

Jozef DELEU

VIYĀHAPANNATTI
(BHAGAVĀI)

THE FIFTH ANGA OF THE JAINA CANON
Introduction, Critical Analysis, Commentary & Indexes

The *Viyāhaṇṇatti* (Vyākhyāprajñapti) or *Bhagavaī* (Bhagavati) is the fifth Anga of the Jaina Śvetāmbara Canon. It is, as the title says, a 'Proclamation of Explanations' viz of explanations given as a rule by Mahāvīra, the founder of Jainism, in answer to questions raised by his disciples, in most cases Goyama Indabhūi. Experts have described this monumental work as an omnium gatherum, a tohu bohu etc.: its questions and answers, as a matter of fact, deal with a bewildering variety of topics, embracing all the important domains of the Jaina doctrine; moreover, its teachings are presented in many different forms (conversion stories and other narrative episodes, discussions, systematic expositions, short statements, refutations of heterodox views, calculations, references to other canonical works, quotations) and seem to succeed each other in complete confusion. A critical investigation of both the contents and the composition of the *Viyāhaṇṇatti* is, therefore, long overdue. The present volume intends to give: (1) an introduction to the text, in which the problem of its composition is discussed; (2) a fairly complete analysis of its contents, and (3) detailed indexes of the proper names and technical terms occurring in it.

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(BHAGAVĀI)

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VAN DIT WERK WERDEN GEDRUKT OP DE PERSEN
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In memory of

Prof. em. Dr. Dr. h. c. WALTHER SCHUBRING

PREFACE

If it is true that the first aim of studies in the Jaina Canon should be the critical edition of its texts, yet the edition of some of these proves to be altogether impossible without a thorough preliminary stock-taking of their contents. This is particularly the case with the fifth Anga of the Canon, *Viyāhapannatti*, which tradition uses to call 'the Venerable' (*Bhagavāi*). To the prospective reader this monumental text in fact presents itself as a kind of bewildering omnium gatherum of episodes, discussions, expositions, detached statements, calculations, references and quotations, all apparently quite different from each other both in tenor and in style, and even in origin and antiquity. Scientific investigation must, therefore, start with a detailed analysis of its composition. This was, I think, the late Professor SCHUBRING's idea when, about six years ago, he suggested that I should write 'einen kritischen Index zur Viyāhapannatti' as he considered that work to be 'der längst fälligen kritischen Untersuchung wert'. Since WEBER's 'Über ein Fragment der Bhagavati' (1865), which was the very first Western approach to the Jaina Canon, as a matter of fact more than a century has passed away without this remarkable text getting the further attention it so eminently deserves. Fortunately, though, in his 'Worte Mahāvīras' (1927) SCHUBRING devoted a few excellent pages to it and again, in the same author's masterly Grundriss-work 'Die Lehre der Jainas nach den alten Quellen dargestellt' (1935) the *Viyāhapannatti* is the most frequently quoted canonical text.

The present work intends to give a fairly complete analysis of the *Viyāhapannatti*; moreover, in the introduction I have tried to answer at least some of the rather complicated questions regarding its composition. My efforts will be amply rewarded if this volume will incite others to tackle the many interesting

unsolved problems we are faced with in this truly major Jaina doctrinal text.

Finally, since English is not my mother tongue, I do hope that the kind reader will not blame my work too much for any shortcomings in respect of language and style.

BIBLIOGRAPHY AND ABBREVIATIONS

A. VIYĀHAPANNATTI (= Viy.)

The present analysis is based on the Āgamodaya-Samiti (= Āg.S.) edition of the Viy. and Abhayadeva's Vṛtti (3 vols, Bombay 1918-1921). The incomplete edition (comprising the text and the same Vṛtti of *sayas* I-XXIII only) published by the Śrī Jainānand Pustakālay (= J.P., 3 vols, Gopīpurā 1937-1947) has also been constantly consulted. The old edition, however, Āgama-Saṃgraha vol. 5 (Benares, saṃvat 1938), was only seldom taken into account.

I completely dropped the *sūtra* counting of these editions, preferring to count the different texts within each *uddesa*. References therefore as a rule consist of three figures: XVI 1³ for example indicates text ³ in *uddesa* 1 of *saya* XVI. Consequently *uddesas* (for instance in the case that they consist of only one text) are indicated by two figures, e.g. VIII 4. In the body of the Analysis the exact place of the texts in the Āg.S. edition has been indicated by adding their page numbers between brackets, thus XVI 1³ starts on (697a). If further subdivisions had to be made, letters were added, thus XVI 1^{4a} and XVI 1^{4b}. To *saya* XV, which is *ekkasara* (scil. has no *uddesas*), I had to give a subdivision of my own. Lowercase Roman numerals were used to indicate the *vaggas* resp. *avantarasayas* of *sayas* XXI-XXIII and XXXIII-XL, thus for instance XXXIV xii. Finally, in references to *uddesas* 6 and 7 of *saya* XXV the bracketed serial numbers of the qualities and faculties there discussed are also quoted.

B. BIBLIOGRAPHICAL ABBREVIATIONS

| | |
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| Āg.S. | the Āgamodaya-Samiti edition of the Canon. |
| AKM | <i>Abhandlungen für die Kunde des Morgenlandes</i> herausgegeben von der Deutschen Morgenländischen Gesellschaft (30 vols), Leipzig 1857-1948. |

- ANIS* *Alt- und Neu-Indische Studien* herausgegeben vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg, 1928 seqq.
- Antag. *Antagaḍadasāo*, Āg.S., Bombay 1920. (Translation: *The Antagaḍa-dasāo and the Aṇuttarovavāiya-dasāo* transl. ... by L. D. BARNETT. [Oriental Translation Fund, New Series, vol. 17] London 1907.)
- Aṇuog. *Aṇuogadārā(im)*, Āg.S., Bombay 1924.
- Āyāra *Ācārāṅga-sūtra. Erster Śrutaskandha*. Text, Analyse und Glossar von W. SCHUBRING. (AKM XII, 4) Leipzig 1910, reprint Nendeln 1966.
- Dasā *Āyāradasāo* in W. SCHUBRING (and C. CAILLAT), *Drei Chedasūtras—Āyāradasāo, Vavahāra, Nisīha*. (ANIS 11) Hamburg 1966.
- Dīv. *Dīvasāgarapannatti*, part of Jīv. (see *Lehre* par. 47,3).
- Doctrine* W. SCHUBRING, *The Doctrine of the Jainas described after the old sources*, Delhi 1962.—This is the English translation of *Lehre*. As a rule ref. are to the paras of *Lehre* so that *Doctrine* can also be used.
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- GIP* *Survey of India, Gazetteer of India and Pakistan (Quarter Inch Maps)*, Dehli 1951-1953.
- HGTB* M. S. PANDEY, *The Historical Geography and Topography of Bihar*, Delhi-Patna-Varanasi 1963.
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- bâhu*. (AKM VII, 1) Leipzig 1881, reprint Nendeln 1966. (Translation: H. JACOBI, in *SBE* XXII, Oxford 1884.)
- Jiv. *ġvâbhigama*, Āg.S., Bombay 1919.
- Kappav. *Kappavaḍimsiyāo* in Nir. below.
- Kosmographie* W. KIRFEL, *Die Kosmographie der Inder*, Bonn-Leipzig 1920.
- Lehre* W. SCHUBRING, *Die Lehre der Jainas nach den alten Quellen dargestellt*. (Grundriss III, 7) Berlin 1934.—See *Doctrine* above.
- Life* J. Ch. JAIN, *Life in Ancient India as depicted in the Jain Canons*, Bombay 1947.
- Mahānis. *Mahānisiha*; [chapters I-V] J. DELEU and W. SCHUBRING, *Studien zum Mahānisiha*. (*ANIS* 10) Hamburg 1963.—[chapters VI-VIII] F.-R. HAMM und W. SCHUBRING, *Studien zum Mahānisiha*. (*ANIS* 6) Hamburg 1951.
- Nandī *Nandī*, Āg.S., Bombay 1924.
- Nāy. *Nāyādhammakahāo*, Āg.S., Bombay 1919.—For Nāy. I, 1, 1-146 see P. STEINTHAL, *Specimen der Nāyādhammakahā*, Leipzig 1881.
- Nir. J. DELEU, *Nirayāvaliyāsuyakkhandha—Uvanga's 8-12 van de jaina Canon* (*Orientalia Gandensia* IV, 1967, pp. 77-150), Leiden 1969.—Contains Nirayāvaliyāo, Kappav., Pupp., Puppac. and Vaḥhid.
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- Pischel R. PISCHEL, *Grammatik der Prākritisprachen*. (Grundriss I, 8) Strassburg 1900.—Ref. are to paras.
- PSM H. D. T. SHETH, *Pāia-sadda-mahaṇṇavo*, Calcutta 1928; 2nd edition Benares 1963.
- Pupp. *Pupphiyāo* in Nir. above.
- Puppac. *Pupphacūlāo* in Nir. above.
- Rāyap. *Rāyapaseṇaiija*, Āg.S., Bombay 1925.

- Samav. *Samavāya*, Āg.S., Bombay 1918.
- SBE *Sacred Books of the East ...* edited by F. M. MÜLLER (50 vols), Oxford 1879-1900; reprint Benares 1965 seqq.
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| Vaṇhid. | <i>Vaṇhidasāo</i> in Nir. above. |
| Vav. | <i>Vavahāra</i> , see Dasā above. |
| Vivāg. | <i>Vivāgasuya</i> , Āg.S., Bombay 1920. |
| <i>Worte Mv.</i> | W. SCHUBRING, <i>Worte Mahāvīras, kritische Übersetzungen aus dem Kanon der Jaina</i> . (Quellen der Religionsgeschichte, Band 14) Göttingen 1926. |

C. OTHER ABBREVIATIONS AND SYMBOLS

| | |
|--------------------------------------|---|
| A | elementary beings and animals |
| A ¹ , A ² etc. | A endowed with 1, 2 etc. senses |
| Abhay. | Abhayadeva's Vṛtti on Vīy. |
| comm. | commentary |
| G | god(s) and goddess(es) |
| Goy. | Goyama Indabhūi |
| H | hell-being(s) |
| M | human being(s) |
| Mv. | Mahāvīra |
| Rāy. | Rāyagiha |
| ref. | reference(s) |
| udd. | uddesa(s) |
| usg. | uddeśakasamgrahagāthā |
| * | the common introduction of Goy. questioning Mv. at Rāy., the abbreviated form of the solemn introduction of Vīy. I 1 ¹ . |
| * * | the common conclusion of an udd. or of a separate conversation (<i>s' evaṃ bhante ...</i>), see Introduction § 17. |
| x | <i>saṃkhejja</i> |
| ç | <i>asaṃkhejja</i> |
| ∞ | <i>aṇanta</i> |
| | } see <i>Lehre</i> p. 86, n. 4 = <i>Doctrine</i> p. 128, n. 6. |

N.B. — Other abbreviations are explained in § 22 of the Introduction, in XXV 3⁴-4 and 6-7 of the Analysis, and in the Indexes.

INTRODUCTION

§ 1. N A M E S o f t h e T e x t. *Viyāhapannatti* is the old genuine name of the fifth Anga of the Śvetāmbara Canon. *Vivāhapannatti* is a corruption, while *Bhagavaī* is only an epithet which was originally added to the title, 'the Venerable Viy.', and which has later on superseded it.¹ Consequently the *Viyāha-pannatti* (*Vyākhyā-prajñapti*) is a 'Proclamation of Explanations' viz of explanations given as a rule by Mahāvīra in answer to questions asked by his disciples, in most cases by Goyama Indabhūi. Sometimes (Antag. 6, Uvās. 79, Pupph. 3, 2) the text is shortly styled *Pannatti*, i.e. the *pannatti* par excellence.

§ 2. S U B D I V I S I O N o f t h e T e x t. In its present shape the text is divided into forty-one *sayas*. Each *saya*, except XV which is *ekkasara* i.e. has no sections, is subdivided into *uddesas* (*uddeśa*, °śaka). Exceptionally XXI-XXIII are first subdivided into *vaggas* (*varga*) and XXXIII-XL are first subdivided into [sub-]*sayas* (*avāntaraśata*, Abhay.), *vaggas* and sub-*sayas* then being further subdivided into *uddesas*. The colophon at the end of the work states that the total number of *sayas*, including the sub-*sayas*, is 138 and that the total number of *uddesas* is 1925.²

The distribution of the *uddesas*, *vaggas* and sub-*sayas* is as follows:

¹ The same epithet was added to several other titles of canonical texts; WEBER, *Ind. Stud.* 16, pp. 392 and 401; SCHUBRING, *Doctrine* par. 45,5 note and par. 48,4.

² 1925 if in XX we count 12 udd., taking XX 6^b and ^c as separate udd. (Viy. 979a note).

| saya | subdivision | number of uddesas | number of sayas (and sub-sayas) |
|-----------------------|--|-------------------|---------------------------------|
| I-VIII | of 10 udd. each | 80 | 8 |
| IX-X | of 34 udd. each | 68 | 2 |
| XI | | 12 | 1 |
| XII-XIV | of 10 udd. each | 30 | 3 |
| XV | <i>ekkasara</i> | 0 | 1 |
| XVI | | 14 | 1 |
| XVII | | 17 | 1 |
| XVIII-XX ² | of 10 udd. each | 30 | 3 |
| XXI | 8 vaggas of 10 udd. each | 80 | 1 |
| XXII | 6 vaggas of 10 udd. each | 60 | 1 |
| XXIII | 5 vaggas of 10 udd. each | 50 | 1 |
| XXIV | | 24 | 1 |
| XXV | | 12 | 1 |
| XXVI-XXX | of 11 udd. each | 55 | 5 |
| XXXI-XXXII | of 28 udd. each | 56 | 2 |
| XXXIII-XXXIV | 12 sub-sayas each, i-viii of 11, ix-xii of 9 udd. each | 248 | (24) |
| XXXV-XXXIX | 12 sub-sayas each of 11 udd. each | 660 | (60) |
| XL | 21 sub-sayas of 11 udd. each | 231 | (21) |
| XLI | | 196 | 1 |
| 41 | total number | 1923 ² | 138 |

saya (*śata*, *śataka*) can only mean 'a cento, a century'. Abhay. (on the first *uddesakasamgrahagāthā*) states that it stands for *adhyayana* 'chapter'. 'Hundred' in fact, if we consider the *Viy.* in its present form, can only indicate the 'great number' of different teachings gathered in each chapter (SCHUBRING, *Worte Mv.* p. 10; *Lehre* par. 45, 5). Since most sayas of the nucleus (see § 8 below) have ten udd., it is highly probable, though, that the choice of the term is connected with the redactors' preference for decimal subdivisions. It is generally known that many *dasās* for instance are not actual decades scil. that in canonical nomenclature exact counting was often sacrificed to this manifest preference for decimal subdivisions.

§ 3. Nucleus and Accretions. WEBER (*Ind. Stud.* 16, pp. 289 and 295-298) already suggested that the fifth *Anga*

has not always had its present bulk and that I-XX may be regarded as its nucleus ('Grundbestandteil'). He was also the first author (ibid. 16, p. 301, n. 2) to point out that originally XV had been a complete and separate text by itself, named *Teyanisagga*³ (ibid. 16, p. 224; 17, p. 89, 34), before it became part of the Viy. under the name *Gosālayasaya*. SCHUBRING (*Worte Mv.* p. 10) stated that XXV is connected with I-XX, whereas the groups XXI-XXIII, XXVI-XXIX, XXXI-XXXII and XXXV-XL and, secondly, the separate sayas XXIV, XXX, XXXIII, XXXIV and XLI are characterized by uniform subject-matters.⁴ In the following paragraphs we shall first examine XXI-XXIV and XXVI-XLI which are obvious accretions indeed. The main features⁵ characterizing them as totally different and younger than the other sayas are: (1) their uniform contents, which in the case of XXVI-XLI already appears from the fact that these sayas have a title of their own⁶, and (2) the uniform structure of their dialogue, Goy. invariably questioning Mv. in the Guṇasilaya sanctuary near Rāyagiha.⁷

§ 4. A c c r e t i o n s. On the face of it XXI-XXIII are the first secondary *pannatti* added to the nucleus of the Viy. As such they are a supplement of XI 1-8: not only XXI i 1 refers to XI 1 but in the fairly complete survey of the vegetal beings described in XX-XXIII we actually miss such plants as lotuses

³ The insertion of the *Teyanisagga* into the Viy. is due to the fact that it relates an important episode of Mv.'s career; it became saya XV because of the term *teya-lessā* mentioned in XIV 9⁸ (SCHUBRING, *Worte Mv.* p. 15, n. 1), although according to Abhay. *teya-lessā* here has another meaning than the same term in XV B4, C1.7 and Dz. Cf. also note ⁵⁹ below.

⁴ Thus read also in *Lehre* par. 45,5.

⁵ The same features are found in all secondary *pannattis*, viz Jīv., Pannav., Jambudd., Uvav. 62 seqq., Tand., the second appendix of Nandī and the Viyāhacūliyā; cf. the AUTHOR, *Orientalia Gandensia* II (1965) p. 147.

⁶ Moreover the same sayas and XV (*Teyanisagga*) have no introductory *gāhā*, the title sufficing to summarize the uniform contents.

⁷ The introduction *Namo Suyadevayāe bhagavāte* sometimes indicates an accretion (XV, XXVI). However, such formulae may easily be dropped or added by the scribe. There is for instance no reason why XXIII should have got this introductory namaskāra if XXI, XXII and esp. XXIV have not got it, nor is there any apparent reason for its use in XVII or in XXIV 13 (old edition).

etc. which had already been treated in XI 1-8. Moreover, since XX 10³ deals with beings that enter another stage of existence simultaneously and simultaneity of rebirths in the vegetal world is also expressly insisted upon in XXI-XXIII, one might easily jump to the conclusion that here we have the reason why XXI-XXIII were added to XX. However, we shall have to reconsider the meaning of these facts in § 7.

A typical feature of these sayas is their subdivision into vaggas. Vagga-texts first extensively discuss some particular subject, then treat a number of related subjects in a very much abbreviated way scil. only note the necessary changes by means of catchwords. This vagga-style is well known from the narrative clichés in Nāy. 2nd śrutaskandha, Antag., Aṇutt. and Nirayāvaliyāsuyakkhandha (Uvāngas 8-12).⁸ Viy. XXI-XXIII is the only place in the canon where it was adapted to the treatment of a doctrinal subject.

§ 5. XXIV is a further addition to XXI-XXIII and enlarges upon the topic rebirth by taking into account all of the twenty-four kinds of beings (hence 24 udd.⁹), among which also figure the plants already treated in XXI-XXIII.

§ 6. XXVI-XLI, considered as a whole, is an application of the Jaina method of quaternary arithmetic to the enormous doctrinal field of rebirth. Other applications of the same method are found in XVIII 4²⁻³, XXV 3^{3-5,6}, 4^{1-3,7}. XXXI 1² links with the saya that precedes the whole group by referring to XXV 8.

In fact the discussion starts from the theory of 'small numbers' (*khudda-jumma*, XXXI 1¹) the definition of which is identical with that of '[simple] numbers' (*jumma* = *rāsī*, XVIII 4³). Rebirth then consists (cf. Pannav. 6 to which XXXI 1² refers) of *uvavāya* and *uvvaṭṭanā*, the latter term signifying the rising

⁸ See, on *vagga*, Introduction par. 6 of the AUTHOR'S ed. of Nir., p. 83 seqq.

⁹ One cannot but notice the curious way of giving a chapter a number of subdivisions equal to its serial number: XVII has seventeen and XXIV has twenty-four udd.; XXVI-XXX discuss eleven kinds of beings (11 udd.) from eleven points of view. Likewise Uvānga 12, though a *dasā*, has twelve *ajjhayaṇas*. I do not think these are mere coincidences.

to a spatially higher stage of existence. That is why the topic is treated in separate Uvavāya- (XXXI) and Uvvaṭṭanā-sayas (XXXII). Probably that is also why in this first application of quaternary calculation only H are concerned¹⁰, i.e. those beings within the circle of saṃsāra that occupy the spatially lowest stage in which rebirth and from which 'rising' is possible.

Now, in the same way as XXIV (rebirth of all kinds of beings) was added to XXI-XXIII (rebirth in the vegetal world), this topic has been enlarged upon in XXXV-XL where quaternary calculation has been applied to the rebirth in and from all stages of existence of one-sensed beings up to five-sensed beings both unconscious and conscious, among the latter consequently also the H already treated separately in XXXI-XXXII. However, in this general survey the notion *khuḍḍa-jumma* could not be used further since, as we know from XX 10³, one-sensed beings are *akai-saṃciya*, which means that an indefinite number of them simultaneously (within one, i.e. within every single, *samaya*) enter another stage of existence, an 'indefinite number' in the same text being defined as consisting of at least several groups of six, twelve and eighty-four beings. Since 'small numbers' also include one, two, three etc.—all beings except A¹ can indeed enter another existence separately etc.—it is evident that another kind of numbers, 'great numbers' (*mahājumma*), had to be used. Of course after the separate treatment of the topic from the points of view 'small' and 'great number' the whole had once more to be summed up in a survey starting from the general notion 'number', *rāsī-jumma*, in XLI.

Such an exhaustive, albeit at the start purely mathematical, treatment of rebirth cannot be made without taking into account not only the more technical aspects of the transition from one state of existence to another but also such essential notions as the binding of karman, orthodoxy, *lessā*, capability of salvation, position within 'the dark or light half [of saṃsāra]', quantity of life and degree of development. Most of these topics connect XXVI-XLI with the last uddesas of XXV; moreover, some of

¹⁰ The ref. to Pannav. cannot mean that AMG are also meant here since in udd. 2-4 of XXXI-XXXII only the three worst *lessās* are taken into account.

them provide the pattern for the sub-saya- and uddesa-sub-division of these sayas. The subdivisions show clearly that XXVI-XLI have been conceived as a whole by itself: the sub-saya-subdivision of XXXIII-XL and the uddesa-subdivision of XLI follow the uddesa-subdivision of XXXI-XXXII, and the uddesa-subdivision of XXXIII-XXXIV follows that of XXVI-XXX. This does not mean that this whole has been built up of one piece, which is improbable indeed since XXVI-XXX and XXXIII-XXXIV, though full of calculations in which the number four plays quite a role (four possibilities of binding etc. karman, four creeds, four hundred cases of A¹ being reborn as A¹), in fact seem to stand outside the *jumma*-calculations discussed above. XXXIII-XXXIV treating the special case of A¹ (indicated already in XXV 8^f) has been prefixed to XXXV which starts the 'great numbers' of A¹; and XXVI-XXX, dealing with the binding etc. of karman and the creeds, may have been conceived as a suitable introduction to the whole.

§ 7. S a y a XXV, a n o t h e r a c c r e t i o n ? Obviously, if we want to look for other possible accretions in the Vii., our first suspicion will fall on XXV, the saya that according to SCHUBRING (see § 3 above) corresponds with ('entspricht') the nucleus sayas I-XX, although it stands between the two groups of manifestly accreted sayas XXI-XXIV and XXVI-XLI.

I must confess that, at the present stage of the investigation, I hesitate to pronounce on the subject. Several considerations might induce us to regard XXV as secondary, whilst a few others seem to imply that we must not preclude the possibility that at least part of it has always belonged to the nucleus. Let us consider the facts.

If XXV originally followed on XX it is rather difficult to explain why XXI-XXIV were inserted before it and not appended to it. It is true that part of the subject treated in XXI seqq. was actually inserted in XI 1-8, which are an interpolation since the preceding udd. X 7-34 obviously introduce XI 9¹; cf. § 22, IX 3-30 and XI 1-8. It is also true that the notion 'simultaneity of rebirth' connects XXI seqq. with XX 10. Yet the first fact, clearly, is the result of an attempt to make the

secondary *pannatti* on rebirths in the vegetal world better integrated in the body of the Viy., while on the other hand XX 10 itself, with its numerous calculations, may have been added to XX exactly for the purpose of introducing the appendix XXI seqq. Probably even XX 9 originally did not belong to the Viy. (see below, note 24) and as a matter of fact no connection whatever can be traced between udd. 8 and 9 or 10, nor between 9 and 10. Considering these facts one cannot help feeling that the solemn proclamations on the Lore and the Tirthankaras in XX 8 would appropriately serve the purpose of concluding a work like the Viy.

As to the contents of the different udd. of XXV we can make the following observations:

- a) 8-12 clearly introduce XXXI seqq.;
- b) 6 and 7¹ present all the characteristic features of a secondary *pannatti* while 7² is a collection of quotations from T̥hāṇa and Uvav. loosely connected with 7¹ by the common term *paḍisevaṇā* 'transgression';
- c) we find other more or less systematical expositions in 3¹⁻⁷ and 4^{1-3,7} dealing with two topics (*sedhi* and *jumma*) that will play a leading role in XXXI seqq.; moreover, 4⁸⁻⁹ is a repetition of V 7^{3,5}. Consequently all these udd. might be accretions.

There are, however, as I stated above, also a few facts that will have to be explained if one prefers to regard the whole of XXV as a secondary *saya* added to XXI-XXIV as a transition to XXVI seqq.

Udd. 1, 2 and 5, for one thing, contrast with the more homogeneously constructed udd. just mentioned. They have the composite build of most of the nucleus udd. Moreover, even if one considers the absence in XXV of the particular dialogues, *annautthiya*-texts, conversion stories etc. that are typical for the nucleus *sayas* (see §§ 17-20 below), and advances this as an argument against the originality of that *saya*, one must also take into account that—in contradistinction to the obvious accretions XXI-XXIV and XXVI seqq.—it does contain certain 'important' references. In §§ 10 and 11 we shall find that certain references in XXV (viz 3¹⁰, 4^{2,4}, 5^{1,3}) are indispensable parts of a well-

planned incorporation into the body of the *Viy.* of practically the entire text of *Pannav.* and *Jīv.* Of course there is one way of interpreting this fact without giving up the theory of XXV being an accretion: the said references may have been interpolated subsequently to the addition of XXV.

Another fact may be mentioned here. As will be explained below in § 21 (end) and § 22 (XXV) the numerical series used as an ordering basis in XVIII-XX very probably goes on in XXV.

Future investigation, as I said, will have to solve these problems. At present, considering the arguments in favour of and those against the originality of XXV, I would tentatively say that the latter seem to be slightly more convincing.

§ 8. Characteristics of the Nucleus. I shall now pass to the so-called nucleus of the work viz I-XX to which, as was pointed out in the preceding paragraph, XXV must be added provisionally.

In the accretions, so we found, vast yet well-delimited doctrinal domains are systematically explored in the course of wholly uniform dialogues, *Mv.* answering *Goy.*'s questions at *Rāy.*; they are catechisms as it were of which the would-be dialogue only serves didactic purposes.

The sayas of the nucleus, then, present from the very outset a totally different picture. Here we do not only visit many other towns, meeting there a great number of other interlocutors, but in complete contrast with what happens in the secondary *pannattis*, totally different subject-matters here succeed each other at every moment, without ever being linked up in a real train of thought, the selfsame topics over and again cropping up at short or long intervals. This is true even in most of the sections—by far the greatest in number also in the nucleus sayas—where, as is the case in the accretions, *Goy.* questions *Mv.* at *Rāy.* To quote one example out of a hundred, in X 3 *Goy.* starts questioning his master on the relative magic powers of gods and goddesses (a question that he will again, in a slightly different wording, raise in XIV 3³), then jumps to the wind *kavvada* that is heard between the heart and the liver of a galloping horse and, in

conclusion, asks what kind of utterance people make by saying 'We shall lie down.' This very loose concatenation of topics sets in at the very beginning of the *Viy.* without a plan or, in fact, an introduction. Unlike Angas 1-4 and 6 seqq. Anga 5, as a matter of fact, plunges the reader in medias res ¹¹ with Goy. questioning the Master on the famous tenet of the identity of the action that is being performed and the performed action (I 1¹). This tenet has nothing to do with the theories of attraction of matter etc. immediately following its enunciation (I 1²) but, on the other hand, will again turn up for discussion under totally different circumstances in I 6¹, 7³, 8^{2b}, 10¹, VIII 6³, 7¹, IX 33^{2d} and XVI 5^{b-c}. Probably the antique character and the importance of this tenet are the reasons why it was chosen as an appropriate exordium of the whole work.

Of course this utter incoherence from the subject-matter point of view will be one of the main problems to be dealt with in trying to elucidate the composition of the nucleus of the *Viy.* Before we can tackle it, though, we shall first have to consider the more urgent question posed by the equally great diversity of what one might call the various styles or patterns in which the teachings are set forth: dialogues and detached statements of the common question-and-answer type (*Mv.* and *Goy.* being the interlocutors or not), conversion stories and episodes of various kinds, refutations of heterodox views and, finally, references to and quotations from other works, among the latter also a few non-dialogue texts. In the following paragraphs we will examine these different patterns one by one. We shall, however, soon find that no strict dividing lines can be drawn between them because they overlap in many ways: what seems to be a common dialogue for instance may prove to refer to a non-dialogue text in some other work, one conversion story contains a refutation of dissident views etc.

§ 9. R e f e r e n c e s. Let us then start with the group of texts that, from the very outset, strikes us as the most heterogeneous of all, viz the references.

¹¹ If we drop the obviously younger *namaskāras* and the solemn clothing of *Goy.*'s first question.

We do not here consider as such the *jāvas* that are mere abbreviations of well-known descriptions (*vaṇṇao*), enumerations, stereotyped phrases and the like ¹²; these are a very common phenomenon in most works of the Jaina Canon and pose a purely practical problem. By 'references' we here understand only the places in the *Viy.* explicitly (i.e. by means of *jahā*) or implicitly referring to the discussion of certain topics in other canonical texts. The first references of this type appear in I 1² where we read: '*neraiyā ṇaṃ bhante kevai-kālassa āṇamanti vā pāṇamanti vā ūsasanti vā nīsasanti vā?*' jahā Ūsāsa-pae. '*neraiyā ṇaṃ bhante āhār'atthī?*' jahā Pannavaṇāe paḍhamae Āhār'uddesae tahā bhāṇiyavvaṃ. This means that the questions about the breathing and the attraction of matter with H must be answered as in Pannav. 7 and 28, 1 resp. Consequently the references in fact amount to the incorporation of the said sections of Pannav. into the *Viy.*

It is not necessary here to give the complete list of the places in the *Viy.* where references of this type are found; it can easily be gathered from the *Conspectus* in § 22 where such references have been indicated with the letter *R*. Here they will be considered from the point of view of the canonical texts referred to, viz Pannav., *Jiv.*, *Jambudd.*, *Samav.*, *Uvav.*, *Aṇuog.* and *Nandī*. The first question they pose indeed is: which parts of these texts do the references incorporate into the *Viy.*?

§ 10. P a n n a v a ṇ ā, the fourth *Uvanga*, which is a great systematic *pañatti* treating the Jaina doctrine in thirty-six *payas* ¹³, is the text most frequently referred to. The following synopsis will show that practically the whole Pannav. has been incorporated into the *Viy.*

¹² Among abbreviations of the common *jāva*-type in fact we may also reckon the four references to *Rāyap.*, viz III 6³ (*vaṇṇaka* of the body-guards), VII 8² (the well-known simile of the lamp in the dark room), VIII 2³ (the ramification of *nāṇa*; *Rāy.* itself here refers to *Nandī*) and X 6 (*vaṇṇaka* of *Sūriyābha*'s residence).

¹³ Cf. *Lehre* par. 48,4.

Synopsis of the references to Pannav.

A. Completely incorporated *payas*:

- 4 (Thii) twice, viz in I 1^{2.7} and XI 11²
- 5 (Visesa) in XXV 5¹; see also XXV 2¹
- 6 (Vakkanti) in I 10³; see also XI 1^{1a}
- 7 (Ūsāsa) in I 1^{2.7}
- 9 (Joṇi) in X 2²
- 10 (Carama) in VIII 3³
- 11 (Bhāsā) in II 6
- 12 (Sarīra) in XXV 4⁴
- 13 (Pariṇāma) in XIV 4⁴
- 14 (Kasāya) in XVIII 4²
- 15 (Indiya): udd. 1 in II 4, udd. 2 in XX 4
- 20 (Antakiriyā) in I 2⁵; I 2⁶⁻⁷ are identical with the end of Pannav. 20
- 21 (Ogāhanāsamṭhāna) in X 1²
- 22 (Kiriya) in VIII 4
- 23 (Kammapaḡaḡi): udd. 1 in I 4¹, udd. 2 in XIII 8
- 24 (Kammabandha) in XVI 3¹; see also VI 9¹
- 25 (Kammaveya) in XVI 3¹
- 26 (Veyabandha) in XVI 3¹
- 27 (Veyaveya) in XVI 3¹
- 28 (Āhāra) in VI 2; see also I 1^{2.7}, II 1² and XIII 5
- 29 (Uvaoga) in XVI 7
- 30 (Pāsaṇayā) in XVI 7
- 32 (Samjaya) in VII 2⁴
- 33 (Ohi) in XVI 10
- 34 (Pariyāraṇā) in XIII 3
- 35 (Veyanā) in X 2³; see also XIX 5²
- 36 (Samugghāya) in II 2 and XIII 10.

B. Partly incorporated *payas*:

1 (Pannavaṇā) is almost completely incorporated in VIII 1¹ (description of the corporeal inanimate world and the souls within saṃsāra, Pannav. 9b-17a and 23a-69b), partly also in VIII 3¹ and XXI-XXIII (the plants); moreover, X 1¹ is related with Pannav. 8a (the incorporeal inanimate world), I 1⁸ with

Pannav. 18a, XXV 4⁵ and 6⁽⁸⁻⁹⁾ with Pannav. 18b-23a (the souls beyond saṃsāra).

2 (Ṭhāna) is partly incorporated in XXXIV i 1³ (the abodes of A¹); however, many details regarding the abodes of the other beings are to be found scattered all over the text, see Index II s.v. *āvāsa* and *vimāna*.

3 (Bahuvattavvaya): only four of the twenty-seven *dāras* of this text could not be traced in the Viy. as appears from the following synopsis:

- 1 (disi, 114a-116a) is missing
- 2 (gai, 119b)
- 3 (indiya, 120b-121a)
- 4 (kāya, 122b-132a)
- 5 (joya, 134a-b) implicitly referred to in VI 3⁶ under 38-41
- 6 (veya, 134b) ibid. under 1-4
- 7 (kasāya, 135a) is missing
- 8 (lesā, 135a-b) implicitly referred to in XXV 1¹
- 9 (sammatta, 136b) in VI 3⁶ under 9-11
- 10 (nāna, 137b) referred to in VIII 2⁶; see also VI 3⁶ under 30-37
- 11 (daṃsaṇa, 137b) in VI 3⁶ under 18-21
- 12 (saṃjaya, 137b-138a) ibid. under 5-8
- 13 (uvaoga, 138a) ibid. under 42-43
- 14 (āhāra, 138a) ibid. under 44-45
- 15 (bhāsā, 138b) ibid. under 25-26
- 16 (paritta, 138b-139a) ibid. under 27-29
- 17 (pajjatta, 139a) ibid. under 22-24
- 18 (suhuma, 139a) ibid. under 46-48
- 19 (sanni, 139a) ibid. under 12-14
- 20 (bhava-siddhīya, 139a) ibid. under 15-17
- 21 (atthikāya, 140a-b) referred to in XXV 4²
- 22 (carima, 143a) in VI 3⁶ under 49-50
- 23 (jīva, 143b) referred to in XXV 3¹⁰
- 24 (khetta, 144a-155b and 158a) is missing
- 25 (bandha, 155b) referred to in XXV 3¹⁰
- 26 (poggala, 160a-b) = XXV 4^{6b}
- 27 (mahadaṇḍaya, 161b-163a) is missing.

17 (Lessā): four of the six udd. are completely incorporated,

viz udd. 2 in I 2³, udd. 3 in IV 9, udd. 4 in IV 10 and XIX 1, udd. 6 in XIX 2; udd. 1 is nearly identical with I 2²; of udd. 5 no trace was found.

18 (Kāyatṭhii) is referred to in VIII 2⁶; related matters are found in V 8² and in all references to Pannav. 4.

C. *Payas* not referred to in the *Viy.*:

8 (Sannā): related matters are discussed in VII 8⁴ and in all the descriptions of beings taking *sannā* (see Index II s.v. *sannā* ²) into account.

16 (Paoga): XXV 1^{4a} = Pannav. 317b with *joga* instead of *paoga*; Pannav. 319b-323b could not be traced.

19 (Sammatta) and 31 (Sannī): actually the contents of these two very short *payas* is couched in several texts of the *Viy.*, see e.g. I 2², XIX 3^a and XX 1.

§ 11. Another canonical treatise frequently referred to is *Jīvābhigama*, the third *Uvanga*, a classification of all animate and inanimate beings. This text is subdivided into $2 \times 9 = 18$ *paḍivattis*¹⁴, the most important of which is the third which comprises more than seven tenths of the text. It describes the living beings as of four kinds viz *HAMG*, devoting three udd. to the H (*Neraiya*-udd.), two to the A (*Tirikkhajoniya*-udd.), one to M (*Maṇuss*'udd.) and a curiously amalgamated text ending in two *Vemāṇiyadeva*-udd. to the G; in the middle of the discussion of the astral gods an originally independent text, the *Dīvasāgarapannatti*¹⁵, has been interpolated.

Nearly the whole third *paḍivatti* has been incorporated into the *Viy.* by way of references: the three *Neraiya*-udd. in XII 3, II 3 (see also XIII 4¹⁻²) and XIV 3⁴ resp.; the two *Tirikkhajoniya*-udd. in VII 5 and 4 resp.; the greater part of the *Maṇuss*'udd. in IX 3-30 and X 7-34; the *Deva*-text, with the interpolation *Dīv.*, in II 7 (see also III 10). Only the beginning of the first *Tirikkhajoniya*-udd. and the beginning and the end of the *Maṇuss*'udd. are missing; however, the former text is only a

¹⁴ Cf. *Lehre* par 47,3.

¹⁵ Commenting upon *Viy.* IV 1-8 *Abhay.* refers to the *Dīvasāgarapannattisamgahaṇī* for which see *Lehre* *ibid.*

general survey of the animal world of which Viy. VIII 1¹, as we saw, gives a more complete description by referring to Pannav. 1, while the latter refers to the same *pada* in Pannav. (viz 50a and 55a). Probably, one might say, Viy. II 7 and III 10 only refer to those parts of the Deva-text that discuss the regions and the assemblies of the gods. Yet the Viy. also refers to several other parts of this text: see II 9 (on Samayakhetta), III 3² (on ebb and flow), V 2³ and VI 8³ (on the oceans), VI 5³ (on the Logantiya gods), VIII 8⁵ and IX 2 (on astral gods), X 5^b (on astral goddesses), XIX 6 (on the continents and oceans); see also III 2².

Apart from the third *paḍivatti* there are only two places in Jīv. that have been referred to in the Viy., viz part of the second *paḍivatti* in XII 9² and the last section of the fifth *paḍivatti* (where the *moyas* are treated) in XXV 5³.

What about the *paḍivattis* of Jīv. that have not been referred to in the Viy.? Without entering into detail I may say that the interested reader of these texts will soon find out that they hardly bring anything but endless repetitions of subjects treated already elsewhere, esp. in Pannav. 1, and reclassifications of these subject-matters from special points of view.

§ 12. I come to the Jambuddīva pannaṭṭi, the sixth Uvanga, which is a description of the central continent, Jambuddīva, subdivided into seven *vakkhāras*.¹⁶ The Viy. only thrice refers to Jambudd. One of these references, however, viz IX 1, incorporates the whole of *vakkhāras* I-VI. The two other places, VI 7³ and VII 6⁴, refer to two related fragments of *vakkhāra* II. *Vakkhāra* VII, although it was not explicitly incorporated, contains several texts that appear also in the Viy.

a) It starts with a question on the moons and other celestial bodies illuminating Jambuddīva. This is one of the texts that were repeated in Dīv. and further developed there into a discussion of the celestial bodies above all the continents and oceans.¹⁷ Viy. IX 2, i.e. the text that follows on IX 1 into

¹⁶ Cf. *Lehre* par. 48,6.

¹⁷ Cf. KIRFEL, *Zeitschrift für Indologie und Iranistik* 3 (Leipzig 1924), p. 50 seqq.

which Jambudd. I-VI have been incorporated, refers to this developed text.

b) Viy. VIII 8⁵ (serving, in the Viy., as an introduction to IX 1-2 just mentioned!) is identical with Jambudd. 458b-463b. At the end the Viy. text refers to Jīv. 345b where, indeed, once more a fragment of Jambudd. has been repeated.

c) Viy. V 1¹⁻³ and 10¹⁻³ = Jambudd. 480a or, rather, Jambudd. here refers to Viy. V, adding that here, in fact, we have a 'summary' (*vatthu-samāsa*) of the whole Sūra- and Candapan-nattis as far as Jambuddīva is concerned. Viy. V 1⁴ and 10⁴ develop the same topic with regard to the other continents and oceans of Samayakhetta.

d) The paragraph on the wives of the astral gods, Viy. X 5^b (referred to and further developed in XII 6³) is identical with Jambudd. 532b-533a but again refers to Jīv. 383a where this Jambudd.-text has been repeated.

§ 13. Only seven references are left now. They are: V 5³ (ref. to Samav.), XI 9² and XIV 8³ (ref. to Uvav.), VIII 2^{3,6} and XXV 3⁹ (ref. to Nandī), V 4⁸ and XVII 1⁴ (ref. to Aṇuog.). Unlike the references discussed in the preceding paragraphs they all are comparatively short interpolations with a more or less fortuitous and isolated character. It may be noted that only the two Uvav.-texts are dialogues between Mv. and Goy.; except V 4⁸, though, all have been adapted as such in the Viy.

§ 14. Consequently, in answer to the question raised in § 9 we may say that, in substance, the 'references' amount to the incorporation of practically the integral text of the three great secondary *pannattis*—Pannav., Jīv. (with the interpolation Dīv.) and Jambudd. (with the so-called 'summaries' of Sūra- and Candapan-natti)—into the body of the Viy., i.e. the *pannatti* par excellence. Our second question then must be: how did this incorporation come about, scil. which were the main principles underlying the distribution of these references all over the Viy.? At this moment, however, we can consider only the aspects of the question that specifically regard the references. Generally speaking, indeed, references have been used in the composition

of the Vii. much in the same way as non-reference texts, which means that the various ordering methods and principles pre-siding the concatenation of the latter also affected the insertion of the references. The question therefore will have to be re-considered in § 21.

As a rule the references appear to be very loose additions¹⁸ prefixed or appended to a text so as to introduce or develop a topic treated in it.¹⁹ This random character explains why most of them either constitute a separate udd. (called ref.-udd. below, 40 %) or introduce resp. conclude an udd. (40 %).²⁰ Ref.-udd., it would seem, played an important role in the ultimate constitution and subdivision of the different sayas. Thus for instance the discussion of the intermediate continents (Jiv. 295a-326b) has been split in two halves: the first half, which treats the southern continents²¹ (to which two introducing ref.-udd. were prefixed) has been put before the non-reference uddesas of IX while the second half, which treats the northern ones, has been appended to the non-reference uddesas of X. In this way IX and X have got thirty-four udd. each, thus satisfying the well-known Jaina predilection for parallel structures, and have at the same time been linked up in a kind of frame.²²

¹⁸ Certain texts, as we saw, even have been referred to more than once, e.g. Pannav. 4 and 28.

¹⁹ This introducing or expatiating character sometimes is very indistinct, thus for instance in II 3, VI 9¹, X 1², XVI 10. 'Introductions' sometimes announce a theme long before it actually crops up: thus e.g. II 9 anticipates the theme *samayakhetta* which will come up for discussion in V 1, that is after III-IV the leading theme of which (Gods) was introduced by II 7-8. Once or twice a reference serves only as a transition from one topic to another: I 10³ for instance, the last sūtra of I, is loosely connected with I 10² by the word *samaya* but in fact has nothing to do with the preceding and following sūtras. However, as it refers to Pannav. 6 upon which follows Pannav. 7 = 'Īsāsa' it in a sense modulates to the first catchword of II 1, 'Īsāsa'.

²⁰ This does not mean that the remaining 20%, viz the references inserted within the body of an udd., are less loosely connected with the surrounding context. Such interpolations also are mere introductions (e.g. VIII 2³) or digressions (V 4⁸).

²¹ The south always prevails on the north and therefore precedes it, cf. III 1¹. Thus the text also successively treats the *inda-sabhās* of the southern Asuras (Camara, II 8), the southern lowest heaven (Sakka, X 6), the northern Asuras (Bali, XVI 9) and the northern lowest heaven (Īsāṇa, XVII 5).

²² As a whole IX 3-30 and X 7-34 introduce XI 9¹, see § 22 under IX 3-30.

Parallelism and enframement will indeed prove to be very important ordering methods used in the composition of the Viy. (see § 21). If in IX and X that particular number of thirty-four udd. obviously was arrived at by adding the necessary number of ref.-udd. one cannot doubt that the same procedure was used to give many sayas of the nucleus their typical decimal subdivision: most of the sayas consisting of ten udd. in fact have one (VI, VIII, XII, XX), two (III, IV, VII), three (XIX), four (XIII) or even six (II) ref.-udd. In this connection it may be noted that what is an udd. in the text to which reference is made often but not always is counted as an udd. in the Viy. IV 9 and 10 for instance are Pannav. 17 udd. 3 and 4 resp. (whereas I 2³ is Pannav. 17 udd. 2) and were very loosely (see § 22) added to IV 1-8 where identically the same topic as was treated in III 7 in one udd. takes eight uddesas. This again proves that as a rule references were counted as ref.-udd. or not in a completely arbitrary way only to give a saya its wanted number of uddesas.

§ 15. Non-dialogue Texts. A second group of clearly heterogeneous texts is formed by the fifteen non-dialogue fragments V 6⁷, 7⁸, VII 8⁵, VIII 2², 6², X 2⁵, XIV 5², XVI 6^{1h-1} and XXV 7^{2b-f}. Several of these are quotations²³ from the third Anga: V 7⁸ = Ṭhāṇa 306a; VII 8⁵ and VIII 2² are two consecutive texts²⁴ in Ṭhāṇa 505a-b; XXV 7^{2d} and XVI 6^{1h} are two consecutive texts in Ṭhāṇa 499a; XXV 7^{2b.c.e} are four consecutive texts in Ṭhāṇa 484a; XXV 7^{2f} = Uvav. 30. I could not trace the other non-dialogue texts but they are of the same purport and no doubt have a similar origin: V 6⁷, VIII 6² and X 2⁵ are rules concerning the monk's behaviour as are the

²³ For slight differences between the Viy. and the Ṭhāṇa or Uvav. versions see the notes on these texts.

²⁴ Part of the preceding text, VIII 2¹, is identical with a fragment in Ṭhāṇa 263b. According to WEBER (*Ind. Stud.* 16, p. 301, n. 2) LEUMANN thought that this text is (the residual of?) the *Āsivisabhāvaṇā*, one of the unknown canonical texts mentioned in Jinaprabha's *Vihimaggaṇavā* and in Śānticandra's commentary on *Uvanga* 6; likewise in XVI 6¹ and XX 9 resp. LEUMANN saw the lost *Mahāsuminabhāvaṇā* and *Cāraṇabhāvaṇā* (or *Vijjācaraṇavivēchava*); see WEBER, *ibid.* p. 224 and *Ind. Stud.* 17, p. 12 n. 7 and p. 14 n. 7.

fragments entered under XXV 7²; XIV 5² seems to be related to VII 8⁵; XVI 6¹ⁱ (fourteen dreams) has been added to XVI 6^{1h} (ten dreams).²⁴

It may be noted that in nearly all of these texts the number '10' plays a role, the exceptions being X 2⁵, XVI 6¹ⁱ and XXV 7^{2f}; V 7⁸ deals with five causes and five non-causes.

In conclusion one may say that the non-dialogue texts are short glosses inserted—as the reader may check for himself in the Conspectus, § 22, where they have been indicated with the letters *ND*—for the purpose of introducing or commenting (scil. expatiating upon) some topic or notion. As such they are similar in character to the occasional references discussed in § 13. One of the references there quoted, V 4⁸, actually is a non-dialogue text. Likewise, as a matter of fact, XXV 7^{2f} at one place refers to Uvav. Moreover, in a number of references, so it was stated in § 13, the original non-dialogue text has been adapted to the dialogue style of the *Viy*. The same happened (1) in the case of VII 8⁴ and XXV 7^{2a} which, but for their dialogue style, are identical with the *Ṭhāṇa*-fragments preceding the ones quoted by VII 8⁵ and XXV 7^{2b} resp., (2) in the case of VIII 8¹ and ² which are *Ṭhāṇa* 170 a and *Ṭhāṇa* 317b = Vav. 10, 2 resp. dialogized.

§ 16. *The Nucleus as a Primary Pannatti.*
On the whole the texts and fragments embodied in the *Viy*. by way of references and quotations derive from the systematic enunciation of the doctrine. If they are eliminated from the nucleus sayas, what is left proves to be a rather bewildering amalgam of detached teachings. The diversity of the topics discussed and in many cases that of the persons and the circumstances attending these discussions all but defy methodical description. That is because here we have a record, as a matter of fact the only really important canonical record, of what Mv.'s teaching actually was like, not of what later systematization has made of it. Of course tradition has, in many ways, formalized this record by stereotyping the description of Mv.'s peregrination, of the towns and sanctuaries he visited, of the people he met and of his method of teaching. The important point, how-

ever, is that here Mv. is actually said to have stayed at places, to have met persons, to have pronounced views in certain questions, to have approved or disapproved of other people's opinions, to have commented upon persons, things and events of his time, that, in fine, Mv. here appears more as an active personality set against the background of its environmental conditions and circumstances. In other words: the nucleus sayas of the Viy. are, or rather contain, the only genuine dialogue text (*pannatti*) to be found in the canon, the example²⁵ imitated by would-be dialogue texts (secondary *pannattis*) such as Pannav. etc. and the accretions of the Viy. itself discussed in § 4 seqq.

