual contains a brief summary of the Jain doctrine, followed by the detailed rules of conduct for laypeople, and a very short outline of important Jain rituals such as fasting, worship of idols, etc. In the last section, a kind of appendix, the author describes in brief the path to emancipation.

In the beginning of the twentieth century Ernst Leumann collected Indian manuscripts and the available printed editions and compared the canonical and non-canonical ritual sections of the scriptures of the two great sects of Jainism, Digs. and Śvets., especially the Āvaśyaka-sections. He refers to parallels in the late Jain canonical scriptures and the Dig. Mūlācāra-tradition. The monography *Jaina Yoga* by Robert Williams (1963) has since been published, with a biographical sketch of Jain authors of *Śrāvākācāras*, an outline of Jain patterns of purification, and an evaluation of the numerical patterns in which Jain knowledge is organised.<sup>10</sup>

### 2.3 The Author

It is a fact that Dig. scriptures have been neglected by South Asian scholarship.<sup>11</sup> Ernst Leumann’s studies of the Āvaśyaka-sections<sup>12</sup> opened a “totally new terrain” according to Alsdorf, because Leumann studied certain paragraphs of Vaṭṭakera’s (or according to another South Indian tradition Kundakunda’s) *Mūlācāra* (in the following referred to as Māc), too, of which then only parts were accessible. Vasunandin is a monk reknown

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characteristics of the ideal Jain layman afford several definitions of which some are listed in Williams 1963:36ff.

<sup>10</sup>For the Skt.-English glossary of technical terms in *Jaina Yoga* see Bollée 2008. See for the contents of Vasunandin’s Śr **Table 1 and 2**, below.

<sup>11</sup>See Dundas 1997:501; Alsdorf 2006:120.

<sup>12</sup>Cf. for the Dig. manuscripts Leumann 1896 [1998]; for the synopsis of the Āvaśyaka-sections, see Leumann 1934:16ff.

for his commentaries on Jain ritual. In the 11th century CE and the following centuries he has been regarded as a representative of scholarly Jain education. His works belong to the secondary canon of the Jains in the strict sense, especially the learned commentary on the treatise for mendicants, Vaṭṭakera's Māc. Since segments from Vasunandin's commentary were quoted in Āśādhara's auto-commentary on his compilation on ethics for laymen, the *Sâgāra-dharmâmṛta*, we have an indication of the century, in which the works assigned to Vasunandin were completed and in circulation. But, more exhaustive material on ritual for the Dig. laity is associated with the monk Vasunandin, too. The colophon of Śr (540ff.) refers to a affiliation of Kundakunda.<sup>13</sup> In the strict sense, the Dig. compilations which are credited to different monks such as Samantabhadra, Kundakunda, Nemicandra, or Vasunandin, do not count for the "primary" canon of the Jains, but make out the body of the "secondary" or "substitute" canon of the Jains.<sup>14</sup>

## 2.4 The Time

According to Williams the "medieval period" of Jain literary production extends from the fifth to the end of the thirteenth century CE. Williams holds that the literary genres for laymen are a creation of the period of formation of Jain schools, sects and religious cults, in which Jains accomplished their "greatest achievements in art and literature".<sup>15</sup> Some medieval *Śrāvākâcāras* in Pkt. are not credited to Vasunandin, but to Kundakunda. One predecessor of Vasunandin mentioned in the colophon is Nayanandin.<sup>16</sup> In some of the manuscripts of Śr verses are quoted that are also credited to Kārttikeya's and Devasena's works. Mendicants in Central and South India might have followed traditions of Umāsvāmin and Kundakunda.<sup>17</sup> Before

<sup>13</sup>Kundakunda, Nemicandra, Nayanandin and Vasunandin, these four mendicants are mentioned in the colophon of Śr (Prāśasti 540ff.).

<sup>14</sup>See for instance Williams 1963:1ff. for a list of authors counting to the "substitute" canon of the Jains. The few pieces of information on Vasunandin are summarised in the introductory essay of Hīrālāl Jain's edition in 1952. An English evaluation is found in Williams 1963:25. Kundakunda is dated to the early centuries of CE (Williams 1963:18; Dundas 1997:501).

<sup>15</sup>For the periodisation of Jain literature cf. also Butzenberger 1989:7ff. For the tentative chronology of *Śrāvākâcāras* see Williams 1963, Introduction, pp. XIff., 1ff. For an outline of Jain patterns of purification in English cf. Sogani 1967 and Jaini 1979.

<sup>16</sup>Nayanandin could be identified with the author of the poem *Sudarśana-carita* (dated V.S. 1100). V.S. 1100 corresponds to the middle of the eleventh century. See Jain's edition of Śr, Prastavanā, pp. 18-19, and Premī 1956:300-302, 368. For the calculation of Indian calendary systems see Jacobi 1892:403-460. I am grateful to Dr. Karl-Heinz Golzio for enhancing my knowledge of the systems of calculation of astronomical dates in Asia.

<sup>17</sup>In his introduction of a catalogue of Dig. manuscripts Hīrālāl 1926: p. III comments on scribes and their traditions in the region of Kārañjā in Central India. If I understood it correctly, there seems to be evidence for the fact that Jains in this region connected the ancient Kundakundānvaya with the Mūla-saṅgha on the one hand, and the Balāt-kāra-ḡaṅḡa on the other hand. Hīrālāl refers to a legend, in which we find a genealogy of

I decided to study a section of a Jain manual on ritual, I collected pieces of information in India. I had the chance to observe for instance some of the daily activities of Jain laypeople. In course of time I became acquainted with *vaiyāvṛtṭya*, which is otherwise known as *atithi-saṃvibhāga*: “sharing with the guests”. It is characterised well very by Williams 1963:150, 243 with the explanation: sharing with a houseless monk on his almsround, a person who has no *tithi*, i.e. is “unfettered by fixed dates that are important in secular life”. In order to find a literary approach to Jain ethics I asked laypeople and mendicants to recommend books and papers in English and Hindī, which are used for religious instruction. A list of those pieces of reference literature is now presented which has not been included in my bibliography.

1. *Jaina-siddhānta-praveśikā*.<sup>18</sup>
2. *Jaina-siddhānta-darpaṇa*.<sup>19</sup>
3. *Chahādhālā*.<sup>20</sup>
4. *Bhagavān Mahāvīra kā bunīyādī chintanā*.<sup>21</sup>
5. *Paramātmā-prakāśa*.<sup>22</sup>
6. *Dhyāna-śataka*.<sup>23</sup>
7. *Dhyāna-stava*.<sup>24</sup>
8. *Samādhi-Tantra*.<sup>25</sup>

## 2.5 The Contents

My introduction to the Jain patterns of purification is mainly based on the English translation of Ts, Jain’s long introductory essay to the edition of Śr, and Williams’ and Sogani’s monographs. For a better understanding of the philosophical framework of Śr (57-205) a synopsis of the whole manual is presented below (**Tables 1-2**). With regard to the Jain doctrine Vasunandin outlines the Tattvas in Śr (1-56ff.) which corresponds to the Ts of Umāsvāmin, chapters II, VI, VIII-IX. The rules of ethical conduct (Ts VII) which are based on the Jain categories have a parallel in Śr (206ff.), while the

that branch which stands in relation to the ancient Mūla-saṅgha. But this branch has not been continued until today under this designation, since it was replaced by other schools and sects. The evaluation of the Caraṇānuयोगa-section in Devasena’s voluminous treatise *Bhāva-saṃgraha* which is older than Vasunandin’s manual, and modern commentaries inclusive the related didactic literature of Central Indian Jainism, is still a desideratum. We find some pieces of information on genealogies of Dig. authors in epigraphical sources and colophons discussed in Premī 1956. Okuda (1975:13-15) who examines the fifth chapter of Vaṭṭakera’s Māc holds that there must have existed a younger commentary tradition related to Kundakunda’s works in South India.

<sup>18</sup>By Paṇḍit Gopāladāsa Baraiyā. Bombay, 1928. (Anantakīrti Digambar Jain Granthamālā Samiti).

<sup>19</sup>An English summary has been published: *Short Reader to Jaina Doctrines*. Translated by Hemachandra Jaina. Sonagadh, 1979.

<sup>20</sup>By Daulatarāma. Mathura, 1948; Indaur, 1980; Delhi, 1993.

<sup>21</sup>By Jayakumāra Jalaj. English translation: *The Basic Thought of Bhagavan Mahavir*. Jaipur/ Mumbai, 2005/ 2006.

<sup>22</sup>By Yogīndudeva. Mumbai, 2007. (Paṇḍit Nāthurāma Premī Research Series).

<sup>23</sup>By Jinabhadragaṇi. Bangalore, 2002.

<sup>24</sup>By Bhāskaranandin. New Delhi, 1973.

<sup>25</sup>By Pūjyapāda. Mumbai, 2006. (Paṇḍit Nāthurāma Premī Research Series).

cosmological patterns described in Śr (130ff.) match with Ts, chapters II-IV.

Generally speaking, we might assume that Pkt. /Skt. *jīva* is one of the most important words in Indian religious thinking. It denotes either the “sentience”, the “consciousness” of a sentient being, the “personality”, the “essential principle of human nature”, and the base of the “continuous” mundane existence as individual. Let us agree with Howard Smith that few words are more “ambiguous” than the words “soul” and “self”.<sup>26</sup> “In its primary meaning it [“soul”] seems to designate an entity distinct from the body, the principle of life, thought and action in man, the source of the psychical activity of the individual person. The soul is assumed to exist as a spiritual substance in antithesis to material substance. Thus soul and body are contrasted and thought to be separable.” In the Jain doctrine we find a concern for the principle of sentience, which is examined under several aspects or standpoints. One Jain approach to define *jīva* relates to another term, Skt. *upayoga*.

Jain authors consider *upayoga* to be the cognitive function, the function of consciousness of the sentient being.<sup>27</sup> In Ts II.9 *upayoga* is reflected with respect to two sub-categories, knowledge and intuition. The innate qualities of the *jīva* are more or less identified with the cognitive function. Moreover, its natural qualities are mentioned together with three other terms: the control of the activity of speech (*vāg-gupti*), the control of the activities of the body (*kāya-gupti*), and the control of the activities of the mind (*mano-gupti*). These kinds of restraint are not reserved for the mendicants, but are applied to the ethics of the layman, too (Williams 1963:32). Vasunandin mentions *uvaoga* in Śr (15) as one category of the substance (*jīva-davva*). This category is explained in the Dig. commentaries with the help of the fourteen-fold patterns of the *mārgana*-sth. (See **Chapter II**, below).

The second approach to define sentience stands in relation to the Jain categories, the seven Tattvas. In Jain texts, Pkt. *jīva* denotes a “sentient being”, a “living entity”, a “principle of life” (MW: p. 422 “living, existing”; “personal soul”), and especially in Jainism, *jīva* has been often translated into English *soul*, but Tatia 1994:6 renders Ts I.4 *jīvājīva* into English “souls [sentient entities] and non-sentient entities”. The authors of the medieval

<sup>26</sup>Howard Smith 1958:165 discusses the concepts of personal identity and transmigration in some exemplary passages in Chinese classical literature.

<sup>27</sup>See for instance in Umāsvāmin’s Ts, chapter II. The term *upayoga* has been translated various times. For instance cf. the English translation: “attention” (Jaini 1920:58 on Ts II.8-9); “cognition” (Jaini 1979:104); “sentience” (Tatia 1994:39 on Ts II.8-9); “sentient application” (Tatia 1994:44 on Ts II.19) and German: “geistige Funktion” (Jacobi 1906 on Ts II.8-9). See also Butzenberger 1989: 209-216, 306, note 300; Varni 2004:; Vol. III, p.298. The special problem of sentience of plants in Indian thinking is discussed in Wezler 1987; Schmithausen 1994a; Hara 2003.

Table 1: Synopsis of Śr (1-169)

Dig. Patterns (English Captions)	Skt. Terms
Benedictory Stanzas and Introduction (1-3)	<i>maṅgala</i>
Eleven stages of purification (4)	<i>ekā-daśa-sthāna</i>
Orthodoxy and Jain principles (5-47)	<i>tattvas</i>
Limbs of True Insight (48-56)	<i>saṃyaktva</i>
Purification of insight (57)	<i>saṃyaktva-viśuddhi</i>
Suppositions of purification: basic restraints (58)	<i>mūla-guṇas</i>
Description of the seven vices or transgressions (59-124)	<i>sapta-vyasanas</i>
Gambling (dicing) (60-69)	<i>dyūta-doṣa</i>
Drinking liquor (70-79)	<i>madya-doṣa</i>
Using honey (80-84)	<i>madhu-doṣa</i>
Eating meat (85-87)	<i>māṃsa-doṣa</i>
Sexual relations with prostitutes (88-93)	<i>veśyā-doṣa</i>
Hunting (94-100)	<i>pāraddhi-doṣa</i>
Intentional theft (101-111)	<i>caurya-doṣa</i>
Adultery (112-124)	<i>para-dārā-doṣa</i>
Examples and results of faults (125-133)	<i>vyasana-phala</i>
Yuddhiṣṭhira (125)	<i>dyūta</i>
Yādavas (126)	<i>madya</i>
Kubera's servant Bakarakṣa (127)	<i>māṃsa</i>
Cārudatta (128)	<i>veśyā-saṅga</i>
Brahmadatta (129)	<i>pāraddhi</i>
Śrībhūtī (130)	<i>caurya</i>
Rāvaṇa (131)	<i>para-dārā</i>
Rudradatta (133)	<i>sapta-vyasana</i>
Suffering in the four destinies (134-204)	<i>catur-gati</i>
Suffering in the destiny in the infernal regions (134-176)	<i>naraka-gati-duḥkha</i>
Rebirth in hell (134-137)	<i>nirayōtpatti</i>
Description of the hot and cold infernal regions (138-139)	<i>śītōṣṇa</i>
Natur of the field (140-141)	<i>kṣetra-svabhāva</i>
Pitiful lamentations of the sentient being (142)	<i>karuṇa-pralāpa</i>
First fiery hell (gambling, lying) (143-150)	<i>dyūta-doṣa</i>
Second hell of grinding (theft) (151-153)	<i>caurya-doṣa</i>
Third hell of drinking heated metal (honey and liquor) (154-155)	<i>madhu-madya-doṣas</i>
Fourth hell of being devoured by beasts	
Eating one's own meat (156-160)	<i>māṃsa-doṣa</i>
Fifth hell of Entering the river Vaitaraṇī (161-162)	<i>veśyā-doṣa</i>
Sixth hell of embracing	
A heated metal puppet (163-165)	<i>para-dārā-doṣa</i>
Seventh hell of being wallowed (166-169)	<i>pāraddhi-doṣa</i>

Table 2: Synopsis of Śr (170-546)

Description of the mental suffering of the Asura-kumāras (170)	<i>mānasa-duḥkha</i>
Description of the seven grounds of earth (171-176)	<i>sapta-pṛthivīs</i>
Suffering in the rebirth as animal (and plant) (177-182)	<i>tiryāñca-gati-duḥkha</i>
Suffering in the human world (183-190)	<i>manuṣya-gati-duḥkha</i>
Suffering in the destiny of the lower celestial beings (191-204) Refrain: purification of insight (205)	<i>deva-durgati-duḥkha</i> <i>saṃyaktva-viśuddhi</i>
Twelve vows/ stages of the laity (206-313) Self-mortification (fasting) (314-381) Worship of teachers, scriptures and idols (382-458) Contemplation (459-480) Result of pious deeds (481-518) Stages of destruction of <i>karma</i> (519-539) Epilogue (540-546)	<i>vratas/ pratimās</i> <i>tapah</i> <i>pūjā</i> <i>bhāva-pūjā / dhyāna</i> <i>śrāvaka-dharma-phala</i> <i>kṣapaka-śreṇi</i> <i>praśasti</i>

*Śrāvakācāras* such as Amitagati or Vasunandin commence their treatise by introducing the seven Jain categories, the *tattvas*. The soteriological background of the section of Śr (57ff.), which is discussed in the following, is clearly based on the seven Jain categories of truth, which are explained in the first section of Śr of Vasunandin in brief. The term *jīva* is mostly used as equivalent to Skt. *ātman* and denotes the “nature of soul” or the “self”.<sup>28</sup> I use either the English translation “sentient being”, or “soul”. The classification of beings with less than five senses in Jain philosophy affords to give more details and various definitions. Jain authors such as Umāsvāmin and Vasunandin explain transition and rebirth by distinguishing matter and the “pure nature” of sentient beings.

The different conditions of the “sentient being” are sometimes characterised with the help of the technical terms: “field” or “bodies”, such as for instance the *taijasa-*, *vaikriya-* and *kārmaṇa-*bodies etc. in Ts II.37.<sup>29</sup> In the

<sup>28</sup>Skt. *ātman* 1. “soul, principle of life”, 2. “self” (reflexive pronoun) 3. “essence, nature, character” (MW). See also Jaini 1920:6ff.; Jaini 1979:338, 343; Tatia 1994:5ff.; Butzenberger 1989:11ff.; 1998:21, 67ff.

<sup>29</sup>See Tatia 1994:54. The theory of the five bodies is not explicitly mentioned in Vasunandin’s Śr, but in (140) our author evokes the idea of a “karmic field”. This seems to refer to the conditions of the sentient being in *saṃsāra* (Pkt. *khetta-sahāveṇa* in the Instrumental, “by the nature of the field”, Skt. *kṣetra-svabhāvena*). The author’s intention

*Pañcâsti-kāya* (126), a text of unknown age attributed to Kundakunda, the doctrine of transmigration is explained in a well-rounded and uniform way. When the prevalent *karma*, which determines the conditions and the life-time of the sentient being, perishes, the being enters into another rebirth. This one has a different duration of life-time effected by the condition in the last state and its aspiration<sup>30</sup> or lustre (*leśyā*).

## 2.6 Human-Animal Studies

Human-Animals Studies<sup>31</sup> are a new academic field concerned with the relationships between non-human and human animals. The researcher focus their attention on the religious significance of animals throughout human history, the symbolism of animals and plants in literature and art, the understanding of mind and sentience in non-human and human animals, the examination of early written and oral sources of environmental ethics, the origins of movements such as vegetarianism and eco-feminism, or the origins of the idea of the non-property status of non-human and human animals in law, etc.<sup>32</sup> My interpretation is based on the observation that the author depicts creatures in suffering in the chosen section Śr (59ff.). The non-human animals, human animals and other creatures designed by Vasunandin are shrieking and crying.<sup>33</sup> With regard to the Jain medieval *karma*-theory

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is to persuade the reader that simultaneous actions and modifications of the subtle bodies take place in the moment when facing death, while the life-functions of the physical body still work, but begin to cease, or have already ceased. The sentient being is believed to enter its “natural field” corresponding to the conditions of mind.

<sup>30</sup>For the doctrine of the “lustre” in the post-canonical Śvet. *karma*-theory see Glase-napp 1942:58. Cf. also Ts III.5. For the origins and interpretation of this theory cf. Basham 1951:245; Tsuchihashi 1983:199. Outside Jainism the identification of states of mind with colourful lustres of the “death spirits” is convincingly expressed in the folk motifs in the *Catur-dvāra-Jātaka* (439).

<sup>31</sup>For definitions, methodological approaches, and ideological pretexts of the field of Human-Animal Studies I refer to the Introduction in Balbir /Pinault 2009 and DeMello 2010. I am thankful for pieces of information on recent developments in the field of Human-Animal Studies obtained by Dr. Mieke Roscher in Düsseldorf in May 2011.

<sup>32</sup>See for the last subject for instance Kelch 1997-1998.

<sup>33</sup>The sentient being in the wheel of mundane existence is characterised by Vasunandin by the term *jīva kilissamāṇo* in (177-178), “the sentient being in suffering” (I follow here a suggestion of Prof. Balbir, p.c.). The Pkt. stem *kilissa-* derives from √ KLIŚ “to be defiled; to be miserable”; “to undergo pain”; “to distress” (Whitney 1885 [1945]:27; Ratnachandra 1923 [1988], Vol. II, p. 450). Outside Jainism Skt. *kleśa* denotes 1. “torment, trouble, affliction” 2. “committing evil” in deeds: (murder, theft, adultery); in words (lying, slander, abuse, unprofitable conversation); in mind: (covetousness, malice, scepticism), cf. MW: p. 323. In some Indian philosophical systems, five *kleśas* are acknowledged: “ignorance”, “egotism”, “desire”, “aversion”, and the “tenacity of mundane existence”. For the term in Buddhist scholastics cf. Weeraratne/ Malalasekera 1996:213.



Johnson<sup>34</sup> argues that an outline of its ideas occurs in the Ts and some works assigned to Kundakunda. The Jain *karma*-theory might have provided a “rationale”, which could serve for further practical instructions. In Ts IX.35 Umāsvāmin states that beings in the stage of non-abstinence or partial abstinence, partial self-restraint, laxity, etc. may fall for harmful meditation or mourning (Tatia 1994:238). In Śr (198ff.) Vasunandin expresses the idea that possessions, relatives, and even the lower and higher divinities do not help when one faces death. The non-human and human animals described by Vasunandin are always in fear. They have no refuge, no shelter in the moment when facing death.

## 2.7 Acknowledgements

The *Vasunandi-Śrāvakâcâra* is a religious scripture composed by a Jain mendicant in the eleventh century CE. For the following chapters I selected verses (57-205) for examination, since this section illustrates the Jain doctrine in a comprehensive way. It is a great pleasure for me to thank Prof. Dr. Klaus Butzenberger for supervising my thesis. From the beginning<sup>35</sup> he has taken interest in my work. He always encouraged me in my endeavour to cope with problems of various kinds and size. Furthermore, I would like to express my gratitude to Prof. Dr. Nalini Balbir for acting as second supervisor. She enhanced the outcome of my work with her kindness and expert skills. With regard to the translation of the Prākṛt of the *Śrāvakâcâra* I am indebted to Prof. Dr. emer. Adelheid Mette and Prof. Dr. emer. Willem Bollée for many helpful suggestions.<sup>36</sup> Prof. Bollée’s comments in his English translation of Samantabhadra’s *Ratna-karaṇḍa-Śrāvakâcâra* and his indices on Richard Williams’ *Jaina Yoga* which were both kindly given to me in the run-up of publication, were a great help for my work, too.

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<sup>34</sup>See Johnson 1995:51,87 and the review of his monograph in Dundas 1997:500-501. Cf. further Schubring 1935:113; Schubring 1962:180-181; Dixit 1973; Jaini 1979:97, 102, 111-115; Bruhn 2003; Wiley 2006.

<sup>35</sup>In the time leading to the translation of the text I was stimulated by discussions and written communication with Prof. Dr. Klaus Butzenberger, Prof. Dr. Konrad Klaus, Prof. Dr. emer. Willem Bollée, Dr. Dorothee Kehren, Drs. Luitgard and Jayandra Soni, Dr. Raj Sethia, Mr. Peter Wyzlic, Mr. Manish Modi, and participants of the workshops at the “Centre of Jain Studies” in the Department of Religious Studies at the SOAS, London, organised by Dr. Peter Flügel, in 2006 and 2007.

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### 3 Self-Purification

#### Jain Patterns of Self-Purification

In Śr (49) Vasunandin classifies the state of “true insight” (*sammatta*)<sup>38</sup> in two groups of eight ornaments each. In (57ff.) he connects those virtues which he associates with the state of “true insight” with practical rules in terms of the *mūla-guṇas* (mgs.). Pkt. *wasama* appears not only as one of the main characteristics of “true insight”, but the author mentions this term in (191) in the context of the rebirth or destiny as devine being. In the following I try to outline some aspects of the terms *wasama* and *bhāva* as introductory notes to the Jain “doctrine of transmigration”.

In Umāsvāmin’s Ts II.1 *aupaśamika* is defined as a condition of the sentient being with respect to various other aspects of sentience. Skt. *aupaśamika* stands in close relation to another technical term, *bhāva*. In this context Skt./ Pkt. *bhāva* refers to the definition of the “condition of mind” or “disposition of sentience” which leads to final emancipation. These concepts can be regarded as the theoretical foundation for the Jain doctrine of transmigration. The patterns of self-purification, which Vasunandin explains in Śr (57ff.,136ff.) are based on the fundamental idea of various dispositions of mind.

#### 3.1 Dispositions of Mind

In Ts II.1ff. Umāsvāmin defines the term *bhāva*<sup>39</sup> with relation to the five conditions of sentience:

- *aupaśamika* According to Tatia’s translation of Ts II.1 (1994:33) this is the fundamental condition due to the partly supression of the deluding *karmas*. It refers to the activities of mind and body which rise and sink due to partial supression and partial self-control.<sup>40</sup> Jaini 1920:7 translates the term into English: “subsidential”, i.e. that which rises from the subsidence of a *karma* of the deluding kind. It refers to a

<sup>38</sup>In a pattern of eight qualities of “true insight” in Śr (49) the technical term *wasama* is mentioned together with other qualities, such as the desire of emancipation (*saṃveya*), the disgust with worldly life (*nivveya*), the censure of one’s faults and errors (*niṃdā*), repentence (*garahā*), devotion (*bhatti*), friendliness (*vacchalla*), and compassion (*aṇukaṃpā*). See also my notes on *sammatta* in the translation.

<sup>39</sup>Skt. *bhāva* denotes 1. “becoming, being, birth” 2. “the disposition of mind, intention” 3. “purpose, meaning, sense” 4. “the seat of feelings and affections”. Cf. MW: p. 754.

<sup>40</sup>Skt. *aupaśamika* derives from Skt. *upaśama*, *upa* + √ ŚAM: “to sink down; to calm down; to cease”; causative: “to soothe” (MW: p. 207).

state of mind characterised by tranquility. Dixit 1974:75 explains it as “freedom from the gross passions”. This Aupaśamika-condition is considered as a state of non-attachment, directed towards emancipation. *Upaśama* is also mentioned as the sixth item in another Dig. classification of *darśana* in the commentary of the *Ṣaṭ-khaṇḍāgama*.<sup>41</sup> In (191) Vasunandin points out that the sentient being attains the rebirth in the celestial abodes by the operation of certain *karmas* due to the effort to diminish evil. It endures mental joy and suffering depending on the results of those deeds which have been acquired due to the virtues and vices.

Upadhye on KA (435ff.) defines *uvasama* as the mental condition in which the mind resides in the “pure self”. It seems to be reasonable that this state of mind is caused by the attitude of someone who does not allow her or his mind to strive for sensations. The repetitions and clichés in the context of the stories in the canonical *Aupapātika-sūtram* (Leumann 1883b) seem to indicate that the Jains credit the partly diminishing of evil and suppression of the deluding *karmas* to penance.<sup>42</sup> Umāsvāmin states that the sentient beings possess by nature the quality to “eliminate and suppress” some of the karmic particles”.<sup>43</sup> The mental conditions caused by *uvasama* “imply the stilling of the *kaṣāyas*” (Williams 1963:42). The world-view which is directed toward final emancipation goes side by side with a strong mental effort to diminish all *karmas* by asceticism, compassion and, especially for laymen, by acts of charity.

- *kṣāyika* This condition results from the destruction of karmic matter. According to Jaini 1920:7 it is “purified” and at the same time “destructive”, i.e. relating to the four types of *ghātiya-karmas*. With Tatia 1994:33 it is a mental state caused by the elimination of eight types of *karma*. These are the two knowledge-and insight-covering, the two sensation-producing and deluding, the life-span- and status-determining, the body-making and the obstructive types.
- *kṣāyôpaśamika* This complex term relates to a state that results from

<sup>41</sup>Cf. *Ṣaṭ-khaṇḍāgama* 1.1.1., verse 144, cited according to Varni 2003-2004, Vol. IV, p. 366. The seven aspects of *darśana* are: 1. *micchā-* (*mithyā-dṛṣṭi*); 2. *sammā-micchā-* (*saṃyag-mithyā-dṛṣṭi*); 3. *sāsaṇa-* (*sāsvādāna-dṛṣṭi*); 4. *khaya-* (*kṣāyika-dṛṣṭi*); 5. *vedaga-* (*vedaka-dṛṣṭi*); 7. *uvasama-* (*dvitīyôpaśamika-dṛṣṭi*).

<sup>42</sup>See further Ts II.1ff.; Dixit 1974:75; Ratnachandra 1923 [1988], Vol. II, pp. 294-295.

<sup>43</sup>Cf. Tatia 1994:37 on Ts II.5: “The karmic particles that are eliminated and suppressed are those which are capable of covering totally the properties of the soul such as knowledge, intuition, the enlightened world-view, enlightened conduct, and the potentials (beneficence, etc.). [...] Non-destructive karma (sensation-producing, body-making, status-determining, lifespan determining) is not subject to partial elimination or partial suppression.”

the combination of the first two conditions. It denotes with Jaini 1920:7 the effects that arise from the partial diminishing and destructing of karmic matter and at the same time from the operation of the remaining destructive *karmas*. According to Tatia 1994:33 this state is due to the partial elimination and suppression of the four destructive *karmas*.

- *audayika* This is a “prosperous” state of mind with regard to the actions which arise from intense thinking and harmful meditation (MW: p. 237). With this term Jains describe merely the condition of the fruition of *karmas*. Jaini 1920:7 explains it as “operative”. According to Tatia 1994:33 it is due to the rising of the eight types of *karma*.
- *pāriṇāmika* The pure sentient being possesses a condition of its own, a particular *bhāva*. This condition results from the natural appearance. It means that the sentient being is subjected to transformation, “eternal”, but “continually changing” (MW: p. 594). Jains assume that this condition has nothing to do with the process of the diminishing the *karmas* by penance. According to Jaini 1920:79 it is the *a priori*-category of thought-activities. These might be understood as changes pertaining to location and time. Tatia explains it as the state, which constitutes the “innate nature” of the sentient being.

The term *bhāva* denotes in the context of Jain *karma* theory the “essence”, the spiritual aspect, as opposed to the substantial one (*dravya*). As a technical term *bhāva* is often employed with regard to the *nayas*, partial expressions of the truth or certain “standpoints”. Jains assume that a personal opinion or judgment would become false, if one is “self-opinionated”, thinking that one’s view possesses the absolute or exclusive validity. The term *sarva-naya* is defined either as the “theory of propositional paradigms”, or as the “methods of representing an object”, or as the “modes of contemplation”.<sup>44</sup> With regard to Jain ritual *bhāva* is also understood as the “true inspiration”, i.e. what serves to encourage and enrich the spirit of the Jain community.

In several Jain communities the element of image worship (*mūrti-pūjā*) became an elemental part of the rituals.<sup>45</sup> Since *bhāva* has been identified

<sup>44</sup>See for instance Ts I.34; Schubring 1962:75,159; Jaini 1979:93; Bhatt 1984:281ff.; Van den Bossche 1995:429. Butzenberger 1989:304, note 274, renders the term into German: “Aufzählungs- und Kombinationsfiguren”. For the doctrine of Anekānta-vāda (translated into English: “Non-One-Sidedness” or “Comprehensiveness”) see Jaini 1979:53; Van den Bossche 1995 and 1998.

<sup>45</sup>Babb 1996:28 observes with reference to the Śvet. rituals in Jaipur and Ahmedabad that the communities perform a repertory of songs and prose stories for special occasions to celebrate, for instance, the five auspicious episodes in the life of the Tīrthaṅkaras. See also

with contemplation<sup>46</sup>, it is considered as a means of purification. As result of Indian religious movements that are called Tantrism and Neo-Tantrism *bhāva-pūjā* became itself a topic of *śrāvakâcāra* literature.

### 3.2 Contemplation

Jain religious poetry comprises verses and hymns which cover different topics of contemplation, for instance the auspicious events in the life of a Tīrthaṃkara. The term employed by Dig. authors for “contemplation” is Pkt. *aṇuvekkhā* (Skt. *anuprekṣā*), while the Śvets. use the designation *bhāvanā* “[instructions to] right understanding”.<sup>47</sup> Handiqui explains Pūjyapāda’s commentary on Ts IX.2. He renders the definition of *anuprekṣā* into English: “pondering on the nature of the body and other substances”.<sup>48</sup> In Ts IX.7 Umāsvāmin mentions twelve topics as *Anuprekṣās*.<sup>49</sup> The collections with formulas or sayings on the twelve topical features have been developed to a literary genre, particularly compiled for self-study.

Jains believe that by continual training with the aim of knowing the verses by heart someone suppresses (*saṃ* + √ VR: “to ward off; to restrain”) the inflow (*āsrava*) of the karmic matter, which obstructs true insight and right knowledge. Contemplation on the hardships, on the “separation from the agreeable” and the “union with disagreeable objects” have become topical, as well as the “world”.<sup>50</sup> The contemplation is sometimes called “analytic meditation” or “white meditation”. In Ts IX.20 “scriptural study” and “meditation” (Tatia 1994:232) are considered as internal austerities. Some

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Kapashi 2007 for poems used in worship. For the origin of Jain ritual and its intertwining with Hindu and Islamic religious thinking see further Williams 1963, Introduction, pp. XIff.; Menski 2006. For related rituals outside Jainism (i.e. in the Śaiva-Āgama-tradition) see Bharati 1977.

<sup>46</sup>See the verses Śr (456-480) in which we find contemplation outlined in terms of *bhāva-pūyā* and *jhāṇa*. Cf. further Williams 1963:124, 207, 214, 239; Bronkhorst 1993:151-162; Bruhn 2003:6, 41.

<sup>47</sup>For the sacred recitations, which glorify the auspicious events in the life of the Jain teachers see the collection of selected poems by Kapashi 2007. According to Bhatt (1994:182) the term *bhāvanā* was borrowed from Brahmanism. Cf. also KA, Introduction, pp. 6ff.; Ts IX.20ff.; Schubring 1962:301ff., 313-314; Williams 1963:239-245.

<sup>48</sup>Cf. Pūjyapāda’s commentary on Ts IX.2: *śarīrādīnām sva-bhāvānucintanam anuprekṣā*, cited according to Handiqui 1949:295ff. The noun *anuprekṣā* derives from *anu* + *pra* + √ ĪKṢ: “to follow with the eyes; to reflect”. Cf. Sheth 1923:49; MW: p. 36.

<sup>49</sup>Williams 1963:244 translates the Skt. terms into English: 1. impermanence (*anitya*); 2. helplessness (*aśaraṇa*); 3. wheel of mundane existence (*saṃsāra*); 4. solitariness of the “soul” (*ekatva*); 5. separateness of “soul” and body (*anyatva*); 6. foulness of the body (*aśucya*); 7. influx of *karma* (*āsrava*); 8. checking of *karma* (*saṃvara*); 9. elimination of *karma* (*nirjara*); 10. universe (*loka*); 11. difficulty of enlightenment (*bodhi-durlabha*); 12. preaching of the sacred law (*dharma-svākhyātatva*).

<sup>50</sup>Cf. also Glasenapp 1942:65. For the themes of “separation from the agreeable” and “union with the disagreeable” see (183-184) and Māc VIII.711.

of the principles of Jainism (Tattvas) are topics of Jain contemplation. Bhatt 1994:182 proposes that the topics of contemplation derive from the ancient *loga-vicaya* (“reflection on the world”). By comparison of the verses Śr (59ff.) with the chapter on *loga* in KA we could easily attribute Vasunandin’s poems in the chosen section to this genre.

According to Handiqui 1949:295 the earliest collection of *Anuprekṣās*, which is composed in Skt. Ślokas, occurs in the second chapter of Somadeva’s Yt. But related themes of contemplation are inserted as strayed verses in Jain narrative literature, too, for instance in the *Kuvalaya-mālā*, or in the *Dānāṣṭa-kathā*.<sup>51</sup> In the Dig. scriptures which are often considered to be the “secondary canon of the Jains” the poems with topics of contemplation that have come down to us are composed mainly in the new Āryā. They definitely belong to a younger layer of Jain literature.<sup>52</sup> Outside Jainism related topics are found in the Buddhist *Sutta-nipāta* and in the poems of the *Thera-gāthā* (for example 1127ff.).<sup>53</sup> According to the Jain tradition particular scriptures which are suited well for the study with a preceptor or the self-study, are called Pkt. *ajjhayaṇa* (Skt. *adhyayana* / *adhyāyana*) or Skt. *sūtra*. Those verses that are designed for self-study could be memorised daily or at certain times of the religious year of the Jains (*kālīka*).

Since no English standard translations of the *Aṇuvekkhās* is available, I refer for the technical terms to the standard literature in English.<sup>54</sup> Jainism has always been regarded as a “book religion”.<sup>55</sup> In Śr (213d) Vasunandin refers to the term *uvāsaya’jjhayaṇa*, a scripture which contains rules of conduct for the layman.

Moreover, in a reknown commentary of the Digs. the *Upāsakādhyayana* is

<sup>51</sup>Cf. *Kuvalaya-mālā* 98.26-30; II 311, the stories in the commentary of Yt, the stories in the commentary of Prabhācandra on Rk, and the stories and verses in the *Dānāṣṭa-kathā*

<sup>52</sup>See for instance the analysis in Denecke 1922 and in Alsdorf 1966, 1968. Compilations such as Māc, Mūl, and KA contain hundreds of memorial verses composed in the new Āryā. We find in those poems the kernel of the Jain doctrine.

<sup>53</sup>One Buddhist poems illustrates the hardships of houseless monks who have been captured by villains: “I know that nothing is mine, not today, not yesterday, not tomorrow. What can be discriminated, will perish, what should I complain?” (*Thera-gāthā*, 715, Song of Adhimutto, English translation according to Norman).

<sup>54</sup>Schubring, *Lehre der Jaina* (in English: *The Doctrine of the Jainas*, 1962); Ratnachandra, *Illustrated Ardha-Māgadhī Dictionary*, 1923; Glasenapp, *Die Lehre vom Karman in der Philosophie der Jainas, nach den Karmagranthas dargestellt*, 1915 (in English: *Doctrine of Karman in Jain Philosophy*, 1942); Von Kamptz, *Über die vom Sterbefasten handelnden älteren Paiṇṇa des Jaina-Kanons*, 1929; Williams, *Jaina Yoga*, 1963; Umāsvāmin, *Tattvārtha-sūtra* (in English: *That Which Is*, 1994); Samantabhadra, *Ratna-karaṇḍaka-śrāvākācāra* (English translation by Willem Bollée, 2010).

<sup>55</sup>See Bruhn 2003:9. For the term *svādhyāya* cf. Ts IX.20.

mentioned as a scripture consisting of eleven parts.<sup>56</sup> For “self-study” and “study [and memorizing] scriptures”, i.e. “scriptural study” (Tatia 1994 on Ts IX.20) Jains employ the term Skt. *svādhyaya*. It might be primarily one of the six types of asceticism or internal penance (*tapas*), but it is regarded as one of the duties (*kriyās*) of the laity. There are only three extant texts which serve as specimen of the type of *Upāsakādhyayana* in the strict sense: Samantabhadra’s *Ratna-karaṇḍaka*<sup>57</sup>, the extract of Somadevasūri’s poem *Yaśas-tilaka-campū*, chapters VI-VIII, and the Śr of Vasunandin. In the stanzas of Śr (133-203) Vasunandin is concerned with the attitude towards dying.<sup>58</sup>

### 3.3 *Mārgaṇa-sthāna*

Some of the technical terms which are closely related to the Dravyānuyoga (see the section **Anuyoga**) form together the pattern of the *mārgaṇa-sthāna* (in brief *mārgaṇas*). This pattern comprises fourteen items or members respectively. In the following it is merely skimmed over, since the number of works that would be necessary to be referred to is too large.<sup>59</sup> We might take a note that several current strings of this pattern were developed in accordance with other patterns such as the Guṇa-sthāna (gsth.). With the *mārgaṇas* Jains classify the conditions of the sentient being: (I) “class of existence” or “destiny” (*gati*); (II) “[number of] sense organ[s]” (*indriya*); (III) “body” (*śarīra*); (IV) “activity” (*yoga*); (V) [three kinds of] “feeling[s]” or “female, male and hermaphroditic dispositions” (*veda*); (VI) “cardinal passions” (*kaśāya*); (VII) “types of knowledge” (*jñāna*); (VIII) “self-discipline” (*saṃyama*); (IX) “perception” (*darśana*); (X) “lustre” (*leśyā*); (XI) [the fact of] “deserving emancipation” (*bhavya-tva*); (XII) “true insight” (*saṃyaktva*); (XIII) “ratio” (*saṃjñī*); (XIV) “nourishment” (*āhāra*). For the interpretation of Śr (57-205) the *mārgaṇas* are to be taken into consideration, because technical terms such as “destiny”, “body”, “cardinal passions”, “self-discipline”, etc. are referred to by Vasunandin. But I would like to point out that Vasunandin’s exposition is not organised according to the sequence of the *mārgaṇas*. Besides, the items *darśana* and *saṃyaktva* are treated separately in this list, but Vasunandin applies the terms as synonyms. A

<sup>56</sup>See the Dhavalā-commentary on Puṣpadanta’s *Ṣaṭ-khaṇḍāgama* IV.1.45: p.200.

<sup>57</sup>See for instance the alternative designation *Upāsakādhyayana* for the Rk in the catalogue of the manuscripts collected by Leumann, No. 173, compiled by Tripāṭhī 1975:230-231.

<sup>58</sup>For the *saṃlehaṇā*- or *ārāhaṇā*-sections in other works see Mūl (18-19), Māc, chapter II, V.279, VIII.993; Von Kamptz 1929; Oetjens 1976:117ff.,165; Jain 1999:115-118; Bollée 2002:173-174; Bollée 2010a on Rk V.1-9. The process of voluntary fasting to death is prescribed for someone who wants to vanquish the passions. Generally, Jains regard fasting to death as the termination of a monk’s career. But according to Caillat 1977:53, this ritual cannot be resorted to “except after a long, progressive training”.

<sup>59</sup>See for instance Śr (M): p. 24; Denecke 1922:76 on Māc, chapter V; Jaini 1979:115, 124; Jain 2000:95-96; Varni 2003-2004, Vol. III, p. 297.



reason for that might be the fact that the *mārgaṇas* have been conceived as a numerical pattern comparatively late. In the following I understand *sammatta*, *sammā-itthi*, and *daṃsaṇa* (translated into English; “true insight” or “enlightened attitude”) as closely related terms. They include the “belief in the principles” of Jainism.

### 3.4 *Guṇa-sthāna*

The religious thinking of Vasunandin which is outlined in the section of Śr (57ff.) is constructed in the way of the theory or greater conceptualisation of the fourteen *Guṇa-sthānas* (gsth.). For better understanding this pattern with its fourteen items or stages shall be introduced briefly. The stages nos. I-III are concerned mainly with the condition of false and mixed insight. They refer especially to the rebirth in non-human animal bodies. While in the stages nos. IV-V we find the outline of the ethics of the Jain layman, from the stages nos. VIIff. onwards there are some characteristics of the ideal mendicant and the path to final emancipation. By taking to account canonical scriptures such as *Uttarajjhāyā*, chapters V and XXXVI, and post-canonical scriptures such as Māc II.59ff. we might come to the conclusion that those concepts were motivated to a great part by the aim to develop a method to control the “death against one’s will”. In the above mentioned scriptures there appears only a very rough classification of the “death of the fool” and the “death of the wise” and the preventive measure to avoid an “unlucky rebirth”. The death of the layman, in general, is defined as being two-sided, *bāla-pañḍita*, the combination of “foolish and wise” attitudes and behaviour. In Śr (59ff.) there are instructive examples of ordinary people who fail in true insight, right knowledge and conduct. And in (125ff.) Vasunandin refers to stories known from the Dig. Purāṇas, which give accounts of the life of evil-doers who attained a miserable rebirth. The stage of “mixed attitudes” can be described more precisely as the “mixed taste of right attitude” in the stages I-III. In (125-133) With regard to the Dig. “doctrine of transmigration” the following pattern of the gsth. might have served well to explain the difference in biological species, classes and the difference in terms of social hierarchies.

With the fourth and fifth stages Jain authors refer to the human birth. Those stages concern the minor and greater vows of non-possession or non-possessiveness (*aparigraha*) and non-violence (*ahiṃsā*). Williams 1963:307ff. discusses also the supplementary rituals, for instance the *pratyākhyānam*, the “avoidance of what is unfitting in order to prevent” evil deeds in the future. It is possible to relate those rituals directly to gsth., i.e. no. IV and V. The fifth stage, *deśa-virata*, prescribes for the layman to take the minor vows.<sup>60</sup>

<sup>60</sup>See also Śr (209ff.). Samantabhadra states in Rk, chapter V.4ff. that the stage of

Table 3: *Guṇa-sthāna*

<i>mithyā-dṛṣṭi</i>	(I) Stage of errors, false belief and partial obstruction of True Insight
<i>sâsvâdana</i>	(II) Stage of Mixed Taste First taste of True Insight
<i>samyag-mithyâtva</i>	(III) Stage of True Insight and partly obstruction of True Insight
<i>samyag-dṛṣṭi</i>	(IV) Stage of True Insight
<i>deśa-virata</i>	(V) Stage of the layman who takes the minor vows
<i>sarva-virata</i>	(VI) Stage of the mendicant vows
<i>apramatta-virata</i>	(VII) Stage of contemplation without negligence
<i>apûrva-karaṇa</i>	(VIII) Stage of contemplation, when one overcomes the sub-passions
<i>anivṛtti-karaṇa</i>	(IX) Stage of contemplation, when one overcomes the gross passions such as greed
<i>sûkṣma-sâmparâya</i>	(X) Stage of contemplation, when one overcomes the subtle veils of obstruction of right knowledge, etc.
<i>upaśânta-moha</i>	(XI) Stage of contemplation, when one suppresses passions such as deceit
<i>kṣîṇa-moha</i>	(XII) Stage of contemplation, when one eliminates the subtle passions
<i>sayoga-kevalin</i>	(XIII) Momentary Stage of embodied omniscience
<i>ayoga-kevalin</i>	(XIV) Stage of omniscience without activity

In practical use the restrictions for advanced laywomen and laymen imply the renunciation of food, water and sexual intercourse for certain periods of time, or for life-time. The practise of non-injury concerns mainly mobile beings, but with respect to the idea of self-purification and the ritual of feeding of the mendicants Jain authors prescribe vegetarian diet, boiling water etc. According to the commentaries the *uttara-gs.* concern the renunciation for the layman. They cover fourteen internal objects and ten external objects (Williams 1963:93; Norman 1991:31). Within the understanding of *gsths.* we find here a ranking. The human conditions described in the text imply the idea of downfall from the higher stages to the mixed stages, when insight and knowledge is partly obstructed. But possible is also the sudden advancement as result of the *kṣāyôpaśamika*-conditions. In Ts II.2, 26, Umāsvāmin states that the sentient beings make “one or more turns” after death. The only activity is that of its karmic body (Tatia 1994:47). Jaini 1920:68 explains Ts II.25ff. as follows: “In *vigraha-gati* transmigration, (i.e. the passage of the soul from one incarnation to another, there is only) karmic body vibration (*karma yoga*), (by which the electric and karmic molecules are attracted by the soul).”

### 3.5 *Mūla-guṇas*

Under the designation *mūla-guṇas* (in the following mgs.) we understand a set of dietary restrictions that appear in medieval treatises for the Dig. layman. This designation is mainly referred to by Dig. authors as “basic virtue[s]” or “basic restraint[s]”. And the practical rules, which are associated with this designation correspond with the “five vows” and partly with the “three jewels”. According to Williams 1963:50 for Śvets. the term is connected only with the *aṇu-vratas* (though “sometimes a single *mūla-guṇa* - *ahiṃsā* is mentioned”). But for the Digs. it denotes the “category of interdictions which must be respected if even the first stage on the ladder of the *pratimās* is to be attained”. Dig. authors develop sets of items or members in analytical lists, by means of which the “stage of true insight” (Skt. *saṃyaktva*) could be put into practice. According to Vasunandin this stage is identified with eight virtues or ornaments (49ff.), and the observance of certain dietary restrictions and occupational ethics (57ff.). To say it with other words, the Digs. from Samantabhadra onwards add to the avoidance of the infringement of the “stage of true insight” a second requirement, the observance of the mgs. Vasunandin in particular stresses the eschewing of seven vices (*vyasanas*), while Āśādhara insists in more general terms on the purity of moral conduct. The author of the *Śrāvaka-dharma-dohaka* charac-

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taking the vows implies the observance of the *aṇu-vratas*, the *guṇa-vratas*, the *sikṣā-vratas*, and the rituals of atonement. In Śr (2), Vasunandin uses the terms *sāyāra* and *sāvaya* which both refer to the Jain layman. This stage is associated with the idea of partly self-control. We find many intersections with *gsths.* and the Śrāvaka-pada.

terises the first *pratimā* as “refraining from eating the *udumbara* fruits”.<sup>61</sup> The concept of mgs. seems to have been dynamic according to Sogani 1967: 88-89.

Dig. mendicants (except *Āśādhara*, who was a layman) modified the mgs. dependent from the situation: time, place and the nature of disciples. The earliest formula of the eight-fold restraint is found in the Rk III.38, 66ff. But Vasunandin defines the mgs. differently: as the renunciation of the seven vices and the avoidance the five fruits of the fig trees. Williams maintains (1963:110) that the “definitions of what is not fit to be eaten are given considerable prominence particularly in later Jainism”.<sup>62</sup> Jaini argues that Jains are notorious for their restraints, which are dietary in nature. He observes that the renunciatory aspect in the “stage of true insight” is eightfold. The mgs. are regarded as a matter of course by the members of the Jain community. Thus, the Jain must never partake of meat, alcohol, honey, or any of the five fruits of the fig trees. “The Jaina will of course be asked why these particular substances came to be considered unfit for human consumption” (Jaini 1979:166).

Noteworthy are the mgs. with regard to the occupational ethics explained in Vasunandin’s *Śr.* (57ff.). Our authors speaks in reproof of the collecting, exchanging, touching, selling, eating, and using meat in ritual and the same goes for honey (80ff.). In *Śr* (59ff.) he gives examples of harmful actions and explains their results. Williams 1963:247 justly states that the moral teaching with regard to the seven vices in Jainism is “clearly sited in a social context”. And this morality is that of the “common man who adheres to the conventions of the world, avoiding anything that can evoke obloquy or derision from his neighbours”.<sup>63</sup> In the Dig. ritual of the eightfold worship of the *Tīrthaṅkaras* the eight purified substances do not consist of ingredients of animals, such as meat or animal products such as milk and honey. Jains instead use scented or pure water, uncooked rice, coconut, almonds, flowers, burned incense, etc.<sup>64</sup>

<sup>61</sup>See Williams 1963:174ff.

<sup>62</sup>It should be mentioned that the mgs. in the sense in which they are understood by Jain authors from Samantabhadra onwards do not appear in the Ts of Umāsvāmin.

<sup>63</sup>For the roots of vegetarian diet in India see for instance Bruhn 2003:84-85 and Alsdorf/Bollée 2010:8ff.