Probably here too the original picture has been very much dimmed by the secular deterioration of tradition. That, for one thing, would explain why also in the vast majority of the nucleus texts Mv. invariably answers Goy.'s questions in the Guṇasilaya sanctuary near Rāyagiha: evidently the names Goy. and Rāy. entered wherever tradition had lost precise details about the circumstances of the Master's teachings.

Besides Goy., though, we meet quite a number of other people approaching, with their doubts and difficulties, Mv. and other teachers: other disciples of the Lord, Elders, monks, nuns and laymen, followers of Pārśva's creed, Ājīvikas and other dissidents, brahmans, noblemen, merchants and gods, many of whom are mentioned by name and even introduced to us as more or less real individuals by an episodic presentation of the circumstances surrounding their meeting with the teacher.

§ 17. Some Characteristic Dialogues. I may conveniently pursue my investigation by dwelling upon certain dialogues which depart from the usual pattern, scil. put interlocutors other than Mv. or Goy. on the scene.

Thus the disciples Roha (I 6⁴), Maṇḍiyaputta (III 3¹), Māgandiyaputta (XVIII 3) and several unnamed Elders (X 5) approach Mv. at Rāy. propounding him various problems. In the case of Māgandiyaputta we hear of the astonishment and the disbelief of the other monks when he imparts them Mv.'s

²⁵ Cf. SCHUBRING, *Worte Mv.* p. 10; *Lehre* par. 42.

words; Mv. himself has to confirm the truth of his statements. The same thing also happened in the Nandana sanctuary near Moyā²⁶ (III 1¹). There Aggibhūi, the second Goyama, one day questions the Lord on Camara's *iddhi*; afterwards he informs his condisciple Vāubhūi, the third Goyama, of Mv.'s views of that matter. Vāubhūi, however, does not believe him until he has asked and received Mv.'s explicit corroboration. The discussion then goes on in a rather formalized way, Aggibhūi and Vāubhūi dialogizing with Mv. on the southern resp. northern gods.

It will be noticed that at the end of such dialogues, in the case of III 1¹ even at the end of each separate question, the disciple takes his leave with the words '*s' evaṃ bhante, s' evaṃ bhante!*' thus expressing his belief in the Master's words. The same phrase is also heard whenever the scene changes (e.g. at the end of II 1⁵ and XVI 3¹) and as a rule it also concludes the common uddesa. In the latter case it probably implies that Mv. and Goy. treated the different questions recorded in the udd. during one session. Of course this can only be regarded as an attempt to give such mixta composita the appearance of continuous dialogues.

In this connection it may be noted again that whenever we speak of 'discussions', 'dialogues' etc. these terms do not mean that the texts actually record real conversations. In fact the extreme formalization of the questions and answers hardly once allows of a rudimentary form of conversation, viz in V 8¹ where Mv.'s disciple Niyāṅṭhīputta questions his condisciple Nārayaputta, then shows that Nārayaputta's theories are untenable, corrects them and answers further questions arising from this discussion. This is the only dialogue in which Mv. plays no role whatever.

Questions indeed occasionally are posed to persons other than Mv. but in such cases Mv. will afterwards confirm the answers. Thus in II 5⁵, the scene being the Puppavaiya shrine near Tunḡiyā²⁷, certain Elders of Pārśva's creed, of whom four are

²⁶ Moyā: not identified.

²⁷ Tunḡiyā: probably mod. Tunḡi situated two miles from Bihār (JAIN, *Life* p. 344 seq.); see Toongee, *Indian Atlas* (ed. 1901) 103 S.E.: 25°10'—85°35'.

mentioned by name, instruct a group of Jaina laymen. The rumour of this event reaches Rāy. where people ask Goy.'s opinion on these teachings. Goy. transmits the question to Mv. who approves of the tenets held by the *Pāsāvaccijjā therā bhagavanto*. Likewise in XI 12¹ (where reference is made to the *Tungiy'uddesa* just mentioned) Mv. assures certain sceptical laymen that their fellow Isibhaddaputta has excellently answered the question regarding divine rebirths they had asked him at Āla(m)bhīyā.²⁸ He even prophesies that Isibhaddaputta will enter a divine existence and will soon attain salvation.

Once in a while the Master will supplement some answer given by one of his disciples. Thus in X 4, in a discussion passing in the Dūipalāsaya sanctuary near Vāṇiyaggāma²⁹, Goy. cannot completely gratify his condisciple Sāmahatthi's desire of knowledge and has to be supported by Mahāvira. The Lord will praise Goy. for his quickness at repartee (XVIII 8²) as well as the layman Madduya for not letting the dissidents entice him to pronounce upon things he does not well understand (XVIII 7⁴). Eventually he will also defend Sankha's way of acting against the accusations of his fellow-laymen (XII 1).

It must be regretted that apart from these rare words of praise from the Master's lips the Viy. hardly records two or three events showing, perhaps, something like a personal feeling on Mv.'s side. A rather curious short text we have in V 4³. Mv. forbids the Elders to blame his very young disciple Aimutta who is playing with his alms-bowl in a brook: Aimutta will indeed achieve salvation in his present life. Interpreting this, however, one probably should bear in mind that Aimutta, according to Antag. 6, had been a prince before he became a monk.³⁰ Other places where Mv. does not actually teach but

²⁸ Ālabhiyā or Ālambhiyā probably is Pāli Ālavī identified by CUNNINGHAM with Newal 'nineteen miles south-east of Kanauj on the eastern side of the Ganges' (HOERNLE, Uvās. App. pp. 51-53); see Newal OMI 63 B/1/8 (*T.I.* p. 231).

²⁹ Vāṇiyaggāma: mod. Bania (deest *GIP*) near Basārḥ in Muzaffarpur district (cf. DEY, *Geographical Dict.* p. 107 s.v. Kuṇḍagāma); Basārḥ QIM 72 G/1/4 (*T.I.*, p. 208) is the old Vesālī.

³⁰ Cf. SCHUBRING, *Worte Mv.* p. 19: '... wir gehen vielleicht nicht ganz fehl in dem Gedanken, dass dieser Umstand Mahāvira beeinflusst hat. Denn beim

only pronounces on people are IX 33¹ where he confirms that Devāṇandā is his real mother³¹ and XIV 7¹ where he says that Goy. has been his friend and disciple during an uninterrupted series of existences and will after his present life be his equal, viz as a liberated being. Unique in its kind is also VII 9²⁻³. The chief interest of these texts, I think, is that we learn from them that in the rivalry between Kūṇiya of Magadha (Mv.'s grand-nephew) and Ceḍaga of Vesālī (Mv.'s uncle) the Lord clearly sympathized with the latter.³²

§ 18. Refutation of the Dissidents. Two fragments mentioned a little while ago, XVIII 7⁴ and 8², lead us to that interesting group of texts the common theme of which is the refutation of dissidents (*annautthiya*³³, *parautthiya*). In the Conspectus § 22 these texts have been indicated with the letter *A*.

Unfortunately the scene of the disputes invariably is Rāy. and only two texts, VII 10¹ and XVIII 7⁴, mention the names of the opponents. In both places a group of dissidents (eleven names), failing to understand certain inferences of Mv.'s views regarding the fundamental entities (*atthikāya*)—the same inferences since XVIII 7⁴ refers to VII 10¹—, question Goy. resp. the layman Madduya on that topic. Goy. only tells them to find for themselves the truth of the Jaina doctrine while Madduya shows them, with a few similes, that things not seen by imperfect people may be true all the same. In VII 10¹ Mv. afterwards enlightens the group on the real tenor of his teachings and Kālodāi, the leader of the group, is converted. This implies that the event reported in VII 10¹ must have taken place after the one told in XVIII 7⁴. Kālodāi and his friends probably were Ājīviyas, cf. VIII 5³ comm.

Adel fand er stets seine Stütze, und den Gläubigen in den alten Geschlechtern sagte er Erlösung oder Götterdasein voraus (XX 8).³

³¹ On this text and its connection with V 4² see SCHUBRING, *ibid.* p. 20; also cf. § 19 below.

³² On these texts, esp. on the light they derive from the Nirayāvaliyāo (Uvanga 8), see the AUTHOR's Nir., p. 87 seqq.

³³ *annautthiya* = *anyayūthika*, Abhay. or rather *anyatīrthika*, Pischel 58.

In all the other texts the *annautthiyas* are anonymous and their views are generally treated in the following stereotyped way: Goy. informs Mv. that the dissidents proclaim such-and-such a view and asks the Master's opinion on it; Mv. answers that such-and-such a view is heretical and that he proclaims such-and-such other view in this concern.³⁴ This treatment, with unimportant variants, is found in I 9⁴, 10^{1,2}, II 5^{1,7}, V 3¹, 5², 6⁵, VI 10^{1,3}, VIII 10¹, XVII 2^{2,3} and XVIII 7¹. As a rule Mv. only states his view of the matter without giving any arguments in its favour. These entries consequently only either record on which points the Jaina creed holds an opinion that is different from scil., in most cases, is the exact opposite of the dissident one, or confirm a Jaina tenet rejected by the dissidents (I 10^{1a}, VIII 7¹) or show that certain dissident views are only half truths (VI 10¹, VIII 10¹, XVII 2²).

A nucleus of argumentation is found only in two places where the dissidents accuse the Jainas, viz the Elders in VIII 7¹ and Goy. in XVIII 8², of undisciplinedness, harmfulness and foolishness. The text again is very stereotypic i.e. in agreement with the general *pannatti*-style and its interminable repetitions.³⁵ Moreover, the charge against Goy. is only a variant of the second charge against the *theras*.

The chief interest of these refutations is in the fact that they inform us on some of the most disputed Jaina tenets. The main topics of discussion seem to have been the Jaina doctrine of the impossible simultaneity of certain actions³⁶ and conditions (I 9⁴, 10², II 5¹, V 3¹; probably also XVII 2⁴), the so-called irrevocabile factum tenet (I 10¹, VIII 7¹), the theory of the five fundamental entities (VII 10¹, XVIII 7⁴) and esp. of matter (I 10¹) and soul

³⁴ 'annautthiyā naṃ bhante <evam āikkhanti evaṃ bhāsanti evaṃ pannaventi evaṃ parūventi>: « the dissidents' opinion », se kaḥam evaṃ bhante evaṃ?— 'Goyamā jaṃ naṃ te annautthiyā <evam āikkhanti etc.> « ... », je te evam āhaṃsu micchā (or micchaṃ) te evam āhaṃsu. ahaṃ puṇa Goyamā evam <āikkhāmi etc.>: Mv.'s opinion.

³⁵ In VIII 7¹ the Elders conclude the discussion with the enunciation of a 'contradictory utterance' (*ḥavāya*, see *Lehre* par. 38).

³⁶ A similar *annautthiya*-text on the impossibility of performing an orthodox and an heretical act (*sammatta-kiriyā* and *micchatta-k.*) simultaneously is found in Jiv. 142 b.

(XVII 2³), the nature of perception (V 5²) and esp. of suffering (I 10¹, VI 10¹⁻³)³⁷ and, finally, the Jaina idea of *īriyāvahiya* (I 10², VIII 7¹, XVIII 8²). All of these topics, it may be stated, are major subject-matters turning up over and again throughout the whole *Viy*. Surely there is evidence of still other clashes of opinion: occasionally also things natural (II 5⁷) and supernatural (V 6⁵), the relative merit of moral conduct and knowledge (VIII 10¹) and the nature of the Kevalin (XVIII 7¹) are topics of discussion.

§ 19. C O N V E R S I O N S T O R I E S. The *annautthiya*-texts are in more than one way related to what one might call the conversion stories.³⁸ As a matter of fact the two groups of texts overlap in VII 10.

The episodes in question (indicated with the letter *E* in the *Conspectus*, § 22) in the first place appear to record a well-defined set of exemplary conversions, scil. conversions of such persons as are representative of the different classes of people addressed by Mahāvīra. Among them there is a brahman (Khandaga, II 1⁶), a monk of Pārśva's creed (Gangeya, IX 32), a dissident (Kālodāi, VII 10), a king (Siva, XI 9¹), a noble lord (Jamāli, IX 33²), a noble lady (Jayantī, XII 2) and a merchant (Sudaṃsaṇa, XI 11). A few more details will show that the seven of these are really well-chosen cases.

Khandaga, to begin with, clearly illustrates the superiority of Jaina above brahmanical wisdom: he had not been able to answer the questions proposed to him at Sāvathī³⁹ by Mv.'s disciple Pingalaga. That is probably why his conversion at Kayangalā⁴⁰ was thought of as such a memorable feat that the record thereof abounds in details on his profession, his further spiritual and ascetical career and esp. his death-fasting.

³⁷ *Viy*. I 10¹; cf. also Ṭhāṇa 135b.

³⁸ The most important conversion story is, of course, the *Teyanisagga* (XV, see § 3 above) which was inserted in the *Viy*. exactly because of its affinity with the other episodes recorded in this work.

³⁹ Sāvathī (Śrāvastī): mod. Sahet-Mahet on the river Rāptī (DEY, *Geographical Dict.*, p. 189); see Set Mahet QIM 63 I/2/3 (*T.I.*, p. 239).

⁴⁰ Kayangalā or Kajangalā: mod. Kankajol in the Santal Pargana, Bihār (JAIN, *Life* p. 295); deest *GIP*.

Gangeya's questions at Vāṇiyaggāma²⁹ give Mv. an opportunity not only to prove that he is perfectly conversant with Pārśva's conception of the universe, but also to contend that he has discovered the same truths independently. Among the different sects constituting the milieu of Mv.'s teaching the Elders and monks of Pārśva's creed (*Pāsāvaccijja thera* resp. *aṇagāra*) in point of fact occupy a privileged position. They are not actual dissidents: at one time, as we saw, Mv. approves of the tenets their Elders taught his own lay followers (II 5⁵). Pārśva's conception of the shape and the eternity of the world probably was a much cherished dogma with his followers, for Mv. also discusses it with a group of *Pāsāvaccijjā therā* in V 9⁴. These too are converted or rather, as is always the case with *Pāsāvaccijjas*, admitted to the Jaina order of monks by merely expressing the wish to change over from 'the fourfold dharma' to 'the dharma of the five vows and confession' (*cāujjāmāo dhammāo pañca-mahāvaiyaṃ sappāḍikkamaṇaṃ dhammaṃ uva-saṃpajjittāṇaṃ*).⁴¹

Kālodāi, as we saw, was an *annautthiya*, probably an Ājīviya (see § 18). Siva of Hatthiṇāpura⁴² at the same time represents Mv.'s royal audience and that vast community formed by all sorts of anchorites living, in his day, on the banks of the river Ganges; after his abdication the king enters the order of the *disāpokkhiyā tāvasā*, one of the numerous sub-species of *vāṇa-patthā tāvasā* the list of which has also been handed down in *Uvav.* and *Pupph.* His conversion results from the fact that *Goy.* proves his alleged extraordinary wisdom to be altogether incomplete.

Jamāli's story⁴³ is the account of the first heresy in the history of the Jaina Church. Descended from a noble race at Kuṇḍaggāma⁴⁴ Jamāli became a disciple of Mv., who was his uncle

⁴¹ Cf. also *Sūy.* 2, 7, 40; *Utt.* XXIII 87; et passim.

⁴² Hatthiṇāpura (Hastinā^o): cf. DEY, *Geographical Dict.* p. 74.

⁴³ Probably the Jamāli episode originally belonged to *Antag.* 6 (cf. *Ṭhāṇa* 505a) and was inserted in the *Viy.* for the same reason as was the *Gosāla* episode; see also note ⁵².

⁴⁴ Kuṇḍaggāma (°grāma) or Kuṇḍapura, a northern suburb of Vesālī: mod. Basukuṇḍ (deest *GLP*); cf. DEY, *Geographical Dict.* p. 107. Jamāli and Mv. were both born in the *kṣatriya* part of that town (*Khattiya-K.*).

as well as his father-in-law. The text conceals this close relationship between the Master and the man who later on, like a mean *annautthiya* and a heretic⁴⁵, will disavow the irrevocable factum tenet. Jamāli, like Gosāla Mankhaliputta in XV, will proclaim that he has attained Omniscience but, like Siva in XI 9¹, will be proved a liar by Goyama.

Jayantī represents the fair sex. She is a sister of king Sayāñiya of Kosambī⁴⁶ and consequently a sister-in-law of Mv.'s niece Migāvāi. Sudamṣaṇa, finally, represents the Jaina devotees.

So these seven conversion stories as it were suffice to draw a fairly complete picture of Mv.'s activity as a preacher. Only a few details are added by the stories of one other monk of Pārśva's creed, Kalāsa Vesiyaputta (I 9⁵), who unlike Gangeya is converted by the Jaina Elders, and of three other brahmins: Usabhadatta (and his wife Devāñandā, IX 33¹), Poggala (XI 12²) and Somila (XVIII 10⁴). Of these three episodes the first is the simple account of a conversion. Unlike the stories discussed above it records no actual teaching on the part of Mv. but only the statement that Devāñandā is his real mother. That the Devāñandā episode has been prefixed to the Jamāli episode obviously is just another attempt (besides the suppression of Jamāli's relationship) to dissociate Mv. from his disloyal *ḷṣatriya* disciple. Poggala represents the brahmanical ascetics (*parivvāyaga*); his episode, however, is merely a parallel of the Siva story to which it refers. Somila, finally, represents those that do not enter the order but are converted to the Jaina laity.

In connection with the Poggala and the Somila episode I may be allowed to add a few words on parallel stories. Such parallels will be a typical procedure in Nāy. 2, Uvās., Antag., Aṇutt., Vivāg. and Nir. (Uvāngas 8-12). As a matter of fact a few episodes of the Viy., or parts of such, served as clichés imitated in these texts. Thus Antag. and Aṇutt. refer to Khandaga (BARNETT's translation pp. 55, 85, 100, 106, 110, 115, 118, 120

⁴⁵ In I 10¹ and VIII 7¹ the *annautthiyas* attack this tenet and so does an heretical god in XVI 5.

⁴⁶ Kosambī (Kausāmbī): mod. Kosam village on the Jumna, thirty miles south-west of Allahabād (DEY, *Geographical Dict.* p. 96); see Kosam Khirāj QIM 63 G/7/5 (*T.I.*, p. 224).

seq.). Jamāli is referred to in Aṇutt. (ibid. p. 113) and so are Jamāli, Mahabbala (i.e. part of the Sudāmsaṇa story) and Devāṇandā in Kappav. 1, 2; Pupph. 4, 4; Pupphac. 1, 3; Vaṇhid. 1, 3.5-7. Sudāmsaṇa the merchant (also Antag. p. 88-91) and Somila the brahman (also Antag. p. 71-77) probably became type names.⁴⁷ Part of the Somila story in Pupph. (3, 2) refers (*jahā Pannattīe*) to Viy. XVIII 10⁴: in the Ambasālavaṇa sanctuary near Benares the brahman Somila proposes Pārśva the same three questions⁴⁸ which his namesake in the Viy. will propose Mv. in the Dūpalāsaya sanctuary near Vāṇiyaggāma. Moreover, this Somila, having become a lay follower of Pārśva, will enter the order of the *disāpokkhiyā tāvasā* and perform the practices of that order (Pupph. 3, 4) exactly as does king Siva in Viy. XI 9.

In XIII 6³, finally, king Udāyaṇa (often and rightly spelt Uddāyaṇa) of Sindhu-Sovīra⁴⁹ is converted after having attended Mv.'s sermon at Vībhaṇa (elsewhere Vī^o, Vīyabhaya).⁵⁰ He was the last crowned king ordained by Mv.; cf. Ṭhāṇa 43ob and Āvaśyaka Cūrṇi (ed. Ratlam 1928) II, 36; cf. also JACOBI, *Ausgewählte Erzählungen in Māhārāshṭri* (ed. Leipzig 1886), text III (from the Uttarādhyayana-Ṭikā), esp. pp. 28¹⁷⁻²⁴, 32³⁵-33²⁸ and 34¹¹⁻²⁰. However, as we do not hear anything about the topic of the preach, and as the conversion is related in the usual shorthand way by means of numerous references to other conversion stories, the real point of interest of this fragment, I

⁴⁷ Cf. the AUTHOR, Nir. Introduction p. 86 seq.

⁴⁸ The same questions also in Nāy. 1,5 (cf. LEUMANN, *Übersicht* p. 10^a); cf. C. CAILLAT, *Deux études de moyen-indien, I. A propos de pāli phāsu-vihāra-, ardhāmāgadhi phāsuya-esañijja-* (Journal Asiatique 1960, pp. 41-55) and *Nouvelles remarques sur les adjectifs moyen-indiens phāsu, phāsuya* (ibid. 1961, pp. 497-502).

⁴⁹ Sindhu-Sovīra (°-Sauvīra): for different identifications cf. DEY, *Geographical Dict.* p. 183. According to H. RAYCHAUDHURI (*Political History of India*, 6th ed., Calcutta 1953, pp. 507 and 619 seqq.) Sindhu-Sauvīra is 'the Lower Indus Valley', Sindhu being the name of 'the inland portion lying to the west of the Indus' while 'Sauvīra includes the littoral' as well as 'the inland portion lying to the east of the Indus as far as Multān'.

⁵⁰ Vīyabhaya (Vītabhaya): mod. Bhera on the left bank of the river Jhelum in the district of Shāhpur in the Punjab (JAIN, *Life* p. 356 and p. 302 s.v. Kum-bhārapakkheva); see Bhera QIM 43 D/15/4 (*T.I.*, p. 209).

think, is not the king's conversion but rather its results for the throne of Sindhu-Sovīra, viz the coronation not of the king's son Abhīi, but of his nephew Kesi. The story may then, as was the case with VII 9²⁻³, be illustrative of the interest the Viy. takes in the political history of Mv.'s time and esp. in facts relating to members of Mv.'s own family: Pabhāvaī, Uddāyaṇa's wife and Abhīi's mother, was a daughter of Ceḍaga of Vesālī and consequently, as was Migāvaī in XII 2, a niece of Mv.'s; moreover, after his humiliating postponement Abhīi goes to Kūṇiya, Mv.'s grand-nephew.

The historicity of the whole story is, however, very questionable. According to the Buddhists (Divyāvadāna 37, on which see J. NOBEL, *Udrāyaṇa, König von Roruka*, Wiesbaden 1955, p. XII seq.) king Udrāyaṇa (cf. Uddāyaṇa) of Roruka (not identified) wants to get in touch with Bimbisāra. The latter sends him an image of the Buddha. Now Udrāyaṇa begs Bimbisāra to send him a monk and after his favourite wife's sudden death, deciding to join the order himself, *he makes a pilgrimage to Rājagrha* where he is ordained by the Buddha. Although the king is later on murdered while visiting his native town (as he also is in the Jaina version) there is no mention of a nephew, Udrāyaṇa's son Śikhaṇḍi being the regular successor to the throne.

This conversion story of Uddāyaṇa of Sindhu-Sovīra is referred to in Antag. 7. Note that the Udrāyaṇa BARNETT mentions in his remark to this text (Antag. p. 96, n. 2) is another king, see Viy. XII 2.

§ 20. S T O R I E S A B O U T G O D S. In conclusion I may be allowed to draw the reader's attention to one other type of story. In III 1². 2, XVI 5 and XVIII 2 we read that a god (Īsāṇa, Camara, Gangadatta and Sakka resp.) approaches Mv.; after his departure Goy. questions his master on the god's majesty (*iddhi*), its karmic cause i.e. the god's former existence (*puvva-bhava*), and his future. This type of story has got an ample poetical adaptation in Rāy. As a rule, however, it was treated very stereotypically and has become a readily used cliché in

Nāy. 1, 13, Nāy. 2, Pupph. and Pupphac.⁵¹ In XVI 5 the story is a little more furnished: Gangadatta does not approach Mv. in order to honour him but to make him arbitrate a dispute he had with another god; Sakka, having overheard that dispute and being jealous of Gangadatta's *iḍḍhi*, rather comically albeit successfully endeavours to forestall that god by approaching Mv. with a question of his own. Gods questioning Mv. we also meet in V 4⁴ and XVI 2³.

Parts of these stories have also been referred to in other canonical works: thus Aṇutt., in BARNETT's translation p. 85, and Pupph. 1, 4 refer to Gangadatta, and Pupph. 1, 5 refers to Kattiya⁵² i.e. part of XVIII 2.

§ 21. Ordering Principles and Methods. After this brief analysis of the different kinds of texts of which the nucleus of the Viy. is composed I now return to the main subject of this introduction, viz to the question how this miscellaneous construction came into being. Now, in the first instance, the whole problem practically narrows down to this other question: can we in this apparently incoherent mass of closely set small pieces recognize something like a mosaic or at least the traces of a planning and ordering hand?

As a matter of fact, so I already pointed out, the one agent that will as a rule determine and realize the coherence even of a compiled work, viz a logically continuous train of thought, is totally absent in the nucleus sayas of the Viy.⁵³ True, an association of ideas once in a while accounts for the sequence of two texts. Thus the notion 'moisture' was associated with the notion 'water' in I 6⁵⁻⁶, 'lifeless' with 'death' in II 1⁴⁻⁵; two texts on the topic 'embryology' were inserted between two texts on the topic 'sexual intercourse' (II 5¹⁻⁴), an exposition of the different kinds of 'opponents', among others the opponents of the Jaina Elders, was made to follow on an episode relating an

⁵¹ Cf. the AUTHOR, Nir. Introduction p. 79.

⁵² In Nir., Introduction p. 88 n. 34 I suggested that the Kattiya story probably originally belonged to Aṇutt. 4; see also note ⁴³.

⁵³ The rare portions of the nucleus where such logical continuity is found (e.g. V 7¹⁻⁵, VIII 9) therefore are rather suspect.

argument between the latter and a group of dissidents (VIII 7. 8¹), the 'anvil' and the 'fire-place' led to the 'blacksmith' (XVI 1¹⁻³) etc. Such cases, however, are relatively few.

SCHUBRING⁵⁴ already discovered that in several canonical works, among which the *Viy.*, the concatenation of two texts often is due to some minute element of purely external resemblance. Usually that element is a common word (scil. notion) or expression. Thus, for instance, totally different topics such as solar radiation, world limits and action were put together (I 6¹⁻³) because the notions 'contact' and 'continuity' (the words *puṭṭha*, *apuṭṭha* and *ānupuvvī*, *aṇānupuvvī*) play a role in the three of them. Another interesting example is the verb *vīvayai* which runs through XIV like a continuous thread: see 3¹⁻³, 5¹, 9⁵ and cf. *vīkkanta* in 1¹. Between two texts connected by the common topic *kevalin* a small text of completely different origin was inserted scil. prefixed to the second text with which it had the phrase *aṭṭiyam aṇantaṃ sāsayam bhuvi* in common (I 4³⁻⁵). Instances of this kind abound throughout the work. In this connection it should be stressed that these common words and phrases need not be indicative of common topics. The connecting word, indeed, more often than not, is quite fortuitous: cf. *samaya* in I 10²⁻³, *cattāri paṇca* and *cauhiṃ ... paṇcahiṃ* in V 6⁴⁻⁵, *rāimḍiya* in V 9³⁻⁴ etc. Not seldom the consecutive texts use the common word in totally different meanings: thus in VI 7¹ *java* is a plant while in VI 7² it is a measure, *lessā* 'light' (XIV 9⁴) is connected with *teya-lessā* 'well-being' (9⁵) and *teya-lessā* 'the fiery spiritual hue' (XV passim), the 'anvil' (*ahigarani*) in XVI 1¹ obviously is connected with the being 'taken as an object of actions' (*ahigarani*) in XVI 1⁴ etc. Between *lahuyatta* 'lightness' and *lāghaviya* 'easy satisfaction' in I 9¹⁻² and ³ the common etymon is the only link.

In a few cases even the assonance of certain words apparently was considered to be substantial enough to constitute the only connection between different texts. Such resemblances of sound are found in *āsa* 'horse' and *āsaissāmo* 'we shall lie down' (X 3²⁻³), in *obhāsanti pabhāsanti* 'they radiate' and *bhāsā* 'speech'

⁵⁴ Cf. *Worte Mv.* p. 14.

(XIV 9¹⁻³), in *uddāi* 'perishes' (XVI 1¹), the elephant Udāi (XVII 1¹)⁵⁵ and the first karmic condition *udaiya* (XVII 1⁴).⁵⁶

In my opinion all these no doubt deliberately laid sound connections, both common words or phrases and assonances, probably were intended to serve mnemonic purposes. Such devices could indeed help one to memorize the sequence of a number of disparate texts. Moreover, as SCHUBRING⁵⁷ notices, they may have been a means to constitute a supposed coherence wherever the ordering intellect assumed a logical connection between loosely transmitted fragments.

However, if the concatenation of a great number of sūtras proves to be based on external resemblances of wording and sound, further investigation convinced me that the redactors of the Vīy. have also adopted several other ordering methods and principles. In brief I would specify (1) the method of prefixion, interpolation, addition and integration; (2) the methods of recurrence, enframement and parallelism; (3) the principle of 'initial' and 'final' topics; and (4) the numerical principle.

About the first method little need be said. It is self-evident that in a compilation like the Vīy. which is based on a large number of fragments many of which, at that, are avowed accretions, one text may readily be prefixed to another as its introduction (e.g. XI 11) or appended to it as a supplement (e.g. V 9⁵) or interpolated between two connected texts as an addition to the first (e.g. V 4⁵⁻⁶ added to 4⁴ which itself introduces 4⁷) or an introduction to the second text (I 9⁴). This, as we saw in § 14, very often is the case with references. In a few such cases the redactors endeavoured to integrate a thus inserted text by repeating it at the end of the context. Thus, at the very beginning of the Vīy., the references on *āhāra* etc. immediately following on the enunciation of the so-called irrevocable factum tenet have been split in two entries (I 1² and 7). In this way they as it were enframe a series of fragments (I 1³⁻⁶) which through the phrase *āhāriya āhārijjamāṇa* (I 1³) are con-

⁵⁵ XVI 1¹ and XVII 1¹ are linked by parallelism, see below.

⁵⁶ Probably resemblance of sound also played a role in VI 10⁴⁻⁵ (*āyā, āyāṇa*) and in XIII 6^{3.7} (*Āyāva, āyā*).

⁵⁷ Cf. *Worte Mv.* pp. 14-15.

nected with the said tenet in I 1¹. These fragments have then, for the above-said reason, been repeated in I 1⁷. The same thing happens in I 3, where 3-6 are repeated in 7 and 8.

The string of fragments thus juxtaposed on account of associations, elements of resemblance in phraseology and sound, additions and the like of course often grows to such an extent that at the end of it the reader has completely lost sight of its starting-point. In such cases the text not seldom resumes the thread by returning to the initial topic. Thus V 6¹ recurs to the topic *āyaya* left at V 3²; the intermediate texts V 4-5 are a digression on the *kevalin* and *chadmastha* theme. This procedure is, in fact, quite natural. Certain recurrences, however, appear to be of a more regular and conventional character. Thus

| | | |
|---|----------------------------|--|
| I 10 ¹ (<i>annautthiyas</i> dis- avowing the irrevocabile factum tenet) | } resp. } recur } to | I 1 ¹ (the irrevocabile factum tenet) |
| III 10 (the assemblies of the gods) ⁵⁸ | | III 1-2 (gods) |
| V 10 (the course etc. of the moons discussed at Campā) | | V 1 (the course etc. of the suns discussed at Campā) |
| VI 10 ¹⁻³ (<i>veyaṇā</i>) | | VI 1 ¹⁻³ (<i>veyaṇā</i>) |
| VIII 10 ³⁻⁴ (<i>ṭoggala-pari- ṇāma</i> , colour etc.; <i>davva</i>) | | VIII 1 ¹⁻² (<i>ṭoggala</i> and <i>pari- ṇāya</i> , colour etc.; <i>davva</i>) |
| XIV 9 ¹ (<i>bhāviy'appa aṇa- gāra, kamma-lessā</i>) ⁵⁹ | | XIV 1 ¹ (<i>bhāviy'appa aṇa- gāra, kamma-lessā</i>). |

These six recurrences obviously imply that at some stage in the evolution of the Viy. greater sections of the text, in this case sayas consisting of ten udd., were purposively rounded off by putting at the end some fragment reminding of the topic treated at the very beginning. This type of recurrence at the same time is a kind of enframement. Enframement, however, also covers a number of other phenomena. As a matter of fact I already had to use the term while speaking of the reference in I 1² and 7.

⁵⁸ In fact III 6³-10.

⁵⁹ XIV 10 discusses the *bhavastha-kevalin* (Abhay.) as an introduction to XV.

References in fact proved to be very well suited for the purpose and were used to enframe large (e.g. II 7 and III 10) as well as small (e.g. VIII 2³ and ⁶) portions of the text. An excellent example showing to what extent this method could be used in regulating the sequence of the different texts within the scope of a *saya* is found in V. The numerous recurrences at the end of this chapter are so regularly planned that the whole in a way reminds of certain frame-stories in narrative literature. As a matter of fact

a) not only the discussion of the moons held at Campā (10) recurs to that of the suns in 1¹, as I stated above, also

b) the topics 'day and night' in 9² and 'divisions of time in *maṇussakhetta*' in 9³ have their counterparts in 1² and 1³⁻⁴ respectively⁶⁰;

c) the topic 'Rāyagiha' in 9¹ recurs to the shifting of the scene from Campā to Rāyagiha in 2¹;

d) the theme 'entering a new existence' connects 8² with 3¹⁻²;

e) the opposition *kevalin* ~ *chadmastha* connects 7⁸ with 4¹⁻⁵³.

To the themes that form the skeleton of the whole *saya* one must add 'the divisibility of atom and aggregate' (7¹ seq. recurring in 8¹) which is probably connected with the *kevalin* theme by the notions *paesa* and *eyai* (7¹, cf. 4¹⁴). There are several such interrelations between the main themes: thus the notion 'death' (*maraṇa* = *āu-kkhaya*) in 7⁸ is connected with the topic *āyua* started in 3¹⁻² and recurring in 6¹ and 7⁶; 'Rāyagiha' in 9¹ is connected with 7⁷ by a reference, 'day and night' in 9² is related with 'atom' in 7¹⁻⁵ and 8¹ by the common notion *poggala*.⁶¹

Besides the above-mentioned cases where *sayas*, in their end udd., were seen to recur to a topic treated in their first udd., we also find that two different *sayas* sometimes are connected

⁶⁰ V 9⁴ (with the addition ⁵) on the shape of the world is added to 9³. Cosmography is a 'final' topic, see below. Moreover 9⁴ is a refutation of the dissidents, another 'final' topic.

⁶¹ On the numerous further interpolations and additions in V and esp. in 4¹⁻⁵³ see the Conspectus, § 22.

with each other by the topic(s) treated in their first udd. (XVI 1 and XVII 1; XIX 3 [1-2 being references] and XX 1) or in their end udd. (XVI 11-14 and XVII 13-17, see also XIX 10).⁶² Likewise different udd. sometimes are connected by the first or the last topic they treat (e.g. III 4¹, 5¹, 6¹ and VII 2⁶, 3⁶, 8⁷). Here we must not speak of enframement but rather of parallelism. XVI 1 as compared with XVII 1 (and probably several other places⁶³) furthermore would seem to imply that parallelism even played a role in the sequence of the topics; for the details suffice it to refer to § 22.

A number of connections existing between the last udd. of different sayas cannot, in my opinion, be explained as mere parallelisms. Certain topics, it would seem, are 'final' by which I mean that they are preferably treated at or towards the end of a saya. The same ordering principle is found in Ṭhāṇa, where cosmological data as a rule stand at (about) the end of the chapters.⁶⁴ As for the Viy., among 'final' topics I would reckon the refutation of dissidents (I 10¹⁻², II 5^{1.7[65]}, VI 10¹⁻³, VII 10, VIII 10¹; cf. also IX 33² on Jamāli's dissidence), the gods (II 7-8, V 9⁵, X 4-6, XI 12¹, XII 9, XVI 9. 11-14, XVII 13-17, XIX 10) and, as is the case in Ṭhāṇa, cosmological facts (II 9, V 9²⁻⁴, X 7-34, XI 10.11¹) esp. the *atthikāyas* (II 10, VII 10¹). Likewise at least one topic, viz the attraction of matter (*āhāra*), appears to be typically 'initial' scil. is generally treated at or near the beginning of a saya (see I 1² seqq., VI 2, VII 1¹, XIII [1].3, XVIII 1⁽²⁾, XIX 3, XX 1, XXV 1⁸).

Neither in Ṭhāṇa nor in Viy. the principle has been universally put into practice. Much evidence regarding this ordering method probably was blurred by the effects of the application of such other methods and principles as have been discussed above as well as by the rearrangement of the chapters on account of accretions and the like.

⁶² Or in an udd. towards the end of the saya (cf. II 8, X 6, XVI 9, XVII 5; cf. also note ²¹ above), probably also in two corresponding udd. (cf. VII 3 and VIII 3, XVI 2² and XVIII 2).

⁶³ Cf. I 9⁸⁻⁸ and VII 2¹⁻⁶, VI 9¹⁻² and VII 8^{7.9¹}, VII 10¹⁻² and XVIII 3^{6.4¹}.

⁶⁴ SCHUBRING, *Lehre* par. 45,3.

⁶⁵ II 6 seqq. seem to be additions. Also the *annautthiya*-texts in Ṭhāṇa and Jiv. referred to in notes ³⁶ and ³⁷ stand at the end of an uddesa.

Number finally, as is generally known, has always played a leading part in the Jaina system. In many a canonical text sections and subsections were freely arranged on a numerical basis. At least one group of texts in the *Viy.*, viz a large part of XVIII, was ordered according to the numerical series 'one, two, three', and at one time this series most probably went on in the immediately following texts since vestiges of the series 'four, five, six' are evident in XIX 3^a, XX and a large part of XXV. Details about this and all other ordering principles and methods discussed in this paragraph will be found in the presently following *Conspectus* of the composition of the *Viy.*, in which I have tried to explain the concatenation of the different texts on the ground of the various connections that link them up one with another.

§ 22. *Conspectus of the Composition of the Viy.* Abbreviations used in this paragraph: *A*: *annaut-thiya*-text (see § 18), *E*: episode (see §§ 19-20), *ND*: non-dialogue text (see § 15), *R*: reference (see §§ 9-14); c.w. = connected with.

I I GOYAMA questions MAHĀVĪRA at RĀYAGIHA: ¹ *calamāṇe calie...*: the so-called irrevocabile factum tenet. | ^{2.7} *R* on *āhāra* (an 'initial' theme) of HAMG, and several related topics, enframing ³⁻⁶. | ³ *āhāriya āhārijjamāṇa* c.w. ¹. | ³⁻⁶ *āhāra* (c.w. ²) and related topics. | ⁶ *caliya* c.w. ¹. | ⁷ *R*, see ²; repetition i.e. integration of ³⁻⁶. | ⁸ HAMG (c.w. ²⁻⁷) and Siddhas. | ⁸⁻¹¹ self-discipline and *samsāra*.

² ¹ suffering (c.w. I ¹¹) and *āyua* (c.w. I ¹⁰). | ² = the beginning of the Pannav.-text referred to in ³; *āhāra* etc.: recurrence to I ² seqq. | ³ *R*, see ². | ⁴ *sunna-kāla* etc. c.w. *sam'āyua samōvavannaga* in ²? | ⁵ *R* on *anta-kiriyā*, the reverse of rebirth in ⁴. | ⁶⁻⁷ = end of the Pannav.-text referred to in ⁵.

³ ^{1-2.5.7-8} *kankhā-mohaṇijja kamma* introduces *mohaṇijja kamma* in ⁴ ²; past, present, future and (*uva*)*ciṇai*, *udīrei*, *veei*, *nijjarei* recur to I ³⁻⁴. | ³ *nīsanka* c.w. *sankiya* in ². | ⁴ *atthitta* c.w. *atthi utthāṇe ... vīrie* in ⁵. | ⁵ see ¹⁻². | ⁶ *vīriya* c.w. ⁴. | ⁷⁻⁸ see ¹⁻²; both repeat scil. integrate ³⁻⁶.

4¹ *R* introducing 2. | 2² *mohaṇijja kamma* (c.w. 3¹ seqq.) and *virīya* (c.w. 3⁶). | 3³ *kaḍa kamma*, *veei* c.w. 2. | 4⁴ *atīyam aṇantaṃ sāsayaṃ bhuvī* c.w. 5. | 5⁵ liberation, *araha* c.w. 3.

5¹ introduces 2. | 2² loosely c.w. 2² (quantity of life and several other topics), 6¹ (the assonance *āvāsa uvāsa?*) and 6² (*loga*).

6¹ recurrence to 1: *phus[s]amāṇe putṭhe* (c.w. 1¹), implicit *R* to the Pannav.-text referred to in 1^{2.7}. | 2² *putṭha* and implicit *R* as in 1. | 3³ *putṭha* and *āṇupuvvī* c.w. 2. | 4⁴ ROHA questions Mv.: (*a*)*loga* c.w. 2; *āṇupuvvī* c.w. 2-3. | 5⁵ (*a*)*loga* and related topics c.w. 2.4. | 6⁶ simile c.w. 2.5 | 7⁷ *siṇeha* c.w. 'water' in 6.

7¹ recurrence to 1: *uvavajjamāṇe* and *uvavanne* in different daṇḍagas (c.w. 1¹), *āhāra* (c.w. 1² seqq.). | 2² rebirth c.w. 1. | 3³ rebirth, *āhāra* c.w. 1; *āhārijjamāṇe āhārie* ... c.w. 1¹. | 4⁴ embryology c.w. rebirth in 1-3 (an association of ideas).

8¹ *tahā-rūvassa samaṇassa ... nisamma* c.w. 7⁴. | 2² *kiriya* c.w. *anta-kiriya* in 1; *kajjamāṇe kaḍe* ... c.w. 1¹. | 3³ two fighting men c.w. 2. | 4⁴ *virīya* c.w. 3.

9¹ the eighteen sins the first of which is *pañāvāya* c.w. 8²⁻³. | 2² *guruya*, *lahuya* c.w. 1; also c.w. 6⁴. | 3³ *lāghaviya* etymologically c.w. *lahuya* in 2; also *kankhā-paosa* c.w. the catchword title of 3¹. | 4⁴ *A* introducing the Pāsāvaccijja in 5. | 5⁵ *E*: KĀLĀSA VESIYAPUTTA questions the THERAS on equanimity and passionlessness (c.w. *lāghaviya* and *akohatta* etc. in 3); his conversion, death and future. | 6⁶ *paccakkhāṇa* c.w. 5. | 7⁷ *āyā* c.w. 5. | 8⁸ *bāliyatta* c.w. 5.

10¹ *A* (a 'final' theme) on the irrevocabile factum tenet (recurrence to 1¹) and related topics. | 2² *A* on *kiriya* c.w. 1. | 3³ *R* loosely c.w. 2 by the word *samaya* and linked up with II 1¹: see Introduction, note 19.

II 1¹ breathing: recurrence to one of the topics treated in I 1^{2.7}. | 2² *R* on breathing c.w. 1. | 3³ breathing c.w. 1-2. | 4⁴ wind-beings c.w. 3. | 5⁵ *maḍa* 'lifeless' c.w. 'death' in 4. | 6⁶ *E*: at KAYANGALĀ KHANDAGA KACCĀYAṆA questions Mv. on death (c.w. 4-5); his conversion, death and future.

2² *R* (to Pannav. 36) on the *samuggahāyas* one of which is *māraṇ'antiya* s. (c.w. 'death' in 1⁴⁻⁶); see 4.

3³ *R* loosely c.w. 2 by the number 'seven'?

4 *R* (to Pannav. 15) added to 2 because of the related questions ‘*aṇagārassa naṃ bhante bhāvīy’appaṇo māraṇ’antiya-samugghāe-naṃ* (thus Pannav. 15 : 302a) resp. *kevali-samugghāeṇaṃ* (thus Pannav. 36 : 598a) *samohayassa je caramā nījjarā-ṭoggalā suhumā naṃ te ṭoggalā paṇnattā samaṇ’āuso savva-logaṃ pi ya naṃ te phusittānaṃ ciṭṭhanti?’* etc.

5 ¹ *A* on the monk reborn as a god c.w. Khandaga who in ¹ 6 is reborn in Accuyakappa. | ²⁻³ embryology c.w. sexual intercourse in ^{1.4} (an association of ideas). | ⁴ sexual intercourse c.w. ¹. | ⁵ at TUNGIYĀ LAYMEN question the PĀSĀVACCIJĀ THERĀ on self-discipline (c.w. ⁴) and rebirth as a god (c.w. ¹). | ⁶ c.w. ⁵ by the question *kiṃ-phale* ... and the notions *saṃjama*, *aṇaṇha*, *tava* and *vodāṇa*. | ⁷ *A*, *tava* c.w. ⁵⁻⁶; *usiṇa-jōṇiya* and *udaga* c.w. ².

6 *R* added to 5 ⁷: Mv.’s instruction is an *ohāriṇī bhāsā*.

7 *R* on *deva* (c.w. 5 ^{1.5}) introducing Camaracancā in 8.

8 Camarancā (see X 6, XVI 9, XVII 5 and cf. Introduction, notes ²¹ and ⁶²) introduces Camara etc. in III 1 seq.

9 *R* to part of the Jīv.-text referred to in 7; *samaya-khetta* already announces V 1 which will follow on III-IV the main topic of which (gods) is announced by II 8.

10 *atthikāya* : a ‘final’ topic.

III 1-2 on the *iddhi* of the *indas*, esp. their *viuvvanā*; the central figures are Camara, Sakka, Bali and Īsāṇa, see II 8 and the *uddesas* referred to there; the sequel comes in 6 ³.

1 ¹ AGGIBHŪI and VĀUBHŪI question Mv. at MOYĀ. | ² and 2 ¹: parallel composition: a god’s *iddhi* (*R*), its origin viz the god’s former life (in both cases a god fights the *asuras*), the god’s future.

2 see 1 ². | ² (cf. Jīv. 374b) added to 1. | ³⁻⁴ sequel of 1.

3 ¹ MAṆḌIYAPUTTA (the sixth gaṇadhara added to the second and third gaṇadharas in 1 ¹) questions Mv. on *kiriyā*. | ² *R*, *eyai veyai* ... *taṃ taṃ bhāvaṃ pariṇamai* c.w. ¹; probably there is also an association of ideas between the topic of ebb and flow (*vaddhai*, *hāyai*) and that of the spaces of time during which the monk is in turn inconsiderate and dutiful in 1: cf. *vaddhai* and *hāyai* in a moral sense in XXV 6 ¹⁽²⁰⁾.

4 ¹ god, *viuṃviya* c.w. 1 ¹. | ^{1.4} c.w. 5 ¹ and 6 ¹: the *bhāvīy' appā anagāra* and magic. | ² *iḍḍhi* and *viuṃvittae* c.w. ¹ etc. | ³ *pariyāittā* c.w. ⁴. | ⁴ see ¹. | ⁵ *viuṃvai* c.w. ¹ etc. | ⁶ (*a*)*māi* c.w. ⁵.

5 ¹ see 4 ¹. | ² = 4 ⁵. | ³ (*a*)*māi* c.w. ².

6 ¹ see 4 ¹ (also *jānai pāsai*); (*a*)*māi* c.w. 4⁵⁻⁶ and 5²⁻³. | ² = 5 ¹. | ³ *R*, sequel of 1 ¹.

7 the *iḍḍhi* of the *logapālas* added to that of the *indas* in 1 ¹ and 6 ³.

8 *indas* and *logapālas* c.w. 7.

9 *R* to the Jīv.-text preceding the one that is identical with 2 ²: *indiya-visaya* probably is c.w. *visaya-metta* in 1 ¹ and 5 ¹; in Jīv. the short text on *indiya-visaya* is linked with what precedes by the common word *poggala-pariṇāma* which does not appear in Viy. III 9.

10 *R*: the Jīv.-text referred to, which gives full details on all the *parisās* (viz of Camara up to Accuya), here rounds off the sūtras of III dealing with the gods (but see IV 1-8); moreover several sūtras of III (viz 2 ², 3 ^{2.9}) and in its immediate neighbourhood (viz II 7.9, V 2 ³) refer to parts of this text.

IV Probably a later interpolation composed of

1-8 *R* added to III 7.

9-10 *R* to two consecutive uddesas, Pannav. 17, 3-4; *jal-lesē uvavajjai tal-lesē uvavaṭṭai* (Pannav. 352a) c.w. *jal-lesāim davvāim pariyaṭṭā kalam karei tal-lesesu uvavajjai* in III 4 ³? Cf. Introduction § 14 end.

V 1 ¹⁻⁴ At CAMPĀ GOYAMA questions Mv. on the course of the suns and the divisions of time in Samayakhetta, c.w. II 9 q.v.

2 ¹ directions c.w. 1 ¹; *diviccaya, sāmuddaya* and *Lavaṇa samudda* c.w. 1 ²⁻³; wind: recurrence (with ref.) to II 1 ³⁻⁴. | ² *kiṃ-sarīra* c.w. (*s*)*asarīri* in the text referred to in ¹. | ³ *R* on *Lavaṇa samudda* etc. c.w. 1 ³⁻² ¹.

3 ¹ *A* (cf. I 9 ⁴); there might be an association of ideas between the tenet saying that a soul cannot experience two quantities of life (*āyua*) at the same time and the tenet on 'soul-changes' in food etc. in 2 ². | ² *āyua* c.w. ¹.

4 ^{1.7.9.13-14} the qualities of the *kevalin* and the *chadmastha*.

| ² taking an embryo from a [sleeping] mother's womb c.w. sleep in ¹ (association of ideas)? *joṇi* c.w. 3 ²? Hari Negamesi introducing the gods in ⁴ seqq.? | ³⁻⁴ two events introducing scil. illustrating ⁷ and ⁹. | ⁵⁻⁶ on the gods, added to ⁴. | ⁷ see ¹. | ⁸ *R* on *pamāṇa* added to ⁷. | ⁹ see ¹. | ¹⁰⁻¹² on the gods, c.w. ⁴. | ¹³ see ¹ to which ref. is made; 'not by means of the senses' c.w. the first of the *pamāṇas* spoken of in ⁷⁻⁹. | ¹⁴ see ¹; *wagaraṇa* (also 'organ of sense', Tattv. II 17) probably c.w. *āyāna* in ¹³. | ¹⁵ *ḍavva* c.w. ^{11.14}.

5 ¹ ref. to I 4 ⁵ c.w. the *kevalin* and *chadmastha* topic in 4. | ² *A*: probably *jahā kaḍā kammā (no) tahā vedaṇaṃ veenti* (Mv.'s, i.e. the *kevalin*'s, own doctrine: *ahaṃ ... evaṃ āikkhāmi ...*) is c.w. ¹ = I 4 ⁵ for the same reason why *vedaṇāe veissai ahākamaṃ*, the related tenet in I 4 ³ (of which Mv. also expressly states that it is his own doctrine: *mae ... pannatte*), is c.w. I 4 ⁵. | ³ *R*; *tittayara* c.w. *araha jīna kevali* in ¹?

6 ¹ (following on 4-5 which discuss the *kevalin* and *chadmastha* topic) recurrence to the *āyua* topic in 3. | ² *kiryā kajjai* c.w. the deeds in ¹. | ³ *mahākiryatarāya* c.w. *kiryā* in ². | ⁴ five *kiryās* (c.w. ²) the first of which is *pānāvāya* (c.w. ¹). | ⁵ *A*; *cattāri paṇca (joyaṇa-sayāiṃ)* loosely c.w. *cauhiṃ ... paṇcahiṃ kiriyāhiṃ* in ⁴. | ⁶ *R* on *neraiya* in ⁵. | ⁷ *ND* on forbidden food c.w. ¹. | ⁸ *agilāya* c.w. *gilāna* in ⁷. | ⁹ *alienaṃ* c.w. lying in ¹.

7 ¹⁻⁵ atom and aggregate; the notions *eyai* and *paesa* probably are c.w. *sēya-kāla* and *āgāsa-paesa* in 4 ¹⁴. | ⁶ recurrence to the topic *āyua* left in 6 ¹; there seems to be an association of ideas between *āyua* and 'duration' in ⁵. | ⁷ *ārambha* and *pariggaha*: recurrence to 6 ². | ⁸ *ND*, recurrence to the *kevalin* and *chadmastha* theme left in 5 ³; probably *marāṇa* (i.e. *āu-kkhaya*) is c.w. *āyua* in ⁶.

8 ¹ discussion between NIYAṆṬHIPUTTA and NĀRAYAPUTTA on the atom (c.w. 7 ¹⁻⁵) and related topics; *aḍḍha majjha paesa* c.w. 7 ³. | ² entering a new existence: recurrence to 3 ¹⁻²; the names of divisions of time introduce 9 ²⁻³.

9 ¹ *Rāyagiha*: recurrence to 2 ¹ where the scene shifts to *Rāyagiha*; also c.w. (ref. to) 7 ⁷. | ² day and night: recurrence to 1 ²; *poggala* also c.w. the topic atom in 7 ¹⁻⁵ and 8 ¹. | ³ divisions of time in *maṇussakhetta*: recurrence to 1 ³⁻⁴. | ⁴ *E*: the

PĀSĀVACCIJJĀ THERĀ question Mv. on the shape of the world (*rāim̐diya* c.w. 2-3), a 'final' topic; their conversion and future. | 5 on gods, added to 4.

10 recurrence and ref. to 1.

[N.B.—For all the recurrences at the end of the *saya* cf. the Introduction § 21.]

VI 1 1-3 *veyaṇā*. | 2 *subha*, *as.*, *subhās*. c.w. V 9 2.

2 R on *āhāra* 'attraction of matter' (an 'initial' topic) probably introducing 3 the leading theme of which is the binding and accumulation of particles of matter.

3 1 *mahāveyaṇa* c.w. 1 1-3; the simile of the dirty garment is c.w. 1 1. | 2-3 garment, *poggalōvacaya* and *kammōvacaya* c.w. 1. | 4-6 *kamma* c.w. 1-3.

4 1 the classes enumerated are for the greater part the same as those in 3 5-6. | 2 *jīva* c.w. 1; *āu* 'quantity of life' and *āu* 'water' in 5 1: assonance?

5 1-3 darkness (*tamu-kkāya*, *kaṇha-rāi*) probably c.w. the 'day and night' theme in V 9 2 and VI 1 2 (*subha*).

6-7 an interpolation, see the *gāhā* at the end of 8 1!

6 1 *āvāsa* introduces 2. [N.B.—The catchword title of 6 (*bhaviya*) exceptionally bears on 2, not on 1, but on the other hand the udd. ends with the words *puḍhavi-uddeso samatto*; the *puḍhavi-uddesa*, however, is VI 8, the real sequel of 5 following the interpolation 6-7.] | 2 *ega-padesiyā sedhī* c.w. 5 1.

7 1 *java* (plant) c.w. *java* (measure) in 6 2. | 2 divisions of time c.w. the periods mentioned in 1, probably also c.w. the measures in 6 2. | 3 R, *osappiṇī* c.w. 2; natural phenomena introducing 8 1; cf. also VII 6 4.

8 1 natural phenomena c.w. 5 1-3 (see the summarizing *gāhā*), probably introduced by 6 1 and 7 3. | 2 *nāma* loosely c.w. *nāmadhejja* in 3. | 3 R concluding the theme started in 5 1; the text referred to is c.w. 5 1-2 by the topics *dīvasamudda*, *saṃthāṇa* etc. up to *nāmadhejja* and *pariṇāma*.

9 1 R; *kamma-pagaḍi* and *bandhai* c.w. *āvya-bandha*, *nāma* and *goya* in 8 2? or is there a recurrence to *kamma*, the leading topic of 3? | 2 *poggala* and *pariṇāmettae* c.w. *poggala-pariṇāma* at the end of the text referred to in 8 3. | 3 god, *veuvviya-samugghāya* c.w. 2.

10^{1.3} *A* (a 'final' topic), recurrence to the topic *veyaṇā* in 1 (cf. 1² and 10³). | ¹ god and *poggala* also c.w. 9². | ² *jīva* introduces ³ but probably also recurs to 4¹⁻². | ³ see 1. | ⁴ *āhāra* (recurrence to 2) introduces VII 1¹; *māyāe* c.w. *māyaṃ* in 1 and *veṃyāe* in 3. | ⁵ repetition of V 4¹³ probably introducing VII 1²; *āyāna*: assonance with *āyā* in 4.

VII 1¹ *āhāra*, an 'initial' topic, c.w. VI 10⁴. | ² the question 'what is a *jīva*?' c.w. VI 10²; *kevali* c.w. VI 10⁵. | ³ *tao pacchā sijjhai jāva antaṃ karei* c.w. 2. | ⁴ *akammaṃ gaṃ* c.w. the topic *siddhi* in 2-3. | ⁵ *dukkha* (= *karman*, Abhay.) and *adukkhī* (= *siddha*) c.w. 4. | ⁶ *iriyāvahiyā* and *saṃparāyā kiriyā* c.w. 3. | ⁷⁻⁸ pure food c.w. 3.

2¹⁻⁵ *paccakkhāna* c.w. 1³. | ¹ *evaṃ abhisamannāgayaṃ bhavai: ime jīvā ime ajīvā* c.w. *jīve vi jāṇai pāsai ajīve vi j. p.* in 1². | ⁴ *R* on *saṃjaya*, *as.*, *saṃjayās.* introducing *paccakkhāṇi, ap., paccakkhāyāp.* in 5. | ⁵ c.w. (ref. to) VI 4². | ⁶ there is a parallelism between 2¹⁻⁶ [(*a*)*paccakkhāya*, (*a*)*vīraya*, (*a*)*saṃvuḍa, bāla* and *paṇḍiya*; (*a*)*sāsaya* scil. *davv'*- resp. *bhāv'aṭṭhayaē*] and I 9⁶⁻⁸ [*apaccakkhāna* etc. up to (*a*)*sāsaya* scil., according to Abhay., *dravyatvāt* resp. *paryāyatvāt*]; moreover, as I 9⁸ is repeated in VII 8⁷, there is also an obvious parallelism connecting the end-sūtras of VII 2, 3 and 8 which all have the notion 'eternal or not' in common.

3¹⁻³ on plants, *thāvāra* c.w. 2¹. | ¹ *savv'appa'āhāraga* c.w. 1¹. | ⁴ *appa-* and *mahā-* c.w. 1. | ⁵ *kamma* c.w. 4. | ⁶ see 2⁶.

4 *R* on *saṃsāra-samāvannagā jīvā* probably added to 3⁶.

5 *R* to the Jīv.-text that precedes the one referred to in 4; probably the notion 'coming into existence' is meant to introduce the notion 'production of the next quantity of life' in 6¹.

6¹ the theme 'suffering and non-suffering' (see also 6³⁻⁴, 7², 8³) I think is a recurrence to 1⁵ (cf. also VI 10³); *appa-* ~ *mahā-* and *veyaṇā* are also c.w. 3⁴⁻⁵. | ² *āyua* c.w. 1. | ³ (*as*)*sāya-* and (*a*)*kakkasa-veyaṇijja* c.w. *sāya* and *dukkha* in 1. | ⁴ *R*; *hāhābhūya, asuha-dukkha-bhāgi* etc. c.w. *dukkha* in 1 and 3; cf. also VI 7³.

7¹ obviously c.w. 1⁶ as 'suffering and non-suffering', the leading theme of the preceding and following texts, is c.w. 1⁵.

| ² *kāma* and *bhoga* c.w. the theme of 6¹ etc. | ³ *bhoga* c.w. ².
| ⁴ *akāma* and *pakāma* c.w. *kāma* in ².

8¹ ref. to I 4⁵ (on the *chaumattha*) added to 7³. | ² *R*; the simile of the lamp in the dark room is c.w. 7⁴; the elephant (see also ⁶) introduces Udāi and Bhūyāṇanda in 9²⁻³. | ³ *dukkha* and *suha* c.w. the theme of 6¹ etc. | ⁴ sexual enjoyment c.w. the same theme (*kāma-bhoga*); but for its dialogue style ⁴ is identical with the Ṭhāṇa-text preceding the one quoted in ⁵. | ⁵ *ND*; *ve-yaṇijja* 'painful' c.w. the same theme; also c.w. ⁴ by the number 'ten'. | ⁶ elephant and *kunthu* c.w. ² q.v.; also c.w. I 9⁶. | ⁷ repetition of I 9⁷⁻⁸ added to ⁶; see 2⁶.

9¹ c.w. (and ref. to) VI 9²; there seems to be a parallel sequence: the texts that precede VI 9² and VII 9¹ both treat the binding of *kamma-pagaḍis*; *viuvvittae* also c.w. *viuvvittāṇaṃ* in ²⁻³. | ²⁻³ the 'War of the Big Stones' and the 'War of the Chariot with the Mace' c.w. 8² (elephant) and 8⁶ (elephant and *apaccakkhāṇa*).

10¹⁻² *E*: a group of dissidents (*A*, a 'final' topic), KĀLODĀI (c.w. Udāi in 9²?) being one of them, question Goy. and Mv. on *atthikāya* (another 'final' topic) and on several topics relating to the retribution of bad deeds (c.w. the rebirths of *nissīla apaccakkhāṇa* people in 9²⁻³); Kālodāi's conversion, death and future. | ² 'injury' (in ^b) is the first of the eighteen sins (in ^a); *teyalessā* (in ^c) is c.w. *teukāya* (in ^b).

VIII 1 (with *R*) - 2: *poggala* and *pariṇaya* c.w. VII 10¹⁻².

2¹ the subdivision of AMG c.w. 1¹; moreover *visa* probably is c.w. VII 10² and *uraga* is c.w. *ura-parisappa* in 1¹; maybe one must also assume a connection of sound between *āsīvisa* and *vīsasā* in 1¹⁻². | ² *ND*, *uppanna-nāṇa-damsaṇa-dhare ... kevalī ... jāṇai* introduces *nāṇa* in ³⁻⁶; both this text and part of ¹ is found also in Ṭhāṇa, see Introduction, note ²⁴. | ³⁻⁶ on *nāṇa*, with introducing and concluding *R* in ³ and ⁶.

3¹ *R*; there seems to be a parallelism between the 'trees' in VIII 3 and the 'plants' in VII 3. | ² on a particular aspect of the nature of the soul, probably added to ¹ as a kind of antithesis: although several souls may inhabit what seems to be one body

(1), soul and body have the same size (2). | ³ *R*; *carima* 'last' c.w. the notion 'edge' in ² (association of ideas).

⁴ *R* on *kiriyā* introducing the acts described in 5¹⁻⁶³; cf. 6⁵.

⁵ ¹ GOYAMA questions Mv. on the layman (*samaṇōvāsaga*); the same point had been raised by the ĀJĪVIYAS addressing the THERE BHAGAVANTE. | ²⁻³ *samaṇōvāsaga* and *Ājīviya* c.w. ¹. | 'heavens' c.w. *devaloesu* in ³.

⁶ ¹ *samaṇōvāsaga* c.w. 5¹⁻³. | ² *ND*, 'giving food' c.w. ¹. | ³ *nigganthena ya gāhāvai-kulaṃ piṇḍavāya-paḍiyāe pavitṭhenam* (the monk on his begging-tour) c.w. *nigganthaṃ ca ṇaṃ g.-k. p.-p. anuppavitṭham* in ². | ⁴ the notion 'burning' c.w. the first simile in ³. | ⁵ *kiriyā* concludes 5¹⁻⁶³: enframement, see 4.

⁷ ¹ *A* arguing with the THERĀ BHAGAVANTO (c.w. 5¹) on self-discipline etc. (c.w. 6¹) and alms (c.w. 6²); *dijjamāṇe dinne* etc. and *gamamāṇe gae* etc. c.w. *chijjamāṇe chinne* etc. in 6³; see I 1¹. | ² *R*, *gai-ppavāya* c.w. ¹.

⁸ ¹ cf. Ṭhāṇa 170 a; the 'opponents', among whom figures the *thera-paḍiṇīya*, are c.w. the dissidents accusing the Elders in 7¹; moreover, the terms *āyariya*, *uvajjhāya*, *thera*, *gaṇa* and of course *gai* figure at the end of the text referred to in 7². | ² cf. Vav. 10, 2 = Ṭhāṇa 317b; *suya* c.w. ¹. | ³ very loosely c.w. ² by the first word of the question '*kaivihe*'. | ⁴ *kamma* c.w. ³. | ⁵ = Jambudd. 458b-463b announcing IX 1-2.

⁹ *bandha* c.w. 8³⁻⁴; the distinction between *paoga-* and *vīsasā-bandha* reminds us of that between *p.-* and *v.-pariṇaya* in I 1¹⁻².

¹⁰ ¹ *A* (a 'final' theme), *suya* and *ārāhaya* c.w. 8². | ² *ārāhaṇā* c.w. *ārāhaya* in ¹. | ³ *poggala-pariṇāma*, colour etc.: recurrence to I 1¹. | ⁴ *poggala* c.w. ³; *davva*: recurrence to I 2¹. | ⁵ *paesa* c.w. ⁴. | ⁶ *jīva-paesa* c.w. ⁵; *kamma* (c.w. 8³⁻⁴) introduces IX 31. | ⁷ *poggala* c.w. ³⁻⁴.

IX 1-2: *R* introducing 3-30 (see also VIII 8⁵). 2 (*R* to several short texts in Jīv.) is c.w. 1 (*R* to Jambudd. I-VI) by the fact that the first text it refers to (*Jambuddhīve ṇaṃ bhante dhīve kevaiyā candā pabhāsiṃsu* ...) is identical with the beginning of Jambudd. VII.

3-30: *R* on the southern intermediate continents linked up

with X 7-34 (*R* on the northern intermediate continents): parallelism of IX and X which have got thirty-four udd. each; these *R* introduce XI 9¹ (XI 1-8 having been interpolated) where Siva, with his *vibhanga-nāṇa* (see IX 31), discerns only seven continents and oceans.

31 on certain conditions (also karmic conditions c.w. VIII 10⁶) learning the Lore etc. without having properly heard it (*asoccā*) may lead to *vibhanga-nāṇa*; this *vibhanga-nāṇa* introduces XI 9¹ and 12².

32 *E*: GANGEYA, a Pāsāvaccijja monk, questions Mv. at VĀṆIYAGGĀMA; his conversion, death and future; *asoccā* ... *jāṇāmi* (454a) c.w. 31.

33¹ *E*: at MĀHAṆA-KUṆḌAGGĀMA USABHADATTA and DEVĀṆANDĀ (Mv.'s 'mother') are converted; their future. | ² *E*: at KHATTIYA-KUṆḌAGGĀMA JAMĀLI (Mv.'s nephew and son-in-law) becomes a disciple of Mv.; his heresy, death and future. [N.B.—33 is c.w. 32 by its scene (both Kuṇḍaggāma and Vāṇiyaggāma being situated in the neighbourhood of Vesālī, see Introduction, notes ²⁹ and ⁴⁴) and by *sāsae loe* (see 32 under ^b and 33 under ^{2e}). The two episodes in 33 are linked up in order to oppose Jamāli, the heretical monk of *kṣatriya* birth, whose relationship with Mv. the text expressly conceals, and Devāṇandā, the righteous nun of *brāhmaṇa* birth who Mv. says is his real mother.]

34¹⁻² *purise* ... *purisaṃ haṇamāṇe* and *verenaṃ puṭṭhe* (cf. I 8^{2b}) seem to indicate that ¹ deals with the casuistics of the five actions, which would connect it with ²; I fail, however, to see any connection with the preceding and following udd.

X 1¹ *disā* introduces the *disāpokkhiyā tāvasā* in XI 9¹. | ² *R* on *sarīra* added to *rūvi* in ¹? Abhay. says that the *R* on *sarīra* is added because *jīva* in ¹ is *śarīrin*.

2¹ *purao* ... *uddham* ... *ahe* (directions) and *rūva* c.w. 1¹; the connections between the different texts of 2 can only be guessed at: probably 'acting against the precepts' in ¹ introduces the notions 'loyalty' and 'confession' in ⁴⁻⁵. | ²⁻³ both *R* connected by the notions *sīya*, *usiṇa* and *sīdsiṇa*; *veyaṇā*, viz *ajjhovagamiyā veyyaṇā* (Pannav. 556b) 'the painful perception a monk imposes

upon himself' may introduce *bhikkhu-paḍimā* in ⁴. | ⁴ see ¹ and ³.
| ⁵ *ND*, *bhikkhu* and *ārāhaṇā* c.w. ⁴.

3 ¹ gods c.w. *deva-loga* and *devatta* in ² ⁵. | ² *antarā* c.w. *vāsāntara* in ¹? | ³ *āsaissāmo* : assonance with *āsa* in ².

4 At VĀṆIYAGGĀMA Mv.'s disciple SĀMAHATTHI questions GOYAMA and Goy. questions Mv. on certain gods: added to ³ ¹.

5 Several DISCIPLES question Mv. on certain goddesses: added to ⁴.

6 *R* on Sakka's *sabhā* c.w. 4-5, but see II 8.

7-34 *R*, see IX 3-30.

XI 1-8 interpolation (see IX 3-30) on plants related to XXI-XXIII, cf. Introduction §§ 4 and 7. [N.B.—The reason for inserting this discussion on plants probably was the fact that plants play a certain role in 9, the Siva-episode (*ujjāṇa* [514b] instead of the usual *ceiya* ; *mūl'āhāra* ... *bīy'āhāra* ; *kandāṇi ya* ... *hariyāṇi ya*). Likewise Uvanga 10 has been called Pupphiyāo because of the plants figuring in its third *ajjhayaṇa*, i.e. the Somila-episode part of which is a parallel of the Siva-episode in Viy. Moreover, there may also be a connection, viz a parallelism, between XI 1 *uppala* 'lotus' and XII 1 ¹ *Uppalā* (the name of Sankha's wife).]

9 ¹ *E* : king SIVA of HATTHINĀPURA becomes a *disāpokkhiya tāvasa* (c.w. X 1 ¹); his *vibhanga-nāṇa* (introduced by IX 31 and also c.w. XI 12 ²), conversion, death and future liberation. | ² *R* on liberation added to ¹.

10 ¹⁻⁴ *loga* added to 9 ¹; the different texts are linked up by the common expressions *loga*, *aloga*, *savvaṃ sammantā*, *anna-manna-baddha*, *egammi āgāsa-paese*.

11 ¹⁻⁴ *E* : at VĀṆIYAGGĀMA the layman SUDAMSAṆA questions Mv. on the topic 'time' (*kāla*) and esp. on the duration of rebirths (with the *R* 11 ²); his *puvva-bhava*, profession and future. [N.B.—This episode has been prefixed to 12 (viz ², where the duration of rebirths is the object of *vibhanga-nāṇa*) which is c.w. XI 9 ¹, both stories being introduced by IX 31.]

12 ¹ *E* : at ĀLAMBHIYĀ several LAYMEN (c.w. 11 ¹) question ISIBHADDAPUTTA and Mv. on the duration of divine rebirths (c.w. 11); Isibhaddaputta's future. | ² *E* : at ĀLAMBHIYĀ (c.w. ¹)

the brahmanical monk POGGALA acquires *vibhanga-nāṇa* (introduced by IX 31¹ and c.w. XI 9¹) about the duration of rebirths (introduced by 11); his conversion etc. = ref. to 9¹.

XII 1¹⁻² *E*: at SĀVATTHĪ Mv. teaches SANKHA and several other LAYMEN (c.w. and ref. to XI 12¹) on the topic 'waking' (*jāgariyā*); Sankha's future = ref. to XI 12¹; cf. also the note on Uppalā under XI 1.

2 *E*: at KOSAMBĪ the laywoman (c.w. the laymen in XI 11-12 and XII 1) JAYANTĪ questions Mv. and becomes a nun; her future; *jāgariyatta* c.w. 1¹, *so'indiya-vas'atṭa* c.w. and ref. to *koha-vas'atṭa* in 1².

3 *R* on *puḍhavi* probably c.w. 10³: enframement of the rather disparate elements of XII introducing XIII 1¹.

4 'atomic regroupment' is the common topic of the different texts; the only connection with 3 seems to be the number 'seven': seven hells, seven atomic regroupments; ∞ *ussappiṇīs* and *osappiṇīs* in ^c[2] c.w. 2^b[2].

5¹ common topic of the different sūtras: the sensory properties colour etc.; *davva* and *pariṇamai* c.w. 4. | ² *pariṇamai* c.w. 1.

6¹ Rāhu's abodes in the five colours c.w. 5¹. | ² Canda (c.w. Rāhu in 1) and Sūra. | ³ Canda and Sūra c.w. 2.

7¹⁻² the multiplicity of karman may be an echo of 5². | ² *uvavanna-puvva* c.w. *aṇākanta-puvva* in 1.

8¹ rebirth (c.w. 7¹⁻²) of gods. | ² rebirth c.w. 1.

9¹ 'gods' c.w. 8¹. | ² *R* added to 1.

10¹⁻³ on *āyā*; *daviy'āyā* in 1 probably c.w. *davva* in 9¹. | ³ see 3 above.

XIII 1 hell-beings (*puḍhavi* c.w. XII 10³) considered from the points of view *aṇantara-uvavannaga*, *aṇantar'āhāra* etc.

2 gods considered from the same points of view.

3 *R* on *aṇantar'āhāra* added to 1-2.

4¹⁻² hell-beings c.w. 1. | ³⁻⁵ common topic of the sūtras: the world (*loga*) the centre of which, according to ³, is situated underneath the first hell (c.w. *puḍhavi* in 1).

5 *R* on *āhāra*: recurrence to 1 and 3.

6¹ *nirantaram neraiyā uvavajjanti*: recurrence to 1. | ² on

the Asur'inda Camara, prefixed to ³; *ujjāṇiya-leṇa* may be c.w. *ujjāṇa* in ³. | ³ *E*: king UD(D)ĀYAṆA's conversion at VĪBHAYA; his son, the layman ABHĪ, dies and is reborn as an Āyāva-Asurakumāra in the first hell (c.w. 1¹ etc.); his future.

7 ¹ *āyā* (assonance with *Āyāva* in 6³) probably recurs to XII 10¹⁻³. | ² the topic 'death' is related to the topic 'embodiment' in ¹.

8 *R* on karman added to the notion *āyua* (*āyuṣkarman*) in 7².

9 *appā* (in *bhāvīy'appā*) c.w. *āyā* in 7¹? *vīuvvittae* c.w. *veuvviya kāya* in 7¹; also c.w. and ref. to III 4⁴⁻⁶.

10 *R* on the *samugghāyas*, among which *māraṇ'antiya s.* is c.w. *marāṇa* in 7² and *veuvviya s.* is c.w. 9.

XIV 1¹⁻³ common topic: rebirth, *viggaha* connecting ² and ³; *bhāvīy'appā aṇagāra* c.w. XIII 9. [N.B.—An important term in 1, I think, is *vīkkanta* because it is related to the verb *vīvayai* in 3^{1,3}, 5¹ and 9⁵; see also 2¹.]

2¹ obviously there is an association of ideas between *vīvayai* (cf. 1, N.B.) and *āvesa* 'penetration' [viz by particles (*poggala*) sent by a god]. | ² probably there is another association of ideas between the gods sending off particles in ¹ and the gods making rain.

3¹ the god 'penetrating' (*vīvāejjā*: see 1, N.B.) the *bhāvīy'appā* monk (c.w. 1¹); cf. also 2¹. | ² *sakkāra* c.w. *sakkārei* in ¹. | ³ repetition of part of X 3¹: *majjhaṃ majjheṇaṃ vīvāejjā* c.w. ¹ q.v. | ⁴ *R* on *poggala-pariṇāma* introducing 4¹.

4¹⁻³ on *poggala* (c.w. 2¹), esp. *poggala-pariṇāma*. | ⁴ *R* on *pariṇāma* added to ¹⁻³.

5¹ *majjhaṃ majjheṇaṃ vīvāejjā* (see 1, N.B.) and *sattha*: recurrence to 3³; *viggaha* c.w. 1²⁻³. | ² *ND* on the painful condition of hell-beings: recurrence to 3⁴. | ³ *poggala* again c.w. 4.

6¹ *poggal'āhāra* and *poggala-pariṇāma* c.w. 4 and 5³. | ² gods making a place of pleasure: recurrence to 2²; 'gods' will be the new leading theme in 7^{1,4} and 8⁴⁻⁶.

7¹ gods, see 6². | ² *tullaga* c.w. ¹. | ³ probably prefixed to ⁴ because of the common notion 'fasting'. | ⁴ gods, see 6²; *Aṇuttara* c.w. ¹.

8¹ *abāhā* prefixed to *Avvābāha* in ⁴; *Anuttara* c.w. 7⁴. | 2-3 (3 being a *R* to Ammaḍa's story in *Uvav.*): rebirths and liberation predicted by Mv. c.w. 7¹; the notion liberation is also found in 7⁴ and 8¹ (*Īsīṃpabbhārā puḍhavi*). | 4-6 gods, see 6²; 4 and 6 give etymologies as did 7⁴; *ābāha* in ⁵ is c.w. *Avvābāha* in ⁴.

9¹ recurrence to the *bhāviy'appā anagāra* and his *kamma-lessā* in 1¹. | 2 *poggala* c.w. 1. | 3 *bhāsā*: assonance with *obhāsanti pabhāsanti* in 1. | 4 *lessā* 'light' c.w. (*kamma-*)*lessā* in 1. | 5 *lessā* c.w. 1.4; for *vīvayai* see 1, N.B.

10 *jānai pāsai* c.w. 9¹.

XV TEYANISAGGA (cf. Introduction, notes ³ and ³⁸) introduced by *teya-lessā* in XIV 9⁵ and *kevali* (= *bhavastha-kevalin*, Abhay.) in XIV 10.

XVI 1¹ Although XV has a different origin (cf. Introduction, l.c.) there is no apparent connection between XIV and XVI; *uddāi* (cf. also XVII 1¹) is, I think, c.w. the often repeated *aṇega-saya-sahassa-khutto uddāittā* at the end of XV. | 2 *vāuyāya* c.w. 1. | 3 blacksmith c.w. anvil in 1 and fire-place in 2. | 4 *ahigarani* 'object of actions' c.w. *ahigarani* 'anvil' in 1.

2¹ *sarira* c.w. 1⁴. | 2^a SAKKA questions Mv. and ^b Goy. questions Mv. on Sakka; Sakka's future; the number 'five' seems to play a role in XVI: 1³ 'five acts', 1⁴ 'five bodies', 2² 'five ranges', 6¹ 'five kinds of dreams'; probably, though, Sakka only introduces 5. | 3 probably there is an association of ideas linking up 'disease, mental occupation, death' with 'decrepitude and distress' in 2¹.

3¹ *R* on *kamma* added to 2³, whence the **. | 2 Goy. questions Mv. at ULLUYATĪRA; ascetical practices and tumour c.w. *duṭṭhāna* etc. resp. *āyanka* in 2³.

4 ascetical practices c.w. 3²; probably also *jarā* c.w. 2¹ and the simile of the anvil c.w. 1¹.

5 *E*: at ULLUYATĪRA (c.w. 3²) the gods SAKKA (c.w. 2²) and GANGADATTA question Mv. on *thāna*, *sejjā*, *nisīhiya* (c.w. 2³), *āuṭṭāvettae* and *pasārettae* (c.w. 3²), *poggalā pariṇamanti* (c.w. 2³); Gangadatta's future.

6¹ on dreams (two *ND*-texts); interpolated because *log'anta* (in the third dream of the second *ND*-text) is c.w. 8¹? | ² *vikkirijjamāna* c.w. *vikinna* in ¹ (cf. the seventh dream of the second *ND*-text)?

7 *R* c.w. *damsaṇa* and *pāsai* in 6¹.

8 ¹⁻² *log'anta* (cf. 6¹) introduces ⁴. | ³ *āuttāvemāna* and *pasāremāna* (cf. 5) introduce ⁴. | ⁴ a god stretching his hand etc. (*āuttāvettae pasārettae*): recurrence to 5¹ (cf. also 3²); *āhārōvaciyā poggalā bondi-ciyā p. kalevara-c. p.* recurs to 2³: enframe-ment.

9 on Bali's *sabhā*, see II 8; Bali the *Asur'inda* introduces the Asuras in XVII 1¹.

10 *R* on *ohi* (connection?).

11-14 The treatment of the Nāgakumāras up to the Thaṇiyakumāras (added to the Asurakumāras in 9) has been split in two halves: XVI 11-14 and XVII 13-17 (parallelism); a discussion of the same topic in connection with the Vāṇamantarās concludes XIX. Note that the Vāukumāras are missing on their usual place before the Thaṇiyakumāras; we shall find them in XVII 16 where their appearance probably is due to that of the *vāukāiyas* in XVII 10-11.

XVII 1 Evident parallelism with XVI 1: ¹ *Udāi* (name of an elephant): assonance with *uddāi* 'perishes' in XVI 1¹ q.v. | ² casuistics of the five actions c.w. XVI 1³. | ³ developing (*niṅvattamāṇa*) the five bodies, the five senses and the three active forces c.w. XVI 1⁴; casuistics of the five actions c.w. ². | ⁴ *R*, *udaiya*: assonance with *Udāi* in ¹ q.v.

2¹ prefixed to ² because of the identical distinction between HA 1⁴ G, A⁵ and M. | ² *A* prefixed to ³, another *A*-text. | ³ *A*, the five bodies and the three active forces c.w. 1³. | ⁴ *aham eyaṃ jāṇāmi* etc. (though no *annautthiyas* are mentioned) seems to be c.w. *ahaṃ ... evaṃ āikkhāmi* etc. in ³; moreover *sarīra* c.w. ³.

3¹ *eyai veyai calai* etc. prefixed to *calaṇā* in ³. | ² *eyaṇā* c.w. *eyai* in ¹. | ³ the five bodies, the five senses and the three active forces c.w. 1³ and 2³. | ⁴ *siddhi* c.w. *selesi* in ¹; the eighteen sins c.w. 2³.

4 ¹ the five great vows c.w. the eighteen sins in 2 ³ and 3 ⁴; ref. to I 6 ³. | ² *atta-kaḍa* c.w. the text referred to in ¹.

5 Īsāṇa's *sabhā* (see II 8) introduces the heavens mentioned in 6 seqq.

6-11 on certain aspects of the rebirth of earth-, water- and wind-beings in a heaven or a hell; since *sampāuñejjā* (: *puḍgala-grahaṇaṃ kuryāt*, Abhay.) = *āhārejja* (see XX 6 which is obviously c.w. XVII 6-11) these udd. are probably meant to introduce 12.

12 *āhāra* etc., *lessā* and *iḍḍhi* of the one-sensed beings added to the earth-beings etc. in 6-11 and prefixed to the discussion of *āhāra* etc., *lessā* and *iḍḍhi* of certain classes of Bhavaṇavāsī in 13-17. [N.B.—The reappearance of the one-sensed beings in XIX 3 (1 and 2 being only *R*) and the application of the theory discussed there to the two- up to five-sensed beings in XX 1 enframe XVIII and XIX resp.]

13-17 see XVI 11-14.

XVIII The whole *saya* appears to be built on the numerical series 'one', 'two' (also $2 \times 2 =$ 'four'), 'three': see '1', '2', '3' below and cf. Introduction § 21 end.

1 soul(s) and *siddha*(s) discussed from the point of view *pa-dhama* ('1') and its opposite *carima*.

2 *E*: SAKKA visits Mv. (c.w. and ref. to XVI 2 ²: parallelism) at VISĀHĀ; Goy. questions Mv. on Sakka's former existence as *Kattī nāmaṃ seṭṭhī ... negama-paḍham'* ('1')-*āsaṇie*.

3 ¹⁻⁵ the disciple MĀGANDIYAPUTTA questions Mv.: ¹ *sijjai* c.w. 1. | ² *carima* c.w. 1; bipartitions (*duviha* '2'). | ³ bipartitions (*duviha* '2'); *kamma* c.w. 2. | ⁴ *kamma* c.w. 2-3. | ⁵ *nijjarā-poggala* and *āhārai* c.w. 2.

4 ¹ double bipartition (*duviha* '2') viz (1) *jīva-* and (2) *ajīva-davvā ... paṛibhogattāe* (a) *havvam* or (b) *no havvam āgacchanti*; moreover 3 ⁵ ~ VII 10 ¹ (implicitly referred to in 3 ⁵) and 4 ¹ ~ VII 10 ² (both discussing the eighteen sins) form a parallel sequence. | ² *R* on the four passions, 'four' introducing ³. | ³ divisibility by the number 'four' added to the double bipartition in ¹. | ⁴ bipartition ('2'): *jāvaiyā ... tāvaiyā ...*

5 ¹ '2' (*do*) gods of the same class. | ² '2' (*do*) beings of the

same species; *āvāsa* c.w. ¹. | ³ rebirth of HAMG c.w. ². | ⁴ '2' (*do*) gods of the same class and transformation c.w. ¹; sinless and sinful c.w. ².

6 ¹ '2' (*do*) reflections. | ² colour etc. c.w. ¹.

7 ¹ *A*, '2' (*do*) speeches. | ² twice threefold (*tiviha* '3') attributes and threefold appropriation. | ³ threefold (*tiviha* '3'), acting, bad acting and good acting. | ⁴ *E*: *annautthiyas* (c.w. ¹) question the layman MADDUYA; Mv. praises the layman for his answers; Madduya's future; probably the question '*pabhū ... ?*' and Madduya's rebirth as a god at the end of the *E* introduce ⁵⁻⁷. | ⁵⁻⁷ on the gods, ⁵ esp. on the transformation of the gods which is a recurrence to ⁵ ⁴. | ⁷ the numerical series 100, 200, 300 etc. probably is c.w. the series '1', '2', '3' in the preceding texts.

8 ¹ 'walking in the prescribed way' introduces ²; *duhao* again reminds us of the number '2'. | ² *A*: the dissidents reproach Goy. and Mv. praises Goy. for his repartee: c.w. ⁷ ⁴. | ³ *chaurmattha* c.w. ²; the *kevali* and his *nāna-damsaṇa* introduce Somila's third question in ¹⁰ ⁴.

9 *bhaviya* introduces *bhūya-bhāva-bhaviya* of Somila's third question in ¹⁰ ⁴.

¹⁰ ¹⁻² *paramāṇupoggala* c.w. ⁸ ³. | ³ *puṭṭha* c.w. *phuḍa* in ². | ⁴ *E*: at VĀṆIYAGGĀMA the brahman SOMILA questions Mv. and becomes a layman; his future; for the introduction see ⁸ ³ and ⁹ above; the often repeated *duviha* ('2') and *tiviha* ('3') in Somila's second question and '*ege ... duve ...*' in his third question are a recurrence to the numerical series in ¹ seqq.

XIX 1-2 *R* introducing *lessā*, the first point of view from which the beings treated in ³ are discussed.

3 *egayao* and 'three up to four or five' are probably c.w. the numerical series in XVIII, see XX, N.B.

4 *veyanā* c.w. the end of ³.

5 ¹ and (*R*) ²; *veyanā* c.w. ⁴.

6 *R* introducing ⁷.

7 *bhomejja-nagar'āvāsa* introducing the Vāṇamantarās in ¹⁰?

8-9 the dispositions (*nivvatti*) and the kinds of acting (*karāṇa*) treated in much the same way, several points of view from which

these topics are discussed being the same as those considered in 3.

10 discussion of the Vāṇamantaras (with ref. to XVI 11 q.v.) added to that of the Bhavaṇavāsīs in the end-udd. of XVI and XVII.

XX [N.B.—The numerical series ‘1’, ‘2’, ‘3’ found in XVIII seems to go on with ‘4’ and ‘5’ in XX 1 (cf. also XIX 3) and with ‘5’ and ‘6’ in XX 2 seqq.; cf. XXV, N.B.]

1 recurrence (and ref.) to XIX 3; see XVII 12, N.B.

2 ‘5’ *atthikāyas*.

3 ¹abstention from the eighteen sins (starting with those related to the ‘5’ vows) c.w. 2 ². | ² *pariṇamāi* c.w. ¹.

4 *R* on the ‘5’ senses c.w. *kai-vaṇṇa* (‘5’ colours) etc. in 3 ² and 5.

5 ¹ see 4. | ² *paramāṇupoggala* and *vaṇṇa* c.w. ¹.

6 recurrence to XVII 6-11 q.v.

7 *aṇantara* c.w. *antarā* in 6.

8 ¹ the binding of karman c.w. 7; 3 × ‘5’ *kamma-bhūmis* and 6 × ‘5’ *akamma-bhūmis*. | ² Mahāvideha c.w. ¹. | ³ the twenty-four Tīrthankaras c.w. ². | ⁴ the twenty-four Tīrthankaras c.w. ³. | ⁵ the Lore (*tittha*) and its Teachers (*titthagara*) c.w. ³⁻⁴. | ⁶ the Lore (*dhamma*) c.w. *tittha* in ⁵. [N.B.—There is no apparent c.w. 9 and 10, see Introduction § 7.]

9 *cāraṇa*: see Introduction, note ²⁴.

10 ¹⁻³ on rebirth, esp. simultaneous rebirth which introduces XXI seqq.; ‘5’ *pavesaṇas*, groups of ‘6’ beings!

XXI-XXIV see Introduction §§ 4-5.

XXV [N.B.—See Introduction § 7. Most probably the numerical series found in XVIII (‘1’, ‘2’, ‘3’), XIX 3 (‘4’, ‘5’) and XX (‘5’, ‘6’) goes on in XXV (‘6’).]

1 ¹ implicit *R* (see Introduction § 10, B under 3 ⁸) on the ‘6’ spiritual hues (*lessā*). | ²⁻⁴ on *joga* (connection?).

2 ¹⁻⁴ *davva* introduces 3 and 4 ².

3 ¹⁻⁴ ‘6’ geometrical formations. | ⁵⁻⁷ the topic ‘line’ (*sedhi*) c.w. the *sedhi-āyaya* geometrical formation in ³; the lines (*sedhi*)

along which the transition of souls to a new place of origin is effectuated will reappear in XXXIV. | ⁸ memorandum on the topic world c.w. ⁷. | ⁹ R to the end of Nandī where *cāurantam samsāra-kantāram* (c.w. ⁷⁻⁸) *anupariyaṅgānti* resp. *vīvayanti* probably introduces ¹⁰. | ¹⁰ R, HAMG and Siddhas introduce 4 ¹.

4 ¹⁻³ the theory of the four kinds of numbers (*jumma*, c.w. 3 ^{3-4,6}) will reappear in XXXI-XXXII and XXXV seqq. | ² on '6' *savva-davvā* (*davva* c.w. 2). | ⁴ R on *sarīra* added to ³. | ⁵ Siddha added to ³; *seya* (*savv'eya*, *des'eya*) and *nireya* introduce ⁹. | ⁶⁻⁹ atoms and aggregates. | ⁷ divisibility by four c.w. ¹⁻³. | ⁹ see ⁵. | ¹⁰ *paesa* c.w. ⁶⁻⁹.

5 ¹ R on *pajjava* added to 3 ^{4,10}, 4 ^{3,6,7}. | ² the theory of time (*samaya* etc.) added to the texts 3 ^{4,10}, 4 ^{3,6,7}. | ³ R to a text in Jiv. where the relative number of *nioyas* is treated *davv'atṭhayāe*, *paes'atṭhayāe* and *davv'atṭha-paes'atṭhayāe* as are the topics in 3 ¹ and 4 ^{6,9}.

6 five classes of monks (*niyaṅṭha*) considered from thirty-six (6 × 6?) points of view; practically there are six ('6') classes of *niyaṅṭhas* since the *kusīlas* comprise two completely different classes.

7 ¹ five classes of disciplined beings (*saṃjaya* = *samaṇa* c.w. *niyaṅṭha* in 6) considered from the same thirty-six points of view. | ² quotations (^{b-f} are ND-texts), cf. Introduction § 15; ^{a-e} have the number 'ten' (c.w. 'five' in 6 and 7 ¹?) in common and start with the notion *paḍisevaṇā*, i.e. the sixth point of view from which the beings in 6 and 7 ¹ (among whom also are the *paḍisevaṇā-kusīlā*) are considered; ^f discusses asceticism (*tava* c.w. *tavāriha* in ^e) which is of twelve (viz 2 × '6') kinds.

8 introduces XXXI seqq.; XXXI ¹ ² refers to XXV 8.

9-12 added to 8; in XXXI-XXXII and XLI the qualities 'capable ~ incapable of salvation' and 'orthodox ~ heretical' will also be points of view from which beings are considered.

XXVI-XLI see Introduction § 6.

**CRITICAL ANALYSIS
AND
COMMENTARY**

- (3a) Obeisance to the Arhats!
Obeisance to the Siddhas!
Obeisance to the Ācāryas!
Obeisance to the Upādhyāyas!
Obeisance to all the Sādhus in the World!
- (5a) Obeisance to the Sacred Script!
- (6a) Obeisance to the Traditional Lore!

S A Y A I

*Rāyagiha calaṇa¹ dukkhe² kankha-paose³ ya pagai⁴ pudhavī⁵
jāvante⁶ neraie⁷ bāle⁸ gurue⁹ ya calaṇā¹⁰.*

1. CALAṆA.

Solemn Introduction: (6b) In the sanctuary Guṇasilaya near Rāyagiha, in the day of King Seṇiya and his wife Cellaṇā, (7b) Mahāvīra answers questions posed by his disciple Goyama Indabhūi.

¹ (13a) The action that is being performed equals the completed action (*calamāṇe calie ... nijjarijjamāṇe nijjijṇe*). This is true [e.g.] with such actions as moving, coming forth, becoming perceptible, decreasing, cutting, breaking, burning, killing and annihilating. Although all of these nine [pairs of] words differ as to vowels and consonants, the first four of them are synonymous (*eg'atṭha*) because they have the notion 'presence' in common (*uppanna-pakkhassa*); the other five have a different meaning (*nāṇ'atṭha*) expressing the common notion 'absence' (*vigaya-pakkhassa*).

Cf. the translation of this remarkable Jaina tenet by SCHUBRING, *Worte Mv.* p. 24, corrected by the same author in *Lehre* p. 128 = *Doctrine* p. 198, n. 1. 'Irrevocabile factum', LEUMANN's lapidary though not completely satisfactory Latin rendering of the gist of this tenet (*Ind. Stud.* 17, p. 101) has in a way been sanctioned by usage. For the fourth verb (*pahijjamāṇe pahijṇe*) LEUMANN has 'antreiben' i.e. to impel (?), SCHUBRING 'abstossen' i.e. to repel; Abhay. says '*prahāṇam tu: jīva-pradeśaiḥ saha saṃśliṣṭasya karmaṇas tebhyaḥ patanam.*' Abhay. indeed explains the different words as technical terms applying to the course of karman. It should be noticed, though, that some of his equations are rather improbable (e.g. *chedana* = *apavartanā*, *bheda* = *apa-* and *udvartanā*) and that in other places (I 7³, VIII 7¹, XII 8², XVI 5^{b-c}) still other words are used to illustrate rather than formulate the tenet.

² (19a) Karman duration (= beginning of Pannav. 4:168b), breathing (ref. to Pannav. 7:219a) and attraction of matter (ref. to Pannav. 28,1:498b) with H. One mnemonic gāhā.

³ (23a) With H attracted particles are transformed, accumulated, made effective, made perceptible and annihilated in the three times: past, present and future. One mnemonic gāhā.

⁴ (24b) With H the particles of attracted and karmic matter are fine (*aṇu*) or coarse (*bāyara*). One mnemonic gāhā.

⁵ (25b) H attract particles to build their fiery and karmic bodies only in the present unit of time (*paḍuppanna-kāla-samaya*); only particles that have been attracted in a past unit of time (*āiya-k.-s.*) are made effective etc.

⁶ (26a) With H karman quits the soul (*jīvāo caliya*) only when it is annihilated, not when it is bound etc. One mnemonic gāhā.

⁷ (26a) Karman duration (ref. to Pannav. 4:168b-178b), breathing (Pannav. 7:219a-220b) and attraction of matter (ref. to Pannav. 28,1:498b-507a) specified for the other twenty-three kinds of beings (AMG). For each of them ³⁻⁶ are repeated.

⁷ is the sequel of ², but in the text ² is given as an introduction to ³⁻⁶. On the other hand ³⁻⁶, which deals only with H, has been integrated into the context by the stipulation in ⁷ mentioning that its statements also apply to the other beings. In ^{2,7} and further on (I 1⁸, 2², 3⁷ etc.) certain topics have been discussed in connection with the twenty-four kinds of beings in saṃsāra viz the hell-beings (H), the ten kinds of Bhavaṇavāsi gods (G), the five kinds of one-sensed beings (A¹), the two-, three- and four-sensed beings (A²⁻⁴), the five-sensed animals (A⁵), man (M) and the Vāṇamantara, Joisiya and Vemāṇiya gods (G). Some of these texts (e.g. I 1⁸) also specify the *salessa* beings, the beings in possession of a *lessā* (see *Lehre* par. 97-98), i.e. 'a [spiritual] hue' (LEUMANN: 'Seelentypus', type of soul) as opposed to the *alessa* beings or Siddhas.

⁸ (31a) Beings beyond saṃsāra and such beings within saṃsāra as are either reliably controlled (*appamatta-saṃjaya*) or, if unreliably controlled (*ṣamatta-s.*), act in a correct way (*suhaṃ jogam paḍucca*), are inoffensive (*no āy'ārambha no par'ārambha no tad-ubhay'ārambha aṇārambha*). Specification for HAMG and for the beings in possession of a *lessā*.

⁹ (33a) Knowledge and belief of the present existence (*iha-*

bhaviya) will continue in the next existence (*para-bh.*); conduct, asceticism and self-discipline will not.

¹⁰ (34a) A monk who does not check karmic influx (*asaṃvuda aṇagāra*) does not attain perfection, because he strengthens the ties (*sidhila-bandhaṇa-baddhāo* scil. *kamma-pagaḍḍio dhaṇiya-b.-b. pakarei*), extends the duration, intensifies the power and increases the quantity (*appa-paes'aggāo bahu-p.-a. pakarei*) of all eight kinds of karman except quantity of life. The latter he may bind or not. Thus he again and again accumulates suffering (*assāyā-veyaṇijja-kamma*) and goes astray (*anupariyaṭṭai*) in saṃsāra. Quite the reverse happens with the *saṃvuda* monk. He does not bind quantity of life etc. and gets over (*vīvayai*) saṃsāra.