<sup>64</sup>Cf. for the Dig. eightfold worship of idols *Śr* (434ff.) and the commentary of *Śr* (M) on (434-442). See also Williams 1963:53; Sogani 1967:88-89; Babb 1996:89-91. I am very grateful to Mr. Nikunj Jain for enhancing my knowledge on the eight-fold-worship which plays a role in some Dig. rituals in 2006. For schools and sects outside Jainism, which possess “vegetarian” rituals of giving see for instance Bharati 1977:210ff.

### 3.6 Śrāvaka-pada

Samantabhadra and Vasunandin acknowledge the pattern of eleven, i.e. eleven stages of self-purification for the laity. This pattern differs from the Śvet. pattern known as the “duties of the householder in twelve parts” (Pkt. *duvalāsa-vihāgāra-dhamma*). The so-called *śrāvaka-pada* corresponds to the third, fourth and the fifth stage of the gsth. <sup>65</sup> In the Rk, chapter V, the conduct of the laity is explained within the framework of eleven rungs or stages. Thoses eleven stages of the layman are called *pratimās*, *śrāvaka-pada*, or *ekā-daśa-sthāna*. <sup>66</sup> The Rk is considered as the prototype of manual for the Dig. layman, while the *Śrāvaka-prajñapti* is the fundamental Śvet. text, which contains rules for the laity. <sup>67</sup> The patterns in these two manuals are different and they seem to be modifications of the rules of conduct for mendicants. The eleven stages might have been brought into a standardised sequence in the time of Samantabhadra and Vīrasena, latest around the 7th century CE. The first stage of the *śrāvaka-pada*, *daṃsaṇa*, and its transgressions, are the fundament of the description we find in Śr (57-205).

Table 4: *śrāvaka-pada*

<i>saṃyag-dṛṣṭi</i>	(I) Stage of True Insight ( <i>mūla-guṇas</i> )
<i>deśa-virata</i>	(II) Receiving the minor vows
<i>sāmāyika</i>	(III) Practising equanimity
<i>pauṣadha</i>	(IV) Abstinence every half month
<i>sacitta-tyāga</i>	(V) Abandoning nourishment endowed with life
<i>rātri-bhojana-virata</i>	(VI) Abandoning enjoyment at night
<i>brahmacārīn</i>	(VII) Practising celibacy/ being content with one’s own wife
<i>ārambha-tyāga</i>	(VIII) Renunciation of household life
<i>parigraha-tyāga</i>	(IX) Renunciation of possessions
<i>anumati-virata</i>	(X) Renunciation of specially prepared food
<i>utkr̥ṣṭa-śrāvaka</i>	(XI) Stage of excellence

The starting-point of the eleven-fold pattern is “true insight” or right belief,

<sup>65</sup>For the evaluation of Vasunandin’s rule of conduct see for instance Śr, *prastavanā*, pp. 21ff.

<sup>66</sup>The eleven members of *eyārasa-ṭhāna* are mentioned in Śr (4):

*daṃsaṇa-vaya-sāmāyika-posaha-sacitta-rāi-bhatte ya /  
bambhārambha-pariggaha-aṇumaṇa-uddiṭṭha-desa-virayammi //*

The list of the eleven stages (see **Table 4**) is mentioned in the Dhavalā commentary on the *Ṣaṭ-khaṇḍāgama* IV.1.45, p.201.

<sup>67</sup>See Williams 1963: preface, pp. 1,19.

*daṃsaṇa*.<sup>68</sup> Jaini (1979:186) translates the term *darśana-pratimā* into English “stage of right view” and describes this as the mental condition which characterises the beginning of a spiritual progress. In the Rk, chapter V, we find the following definition of the first stage: “He who is purified by the true Doctrine and is disgusted by physical pleasures in the *saṃsāra*; who has sought refuge at the feet of the five kind of guru-s; who sticks to the path of truth is a *darśanika*”.<sup>69</sup> It is obvious that these eleven rungs are not the framework used in the canonical *Uvāsaga-dasāo*. This text is organised according to another concept. The description of twelve vows is embedded into narrative prose with a few proverbial stanzas inserted.<sup>70</sup> In practical use this means the renunciation of sexual activities, food, cleansing material, perfums, drugs, etc. for a certain period or for lifetime. According to Jain, Śr, *prastavanā*, p. 21, the concept of renunciation for laymen was first outlined by Samantabhadra. The renunciation of certain substances such as liquor, meat, honey, for lifetime seems to have been prescribed for new followers of the Dig. communities by Samantabhadra, Amitagati and Vasunandin. We can conclude that the mgs. had the function of a initiation into the Jain belief from Samantabhadra’s time onwards.

### 3.7 Anuyoga

With respect to canonical and post-canonical scriptures Skt. *anuyoga* is the technical term which denotes scriptures regarded as authority by Jains. They consist of the sacred law based on the contents of the teaching of Mahāvīra and his pupils.<sup>71</sup> In Rk II.1-5 Samantabhadra defines *anuyoga* as the body of Jain teachings. The Dig. scriptures are categorised as the four limbs of knowledge, of which each can be considered as valid method to describe reality: Prathamānuyoga, Karaṇānuyoga, Caraṇānuyoga, and Dravyānuyoga.

<sup>68</sup>Cf. Pkt. *daṃsaṇa*, abbreviated for “true insight”; “right belief”. Skt. *saṃyag-darśana* is translated into English “true insight”; “stage of right view”; “right attitude”; “enlightened worldview”. See Leumann 1905 [1998]; Williams 1963:174; Jaini 1979:186; for the three jewels, “true insight”, “true knowledge” and “right conduct”, cf. Williams 1963:32ff. Cf. also the enumeration *daṃsaṇa-vaya-sāmāyīya-posaha-sacitta-*<sup>o</sup> in Śr (4).

<sup>69</sup>Cf. *saṃyag-darśana-śuddhaḥ* [...] *darśanikas*. I have quoted the English translation of Rk V.15 in Bollée 2010a.

<sup>70</sup>The pattern of this canonical text is called *duvalāsa-vihāgāra-dhamma*. It is a modification of the five vows of the mendicants. But Schubring (1962:285-286) identifies passages in the Śvet. canonical sources, which refer to the eleven stages of the laity. The first rung or step of the *daṃsaṇa-sāvaga* is explained by Schubring as pertaining to “one who approves of the regulations for laymen in theory without having realized them in practise yet.”

<sup>71</sup>*Anuyoga* is translated into English “gateway of investigation”, “exposition”, or “introduction to a systematical method”. Sometimes authors mention *veda* or *jñāna* (“knowledge”) as equivalent terms. Knowledge is often discussed under two aspects, mundane or worldly, and supra-mundane or spiritual. See Ts I.9; Gs, Introduction, pp.10-11; Williams 1963:137; Jaini 1979:337; Mette 1980:85.

The Prathamānuyoga, the “First Exposition”, consists of rebirth-stories of illustrious men and women, the “carriers of a rod”, *śalāka-puruṣas*, such as the twenty-four Tīrthaṅkaras and the twelve legendary rulers of the world (Cakravartins).<sup>72</sup> Jain Purāṇas are placed in this category, for instance the *Pauma-cariya* of Vimalasūri (6th century or earlier), Jinasena’s *Ādi-* and *Mahā-purāṇa*, the *Padma-* and *Harivaṃśa-purāṇa*, and Guṇabhadra’s *Uttara-purāṇa* (8-9th century CE). In the rebirth-stories of the Jains we find the positive and negative characters in the biographies of teachers, wordly heroes, and their opponents. The kings Brahmadata and Rāvaṇa, for instance, have been mentioned in Śr (129ff.) in order to illustrate human vices.

In the Karaṇānuyoga, the “Exposition of Instrumental Cause”, we find the definition of the Jain universe and non-universe and the description of the dimensions of the cosmos. The Dravyānuyoga, “the Exposition of Substance”, enumerates and discusses the Jain principles: substance such as sentience and the non-sentient matter, the relation of the sentient being with matter, the “inflow” of matter into the sentient being, the “stoppage of that inflow”, the “bondage”, the “shedding off the bondage”, and “final emancipation”. These principles form a “minimal consensus” of the Jain doctrine, which is acknowledged by several schools and sects.

The Caraṇānuyoga, “the Exposition of Conduct”, embraces the topics of ethical conduct and ritual for mendicants and laymen. The texts contain mainly religious poems designed for self-study or taught by the preceptors. In the commentaries we find many pieces of narrative literature, too. Obviously, there are intersections with those texts which are otherwise classified as Prathamānuyoga. Samantabhadra’s and Amitagati’s *Śrāvākācāras*, Devasena’s *Bhāva-saṃgraha*, the *Upāsakādhyayana*-section of Somadeva’s *Yaśas-tilaka*, and Vasunandin’s *Śrāvākācāra* are to be placed in this category.<sup>73</sup> Moreover, the reflections on the world, on bondage, pious death, and final emancipation, rituals for atonement for monks and the laity belong also to this literary genre, for instance the *Mūlārādhana* of Śivārya (Mūl), Vaṭṭakera’s *Mūlācāra* (Māc) and Kārttikeya’s *Anuprekṣās* (KA).<sup>74</sup>

<sup>72</sup>See Winternitz 1927 [1977], Vol. II, p. 504. For genres of Jain fiction see Balbir 1994a:223-261.

<sup>73</sup>See the lists of post-canonical scriptures in the bibliography and appendix of Schubring 1935, the tables in the Introduction of Wiley, 2004, and the bibliography in Śr (M), pp. 651ff.

<sup>74</sup>See Mūl (1559ff.); Māc, sections II and VIII. Śvet. verses related in style and contents to the *Anuprekṣās* are in *Maraṇa-vibhakti* (635ff.) and in Hemacandra’s *Yogaśāstra*.

## 4 Style of Śr (57-205)

In the first part of Vasunandin's Śr (3ff.) the author discusses Jain principles and gives an outline of the *pratimās*, the stages of purification for laymen, beginning with the first one. The author begins his instructions with the exposition of the doctrine of "sentient being and non-sentient matter" (*jīvâjīva*). While introducing Jain principles (or categories) he defines the qualities of true insight (48ff.). He shows a concern for the dangers of transgressions and the evil that a person earns when he goes astray out of negligence. We find in Śr (190ff.) intersections with topics that are explained in the appendix of the *Uttarajjhāyā* XXXVI.249ff. Also in the Dig. compilations KA, Rk, Māc, and Mūl, Jain authors discuss the meaning of "true insight", "right knowledge", "right conduct", final self-mortification, and "reasons for inauspicious rebirth", etc. In a publication of 1966<sup>75</sup> Ludwig Alsdorf compares the contents and the style of certain verses in the appendix of the canonical *Uttarajjhāyā* XXXVI with those of the post-canonical Mūl and Māc. The comparison in synoptic tables leads us to the conclusion that in the chosen sections of those scriptures verses of the Bhāvanā- or Anuprekṣā-type are arranged with nearly identical phrases and same ritual function. They might have served to explain "reasons for an inauspicious rebirth".

In the first quarter of the twentieth century Ernst Leumann was a pioneer in the comparison of parallels of selected rituals sections of Jain scriptures. Alsdorf states that "admittedly later than the Śvetāmbaras, the Digambaras have found the connection with modern developments, and with surprising rapidity have largely caught up with the Śvetāmbaras. Their manuscript libraries, too, which were in part an object of particularly anxious protection, have been opened [...] and there has appeared an unexpected wealth of literary treasure". His studies were "far ahead of his time" and the number of manuscripts collected by Leumann can be regarded as an "extraordinary performance" for the time.<sup>76</sup> Upadhye writes in his Introduction to the collection of stories written for Jain laymen, the *Puṇyâsrava-kathā-kośa*<sup>77</sup>, that it is necessary to study the rules of the Śrāvakâcāras in the background of

<sup>75</sup>Passages of the appendix of the *Uttarajjhāyā* XXXVI, Mūl, and Māc, have been analysed in style and contents in a short monography by Alsdorf in 1966. I have tried to point out in the notes of my translation of Śr that the stanzas of (190ff.) might belong to a kernel or repertory of verses meant for contemplation. They show similarities in style and contents with those in the *Uttarajjhāyā* XXXVI, Mūl and Māc.

<sup>76</sup>See Alsdorf 2006:120-121. The manuscripts acquired by Leumann are now deposited in the collection of the Bibliothèque Nationale in Strasbourg, France. Leumann's list of 1896 (reprinted 1998) has been the starting point for the catalogues edited by Wickersheimer 1923 and Tripāṭhī 1975.

<sup>77</sup>See the *Puṇyâsrava-kathā-kośa*, p.12. I am indebted to Prof. Bollée for this reference.



the narrative literature, prose tales that are collected in the *kośas*.<sup>78</sup> The section with religious poems Śr (57ff.) seems to belong to a repertory of verses that were learned by heart by laypeople and mendicants. The poems were arranged into a efficient system of topics as means of contemplation. Some of those verses might have been originally composed in Ślokas, and were later adapted to match with the Āryā. The verses Śr (190ff.) which are related in contents and style to Māc and Mūl are found in “Pratyākhyāna-saṃstara” or in the Anupreṣā-section of the above-mentioned works. Alsdorf (1966:176) observes that the formulas used for meditation are called Bhāvanās by the Śvets. They “[...] do not belong to the oldest layers of Jain doctrine; they make an impression of being younger inventions, with a popular tinge, perhaps even slightly beside or outside the ‘official’ dogmatic system”.<sup>79</sup>

## 4.1 Elements of Style

### 4.1.1 Vasunandin’s Prākṛt

Vasunandin composes his manual in the literary Prākṛt of the Jains, which is one of the Middle Indo-Aryan dialects.<sup>80</sup> As the name implies, Śaurasenī refers to the ordinary language of the region Śūrasena (with the former capital Mathurā). The Jain-Śaurasenī is generally considered to stand closer to classical Skt. in terms of the assimilations of vowels, consonants and consonant clusters, and the grammar and syntax, if compared with Māgadhī. There are some peculiarities in the Pkt. of the manuscripts of Vasunandin’s Śr, which these share with other Dig. scriptures written in the same Jain Devanāgarī ligatures.<sup>81</sup> There are for example peculiar spellings of consonants, mixed consonants, and vowel clusters. Those Dig. scriptures cannot

<sup>78</sup>See also the stories in the commentary of Prabhācandra on Rk in the English translation of Bollée 2010a.

<sup>79</sup>For the Āvaśyaka-type of literature and the analysis of topics and style see for instance Leumann 1934:16ff.

<sup>80</sup>The literary Pkt. of the Digs. has often been called Jain Śaurasenī. For the languages of the Digs. we find the denotations Jain or Dig. Pkt., Dig. Ardha-māgadhī, Daigambarī, Jain Śaurasenī. For designations and characteristics of the languages see the introductory chapter in Denecke 1922:2ff.; Schubring 1935:16; Pischel 1957 [1965]:21ff.; Von Hinüber 1986:43; Caillat 1979; Van den Bossche 1999:14. I would like to express my gratitude to Dr. Felix Erb, Hamburg, for putting at my disposal a copy of Denecke’s dissertation.

<sup>81</sup>For the transliteration of the Pkt. text of the section Śr (57-205) in Roman script see **Appendix 1**. Some popular verses of the Śr have been reprinted in a compilation called *Tacca-viyāra* of Vasunandin. Verses from other works, KA and *Bhāva-saṃgraha*, have been quoted in some manuscripts of Śr. In the copies of the manuscripts of Śr which are today in the collections of the Jain libraries and temples in the former Central Provinces in Karañja / Berar in the Akola district (cf. Hīrālāl 1926) and in L (collected by Leumann) topical headings in Skt. have been written between the Pkt. lines. It is probable that those glosses are phrases taken from Amitagati’s and Guṇabhadrā’s *Śrāvākācāras* and Āśādhara’s *Sāgāra-dharmāmṛta*.

be regarded as belonging to the Jain canonical scriptures in the strict sense, but they are sometimes referred to as belonging to the Caraṇānuyoga secondary canon.<sup>82</sup> Generally, the ways in which a word is spelt in a Dig. manuscript may differ depending on the age of the manuscript and the regional traditions of the scribes.

The outstanding features of the Daigambarī manuscripts of Kundakunda and Vaṭṭakera have been discussed by Denecke 1922:3ff. in his introductory chapters of his text edition. The characteristics of the manuscripts and some stylistic elements of the Pkt. Aṇuvekkhās have been analysed by Upadhye in the edition of KA.<sup>83</sup> Some distinctive characteristics of those manuscripts also go for those of Vasunandin. The changes of *-t-* and *-ṭ-* to *-d-* and *-ḍ-*, the changes of *-th-* and *-ṭh-* to *-dh-* and *-ḍh-*, typical for the region, in which Śaurasenī was spoken, appear in Dig. manuscripts, but it can be observed that this does not apply to for all instances of Daigambarī. We should take into consideration that medieval scribes allowed themselves to use many variants and standard abbreviations. This concerns the way of writing aspirated, non-aspirated, retroflex and non-retroflex dentals, especially when these occur between two vowels.<sup>84</sup> Sometimes, the voiceless representatives are retained, or retroflexes in consonant clusters are represented by spirants.<sup>85</sup> Denecke remarks that the grammatical rules cannot be applied strictly to all the Dig. manuscripts, and only with certain reservations.

<sup>82</sup>“Senior texts” is a term coined only for Śvet. texts (German: “Senioren des Siddhānta” in Schubring 1935:57-58). It is a term which refers to the oldest layers of Jain scriptures. This division is based on Jacobi’s analysis of the style and contents of the oldest sections of the Śvet. canon. According to Jain, who analyses some patterns of Vasunandin’s Śr in the Hindī Introduction to the Indian printed edition, Vasunandin’s manual is younger than KA and Rk. For the division of Jain scriptures see Bollée 1977, Preface, VII; Schubring 1962:58-59; Alsdorf 1966:11; Tatia 1994, Foreword, XII; Jaini 1979:78-81; Kulkarni 1980, Introduction, pp. Iff.; Bruhn 1987, 2003:6ff., 82; Folkert 1993:22; Schubring 2004:13, Foreword, note 39; Wiley 2004; Fujinaga 2007:2.

<sup>83</sup>Denecke 1922:3ff. describes the important features of the Pkt. in the manuscripts of the *Samaya-sāra* and *Chap-pāhuḍa* assigned to Kundakunda and the manuscript of Māc, chapter V, assigned to Vaṭṭakera. He comments on Pischel’s observations on the changes of consonants and consonant clusters in some Middle Indo-Aryan dialects (Pischel 1957 [1965], Paragraph 21ff.).

<sup>84</sup>Different forms of representations of *-t-*, *-ṭ-*, *-d-*, *-ḍ-*, *-th-*, *-ṭh-*, *-dh-*, and *-ḍh-* are applied in the manuscripts, especially in consonant and vowel clusters.

<sup>85</sup>Those features are discussed in Denecke 1922:10ff. They are based on the manuscripts of the above-mentioned scriptures, which do not always show those changes of intermediate consonants. According to Van den Bossche 1999:14ff. the Dig.-Śaurasenī preserves more peculiarities of the Ardha-Māgadhī and Skt. than the Jain-Māhārāṣṭrī, the language used for texts in some of the Śvet. commentaries.

### 4.1.2 Metre of Śr (V)

The verses in the section Śr (57-205) are composed in the metre Āryā in uniformity. With regard to this type of metre we find here the common or new Āryā.<sup>86</sup> As Alsdorf 1966:158ff. points out for the *Uttarajjhāyā*, most of the material of the Āryā stanzas in the collections of the Anupreksās show the mixed features of compositions in classical and new metres. This means, if I understood Alsdorf rightly that the metrical structures of the new Āryā might have developed in course of time out of shorter segments and phrases composed in Ślokas. Some of the segments of verses analysed by Alsdorf could be regarded either as element of the Śloka, or as an element of the Āryā. But, with regard to Śr (57-205), which is much younger than the canonical *Uttarajjhāyā*, at least a quarter of the Āryās seems to be corrupted. The metre and style of Vasunandin is not that of Apabhraṃśa, the literary language common in the eleventh century poetry of Dig. Jains. Besides, Vasunandin's language shows similarities with Kārttikeya's composition (of unknown age), Devasena's compositions (9th century CE), and the Skt. manuals of Samantabhadra (of unknown age) and Amitagati (eleventh/twelfth century CE).<sup>87</sup> Okuda maintains in his Introduction to the fifth chapter of Māc (1975:10ff.) that this chapter owes a lot to the commentary tradition of the Śvets., especially the Ṇikkhevas.<sup>88</sup> It is possible that verses which appear in the Ṇikkhevas and in the Aṇuvekkhās go back to a common source.

### 4.1.3 Alterations in Spelling

With respect to the vowel alterations and euphonic combinations we find in the manuscript of Śr L the writing *uṃ* for *o* (Nominative sg. masculine).<sup>89</sup> Diphthongs, long vowels, and semi-vowels, are sometimes mixed up, alterations of short *-i-* and *-a-* and long and short vowels are prominent.<sup>90</sup> Ty-

<sup>86</sup>The new Āryā is characterised by a caesura after the third *gaṇa*. If the verse lacks the caesura it is called *vipulā*. Variations of the new type of Āryā are possible, for example the composition with two lines with a shortened sixth *gaṇa*, which is called *Gīti*. For the Āryā and its variations see Jacobi 1886 [1970]; Alsdorf 1968:251ff., and Balbir's comments in DĀK (73) on the Āryā and other kinds of metre in medieval texts.

<sup>87</sup>There is only one *Śrāvākācāra* composed in the Apabhraṃśa Dohās, the *Sāvaya-dhamma-dohā*. For the Apabhraṃśa and its metrical peculiarities see the Introduction in the *Sāvaya-dhamma-dohā* (in Hindī); further Denecke 1922; Alsdorf 1933:33; Alsdorf 1937 [1966]:32; Chopra 1974:299ff.

<sup>88</sup>Ṇikkheva is a dialectic technique employed in the early Jain commentary tradition. Several topics are treated under different viewpoints. See Bhatt 1978 and 1992:15-53.

<sup>89</sup>Cf. (57d) *sāvao bhaṇio* vs. L *sāvauṃ bhaṇiuṃ*.

<sup>90</sup>Cf. (65a) *cora* v.l. L *caura*. In (86d) we find *vaṇṇie* [dose] vs. L *viṇae* [dose]. The author of the commentary of L suggests that *viṇae* denotes the numeral two ("of two [faults]"), but in Śr (M) the word is rendered differently into: *kahe gaye* [doṣoṃ ko]: "of the [faults] previously described". Cf. also in (95c) *-tiṇa* vs. *-taṇa*. For noun suffixes corresponding to Skt. *-tvana* see Van den Bossche 1999:71. In (96a) *tiṇa-cārī* occurs v.l.

pical scribal variants are due to the alteration of the spelling of *-i-* /*-ī-* /*-e-* in verbal and noun-endings, pronouns, and compositions derived from original *-in-*stems.<sup>91</sup> When writing ligatures scribes often allow themselves alterations in the spelling of vowels with intervocal consonants, especially dentals and labials, but also gutturals, palatals, linguals, or complex consonant clusters. Representations of historical voiceless consonants by a voiced consonant or by the *ya-śruti* are common.<sup>92</sup> Furthermore, there is confusion with respect to the representation of graduated semi-vowels.<sup>93</sup> With regard to conjunct groups of consonants and vowels one can observe that single consonants are sometimes written for geminated consonants and conjunct groups (consonant clusters), since the native teachers of grammar allowed certain abbreviations. In Śr (L) the geminated nasals *-ṇṇ-* and *-mm-* are represented by a single nasal.<sup>94</sup> In some variants the sonant group *-ddha-* appears as a single sonant spirant.<sup>95</sup> In times, the sibilant *ś* is retained or simple nasals, nasal and spirant groups are confused: *-nh-*, *-hn-*, *-mh-*, *-hm-*, *-ṃh-*, *-ṇh-*, *-ṇ-*. Also the consonant clusters *-ccha-*, *-ttha-*, *-ṭṭha-*, *-ḍḍa-*, and *-ṭṭa-* are confused or shortened into *-ḍa-*.<sup>96</sup>

#### 4.1.4 Past Tenses

In Vasunandin's Śr the action of the past is usually expressed by the past participle with or without an auxiliary verb.<sup>97</sup> Of the Aorist and Perfect stems of the Indo-Aryan conjugation systems only some relics remain such as

L *taṇa-cārī*. In (134a) appears *visaṇa* v.l. L *vasaṇa*. In verse (58ab) we find *pimparīya* v.l. L *pamparīya*. And in (138a) there are the readings *usiṇa* v.l. L *usaṇa*, in (164b) *para-ṭṭhi* v.l. L *pari-ṭṭhi*, in (141a) *jāyamatte* v.l. L *jāyamitte*, again in (185a) *bālattaṇe* v.l. L *bālattena*.

<sup>91</sup>Cf. (184a) *koi* v.l. Śr (M) *koī* v.l. L *kei*. See Denecke 1922:27ff.; Van den Bossche 1999:60ff. Generally, the manuscripts show the confusion of *-i/ -ī* at the end of a Pāda in the present tense third person sg. For instance, in (184d) occurs *marai* v.l. L *marāī*. Besides, in present tense first person pl. the shortened form *-ami* stands optional in place of the correct form *-āmi*, for instance in (197a) *kiṃ karami*. Other typical variants are the formations of the third person pl. from different present stems of √ KR, i.e. in (65b) Ba L *karaṃti* v.l. *kuṇaṃti*. See Denecke 1922:8, 36.

<sup>92</sup>For example in (59d) occurs *bhūdāṇi* v.l. L *bhūyāṇi*.

<sup>93</sup>See for example *paurammi* v.l. L *pavarammi* in (61b) and *jūva-* vs. L *jūya-* in (63c).

<sup>94</sup>See for the occurrence of geminated nasals as singles (184a) *uppaṇṇaṃ* v.l. L *upaṇṇaṃ*; (66d) *samṇaṇṇa-* v.l. L *samṇaṇṇa-*; (73c) *saṇṇaṃ* v.l. L *saṇṇaṃ*; (61c) *-āvattammi* v.l. L *-āvattami*.

<sup>95</sup>This phenomenon is described in Upadhye, KA, pp. 3ff. Cf. in Śr (57a) *visuddha* v.l. L *visuha*; (95a) *datthūṇa* v.l. L *dahūṇa*; (58c) L *samśihāi* v.l. Pa *samhiddhāi* v.l. Śr (M) *samsiddhāiṃ*.

<sup>96</sup>See for example in (117c) *ṇibbhacchijjaṃto* vs. L *ṇibbhadijato*. Cf. also Denecke 1922:9. For the unhistoric spellings of *-ṭṭha-* in Pāli see Norman's notes on Thg (1100), p. 273.

<sup>97</sup>See for instance (143d) *ramio pi jaṃ āsi*. Cf. also Denecke 1922:39ff.; Van den Bossche 1999:63. The middle voice has disappeared and the dual has been lost in the Pkts.

*ṅittharasi* in (165d).<sup>98</sup> In general, the syntax with regard to the participles, gerunds and verbal phrases in Śr follows the rules of classical and epic Skt., as described for instance in Speijer 1886 [1993].

#### 4.1.5 Infinitives and Gerunds

The alterations in the construction of participles and gerunds in the manuscripts of Vasunandin go also with those of other texts written in Dig. Pkt. such as KA, Mūl and Māc.<sup>99</sup> Infinitives are sometimes used in the function of gerunds and the reverse. In Śr (187) the infinitive *cit̥theṃ* from √ STHĀ “to stop; to hold on” is constructed with the auxiliary verb of √ LABH and a participle, which expresses negation, similar to the syntactical patterns in Skt.<sup>100</sup> In one case in Śr (159a) the infinitive is constructed with a middle participle and the *alpha privativum*. The infinitive is applied here as a compliment to the main verb and serves to indicate an aim or a direction, just as the dative of the purpose which provides the indirect attribute to a noun phrase.<sup>101</sup> In Śr (159a) *bhottuṃ*<sup>102</sup> serves as an adjunct in the phrase Pkt. *bhottuṃ aṅicchamāṇaṃ ṅiya-maṃsa*. From my opinion, there are two possibilities for the translation and interpretation of the phrase. The infinitive could either be translated similar to a gerund denoting the action which has already taken place: “when it [= the sentient being] has unwillingly eaten its own flesh.”<sup>103</sup> Comparable to the function in epical Skt. the infinitive denotes a wish, fear, hope, or a purpose in the future: the sentient being is “not willing to eat its own flesh”.<sup>104</sup> With Speijer 1886 [1993]:306 the infinitive stands in “some degree outside the common system of declension and conjugation, it may be called the counterpart of the Lat. supine. It has no voices, no tenses.”

In Vasunandin’s Pkt. the gerunds seem to function similar to the absolutive

<sup>98</sup>Pkt. *ṅittharasi* is derived from *ṅih* + √ TR: “to get out; to escape”; “to overcome; to clear oneself from an accusation or guilt”; “to pass” (Whitney 1885 [1988]:64). Another example of the use of the Aorist stem referred to by Van den Bossche 1999:63, note 123, is AMg *akāsi* (Skt. *akārsīt*).

<sup>99</sup>Some peculiarities in the formation and the syntactic use of infinitives and gerunds have been discussed in Denecke 1922:43-44 and Van den Bossche 1999:69.

<sup>100</sup>Cf. the phrase (187d) Pkt. *ṅa lahai cit̥theṃ*: “it [= the sentient being in the grounds of hell] is not able to stand/ to stay”, i.e. it is not able to find a hold. For Pkt. forms derived from √ STHĀ see Denecke 1922:43; Ratnachandra 1923 [1988], Vol. II, p. 722.

<sup>101</sup>Cf. Speijer 1886 [1993]:300.

<sup>102</sup>Pkt. *bhottuṃ* is the infinitive to √ BHUJ “to enjoy” (Whitney 1885 [1988]:112).

<sup>103</sup>In this interpretation I follow a suggestion of Prof. Balbir (p.c.). This is possible because the grammatical function of the infinitive in Pkt. corresponds roughly to that of a gerund.

<sup>104</sup>Śr (159) refers to the idea of a “field of reward and punishment”. It is conceived as a spindle of layers of earth, in which one finds no hold. Having entered this field the sentient being is forced to eat the flesh of the limbs from its own body cut off by other fiendish dwellers in the infernal region.

of a verbal participle in classical Skt.<sup>105</sup> This is the case for instance with Pkt. *chaṃḍiūṇa*<sup>106</sup> in (116b) and *āhāreūṇa* in (136b).

In (136b) the gerund *āhāreūṇa*<sup>107</sup> occurs in the phrase Pkt. *to tesu [ṇiraesu] samuppaṇṇo [jīva] āhāreūṇa poggale asuhe*. It serves as a verbal adjunct modifying the participle *samuppaṇṇo* and denoting here the prior of two actions. In some cases the gerund could signify a simultaneous or concurrent action. In this phrase the author refers to the act of “fetching” or “drawing near” karmic matter for oneself or to oneself. Thus, if we are to understand *āhāreūṇa* as expressing the distant past, we might conclude that Vasunandin intended to express previous action, i.e. we find the idea that the sentient being had already “attracted” impure matter (*asuha-poggala*). In the commentary of Śr (M) the phrase is translated by Sunīlasāgara into Hindī [*aśubha pudgalom ko*] *grahaṇa karake*. There is another Hindī paraphrase of (136b) in the commentary of Śr (M): (2) *janma grahaṇa karake*. The noun Pkt. *poggale* is rendered into Hindī *aśubha padārtha*: “impure object” / “impure matter”. The editor of the reprint of Śr equates two things: “impure matter” and “rebirth”. The commentary of L substitutes the gerund *āhāreūṇa* by the Skt. verbal noun *ākaraṣaṇam*: “drawing near; pulling up; attraction” (MW: p.127).<sup>108</sup> Vasunandin suggests in (135ff.)

<sup>105</sup>With Speijer 1886 [1993]:296 the gerund “holds a place somewhat intermediate between the infinitive and the participle. As to their etymology, they are petrified noun-cases, and for this reason they are not declinable”. For the formation in Dig. scriptures see Denecke 1922:44.

<sup>106</sup>The origin of Pkt. *chaṃḍiūṇa* remains obscure to me. The gerund occurs as verbal adjunct in the phrase Pkt. *lajjā-kula-kammaṇ chaṃḍiūṇa*. A translation of the phrase (116b) is: “after having given up [= having broken with] the peculiar duties of one’s family and modesty [...]”. In the commentary of Śr Jain translates the phrase into Hindī *lajjā aur kula-maryādā ko chorḱara*. In the commentary on Śr (M) Sunīlasāgara considers this gerund to be a substitute of the corresponding form of the defect stem of another verb (√ MUC). Likewise, the participle Pkt. *chaṃḍia* is explained as being substitute for the participle of √ MUC in Sheth 1923:333-334. There are different opinions with regard to the etymological roots of Pkt. *chaṃḍiūṇa*. With following Monier-Williams (MW: pp. 406-407) one could suppose that it derives from √ CHO: “to cut off”. According to Whitney 1885 [1988]:50 one considers √ CHĀ “to cut up” and √ CHID “to cut off”. Cf. also Turner 1966: Nos.4970; 5013. Neither the root, nor the present tense of the verb, are discussed in Ratnachandra 1923 [1988]. The Hindī formations of this stem are: *chaṃṭanā/chaṃṭkānā* “to sort out; to take out” (Gatzlaff-Hälsig 2002:462).

<sup>107</sup>With discussing the gerund *āhāreūṇa* in Śr (136b) I follow a suggestion of Prof. Butzenberger (p.c.). The gerund *āhāreūṇa* derives from the prefix *ā* + √ HR̥: 1. “to take, to accept, to bring, to collect”; 2. “to bring near; to fetch for oneself; to receive” (cf. the third person sg. of the present stem Pkt. *āhārei*). See MW: p. 162; Ratnachandra 1923 [1988], Vol. II, p. 116.

<sup>108</sup>As Umāsvāmin explains in the Ts the “consciousness” or “sentience” of the embodied beings in the conditions of *aupaśamika* and *kṣāyōpaśamika* effects that it is subjected to several modifications. The “operating *karmas*” work, i.e. effect the spontaneous type of rebirth. In Ts II.25-26 Umāsvāmin states that if the sentient being makes “one or more turns” after death, the only activity is that of the karmic body (Tatia 1994:47).

that the sentient being arrives in the “grounds of earth” in a very short period. It seems to be a state of consciousness that is transitory. We might assume that it is our author’s intention to persuade the reader that the sentient being “incorporates” impure matter which effects a new rebirth due to a certain state of mind. This condition is also explained by the term *bondage*. In Ts, chapters VIII and IX, Umāsvāmin explains in detail why human beings have the tendency to “bind karmic particles” and how the insight-deluding and knowledge-obstructing *karmas* could be suppressed and fully eliminated.

#### 4.1.6 Exclamation Particles

Typical for section Śr (57ff.) are predicates which denote the act of crying and mourning complemented by adverbs and particles. By those means the author expresses the idea of affliction and suffering of creatures. With (137ff.), for example (142b), he characterises the utterance of the beings in suffering as high-pitched or deep-voiced. The sounds are pitiful (*kaluṇaṃ / karuṇaṃ; karuṇa-palāva*). He applies the adverbial adjunct *karuṇaṃ* in the phrase (149d) *karuṇaṃ puṇo ruvai*: “it mourns pitifully”. Sentient beings tortured in the grounds of earth are mourning with sorrow. This mourning is expressed by the phrase *hā-hā-kāraṃ pakuvamta* (in 162d). Vasunandin applies other interjections and some particles of exclamation too. These are not uncommon in the style of narrative texts in medieval Pkt. and Skt, in which we find fixed phrases of direct speech and religious sayings in stanzas.

For instance, the inclinable particle *hā* expresses the feelings of sorrow and grief. This particle has a function similar to *aho*. The interjections are sometime added to predicates derived from √ KRAND, √ RUD, or √ LAP (see my notes in the **Analysis**). With those particles the author stresses the impression of the very deep or high sounds of mourning or deep sighs which are heart-rendering. Likewise, Vasunandin applies particles such as *bho bho* and *hāhā* to emphasise the astonishment and pain felt by the individual. With those particles combinations with √ KR̥ and *pra* + √ KR̥ occur, see, for instance, the phrase *hā-hā-kāraṃ pakuvvamta* in (162d).<sup>109</sup> Another

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Jaini 1920:68 explains Ts II.25ff. as follows: “In vighraha-gati transmiration, (i.e. the passage of the soul from one incarnation to another, there is only) karmic body vibration (karma yoga), (by which the electric and karmic molecules are attracted by the soul)”. In this context the noun *āhāra* might be understood as “nourishment”. It is one of the primordeal functional bodies. Jains explain it as underlying the effect of multiplication of different factors, i.e. its functions are due to the operating of different *karmas* and other preconditions. That means that it is determined by healthy and unhealthy dispositions of mind on the one hand, and by other natural circumstances on the other hand.

<sup>109</sup>With interjections such as *hā*, *hā-hā*, *bho bho*, etc., Indian poets express the feelings of surprise, joy, pain, or sorrow. See Speijer 1886 [1993]:326ff. For some onomatopoeic expressions in the narrative sections of Jain *kāvya* see also *Kuvalaya-mālā*, Vol. I, p. 111,

particle, *aho*, implies the painful or joyful utterance because of surprise, reproach, or praise, in the same way as *hā* or its accumulative variant *hā-hā*. The phrase “shame on you!”/ “fy fy!” (Pkt. *dhig atthu*, Skt. *dhig astu*) is peculiar to the fluent and expressive style of Vasunandin (for example 189d and 203d). The author wants to point out that the human being is disgusted with something, feels ashamed, expresses her or his feelings of displeasure and anguish. The phrase (144b) *alam hi ruyaneṇa* denotes a prohibition or the demand to put an end of the action of crying. Vasunandin employs the interjection *alam hi* exactly in the way it is used in epical Skt.<sup>110</sup> In means of style Vasunandin’s Śr stands close to the post-Christian Skt. language.

But, we should consider that similar constructions with verbal phrases and adjuncts occur in other Jain scriptures, too, for example in the Ti Pa IV.613: *tivvāu vedaṇāo palāvamto vilavadi*, “It cries mournfully because of vehement [painful] sensations”. There appears a slightly different formula in the canonical *Sūya-gaḍa* II.5.1ff. in the section *Niraya-vibhatti*. The foolish evil-doers in the infernal regions shriek day and night (*rāimḍiyam [...] thaṇamti*).<sup>111</sup>

## 4.2 Numerical Patterns

Numerical patterns are a device by means of which religious instructions can be organised. Because technical terms are learned by heart easily with the help of analytical patterns they appear in various ritual texts in religious traditions. We find numerical patterns in Jain religious literature, especially in the theoretical analysis (the categories or *tattvas*) and cosmology.<sup>112</sup> In an article of 1936 Stein comments on the pattern of eighteen<sup>113</sup> in Indian literature: “Among the numerals by which a multitude of concrete objects, a line of abstract ideas, a number of traditional texts or parts of a discipline are summed up, the numeral eighteen is often used in Indian literature. Without asserting any hidden sense behind that fact or calling

note 38.

<sup>110</sup>Cf. for the idiomatic use of the instrumental case with the particle *alam* Speijer 1886 [1993]:56, 300ff., especially pp. 302, 312ff. This particle stands with the infinitive or gerund. See also the entries in MW: pp. 126, 516, 1296, with various examples from epical and classical Skt.

<sup>111</sup>The predicate used in this text is derived from √STAN: “to thunder” (Whitney 1885 [1945]:191). I owe this reference to Prof. Bollée.

<sup>112</sup>See my notes on *anuyoga*. For the introduction to the Jain cosmology based on canonical scriptures and Ts, see Kirfel 1928:IVff.; Schubring 1935:135; Glasenapp 1942:60ff.; Caillat/ Kumar 1981; Tatia 1994:50ff., 70ff. For an interpretation of the numerical patterns in early Vedic literature see Weber 1861 and Miyakawa 2003. For technical terms in early Buddhist thinking (German: “buddhistische Begriffsreihen”) I refer to the Introduction in Eimer 2006. For cosmological identifications and their religious implications in the edicts of Asoka cf. Schmithausen 1991:138. For the symbolism of the five-fold category of restraint in Indian ascetic traditions cf. Hara 1994:332ff. See also Schmithausen 1994b for an analysis of early Indian philosophical strings of thought.

<sup>113</sup>Cf. Stein 1936 [1985]: 780. See also my notes on *pāvāni* in (59).



18 a ‘holy number’, in any case it may be interesting to view the material as far as possible. It is not easy to find a convenient arrangement to satisfy the chronological point of view as well as the subject or sphere of science.”

There are certain numbers that bear a symbolic meaning in Vasunandin’s Śr, since the chosen section refers to concepts such as the idea of *post-mortem* “reward and punishment” and the “doctrine of transmigration”. With respect to the Jain doctrine our author teaches that the cosmos consists of seven upper continents and seven corresponding grounds of earth (Skt. *sapta-pṛthivīs*, cf. verses Śr 171ff.). The Asuras, mentioned in (170) stand between heaven and hell. Jain authors assume that the intense agreeable and non-agreeable sensations are the effect of the individual’s activities of mind, speech and deed and that those are modified by the conditions of the sentient being.<sup>114</sup> The commentary on Śr (M):143 connects the term *asura* with the state of affliction (*saṃkleśa-pariṇāma*). We could assume that Jains define this state of mind as conditioned by harmful thoughts and feelings due to intense passions such as rage, enmity, etc. (see Śr 170ff.). Some instructive Jain scriptures teach that beings are reborn alternately in infernal and celestial realms, and in non-human and human shape.<sup>115</sup> The lower world as depicted by Vasunandin in (171ff.) corresponds to the description in Umāsvāmin’s Ts, chapter III.

#### 4.2.1 Multiples of Four

The concept of “seven grounds of hells”, which is outlined in Ts III.1ff. and Śr (133ff.) differs from the Buddhist concept of eight hells, which finds expression in post-Christian Buddhist texts, respectively in Tibetan and Chinese translations (see Feer 1892-1893). The pattern of eight (Buddhist great hells and sixteen supplementary sub-regions of hell) seems to be justified as serving as the counterpart of the sixteen virtues in which the illustrious man, the *mahā-puruṣa*, excels. Outside India we find a reference to the concept of eight in a mythological passage, the Appendix (X) of Plato’s *Politeia*.<sup>116</sup> The numbers four, eight, sixteen, and thirty-two, appear as pattern in the fanciful description of the celestial regions in the *Catur-dvāra-jātaka* (439). In this Jātaka there is an episode where the male “death spirit” spends

<sup>114</sup>See my notes on *bhāva* in **Chapter II**. For the concepts of mental activities and their results see Bronkhorst 1993:151-162; Bruhn 2003:63.

<sup>115</sup>See the episodes of the king Yaśodhara (for instance in the *Bṛhat-kathā-kośa* of Hariṣeṇa No.73, Hardy 1993:121-124). The historical and psychological background of these stories seems to be man-slaughter and animal sacrifice. Outside Jainism we find in folk belief the idea of Asuras being associated with darkness and the state of mind devoid of knowledge. Some passages refer to those ideas in Jai Br I.179 (Bodewitz 2002:215). I owe this reference to the late Dr. Kehren.

<sup>116</sup>Cf. the “Myth of Er” in *Politeia* X (617c), p.180. Here we find an allegory. The celestial bodies or heavenly abodes relate to the number eight.

some time in the celestial sphere. It is described as an ocean with spindles of light, an idea which is consistent with the concept of four, eight, sixteen, etc. palaces or vehicles, the abodes of heavenly maidens or “female death spirits”. Miyakawa 2003:217 assumes that there must have been a Vedic concept on the base of four (“typische Viererbündelung [...] unter den Zahlen 4,8,12,16”). But likewise, in the *Politeia* X (617c), the celestial sphere is depicted as a spindle of thundering light with eight coloured whirls, the dwelling place of fairies who could be identified with abstract principles such as Moira (fate etc.), or with the seven planets and the pole star.

Besides, the kind of dark lustre which is sometimes associated with the Asuras and their so-called “blind darkness” has been identified with a certain time quality and a function in ritual. It was imagined to be determined by a course of time somewhere “beyond the Agniṣṭoma” which is identified with the year. The medieval Buddhist text *Pañca-gati-dīpanam* (cited according to the primary edition of Feer, 1884 [1983], verses 60-69) mentions the class of lower celestial beings, the *kumbha-ṇḍas*, besides the Asuras.<sup>117</sup> But the function of those classes of celestial servants in ritual is not specified in this text.

#### 4.2.2 Multiples of Ten

Word numerals such as “Hundred Thousands” (*bhava-saya-sahassa* in 65) denote cosmic time dimensions. Multiples of ten<sup>118</sup> appear in Śr (137ff.), as our author expresses the idea that the sentient being is manifested in the uncountable layers of earth grounds with 100 x 1000 x 84 cells. This numeral represents a great number - which is not specified - of small hells (*ṇirayas*). In Vasunandin’s Śr (171ff.) the terms “Eighty-four Hundred Thousand” and *sāyarōvama* (“ocean-measured”) occur in the descriptions of time or space in the celestial and infernal kinds of rebirths. Complex numbers are combinations of different multiples and exponents with the base of ten.<sup>119</sup> Multiples of ten which denote a mythological quality of space or time are not of specific Jain origin.

<sup>117</sup>Cf. Skt. *kumbhāṇḍa* or *kuṣmāṇḍa* “having testicles shaped like a gourd”; “a class of demons in the service of Rudra”, MW: p. 293.

<sup>118</sup>With regard to the declension of numerals cf. Denecke 1922:33-36; Van den Bossche 1999:62. The authors maintain that they are used without distinction of gender in medieval Pkts. The numbers 19-58 are stems in *-a* or *-ā*, the numbers 59-99 are stems in *-iṃ*. One Hundred (Pkt. *saa* or *sada*, Skt. *śata*) and One Thousand (Pkt. *sahassa*, Skt. *sahasra*) are stems in *-a*.

<sup>119</sup>For instance 10; 100; 1000; 10 000; 100 000; 8 400 000 etc. The symbolic value of full and complex numbers in Indian ritual literature, especially in the Vedas, is examined in Weber 1861:132-140 and in Miyakawa 2003:75ff.,181,225. See also the Vedic example quoted from the *Atharva-veda* by Whitney 1924 [1977]:183, *śataṃ sahasraṃ ayutaṃ nyarbudaṃ jaghāna śakro dasyūnām*: “the mighty Śakra (= Indra) slew a hundred, a thousand, a myriad, a hundred million, of demons”.

In the *Mārkaṇḍeya-purāṇa* XIII<sup>120</sup> we find a description of the regions of the fiery grounds of earth. The idea expressed in this passage is that of the “death spirit” of evil-doers spending hundred years in a hell with flames of fires, where they are attacked by other creatures in the shape of birds with iron beaks. Additionally, one could refer to the Pāli *Sutta-Nipāta* III.10. There are allusions to a great amount or inexhaustible mass of time. The measure of time, which a evil man has to spend in the *post-mortem* sphere or field called “Padma”, is counted by seeds. It is compared to a Kosalan cart filled with sesame seeds. All together, it adds up to five myriads of crores. The number “Eighty-four Hundred Thousand” appears not in Jain sayings only, but also in Buddhist poems in the context of the description of small hells, the *niray’-ussadas*.<sup>121</sup> Some of these numerical patterns occur in passages of pre-Islamic Persian religious scriptures, which could be called Zoroastrian “Wisdom Dialogues”.<sup>122</sup> In a section of “Fargard III”, 3.25ff. we find instructions of Zoroaster by the mythical teacher Ormazd (Ahura Mazda, the creator of the world). Zoroaster asks, what kind of food it is by which “righteousness” is accomplished. A song is taught to Zoroaster. A man, who sews corn, also sews righteousness, and he should nourish religion as “much as he could [...] with the feed of a hundred men, with the breast of a thousand women, with ten thousand sacrificial ceremonies [...]”. When barley was created, the demons became startled and as it grew, the demons became depressed. When the corn started to blossom, the demons groaned, and when the corn ripened, the demons were forced back. In the house where demons dwell wealth decays. But if there was a store of grain (= righteousness), it would be, as if red hot iron were thrown into the throats of those demons.

Another scripture, *Bundahis* IV, 1,4, contains a song of lament in which we find related patterns in a different religious contexts. This ritual song is the lamentation of the ox. In primeval times the “spirit” of the ox leaves its

<sup>120</sup>*Mārkaṇḍeya-purāṇa* XIII quoted according to Pargiter 1904:74.

<sup>121</sup>See the entries in Rhys Davids/ Stede 1921-1925:103. In the *Mārkaṇḍeya-purāṇa*, chapter LIV.15 (quoted according to Pargiter 1904:276), the number 8 400 000 refers to space, to the height of the range of the mountain Meru in the middle of the mythical continent Ilāvṛta.

<sup>122</sup>According to Eliade’s entry 1987 (Vol. 15, pp. 400-403) the scriptures which are called “Wisdom Literature” are heterogenous. They are concerned with reflections about the nature of reality. Those texts consist mainly of dialogues, prose poems, stories, and rhythmical lyrics. For instance, two examples of Jain “Wisdom Dialogues”, are translated in Bollée 2002:364. Mainly, they contain elementary instructions, which derive from reflections or from experience. With regard to the Zoroastrian scriptures I refer to the English summaries in Dawson 1931, especially pp. 4ff., 130ff., 168ff. As suggested by Prof. Butzenberger (p.c.) it might be fruitful to examine related patterns in religious strings of thought beyond the range of South Asia. I refer to the bibliographies in Butzenberger 1996 and 1998.

body. It stands up in front of the body and implores Ormazd. The penetrating sounds which are produced in this moment resemble the howling of a thousand men, when they all sustain a cry at the same time. Besides, in Persian literature there are similar patterns related to those in Plato's Appendix (X) to the *Politeia*. It seems to be reasonable to agree with Halliwell that multiples of ten convey a "sense of cosmic order" in oriental literature.<sup>123</sup>

### 4.2.3 Number Twelve

We should bear in mind that a great variety of Indian concepts regarding death and *transition* existed in Vasunandin's time. Because of the variations of religious pattern associated with the number twelve, I will give only an outline of the assumptions regarding the origins and some of the strings of the historical development.<sup>124</sup> In our text (verses 73-74) we get the impression that the god Yama is the wrathful king of the Southern direction. The rather vague idea expressed by Vasunandin does not require that the belief in Yama's "Southern realm" has its origin in Jain religious thinking. Moreover, with the idea of "grinding" (in 151ff.) which corresponds to meanness Vasunandin refers to the goddess Nirṛti (see my notes on verse 84). This idea could be easily connected with common features of Indo-Iranian religious thinking, if we consider scriptures such as the *Mārkaṇḍeya-purāṇa* and the *Śiva-purāṇa*, where we find more details in the ritual section.<sup>125</sup> Miyakawa<sup>126</sup>

<sup>123</sup>See for instance Plato's *Politeia* X (614ff.), pp.171; Biesterfeld 1970:22, 40ff., 112ff. Greek critics in the first centuries CE supposed that Plato's vision was "pseudo-Zoroastrian". Some striking parallels in the patterns could go back to a Persian prototype. But, with contemporary literary critics, Plato's myth is regarded as an original creation of its time. It is acknowledged that this philosophical text might be influenced by Orphism, Pythagorean, Egyptian, Middle Eastern, and early Indo-Aryan strings of thought. On the pre-Islamic dualism in Zoroastrism see the article of Gnoli in Eliade 1987, Vol. I, p.157. For Greek eschatological text passages see for instance Nilsson 1947; Morford/ Lenardon 1977.