Cf. VI 1¹ and Utt. 29, 22.

¹¹ (35b) Beings without self-discipline (*asaṃjaya*) who do not keep the commandments (*aviraya*) and do not repel and renounce bad karman (*apaḍihay'apaccakkhāya-pāva-kamma*) may become gods in the abodes of the Vāṇamantaras etc. on account of unwillingly suffered (*akāma*) thirst, hunger etc. Description of the abodes of the Vāṇamantaras. * *

The text mentions fourteen names of woods inhabited by the Vāṇamantaras only the first four of which are found in KIRFEL's *Kosmographie*.

2. DUKKHA.

¹ (38a) * HAMG perceive self-made suffering (*dukkha*) and self-made quantity of life only when these become effective. The statement applies to every single living being (*jīve, egatteṇaṃ*) and to the entirety of living beings (*jīvā, puhutteṇa*).

² (39a) Attraction and transformation of matter, and breathing in connection with body-size; quantity of karman, colour and lessā in connection with age; perception in connection with intellect; actions in connection with belief; equality or difference of quantity of life (*sam'āyua, visam'āyua*) and origination (*samōvavannaga, visamōv.*): all of these specified for HAMG. At the

end beings in possession of a lessā (*salessa*) are treated separately. One mnemonic gāhā summarizing ¹⁻².

² = Pannav. 17,1:331b-342a.—All A¹⁻⁴ have the same perception (*sama-veyaṇa*) because, being devoid of intellect (*asanni-bhūya*), they experience [suffering] unconsciously (*aṇidāe veyañam vedenti*). On the absolute (a)ṇidāe see *Lehre* p. 116, n. 2 = *Doctrine* p. 178, n. 2. Abhay. has *aṇidāe: anirdhāraṇayā*. Cf. also XIX 5².

³ (46b) Lessā, ref. to Pannav. 17,2:343b-349a.

⁴ (47a) The four stages of saṃsāra considered from the point of view of the periods during which no being entered or left (*asunna-kāla*) or a number of beings left (*missa-kāla*) or, in the case of HMG, all the beings had left (*sunna-kāla*) them. The relative duration of these periods.

⁵ (49a) Non-rebirth (*anta-kiriyā*), ref. to Pannav. 20:396a-407a.

⁶ (49a) There are fourteen kinds of people who are substantially apt to be reborn as gods (*bhaviya-davva-deva*) viz [1] *asaṃjaya*, [2-5] *virāhiya-* and *avirāhiya-saṃjama* and *-saṃjamā-saṃjama*, [6] *asanni*, [7] *tāvāsa*, [8] *kandappiya*, [9] *caraga-parivvāyaga*, [10] *kibbisiya*, [11] *tericchīya*, [12] *Ājīviya*, [13] *ābhiogiya* and [14] *salīga-damaṣaṇa-vāvannaga*. The lowest and highest (*jahanneṇaṃ*, *ukkoseṇaṃ*) divine existences in which they are reborn.

⁶⁻⁷ = the end of Pannav. 20 (404a, 406b), the text referred to in ⁵.—Cf. *bhaviya-davva-deva* in XII 9¹ and *bhaviya-davva-* in XVIII 9¹.—Not all of the fourteen terms are clear: besides undisciplined [1] and more or less disciplined [2-5] people the list seems to mention several kinds of ascetics [7, 9, 12, 14?]. For [9] *caraga-parivvāyaga* see JAIN, *Life* p. 206. In Kbh. 1293 seqq. [8] *kandappa*, [10] *kibbisiya*, [13] *abhioga* and other names indicate mean people of indecorous and exuberant demeanour. Cf. also A. CH. SEN, *Schools and Sects in Jaina Literature* (Calcutta 1931), p. 39. *asanni*, according to Abhay., here means 'devoid of intellect' (*mano-labdhi-rahita*), hence 'annihilating bad karman unwillingly' (*akāma-nirjarāvāt*); cf. I 1¹¹ and 2².

⁷ (51b) Duration and relative frequency of the rebirth of *asanni* beings on the four stages of saṃsāra. * *

3. KANKHA-PAOSA.

¹ (52a) HAMG, as integral wholes, bind (*karai*) *k a n k h ā - mohaṇijja-kamma* integrally. They bind it, accumulate it, make it effective, perceive it and annihilate it in the three times: past, present and future. One mnemonic *gāhā*.

The term *kankhā-paosa* (= *kāṅkṣā-pradoṣa* or *-pradveṣa*, Abhay.) will appear in the text only in I 9³.—*jīvā ṇaṃ* (thus!) resp. *neraiyā ṇaṃ ... kaḍe* instead of *jīveṇaṃ* resp. *neraiṇaṃ ... kaḍe*: anticipating erroneous analogy of *jīvā ṇaṃ ... kariṃsu*.—*kankhā-mohaṇijja-kamma* seems to be a subspecies of the confusing kind of *karman* (wherefore it was treated in I 4), viz the one that causes greed, not the *karman* that confuses in consequence of greed (*kāṅkṣāyā mohaṇīyaṃ*) as Abhay. explains. *k.-m.-k.* 'undivided' and 'divided' (*savva* and *desa*) means 'with all resp. with part of the space-units (*pradeśā*)'; cf. *Lehre* par. 84. The mnemonic *gāhā* distinguishes between the continuance and the disappearance of *k.-m.-k.* at the stages enumerated (a quotation?).

² (54a) Its perceptibility is due to five causes (*kāraṇa*): doubt (the beings are *sankiyā*), desire (... *kankhiyā*), uncertainty (... *vii-gicchiyā*), defection (... *bheda-samāvannā*) and blemish (... *kalusa-samāvannā*). The stress is on the notion 'doubt'.

According to Abhay. (on *kankhā-paosa* in I 9³) the notions *kāṅkṣā* (wish, desire, inclination) and *śāṅkā* (doubt) are related thus: *darśanāntara-graho grddhir vā*.

³ (54b) The teaching of the Lords is true and indubitable (*nīsanka*). He who holds to it is loyal to the commandment.

The half śloka *tam eva saccaṃ nīsankaṃ jaṃ jīhehiṃ paveditaṃ* is also found in Āyāra I, p. 25 (= 1, 5, 5, 3).

⁴ (55a) a. The attribute 'being existent' (*atthitta*) of a thing remains if, by some impulse from without or spontaneously, that thing undergoes accidental changes; and so does the attribute 'being non-existent' (*natthitta*).

The three explanations in the comm. prove that Abhay. is utterly at a loss. I follow the first explanation. Potential existence is not lost in the *paryāyas*: a finger remains a finger whether it be straight or crooked, the earth of a clod of earth also exists in earthenware; the non-existence of an *aṅguli* in an *aṅguṣṭha* is also found in the latter's modifications, earth being absent in a thread is also absent in the cloth made of it. This *atthittaṃ atthitte pariṇamāi* is as elementary a tenet as *calamāṇe calie* etc. in I 1¹.

b. This is also true when the attribute 'being existent' concerns Mahavīra himself or his teaching.

Again Abhay. is puzzled. The underlying principle probably is that of the immutable nature of Mv.'s person and maybe of his teaching. *etthaṃ* and *iha* here represent the *paryāyas* mentioned above. Should we perhaps, in connection with *gamañijja*, think of *gama* 'identical sequel (of the wording of a text)'?

⁵ (56b) The binding of *kankhā-mohañijja kamma* is the result of a series of causes gradually developing one from another: inattention < activity < will < body < soul. Stress is laid on the fact that one of these is will (*vīriya*): will exists (*atthi ...*).

kiṃ-pavaha asks for the preceding stage. The pāthāntara *kiṃ-prabhava* goes back to *kiṃ-pahava*.—Here already *vīriya* elicits the famous solemn series *uṭṭhāṇa kamma bala vīriya purisakkāra parakkama*; Abhay. says that it is mentioned here 'occasionally' (*prasaṅgatas*) probably because he is aware of the fact that it will appear in its proper context only in ⁶.

⁶ (56b) Of one's own accord one makes [karman] effective (*udīrei*) and one repents (*garahai*), checks (*saṃvarai*), suppresses (*uvasāmei*), experiences (*veei*) and annihilates (*nijjarei*) it by an effort of one's own will (*vīriya*).

The fragment deals with karman in general, not only with *kankhā-mohañijja-kamma* as Abhay. says in his introduction.—*garahai*: 'repents [karman already bound]', *saṃvarai*: 'wards off [future karman]'.

⁷ (59b) *Kankhā-mohañijja-kamma* is perceived by HAMG; A¹⁻⁴ perceive it unconsciously. ³⁻⁶ are repeated.

⁸ (60a) Jaina monks (*samaṇa niggantha*), as a result of the causes mentioned in ² above, experience it as deviations from [the right] knowledge (*nāṇ'antara*) etc. Again ³⁻⁶ are repeated. * *

The repetitions in ⁷ and ⁸ are an artificial way to integrate the rather disparate paragraphs of the udd.—According to Abhay. the word *niggantha* is used to differentiate the Jaina *sādhu* from other *śramaṇas*.

4. PAGAI.

¹ (62b) The kinds of karman (*paḡaḡī*), ref. to Pannav. 23,1:453a (starting with the *gāhā* quoted here)-459a.

² (63b) The confusing (*mohañijja*) kind of karman and its

bearings on will (*vīriya*) by the wise or foolish use of which one morally rises or falls: one sinks to a lower moral level because of one's own (*āyāē*) negative attitude towards the right lore.

³ (65a) Karman measured with regard to its units (*paesa*) must be perceived, whereas karman measured with regard to its intensity (*aṇubhāga*) may be perceived by HAMG: this is Mv.'s own doctrine. The perceptibility is either brought about (*ajjhovagamiyā veyanā*) or endured (*uvakkamiyā v.*), both with respect to action and annihilation of karman. Only the Arhat, i.e. the Bhagavat, knows which of the two cases first mentioned will arise and how it [scil. the karman] will develop [in the soul].

There is something curious about the text only speaking of *pāva kamma*.—*ajjhovagamiyā veyanā* (*ābhyupagamikī vedanā*) is brought about by [voluntary] *pravrajyā* (one might call it 'active perception'), *uvakkamiyā v.* (*aupakramikī v.*) by roused karman ('passive perception'); cf. Ṭhāṇa 88b, Pannav. 556b.—*ahākammaṃ ahānikaraṇaṃ* (*°niga°*) maybe terminates the sentence. Probably *nikaraṇa* is *nirjarā* although Abhay. explains it otherwise; *vipariṇāma* indeed seems to mean (religious) momentary karman and (profane) durable karman.

⁴ (65b) Atom, aggregate and soul are eternal.

⁵ (66a) Ever since eternity the imperfect man (*chaumattha maṇūsa*), even he who had reached *ohi*-knowledge (*āhohiya*), nay, even he who had reached the highest degree of *ohi*-knowledge (*para-m-āhohiya*) attained salvation only after having become an Arhat, a Jina, an Omniscient Being (*kevali*); and so it will be for ever and ever. The saying '*alam atthu*' is applicable (... *tī vattavvaṃ siyā*) only to these Arhats. * *

The sing. subject always takes a plur. verb. Nom. *°hio* instead of *°hie*.—*āhohiya* (= *ādho'vadhika*) is he whose *avadhi* is 'lower than supreme *avadhi*' (*paramāvadher adhastād*) scil. 'covers a limited field' (*parimita-kṣetra-viśayāvadhikah*), Abhay.—'*alam atthu*' hardly may be taken as a name.

5. PUḌHAVI.

¹ (67b) The number of abodes (*āvāsa*) of the different beings (HAMG) starting with those in Rayaṇappabhā, the first hell (*puḍhavi*). Six mnemonic gāhās.

The numbers of hells, Bhavaṇavāsi-abodes and *vimāṇas* are the same as those recorded by KIRFEL, *Kosmographie* p. 319 (cf. Tattv. III 2), p. 264 and p. 297 (cf. Tattv. IV 22) resp.

² (68b) Calculation (permutations!) in how many beings (HAMG) one, two, three or all of the four passions are found. The beings are enumerated according to the different abodes and within each group the ten following 'items' (*thāṇa*), enumerated in an introductory *gāhā*, are taken into account: quantity of life, size, body, joining of the bones, shape, *lessā*, belief, knowledge, activity (*joga*) and spiritual activity (*uvaoga*). There is one mnemonic *gāhā* at the end of the discussion of the H. * *

6. JĀVANTA.

¹ (77b) The notion 'contact' (*puṭṭha no apuṭṭha*, also *āṇu-puṇṇiṃ no anāṇu-puṇṇiṃ*) appears in the theories of solar radiation and the limits of the world and the non-world:

a. The range (*jāvaiyāo* [*jāvaiya = j ā v a n t a*] *uvās'antarāo*) and the field (*jāvaiya khetta*) of solar radiation are the same at sunrise and sunset; for the compact character of that radiation in the six directions the text implicitly refers (*kiṃ puṭṭhaṃ obhāsei apuṭṭhaṃ obhāsei? jāva chad-disiṃ obhāsei*) to Pannav. 28,1:499a (where ref. is made to the Bhās'uddesaya, i.e. Pannav. 11:261b-262a).

phus[s]amāne puṭṭhe: cf. I 1¹.

² (78b) = b. The same implicit reference is made also in connection with the limits of the world and the non-world the contact between which is further illustrated with four similes: the sea and the island, the water and the raft, the cloth and the hole, darkness and light.

The word *āṇu-puṇṇi* in connection with the limits of the world and the non-world etc. is explained by Abhay.: *prathame sthāne lokāntas tato 'nantaraṃ dvitīye sthāne 'lokānta ity evam avasthānatayā sprśati ...* (local meaning); in connection with sin (see ³ below) it is explained: *pūrva-pāścād-vibhāgo ... yatra* (temporal meaning). In ⁴ the word will again have the temporal meaning.

³ (79b) Likewise, with HAMG, the action (*kiriya*) of injuring

living beings and in fact all eighteen sins (see I 9¹) are based on 'contact' (*puṭṭhā kajjai*). They are always due to one's own doing (*atta-kaḍā kajjai*) and every action has a continuous development (*ānupuvvīm kaḍā kajjai*). * *

⁴ (8ob) Mv. is questioned by the disciple Roha (nine good qualities). Among cosmic and spiritual realities, starting with the world and the non-world, none is anterior and none is posterior (*aṇānupuvvi*), all of them being equally without beginning; simile of the hen and the egg. Two gāhās. * *

A number of the realities referred to will reappear in I 9²: the intermediate spaces, the hulls of wind and water, the regions, continents, oceans and parts of the world, the beings, the fundamental entities, measured time, karman, lessā, view, belief, knowledge, instinct (*sammā*), the bodies, activities and spiritual activities, substances, space-units, conditions (*pajjava*) and unmeasured time (*addhā*).

⁵ (81a) Mv. is again questioned by Goyama. The cosmos has an eightfold articulation (*aṭṭhavihā loga-ṭṭhū pannattā*): [1] wind rests (*paiṭṭhiya*) on space, [2] water rests on wind, [3] earth rests on water, [4] living beings rest on earth, [5] inanimate matters rest on the souls, [6] the souls rest on karman; moreover, [7] inanimate matters are 'caught' (*saṃgahīya*) by scil. are in the grasp of the souls and [8] the souls are 'caught' by karman. Two similes explain this: the inflated bladder the top part of which is filled with water and the man floating on the water by means of an inflated bladder.

Cf. SCHUBRING, *Worte Mv.* p. 22. The statements on the cosmic system have their starting-point in ² (world, non-world) and esp. in ⁴ where space, wind, water, earth, beings and karman figure among the realities referred to. For 3-, 4-, 6- and 8-fold *loga-ṭṭhū* cf. Ṭhāṇa 132b, 213b, 358a and 422b resp.

⁶ (83b) The interpenetration of soul and matter; simile of the ship sunk in water.

The simile of the sinking ship (interpenetration) in a way contrasts with that of the floating man in ⁵ and that of the raft in ² (contiguity).

⁷ (83b) On fine and coarse moisture-bodies (*siṇha-kāya* and *āu-yāya*): the former quickly perish because of their instability, the latter cling to each other and are more durable. * *

We shall meet another *siṇha-kāya* (the 'glue-body') in I 10¹; cf. *Lehre* p. 88, n. 4 = *Doctrine* p. 133, n. 1.

7. NERAIYA.

¹ (84a) H (*neraiya*) AMG, as integral wholes, undergo the whole process of rebirth (*savveṇaṃ savvaṃ uvavajjai* and *uvvaṭṭai*) except the attraction of matter (viz by nutrition) which they may also effect in parts (*savveṇaṃ desam* besides *savveṇaṃ savvaṃ āhārei*).

Is the *ṭikākāra* quoted by Abhay. the author of the *Āvaśyakacūrṇi* or *-ṭikā?*—For *uvavajjai* read *uvvaṭṭai* as in the preceding question.

² (85b) The souls of HAMG reach their new places of origin by way of a straight or a deflected course (*aviggaha-gai* resp. *viggaha-g.*).

Cf. VII 1¹, XIV 1²⁻³, XXXIV i 1¹⁻²; cf. also *Lehre* par. 95.

³ (86a) Out of shame and dislike gods that are reborn on a lower stage stop taking food for a while.

āhārijjamāṇe āhārie pariṇāmijjamāṇe pariṇāmie (cf. I 1¹) according to Abhay. indicates the shortness of the time. In this connection *āhāra* means actual nutrition; *āhāra* 'attraction of matter', in fact is a law of nature and consequently inevitable.—*aviukkantiyaṃ* (with Abhay.'s second explanation) is an adverb.—*ahe*: *atha* (Abhay. and PSM).

⁴ (86b) On embryology:

a. The embryo (*jīve ... gabbhaṃ vakkamāṇe*) possesses the senses in their conditional state (*bhāv'indiya*), not in their material state (*davo'indiya*). It possesses the fiery and the karmic bodies, not the earthly body and the bodies of transformation and transposition. Its first food consists of the menstrual blood of the mother (*māu-oya*) and the sperm of the father (*piu-sukka*). Later on (*jīve ... gabbha-gae samāṇe*) the food has great variety. As there is no excretion, it all serves to build up the body and the sense-organs. Nutrition, transubstantiation and breathing are effected by the entire being (*savvaḥ : sarv'ātmanā*, Abhay.). A [tube (*nāḍī*, Abhay.) called] *māu-jīva-rasa-haraṇī*, which is connected with the mother and 'touches' the child (*putta-jīvaṃ phudā*), serves to transubstantiate the food while another [tube called] *putta-jīva-rasa-haraṇī* running the other way round serves to build the body (*ciṇāi, uvaciṇāi*). Flesh, blood and brains

come from the mother (*māiy'anga*), bones, marrow, hair and nails from the father (*piiy'anga*). These parental contributions to the body (*ammā-pūiya sarīraya*) subsist as long as the forthcoming being (*bhava-dhāraṇijja sarīraya*) is alive (*avvāvanna*).

Cf. *Lehre* par. 64 where reference is made to Tand. 7a and 8a, Sūy. II 3,21 (on *māu-oya* etc.) and Thāṇa 170b (on *māuy'anga* i.e. Viy. *māiy'anga*, etc.).

b. A fully developed embryo that has by magical means participated in a cruel war or attended a devout sermon outside the mother's womb will accordingly be reborn as a H or as a G if it dies in the womb.

Here the child, though still unborn, is already fully developed (*savvāhim pajjattihim pajjattae*), possesses intellect, the five senses, will and the body of transformation: *veuvviya-laddhie ... veuvviya-samugghāeṇaṃ samohaṇai*.—For *parāṇieṇaṃ* Abhay. has *parāṇīyaṃ naṃ*; the word is missing in the old edition.—The expression *tahā-rūva samaṇa vā māhaṇa vā* is quite common, see I 8¹, II 5⁶, III 1^{2a} etc. The term *tahā-rūva* (a Jaina variant of the Buddhist *tathā-gata*?) means 'true', 'recognizable as such'.

c. The embryo's positions (lying etc.), conditions (sleeping etc.) and feelings (happiness etc.) are the same as the mother's.

d. Normal and abnormal birth and marks are in accordance with the embryo's former karman. * *

The old edition has *viñhāyam āvajjati* (hence *āpadyate*, Abhay.) for *v. āgacchai*.—Probably we should twice read *varṇa-bajjhāni* (instead of *v.-v.*) = *varṇa-bāhyāni* (Abhay.'s second explanation), not *varṇah ... vadhyo ... yeṣāṃ tāni*; cf. *vīriya-vajjha* in I 8³ and *itthi-veya-vajjha* in XXXIII i 1.

8. BĀLA.

¹ (90b) * Unwise people (*eganta-b ā l a maṇussa*) are reborn among HAMG, wise people (*eganta-pañḍiya m.*) attain liberation (*anta-kiriyā*) or are reborn in the heavens (*kappôvavattiyā*); partly wise people (*bāla-pañḍiya m.*) cannot be reborn as H, but only as AMG.

pañṇāyanti: prañāyete scil. 'by me' (*kevalinā*, Abhay.).—*uvaramai* for usual *vīramai*.

² (91b) Casuistic application of the theory of five kinds of actions, viz [1] physical (*kātyā kiriyā*), [2] instrumental (*ahi-*

garaṇiyā k.), [3] hostile (*pāusiyā k.*), [4] tormenting (*pāriyāvāṇiyā k.*) and [5] murderous action (*pāṇāvāiyā k.*): ^a A man preparing a trap, piling up combustible grass or shooting an arrow commits the first three actions if his intention is directed to preparing the trap, piling up the grass or shooting the arrow; he also commits the fourth action if he intends to catch the game, to light a fire or to hit a living being; he commits the five actions if he intends to kill the game, burn the grass or kill the living being. ^b If a man kills a hunter who is taking aim at a deer, he has killed a man; if the arrow strikes the deer the hunter has killed it. ^c He who is guilty of the five actions will die within six months, not he who is guilty of the first four actions only. ^d He who kills a man at his very side is guilty of the five actions.

kacchamsi vā etc.: cf. Sūy. II 2,8 and 10 (JACOBI, *SBE* XLV p. 458, n. 2); Āyāra II 3,3,2.—Several verbs (*kajjamāṇe kaḍe* etc.) illustrate the tenet of the identity of the action that is being performed and the completed action; see I 1¹.

³ (94a) If two equally strong men fight, the one whose karman results in *vīriya* wins.

Probably we should read *vīriya-bajjhāṃ* (*vīriya-bāhyāṇi*), not *v.-v.* (*vīryaṃ vadhyaṃ yeṣāṃ tāni*, Abhay.); cf. *vaṇṇa-bajjha* in I 7⁴.

⁴ (94b) Specification of all the beings depending on whether they are or are not endowed with will (*savīriya*, *avīriya*) as a faculty (*laddhi-vīriya*) and will as an active force (*kaṛaṇa-v.*). * *

9. GURUYA.

¹ (95a) Heaviness (*g a r u t t a*) and lightness (*lahuyatta*) of the soul as a result of committing resp. abstaining from the eighteen sins, viz [1-5] the breach of the five vows, [6-9] the four passions, [10] love (*pejja*), [11] hatred (*dosa*), [12] quarrelling (*kalaha*), [13] calumny (*abbhakkhāṇa*), [14] backbiting (*pesumna*), [15] likes and dislikes (*rai-arai*), [16] blaming (*para-parivāya*), [17] cheating (*māyā-mosa*) and [18] heresy (*micchā-damṣaṇa-salla*). The effects of the same on saṃsāra.

The notion heaviness has been developed from the notion lightness: as a result of its lightness the soul devoid of karman rises to the top of the world.

² (95b) Heaviness and lightness of a number of cosmic and spiritual realities.

The realities referred to are those enumerated in I 6⁴ note.—*ovāsa*^o etc. (read *puḍhavi*) is part of the first *gāhā* quoted in the same text.

³ (97b) To be easily satisfied (*lāghaviya* and synonyms) and free from passion (*akohatta* etc.) is salutary (*pasattha*) for the monk (*samaṇa niggantha*). The monk who is free from likes and dislikes (*kankhā-paose khīṇe*) will soon attain liberation.

Here at last comes *kankhā-paosa* (*kāṅkṣā-pradveṣa* or *-pradoṣa*, Abhay.), the catchword of I 3.

⁴ (98a) Against dissidents (*annautthiya*): the soul cannot effect a quantity of life in this world (*iha-bhaviy'āyua*) and in the world beyond (*para-bh.-ā.*) at the same time, but only one of these. * *

Cf. V 3¹ and VII 6¹.

⁵ (99a) Kālāsa Vesiyaputta, a monk of Pārśva's creed (*Pasāvaccijja ... aṇagāra*), questions the Jaina Elders (*therā bhagavanto*): a. the I underlies equanimity (*āyā ... sāmāie, āyā ... sāmāiyassa aṭṭhe*), renunciation, self-discipline, repulsion of the karmic influx (*saṃvara*) and both the spiritual and the physical attitude (*vivega, viussagga*); b. disapproval, viz of sin and folly (*bāliya*), does not go counter to passionlessness because it is necessary for self-discipline.—Kālāsa's conversion, monachal career (the twenty-two *parisahōvasaggas*) and final liberation.

No doubt *avahaṭṭu koha-māṇa-māyā-lobhe ... garahaha* and maybe *vivega* and *viussagga* (cf. *Lehre* par. 161) relate to *āloyaṇā* and *paḍikkamaṇa* which the Pāsāvaccijjas did not know.—*eyam aṭṭham no saddahie* is due to the current *eyam aṭṭham no saddahai* (Abhay.'s *eyam aṭṭhe ...* is only partly correct).—For the *parisahōvasaggas* cf. *Uvav.* 116 and *Lehre* par. 176.

⁶ (101a) Goy. again questions Mv.: the rich and the poor equally act without renunciation (*samaṃ c' eva apaccakkhāṇa-kiriyaṃ kajjai*) because they disregard the commandments (*aviraṃ paḍucca*).

Cf. VII 8⁶.

⁷ (101b) The consequences, for a monk, of enjoying food prepared for him in advance (*āhākamma*) resp. permitted food (*phāsu'esarijja*): ref. to *asaṃvuda* and *saṃvuda* in I 1¹⁰.

This text will be repeated in VII 87.

⁸ (102a) Materially (*dravyatvāt*, Abhay.) the wise and the unwise are eternal; being conditions (*pariyāyatvāt*, Abhay.) wisdom and folly (*bāliyatta*) are transitory. * *

This text will be repeated in VII 87; cf. also VII 2⁶. Abhay. says: what is unstable falls or breaks, what is stable lasts, e.g. a clod of earth (*loṣṭa*) etc. and karman as against a rock (*śilā*) etc. and the soul (*jīva*).—*sāśae bālae* [c' *eva*], *bāliyattam asāsayaṃ* would be a half śloka.

10. CALAṆĀO.

¹ (102b) Refutation of several tenets of the *annautthiyas*:
 a. Affirmation of the tenet '*c a l a m ā ṇ e c a l i e* ...' proclaimed in I 1¹. b. In an aggregate (*khandha*), even—in contradistinction to what the dissidents say—in the smallest possible one which consists of only two atoms (*paramāṇupoggala*), the cohesion is effected by a glue-body (*siṅha-kāya*). Aggregates can be split only in aggregates of a smaller number of atoms or ~ and in complete atoms, not in parts of such as the dissidents maintain. c. The cohesion of four and more atoms results only in an aggregate (*khandhattāe kījanti*), not in suffering (*dukkhattāe k.*) as the dissidents say. d. [For just as] speech is existent only while it is spoken (*bhāsijjamāṇī bhāsā*), not, as the dissidents believe, before or after having been spoken,—speech consequently exists only in virtue of actual speaking (*bhāsao ṇaṃ bhāsā*)—e. [in the same way] action is affected by suffering only while being done (*kijjamāṇī kiriyā dukkhā*), not before or after having been done, and suffering consequently derives from acting (*karaṇao ṇaṃ sā* [scil. *kiriyā*] *dukkhā*). f. Consequently one might say that 'beings experience a feasible, tangible (?) suffering which is effected at the very moment something is being done and which derives from actual acting': *kiccaṃ phusaṃ dukkhaṃ kajjamāṇa-kaḍaṃ kaṭṭu kaṭṭu pāṇa-bhūya-jīva-sattā vedanaṃ vedentī vattavvaṃ siyā*.

bhāsijjamāṇī bhāsā (in d): cf. XIII 7^{1a} and Āyāra II 92,3 seq.—*kajjamāṇa-kaḍaṃ* (in e): 'that which is done while being done'.

² (106a) Against the dissidents (*parautthiya*): one cannot per-

form an action in agreement with the correct monastic way of life (*iriyāvahiya*) and a profane (*saṃparāiya*) action at the same time.

parauthiya (*anyayūthika*, Abhay.) is remarkable; see also II 5¹.

³ (107a) The period in which no H comes into existence etc., ref. to Pannav. 6:204b-217b. * *

S A Y A II

*ūsāsa-Khandae*¹ *vi ya samugghāya*² *puḍhav*³ *indiya*⁴ *annautthi*⁵
*bhāsā*⁶
*devā*⁷ *ya Camaracancā*⁸ *samaya-khitt*⁹ *atthikāya*¹⁰ *bīya-sae*.

I have corrected the numbering of the uddesas. The metre is quite defective.

1. ŪSĀSA-KHANDAYA.

¹ (109a) * The breathing (*u s s ā s a* etc.) of beings with two up to five senses is evident (*jāṇāmo pāsāmo*), but also one-sensed beings breathe.

² (109b) Breathing from the standpoint of matter, place, time and condition; ref. to the beginning of Pannav. 28 (on *āhāra*): 498b-499a.

³ (110a) Wind-beings breathe wind-beings.

⁴ (110a) Repeated 'death' and reappearance of inhaled wind-beings: wind-beings, when inhaled, 'die' inasmuch as they lose their earthly and transformation bodies; keeping, however, their fiery and karmic bodies, they reappear.

uddāittā: apahṛtya mṛtvā, Abhay.

⁵ (110b) A monk who eats only lifeless matter (*maḍ'āi niyaṇṭha*) may be reborn as a common being (*pāṇa bhūya jīva satta*) endowed with intelligence and feeling; if, however, he has reached his last incarnation (*niruddha-bhava ... niṭṭhiy'atṭha-karaṇijja*), he will not be reborn anymore. * *

maḍ'āi = mṛt'ādin.—According to Abhay, the word *itthattam*, in the expression (*no puṇar avi itthattam havvam āgacchai*, is *ittha[m]tam = ittham-tvam*, or *itthattam = ityartham*; the latter equation is impossible. A more plausible explanation is that *i*. is *etthattam: atratvam*.

^{6a} (112a) In the sanctuary Chattapalāsaya near Kayangalā Mv. answers questions posed by the brahman K h a n d a g a Kaccāyaṇa, a disciple of Gaddabhāli. Khandaga had not been able to answer these questions when the monk (*niyaṅṭha*) Pingalaga, a disciple of Mv. (*Vesāliya-sāvaya*), propounded them to him at Sāvattihī.

WEBER edited and discussed the Khandaga-episode in his *Über ein Fragment der Bhagavatī*, ABAW 1865-66, p. 242 seqq.—For *saṅghi-tanta* = *ṣaṣṭi-tantra* ‘the doctrine of the sixty conceptions (particular to the Sāṃkhya philosophy)’ see WEBER, o.c. p. 247; SCHRADER, *ZDMG* 68, p. 110 seqq.—*saṃkhāna*: ‘arithmetic’ (*gaṇita-skandha*, Abhay.)?—In this text comes the first change of scene. Whenever this happens in the middle of an udd. (see II 5⁵, XIII 6³, XVI 3²) the text says that Mv. or the person questioned leaves the preceding scene and travels through the country (*jaṇavaya-vihāraṃ viharai*).—*Vesāliya* is Mv. himself (cf. *Lehre* par. 17) and probably *sāvaya* (with *niyaṅṭha*) here is ‘one who heard the Law from the Master’s own lips’ like the *Agra-* and *Mahā-śrāvakas* in Buddhism; cf. V 4⁷; cf. also *Lehre* p. 158, n. 2; p. 27, n. 2 and p. 29, n. 3 (*Vesāliya-sāvayānaṃ arihantānaṃ*) = *Doctrine* p. 248, n. 2, p. 33, n. 2 and p. 37, n. 4. Abhay. (112b) gives an improbable explanation.

1. The world, the [single] soul, liberation (*siddhi*) and the [single] liberated being (*siddha*) are finite (*saanta*), viz single (*ega*), from the material point of view (*davvao*) and finite, scil. limited, from the point of view of (the) place (they occupy: *khettao*), but they are infinite (*aṇanta*) from the point of view of time (*kāla*) and condition (*bhāvao*).

bhaviṃsu, with *bhavai* and *bhavissai*, is used for the sing.; see Pischel 516 and cf. III 1¹ comm.

2 (118a). The soul ‘grows’ (*vaddhai*), scil. its wandering in saṃsāra is extended, by the twelve kinds of unwise death (*bāla-marāṇa*) viz [voluntary] death caused by [1] weariness (*valaya-marāṇa*), [2] incapacity (*vas’atṭa-m.*), [3] an interior dart (*antosalla-m.*), [4] the desire for a certain rebirth (*tabbhava-m.*), [5] jumping from a mountain (*giri-paḍaṇa*), [6] jumping from a tree (*taru-p.*), [7] drowning oneself (*jala-ppavesa*), [8] burning oneself (*jalaṇa-pp.*), [9] poisoning oneself (*visa-bhakkhaṇa*), [10] killing oneself with a weapon (*satth’ovāḍaṇa*), [11] hanging oneself (*vehāṇasa*) or [12] offering oneself as a prey to the vultures (*giddha-paṭṭha* = *grdhra-sprṣṭa*, i.e. *g.-bhakṣita*).

The soul ‘diminishes’ (*hāyai*), scil. its wandering in saṃsāra is shortened, by the two kinds of wise death (*paṇḍiya-m.*) viz

[voluntary] death by [1] complete immobility (*pāḍvagamaṇa*) or [2] the renunciation of food (*bhatta-paccakkhāṇa*). These both may be *nīhāriṇa* or *aṇīhāriṇa* (cf. comm.); *pāḍvagamaṇa* always takes place without care of the body (*appaḍikamma*), *bhatta-paccakkhāṇa* always with care of the body (*sapaḍikamma*).

Cf. also XIII 7², Ṭhāṇa 93b and Nis. 11,92.—The exact meaning of the first three kinds of unwise suicide is rather obscure. According to Abhay. *valaya-maraṇa* is *bubbhukṣā-parigatatvena valavalāyamānasya samyamād vā bhraśyato maraṇam* (von KAMPTZ, *Sterbefasten* p. 16: Überdruss) and *vas'atṭa* is *indriya-vaśena rta*, i.e. *piḍita* (ibid.: Unvermögen). Instead of *antosalla-m.* (*antahśalyasya dravyato 'nuddhṛta-tomar'ādeḥ bhāvataḥ sātīcārasya yan maraṇam*, Abhay.) which von KAMPTZ translates as 'sündhaftes Sterben' ('sinful dying' or rather, I think, 'dying with stings of conscience': cf. Mahānis. I) other texts have *niyāṇa-m.*: *niyāṇa-* and *tabbhava-* according to von KAMPTZ 'mit einem Wunsch für die Nachexistenz in einer gesteigerten oder derselben Daseinsform'.—According to Abhay. *nīhāriṇa* and *aṇīhāriṇa* mean 'taking place under circumstances (e.g. in a house or in a wood resp.) that make the subsequent removal of the dead body necessary or not'. For another explanation see von KAMPTZ, o.c. p. 16 seq. For *paḍikamma* see ibid. and LEUMANN, *Uvav.*, Glossar s.v.

^{6b} (120a) Conclusion of the episode: Khandaga's conversion and his spiritual and ascetical career (the *bhikkhu-paḍimās* and the *guṇarayaṇasaṃvacchara* fast) ending in his fasting to death. At Rāyagiha Mv. informs Goy. of Khandaga's rebirth in the Accuyakappa and subsequent liberation.

For *māsiyā bhikkhu-paḍimā* see X 2⁴ below.—*guṇarayaṇasaṃvacchara* (*rayaṇa* = *racana* or *ratna*, Abhay.) consists of sixteen months of steadily prolonged fasts (*cautthaṃ-cautthenaṃ aṇikkhiteṇaṃ tavokammenaṃ* up to *cottisaimaṃ* ...; for *aṇikkhitta tavokamma* see the AUTHOR's note on Mahānis. III 6); moreover, it involves certain ascetical postures (*ukkuḍuya* = *utkuṭuka* and *vir'āsana*; *avāḍa* = *aprāvṛta* 'naked'); cf. BARNETT, *Antag.* p. 56.—*phull'uppala-* ... : *veḍhas* from *Uvav.* 22.—The good qualities ascribed to Khandaga are the same as Roha's in I 6⁴ with the exception of *pagai-mauya*; cf. also IX 31^{a2}.

2. SAMUGGHĀYA.

(129a) The seven cases of ejection of karmic particles (*s a m u g g h ā y a*), ref. to Pannav. 36:561b-608a except *chāumatthiya-s.* 590a.

3. PUḌHAVĪ.

(130a) The seven regions of the nether world (*puḍhavi*), ref. to Jiv. 88b-127b.

The text quotes the first *saṃgahaṇi-gāhā* found at the end of the Jiv.-text.

4. INDIYA.

(131a) The five senses (*indiya*), ref. to Pannav. 15, 1:293a-306b.

5. ANNAUTTHIYA.

¹ (131b) Against the dissidents (*annautthiya*, also *parautthiya*): a monk who has been reborn as a god does not 'enjoy' himself by transforming himself (*no appāṇām-eva appānam viuvviya pariyārei*) [into a bisexual being, because] a being cannot have more than one sex at the same time.

viuvviya: *strī-puruṣa-rūpatayā vikṛtya*, Abhay. Cf. Dasā 10, 66.

² (133a) The minimum duration of the embryonic state of a water-being (*udaga-gabbha*) is 1 samaya, its maximum duration 6 months; with an animal embryo (*tirikkha-joṇiya-gabbha*) these minimum and maximum durations are 1 muhūrta and 8 years, with a human embryo (*maṇussī-gabbha*) 1 muhūrta and 12 years, with a 'fully developed fruit' (? *kāya-bhava-ttha*) 1 muhūrta and 24 years and with the sperm of A⁵M (*maṇussa-paṇcēndiya-tirikkha-joṇiya-bīya*) 1 muhūrta and 12 muhūrtas.

udaga-gabbha (v.l. *daga-g.*, Abhay.) is 'atmospheric moisture': *ossā (avaśyā)* etc., Thāṇa 287a.—A *kāya-bhava-ttha* probably is a fully developed embryo, a foetus; cf. Abhay's improbable explanation.

³ (133b) One embryo may be the result (*puttattāe havvam āgacchai*) of [a copulation with] one up to nine hundred beings, and one [copulation] may generate one up to nine hundred thousand beings.

The first case is found with cows, the second with fish (Abhay.). Cf. SCHUBRING's ed. of Tand. (Wiesbaden 1970), v. 15.

⁴ (133b) Sexual intercourse is lack of self-discipline; simile: *se jahānāmae kei purise rūya-nāliyaṃ vā būra-nāliyaṃ vā tattenāṃ kaṇaenaṃ samabhidhamsejjā. * **

rūya = *rūta* : *karpāsa-vihāra*, *būra* = *būra* : *vanaspati-viśeṣāvayava-viśeṣa*, Abhay.

⁵ (134b) In the sanctuary Puppavaiya near Tungiyā Elders of Pārśva's creed (*Pāsāvaccijjā therā bhagavanto*, for their names see below) instruct a group of Jaina laymen (*samaṇōvāsiya*): [1] self-discipline and asceticism cause suppression of the karmic influx (*aṇaṇhaya*) and purification (*vodāṇa*) resp.; [2] rebirth as a god is the result of asceticism (thus Kāliyaṇputta), self-discipline (Mehila), karman (*Āṇandarakkhiya*) or worldliness (*sangiyā*, thus Kāsava).

Conclusion of the episode: the *therā bhagavanto* leave Puppavaiya and go on itinerating through the country; at Rāyagiha Mv. approves of their tenets.

This text is called *Tungiy'uddesa* in XI 12^{1b}; probably *jahā būya-sae Niyaṇṭh'uddesae* in VII 10¹ and XI 9¹ refers to the end of this text.—*bahudhaṇa- ...: veḍhas.—phāsu-esanijjeṇaṃ ...: cf. Uvās. 58; for the unusual muha-pottiyā see Lehre par. 145.*

⁶ (140b) * The recompense for serving a true (*tahā-rūva*) samaṇa or māhaṇa is the hearing [of the Lore] which through knowledge, right judgement (*vinnāṇa*), renunciation, self-discipline, suppression of the karmic influx, asceticism, purification and non-activity (*akiriyā*) leads to salvation.

The words *saṃjama*, *aṇaṇha*, *tava* and *vodāṇa* occur in separate pairs in ⁶ and form a series in ⁶; cf. also Ṭhāṇa 156b. The text ends in a recapitulatory śloka the fourth pāda of which is metrically defective.

⁷ (141a) Against the *annautthiyas* Mv. contends that the hot spring (*mahātavōvatūrappabhava nāmaṃ pāsavane*) at the foot of the Vebhāra hill near Rāyagiha originates from the overflow (*tav-vairitte vi ... abhiṇissavai*) of a place, five hundred dhaṇus in length, where many souls destined to have a hot place of origin and atoms together form water (*tattha ṇaṃ bahave usiṇa-ṇiṇiyā jīvā ya poggalā ya udagattāe vakkamanti viukkamanti cayanti uvavajjanti*). The *annautthiyas* contend that it originates from the overflow of the rainfall brought about by the big clouds

gathering above a large lake (*harae appe!*) at the foot of the hill. * *

agghe is an erroneous reading for *appe* = *apyah* (Abhay).—*Mahāvastu-vatirappabhava* may be a proper noun. Pāli (e.g. Vinaya Piṭaka, Pārājika I, 4, 208) and Buddhist Sanskrit (see EDGERTON, *Buddhist Hybrid Sanskrit Dictionary*, p. 249) know a body of water in the same area called *Tapoda* or *Tapodā*; cf. also the place *Tapoban* mentioned by CUNNINGHAM, *The Ancient Geography of India* (reprint of the original edition, Benares 1963), p. 389, and by PANDEY, *HGTB*, p. 151 s.v. *Tapovana* or *Tappo*. For the Vebhāra hill see *ibid.* p. 32 and JAIN, *Life* p. 353.

6. BHĀSĀ.

(142a) Speech (*b h ā s ā*), ref. to Pannav. 11:246b-268a.

7. DEVA.

(142b) The regions of the gods (*d e v a*), ref. to Pannav. 1:69a, 2:84b and Jiv. 158b seqq.

8. CAMARACANĀ.

(144a) Situation of the residence (*sabhā suhammā*) of Camara (*C a m a r a c a n c ā*), king of the southern Asuras; the *iddhi* of this god.

See Introduction, notes ²¹ and ⁶². The text is called *Sabhā-uddesa* in XIII 6². The details of the description are the same as those quoted in KIRFEL's *Kosmographie*, p. 271.

9. SAMAYAKHETTA.

(146b) The range of measured time (*s a m a y a - k h e t t a*), ref. to Jiv. 176a seqq. (beginning of the Dīv.).

10. ATTHIKĀYA.

(147b) The properties of the five fundamental entities

(*a t t h i k ā y a*) with special reference to *jīva* and next to none to *poggala* :

^a Each of the five fundamental entities—viz Motion (*dhamma*), Rest (*adhamma*), Space (*āgāsa*), Soul (*jīva*) and Matter (*poggala*)—is [1] devoid of sensorial properties (colourless etc.) except Matter which may have five colours, two smells, five tastes and eight tactile properties; [2] devoid of form (*arūva*) except Matter which possesses form (*rūvi*); [3] inanimate (*ajīva*) except Soul which possesses life; [4] unique of its kind (*davvao ... ege davve*) except Soul and Matter which are infinite in number; [5] occupying only the world except Space which also occupies the non-world; [6] eternal. As to their essential properties (*guṇao*), they resp. make possible mobility (*gamaṇa*), immobility (*thāṇa*), location (*avagāhaṇā*), the spiritual function (*uvaoga*) and appropriation (*gahaṇa*).

^b (148a) Each fundamental entity is the sum total of its 2 (∞ in the case of Space) number of units (*paesa*); simile: in the same way a wheel, a parasol etc. (eight items) part of which is missing (according to the *niścaya-naya*, not the *vyavahāra-naya*, that means theoretically, not practically, Abhay.) is not a wheel etc.

^c (149a) The characteristic (*lakkhana*) of Soul is the spiritual function (*uvaoga*). By its own nature (*āya-bhāveṇam*) Soul as a matter of fact possesses will (is *sauṭṭhāṇa* etc., see I 3^b) which enables it to apply this spiritual function in the infinite number of possibilities (*pajjava*) of cognition—viz in the domains of the five knowledges, the three non-knowledges and the three visions (*daṃsaṇa*)—thus revealing the true nature of Soul (*jīva-bhāva*).

^d (149b) The space of the world (*log'āgāsa*) consists of souls and inanimate matters and parts (*desa*) and units (*paesa*) of such. These souls possess one up to five senses or no senses (*aṇindiya = siddha*). The inanimate matters either have a form (*rūvi*) in which case they are aggregates (*khandha*), parts or units of such, or atoms (*paramāṇupoggala*), or they are formless (*arūvi*) in which case they are five in number, viz Motion, Rest, units of these two and Time (*addhā-samaya*).

^e (151a) The space of the non-world (*alog'āgāsa*) consists neither of souls nor of inanimate matters nor of parts or units of such. It is in fact *ajīva-davva-dese aguruyalahue aṇantehiṃ aguruyalahuya-guṇehiṃ samjutte savv'āgāse aṇanta-bhāg'ūṇe*, i.e. part of something inanimate (viz the fundamental entity Space) that is completely beyond the notions heavy and light and equals the whole of Space minus $\frac{1}{\infty}$ part of it (viz the space of the world, *log'āgāsa*).

^f (151a) Motion, Rest, the space of the world, Soul and Matter occupy the whole world.

^g (151b) The nether world, the central world and the upper world resp. embrace (*phusai*, lit. 'touches') a little bit more than the half, $\frac{1}{2}$ part and a little bit less than the half of the fundamental entity Motion.

^h (152a) Each of the different parts of the world (the hells, continents etc. and heavens) and each of the hulls that envelop them embraces ('touches') $\frac{1}{2}$ part and each of the intermediate spaces between them (*uvās'antara*) embraces $\frac{1}{x}$ part of Motion, Rest and the space of the world. One mnemonic *gāhā*.

Cf. VII 10¹, XVIII 7⁴, XIII 4⁴ and see *Lehre* par. 57.—One question in section ^b begins with *kiṃ kh'āim ti ...* (thus with Abhay.) on which see *Lehre* p. 150, n. 3 = *Doctrine* p. 236, n. 1.—Section ^d of the text, in accordance with what is said in section ^b, expressly states that among the formless inanimate matters one may not speak of 'a part of Motion and Rest' (*no (a)dharm'atthikāyassa dese*). Abhay., though, rightly points out the fact that other texts in this connection not only add Space but also speak of (*a*)*dharm'atthikāyassa desa*; cf. as a matter of fact X 1¹⁰ and Pannav. 8a.—On section ^b see *Lehre* par. 107.

S A Y A III

*kerisa-viuvvaṇā¹ Camara² kiriya³ jāṇ⁴ itthi⁵ nagara⁶ pālā⁷ ya
ahivai⁸ indiya⁹ parisā¹⁰ taiyammi sae das' uddesā.*

1. KERISA-VIUVVAṆĀ (MOYĀ).

¹ In the sanctuary Nandaṇa near M o y ā Aggibhūi and Vāubhūi, resp. the second and third Goyama, question Mv. on the following topic: what like (*k e r i s a*) are the divine faculties (*iḍḍhi*), esp. the faculty of transformation (*v i u v v a ṇ ā*; two similes for which see the comm.) of the different Lords of the gods (*inda*), their fellow-gods of princely rank (*sāmāṇiya*), their thirty-three principal officials (*tāyattisiya*), their guardians of the cardinal points (*logapāla*: 'margrave', Jacobi) and their principal queens (*aggamahisī devī*). The *indas* of the Asurakumāras up to the Vemāṇiyas of the Accuya heaven are specified as follows:

^a (153a) Camara.—The questioner, Aggibhūi, afterwards informs Vāubhūi of Mv.'s statements on Camara; Vāubhūi, being sceptical, asks and obtains Mv.'s confirmation, whereupon Aggibhūi questions Mv. on the southern gods, Vāubhūi on the northern gods.

^b (158b) Bali, Dharaṇa, other Lords up to those of the Joisiyas, Sakka.

^c (158b) After a death-fast the monk Tisaya is reborn as a *sāmāṇiya* of Sakka.

^d (159b) Īsāṇa.

^e (159b) The monk Kurudattaputta becomes a *sāmāṇiya* of Īsāṇa.

^f (160a) The Lords of the heavens Saṅgkumāra up to Accuya. * * at the end of each question.