<sup>124</sup>For the symbolic value of the number twelve see also Spellmann 1962. This number does not appear in Vasunandin's Śr (57ff.), but it occurs in some of the ancient texts concerned with individual judgement and death ritual.

<sup>125</sup>In the *Mārkaṇḍeya-purāṇa*, chapters X-XII, there is a description of the path to the Southern region of Yama. One interesting element that occurs in this context is the flock of servants of Yama (*yāmya*) who throw the "evil-doers" into pitchers, where the mourning ones are stirred up and churned with a spoon. In the *Śiva-purāṇa* (Umāsaṃhitā, chapters VII-X) we find a "catalogue of crime" and detailed descriptions of the hardships on the transitory path which lasts roughly one and a half week.

<sup>126</sup>Miyakawa 2003:119-20 supports the idea of Indo-Aryan generic relationship. To be more precise this means that certain days were added to a common lunar year at the time of the winter solstice. Miyakawa cites parallel accounts in the poem of Homer and in the *Ṛg-veda*. We find in those sources the idea expressed that some gods are idle on twelve days of the year. In the *Ṛg-veda* IV.33 (cited according to Miyakawa and MW: p. 226) the R̥bhus, deities (which serve as embodiment of "craftmanship", "cleverness" and "wellbeing"), are idle on twelve days of the year and prefer to spend their time outside. In the introductory chapter of Homer's *Iliad* (A 423-425) it is Zeus who is idle and spends

discusses different sources in and outside India, in which we find the concept of the twelve days which occurs in specific ritual contexts. He refers to an ancient calendar which is based on the insertion of intercalary days.

Generally, following Bennedik 2007 (Introduction) we can start out on discussing the origins of those rituals by considering the fact that the Indian luni-solar calendary system was not at all uniform. It either commenced with the month Kārttika (corresponding to the constellation of the Pleiades) in autumn, or with the month Caitra (Taurus) in spring. Bennedik calls the Indian calendary system the “construct of Oriental and Greek elements”. There must have been more than one system in use. The first one prescribed to insert from time to time a 13th month or a seventh time of the year. And, in some ritual texts, the knowledge thereof was associated with Rudra and his fierce servants. In another system it was necessary to add twelve days to each lunar year.<sup>127</sup> The theme of the “Wild Hunt” occurs in various folk songs and stories. The “howling” and “yelling” of “death spirits” is associated with the rising of the dead in the time of winter or in the time of the summer (especially in the ritual calendar of the East Asian Buddhists).

#### 4.2.4 Geography of Death

It is generally known that the *Geography of Death* is a distinctive characteristic of eschatological literature determined by certain cultural factors. For example, the abode of the dead can be represented in literature more or less as a copy of the world of the living. We find a tendency of anthropomorphism in the *afterlife* (*post-mortem*) scenarios and visions. There are landscapes and countries of the dead, and authors describe the features and shape of their inhabitants. Holding different dogmatic positions, the authors of those texts give religious instructions by referring to certain spiritual entities in animal, male, female or androgynous physical form.<sup>128</sup> At first, we should take to account that Vasunandin depicts life and transition under certain ideological pretexts and theoretical reservations in acknowledgement

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twelve days abroad with the Aethiopians. Some common elements may remind us of rituals of the *vrātyas* in the twelve darkest nights which take place in Winter after the solstice. See also the folk motifs of the “Wild Hunt” in Cavendish 1983:3032; Falk 1986:15, 62, 65, 89-95; Eliade 1987, Vol. I, p. 303, Vol. XV, p. 417.

<sup>127</sup>“Die [in] Taittirīyabrāhmaṇa 1,1,9,10 als Abbild des Jahrs bezeichneten 12 Nächte könnten dagegen ein Hinweis auf eine jährliche Schaltung an 12 Nächten bzw. Tagnächten sein, die das rund 354 tägige Mondjahr mit einem grob 366 tägigen klimatischen oder einem siderischen Sonnenjahr koordinieren.” (Benedik 2007:277-279). The twelve intercalary days seem to compensate the difference of the lunar with the solar year.

<sup>128</sup>Anthropomorphism denotes the “practically universal tendency” to experience the divine, the holy or numinous in the “categories and shapes most readily available to human thinking - namely the human ones.” Cf. the entries: *Afterlife*; *Anthropomorphism*; *Animal* in Eliade 1987, Vol. I, pp. 116ff.; 291ff.; 316ff.

of the concept of the “impersonal law of cause and effect”.<sup>129</sup> Jains for example assume that the contact of the pure sentient being with matter is the origin of rebirth and death and takes place as long as the being is in the condition of bondage. Vasunandin refers in Śr to classifications of life with the help of complex patterns that denote different faculties or potencies, and refer to the conditions of the “soul” or “self”. These are also called *vargaṇās*. The faculties are determined by (1) conveyance (or nourishment) (*āhāra*)<sup>130</sup>, (2) body (*śarīra*), (3) sense organs (*indriya*), (4-5) breath and perspiration (*niḥśvāsôcchvāsa*), (6) speech (*bhāsa*), and (7) mental organ (*manas*).<sup>131</sup> In Jain strings of thought the “transitory field” is referred to with the help of certain numerical patterns. High numbers or the so-called “full numbers” bear a symbolical value. Vasunandin tries to persuade the reader that false attitude, lack of self-knowledge and negligence have an effect on the condition of the “soul” or “self”.

In my **Analysis** the reader finds critical notes on the verbs which denote the acts of shrieking. Although this seems to be the central motif in Śr (57-205), this idea is not specific Jain. We find parallels in oriental literature, especially in songs and poems of “mourning spirits” or “admonitions”.<sup>132</sup> One ancient Indian evidence of the genre is the lamentation of the gambler in *R̥g-veda* X.<sup>133</sup> In Indian tribal rituals gambling might have been associated with singers and their songs which had their fixed place in life during the

<sup>129</sup>For an Introduction to the Indian concepts of the “impersonal law of cause and effect” (including Buddhist and Jain) see the introductory entries in Eliade 1987, Vol. I, pp. 116ff., Vol. V, pp.149-155, Vol. VIII, pp. 261ff.; Vol. XII, pp. 427; Bowker 2005:179; for an evaluation of the doctrine of transmigration see Butzenberger 1996 and 1998. Eschatology, in the strict sense, is a branch of theology. In the field of comparative religious studies eschatological texts are concerned with the end of the world and the universal judgement of mankind after death (Cowie 1989:407). In a broader sense this kind of literature treats topics such the individual (*post-mortem*) judgement and the idea of reward and punishment.

<sup>130</sup>In the description of the bodily and mental functions we find numerous references to ideas taken from folklore. See for example the entry in MW, p. 163: *āhāraka* (“conveyance body”). These mythological and religious features (i.e. in the depiction of lower celestial beings which could also function as goblins in the earth regions etc. in 170ff.) are not specific Jain. We find these elements in other religious texts in India, Persia, Greece, Central Asia, and China. See for instance Kehren 1998/1999; Laut 1996; Laut (et. al.) 1998.

<sup>131</sup>I refer to the Hindī commentary of Upadhye and Śāstrī on Gs Jī (665); Māc XII.1047. The concept of five bodies ist outlined in Ts II.37. Outside Jainism we should take to account the *liṅga-sthūla-śarīra*-theories in the classical Sāmkhya (Garbe 1896:26).

<sup>132</sup>We have to consider with parallels their different ideological pretexts, notwithstanding the generic origin of the details in contents and style.

<sup>133</sup>Here the individual poet appears as dice-player and expresses his feelings of anguish and sorrow. As soon as a dice player is unsuccessful with his profession, he is abandoned by his relatives. They would rather see him in chains. For prayers or implorations to the Vedic god Varuṇa we find examples in *R̥g-veda* I.23 and VII.88-89.

winter solstice.<sup>134</sup> Some of those mourning songs or references to those poems appear in pre-Islamic Zoroastrian texts such as *Yasht XXII* (fragments), *Videvdāt XIII*, *Dadīstan-i-Dīnik XVI*, and the *Ardā Wirāz Nāmāg*.<sup>135</sup> We find poems incorporated into greater textual bodies which have become standardised or “canonical”. Elements of the Asian “Wisdom Literature” are concerned with the wheel of life and death, death and transition, body and “soul”. We find also expressed an anthropocentric view of nature in those scriptures. Moreover, most of these poems contain also moral instructions. To give only some examples of the occurrence of the religious element outside India I summarise the contents of a passage in the Zoroastrian *Videvdāt XIII*, 8-9. In this instructive passage a mourning song is taught to Zoroaster by Ormazd. Zoroaster asks what would happen to the “spirit” of a wicked man who has just died. He wants to know, where the “spirit” has its abode in that very night after physical death. Ormazd replies that the “spirit” rushes and sits near the skull until the end of the third night singing the “*Kima Gāthā*”. Zoroaster is bestowed with the word-for-word-account of this song and its hidden meaning. It consists of a set of lamentations, to name only a few: “To what land shall I turn?” “To whom shall I go with my prayer?” Zoroaster learns that the “consciousness” or “spirit” remains outside the body near the corpse in the three nights after physical death. Because of evil thought and actions the dead man earns as much of the sufferings as the “whole of the living world can taste”.<sup>136</sup> Outside Indo-Iranian traditions admonitions and lamentations are constituents of several literary genres which seem to have served different aims. The famous song of lamentation of an Egyptian, the sage Ipu-wer, is directed to the gods. His lamentations appear here in a religious context which differs considerably from that of Vasunandin’s poems.<sup>137</sup> In the following<sup>138</sup> translation selected words that refer to the Jain “doctrine of transmigration” are discussed.

<sup>134</sup>See for instance Falk 1986:89-95, 99ff. (some of the terms applied in the context are *vrātyas*, *kitava* etc.). Cf. also the introductory essay in Eliade 1987, Vol. VIII, p. 261.

<sup>135</sup>I refer to Dawson 1931: 231ff., 250ff. I am grateful to Prof. Butzenberger for pointing out the relevance of pre-Islamic Zoroastrian literature for means of comparison. Those texts show related features in contents, style and symbolism.

<sup>136</sup>The philosophical background of the pre-Islamic Zoroastrian scriptures is determined by contrasting pairs or opposite entities such as “light vs. darkness”, “knowledge vs. ignorance/ false attitude”, “life vs. death”, “heaven vs. earth”, “descending vs. falling”. Traces of the *Geography of Death* appear in poetical passages in the *Videvdāt XIII*, 8ff., *Yasht XXII*, 2.1-36, (fragments), *Dadīstan-i-Dīnik XVI*, 7, chapter XXXII, *Ardā Wirāz Nāmāg*.

<sup>137</sup>The sage Ipu-wer is in doubt whether the gods determine the fate of man, or rather verify and ratify man’s moral choice. See for the evaluation of this literary genre Fecht 1972:137ff., 158ff.

<sup>138</sup>I am indebted to Prof. Dr. Nalini Balbir, Prof. Dr. emer. Adelheid Mette, Prof. Dr. Klaus Butzenberger, and Prof. Dr. emer. Willem Bollée for many useful comments on early versions of my translation. For all errors that have been overlooked I take full responsibility.

## 5 Translation: Śr (57-205)

### 5.1 The Stage of True Insight

57) Whoever abstains from the seven vices and the [fruits of] five fig [trees] and whose mind is purified by true insight is called “listener [in the stage] of true insight”.

- **pañc'-uṃbara** The fruits and other parts of the five fig trees (Skt. *pañcôdumbara*) such as *Ficus indica* and other species of the Mulberry family have had and still have significance in Indian religious life. Figs were associated with the ancestors and regarded as “food for the ancestor spirits”.<sup>139</sup> Celestial beings are believed to dwell in those trees. It is noteworthy that figs played a role in ancient fertility rites, such as the picking of a branch of the tree, the kicking of a stem of the tree in order to stimulate the tree deities (= to increase the fertility of the woman who wants to have male offsprings), or the sprinkling of the pounded shoots of the fig trees together with Soma stalks and twigs of Kuśa grass into the right nostril of a woman in the hope that she would give birth to a son. Figs were then classified as belonging to several (symbolic) social classes: Pīpala or Aśvattha (*Ficus religiosa*) is associated with the *kṣatriyas*, while Udumbara is connected with the Brahmins.<sup>140</sup> Vasunandin maintains that figs should not be eaten or used in ritual. Dig. authors who prescribe the rituals for the Jain laity such as Samantabhadra, Amṛtacandra, or Vasunandin, substituted the five or eight substances which were employed as offerings in ritual by the mgs.
- **viṣaṇa** The “catalogue” of human vices<sup>141</sup> in Śr (59ff.) does not differ widely from that in the *Śrāvakâcâra* of Amitagati, chapters

<sup>139</sup>There is reason to suppose that the ingredients from several figs were important in the pre-Christian ancestor cults. See Meyer 1937 I: 99, note, II:45 (I owe this reference to Prof. Bollée). See further the remarks of Bollée in 2010a on Rk, chapter III. Several parts of the Indian figs, such as the bark, the juice, the fruits, and the leaves, possess specific proteins, for example Serotonin. Figs are considered to be auspicious and their vital forces relate to human well-being and prosperity. Some ingredients of the figs have a proven effect on the human hormonal and blood system. See Stachelberger, H. / Bancher, E. / Riederer, P. / Gold, A. 1977.

<sup>140</sup>See for Vedic customs Gonda 1985b:5, 30-32. Ingredients of figs were sometimes crushed and offered as substitute of Soma. For the association of figs with social classes see Hara 2003:480.

<sup>141</sup>Skt. *vyasana* 1. “moving to and fro; wagging” 2. “vice; attachment; addiction” 3. “passion” 4. “misfortune”. The noun derives from *vi* +  $\sqrt{\text{AS}}$ : 1. “to throw; to cast asunder” 2. “to expel; to remove”. See the entries in Sheth 1923:935; MW: p. 1035;



V.1ff.- XII.41ff. Seven vices in number are mentioned in Śr (59): gambling, drinking liquor, eating meat, sexual relations with prostitutes, hunting, stealing, and sexual relations with married women. But in fact, Vasunandin treats the additional fault of eating and drinking honey as the eighth item (Śr 80-84). This pattern of eight might have served as the counterpart of the eight virtues or ornaments of the laity (see *sammatta*). With the categories of the vices we find intersections with the definition of typical transgressions of the twelve vows and with classifications from outside Jainism. A corresponding list, Pāli *satt'-ussada*, occurs in early Buddhist thinking.<sup>142</sup> In contrast to the patterns in Śr the *Manu-smṛti* VII.45ff. refers to an enlarged pattern of eighteen.<sup>143</sup> The items of the pattern of Vasunandin's list which correspond to that of the *Manu-smṛti* are not more than six.

1. gambling; playing dice (*jūya*) = *Manu-smṛti* VII.45ff. (*akṣa*)
2. drinking liquor (*majja*) = *Manu-smṛti* VII.45ff. (*mada*)
3. having sexual relations with prostitutes (*vesā*) = *Manu-smṛti* VII.45ff. (*striyaḥ*)
4. hunting (*pāraddhi*) = *Manu-smṛti* VII.45ff. (*mṛgayā*)
5. stealing (*cora*) = *Manu-smṛti* VII.45ff. (*artha-dūṣaṇa*)
6. having sexual relations with wives of other men (*para-dārā*) = *Manu-smṛti* VII.45ff. (*striyaḥ*)

The faults of eating meat and honey do not appear in the list of *Manu-smṛti*, chapter VII. It is obvious that Jain food restrictions have no parallels in the list of vices in Manu's book of law. Generally, I dare say that Jains developed the mgs. to be observed by the laity to promote the idea of non-violence.<sup>144</sup> In Jain manuals we find the strong concern for the forming of mental qualities that make out the person's moral strength (*śīla*), since alchemy, applying *mantras* and *yantras*, match-making, astrology, etc., were considered as professions unsuitable for Jains by Haribhadra, and others (Balbir 1992:135). There are allusions to those types of heretics who live from prognostics etc., and those are bound to take rebirth as lower gods and miserable destinies (see my notes on Śr 194ff.).

Boethlingk/ Roth 1855-1875. [1990], Vol. VI, p. 1458. For the catalogues of vices see Williams 1963:247-251.

<sup>142</sup>See Rhys Davids/ Stede 1921-1925:112, 157.

<sup>143</sup>The patterns connected with the number eighteen in Indian literature are discussed in Stein 1936 [1985]; see also Wilhelm 1987:350-351; Krottenthaler 1996:23-27; cf. the eighteen *pāpa-sthānas* and my notes on *pāvāṇi* in (59).

<sup>144</sup>See for the origins of vegetarianism in India the study of Alsdorf/ Bollée 2010.

- **sammatta** Vasunandin defines the characteristics of *sammatta*<sup>145</sup> in Śr (48ff.). There are two sets of patterns with overlapping qualities or ornaments. The pattern in (48) contains the following eight limbs:

1. *ṇissamṅkā* unshakable faith, steadiness; absence of suspicion
2. *ṇikkamṅkhā* freedom from greed and misguided conduct
3. *ṇivvidigicchā* freedom from doubt and hesitation
4. *amūḍha-ditṭhī* freedom from delusion and false inclination
5. *wagūhaṇa* strong conviction, repudiation of false attitudes
6. *ṭhidi-karaṇa* firmness
7. *vacchalla* friendliness and preference for the path taught by a Jina
8. *pahāvaṇā* belief in the doctrine of the Jina; patronage

The second list in Śr (49) stands in accordance with the list of Devasena's *Bhāva-saṃgraha* (263)<sup>146</sup>:

1. *saṃveya* desire of emancipation
2. *ṇivveya* disgust with worldly life
3. *ṇiṃḍā* blame, censure (of one's fault)
4. *garahā* repentance, confession, corresponding to Skt. *ālocanā*, see the commentary in Śr (M), p. 58
5. *wasama* tranquillity of mind
6. *bhattī* devotion to the Tīrthaṃkaras and teachers
7. *vacchalla* friendliness
8. *aṇukampā* compassion

Dig. authors discuss the soteriological aspects of *saṃyaktva* with respect to the first *śrāvaka-pada* and to the mgs.<sup>147</sup> The characteristics of *sammatta*

<sup>145</sup>Pkt. *sammatta* (Skt. *saṃyaktva*) denotes 1. "true insight, right attitude or inclination" 2. "orthodoxy, right belief". *Samyaktva* is considered by some Jain authors as a synonym of *saṃyag-dṛṣṭi*. This term is translated into English "faith in the path to final liberation indicated by the Jina" by Williams 1963:41. The idea of "faith" is closely related to the Jain concept of the "Three Jewels": right knowledge, [true] insight and right conduct.

<sup>146</sup>For alternations see also Rk I.11-18. I am indebted to Prof. Bollée for providing me with additional literature and critical notes with regard to the patterns of *saṃyaktva* in Jain literature. One of the Śvet. lists which seems to be dependent of Āśādhara's commentary appears also in the *Yoga-śāstra* of Hemacandra II.15ff. (cited according to Williams 1963:43).

<sup>147</sup>Cf. Ts II.3: *saṃyaktva-cāritre*. Umāsvāmin relates true insight to the conditions (*bhāva*) of sentient beings; see for the discussion of different aspects of their definition for instance Dixit 1974:73-74; Wiley 2006:440.

are also referred to as *daṃsaṇa-guṇas*. In the *Subhāṣita-ratna-saṃdoha*, chapter VII, Amitagati uses the variant *viśuddha-darśana* four times, but he does not cite word for word those items of the patterns of eight. In Ts VI.23-24, we find the compound *darśana-viśuddhi* which is translated into English: “purity of world-view” by Tatia 1994:161. Jain interprets this *sūtra* in the way that *saṃyaktva* is one of the “sixteen causes of body karma that leads to the life of a Jina”.<sup>148</sup> Since the item *vacchalla* (“kindness”) appears twice in Vasunandin’s patterns in Śr (48) and (49) respectively, it might be reasonable to assume that the pattern of eight was developed out of lists of three, five, seven, or more limbs.

**58)** He [= the listener to the Jain doctrine in the stage of true insight] should avoid [using, preparing, eating or asking anyone to prepare] Udumbara, Vaṭa, Pīpala, Piṃparīya, and the flowers of trees whose parts are used for pickles, because these are always the abode of mobile beings.

- **uṃbara-vaḍa-pippala-<sup>o</sup>** The Udumbara or Gūlara (*Ficus glomerata*) is regarded as the representative of those trees whose fruits, fibres, leaves or seeds are the dwelling-places of other organisms.<sup>149</sup> It is assumed that some fruits are the abode of innumerable tiny insects, or invisible living organisms (see also *kimi* in 85, connected with figs and particularly with meat). Otherwise, we find the argument that the fruit consists of many seeds. Piṃparīya is also known as Kaṭhūmara or Pākara, the “Wild or Common Fig tree” (*Ficus infectoria*).<sup>150</sup>
- **saṃdhāṇa-taru** We find the argument that the fruits of the figs and other plants are dwelling-places of sentient entities (*bahu-bīja-* or *ananta-kāya-jīvas*). The term denotes those trees whose parts serve as ingredients for sweet-sour pickles and relish. For instance Aubergines, Bael (Bhilvā), Marking-nut (*bhallātaka*), the flower from Droṇa (*Leucas linifolia*), parts of the Kaliṅga (*Holarrhena antidysenterica*), and Madhūka.<sup>151</sup> A list of plants which should not be consumed covers also the *bahu-bīja*-classes with fruits like figs and pomegranates.
- **tasa-saṃsiddha** Substances such as earth, water, plants and animals

<sup>148</sup>Skt. *saṃyaktva*: cf. the chapter “The Inflow of Karma” (Ts VI.2ff.; 23); Dixit 1974:243, who renders this term into English “purity of inclination”.

<sup>149</sup>See Kohl 1953; Williams 1963:53. In ĀP XXXVIII.122 for instance we find also a formula of the mgs., in which the author refers to the abstention from figs.

<sup>150</sup>Cf. the commentary of Śr (M), p. 74, for details.

<sup>151</sup>Extended lists of plants appear in the *Śrāvakācāra* of Amitagati VI.80ff. and *Dharmāmṛta-sāgara* of Āśādhara III.11ff., partly analysed in Williams 1963:53, 110ff.; further explanations in the commentary of Śr (M), p. 74. Pkt. *saṃdhāṇa* is rendered into Hindī *acāra*: “sweet-sour relish from vegetables” (“süß-sauer eingelegtes Gemüse” in Gatzlaff-Hälsig 2002:22).

etc. are considered as serving as the abode of mobile (Skt. *jaṅgama* or *trasa*) sentient beings. The vegetables used for relish, juices under the bark of the tree or in the stalk of a bush which might consist of animals such as small worms, insects etc., should not be consumed. See also Śr (209).

### The Vice as Cause of Suffering

**59)** Gambling [with dice], [consuming or selling] liquor, [consuming or selling] meat, sexual relationships with prostitutes, hunting, adultery, and thieving: these [kinds of] wickedness are reasons for a miserable rebirth.

- **jūya** Gambling (Skt. *dyūta*) is treated in detail by authors such as Amitagati, Vasunandin, Āśādhara, Śivakoṭi and Medhāvin. Williams (1963:248) maintains that the terms for the faults are nearly identical, so that they must have been taken from a common source. Dicing is said to engender anger, delusion, pride, and greed in their most intense forms.<sup>152</sup> But outside Jainism the dice player and the thief appear as ambiguous characters. Authors of Jain narrative literature sometimes distinguish the positive and negative attributes of gamblers. There have been several lists of faults in gnomic literature, for example their addiction to prostitutes and liquor. But we find also the view that the gambler and the thief could live up to the moral standard of their own class and represent the counterpart of the king. Since the king should be guided by royal duties (*rāja-dharma*) or (*-nīti*), he is attacked by the gambler or trickster if he lacks moral quality.<sup>153</sup>
- **majja** The term Pkt. *majja* (Skt. *madya*) refers to various intoxicants distilled from coconut, palm, honey, rice, barley, and shoots of trees.<sup>154</sup> The addiction to drugs is considered as a serious fault due to negligence or carelessness (*pramatta-yoga*). Negligence and

<sup>152</sup>See Amitagati's *Subhāṣita-ratna-saṃdoha*, chapter XXV.

<sup>153</sup>See Bloomfield 1913:616-650 (Mūladeva); Johnson 1920:160-195 (Rohiṇeya). Cf. for parallels outside Jainism *Manu-smṛti* IX.34 and Kṣemendra's *Deśōpadeśa*, chapter VIII (transl. in Sato 1994:58-59).

<sup>154</sup>Madya is classified as one of the distorted substances (*mahā-vikṛtis*). This pattern is discussed in Bruhn 2007:48; cf. also Śr (88; 99). There are different types of vinous or spirituous liquor, of which some are mentioned in the canonical *Uttarajjhāyā* XIX (cited according to Jacobi's translation). *Surā*, for example, is a kind of beer that is associated with tribal rituals of dicing. It is made out of ripe substances, corn or shoots from trees. *Sīdhu*, also called *Dārū* (associated with the tree *Bakula*, *Mimusops elengi*), is distilled from molasses, the same as *Maireya* (or *Maireyā*) which seems to be identical with *Āsava* ("Toddy", "distilled juice", rum) made from molasses, the juice of the Palmyra tree (*Borassus flabelliformis*) and hot water. These and others are mentioned in the Vedas (Hillebrandt 1891:244-256; MW: pp. 160, 779, 834, 1218,1235; Sheth 1923:826, 1143).

its effects are explained in Umāsvāmin's Ts VI.16 and Ts VII.13. It is regarded as the primary cause of *hiṃsā*. In the vow of abstention from harmful activities which do not serve a purpose we find a "reinforcement of the *ahiṃsā-vrata*" (Williams 1963:229). Amitagati devotes a special section to carelessness and the results of drinking liquor, unprofitable conversation, gambling etc. (*Subhāṣita-ratna-saṃdoha* XX). More than one Jain story illustrates the fault of drinking alcohol. In an episode told by Somadeva we find the account of the solitary monk Ekapāda who is forced by tribal hunters to share their meals (Handiqui 1949:418). This story seems to be a proper illustration for the whole context of life-time abstention from worldly enjoyments. Generally, the abnegation of enjoyments is distinguished by the twofold complex of *yama* and *niyama*. The first means the life-long renunciation and the latter denotes a vow that extends over a limited period. The renunciation of liquor is an integral part of the mgs. It is a life-long restraint of the *yama*-type.<sup>155</sup>

- **mamṣa** Meat "should not be touched, even less consumed" (Prof. Balbir, p.c., on Śr 85). Jain authors such as Amṛtacandra and Amitagati maintain that there lies a fault in slaughtering goats or other animals in order to "satisfy the duties of hospitality". The contentions that "religious life stems from the gods and therefore to them all things are to be offered" or that it is better "to kill one higher animal than to destroy a great number of lower forms of life" are refuted by Jain authors. They argue that the "carcass will inevitably be full of minute organisms called *nigodas*" (Williams 1963:65). Vasunandin regards eating meat and destroying life in order to procure meat as two separate severe faults (85ff., 94ff.). In his arguments he follows Samantabhadra (Rk III.20 = 66). The layman should abstain from eating meat, figs and some other vegetables, drinking liquor, and consuming honey. He should not hire professional men who kill animals for the sake of ritual.<sup>156</sup> As has been pointed out by Williams authors such as Samantabhadra, Amṛtacandra, Vasunandin and others argue that layfollowers should not injure living beings in order to take their products (such as meat, honey, skin, etc.) because it is a harmful act. Monks developed rituals of atonement for the laity.<sup>157</sup>

<sup>155</sup>Cf. further Rk III.20, 41; Handiqui 1949:267, 285; Williams 1963:51, 250; Sogani 1967:91; Dundas 1985:161-198.

<sup>156</sup>There is evidence that the strict dietary regulations were developed by ascetics from various traditions. The problem of the "reanimation of meat" is discussed in Bruhn 2003:84-85. For an evaluation of textual sources with respect to the roots of vegetarianism see Alsdorf / Bollée 2010.

<sup>157</sup>See for instance the fourth *āvaśyaka* or *pratīkramaṇa* discussed in Williams 1963:203ff. The *ālocanā*, the sixth *pratyākhyāna*, comprises the avowal of past and future transgressions. These are regulations for the laity concerned with the vows of *ahiṃsā* and *anartha-*

- **vesā** The prostitute and the courtesan (Skt. *veśyā* / *gaṇikā*) are often described as the embodiment of fickleness in gnomic literature, but in some narrative texts they are the leading female characters. There are examples of their wickedness in Amitagati's *Subhāṣita-ratna-saṃdoha*, chapters XXIV and XXXI. We find in Jain manuals also intersections with the transgressions (*aticāras*) against the vow of chastity for the laity.<sup>158</sup>
- **pāraddhi** In early Jain religious thinking we find the idea of animosity (*vaira*) in relation to the injury of five-sensed beings.<sup>159</sup> The Skt. term for hunting (Skt. *pāpa-rddhi*) is often explained as “evil-thriving” in gnomic literature.<sup>160</sup> Outside Jainism there are various and contradictory views with respect to hunting. The authors of the Śāstras describe hunting as the royal pasttime *per se*, as a mental and physical training of the warrior classes.<sup>161</sup> Hunting is reflected with regard to non-injury of life in the *Mahā-bhārata*, for example in chapter XVI, in the story of Daśaratha who kills a young man, because he mistakes him for an antelope with the result that a curse is bestowed on him. Of this legend many variants are known such as the account of Pāṇḍu who kills a Ṛṣi while enjoying hunting (*Mahā-bhārata* I.109). Sometimes, this sport in the wilderness is associated with sexual excitement as referred to in the *Mahā-bhārata* I.36. Generally, in some of the Vedic texts “wilderness” or “forest” are contrasted with “village”, and hunting is associated with “wilderness”. “The civilisation of the Brāhmaṇas and Āraṇyakas or ‘Forest books’ is certainly sedentary but illustrates at the same time that *forest* continued to be contrasted with *village*.” (Staal 2008:147). The idea of contrasting village and forest life is prevalent in Śr, if we take to account the distinction of “wilderness” / “forest life” (126-127), (195-196), “village life” (83), and “town life” (126-127), (195-196). But, to my point of view, our author maintains that the injury of five-sensed living beings out of carelessness is always a harmful act which effects evil.
- **cora** Earning one's means of livelihood in honesty is a key element of the “Three Jewels” of Jainism. Thieving, i.e. exploiting others, taking

*damḍa*. See also Jaini 1979:231; Bollée 2010a on Rk I.6, V.4.

<sup>158</sup>See Williams 1963:85ff., 131, 250. Outside Jainism there are also various stanzas and stories that describe the virtues and vices of prostitutes. See Kṣemendra's *Samaya-mātrkā* (Meyer 1904), the *Kalā-vilāsa* of the same author, chapter III, summarised in Meyer 1904, Introduction, p. XLV, and the *Deśōpadeśa*, chapter III, of the same author (Sternbach 1961:8-19). For examples in Buddhist narrative literature see Kirde 2004:41-65.

<sup>159</sup>See my notes on *puvva-vera* in Śr (170) and Dixit 1973.

<sup>160</sup>Cf. MW: p. 618, on hunting; Williams 1963:251 presents the analytical list of the fifteen forbidden trades and harmful activities, which include hunting, selling meat or other substances of non-human and human animals.

<sup>161</sup>See for instance Krottenthaler 1996:16ff.

goods of others dishonestly or with violence, trading counterfeit or stolen objects like the man in the example in Śr (130), and robbery, are typical transgressions against the four vows: *ahiṃsā-*, *asteya-*, *satya-* and *aparigraha*.<sup>162</sup>

- **para-yāra** Vasunandin holds that the layman should be content with his own wife (*sva-dāra-santoṣa*). Having illicit relationships with “the wife of somebody else” is regarded as a transgression against the vow of chastity.<sup>163</sup>
- **pāvāṇi** Vasunandin assumes that a person who commits evil acts out of negligence and does not repent earns an inauspicious reward (= rebirth) as retribution for his actions. Evil and wickedness are called *pāva* (Pl. *pāvāṇi*; Skt. *pāpa*). This term is used as a synonym of *doṣa*, “fault”, or *vyasana*, “vice”.<sup>164</sup> In Ts VI.21 the term *aśubha* occurs in the place of *pāpa*.<sup>165</sup> In Jain canonical scriptures, too, a list of eighteen faults or prohibited actions (*aṭṭhā-rasa parihāra-tṭhāṇa*) is often mentioned.<sup>166</sup> We find a kernel of instructions for mendicants and the advanced layman summarised in the formula of the “Three Harmful Stings” or the “Three Thorns” in Ts VII.13. Umāsvāmin explains that “one who is free of any thorns is an observer of the vow” (Tatia 1994:176). Williams 1963:48 assumes that the “Three Harmful Thorns” are those thoughts and actions which “distract” a person from the state of true insight, such as deceit, hankering for wordly pleasures and fame, foolish assumptions relating to the Jain doctrine, gods, teachers. The same author asserts that those concepts are employed mainly by Digs.<sup>167</sup> Generally, one can observe that the Śvet. list of “eighteen faults” occurs in medieval scriptures, and in those pattern we find intersections with the nine attributes of the quasi-passions, which are referred to in the commentaries on Ts VII.12 and in Ts VIII.10. The renunciation of eighteen *pāpa-sthānas* is prescribed

<sup>162</sup>See also Ts VII.10, 22; Williams 1963:78-81.

<sup>163</sup>I owe many improvements of my translation of this paragraph to Prof. Balbir. See further Williams 1963:85-90; Jaini 2000b:137-141; Shāntā 2001:117-134. Outside Jainism the faults of cohabitation with one’s daughter-in-law, friend’s wife, a woman of high caste, a drunkard woman, the wife of the preceptor, are dealt with in the *Śiva-purāṇa*, chapters V-VI.

<sup>164</sup>See Sheth 1923:731; MW: p. 618.

<sup>165</sup>Cf. Ts VI.21: Crooked and misleading actions attract inauspicious body-making karma (Tatia 1994:160).

<sup>166</sup>See Stein 1936 [1985]. The list of eighteen faults may have derived from ancient analytical lists and numerical patterns which consist of a minimal set of instructions for mendicants. Those instructions are concerned with the protection of mind, speech and action in order to avoid intentional harm (*mithyā-vacana*, *ārambha-parigraha*, etc.).

<sup>167</sup>In the canonical literature we find passages in formulas and numerical patterns, discussed for instance in Bollée 1990; Mette 1974 and 1991; Bruhn 1983 and 2003.

in the Jain Pratikramaṇa ritual.<sup>168</sup> Vasunandin clearly connects the fundamental dietary rules with the mgs. and stresses the idea of non-injury, but in this section he does not teach a ritual of atonement. According to Bruhn 2003:43, 86, the list of eighteen appears in the canonical literature under the heading *kīriyā-thāṇa*. As a counterpart to the *pāpa-sthānas* eighteen virtues or ornaments of the “liberated souls” are mentioned in Śr (8-9).

- **duggai-gamaṇa** In Śr (134ff., 170ff., 199ff.) Vasunandin refers to the idea that sentient beings after having “attracted impure matter” due to the passions attain endless miserable rebirths. The author wants to persuade the reader that the human vices illustrated in the following verses (Śr 60ff.) derive from lack of self-knowledge and negligence and lead to harmful results. The inauspicious sensations which are described in Śr (60ff. 134ff., 180ff.) are also referred to briefly in Ts III.3-4. The sentient beings are depicted as being tortured by cold, heat, hunger and thirst. They possess a dark lustre, bodily defects and ugly physical features. They inflict pain on each other. Jain authors distinguish mostly four “destinies” or classes of existence: non-human animals (including plants) and human animals, infernal and celestial beings. From the cosmological standpoint, some authors put forward that there are two other classes of beings which are not subjected to the wheel of existence.<sup>169</sup>

## 5.2 Catalogue of Vices

### The Fault of Gambling (*jūya-dosa*)

60) Somebody who is in the habit of playing dice is certainly possessed by wrath, deceit, pride and greed. Due to these [passions], when they are obstinate, he attains much evil.

- **koha** Wrath is considered as one of the cardinal passions, the others being pride (*māna*), deceit (*māyā*), and greed (*lobha*). The vice of gambling is associated with wrath in the third Vetāla story.<sup>170</sup> Passions are described with reference to their intensity (see also Śr 70, 77). Control of the passions is regarded as the device for entering the

<sup>168</sup>See Williams 1963:206.

<sup>169</sup>See for instance Schubring 1935:69; Bollée 1977: 68-69; Jaini 1979: 108-110; Osier 2009.

<sup>170</sup>See the recension of Śivadāsa, in Uhle 1914:10-14.



stage of final emancipation.<sup>171</sup>

**61)** Because of this evil, it [the sentient being] wanders, moving [to and fro], in the wheel of the four destinies: the ocean of mundane existence. Its water is suffering, and its many waves are [birth], wane and death.

- **hiṃḍai:** According to Ts II.10 the sentient being is classified in two ways. It is either in the condition of *samsāra*, or in the state of the “liberated soul”. The mundane beings are depicted as wandering, when they are in the condition of helplessness. Because of the lack of knowledge and insight they are considered as being “unprotected”. Sometimes Jain authors compare this state of mind with that of a boat in the ocean which is leaking. We find the illustration of this idea in several rebirth stories of the Jain elders and universal emperors, the *śalāka-puruṣas*.<sup>172</sup>

**62)** Due to the results of [the vice of] dicing, the helpless sentient being attains endless suffering, [i.e. the experience of the] cutting, breaking and mutilating [of its limbs].

- **cheyaṇa-bheyaṇa-vikattaṇâ-°** Pkt. *chedaṇa-°* is repeated in an extended list of physical pain in (180-181). A parallel list appears in Mūl (1577-1578).

**63)** Blind out of [lust] for gambling he neither treats his best friend with respect, nor the spiritual parent, nor his mother and father, for he commits a lot of indecent, reproachable deeds.

- **ṇa gaṇei** Cf. the parallel structure of (63a) and (104a).

**64)** Someone who is addicted to gambling behaves indecently everywhere: towards his family, towards the members of other people’s families, and towards his country. Even his mother may not trust him.

**65)** In this world, fire, poison, thieves and snakes cause intense suffering, but gambling causes a man’s suffering in Hundred Thousand [future] destinies.

<sup>171</sup>See also Amitagati’s *Śrāvākācāra*, chapter XI; Glasenapp 1942:9; Schubring 1962:180ff.; Sogani 1967:52; Williams 1963:33- 42, 69, 93; Jaini 1979:112ff., 157ff., 272-273.

<sup>172</sup>See for instance Winternitz 1927 [1977] Vol. II: 504; Williams 1963:34; Varni 2003-2004, Vol. IV, pp.12ff.

- **aggi-visa-cora-sappā** In Jainism we find a standard catalogue of types of fear, since fear (*bhaya*) is considered as a theme of contemplation. Moreover, it is regarded as the fifth category of the “quasi-passions” or “subsidiary passions” (*no-kaṣāyas* or *akaṣāyas*). The nine quasi-passions are laughter, relish, ennui, grief, fear, abhorrence, the female, male and hermaphroditic dispositions.<sup>173</sup> Fear is one item in the pattern of eight faults in *Uttarajjhāyā* XXIV. These faults should be controlled by the cares (*samitis*).<sup>174</sup> Vasunandin does not apply the bi-nominal compound “fear and hatred” (Pkt. *bhaya-dosa*).<sup>175</sup> The author points out that the amount of evil that one earns by the habit of dicing is enormous.
- **bhava-saya-sahassa** The word numeral “Hundred Thousands” denotes a cosmic time dimension. Cf. my notes on numerical patterns in the **third chapter** and on **satt’eva aho-loye** in (171).

**66)** A man who is deprived of his eye-sight does not recognise anything. He experiences [the world] by means of the remaining senses. But a man who is blinded by his fascination for dicing, how should he come to a full understanding of something, even if he possesses all the faculties of sense?

- **karāṇa** There is a pun on *akkhehi* and *karāṇa*.<sup>176</sup> Vasunandin illustrates the character of the gambler who is misled by his passions by a simile. He alludes to the idea of 1. “lack of the eyes of dice” (the unlucky throw) and 2. “lacking of human sense” due to “dice-blindness”. The author evokes the impression that the gambler is deprived of all his common sense because he is led by his passions only.

**67)** Blinded by wrath he [= the gambler] does not speak the truth, utters a curse, spreads false accusations, is being caught in a trap. Even worse, he injures his sister, his mother, and his child, too.

**68)** He [= the gambler] does not enjoy eating, and no sleep comes to him by night or by day. He is not engaged in anything pleasurable, but is always worried by severe [mental or physical] pain.

<sup>173</sup>See Tatia 1994:195-196 on Ts VIII.10.

<sup>174</sup>See Bollée 1977:129.

<sup>175</sup>In (103ff.; 195ff.) *bhaya-viṭṭho* appears instead of the compound *bhaya-dosa*, cf. the parallel phrase in Mūl (1591) and the list in Williams 1963:43.

<sup>176</sup>I owe helpful comments for a better understanding of the stanza to Prof. Balbir and Prof. Butzenberger. The meanings of Skt. *karāṇa* are: 1. “devices, power, instruments”; 2. “sense organs” 3. “instruments” [of destruction of karmic inflow]. See Sheth 1923:286; MW: p. 257.

- **ajjai** Pkt. *ajjai* derives from  $\bar{a} + \sqrt{\text{R}}$ : “to fall into misfortune; to be afflicted” (MW: p.149). Prof. Balbir (p.c.) proposes the following translation: “A gambler is always troubled by worries”.

69) One should know that these and many other faults are attached with the addiction to dicing. Someone who possesses the virtue of true insight should abstain from it [= from gambling] by all means.

- **dosa** The term *dosa* (Skt. *doṣa*) is employed by Vasunandin as a synonym of *viśaṇa*.<sup>177</sup> In the following verses Vasunandin illustrates the eight faults as the counterparts of the eight qualities or ornaments of true insight. Otherwise, those vices could be considered as the transgressions against the eight mgs. or against the five minor vows.<sup>178</sup>

### The Fault of Taking Liquor (*majja-dosa*)

70) Under the influence of liquor a man commits deeds which are indecent and for which he is to blame. In this and in the yonder world he experiences eternal suffering.

71-72) Someone intoxicated [by liquor], having offended the rules of good conduct, unable to control his movements, falls down on the square of the street crossing. The dogs lick his face with their tongues.

[The dogs] urinate on his body, but his mind is stunned, and when he falls down he utters: “This liquor is sweet, give me more!”

- **vilihaṃṭi jibbhāe** Straining dogs (*sārameya*) lick the face of the drunkard and pass their urine on his hand.<sup>179</sup> Other evil acts committed by drunkards are summarised in the *Subhāṣita-ratna-saṃdoha* of Amitagati, chapters XX and XXXI: a man under the influence of liquor sleeps with his mother, sister, and daughter. Men have sex with a prostitute after having eaten meat and drunken brandy. The drunkards deliver impure things on her body.

<sup>177</sup>Skt. *doṣa* denotes: 1. “fault; vice; deficiency; error” 2. “offence; transgression” 3. “affection by one of the three humours of the body”. German: “Grundsäfte oder Grundstoffe des Körpers” (Jolly 1901:39-41). See further MW: p. 498; Sheth 1923:593.

<sup>178</sup>See also Māc XII.1232-1233 and Ts VIII.1ff. For a detailed catalogue of human errors and crimes outside Jainism see *Mārkaṇḍeya-purāṇa* XV.26-33 and *Śiva-purāṇa* (Umā-saṃhitā), chapter VII-XII.

<sup>179</sup>There is a parallel passage in the *Yoga-śāstra* of Hemacandra, chapter III. For dogs, their characteristics, and symbolic meaning in Indian folk belief see Bollée 2006:10,39.

- **surā miṭṭho puṇo vi me dehi** “This liquor is sweet, give me again [more of that]!” The sentence lacks the grammatical congruence between the noun *surā* and the adjective *miṭṭho*. Variant readings do not appear in L, it could be a stylistic device of our author who might have intended to imitate the incoherent language of the drunkard.<sup>180</sup>

**73-74)** Unwittingly [if someone has lost consciousness due to drinking liquor] his belongings are plundered by other people. When he somehow becomes again aware of the things around him, he is stumbling and runs here and there.

“Because of some villain who has stolen my property today the lord of the underworld is wrathful” [yells the drunkard]. “Where is he gone? I will cut his head alive with a knife!”

- **jama kuddho** Yama, the lord of the underworld is mentioned by Vasunandin as the embodiment of wrath. The author conveys to the mind of the reader the idea of the power and wrath of this deity. Prof. Balbir (p.c.) proposes the following translation of the phrase (74b): “Yama has been made angry by this villain who has taken my money today! [...] I will cut his his head alive with a sword!”. This is spoken by a drunkard who has been deprived of his possessions by a thief and wants to take revenge. The idea of the *post-mortem* “punishment” is here associated with Yama. This is not specific Jain. It is outlined for instance in the *Manu-smṛti* XII.1ff., the *Mārkaṇḍeya-purāṇa*, chapter X-XI, and the *Śiva-purāṇa* X.35ff.<sup>181</sup>

**75-76)** Yelling in this way after having entered his home he suddenly takes a club and furiously breaks the dishes.

Violently he attacks his own son and his own sister. Someone whose mind is intoxicated says words which should not be said. He does not possess common sense.

- **sahasā** The adverbial adjunct *sahasā* denotes violent and sudden actions.<sup>182</sup> In Varni 2003-2004, Vol. IV, p. 318, we find the entry

<sup>180</sup>I follow a suggestion of Prof. Balbir (p.c.). In Daigambarī nouns and their attributes do not always correspond in the endings of the declensions. See Denecke 1922:26 for the irregularities in the nominal declensions in the Dig. manuscripts.

<sup>181</sup>See also Bollée 2006:105 for passages which describe the servants of Yama and their mythology. Persian “Yima” and the various symbols attributed to him (as “god of light”, “first mortal”, “good shepherd”) are dealt with in Hertel 1927:40ff.; See also Dawson 1931:5; Biesterfeld 1970:139; cf. my notes on the *Geography of Death* in **Chapter III**.

<sup>182</sup>Pkt. *sahasā* is derived from *sahas* “powerful, mighty”; “strength, force” (MW; p. 1193). I owe this reference to Prof. Balbir (p.c.).

*sahasā* referring to the transgressions against the vows of the laity (*aticāras*). There is a concern to avoid sudden actions which result in the injury of life, such as the placing or putting down of harmful objects on the ground, using fire and poison, joining, mixing or putting together objects which can be used as weapons, and the trade with harmful objects. *Sahasā* relates to harmful thoughts, words and deeds (*hiṃsādāna* or *ārambha-parigraha*) in Śr (106b), (121b), (137d), (139c), (141b), (151c), (158b). Outside Jainism we find in Meulenbeld 1999 I A:29 and I B:110 a summary of some results of sudden action (translated into English: “inconsiderate behaviour”) as described in the *Caraka-saṃhitā*, *Nidāna-sthāna*. In the aetiology sudden action is assumed to be a cause of “wasting disease” (*śoṣa*).

- **ajamṇañijjam** Vasunandin regards the intoxication due to taking liquor and the results thereof as a severe evil. The drunkard causes many kinds of harmful actions (*hiṃsādāna*), since the effect of intense passions can arise all of a sudden. Someone who is intoxicated by inebriety says things that should not be said (Prof. Balbir, p.c.).<sup>183</sup>

**77)** By committing those faults [and misdeeds] under the influence of liquor - shameful in many ways - someone engenders much evil.

- **aṇubamḍhai** By the term Skt. *bandha* (“binding” or “bondage”) Jain authors characterise one of the conditions of the sentient being.<sup>184</sup> In Ts V.44 Umāsvāmin states that the “activities and modes of sentience in souls have a beginning”.<sup>185</sup> True insight, right knowledge and conduct, these three are considered as the path leading to the suppression of inflow. For *avarāiṃ* cf. (146).

**78-79)** Due to this evil he attains many kinds of never-ending suffering, being lost in the wilderness of the ocean of mundane existence, which is filled with the beasts of birth, old age and death.

Knowing the faults attached to drinking liquor in all its varieties he should abstain from it by [the three ways of] mind, speech and deed. And he should

<sup>183</sup>In the commentary of Śr (M) the participle is translated into Hindī *na bolanā yogya vacana bolatā hai*. In these stanzas Vasunandin describes the behaviour of a drunkard who comes back home after having drunk. Outside Jainism we find in the Buddhist rules of conduct (*sīla*) in the *Dīgha-Nikāya* I.71 the abstention from taking drugs and alcohol. Cf. also Hara 1986:21-45; Bone 1996:17-42; for Vedic customs cf. Bodewitz 2002:215.

<sup>184</sup>See Ts I.4; V.44. “Bondage” is one of the fundamentals of Jain *karma* theory discussed in Ts VIII.1ff., especially Ts VIII.9. See also KA (414ff.); Dixit 1974:7-8; Jaini 1979:82, 112; Wiley 2006.

<sup>185</sup>See Tatia 1994:145.

neither animate others to drink, nor approve someone's addiction to drinking liquor.

- **maṇa-vayaṇa-kāya** The triple formula of mind, speech, and deed can be enlarged to the pattern of nine (*ṇava-koṭi*), when combined with *kaya-kāridāṇumoya* or the variant of the verbal phrase *ṇa karemi ṇa kāravemi kareṃtaṃ pi aṇṇaṃ ṇa samaṇujāṇāmi*. The nine-fold formula is regarded as even more auspicious when it is extended by the combination with the threefold pattern of renunciation of the intention, preparation and commission of an act (Skt. *ārambha*, *saṃrambha* and *samārambha*) and the four cardinal passions. This combination of terms amounts to  $3 \times 3 \times 3 \times 4 = 108$  permutations.<sup>186</sup> Vasunandin suggests in (146ff.) that the sentient being experiences two kinds of suffering: mental pain caused by intense passions and physical pain caused by the intense feelings of heat, cold, hunger, thirst, terrible sounds, sights and smells, mutilation of limbs, illness, physical defects and an ugly body. There are certain regulations designed for the protection of mind and body in order to prevent those intense sensations. These regulations for mendicants are categorised as *guptis*, *saṃvaras*, *samitis*, and the pentad.<sup>187</sup>

### The Fault of [Drinking] Honey (*mahu-dosa*)

**80-82)** Same as [taking] liquor, [taking] honey leads to severe evil in a man. It is impure, blamable and he [the layman] should abstain from it with all effort.

After he has seen that an insect has fallen into his food he spits [it] out. Now, how can a pitiless man drink the juice that has been secreted from the womb of insects?

Alas, alas, you should reflect on that astonishing fact that some [people] call honey, the juice of a small worm or an insect: “purifying”, for they are eager for the [enjoyments of the] sense of the tongue!