The two similes (*juvaṃ juvāne hattheṇa hatthe geṇhejjā cakkassa vā nābhī arag'āuttā siyā evāṃ-eva* 'as firmly] as a boy may take a girl's hand or [as firmly] joined as are the spokes to a wheel's nave') illustrate compactness and firm conjunction of innumerable objects; cf. also III 5¹.6², V 6⁵, XIII 9. Tradition observed that they do not very well fit in with this context.—Magical tricks, whether performed by a god (III 1^{1a}) or by a monk (III 5¹), are expressly said to be illusory sensorial perceptions, not reality: *Camarassa asur'indassa asura-ranno* (III 5¹: *aṇagārassa bhāvīy'appaṇo*) *ayam eyārūve visae visaya-mette vuie* (comm.: *buie*, III 5¹: *zuccai*) *no c' eva ṇaṃ saṃpattīe vikuvvimsu vā vikuvvai vā vikuvvissai vā*, explained by Abhay. (155a): '*visae' tti viṣaya eva viṣaya-mātram* : *kriyā-sūnyam* 'buie' *tī uktam* ... '*saṃpattīe' tti yathôktârtha-saṃpâdanena*. Note that *vikuvvimsu* is used for the sing., Pischel 516; cf. II 1^{6a} comm.

² (160b) At Rāy. Goy. questions Mv. who has been honoured by Īsāṇa (ref. to Sūriyābha in Rāyap. 14a-54b):

^a Īsāṇa's *iddhi* totally fills his corporeality (*sarīraṃ gayā*); simile for which see comm. (161a) Īsāṇa's *iddhi* is explained as the karmic result of his former existence: the householder Tāmali Moriyaputta of Tāmali, having become an ascetic, (164a) though an unwise one (*bāla-tavassi*), proceeds to a death-fast. The residence of Bali, Balicancā, being without a Lord at that time, several Asuras manifest themselves before Tāmali, entreating him to conceive the desire for post-existence (*nidāṇa*) that will make him their Lord. Tāmali refuses three times. (165b) After his death he becomes Īsāṇa (whose post was also vacant) and the Asuras maltreat Tāmali's dead body. (166a) Having been informed by his fellow-gods Īsāṇa burns down Camaracancā by merely looking at it. Several Asuras go and pray for his mercy and remain submitted to him. Īsāṇa's future.

The simile *kūḍāgārasālā-ditthanta* (cf. Rāyap. 56a) is explained by Abhay. as 'as a crowd, seeing a big cloud etc., fills a belvedere'.—Tāmali: mod. Tamlūk QIM 73N/15/9 (*T.I.*, p. 242).—In his ascetical career Tāmali also practises the *pāṇāmā pavvajjā* which Mv. explains as a bow (*paṇāma*) before both exalted and mean beings (gods, men, animals).—Note the Śiva-motif in Īsāṇa's burning down Camaracancā.

^b (168a) Sakka's abodes (*vimāṇa*) are higher than Īsāṇa's and also in dealing with each other Sakka is Īsāṇa's superior.

The south is higher than the north for geographical reasons, see *Lehre* par. III.

III 1

° (168b) When differences arise, Saṇaṃkumāra is called upon to settle them.

^d (168b) Saṇaṃkumāra's future. * * At the end two summarizing gāhās followed by the note '*Moyā samattā*' (see 1^{1a} above).

2. CAMARA.

¹ (169b) At Rāy. Goy. questions Mv. who has been honoured by C a m a r a. The story follows the pattern of and in places refers to 1^{2a}.

^a Range of the Asurakumāras: in the course of immeasurable time mighty (*mah'iddhiya*) Asurakumāras may manifest themselves in the nether, central and upper worlds for certain reasons, viz to help or harm friends or foes, to honour Arhats, and to tease gods resp.: simile of barbarians such as the Sabarā, Babbarā, Ṭankaṇā, Bhuttuyā, Palhayā and Pulindā taking some Aryan stronghold. Camara is one of them; for his *iddhi* ref. is made to the *ditthanta* in 1^{2a} above.

^b (171a) Camara's *iddhi* is explained as the karmic result of his former existence: the householder Pūraṇa, living at Bebhela at the foot of the Vinjha, proceeds to a death-fast. (171b) After his death he becomes Camara, whose post was vacant, and decides to attack Sakka whose *iddhi* enrages him. (172b) He informs Mv. of his intention. At that time the Master sojourned at Susamārapura during the eleventh year of his ascetical career, before he had reached Kevalinhood (*chaumattha-kāliyāe ekkārasa-vāsa-pariyāe*). Sakka, hearing Camara's approach, hurls his *vajja*; Camara seeks cover between Mv.'s feet. (175b) Sakka succeeds in overhauling and seizing the *vajja* just before it will hit Mv.; he explains, apologizes and thanks to Mv., he spares Camara.

The text also mentions Sakka's other names, viz Maghava, Pāgasāsana (Pākaśāsana), Sayakkau (Śatakratu), Sahassakkha, Vajjapāṇi and Purandara.—Maybe there is an anachronism in Pūraṇa's practising *pāvogamaṇa* before Mv. had reached Kevalinhood; he is, however, a *bāla-tavassi* as was Tāmali in 1^{2a}.—Bebhela (X 4° Bi°, XV D 3 also Vibhela): not identified.—Susamāra-

pura: a hilly place near Chunār in Mirzapur district, according to Pāli literature the capital of Bhagga country (JAIN, *Life* p. 339 s.v. *Suṃsumāra-* or *Susumārapura*); for Chunār see QIM 63 K/16/5 (*T.L.*, p. 213).—Note that Mv.'s hair (!) is fanned by the wind caused by Sakka's fist when he grabs at the *vajja*: *me ... muṭṭhi-vāṇaṃ ke'sagge vūthhā*.—Among the names of the non-Aryan tribes *Sabara* (*Śa*³), *Babbara* (*Barbara*) and *Pulinda* are, at least in later language, applied to any savage or barbarous people. Originally they may have inhabited Gwalior territory, the north-west frontier of India and the Vindhya resp. (JAIN, *Life* p. 358 seqq.). The *Ṭankaṇā* lived 'in the middle portion of the Himalayas' (*ibid.*, p. 342). The *Palhayā* (*Pahlava*) are the Parthians or Persians. According to JAIN, *o.c.* p. 359 *Bhuttuya* (missing in the PSM) probably is *Bhotiya* (= *Bhotiya*) 'Tibetan'.

² (176b) Calculation of the respective velocities of Sakka, the *vajja* and Camara accounting for the fact that Sakka was able to seize the *vajja* he had thrown, but not the flying Camara.

Cf. Jiv. 374b.

³ (179b) Sequel of 1: Camara informs the other Asurakumāras; all go and honour Mv. and beg his pardon. Camara's future.

⁴ (180b) Asurakumāras go up to Sakka's heaven to see his *iddhi* and to show theirs. * *

3. KIRIYĀ.

¹ (181a) At Rāyagiha the disciple Maṇḍiyaputta questions Mv.:

^a The five actions (*k i r i y ā*, see I 8²) and their subdivisions: [1] physical actions (*kāiyā kiriyā*) are uncontrolled (*aṇuvaraya-kāya-kiriyā*) or abusive (*duppautta-k.-k.*); [2] instrumental actions (*ahigaraniyā k.*) are effected by putting things together (*saṃjoyaṇā'higaraṇa-k.*) or by making things (*nivvattaṇā'higaraṇa-k.*); [3] actions are hostile (*pāosiyā k.*) against living beings (*jīva-p. k.*) or against lifeless matter (*ajīva-p. k.*); [4] tormenting (*pāriyāvāṇiyā k.*) and [5] murderous actions (*pānātvāya-k.*) are performed with one's own hand (*sa-hattha-p. k.*) or [caused to be] done by somebody else (*para-hattha-p. k.*).

Cf. Ṭhāṇa 39b and Pannav. 435a-b.

^b (182a) The perception follows the action, not vice versa.

III 3

^c (182a) With monks actions result either from inconsiderateness (*paṃāya*) or from the execution of the monachal duties (*joga*).

joga: yoga-nimittaṃ ca yath'airyā-ṣathikaṃ karma, Abhay.

^d (182b) As long as a living being moves or changes (*eyai veyai calai phandai ghaṭṭai khubbhai udīrai taṃ taṃ bhāvaṃ pariṇamai*) [it acts and consequently] its actions harm (*pariyāvaṇayāe vaṭṭai*) many beings and it cannot reach the end of saṃsāra (*antakīriyā*). If, however, it stops moving and changing, the reverse is true. The karman bound by actions [esp. movements] performed by a monk while discharging his religious duties (*īriyāvahiya kiriyā*) is consumed within two samayas; three similes for which see comm.

Since the verbs imply real actions (*taṃ taṃ bhāvaṃ pariṇamai: utkṣepaṇā-vaḥṣepaṇā-kuñcana-ṣrasāraṇ'ādikaṃ pariṇāmaṃ yāti*, Abhay.) *jīva* here means 'living being', not 'soul'.—The similes of the instantly burned handful of dry grass and the instantly evaporated drop of water clearly illustrate this momentary karman ('Momentankarman' as against 'Dauerkarman', Jacobi), whereas the third simile (the foundered ship that rises as soon as its leaks are stopped), known from I 6^a, seems to be out of place in this context. Probably there was an association with the expression *saṃvūda aṇagāra*, 'the monk closed [against karmic influx]'. Cf. VII 1^{3a.6}. 7¹ and X 2¹.

^e (185a) Calculation of the sum total of the spaces of time during which one monk is or several monks are inconsiderate (*paṃatta-saṃjaya*) or dutiful (*appamatta-s.*). * *

² (185b) Goy. questions Mv. on the cause of ebb and flow, ref. to Jīv. 304b-325a (Dīv.). * *

4. JĀṆA.

¹ (186a) Some monks who have cultivated their spiritual faculties (*bhāvīy'appa aṇagāra*) are able to discern (*jāṇai pāsai*) [1] a god and ~ or his aerial car (*j ā ṇ a*) and ~ or his goddess, when that god(dess) manifests himself (herself) thanks to his (her) power of transformation and transportation (*viṃvīya-samugghāya*); [2] the invisible parts of a tree.

The central topic of III and IV is *iḍḍhi*, see III 1¹⁻², 6³⁻⁸, 10-IV 8. Not

only the faculty of the gods to transform themselves, also the faculties of seeing such gods (III 4¹) and of performing magical tricks (III 4⁴⁻⁶) are *iḍḍhis*; a *bhāvīy'appa* monk is *iḍḍhimam*, see *Lehre* p. 200 (par. 181), n. 4. Cf. also the next note.

² (187a) A wind-being (*vāu-kāya*), transforming itself (*vikuv-vamāṇa*), cannot take the shape of a woman, a man, an elephant, a horse, a vehicle etc., but only the shape of a flag (*paḍāgā-samṭhiyaṃ rūvaṃ vikuvvai*). In this shape it may transport itself by its own power (*āya'ḍḍhīe āya-kammuṇā āya-ppaogeṇa gacchai*). However, it is not a flag; it remains a wind-being. A [lifeless] cloud (*balāhaga*), on the other hand, may be caused to take (*pariṇāmettae*) the shape of a woman etc. and be transported (*no āya'ḍḍhīe par'iḍḍhīe* etc. *gacchai*). It also remains a cloud.

vāu-kāya = *vāu-kāya*, cf. Pannav. 416a.—The text is rather enigmatic. *egao* and *duhao* probably must be read as separate words but their meaning is obscure: *egao* 'from or on one side' (*ekasyāṃ diśi*, Abhay.)? The pictures (*sthāpanā*) to which Abhay. refers are missing. In the case of *cakkavāla* (: *cakra* 'wheel', viz the two wheels of a chariot?) it is said that '[*balāhage*] *egao cakkavālaṃ pi gacchai duhao c. pi g.*', thus Abhay. In 5¹ below *egao* and *duhao* will again appear, even with *paḍāgā*. In the same text and in XX 10² we shall again meet the synonymous sequence *iḍḍhi kamma paoga*.

³ (188a) When a being dies, the soul takes its hue with it into the next incarnation: *jal-lesāiṃ dāvvaīṃ pariyaṭṭā kālaṃ karei tal-lesesu uvavajjai*; specification of the different stages of HAMG.

⁴ (189a) To perform magical tricks such as leaping over the Vebhāra hill etc. the *bhāvīy'appa* monk must attract particles of matter from without (*bāhīrae poggale pariyaṭṭā*).

⁵ (189a) The sinful (*māi*) man practises 'transformations' (? 'transubstantiations': *vikuvvai*): the prepared (*paṇṭiya*) food he takes strengthens his bones and marrow, whereas his flesh and blood remain weak; this food serves to build up his body and sense-organs. With the sinless (*amāi*) man, who takes unprepared (*lūha*) food, the result is just the reverse; his food issues in excretions.

A rather enigmatic text which I am not at all sure to understand. What is here the exact meaning of *vikuvvai* (: *vaikriyaṃ kurute*, Abhay.) and *vāmei* (*vamaṇaṃ ... virecaṇaṃ vā karoti*, Abhay.)? Anyway, notwithstanding III 6¹ and XVIII 5⁴ (q.v.) our text (see also III 5² and XIII 9^b) clearly states

III 4

that *māi vikuṃvai*, *no amāi vikuṃvai*. SCHUBRING (see *Lehre* paras 62, 168, 181) obviously misread this passage.—*paṇīya* = *praṇīta* : *galat-sneha-binduka* ; *lūha* = *rūkṣa* : *apraṇīta*, Abhay.—Cf. XIX 3^a [8].

⁶ (189b) Only the sinless man who dies after having confessed is 'perseverant' (*tassa ... ārāhaṇā*). * *

5. ITTHĪ.

¹ (190a) Only by attracting particles of matter from without the *bhāvīy'appā* monk can work his spells, viz produce objects—a woman (*i t t h ī*) etc. (*jāva* referring to 4² above)—by magic. He can also take the form (*°hattha-kicca-gaenam appāṇenam*) of other objects—a flag (*paḍāgā*), a sacred thread (*jannōvaiya* = *yajñō-pavīta*), a bed (*palhatthiyā* : *paryastikā*) etc.—and thus rise into the air. All this he works by his own power (*āya'ddhīe no par'idhīe* etc. as in 4²). Cf. III 4⁴.

Again part of the text is enigmatic. For *egao* and *duhao* see 4² above. Probably *°hattha-kicca-gaya*, with reversed sequence of the members of the compound (Pischel 603), stands for *°kicca-hattha-gaya* (thus once in XIII 9) and—with *appā*—means 'magically entered': *kicca* = *krtya* or rather *krtyā* 'magic' + *hattha-gaya* 'obtained'; in fact *hattha* is superfluous so that twice in III 5¹ and several times in XIII 9 we have *°kicca-gaya*.—The *bhāvīy'appā* monk can work all these spells in compact masses: *juvaṃ juvāṇe ...*, the simile known from III 1¹ q.v.

² (191a) = 4⁵ abbreviated.

³ (191a) The sinful man who dies without confession is reborn among the servant gods (*ābhiogesu devalogesu*); the sinless man dying after having confessed is reborn among other gods (*aṇābhiogesu d.*); cf. 4⁶ above. One mnemonic *gāhā*.

6. NAGARA.

¹ (191b) *Bhāvīy'appā* monks have a supernatural discernment (*jānai pāsai*) of distant objects—e.g. the town (*n a g a r a*) of Rāyagiha seen from Vāṇarasī—but only the discernment of a sinless *bh.* monk accords with reality (*tahā-bhāva*), thanks to his *laddhi* and *iddhi*.

Note *Vāṇarasī* instead of *Vārānasi*.

² (192b) = 5¹ adapted and abbreviated.

³ (193b) Sequel of 1¹: the number of body-guards (*āyarakkha-deva*) of Camara and the other Lords of the gods; varṇaka referring to Rāyap. 112b. * *

7. PĀLĀ.

* The *iddhi* of the four guardians of the cardinal points (*logapāla*) of Sakka, viz their dominion (*vimāṇa*), capital (*rāyahāṇī*), the gods and the departments under their command, and their term of life (*thiī*). Subdivision of the text: ^a (194b) Soma, ^b (197a) Jama (two *gāhās*), ^c (198b) Varuṇa, ^d (199b) Vesamaṇa. * *

For the 'departments' in question see *Lehre* par. 132.

8. AHIVAI.

(200b) * Names of the Lords and *logapālas* that hold sway (*āhevaccā*) in the four classes of gods; two *gāhās*. * *

In this text the *logapālas* are nearly equal in rank with the *indas*. The names are the same as in KIRFEL, *Kosmographie* p. 263 seqq. with only one exception: Surūya takes the place of Ruṃṣa (*o.c.*, p. 266).

9. INDIYA.

(201b) * The range of the five senses (*indiya-visaya*), ref. to Jīv. 373b.

10. PARISĀ.

(202a) * The three assemblies of gods (*parisā*), ref. to Jīv. 164b. * *

S A Y A IV

*cattāri vimāṇehiṃ*¹⁻⁴ *cattāri ya honti rāyahāṇihim*⁵⁻⁸
*neraie*⁹ *lessāhi*¹⁰ *ya dasa uddesā cauttha-sae.*

1-4. VIMĀṆA. —5-8. RĀYAHĀṆĪ.

(203a) * The *iḍḍhi* of the four *logapālas* of *Īsāṇa*, viz their dominion (*v i m ā ṇ a*) and (203b) their capital (*r ā y a h ā ṇ ī*) etc. with ref. to III 7; one *gāhā*.

Abhay. refers to the *Dīvasāgarapannatti-saṃgahaṇī*, see *Lehre* par. 47 end.

9. NERAIYA.

(204b) Ref. to Pannav. 17 (on *lessā*), 3:352a-357b, the first word of which is 'N e r a i e ...'.

10. LESSĀ.

(205a) Ref. to Pannav. 17 (on *lessā*), 4:358a-369a. * *

S A Y A V

*Campa ravi*¹ *aṇila*² *gaṇṭhiya*³ *sadde*⁴ *chaum*⁵ *āu*⁶ *eyaṇa*⁷ *niyaṇṭhe*⁸
*Rāyagiham*⁹ *Campā candimā*¹⁰ *ya dasa pañcamammi sae.*

Campa for *Campā* and *chaum*[a] for *chaumattha* metri causa.—On *Saya V* see the AUTHOR, *Over een Fragment van de Vijāhapannatti* in *Orientalia Gandensia* II (Leiden 1965), pp. 145-187.

1. RAVI.

¹ (206b) In the sanctuary Puṇṇabhadda near *C a m p ā* Goy. questions Mv.—In Jambuddīva the course of the [two] suns (*sūriya: ravi*) keeps to the right: N.E., S.E., S.W., N.W., N.E.

Cf. KIRFEL, *Kosmographie* p. 285 seq.—*Campā*: mod. Champanagar OMI 72 K/16/7 (*T.I.*, p. 212).

² (207b) When there is daylight in the N. and the S., it is night in the E. and the W. and vice versa. The duration of the day is inversely proportional to that of the night: (at the summer solstice, one of the possibilities enumerated) the longest day lasts 18 muhūrtas and goes together with the shortest night which lasts 12 muhūrtas; then the night starts lengthening as much as the day is getting shorter (*aṭṭhārasa-muhuttānantare divase ... sāiregā duvālasa-muhuttā rāi*) until both day and night last 15 muhūrtas (autumnal equinox), etc.

³ (209b) The three seasons and their subdivisions (*samaya* up to *uu*), the half year (*ayaṇa*), the year and its multiples (*ju* up to *o-* and *ussappiṇi*) from the point of view of their advent in the different quarters of Jambuddīva: all these subdivisions of time begin simultaneously in the N. and the S., while in the E. and the W. they always start one *samaya* later.

The divisions of time are slightly different from those enumerated in

KIRFEL, *Kosmographie* p. 337 seqq.: (1) for *pāna* our text has *ānā-pānu*; (2) *nāliyā* is missing; (3) to the terms *puvva* up to *śīsapaheliyā* '2' is added which means that we should read *puv'ange puvve tuḍiy'ange tuḍie aḍaḍ'ange aḍaḍe* etc.; (4) also note the sequence *auya nauya paulya*.

⁴ (210a) The same as ¹⁻³ in Lavaṇa, Dhāyaīsanda, Kālōda and Abbhintara-Pukkar'addha. * *

For the origin of the uddesa see Introduction § 12 (c); note that Mv. is addressed as *samaṇ'āuso* in ³⁻⁴.—Innermost Pukkar'addha is the borderland of Samayakhetta (see II 9) beyond which measured time does not exist.

2. AṆILA.

¹ (211b) * a. As to intensity winds (*aṇila*) are of four kinds: *īsiṃ-pure-vāya*, *paṭthā-v.*, *mandā-v.*, *mahā-v.* These winds blow in all of the eight directions; in opposite directions the wind is simultaneous and has the same intensity. b. Winds blowing over continents (*dāviccaya*) and winds blowing over oceans (*sāmuḍḍaya*) are not simultaneously of the same intensity; because these winds are different from each other the Lavaṇa Ocean does not extend beyond its coast (*tesiṃ ṇaṃ vāyāṇaṃ anna-m-annassa vivaccāseṇaṃ Lavaṇe samudde velaṃ nāikkamaī*). c. Winds blow because wind-bodies move of their own accord in a normal (*ahā-riyaṃ riyaī*) or an anomalous way (*uttara-kiriyaṃ riyaī*), or because Vāukumāras or °rīs set them in motion (*udirenti*) for some reason. d. Ref. to II 1³⁻⁴.

² (213a) With regard to the souls that inhabit them materials may be viewed in their original or in their elaborated state (*satthāīya sattha-pariṇāmiya*). Thus many materials (food, metals, leather etc., charcoal, dung etc.) inhabited by earth- or by water-souls or by vegetal or animal souls in their original state in a way may be considered (... *tī vattavvaṃ siyā*) to have become fire-bodies later on.

satthāīya sattha-pariṇāmiya: transformed by means of some instrument (e.g. a mortar and pestle, Abhay.); cf. also VII 1⁸ and *sattha-pariṇāya* in XVIII 10^{4b}.

³ (214a) The dimensions of Lavaṇa etc., ref. to Jīv. [Dīv.] 324a seqq. * *

3. GAṆṬHIYA.

¹ (214a) Against the *annautthiyas*: although a soul may have thousands of quantities of life (*āuyā*) all of which are tightly linked up with each other—simile: like the meshes of a net (*jāla-gaṇṭhiyā*)—it cannot experience (*paḍisaṃveeī*) a quantity of life in this world (*iha-bhaviy'āuyā*) and a quantity of life in the world beyond (*para-bh.-ā.*) at the same time.

Cf. I 9⁴ and VII 6¹.

² (215b) HAMG enter a new state of existence with a certain quantity of life wrought (i.e. bound) in their former existence; that quantity of life depends on the new place of origin (*joṇi*), consequently on the new species, H etc., in which the soul comes into existence. * *

4. SADDA.

^{1a} (216a) The imperfect (*chaumattha*) hear only contiguous musical sounds (*puṭṭha s a d d a*; ref. to I 1²) from a certain distance (*āra-gaya*), whereas kevalins discern (*jānai pāsai*) sounds from beyond every distance (*āra-g.*, *pāra-g.*, *savva-dūra-mūla-m-aṇantiya*) because their knowledge (*nāṇa*) and vision (*daṃsaṇa*) are unlimited and unrestrained.

^{1b} (217b) The imperfect laugh and grieve, they sleep and nod while standing upright (*payalāejjā*); not so the kevalins because joy or sorrow and sleep are effected by the karmans that disturb conduct (*caritta-mohaṇijja-kamma*) and cloud vision (*darisaṇ'-āvaranijja-k.*) resp. With all kinds of beings, HAMG, joy or sorrow and sleep bind seven or all of the eight karmans.

payalāejjā: *pracalām ūrdhva-sthita-midrā-karaṇa-lakṣaṇām kuryāt pracalāyet*, Abhay.—In dealing with the karmans bound by joy or sorrow and sleep the text distinguishes between the case of one being (*jīve*) and that of several beings (*pohattihim*). In the latter case there are three possibilities (*tiya-bhanga*) viz, according to Abhay., all bind seven karmans, one being binds eight and the others bind seven karmans, or some bind seven and some eight karmans; with *jīv[ā]* (plural!) and *eg'indiyā*, though, only the third possibility occurs.

² (218a) Hari Negamesi, Sakka's messenger, can take an embryo (*gabbha*) from the orifice of a mother's womb (*joṇi*) without hurting it.

Cf. SCHUBRING's translation, *Worte Mv.* p. 20, corrected in *Lehre* p. 26, n. 7.—*chavi-ccheda*: *śarīra-ccheda*, Abhay.—There is no allusion to Mv.'s transplantation depicted in Jñac. 21-28.

³ (219a) Mv. forbids the Elders to blame the young monk Aimutta, a disciple of his, who amuses himself by making his alms-bowl sail in a brook; as a matter of fact Aimutta will achieve salvation in his present life.

Cf. SCHUBRING, *Worte Mv.* p. 19.—For Aimutta's *pavvajjā* cf. Antag. 6. Children are allowed to the *pavvajjā* at the age of seven years and a half (*Lehre* par. 137) and even at the age of six years, cf. the half *gāhā* quoted by Abhay.: *chav-variso pavvaio niggantham roūna pavvaṇaṇaṃ*.

⁴ (220a) Two gods of Mahāsukka, the seventh heaven, ask Mv. in thought (*maṇasā*) how many of his disciples will achieve salvation. In the same way Mv. answers: seven hundred. Knowing that Goy. wonders what kind of gods they were and what they had wanted, Mv. sends his disciple to the gods themselves; they inform him of the facts.

⁵ (221a) Gods are neither self-disciplined (*saṃjaya*) nor lacking self-discipline (*asaṃjaya*) nor partly self-disciplined (*saṃjayāsaṃjaya*); one might say (... *tī vattavvaṇṇaṃ siyā*) that they are 'not self-disciplined' (*no saṃjaya*).

'Not self-disciplined', according to Abhay., is a euphemism (*aniṣṭhura-vacana*) for 'lacking s.-d.', like *paralokībhūta* is a euphemism for *mṛta*. Probably, though, here and in other such expressions *no* only means 'beyond the notion of'.

⁶ (221a) The gods speak Ardhamāgadhī (*Addhamāgahā bhāsā*).

On the six languages Abhay. quotes the verse we read in Rudraṭa's *Kāvya-lakṣaṇa* 2, 12. On the meaning of Ardhamāgadhī he says: *Māgadha-bhāṣā-lakṣaṇaṃ kiṃcit kiṃcic ca Prākṛta-bhāṣā-lakṣaṇaṃ yasyām asti sā 'rdham Māgadhī itī vyutpattīyā 'rdhamāgadhī 'tī*. Cf. Pischel 4 and 16 seq.

⁷ (221b) A kevalin immediately recognizes (*jāṇai pāsai*) a monk who will achieve salvation in his present life; the imperfect can only deduce this knowledge by certain means of cognition (*paṃāṇao*) or know it from hearsay.

'From hearsay' means when they have heard it from one of the ten kinds

of people who know, viz a kevalin, a *svayambuddha* (Abhay.'s explanation of *tap-* [scil. *kevali-*] *pakkhiya*) and their male and female disciples (*sāvaga* and *sāvīyā*, a *kevali-sāvaga* being *jinasya samīpe yaḥ śravaṇārthī san śṛṇoti*; see II 1^{6a} comm.) and lay followers (*uvāsaga* and *uvāsiyā*). The same ten persons will reappear in IX 31^{1a}.

⁸ (221b) The four means of cognition (*pamāṇa*, viz *nāṇa-guṇa-pamāṇa*), ref. to Aṇuog. 211a-219a.

The four *pamāṇas* are: direct cognition (*paccakkha*), conclusion (*aṇumāṇa*), comparison (*ovamma*) and tradition (*āgama*).

⁹ (221b) A kevalin immediately discerns [a monk's] final karman (*carima-kamma*) and [his] final annihilation of karman (*c.-nijjarā*); the imperfect, however, etc. as in ⁷ above.

¹⁰ (221b) The Vemāṇiya gods are either given to untruth and heresy (*māi micchādīṭṭhi*) or not (*amāi sammadīṭṭhi*). Among the latter some are enjoying the first samaya of their existence (*aṇantarôvavannaga*) and some are enjoying a further samaya (*paraṃparôv.*). The latter are fully developed (*pajjattaga*) or not (*ap.*). Among those that are fully developed some are attentive (*uvautta*) and some are not (*aṇu.*). Only Vemāṇiyas that are *uv. pajj. paraṃparôv. amāi sammad.* are able to discern the kevalin's eminent (*paṇīya*) inner sense (*maṇa*) and speech (*vai*). * *

¹¹ (222a) From their heaven the Aṇuttara gods are able to question a kevalin and they can understand his answers, because the substances grouped in their inner sense are infinite in number (*tesī ṇaṃ devāṇaṃ aṇantāo maṇo-davva-vaggaṇāo laddhāo*).

The only other place in the Viy. where these *maṇo-davva-vaggaṇāo* are mentioned is XIV 7^{1b}.

¹² (222b) The Aṇuttara gods are *uvasanta-moha*, which means that the confusing karman is suppressed in them.

¹³ (223b) Kevalins do not discern by means of the senses (*āyāṇa*) because their knowledge and vision are unlimited and unrestrained, ref. to ¹ above.

This text will be repeated in VI 10⁵.

¹⁴ (223b) A kevalin's limbs (*uvagaraṇa*) are movable (*cala*) because [the soul], a real *dravya*, possesses the activity [called]

will (*vīriya-sajoga-saddavvayāe*); consequently they do not always occupy the same units of place (*āgāsa-paesā*).

The text is rather obscure. Professor SCHUBRING (in a letter dated 18.3.65) corrects his explanation of *seya-kāla* in *Lehre* p. 89, n. 5 = *Doctrine* p. 134, n. 4: vibration (*s'eya = saija*) does not suit the context and *seya-kāla* probably is *eṣyat-kāla* as Abhay. says (cf. the places quoted in the PSM s.v. *sea, sea-āla*), although the form remains etymologically obscure. Or could *seya-kāle* simply mean 'in a wink'? Cf. XXV 8^a.—*saddavvayā = saddravvyatā* (Abhay.'s first explanation).

¹⁵ (224a) He who knows the fourteen pūrvas (*coddasapuvvi*) is capable of showing you, by magical means, an object multiplied into a thousand identical objects (*pabhū ... ghaḍāo ghaḍa-sahassam ... abhiñivvatṭettā uvadamsettae*), because an infinite number of objects or substances are distributed in him like [the seeds in?] a poultice (*aṇantāiṃ davvāiṃ ukkariyā-bheenāṃ bhijjamāñāiṃ*).

ukkariyā-bheenāṃ : utkārikā-bheda eraṇḍa-bhijānām iva, Abhay.

5. CHAUMA[TTHA].

¹ (224b) The *ch a u m a t t h a*, ref. to I 4⁵.

² (224b) Against the *annautthiyas*: with HAMG perception may correspond (*evambhūyā veyanā*) or not correspond (*aṇevambh. v.*) with the actions performed (*kaḍā kammā*). According to the dissidents it always corresponds.

To confirm this statement Abhay. refers to such phenomena as sudden accidental death (*apamṛtyu*), war massacres and the like.

³ (225a) In Bhāraha there were seven *kulagaras* etc. during the present *osappiṇī*, ref. to Samav. 15ob. * *

6. Āu.

¹ (225b) A short life (*ā u*) is the karmic result of harming living beings, lying and giving true monks (*tahā-rūva samaṇa vā māhaṇa vā*) forbidden food; a long life is effected by doing the reverse. A long unhappy life is the karmic result of harming,

lying and scolding monks or giving them food reluctantly; a long happy life is effected by doing the reverse.

tahā-rūva samaṇa vā māhaṇa vā: see I 7⁴ comm.

² (228a) Actions (*kiriya*) are [1] purposive (*ārambhiyā k.*), [2] appropriative (*pariggahiyā k.*), [3] emotional (*māyā-vattiyā k.*), [4] implying non-renunciation (*apaccakkhāṇa-k.*) or [5] implying heresy (*micchādamsaṇa-k.*). Casuistic application of this theory to special cases of selling and buying: When a salesman (a) tries to get back something that has been stolen from him, or (b) withholds the thing (*bhaṇḍe ya se aṇuvaṇīe siyā*) a person wants to buy, or (c) gets the counter-value (*dhane se uvaṇīe siyā*) of the thing he sells, he commits the first four actions (*heṭṭhilāo* [: *adhastana*] *cattāri kiriyaō*) and under circumstances [viz when he is a heretic, Abhay.] also the fifth action; in cases (b) and (c), on the other hand, these actions 'diminish' (cease, do not exist? *payaṇuībhavanti*) for the buyer. Moreover, if that salesman (a) has got back the stolen thing, or (b) does not withhold the thing a person wants to buy, or (c) does not get the counter-value of the thing he sells, these actions 'diminish' for the salesman, while in cases (b) and (c) the buyer commits them.

Cf. VIII 5¹ and *Lehre* par. 100.

³ (228b) A newly-lit fire-body has much karman (*mahākam-matarāya*), is very active (*mahākiriyaatarāya*), possesses a great karmic influx (*mahāsavatarāya*) and much sensation (*mahāvedanatarāya*); a dying fire-body and an unlit one have little karman (*appak.*) etc.

⁴ (229b) Casuistic application of the theory of the five kinds of actions (explained in I 8² and III 3¹) to special cases of shooting an arrow: If a man who takes a bow (etc. up to) and shoots an arrow hits a living being, he is involved (*puṭṭha*) in the five actions and so are the bodies of which his bow and arrow are made, viz the wood of the bow (*dhaṇu-puṭṭha*), the bow-string (*jīvā*), its tendon (*ṇhāru*), the arrow (*usu*), viz its shaft (*sara*), feather (*pattaṇa*), barb (*phala*) and string (*ṇhāru*). If, however, the arrow hits the living being while falling back down, the man and the bow are involved only in the first four actions,

whereas the arrow, the bodies of which it is made and the beings that receive the falling arrow (*je vi ya se jīvā ahe paccovayamānassa* [*pratyupapātata*s, cf. Pischel 77] *uvaggahe citṭhanti*) are involved in the five actions.

Cf. *Lehre* par. 100.—Obviously the text is connected with ² above although not the same group of ‘five actions’ is meant and although it does not say that the actions are ‘committed’ (*kiriya kajjai*) but only that the archer, the bow, the arrow and the beings that are hit (cf. XVI 1⁹) are involved or implicated in, lit. ‘touched by’, the actions (*kiriyaḥim puṭṭha*).—Note the construction *jāim ... tae ṇaṇi ...* (229b) and the curious idea (230a.b) of the animated nature of the arrow etc.

⁵ (230b) Against the *annautthiyas*: up to about four or five hundred yojaṇas the hell-world is thickly covered (*samāiṇṇa*) with hell-beings, not man’s world with human beings.

‘Thickly’ is illustrated with the similes *juvaim juvāṇe ... arag’āuttā siyā*, see III 1^{1a} comm.

⁶ (230b) The faculty of transformation (*viuvittae*) with hell-beings, ref. to Jiv. 117a.

⁷ (231a) [No dialogue.] A monk who thinks to himself (*maṇaṃ pahārettā bhavai*) that it is not sinful to enjoy *āhākamma* food etc. (ten cases, see the comm.), or who, saying so publicly, enjoys such food, or who gives such food to others, or who teaches in public that it is not sinful, such a person cannot, without confession, be ‘perseverant’ in the hour of death (*natthi tassa ārāhaṇā*).

The ten cases of forbidden food (cf. also *Lehre* par. 154) are

- 1) *āhā-kamma*: food prepared especially for the religious mendicant
- 2) *kīya-gaḍa*: food bought especially for the mendicant
- 3) *ṭhaviyaya*: food reserved for the mendicant (cf. *sthāpanā-karmika* in *SBE* XLV p. 132, n. 7)
- 4) *raiya(ga)* = *racita*, according to Abhay. a kind of *auddesika* fault (see *ibid.* p. 131 under 2) consisting in sweetening the alms
- 5) *kāntāra-bhatta*: according to Abhay. *kāntāram*: *arayaṇi tatra bhikṣukā-ṇāṃ nirvāhārthaṃ yad vihitam bhaktam tat kāntāra-bhaktam*, food for mendicants living in the wood? (cf. *Lehre* par. 154)
- 6) *dubbhikkha-bhatta*: what is scratched up during a famine
- 7) *vaddaliyā-bhatta*: the same during a storm (*vārdalikā*: *megha-durdinaṃ*, Abhay.)
- 8) *gilāṇa-bhatta*: food for a sick mendicant
- 9) *sejjāyara-piṇḍa* (elsewhere also *sāgāriya-p.*): food given by the person in whose house the mendicant sojourns

10) *rāya-piṇḍa*: alms given by a prince or his people. Faults 5-10 are also found in IX 33^{2a}, faults 1-8 (together with other faults) in Uvav. 96, cf. Nāy. 1, 1, 144.

⁸ (231b) An assistant teacher (*āyariya-uvajjhāya*) who, in his domain, indefatigably serves his *gaṇa* will attain liberation in his present existence or in his second or third rebirth.

He cannot attain liberation in his first rebirth because, being a pious man, he will first be reborn as a god, and as such he cannot achieve salvation (Abhay.).

⁹ (231b) Wherever a person who pronounces a false (*alienaṃ*) accusation (*abbhakkhāi*) is reborn (*abhisamāgacchai*) [as a man etc.: *mānuṣatv'ādau*, Abhay.], he will have to endure (*paḍisaṃveei*) being treated in the same way (*tassa taha-ppagārā c' eva kammā kajjanti*).

7. EYAṆA.

¹ (232b) An atom (*paramāṇu-poggala*) may move etc. and change its accidentals (*eyai veyai jāva taṃ taṃ bhāvaṃ pariṇamai*) or not. Of an aggregate of two or more atoms either all the atoms may do so or not, or one part of the atoms may do so and the other atom(s) not.

The changing of accidentals is conceived as a movement: *eyai* ..., cf. III 3^{1d}.

² (232b) Only an aggregate of ∞ atoms, not a single atom nor an aggregate of two up to ζ atoms, can be cut with a knife, burnt (*jhiyāejjā*) in a fire (*aggi-kāyassa majjhaṃ majjheṇa*), become wet (*ulla*) in the cloud Pukkhala-saṃvaṭṭaga, swim in the Ganges against the stream and perish there or get into a whirlpool or a drop of water.

On the cloud Pukkhala-saṃvaṭṭaga see *Lehre* par. 120.

³ (233a) An atom has no halves (*aṇ-addha*), no middle (*a-majjha*), no units of space (*a-padesa*). All aggregates have units of space (*sa-p.*) but only aggregates of an even number of space-units have halves (*sa-a.*) and only aggregates of an odd number of space-units have a middle (*sa-m.*). Aggregates of x , ζ , or ∞ units of space are *sa-a.* *a-m.* *sa-p.* or *aṇ-a.* *sa-m.* *sa-p.*

Cf. XXV 4⁸.

⁴ (233b) When two atoms, an atom and an aggregate or two aggregates touch each other

| the touching occurs between | in the cases marked with an × | | | | | | | | |
|---------------------------------------|-------------------------------|----|-----|----|---|----|-----|------|----|
| | I | II | III | IV | V | VI | VII | VIII | IX |
| 1) 1 part of a + 1 part of b | — | — | — | — | × | × | — | × | × |
| 2) 1 part of a + n parts of b | — | — | — | — | — | × | — | — | × |
| 3) 1 part of a + the whole of b | — | — | — | × | × | × | × | × | × |
| 4) n parts of a + 1 part of b | — | — | — | — | — | — | — | × | × |
| 5) n parts of a + n parts of b | — | — | — | — | — | — | — | — | × |
| 6) n parts of a + the whole of b | — | — | — | — | — | — | × | × | × |
| 7) the whole of a + 1 part of b | — | × | × | — | × | × | — | × | × |
| 8) the whole of a + n parts of b | — | — | × | — | — | × | — | — | × |
| 9) the whole of a + the whole of b | × | × | × | × | × | × | × | × | × |

N.B.—a and b are in I atom and atom, in II atom and aggregate of 2 *paesas*, in III atom and aggregate of 3 up to $\infty p.$, in IV aggregate of 2 *p.* and atom, in V aggregate of 2 *p.* and aggregate of 2 *p.*, in VI aggregate of 2 *p.* and aggregate of 3 up to $\infty p.$, in VII aggregate of 3 up to $\infty p.$ and atom, in VIII aggregate of 3 up to $\infty p.$ and aggregate of 2 *p.*, in IX aggregate of 3 up to $\infty p.$ and aggregate of 3 up to $\infty p.$

⁵ (234b) a. The minimum and maximum durations of atoms and aggregates depending on whether they are in motion (*seya*) or in rest (*nireya*) and according to the degree (*guṇa*) of their material properties. In respect of the duration of motion and rest sound (here regarded as a property of matter: *sadda-pariṇaya poggala*) and its reverse (*asadda-p. p.*) are equated with atoms and aggregates in motion and in rest resp. b. Likewise, for all the cases described above, the minimum and maximum durations of the interval between two periods of rest (*antara*) during which the motion is effected. Even the maximum duration is immeasurably short, viz $\frac{1}{4}$ *āvaliyā*.

Cf. XXV 4⁹.—For the graduation (*guṇa*) of the properties colour (*kāla!*) etc. see *Lehre* par. 59. For the (*asadda-p. p.*) cf. *Lehre* p. 90 where 'in der Dauer der Bewegung und Ruhe gleichgesetzt' of course is not 'equated ... during motion and rest' (*Doctrine* p. 134) but 'equated ... in respect of the duration of motion and rest'.

⁶ (235b) The numerical relation of quantity of life to place is the comparatively weakest (*savva-tthove khetta-tṭhāṇ'āue*), 3 times stronger (*asamkhejja-guṇa*) is its relation to space (*ogāhaṇa-tṭh.-ā.*), as many times stronger still its relation to substance (*davva-tṭh.-ā.*) and as many times stronger still its relation to accidentals (*bhāva-tṭh.-ā.*). One mnemonic gāhā.

On this subject Abhay. quotes and explains fifteen Prakrit gāhās which are not found in the Ṭikā on Pannav. 3.

⁷ (237a) Specification of HAMG from the point of view of their purposive activity (*ārambha*) with regard to other beings, and of their appropriating (*pariggaha*) activity with regard to bodies (*sarīra*), karmans (*kamma*), substances (*davva*), abodes (*bhavaṇa* : *grhaka*, *nivāsa*, Abhay.), living beings, objects etc.

⁸ (238b) [No dialogue.] The death of an ignorant man is the result of a cause (*heuṃ annāṇa-maraṇaṃ marai*) whereas that of a kevalin is not (*aheuṃ kevali-m. m.*) and that of an imperfect being either is (*heuṃ chaumattha-m. m.*) or is not (*aheuṃ ch.-m. m.*). The ignorant man does not conceive that cause in any of the four ways of conception (*heuṃ na jāṇai ... pāsai ... bujjhai ... abhisamāgacchai*) and does not draw the conclusion from it (*heuṇā na jāṇai* etc.). The kevalin conceives that there is no cause (*aheuṃ jāṇai* etc.) and draws the conclusion from that absence of cause (*aheuṇā jāṇai* etc.). If there is a cause the *chaumattha* conceives it and draws the conclusion from it, but if there is no cause he does not conceive that absence of cause nor does he draw the conclusion from it. Cause (*heu*) resp. absence of cause (*aheu*) according to the four kinds of (non-)conception and (non-)conclusion and cause resp. absence of cause of death are here called 'the five causes' (*panca heū*) resp. 'the five non-causes' (*panca aheū*). * *

In Ṭhāṇ. 306a the eight sentences of this text are transposed as follows: 3. 4. 1. 2, 7. 8. 5. 6, which means a gradation. The Viy. does not want to start with a negation. In both commentaries Abhay. says quite a lot, but also admits that he does not understand the exact meaning of this text (239b ult. = Ṭhāṇ. 307a 3), which is very obscure indeed.

8. NIYAṆṬHA.

¹ (240a) Nārayaputta, a disciple of Mv., being questioned by his condisciple N i y a ṇ ṭ h ī p u t t a, contends that all objects are divisible (*sa-aḍḍha sa-majjha sa-paesā*) from the point of view of substance, place, time and condition. Niyāṇṭhīputta, however, shows that the atom (*paramāṇupoggala*) and the objects (*poggala*) that occupy one unit of space (*ega-paes'ogāḍha*), last one unit of time (*ega-samaya-thūya*) and possess one degree of one property (e.g. *ega-guṇa-kālaya*) resp. prove to be indivisible from the said points of view. Objects rather are either divisible (*sa-paesā*), indivisible (*a-p.*) or infinite (*aṇanta*). Moreover, Niyāṇṭhīputta explains that they may be at the same time *a-p.* from one and *sa-p.* (or *a-p.*) from another point of view. There is, however, one restriction: *poggalas* that are *a-p.* as to substance (scil. atoms) always are *a-p.* as to place, and *poggalas* that are *sa-p.* as to place always are *sa-p.* as to substance (scil. aggregates). At the end the relative frequency of the different cases.

Abhay. quotes and explains thirty-six *vṛddhōkta* Prakṛit gāhās in connection with the calculation at the end of the text.

² (244a) Goy. again questions Mv.: a. The total number of souls neither grows nor diminishes, but eternally (*savv'addham*) remains stationary (*jīvā no vadḍhanti no hāyanti avatṭhiyā*). Yet there are spaces of time during which the number of souls living on the different stages and substages of existence taken one by one either grows or diminishes or remains stationary (*neraiyā* etc. *vadḍhanti vi h. vi av. vi*). The number of Siddhas either grows or remains stationary. The minimum and maximum durations of the spaces of time during which these three resp. two developments are found are specified for HAMG and Siddhas. b. Souls neither enter existence, nor do they leave it, nor do they enter it while other souls leave it; they eternally (*savv'addham*) are without beginning and end (*jīvā no sōvacayā no sāvacayā no sōv.-sāv. niruvacaya-niravacayā*). Yet there are spaces of time during which souls only enter a particular stage of existence, only leave it, enter it while other souls leave it or neither enter nor leave it (*neraiyā* etc. *sōvacayā sāv. sōv.-sāv.*

niruvacaya-niravacayā). With one-sensed beings, though, only the third case (*sōv.-sāv.*) is possible and with Siddhas only the first case and the fourth case (*sōv., niruv.*) are possible. The minimum and maximum spaces of time in question are specified for HAMG and Siddhas. * *

9. RĀYAGIHA.

¹ (246a) The name Rāyagihā applies to that town in respect of all its constituent parts, ref. to 7⁷ above.

² (246b) The radiance of the day is due to bright (*subha*) particles (*poggala*) and their accidentals (*poggala-pariṇāma*); the darkness of the night is due to *asubha poggalas* and *p.-pariṇāmas*. For the same reason H and A¹⁻³ are dark, G are radiant and in A⁴⁻⁵ and M radiance and darkness are mixed (*subhāsubha poggala* and *p.-pariṇāma*).

For the origin of darkness see also VI 5⁴ below.

³ (246b) The divisions of time (*samaya* up to *ussappiṇī*) only count for mankind.

⁴ (247b) *Pāsāvaccijjā therā bhagavanto* question Mv.: On the authority of Pārśva himself Mv. declares that in 'the world the measures of which cannot be expressed in numbers' (*asaṃkhejje loe*) there were, are and will be [generally speaking] an infinite number (*aṇanta*) of days, but at the same time [viz in each of the three cases?] a limited number (*paritta*) of days. According to Pārśva (epithet: *puris'ādāṇīya*) the world (*loya*) is eternal (*sāsaya*), has neither a beginning nor an end, is limited (*paritta*) and surrounded (*parivudda*) [by the non-world, Abhay.]. Below it is expanded (*vitthinna = vistirṇa*) and like a bedstead (*paliyanka*), in the middle it is narrow (*saṃkhitta*) and like [the flat discus of] Indra's thunderbolt (*vara-vaira*), above it is broad (*visāla*) and like a drum standing upright (*uddha-muinga*).

Conclusion of the episode: the *Pāsāvaccijja* Elders, being very much impressed, are converted. (The *jāvas* refer to Kālāsa's conversion in I 9⁵.) Later on they will attain salvation, some of them after having been reborn in the heavens.

Read *taṃsi ca ṇaṃ sāsayaṃsi logaṃsi* instead of *tesim* (old ed. and Āg.S. ed.) or *teṃsim* (J.P. ed.) *ca ṇaṃ* etc.—The Pāsāvaccijjas want to test Mv. who, being *savvaṃṇu* etc., forestalls their question by bringing forward Pārśva's description of the universe, for which see KIRFEL, *Kosmographie* p. 209 seq. and *Lehre* par. 103. In IX 32^b Mv. will declare that he himself discovered the truth about the eternity of the world.—For *nīṭiyanti* Abhay. has *vīṭiyante*.—The rather obscure *asaṃkhejje loe* (*asaṃkhyāte 'saṃkhyāta-prades'ātmakatvāt lōke : caturdaśa-rajiv-ātmake kṣetra-loke ādhāra-bhūte*, Abhay.; cf. also XXV 2³, VIII 10⁵ and XXV 4²) and the unusual *jīva-ghaṇa* (technical terms from Pārśva's doctrine?) do not make the interpretation easier. We cannot follow Abhay. where he says, commenting upon *aṇanta* and *paritta*, that time passes for souls that are embodied in the *sādhāraṇa* and in the *paritta* (i.e. *patteya*, *Lehre* par. 106) way, because it is equal to the duration of these conditions (*tat-* [scil. *avasthā-*] *stithi-lakṣaṇa-paryāya-rūpatvāt tasya* [scil. *kālasya*]).—As to the etymology of *loka* probably we should read: ... *bhūe* (scil. *loe*) ... *pariṇae* [*y*]a. *jīvehiṃ* etc. (cf. *kiriya-vāi* [*y*]a. *karissam* etc. in Āyāra 1, 1) because, in spite of Abhay.'s allegation, *ajivair* (: *pudgal'ādibhir*) *na lokyate*.—*e*^o or *icchāmi* : formulistic for *icchāmo*.