- **asui** The impurity of the substances of the body (Skt. *aśucitva*) is a topic of contemplation in Jain literature. The fault of taking honey (Skt. *madhu*) is treated by Vasunandin as a separate fault, but it is embedded into the concept of the mgs. In his arguments for eschewing honey Vasunandin follows his predecessors such as Samantabhadra

<sup>186</sup>See (93), (124); Ts VI.8-9; Williams 1963:63-64; Bollée 1977:37; Bruhn 2003:86; Bollée 2008 (Glossary on Williams 1963); Rk III.26.

<sup>187</sup>See Jaini 1979:60, 82, 151, 351; Bollée 2002:213; Mette 2003.

(Rk III.20, 38). We find the same arguments in Amitagati's *Subhāṣita-ratna-saṃdoha*, chapter XXII: (1) honey is compared to the mythical poison and leads to eternal misery. (2) Meat and honey are both tasty and means of prolonging lust (*madana-vṛddhi*). (3) Honey is considered as an impure object, because it is believed to come from the spittle or eggs of insects.<sup>188</sup> Otherwise, Jain authors describes honey coming from the eggs and pressed out by female insects. (3) Honey is regarded as a “distorted substance”.<sup>189</sup> (4) Honey is collected by the tribal people in the forest and mountains. When they gather honey, people destroy the bee-hives or smoke out the combs.<sup>190</sup> Vasunandin's argument is based on the idea that bees collect<sup>191</sup> the nectar out of every single flower with diligence. Taking their products and destroying their comb due to greed is regarded as an evil act. One peculiarity of the Jain ritual is the fact that honey is not used in the *pūjā*. See (94) and (434-435).

- **bho bho jibbh'-iṃdiya-luddhayāṇam** With the exclamation particles *bho bho*: “alas, alas!” Vasunandin illustrates his argument in this verse with a contradiction. While suggesting on the one hand that honey is the product of the womb of insects and is impure by its nature, he recalls to our mind that some people employ honey in ritual for it is also the embodiment of sweetness. “Alas, alas, see that astonishing [behaviour] of those who are eager in their tongue, for they

<sup>188</sup>Cf. Pkt. *niṭṭhivai* (81). Vasunandin stresses his arguments with a contradiction. If an insect falls into the food, it is something disgusting, so it is from the point of view of the author even more disgusting to drink a product coming from its eggs (Prof. Balbir, p.c.).

<sup>189</sup>Honey is compared to the resin or sweet juice under the bark of certain trees, which are used in ritual (Pkt. *niṣṣāsa*, Skt. *niryāsa*, see 81). The idea that honey is harmful is found in *Māc*, chapter V. Vaṭṭakera states that someone who consumes distorted substances (*vikṛitis*) stimulates his sexual desire and pride, etc. These substances are categorised either as products coming from the cow (*go-rasas*) or as oily and glutinous substances (*snehas*). Honey is assumed to belong to the second group. See for instance Alsdorf 1962:13-14; Okuda 1975:136-137 on *Māc* V.353; *Maraṇa-vibhakti* (647); Williams 1963:39, 52, 212; Bruhn 2007:48, Bollée 2010a on Rk III.38ff.

<sup>190</sup>Cf. Pkt. *niṣṣāsa* (81) “cruel”. With the pattern of renunciation of intentional and occupational injury of life Vasunandin follows ideas that are explained by Samantabhadra (Rk III.20, 38-39), also with respect to honey. The same thoughts occur in Amitagati's *Subhāṣita-ratna-saṃdoha* XXII.1ff. People who take honey from the bee-hives and eat or drink it have no compassion. Taking life of the bees and destroying their combs are types of intentional injury. Gathering and exchanging honey (for barley, rice etc.) was an important part of the barter-economy of the tribes. There are mainly two types of high-quality honey from the rock bee (*Apis dorsata*) or from the forest bee. The honey of *A. dorsata* is of a high quality and is used in the worship of ancestral deities, where it is mixed with other ingredients to an intoxicating drink (Zvelebil 1979:577-581).

<sup>191</sup>The Skt. term used for bees, flies and other insects is *makṣikā* derived from √ MAKṢ / MRAKṢ: “to collect; to heap” (MW: p. 771).

qualify honey, juice coming from worms and bees, as ‘purifying!’”<sup>192</sup>

- **pavitta** Vasunandin’s verses call to mind that some ritual specialists call honey a “purifying [substance]” (Skt. *pavitra*). The ancient Vedic Soma festival was called *prāyaṅīya* or *pavitra*. It was a kind of ritual which lasted several days consisting of certain kinds of purifications for the man who performed the sacrifice. According to some sources it took place during the change of the old year into the new on new-moon, probably in the beginning of spring in the month Phālguna or Caitra. Special vows had to be observed and items of the sacrifice included the offering of a porridge (*iṣṭi*), the sap of the Soma plant, and the double animal sacrifice. In this context *pavitra* was understood as the “means of purifying”. It might have stood in relation with the rituals of the inauguration of the year (Heesterman 1957:3, 7-13). According to some Vedic ritual, honey is mixed (*saṃprkta*) with milk and offered to Indra. It is also associated with the cult of the Aśvins. Their vehicle is called *madhu-vāhana* and these gods are identified with the bees. Otherwise, mixed with ghee, curd and roasted barley, *madhu-parka* was given to guests, often together with meat. Some of these liquid substances were poured on the hands of the guest, or given as a drink. In recent centuries the donation of honey, ghee, etc. has become an integral part of the marriage ritual in India. The trade with salt, honey, meat, liquor, brandy, Soma und lacquer was considered not appropriate for certain brahmin castes.<sup>193</sup>

**83)** But in the world it is common knowledge that a cruel man who destroys [the hives of bees filled with] honey, [attains] more evil than someone who burns down twelve villages.

- **bāraha gāmāi** With employing the simile of the twelve village, Vasunandin strengthens Amitagati’s argument of the “burning of seven villages” in the *Subhāṣita-ratna-saṃdoha*, chapter XXII. The authors might have intended to persuade the reader that people in the villages and cities should not consume honey, because the destruction of the

<sup>192</sup>I owe this reference to Prof. Balbir, p.c. Honey serves as the symbol of sensual pleasures in the parable of the “The Man in the Well”, also known as the “Drop of Honey” (*madhu-bindu*). Cf. *Vasu-deva-hiṅḍi* VIII.3-23; *Dharma-parīkṣā* of Amitagati II.5-21; Hemacandra’s *Sthāvirāvalī-carita* II.191ff.

<sup>193</sup>See for instance Hillebrandt 1891:238-256; Schmidt 1911:671, 683; Gonda 1985a:102; Williams 1963: 29,51-52, 247; Kane 1968ff., Vol. II, Part 1, p. 54 and Vol. II, Part 1, p. 128. For the meaning of the bees in traditions of the Middle and Near East see Engels 2008. I owe this reference to Prof. Bollée. Honey is known for its antibacterial and antioxidative qualities. Cf. “Honey as an antibiotic: Scientists Identify a Secret Ingredient in Honey that kills Bacteria”. In *Science Daily*, July 12,2010.



honey-combs done by the tribals in the wilderness is a harmful act and should be avoided.

84) He who always licks honey is manifested in [the regions of the] hells without doubt. Knowing this he [the layman] should abstain from honey.

- **nirayam** With the term *niraya*<sup>194</sup> Vasunandin alludes to various concepts of “man’s destiny after death” which derive from folk traditions, too. By means of illustrations with effectful descriptions of the “law of cause and effect” that works in the “natural field” of the “soul” he might have intended to provoke the reader.<sup>195</sup> The difference in the connotations and the origin of the nouns *naraya* (Skt. *naraka*) and *niraya* (Skt. *nirṛta*) and *nilaya* is not noticed by Vasunandin.

Vedic texts convey different images of the underworld which are skimmed over in the following<sup>196</sup> in brief. The associations with the underworld are: a place of “anxiety or distress (*amhas*)”, “dissolution, decay”, “the earth’s evil aspect”, and the “personified representation of the cover of the embryo”, which is interpreted as the double aspect of the “year and the sacrificer” by Heesterman 1957:16-17. Bodewitz 2002:220, note 19, discusses different Vedic concepts of *after-life* and points out that “clear distinctions between the destinations of demons and enemies as well as of sinners and other persons are hardly found as far as the underworld is concerned.” We get the impression that “life after death” means for someone who had committed evil acts and did not repent that he fell down and had his new abode in a “deep, dark, and unhappy world”. Bodewitz comments on the absence of the idea of punishment in early Vedic literature. He remarks that the ancient texts are “quiet”, i.e. do not give accounts of details of cruelties. In Vedic sources the inhabitants of the Southern infernal regions are referred to as Skt. *nairṛtikas*.<sup>197</sup> The compound *adho-nilaya* (cf. *aholoye* in 171) means “lower abode”. Skt. *nilaya* derives from *ni* + √ *LĪ*

<sup>194</sup>We find the alternative reading *naraya* in the manuscripts. Vasunandin describes with *neraya* derived from *niraya* the inhabitants of the regions of hell in (153ff.).

<sup>195</sup>For early concepts of “man’s destiny after death” see for instance Sherman 1892; Shinn 1974; Butzenberger 1998; Bodewitz 2002. In early Jain texts there is no concept of seven hells or grounds of earth, but there are accounts, which refer to the idea of uncountable small hells. Cf. for instance *Uttarajjhāyā*, chapter XIX, and *Sūya-gaḍa* II.5.1-2; Schubring 1935:136-147. I owe many pieces of reference literature to the late Dr. Kehren, Prof. Bollée, and Prof. Butzenberger.

<sup>196</sup>I use the verb “to skim over” in the sense of “to move or glide lightly over a surface, only occasionally touching it” (Cowie 1989:1193). I am indebted to Miss Andrea Dohm (p.c.).

<sup>197</sup>The noun Skt. *nirṛti* is derived from the prefix *nih* + √ *R*: “to destroy” (MW: p. 554). One could assume that Skt. *naraka* is related to Indo-Aryan nouns that convey the

“to settle down”; “to rest” (MW: p. 20).

Entirely different is the concept of Nirṛti. As a Vedic goddess she is regarded as a natural force, which is otherwise invoked as the earth. She is believed to seek the man who does not sacrifice.<sup>198</sup> The indications of the Vedic sources point to some “sort of Hades”. In late Vedic texts such as the *Dharma-sūtras* the term *naraka* occurs several times. Bodewitz argues that the “lateness of these texts does not imply lateness of the concept”. A common understanding of the types of hell associated with Nirṛti relates to the idea of thieving and being stingy (not generous). The corresponding aspect of “grinding” is treated by Vasunandin in Śr (151ff.).

### The Fault of [Eating] Meat (*māṃsa-doṣa*)

**85)** [Rotted] meat is similar to excrements filled with lots of worms. It is ugly-smelling and disgusting. It should not be touched and consumed.

- **kimi-**<sup>o</sup> The compound Skt. *kṛmi-kulākula* mostly refers to the corpse. The reflection on the dead body filled with lots of worms has often served as an effectful device for attaining the attitude of non-attachment. Pkt. *kimi* is related to meat, but is also mentioned by some Jain authors in connection with ripe fruits of the figs. In the context of (57; 161; 196) figs imply fertility, germination, the cycle of rebirth and death.<sup>199</sup>

meaning of “narrowness” and “deepness”. See also Mayrhofer 1963, Vol. II: p. 138 who quotes Charpentier (referring to the *Uttarajjhāyā* and its commentaries).

<sup>198</sup>Cf. the *Taittirīya-Saṃhita* IV.2.5.4, cited according to Bodewitz 2002:215. Nirṛti is called upon by the priests for that she should spare a person and seek another victim. Her realm is below, the underworld, the deep layers of the grounds of earth. The path which she follows is that of thieves and robbers. In Vedic rituals there was one instruction to build a special altar for Nirṛti in the South-west of the sacrificial ground, where the soil was saline or cleft. According to this instruction *iṣṭi* was offered to Nirṛti. People provided an offering for the new year, and this symbolises the means which bring forth the year, as well as the rebirth of the person who performs the sacrifice. See Heesterman 1957:15-16. The procedure to obtain the porridge or cake for Nirṛti goes as follows: when the grains of rice are ground for a cake offered to the goddess Anumati, some of the rice is allowed to fall behind a wooden peg serving as a support for the millstone. The fallen rice is taken and baked as an offering to Nirṛti. The idea of the deep hollows or grounds of earth, which are identified with the Southern destinies or *post-mortem* resting-places of the evil-doers is not uniform in Indian ritual literature.

<sup>199</sup>The idea of decay and transitoriness of life is well illustrated with the phrase *kimi-saṃkula-sayala-taṇu* in the episode of *Sanat-kumāra-caritam* 51,91 (679), cited according to Jacobi 1921. In this account a king attains non-attachment after having observed the decay of the corpse of his beloved wife in the wilderness.

**86-87)** By consuming meat, [the vice of] haughtiness is increased [in him]; due to haughtiness he takes to liquor. And if he also becomes a slave of dicing due to this [fault], he is prone to all the faults that have been mentioned.

In a secular book it has been described how brahmins went to heaven, but had fallen to earth, because they had eaten meat. Therefore, meat should not be consumed.

- **paḍiya** Eating food, especially meat, is considered as an act which feeds passions.<sup>200</sup> Due to the rising of the passions such as pride, wrath, and rage, sexual urge is increased. Cf. also (195).

### The Fault of [Sexual Relations with] Prostitutes (*vesā-dosa*)

**88)** Whoever spends but one night with a prostitute consumes the rubbish of the Kārutās, Kirātas, Cāṇḍālas, Ḍomras, and Parsis.

- **kāruya-kirāya-caṇḍāla-ḍomba-pārasiyāṇam ucchiṭṭham** Vasunandin assumes that someone who has sexual relations with prostitutes eats the “rubbish”, because the prostitute is familiar with various men without any discrimination, even the lowest ones. She also eats with them. Being with prostitutes amounts to become as impure as they are. The author mentions some low castes: Kāru(ta)s, craftsmen and artists, Kirātas, day workers associated with the tribes of the Bhīls (Bhillas) in Central India, Cāṇḍālas, offsprings from parents from mixed tribes or castes, Ḍombas and Pārasas, merchants and workers from North Africa and Persia.<sup>201</sup>

**89-92)** Having realised someone who is passionately fallen in love [with her] the prostitute deprives the man of all belongings with hundreds of dirty

<sup>200</sup>The attitude towards food is discussed in Dundas 1985. I owe this reference to Prof. Bollée. For the discrimination of religious and secular fields of knowledge see Māc VIII.857. There is a parallel for the myth of the “fallen brahmins” outside Jainism in the *Mahāvastu*, Rāja-vaṃsa, p. 285. When the world began to be illuminated by creatures, some manifested themselves by the power of will only. They left heaven when the universe began to evolve. Self-luminous, able to move in the sky, they fulfilled every wish. From the moment when some of them started to eat a mouthful of the essence of the earth, they became heavy and rough. They were deprived of their divine qualities.

<sup>201</sup>Cf. Sheth 1923: 300, 308, 392, 464, 729; MW, p.275, 461, 620. Outside Jainism Pāli *ucchiṭṭh'-itthi* denotes an “impure woman” (Trenckner/ Andersen 1924-1948:351). In Kṣemendra’s *Deśōpadeśa* III.13ff., translated by Sato 1994:24-25, we find some illustrations of the life of a prostitute: “The harlot has never stopped since childhood her indiscriminate business of sexual union. Though she never desired it. Whose could that wanton woman be?”.

tricks. When he [has been transformed into a begger] is not more than only skin and bones, he is abandoned [by her].

[At the beginning] she proclaims to one or the other admirer that he is her only master, nobody else. [One moment later having abandoned this one] she speaks [the same pleasing words] to another admirer and courts [that one] with many flatteries.

A conceited person, well-bred, even a hero, makes himself a slave of low people. Someone blinded by desire has [to endure] various [feelings of] contempt for the sake of a prostitute.

By having sexual intercourse with a prostitute he indulges himself with all the other faults, such as eating meat and drinking alcohol. For sure, he obtains always the worst evil which is the result of this [fault] augmented by that of the others.

- **je majja-maṃsa-dosā vesā-gamaṇammi** All the faults which are inherent to liquor and meat are inherent to sexual intercourse with a prostitute. He gets even lower being engaged with those women. As a rule, evil is increased in the case of sexual relations with a prostitute.<sup>202</sup>

**93)** Because of this evil, he attains suffering in the dreadful ocean of mundane existence. Therefore, he should give up sexual relations with prostitutes with mind, speech and deed.

### The Fault of Hunting (*pāraddhi-doṣa*)

**94)** Because compassion is regarded to be fundamental for true insight, someone whose fancy is the love of hunting does not possess true insight.

- **aṇukaṃvā** Compassion is regarded as the fundament of true insight (*sammattassa pahāṇo aṇukaṃvā*). Hunters are to blame, for they are pitiless and cruel (*ṇigghaṇa*) in (96c). Vasunandin suggests that compassion should be applied consequently to all living beings in (97): *savvesiṃ jīvāṇaṃ dayāe*. See Wiley 2006.

**95-96)** After they have noticed a young male with hair standing on end out of fear, which is running, turning away [from the hunters], possessing teeth to gnaw herbs, virtuous men do not kill [such an animal], even if it

<sup>202</sup>I owe to Prof. Balbir (p.c.) improvements of the translation of Vasunandin's Pkt. text.

has accidentally caused an offence.

It is always on the run, living on grass, and moreover, it caused no offence. How could the savage [hunter] take the life of the antilopes, though they are dwellers of the forests!

- **mukka-kesam̐** In the commentary of Śr (M) the compound is rendered into Skt. *keśa-mukta*: “someone whose hair is untied”. The same commentary renders the compound into Hindī *bhayake (daṛake) māre jinake romgaṭe (bāla) khaṛe hue (ho gaye) haiṃ*: “hair [of someone shivering] standing on end out of horror”; i.e. “someone raising one’s hackles out of fear”. The author evokes the impression of a terrified young animal, a deer or an elephant.
- **ṇiccaṃ palāyamāṇo tiṇa-cārī [...] āraṇṇa-ṇivāsiṇo** There seems to be an inconsistency in the grammatical structure of (96) (Prof. Balbir, p.c.). Notwithstanding the fact that adjectives and nouns do not always correspond in terms of the declension in the Daigambarī, we might assume that the grammatical change (sg. to pl.) could be a means of style. The author might have intended to point out that non-human animals and human animals in the wilderness are subjected to fear. The hunters should spare the life of the deer due to compassion. For *avarāha* “offence” see (146).

**97-98)** If it is someone’s religious duty to spare the life of cows, brahmins and women, why is this not generally applied to all living beings due to compassion?

In the same way that taking the life of cows, brahmins and women is [considered as an act of] evil, the inflicting of injury to all creatures is evil without doubt.

- **dhamma** The sacred Jain law is what “puts the soul in the place of salvation” (Williams 1963:34). In early Jain scriptures authors are concerned with knowledge and right conduct of mendicants. A sage is somebody who always vanquishes his passions. He correctly expounds the law (*dhamma*).<sup>203</sup> The ten categories of *dharma* listed in Ts IX.6 are considered to inhibit karmic inflow (Tatia 1994:221).

<sup>203</sup>See Jacobi’s translation of *Sūya-gaḍa* I.2.2.6ab quoted in Bollée 1988:8,52. The meaning and history of the term Pkt. *dhamma* / Skt. *dharma* is discussed in Schmithausen 1991 and Olivelle 2006:171ff.

**99-100)** A man who is addicted to hunting attains in one day the same dreadful evil as he earns slowly by indulging to honey, liquor and meat.

Due to this evil he attains never-ending suffering in the wheel of rebirth and death. Therefore, he [= the follower of the doctrine of Mahāvīra] keeping the vows partial should abstain from hunting.

- **mahu-majja-sevī** [...] **cireṇa** The idea of Vasunandin is that the amount of evil, which one who is addicted to honey, liquor and meat attains day by day, is earned by someone being engaged in hunting in one day only (Prof. Balbir, p.c.).

### **The Fault of Theft (*caurya-dosa*)**

**101)** Someone in the habit of taking the possession of others attains many kinds of mischief in this and in the other worlds. He never enjoys one lucky day.

**102-103)** A thief after having stolen another man’s possession trembles with all his limbs. Having left his home tormented [in his mind] he runs [forward] and strays taking backways.

Tormented by fear with his heart beating with repeated heavy strokes, he does not know [and asks himself]: “Did anybody see me?”. He lurks and hides, leaves [the road], and staggers. Sleep does not come to him.

- **uppahēṇa** Vasunandin refers to the state of mind of the thief who strays from the straight and narrow. He moves to and fro hiding his stolen goods and never finds peace. Prof. Balbir (p.c.) comments on (102): The thief runs taking side paths. To save his life and escape the people chasing him he has only one solution: to run and take whatever paths he can without any possibility to choose.
- **lhukkai palāi pakhalai** With this sequence of predicates the author might have wanted to evoke the idea of hasty movements. The thief’s actions are motivated by fear: he “lurks and hide, runs away, and stumbles”. These verbs are repeated in Śr (121).<sup>204</sup>

**104)** A [thievish] man neither respects mother and father, teacher and friend, nor the head of the family and the family’s spiritual guide. With

<sup>204</sup>For examples of thieving see Bollée 2010a on Rk III.11; Williams 1963:79ff. For the stylistic means of repetition in Jain narrative literature I refer to Bruhn 1983. I owe this reference to Prof. Butzenberger.

violence and malice he takes their belongings.

- **pabaleṇa chaleṇa** With the binominal phrase in the instrumental case “with violence and malice” the author explains the accompanying circumstances as caused by the emotional impulses of the thief. The two nouns express one single notion (*hendiadys*). The robber takes deliberately and violently other people’s goods.<sup>205</sup>

**105)** Nothing is of value for the thief, neither shame, self-esteem, the ruin of fame and virtue, his own destruction, nor the fear of [punishment in this world and in] the other world. He commits deeds involving violence.

- **lajjā tahābhimāṇam.** There is no congruence in the syntax of this verse, which is not uncommon in Daigambarī. Following a suggestion of Prof. Balbir (p.c.) we assume that Pkt. *lajjā* should be understood as accusative sg., for which no reading occurs in the manuscripts. Cf. the notes on (72): *surā mittho*.

**106-110)** When he has been observed by the watchmen, while taking the belongings of others, he is bound with a rope and tied eightfold with his hands behind his back.

While he [the thief] is bound, put on the back of a donkey - reversed with his face turned backwards - and driven through the streets around the gambling stalls, it is announced among the people “This is the robber!

And someone who takes the property of another man attains the same results [of corporal punishment] in the way declared earlier!” Then he is driven out of the city in haste.

At first, his eyes are gouged, then, his hands and feet are mutilated. [Then] he is executed [with a sword], or he is impaled alive by the executioners.

Although they have observed this, thieves and other [villains] nevertheless take away other people’s possessions. They do not know anything about happiness [the welfare of others and their own]. Look - this greatness of delusion!

<sup>205</sup>For the function of the instrumental case in classical Skt. see Speijer 1886 [1993]:42ff. Theft is often illustrated in connection with other severe faults in Jain narrative literature. Cf. the episode of Revāī in the *Uvāsaga-dasāo*, Chapter VIII.3, 233ff. In this story a woman kills her co-wives and takes whatever belongings they have piled up (*strī-dhana* in form of cattle, clothes, etc.).

- **mora-baṃdheṇa** The commentary of L renders the compound into Skt. *aṣṭakâdi-bandhena*: “a tie [of the hands] with eight and more knots”.
- **ṭiṃṭe ratthāsu** The etymology of the noun Pkt. *ṭeṃṭa / ṭiṃṭā* is doubtful. In the commentary of Śr (M) Sunīlasāgara renders the phrase *hiṃḍāvijjai ṭiṃṭe ratthāsu* in (107a) into Hindi *ṭiṃṭā arthāt juā-khāne yā galiom meṃ ghumāte haiṃ*: “they drive him through the by-streets or alongside the gambling quarters” [= the stalls of the dice-players]. The stem of Hindi *ṭeṃṭ-*<sup>o</sup> refers to the “pleat or crease of the Dhoti” folded in the way that the cloth has small coverings, in which a man carries some money.<sup>206</sup>
- **pura-bāhire** Robbers and murderers were driven outside the city to the place of execution<sup>207</sup> situated near the cemeteries, the crematory grounds. The criminal was sometimes made to sit on the back of a donkey and was taken through the streets. Vasunandin describes the procedure: It is announced amidst the people that those were the robbers. Any other man who would take someone’s property would attain the same results. Upon these words they were immediately led to the execution outside the city. The point is that the punishment should serve as an example for the public (Prof. Balbir, p.c.). A story that illustrates the faults of thievishness and adultery appears in the episode of the royal elephant trainer and the queen in Āv Cū 461,13-465,6: here the king’s spouse has an affair with the royal elephant driver, but she leaves him after enjoying a love affair with him. We find outside Jainism in the *Kaṇavera-Jātaka* (318) another story that describes the fickleness of human emotions: A thief is caught and driven through the city. A famous courtesan who observes him falls violently in love with him. She bribes the executioners. The thief is exchanged for another person. But the thief soon becomes aware that her deeds are motivated by sexual passion and leaves her in disgust.

111) Also in the *hereafter* the thief, being submerged in the ocean which is the wheel of the four destinies, attains endless suffering. Therefore, he [the man of common sense] should abstain from theft.

<sup>206</sup>See Gatzlaff-Hälsig 2002:543.

<sup>207</sup>For the types of corporal punishment (*daṇḍa*) see the examples in Mūl (1589ff.), further Kane 1968, Vol.I.1, p. 351, note, 371; Vol. IV, p. 167, and the chapter “Suppression of Criminals” in the *Artha-sāstra*, cf. Kangle 1972:281ff.



**The Fault of Attachment to Other Men's Wives (*para-'tthi-gamaṇa-dosa*)**

**112)** A stupid man who has observed another man's wife and is driven by desire, earns something evil, nothing else.

- **daṭṭhūṇa** For lack of self-control with respect to women see for instance the following examples: Amitagati's *Subhāṣita-ratna-saṃdoha*, chapter XXXI; No.1 in Hertel 1922; the commentary on Yt, chapter VII (Handiqui 1949:426-427); the legend of Yama and Chāyā in Amitagati's *Dharma-parikṣā* XV.66-95:182-187.

**113-114)** He sighs, cries, and implores [her]. He strikes his own head, falls down on the bottom of the earth: a man who is not able to attain the wife of somebody else also tells lies [in order to charm the birds out of the trees].

He ponders: "Does she long for me, or not", "What devices [are suitable to court her]?" "Should I speak to somebody else, or not?". These are [his] permanent sorrows.

**115-116)** [The man] who wants to enjoy somebody else's wife never attains sweetness. Moreover, sleep does not come to him, he remains tortured by desire.

Having given up modesty, the duties of his family, having exposed himself to the enjoyment of liquor, he begins to court them [other men's wives], though he is not aware of their feelings.

- **para-mahilāṇaṃ cittam amuṇaṃto patthaṇaṃ kuṇai** Vasunandin characterises the mental suffering of the man who wants to have sexual intercourse with somebody else's wife. He does not find pleasure in anything. He does not even enjoy sweet dishes. Having lost shame, the sense of honour for the family, and having taken alcohol, he begins romantic relationships without understanding the minds of the wives of other men (Prof. Balbir, p.c.).

**117-118)** When they [married women] are not willing to [i.e. to make love], he takes also to the device of hundreds of flatteries. But, being rebuked by them again, he becomes weak and stays in a depressed mood.

Alas, if a man enjoys somebody else's wife who is unwilling [to make love with him], after having seized her with violence, how could there be happiness? On the contrary, what he earns is suffering.

- **pacelliu** If a man enjoys a woman belonging to another man against her will, having taken her with violence, how could there be happiness? All what he earns by this act of violence is suffering. With the particle Pkt. *pacelliu* Vasundandin emphasises the contradiction. In the commentary of Śr (M), p.111 Pkt. *pacelliu* is rendered into Skt. *pratyuta*: “but; on the contrary; rather; even” (MW: p. 677).

119-120) Moreover, some bad woman, being untrue, having destroyed her own virtue [inflicted by calamities], having exposed herself driven by the force of the circumstances,

if she gives herself [secretly to a man] somewhere in an empty house or a temple, which is abandoned, how could he with his heart in fear and trembling attain happiness in this situation?

- **asaī** “Suppose some non virtuous woman full of evil, having destroyed her own virtue, presents herself spontaneously under the pressure of insistence, even if she gives herself [to a man] somewhere in an empty house [...], how can he attain happiness in such circumstances? On the contrary, he earns suffering. (Prof. Balbir, p.c.). The author wants to point out that the intercourse with a woman belonging to another man does not lead to happiness. An illustration of the distress of a passionate woman who wants to have secret intercourse with her stepson is told in the episode of Jinakīrti’s “Pāla and Gopāla”.<sup>208</sup>

121-122) And when he has heard some noise, trembling with all his limbs, he lurks, runs away and stumbles. Struck by terror he is looking at all four directions.

And if he is noticed by someone once again, he is brought after having been bound to the royal officer’s palace. There he attains the many forms of punishments given to thieves.

- **corassa niggaḥam** For the description of the corporal punishment in case of illicit sexual relations see *Samaya-māṭṛkā* VI.28; *Hitōpadeśa* II.5b; the third Vetāla story, recension of Śivadāsa, Uhle 1914:10-11; Jolly 1901:116.

123-124) Look! People, misled by false belief: A bad man, although having seen this fault [happen] straight before his eyes, nevertheless desires someone else’s wife, crooked-minded!

<sup>208</sup>See Hertel 1917:33-36. For examples outside Jainism cf. *Deśōpadeśa*, chapter VIII.8-9, translated by Sato 1994:56.

In the yonder world he attains suffering endless times, here he attains suffering in the ocean of mundane existence. He [thus] should avoid [the attachment to] any woman who is married to somebody else in the three ways.

### Examples of the Seven Vices

**125-133)** Being deprived of his kingdom King Yuddhiṣṭhira attained the state of being disgraced because of gambling. He lived twelve years in wilderness.

While enjoying themselves in the outskirts of the city the Yādavas were tortured by thirst, and thinking, “[this is] water!”, they died after having drunk the dried up [= foul] liquid.

In the town Ekacakra Bakarakṣa who was greedy for eating meat lost his kingdom. Fameless he died and entered the region of hell.

Also the sharp-witted Cārudatta after having spent his property to make love to a courtesan attained suffering and went to a foreign country.

Brahmadatta, although he possessed the best among the fourteen jewels and in spite of his being ruler of the world, died and attained [the seventh ground of] hell due to his passion for hunting.

Because of the fault of embezzling [property entrusted upon him] Śrībhūtī attained punishment. After he had died while being engaged in harmful thinking he wandered around in the cycle of rebirth and death for a long time.

Though he was the lord of the half-world and the king of the sky-movers the splendid lord of Lanka [Rāvaṇa] went to the regions of hell after his death because of his rapture of another man’s wife [Sītā].

These famous persons attained evil by clinging to each of the vices. But [with] someone who has the fault of doing again the seven [evil deeds], how is it possible to describe the results [of the evil which he attains]?

In Sāketa Rudradatta indulged in [all] the seven vices. After his death he went to the regions of hell and then moved around again and again in the vast ocean of mundane existence.

- **Laṃk’-esa** In Jain narrative literature Rāvaṇa appears as the eighth

Prati-Vāsudeva<sup>209</sup>, a demon endowed with supernatural faculties.<sup>210</sup>

- **Cārudatta** Cārudatta is a merchant's son who loves a beautiful courtesan. His adventures make up a favourite plot in Indian literature.<sup>211</sup> Brahmadatta is the name of a legendary ruler of Pañcāla and a notorious character in the stories of the Jains. He is assigned to be the twelfth legendary ruler. Because of his cruelties he is destined to attain rebirth in the seventh hell.<sup>212</sup> Śrī-bhūtī is the sixth future Cakravartin in Jain mythology.<sup>213</sup> Embezzlement is regarded as a fruit of negligence and harmful meditation. Its results are misery and pain. For Rudradatta see ĀP LXX.152ff. In this version he is a brahmin addicted to women and gambling.

**134)** In a few brief words I will explain the various kinds of sufferings which the sentient being attains as result of the seven vices in the ocean of mundane existence.

<sup>209</sup>See Mehta 1972, Vol. II, p. 631; Jaini 1993:210. As king of goblins Rāvaṇa is also mentioned in the episode of “Pāla and Gopāla” of Jinakīrti (Hertel 1917:23; 47). In the poem *Pauma-cariyu* by Vimalasūri, the oldest Jain version which narrates the adventures of Rāma, Rāvaṇa is beheaded by Vāsudeva with his own disk.

<sup>210</sup>For the fourteen attributes of a legendary ruler see Norman 1983-1985:183ff. and Varni 2003-2004, Vol. IV, p. 13. Leumann 1883a [1998]:541 (if I understood him correctly) assumes that Jain medieval authors borrowed characters and plots from several oral and written traditions and incorporated them into their epics. But see also my notes in the **Analysis** on the “substrat theory”, especially in the revised version of Seyfort Ruegg 2008, and Bollée 2009:135, note 1.

<sup>211</sup>One version which is set in Campā in the reign of Sūrasena is summarised in the commentary of Śr (M), pp. 119-124; see also Mehta 1972, Vol. I, p. 258; Mayrhofer 1983:163-173.

<sup>212</sup>See for instance the Brahmadatta episode in Mehta 1972, Vol. II, p. 493. Another version occurs in the *Uttarajjhāyā*, chapter XIII; cf. also ĀP LXXII.287; Meyer 1909:3-62; Jaini 1993:207-249. For another character of the same name see Bollée 2002:357ff.

<sup>213</sup>In a story summarised in ĀP LIX.147-152 the thief is the brahmin Satyaghoṣa, the minister of the king Siṃhasena. Cf. the story in the commentary of Prabhācandra on Rk. III.12 (Bollée 2010a:68ff.). When a merchant came to the minister, he bestowed him with his jewels. After many years the merchant's son wanted them back, but the minister could not produce these gems. See also the examples in the *Kuvalaya-mālā*, Vol. II, p. 315, note 1020, and verse 100.15ff.

### 5.3 Wheel of Rebirth and Death

**135-137)** Having arrived in the [upper] regions of the hells which are the places of rebirth with awful sensations, always possessing impurities such as pus und blood, an intolerable [bad] smell [etc.],

after having attracted impure matter it [= the sentient being] completes its faculties there in the time period corresponding to 48 minutes at the most.

When it has completed its faculties, it is comparable to a staff [falling] on the ground. It does not endure [staying in this place]. It jumps up all of a sudden and falls down [into the lower and darker grounds of the hells].

- **uvavāyāo** Corresponding to Skt. *upapāda* the Jain term denotes the “generation” of heavenly and infernal creatures.<sup>214</sup> In Jain religious doctrine the term “birth by descent” relates only to the beings of the heavenly and infernal abodes. Beings which are born in a womb of non-human or human animals and beings, which are generated by coagulation, are referred to as “formed in the womb” or “formed by agglutination” (Ts II.46). By that Jain authors understand the subtle bodies, for instance the “conveyance body” and “karmic body”, as vehicles for the emanation of the karmic particles which effect the auspicious and inauspicious types of rebirth.<sup>215</sup> With the phrase *uvavāyāo ṇivadaī* in (137a) Vasunandin describes a verbal action of moving downwards. The commentary Śr (M) explains the phrase with Hindi *upapāda-thāna se*: “from the places of rebirth”.<sup>216</sup>
- **samuppaṇṇo [...]** **pajjattīo samāṇei** In the commentary on Śr (M) (136-137) Sunīlasāgara renders the past participle *samuppaṇṇo* into Hindi *utpanna hone vālā*: “having arrived; having reached” and the phrase *pajjattīo samāṇei* into Hindi *paryāptiyom ko sampanna kara letā hai*, i.e. *paryāptiyom ko pūrṇa kara letā hai*: “it [= the sentient

<sup>214</sup>See the entry *uvavāya* in Sheth 1923:224; Ratnachandra 1923 [1988], Vol. II, pp. 289-290: 1. “being born or produced”; “ability for birth” 2. “origin, acquisition” 3. (as a Jain technical term): “sudden manifestation in the celestial and infernal regions”, i.e. “birth of heavenly and infernal beings by sudden manifestation”.

<sup>215</sup>See Ts II.46-47; Tatia 1994:59. Ratnachandra 1923 [1988]: Vol. II, p. 122.

<sup>216</sup>See also Schubring’s German translation 1935:93: “Zur Existenz gelangt ein Wesen physisch auf drei Arten: durch Manifestation, durch Verdichtung (Koagulation) oder durch Zeugung. Manifestation (*uvavāya*) ist das Entstehen ohne materielle Grundlage mit blitzartiger Plötzlichkeit; so treten die Götter und Höllenwesen ins Leben. Verdichtung (*sammucchaṇā*) geschieht spontan aus vorhandenem Stoff; sie ist den ein- bis viersinnigen Wesen eigen. Die fünfsinnigen, höheren Tiere und Menschen, entstehen teils ebenso (s.u.), teils durch Zeugung (*gabbha-’vakkanti*) [...]” See also Gs Jī (90).

being] has fully attained/ developed the faculties”.<sup>217</sup> The phrase Pkt. *amto-muhutta-kāle* serves as an adjunct to the predicate *samāñei* with a temporal function. According to the Jain doctrine sentience, when being subjected to mundane existence, generates several bodies by attracting matter. The bodies of the mundane existence undergo several modifications and adapt themselves to new conditions. The time period mentioned by our author lasts three quarters of an hour at the most.<sup>218</sup>

- **pūi-ruhirāi** Vasunandin wants to point out that matter due to the activities of the sentient being effects the rebirth in various bodies. One simile by means of which the author in Śr (137-142; 177ff.) illustrates his idea of reproduction is that of the “womb”. With the compound *pūi-ruhira* the author conveys the impression of something disgusting. “The ‘soul’ that arrives there, having attracted impure matter in a time period lasting not longer than 48 minutes, enjoys it.” (Prof. Balbir, p.c.). In the commentary of Śr (M) on (135-136): p.129, Sunīlasāgara mentions in detail how Jain authors conceived the “inhabitants of the grounds of earth”’s shape. They are described with respect to their functions only, serve as receptacles or serfs for gods: vessels, bellows, vaults, barges, trees, pack mules, oxen or elephants. In the deepest ground of the earth the beings are believed to exist as shape-, form-, and colourless matter. They are compared to an abyss, an endless field, a voluminous cup, or a trimming.

### Rebirth in the Cold and Hot Regions of the Hells (*tatta-sīya-nirayas*)

**138-139)** If a heated iron ball which is in size equal to the cosmic mount Meru is thrown by someone into the hot hell, it does not arrive at the bottom of earth, but is destroyed in the intermediate space.

<sup>217</sup>Cf. for Pkt. *pajjatti* also the tabular list and the comments on the Pkt. declensions of the short and long *i*-stems by Van den Bossche 1999:48-49. Pkt. *pajjatti*, “completion”; “faculty”; “sufficiency”, is used as a technical term in Jain literature. By means of the term Jain authors classify the stages in the gradual development of the life functions of animals and plants, for instance with reference to their metabolism, the number of sense organs, and the number of other physical faculties. One set of categories by means of which Jain authors refer to these life functions is for instance “taking food” (*āhāra*), “body” (*śarīra*), “sense organ” (*indriya*), “respiration” (*āṇa-prāṇa* or *śvāsōcchvāsa*), “speech” (*bhāṣā*), and “mind” (*manas*). Those faculties are further categorised under the four headings (1) *pariṇāma*, (2) *deha*, (3) *vedanā*, and (4) *vikriyā*. See Gs Jī (665); (682-683) with the commentary. Cf. also the commentary of Śr (M), pp. 129 on (136); Ratnachandra 1923 [1988], Vol. III, pp. 401-402; Varni 2003-2004, Vol. III, p. 39.

<sup>218</sup>See my notes on *bhāva* in the second chapter, on *āhāreṇa* in the third chapter. Cf. also Jaini’s note on the “Jain path of purification” in 1979:90, 355.

Alas, and when the heated iron ball is all of a sudden flung to the ground of the cold hell, not being able to reach [this ground of] the earth it breaks into small pieces.

- **tatta-sīya-ṇaraya** If somebody throws a heated iron ball of the size of the mount Meru into the hot hell, it does not attain the bottom of the earth. It will dissolve itself in between; alas, if one throws the heated iron ball into the cold region of hell, it will be cut into pieces, unable to reach the ground of earth (Prof. Balbir, p.c.). Vasunandin might have intended to explain the effect of intense passions by means of comparison.<sup>219</sup>

**140-142)** Such a [intense sensation of] cold and heat in the regions of hell stands in relation to the nature of the field. This being endures it lifelong as the result of the vice.

Then, after the inhabitants of hell have seen it just taking rebirth [at this place], the whole of them attack it all of a sudden by [taking the shape of a] projectile, hammer, trishul, club or knife.

When its body is dismembered while it wails pitifully with a depressed face, the furious ones [= the inhabitants of hell] scold at him, “Hey, evil guy, why do you cry?”

- **khetta-sahāva** The nature of the field (Skt. *kṣetra-svabhāva*) is characterised as being the effect of a karmic location or field. It is compared to the human body. Outside Jainism we find related strings of thought in the *Manu-smṛti*, chapter XII. The authors of the *Smṛtis* speak of the karmic bodies with regard to the “knower of the field” (*kṣetra-jñā*). Greed is here regarded as the origin of the human faults and some consider it to be the main reason for suffering.<sup>220</sup>
- **satti-muggara-tisūla-ṇārāya-khaggehiṃ** Vasunandin wants to point out that evil arises from occupational injury of life and intentional harm. The author conveys the idea of fierce creatures, which are reborn by mere thought-power in the shape of weapons (*śastra-vikriyā*).<sup>221</sup>

<sup>219</sup>For further comparisons see Mūl (1558). The cold hells are described as an abyss, in which fire, sun-light, and extension of space and time do not exist.

<sup>220</sup>See for instance the notes on *kṣetra* and the retribution of giving (*dāna-kṣetra*) in MW: p. 332; Hara 1999:49-66; Heim 2007:199ff.; for the results of giving, generosity and compassion as the means of auspicious rebirth cf. also the stories and verses in *Dānāṣṭakathā* and (186).

<sup>221</sup>See for instance (170), the *Sarvārtha-siddhi* and Akalaṅka’s commentary on Ts II.46-47, and chapter Ts III.1ff.; Śr (M): p.134; Mūl (1566).

In the Jain *Purāṇas* weapons are associated with warriors, the Vāsudevas and Prati-Vāsudevas, chiefs or warriors. Their seven gems are mainly weapons (attributes designed to cause physical harm) with supernatural powers: the wheel (*su-darśana-cakra*), the mace (*kau-mudī-gadā*), the sword (*sau-nandana-asi*), the missile (*amogha-śakti*), the bow (*śārṅga-dhanu*), the conch (*pañca-janya-śaṅkha*), and the diamond (*kaustubha-maṇi*), which corresponds to Indra's *vajra*. The Vāsudevas and their arch-enemies are believed to take rebirth as Asuras in the grounds of earth; in due course they are reborn as non-human animals, and at last, their reincarnation in the human body leads to final emancipation.<sup>222</sup>

#### 5.4 Result of Each of the Vices

##### Result of the Fault of Gambling (Fire Kettle)

**143-144)** “Intoxicated by the wantonness of youth in previous life, inflamed by passions such as greed, having disobeyed the words of the teacher [and parents], he just enjoyed this gambling!

Rascal! The result of this [evil deeds = gambling, etc.] has come [now] into being. That does it! Stop crying! You have to endure it! By crying you can never free yourself from the deed [= the results of the harmful thoughts and acts] you have committed in previous life!”

**145-146)** After having heard such words, various kinds of [intense] pain come forth in the mind. While being burned by two kinds of pain it exclaims furiously:

“When I enjoyed gambling under the influence of liquor in a previous existence, what is the fault towards you, because of that you beat me violently?”

- **avarāho** “What is the fault towards you (= what wrong have I done to you) that you beat me?” (Prof. Balbir, p.c.). For the semantic value of *apa* + √ RĀDH: “to wrong; to offend; to fall short off” see for instance MW: p.51 and Norman 1990:43.

**147-149)** After this has been told [to the sentient being] it is thrown into the kindled pan by the infuriated ones. When it has been cast [into the

<sup>222</sup>Cf. for the genre of Jain *Purāṇas* and the prominent characters in epic literature Jaini 1993:212ff. The disapproval of weapons with regard to occupational injury is expressed, for instance, in the vow of *anartha-daṇḍa*. See Handiqui 1949:268-269; Williams 1963:123ff.; Bollée 2010a on Rk III.31, 34. For parallels outside Jainism cf. *Mārkaṇḍeya-purāṇa* XII; *Sutta-nipāta* III.10 (Kokāliya).



burning coals] it burns [there] limb by limb.

While it is about to escape from there and is observed [by the other inhabitants of hell], after having been tortured pitiless by them with swords and spears, they hurl the mourning one into them [= fire kettles].

[The sentient being] cries pitifully, “Alas, let me go! Don’t seize me! I will not commit such evil [deeds] again!”. It grabs the fingers with the teeth.

**150)** But the evil ones [= the inhabitants of hell] do not release it [uttering]: “Now look! As if it was just a game the sentient being committed evil. Mourning it [now] endures those [kinds of] suffering!”

### **Result of the Fault of Theft (Dismembering and Grinding)**

**151-153)** After it escaped somehow from that place with all the limbs of its body burned, it suddenly enters the cave of a mountain thinking: “A refuge!”

But then [crumbles of] rocks fall down from the top. It is ground by them. With a stream of blood running down [its body ] it cries and runs away from there.

When the body of the inhabitants of the infernal regions is reduced to small pieces of the size of sesame granules, it is like mercury. It is joined together with other liquids and elements and does not perish until the appropriate time period in the hell [which it is assigned to] has been accomplished.

- **pārada-rasu’vva laggai** Pārada, also termed *rasa*, is mercury (quick-silver), a silver-coloured metal. Vasunandin draws a parallel with mercury and some qualities of the “subtle karmic body”. The body of the inhabitants of hell is believed to dissolve quickly, it is then joined or mixed with other particles of matter. Mercury often changes its physical state. It stands for other metals and metallic salts in the state of fusion, such as the *mahā-rasas* tourmaline, pyrite, red ochre, realgar or red arsenic which are active chemical agents. Otherwise, the term *rasa* refers to the juicy substance of a bush or tree, for instance the sap of sugar cane, which can be mixed with other substances.<sup>223</sup>

<sup>223</sup>See MW: pp. 620,869; *Caraka-saṃhitā*, Vol. I.1.68; Meulenbeld 1999 I A: 104, 630, I B: 231.

### Result of Taking Liquor and Honey (Drinking Heated Metal)

**154-155)** Leaving this place it is observed by [other] inhabitants of hell who put a stop to it. While it is crying in distress it is forced to drink the liquid heated metal of iron and copper.

It would be scolded: “Take the terrible iron liquid, [as] result of the evil which you have attained: you enjoyed liquor and honey in previous life!”

- **paccārijjai** Vasunandin tries to persuade the reader that drinking liquor and honey “pollutes” the “pure nature” of the “self”. “You had consumed liquor and honey in previous life. The result of this evil has come forth: drink this awful iron liquid!” (Prof. Balbir, p.c.). Pkt. *paccārijjai* is regarded as the passive voice of *paccārai* and serves as the substitute of *upa + ā + √ LABH*.<sup>224</sup> The author describes a type of corporal punishment by incorporation of heated metal. The fire in which the intestines are melt may symbolise the emotion when memory is brought back to mind. Pkt. *kala-yala* (Skt. *kala-kala*) is a nominal compound, by means of which the author might convey the idea of rattling, tinkling or murmuring of the draught of liquid metal.<sup>225</sup>

### Result of Consuming Meat (Forest of Daggers)

**(156)** When it has somehow left this place the frightened being enters a forest which possesses [trees with] dagger-shaped leaves. Incessantly, these sharp blades of the dagger-leaves fall down on this very ground [and cut its limbs].

- **asi-patta-vaṇa** One detail of the *Geography of Death* is the “forest of dagger-leaves”. This concept does not seem to be a genuine Jain idea, because it occurs in several Indian ritual texts. The descriptions of the details in those texts and the specific interpretations relate to “catalogues of crime” and differ considerably. According to some sources, the forest is associated with the passions of greed, wrath and

<sup>224</sup>See *upa + ā + √ LABH/ LAMBH*: “to touch”; “to slaughter (of a sacrificial animal)”; “to censure”. Cf. MW: p. 214; the commentary of Śr (M) renders the predicate into Hindī *ulāhanā dete haiṃ* (*yāda dilāte haiṃ*): “they censure it”; “they reproach it”.

<sup>225</sup>See MW: p. 260 and the parallel in Mūl (1564 and 1569 with the commentary): the evil-doer is placed on a blue podest and forced to embrace a puppet or idol made of iron. He is made to drink an acrid and bitter liquid; cf. further *Subhāṣita-ratna-saṃdoha*, chapter XX. Outside Jainism see the *Jātaka-mālā*, chapter XXIX, and *Śiva-purāṇa* IX.18ff.

rage. According to others, it is just a topographical detail of the region of death with the river, the sharp diamond banks at her side, the mountain Saṃghāta, the volcanoes, etc. In the *Uttarajjhāyā*, chapter XIX, we find a description of a creature fastened with fetters on a huge tree of the genus Śālmālī. Hanging upside down, it is pushed up and down in the regions of hell.<sup>226</sup> We find in another stanza in the same chapter of the canonical scripture the idea expressed that creatures take revenge for the cruelties, which men have afflicted upon them. This idea also implies the vision of a wheel of never-ending suffering. When the body of the inhabitant of hell is cut into pieces by the daggers which fall from the huge trees and its limbs, when its flesh has been eaten by wild beasts, the body comes to life anew.<sup>227</sup> Buddhists might have conceived the “forest of dagger-leaves” either as the third hell or the thirteenth small hell.

In the Buddhist *Mahā-vastu*, part I, 5ff. we find the kind of *Geography of Death* in which the inhabitants of the hells are running to or drawn into and there deprived of their limbs, flesh and skin by trees. Their limbs are bleeding and are then devoured by wild animals. When only the bones are left, skin and flesh always grow anew. Furthermore, we find a reference of Iriya that in the Chan tradition there is a concept of three classes of hells.<sup>228</sup> Outside Buddhism in the *Mārkaṇḍeya-purāṇa* XII the forest is mentioned as the sixth hell. In the details of punishment it relates to the patterns in the Buddhist descriptions. We might assume that the “forest of dagger-leaves” is a genuine Indian concept, since the thick and thorny bushes with red flowers<sup>229</sup> are widespread in Central and South India. But the idea of never-ending punishment occurs in Greek mythology, too.