⁵ (248a) The four classes of gods and their number of subclasses: the Bhavaṇavāsīs have 10, the Vāṇamantarās 8, the Joisiyas 5 and the Vemāṇiyas 2 subclasses. At the end one gāhā summarizing the udd. * *

Cf. Tattv. IV 11-13 and 17 seq.

10. CANDIMĀ.

(249b) In the sanctuary Puṇṇabhadda near Campā Goy. questions Mv.: the course of the [two] moons (*c a n d i m ā*) etc. is like that of the suns, ref. to V 1 above. * *

Cf. KIRFEL, *Kosmographie* p. 288; cf. also V 1 and Introduction § 12 (c).

S A Y A VI

*veyaṇa*¹ *āhāra*² *mah'assave*³ *ya sapaesa*⁴ *tamuya*⁵ *bhavi*⁶ *ya sālī*⁷ *puḍhavi*⁸ *kamm*⁹ *annautthi*¹⁰ *dasa chaṭṭhagammi sae.*

1. VEYANĀ.

¹ (250a) Strong perception (*veyaṇā*) means strong annihilation of karman (*nijjarā*) but spiritual (*pasattha*) annihilation of karman [in piety] counts more than perception whether strong or not (*mahā-veyaṇassa ya appa-v. ya se see je pasattha-nijjarāe*): the H of the sixth and the seventh hell perceive [and consequently annihilate karman] very strongly, but with monks (*niggantha*) [thanks to a pious life] annihilation of karman is yet stronger (*mahānijjaratara*). In the first case, indeed, the bad karmans (*pāvāiṃ kammāiṃ*) stick together more tightly (*gāḍhikayāiṃ* etc.) [in the soul]: likewise it is less easy to clean a dirty garment than a stained one and whereas it is impossible to beat off fragments (*ahābāyara poggala*) of an anvil (*ahigaraṇa* and °*nī*), a handful of dry grass, when thrown in a fire, is instantly burned and a drop of water on a red-hot piece of iron instantly evaporates.

The old ed. has *se keṇaṃ kh'āi aṭṭheṇaṃ* instead of *keṇ' aṭṭheṇaṃ*.—*ahigaraṇī = adhikaraṇī yatra lohakārū ayo-ghanena lohāni kuṭṭayanti*, Abhay.—We met the similes of the grass and the drop of water already in III 3^{1a}.

² (251b) The instrumental forces (*karaṇa*) without which perception is impossible, are: with A¹ body and karman, with A²⁻⁴ (*vigalēndiya*) speech, body and karman, with H, A⁵, M and G inner sense, speech, body and karman. With G the *karaṇas* are bright (or fortunate, *subha*) and perception consequently is agreeable (*sāya*), with H the same are dark (*asubha*) and disagreeable (*asāya*), with AM they are mixed (*subhāsubha*) and varying (*veṃāyāe*).

³ (252a) Monks who practise the ascetic methods (*paḍimā-paḍivannaga aṇagāra*) perceive and annihilate karman strongly; the H of the sixth and the seventh hell perceive strongly but annihilate little; monks that have attained the *selesī* state perceive little but annihilate strongly; the G of the uppermost heavens (*aṇuttarōvavāīya deva*) perceive and annihilate little. One gāhā summarizing the udd. * *

2. ĀHĀRA.

(252b) * Ref. to Pannav. 28 (Ā h ā r ' uddesa): 498b-520b. * *

3. MAH'ASSAVA.

Two gāhās summarizing the following sūtra.

¹ (253a) For him who possesses much karman, is given to much action, undergoes a great karmic influx and has a strong perception (*mahā-kamma mahā-kiriya m a h ā s a v a mahā-vedana*) the [karmic] particles (*poggala*) are bound and accumulated (*bajjhanti cijjanti uvacijjanti*) and his self (*āyā*) [scil. his body (*bāhy'ātmā śarīram*, Abhay.)] changes (*pariṇamāi*; text °*manti*) into a whole of bad unlucky qualities. Just so do the [constituent] particles (*poggala*) of a new, still unwashed (*ahaya*, [']*dhoya*) garment that has just been made (*tantu-gaya*). On the other hand from him who undergoes only a small karmic influx etc. the [karmic] particles are separated (*bhijjanti chijjanti* etc.) and his self changes into a whole of good lucky qualities. Just so do the dirt particles of a garment that is being washed.

Since *mah'assava* is the title of the udd. originally the series *mahā-kamma* etc. probably started with *āsava* as it actually does the second time it appears (*app'āsava appa-kamma a.-kiriya a.-vedana*).—*tantu-gaya*: *turī-veṃ'āder apanīta-mātra*, Abhay.

² (254a) The accumulation of the constituent particles (*poggalōvacaya*) of a garment happens either by an impulse from without (*paogasā*) or spontaneously (*vīsasā*). That of karman (*kammōvacaya*) happens only by an impulse (*paoga*), viz by the

application of the three—resp., see 1² above, one or two—[other] instrumental forces (*karāṇa*): inner sense, speech and body.

³ (254b) The accumulation of the constituent particles of a garment has both a beginning and an end (*s'ādīya sapajjvasiya*), it is neither without beginning nor without end (*no añā. no ap.*). That of karman may be [1] *s'ā. sap.*, namely in the case of the monk binding karman as a result of his discharging the religious duties (*īriyāvahiyā-bandha*, see III 3^{1d}); [2] *añā. sap.*, namely in the case of the being that will achieve salvation (*bhava-siddhiya*); [3] *añā. ap.*, namely with beings incapable of salvation (*abh.-s.*); but it never is *s'ā. ap.*

As to the garment itself, it is *s'ā. sap.* whereas [1] HAMG, from the point of view of their repeated rebirths, are *s'ā. sap.*; [2] Siddhas, as such, are *s'ā. ap.*; [3] *bhava-siddhiyas* are *añā. sap.* and [4] *abhava-siddhiyas* are *añā. ap.*

bhava-siddhiyā laddhiṃ paḍucca means 'those who [from eternity] have acquired the state of such as will attain liberation', *abhava-siddhiyā saṃsāraṃ paḍucca* 'those who [from eternity] are bound to roam through saṃsāra without the possibility of ever attaining liberation'. One is *bh.-s.* or *abh.-s.* by what might be called predestination; consequently *bh.-s.* and *abh.-s.* not only as beings but also as such are both *añādīya*.—On the Siddhas Abhay. quotes three gāhās in the second of which we must read *sabbhāvo* instead of *savvabhāvo* (J. P. ed.).

⁴ (255a) Minimum and maximum duration of the binding (*bandha-tṭhii*, *kamma-tṭhii*; elsewhere also in short *tṭhii*) of the eight karmans and the duration of their incubation-period (*abāhā*). The period of effectiveness of a karman equals its *tṭhii* less its *abāhā* (*abāh'ūṇiyā kamma-tṭhii kamma-nisego*).

According to Abhay. some say that the *abāhā* is not included in the *tṭhii* but must be added to it.—The term *nise(g)a*, he says, describes the particular course by which the karmic mass is experienced (*karma-niseko nāma karmadalikasyāmbhavanārthaṃ racanā-viśeṣaḥ*): it diminishes samaya after samaya as if drip by drip (*niṣīncati*) until the last bit of it at the end of the *utkrṣṭa-sthiti* flows away. One gāhā is quoted.

⁵ (257b) Discussion of the question whether certain beings bind, do not bind or may and may not bind the eight karmans. The beings in question are: [1] male, female, neuter or sexless (*no puriso* etc.: *vedôdaya-rahitaḥ*, Abhay.); [5] controlled, un-

controlled, partly controlled or not controlled (cf. V 4⁵: 'not' here and in n^os 14, 17, 24, 29 and 48 below means 'beyond the notion of'); orthodox, [10] heretic or partly orthodox; intelligent (*sanni*), unintelligent or not intelligent; [15] capable, incapable or not capable of salvation (*bhava-siddhīya*, etc.); possessing the sensorial vision (*cakkhu-damsaṇa*) or not or [20] possessing the pretersensual vision (*ohi-damsaṇa*) or possessing the absolute vision (*kevala-d.*); fully developed (*pañjattaya*), undeveloped or not developed; [25] possessing speech (*bhāsaya*) or not; possessing an individual body (*paritta: pratyeka-sarīra*, Abhay.; cf. Tattv. VIII 12, 22-23 and *Lehre* par. 106) or not, or beyond this notion; [30] possessing the five kinds of knowledge, [35] devoid of the sensorial knowledge (*mai-annāṇi*) or of the transmitted knowledge (*suya-annāṇi*) or possessing the negative pretersensual knowledge (*vibhanga-nāṇi*, cf. *Lehre* par. 79); exerting mental activity (*maṇa-jogī*), speech activity, [40] corporeal activity or not exerting any activity (*ajogī*); possessing the faculty of concrete imagination (*sāgārōvautta*) or of abstract imagination (*aṇāg.*); attracting matter to build their new body (*āhāraga*) or [45] not doing so (*aṇāhāraga: vighra-gaty-āpanna*, Abhay.); fine (*suhuma*), coarse (*bāyara*) or neither fine nor coarse; the last of one's equals (*carima*) or [50] not (*acarima*).

Erratum in the Āg. S. edition: what follows on 255b stands on 257b and what follows on 258b stands on 256a.

6 (259a) The relative frequency of the cases enumerated in
5. * *

Abhay. refers to Pannav. 3, see Introduction § 10 (B).

4. SAPAESA.

¹ (260a) The single being (*jīva*) as well as all beings taken as a whole (*jīvā*) [pass through units (*paesa*) of time and consequently] are divisible (*s a p a e s a*) from the point of view of time (*kāl'ā(d)eseṇam*). From the same point of view, however, single beings, as far as they are regarded as belonging to a particular class (see below), are *sapaesa* or *apaesa*. Discussion of the question which of these possibilities occur with such classes

as exist from the point of view of stage of existence (HMG and Siddhas), state of attracting matter to build the new body (*āhāraga* etc.), capability of salvation (*bhava-siddhiya* etc.), intellect (*sanni* etc.), possession of lessā (*salessa* etc.), orthodoxy (*sammad-dit̥ṭhi* etc.), self-discipline (*saṃjaya* etc.), passion (*saka-sāya* etc.), knowledge (*ohiya-nāṇa* etc.), activity (*sajoga* etc.), imagination (*sāgārōvautta* etc.), sex (*it̥ṭhi-veya* etc.), body (*sasarīra* etc.) and development (*āhāra-pajjattīya* etc.). Six cases at the most are possible, viz all the beings of a class are *sapaesa*, all are *apaesa*, one is *sapaesa* and the other one is *apaesa*, one is *sapaesa* and the others are *apaesa* or vice versa, or some are *sapaesa* and the others *apaesa*. At the end a summarizing gāhā.

Related notions we already met in V 8¹ and VI 3². According to Abhay. beings are *apaesa* only in the first samaya of their existence (one gāhā) which of course for *jīvas*, when taken as such, does not exist since they all are without beginning. The classes enumerated are for the greater part the same as those in 3⁵ above.

² (266b) a. Beings (*jīvā*) are either renunciant (*paccakkhāṇi*) or not (*apaccakkhāṇi*) or partly renunciant (*paccakkhāpaccakkhāṇi*): H A¹⁻⁴ G are *apaccakkhāṇi*, A⁵ are *apaccakkhāṇi* or *paccakkhāpaccakkhāṇi*, M are *paccakkhāṇi*, *ap.* or *paccakkhāp.* b. Only five-sensed beings know (*jānanti*) renunciation (*paccakkhāṇa*) and its two correlates; all other beings (A¹⁻⁴) do not. c. On the question whether beings practise (*kuvanti*) renunciation, ref. to a above. d. The beings in general (*jīvā*) and the Vemāṇiyas originate in consequence of renunciation (*paccakkhāṇa-nivvattiy'āyua*) or its two correlates; all other classes originate in consequence of non-renunciation (*ap.-n.-ā.*). At the end a summarizing gāhā stating that this text belongs to the Sapades'-uddesa. * *

³-*nivvattiy'āyua* also in VII 6².

5. TAMUYA.

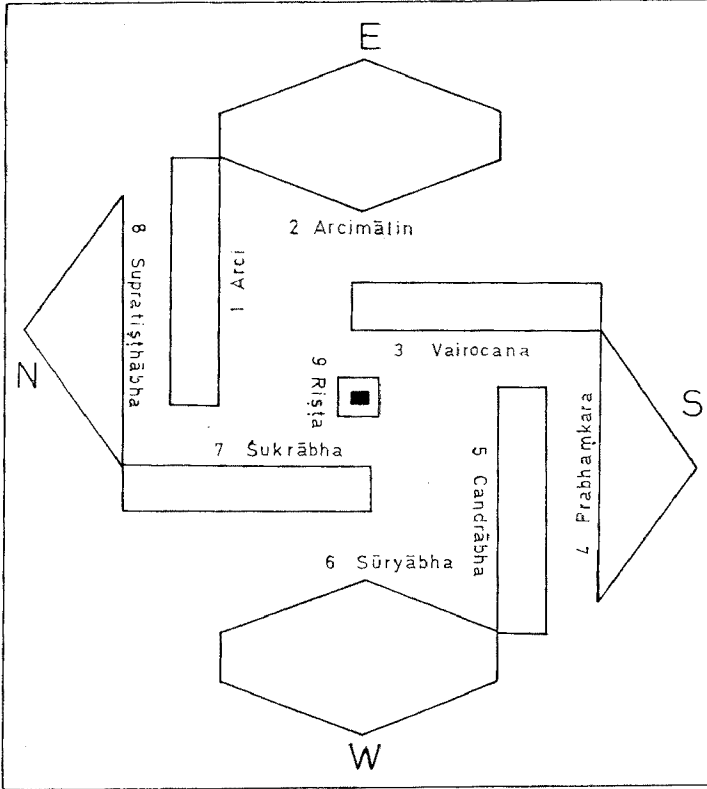
¹ (267b) The body of darkness (*t a m u -kkāya*) consists of water, not of earth since earth is partly radiant (*puḍhavi-kāe ṇaṃ atthegaie subhe desam pakāsei*). From the surface (*uvarillāo jal'antāo*) of Aruṇōdaga, namely from a [circular] line one space-

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unit in thickness (*ega-padesiyāe sedhīe*) that lies 42.000 yojanas beyond Aruṇavara, the body of darkness rises up (*samuṭṭhiya*) 1.721 yojanas; then, spreading sideways, covering (*āvarittāna*) the four nethermost heavens, it closes up (*samṇiṭṭhiya*) on the surface of the Riṭṭha region (*R.-vimāṇa-patthaḍaṃ samṇatte*) in Bambhaloga. (Hence *tamu-kāe kappa-panae* in the mnemonic *gāhā* quoted in 8¹ below.) Below it is shaped like the bottom of a dish (*mallaga-mūla-samṇhiya*), above like a bird-cage (*kukkuḍaga-panjara-s.*). Further particulars about its dimensions. In *tamu-kkāya* there are neither dwellings (*gehā, geh'āvaṇā*) nor settlements (*gāmā jāva samnivesā*). Rain and thunder exist there; they are made by a god, an asura or a nāga. Earth (*bāyara puḍhavi-kāya*) and fire (*bāyara aḡaṇi-k.*) as well as moon (and moonlight), stars and the like do not exist there. Its colour is so black that even gods would fly away from it. Its names are: Tama, Tamu-kkāya, Andhakāra, Mahā'ndhakāra, Log'andhakāra, Loga-tamissa, Dev'andhakāra, Deva-tamissa, Devāraṇṇa, Deva-vūha, Deva-phaliha (D.-parigha, Abhay.), Deva-paḍikkhobha, Aruṇodaya samudda.

² (270a) The eight Black Fields (*kaṇha-rāi*) are situated in the Riṭṭha region above Saṇamkumāra and Māhinda, one interior (*abbhintara*) and one exterior (*bāhira*) Field in each quarter. The innermost eastern Field touches (*puṭṭha*) the outermost southern Field, the innermost southern Field touches the outermost western Field etc. The innermost Fields are quadrangular, the northern and southern outermost ones are triangular and the eastern and western outermost ones are hexagonal (one mnemonic *gāhā*). Further particulars about their dimensions, the absence of dwellings there etc. (as in ¹ above except that only a god can make rain and thunder in these regions and that water, fire and plants are absent there) up to their colour. Their generic names are: Kaṇha-rāi, Meha-rāi, Maghāvai, Māghavai, Vāya-phaliha, Vāya-palikkhobha, Deva-phaliha, Deva-palikkhobha. All beings have already several times or even an infinite number of times been reborn there, but, of course, not as water, fire or plants since these do not exist there.

* For Vjy. VI 5²⁻³ cf. Ṭhāṇa (ed. 1937) 409b. The following diagram is found in Abhay.'s comm. on Vjy. and Ṭhāṇa:



The Black Fields (Viy. VI 5²⁻³).

³ (271b) The abodes of the Logantiya gods in the intermediate spaces between the Black Fields, ref. to Jīv. 406a. Two mnemonic gāhās. * *

The names of the *vimāṇas* (Acci = Arci etc.) and the groups of gods that inhabit them (Sārassaya = Sārasvata etc.) are the same as those recorded by KIRFEL, *Kosmographie* p. 306, with one exception: according to the Vjy. the northern *vimāṇa*, Supatīṣṭhābha (Supratīṣṭhābha), is inhabited by the Aggicca gods, while Rīṣṭha (KIRFEL's Ariṣṭa) is the name of a group of gods living in the ninth (viz central) *vimāṇa* Rīṣṭhābha. In the Vjy. there are 14.014 (instead of 7.007) Vaṇhi and Varuṇa gods.

6. BHAVIYA [PUḌHAVI].

¹ (272b) Memorandum of the different abodes (*āvāsa*) in the hells (*puḍhavi*) up to the heavens: implicit ref. to I 5¹.

The 'title' of this udd., according to the usg., is *bhaviya* (see ² below) but at the end of the udd. we read *puḍhavi-uddeso samatto*; note that VI 8 is also entitled *Puḍhavi*.

² (272b) After having, at the hour of death, ejected [its *āyua-kamma*] (*māraṇ'antiya-samuggahēṇaṇ ... samohaṇittā*), a being that will be reborn (*bhavi* *uvavajjittae*) in some particular abode (*āvāsa*) goes thither and immediately starts attracting [matter], transforming [it] and [thus] building its [new] body (*sarīraṇ bandhai*). Sometimes, however, it goes back to its former abode to perform a second ejection [of *āyua-kamma*] (*tao paḍḍiniyattittā iha-m-āgacchai 2 doccaṇ pi māraṇ'antiya-samuggahēṇaṇ samohaṇai*) before it starts attracting matter etc. in its new abode. The two cases are found with HAMG. * *

The long digression on the places of rebirth as an earth being etc. (*Mandarassa pavvayassa puracchimeṇaṇ ... log'ante vā*) only means that A¹ are found all over the world.

7. SĀLI.

¹ (274a) Seeds, when kept in a granary etc., at the earliest lose their germinal force (*joṇi pamilāyai ... joṇi-vocchede pannatte*) in less than a muhūrta, at the latest after three years (viz in the case of rice, *sālī*, etc.), five years (peas etc.) or seven years (flax etc.).

The three groups of plants mentioned are those listed in vaggas i-iii of Saya XXI q.v.—Goy. being addressed as *samaṇ'āuso* (cf. ² below) the text no doubt derives from some other source: cf. indeed Ṭhāṇa 123b, 343b and 405a where, however, the word *samaṇ'āuso* is missing.

² (274b) The number of breaths (*kevaiyā ussās'addhā*) in one muhūrta is [, with man,] 3.773. (Two ślokas and one gāhā are quoted.) This statement is embedded in the theory of the divisions of time (from *samaya* up to *ussappiṇi*). To explain *paliovama* (i.e. the first *addho'vamiya* division of time) the theory of linear measures (from *paramāṇupoggala* up to *joyaṇa*) is inserted.

The two ślokas and the gāhā derive from Tand. 32a, where Goy. is frequently addressed as *āuso* or *samaṇ'āuso* (see ¹ comm.).—Cf. Tattv. IV 15 and KIRFEL, *Kosmographie* pp. 337-339.

³ (276a) The state of things in Bharaha during the best of all epochs (*susamasusamā*) of the present *osappiṇī*, implicit ref. to Jambudd. 97a.

According to Abhay. the text refers to Jīv. 262b (with ref. to ibid. 145a-154b); cf. VII 6⁴.

8. PUḌHAVĪ.

¹ (278a) In the hells (*puḍhavi*) and in the heavens there are neither dwellings ... (as in 5¹ above) ... or a nāga. Nāgas, though, cannot operate beyond the second hell and in the heavens, nor can asuras go beyond the third hell and beyond the second heaven. Moon and moonlight, stars etc. do not exist in the hells and heavens; fire (*bāyara aḡaṇī-kāya*) does not exist in the hells, fire and earth (*b. puḍhavi-k.*) do not exist in the heavens up to Bambhaloga and water (*b. āu-k.*), fire and plants (*b. vaṇassai-k.*) do not exist in the heavens beyond Bambhaloga. One gāhā summarizing 5¹ (*tamu-kkāya*), 5²⁻³ (*kaṇha-rāi*) and 8¹.

² (279b) With HAMG the binding of quantity of life (*āuya-bandha*) is sixfold: it infuses (*nihatta* = *nidhatta* : *niṣikta*, Abhay.) class (*gai*) and stage of existence (*jāi*), duration of life (*thii*), size (*ogāhaṇā*), mass (*paesa*) and intensity (*aṇubhāga*) into the soul. The souls are infused with and chained to (*niutta*) these in both individual and social diversity (*nāma* and *goya*).

Cf. Samav. 147b, Ṭhāṇa 376b, Pannav. 217a.—On *niutta* see *Lehre* p. 120, n. 4 = *Doctrine* p. 185, n. 2.

³ (281b) On the oceans, ref. to Jīv. [Dīv.] 320b-321a, 176a and 372b.

9. KAMMA.

¹ (282b) On the question how many kinds of karman (*k a m - m a -ppagaḍi*) a being binds by knowledge-clouding karman, ref. to Pannav. 24:491b seq.

² (283a) To produce (*viuvvittae*) objects of some colour or other, of some shape or other, and to transform them (*pariṇāmettae*) as to colour, smell, touch, weight, temperature and the property of adhering (*niddha, lukkha*), a god must attract particles of matter from without (*bāhiraḥ poggale pariyaṭṭā*) belonging to his heavenly sphere (*tattha-gaya*).

Cf. VII 9¹.

³ (283b) A god is able to discern (*jānai pāsai*) another god or a goddess of pure (*visuddha*) or impure (*avisuddha*) lessā only if he has a pure lessā himself and practises complete or at least partial (?) [*veuvviya-*] *samuggahāya* (*samoḥaṇaṃ appāṇaṃ, samoḥāsamohāṇaṃ a.*). * *

According to Abhay. *avisuddha-leśyaḥ* means *vibhanga-jñānaḥ*.—*samohaya* probably is not *samavahata* (: *upayukta*, thus Abhay.) but *samuddhata*. The text expressly states that without *samuggahāya* (*asamoḥaṇaṃ*) even a god who has a pure lessā cannot 'discern' another god. In the parallel text Jiv. 141b, however, the monk (*aṇagāra*) who has a pure lessā can 'discern' gods and other monks without *samuggahāya*. *Lehre* par. 181 must be corrected in this sense.

10. ANNAUTTHI.

¹ (284b) Not only in Rāyagiha as the *anna utthiya* say, but in the whole world nobody is able to show that he has produced (*abhinivvaṭṭettā uvadaṃsittae*) the least bit (seven similes: as much as the kernel of a Jujube fruit, *ko'atthigamāyam avi* etc.) of happiness or suffering. Likewise if a god should make the whole of Jambuddīva etc. fragrant (*ghāṇa-poggalehiṃ phuda*) by opening a box of perfume (*savilevaṇa gandha-samuggaga*) nobody would be able to show the particles of smell.

All perceptions (*veyaṇā*) are caused by karman and consequently cannot be produced in an artificial way.—We met the expression *abhinivvaṭṭettā uvadaṃsittae* already in V 4¹⁵.—For the simile of the god perfuming Jambuddīva cf. also Uvav. 136 seqq. and Pannav. 598b.

² (285a) a¹) A being (*jīva*) is animated (*jīva*) and what is animated is a being.—a²) A being of a certain species (HAMG

specified) is a being (or: is animated, *jīva*) but a being (or: what is animated) need not be a being of that particular species.—
 b¹) What is alive (*jīvai*) is a being (*jīva*) but a being need not be alive. [According to Abhay., for whom *jīvati* is *prāṇān dhārayati*, this is the case with Siddhas.]—b²) Repetition of a² with *jīvai* instead of *jīve*.—c) (285b) A being of a certain species (HAMG) may be capable of salvation (*bhava-siddhīya*) but not all the beings of that particular species must be.

³ (285b) Against *annautthīyas* who say that all beings (*pāṇā bhūyā jīvā sattā*) only experience suffering (*eganta-dukkhaṃ veyanaṃ veyanti*) Mv. contends that H experience only suffering except once (*āhacca*) [namely, as Abhay. explains by quoting a half *gāhā*, when they are reborn], G experience only happiness (*eganta-sāyaṃ v. v.*) except once [in the same case] and AM experience happiness and suffering alternately (*vemāyāe v. v.*).

Cf. VII 6¹.

⁴ (286a) To build their bodies (*atta-māyāe*) HAMG attract particles of matter that are within their range (*āya-sarīra-khett'ogāḍha*), not particles just beyond that range (*aṇantara-kh.-o.*) or at a still greater distance (*paraṃpara-kh.-o.*).

We read *atta-māyāe* = *ātma-mātrāya* or *-mātrāyai* (from *mā* 'to form build, make'), not—with Abhay.—*atta-m-āyāe* = *ātmanā ādāya*.

⁵ (286a) Repetition of V 4¹³. At the end a *gāhā* summarizing VI 10. * *

S A Y A VII

*āhāra¹ virai² thāvāra³ jīvā⁴ pakkhī⁵ ya āu⁶ aṇagāre⁷
chaumattha⁸ asaṃvuda⁹ annautthi¹⁰ dasa sattamammi sae.*

1. ĀHĀRA.

¹ (287a) a. Beings in general (*jīvā*) and A¹, when about to be reborn, stay without attraction of matter (*a ṇ ā h ā r a y a*) for three samayas at the utmost.—b. Attraction of matter is at its lowest point (*savv'appa*) during the first samaya of the new rebirth (*paḍhama-samayōvavanne*) or during the last samaya of the former existence (*carama-samaya-bhava-tthe* [Abhay.]).

a. This depends on whether their course to reach the place of their new rebirth is straight (*rju-gati*) scil. takes only one samaya, or deflected (*vigraha-g.*) scil. takes two, three or four (or according to some even five, cf. also Abhay. on Tḥāṇa 177b) samayas. Cf. I 7², XIV 1²⁻³, XXXIV i 1; *Lehre* par. 95.

² (288a) Memorandum on the shape of the world, *jāva* referring to V 9⁴. In the whole of that world the kevalin discerns (*jāṇai pāsai*) what is a soul and what is not (*jīve vi ... ajīve vi ...*) before he attains Siddhi (*antaṃ karei*).

The ref. to V 9⁴ only introduces the statement on the kevalin.

^{3a} (288b) If a layman (*samaṇōvāsaga*) who has practised *sāmāiya* stays in a house where a monk is (or monks are) living (*samaṇōvāsae acchamāṇa*), he performs a profane action (*sam-parāiyā kiriyā*), not a religious action (an action in agreement with monachal duties, *iriyāvahiya k.*), because his self is attached to [harmful instrumental, Abhay.] activity (*āyā ahigaraṇī bhavai*; the text has *ahigaraṇībhavai*).

In *samaṇōvāsae acchamāṇa* (cf. *samaṇōvassae acch.* in VIII 5¹) *samaṇōvāsaya* = *śramaṇōpāśraya*: *sādhu-vasati*, Abhay.; cf. *Lehre* p. 180, n. 1 and *Doctrine* p. 285, n. 1.

^{3b} (288b) If a layman who has renounced harmful activity against animals (*tasa-pāna-samārambha*) or plants but not against earth hurts an animal or cuts the root of a plant while digging, he does not break his vow because he had not the intention to hurt [that animal or plant] (*no tassa* [scil. *trasa-prāṇasya* etc.] *aivāyāe āuttai*).

^{3c} (289a) If a layman gives pure food to a true (*tahā-rūva*) *samaṇa* or *māhaṇa*, he gives him inner harmony (*samāhi*). Doing so he gains inner harmony himself (*samāhi-kārae ṇaṃ tam eva samāhiṃ paḍilabhai*) and will finally attain Siddhi (*antaṃ kare*).

On liberation being the ultimate reward of *dāna* Abhay. quotes a *gāhā*.

⁴ (289b) The state of one who is free from *karman* (*akammaṣṣa gai*) must be conceived as (1) a state of being unconnected, undefiled and of distinct condition (*nissangayāe nirangaṇayāe gai-pariṇāmenaṃ*), (2) a state in which all fetters have been broken (*bandhaṇa-cheyanaṇyāe*), (3) a state in which all fuel has been consumed (*nirandhaṇayāe* [text], *nirindha*^o [comm.]), (4) a state of being determined (*puvva-ppaogenaṃ*). Illustrative similes: (1) a bottle-gourd with a crust of dry clay rises from the river-bed to the surface of the water as soon as the clay is soaked off; (2) the pods of certain leguminous plants (5 names), when dried by the heat, burst open and the seeds jump away from them; (3) having left the fire the smoke goes upward of its own accord (*vīsasāe*) and undisturbedly; (4) having left the bow the arrow undisturbedly goes to the target.

nirangaṇayā is *niraṇjanatā* (Pischel 234), not *nirāgatā* (Abhay.). *nirandhaṇayā* for *nirindha*^o: dissimilation (Pischel 54)? *puvva-ppaogenaṃ* according to SCHUBRING, *Worte Mv.* p. 22, means 'kraft überkommenen Antriebes'.— Also in *Nāya* 6 *Mv.* uses the well-known simile of the bottle-gourd.

⁵ (290b) He who suffers is affected by suffering (*dukkhī dukkheṇaṃ phude* [for usual *putṭhe*]), attracts (*pariyā[?]ⁱyai = paryādadaṭi*, Abhay.), rouses, experiences and annihilates suffering. He who does not suffer is not affected etc. Specification for **HAMG**.

According to Abhay. *dukkha* is *karman* and, consequently, an *adukkhī* is a *Siddha*. Considering the wording of the context the specification for **HAMG** is rather questionable since *dukkhī neraiya* is self-evident and

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adukkhī neraiya is impossible. Or are we supposed to understand *no adukkhī neraie dukkheṇaṃ phuḍe* as 'not being exempt from suffering a H is affected by suffering'?

⁶ (291a) A monk (*aṇagāra*) who moves and handles his equipment without attentiveness (*aṇāuttam*) performs a profane action (*saṃparāiyā kiriyā*), not an action in agreement with his monachal duties (*iriyāvahiyā k.*), because the four passions are not extinguished in him (*avocchinna*) and because he acts against the precepts (*ussuttam rīyai*).

Cf. III 3^{1d}.

^{7a} (291a) Food and drink (*pāṇa-bhoyaṇa*), though pure, are called 'carbonaceous' (*saingāla*) if a monk or a nun (*niggantha, °thī*) consumes them in an excited and greedy way (*mucchie giddhe gaḍhie* [*gaṭṭhie*, comm.] *ajjhovavanne*), 'smoky' (*sadhūma*) if they consume them reluctantly (*mahayā-2-appattiya-kohakilāmaṃ karemaṇa*), 'deteriorated by extras' (*saṃjoyaṇā-dosa-duṭṭha*) if they season or spice them. Description of the opposite: *vūṅgāla, vīyadhūma, saṃjoyaṇā-dosa-vippamukka*.

asaṇa 4 means *asaṇa pāṇa khāima sāima*, see *Lehre* par. 154.—For *ingāla* etc. cf. JACOBI, *SBE* XLV p. 134 n.

^{7b} (291b) Food and drink (*pāṇa-bhoyaṇa*), though pure, are called 'exceeding space (!)' (*khettāikkanta*) if a monk or a nun (*niggantha, °thī*) gets them [scil. if they are brought to them?] before dawn and consumes them after dawn, 'exceeding time' (*kālāikkanta*) if he or she gets them (scil. if they are brought to them?) during the first *porisī* and consumes them after the last *porisī* of the day, 'exceeding the way' (*maggāikkanta*) if they take them along for more than half a *yojana*, 'exceeding measure' if they consume more than thirty-two morsels (*kavala*) as big as a chicken's egg.

Monks and nuns who consume only 8, 12, 16, 24 or 32 such morsels are called 'eating little' (*app'āhāra*), 'eating half of a moderate quantity' (*avaḍḍh'omoyariya*), 'eating half of the normal quantity' (*du-bhāga-ppatta*), 'eating a moderate quantity' (*omoyariya*) and 'eating the normal quantity' (*pamāṇa-patta*) resp.; he who eats one morsel (*gāsa*) less [than the normal quantity?]

is called 'not eating to his heart's content' (*no-pakāma-rasa-bhoi*).

Abhay's explanation of *khettāikkanta* is rather far-fetched: *kṣetra* = *tāpa-kṣetra* 'the range of the shining sun, a day'. *kṣetra* may originally have been the area within which a *gaṇa* secured its maintenance; when there were several *gaṇas* such a delimitation may indeed have been necessary.—'if it is brought to them' was added for the reason explained, with some hesitation, in *Lehre* par. 155. *pacchīmā porisī* might also mean 'a later *p.*', but whether *paḍhamā p.* may be 'a former *p.*' is rather questionable. The exact interpretation of the text remains in doubt.—*aṭṭha kukkuḍi- ... tti vattavvaṃ siyā*: cf. *Vav.* 8, 16 and *Uvav.* par. 30 II.

⁸ (293a) Question: what is meant by food gained without a sharp or blunt tool, [only] transformed by such a tool, and obtained conformably to the precepts? Answer: this means that a monk or a nun (*niggantha*, °*ihī*), having quitted all sharp and blunt tools and all adornments, takes a food that has lost its natural form [by preparation], that is lifeless and conforms to the well-known requirements, that they take this food without making any noise, without hurrying or delaying, without spilling and only in order to preserve life and make self-discipline possible, as if he~she was a snake [drawing its prey] in[to] its hole. * *

Cf. *Sūy.* 2, 1, 56 translated by SCHUBRING, *Worte Mw.* p. 40 seq.—*sathāyīya saththa-pariṇāmiya*: cf. *V* 2².—*esiya vesiya samudāṇīya*: a stereotyped expression supposed to mean *eṣita* (: *gaveṣita*) 'sought', *veṣika* 'given on account of the monk's habit', *sā mudāṇika* (probably better *samuddā*² as is sometimes found) i.e. 'obtained by *bhikṣā-samūha*, not the whole of it in one place'; cf. HOERNLE's transl. of *Uvās.*, n. 146.—*asurasuraṃ avacavacaṃ* (with privative *a-*) are onomatopoetic words (*amukaraṇa-śabda*, Abhay.).—For *nava-koḍi-parisuddha* see SCHUBRING, *Das Mahānisiha-sutta* (Berlin 1918), p. 70; for the other *doṣas* see JACOBI, *SBE XLV*, p. 131 seqq.—As for the simile of the snake, Abhay. thinks of the swift adroitness of the snake and equates *bilam*: *śarīram* (scil. *āhārayati*), whereas Śīlānka refers to the *sādhū*'s apathetic swallowing.—Note that *nikkhiṭṭa-saththa-musale* is a trimeter, called 'Rumpf-Veḍha' by ALSDORF in *Asiatica, Festschrift Friedrich Weller* (Leipzig 1954), p. 2.—*vavagaya-cuya-* ... is a complete *veḍha*.

2. VIRAI.

¹ (294b) He who says (*vadamāṇa*) he has renounced (*paccakkhāya*; *paccakkhāṇa*: *v i r a i*) [harmful actions against] all living beings and does not know the difference between living beings

and lifeless matter or between mobile (*tasa*) and immobile (*thāvāra*) living beings practises a false renunciation (is *dupaccakkhāya*). He is a liar, is active (*sakiriya*), lacks self-discipline, offends the commandments (*aviraya*), does not repel and renounce bad karman (*apaḍihay'apaccakkhāya-pāvakamma*), is not closed [against the karmic influx] (*asamvūḍa*) and is wholly harmful and stupid (*eganta-daṇḍa*, *e.-bāla*). Description of the opposite.

² (295b) The ramification of renunciation: A) Renunciation in the domain of the five fundamental *guṇas* is either a) total (*savva-mūla-guṇa-paccakkhāṇa*) or b) partial (*desa-m.-g.-p.*), which means that one abstains either from all or only from grave 1) offences against living beings, 2) untruthfulness, etc. [Cf. the five *mahāvayyas* and the five *anuvvayyas* resp., *Lehre* par. 170-171.] —B) Renunciation in the domain of the additional *guṇas* is either a) total (*savv'uttara-guṇa-paccakkhāṇa*) in which case it has ten forms [see comm.; 1-8 form a *gāhā*] or b) partial (*des'u.-g.-p.*) in which case it has seven forms, viz 1) limitation of the area of one's undertakings etc. [Cf. the three *guṇavvayyas* and the four *sikkhāvayyas*, *Lehre* par. 170.] To the latter is added the recommendation of voluntary death by starvation.

Not all of the ten forms of *savv'uttara-guṇa-paccakkhāṇa* (cf. also *Thāṇa* 498a) are equally clear. Renunciation is here regarded as (1) practised on account of something in the future (*anāgaya*) or (2) in the past (*aikkanta*), or as being (3) forced up (? *koḍi-sahiya*), (4) persistently exercised [despite of indisposition, Abhay.] (*niyaṇṭiya*), (5) practised with exceptions (*s'āgāra* : *apavāda-yukta*, Abhay.), (6) practised without exceptions (*anāgāra*), (7) measured [as to the number of *dattis*, morsels etc., Abhay.] (*parimāṇa-kaḍa*), (8) extended to all [food and drink, Abhay.] (*niravasesa*), (9) based on a conventional sign (? *sākeya*), (10) regulated in respect of time (? *addhāe*). Abhay. quotes eleven *gāhās*.

³ (297b) On the question which kinds of renunciation are found with beings in general (*jīvā*) and with HAMG: the *jīvā*, A⁵ and M may be *mūla-guṇa-paccakkhāṇi* (A⁵ only *desa-m.-g.-p.*; Abhay. quotes two *gāhās*) or *apaccakkhāṇi*; the other kinds of beings (H A¹⁻⁴ G) are *apaccakkhāṇi*. The relative frequency of the different cases.

⁴ (298b) On the question whether beings are self-disciplined

or not or partly self-disciplined (*saṃjaya, as., saṃjayās.*), ref. to Pannav. 32:535a.

⁵ (298b) On the question whether beings are renunciant, not renunciant or partly renunciant (*paccaḅbhāṇi, ap., paccaḅbhā-ṇāp.*): repetition of VI 4²a). The relative frequency of the different cases.

⁶ (299b) Beings in general (*jīvā*) and HAMG are eternal from the material point of view (*davv'atṭhayāe*), not eternal in respect of their conditions (*bhāv'atṭhayāe*). * *

3. THĀVARA.

¹ (299b) The growth of plants (*vaṇassai: t h ā v a r a*) culminates (the plants are *savva-mahāhāraga*) in the rainy season (*pāusa-vāsā-rattesu*) and then gradually slows down during autumn, winter, spring and summer (when the plants are *savv'app'āhāraga*). Their floescence—viz the splendour of their leaves, flowers and fruits—culminates in summer, because then many souls originating from hot places of rebirth (*usiṇa-joṇiya jīva*) and [many] particles of matter (*poggala*) together rise to the state of vegetal beings (*vaṇassaikāyattāe vakkamanti* etc.).

For *pāusa-vāsā-rattesu* see *Lehre* p. 135 [par. 106], n. 1.

² (300a) The root, bulb (*kanda*) etc. [cf. Sūy. II 3, 5] up to the seed of a plant are occupied (*phuda = puṭṭha*) by souls of the same names. With plants both the attraction of [nutritive] matter (*āhārenti*) and its transformation (*parināmenti*) start at the roots, the souls of which are connected (*paḍibaddha*) with the souls of earth[-beings]. The souls of the bulbs are connected with those of the roots and so on.

Cf. Sūy. II 3, Pannav. 30a seqq., Thāṇa 52ob.

³ (300a) A number of plants (*āluya* etc.) have an infinite number of souls (*aṇanta-jīva*) and multiple ways of being (*viviha-satta*) [according to their different karmans, Abhay.].

āluya etc.: the same plants are listed in XXIII i-ii but in both places the reading of the different names seems to be very defective.

⁴ (300b) Certain H and G—except Joisiyas [because Joisiyas always have the fiery lessā, Abhay.]—may have less karman than other H and G although the latter have a brighter lessā: e.g. *kaṇha-lesē neraie appa-kammatarāe nīla-lesēneraie mahā-kammatarāe*. This depends on the [comparative] durations of the karmans in question (*thiim paḍucca*).

thiim paḍucca is explained by Abhay. as follows: a H with a black lessā, for instance, may have consumed such a part of his karman that the rest of it is smaller than the karman of a new-born H with a blue lessā, although its original amount, of course, had been bigger.

⁵ (301a) Perception is not annihilation, the former being karman, the latter non-karman. This is true for HAMG and for the three times, past, present and future. Perception and annihilation are not effected in the same samaya.

See e.g. the 'momentary karman' in III 3^{1d} and Sūy. II 3, 23.

⁶ (302a) The different kinds of beings (HAMG) considered in their entirety (*avvocchitti-nay'atthayāe*) are eternal; considered individually (*vocch.-n.-a.*) they are not eternal. * *

Abhay. esteems the two points of view to be the same as those of substance (*dravya*) and quality (*pariyāya*). Cf. I 9⁹ and VII 2⁹.

4. JĪVĀ.

(302b) * The six kinds of beings (*jī v ā*) in saṃsāra, ref. to Jīv. 139a-143a. One summarizing gāhā. * *

5. PAKKHI.

(303b) * The ways of coming into existence (*joṇī-saṅgaha*) of flying animals (*khahayara: p a k k h i*) etc., ref. to Jīv. 132a-138a. One summarizing gāhā. * *

6. ĀU.

¹ (304a) * Beings produce (*pakareṇi*) their next quantity of life (*ā u y a*) as HAMG in their present existences (*iha-gaya*), not

at the moment of being reborn nor after that moment. But they experience (*paḍisaṃveei*) that *āyua* only at the moment of rebirth and afterwards. Before and during the process of rebirth their perception may be strong (*mahā-veyaṇa*) or faint (*appa-v.*), but after rebirth it is strong and—except on one occasion (*āhacca*) [namely when they are again reborn]—uniformly unhappy (*eganta-dukkha*) with H and uniformly happy (*eganta-sāya*) with G. AM experience happiness and unhappiness alternately (*veṃāyāe*).

For the meaning of *āhacca* cf. the half *gāhā* quoted by Abhay. in his comm. on VI 10³. In his comm. on VII 6¹ he explains it as follows: H experience happiness when the hell-warders etc. are absent, G experience unhappiness when they come in for blows and the like!

² (304b) Beings (HAMG) are *aṇābhoga-nivvattiy'āyua*, not *ābh.-n.-ā.*: they acquire a certain *āyua* without being aware of it.

For (*aṇ*)*ābhoga* cf. also XXV 6⁽¹⁾ and 7^{2a}; for *°-nivvattiy'āyua* cf. VI 4².

^{3a} (304b) By [the eighteen sins (see I 9¹) scil. by] injury of living beings (*pāṇāvivāya*) up to false belief (*micchādamsaṇa-salla*) souls (HAMG) produce karman that will be experienced as suffering (*kakkasa-veyaṇijja*); by abstinence from these sins souls (only M) produce karman that will be experienced without suffering (*akakkasa-v.*).

Cf. *Lehre* par. 167. To illustrate *karkaśa-* and *akarkaśa-vedaniya* Abhay. refers to such cases as the *ācārya* Skandaka and Bharata resp.

^{3b} (304b) By compassion (*aṇukampā*) on all living beings and by not afflicting (*adukkhaṇayā*) them souls (HAMG) produce karman that will be experienced in a pleasant way (*sāyā-veyaṇijja*), by the reverse karman that will be experienced in an unpleasant way (*assāyā-v.*) is produced.

⁴ (305a) = Jambudd. 164a: description of the conditions (*āgāra-bhāva-paḍoyāra*) of Bharaha vāsa and (307a) of man in the very worst epoch (*dusama-dusamā*) of the present *osappiṇi*. * *

Cf. VI 7³, the pendant on *susama-susamā*; cf. also *Lehre* par. 120.—Vedhas.

7. AṆAGĀRA.

¹ (309b) When a monk who is closed [against karmic influx] (*saṃvudda aṇaḡāra*) moves and handles his equipment in an attentive way (*āuttam*) he commits an action in agreement with his religious duties (*īriyāvahiya kiriyā*), not a profane action (*saṃparāiyā k.*), because in him the four passions are extinguished (*vocchinna*) and he acts in agreement with the precepts (*ahā-suttam eva rīyai*).

² (309b) Both pleasures (*kāma*) and enjoyments (*bhoga*) relate to objects that have a shape (*rūvi*), objects that are endowed with or devoid of reason (*sacittā vi acittā vi*) and objects that are alive or not (*jīvā vi ajīvā vi*). Pleasures relate to sounds and forms, enjoyments to smells, tastes and tactile impressions. The five *kāma-bhogas* relate to all five impressions.

Only living beings have pleasures and enjoyments. In proportion to the number of their senses beings are *bhogi* (A¹⁻³) or *kāmi vi bhogi vi* (HA⁴⁻⁵ MG). At the end the relative frequency of the classes of beings in question.

Goy. is addressed as *samaṇ'āuso*.—Cf. *Lehre* par. 174. *kāma*: pleasure, delectation 'without enjoyment through contact with the body', Abhay.; cf. *Lehre* par. 67 end.

³ (311a) a. An imperfect monk (*chaumattha*) who is bound to be reborn as a god, even if his earthly body (*bhogi*) has wasted away (*khīṇa*) [by asceticism etc.], is still able to enjoy great pleasures (*bhoga-bhogāim*) thanks to his energy [that means: if he wants] (*uṭṭhāṇa ... purisakkāra-parakkama*). Consequently (*tamhā*) being an 'enjoyer' who gives up enjoyments (*bhogi bhoge pariccayamāne*) he brings about a strong annihilation of karman and [thus] earns [that] great destiny (*mahā-pajjvasāṇe bhavai*) [of a divine rebirth]. The same is true b. with him who has reached transcendental cognition (*āhohiya*) and is bound to be reborn as a god, as well as c. with him who has reached the highest degree of transcendental cognition (*para-m-āhohiya*) and d. with the kevalin. Both the *para-m-āhohiya* and the kevalin

[being *carama-śarīra*, Abhay.] will attain liberation in their present existence.

Cf. also I 4⁵ and *Lehre* par. 81.

¹ (311b) a. In a certain sense it is predicable (*vattavvaṃ siyā*) that, because of their mental blindness, beings without intellect (*asanniṇo pāṇā*)—viz immobile beings (the five kinds of A¹) and a few mobile ones (*chaṭṭhā ya egaiyā tasā*, according to Abhay. those that originate by coagulation: *saṃmūrchimāḥ*)—have a purposeless perception (*akāma-nikaraṇā veyañā*). b. Purposeless perception also exists with intelligent beings (*pabhu*), namely with such as are unable to 'see' (*pāsittae*) forms without having looked (*aṇijjhāittāṇaṃ, aṇavayakkhittāṇaṃ, aṇāloittāṇaṃ*) at them from one side or another. c. Intelligent beings (*pabhu*), though, may also have purposive perception (*pakāma-nikaraṇā veyañā*) in which case they are unable to attain to or even to 'see' (*pāsittae*) the forms [scil. the Tīrthankaras] on the opposite shore of the ocean of saṃsāra, as well as unable to attain to etc. the world of the gods. * *

chaṭṭhā ya egaiyā tasā sounds like a śloka-pāda.—There is a connection with ² above in the terms *akāma* and *pakāma*, though *kāma* has a somewhat different meaning here: *akāma* is *anicchā, amanaskatva*, Abhay.; °-*nikaraṇa*: 'founded on °.—The line of thought (which seems to originate from a sermon) might be the following: man is either too stupid and unconcerned to have any abstract vision of his world or too concerned in that world to see beyond it.—*maggao* = *mārgatas*: *pr̥ṣṭhatas*, Abhay.; cf. *maggo*: *paścāt* in Hemacandra's *Deśināmamālā* vi, 111. Since *pāsao, uḍḍhaṃ* and *ahe* are missing in the comm., they probably are additions.

8. CHAUMATTHA.

¹ (313a) The *chaumattha*, ref. to I 4⁵.

² (313a) The soul of an elephant and that of a *kunthu* are [substantially] equal, ref. to Rāyap. 139b.

³ (314a) For HAMG bad karman (*pāva kamma*) when bound is suffering (*dukkha*); when annihilated it is good luck (*suha*).

⁴ (314a) HAMG have ten instincts (*sannā*) viz the instincts of nourishment, fear, sexual enjoyment, splendour (*pariggaha-*

sannā), anger, pride, deceit, greed, [the specific knowledge of the] world (? *loga-s.*) and instinct as such (? *ogha-s.*).

Lehre par. 71 translates *loga* with 'Weltlichkeit' and *ogha* with 'Triebhaftigkeit' ('worldliness and all carnal desires', *Doctrine*). Since Abhay. (also on Ṭhāṇa 505a) and other authors (cf. Malayagiri on Pannav. 8:222b) call *loka-saññā* a function of knowledge (*jñānōpayoga*) and *ogha-s.* a function of belief or view (*darśanōpayoga*) maybe the instincts relating to specific knowledge (*viśeṣāvabodha*, Abhay.) and instinct as such (*sāmānyāvabodha*, Abhay.) are meant.

⁵ (314a) [No dialogue.] H experience ten painful sensations (*veyaññija*): cold, heat, hunger, thirst, itch, subjection (*parajjha*), fever, burning [torments] (*dāha*), fear and grief (*soga*).

Cf. Ṭhāṇa 505a where the series ends in *parajjha bhaya soga jara vāhi* (= *vyādhi* for *Viy. dāha*).

⁶ (314b) The elephant and the *kunthu* both act in the same non-renunciating way (*samā c' eva apaccakkhāṇa-kiriyā kajjai*) scil. they both act in contravention of the commandments (*aviraṃ paducca*).

Cf. I 9⁶ and VII 8².

⁷ (314b) Repetition of I 9⁷⁻⁸.

9. ASAṂVUḌA.

¹ (315a) To produce objects of some colour or other, of some shape or other and to transform them as to colour, smell, touch, weight, temperature and the property of adhering, a monk who is not closed [against karmic influx] (*a s a m v u ḍ a*) must attract particles of matter from without; these particles, however, belong to his earthly sphere (*iha-gaya*). Ref. to VI 9².

² (315b) In the 'War of the Big Stones' (*Mahā-silā-kaṇṭaga saṃgāma*, also *Mahā-silāya kaṇṭaya s.*) king Kūṇiya Videhaputta, sitting on his elephant Udāi behind Sakka who has magically entered (*viuvvittāṇam*) an impregnable disk-shaped cuirass (*abhejja-kavaya vaira-paḍirūvaga*), triumphs over eighteen tribal chiefs (*gaṇa-rāya*), viz the nine Mallai and the nine Lecchai kings of Kāsī and Kosala. References to Uvav. (veḍhas).

The name 'War of the Big Stones' means that in the experience

of the fighting men and animals the touch of a blade of grass, a leaf, a piece of wood or a pebble was as painful as a blow with a big stone. In that war 8.400.000 men were killed; being immoral (*nissīla*), non-renunciant (*nippaccakkhāṇa*) etc. they were reborn as H and A.

Cf. the comm. on ³ below.

^{3a} (319a) In the 'War of the Chariot with the Mace' (*Rahamusala saṃgāma*) king Kūṇiya Videhaputta, sitting on his elephant Bhūyāṇanda, protected in front by Sakka in the same way as in ² above and protected at the back (*maggao*) by Camara who has magically entered (*viuvvittāṇaṃ*) a large metal [back-plate] shaped like an ascetic's cup (*āyasa khidiṇa-paḍirūvaga*), in the same way triumphs over the same tribal chiefs. This was called the 'War of the Chariot with the Mace' because a war-chariot equipped with a mace moved about of itself (without a horse, a driver and a warrior), massacring the enemies. 9.600.000 men were killed, 10.000 of whom were reborn as the roe of a fish (*macchīe kucchiṃsi*), one was reborn among the gods, one in a good family (see ^{3c-d} below), the others among H and A.

According to Abhay, the Mallakis belong to Kāśī (Benares) and the Lecchakis (Licchavis) to Kośala (Oudh). The comm. also relates the origin of this war. When Kūṇika was king at Campā his two younger brothers Halla and Vihalla owned a scent-elephant named Secanaka. Knowing that Padmāvati, Kūṇika's wife, wanted to have it, Halla and Vihalla fled with Secanaka to Ceṭaka, their maternal grand-father, the king of Vaiśālī. Ceṭaka refused to extradite them to Kūṇika. In order to attack Ceṭaka Kūṇika called up ten half-brothers (*bhinna-mātrka bhrātr*). Ceṭaka, on his part, convoked eighteen tribal chiefs (*gaṇa-rāja*). Each of the thirty chiefs (Kūṇika + 10 half-brothers + Ceṭaka + 18 tribal chiefs) commanded an army of 3.000 elephants, war-chariots and horses, and 3 koṭis of men. Kūṇika's army draws up in the eagle array (*garuḍa-vyūha*), Ceṭaka's in the *sāgara* (for *śakaṭa* or *śakaṭa* 'waggon') array. At first the tide of battle favours Ceṭaka. On the eleventh day Kūṇika propitiates the gods with an *aṣṭama-bhakta* fast. Śakra, though refusing to fight against the *śrāvaka* Ceṭaka, protects Kūṇika by making (*kṛtavat*) an impregnable *vajra*-shaped cuirass. And Camara magically enters (*vikurvitavat*) into two weapons (*saṃgrāma*!), the *mahāśilā-kaṇṭaka* and the *ratha-musala*. According to Monier-Williams *mahā-śilā* is a *śata-ghnī*, i.e. 'a stone or cylindrical piece of wood studded with iron pikes'; thence, probably, *kaṇṭaka*. For the elephant Secanaka ('Sprinkler') and the War of the Big Stones see also Nir. (cf. par. 9 of my introduction to the edition of that text) and Āvaśyaka Cūrṇi (Ratlam 1928) II pp. 164-174. According to Abhay, a *gaṇa-rāja* is the leader of a coterie

(*samutpanne prayojane ye gaṇaṃ kurvanti*), a vassal (*sāmanta*).—As for 8,400,000 and 9,600,000 it may be noticed that the Jains often use multiples of 12 (rather than 84) 'where they only fail to give precise details for something founded on fact' (*Lehre* par. 16).—*maggao*: see VII 7⁴ comm.—*kiḍḍhīna* = *kiḍḍhīna*: *vamśa-mayas tāpasa-sambandhī bhājana-viśeṣah*, Abhay.

^{3b} (319b) Sakka helped Kūṇiya because he had known him in one of his (Kūṇiya's) former existences (*puvva-saṃgaiya*) [namely in Sakka's own former existence as the merchant Kārttika, Abhay.; see XVIII 2]. Camara did so because he had been acquainted with Kūṇiya in an earlier period of the latter's present life (*pariyāya-saṃgaiya*) [namely in Camara's former existence as the ascetic Pūraṇa, Abhay.; see III 2^{1b}].

^{3c} (320a) Rumour has it that many of those who were killed in such wars were reborn among the gods. Against this Mv. informs Goy. of the following:

The layman Varuṇa Nāgaṇattuya of Vesālī, having been ordered (*ānatta*) to participate in the War of the Chariot with the Mace (narrative clichés referring to ^{2-3a} above), made a vow to fight only if he was attacked. In the battle he killed an enemy (cliché of the 'equal' enemy known from I 8³) after having himself been mortally wounded by him (cliché of the archer known from V 6⁴). Varuṇa Nāgaṇattuya left the battle-field and died in solitude on a bed of darbha-grass after having pronounced the formula of worship and taken the monachal vows; ref. to II 1^{6b}.

A friend of the same age, who was also wounded, followed Varuṇa's example and died after having taken the layman's *sīla*-, *aṇu*- and *guṇavayas*. In honour of Varuṇa Nāgaṇattuya the Vāṇamantarās caused a fragrant rain to fall, seeing which people started the rumour mentioned at the beginning of the text.

One of the preparatives of Varuṇa Nāgaṇattuya's and his friend's death is *sall'uddharaṇa* (along with *āloyaṇa-paḍikkamaṇa*), for which see Mahānis., chapter I.

^{3d} (321b) Actually Varuṇa Nāgaṇattuya was reborn in the Sohamma heaven, his friend in a good family. Later on both will achieve salvation. * *

10. ANNAUTTHI.

¹ (323b) * A group of dissidents (*anna utthiya*)—their names are Kālodāi, Selodāi, Sevālodāi, Udaya, Nāmudaya, Tam-mudaya, Annavālaya, Selavālaya, Sankhavālaya, Suhatthi, Gāhāvai—do not understand the samaṇa Nāyaputta's (i.e. Mv.'s) explanation of the five fundamental entities (*atthikāya*), namely why he says that Motion (*dhamma*), Rest (*adhamma*) and Space (*āgāsa*) are both inanimate (*ajīva*) and devoid of form (*arūvi*), whereas Matter (*poggala*) is inanimate and corporeal (possessing form, *rūvi*) and Soul (*jīva*) is living (*jīva*) and incorporeal. They question Goy. about it. Goy., however, turns them away with the assurance that the Jainas ('we') do not tell any nonsense (*no khalu vayaṃ, devānuppiyā, 'atthi-bhāvaṃ n' atthi' tti vayāmo, 'natthi-bhāvaṃ atthi' tti vayāmo*) and that they must themselves thrash out the truth about that tenet (*taṃ ceyasā khalu tubbhe, devānuppiyā, eyam atthaṃ sayam eva paṇcevakkhaha ...*).

Then Kālodāi questions Mv. on the same problem. Mv. first confirms the truth of the tenet, then explains that one can lie, stand, sit etc. (*caḅkiyā kei āsaittae vā ...*) only on *poggala*, the corporeal inanimate *atthikāya*, and that bad deeds get their karmic retribution (*pāvā kammā pāva-phala-vivāga-saṃjuttā kaj-janti*) only in the living incorporeal soul, not in matter.

Kālodāi's conversion and the beginning of his monachal career, ref. to II 1⁶.

Cf. XVIII 7⁴.—In VIII 5³ we shall meet the Ājivīya laymen Udaya, Nāmudaya and Sankhavālaya.—In the introductory passages the text twice refers to a *Niyantḥ'uddesa* in the second saya (cf. also XI 9¹): the place in question seems to be the end of II 5⁵.—Note that *vayaṃ* 'we' adds a curious personal ring to Goy.'s refusal.

² (325a) In the sanctuary Guṇasilaya near Rāy. the monk (*aṇagāra*) Kālodāi questions Mv.: ^a (325a) Bad deeds get a bad karmic retribution; simile: just as delicious food well prepared with the 'eighteen condiments' to which poison has been added (*visa-saṃmissa*) is favorable at first sight (*āvāe bhaddae bhavaī*) but proves to be wholly noxious during its digestion (*pariṇama-māṇa*), likewise the 'eighteen sins' (see I 9¹) etc.; ref. to VI 3¹. Good deeds get a good karmic reward (*kallāṇā kammā* etc.);

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simile: just as delicious food well prepared with the 'eighteen condiments' to which some medicine has been added (*osahamissa*) is unfavorable at first sight but proves to be salutary, likewise abstinence from the 'eighteen sins' etc.

Abhay. quotes two gāhās on the eighteen condiments (*vanjana*).

^b (326b) Of two equal men (cliché known from I 8³) karman, action, karmic influx and perception are stronger with the one that lights a fire-body than with the one that extinguishes it: the first man's deed is more injurious (*bahuyarāgaṃ samārambhai*) to the bodies of earth, water, wind, plants and animals though less injurious to the fire-body, while with the second man's action the reverse is true. ^c (327a) Also inanimate (*acitta*) particles of matter may give off light and heat, namely on the place where the fiery lessā emitted (*nisatṭha*) by an angry monk falls down.

End of the episode: Kālodāi's monachal career and final liberation, ref. to I 9⁵.

On *teya-nisagga* see saya XV.

S A Y A VIII

*poggala*¹ *āsīvisa*² *rukkha*³ *kiriya*⁴ *Ājīva*⁵ *phāsuyam*⁶ *adatte*⁷
*paḍiṇīya*⁸ *bandha*⁹ *ārāhaṇā*¹⁰ *ya dasa aṭṭhamammi sae.*

1. POGGALA.

¹ (328a) * The transformation of particles of matter (*p o g g a l a*) is occasioned by a [karmic] impulse (*paoga-pariṇaya*) or by a spontaneous development (*vīsasā-pariṇaya*) or by a mixture of both (*mīsasā-* or *mīsā-pariṇaya*). The animate world (implicit ref. to part of Pannav. 1:23a-69b) results from the first (328b) and the third (332a) kinds of transformation: *paoga-pariṇayā ... poggalā ... eg'indīya-paoga-pariṇayā* etc.; *mīsā-p. ... pogg. ... eg'indīya-mīsā-p.* etc. Colour, smell, taste, touch and shape (*saṁthāṇa*) result from the second kind (332a): *vīsasā-p. ... pogg. ... vaṇṇa-p.* etc.; ref. to part of Pannav. 1:9b-17a.

² (332b) In the same way a substance (*davva*) results from the three kinds of transformation [of *poggalas*]: *paoga-pariṇaya* (332b), *mīsā-p.* (334b) and *vīsasā-p.* (334b).—The same topic (336a) applied to two, three, four etc. up to an infinite number of substances.—Calculation (340a) of the relative frequency of the possibilities. * *

2. ĀSĪVISA.

¹ (340a) There are natural snakes (*jāi-āsīvisa*) and metaphorical snakes (*kamma-āsīvisa*) [scil. beings whose actions (*kamma: kriyā*, namely curses and the like, Abhay.) are as disastrous as a snake's]. With their poison the four kinds of natural snakes (*vicchuya* [= *vṛścika*], *maṇḍukka*, *uraga*, *maṇussa*)

VIII 2

may pervade bodies as big as the half of Bharaha, Bharaha, Jambuddīva and Samayakhetta resp.—The occurrence of the metaphorical snakes among AMG.

The residue of a sermon? Cf. also Introduction, note ²⁴.

² (342a) [No dialogue.] Only the kevalin, not the imperfect monk (*chaumattha*) wholly discerns (*jānai pāsai*) the following ten items: the fundamental entities [1] Motion, [2] Rest and [3] Space; [4] the soul not joined to a body, *jīva a-sarīra-paḍibaddha*, [5] the [separate?] atom, [6] sound, *sadda*, [7] smell, [8] wind, *vāya*, [9] who will be a Jina and who will not, and [10] who will attain liberation and who will not.

Cf. Ṭhāṇa 505b.—*jīva a-sarīra-paḍibaddha: siddha*, Abhay.

³ (342b) a. The five kinds of knowledge (*nāṇa*, ref. to Rāyap. 130a), the three kinds of non-knowledge (or false knowledge: *annāṇa*, ref. to Nandī 65a) and their further ramification. b. On the question whether souls (*jīvā*), HAMG and Siddhas, (345b) beings bound to be reborn as HAMG or to attain liberation (*nīraya-gaiyā ... siddha-gaiyā*) and beings considered in connection with the possession or non-possession of senses, bodies, size (*suhuma* etc.), development (*paḍjatta[ga]* etc.), karmic destiny (*nīraya-bhavattha* etc., also *bhava-siddhiya* etc.) and intellect (*sanni* etc.) are *nāṇi* and *annāṇi*, scil. which kinds of knowledge and non-knowledge they possess.

For the details see *Lehre* par. 78-81.

⁴ (348a) The ramification of the ten faculties (*laddhi*) in the domains of [1] knowledge (5 kinds) and non-knowledge (3 kinds), [2] belief (3 kinds, *Lehre* par. 169), [3] conduct (5 kinds, *Lehre* par. 177); [4] imperfect conduct (*carittācaritta*), [5] giving (*dāṇa*), [6] taking (*lābha*), [7] enjoying (*bhoga*) and [8] using (*uvabhoga*) —[4-8] without further subdivision, *eg'āgāra*—, [9] willing (*vīriya*, 3 kinds: *Lehre* p. 182, n. 5 = *Doctrine* p. 288, n. 5) and [10] the senses (*indriya*, 5 kinds).—On the question whether beings that are or are not in possession of these *laddhis* are *nāṇi* and ~ or *annāṇi*.

These faculties result from the fact that such karmans as cloud, confuse or obstruct them are annihilated, suppressed or partly annihilated and

partly suppressed, Abhay.—Cf. also Tattv. II 4-5.—On *parihāra-visuddhiya-caritta* Abhay. quotes thirteen gāhās.

⁵ (354b) On the question whether beings that are or are not in possession of other faculties and qualities—viz formally distinct and indistinct imagination (*sāgārōvautta*, *aṇāgārōvautta*), activity (*sajogi*, *ajogi*), lessā (*salessa*, *alessa*), passion (*sakasāi*, *akasāi*), sex (*savedaga*, *avedaga*) and attraction of matter [to build the body] (*āhāraga*, *aṇāhāraga*)—must be regarded as *nāṇi* and ~ or *annāṇi*.

⁶ (356a) The range (*visaya*) of the five forms of knowledge and of the three forms of non-knowledge considered from the point of view of matter, space, time and condition (*davvao khettao kālao bhāvao*); ref. to Nandī 97a and 107b. (357a) Their duration (ref. to Pannav. 18:389a), interruption (ref. to Jīv. 459a), relative frequency (ref. to Pannav. 3:136b); their conditions (*pajjava*) and the relative frequency of the same. * *

Cf. *Lehre* par. 79 end.—Abhay. quotes Bhāṣya and Nandī-ṭikā.

3. RUKKHA.

¹ (364a) Classification of the trees (*r u k k h a*) according to their number of souls which may be x (ref. to Pannav. 1:33a), z (ref. to ib.:31a-32a) or ∞ (ref. to Viy. VII 3³).

Cf. *Thāṇa* 122b.

² (365a) The spaces (*je antarā*) caused by making incisions in an animal's or a man's body are contiguous (*phuḍa* = *puṭṭha*) to units of their soul (*jīva-paesa*); when the body (or rather such an incision: *jaṃ antaraṃ*, *te antare*) is touched, scratched, cut or burnt, the units of the soul are not affected.

Cf. XIX 3^d. Soul and body have the same size, see JACOBI in *Göttingische Gelehrte Anzeigen* 1919, 17.

³ (365b) Objects considered to be relatively last or not last (*carima*, *acarima*), ref. to Pannav. 10:228b-245a. * *

4. KIRIYĀ.

(366b) * The five kinds of action (*kiriya*), viz *kāiyā k.* etc. (see III 3^{1a}), ref. to Pannav. 22:435a-450a. * *

5. ĀJĪVA.

¹ (367a) At Rāy. Goy. questions Mv. on a point raised by the Ājīviyas addressing the Elders (*there bhagavante*). a. If a layman who has practised *sāmāiya* stays in a house where a monk is (or monks are) living (*samaṇōvāsagassa ... sāmāiyakadassa samaṇōvassae* [cf. VII 1^{3a} °*ōvāsae*] *acchamāṇassa*) and is robbed of some object, he [rightly] considers it to remain his property and tries to get it back [after having finished *sāmāiya*, Abhay.]. For, although from the point of view of his religious duties during that temporary approximation of the monk's way of life he has nothing to do with it (*tassa ... se bhaṇḍe abhaṇḍe bhavai* [*asaṃvyavahāryatvāt*, Abhay.]), he still rightly regards the object as his property because he has not renounced (*aparinnāya: apratyākhyāta*, Abhay.) the sense of ownership (*matta-bhāva: mamatā-pariṇāma*, Abhay.). b. Likewise his wife remains his wife when she commits adultery under the same circumstances. He indeed [rightly] considers her to be his wife because he has not cut (*avocchinna*) the ties of love (*pejja-bandhana*).

Cf. V 6² and VII 3^{1a}; SBE XLV, p. xviii. — Note *se keṇaṃ kh'āi atthenaṃ*.

² (368b) With a layman (*samaṇōvāsaga*) renunciation of grave (*thūlaga*) harming, untruth, taking what is not given, sexual enjoyment and possession means that he confesses (*paḍikkamai*) past, repels (*saṃvareṇi*) present and renounces (*paccakkhāi*) future grave harming etc. Each of these three he may do in forty-nine ways, namely in the domains of own doing, causation and consent, in thought, with word and body (*tivhaṃ tivihenaṃ*) or leaving out one or two of the two groups of three alternatives. Consequently there are one hundred and forty-seven possibilities (*sīyāla bhanga-saya*) for each vow [scil. seven hundred and thirty-

five possibilities for the five vows, Abhay.]. At the end it is stated that this applies only to Jaina, not to Ājīviya laymen.

The v.l. (370a) ... *paccakkhāe ... paccakkhāvemāṇe* (instead of ... *apaccakkhāe ... paccāikkhamāṇe*) would imply that the text is an instruction for the use of gurus.—On the permutation of the different possibilities Abhay. quotes two gāhās. Further on he gives six gāhās, quoted from a *vyddhōkti*, in refutation of certain objections.

³ (369b) According to the doctrine (*samaya*) of the Ājīviya s all beings are *akkhīṇa-paḍibhoi* (comm.: *a.-paribhoi*), which means that they experience [karman] not yet realized [in agreeable or disagreeable feelings]. Consequently [scil. because all beings are bound to suffer] the Ājīviyas [think it is allowed to] use all kinds of violence to get their food. Twelve Ājīviya laymen, though, (their names: Tāla, Tālapalamba, Uvviha, Saṃviha, Avaviha, Udaya, Nāmudaya, Ṇamudaya, Aṇuvālaya, Sankhāvālaya, Ayambula, Kāyaraya) shun five fruits as well as performing, causing and allowing fifteen practices. They will be reborn in the heavens.

I do not follow Abhay.'s explanation of *akkhīṇa* (*akṣīṇam: akṣīṇ'āyuskaṃ aprāsukaṃ*, i.e. Prākṛit *aphāsuyam*), nor BASHAM's (*History and Doctrines of the Ājīvikas*, London 1951, p. 122: 'all beings whose [capacity for] enjoyment is unimpaired obtain their food by killing ...'), but SCHUBRING's (in his review of Basham's work, *ZDMG* 104 [1954], p. 262 seq.).—For the term *arihanta-devatā-ga*, see BASHAM o.c., p. 140 and 276, and SCHUBRING, o.c., p. 263.—Three of the proper names also appeared in VII 10¹, where they were names of *annautthiyas*; we shall meet Ayampula again in XV C 8.

⁴ (370a) The four classes of [gods and their] abodes. * *

6. PHĀSUGA.

¹ (373a) A layman (*samaṇōvāsaga*) who gives pure (*phāsū*) food to a *samaṇa* or *māhaṇa* recognizable as such (*tahā-rūva*) solely (*egantaso*) brings about annihilation of karman. If the food is impure the annihilation of karman he brings about is still greater than the bad act he commits. If, however, the recipient is unworthy and recognizable as such (*tahā-rūva assaṃjaya-aviray'apaḍihay'apaccakkhāya-pāvakamma*), giving pure or impure food merely is a bad act.

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Cf. VII 1^{3c}.—According to the second statement the annihilation of karman gained by supporting the body of a pious man (*cāritra-kāyōpaṣṭambhāt*, Abhay.) is greater than the bad karman resulting from the harm done to the living beings (*jīva-ghātāt*) [that are in impure food].

² (374a) [No dialogue.] If a monk (*niggantha*) who is given two up to ten lumps of food (*piṇḍa*) or pieces of equipment—viz alms-bowl, brush, hand-broom, cache-sexe (*cola-paṭṭa*), woollen cloth (*kambala*), staff (*laṭṭhī*), litter (*saṃthāraga*)—only one of which is destined for him, the rest being destined for his superiors (*thera*), does not find his superiors, he must put these things aside on a solitary and clean spot.

³ (375a) A monk (*niggantha*) or a nun (*°thī*) commits some fault during his ~ her begging-tour, peregrination or sojourn in a village and immediately feels regret and penitence about it and sets out to confess it to his ~ her superior (*thera*, *pavattinī*). The superiors, however, or the monk ~ nun become unable to speak (*amuha*) or die before or when they meet; consequently confession is impossible. In such cases of vis major the monk ~ nun still is loyal (*ārāhaya*), because ‘the action that is being performed equals the completed action’. Illustrations of this tenet: cutting and burning a hair etc., throwing a new (... *tantu-gaya*, see VI 3¹) cloth into a tub of Indian madder (*manjiṭṭhā*).

amuha = ‘*amukhāḥ*’ *nirvācaḥ syur vāt’ādi-doṣāt*, Abhay. On death making confession impossible Abhay. quotes a *gāhā*.—*chijjamāṇe chinne* etc.: see I 1¹.

⁴ (376b) Of a burning lamp and of a burning house only the light or fire (*joi*: *agni*, Abhay.) actually burns (*jhiyāi*).

⁵ (376b) The number of actions (*kiriya*, viz *kāiyā k.* etc. in III 3^{1a}) one soul (*jīve*), the souls in general (*jīvā*) and HAMG may commit with regard to the five bodies (*orālīya*- etc.) of one (*-sarirāo*) or several (*-sarīrehiṃto*) beings. * *

Abhay. makes quotations from Pannav.

7. ADATTA.

¹ (379a) In the sanctuary Guṇasilaya near Rāy. *annautthiyas* argue with the Elders, Mv.’s disciples (*antevāsī therā bhagavanto*, ref. to II 5⁵). a. The dissidents accuse the Elders of lack of

self-discipline etc. (ref. to VII 2¹), saying that they take things not given (*adinna: a d a t t a*) when they regard as their property something that has been given to them but does not reach them by some cause or other. The *theras* refute the argument on the ground of their tenet 'the action that is being performed equals the completed action'. They return the accusation to the *annautthiyas* because the latter do not approve of that tenet. b. In the same way the *annautthiyas* accuse the *theras* of offending against the [living] earth by going etc. The *theras* repel the charge, putting forward that they, unlike the *annautthiyas* themselves, do not tread the earth without reason and discrimination (*desaṃ deseṇaṃ vayāmo, paesaṃ paeseṇaṃ v.*). Against the dissidents they contend that the tenet of the equality of the action that is being performed and the completed action also applies to going etc. (*gamamāṇe gae vīkkamijjamāṇe vīkkante Rāyagīhaṃ nagaraṃ sampāviukāme sampatte*). In conclusion they enunciate the lesson (*ajjhayaṇa*) 'Contradictory Utterance on Gait' (*Gai-ppavāya*).

Cf. XVIII 8².—*dijjamāṇe dinne* etc. and *gamamāṇe gae* etc., cf. I 1¹.—*desaṃ deseṇaṃ* etc.: *nāviṣeṇa* (Abhay.), scil. in accordance with the *īryā-samīti* (*Lehre* par. 173).—For *pavāya* (*pravāda* or *prapāta*, Abhay.) see *Lehre* par. 38.

² (38ob) Goy. questions Mv. on the fivefold *gai-ppavāya*, ref. to Pannav. 16:325b-328a. * *

8. PAḌIṆĪYA.

¹ (382a) * There are three opponents (*paḍiṇīya*) a. of venerable persons (*guru*), viz of an *āyariya*, an *uvajjhāya* and a *thera*; b. of the stage of existence (*gai*), viz in this world, in the world beyond and in both worlds; c. of the community (*samūha*), viz of a *kula*, a *gaṇa* and the *sangha*; d. of compassionate help (*aṇukampā*), viz with regard to an ascetic, an invalid and a young pupil; e. of Tradition (*suya*), viz of its wording (*sutta*), its meaning (*attha*) and both; f. of the [right] way of being (*bhāva*), viz of [right] knowledge, belief and conduct.

Cf. Thāṇa 170a where *suya* follows on *bhāva*; cf. also Vav. 10, 35.—*aṇukampā: bhakta-pān'ādibhir upaṣṭambha*, Abhay.—Abhay. quotes six gāhās.

² (383a) [All] proceedings (*vavahāra*) [in the domain of confession etc.] are determined by superior knowledge (*āgama*), tradition (*suya*), an order (*ānā*), a rule (*dhāraṇā*) or an accepted practice (*jīya*), the following criterion always coming into force in default of the preceding one.

Cf. Vav. 10, 2 = Thāṇa 317b.

^{3a} (383b) The karman resulting from a religious action (*īriyāvahiya-kamma*) may be bound only by human beings (*maṇussa*, °*ssī*) who, though formerly women, men or 'neuters' (*itthī-*, *purisa-* and *naṇṇasaga-pacchākāḍa*), have got rid of the sexual feeling (*avagaya-veya*, only masc.). Calculation of the possible occurrences as to converted men and women in the past (*puvva-paḍivannaṇa paḍucca*) and the present (*paḍivajjamāṇaṇa paḍ.*). Enumeration of the possibilities, for those who in the past have already bound that karman (*bandhi*), of binding it again in the present and in the future both in the course of their subsequent lives (*bhav'āgarisaṇ paḍucca*) and within their present life (*gahaṇ'āgarisaṇ paḍ.*). The binding always has a beginning and an end. *īriyāvahiya kamma* is always bound as a whole by the whole [*jīva*] (*savveṇaṇ savvaṇ bandhai*).

bhave anekatra (386a, Abhay. on *bhav'āgarisa*) seems to mean *anekeṣu bhavesu*, as opposed to *ekasmīn eva bhave* (386b, on *gahaṇ'āgarisa*).

^{3b} (387b) HAMG, among M of the three sexes both those that have the sexual feeling (*ahaveya*) and those that have got rid of it (*avagaya-veya*), may bind karman resulting from a profane action (*saṃparāīya kamma*). Calculation etc. as in ^{3a} above. The binding may have a beginning or not; if it has a beginning it has also an end. *Saṃparāīya kamma* is bound as a whole by the whole [*jīva*].

⁴ (388b) a. The twenty-two annoyances (*parīsaha*) appear (*samoyaranti*) with four kinds of karman (*kamma-pagaḍī*) in the following way: [1] with knowledge-clouding karman *parīsahas* N^{os} 20 and 21 (of the list in Utt. 2 = Samav. 40b and in Tattv. IX 9); [2] with the karman that must be perceived (*veyaṇīja kamma*) *parīsahas* N^{os} 1-5, 9, 11, 13 and 16-18, enumerated in a *gāhā*; [3] with the karman that disturbs belief *parīsaha* N^o 22;

[4] with the karman that disturbs conduct *parīśahas* N^{os} 6-8, 10, 12, 14 and 19, enumerated in a *gāhā*; [5] with the obstructing karman *parīśaha* N^o 15. b. He who binds all eight kinds of karman, or seven kinds scil. all except quantity of life, may perceive all of the twenty-two *parīśahas*, but only twenty of them at the same time since N^{os} 3 and 4 and N^{os} 9 and 10 exclude each other. He who binds six kinds of karman scil. all except quantity of life and disturbance (*sūkṣma-samparāya*, Abhay.: see *Lehre* par. 183), i.e. the common monk not wholly devoid of passion (*sarāga-chaumattha*), may perceive fourteen *parīśahas* (namely not those mentioned under [3] and [4] in a above), but only twelve at the same time since N^{os} 3 and 4 and N^{os} 9 and 11 (not 10 which does not exist here) exclude each other. The same is true for the common monk who has suppressed or annihilated disturbing karman (*vīyārāga-chaumattha*; *upaśānta-* and *kṣīṇa-moha*, Abhay.: see *Lehre* ib.) and who, consequently, binds only one kind of karman [viz *veyaṇīja k.*]. Kevalins, whether still active (*sajogi-bhavattha-kevali*) or not (*ajogi-bh.-k.*), who also bind only *veyaṇīja k.*, may perceive eleven *parīśahas* (namely those mentioned under [2] in a above) with the same mutual exclusions.

Cf. Tattv. IX 9-17 (to 14 add 'resp.') and *Lehre* par. 176.

⁵ (392a) = Jambudd. 458b-463b, see Introduction § 12.—
 a. Though the [two] suns of Jambuddīva always have the same elevation [namely 800 yojanas above the (flat) surface of the earth, Abhay.] at sunrise and sunset the sun is *dūre ya mūle ya*, which means that though [comparatively] far[ther by its oblique position with regard to the spectator] it [seemingly] is near[er the earth, as if it were rooting in or seated on it: *mūla* = *āsanna*, Abhay.], whereas at noon (*majjh'antiya-muhuttaṃsi*) it is *mūle ya dūre ya*, which means [comparatively] near[er by its perpendicular position] and [seemingly] far[ther from the earth]. This is explained by the obstruction of the light (*lesā-padīghāya*) in the first and its glow (*lesā'bhītāva*) in the second case.
 b. Further particulars on the field of solar radiation (*khetta*) and its range (see *Lehre* par. 127). c. On other astral gods, ref. to Jiv. 345b. * *

Note the more archaic form of the question in Viy. *keṇaṃ kh'āi aṭṭheṇaṃ ...* as against *kamhā ṇaṃ ...* in Jambudd.

9. BANDHA.

^a (394a) Junction (*bandha*) is effected either A. spontaneously (*vīsasā-b.*) or B. by an impulse (*paoga-b.*).

(394a) A. Spontaneous junction may I. have no beginning (*aṇāīya*) or II. have a beginning (*sāīya*).

I. Spontaneous junction without beginning consists in the concatenation of [units of] Motion, Rest and Space (*dhamm'-, adhamm'-* and *āgās'atthikāya-anna-m-anna-aṇāīya-vīsasā-bandha*) in which case the junction is partial (*desa-bandha*) [since there is no interpenetration] and eternally lasting (*savv'-addham*).—Infra the data regarding the duration of the different kinds of junction have, as a rule, been left out of consideration.

II. Spontaneous junction has a beginning in the case of aggregates of 2 up to ∞ units, which may be

(1) based on cohesion (*bandhaṇa-paccāīya*) due to differences of smoothness and roughness (*vemāya-niddhayāe, v.-lukkayāe, v.-niddha-lukkhayāe*);

(2) based on decomposition (*bhāyaṇa-paccāīya*) as is the case with decomposed (*juṇṇa*) victuals;

(3) based on change (*pariṇāma-paccāīya*) as is the case with clouds (*abbha*) and the like, ref. to Viy. III 7^a (195b).

anna-m-anna- and *desa-baddha*, not *savva-baddha*: joined like the links of a chain, not like milk and water, Abhay.; cf. B. III. (2) d below.—On *vemāya* Abhay. quotes two gāhās according to which there is junction of smooth and smooth or rough and rough only if the degree (*guṇa*) of these properties is different, whereas there is junction of smooth and rough both of equal and of different degrees, except in the lowest degree (*jahanna-vajja*); cf. *Lehre* par. 59 end.

(395b) B. Junction effected by an impulse may

I. be without beginning and end (*aṇāīya apajjavasiya*) as is the case with the eight central units (*majjha-paesa*) of the soul, each junction of three of which is without beginning and end; the other [units of the soul, Abhay.] have a beginning.

II. have a beginning but not an end (*sāiḥya apajjavasiya*) as is the case with [according to Abhay.: the units of the souls of] Siddhas.

III. have a beginning and an end (*sāiḥya sapajjavasiya*). In this case the junction is called

(1) *ālāvāṇa-bandha*, e.g. with burdens of grass and the like tied with ropes etc.

(2) *alliyāvāṇa-b.*, which is of four kinds, namely

(a) *lesaṇā-b.*, e.g. in the case of stones joined with mortar and the like

(b) *uccaya-b.*: e.g. piled-up grass etc.

(c) *samuccaya-b.*: e.g. buildings

(d) *sāhaṇāṇa-b.*, which is either *desa-s.-b.* (e.g. vehicles and all kinds of fabricated objects) or *savva-s.-b.* (e.g. a mixture of milk and water)

(3) *sarīra-b.*, which is *puvva-paoga-paccāiḥya* or *paḍuppanna-p.-p.* (see comm.)

(4) *sarīra-ppaoga-bandha*, 'formation of the body', which is of five kinds in accordance with the five kinds of bodies: see ^b seqq. below.

On I. Abhay. gives the explanation of the [Āvaśyaka-?] Cūrṇi and drops that of [Haribhadra's Āvaśyaka-?] Ṭikā because it is 'incomprehensible'.—The notion *sarīra-bandha* [B. III. (3)], probably with the variant reading *sarīri-b.* (*śarīri-b.*, Abhay.), is not quite clear. Professor SCHUBRING informed me of the following tentative interpretation: (a) Beings within saṃsāra (*neraiḥ'āiyā saṃsārāvattā savva-jīvā*) may possess an unearthly body based on their earthly body existing t h u s f a r by the corresponding extension and contraction of the soul-units (*vistārīta-saṃkocīta-jīva-pradeśa*, Abhay.); this is called *p u v v a - p a o g a - s a r i r a - b a n d h a*; (b) the kevalin ejects his karmic particles but they come back and form the so-called *daṇḍa* which is (or belongs to) a *teyaga sarīra*; this happens in the p r e s e n t and therefore the process is called *p a ḍ u p p a n n a - p a o g a - s a r i r a - b a n d h a*.

^b (396b) The discussion starts with the *paoga-bandha* of the earthly body (specification for the different kinds of beings). Each of these *bandhas* arises with the appearance (*udaya*) of the karman of the same name. The junction may be total or partial. Total junction lasts one samaya, while the duration of partial junction varies with the different kinds of beings. Also the

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duration of the intermediate spaces of time (*antara*) is recorded. At the end the relative frequency of the possible cases.

^c (404a) The same questions regarding the bodies of transformation and transposition, ^d (409b) the fiery body and ^e (410b) the karmic body.

^f (412b) There are six possibilities of simultaneous junction of the different bodies depending on the total or partial *bandha* of the earthly body, the body of transformation and the body of transposition:

| earthly body | body of transformation | body of transposition | fiery body | karmic body |
|---------------------|------------------------|-----------------------|-------------|-------------|
| <i>savva-bandha</i> | abandha | abandha | desa-bandha | desa-bandha |
| <i>desa-bandha</i> | » | » | » | » |
| abandha | <i>savva-bandha</i> | » | » | » |
| » | <i>desa-bandha</i> | » | » | » |
| » | abandha | <i>savva-bandha</i> | » | » |
| » | » | <i>desa-bandha</i> | » | » |

^g (413b) The relative frequency of the possibilities described in ^f above. * *

Abhay. quotes and explains thirty-six Prākṛit *vydha-gāthās*.

10. ĀRĀHAṆĀ.

¹ (417a) *Annautthiyas* attach more importance either to moral conduct (*sīla*) or to knowledge (*suya*). According to Mv. only he who has both of them is wholly loyal (*savv'ār ā h a y a*) [because he is] averse [from evil] (*uvaraya*) and conversant with religion (*vinnāya-dhamma*). He who lacks one resp. the two of them does not fulfil one resp. both of the said conditions and is only partly loyal (*des'ārāhaya*) resp. wholly disloyal (*savva-virāhaya*).

uvarae (= *uparataḥ*): *niṛttaḥ sva-buddhyā pāpāt*, Abhay.

² (418b) Loyalty (*ār ā h a ṇ ā*) is threefold scil. relates to knowledge (*nāṇ'ārāhaṇā*), belief (*daṃsaṇ'ā.*) and conduct (*caritt'ā.*). Each of these is found in the degrees maximum

(*ukkosiya*, °*sa*), medium (*majjhima*, also *ajahanna-m-aṇukkosiya* or °*sa*) and minimum (*jahanna*). The possible combinations of these kinds and degrees of *ārāhaṇā* are as follows: the maximum degree of *nāṇ'ārāhaṇā* goes with the maximum or the medium degree of *daṃsaṇ'ā.* and *caritt'ā.*, whereas the maximum degree of *daṃsaṇ'ā.* and *caritt'ā.* may go with all three degrees of *nāṇ'ā.*; moreover, the maximum degree of *daṃsaṇ'ā.* may go with all three degrees of *caritt'ā.* but the maximum degree of *caritt'ā.* always goes with the maximum degree of *daṃsaṇ'ā.*

He who has reached the maximum degree of one of the three kinds of loyalty will attain liberation in his present life or be reborn in the uppermost heavens (*kappāīya*) or, in the case of *nāṇ'ā.* and *daṃsaṇ'ā.*, in the lower heavens (*kappôvaya*). Beings with the medium resp. minimum degree of one of the loyalties will attain liberation in their second or at the latest in their third rebirth (*bhava-ggahaṇa*) resp. in their third or at the latest in their seventh or eighth rebirth.

The discussion on the possible combinations of the different kinds and degrees of loyalty is in a way illustrative of Jaina psychology.

³ (42ob) The five accidental changes (*poggala-pariṇāma*) scil. the conditions resulting from them, viz colour, smell, taste, touch and shape, of which there are five, two, five, eight and five kinds resp.

⁴ (42ob) One unit of matter (*poggal'atthikāya-paesa*) may be a substance (or an object, *davvaṃ*) or part of one (*davva-dese*). The same topic is further discussed with two, three, four up to ζ and ∞ units of matter; from four on all eight possibilities are found, namely *davvaṃ*, *davva-dese*, *davvāiṃ*, *d.-desā*, *davvaṃ ca d.-dese ya*, *davvaṃ ca d.-desā ya*, *davvāiṃ ca d.-dese ya*, *davvāiṃ ca d.-desā ya*.

⁵ (421a) The space of the world (*log'āgāsa*) has ζ units (*paesa*) and so has each separate soul.

Thence, probably, *asaṃkhejja loga* in V 9⁴ and XXV 2³; cf. also XXV 4³. As is stated in *Lehre* par. 58 (with ref. to Thāṇa 251b) this does not refer, as Abhay. wants us to believe, to the exceptional case of the kevalin who at the time of his *samugghāya* (ib. par. 89) projects his karman-bound soul-atoms as far as the end of the world.

⁶ (421b) a. For all beings (HAMG) there are eight kinds of karman (*kamma-pagaḍī*). b. For all beings each of these kinds has an infinite number of units (*avibhāga-pariccheya*). c. Each separate soul-unit (*jīva-paesā*) of a being in general (*jīva*) may be surrounded (*siya āvedhiya-parivedhiya*) or not (*siya no ā.-p.*) by an infinite number of units (*avibhāga-pariccheya*) of each of the eight kinds of karman. As to the different kinds of beings taken separately *āvedhiya-parivedhiya* applies to HAG in all cases and to M in the case of the four *aghāi-kammas*, whereas *siya ā.-p.* *siya no ā.-p.* applies to M only in the case of the four *ghāi-kammas*.

avibhāga-pariccheyā: niraṃsā aṃsā ity arthaḥ, Abhay., scil. *paesā*.—On c cf. Tattv. VIII 25. In the general rule *no ā.-p.* applies to the kevalin, Abhay. The term (*a*)*ghāi-kamma* (cf. Tattv. IX 11c) does not appear in the text and was used here only for briefness' sake.

d. (422b) The possibility of the simultaneous occurrence of the different kinds of karman in one being may be summarized in the following three rules: [1] he who possesses *mohaṇijja kamma* necessarily also possesses (*tassa ... niyamā atthi*) the other kinds of karman; [2] he who possesses *nāṇ'āvaraṇijja*, *daṃsaṇ'āvaraṇijja* or *antarāiyya kamma* also possesses the other kinds of karman except *mohaṇijja kamma* which he may possess or not (*tassa ... siya atthi siya natthi*); [3] he who possesses *veyaṇijja*, *āyua-*, *nāma-* or *goya-kamma* also possesses the other kinds of karman except *nāṇ'āvaraṇijja*, *daṃsaṇ'āvaraṇijja*, *mohaṇijja* and *antarāiyya kamma* which he may possess or not.

⁷ (423b) The soul (*jīva*) is *poggali* scil. possesses atoms of matter, namely in the senses, as well as *poggala*, i.e. individual. This is also true for every being in the saṃsāra, but not for the Siddha who is only *poggala*. * *

S A Y A IX

*Jambuddīve*¹ *joisa*² *antara-dīvā*³⁻³⁰ *asocca*³¹ *Gangeya*³²
*Kuṇḍaggāme*³³ *purise*³⁴ *navamammi sae cauttīsā*.

1. JAMBUDDĪVA.

(425a) In the sanctuary Māṇabhadda (usually Māṇi°) near Mihilā Goy. questions Mv. on the continent J a m b u d d ī v a, ref. to Jambudd. I-VI:9b-427a. * *

2. JOISA.

(426b) * The number of heavenly bodies (*joisiya*) above Jambuddīva, the Lavaṇa Ocean and the other continents and oceans up to Sayambhūramaṇa, ref. to Jīv. 300a, 303a seqq. * *

3-30. ANTARA-DĪVĀ.

(428a) * The twenty-eight southern Intermediate Continents (*antara-dīva*), ref. to Jīv. 144b. * *

31. ASOCCĀ.

^{a1} (430a) * Without having heard it (*asoccā*) from any of the ten kinds of people mentioned in V 4⁷ one may alone (*kevalaṃ* adv., *kevaleṇaṃ*) a. learn, from hearsay, the lore proclaimed by the kevalins (*kevali-pannattaṃ dhammaṃ labhejjā savaṇayāe*), b. attain to wisdom (*bohiṃ bujhejjā*), c. become a monk (*muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaejjā*), d. practise

chastity (*bambhacera-vāsaṃ āvasejjā*), e. be self-disciplined (*saṃjameṇaṃ saṃjamejjā*), f. practise the repelling [of karmic influx] (*saṃvareṇaṃ saṃvarejjā*) and g. obtain the five kinds of knowledge (*ābhīṇibohiya-nāṇaṃ* etc. *uppādejjā*), if one has partly annihilated and partly suppressed (*khaôvasame kaḍe*) the karmans that a. cloud knowledge, b. cloud belief, c. obstruct religion (*dhamm'antarāiya kamma*), and cloud d. conduct, e. zeal (*jayaṇ'āvaraṇijja kamma*), f. the occupations (*ajjhavasāṇ'āv. k.*) and g. the five kinds of knowledge, resp. To obtain the *kevala*-knowledge, however, the karman that clouds it must have been annihilated (*khae kaḍe*).

asocā: yathā pratyekabuddh'ādīḥ, Abhay.—*jayaṇā = yatana: cāritra-viśeṣa-viśaya-vīrya*, Abhay.

a² (433a) This particular way of acquiring knowledge etc. may lead to the negative *ohi*-knowledge (*vibhange nāmaṃ annāṇe*, also *vibhanga-nāṇa*) which is brought about if certain ascetical practices and good qualities (see comm.) go together with the *khaôvasama*-condition of the karmans that cloud it (scil. the *vibhanga-nāṇa*, Abhay.) and with mental efforts (*ihā'pohamaggaṇa-gavesana*). This *vibhanga-nāṇa* discerns (*jāṇai pāsai*) $\frac{1}{4}$ of an aṅgula at least and $\frac{1}{2}$ thousands of yojanas at the most. If orthodoxy (*sammatta*) enters, it may turn into positive *ohi*-knowledge.

For the ascetical practices see II 1^{6b}; the good qualities are the same as those ascribed to Roha in I 6⁴ with the exception of *pagai-mauya* and *p-viṇīya*.—Examples of people first acquiring *vibhanga-nāṇa* and converted to orthodoxy later on will be discussed in XI 9¹ and 12².

a³ (434a) Physical and metaphysical description of the person in question: he possesses one of the three bright (*visuddha*) lessās and the three foremost knowledges, he is active (*sajogi*) with mind, word and body, may have the faculty of concrete or abstract imagination (*sāgārôvautta*, *aṇāgārôvautta*), possesses the best joining of bones (*vairôsabha-nārāya-saṃghayaṇa*), may possess each of the six shapes of the body (*saṃthāṇa*), is at least 7 *rayaṇa* and at the utmost 500 *dhaṇu* tall, possesses a quantity of life of more than 8 years and of a crore of *puvvas* at the most, is either a man or a human 'neuter' (*purisa-napumsaga*), possesses the four passions in the lowest degree (*saṃjalāṇa*); his occupa-

tions (*ajjhavasāna*) are commendable (*pasattha*) and he earns an infinite number of rebirths in the four species.

^{a4} (434b) His capacity to proclaim the lore (*dhamma*) and to ordain monks (*pavvāvejja*, *muṇḍāvejja*) is limited, but he will attain liberation.

^{a5} (435a) He may sojourn in different upper (Mount Veyāḍḍha etc.), level (the *kamma-bhūmis* etc.) and lower (*pāyāla* etc.) regions of the earth.

^{a6} (435a) Within one samaya he may multiply himself into one up to ten [identical beings].

^{b1} (437a) The same as ^{a1} above, but with 'having heard' (*soccā*).

^{b2} (437a) This leads to the positive *ohi*-knowledge which discerns (*jāṇai pāsai*) $\frac{1}{4}$ of an *aṅgula* up to $\frac{3}{4}$ parts of the non-world that are as big as the world (*asaṃkhejjāiṃ aloe loya-ppamāṇa-mettāiṃ khaṇḍāiṃ*).

^{b3} (437a) Physical and metaphysical description of this person; the differences with ^{a3} above are: he may possess each of the six lessās and the three or four foremost knowledges, he may be sexless—in which case he has annihilated the sexual feeling (*khīṇa-veyaya*), not only suppressed it (*no uvasanta-v.*)—but he may also be a man, a woman or a human 'neuter'; he may be passionless scil. have annihilated his passions (*khīṇa-kasāi*), not only have suppressed them (*uvasanta-k.*), or possess one up to all four of the passions in the lowest degree (*saṃjalaṇa*).

^{b4} (437b) His capacity to proclaim the lore (*dhamma*) produces pupils and pupils' pupils (*pasissa*); all will attain liberation.

^{b5} (438a) The same as ^{a5} above.

^{b6} (438a) He may multiply himself into one up to 108 (*aṭṭhasaya*) [identical beings]. * *

For the range of *ohi-nāṇa* see *Lehre* par. 78; 'verzehnfachen' (correct for *vibhanga-nāṇa* in ^{a6}) must be corrected in accordance with ^{b6}.