**157-160)** While the leaves are falling down, its hands and feet are cut, its back and head are mutilated. Possessing streams of blood running down

<sup>226</sup>I owe this reference to Prof. Bollée.

<sup>227</sup>See also the explanation of Tatia 1994:72 on Ts III.4: The sources of the infernal beings' suffering are twofold: their conspicuous enmity towards each other and the terrible physical surroundings. In extreme cold and heat they suffer from insatiable hunger and thirst. They wish to devour everything and drink the oceans dry, but their environment prevents any satisfaction of their desires.

<sup>228</sup>See for Buddhist concepts Feer 1892:200ff. In the context of Chan poems of enlightenment I refer to Sasaki/ Iriya/ Fraser 1971:83, note. One of the three inauspicious destinies of an evil-doer is the abode, in which “leaves and grasses are swords”. “If it's said that ‘bodhi’ is difficult, ‘bodhi’ is also not difficult. Wanting little and knowing content, the least is ample. Forever free from wealth and lust, the spirit of itself is at ease. ‘I clearly perceive the Three Road's Pain and am not concerned with worldly fame!’”.

<sup>229</sup>For the Silk Cotton Tree (Kūḍa-Sāmārī/ Śālmālī, *Bombax heptaphyllum* or *Salmalia malabarica*), a thorny bush with red flowers, see Pischel 1957 [1965]:81; Syed 1990:550ff.; MW: p. 1068.

[from the wounds] it moves along, crying.

When it is about to escape quickly the cruel inhabitants of hell, having grasped it with force and cut its flesh, they stuff bits of it into its mouth.

Then they shout, because it is unwilling to eat its own flesh: “Hey, rascal! You have once eaten something [= the flesh of other beings] saying: ‘How tasty!’

Hey, why have you forgotten this, and how can you [now] turn your face away!” Scolding it in that way they stuff burned grass into its mouth.

- **pagalaṃta-ruhira-dhāro** This phrase is repeated with some alterations in the same context in (152) and occurs also in Mūl (1574).
- **bhottuṃ aṇicchamāṇaṃ ṇiya-maṃsaṃ** Vasunandin might have intended to point out that the action is repeatedly performed or in progress by employing the middle participle. The compound verbal phrase has been otherwise translated into English as: “[...] to it that has unwillingly eaten its own flesh [...]” (Prof. Balbir, p.c.). By translating the participle present medium with past tense we emphasise the repeated and simultaneous actions.<sup>230</sup>
- **kusi** Pkt. *kusi* (Skt. *kuśa*) is a grass with broad sharp tips of leaves.<sup>231</sup> Small pieces of the stalk of *kuśa* and twigs from the Aśvattha, Udumbara, or Palāśa, were taken for the Vedic animal sacrifice. Strings could be made of the elastic fibre (*kausi raśanā*). They could easily support begging bowls of the mendicants and were used to bind victims at posts. In their symbolic value, both, Darbha and Kuśa grasses, represent a purifier. They appear in recipes, sometimes cut and boiled or burned and afterwards mixed with water. In regional custom those mixtures are believed to increase the vital energy.

<sup>230</sup>A description of the tortures of hell occurs in *Uttarajjhāyā* XIX.69. The passage has been recently discussed with alternative readings in Alsdorf/ Bollée 2010:14, note 37. Miyāputta who wants to become a monk explains the dangers of wordly life to his parents. He exclaims that he remembers a vision, in which he entered the regions of hell. While uttering horrid shrieks, he was forced to drink molten copper, iron, tin, and lead (corresponding to the amounts of brandy, rum, liquor, and honey, which he consumed in previous life). “(In hell) I was forced to eat my own fire-coloured (i.e. bloody raw) flesh again and again”. For the gerund *bhottūṇa* see also Sheth 1923:659.

<sup>231</sup>Cf. Skt. *kuśa*: 1. “piece of wood” 2. “holy grass” (*Eragrostis cynosuroides*). See MW: p. 296; Gonda 1985b:29, note 2, 35, 46-47; Hara 2003:183.

### The River Vaitaraṇī

**161-162)** Then, when it has been tortured by the ardent burning and tormented by the sensation of thirst, it enters the river Vaitaraṇī, which is filled with [impurities such as] worms, pus, and blood.

And as soon as it has entered this place all of its limbs are burned by the acid hot liquids. Immediately it escapes from there crying “alas!”.

- **veyaṇā** Vasunandin employs this term (Skt. *vedanā*) to illustrate the “law of cause and effect” with regard to the auspicious and inauspicious sensations.<sup>232</sup> In Ts III.3 Umāsvāmin states that the inhabitants of hell are possessed of inauspicious colours, modifications, bodies, sensations and disfigurement due to the agitation caused by the passions. Those horrible and awesome qualities are increased by the sequence of the number of the grounds of earth until the being attains the seventh hell.<sup>233</sup> In Ts VI.12 the inauspicious sensations are characterised by the sub-categories pain, sorrow, heart-burning, crying, injury of life, and bewailing.<sup>234</sup>
- **vaitaraṇi-ṇaim** In Vasunandin’s *Geography of Death* the mythical river is conceived as a topographical detail of the lower regions of earth, a landscape with mountains, forests and volcanoes. In Śr (161ff.) the creatures are assigned first to enter the forest of dagger-like leaves, and then they come to the river. Although the symbolic value of the river remains obscure in Jain literature, it might be reasonable to identify it with the sexual urge, the body liquids, especially semen.<sup>235</sup> Outside Jainism in the *Sutta-nipāta* III.10 passions are regarded as the obstacle on the path to emancipation. They are compared to the Vaitaraṇī, filled with sharp blades, razors and difficult to cross. In a

<sup>232</sup>Cf. the ideas outlined in Ts III.3 and Ts VI.12.

<sup>233</sup>Jacobi 1906:310 translates Ts III.3 into German: “In den Höllen sind Leśyā, Zustand, der Körper, die Empfindung, und der Erfolg immerwährend schrecklich, und um so schrecklicher (je tiefer die betr. Hölle liegt)”.

<sup>234</sup>In Ts VI.12 inflictions are explained as referring to oneself and to other beings (*ātma-parōbhaya*), cf. Tatia 1994:156ff.; Dixit 1974:242, 305. See also the parallel in Mūl (1557ab).

<sup>235</sup>The river is either described as filled with acid liquids, or it is inhabited by snakes, water dragons, worms etc. In Amitagati’s *Subhāṣita-ratna-saṃdoha*, chapter XXI, the impurities are associated with body liquids such as blood and sperm (*rakta-reto-mala*). These are conceived as the vehicles of the energy or life-force (*vīrya*), which constitute the physical body. The idea that is common to all images is that the river is difficult to cross (*duttarā*). The authors of the *Sūya-gaḍa* associate the Vaitaraṇī with sexual clinging and attachment. The mental energy of giving up the clinging to women is compared to the difficulty of crossing the Veyaraṇī. Sexual desires are like an impassable river. See *Sūya-gaḍa* I.3.4.16, cited according to Bollée 1988:20,137.

passage in the *Mahā-vastu*, part I, p.8, the wounded creatures jump into the river filled with acid water. A variant occurs in the *Jātaka-mālā* XXIX: the creature enters the river, where it comes into touch with a corpse and its bones are eaten by worms. In the *Śiva-purāṇa*, chapter XVI, various rivers of hell are mentioned, of which each one differs in its characteristics: the Vaitaraṇī, the Pūya-vahā, and the Kṛmi-bhojanā.

### Result of Sexual Activities with Wives of Other Men and Prostitutes (Embracing the Iron Virgin)

**163-165)** Having noticed it the inhabitants of hell seize the mourning one violently and force it to embrace puppets of heated iron on a blue pavilion.

“Having neglected the words of the teacher, he was in the habit of enjoying himself with wives of other men and prostitutes! Now, why could he not endure this time that result of evil, which he now bemoans!

The action [done] in previous life by the sentient being, which was laughing under the influence of [pleasures of the] five sense organs, is [now] bound. Now, how should the mourning one get rid of this [result of evil deeds]?”

- **ṇīla-maṃḍave** Our author refers to the punishment of adulterers, the iron virgins (*tatta-loha-paḍimāo*). It is conveyed as a hollow metal column made hot to burn the evil-doer.<sup>236</sup> By mentioning the colours “dark-blue” Vasunandin alludes to the theory of lustres. The dark lustres correspond to the inferior stages of the sentient being in the state, where it inflicts evil to oneself and others. Dark colours are associated with the gross passions.
- **hasamāṇeṇa [...]** **ṇittharasi**: “That [evil] deed that was done by the soul laughing because it was under the influence of the five sense organs is bound. How can you escape from it by crying?” (Prof. Balbir, p.c.). The sentient being committed crimes in previous life laughing, as if it was just a game.<sup>237</sup> The author wants to point out that humans do not reflect on the consequences, when committing evil deeds.

<sup>236</sup>See MW: p. 1244. The idea that the evil-doer is assigned to enter a blue mansion appears also in Mūl (1563-1564). Outside Jainism in the *Śiva-purāṇa*, chapters X-IX, we find a passage which describes this kind of torture. The adulterer is forced to embrace the red heated image of that woman who was the object of his desire. Moreover, the Taptasūrmi, one of the 28 hell regions mentioned in the *Bhāgavata*- and *Viṣṇu-purāṇa*, seems to relate to this punishment. See Feer 1893:125ff.

<sup>237</sup>Cf. *līlāe* in (150). For *hāsya* and its relation to the harmful and beneficial *karma*-types see Ts VIII.26.

**Result of Hunting (Piercing by Iron Birds)**

**166-169)** And then, after they have assumed the form of cocks, vultures, [crows] and herons, the inhabitants of hell attack [it] pitiless with beaks, sharp as diamonds, and cutting claws.

After they have grasped it, turning it upside-down, some split it up with arms which have the shape of rotating saws. Others grate it continuously with arms which have become mortars and sharp knives.

And some other inhabitants of the hell region cut [its] tongue, push through [its head], crush it with their teeth, and cut [the body] into pieces of the size of sesame granules.

And again, others wallow the mourning one, after they have placed it on a plain with hot sharp pieces of sand. They beat it and rub it on the ground.

- **kalamva-vāluva-thala** Vasunandin conveys the idea to the mind of the reader that the man who has injured living beings out of carelessness without repentence experiences now that he is wallowed by enraged dwellers of the hells in the hot gravels of sand and chaff. In an other sequence it is assigned to walk on a plain spread with sharp blossoms of the Kadamba tree, turmeric or diamond sand. This kind of torture (walking naked on a hot and sharp ground) is associated with the bank of the river Vaitaraṇī.<sup>238</sup>

**5.5 Suffering of the Asuras****Description of the Asura-Kumāras**

**170)** The Asuras which attained evil, which is terrible, have come exactly to this place when they remember [other creatures] being their enemies in previous life. They are in the habit of fighting against each other.

- **asura** According to Vasunandin the Asura-kumāras are a class of demons, which are embodied in the grounds of the hell because of wrath and hostility, but could render service to sentient beings in other regions of the cosmos. Also the authors of KA (529) and Ts III.4ff. give expression to the view that those sentient beings take rebirth due to mental suffering. Those beings which are called “Asuras” in the

<sup>238</sup>In Mūl (1572) we find the construction with the participle *jaṃ loḍido 'si*. See also Mūl (1563cd).

scriptures inflict pain on each other. These are either categorised as demons, or as lower classes of semi-gods with extreme mental powers and a black, blue, grey, or fiery lustre. The Asuras are conceived as the attendants or opponents of some of chiefs or Indras, as “fiendish youths” or “fiery youths”.<sup>239</sup> With regard to Jain explanations for the main reasons for inauspicious rebirth in (194), the rebirth as Asuras is considered to be manifestation among those classes of celestial beings which can fall down to the lower earth regions. Related ones are the Kalpa-, Vyantara-, and Bhavana-vāsins.<sup>240</sup> Asuras are described as demons that take rebirth in the shape of a hammer in the canonical *Uttarajjhāyā* XIX.<sup>241</sup> While the Kumāras are associated with fire, the Vyantarās seem to have been connected with earth, because they are depicted in the shape of snakes as protectors of the jewels in the chasms of the earth.<sup>242</sup> Vasunandin alludes to a hierarchical structure in the “transitory kingdoms” of the regions of hell. The limbs of some of the dwellers of the lower regions of hell serve as food for the others which occupy this place since ancient times. Outside India, the idea of blacksmiths who work in the chasms occurs in Plato’s *Politeia* X, Appendix: pp.169ff.

- **puvva-veraiṃ** Vasunandin wants to point out that harmful reflections and evil deeds towards oneself or one another person effect even more evil. It is assumed that the beings do not suffer from physical pain only, but experience intense mental suffering, too. Therefore, the Jain layman should cultivate pity and forbearance. The author of the Hindī commentary associates *puvva-vera* with evil (*pāva*). Jacobi translates *vera* into English “iniquity” in a passage of *Sūya-gaḍa* I.9. Caillat 2007:93 renders the term into German “Feindschaft” in *Sūya-gaḍa* I.10. And in the same scripture I.8.7 we find the phrase (translated into German): “Wenn man törichterweise die [Lebewesen] schädigt, schlägt die Tat zurück und man steckt in schlechtem

<sup>239</sup>Cf. Tatia’s translation 1994:98 of the *Sarvārtha-siddhi* on Ts IV.3-11: the creatures act as chiefs or attendants of the lords of the celestial regions. The forest gods and the fiery demons are believed to live partly in the higher realms of hell in mansions. They are regarded as classes which inhabit the multi-coloured, uppermost regions of hell (*ratna-prabhā* etc.), cf. also Ts V.11; Śr (172).

<sup>240</sup>See the parallels analysed and translated in Alsdorf 1966:166ff.

<sup>241</sup>I owe this reference to Prof. Bollée (p.c.). We get here the impression that the authors describe a *post-mortem* “transitory body” of the evil-doer, which is treated like heated iron with the hammer and anvil. Jacobi translates the term *kumāra* into English “blacksmith”. He suggests that the word derives from the compound Skt. *karma-kāra*. See also Māc II.68; XII.1119; XII.1153; Pischel 1957 [1965]:75; Hummel 1960. The idea that the Asuras, notwithstanding their extreme mental power and fierceness, could protect a Jain mendicant is expressed well in *Uttarajjhāyā* XII in the legend of Harikesa (cited according to Caillat 1994:255-265).

<sup>242</sup>Cf. the summary of Cāritra-sundara’s *Mahī-pāla-caritra* in Hertel 1917:75.



Karman”.<sup>243</sup> Outside Jainism we find the idea of “reward and punishment” expressed in a popular saying. Someone who takes the life of an animal will suffer in every new rebirth by being killed as many times as the animal has hairs.<sup>244</sup>

### In the Lower World (*aho-loya*)

**171-172)** In the lower world there are supposed to be seven layers of earth with eighty-four hundred thousands of miscellaneous hells with a series of presiding kings.

You should know the particular names of the grounds of earth according to their sequence: *Rayaṇa-ppahā*, *Sakkara-*, *Bālu[ya]-*, *Paṅka-*, *Dhūma-*, *Tama-*, and *Tama-tama-ppahā*.

- **satt’ eva aho-loye puḍhavīo** In the stanzas (171-172) our author refers to the lower world. The structure of the cosmos is described by Vasunandin as a well ordered system. He explains the concept of the seven continents and the seven corresponding lower grounds of earth in agreement with the statements of Umāsvāmin in Ts, chapter III.<sup>245</sup> The grounds of earth (Pkt. *puḍhavīs*/ Skt. *prthivīs*) are believed to form the lower part of a three-dimensional corpus of floating layers. Each of the layers has a wider base than the one above. Jains assume that in these lower regions of the world the demons have their resting-place, while the non-human and human animals and the celestial beings reside in the seven continents and the higher regions.
- **rayaṇa-°** Vasunandin mentions seven layers of earth according to their sequence and intensity of the lustre. They are called *Ratna-*, *Śarkarā-*, *Vālukā-*, *Paṅka-*, *Dhūma-*, *Tama-*, and *Tama-tama-prabhā*. *Ratna-prabhā* means “gem-hued”. *Śarkarā* and *Vālukā* both denote gravel of indefinite colour and form. These designations seem to refer to the

<sup>243</sup>When one injures living beings foolishly the action “strikes back” and one [possessed by wrath] is stuck in evil. In Āyār 7.16 (= II,2; II.15 cited according to Dixit 1973:1-13) we get the impression that the Jain author regards occupational injury as a form of evil which effects bondage. See also Jaini 2000a; Bruhn 2003:3-8,18-19. There are parallels in Mūl (1572-1577).

<sup>244</sup>Cf. Boehtlingk 1873:5490. The idea of retribution of action appears in *Śatapatha-Brahmaṇa* XI.6.1 and in *JaiB* I, 42-44, pp. 99-109; cf. also Feer 1893:134ff.; Sherman 1892; Shinn 1974:78-96; Glücklich 1994:213-263.

<sup>245</sup>See Kirfel 1928:IV, IX; Schubring 1935:135; Glasenapp 1942:60ff.; Jaini 1979:114; Caillat/ Kumar 1981:20ff.; Ts, chapter II-III, translated in Tatia 1994:48ff.69ff.; Bruhn 1983:59; Ratnachandra 1988 [1923], Vol. II, p. 735; Babb 1996:48.

colours and the intensity of the lustre.<sup>246</sup> In the Jain descriptions of the first three grounds of earth the details do not differ considerably. The texts convey the idea of uncomfortable and untouchable grounds filled with sharp points of jewels, glas, hot gravel, sand, chaff, stones, etc. The effect on the mind of the reader is that of horror. Physical obstacles make walking very difficult for the barefooted traveller. The feet of the dweller of these abodes rest on shaky foundation. It reminds us of the hardships of mendicants described in details in Ts IX.8-9. Besides, when taking to account the symbolism of the River Vaitaraṇī, the jewels, glas, gravel, pricks, etc., which torture the legs of the naked wanderer, could be interpreted as her ground.

- °-**paṃka-dhūma**-° The layer of earth which is called Paṃka-ppabhā (“mud-hued”) does not possess a specific symbolism. It corresponds to the intermediate space of the lower world being situated in the fourth floor.<sup>247</sup> The seventh layer of hell is the most difficult to describe. Some sources refer to this place as having the structure of seven cells or sub-layers. From the various accounts which we find in Jain scriptures it might be regarded as the “unhealthy place”. It is impossible to depict its shape. Generally, it is believed to be the darkest layer of the grounds of earth, associated with the darkest lustre, an amorphous structure, its shape prone to constant change. It seems to be obscure, but the heading such as “Tama-tama-prabhā” speaks for itself.<sup>248</sup> The seventh layer of the seventh hell may serve as a symbol for a state of mind devoid of knowledge.<sup>249</sup> Jain authors associate the rebirth in the last four grounds of the earth with “bondage” and the gsth. nos. I-III, i.e. the stages, in which the sentient being acts under the influence of the gross passions.<sup>250</sup> The state of mind in which insight and knowledge are partly obstructed is convincingly il-

<sup>246</sup>For the theory of the lustre (*leśyā*) and the interpretation of the “subtle bodies” see for instance Tatia 1994:54ff.; Gs Jī (529); Basham 1951:245; Tsuchihashi 1983:199. The dark colours range from grey to dark blue and black.

<sup>247</sup>For parallels in the structure of the lower world with the numerical scheme of four, eight, sixteen, and thirty-two, or seven, twenty-one, and twenty-eight see Feer 1892-1893 and the *Catu-dvāra-Jātaka* (439). In the *Sutta-Nipāta* III.10, a specific abode of the lower world is mentioned, in which darkness spreads out like mist (“Padma”).

<sup>248</sup>We find reference to the vices of Brahmadata and the seventh layer of the lower world (129). The seventh hell is further mentioned in the Āv Cū I 470, 91-461,13 summarised by Balbir in Granoff 1993:17; cf. also ĀP LXXIV.388 with the Seṇiya episode; Gs Ka (539)ff.; Śr M: p. 145; Jaini 1979:128ff.

<sup>249</sup>I owe this reference to Prof. Mette. This state of mind is otherwise referred to as Skt. *apraṭiṣṭha* “having no solid ground”; “fluctuating”; *apraṭiṣṭhā* “instability”. See MW: p. 58. For an evaluation of the psychological concepts in Buddhist and Jain canonical scriptures see Mette 1994:161-167.

<sup>250</sup>For negligence (*pramāda*) being regarded as a cause of bondage see Ts VI.16; VII.8; VIII.1-3.

lustrated in an episode of Hemacandra’s *Parīśiṣṭa-parvan* VI.<sup>251</sup> The monk Annikāputra instructs a queen who is tortured by nightmares. The royal woman perceives the suffering of creatures in the hell every early morning in her dreams. She observes those beings weeping and mourning in the darkness. The monk who had been called upon to interpret her dreams explains to her the categories of truth and the means to attain final emancipation. At last, the woman realises her errors and repents.

**173-175)** According to the scriptures of the best of the Jinas, the shortest period [of the minimum of life-time] in the first hell can last 10 000 years, the longest is one period “measured by oceans”.

You should know that the longest [life-time period], beginning with the first ground of earth, rises in the amount with the number of periods “measured by oceans”, successively from the second hell onwards to three, seven, ten, seventeen, twenty-two and thirty-three [myriads].

- **sāyarōvama** Vasunandin employs the term “measured by oceans” for the cosmic period of time, *sāgarōpama*. The term stands for a “myriad”, an immeasurable, uncountable period. Especially in this context it denotes the longest time-sequence of the life-time when the sentient being takes rebirth in lower regions. “The [number given for the] maximum duration for the first hell is, with an increase, the [number for the] minimum duration concerning the second [hell] and the others; [you should] know that the maximal duration for the second and other hells has been taught by the Jinas to increase successively: 3, 7, [...], 33” (Prof. Balbir, p.c.).<sup>252</sup>

**176)** In this way this sentient being endures the intense suffering in manifold ways with body and mind as the result of vices. This corresponds to the duration of the life-time-periods [to spend in the grounds of earth already described].

## 5.6 Suffering of Animals and Plants

### Suffering when being reborn as Animal and Plant (*tiriya-gadi-dukha*)

**177-178)** But also [when having left the lower world] it [= the sentient being] dwells in the various types of bodies of stationary beings in the rebirth

<sup>251</sup>See the story of Annikāputra in Hemacandra’s *Parīśiṣṭa-parvan* VI (Hertel 1908:164).

<sup>252</sup>Cf. also Ts III.6 with nearly the same numerical set and Māc XII.1116.

as animal and plant, wandering along in myriads of wombs uncountable periods of time.

And when it has escaped somehow [from the body of the stationary creatures] it comes to life again [in the body of beings] with incomplete senses. It resorts there suffering in uncountable periods of time.

- **tiriya-gaīe** Vasunandin characterises in the following verses the suffering of animals or plants which move in the “horizontal” level (Skt. *tiryāñcaḥ*).<sup>253</sup> Life is classified by Jain authors in several ways: with respect to the development of the faculties (*pajjattâpajjatta*), with regard to the number of the sense organs, with respect to the movement of the species (mobile and stationary). Furthermore, they could be examined with respect to their dwelling in water-, earth-, fire-, air-bodies, etc.<sup>254</sup> In Śr (179ff.) our author mentions harmful acts against five-sensed beings.<sup>255</sup> In the list of cruelties appear for instance the separation of the cow from its calf (*pillaya-vioya*) and the depriving of animals and humans from food and water. In another list in the *Subhāṣita-ratna-saṃdoha*, chapter III, Amitagati enumerates various sufferings of creatures: separation from parents and offsprings, captivity, branding, burning, milking, pain caused by cold, wind, heat, lack of water, lack of food, injury, illness, etc.<sup>256</sup> The *tiryāñcaḥ* are assumed to occur in all fourteen *jīva*-sths.<sup>257</sup>
- **thāvara-kāyesu** Jain opinions differ regarding the question how to define mobile and stationary beings.<sup>258</sup> The twofold category of mobile and stationary sentient beings, which is for instance outlined in Ts

<sup>253</sup>For Skt. *tiryāñ* “going or lying crosswise”; “going horizontally” see MW: p. 447.

<sup>254</sup>See Ts II.13; Ts II.23-24. In Ts IV.28 Umāsvāmin defines the *tiryāñcaḥ* as those remaining when the beings which dwell in the celestial and infernal abodes and the humans are excluded.

<sup>255</sup>This list corresponds to a great extend to the list of cruelties which appear in Mūl (1576-1582).

<sup>256</sup>A compound, which occurs frequently in this context is *si<sup>ṽ</sup>-uṇha-bhukka-taṇhādi*, which denotes bodily suffering: “[pain caused by] cold and heat, hunger and thirst, among others”. This appears also in the pattern of hardships (*pariṣahas*) in Ts IX.9ff. See further *Marāṇa-vibhakti* (647); Mūl (1591); Māc II.82; Dixit 1974:331. In Jain narrative literature we find episodes in which the human behaviour of people suffering by hunger is described. Cf. for instance the phrase *kiṃ pāpaṃ bubhukṣārtā na kurvate* (“What misdeed is not done by somebody suffering from hunger?”), quoted from an episode of “Pāla and Gopāla” of Jinakīrti, Hertel 1917:17, 41, verse 98). Likewise, in an episode in Prabhācandra’s commentary on Rk III.1ff. there occurs the saying: “Someone who is hungry is capable of every deed.” (Bollée 2010a:75).

<sup>257</sup>See further Schubring 1935:133-134; Glasenapp 1942:51-53; Jaini 1979:108ff., 124ff. Outside Jainism we find analytical lists of characteristics of human conception and the rebirth as plants and animals in the *Mārkaṇḍeya-purāṇa* XV.10-33 (Pargiter 1904:86ff.).

<sup>258</sup>I would like to express my gratitude to Prof. Butzenberger and Prof. Bollée for helping

II.12ff. and discussed in the commentary traditions, could be modified easily. Some plants have the faculty to react to several sensual stimulations, others even change their position. The Indian grammaticians made observations with regard to the sense organs and movements of plants, such as the Lotus of the class *Nelumbium speciosum* or the Śirīṣa. Some of these ideas are discussed in Wezler 1987.<sup>259</sup> According to Vasunandin’s Śr (12), mobile beings are all creatures except those, which live from earth-, water-, fire-, wind-bodies and plants.

### Suffering of the Five-Sensed Being (*pañc’-iṃdiya*)

**179)** By [its] activities of moving to and fro the sentient being is born among the five-sensed [animals]. From there it wanders around in thousands of wombs for uncountable periods of time.

**180-181)** You should know [that violence against five-sensed beings means] the cutting, breaking, beating, terrifying, the gelding, taming, mutilating [of parts of the body], crushing, pounding, burning, the injury of the limbs,

keeping in captivity, overloading with heavy burdens, marking, the [causing of] lack of water and food, cold and heat, hunger and thirst, and the separation from the offsprings.

- **cheyāṇa-bheyāṇa-**<sup>o</sup> “Cutting” and “breaking” of the limbs are examples of cruelties against living beings. In the commentary of Śr (M) Sunīlasāgara mentions that similar patterns occur in Mūl (1578a, 1577a). Three items in the pattern of Mūl (1578a) are nearly identical with those of Vasunandin’s list, i.e. *chedaṇa-bhedaṇa-*<sup>o</sup>, but the list in Mūl (1577a) differs slightly from that of Śr beginning with *tādaṇa-tasaṇa-baṃdhaṇa-*<sup>o</sup>. The first and second members of the compound *tādaṇa-tasaṇa-*<sup>o</sup> correspond to the third and fourth members of the list in Śr (180). In other manuals such as Rk III.8 *chedana* is mentioned as one example of the five transgressions (*aticāras*) against the vow of *ahiṃsā*. The compound *chavi-ccheda* is cited in the context of the transgressions against the minor vows which denotes various forms

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me to improve my understanding of the Jain classifications of life. I follow a suggestion of Prof. Butzenberger (p.c.) to translate Pkt. *thāvara* into English “stationary”. It is reasonable because most species of plants, such as flowering trees, bushes, herbs, and grasses, do not change their position.

<sup>259</sup>I owe this reference to Prof. Butzenberger. The problem of *thāvara-tasa-bheya* is treated in the commentary of Akalaṅka on Ts II.12-14. More reference to the classifications of life in Jain canonical literature is found for instance in *Uttarajjhāyā*, chapter XXXVI. See also Gs. Jī, Introduction; Kohl 1953:91-95; Jaini 1979:241; Ohira 1982:16.

of injury of the skin of five-sensed beings: 1. “dismembering” (for instance in corporal punishment of crime, *daṇḍa-nīti*); 2. “mutilation” (= “cutting of skin and flesh of the body with sharp instruments”, i.e. “branding and ear-piercing”).<sup>260</sup> These items are otherwise referred to as exemplary transgressions against the *bhogôpabhoga-* or *anartha-daṇḍa-*vows (Williams 1963:120ff.). In the commentary of Śr (M) Pkt. *nikkhalāṇa* is translated into Hindi *nāk chedana*: “cutting of the nose”.<sup>261</sup>

- °-**tāḍana-**° “Beating” appears in the list of the five *aticāras* against the *ahimsā-vrata*. In some texts *vadha* is substituted for *tāḍana*. It is explained as “thrashing”, “beating” with “rods, whips or withies” (willow twigs) and “merciless flogging”. There are semantic intersections with *malana* (Skt. *mardana*) and *yantra-pīḍana*, which are explained as “pressing” or “crushing” (of seeds from sesame, mustard and castor).<sup>262</sup>
- **paulaṇa** “Burning” (Skt. *prajvalana*) comprises the brandmarking of cattle, as well as the injury of wild animals by burning down the open fields or woods. It occurs as item in the catalogue of the fifteen forbidden trades in pattern of the *bhogôpabhoga-vrata*. Burning, i.e. setting meadows alight or setting forests and woods on fire (*davâgni-dāna*), is regarded as a harmful act which involves violence against beings with five and less senses (Williams 1963:120).
- **baṃdhaṇa-bhārârovaṇa-** According to some Jain authors human actions caused by greed and negligence such as keeping cattle and human servants in captivity and over-loading of five-sensed beings (i.e. human animals and non-human animals) are considered as intentional harm. They are referred to as transgressions against the *ahimsā-vrata* and the *anartha-daṇḍa-vrata* (Williams 1963:66ff.). Pkt. °-**baṃdhaṇa-**“binding”, occurs as the third member in the compound *tāḍana-tasaṇa-baṃdhaṇa-*° in Mūl (1578a, 1577a). A similar term appears in this context as *bhārârovaṇa*, “over-loading” of (non-humans or human) animals with heavy burdens (Sheth 1923:148). A synonym, Skt. *ati-bhārâropana*, denotes the “loading of an excessive weight of goods such as betel nuts on the back, the shoulders, or the head” of a

<sup>260</sup>See Williams 1963:68. Pkt. *laṃchana* can be regarded as a synonym. It is either explained as “branding”, or “marking” or more precise as “docking”; “nose-piercing”, and “cutting of ears and dewlaps” of livestock (Sheth 1923:894; MW: p.900 √ LĀÑCH “to mark”).

<sup>261</sup>For examples outside Jainism see also the analytical list in *Sutta-Nipāta* (242), “Āmagandha-sutta”, *vadha-cheda-bandhana*: “[evil acts are ...] taking life, cutting, binding [...]” and in the *Jātaka-mālā* XXIX.45: “striking, cutting, beating [etc.]” (*vadha-vikartana-tāḍana-*°).

<sup>262</sup>See Williams 1963:67,120.

non-human or human animal. To say it more precisely the authors understand this term as the loading of a burden greater than the animal (oxen) or the human (child, adult) can bear. A different term, Skt. *ativāhana*, is mentioned in the list of the five transgressions against the vow of limiting the possessions (*parigraha-parimāṇa-vrata*). It is explained either as “driving oxen or other beasts of burden for a greater distance than they can comfortably go”, or as “overloading beasts of burden through greed of gain” (Williams 1963:68, 97).

**182)** In this way it [the sentient being] experiences many kinds of suffering in the womb of the animal.

## 5.7 Suffering of Human Beings

### Suffering when Being Reborn among the Human Beings (*maṇuyatta-dukkha*)

**183-184)** In the rebirth in the human body sentient beings experience intense suffering of many kinds caused by the union with disagreeable things and the separation from agreeable things.

When it has attained a human body it [= the newborn child] is separated from the womb of the mother at the first instant, and then, acted on by circumstances, it dies suffering physical pains from cold and heat, hunger and thirst.

- **vijoya-saṃyoya** Vasunandin touches here some topics of contemplation, for instance the “union with disagreeable things” and the “separation from agreeable things”.<sup>263</sup> With the proverbial bi-nominal compounds like *viyoga-saṃyoga* and *tiṇa-kaṃcaṇa* (“grass and gold” in Śr 276) our author refers to the attitude of non-attachment towards worldly objects. With regard to grass or gold, grain and cattle, women, snakes and enemies, one should be detached and in control of his feelings and thoughts. The commentary on KA (49) explains that *iṭṭha* means “grain and cattle” (= movable property, corresponding to *dhana-dhānya*) and “relations” (son, wife, grandson, and friends). Examples for disagreeable objects (*aṇiṭṭha*) are snakes, thorns, and the arch-enemy.

<sup>263</sup>See also the phrase *saṃyoya-vippayoya* in Māc VIII.711; further Mūl (1583-1585); Śr (276). For *vijoya* see also Ratnachandra 1923 [1988], Vol. IV, p. 409. The topics of impermanence and non-attachment are not specific Jain. See for instance *Maitrī Upaniṣad* I.3; *Mārkaṇḍeya-purāṇa*, chapter XI, and the Skt. poetry of Kṣemendra.

**185)** But even in childhood the sentient being is separated from mother and father. It lives sorrowfully by eating what remains [of other people’s meals] in the houses of strangers.

- **bālattaṇe** Even in childhood some soul that may be deprived of its father and mother lives in suffering eating the remains in the house of strangers (Prof. Balbir, p.c.). For (185b) *māyā-piyarehi kovi parihīṇo* cf. the parallel construction in KA (46) *piyara-catto*.

**186)** If once [in previous life] someone has given a donation to a man according to his might he is wealthy [in this life]. Afterwards, someone who is deprived of wealth [= not having practised the virtue of giving] is begging, and he does not get anything, not even [a handful of] cooked rice.

- **dāṇa** Vasunandin explains the rules of giving in Śr (225ff.). Norman 1991:32 discusses the relation of possessiveness and giving for the laity: “Wealth permeates religious practices, for often people cannot participate fully in the religious life of the community unless they are wealthy and can make generous gifts (*dāna*). In this sense *aparigraha* is interpreted as the layman donating his excess wealth. Although this should be done in secret, it is in fact a matter of ostentation”.<sup>264</sup>

**187-189)** Another one is tormented by [chronical] illness due to [previous] evil and sits in a place outside the city without assistance. He does not [even] attain [the chance of] dwelling in his own house.

“I am thirsty, I am hungry, son, give me something to drink and to eat!”, although crying in that way, nobody gives [even] a word [of comfort] to him.

“Then, overcome by sorrow and [the burden of] illness, causing others trouble with everything, he dies suffering, and after his death human life is [censured as] worthless: ‘What a shame!’”.

- **pāva-royena** The author of the commentary Śr (M) understands *pāpa-roga* as a kind of leprosy and translates the term into Hindī *kuṣṭa-rogeṇa [pīḍita]*. The suffering from poverty, illness, old age, and slavehood is explained as being due to the effects of the *asāta-vedanīya-karmas* in Mūl (1585-1586).<sup>265</sup> Outside Jainism one statement seems

<sup>264</sup>See further Williams 1963:117, 220-235; *Dānāṣṭa-kathā*, Introduction, pp. 1-4, 23-39, 85-99; Gonda 1970-1972; Heim 2007.

<sup>265</sup>For the categories of chronical illness in Jain canonical literature see Bollée 2004. For impermanence (*anitya*) as topic of contemplation see Māc VIII.696 and Williams 1963:244.



to be that of time (*kāla*) being the cause of misery and suffering. Time is thus often referred to as important factor in the “law of cause and effect”. In this context the relation of cause and effect has also been termed *saṃprāpti*.<sup>266</sup>

- **savveṣiṃ savv’-ahiyāu dāūṇa** “Having caused much distress for all people, he dies in pain and then [complains]: ‘What a shame! Human birth has no value!’” (Prof. Balbir, p.c.). The commentary of Śr (M) translates the phrase into Hindī *sab logom ko nānā prakāra ke kaṣṭa de karake* (= *sabhī prakāra ke ahitoṃ kaṣṭom ko dekara*): “causing every kind of distress/ all sorts of difficulties”.

**190)** These and other similar kinds of sufferings can be observed in the human world. This sentient being attains them as a result of a vice.

## 5.8 Suffering of the Gods

### Suffering in the Destiny of Celestial Beings (*deva-gaḍi-dukha*)

**191)** Because of the diminishing of evil it [= the sentient being] has somehow attained the rebirth in the celestial realm, but it nevertheless endures suffering, when [the results of] those deeds have come forth, which have been acquired due to the vices.

**192-193)** After it has observed the majesty of divine powers originating from the position of a god [= the state of those who attained divine faculties], it feels dejected, because it possesses only few mental energy, and it is burned by suffering of the mind.

[While staying in the abode of the gods the sentient being laments:] “Alas, having taken birth in the existence as human being I obtained also self-discipline and self-mortification, but [since I committed deeds] out of deceit I have earned a miserable existence as [inferiour] god!”

- **ṭhii-jja-riddhi-māhappam** Vasunandin assumes that the classes of celestial beings correspond to states of mind and differ in position and mental powers.<sup>267</sup> The reader gets the impression that the sentient

<sup>266</sup>On chronic illness see for instance the explanation of the disfunction of one’s intellect, and in particular, the disfunction of memory in Meulenbeld 1999 IA 39.

<sup>267</sup>Pkt. *riddhi* / Skt. *ṛddhi* denotes 1. “wealth; prosperity” 2. “mental faculties” 3. “divine faculties”, i.e. superhuman powers (also called *mahā-siddhis*). See MW: p.226. The pattern consists of the power to “change one’s form”, to become “as small as an atom” or “as large as the mount Meru”, to become “heavy and light”, to attain “every desired

being suffers in the celestial region: Pkt. *visūrai*: “it feels bewildered, dejected; it is perplexed”.<sup>268</sup> According to Vasunandin man earns the divine faculties due to penance in previous life. But, according to our author the condition of a sentient being who has partly diminished karmic matter might be impaired by subtle passions.<sup>269</sup>

**194-195)** It [= the sentient being] dwells among the Kaṃdappa-, Kibbhisa-, Asura-, Vāhana-, and Saṃmoha- etc. classes of gods and endures mental suffering in this place.

[Among those destinies of the inferior classes of gods], when a life duration of six months remains, the clothes and ornaments [of the celestial being] are covered with dirt. Knowing the time of its downfall, it cries violently out of sorrow.

- **kaṃdappa-kibbhisāsura-vāhana-**<sup>o</sup> Vasunandin assumes that the rebirth among the classes of celestial beings such as Kandarpa, Asura etc. is a “miserable one” (cf. *deva-duggaya* in Śr 193ff.). Alsdorf 1966 analyses a parallel which appears in the Appendix of the canonical *Uttarajjhāyā* XXXVI.<sup>270</sup> While the inhabitants of the higher world in this religious context are classified with reference to their dwelling-places as Bhaumeyikas, Vyantaras, Jyotiṣkas, and Vaimānikas, in the Ts IV.3ff. we find nearly the same designations, only the Bhavana-vāsins stand in the place of the Bhaumeyikas. Following another Dig. scripture, Māc II.59ff., we learn to know some examples of miserable rebirth. The first group of Kaṃdappas etc. are clearly associated with love-making and entertainment. We find this illustrated by the stories of men who had become mendicants, practised ascetism, but then attained an unhealthy rebirth due to their initiation in rituals, where they consumed meat, honey, wine and had sexual intercourse with tribal women (Handiqui 1949:418). The stories illuminate the type of man who would not act whole-heartedly in accordance with

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object”, to move “everywhere according to one’s wishes”, to “control matter”, to “read the mind of other people”. The commentary of Śr (M) on (346) mentions eight primary and 64 sub-categories of divine faculties. In Śr (510-513) we find a reference to the eight divine faculties (*aṭṭha-guṇas*). For the classification of celestial beings with superhuman powers see Grafe 2001:206ff.

<sup>268</sup>Cf. Pkt. *visūrai* is explained to be the equivalent of √ KHID: “to be depressed”; “to be worried”, see Sheth 1923:807; MW: p.339.

<sup>269</sup>See also the definition of the extraordinary qualities of a Jina which are mentioned for instance in the ritual prescriptions of the Samavasaraṇa. Those characteristics of the “pure self” are different from the divine faculties of the gods. See Balbir 1994b:90; further Schubring 1935:199; Kapashi 2007:50; *Aupapātika-sūtram* LVIf. (Leumann 1883b). In Ts IX.8, self-control and self-mortification are described as qualities of mendicants.

<sup>270</sup>Cf. *Uttarajjhāyā* XXXVI.198ff., cited according to Alsdorf 1966:166ff.

the Jain rules of conduct.

The Vāhanas and Ābhiyogikas are believed to serve other beings of high status in heaven.<sup>271</sup> The Vāhanas are considered to be life-time servants of the lords of heaven (Indras). They are grouped between the Asuras and the Saṃmohas and correspond to the Ābhiyogikas.<sup>272</sup> Due to Māc II.65 the characteristics of this class of rebirth are the practise of spells (*mantā-joga*), the desire for power and magic control of others. Those who possessed the described faults were assigned to be reborn in the shape of animals such as elephants, horses, rams, and buffaloes. The Saṃmohas, if they could be identified with the Mohas in *Uttarajjhāyā* XXXVI.255ff., are believed to be lower gods, because they were inclined to strong ascetism, but devoid of true insight. They committed suicide.<sup>273</sup>

<sup>271</sup>For the idea of service and the hierarchical structure of celestial beings and its function in ritual see the notes in Balbir 1994b:82ff. Outside Jainism classes of sub-human beings are mentioned in the Buddhist *Pañca-gati-dīpanam* (Feer, 1884 [1983], verses 60ff., cf. the French summary of its contents published in “Extraits du Kandjour”, *Annals of the Musée Guimet*, Vol. V, 514-528). Krishan 1983:199ff. assumes that this text is from the 12th century CE, or even later. In the place of the Kaṃdappas etc. other classes of mythological beings appear, such as Yakṣas and Rākṣasas.

<sup>272</sup>The idea of slavery is well illustrated in the *Sanat-kumāra-caritam* (689ff., cited according to Jacobi 1921). Haribhadra refers in this very gruesome episode to the hierarchies in the “celestial abodes”. The servants (Ābhiyogikas) bridle up Agniśarma who has taken rebirth after death in the shape of an elephant. He has to render life-time service to Indra, because he was cruel in his last life. The elephant is dressed up, and has to blow up and minimalise its shape according to the wish of his master. It cries out of pain, when it transforms its body.

<sup>273</sup>For types of suicide and classification of foolish death see also Ti Pa III.205. Ritual death in fire, burning oneself for the gain of future merits, the offering of one’s body to a deity, throwing oneself from a mountain, or taking poison etc., are called *loka-mūḍhas*. See Bollée 2010a on Rk I.6-34ff.; Māc II.59 and 74. People speak in three ways of foolishness concerning life and death. Worldly foolishness such as killing oneself, foolish customs such as veneration of the products of the cow, serving idols, following teachers who are heretics etc., are believed to have the effect of bondage. For parallels in Brahmanism and outside India cf. Kölver 1971:161-172.

- **cham-māsâuya-sese [...]** **cavaṇa-kāla** In this context Pkt. *cavaṇa*<sup>274</sup> denotes the termination of the life-time of a sentient beings which “dwell” in heaven. In the Introduction to Gs KK, p.41, and in the annotations in the same book on stanzas (228ff.) it is stated that the downfall takes place because gods are agitated in their mind due to the operations of the passions. The mental process of transformation of the four greater “error-feeding” passions into the less vigorous passions by one’s own effort is technically referred to as Pkt. *visaṇyojana* or Skt. *udvelanā*. The dwellers of the higher world are bestowed with the knowledge of their hour of death and start to lament, when they feel the end to come: “Knowing the time of its downfall (to be close) [...], when six months of life duration (among these classes of gods) remain ...” (Prof. Balbir, p.c.). According to Ts I.32-33 the three types of cognition, *mati*, *śruta* and *avadhi*, are prevalent in a distorted form in the “rebirth” in the lower and higher worlds. The *avadhi*-knowledge is believed to derive from the *kṣāyôpaśamika* condition.

**196-197)** [The sentient being which dwells in the higher world laments:] “Alas, nine months I have to stay in a womb in the human rebirth. This is a bad-smelling [place], filled with flocks of small insects and worms, pus and blood!

What shall I do? Where can I go? Whom shall I submit my wishes to? Where to go for a refuge? Isn’t there a relative who prevents me from falling?”

**198-201)** [It is mourning:] “The splended king of the gods with Eravan as his vehicle, whose projectile is the Vajra, even he [Indra] does not support me, although he has been served [by me] life-long!

If there will be death, it might happen! But there is my next rebirth. If I come into life among the one-sensed beings, I will hardly take rebirth in the human world!

[It is wailing:] “Moreover, how to act in the case that [the result of my thought and] previous action has [now] come into fruition? When even Indra does not possess the power to protect himself at this time [of falling from heaven]!”

<sup>274</sup>Cf. Skt. *cyavana* “moving; falling from divine existence” (MW: p. 403). See also Śr (87cd); Māc II.66ff.; Mūl (1596); Ratnacandra 1923 [1988], Vol. II, p.710; *Kuvalaya-mālā*, Vol. I, p. 383, Vol. II, p. 593, 212.4ff. The idea is well illustrated by the story of Vikramayaśa’s downfall in the *Sanat-kumāra-caritam* (683, quoted according to Jacobi 1921).

Being helpless in manifold ways it cries vehemently. Having died it is reborn among the one-sensed beings due to the strong feeling [raised in the moment of death].

- **eg’im̐diesu jāijja ṇo** The negative particle *ṇo* in (199d) follows directly after the caesura in the third quarter of the Āryā. The author might have intended to emphasise the contrast (Prof. Balbir, p.c.).
- **purājjiyammi udayāgayammi kammammi** The commentary of Śr (M) renders the phrase *udayāgayammi* [...] *kāle* into Hindī *pūrvôpârjita karmake udaya ānēpara Indra bhī maraṇa-kāla meṃ*: “In the time of Indra’s death, when the [result of] action assigned to him previously comes up”. Prof. Mette (p.c.) proposes the translation of the phrase into German: “[...] wenn sein früher erworbenes Karman aufgeht [...]”.
- **ṇiyāṇeṇa** We could translate the instrumental phrase *ṇiyāṇeṇa* into: “due to the intense wish raised at the time of dying” (Prof. Balbir, p.c.) or “with the intense emotion raised in the moment of death”. The mode of the predicate *hojjau*, optative future, denotes a wish or fear that a certain event could take place.<sup>275</sup> Skt. *nidāna* in this religious context refers to the desire or strong wish for sensual pleasures in the next life. It is sometimes explained as a mental agitation, agony, or strong wish for the next rebirth.<sup>276</sup> In the phrases (199-200) Vasunandin clearly expresses that someone is disappointed because hopes and wishes remain unfulfilled. One gets the impression that the sentient being thinks that human birth is not worth the effort, and even a god cannot protect himself from evil. It seems reasonable that the creature in suffering does not want any more for the next birth, it feels desolate and even the existence as human being has become doubtful (Prof. Balbir, p.c.).

**202)** In this way the sentient being in suffering bears severe pain countless times. Someone who lacks true insight what suffering might he not endure?

- **micchatta-samsaya-māi** “Someone, whose mind resorts to false insight [...]” (Prof. Balbir, p.c.).<sup>277</sup> Tatia 1994:74 gives a summary of Pūjyapāda’s commentary on Ts III.6 referring to mental suffering

<sup>275</sup>See Von Hinüber 1986:181.

<sup>276</sup>Cf. Skt. *nidāna* “band; hope; halter”; “primary cause”; “claiming the reward of penitential acts” (MW: p. 548). Prof. Mette (p.c.) suggests the German translation: “mit dem Stachel des heimlichen Wiedergeburtswunsches” (with the thorn of the secret wish to attain rebirth).

<sup>277</sup>Pkt. *samsiya*, the reading of the printed edition is translated into “leaning on, having resorted to; being attached to” but L reads °-*samsaya*-°. I owe this reference to Prof.

and the chance for a rebirth: “The gods and infernal beings cannot be immediately be reborn in hells because they are not capable of the virulent aggression and excessive possessiveness which cause birth in infernal regions. [...] After completing their lives in the infernal lands, souls are born either as subhumans (animals, plants) or as human beings. In the next life, those from all seven hells are capable of attaining the enlightened world-view [...]”.<sup>278</sup> Vasunandin explains in (192) that mental suffering is caused by a lack of mental energy or strength (*appa-’d̄dhiya*). Hardships are described in Ts IX.6ff. by means of which one practises self-purification. Only in the rebirth as human being the spirit of forgiveness, humility, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, detachment and continence can be accomplished.

**203)** Look, how the sentient being, after having enjoyed heavenly bliss in the celestial world, is reborn among the one-sensed beings! What a shame! It is [yet] subjected to the wheel of rebirth and death!

**204)** In this way the sentient being helplessly attains many kinds of suffering in the terrible ocean of mundane existence as result of the vices.

**205)** Who abstains from those seven vices and [from the fruits of] the five fig [trees], whose mind is purified by true insight, is called “listener [in the stage] of true insight”.

- **pariharei** Vasunandin finishes this section with the refrain of (57). Śr (205b) reads *pariharei* instead of *vivajjei* in (57b).

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Balbir. In Ratnachandra 1923 [1988], Vol. V, p. 595, appears *samsaya*, which denotes a category of mixed and deluded insight. Vasunandin argues that the man who lacks enlightened worldview endures all types of suffering. In the *Maraṇa-vibhakti* (651) occurs the compound *māṇa-saṃsiya-°*.

<sup>278</sup>With regard to the affliction (*kilesa*) of sentient beings cf. also Mūl (1579ff.).

## 6 Analysis

In the following I would like to discuss the section of Śr (57-205) as an unity of form and contents. In this section the author explains certain rituals of “self-purification” of the Jain layman and refers to the “law of cause and effect”. There is some evidence for the fact that this section consists of semantically and stylistically connected verses which were learned by heart in self-study and contemplation. The section is separated from the rest of the textual body by the introductory verse (57) and the repetition in the nearly identical refrain (205).<sup>279</sup> When our author instructs the Jain laity he makes use of certain means of style in order to give thought-provoking illustrations of human faults and their results.<sup>280</sup> Vasunandin conveys the idea to the mind of the reader that the mgs. are the prerequisite for a healthy life in accordance with the Jain doctrine (*dharma/ dhamma*). Our author maintains that happiness is a natural condition of the sentient being and depends on the state of mind. He refers to qualities such as sincerity, purity, and tranquility of mind (*sammatta-visuddha-mai*). The condition in which the individual experiences bliss is caused by “self-knowledge” and the enlightened world-view (or “true insight”).

It is noteworthy that we find likewise descriptions of the sufferings of creatures in the four destinies, especially of five-sensed beings, in two other treatises of the Digs., Mūl and Māc, but there is no emphasis placed on the verbs of “shrieking”.<sup>281</sup> With his peculiar choice of words our author clarifies his diction. This is of vital importance for the evidence of the substance of Vasunandin’s religious poetry. Vasunandin’s Śr could be regarded together with Mūl and Māc as belonging to the “secondary canon” or “Caraṇānuṃyoga” of the Jains. Concludingly, it seems reasonable to maintain that the key motif and the numerical patterns are not peculiar to Jain literature, but derive from various Indo-Aryan religious traditions.

In order to convince the reader to adopt the mgs. Vasunandin relates his arguments to certain complementary views or standpoints. The first stand-

<sup>279</sup>For the means of style in Jain literature such as repetitions and recurring phrases cf. Bruhn 1983:30ff. Although there are no narrative passages in Śr, some of the didactic stanzas clearly refer to stories. Cf. the Hindī summaries in the commentary of Śr (M). They consist of the nuclei of stories taken from the Purāṇas, the *Kathā-kośas*, and oral traditions. For instance in (125-133) Vasunandin illustrates human vices by referring to characters known from the ĀP.

<sup>280</sup>For other analytical lists of the human virtues and vices see for instance Handiqui’s Introduction to Yt, and in the same book (1949), pp. 255ff.; Williams 1963:50; Sogani 1967.

<sup>281</sup>The English noun “shrieking” can be defined as a kind of “loud and high-pitched crying” (Harrap 1987:468). To “shriek out with something” or to “shriek out” means to “utter a shrill scream” (Cowie 1989:1178). “Shrieking” and “crying” are not attributes of human animals alone, but also of non-human animals.

point is the social view, i.e. an attitude that concerns social relations, the relationship of non-human and human animals. The second aspect is the soteriological one. It refers to the ultimate reality or the “knowledge of the self”. Our author follows the patterns of Dig. ethics, which have been outlined earlier, in manuals such as Samantabhadra’s Rk. Those patterns have been thoroughly analysed in Williams 1963. The decision to instruct the reader might have been guided by the consideration that Jain *dharma* in the tradition (see **Chapter 2.7 Anuyoga**) is a valid means of knowledge. The authority becomes evident due to the repetition of sayings of the excellent teachers (*āptas*) and their pupils.<sup>282</sup> By referring to the sacred doctrine Vasunandin’s voice is bestowed with authority. Our author provides the readership with three means of purification: the essence of the Jain doctrine, the rules of conduct, and the topics meant for contemplation. With regard to the contents and stylistic elements of the poems in Śr (57-205), the key motif seems not to be originally Jain. Therefore, I will outline in brief some terms by means of which the key motif could be isolated and related to strings of thought in Asia.

The following definitions are based on considerations of Panofsky 1962, Wu 1987, and Seyfort Ruegg 2008. Let us understand “motif” in the strict sense in that it denotes the subject-matter of visual representations.<sup>283</sup> “Motif” is a pattern or an abstract idea which is developed and repeated in the work by the author. “Theme” denotes an abstraction from a motif, or, in an extended sense, a generalisation about related literary and artistic motifs. Although there are no comparable Jain representations of the theme of “transmigration” and “*post-mortem* purgation” in visual art, we find some in Buddhist Central Asian and South East Asian sculptures and wall-paintings.<sup>284</sup> In the chosen section of Vasunandin’s manual we find many examples of human wickedness determined by ideological sets, or - to say it

<sup>282</sup>The Digs. possess patterns of virtues of the excellent Jain teachers who are called “liberated souls” (*siddhas*). Those virtues are mentioned in Śr (6-8). For the concept of *āpta* see Rk I.6; Fujinaga 2006:107-111.

<sup>283</sup>I employ the terms “motifs” and “themes” in the way defined by Panofsky 1962:5ff. and Wu 1987:86 with slight modifications. One should take into account that Vasunandin describes the suffering of the beings in the four destinies in an impressive, imaginative style. With his stylistic means he intends to exhort the reader. Therefore, I consider the term “motif” to be adequate in this case.

<sup>284</sup>In the Buddhist traditions there are texts concerning ethics and death rituals which consist of a “catalogue of crime” comparable to that of Vasunandin. The idea to describe (and depict) human faults and the corresponding punishments, human virtues and their rewards, was transferred into new social and psychological contexts. We find for instance in South East Asia and China medieval textual and visual representations. Texts such as the *Karma-vibhaṅga* served as the source of adaptations in visual art, for instance in the reliefs in the Borobudur (“Hidden foot”). I owe this reference to Prof. Dr. Willem Bollée and Dr. Monika Zin. See further Gonda 1970; Zin 2006; for Chinese representations cf. Kehren 1998/ 1999.



more precisely - a religious framework. We might suppose with Noël Carroll 1990:31-35 that the idea of what constitutes horror is to some extent a matter of reacting to specialised cultural constructs such as the categories which people regard as compelling.

In the case of the chosen section of Vasunandin's Śr the means of style should be taken as a deliberate choice of the author. In this case we could consider the term "substrat model"<sup>285</sup> in the way it is employed in Seyfort Ruegg 2008:VI, and 42, note 65, because it helps to classify the central theme. The usage of the term "substrat model" in the discipline of religious studies is different from its linguistic use in the strict sense. I would rather say that the term denotes patterns and motifs which occur in different religious and ethnic contexts in geographically close or adjoining cultural centres. The similarities neither result from external facts only, nor have they been introduced only from outside. They arise more or less from changes, adaptations and modifications of internal structures in natural communities.

As stated by Seyfort Ruegg several motifs, namesakes and counterparts appear at certain levels in Buddhist, Hindu and Jain religious strings of thought. A way of explaining the presence, for example, of certain celestial and daemonic divinities in the mythology of what we call today "Jainism", "Hinduism", and "Buddhism", is to assume that they belong to a "common ground", a "substratum" which was in a great part shared by different religious schools and sects.<sup>286</sup> In the following we take up one motif that has been introduced already in the third section, "Geography of Death", in order to classify some semantic features of the verbs of "shrieking" and "mourning". Obviously, this motif occurs with various connotations in religious texts in and outside Asia. It might have appealed to medieval authors, because it serves didactic aims. This motif was easily transferred to diverse ethnic and psychological contexts. We can conclude that the key motif could not be exclusively Jain, because it occurs in Persian, Indian, Central Asian, Chinese, and Greek strings of thought, too. I would prefer to speak either

<sup>285</sup>I use "models" of explaining patterns as a device for developing some categories for the interpretation of the text. Thereby, I follow some suggestions put forward by Bruhn 1991 in "Models in Indology", Sectional Studies of Jainism, and the "substrat model theory" by Seyfort Ruegg 2008, which is used in a related religious context. Bruhn 1991:40-42 maintains that "concentrating once more on models", if we are concerned with classification etc., we might feel that a "given model c may serve various purposes but that it cannot *be construed* so as to serve a fixed set of purposes. [...] In fact, one and the same passage embedded into *text x* may have one, or more than one, of the following relations to other texts: (i) textual relations (parallels in the usual sense), (ii) content relations, (iii) structural relations."

<sup>286</sup>Seyfort Ruegg, if I understand his thesis rightly, refers to observations of local cults in Brahmanism/ Hinduism/ Buddhism/ Jainism, in which divine beings are conceived from a mundane view and are worshipped by laymen or trainees of certain schools and sects. See Seyfort Ruegg 1964 and 2008:33ff.

of “cross-cultural parallels”, or of “mutual inference”.<sup>287</sup> In the following, I give a preliminary, but no definitive evaluation of some of the semantics of the root which denotes the act of “shrieking”, for instance √ KRAND, and its substitutes.

### 6.1 The Sound of Shrieking

In Śr (75c), (105d), (106b), (121b), (137d), (139c), (141b), (151c), (158b) Vasunandin is concerned with the problems which arise from sudden and violent actions (*sahasā/ sāhasam*).<sup>288</sup> He gives manifold illustrations for the evil resulting from harmful thought and deed. The thief, for instance, commits acts involving intentional harm and physical violence (105ff.). Our author argues that intense mental affliction and physical pain could be the result of unrestrained activity. “Activity” (*yoga*) in this context denotes the mental and physical actions caused by lack of self-knowledge and the operation of the gross passions. In Śr (170ff.) Vasunandin applies several verbs by means of which he describes the acts of “shrieking”, “crying”, “wailing”, and “lamenting”. Generally speaking, the activities of “shrieking” and “crying” are not only attributes of human animals, but also non-human animals can utter noises out of pain, while “lamentations” are reserved to human animals only. Especially dogs and other predators<sup>289</sup> are described as having the ability to howl and wail in Indian literature. The idea of the lamentation of the creature in suffering has also been transferred to the elephant. It appears in a narrative passage of the *Sanat-kumāra-caritam*.<sup>290</sup> Vasunandin applies more than one verbal root in order to describe the suffering of creatures. The origin of some of these verbal roots seems to be onomatopoeic. Let us now examine √ KRAND.

<sup>287</sup>The concepts which we find outlined in Hindu, Buddhist and Jain eschatological literature relate to the idea of the lamentation of the “hungry ghost” in the strict sense. There are different religious contexts in which Skt. *ātman*, Skt. /Pkt. *jīva*, or Skt. *preta* / Pkt. *peta* are used in the sense of a “spirit”. With “spirit” we could understand either 1. “soul thought of as separate from the body”; 2. “ghost”; 3. “supernatural creature” (Cowie 1989:1233).

<sup>288</sup>I owe this reference to Prof. Balbir (p.c.).

<sup>289</sup>For examples of crying and howling of dogs in Indo-Iranian literature see the study of Bollée 2006, for instance p. 43.

<sup>290</sup>In Vasunandin’s description of mental sufferings of celestial beings (198) the elephant is also mentioned. Haribhadra illustrates this idea in an exquisite narrative episode of the *Sanat-kumāra-caritam* (689-702, cited according to Jacobi 1921). The celestial being is forced by its lord Indra to blow up its body, to enlarge and condense its own form entirely according to the will of his master. The elephant is suffering immensely during these stages of transformation. The regions of heaven resound with its scream (*cikkāra*). The idea of shrieking of plants is rare, but we find some examples in the classical Kāvya literature of the Buddhists. (See Hara 2003:466, note 1). Poetical texts are not short on the anthropomorphism of nature, because the poets depict nature to be animate.

Vasunandin employs the participle and the present tense from  $\sqrt{\text{KRAND}}$ <sup>291</sup> with *kaṃdaṃto* (157d) and *kiṃ kaṃdasi 're* (142d). In the first case the present participle is used to describe a creature in suffering. The sentient being is crying when it is injured again and again by the sharp leaves of the trees and bushes falling down on it (*asi-patta-vaṇa*). In the second case, with *kiṃ kaṃdasi 're* in Śr (142d), the author describes the situation of an infernal being, which is approached and scolded for its wailing by other creatures of hell: “Hey, why do you cry?”. The fierce inhabitants of hell could be identified with the Asuras of (170), in other texts they are designed more or less as servants<sup>292</sup> of the lord of the lower world.

We find a slightly different passage in the canonical *Uttarajjhāyā* XIX.<sup>293</sup> In this passage the creature is described as helpless. It is crying, when it is dissolved in the fire, producing shrieks during the process of being burned by the flames in the regions of hell. In another Jain text, Ts VI.12, occurs the verbal action noun derived from  $\bar{a} + \sqrt{\text{KRAND}}$ . The category examined in this chapter is “affliction”. It is divided into sub-categories, such as pain, sorrow, heart-burning, crying, injury of life, and bewailing.<sup>294</sup> In the commentary *Sarvārtha-siddhi* on Ts VI.12-13 Pūjyapāda states that it is the “evil motive” behind the infliction of pain, which causes the inflow of the specific kind of karmic matter.

We find more instances for the use of  $\sqrt{\text{KRAND}}$  outside Jainism in the same context in medieval texts such as the Buddhist *Pañca-gati-dīpanam*.<sup>295</sup> But

<sup>291</sup>Cf.  $\sqrt{\text{KRAND}}$  and  $\bar{a} + \sqrt{\text{KRAND}}$ : 1. “to roar; to make sounds like wind and water; to creak” 2. “to call out piteously; to cry with sorrow; to weep; to lament”; 3. “to shout, to invoke, to cry for help”. Generically,  $\sqrt{\text{KRAND}}$  is related with Latin *clamor*: “shouting; screaming”. See Whitney 1985 [1945]:75; MW: pp.128, 319; Sheth 1923: 266. In the Buddhist Pāli canon present tense forms from  $\sqrt{\text{KRAND}}$  appear several times, for instance in the commentary of the *Peta-vatthu* (43, 160, 262, cited according to Rhys Davids/ Stede 1921-1925:14). These forms refer to the wailing of “hungry ghosts”. For a translation see Hecker 2001, especially 371. Furthermore, Abegg 1956 mentions a legend in the *Garuḍa-Purāṇa* (“Preta-Kalpa” VII.17ff.) which contains the key motif of the Indian “ghost story”. A “death spirit” appears in front of a faithful man and asks for help. See Abegg 1956:103, note 3, also: “Babhruvāhana and the ghost”.

<sup>292</sup>See also Ruben 1939.

<sup>293</sup>The verses in *Uttarajjhāyā* XIX.49-50 describe the suffering of creatures in the grounds of hell. The author of this text places emphasis on crucial words and phrases by making use of alliterations. The choice of words suggests a hissing sound which imitates the noises of liquids and seeds cast into the fire. In *Uttarajjhāyā* XIX.51 *rasaṃto* stands in the place of *kaṃdaṃto*.

<sup>294</sup>See Dixit 1974:242, 305. Skt. *ākrandana* derives from  $\bar{a} + \sqrt{\text{KRAND}}$  and is translated into English “crying” by Tatia 1994:156. As stated by Jaini 1920:17 this verbal noun denotes the act of “weeping”. Jacobi 1906:520 translates the term into German “Schluchzen”.

<sup>295</sup>See the primary edition in Feer 1884 [1983], (38-39). The predicate in the third plural present tense, Pāli: *kandanti*, denotes here the weeping of the beings in the infernal

in another text, which is probably more than 500 years older than the *Pañcagati-dīpanam*, the *Mārkaṇḍeya-purāṇa* VII, we find the motif of “crying for help to a superior” expressed by a participle derived from √ KRAND. The context refers to the renunciation of the righteous king Hariścandra.<sup>296</sup> In the legend Hariścandra incites the anger of the sage Viśvamitra. One day, when he is chasing a deer, he hears a sound, which reminds him of a female crying in terror. He promises that nobody needed to cry in his kingdom. But, in the course of events, the king’s mind is disturbed. He becomes possessed by an evil spirit, Raudra Viḡhna-rāj, the “opponent of every undertaking”. Hariścandra’s story of renunciation begins and ends with lamentations.<sup>297</sup> Besides, we find in another section of the same Purāṇa, chapter XII, the description of a creature in suffering in the fierce wilderness similar to the forest of daggers depicted in Vasunandin’s sixth hell.<sup>298</sup> The image of never-ending pain which is here conveyed to the mind of the reader reminds us of parallel examples of punishment in the Greek mythology.

Vasunandin determines suffering as one characteristic feature of sentient beings in the four destinies, when they are in the condition of helplessness (Śr 62; 201; 204). In this stage or condition the creatures produce very high or deep, penetrating sounds.<sup>299</sup> Other verbal roots are employed by Vasunandin in the same context. These roots may serve in the same religious context as equivalents of √ KRAND and √ KŪJ. For instance √ LAP and

regions.

<sup>296</sup>See the translation of the legend in Pargiter 1904; Rückert 1858 and 1859.

<sup>297</sup>In the Epic literature Skt. *ākṛanda* denotes “invocation” or “imploring” directed to a superior, elder, or king (MW, p.128).

<sup>298</sup>The description of this hell resembles very much that of the Buddhists in the *Sutta-Nipāta* III.10, or in the *Mahā-vastu*, pp. 1ff. The limbs of the dwellers of this hell are cut off by plants and being devoured by beasts of prey, while the victims are crying for help in vain. The limbs grow anew and are destroyed again and again.

<sup>299</sup>Cf. also √ KŪJ: “to hum; to make a buzzing sound”; *pra* + √ KŪJ: 1. “to make an inarticulate noise; to make a monotonous or indistinct sound”; 2. “to utter a cry as a bird”; 3. “to moan; to groan”; see Whitney 1885 [1945]:20; MW: pp. 299; 653; Sheth 1923:618. Vasunandin employs once √ KŪJ in (188c) *evaṃ kūvaṃtassa* (of a man: “crying thus for help”). Some authors place emphasis with √ KŪJ (also with prefix *pra* + √ KŪJ) on the high-pitched mourning of the creatures. The root seems to imitate the resounding voice of nature, similar to an echo. Cf. also Norman 1990a:39-41 who discusses Pkt. *kūva*: “call for help”. According to Norman, the present participle *kūvaṃta*, which occurs in *Uttarajjhāyā* XIX.54, has been explained as a participle from √ KŪJ in the Śvet. commentary traditions. Otherwise, the verbal form may derive from the related √ KŪ: “to cry; to scream”. Norman points out that it is not always possible to distinguish the Skt. and Dravidian roots, but both might be independent and onomatopoeic in origin. The connotations in the literary contexts show the semantic development: “to coo/ cry” (of the bird); “to cry out” (of the mammal and human); “to call for help” (in a figurative sense). See also the notes on *sam* + √ KŪJ: “to make a noise” (of a grunting-fish or sea-cow) in Norman 1967:30 [1990b:72].

√ RAT̄.<sup>300</sup> √ DIV/ DEV / DĪV does not occur in Vasunandin’s text.<sup>301</sup> Outside Jainism, we find some instances for the use of √ DĪV in the context of death rituals. In Pāli present tense, gerunds, and participles deriving from √ DĪV occur numerous times in the *Sutta-Nipāta*.<sup>302</sup> Instead of √ DĪV and KRAND we find the substitutes √ RAT̄<sup>303</sup>, √ LAP and √ RU/ RUD. In (142b) the lamenting of the sentient being in suffering is characterised as pitifully or heart-rendingly (*karuṇa-palāvaṃ ruvei*). In the phrase of Śr (142b), *palāvaṃ ruvei*, with the alteration *karuṇaṃ puṇo ruvai* in (149d), the predicate and the adjunct derive from √ LAP and √ RUD. We should take to account the semantical relation of √ RU /RUD<sup>304</sup> and the designation for hell in Buddhist and Hindu eschatological texts: “Raurava”. In Vasunandin’s Śr *ruvai/ ruyai* occur in (113a), (149d), (195d), besides we find the phrases *alam̄ hi ruyaneṇa* (144b), and the participle *rovaṃto* (165d).

With the phrase (144b) *alam̄ hi ruyaneṇa* our author depicts fancifully the situation of purgation: in the grounds of the earth some cruel inhabitants of hell (identified with the Asuras in 170) scold the sentient being. It is a reproach, now it is “enough of crying!”. In (149d) we get to know that the creature while suffering in the grounds of earth pitifully cries again and again. The phrase is constructed with the adverbial adjunct *karuṇaṃ puṇo ruvai*.<sup>305</sup> Outside Buddhism and Jainism this motif appears some-

<sup>300</sup>√ LAP and *vi* + √ LAP are applied by Vasunandin in (201b) in *vilavamāṇo*, (150c), (154c) *vilavaṃto*. Cf. √ LAP / RAP “to chatter”; “to prate” (Whitney 1885 [1945]:136) and *pra* + √ LAP: “to utter moaning sounds; to wail; to lament; to bewail”; MW: pp. 689; 896).

<sup>301</sup>For √ DEV/ DIV / DĪV, also with the prefix *pari*: “to lament; to bewail; to moan; to groan”; “to complain”, see MW: p. 478; Whitney 1885 [1945]:75. In Ts VI.12 appears *paridevanam*. It denotes in Ts VI.12 the type of affliction caused by intense inauspicious sensations. It is translated into English “lamenting” in Tatia 1994:156. Jaini 1920:17 explains it as “piteous or pathetic moaning to attract compassion”. Jacobi 1906:520 translates the verbal noun into German: “Wehklagen”.

<sup>302</sup>See *Sutta-Nipāta* (582-583), (774), (969-970), cited according to Rhys Davids/ Stede 1921-1925:49, for instance *paridevaneyya*: a monk should give up the mental attitude which is the origin of sadness: the concern about what and where to eat, the mental grief about the whereabouts of spending the last night, and the reflection about where to sleep the following night. He should cultivate wisdom. The author of a verse in the *Thera-gāthā*, (1110: *paridevitena kiṃ* cited according to Norman), suggests that “seeing all objects as being unstable”, what would be the use of lamentation at the time of putting on arms? The mendicant goes forth in order to attain the “undying state”.

<sup>303</sup>Vasunandin employs the gerund and participle (*raḍiūṇa*, (152c), and *raḍaṃtaṃ* (148c; 169c) derived from √ RAT̄: 1. “to howl; to wail; to yell”; “to shout”; 2. “to roar”; “to ring as a bell”; 3. “to proclaim; to implore (a superior)” (Whitney 1885 [1945]: 135; MW: p.863; Mayrhofer 1976, Vol. III, p. 36).

<sup>304</sup>Cf. √ RU/ RUD 1. “to howl; to roar”; 2. “to weep, to yelp; to cry aloud”; 3. “to lament”, Whitney 1885 [1945]:141-142; MW: p. 883; Sheth 1923:713, 715.

<sup>305</sup>Outside Jainism Buddhist poems composed in the post-Christian period appear with showing nearly the same semantic contexts of this verbal root, for example in the *Jātaka-mālā* XXIX:38. There is a passage, in which the crying of the inhabitants of hell is

times in medieval Purāṇas. For example, we find this motif occurring in a ritual section of the *Śiva-purāṇa*, chapter VIIIff. In these chapters there is a “catalogue of crime” and geography of death similar to that described by Vasunandin. The path that the naked creatures are designed to walk on is full of obstacles. When they move to the abode of the god of death some of the creatures lament (*rudanti*) while entering the unpleasant Southern door. The being is mourning (*rodamāna*) being punished in the Raurava- and Mahā-raurava<sup>306</sup> regions. In (97-98) Vasunandin places his emphasis on compassion (*anukampā / dayā / ghr̥ṇā*). It is associated with the jewels of Jainism and is defined as a virtue of “true insight” in Śr 49ff. Besides, compassion is the foundation of *abhaya-dāna*, “giving fearlessness” to other beings.

## 6.2 Cross-Cultural Parallels

In this subsection we point out particular aspects regarding the relation of the central motif in Śr (133-204) to other Asian literature concerned with *post-mortem* “reward and punishment” and death ritual. In the present context it is helpful to isolate some structural elements and connect them with other theories or models. At first, it is noteworthy to mention the great variety and the geographical distribution of the motif in sources from Europe to Central Asia and China. We should consider those strings of thought a genre *per se*, which is often called “Wisdom literature”, consisting of mourning songs, mythical narrative elements, instructive dialogues, descriptions of death rituals. Secondly, we should take to account that Vasunandin’s attitude is deliberate. It mirrors a religious consciousness. Vasunandin makes

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described by the poet. The creatures are crying pitifully (*rudante/ dīna-virutā*), when they are attacked by black and spotted dogs, flocks of ravens, greedy jackals, vultures and crows. In the hells referred to in the *Pañca-gati-dīpanam* the creature “cried” (*roruwa*, cf. Feer 1884 [1983], verse 13). Moreover, in the Buddhist legend of “Kuñjara-Karṇa” appears an allusion on the topic of “shrieking”. A Yakṣa visits the infernal regions at command of Vairocana. The creatures which inhabit the hells have the shape of vessels, oval objects, and other vehicles. They weep and sobb pitifully, call for their fathers and mothers (Cf. Kern 1901).

<sup>306</sup>Also the description of the sufferings in the hell which is called “fire-kettle” (*aggi-kurṇḍa*) reminds us of the prototype of the fiery and dark Raurava or Mahā-raurava. Some related concepts of self-purification are discussed in Feer 1892-1893; Law 1925 [1973]:106-107, 118. In the *Ṛg-Veda* VII.104 and IX.73.8-9 (cited according to Bodewitz 2002:215) there are indications of a *post mortem*-“field” of purgation. This was designed for those who committed evil deeds. Indra and Soma were invoked to push people who misbehaved in ritual or who failed in preparing Soma into the dark pit. But those concepts of “darkness”, “narrowness”, and “falling” were clearly associated with “lack of knowledge” in ritual on the one hand, and the amorph female goddess of the Southern region on the other hand. Another ancient tradition connects death ritual with the Vedic god Varuṇa. Notwithstanding the Vedic and Iranian generic relations the symbolic meaning of “fire” in the pre-Christian ritual texts is not homogeneous. The ideas in the Avestan and the Vedic textual sources differ considerably.

an earnest request to let Jain religion come into view as a separate cultural entity. With regard to the idea of non-violence toward living beings our author is inclusive. He reflects the divine under certain metaphysical categories or presuppositions. Vasunandin's tendency is to describe nature and its creatures as helpless, but in the same time as embodiment of sentience. One gets the impression, as if the non-human and human animals apply to a superior for help (180ff.).

Williams 1963:255 states that the "incarnation in a *ku-bhoga-bhūmi* resulting from alms-giving (*dāna*) to a *ku-pātra* is less desirable". The inhabitants of these regions have no clothes and ornaments or houses and live underneath the tree feeding on leaves, flowers, and sometimes a jaggery made of earth. In these destinies instead of human heads they may have heads in the "shape of lions, elephants or other beasts." The description of the "spiritual entities" in human, animal, plant, hybrid and amorph shape (of which we find parallels in related texts such as KA, Mūl, Māc or the Pāli *Pañca-gati-dīpanam*) clearly shows the tendency of the authors' "secondary anthropomorphism".<sup>307</sup> From my point of view Vasunandin considers the question of autonomy and heteronomy of non-human and human animals, but his position seems to be rather dogmatic. Concludingly, I give into consideration that in the image conveyed in Śr (133ff.) we discern a threefold structure of *post-mortem* "transition", "purgation", and "dissolution". The key motif seems to be that of beings devoured by the fire. The creatures shriek when being suspended over a kettle, wallowed, cooked and toasted in great heat. They are going into dissolution in the fire like butter, seeds or other ingredients of sacrifice.

While they are devoured by the fire creatures utter inarticulate sounds. In this context we should say a few words about the meaning of the designation "Raurava".<sup>308</sup> Outside Jainism the *Mārkaṇḍeya-purāṇa*, chapters XIIff., consist of a long description of the *post-mortem* "reward and punishment". Creatures destined to hell are bound to be wallowed in the hot Mahā-Raurava regions. Sherman 1892:23-46 analyses the parallel features in the *Mārkaṇḍeya-purāṇa* and Buddhist scriptures, but Feer seems to be the first translator who compares the accounts in Hindu and Buddhist sources dealing with the "catalogues of crimes", especially in Tibetan and Chinese

<sup>307</sup>The term "secondary anthropomorphism" is applied here with regard to the deliberate ideological pretexts of authors of religious texts. An outline of theoretical categories and ideologies in religious scriptures is found in Eliade 1987, Vol. I, p.317ff.

<sup>308</sup>Skt. *raurava* belongs to or comes from the "skin of the Ruru class of deer or antelope" or to something "unsteady, dishonest, fearful" (MW: p. 891). It seems to be connected with √ RU / RUD (MW: p.883). For the types of hot hells with other designations such as Tāpana, Saṃpratāpana, Agni-kuṇḍa see Feer 1892:197ff., and for some Chinese designations of Buddhist hells and their etymology cf. also Demoto 2009.

translations. It is not possible to say something reliable on the age of composition of those ritual sections in the Purāṇas. According to Pargiter 1904, Introduction, pp. Xff. and Rocher 1986:192 among the Indian Purāṇas the *Mārkaṇḍeya* is regarded as the oldest specimen of the genre. We find here embedded into the text corpus the legend of Vipaścī's descent to the infernal regions. We should take to account that the fiery hell is called "Raurava" in some passages of the Purāṇas, whereas in Vasunandin's text we do not find this designation. Feer concludes by comparing Pāli, Skt. Tibetan and Chinese Buddhist sources that the authors of passages concerning death rituals and rituals of atonement refer to different hells, i.e. places of transitory *post-mortem* punishment bearing different designations.<sup>309</sup> We find in Buddhist texts especially in Central Asia and China specimen of hells, which bear the same characteristics as the hell of the type of Raurava, but have other designations.

The hell called Saṃghāta reverberates with the sound of "shrieking" and "wailing".<sup>310</sup> In Saṃjīva voices are heard, which call upon the suffering creatures "buck up, buck up!". In Pratāpa the creatures which are churned in the dark chasms yell all the time out of fear.<sup>311</sup> We get a slightly different impression of the "transitory field" with the same emphasis of sound in a Chinese mourning song from a collection of Buddhist verses found in Dunhuang.<sup>312</sup> Smith (1958:169) summarises some of the traditional Chinese concepts of "death and transition" as follows: As the earth was thought of as the earliest home of the dead, the "souls" or "soul spirits" were supposed to stay a certain period with or near the corpse, "which had been for a long time its home". But when the corpse disintegrated the "soul" was inevitably forced to leave it, to merge again in "that mysterious source of creative energy down in the earth which is referred to in later literature as the 'Yellow Springs'. It was, therefore, a kindness both to the living and to the dead to do everything possible to preserve the corpse from dissolution; to the dead, because only thus could the vital spirit continue to live on and retain its identity; to the living, because only thus could the ancestor spirits continue

<sup>309</sup>A ritual section from another Purāṇa composed between the seventh and eleventh century CE contains a ritual section. One of the stories in this section deals with death and transition. We find here the idea that the "messengers of Yama" tear out the *puruṣa* ("soul") after the physical death. It is conceived to have the height of a thumb. It remembers the sentiments and habits of the deceased owner of body. It is then forced to enter ("pressed" into) a new body apted to endure the tortures (*yātanā-deha*). The being on the path to the city of Yama is longing for its relatives, friends and home and utters loud cries (Abegg 1956:38, see also note 5). I owe this reference to Prof. Bollée. Cf. for the interpretation of Hindu death rituals also Sprockhoff 1985.

<sup>310</sup>"Ständig hört man Jammer- und Klagerufe", see Laut (et. al.) 1998:116.

<sup>311</sup>Stimmen, die sagen, "belebt euch wieder!". "Es brüllen die Höllenwesen ständig", cf. Laut (et. al.) 1998:115,120.

<sup>312</sup>See the German translation of Wang Fanzhi's poem in Kehren 1998/1999:89ff.



to interest themselves in the affair of their descendants”.

Vasunandin does not employ  $\sqrt{\text{STAN}}$ <sup>313</sup> in Śr, what we would like to expect, but instead the equivalents  $\sqrt{\text{KRAND}}$ ,  $\sqrt{\text{RAT}}$ ,  $\sqrt{\text{LAP}}$ , and  $\sqrt{\text{RU/RUD}}$  occur. Those verbal roots convey the idea of repeated acts of crying or mourning to the mind of the reader. Not always the strict sense of something “crackling”, when it is cast into the flames, but in the sense of a large number of shrieks reverberating and thus producing echos. It is noteworthy that the names of the hells in Buddhist religious texts are all more or less designed with reference to the sounds of their inhabitants. This means that the designations of the hells bring to mind the yelling, bellowing, howling, mourning, clapping of teeth, and shrieking of the inhabitants. “Aṭaṭa” reminds us of a clapping sound, a vibration, or an echo of a voice. It might evoke the association of shivering with cold. “Hahava” and “Ahaha” refer to the bellowing of the voice of the inhabitants of these hells, and the same do the names of the hells “Huhuva” and “Ababa”. The Chinese transliterations of these names are for instance “Hou-Hou”, “Xiu-Xiu”, etc. Besides, the hell with the designation “Raurava” is sometimes transliterated into Chinese “Lo-lo-po” which calls to mind the resounding of frightening voices of the inhabitants of that hell.<sup>314</sup> The sound of “shrieking” recalls to mind the shrieks of the injured creatures which are wallowed and burned alive. In Vasunandin’s text all creatures are depicted as sentient beings crying for help (*karuṇaṃ puṇo ruvai* and *karuṇa-palāva pakuvamṭa*). In some Jain ritual texts we find also the intersections of the mgs. with the idea of the “five fires” of purification.<sup>315</sup> In the Jain interpretation of this idea the requirements of Vedic ritual are identified with virtues such as self-control, compassion, etc. Fire stands as a symbol of the whole complex of self-purification and purgation.

### 6.3 The Mystic Pattern

If we want to evaluate the key motif in the verses of Śr (57-205) we should make evident the author’s standpoint and give some suggestions how this standpoint differs from the views and attitudes of other philosophical schools and sects. The views of Indian philosophers are different in defining the ultimate truth based on sets of theoretical categories and the practical ethics resulting there-upon in the time of Vasunandin. By quoting examples from

<sup>313</sup> $\sqrt{\text{STAN}}$  “to thunder”; “to roar”; “to reverberate”. Cf. Whitney 1885 [1945]:191; for Pkt. *thaṇamṭi* see Ratnachandra 1923 [1988], Vol. III, p. 93. Present tense derived from  $\sqrt{\text{STAN}}$  occurs in the canonical *Sūya-gaḍa* II.5.1 (*karuṇaṃ thaṇamṭi*).

<sup>314</sup>See Nos. 3294-3297; 3307; 3317 in Chen 2004. Further Bang, W./ Rachmati 1935, Laut 1996; (et.al.) 1998; Demoto 2009.

<sup>315</sup>See further Handiqui 1949:288 on Somadeva’s Yt, chapter VIII.

other religious texts I wanted to point out that our author approves motifs from folklore and numerical patterns, which are typical for texts concerned with religious instruction. But, notwithstanding the different standpoints regarding the conception of the ultimate truth, it might be useful to give a brief outline of what Vasunandin might have had in mind, when giving the reader instructions on ethics. Primarily, I would like to draw the attention to the Jain “mystic pattern”, which is explained in a philosophical text of unknown date assigned to Kundakunda<sup>316</sup>, the *Samaya-sāra*.

According to Kundakunda someone gains reliable knowledge about reality by making use of two complementary patterns or attitudes regarding truth. One attitude concerns the world and from this standpoint interaction between the sentient being and non-sentient entities is regarded as reality. This is the worldly view. The other standpoint concerns final emancipation, it aims at “self-realisation”. It is the standpoint of ultimate truth. From the standpoint of ultimate truth one regards “the world (*samsāra*) to be an apparent reality like the reflection of an object in a pure crystal” (Bhatt 1984:281). By taking into consideration these two standpoints we evaluate Vasunandin’s dietary and occupational restrictions. The arguments brought forward in Śr (59ff.) by our author show on the one hand that he reflects human behaviour, the perfect propriety of the individual, the morality of gender, family, caste and class. And on the other hand he promotes knowledge that aims at “self-realisation”. Vasunandin cites phrases and technical terms associated with the topics of the twelve contemplations. But in the same text we will also find also a concern for structured life in a set system of ranks and the relation of man and nature. This is conveyed to the reader by a vivid description of possible “destinies” of non-human and human animals. Due to the spirit of time in Śr (97ff.) women and animals (and brahmins, standing for other mendicants, too!) are not given the full subject-status. And one might assume that the idea of the non-property status of non-human and human animals is not thoroughly reflected by the author. But Vasunandin places his emphasis on sound. Sound is peculiar to the condition of suffering of all sentient beings. The sound of terror is identified with a state of mind due to self-deceit, fear, passion, and lack of self-knowledge. We find here the notion that animals are always full of fear (Śr 94-96).

<sup>316</sup>The authority of Vasunandin was confirmed by referring to a linkage to early predecessors, because it is mentioned that Vasunandin is affiliated to Kundakunda in the colophon of Śr. Cf. *siri-kundakunda-saṃtāne* in Śr (540). I have decided to quote the *vyavahāra*-standpoint and the *paramārtha*-standpoint as found in Kundakunda’s *Samaya-sāra* and summarised in Bhatt 1974:280, note 1-2, and 281-282. The *vyavahāra*-standpoint is concerned with the understanding of worldly affairs, while the *paramārtha*-standpoint relates to the ultimate reality.

According to Jaini 1979:108 the categories of animals and plants constitute a “special case” in Jain cosmology. Plants and classes of other elementary organisms are considered as possessing the lowest status of the possible destinies. In Śr (142ff.) Vasunandin describes the lamentation of various types of sentient beings. He alludes to the fear of rebirth as a non-rational being with incomplete sense organs.<sup>317</sup> Our author’s concern is to upset the reader and direct him to abstain from evil.

## 6.4 Conclusion

Vasunandin’s *Śrāvakâcāra* is a specimen of medieval literary instruction in India. It is a manual written for the Jain layman. The author gives an outline of dietary restrictions and occupational ethics in the chosen section of Śr (57-205). He defines the attitude of “true insight”. By definition of its characteristics and ornaments *sammatta* might be understood as the right inclination or attitude towards the ultimate reality, which finds another expression in the Jain seven principles, the Tattvas, and the five vows. Various ideas and strings of thoughts are connected with the transgressions.<sup>318</sup> Moreover, as I tried to show in my notes, the religious poems of Vasunandin are related in contents and style with those analysed by Alsdorf (1966:176ff.). They consist of segments or phrases, which appear otherwise in compilations called Bhāvanās or Aṇuvekkhās.

In Mūl (1577ff.) occurs nearly the same catalogue of suffering of the five-sensed beings. This passage relates in style and contents to Vasunandin’s Śr (180ff.). There are two explanations for the intense sufferings in Mūl (1579). One reason is that the sentient being is unprotected (*attāṇo*). The second reason is that suffering is due to the condition of partial obstruction of true insight and knowledge. This means that human beings show a tendency to commit evil acts out of negligence, ignorance, without self-restraint, and without repentance (*ṇippadiyammo*). Outstanding in Vasunandin’s Śr is the emphasis of sound.<sup>319</sup> In Śr (57ff.) the repetition of the motif of “shrieking” might serve well to illustrate Vasunandin’s standpoint.

<sup>317</sup>For the concept of the non-rationality of the *ṇigodas* and their role in the Jain dogmatics see Dundas 2006 and Osier 2009.

<sup>318</sup>As has been discussed earlier by Schubring 1935:187ff., Williams 1963:41ff., 172ff., Jaini 1979:186, Wiley 2006, the stage of “true insight” could be defined as the attitude of someone who cultivates compassion and destructs the effects of evil thoughts and deeds caused by the gross passions.

<sup>319</sup>In the Jain doctrine we find sound defined in relation to the function of the senses in Ts II.20; see also Varni 2003-2004, Vol. IV: 2. Moreover, there is also the idea of a special perception of sound associated with the heavenly sphere (*divya-dhvani*). See for instance AP XL.50ff; Jaini 1979:35, 42; Balbir 1994b: 67ff., 88ff.; Kapashi 2007:48-55, 67). Outside Jainism seem to exist related concepts, for instance Schmithausen 1991 mentions sound as the symbol of the divine in the oldest Pāli texts such as the *Dīgha-nikāya*.

More generally, the thoughts in the chosen section of Vasunandin’s poem concern the attitude towards dying. We might assume that Vasunandin intends to persuade the reader that “self-purification” is a process which depends on the minute control of one’s thought and action. But, the reflection on individual welfare cannot be separated from the reflection on nature.<sup>320</sup> For sure, there are certain ideological pretexts which should be taken to account when reading and discussing Vasunandin’s Śr (57ff.).

There is the paradigm of anthropomorphism, especially when regarding the ideas of autonomy and heteronomy of creatures. There is the paradigm of compassion that embraces life as a whole. Besides, we find in this text few hints regarding the subject-status of women (related to the eco-feministic debate); another theorem is concerned with the sentience of animals, plants and microorganisms. Vasunandin teaches that the layman should spare life and cultivate compassion, especially with regard to the five-sensed beings. He should not kill, steal, or earn his living by gambling. He is content with his own wife. Compassion is regarded as an ornament of true insight. Vasunandin holds that the layman should observe special dietary rules, by which he also practises the virtue of “giving of fearlessness” to other beings (*abhaya-dāna*), i.e. giving up occupational hunting, slaughter to fulfill religious ambitions, searching for honey, etc. By vivid illustration our author tries to persuade the reader that self-knowledge is the key to enlightenment.<sup>321</sup> Vasunandin suggests that the layman should act with self-restraint.<sup>322</sup> Self-

<sup>320</sup>We find some striking parallels to Vasunandin’s vivid depiction of *post-mortem* “purgation” in the narrative passages in the Pāli *Catu-dvāra-Jātaka* (439). A merchant’s son who has been disobedient and cruel is condemned to suffer in the city of Yama. At the end of a long journey he substitutes a creature in suffering which supports a razor-wheel. The being in suffering utters groaning sounds (*pari-devana-sadda*). But in the state of illusion Mittavindaka mistakes this sound for a sweet song (*madhura-gīta-sadda*). In this context it is noteworthy mentioning Kehren’s (1998) translation of Buddhist eschatological poems from a Chinese collection of Wang Fanzhi found in Dunhuang (8th century CE). In this poems we find the depiction of *post-mortem* journeys, related numerical patterns, and a “Geography of Death”. Emphasis is placed on sound, too. Kehren maintains that those poems might have had a fixed place in the life of men and were sometimes accompanied by visual material, i.e. painted scrolls or wall paintings in the Buddhist caves. But, even in the Appendix of Plato’s *Politeia*, which is credited to the 5th century BCE, related numerical patterns appear. The motif of “shrieking souls” occurs, although no visual adaptations of this legend have come down to us.

<sup>321</sup>In Buddhism we find several metaphysical traditions based on self-knowledge. Some early concepts are associated with the term *pañña-vimutti* (“emancipation by knowledge”) or *samādhi*. For the Buddhist patterns see for instance the introductory essay in Eimer 2006 and Eimer 2006:76ff. For the developments of Buddhist strings of thought in Central Asia and China cf. Buswell 1989:3, 186ff. See Bruhn 2003:69 for parallels with Manichaeism.

<sup>322</sup>In Śr (193) appears the compound *tava-saṃjama*: “self-discipline and self-mortification”. Virtues such as compassion, self-mortification, forbearance, and purity of mind, are clearly associated with the rules of the mendicants. We could assume that in origin they stand related to the “cares” (*samītis*). See Bollée 1977:129. Schubring

knowledge, self-restraint and compassion lead to tranquility of mind.

Repetitions and variations have a specific religious function in our text. Although the motif of “Shrieking Souls” is common in Indian religious literature, we find traces of it in various ritual texts outside India, for example in Central Asia, Persia, and China. With his poems Vasunandin follows the genuine Indian tradition. This type of Jain instructive literature is called “religio-ethical verse” by Handiqui 1949:291. Alsdorf (1966:159) explains the way Jain authors might have treated the material they knew by heart: the learned monks made *ad-hoc* compositions by adding to the ancient patterns the minimum that would “create a self-sufficient poem intelligible without reference to a fuller prose tale”. According to Handiqui these collections of stanzas are important because of the “place they occupy in Jaina literature and religious thought”.

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1962:304 points out that the threefold renunciation with regard to intention, preparation and performance of harmful acts relates to the code of conduct of the ascetics. Moreover, the parallel structure of stanzas of Śr (134ff.) and (191ff.) and the corresponding chapters of KA, Mūl, and Māc, make it obvious that those verses are connected with the *Ārāḍhanā*- and *Pratyākhyāna*-traditions.

## 7 Bibliography

### 7.1 Main Work Titles

#### Main Works in Saṃskṛt and Prakṛt, some with Abbreviations of Titles

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## 8 Appendices

### 8.1 Śrāvākācāra (57-205)

The Pkt. text of Śr (57-205) is presented here for the first time in romanised letters. In principle, I follow the Indian printed edition of 1952.<sup>323</sup> In some cases I have quoted the variants of the readings of manuscripts I, Jha, Da, Dha, Pa, Ba, to which Jain's critical notes often refer. In various cases I have consulted readings of the manuscript of Leumann (L).<sup>324</sup> L is augmented by explanations in Skt., which are written between the lines. Most of these glosses are blurred, and some of the readings in L are damaged, too, or show great discrepancies. The Mumbai reprint of Śr (M) with the Hindī commentary of Sunīlasāgara has also been consulted. There are some misprints in this new edition, but the Hindī commentary is very extensive and can be regarded as an independent source of research, especially on Jain ritual. Numerous Skt. and Pkt. verses are quoted from various manuals in this commentary and the editors prepared many Hindī summaries of stories taken from Skt. commentaries of Prabhācandra on Rk and others. I refer to the verses quoted in the commentary in the Appendix.

The oldest dated manuscripts of Śr seem to be those called Ba and Pa in the Indian edition.<sup>325</sup> The manuscript L appears to be related to another manuscript which is called I (= Indore) in the Indian edition. Some variants of I are printed in the notes of the edition by Hīrālāl Jain. For the facility of better understanding the Pkt. transcription I included hyphens to separate the words in compounds. The numbers in round brackets refer to the stanzas in the printed edition of Śr. The numbers in square brackets typed in bold script refer to the beginning of the folios of L.

<sup>323</sup> *Vasunandi-śrāvākācāra*. Edited by Hīrālāl Jain.

<sup>324</sup> A copy of Manuscript L is deposited in the Ernst-Leumann-Collection in the French National Library in Strasbourg. For the early lists of Digambar manuscripts in the Collection see Leumann 1896:297-312 [1998:279-294] and Wickersheimer 1923. The lists are reprinted with a critical appendix in the catalogue compiled by Tripāṭhī, 1975. I am grateful to the staff of the French National Library for kindly preparing the microfilm of the copy of L. It is a pleasure to express my gratitude to Prof. Dr. Nalini Balbir, Prof. Dr. emeritus Adelheid Mette, Prof. Dr. Klaus Butzenberger, and Prof. Dr. emeritus Willem Bollée, for many helpful suggestions which improved my understanding of the readings of Vasunandin's Prākṛt. For all remaining errors I take full responsibility.

<sup>325</sup> Ba and Pa are dated V.S. 1654 and 1662 (if I understand Jain's Prastavanā in Śr, pp. 13-15, correctly). The Indian dates correspond to the end of the sixteenth century and the first quarter of the seventeenth century of the Christian era respectively.



paṃc'-uṃbara-sahiyāim<sup>326</sup> satta vi visaṇāi<sup>327</sup> jo vivaṃjei/  
sammatta-visuddha-māi<sup>328</sup> so daṃsaṇa-sāvaḥ bhaṇio<sup>329</sup> // (57)

uṃbara-vaḍa-pippala-piṃpariya<sup>330</sup>-saṃdhāṇa-taru-pasūṇāim /  
ṇiccaṃ tasa-saṃsiddhāi<sup>331</sup> tāi parivaṃjjiyavvāim // (58)

jūyaṃ majjaṃ maṃsaṃ vesā pāraddhi-cora-para-yāraṃ /  
duggai-gamaṇass' edāṇi heu-bhūdāṇi pāvāṇi // (59)

jūyaṃ khelaṃtassa hu koho māyā ya māṇa-lohā<sup>332</sup> ya /  
ee havaṃti tivvā pāvai pāvāṃ tado bahugaṃ // (60)

pāveṇa teṇa jara-maraṇa-vīci-paurammi<sup>333</sup> dukkha-salilammi /  
cau-gai-gamaṇāvattammi hiṃḍae<sup>334</sup> bhava-samuddammi // (61)

tattha [10] vi dukkham aṇaṃtaṃ cheyaṇa-bheyaṇa-vikattaṇāṇaṃ /  
pāvai saraṇa-virahio jūyassa phaleṇa so jīvo // (62)

ṇa gaṇei iṭṭha-mittam ṇa guruṃ ṇa ya māya-piyaram<sup>335</sup> vā/

<sup>326</sup> (57a) [paṃc'-uṃbara-sahiyāim] Dha Pa *iya paṃc'-uṃvara-sahiyāim*. There is a refrain of (57) in verse (205), which closes this section. The finite verb *vivaṃjei* in (57b) is replaced by *pariharei* in (205b).

<sup>327</sup> (57b) [visaṇāi] L *vasaṇāim*. Pkt. *visaṇa* and *vasaṇa* are scribal variants in the manuscripts of Śr, for description of variants in other Dig. scriptures cf. Prof. Upadhe's Introduction in the edition of KA, pp. 3ff.

<sup>328</sup> (57c) [sammatta-visuddha-māi] L *samatta-visuḥa-mai*. Simplifications and abbreviations of geminated consonants and consonant clusters occur particularly in Daigambarī manuscripts. For the alterations in the spelling of sibilants and simplification of aspirated consonant groups see also Denecke 1922:9ff.

<sup>329</sup> (57d) [°-sāvaḥ bhaṇio] L °-*sāvaṃ bhaṇium*. L always has *-uṃ* for the Nominative sg. masculine.

<sup>330</sup> (58a) [°-piṃpa-°] Da °-*paṃpa-°* L °-*pīpa-°*. For alterations in the spelling of vowels and the writing of the Anusvāra in Dig. manuscripts see Upadhye's Introduction, KA, pp. 3ff.

<sup>331</sup> (58c) [°-saṃsiddhāi] Pa °-*saṃhidhāim* L °-*saṃsihāi*

<sup>332</sup> (60b) [°-lohā] Jha °-*loho*

<sup>333</sup> (61b) [°-paurammi] L °-*pavarammi*

<sup>334</sup> (61d) [hiṃḍae] Śr (M) *hiṃḍai*. For vowel alterations in the present tense third person singular see KA, Introduction, pp. 3ff. The metre is otherwise not correct, but one can add the syllable *hu* after the caesura.

<sup>335</sup> (63b) [ṇa ya māya-piyaram] Śr (M) *māyaraṃ piyaraṃ*. I prefer the reading L m.c.

jūva-’ṁdho<sup>336</sup> vujjāim kuṇai<sup>337</sup> akajjāi bahuyāim<sup>338</sup> // (63)

sa-jañe ya para-jañe vā dese savvattha hoi ñillajjo /  
māyā vi ṇa vissāsaṃ vaccai jūyaṃ ramaṃtassa // (64)

aggi-visa-cora-sappā dukkhaṃ thovaṃ kuṇaṃti<sup>339</sup> iha-loe /  
dukkhaṃ jaṇei jūyaṃ ṇarassa bhava-saya-sahassesu // (65)

akkhehi ṇaro rahio ṇa muṇai ses’-iṃdiehi veei /  
jūya-’ṁdho ṇa ya keṇa vi jāṇai saṃpuṇṇa-karaṇo vi // (66)

aliyaṃ karei savahaṃ jaṃpai mosam bhaṇei aiduṭṭhaṃ /  
pāsamma bahiṇi-māyaṃ siṃsum pi haṇei koha-’ṁdho // (67)

ṇa ya bhujjai āhāraṃ ṇiddaṃ ṇa lahei ratti-diṇṇaṃ pi<sup>340</sup> /  
kattha vi ṇa kuṇei raṃ ajjai<sup>341</sup> ciṃtāuro<sup>342</sup> ṇiccaṃ // (68)

icc’ evam āi bahavo dose<sup>343</sup> ṇāūṇa [11] jūya-ramaṇammi /  
parihariyavvaṃ ṇiccaṃ daṃsaṇa-guṇaṃ uvvahaṃteṇa // (69)

majjēṇa ṇaro avaso kuṇei kammāi ṇiṃdaṇijjāim /  
iha-loe para-loe aṇuhavai aṇaṃtayaṃ dukkhaṃ // (70)

ailaṃghio viciṭṭho paḍei ratthāyaya-’ṃgaṇe<sup>344</sup> matto /  
paḍiyassa sārameyā vayaṇaṃ vilihaṃti jibbhāe // (71)

<sup>336</sup>(63c) [jūva-’ṁdho] L *jūva-’ṁdhe*

<sup>337</sup>(63cd) [vujjāim kuṇai] L *ṇa maṇaie jaha*. Pkt. *vujjāim* seems to be adjunct to the predicate derived from √ KR. The commentary of Śr (M) renders the phrase into Hindī *svacchanda hokara* [...] *karatā hai*: “he does many evil acts according to his own wish” [= he commits evil deeds out of negligence]. Whether the stem of *vujjāim* is *’vujja* and can be connected with *avajja* (corresponding to Skt. *avadya*: “low, inferior”) is doubtful.

<sup>338</sup>(63d) [akajjāi bahuyāim] L *avajjai bahugaṇ*. All the readings of (63cd) show discrepancies.

<sup>339</sup>(65b) [kuṇaṃti] Ba L *karaṃti*. For the Pkt. variations of the conjugation of √ KR see Pischel 1957:508; Denecke 1922:37.

<sup>340</sup>(68b) [ratti-diṇṇaṃ pi] L *ratti-divahaṃ vi* Śr (M) *ratti-diṇṇaṃ ti*

<sup>341</sup>(68d) [ajjai] L *accāi* Śr (M) *atthai*

<sup>342</sup>(68d) [ciṃtāuro] Jha *ciṃtāvaro*

<sup>343</sup>(69a) [dose] Jha *doṣāḥ*

<sup>344</sup>(71b) [ratthāyaya-’ṃgaṇe] Pa *ratthāyaya-’ṃgaṇe* Ba *ratthāyaya-’ṃgaṇe* L *ratthāyaya-’ṃgaṇe*. All readings of (71b) seem doubtful to me. Folio 11 of L has shortcomings due to dirt and water. The metre requires in the sixth foot one short syllable or one long syllable and two short syllables. Pkt. *ratthā* might be considered as a Middle-Indian equivalent of Skt. *rathyā*: “relating to a carriage; a course; a street or highway” (MW: p. 866). The commentary of Śr (M) renders the phrase into Hindī *caurāhe par* [*gir paṛatā hai*]: “[he falls down] the cross roads”.

uccāraṃ passavaṇaṃ tatth' eva kuṇaṃti to samullavai /  
paḍio vi surā miṭṭho puṇo vi me dehi<sup>345</sup> mūḍha-maī // (72)

jaṃ kiṃci tassa davvaṃ ajāṇamaṇassa hippai parehiṃ /  
lahiūṇa kiṃci saṇṇaṃ ido tado dhāvai khalaṃto // (73)

jeṇa 'jja majjha davvaṃ gahiyāṃ duṭṭheṇa se jamo kuddho /  
kahi jāi so<sup>346</sup> jivaṃto<sup>347</sup> sīsaṃ chiṃdāmi khaggeṇa // (74)

evaṃ so gajjaṃto kuvio gamtūṇa maṃdiraṃ ṇiyayaṃ /  
ghittūṇa<sup>348</sup> laḍi sahasā ruṭṭho bhaṃdāi phoḍei // (75)

ṇiyayaṃ pi suyaṃ bahiṇiṃ aṇicchamaṇaṃ balā vidhaṃsei /  
[12] jampaī ajaṃpaṇijjaṃ ṇa vijāṇai kiṃ pi maya-matto // (76)

iya avarāiṃ bahuso kāūṇa bahūṇi lajjaṇijjāṇi<sup>349</sup> /  
aṇubhaṃdhai bahu pāvaṃ majjassa vasaṃ-gado saṃto // (77)

pāveṇa teṇa bahuso jāi-jarā-maraṇa-sāvayāiṇṇe /  
pāvai aṇaṃta-dukkhaṃ paḍio saṃsāra-kaṃtāre // (78)

evaṃ bahu-ppayāraṃ dosaṃ ṇāūṇa majja-pāṇamma /  
maṇa-vayaṇa-kāya-kaya-kāridāṇumoehi vajjijjo // (79)

jaha majjaṃ taha ya mahū jaṇayadi<sup>350</sup> pāvaṃ ṇarassa aibahugaṃ /  
asui 'vva ṇiṃdaṇijjaṃ vajjeyavvaṃ payatteṇa // (80)

daṭṭhūṇa asaṇa-majjhe paḍiyaṃ jai macchiyaṃ pi ṇiṭṭhivai /  
kaha macchia-'ṃḍayāṇaṃ ṇijjāsaṃ<sup>351</sup> ṇigghīṇo pibai // (81)

bho bho jibbh'-iṃdiya-luddhayāṇaṃ acchayaṃ<sup>352</sup> paloeha<sup>353</sup> /  
kimi-macchiya-ṇijjāsaṃ mahuṃ pavittaṃ bhaṇaṃti jado // (82)

<sup>345</sup>(72d) [dehi] Śr (M) *dei*. I follow a suggestion of Prof. Balbir (p.c.) to adopt the reading of L *dehi*, which has the present tense imperative sg.

<sup>346</sup>(74c) [kahi jāi so] L *kahi jāyase* Śr (M) *kahiṃ jāi so*. I prefer to read *jāi* with the third person present sg.

<sup>347</sup>(74c) [jivaṃto] In Śr (M) L we find *jivaṃto* m.c. for *jīvaṃto*.

<sup>348</sup>(75a) [ghittūṇa] L *chittūṇa*

<sup>349</sup>(77b) [lajjaṇijjāṇi] L *lajja-kajjāṇi*

<sup>350</sup>(80b) [mahū jaṇayadi] L *mahu jāṇei*

<sup>351</sup>(81d) [ṇijjāsaṃ] Jha *niyasim nisōtanam niboḍanam* Dha *niryāsam* Pa *niḥpīlanam*

<sup>352</sup>(82b) [acchayaṃ] Jha Dha *accheyara* Śr (M) *achareyaṃ*. I follow a suggestion of Prof. Balbir (p.c.) to read with L *acchayaṃ* corresponding to Skt. *āścaryam*. See also Ratnacandra 1923 [1988], Vol. I: p. 93.

<sup>353</sup>(82b) [paloeha] L *paloehim*

loge vi su-ppasiddham bāraha gāmāi jo dahai<sup>354</sup> adao /  
ta[13]tto so ahiyayaro pāvītṭho jo mahum haṇai // (83)

jo avalehai ṇiccaṃ ṇirayaṃ<sup>355</sup> so jāi ṇatthi saṃdeho /  
evaṃ ṇāūṇa phuḍaṃ vajjeyavvaṃ mahum tamhā // (84)

maṃsaṃ amejjha-sarisam kimi-kula-bhariyaṃ dugamḍha-bībhacchaṃ /  
pāeṇa chiveum<sup>356</sup> jaṃ ṇa tīrae taṃ kahaṃ bhottum // (85)

maṃsāsaṇeṇa vaḍḍhai dappo dappena majjam ahilasai /  
jūyaṃ pi ramai to taṃ pi vaṇṇie<sup>357</sup> pāūṇai dose // (86)

loiya-<sup>358</sup> satthammi vi vaṇṇiyaṃ jahā gayaṇa-gāmiṇo<sup>359</sup> vippā/  
maṃsāsaṇeṇa<sup>360</sup> paḍiyā tamhā ṇa paumjae<sup>361</sup> maṃsaṃ // (87)

kāruya-kirāya-caṃḍāla-ḍoṃba-pārasiyāṇaṃ ucchiṭṭham /  
so bhakkhei jo saha vasai eya-rattim pi vessāe<sup>362</sup> // (88)

rattaṃ ṇāūṇa ṇaraṃ savvassaṃ harai<sup>363</sup> vaṃcaṇa-saehim /  
kāūṇa muyai<sup>364</sup> pacchā purisaṃ camma-’tṭhi-parisesaṃ // (89)

pabhaṇai purao eyassa sāmi<sup>365</sup> mottūṇa ṇa ’tthi<sup>366</sup> me aṇṇo /  
uccai<sup>367</sup> [14] aṇṇassa puṇo karei cādūṇi bahuyāṇi // (90)

māṇī kula-jo sūro vi kuṇai dāsattaṇaṃ pi ṇicāṇaṃ /  
vessā-kaeṇa<sup>368</sup> bahugaṃ avamāṇaṃ sahai kāma-’ṃdho // (91)

<sup>354</sup>(83b) [dahai] L *dahai*

<sup>355</sup>(84b) [ṇirayaṃ] Jha *niyaṃ* L *narayaṃ*

<sup>356</sup>(85c) [pāeṇa chiveum] L *pāeṇāvi ṇa’tthi cciveum*

<sup>357</sup>(86d) [vaṇṇie] L *viṇae*

<sup>358</sup>(87a) [loiya-] Ba *loiye* L *loiyaṃ*

<sup>359</sup>(87b) [gayaṇa-gāmiṇo] L *gayaṇa-gamaṇo vi bhuvī*. In L, *bhuvī* is inserted in (87b). In some readings we find it added to the beginning of (87c). The readings are doubtful.

<sup>360</sup>(87c) [maṃsāsaṇeṇa] Śr (M) *bhuvī maṃsāsaṇeṇa*

<sup>361</sup>(87d) [ṇa paumjae] I *ṇa vajjae* L Jha *ṇa pavajjae*. Pkt. *paumjai* derives from *pra* + √ YUJ. See Ratnachandra 1923 [1988], Vol. III, p.360.

<sup>362</sup>(88d) [vessāe] Jha Ba L *vesāe*

<sup>363</sup>(89a) [savvassaṃ harai] Ba *savvaṃ saharai*

<sup>364</sup>(89c) [muyai] L *mumcai*

<sup>365</sup>(90b) [sāmi] I prefer to read *sāmi* m.c. for Śr (M) *sāmī*

<sup>366</sup>(90b) [ṇa ’tthi] Jha Ba L *taṃ ṇa*

<sup>367</sup>(90c) [uccai] Jha *vuccai*

<sup>368</sup>(91c) [vessā-kaeṇa] Jha Ba L *vesā-kaeṇa*

je majja-maṃsa-dosā vessā-gamaṇammi<sup>369</sup> hoṃti te savve /  
pāvam pi tattha 'hiṭṭham pāvai ṇiyameṇa sa-visesaṃ // (92)

pāveṇa teṇa dukkham pāvai saṃsāra-sāyare ghore /  
tamhā parihariyavvā vessā<sup>370</sup> maṇa-vayaṇa-kāehiṃ // (93)

sammattassa pahāṇo aṇukaṇvā vaṇṇio guṇo jamhā /  
pāraddhi-ramaṇa-sīlo sammatta-virāhao tamhā // (94)

datṭhūṇa mukka-kesaṃ palāyamāṇaṃ tahā parā-huttaṃ<sup>371</sup> /  
rada-dhariya-tiṇaṃ<sup>372</sup> sūrā kayâparāham vi ṇa haṇaṃti // (95)

ṇiccaṃ palāyamāṇo tiṇa-cārī<sup>373</sup> taha ṇiravarāho vi /  
kaha ṇigghaṇo haṇijjai<sup>374</sup> āraṇṇa-ṇivāsiṇo vi mae // (96)

go-bambhaṇ'-itthi-ghāyaṃ pariharamāṇassa hoi jai<sup>375</sup> dhammo /  
savvesiṃ jīvā [15] ṇa dayāe<sup>376</sup> tā kiṃ ṇa so hujjā<sup>377</sup> // (97)

go-bambhaṇa-mahilāṇaṃ viṇivāe havai jaha mahā-pāvam /  
taha iyara-pāṇi-ghāe vi hoi pāvam ṇa saṃdeho // (98)

mahu-majja-maṃsa-sevī pāvai pāvam cireṇa jaṃ ghoram /  
taṃ eya-diṇe puriso lahei pāraddhi-ramaṇeṇa // (99)

saṃsārammi aṇaṃtaṃ dukkham pāṇadi teṇa pāveṇa /  
tamhā vivajjiyavvā pāraddhī desa-viraeṇa // (100)

para-davva-haraṇa-sīlo iha-para-loe asāya-bahulāo /

<sup>369</sup> (92b) [vessā-gamaṇammi] Jha Ba *vesā-gamaṇammi* L *vesā-gamaṇaṃ pi*

<sup>370</sup> (93d) [vessā] Jha Ba *vesā*

<sup>371</sup> (95b) [parā-huttaṃ] L *parā-huttaṃ*

<sup>372</sup> (95c) [rada-dhariya-tiṇaṃ] Jha *daṃta-dhariya-tiṇaṃ* Ba *rada-dhariya-taṇaṃ*. The commentary of Śr (M) renders the compound into Hindī *dāṃtoṃ meṃ se trṇa arthāt ghāsa ko dābe hue* “[antelope] holding grass in the teeth” i.e. “herbivore”. For *radaṇa*: “teeth” see Sheth 1923:706. Cf. also (96a).

<sup>373</sup> (96a) [tiṇa-cārī] Ba *taṇa-cārī*

<sup>374</sup> (96c) [haṇijjai] Jha Ba *haṇijjā*. There are two variants of optative third person sg. in Daigambarī, a long and a short form. For the verbal declension see Denecke 1922:39; Van den Bossche 1999:68. In Dig. manuscripts the “long” optative is mainly used, for example *jāṇijjai*, cited by Denecke. Denecke might have considered this form as the prototype. The commentary of Śr (M) renders the predicate into the plural: *mārate haiṃ*: “they (= antelopes, dwellers of the wilderness) end their lives”.

<sup>375</sup> (97b) [jai] L *jaha* v.l. *jahi*. I follow a suggestion of Prof. Balbir (p.c.) to adopt the reading *jai*, which denotes conditional (“if-clause”).

<sup>376</sup> (97c) [dayāe] Ba *dayāyi* L *dayālu*

<sup>377</sup> (97d) [hujjā] L *hujjai*

pāṇai jāyaṇāo ṇa kayā vi suhaṃ paloei<sup>378</sup> // (101)

hariūṇa parassa dhaṇaṃ coro parivevamāṇa-savva-’mgo /  
caiūṇa ṇiyaya-gehaṃ<sup>379</sup> dhāvai uppahaṇa saṃtatto // (102)

kiṃ keṇa vi diṭṭho ’haṃ ṇa veti<sup>380</sup> hiyaṇa dhagadhagamteṇa<sup>381</sup> /  
lhukkai palāi<sup>382</sup> pakhalai ṇiddaṃ ṇa lahei bhaya-viṭṭho<sup>383</sup> // (103)

ṇa gaṇei māya-vappaṃ guru-mittaṃ sāmīṇaṃ tavassīṃ [16] vā /  
pabaleṇa<sup>384</sup> harai chaleṇa kiṃciṇṇaṃ<sup>385</sup> kiṃ pi jaṃ tesīṃ // (104)

lajjā tahābhīmāṇaṃ jasa-sīla-viṇāsaṃ āda-ṇasaṃ ca /  
para-loya-bhayaṃ coro agaṇaṃto sāhasaṃ kuṇai // (105)

haramāṇo para-davvaṃ datṭhūṇā ’rakkhiehi to sahasā /  
rajjūhiṃ baṃdhiūṇa ghippai so mora-baṃdheṇa // (106)

hiṃdāvijjai ṭiṃṭe ratthāsu caḍhāviūṇa khara-putṭhim /  
vitthārijjai coro eso ’tti jaṇassa majjhammi // (107)

aṇṇo vi parassa dhaṇaṃ jo harai<sup>386</sup> so irisam<sup>387</sup> phalaṃ lahai /  
evaṃ bhaṇiūṇa puṇo ṇijjai pura-bāhire turiyaṃ // (108)

ṇett’-uddhāraṃ<sup>388</sup> aha pāṇi-pāya-gahaṇaṃ ṇisumbhaṇaṃ ahavā /  
jīvaṃtassa vi sūlāvarohaṇa kīrai khalehiṃ<sup>389</sup> // (109)

evaṃ picchaṃtā vi hu para-davvaṃ coriyāi geṇhaṃti /  
ṇa muṇaṃti kiṃ pi sahiyaṃ pecchaha’ho moha-māhappaṃ<sup>390</sup> // (110)

[17] para-loe vi ya coro cau-gai-saṃsāra-sāyara-ṇimaṇṇo /

<sup>378</sup>(101d) [paloei] L *viloei*

<sup>379</sup>(102c) [ṇiyaya-gehaṃ] Ba *ṇiyaya-pragehaṃ*

<sup>380</sup>(103b) [ṇa veti ] L *ṇa vedi*

<sup>381</sup>(103b) [hiyaṇa dhagadha-°] L *hiṇṇa-dhagadha-°*

<sup>382</sup>(103c) [palāi] Ma *palāyamāṇo* L *palāya*

<sup>383</sup>(103d) [bhaya-viṭṭho] Jha *bhaya-ghattho* Ba *jhaya-vaccho* L *bhaya-bhiyo*

<sup>384</sup>(104c) [pabaleṇa] Jha Ba *paccehi*

<sup>385</sup>(104d) [kiṃciṇṇaṃ] L *kiṃciṇṇaṃ* Jha *kiṃ ghaṇaṃ* Ba *kiṃ vaṇaṃ*

<sup>386</sup>(108b) [harai] Jha L *harei*

<sup>387</sup>(108b) [irisam] Śr (M) *erisaṃ*. Pkt. *irisam* is the abbreviation of the demonstrative pronouns Pkt. *ime’risa* corresponding to Skt. *īdrśa*: “of this sort; that kind of”. See Ratnachandra 1923 [1988], Vol. II, p.149.

<sup>388</sup>(109a) [ṇett’-uddhāraṃ] L *ṇe’-uṭhāraṃ*. The commentary of L renders the compound into Skt. *netrôtkhātanaṃ*: “tearing out, cutting off eyes”.

<sup>389</sup>(109d) [khalehiṃ] Ba *khilehi*

<sup>390</sup>(110d) [moha-°] Ba *mohassa*

pāvai dukkham aṇaṃtaṃ teyaṃ parivaṃjjae tamhā // (111)

datṭhūṇa para-kalattam nibbuddhī jo karei ahilāsam /  
ṇa ya kiṃ pi ca tattha pāvai pāvam eme’va ajjei // (112)

ṇissasai ruyai gāyai ṇiyaya-siram haṇai mahi-yale paḍai /  
para-mahilam alabhamāṇo<sup>391</sup> asaṃ-palāvaṃ pi jaṃpei // (113)

ciṃtei maṃ kim icchai ṇa vei sā<sup>392</sup> keṇa vā uvāeṇa /  
aṇṇemi<sup>393</sup> kahami<sup>394</sup> kassa’ vi ṇa ve’tti<sup>395</sup> ciṃtāuro sadadam // (114)

ṇa ya kattha vi kuṇai raiṃ miṭṭham pi ya bhoyaṇaṃ ṇa bhūṃjei /  
ṇiddam pi alahamāṇo acchai virahēṇa saṃtatto // (115)

lajjā-kula-kammaṃ<sup>396</sup> chaṃḍiūṇa majjāi-bhoyaṇaṃ kiccā /  
para-mahilāṇaṃ cittaṃ amaṇaṃto patthaṇaṃ kuṇai // (116)

ṇecchaṃti jai vi tāo uvayāra-sayāṇi [18] kuṇai so taha vi /  
ṇibbhacchijjaṃto<sup>397</sup> puṇa appāṇaṃ jhūrai vilakkho // (117)

aha bhūṃjai para-mahilam aṇicchamāṇaṃ balā dhareūṇaṃ /  
kiṃ tattha havai sukkham paccelliu pāvae dukkham // (118)

aha kāvī pāva-bahulā asaī ṇiṇṇāsiūṇa ṇiya-sīlam /  
sayam eva pacchiyāo<sup>398</sup> uvaroha-vaseṇa appāṇaṃ // (119)

<sup>391</sup>(113c) [para-mahilam alabhamāṇo] L *para-mahila ṇa labhamāṇo*

<sup>392</sup>(114b) [ṇa vei sā] L *ṇa vei isā*

<sup>393</sup>(114c) [aṇṇemi] L *aṇemi* Śr (M) *aṇṇesi* v.l. *aṇṇemi*. The commentary of L renders the predicate into Skt. *ānayāmi*. In the commentary of Śr (M) the phrase *keṇa vā uvāeṇa aṇṇemi kahami kassa vi ṇa ve’tti* is translated into Hindī *maiṃ use kisa upāya se lāūṃ (dūsare se = anya kisi se) kahūṃ athavā nahūṃ (kahūṃ)*: “What device [is apted to win her love]? Should I talk to someone else, or not ?”

<sup>394</sup>(114c) [kahami] L *om*. For variants in the declension cf. Denecke 1922:8ff.

<sup>395</sup>(114d) [ṇa ve’tti] L *ṇa ve ṇa ve’tti*

<sup>396</sup>(116a) [°-kammaṃ] Śr (M) °-*majjāyaṃ* Dha Ba L °-*kkamaṃ*

<sup>397</sup>(117c) [ṇibbhacchijjaṃto] L *ṇibbhacchijjato*. The present participle derives from *nir + √ BHARTS*: “to scold; to mock; to threaten” (MW: p. 555).

<sup>398</sup>(119c) [sayam eva pacchiyāo] Jha *sayam evaṃ pacchiyāo* L *sayam eva picchiyāu*. I assume with Sunīlasāgara in the commentary of Śr (M) that the participle derives from *upa + √ STHĀ*: “to approach; to apply to; to attend on; to accomplish” (MW: p. 211). In the commentary of the manuscript Dha Pkt. *pacchiyā* is related to Skt. *pra + √ STHĀ*: “to process; to stand forth; to expose oneself; to rise up” (MW: p. 699).

jai dei tattha<sup>399</sup> suṇṇa-hara-khaṃḍa-deulaya-majjhammi<sup>400</sup> /  
saccitte bhaya-bhīo<sup>401</sup> sokkhaṃ kiṃ tattha pāṇai // (120)

soṇa kiṃ pi saddaṃ sahasā parivevamāṇa-savva-’ṃgo /  
lhukkai<sup>402</sup> palāi pakhalai cau-ddisaṃ ṇiyai<sup>403</sup> bhaya-bhīo // (121)

jai puṇa keṇa vi disai ṇijjai to baṃdhiṇa ṇiva-gehaṃ /  
corassa ṇiggahaṃ so tattha’ vi pāṇai savisesaṃ // (122)

pecchaha moha-viṇaḍio<sup>404</sup> logo daṭṭhūṇa erisaṃ dosaṃ /  
paccakkhaṃ ta[19]ha vi khalo paritthim ahilasadi ducitto<sup>405</sup> // (123)

para-loyammi aṇaṃtaṃ dukkhaṃ pāṇai bhava-samuddammi<sup>406</sup> /  
para-yārā para-mahilā tamhā ti-viheṇa vajjijjā // (124)

rajja-bbhaṃsaṃ vasaṇaṃ bāraha saṃvaccharāṇi vaṇa-vāso /  
patto tahāvamaṇaṃ jūeṇa Juhitthilo rāyā // (125)

ujjāṇammi ramaṃtā tisābhibhūyā jala’tti<sup>407</sup> ṇāṇa /  
pibiṇa juṇṇa-majjamaṃ ṇaṭṭhā te<sup>408</sup> Jādavā teṇa // (126)

maṃsāsaṇeṇa giddho<sup>409</sup> Vagarakkho ega-cakka-ṇayarammi /  
rajjāo pabbhaṭṭho ayaseṇa muo gao ṇarayaṃ // (127)

<sup>399</sup>(120a) [jai dei tattha] L *jai devi tattha* Śr (M) *jai dei taha vi tattha*. In the commentary of Śr (M) the phrase is rendered into Hindi *aur saṃpa bhī detī hai*: “but even when she entrusts herself [to him] that way”.

<sup>400</sup>(120b) [°-majjhammi] Jha L °-*majjhayārammi*

<sup>401</sup>(120c) [saccitte bhaya-bhīo] L *saccimte bhaya-bhīte*

<sup>402</sup>(121c) [lhukkai] L *lukkai*. Pkt. *lukkai* may be derived from √ LUP/ RUP (MW: p. 904). The commentary of L renders the predicate into Skt. *chīpayati*. In the commentary of Śr (M) Sunīlasāgara translates the phrase into Hindi *idhara-udhara chipatā hai* (= *lukatā hai*): “he hides here and there”. See also the compound Hindi *lukā-chīpī*: “secret”, in Gatzlaff-Hälsig 2002:471, 1187-1188.

<sup>403</sup>(121d) [ṇiyai] The commentary of Śr (M) renders *ṇiyai* into Hindi *dekhātā hai*: “he looks; he observes”. In the dictionaries Pkt. *ṇiyakkai* and *ṇiyacchai* are considered to be substitutes of the present stem of √ DRŚ. See Sheth 1923:388.

<sup>404</sup>(123a) [moha-viṇaḍio] L *moha-vidamviṇaṇaṃ*. The commentary of L renders the compound into Skt. *moha-viṭaṃḍinām*. In the commentary of Śr (M) the second member of the compound is explained with *vidambanā*: “disguise; mockery”. The participle of the reading of L derives from *vi* + √ ḌAMB: “to imitate; to mock” (MW: p. 962). It is plausible to connect the participle *viṇaḍio* with *vi* + √ NATṬ: “to move to and fro; to go hither and thither” (MW: p. 968).

<sup>405</sup>(123d) [ducitto] Jha Ba *bho cittaṃ* L *to cittaṃ*

<sup>406</sup>(124c) [bhava-samuddammi] Śr (M) *iha-bhava-samuddammi*

<sup>407</sup>(126b) [jala’tti] L *jalā’tti*

<sup>408</sup>(126d) [te] Jha Ba *to*

<sup>409</sup>(127a) [giddho] Ma *luddho*. In the commentary of L the adjective is rendered into Skt. *lubdhaka*.



savva'tttha nivuṇa-buddhī vesā-saṃgeṇa Cārudatto vi /  
khaiṇuṇa dhaṇaṃ patto dukkhaṃ para-desa-gamaṇaṃ ca // (128)

hoṇuṇa cakka-vaṭṭī cau-daha-ṛayaṇāhio<sup>410</sup> vi saṃpatto /  
mariṇuṇa Bāmbhadatto nīrayaṃ pāradhi-ramaṇeṇa // (129)

ṇāsāvahāra-doseṇa daṃḍaṇaṃ pāvī[20]ṇuṇa Siribhūī /  
mariṇuṇa aṭṭa-jhāṇeṇa hiṃḍio dīha-saṃsāre // (130)

hoṇuṇa kha-yara-ṇāho viyakkaṇo addha-cakka-vaṭṭī vi /  
mariṇuṇa gao ṇarayaṃ<sup>411</sup> par'-itthi-haraṇeṇa Laṃkeso // (131)

ede mahāṇubhāvā dosaṃ ekk' ekka-visaṇa<sup>412</sup>-sevāo /  
pattā jo puṇa satta vi sevai vaṇṇijjae kiṃ so // (132)

sākete sevaṃto satta vi vasaṇāim<sup>413</sup> Ruddadatto vi /  
mariṇuṇa gao nīrayaṃ<sup>414</sup> bhamio puṇa dīha-saṃsāre // (133)

sattaṇhaṃ visaṇāṇaṃ<sup>415</sup> phaleṇa saṃsāra-sāyare jīvo /  
jaṃ pāvai bahu-dukkhaṃ taṃ saṃkheveṇa vocchāmi // (134)

aiṇiṭṭhura-pharusāim pūi-ruhirāi aiduggaṃdhāim /  
asuhāvahāi ṇiccaṃ niraesu 'ppatti-ṭhāṇāim // (135)

to tesu samuppaṇṇo āhāreṇuṇa poggale asuhe<sup>416</sup> /  
aṃto-muhutta-kāle pajjattio samāṇeī // (136)

uvavāyāo ṇivaḍai pajja[21]ttayao<sup>417</sup> daḍa'tti<sup>418</sup> mahi-vīḍhe<sup>419</sup> /  
aikakkhaḍam asahaṃto sahasā uppaḍadi puṇa paḍai<sup>420</sup> // (137)

<sup>410</sup>(129b) [°-ṛayaṇāhio] Ba °-ṛayaṇāhio

<sup>411</sup>(131c) [ṇarayaṃ] L nīrayaṃ

<sup>412</sup>(132b) [°-visaṇa-°] Jha Ba L °-vasaṇa-°

<sup>413</sup>(133b) [vasaṇāim] L visaṇāi

<sup>414</sup>(133c) [nīrayaṃ] Śr (M) nīrayaṃ

<sup>415</sup>(134a) [visaṇāṇaṃ] L vasaṇāṇa

<sup>416</sup>(136b) [asuhe] Ba asuho

<sup>417</sup>(137b) [pajjattayao] L pajjattaṃ. The commentary of L gives the explanation Skt. *paryāpto*: “accomplished”; “completed”. The verbal noun derives from *pari* + √ *ĀP*: “to reach; to obtain” (MW: p. 608).

<sup>418</sup>(137b) [daḍa'tti] Śr (M) daṃḍa'tti Jha Ba L read m.c. daḍa'tti

<sup>419</sup>(137b) [mahi-vīḍhe] Ba Pa mahim-vaṭṭe

<sup>420</sup>(137d) [uppaḍadi puṇa paḍai] L uppaḍidi puṇa paḍai. In the commentary of Śr (M) the phrase is translated into Hindi *ūpara kī aur uchalatā hai giratā hai*: “it jumps up and tumbles down”, i.e. rolls to and fro in a restless way.

jai ko vi usiṇa-ṇarae<sup>421</sup> meru-pamāṇaṃ khivei loha-’ṃḍaṃ /  
ṇa vi pāvai dharāṇi-talaṃ vilijjataṃ<sup>422</sup> aṃtarāle vi // (138)

aha teva-’ṃḍaṃ<sup>423</sup> tattaṃ khivei jai ko vi siya-ṇarayammi /  
sahasā dharāṇim apattaṃ saḍijjataṃ<sup>424</sup> khaṃḍa-khaṃḍehiṃ // (139)

taṃ tārisa-sīd’-uṇhaṃ khetta-sahāveṇa hoi ṇiraesu /  
visahai jāvaj-jīvaṃ vasaṇassa phaleṇ’ imo jīo // (140)

to tamhi jāya-matte<sup>425</sup> sahasā datṭhūṇa nārayā savve /  
paharaṃti satti-muggara-tisūla-ṇārāya-khaggehiṃ // (141)

to khaṃḍiya<sup>426</sup>-savva-’ṃgo karuṇa-palāvaṃ ruvei dīṇa-muho /  
pabhaṇaṃti tao ruṭṭhā kiṃ kaṃdasi’re durāyārā // (142)

jovvaṇa-maṇa-matto loha-kasāeṇa raṃjio puvvaṃ /  
guru-vayaṇaṃ laṃghittā jūyaṃ ramio pi jaṃ āsi<sup>427</sup> // (143)

tassa phalam udayam āgayam [22]alaṃ hi ruyāṇeṇa visaha’re duṭṭha<sup>428</sup> /

<sup>421</sup>(138a) [usiṇa-ṇarae] L *usaṇa-ṇarae*

<sup>422</sup>(138d) [vilijjataṃ] I *vilayaṃ*° Jha *vilajjaṃ* v.l. *vilijjaṃ* L *vilayaṃ*. In the commentary of Śr (M) the predicate is translated into Hindī *vilā jāyegā* (*arthāt gal jātā hai*): “it will be dissolved; it will be dispersed”. I interpret this formation as to be derived from the stem of *vi* + √ LĪ: “to dissolve; to melt” (MW: p. 985) augmented by a gerundival suffix. The form serves as the adjunct to *pāvai* from *pra* + √ ĀP. In the commentary of Śr (M) we find a reference to Mūl (1559) with the readings *vilijja* v.l. *vilāijja*. In the commentary *Vijayōdaya* Aparājitāsūri renders the form into Skt. *dravatām upayāti*: “it enters the state of fluidity”. Moreover, a noun Pkt. *vilayaṃ* denotes a particular hell, in which its inhabitants are designed to go into liquefaction. See Van den Bossche 1999:66,68; Ratnachandra 1923 [1988], Vol. V, p.552. Cf. the parallel construction in (139d), where the formation *saḍijjataṃ* is explained as the passive voice in the commentaries.

<sup>423</sup>(139a) [teva-’ṃḍaṃ] Jha *teva-’ḍaṃ* Ba *teva-’ṭṭaṃ* L *teva-’ḍḍaṃ*. The synonym *loha-’ṃḍa* occurs in (138b) and Mūl (1558). In the commentary *Vijayōdaya* on Mūl (1558) the compound is rendered into Skt. *loha-piṇḍa*: “iron ball”.

<sup>424</sup>(139d) [saḍijjataṃ] Jha *saṃḍejja*° L *saṇejja*°. In the commentary of Śr (M) the phrase is translated into Hindī *bikhar jātā hai*: “it is dispersed; it is torn into pieces” (passive voice). The form serves as the adjunct to *āpattaṃ* from *pra* + √ ĀP. There is a parallel in Mūl (1559). In the commentary *Vijayōdaya* appears the Skt. equivalent *visīryate* derived from *vi* + √ ŚR: “to pierce; to crush; to smash” (Whitney 1885 [1945]:176).

<sup>425</sup>(141a) [jāya-matte] L *jāya-mitte*

<sup>426</sup>(142a) [khaṃḍiya-°] Ba *khaṃḍaya*-° L *khaṃḍhiya*-°

<sup>427</sup>(143d) [ramio pi jaṃ āsi] Śr (M) *ramio jaṃ āsi* I L *ramiṃ si jaṃ māṃsi*. In the commentary of Śr (M) the phrase is translated into Hindī *jūā khelā hai* “he is playing dice”. The phrase *jaṃ si* appears also in Mūl (1563b). In the commentary *Vijayōdaya* on Mūl (1563b) it is rendered into Skt. *yad asi*. For periphrastic compounds with the perfective aspect see Von Hinüber 1986:193. These verbal compositions seem to be typical for the younger Prākṛts in narrative texts.

<sup>428</sup>(144b) [alaṃ hi ruyāṇeṇa visaha’re duṭṭha] I *visaha naṃ duṭṭha* Jha Ba *alaṃ hi*

rovaṃto vi ṇa chuṭṭasi kayâ vi<sup>429</sup> puvva-kaya-kammasa // (144)

evaṃ soṇa tao māṇasa-dukkhaṃ visesam uppaṇṇaṃ /  
to duviha-dukkha-daḍḍho rosâiṭṭho imaṃ bhaṇai // (145)

jai vā puvvammi bhava jūyaṃ ramiyaṃ mae mada-vasena /  
tumhaṃ<sup>430</sup> ko avarāho kao balā<sup>431</sup> jeṇa maṃ haṇaha<sup>432</sup> // (146)

evaṃ bhaṇie ghittūṇa suṭṭhu ruṭṭhehi<sup>433</sup> aggi-kuṇḍammi /  
pajjalayammi ṇihitto ḍajjhāi so aṃgam aṃgesu // (147)

tatto ṇissaramāṇaṃ datṭhūṇa jḡhasarehiṃ<sup>434</sup> kuṃṭhehiṃ/  
pilleūṇa raḍaṃtaṃ tath'eva chuhaṃti<sup>435</sup> adayāe // (148)

hā muyahaṃ mā<sup>436</sup> paharaha puṇo vi ṇa karemi erisaṃ pāvaṃ /  
daṃtehi aṃgulīo dhareī karuṇaṃ puṇo ruvai<sup>437</sup> // (149)

ṇa muyaṃti taha vi pāvā pecchaha līlāe kuṇai jaṃ jīvo /

*ruṇṇeṇa visaha taṃ duṭṭha* L *alā hi ruyāṇeṇa visaha taṃ duṭṭhaṃ* Śr (M) *vilaha're duṭṭha*. I follow a suggestion of Prof. Balbir (p.c.) to adopt the reading with the verbal noun in the instrumental, *ruyāṇeṇa*, which is more plausible than the reading *Ba alaṃ hi ruṇṇeṇa* with the instrumental of the past participle. In the commentary of Śr (M) Sunīlasāgara translates the phrase *alaṃ hi ruyāṇeṇa* into Hindī *rone se bas kara!*, which denotes a prohibition: “Stop crying!”. “The result of this [deed] has come forth. Enough of crying! You rascal! You have to endure it!” (Prof. Balbir, p.c.). In the commentary of Śr (M) the phrase is rendered into Hindī *re dur-ācārī* [...] *use sahana kara*: “Hey evil-doer, you should endure that!” i.e. “Rascal, you have now to suffer from the result of evil thoughts!”.

<sup>429</sup>(144cd) [ṇa chuṭṭasi kayâ vi] *Ba ṇa chuṭṭasi kayāiṃ* L *ṇa chuṭṭasi kayāi*. In the commentary of Śr (M) the phrase is translated into Hindī [*pūrva-kṛta-karma se*] *kabhī bhī nahim chūtegā*: “you will never escape from it” [= the deeds you have committed previously]. The author of the commentary of Śr (M) suggests that Pkt. *chuṭṭai* derives from √ CUT / CHUT (MW: p. 400). Cf. Hindī *chuṭnā* / *chornā*: “to get free from; to come free from”; “to leave”. See also Turner 1966: No. 3707.

<sup>430</sup>(146c) [tumhaṃ] I L *tumhe Jha tomhi* *Ba tohitam*. For the declension of Pkt. pronouns see Van den Bossche 1999:53ff.

<sup>431</sup>(146c) [kao balā] L *koha-balā*

<sup>432</sup>(146d) [maṃ haṇaha] I *mahaṃ haṇahaṃ* *Ba mā haṇahaṃ* L *ma haṇaha*

<sup>433</sup>(147a) [suṭṭhu ruṭṭhehi] I L *muddha ruṭṭhehiṃ* v.l. *mudhā ruṭṭhehiṃ*. Pkt. *suṭṭhu* is the adverbial adjunct, which is rendered in the commentary of Śr (M) into Hindī *atiruṣṭa hue*: “very much enraged”. Cf. Sheth 1923:914.

<sup>434</sup>(148b) [jḡhasarehiṃ] I *tāse hi ahava* L *jhāsehi ahava*. In the commentary of Śr (M) *jḡhasarom* is rendered into Hindī *śastra-viśeṣa*: “certain kinds of knives”.

<sup>435</sup>(148d) [chuhaṃti] cf. also (158d) v.l. *chuhimti* (160c). In the commentary of Śr (M) the predicate is translated into Hindī *ḍāla dete haiṃ* v.l. *ḍālate haiṃ*: “they [= the inhabitants of the regions of hell] push it [pitilessly]. According to Sheth 1923:340 *chuhai* derives from √ KṢUBH / KṢIP: “to stir up; to excite; to shake; to push”.

<sup>436</sup>(149a) [muyahaṃ mā] Śr *muyaha maṃ mā*

<sup>437</sup>(149d) [karuṇaṃ puṇo ruvai] *Jha* *Ba kaluṇaṃ puṇo ruvai* L *karuṇaṃ puṇo puṇo ruvai*

taṃ pāvam vilavaṃto eyehiṃ dukkhehiṃ nittharai<sup>438</sup> // (150)

tatto pa[23]lāiūṇaṃ kaha vi ya māeṇa<sup>439</sup> daḍḍha-savv'-aṃgo /  
giri-kaṃḍarammi sahasā pavisai saraṇa'tti maṇṇaṃto // (151)

tattha vi paḍaṃti uvariṃ silāu to tāhi cuṇṇio saṃto /  
galamāṇa-ruhira-dhāro raḍiūṇa<sup>440</sup> khaṇaṃ tao ṇi<sup>441</sup> // (152)

ṇeraiyāṇa sariraṃ kīrai jai tila-pamāṇa-khaṃḍāi /  
pārada-rasu vva laggai<sup>442</sup> apuṇṇa-kālammi ṇa marei // (153)

tatto palāyamāṇo ruṃḍhai<sup>443</sup> so nāraehi daṭṭhūṇa /  
pāijjai<sup>444</sup> vilavaṃto aya-taṃbaya-kala-yalaṃ<sup>445</sup> tattam // (154)

paccārijjai jaṃ te<sup>446</sup> piyaṃ majjaṃ mahuṃ ca puṃva-bhave /  
taṃ<sup>447</sup> pāva-phalaṃ pattaṃ pibehi aya-kala-yalaṃ ghoram // (155)

<sup>438</sup>(150d) [eyehiṃ dukkhehiṃ nittharai] Pa *eyehiṃ dukkhehiṃ niccharaiṃ* Ba *eyahaṃ dukkhehiṃ nittharai* L *eyeha dukkhehiṃ niccharo haṃ ho*. In the commentary of L the phrase is rendered into Skt. [...] *nistarāṇo bhārati*: “it [somehow] carries on bearing [those kinds of sufferings]” i.e. it overcomes the pain. In the commentary of Śr (M) this phrase is translated into Hindī *vaha uparyukta dukkhorṃ se bhogātā hai*: “it enjoys these kinds of sufferings”. Cf. the Aorist third person sg. *nittharasi* in (165d) and Sheth 1923:398; Ratnachandra 1923 [1988], Vol. II, p.949, Vol. III, p. 306.

<sup>439</sup>(151a) [vi ya māeṇa] Jha *va ya māeṇa* Ba L *va pamāeṇa*

<sup>440</sup>(152d) [raḍiūṇa] L *rahiūṇa*

<sup>441</sup>(152d) [ṇi] L *ṇiēya*. In the commentary of Śr (M) the phrase is translated into Hindī [*cillātā huā*] *kṣana-mātra meṃ vahāṃ se nikala bhāgatā hai*: “[Mournfully] it runs away from there in a mere moment”. See also the repetition of the phrase in (157d): *kaṃḍaṃto* [...] *ṇi*.

<sup>442</sup>(153c) [pārada-rasu vva laggai] L *pārāya-rasavvaṃ va llagāi*. In the commentary of Śr (M) the phrase is translated into Hindī *pārā-rasa ke (pāre ke) samāna (turaṃta) āpasa meṃ mila jāte haiṃ (= juṛa jāte hai)*: “[the Vaikriya-bodies of the inhabitants of the hell] are mixed [with other matter as quickly] as mercury”.

<sup>443</sup>(154b) [ruṃḍhai] Śr (M) *ruṃbhai*. In the commentary of Śr (M) the predicate is translated into Hindī *roka liyā jāte hai*: “it is obstructed”; “it is hindered” [by other dwellers of the hell regions]. For the passive voice see *rubbhāi* in Sheth 1923:714.

<sup>444</sup>(154c) [pāijjai] Ba *paijjai* In the commentary of Śr (M) the predicate is translated into Hindī *pilāyā jāte hai*: “it is made to drink [iron liquid]”, i.e. it is force-fed.

<sup>445</sup>(154d) [aya-taṃbaya-kala-yalaṃ] I *aya-vayaṃ kala-yalaṃ*. Cf. the repetition in (155d).

<sup>446</sup>(155a) [paccārijjai jaṃ te] Ba *paccārijjai jaṃ to* L *pacchādiijjai jaṃ te*. In the commentary of L there occurs the gloss Skt. *smaraṇam*. The commentary of Śr (M) translates the phrase into Hindī *ulāhanā dete haiṃ (yāda dilāte haiṃ)*: “they reproach [it]; they scold [it]”, i.e. they remind it of having consumed liquor and honey etc. in previous life. Pkt. *paccārijjai* denotes the passive voice. The present stem Pkt. *paccārai* is explained as being the substitute of *upa + ā + √ LA(M)BH*: “to scold”; “to obstruct”; “to make trouble” (MW: p. 214). See Sheth 1923:509.

<sup>447</sup>(155c) [taṃ] Ba *tava*

kaha vi tao jai chuṭṭo asi-patta-vaṇammi visai bhaya-bhīo /  
ṇiḍaḍamti tattha pattāi khagga-sarisāi aṇavarayam<sup>448</sup> // (156)

to tamhi patta-paḍaṇeṇa chinṇa-kara-caraṇa-bhinṇa-putṭhi-siro /  
pagalaṃta-ruhira-dhāro kaṃḍamto so tao [24] ṇīi<sup>449</sup> // (157)

turiyam palāyamāṇam sahasā dhariūṇa nārayā kūrā /  
chittūṇa tassa maṃsam tuṃḍammi chuhamti tass' eva // (158)

bhottum aṇicchamāṇam ṇiya-maṃsam to bhaṇamti 're duṭṭha /  
aimiṭṭham bhaṇiūṇam bhakkhamto āsi jaṃ puvvam // (159)

taṃ kiṃ te vissariyam jeṇa muhaṃ kuṇasi 're parā-huttaṃ /  
eva bhaṇiūṇa kusim chuhimti tuṃḍammi pajjaliyam // (160)

aitivva-dāha-saṃtāvio tisā-veyaṇā-samabhibhūo /  
kimi-pūi-ruhira-puṇṇam vaitaraṇi-ṇaiṃ tao visai // (161)

tattha vi pavitṭha-mitto<sup>450</sup> khār'-uṇha-jaleṇa daḍḍha-savv'-aṃgo /  
ṇissarai tao turio hā-hā-kāram pakuvvamto // (162)

datṭhūṇa nārayā ṇīla-maṇḍave tatta-loha-paḍimāo /  
āliṅgāvimti tahiṃ dhariūṇa balā vilavamāṇam // (163)

aganittā guru-vayaṇam par'-itthi-vesam<sup>451</sup> ca āsi sevamto /  
eṇhiṃ taṃ pāva-phalaṃ ṇa sahasi kiṃ ruvasi<sup>452</sup> taṃ jeṇa // (164)

puvva-bhave jaṃ ka[25]mmaṃ paṃc'-imḍiya-vasa-gaṇa jīveṇa /  
hasamāṇeṇa vi baddham taṃ kiṃ ṇittharasi rovamto<sup>453</sup> // (165)

<sup>448</sup>(156d) [aṇavarayam] L *aṇāvarayaṃ*. In the commentary of Śr (M) the adverbial adjunct is rendered into Hindī *hameśā = nīrantara (uske ūpara parate haiṃ)*: “[leaves fall] incessantly [down on it]”. The adverb is derived from *an + ā + √ VR*: “to obstruct (not); to conceal (not)” (MW: p. 156).

<sup>449</sup>(157d) [ṇīi] I *ṇiyai* L *ṇaya*

<sup>450</sup>(162a) [pavitṭha-mitto] Ba *pavitṭha-satto*

<sup>451</sup>(164a) [par'-itthi-vesam] L *para'-tthi-vesam*

<sup>452</sup>(164d) [ṇa sahasi kiṃ ruvasi] It is possible to explain *sahasi* and *ruvasi* as relics of the Aorist stem. For the ancient Indo-Aryan stems with modal function see for instance Van den Bossche 1999:63. Cf. also (165d).

<sup>453</sup>(165d) [taṃ kiṃ ṇittharasi rovamto] Pa *taṃ kiṃ ṇirasi rovamto* Jha Ba *taṃ kiṃ ṇiccharasi rovamto* L *to kiṃ ṇiccharasi rovamto*. In the commentary of Śr (M) the phrase is translated into Hindī *so kyā rote hue dūra kara sakatā hai?*: “how could the mourning one get rid of this ?” [= How could the sentient being become free of the result of the evil?]. I translate *ṇittharasi* as third person sg. Aorist stem derived from *niḥ + √ TR*: “to cross; to overcome”, MW: p. 564.

kika-vāya-giddha-bāya-sarūvaṃ dhariūṇa nārayā ceva /  
paharaṃti<sup>454</sup> vajja-maya-tuṃḍa-tikkha-ṇaharehi<sup>455</sup> daya-rahiyā<sup>456</sup> // (166)

dhariūṇa uḍḍha-jaṃghaṃ kara-kaca-cakkehi<sup>457</sup> kei phāḍaṃti /  
musalehiṃ muggarehi ya cuṇṇi-cuṇṇi-kuṇaṃti pare<sup>458</sup> // (167)

jibbhā-ccheyāṇa ṇayaṇāṇa phoḍaṇaṃ daṃta-cūraṇaṃ dalaṇaṃ<sup>459</sup> /  
malaṇaṃ kuṇaṃti khaṃḍaṃti kei<sup>460</sup> tila-matta-khaṃḍehiṃ // (168)

aṇṇe kalamva-vāluya-thalammi tattammi pādiūṇa puṇo /  
lotṭāvimiṃti raḍaṃtaṃ ṇihaṇaṃti ghasaṃti bhūmie // (169)

asurā vi kūra-pāvā tattha vi gaṃtūṇa puvva-verāim /  
sumarāveūṇa tao<sup>461</sup> juddhaṃ lāyaṃti aṇṇo 'ṇṇaṃ<sup>462</sup> // (170)

satt'eva aho-loye puḍhaviṃ tattha saya-sahassāim /  
ṇirayāṇaṃ culasī seḍhi-'ṇḍa-paiṇṇayāṇa have // (171)

rayāṇa-ppaha-sakkara-paha-bā[26]lu-ppaha-paṃka-dhūma-tama-bhāsā /  
tama-tama-pahā ya puḍhaviṇa jāṇa aṇuvatta-ṇāmāim<sup>463</sup> // (172)

paḍhamāe puḍhaviṃ vāsa-sahassāi daha jahannaū /  
samayammi vaṇṇiyā sāyarōvamam hoi ukkassaṃ // (173)<sup>464</sup>

paḍhamāi jam ukkassaṃ vidiyāisu sāhiyaṃ jahannaṃ taṃ /  
tiya satta dasa ya satta-rasa dusahiyā bīsa tettisaṃ // (174)

sāyara-saṃkhā esā kameṇa vidiyāi jāṇa puḍhaviṃ /  
ukkassāu-pamaṇaṃ ṇiddiṭṭhaṃ jiṇa-var'-imdehiṃ // (175)

<sup>454</sup>(166c) [paharaṃti] Pa L *pahaṇaṃti*. In the commentary of Śr (M) the predicate is rendered into Hindī *prahāra karate haiṃ* (= *nocate haiṃ*): “they pinch [it]”; “they prick [it]”.

<sup>455</sup>(166c) [°-tikkha-ṇaharehi] I °-*tikkha-ṇahiṃ* L °-*tikka-ṇahir adehiṃ*

<sup>456</sup>(166d) [daya-rahiyā] L *dayā-rahie*

<sup>457</sup>(167b) [kara-kaca-cakkehi] L *kara-kaya-cekehiṃ*

<sup>458</sup>(167d) [cuṇṇi-cuṇṇi-kuṇaṃti pare] L *cuṇṇē-kuvvaṃti pare nārayā* Śr (M) *cuṇṇi-cuṇṇi-kuṇaṃti pare*. The readings of (167d) show discrepancies with regard to the metre.

<sup>459</sup>(168b) [dalaṇaṃ] L *jalaṇaṃ*. In the commentary of L appears Skt. *jvālanam*.

<sup>460</sup>(168d) [kei] Śr (M) *kei*; I prefer to read *kei* m.c.

<sup>461</sup>(170c) [sumarāveūṇa tao] Śr (M) *sumarāvīūṇa tao* L *sumarāvīūṇa taum*

<sup>462</sup>(170d) [aṇṇo 'ṇṇaṃ] L *aṇṇo 'ṇaṃ*

<sup>463</sup>(172d) [aṇuvatta-°] I *aṇuṭṭattha-°* L *aṇuvaccha-°*. In the commentary of Śr (M) the adverb is rendered into Hindī *anvartha-nāma* (= *sārthaka-nāma*): “particular; according to their sequence”.

<sup>464</sup>(173) L *om*.

ettiya-pamāṇa-kālaṃ sāriraṃ māṇasaṃ bahu-payāraṃ /  
dukkhaṃ saheī tivvaṃ vasaṇassa phaleṇ' imo jīvo // (176)

tiriya-gaīe vi tahā thāvāra-kāesu bahu-payāresu /  
acchai aṇaṃta-kālaṃ hiṃḍaṃto jōṇi-lakkhesu // (177)

kaham avi ṇissariūṇaṃ tatto viyal'-iṃdiesu saṃbhavai /  
tattha vi kilissamāṇo kālam asaṃkhejjayaṃ vasai // (178)

to khilla-villa-joeṇa kaha vi paṃc'-iṃdiesu uvavaṇṇo /  
tattha vi asaṃkha-kālaṃ jōṇi-sahassesu paribhamai // (179)

[27] cheyaṇa-bheyaṇa-tāḍaṇa-<sup>465</sup>tāsaṇa-ṇillaṃchaṇaṃ<sup>466</sup> tahā damaṇaṃ /  
nikkhalāṇa-malaṇa-dalaṇaṃ paulaṇa ukkattaṇaṃ ceva // (180)

baṃdhaṇa-bhārārovaṇa-laṃchaṇa-pāṇa-'ṇṇa-<sup>467</sup>rohaṇaṃ sahaṇaṃ /  
sī'-uṇha-bhukkha-taṇhādi jāṇa taha pillaya-vioyaṃ // (181)

icc' evam āi bahuyaṃ dukkhaṃ pāṇai tiriya-jōṇie<sup>468</sup> /  
visaṇassa<sup>469</sup> phaleṇa jado vasaṇaṃ parivajjae tamhā//<sup>470</sup>(182)

maṇuyatte vi ya<sup>471</sup> jīvā dukkhaṃ pāvamti bahu-viyappehiṃ /  
iṭṭhāṇiṭṭhesu sayā viyoya-saṃjoya-jaṃ tivvaṃ// (183)

uppaṇṇa-paḍhama-samayamhi koi<sup>472</sup> jaṇaṇī chaṇḍio saṃto /  
kāraṇa-vaseṇa itthaṃ<sup>473</sup> sī'-uṇha-bhukkha-taṇhāuro marai // (184)

bālattaṇe<sup>474</sup> vi jīvo māyā-piyarehi ko vi parihiṇo /  
ucchiṭṭhaṃ bhakkhaṃto jīvai dukkheṇa para-gehe // (185)

<sup>465</sup>(180a) [tāḍaṇa-°] L *om.*

<sup>466</sup>(180b) [ṇillaṃchaṇaṃ] L *ṇillaṃcchaṇaṃ jahā*

<sup>467</sup>(181b) [pāṇa-°] L *pāṇassa*

<sup>468</sup>(182b) [tiriya-jōṇie] Dha Pa *tiriya-jāīe* L *tiriya-jōie*

<sup>469</sup>(182c) [visaṇassa] L *vasaṇassa*

<sup>470</sup>(182) In the manuscripts Jha and Ba two verses are inserted from KA (41-42). They are omitted in L. Cf. KA (41): *tirihi khajjamāṇo* and KA (42): *aṇṇo 'ṇṇaṃ khajjamā.* The verses are quoted from the section “Saṃsārānuprekṣā” of KA, chapter III. My tentative translation into English goes as follows: “Being devoured by [other] beasts and killed by evil men it [the animal] is frightened nearly everywhere. It endures the pain, which lies in [the state of] being in fear. While devouring each other the creatures attain intense suffering. Even the mother eats in this case [her own brood]: which being protects another one under these circumstances?” Śr (182ab) corresponds to Mūl (1582ab).

<sup>471</sup>(183a) [maṇuyatte vi ya] Jha Ba L *maṇuyatteṇa vi.* Cf. (185a).

<sup>472</sup>(184a) [koi] L *kei* Śr (M) *koī*

<sup>473</sup>(184c) [itthaṃ] L *om.*

<sup>474</sup>(185a) [bālattaṇe] L *bālattaṇa*

puvvaṃ dāṇaṃ dāṇa ko vi sadhaṇo jaṇassa jaha-jogaṃ /  
pacchā so dhaṇa-rahio ṇa lahai kūraṃ pi jāyaṃt[28]o // (186)

aṇṇo u pāva-roeṇa bāhio ṇayara-bajjha-desammi /  
acchai saḥāya-rahio ṇa lahai sa-ghare vi ciṭṭheum // (187)

tisao vi bhukkhio<sup>475</sup> 'haṃ puttā me dehi<sup>476</sup> pāṇaṃ asaṇaṃ ca /  
evaṃ kūvaṃtassa<sup>477</sup> vi ṇa koi vayaṇaṃ ca se dei<sup>478</sup> // (188)

to roya-soya-bhario savvesi savva'-hiyāu<sup>479</sup> dāṇa /  
dukkheṇa marai pacchā dhig atthu maṇuyattaṇaṃ asāraṃ // (189)

aṇṇāṇi evaṃ āṇi jāni dukkhāṇi maṇuya-loyammi /  
disaṃti tāni pāvai vasaṇassa phaleṇ' imo jīvo // (190)

kiṃc' uvasameṇa pāvassa kaha vi devattaṇaṃ vi saṃpatto /  
tattha vi pāvai dukkhaṃ visaṇa-'jjiya-kamma-pāgeṇa // (191)

daṭṭhūṇa maha-'ḍḍhiṇaṃ devāṇa ṭhii-jja-riddhi-māhappaṃ<sup>480</sup> /  
appa-'ḍḍhio visūrai māṇasa-dukkheṇa ḍajjhaṃto // (192)

hā maṇuya-bhave uppaḍḍiṇa tava-saṃjamaṃ vi laddhūṇa /  
māyāe jaṃ kaya<sup>481</sup> -deva-duggayaṃ<sup>482</sup> teṇa saṃpatto // (193)

kaṃdappa-kibbhisāsu[29]ra-vāhaṇa-sammoha-deva-jāisu /  
jāva-jjivam ṇivasai visahaṃto māṇasaṃ dukkhaṃ // (194)

cham-māsāyuya-sese vatthāharaṇāi huṃti malināim /  
ṇāṇa cavaṇa-kālaṃ ahiyayaraṃ ruyai sogeṇa // (195)

hā hā kaha ṇil-loe kimi-kula-bharyammi aidugaṃdhammi /

<sup>475</sup>(188a) [vi bhukkhio] Dha *pabhukkhio*

<sup>476</sup>(188b) [dehi] Ba L *deha*

<sup>477</sup>(188c) [kūvaṃtassa] The editor of Śr suggests the reading *kūjaṃtassa*.

<sup>478</sup>(188d) [vayaṇaṃ ca se dei] L *vayaṇaṃ sa huhadi*

<sup>479</sup>(189b) [savva'-hiyāu] Ba *sava'-hiyāu*. In the commentary of Ba the compound is rendered into Skt. *sarvāhitān*. In the commentary of Śr (M) it is translated into Hindi *saba logom ko nānā prakāra ke kaṣṭa*: “[causing] many kinds of distress for everyone”; “embarrassing for all”.

<sup>480</sup>(190a) [ṭhii-jja-riddhi-māhappaṃ] L *ṭhiya-jja-riddhi-māhappaṃ*. In the commentary of Śr (M) the phrase is rendered into Hindi *sthiti-janita ṛddhi ke māhātmya ko*: “[having observed] the majesty of supernatural powers due to the position [of being a god]”.

<sup>481</sup>(193c) [jaṃ kaya-°] Śr (M) *jaṃ vi kayaṃ I kaṃ kappaṃ* Jha L *bi jaṃ kayaṃ*

<sup>482</sup>(193cd) [deva-duggayaṃ] L *deva-duggāi*



ṇava-māsa pūi-ruhirâulammi gabbhammi vasiyavvaṃ // (196)

kiṃ karami<sup>483</sup> kattha vaccāmi<sup>484</sup> kassa sāhāmi<sup>485</sup> jāmi kaṃ saraṇaṃ /  
ṇa vi atthi ettha baṃdhū jo me dhārei ṇivaḍaṃtaṃ // (197)

vajjāhuho mahappā erāvaṇa-bāhaṇo sur'-iṃdo vi /  
jāvaj-jīvaṃ so sevio vi ṇa dhārei<sup>486</sup> maṃ taha vi // (198)

jai me hohihi<sup>487</sup> maraṇaṃ tā hojjau<sup>488</sup> kiṃtu me samuppattī /  
eg'-iṃdiesu jāijja<sup>489</sup> ṇo maṇussesu kaiyā vi // (199)

ahavā kiṃ kuṇai purājjiyammi udayāgayammi kammammi /  
sakko vi jado ṇa tarai appāṇaṃ rakkhiuṃ kā[30]le // (200)

evaṃ bahu-ppayāraṃ saraṇa-virahio kharaṃ vilavamāṇo /  
e'-iṃdiesu jāyai mariūṇa tao ṇiyāṇeṇa // (201)

tattha vi aṇaṃta-kālaṃ kilissamāṇo sahei bahu-dukkhaṃ /  
micchatta-saṃsaya-<sup>490</sup> māi jīvo kiṃ kiṃ<sup>491</sup> ṇa pāvijja<sup>492</sup> // (202)

picchaha divve bhoḃe jīvo bhottūṇa deva-loyammi /  
e'-iṃdiesu jāyai dhig atthu saṃsāra-vāsassa // (203)

evaṃ bahu-ppayāraṃ dukkhaṃ saṃsāra-sāyare ghore /  
jīvo saraṇa-vihīṇo<sup>493</sup> viṣaṇassa phaleṇa pāuṇai // (204)

<sup>483</sup>(197a) [karami] I *karammi*. For the variations in the formation of the first person present tense sg. and pl. see Denecke 1922:8; Van den Bossche 1999:63, note 126.

<sup>484</sup>(197a) [vaccāmi] Śr (M) *vaccami*

<sup>485</sup>(197b) [sāhāmi] L *sāhemmi*

<sup>486</sup>(198d) [dhārei] L *udhare*

<sup>487</sup>(199a) [hohihi] L *hohai* In the commentary of L the predicate is rendered into Skt. *bhavati*. I regard Pkt. *hohihi* to be the contracted third person sg. future tense derived from √ BHŪ. See Denecke 1922:41 who cites *hohidi* and *hohi* as variants in the manuscript of the *Samaya-sāra* of Kundakunda. Cf. also Van den Bossche 1999:67, note 148.

<sup>488</sup>(199b) [hojjau] L *hojjai*. In the commentary of L the predicate is rendered into Skt. *bhaviṣyati*, while in the commentary of Śr (M) it is translated into Hindī [*to bhale*] *hi ho*: “let it be!”. See for the formation of optative and future Von Hinüber 1986:181; Van den Bossche 1999:66, note 139. Prof. Balbir (p.c.) suggests the translation of the phrase into English: “If my death comes, it will be that way, but there is my rebirth [...]”.

<sup>489</sup>(199c) [jāijja] L *jāyaja* Śr (M) *jāijjā*. In the commentary of Śr (M) the predicate is translated into Hindī *hove*. Prof. Mette (p.c.) suggests to read *jāejja* / *jāijja* m.c.

<sup>490</sup>(202c) [micchatta-saṃsaya-°] Śr (M) *micchatta-saṃsiya-°*

<sup>491</sup>(202d) [kiṃ kiṃ] Śr (M) *kiṃ kiṃ dukkhaṃ*

<sup>492</sup>(202d) [pāvijja] Jha *pāvijjā* Pa *pāvijja* L *pāvāvijjai*

<sup>493</sup>(204c) [°-vihīṇo] L °-*virahiuṃ*

paṃc'-uṃbara-sahiyāi<sup>494</sup> pariharei jo iya<sup>495</sup> visaṇāiṃ /  
 sammatta-visuddha-māi so daṃsaṇa-sāvayo bhaṇio// (205)

<sup>494</sup>(205a) [paṃc'-uṃbara-sahiyāi] Pa Dha *iya paṃc'-uṃbara-sahiyāiṃ*

<sup>495</sup>(205b) [jo iya] Śr (M) *iya jo satta* Pa Dha *jo satta*. This phrase is merely a refrain of stanza (57).

**8.1.1 Pāda-Index**

- aiṇiṭṭhura-pharusāim pūi-° (135)  
 aitivva-dāha-saṃtāvio tisā-° (161)  
 ailamghio viciṭṭho paḍei (71)  
 akkhehi ṇaro rahio ṇa muṇai (66)  
 agaṇittā guru-vayaṇaṃ par'-itthi-° (164)  
 aggi-visa-cora-sappā dukkhaṃ thovaṃ (65)  
 aṇimā mahimā laghimā pāgamma (513, with 192-193)  
 aṇṇāṇi evaṃ āṇi jāṇi (190)  
 aṇṇe kalaṃva-vāluya-thalammi tattammi (169)  
 aṇṇo u pāva-roṇa bahio (187)  
 aṇṇo vi parassa dhaṇaṃ jo harai (108)  
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 attāgama-taccāṇaṃ jaṃ saddahaṇaṃ (6), 86  
 aliyaṃ karei savahaṃ jaṃpai moṣaṃ (67)  
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 aha teva-'mḍaṃ tattaṃ khivei (139)  
 aha bhujjai para-mahilaṃ (118)  
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 āu-kula-joṇi-maggaṇa-guṇa-jīvaoga-° (15), 7ff.  
 āsī sa-samaya-para-samaya-vidū siri-kumḍakumḍa-° (540), IX, 96  
 icchu-rasa-sappi-dahi-khira-gaṃda-jala-° (82; 434), 10, 57-58  
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 icc' evaṃ āi bahuyaṃ dukkhaṃ pāṇai (182)  
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 evaṃ bahu-ppayāraṃ dukkhaṃ (204)  
 evaṃ bahu-ppayāraṃ dosaṃ (79)  
 evaṃ bahu-ppayāraṃ saraṇa-virahio (201)  
 evaṃ bhaṇie ghittūna suṭṭhu (147)  
 evaṃ so gajjaṃto kuvio gaṃtūna (75)  
 evaṃ soṇa tao māṇasa-dukkhaṃ (145)  
 kaha vi tao jai chuṭṭo asi-patta-vaṇaṃmi (156)

- kaham avi ñissariūṇaṃ tatto (178)  
 kāu-'ssaggamhi ṭhio lāhālāhaṃ (276), (cited with 183)  
 kāūṇa'ṇamta-cauṭṭhayāi-guṇa-kittaṇaṃ (436), 10  
 kāūṇa tavaṃ ghoram laddhīo (511, cited with 192-193)  
 kāruya-kirāya-caṃdāla-ḍoṃba-° (88)  
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 kiṃ keṇa vi diṭṭho 'haṃ ṇa veti (103)  
 kiṃc' uvasameṇa pāvassa kaha (191), 15ff.  
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- cimtei maṃ kim icchai ṇa vei sā (114)  
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 jai dei taha vi tattha suṇṇa-hara-° (120)  
 jai puṇa keṇa vi dīṣai ṇijjai to (122)  
 jai me hohi maraṇaṃ tā hojjau (199)  
 jai vā puvvammai bhava jūyaṃ ramiyaṃ (146)  
 jallōsahi-savvōsahi-akkhiṇa-mahā-° (346, cited with 192)  
 jaha majjaṃ taha ya mahū jaṇayadi (80)  
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 ṇa gaṇei māya-vappaṃ guru-mittaṃ (104)  
 ṇa muyaṃti taha vi pāvā pecchaha (150)  
 ṇa ya kattha vi kuṇai raiṃ miṭṭhaṃ (115)  
 ṇa ya bhūṃjai āhāraṃ ṇiddaṃ (68)  
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 ṇiyayaṃ pi suyaṃ baṇiṇiṃ (76)

ñissamkā ñikkamkhā ñivvidigicchā (48; cited with 57)  
 ñissasai ruyai gāyai ñiyaya-siram (113)  
 ñecchamti jai vi tāo uvayāra-sayāni (117)  
 ñett'-uddhāraṃ aha pāni-pāya-gahaṇaṃ (109)  
 ñeraíyāṇa sarīraṃ kīrai jai tila-pamaṇa-° (153)

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 tatto palāiūṇaṃ kaha vi ya māeṇa (151)  
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 tattha vi aṇamta-kālaṃ kilissamāṇo (202)  
 tattha vi dukkham aṇamtaṃ cheyaṇa-° (62)  
 tattha vi paḍamti uvaṛiṃ silāu to tāhiṃ (152)  
 tattha vi pavitṭha-mitto khār'-uṇha-jaleṇa (162)  
 tassa phalam udayam āgayaṃ alaṃ hi ruyāṇeṇa (144)  
 tiriya-gaie vi tahā thāvara-kāesu (177), VIff., 1ff.  
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 daṭṭhūṇa ñārayā ñīla-° (163)  
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 daṭṭhūṇa maha-'dḍhīṇaṃ (192)  
 daṭṭhūṇa mukka-kesaṃ palāyamāṇaṃ (95)  
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- puvva-bhave jaṃ kammaṃ paṃc'-iṃdiya-° (165)  
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 rupaya-suvaṇṇa-kamsai-thāli-ṇi-° (435, cited with 81-82)  
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 loge vi suppasiddhaṃ bāraha gāmāi (83)  
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- sa-jaṇe ya para-jaṇe vā dese (64)  
 sattaṇhaṃ visaṇāṇaṃ phaleṇa (134)  
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 hariūṇa parassa dhaṇaṃ coro (102)  
 hā maṇuya-bhave uppajjiūṇa tava-° (193)

- hā muyaha maṃ mā paharaha puṇo vi (149)  
hā hā kaha ṇil-loe kimi-kula-bharyammi (196)  
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### 8.1.2 List of Quotations

The list of quotations from Jain scriptures refers to the notes in the translation of Vasunandin's Śr (57-205) and in the introductory chapters. The stanzas which appear in the Hindi commentary of Sunīlasāgara on Vasunandin's Śr (M) are cited according to the reference literature in this printed edition.

#### Ātmānuśāsana of Guṇabhadra

*netā yatra bṛhaspatiḥ praharaṇaṃ*  
(Ātmānuśāsana 32), (cited with 199-200 in Śr M)  
*vyāpat-paramayaṃ virāma-virasaṃ*  
(Ātmānuśāsana 81), (cited with 190 in Śr M)

#### Upāsakâdhyayana of Somadeva = Yt

*udbhrāntârbhaka-garbhe'sminn*  
(Yt 294), (cited with 84 in Śr M)  
*svabhāva-śuci-durgandham anyâpāyaṃ*  
(Yt 279), (cited with 87 in Śr M)

#### Uttarajjhāyā

*kaṃdamto kaṃdu-kumbhīsu*  
(Uttarajjhāyā XIX.49), 89-90  
*tuhaṃ piyā surā sīhū*  
(Uttarajjhāyā XIX.70), (157-160), 89-90  
*tuhaṃ piyāi maṃsāi*  
(Uttarajjhāyā XIX.69), (157-160)

#### Kattikeyâṇuvekkhā = KA

*aṇṇo' ṇṇaṃ khajjamtā*  
(KA 42), (182), (cited with 182 in Śr M)  
*asurôḍṛiya-dukkhaṃ sārīraṃ*  
(KA 529), (170), (cited with 135-136 in Śr M)  
*iṭṭhānitta -°*  
(cited in Śubhacandra's commentary on KA 49), (184)  
*jīva-dayā dhammo jaṇṇe*  
(KA 414), (77; 83)  
*tirihi khajjamāṇo dutṭha-maṇussehi*  
(KA 41), (182) (cited with 135-136 in Śr M)  
*bālo vi piyara-catto para-ucchiṭṭheṇa*  
(KA 46), (185, cited with 185 in Śr M)  
*mūḍha-trayaṃ madā cāṣṭau*  
(cited in Śubhacandra's commentary on KA 306) (cited with 205 in Śr M)  
*rai-bhoyaṇa-virao mehuṇa-sāraṃbha-°*



(KA 306) (cited with 205 in Śr M)

*sammad-damṣaṇa-suddho rahio*

(KA 305) (cited with 205 in Śr M)

### Gommaṭṭa-sāra of Nemicandra

*āharadi sarīraṇaṃ tiṇhaṃ*

(Gs Jī 665), (135-137), 28

*āhāro pajjate idare khalu hodi tassa*

(Gs Jī 683), (135-137)

*uvavādā sura-nirayā gabbha-ja-°*

(Gs Jī 90), (135-137)

*kāū kāū ṇīlā ṇīlā ya*

(Gs Jī 529), (cited with 135-136 in Śr M)

*ṇa ramamti jado niccaṃ davve khette*

(Gs Jī 147), (cited with 135-136 in Śr M)

*divvamti jado niccaṃ guṇehi atthehi*

(Gs Jī 151), (cited with 191 in Śr M)

*maṇṇamti jado niccaṃ maṇeṇa*

(Gs Jī 149), (cited with 183 in Śr M)

*veguvvaṃ pajjate idare khalu hodi tassa*

(Gs Jī 682), (135-137)

### Cāritra-prābhṛta of Kundakunda

*dyūtāṃ māṃsaṃ surā-veśyā*

(Śrutasāgara on Cāritra-prābhṛta 21), (cited with 205 in Śr M)

### Cāritra-sāra of Camuṇḍārya

*hiṃsāsatiya-steyād abrahma-parigrahāc*

(Cāritra-sāra 3), (cited with 205 in Śr M)

### Tattvārtha-sūtra of Umāsvāmin

*ato 'nyat pāpam*

(Ts VIII.26 [27]), (163-165)

*atnityâsâraṇa-saṃsaraikatvânyatvâśucitvâ-°*

(Ts IX.7), (171; 177; 193; 202), 4

*adattādānaṃ steyam*

(Ts VII.10), (59)

*avrata-kaṣāyêndriya-kriyā pañca-pañca-catuḥ*

(Pūjyapāda's commentary on Ts VI.6),V

*uttama kṣamā-mārdavârjava-śauca-satiya-saṃyama-°*

(Ts IX.6), (97-98; 202)

*upayogaḥ sparśâdiṣu*

(Ts II.19), XIff.

*upayogo lakṣanam*

- (Ts II.8), XI  
*audārika-vaikriya-āhāraka-taijasa-kārmaṇa-*<sup>o</sup>  
 (Ts II.37), (135-137), XIV,28  
*aupapātika-manuṣyebhyaḥ śeṣās tiryag-*<sup>o</sup>  
 (Ts IV.28), (177-178)  
*aupaśamika-kṣāyikau bhāvau miśraś*  
 (Ts II.1),1ff.  
*kāya-vān-manaḥ-karma yogah*  
 (Ts VI.1), VII  
*kṛmi-pipīlikā-bhramara-manuṣyādīnām*  
 (Ts II.24), (177-178)  
*kṣut-pipāsā-śītōṣṇa-daṃśa-masaka-*<sup>o</sup>  
 (Ts IX.9), (171-172; 177-178; 180-181)  
*garbha-sammūrchana-jam ādyam*  
 (Ts II.46), (135-137)  
*jīvājīvāsrava-bandha-saṃvara-nirjarā-mokṣās*  
 (Ts I.4), (77), VI-VII, XI  
*jñānājñāna-darśana-dānādi-labdhasyaś*  
 (Ts II.5),1-2  
*tad avirata-deśa-virata-pramatta-saṃyatānām*  
 (Ts IX.35),XV  
*tejo vāyū dvīndriyādayas ca trasāḥ*  
 (Ts II.14), (137)  
*teṣv eka-tri-sapta-daśa-sapta-daśa-dvā-viṃśati-*<sup>o</sup>  
 (Ts III.6), (157-160; 173-175; 202)  
*trayas-triṃśat-sāgarōpamānyāyūṣkasya*  
 (Ts VIII.18), (69)  
*darśana-cāritra-mohanīya-kaṣāya-no-kaṣāya-*<sup>o</sup>  
 (Ts VIII.10), (59)  
*darśana-vīsuddhir vinaya-sampannatā śīla-vrateṣu*  
 (Ts VI.23), (57)  
*daśāṣṭa-pačna-dvā-daśa-vikalpāḥ*  
 (Ts IV.3), (170; 194-195)  
*duḥkha-śoka-tāpākṛandana-vadha-paridevanāny-*<sup>o</sup>  
 (Ts VI.12), (161-162), 89  
*devās catur-nikāyāḥ*  
 (Ts IV.2), (170; 194-195)  
*dvi-navāṣṭā-daśaika-viṃśati-tri-*<sup>o</sup>  
 (Ts II.2), 9  
 [nārakāḥ] *nityāśubha-tara-leśyā-pariṇāma-*<sup>o</sup>  
 (Ts III.3), (59; 161-162; 181-182), 35, (cited with 135-136 in Śr M)  
*naigama-saṃgraha-vyavahāra-rju-*<sup>o</sup>  
 (Ts I.34), 15  
*nihśalyo vratī* )

- (Ts VII.13), (59; 135-137)  
*paras-parôdīrita-duḥkhāḥ*  
 (Ts III.4), (59; 156; 170; 204)  
*pūrvayor dvīndrāḥ*  
 (Ts IV.6), (170)  
*prthivy-ambu-vanas-patayaḥ sthāvarāḥ*  
 [v.l. *prthivy-ap-tejo-vāyu-vanas-patayaḥ sthāvarāḥ*]  
 (Ts II.13), (177-178)  
*pramatta-yogāt prāṇa-vyaparopanaṃ*<sup>o</sup>  
 (Ts VII.8), (171-172)  
*prayaścitta-vinaya-vaiyāvṛtṭya-svādhyāya-vyutsarga*<sup>o</sup>  
 (Ts IX.20), 4  
*bahv-ārambha-parigrahatvaṃ ca narakasyā*<sup>o</sup>  
 (Ts VI.16), (59; 171-172)  
*bhavana-vāsino 'sura-nāga-vidyut-suparṇāgni*<sup>o</sup>  
 (Ts V.11), (170)  
*mati-śrutāvadhayo viparyayaś ca*  
 (Ts I.32), (195)  
*mati-śrutāvadhi-maṇḥ-paryaya*<sup>o</sup>  
 (Ts I.9), 12  
*mārgācyavana-nirjarārthaṃ pariśodha*<sup>o</sup>  
 (Ts IX.8), (171-172; 192-193)  
*mithyā-darśanāvīratī-pramāda-kaṣāya-yogā bandha*<sup>o</sup>  
 (Ts VIII.1), (69; 77; 171-172)  
*mūrcchā parigrahaḥ*  
 (Ts VII.12), (59)  
*yoga-vakratā viśaṃvādanaṃ cāśubhasya*  
 (Ts VI.21), (59)  
*yogōpayogau jīveṣu*  
 (Ts V.44), (77)  
*ratna-śārkarā-vālukā-paṅka-dhūma-tamo*<sup>o</sup>  
 (Ts III.1), (84; 140-142; 170-173), 23  
*vāyv-antānām ekam*  
 (Ts II.23), (177-178)  
*viḡraha-gatau karma-yogaḥ*  
 (Ts II.26), 9, 21  
*viparītaṃ śubhasya*  
 (Ts VI.22), (59; 194-195)  
*vedanīye śeṣāḥ*  
 (Ts IX.16), (177-178; 202)  
*vaikriyam aupapātikam*  
 (Ts II.47), (135-137; 142)  
*śarīrādīnām sva-bhāvānucintanam*  
 (Pūjyapāda's Sarvārtha-siddhi on Ts IX.2), 4

- sa āsravaḥ*  
(Ts VI.2), (57)
- sa gupti-samiti-dharmânuprekṣā pariśahajaya-°*  
(Ts IX.2),4
- sa dvividho'sṣṭa-catur-bhedaḥ*  
(Ts II.9),XI
- sa bandhaḥ*  
(Ts VIII.3), (171-172)
- sakaśāyatvāj jīvaḥ karmaṇo योग्यान पुद्गलान°*  
(Ts VIII.2), (171-172)
- sakaśāyâkaśayoḥ sâmparâyikêryā-°*  
(Ts VI.5), V
- sad-asator aviśeṣād yadṛcchôpalabdher*  
(Ts I.32), (195)
- sad-asad-vediye*  
(Ts VIII.9), (77)
- sad-vedya-samyaktva-hāsya-rati-puruṣa-veda-śubhāyur-°*  
(Ts VIII.26), (165)
- samkliṣṭâsurôdirita-duḥkhās*  
(Ts III.5), (170), XV
- samjñīnaḥ samanaskāḥ*  
(Ts II.25), 21
- samyaktva-caritre-°*  
(Ts II.3), (57)
- samyag-darśana-jñāna-cāritrāṇi*  
(Ts I.1), (57)
- samsāriṇas trasa-sthāvarāḥ*  
(Ts II.12), (177-178)
- samsāriṇo muktās ca*  
(Ts II.10), (61)
- stena-prayoga-tad-āhrtādāna-viruddha-°*  
(Ts VII.22), (59)
- sparśana-rasana-ghrāna-cakṣuḥ-śrotrāṇi*  
(Ts II.20), 97
- hāsya-raty-arati-śoka-bhaya-jugupsā-stri-puṣ-°*  
(Ts VIII.10), (59; 65)

### **Tiloya-panṇattī of Yativṛsabha**

- uppaha-uvaesa-yarā vippaḍivaṇṇā*  
(Ti Pa III.205), (194)
- tivvāu vedaṇāo palāvaṃto vilavadi*  
(Ti Pa IV.613), 22

### **Pañca-dhyāyī of Rājamalla**

*etâvatâ vinâpy eṣa śrāvako nâsti*  
(Pañca-dhyâyī 725), (cited with 205 in Śr M)  
*tatra mûla-guṇâś câṣṭau gṛhiṇām*  
(Pañca-dhyâyī 723), (cited with 205 in Śr M)  
*nisargâd vâ kulâmnâyâd âyâtâs te*  
(Pañca-dhyâyī 724), (cited with 205 in Śr M)  
*madya-mâṃsa-madhu-tyāgī tyaktôdumbara-°*  
(Pañca-dhyâyī 726), (cited with 205 in Śr M)

#### **Pañca-viṃśatikā of Padmanandin**

*bhavanam idam akīrtteś caurya-veśyâdi sarva-°*  
(Pañca-viṃśatikā I.117), (cited with 69 in Śr M)  
*tyājyaṃ mām̐saṃ ca madyaṃ ca madhû-°*  
(Pañca-viṃśatikā VI.23), (cited with 205 in Śr M)

#### **Pañcâsti-kāya of Kundakunda**

*kheṇī puṃva-ṇibaddhe gadi-ṇāme*  
(Pañcâstikāya 126), XIV

#### **Puruṣârtha-siddhy-upāya of Amṛtacandra**

*arthâ nâma ya ete prâṇâ ete*  
(Puruṣârtha-siddhy-upāya 103), (cited with 111 in Śr M)  
*madyaṃ mām̐saṃ kṣaudraṃ pañcôdumbara-°*  
(Puruṣârtha-siddhy-upāya 61), (cited with 205 in Śr M)  
*madhu-śakalam api prāyo madhu-kara-°*  
(Puruṣârtha-siddhy-upāya 69), (cited with 84 in Śr M)  
*svayam eva vigalitaṃ yo gṛhṇīyâd*  
(Puruṣârtha-siddhy-upāya 70), (cited with 84 in Śr M)

#### **Bhāva-prābhṛta of Kundakunda**

*sisu-kāle ya ayāṇe asuī-°*  
(Bhāva-prābhṛta 41), (cited with 185 in Śr M)

#### **Bhāva-saṃgraha of Devasena**

*saṃkâi-dosa-rahiyaṃ ṇissadm̐kâi-guṇa-°*  
(Bhāva-saṃgraha 279), (57)  
*saṃveyo ṇivveo ṇim̐dâ garahâ*  
(Bhāva-saṃgraha 263), (57)

**Maraṇa-vibhakti (= Maraṇa-samādhi-prakīrṇakam)***asui sarīraṃ rogā jammaṇa-sayasāhaṇaṃ*

(Maraṇa-vibhakti 647), (80-82; 177-178)

*teṇa u iha-loga-suhaṃ mattūṇaṃ*

(Maraṇa-vibhakti 651), (202)

*bārasa vi bhāvaṇāo evaṃ*

(Maraṇa-vibhakti 635), 13

**Mahā-purāṇa of Jinasena***madhu-maṃsa-pari-tyāgaḥ*

(Mahā-purāṇa XXXVIII.122) (cited with 205 in Śr M)

**Mūlâcāra of Vaṭṭakera***abhijumṇjai bahu-bhāve sāhū hassāiyam*

(Māc II.65), (194-195)

*asattam ullāvīṃto paṇṇāvīṃto ya*

(Māc II.64), (194-195)

*asuresu sāgarovama tipalla pallaṃ ca ṇāga-°*

(Māc XII.1119), (170)

*asurāṇam asaṃkhejjā kodī joisiya*

(Māc XII.1153), (170)

*ā paṃcam itti sīhā itthīo jaṃti chaṭṭhi-°*

(Māc XII.1156) (cited with 135-136 in Śr M)

*ārādhaṇa-ṇijjuttī maraṇa-vibhattī*

(Māc V.279), 6

*āhāra-ṇimittaṃ kira macchā gacchaṃti*

(Māc II.82), (177-178; 181)

*āhāre ya sarīre taha iṃdiya āṇa-pāṇa*

(Māc XII.1047), 28

*itthi-kahā attha-kathā bhatta-kahā kheḍa-°*

(Māc VIII.857) (cited with 86-87)

*kā deva-duggaio kā bohī keṇa ṇa*

(Māc II.62) (cited with 194-195)

*khuddī kohī māṇī māyī taha*

(Māc II.68), (170)

*cattāri mahā-viyaḍī ya hoṃti*

(Māc V.353), (80)

*je puṇa paṇaṭṭa-madiyā pacaliya-°*

(Māc II.60), (194-195), 7

*tiṇṇiya duveya solasa ṇava-bheda*

(Māc XII.1233), (69)

*tiṭṭhayaṇaṃ paḍiṇṇīo saṃghassa*

(Māc II.66), (194-195), 7

*tivhaṃ bhaṇaṃti maraṇaṃ bālāṇaṃ*

(Māc II.59), (198-201),7  
*devesu nārayesu ya tettisaṃ hoṃti*  
(Māc XII.1116), (173-175)  
*paḍhamam puḍhivīm asaṇṇī*  
(Māc XII.1155), (cited with 135-136 in Śr M)  
*marañe virāhie deva-duggaiṃ dullaḥā*  
(Māc II.61), (194-195), 7, 96-97  
*sattha-ggahaṇam visa-bhakkhaṇam ca jalaṇam*  
(Māc II.74), (198-201)  
*sādam asādam duvīham vedaniyam*  
(Māc XII.1232), (69)  
*sāmaṅggaṃdiya-rūvaṃ madi-jovaṇa-°*  
(Māc VIII.696), (187-189)  
*siddhe ṇamaṃsidūṇam ya jhāṇa*  
(Māc VIII.993),6  
*saṃjoga-vippaogā lāhālāḥṃ suham*  
(Māc VIII.711), (183),4

### Mūlārādhana of Śivārya

*aggi-visa-sattu-sappādi-°*  
(Mūl 1591), (65, 177)  
*asi-patta-vaṇammi ya jaṃ jaṃ*  
(Mūl 1562cd), (65)  
*ārāhaṇāe kajje pariyammaṃ*  
(Mūl 19),6  
*icc'evam ādi dukkham aṇamta-khutto*  
(Mūl 1582), (182, cited with 182 in the Appendix)  
*uṇhe bhūmim apatto ṇimiseṇa*  
(Mūl 1558cd), (138-139), 13  
*kadaṃba-prasūnākārā vālukācīta-°*  
(Vijayōdaya Ṭikā on Mūl 1563) (cited with 166-169 in Śr M)  
*kāla-loha-ghaṭita-maṃḍape*  
(Vijayōdaya Ṭikā on Mūl 1569) (cited with 163-164 in Śr M)  
*kuttākuttim cuṇṇācuṇṇim*  
(Mūl 1566), (cited with 140-142)  
*chedaṇa-bhedaṇa-ḍahaṇam*  
(Mūl 1578), (180-181), 97  
*jadi pavayaṇassa sāro marañe ārāhaṇā*  
(Mūl 18), 6  
*jadi koi meru-mattam loh' uṇḍam pakkhivijja*  
(Mūl 1558ab), (cited with 138-139 in the Appendix)  
*jaṃ attāṇo ṇippaḍiyammo bahu-vedaṇu-°*  
(Mūl 1579), (180-181, 202), 97  
*jaṃ gabbha-vāsa-kuṇimam kuṇimāhāram*

- (Mūl 1596), (194-195)  
*jaṃ ṇīla-maṃḍave tatta-loha-padimā-*<sup>o</sup>  
(Mūl 1564), (154-155; 163; 169)  
*jaṃ loḍido 'si siṃghāḍhesu tikkhesu*  
(Mūl 1572cd), (166-170)  
*jaṃ pāido 'si khāraṃ kaḍuyam tattaṃ kala-*<sup>o</sup>  
(Mūl 1564cd) (cited with 155)  
*ṇiraesu vedaṇāo aṇovamāo asāda-bahu-*<sup>o</sup>  
(Mūl 1557), (161-162)  
*tatta-kāla-loha-padimāule*  
(Mūl 1563), (cited with 143 in the Appendix, cited with 163-164 in Śr M)  
*tādaṇa-tasaṇa-baṃḍhaṇa-*<sup>o</sup>  
(Mūl 1577), (180-181), 97  
*tiriya-gaḍim aṇupatto bhīma-mahā-vedaṇāulam*  
(Mūl 1576ab), (170; 177-178)  
*tāṃra-sīsaka-tila-sarjja-rasa-guggula-*<sup>o</sup>  
(cited in the Tīkā of Āśādhara on 1569) (cited with 154-155 in Śr M)  
*dīṇatta-rosa-cimṭā-sogāmarisa-*<sup>o</sup>  
(Mūl 1586), (189)  
*damaṇaṃ ca hatthi-pādassa ṇigala-*<sup>o</sup>  
(Mūl 1589), (cited with 110)  
*dukkhāṇi kilesā vi ya aṇaṃta-khutto*  
(Mūl 1583cd), (183-184, 202), Iff., 1ff.  
*devatta-māṇusatte jaṃ te jāeṇa*  
(Mūl 1583ab), (183-184)  
*pagalaṃta-rudhira-dhāro palaṃba-cammo*  
(Mūl 1574), (157-160)  
*patto kayāṃba-bāluga-*<sup>o</sup>  
(Mūl 1563cd), (169)  
*paribhiccadāe jaṃte asabbha-vayaṇehiṃ*  
(Mūl 1585), (187-189)  
*piya-vippaoga-dukkhaṃ appiya-saṃvāsa-*<sup>o</sup>  
(Mūl 1585), (186)  
*sāma-savalehiṃ dosaṃ vaitaraṇie ya pāvio jaṃ si*  
(Mūl 1563ab), (143; 162; 169)  
*sīde bhūmim apatto ṇimiseṇa sadhiṇṇa*  
(Mūl 1559cd), (139, cited with 138-139 in the Appendix)

### Ratna-karaṇḍa-śrāvakâcāra of Samantabhadra

- alpa-phala-bahu-vighātān mūlaka-*<sup>o</sup>  
(Rk III.39 = 85), (81)  
*anyānam anatiriktaṃ yāthātathyam vinā*  
(Rk II.1 = 42), (81), 12  
*anta-kriyādhikaraṇaṃ tapaḥ-phalaṃ*



- (Rk V.2 = 123), 11  
*ālocya sarvam enaḥ kṛta-kāritam anumataṃ*  
 (Rk V.4 = 125), 11  
*āharaṃ parihāpya kramaśaḥ snigdhaṃ*  
 (Rk V.6 = 127), (194), 11  
*upasarge durbhikṣe jarasi rujāyāṃ ca*  
 (Rk V.1 = 122), 11  
*kṣiti-salila-dahana-pavanārambhaṃ viphalam*  
 (Rk III.34 = 80), (142)  
*ksut-pipāsā-jarā-taṅka-janmāntaka-bhaya-°*  
 (Rk I.6 = 6), (177-178)  
*khara-pāna-hāpanāṃ kṛtvā*  
 (Rk V.7 = 128), (194), 11  
*gṛha-mehy-anagārāṇaṃ cāritrōtpatti-°*  
 (Rk II.4 = 45), 12  
*caura-prayoga-caurārthādāna-vilopa-°*  
 (Rk III.12 = 58), (103; 130)  
*chedana-bandhana-pīdanam*  
 (Rk III.8 = 54), (180-181)  
*jīvājīva-su-tattve puṇyāpuṇye*  
 (Rk II.5 = 46), 12  
*jīvita-maraṇāśaṃse bhaya-mitra-°*  
 (Rk V.8 = 129), 11  
*trasa-hati-pariharaṇārthaṃ kṣaudraṃ*  
 (Rk III.38 = 84), (81-82), 10  
*nihitaṃ vā patitaṃ vā su-vismṛtaṃ*  
 (Rk III.11 = 57), (103)  
*nihśreyasam abhyudayaṃ nistīraṃ*  
 (Rk V.9 = 130), 11  
*na samyaktva-samaṃ kiñcit traī-kālye*  
 (Rk I.34 = 34) (cited with 202 in Śr M)  
*niyamo yamaś ca vihitau dvedhā bhogōpabhoga-°*  
 (Rk III.41 = 87), (59)  
*pañcānāṃ pāpānāṃ hiṃsādīnāṃ*  
 (Rk III.26 = 72), (79)  
*paraśu-kṛpāṇa-khanitra-jvalanāyudha-°*  
 (Rk III.31 = 77), (142)  
*prathamānuyogam arthākhyānaṃ*  
 (Rk II.2 = 43), 12  
*madya-māṃsa-madhu-tyāgaiḥ*  
 (Rk III.20 = 66), (59, 80-82, cited with 205 in Śr M), 9ff.  
*lokāloka-vibhakter yuga-parivṛtteś*  
 (Rk II.3 = 44), 12  
*śokaṃ bhayam avasādaṃ kledaṃ*

(Rk V.5 = 126), (194),11  
*śrāva-padāni devair ekādaśa deśīṭāni*  
 (Rk V.15 = 136), 12  
*snehaṃ vairaṃ saṅgaṃ parigrahaṃ*  
 (Rk V.3 = 24), 11

### Ratna-mālā of Śivakoṭi

*madya-māṃsa-madhu-tyāga-saṃyuktā-*<sup>o</sup>  
 (Ratna-mālā), (cited with 205 in Śr M)

### Śrāvakâcāra of Amitagati

*madya-māṃsa-madhu-rātri-bhojanaṃ*  
 (Amitagati's Śr V.1), (cited with 205 in Śr M)  
*yo'ti nāma madhu bheṣajēcchayā*  
 (Amitagati's Śr V.27), (cited with 84 in Śr M)

### Śrāvakâcāra of Guṇabhūṣaṇa

*dyūta-madhvâmiṣaṃ veśyā*  
 (Guṇabhūṣaṇa's Śr 14), (cited with 59 in Śr M)

### Sanat-kumāra-caritam (= Nemi-nātha-caritam of Haribhadra, Section 443-785)

*kimi-saṃkula-sayala-taṇu*  
 (Sanat-kumāra-caritam 51,91 = 679), (85), 88

### Sâgāra-dharmâmṛta of Āśādhara

*kanyā-dūṣaṇa-gāndharva vivāhādi*  
 (Sâgāra-dharmâmṛta II.23), (cited with 124 in Śr M)  
*madya-pala-madhu-niśāsana-pañca-*<sup>o</sup>  
 (Sâgāra-dharmâmṛta II.18), (cited with 205 in Śr M)  
*sthāne'snantu palaṃ hetoḥ*  
 (Sâgāra-dharmâmṛta II.6), (cited with 87 in Śr M)

### Sūya-gaḍa

*te ḍajjhamāṇā kaluṇaṃ thaṇaṃti*  
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## 8.2 Abbreviations

### Abbreviations of Series Titles and Others (except Work Titles in Pkt. and Skt.)

**AMg:** Ardha-Māgadhī.

**Ba:** Manuscript of Vasunandin's Śrāvakācāra deposited in the Ailaka Pannālāl Digambar Jain Sarasvatī Bhavanam, Jhalawar Plateau, Rājasthān, India. See the printed edition, *Prastavanā*, pp. 13-15.

**BEI:** Bulletin d'Études Indiennes.

**BIS:** Berliner Indologische Studien.

**BSOAS** Bulletin of the School of Oriental and African Studies.

**Cū:** Cūrṇi (Pkt. Cuṇṇi).

**Dig.:** Digambar.

**Dha:** Manuscript of Vasunandin's Śrāvakācāra deposited in the Dharmapurā Digambar Nayamandir in Delhi, Uttara Pradesh, India, see the edition, *Prastavanā*, pp. 13ff.

**gsths.:** guṇa-sthānas

**I:** Manuscript of Vasunandin's Śrāvakācāra deposited in the Udāsīn Āśrama, Indore, Madhya Pradesh, India, see the printed edition, *Prastavanā*, pp. 13ff.

**IJJS:** International Journal of Jain Studies.

**IT:** Indologica Taurinensia.

**JAOS:** Journal of the American Oriental Society.

**JĀS:** Jaina Āgama Series.

**Jha:** Manuscript of Vasunandin's Śr, deposited in the Ailaka Pannālāl Digambar Jain Sarasvatī Mandir, Jhalawar Plateau, Rājasthān, India, see Śr, *Prastavanā*, pp. 13ff.

**JIPh:** Journal of Indian Philosophy.

**L:** Transcript of Śrāvakācāra of Vasunandin in the Leumann Collection in

the French National Library, Strasbourg. Leumann's copy is written in Jain Dig. Nāgarī. See Leumann 1896:297-312 [1998:279-294]; Wickersheimer 1923:787, No. 4498 (Sanscr. 412); Tripāṭhī, 1975:229, No. 171. A microfilm of this copy was kindly prepared by the staff of the Library.

**L.D.:** Lalbhai Dalapatbhai Series.

**m.c.:** metri causa.

**mgs.:** mūla-guṇas.

**MW:** Sanskrit-English Dictionary of Monier Monier-Williams. See Monier-Williams, 1899.

**numbers (in round brackets):** refer to verses of the Śrāvakācāra of Vasunandin, if not indicated otherwise.

**om.:** omitted.

**p.:** page.

**p.c.** information obtained by oral or written communication.

**Pa:** Manuscript of Vasunandin's Śrāvakācāra deposited in the Pañcāyatī Mandir, Delhi, Uttara Pradesh, India. See the edition, *Prastavanā*, pp. 13ff.

**Pkt.:** Prākṛt.

**pl.:** Plural.

**PW:** Petersburger Sanskrit-Wörterbuch. See Boehtlingk / Roth, 1855-1875. [1990].

**sg.:** Singular.

**Skt.:** Saṃskṛt.

**StII:** Studien zur Indologie und Iranistik.

**Śvet.:** Śvetāmbara.

**v.l.:** Variants in the readings of manuscripts and editions of Śrāvakācāra

**vs.:** Versus. (mainly: Variants in the readings of manuscripts).

**V.S.:** Vikrama Saṃvat. To convert a date to the Christian era add 56/57 years.

**Vīra Ni. Saṃ.:** Vīra Nirvāna Saṃvat. For the calculation of the Christian era subtract 527 years.

**WZKM:** Wiener Zeitschrift für die Kunde des Morgenlandes.

**WZKS:** Wiener Zeitschrift für die Kunde Südasiens.

**ZDMG:** Zeitschrift der Deutschen Morgenländischen Gesellschaft.

[ ] Supplement to the text of the editor.

### 8.3 Epilogue

The *Śrāvākâcâra* of Vasunandin is a religious poem concerned with Jain ethics and rituals. It is written in one of the literary languages used by Digambaras in medieval times. Vasunandin gives instructions to the Jain laity in the chosen section, verses (57-205). He illustrates the theoretical categories based on the doctrine of Mahāvīra and his disciples by many examples of human vices and explains the results of evil. The ideal conduct of the laity has its foundation in non-violence (*ahiṃsā*), compassion (*anukampā*) and non-possessiveness (*aparigraha*). Vasunandin recommends dietary restrictions that are embedded into the so-called *mūla-guṇas*, a pattern of self-purification.

As it has been outlined by Robert Williams in his monography, *Jaina Yoga*, 1963, Vasunandin promotes the idea of the individual progress of morality. “Shrieking” is a kind of utterance that could be described as a loud and high-pitched crying. Generally speaking, shrieking is an attribute of non-human and human animals. In the *Śrāvākâcâra* the act of “shrieking” characterises the sound of sentient beings in suffering. This collection of memorial stanzas of Vasunandin is representative for the genre of Jain religious poems called Anuprekṣās (Aṇuvekkhās) or Bhāvanas. The English translation of the section *Śrāvākâcâra* (57-205) is accompanied by notes on selected technical terms, an outline of the Jain patterns of self-purification, a romanised version of the Prākṛit text, an index, and a list of verses cited in the Hindī commentary of Sunīlasāgara in the Indian reprint of this text.

The author of the study in hand, Signe Kirde, born in 1964 as the first child of Nora Kirde, nee Schäfer, and Kalju Kirde, in Göttingen, studied at the Department of Philological Studies at the Philipps Universität in Marburg (Prof. Dr. Monika Übelhör, Prof. Dr. Michael Hahn, Bhikkhu Pāsādika, Prof. Dr. Frank Heidermanns). After visiting India and Sri Lanka she continued with Prof. Dr. Konrad Klaus in Bonn and Prof. Dr. Klaus Butzenberger in Tübingen. The thesis “Vasunandin’s *Śrāvākâcâra* (57-205)” was accepted for doctorate examination in the Department of Philosophical Studies at the Eberhard Karls Universität, Tübingen, Germany, in 2009.

Keywords: Jain Ethics; Digambar Prākṛit; Indian eschatological Literature; Karma Theory; Human-Animal Studies.