32. GANGEYA.

^{a1} (439a) In the sanctuary Dhūipalāsa near Vāṇiyagāma the monk (*aṇagāra*) G a n g e y a, a Pāsāvaccijja, questions Mv.

HA²⁻⁵MG are reborn (*uvavajjanti* and *uvavattanti* ~ *uvvat-tanti* or, with Joisiyas and Vemāṇiyas, *cayanti*) either after an intermediate space of time (*santaraṃ*) or not (*aṇantaraṃ*); A¹ are always reborn *aṇantaraṃ*.

Cf. Pannav. 207b and see Viy. XIII 6¹; see also *Lehre* par. 96.

^{a2} (439a) Beings, when reborn, enter (*pavesaṇa*) one of the four stages of existence HAMG.—The different possibilities of entering the seven hells enumerated for one up to four beings bound to enter the H stage (*neraiya-pavesaṇaenaṃ pavisaṃāṇa*). (439b) The same with five, (444b) six, (445b) seven, (446a) eight, (446b) nine, (447a) ten, (447b) x and (449b) ζ such beings. (450a) Enumeration of the possible ways in which the beings in question may be distributed in the different hells. (450b) The relative frequency of these possibilities.

Lehre par. 96 refers to Pannav. 207a (= Viy. 439a) and to Viy. 632b.—With one being there are 7 possibilities, with two beings 28, with three 84, with four 210, with five 462, with six 924, with seven 1716, with eight 3003, with nine 5005, with ten 8008, but with x only 3337 and with ζ 3658.

^{a3} (451a) The same as ^{a2} above with A.

^{a4} (452a) The same as ^{a1-2} above with M.

^{a5} (452b) The same as ^{a1-2} above with G.

^{a6} (453a) The relative frequency of the cases of entering the four stages of existence HAMG.

^b (453b) Repetition of ^{a1} above.—HAMG are reborn (*uvavajjanti* etc.) as really existing beings (*santo, no asanto*). (454a) Moreover, they are reborn (*uvavajjanti* etc.) independently (*sao, no asao*). The motivation of this statement is found in Pāsa's doctrine of the eternity of the world (ref. to V 9⁴). Mv. declares that he himself discovered that truth (*sayam et' evaṃ* [thus Abhay. where the text has *ete evaṃ*] *jāṇāmi, asocā e. e. j.*) thanks to his *kevala*-knowledge. (454b) Beings are reborn (only *uvavajjanti*) on their own strength (*sayam*), that means on the

strength of [their own] good (*subha*, with G), bad (*asubha*, with H) or mixed (*subhāsubha*, with AM) karmans.

santo, *sao* and *sato* probably have been mixed up. Abhay. seems to be puzzled; he comments only on *sao* which, however, he explains as *santah*.—*bhante* (454a, line 4 from the bottom and in the comm.) is superfluous; the old edition has *bhe*.

^c (455a) End of the episode: Gangeya's conversion, ref. to that of Kālāsa Vesiyaputta in I 9⁵. * *

33. KUṆḌAGĀMA.

^{1a} (456a) The brahman Usabhadatta and his wife Devāṇandā honour Mv. in the sanctuary Bahusālaya near the brahmanical part of K u ṇ ḍ a g g ā m a (Māhaṇa-K.).

jāvas referring to the *varṇakas* known from Uvav. etc.

^{1b} (458a) Mv. declares to Goy. that Devāṇandā is his real mother: *Devāṇandā māhaṇī mama ammā, ahaṃ ṇaṃ Devāṇandāe māhaṇīe attae*.

Cf. *Lehre* par. 17.

^{1c} (458a) Usabhadatta's and Devāṇandā's conversion, profession (Devāṇandā being entrusted to Ajja-Candaṇā), spiritual career and final liberation; ref. to Khandaga's conversion in II 1^{6b}.

^{2a} (461a) The young nobleman (*khattiya-kumāra*) Jamāli, who lives in the western or kṣatriya part of K u ṇ ḍ a g g ā m a, visits Mv. in the sanctuary Bahusālaya. He decides to become a monk.

jāva references to the *varṇakas* known from Uvav. etc.—Cf. LEUMANN's summary of the Jamāli episode in *Ind. Stud.* 17, p. 98 seqq. The whole account is identical with that found in Meha's story in Nāy. (STEINTHAL, par. 126-179).—From feelings of delicacy our text does not say that Jamāli's mother was Mv.'s elder sister Sudamaṣaṇā, nor does it name his wife, Mv.'s daughter Aṇojjā alias Piyadamaṣaṇā.

^{2b} (464a) He informs his parents of that decision. His parents ask him to delay the *pavvajjā* till after their death, because he is their only son, endowed with excellent qualities, possessing eight excellent wives and many riches, whereas monachal life is full

of hardships. As Jamāli does not give up his plan, they finally give their consent.

^{2c} (472a) Description of Jamāli's festive departure (*nikkhamanābbhisega*).

^{2d} (484a) Thrice Jamāli asks Mv.'s permission to go away with 500 monks (*aṇagāra*). Although Mv. refuses he leaves Bahusāla with the 500 monks and goes to the sanctuary Koṭṭha near Sāvattḥī, while Mv. goes to the sanctuary Puṇṇabhadda near Campā. Having eaten an excessive quantity (*paṃānāikkanta*) of bad (*arasa* etc.) food, Jamāli is taken very ill and orders his companions to make a bed (*sejjā-samthāraga*). When, after a while, he asks them whether the bed has been made or is being made (*kiṃ kaḍe kajjai*), they answer that it is being made (*kīrai*). Hearing this answer Jamāli disavows the tenet of the identity of the action that is being performed and the completed action (*calamāne calie* up to *nijjarijjamāne nijjinne*, cf. I 1¹) proclaimed by Mv. He imparts his opinion to the monks. Some of them agree and stay with him, others do not and go back to Mv. in Campā.

Jamāli's companions only say that the bed is being made, they do not add that it has not been made yet (cf. Śāntisūri's *Ṭikā Śiṣyahitā* on Utt. III 9, LEUMANN *o.c.* p. 101) because this indeed would already disavow Mv.'s tenet.

^{2e} (485b) Having regained his health Jamāli goes to Mv. in Campā and declares that he has reached omniscience. Goy. asks him whether the world and the soul are eternal or not (*sāsae loe, asāsae l.*; *sāsae jīve, asāsae j.*). Jamāli cannot answer these two questions. Then Mv. says that many pupils of his, though not claiming to be omniscient, know that the correct answer is: both world and soul are eternal in so far as they never were not, never are not and never will not be, but that they are not eternal in so far as, in the case of the world, *osappiṇṭis* and *ussappiṇṭis*, and in the case of the soul, the different stages of existence succeed each other. Jamāli does not believe the explanation and again leaves Mv., taking with him many heretics. He dies after a long fast without having confessed and is reborn among the indecorous Kibbisiya gods (*deva-kibbisiya*; Skt *kilbi-*

ṣin means 'culpable') with a quantity of life of thirteen *sāgarovamas*.

Kibbisiya: the lowest class of G, Tattv. IV 4; cf. Uvav. 117; cf. also *kibbisiya* in I 2⁶.

^{2f} (488b) Mv. informs Goy. of Jamāli's rebirth as a Kibbisiya.

^{2g} (488b) There are three kinds of Kibbisiyas whose resp. quantities of life are three *paliovamas*, three *sāgarovamas* and thirteen *sāgarovamas*. Their abodes, karmic origin (also applied to Jamāli's case) and further rebirths. Some of them will and some will not attain liberation.

^{2h} (489b) After four or five rebirths in the species AMG Jamāli will attain liberation. * *

34. PURISA.

^{1a} (490a) * He who kills a human being (*purisa*) or an animal (*āsa* etc.), even if he wants to kill only (*ahaṃ egaṃ ... haṇāmi*) that human being or that animal, also kills a number of other beings (plur.: *no-purise, no-āse*; also *aṇegā jīvā*) [that dwell on the victim's body or in his blood etc., Abhay.]. He who kills a rishi (*isi*), even if he wants to kill only that rishi, also kills an infinite number of other beings (*no-isim, aṇante jīve*).

∞ *jīvas* are killed by him who kills a rishi—the word *isi* is rather remarkable —'because his death means the end of [other people's] abstinence from killing ∞ beings (*mytasya tasya virater abhāvenānanta-jīva-ghātakatva-bhāvāt*, Abhay.), or because a rishi, when alive, enlightens many beings which, after having reached liberation, do not kill ∞ beings.'

^{1b} (490b) He who kills a human being or an animal necessarily (*niyamā*) is prompted (*puṭṭha* 'touched') by hostility (*vera*) to his victim and occasionally also by hostility to one or several other beings. The last case necessarily (*niyamā*) arises with him who kills a rishi.

^{2a} (491b) Earth-, water-, fire- and wind-beings and plants

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breathe each other. Doing so they commit three, four or [all of the] five actions [discussed in III 3^{1a}].

Cf. II 1³⁻⁴ (on wind-beings). Abhay. quotes the *pūjya-vyākhyā* but does not pronounce on it.

^{2b} (491b) A wind-being stirring part of a tree or causing it to fall down also commits three, four or [all] five actions. * *

S A Y A X

*disi*¹ *samvuda-aṅagāre*² *āya'ddhī*³ *Sāmahatthi*⁴ *devi*⁵ *sabhā*⁶
*uttara-antara-dīvā*⁷⁻³⁴ *dasamammī sayammī cottīsā*.

1. DISI.

¹ (492b) * a. East, west, south, north, up and down (resp. *pāññā*, *paḍḍhā*, *dāhiññā*, *uññā*, *uddhā*, *aho*), the six main directions, are both animate and inanimate (*jīvā c' eva ajīvā c' eva*). b. In fact there are ten directions, viz east, south-east, south etc., zenith (*uddhā*) and nadir (*aho*); their proper names resp. are *Indā*, *Aggeī*, *Jamā*, *Nerāī*, *Vāruṇī*, *Vāyavvā*, *Somā*, *Īsāñī*, *Vimalā* and *Tamā*. c. (493a) The directions of the cardinal points (*disā*) consist of living beings and parts and units of such as well as of lifeless entities and parts and units of such (e.g. *Indā ... disā jīvā vi jīva-desā vi j.-paesā vi ajīvā vi ajīva-desā vi aj.-paesā vi*). The living beings in question have one up to five senses or they have no senses (*aṇḍīya*, viz the kevalins, Abhay.). The lifeless entities are corporeal (*rūvi*), in which case they consist of aggregates, parts and units of such, and atoms, or they are incorporeal (*arūvi*), in which case they are of seven kinds, viz consisting of parts and units of the fundamental entities motion, rest and space, or consisting of time (*addhā-samaya*). The same is true for the intermediate directions (*vidisā*: south-east etc.) except that these cannot consist of complete living beings. The same is true for zenith and nadir, but in nadir (*tamā*, lit. darkness, i.e. absence of suns and other heavenly bodies that make measured time possible, Abhay.) time does not exist.

Cf. Pannav. 1 (see Introduction § 10).—*Indā Aggeī* etc.: reminiscence of a *gāhā*.—Abhay. explains that the intermediate directions cannot consist of complete *jīvas* because they are *eka-pradeśika*, whereas *jīvas* occupy 4 *paesas* (cf. VIII 10^b): *vidisām eka-pradeśikatvād eka-pradeśe ca jīvānām avagāhābhā-*

vāt, asaṃkhyāta-pradeśāvagāhitvāt teṣām. The cardinal directions indeed, he says, are [bidimensional] like the seat of a carriage (*śakaṣṭōddhi-saṃsthita*), the intermediate directions [unidimensional] like a string of pearls (*muktā-valy-ākāra*), zenith and nadir like a quadrangular column (*rucak'ākāra*); cf. LEUMANN, *Übersicht* p. 43b.—For 'parts of the fundamental entities motion and rest' see also II 10 comm.

² (495b) Size and shape of the five bodies, ref. to Pannav. 21:407b-433b. * *

2. SAMVUDA-ANĀGĀRA.

¹ (495b) * If a monk who is closed [to karmic influx] (*sa ṃ - v u ḍ a a ṇ a g ā r a*) looks around at things (*rūva*) while being on his begging-tour (*vī-panthe thiccā*), he commits a profane action (*saṃparāiyā kiriyā*), not an action that is in agreement (i.e. an action that is not in agreement) with his monachal duties (*no-iriyāvahiya kiriyā*) etc.; ref. to VII 1⁶. If he acts in the same way when not on his begging-tour (*avī-p. th.*) the reverse is true.

Abhay. only makes guesses at the meaning of *vī-pantha*; according to *Lehre* p. 171 = *Doctrine* p. 270, n. 1 the term probably denotes a begging-tour during which the monk imitates the forward and backward movement of a wave (*vīci*).

² (496a) Places of origin (*joṇi*) are either cold or warm or mixed, ref. to Pannav. 9:224b-228a.

³ (496a) Perceptions (*veyaṇā*) are either cold or warm or mixed, ref. to Pannav. 35:553b-557b.

⁴ (497b) What is necessary to be loyal (*ārāhiya*) in the domain of the monachal exercises (*bhikkhu-ṣaḍimā*) [: ref. to Dasā 7].

Dasā 7 describes twelve *bhikkhu-ṣaḍimās*. However, the text quoted by Abhay. is not found there but in Vav. 10,1 where *ṣaḍimā*, though not actually called *māsiyā*, is described as 'lunar' (not 'monthly') scil. relating to the waxing and waning moon.

⁵ (498a) [No dialogue.] A monk (*bhikkhu*) who does not confess a fault before he dies is not loyal (*tassa n' atthi ārāhaṇā*), even if he has made the decision to confess it in the hour of his death, even if he thinks to merit [at least] a vyantara-rebirth (*aṇavanniya* [so read, see comm.] *devattaṇa*), since a layman may

look forward to a divine rebirth. The reverse happens if he confesses the fault. * *

aṇavanniya = *aṇavannika* : *vyantara-nikāya-viśeṣa*, Abhay.; see *Aṇavanniya*, *Lehre* par. 112.

3. ĀYA'DDHI.

¹ (498b) * a. The own magic power (*ā'iddhi*) of a god reaches (*vīkanta*) as far as four or five abodes of gods belonging to his class. b. A god(dess) with little magic power (*appa'ddhīya*) cannot enter [the domain of] (*majjhaṃ majjheṇaṃ vīvayai*) a god(dess) with great magic power (*maha'ddhīya*). A god(dess) may enter [the domain of] a god(dess) with the same magic power (*sama'ddhīya*, *sam'iddhīya*) only if the latter is inattentive (*paṃatta*) and after having tricked (*puvviṃ vimohittā*) him or her. A god(dess) with great magic power can enter [the domain of] a god(dess) with little magic power with or without trickery.

² (499b) A wind called *kavvaḍa* (or *kabbaḍa*), which arises between the heart and the liver (*jaḡaya*) of a galloping horse, produces the sound *khu khu*.

³ (499b) a. The expression 'We will lie down (*āsaissāmo*), stand up, sit down' etc. is a communication (*pañnavañī bhāsā*), i.e. one of the twelve kinds of utterances (*bhāsā*) which are enumerated in two gāhās as follows: *bhāsā* may be [1] addressing (*āmantañī*), ordering (*ānavañī*), requesting (*jāyañī*), questioning (*puccañī*), [5] communicating (*pañnavañī*), refusing (*pacca-kkhāñī*), consenting (*icchā'nulomā*), irrelevant (*aṇabhiggahiyā*), relevant (*abhiggahammi boddhavvā*), [10] doubtful (*saṃsaya-karañī*), explicit (*voyaḍā*) or [12] indefinite (*avvoyaḍā*). b. It is not a false utterance (*na esā bhāsā mosā*). * *

āsaissāmo is *āsaiṣyāmaḥ*, not, as Abhay. says, *āsrayiṣyāmaḥ*.—The same two gāhās are found in Pannav. 256a.—[8] *aṇabhiggahiyā* = *anabhigṛhītā* : *arthānabhigraheṇa yōcyate Ditth'ādivat*; [9] *abhiggahammi boddhavvā* = *abhigrahe boddhavyā* : *artham abhigṛhya yōcyate Ghaṭ'ādivat*, Abhay. Malayagiri, in his comm. on Pannav., says that to the question 'What shall I do now?' the answer 'Do as you like!' is *aṇabhiggahiyā*, the answer 'Do this, do not do that!' is *abhiggahiyā*.

4. SĀMAHATTHI.

^a (501a) In the sanctuary Dūipalāsaya near Vāṇiyaggāma Mv.'s disciple Sāmahatthi (for whose qualities ref. is made to Roha in I 6⁴) questions Indabhūi Goyama.—In their former existence the Tāyattisagā devā (Trāyastriṃśa gods) of Camara were thirty-three laymen living at Kāyandī, whence these gods are called Kāyandagā. Having become inert (*pāsatha*), languid (*osanna*), bad (*kusīla*) and self-willed (*ahāchanda*), they died without confession although after having practised hard penance.

^b (501b) When thereupon Sāmahatthi asks whether such gods have existed only since that event, Goy. does not answer. Mv. then gives the answer: such gods have always existed and will exist for ever and ever.

^c (502a) The same story about the Tāyattisagā gods of Bali Vairoyaṇa (native town: Bibhela, the gods being called *Bibhelagā*), Dharaṇa, Bhūyāṇanda and the other Bhavaṇavāsi gods (see *Lehre* par. 111) up to Mahāghosa. In the story about the Tāyattisagā gods of Sakka (native town: Pālāsaya, whence *Pālāsīgā devā*) and Īsāṇa (native town: Campā, whence *Campijjā devā*), however, the laymen do not become inert etc., practise still greater penances and die after having confessed. For the Tāyattisagā gods of Saṇaṃkumāra and the other *kappōvaga* gods (see *Lehre* par. 131) up to Accuya the text again refers to Dharaṇa. * *

For *pāsatha* etc. see *Lehre* par. 139 and Mahānis. III. According to Abhay. *pāsatha* means *jñān'ādi-bahir-vartin*.—Bi² or Bebhela we met already in III 2^{1b}. Kāyandī (Kāgandī, Kaīndī, Skt. Kākandī) is identified with Kākan in the Monghyr district (JAIN, *Life* p. 291; PANDEY, *HGTB*, p. 160); deest *GIP*. Pālāsaya is not identified.

5. DEVĪ.

^a (502b) In the sanctuary Guṇasilaya near Rāyagiha several Elders (*antevāsi therā bhagavanto*, ref. to VIII 7¹) question their master Mv.—Camara has five principal wives (*agga-mahisī*), the

goddesses (*d e v ī*) Kālī, Rāī, Rāyaṇī, Vijjū (the printed edition has Vijju) and Mehā. But, since each of these has a suite of eight thousand minor goddesses into whom they can magically transform themselves (*paḥhū ... viuvvittae*), he in fact possesses forty thousand wives. However, Camara's enjoyment of this multitude (*tuḍiya*) is limited by the fact that these goddesses are charged with the worship of the many bones of Jinas (*jīṇa-sakahā*) that are kept in globular diamond reliquaries (*gola-vaṭṭa-samugga*) in a stūpa (*ceiya-khambha*) in Camara's residence. Camara's enjoyments are of a lofty style (*pariyār'idḍhīe*), not just common coition (*mehuṇa-vattiya*).

tuḍiya = *tuḍikaṇṇā nāma vargaḥ*, Abhay. According to the PSM *tuḍiya* (*truṭita*) and *tuḍiy'anga* (*truṭitāṅga*) denote the number 8,400,000. In the sequel the same term is used for the different numbers of goddesses attending on the gods.—The description of the relics reminds one of Rāyap. 87b and 94a referred to in *Lehre* par. 25 where *Viy. 502b* is not mentioned.—*pariyāra* = *paricāraḥ*: *paricāraṇā sa cēha strī-śabda-śravaṇa-rūpa-saṃdarśan'ādi-rūpaḥ*; *iḍḍhi* = *ṛddhiḥ*: *samṣat*, Abhay.

^b (503b) The same as ^a above for Camara's *logapālas*, the other Bhavaṇavāsi, Vāṇamantara, Joisiya (ref. to *Jiv. 383a*) and Vemāṇiya gods and their *logapālas*. * *

All the details regarding the wives (number and names of the *agga-mahisṭs*, number of the goddesses attending on them) and courts (ref. to *Viy. III-IV* and to *Sūriyābha* in *Rāyap.*) of the gods need not be repeated here since they are identical with those recorded by KIRFEL from Ṭhāṇa, *Jiv.* and *Loka-prakāśa*, see *Kosmographie* p. 265 seq., 274, 284 and 303 seqq. I noted the following rather unimportant divergences: *Ilā*, *Sukkā*, *Sadārā* for *Alā*, *Sakkā*, *Saterā* (o.c., p. 265) and *Seyā* for *Sāi* or *Sūi* (*ibid.*, p. 304); for *Vasumai* (*ibid.*, p. 274) our text has *Paumāvai*.

6. SABHĀ.

(506b) *Goy.* questions *Mv.* on the residence (*s a b h ā*) and the splendour (*iḍḍhi*) of Sakka, the *inda* of the southern lowest heaven; ref. to the god *Sūriyābha* in *Rāyap. 59a* (one *gāhā* in the text). * *

7-34. UTTARA-ANTARA-DĪVĀ.

(508a) Goy. questions Mv. on the twenty-eight northern Intermediate Continents (*uttara-antara-dīva*), ref. to Jiv. 156a. * *

The printed text wrongly numbers udd. 10-34.—Cf. IX 3-30.

S A Y A XI

uppala¹ sālu² palāse³ kumbhī⁴ nālī⁵ ya pauma⁶ kaṇṇī⁷ ya nalīṇa⁸ Siva⁷ loga¹⁰ kāl¹¹ Ālambhiya¹² dasa do ya ekkāre.

To the usg. are added three more gāhās enumerating the thirty-three topics discussed in the text:

uvavāo^[1] parimāṇaṃ^[2] avahār^{’[3]} uccatta^[4] bandha^[5] vede^[6] ya udae^[7] udīraṇāe^[8] lesā^[9] diṭṭhī^[10] ya nāṇe^[11] ya jog^{’[12]} uvaoge^[13] vaṇṇa-^[14] rasa-m-āi^[15] ūsāsage^[16] ya āhāre^[17] viratī^[18] kiriyā^[19] bandhe^[20] sanna^[21] kasāy^{’[22]} itthi^[23] bandhe^[24] ya sann^{’[25]} indiya^[26] aṇubandhe^[27] saṃveh^{’[28]} āhāra^[29] ṭhū^[30] sam-ugghāe^[31] cayaṇaṃ^[32] mūl’ādīsu ya uvavāo savva-jīvāṇaṃ^[33].

1. UPPALA.

^a (508b) * [1] A lotus (*u p p a l a*) with one leaf has one soul. If other leaves appear, it acquires several souls. Souls reborn in a lotus originate from an existence in the species AMG, ref. to Pannav. 6:213a ref. to 212a.

^b (509a) [2] Within one samaya one up to 3 souls are reborn in a lotus and [3] 3 souls leave (*avahīranti*) that existence, but they never all do (*no c’ eva ṇaṃ avahiyā siyā*).

^c (509a) Description of the qualities and faculties of such beings in the domains of [4] size of the body, [5] the binding, perception, rising and rousing (*udīraṇā*) of the different karmans, spiritual hue (*lesā*), [10] belief, knowledge, activity, imagination, [14-15] colour etc., breathing, nutrition, obedience to the commandments, actions, [20] binding of karmans (cf. [5] above), instincts, passions, sex, binding of sex, [25] intellect, senses,

quantity of life, coming back (*gai-r-āgai*) to the same form of existence, attraction of matter (ref. to Pannav. 28:505b), [30] quantity of life (cf. [27] above and comm.), ejection of atoms (*samuggghāya*), death and [33] rebirth (ref. to Pannav. 6:215b).

^d (511b) All beings (*pāṇā* 4) have already several times or even an infinite number of times been reborn in some part of a lotus. * *

[1] Both text and comm. read *teṇa paraṃ je anne jīvā uvavajjanti*, where we must take *je* in the sense of *jai* and *jīvā*, the only possible word with *uvavajjanti*, in the sense of *pattā(iṃ)*; also the sequel is expressed in a rather ambiguous way: *te naṃ* [scil. *jīvā* 'beings'] *no ega-jīvā aṇega-jīvā*.—On [14-15] the text says that although these beings (scil. their bodies, Abhay.) possess the five colours etc., they (scil. the souls themselves, Abhay.) naturally (*appaṇā*: *sva-rūpeṇa*, Abhay.) are colourless etc. Moreover, the *uppala-jīva* is considered [21] to have the four acute instincts (see *Lehre* par. 71 end) and [23] to be a neuter being (*napuṃsaga-vedae vā n.-vedagā vā*); [27] discusses the duration of a being's stay on the same stage of existence (in a lotus) during several rebirths, what Pannav. 18 calls the *kāya-ṭṭhii* (the catchword in the mnemonic *gāhās* being *aṃbandha*), whereas [30] treats its quantity of life during one existence in a lotus (*ṭhii* = *bhava-ṭṭhii*).

2-8. SĀLU ... NALIṆA.

(513b) The same, mutatis mutandis, applies to 2. the esculent lotus-root (*s ā l u*: *śālūka utpala-kanda*), 3. the *Butea frondosa* (*p a l ā s a*: °*śa kiṃśuka*), 4. the *Kumbhī* (*k u m b h i y ā*; there are several plants of that name), 5. the *Nālika-lotus* (*n ā l i y a*; the comm. has *nāḍīya* = °*ka*), 6 (514a). the *Padma-lotus* (*p a u m a*), 7. the pericarp of a lotus (? *k a ṇ ṇ i y a* = *karnika*), 8. the lotus *Nelumbium speciosum* (*n a l i ṇ a*). * * at the end of each udd.

The qualities of the plants treated in udd. 2-4 show a few deviations from those of the *uppala*; Abhay. summarizes them in three *gāhās*. One of the deviations is that gods are never reborn in a *palāsa* 'because it is worthless (*aprasāsta*); they are reborn only in such praiseworthy (*prasāsta*) plants as lotus-flowers and the like', Abhay.

9. SIVA.

¹ (514b) *S i v a*, king of Hatthiṇāpura, has a wife named *Dhāraṇī* and a son named *Sivabhaddaya* (ref. to prince *Sūriya-*

kanta in Rāyap. 115b). The king wants to leave the world, ref. to Tāmali in III 1^{2a}. He goes to the ascetics (forty-two kinds of *vāṇapattha tāvasa*, see comm.) on the banks of the Gangā, decides to become a *disā-pokkhiya tāvasa* and therefore orders the royal consecration (*rāyābhisega*) of his son Sivabhaddaya; ref. to Jamāli in IX 33² and to Kūṇiya in Uvav. 53. Siva's departure, ref. to Tāmali as above. He practises the *disā-cakkavāla tavokamma* (see comm.), performs certain sacrifices and oblations (*caru*) and worships Bali Vaissadeva (: B. Vaiś-vānara, Abhay.) and the guests (*aihi-pūyā*).

The list of *vāṇapattha* (= *vānaprastha*) ascetics is nearly the same as that in Uvav. 74 (and Pupph. 3,4: see my note on that place) and Abhay. gives the same explanation as in his vṛtti on Uvav. For more details see JAIN, *Life* p. 203 seqq. For *ṭṭiyya* (*ṭṭika*) Abhay. adds the v.l. *sottīyya* (*sautrika*?) and of the *dantukkhalīyā* (*dantōlūkkhalika* 'using the teeth as a mortar', eating unground grain) he only says that they are *phala-bhojinaḥ*. For *vakka-vāsi* he reads *vakkala-vāsi*; *cela-vāsi* obviously must be read *vela-v*. A few names are missing in Uvav. as well as in Abhay.'s comm., namely *uddha* and *aho-kaṇḍūyaga* 'ascetics who scratch only the upper resp. the lower half of the body, above resp. under the navel' (PSM), *ambu-* and *vāu-vāsi* 'ascetics who live in the water (but the list also knows a *jala-vāsi*) resp. in the open air' (not in PSM), *maṇḍaliya* 'living in groups?' and *vaṇa-pāsi* 'living near (or maybe 'in': *vaṇa-vāsi*?) a wood'.—In the main the *disā-cakkavāla tavokamma* consists in breaking a first, second, third and fourth fast (in our text it is a *chaṭṭha-khamaṇa* fast) by eating the fruits gathered resp. in the eastern, southern, western and northern direction. This seems to be the ascetical practice of the *disā-pokkhi(ya) tāvasa* who, according to Abhay., gathers flowers and fruits after having sprinkled (*prôkṣya*) the cardinal points with water. In the description of this practice the text quotes two ślokas: *aggissa* etc. and *daṇḍa-dāruṃ* etc. On other *disā-pokkhi* ascetics see JAIN, *Life* l.c.

(517a) As a result of his ascetical practices, good qualities and other circumstances (besides the *disā-cakkavāla tavokamma* also the practices etc. described in IX 31^{a2}) the royal rishi (*rāyarisī*) Siva acquires the negative *ohi*-knowledge (*vibhange nāmaṃ annāṇe*) and sees (*pāsai*), within this world (*assim loe*), seven continents and seven oceans. Because he does not discern anything beyond these (*teṇa param na jāṇai na pāsai*), he thinks that the continents and oceans come to an end there (*teṇa param vocchinnā dīvā ya samuddā ya*). He goes to Hatthiṇāpura proclaiming what he calls his *aisesa nāṇa-damsaṇa*. People are

deeply impressed. Goy., having heard the rumour (ref. to the Niyaṅṭh'uddesa, cf. VII 10¹ comm.), questions Mv. on the subject. Mv. explains that there are 2 continents and oceans (ref. to Jīv. [Div.] 176a), and that in Jambuddīva, the Lavaṇa Ocean and Dhāyaisaṇḍa there are substances (*davvāiṃ*) both with and without colour, smell, taste and tactile qualities, which touch and interpenetrate each other (*anna-m-anna-baddhāiṃ a.-putṭhāiṃ jāva* [= *a.-baddha-putṭhāiṃ a.-*] *ghaḍattāe ciṭṭhanti*). Siva, having been informed of these statements, goes to Mv. in the garden Sahasambavaṇa near Hatthiṇāpura. His conversion etc. up to his salvation, ref. to Usabhadatta in IX 33^{1c}.

² (521a) Goy. questions Mv. on the conditions of him who is in the process of being liberated (*sijjhamāṇa*), ref. to Uvav. 156-159. * *

10. LOGA.

¹ (521b) * a. The world from the point of view of place (*khetta - loga*, as against *davva-*, *kāla-* and *bhāva-loga*) and its parts, viz the seven hells of the nether world, the 2 continents and oceans of the central world and the fifteen regions (Sohamma up to Īsīmpabbhāra) of the upper world. b. The nether world has the shape of a boat (*tappa*), the central world that of a cymbal (*jhallari*), the upper world that of a drum standing upright (*uddha-muinga*, cf. V 9⁴); the whole of the three worlds is [like a] firmly supported (*supaiṭṭhaga-saṃṭhiya*) [broad-bottomed vessel, according to SCHUBRING, *Lehre* par. 103]; ref. to VII 1². c. The non-world (*aloga*) has the shape of a hollow globe (*jhusira-gola*). d. As for the question whether the three worlds consist of souls etc. ref. is made to the text '*Indā disā*' in X 1¹. e-f. The world and the non-world in connection with the fundamental entities, ref. to II 10. g. On the question whether the fundamental entities are completely or only partly comprised in one unit of space (*egammi āgāsa-paese*) of each of the three worlds, of the worlds taken as a whole and of the non-world. h. The three worlds and the non-world from the

point of view of matter (*davvao*), time (*kāla*) and condition (*bhāvao*).

tappa might be *talpa* 'bed' (cf. *paliyanka* in V 9^a), but according to Abhay. it is *tapra*: *uḍupaka*, also *adho-mukha-sarāv'ākāra-samsthāna* 'shaped like a dish turned upside down'; cf. KIRFEL, *Kosmographie* p. 209 seq.—*supaiṭṭhaga-samṭhiya* also *supaiṭṭhiya-s*. XIII 4^{5b}; cf. *paiṭṭhiya* in I 6^b; Abhay. also thinks of a vessel: *āropita-vāra*'ādi.

² (525b) a. Memorandum on the extent of Jambuddīva [and the whole world]: *jāva* refers to Jambudd. 9b. b. The extent of the world is illustrated in the following way: [1] The velocity with which a god with great magic power (*mah'iddhīya*) moves (*deva-gai*) is so great that, starting from the top of Mount Mandara, he could reach, before they touch the ground, four offerings (*bali-piṇḍa*) which four goddesses of the cardinal points (*disākumārī mahattariyā*) standing below (*ahe*) would simultaneously (*jamaga-samagaṃ*) throw, each of them in her own specific direction, away from (*bahiyābhimuḥi*) Jambuddīva. [2] Six such swift gods could not reach the end of the world if setting out from Mount Mandara in the six directions they should travel during the life-span of a new-born baby (*dāraya*) possessing a quantity of life of a thousand years. Even that baby's posterity up to the seventh generation, yea even his name and family (*nāma-goya*) would have faded away before the gods reach the boundaries of the world, although within such a period the distance still to cover would be only $\frac{1}{4}$ of the distance already covered (*gayāu se agae asaṃkhejjai-bhāge* etc.).

c. Memorandum on the extent of the non-world, ref. to II 1^{6a}.
d. The extent of the non-world illustrated: the same as b above with [1] eight goddesses of the cardinal and intermediate directions throwing their eight offerings, and [2] ten gods travelling in the ten directions, the baby having a quantity of life of a hundred thousand years. The distance covered by the gods within the space of time thus illustrated would be only $\frac{1}{80}$ of the distance they still would have to cover to reach the limits of the non-world (*gayāu se agae aṇanta-guṇe* etc.).

³ (526b) The soul-units (*eg'indiya-* etc. up to *aṇindiya-[jīva-] paesa*) that touch each other (*anna-m-anna-baddha* etc.) within one space-unit of the world (*logassa ... egammi āgāsa-paese*)

hurt each other (*ābāhaṃ vā ... chavicchedaṃ* [cf. V 4²] *karenti*) no more than the looks of a thousand spectators hurt a dancing girl or the dancing girl hurts these looks or the looks hurt each other.

⁴ (527a) The relative number of soul-units (*jīva-paesa*) in each space-unit of the world (*logassa ... egammi āgāsa-paese*). * *

Abhay. quotes and explains thirty-six Prākṛit *vrddhōkta-gāthās*, the so-called *Nigoyachattisī* (*Nigodaṣaṭṭriṃśikā*).

11. KĀLA.

¹ (532b) The merchant Sudamaṣaṇa, a layman (*samaṇōvāsaya*) living at Vāṇiyagāma, questions Mv. in the sanctuary Dūipalāsa near that town.—Time (*k ā l a*) may be considered from four points of view scil. as

[1] civil time (*pamāṇa-kāla*, lit. measured time), i.e. day and night both of which last four *porisīs*; (533b) the duration of these *porisīs* depends on the duration of day and night (cf. V 1²): e.g. the diurnal *porisī* has a maximum duration of $\frac{18}{4} = 4\frac{1}{2}$ muhūrtas when the moon is at the full in Āsāḍha and a minimum duration of $\frac{12}{4} = 3$ muhūrtas on the corresponding day in Posa; the diurnal and nocturnal *porisīs* have the same duration of $\frac{15}{4} = 3\frac{3}{4}$ muhūrtas when the moon is at the full in Citta and Asoya (: Āśvina);

[2] (534b) the time measuring a being's quantity of life (*ah'āu-nivvatti-kāla*);

[3] the time of death (*maraṇa-kāla*);

[4] abstract time (*addhā-kāla*), divided in *samaya* (definition: *esa ṇaṃ, Sudamaṣaṇa, addhā dohāra-cchedeṇaṃ chijjamāṇī jāhe vibhāgaṃ no havvam āgacchai se ttaṃ samae*), *āvaliyā* etc. up to *ussappiṇī*, ref. to VI 7²; among these subdivisions figure *palio-vama* and *sāgarovama*, the periods used to calculate the quantity of life of HAMG.

The same ramification of *kāla* is found in Tṭhāṇa 201a.—Although *addhā* (fem.!) is Sanskrit *adhvan* the comm. also has *addhā*: *addhāḥ samay'ādayo viśeṣās tad-rūpaḥ kālo 'ddhā-kālah*, Abhay.

² (535a) For the quantity of life of H [etc.] ref. to Pannav. 4:168b-178b.

³ (535b) a. Even the longest periods (*paliovama* and *sāgarovama*) come to an end. b. To prove this Mv. tells a story (with occasional references to Uvav.—vedhas—, Rāyap. and other places in the Viy., viz IX 33² and XI 9¹): In Hatthiṇāpura Pabhāvai, king Bala's wife, gave birth to a son, the birth having been predicted by a great dream (*mahā-suviṇa*). (543b) The boy was called Mahabbala. (546a) His riches. (548a) In the day of the Arhat Vimala Mahabbala was taught by the monk Dhammaghosa. To his parents' regret he became a monk. After his death he gained a divine existence of ten *sāgarovamas* in Bamhhaloga. Now this Mahabbala has become Sudamṣaṇa.

In the text the theory of dreams (see *Lehre* par. 15) is expounded by dream-readers (*suviṇa-lakkhaṇa-pāḍhaga*); the fourteen great dreams (*mahā-suviṇa*) are enumerated in a *gāhā*.

⁴ (549a) End of the episode: Sudamṣaṇa's profession etc., ref. to Usabhadatta in IX 33¹. * * At the end: *Mahabbalo samatto*.

12. ĀLAMBHIYĀ.

^{1a} (550a) In the sanctuary Sankhavaṇa near Ā l a [m] b h i y ā (with *m* only in the usg. and 551b) several laymen (*samaṇōvāsaya*) question their fellow-layman Isibhaddaputta on the duration of divine rebirths. He answers them that the minimum duration is a thousand years and the maximum duration thirty-three *sāgarōvamas*. The laymen do not believe him.

^{1b} (550a) They question Mv. on the same subject. Mv. confirms Isibhaddaputta's answer, ref. to the so-called Tungiy'-uddesa: II 5⁵.

^{1c} (551a) Mv. informs Goy. that Isibhaddaputta, after his death, will enter a divine existence of four *paliovamas* in the Aruṇābha vimāṇa of Sohamma kappa, after which he will become a monk and attain liberation.

² (551a) The brahmanical monk (*parivvāyaga*) Poggala, who knows the Vedas and lives near Sankhavaṇa, acquires the

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negative *ohi*-knowledge as a result of certain ascetical practices, good qualities and karmic circumstances for which ref. is made to XI 9¹. With that knowledge he discerns (*jāṇai pāsai*) the duration of divine existences in Bambhaloga. He goes to Ālambhiyā, proclaiming his *aisesa-nāṇa-damṣaṇa* etc.: the rest of the story follows the Siva-episode, XI 9¹. * *

S A Y A XII

*Sankhe*¹ *Jayanti*² *puḍhavi*³ *poggala*⁴ *aivāya*⁵ *Rāhu*⁶ *loge*⁷ *ya*
*nāge*⁸ *ya deva*⁷ *āyā*¹⁰ *bārasama-sae das' uddesā.*

Read *puḍhavi*.

1. SANKHA.

^{1a} (552b) At the sanctuary Koṭṭhaya near Sāvattī Mv. teaches S a n k h a, his wife Uppalā, Pokkhali and the other laymen of that town; ref. to XI 12, i.e. the preceding udd. Sankha and the other laymen agree upon taking a complete meal (*asaṇa* 4) before the fortnightly fast (*pakkhiya posaha*). Sankha, though, does not partake of the meal but goes to the fasting hall (*posahasālā*), fasts (*posahiya*) and practises chastity (*bambhacāri*), having abandoned all ornaments and weapons (*nikkhitta-sattha-musala*, cf. VII 1⁸) and waking (*paḍijāgaramāṇa*, further on *dhammajāgariyaṃ jāgaramāṇa*) alone (*ega abhiya*) on a bed of darbha-grass. Pokkhali, who is delegated by the other laymen, does not succeed in dissuading him. Mv. forbids the laymen to blame Sankha, because he practised the laic vigil (*sudakkhu-jāgariyā*).

^{1b} (554b) Mv. explains to Goy. that there are three kinds of vigil (*jāgariyā*), viz the Arhat's (*buddha-j.*), the monk's (*abuddha-j.*) and the layman's (*sudakkhu-j.*).

² (556a) Mv. teaches Sankha that he who gives way to one of the four passions (who is *koha-vas'aṭṭa* etc.) binds all eight kinds of karman except quantity of life, ref. to I 1¹⁰. The other laymen ask Sankha's forgiveness. Sankha's future, ref. to XI 12^{1c}.

Note (*uva*)*ciṇāi* for common (*uva*)*ciṇai*.

2. JAYANTĪ.

^a (556b) King Udāyaṇa, whose father, king Sayāṇīya, was king Sahassāṇīya's son and whose mother, queen Migāvaī, was king Ceḍaga's daughter, goes to Mv. who is staying at the Candovayaṇa sanctuary near Kosambī; ref. to Kūṇīya [in Uvav.] and to the episode of Usabhadatta and Devāṇandā, Viy. IX 33¹. His mother and his father's sister Jayantī, who both are Jaina laywomen (*samaṇōvāsīyā*), accompany him. Of old Mv.'s first disciples had taken refuge with Jayantī (*Vesālī-sāvayāṇaṃ arahantāṇaṃ puvva-sijjāyari*). After Mv.'s sermon Udāyaṇa and Migāvaī go home, while Jayantī stays with the Master, questioning him.

nattua = *naptī*, *dauhitra*, Abhay.—For *Vesālī-sāvaya arihanta* see my note on II 1^{6a}.—*puvva-sijjāyari* is explained by Abhay. as follows: '*pūrva-sāyyātarā*' *prathama-sthāna-dātrī*, *sādhavo hy apūrve samāyātās tad-grha eva prathamam vasatiṃ yācante tasyāḥ sthāna-dātrītvena prasiddhatvād iti sā pūrva-sāyyātarā*.

^b (557a) The topics discussed by Mv. and Jayantī: [1] Heaviness (*garuyatta*) of the soul is the result of committing the eighteen sins, ref. to I 9¹. [2] Capability of salvation (*bhava-siddhiyattana*) is a natural property (*sabhāva*) of the soul, not an acquired property (*no pariṇāma*). All the souls that are capable of salvation will achieve salvation. Still the world will never be devoid of souls capable of salvation: (simile) likewise, suppose the whole universe should be reduced to a line (*savv'-āgāsa-sedhī siyā*, that means if all the space-units of both the world and the non-world were put one beside another) and one should take away a part of it the size of an atom (*paramāṇu-poggala-metta khaṇḍa*) every samaya, that line would not be finished with in ∞ *osappiṇīs* and *ussappiṇīs*. [3] Sleeping (*suttatta*) is good (*sāhu*) for impious (*ahammiya* etc.) souls because while being asleep they cannot do any wrong to themselves or to others. Being awake (*jāgariyatta*) is good for pious (*dhammiya* etc.) souls because with them the reverse is true. [4] The same rule applies to weakness (*dubbaliyatta*) and strength (*baliyatta*) and to indolence (*ālasiyatta*) and diligence (*dakkhatta*). The diligence of pious people demonstrates itself in all kinds of

service (*veyāvacca*) rendered to teachers, superiors, sick [monks and nuns] and pupils, to the Holy Order and its subdivisions (*kula, gaṇa, sangha*) and to co-religionists in general (*sāhammiya*). [5] Being (558b) in the power of one's senses (*so'indiya-vas'atta* etc.) binds the same karmans as being in the power of the four passions; *jāva* referring to XII 1².

no pariṇāmao means 'not resulting from a change in condition'; of course capability of salvation and its reverse may, in a way, be called conditions (*pariṇāmika*, Tattv. II 6).—Note Jayantī's question *se keṇaṃ kh'āi ṇaṃ* (printed text: *khāieṇaṃ*) *aṭṭheṇaṃ bhante evaṃ vuccai ...*—In connection with [2] Abhay. quotes and explains twelve *vrddhōktā bhāvaṇā-gātāh*.—*savv'āgāsa-seḍhi*: cf. *jaṃ tihuyaṇaṃ pi sayalaṃ egihoṭṭaṃ ubbham' ega-disaṃ*, Mahānis. III 26.

^c (558b) Jayantī becomes a nun etc. and attains liberation, ref. to Devāṇandā in IX 33^{1c}. * *

3. PUḌHAVI.

(561a) * The names and gotras of the seven regions of the nether world (*p u ḍ h a v ī*), ref. to Jīv. 88b. * *

4. POGGALA.

^a (561a) * When atoms (*paramāṇu- p o g g a l a*) are united (*egayao sāhannanti* [= *samhanyante*]) they form an aggregate (*khandha*). The aggregate may be divided in at least two parts and at the most in as many parts as there are atoms united in it; these parts are separate atoms and ~ or aggregates of a number of atoms smaller than that of the original aggregate. The text enumerates all the partitions possible with aggregates consisting of two (*duppaesiya khandha*) up to 10, x, *i* and ∞ atoms. Thus e.g. a *cauppaesiya kh.* may be divided in two parts (one atom and one *tippaesiya kh.*, or two *duppaesiya kh.*), in three parts (two separate atoms and one *dupp. kh.*) or in four parts (four separate atoms).

^b (567a) The Jaina doctrine says that an infinite number of atomic regroupments are the result of the alternate uniting and

separation of atoms [described in ^a above]: *eesi ṇaṃ paramāṇu-poggalāṇaṃ sāhaṇāṇā-bheyāṇuvāeṇaṃ aṇantāṇantā poggala-pariyaṭṭā samanugantavvā bhavantū-m-akkhāyā*. Atomic regroupments (*poggala-pariyaṭṭa*) are of seven kinds: they may take place in four bodies (the earthly body, the body of transposition, the fiery and the karmic bodies: *orāliya-poggala-pariyaṭṭa* etc.), in the inner sense (*maṇa-p.-p.*), in speech (*vai-p.-p.*) and in breathing (*āṇā-pāṇu-p.-p.*). All seven kinds of regroupments are found in HAMG. Each kind has already taken place ∞ times in each species taken as a whole as well as in every single being. As for the future each kind will again take place ∞ times in each of the species and it may again take place (*kassai atthi kassai n' atthi*) one up to ∞ times in every single being. The text further discusses the past and future occurring of the seven kinds of atomic regroupment within the present form of existence as well as within other forms of existence of every single being: *ega-m-egassa neraiyassa neraiyatte* and *ega-m-egassa neraiyassa puḍhavi-kāiyatte ...*

sāhaṇāṇā-bheya : cf. *saṃghāta-bhedebhya utpadyante* [*skandhāḥ*] and *bhedād aṃuḥ*, Tattv. V 26-27.—The seven kinds of *poggala-pariyaṭṭa* are also mentioned in Thāṇa 158a.—*kassai atthi* (scil. *orāliya-* etc. *poggala-pariyaṭṭe*) *kassai n' atthi* means that the regroupment in question may but not necessarily will take place; according to Abhay. it will with beings that are incapable of or that are still far away from salvation (*dūra-bhavyasyābhavyasya vā*) but it will not with beings that have reached the human stage of existence and will attain liberation after x or z rebirths, all this because of the infinitely long duration of such an atomic regroupment (*aṇanta-kāla-pūryatvāt tasyēti*). Abhay. obviously here thinks of *poggala-pariyaṭṭa* in the sense of 'longest subdivision of measured time', cf. XII 4^c [2] and XXV 5²: one *p.-p.* = ∞ *osappiṇis* + *ussappiṇis* (thus read in *Lehre* p. 91, n. 2).

^c (569a) [1] The atomic regroupment taking place in e.g. the earthly body is a process in which the matters concerned in the activity of that body (*orāliya-sarūra-paogāim davvāim*) are absorbed and more or less integrated (*gahiyāim baddhāim putṭhāim kaḍāim paṭṭhaviyāim nivīṭṭhāim abhiṇivīṭṭhāim abhisamannāga-yāim pariyaṭṭiyāim*), changed (*pariṇāmiyāim*) and annihilated or expelled (*nijjinnāim nisiriyāim nisitṭhāim*) by the soul that inhabits that earthly body (*jīveṇa o.-sarīre vattamāṇeṇa*) in order to build up that body (*o.-sarūratṭāe*). [2] The accomplishment of each of the seven kinds of atomic regroupment takes ∞

ussappinīs and *osappinīs*. [3] The space of time necessary to accomplish the atomic regroupment in the karmic body (*kamma-poggala-pariyatta-nivvattaṇā-kāla*) is the comparatively shortest; as to those occurring in the fiery body, the earthly body, breathing, the inner sense, speech and the body of transformation, each of these takes a ∞ times longer space of time than the preceding one.

^d (570b) The relative frequency of the different kinds of atomic regroupment [of course] is inversely proportional to their duration. * *

5. AIVĀYA.

^{1a} (571a) [1] The eighteen sins (*pāṇ ā i v ā y a* up to *micchā-damṣaṇa-salla*, see I 9¹), among which are the four passions (synonyms, see comm.), relate to the five colours, the two smells, the five tastes and to four [of the eight] tactile properties.

To the common name of each of the four passions the text adds a series of synonyms: KOHA = *kova*, *rosa*, *dosa* (*doṣa* or *dveṣa*), *akhama*, *saṃjalaṇa*, *kalaha*, *caṇḍikka* (*cāṇḍikya* : *raudr'ākāra-karaṇa*), *bhaṇḍaṇa* (^ona : *daṇḍ'ādibhir yuddha*; cf. pw * *bhaṇḍana* 'Misshandlung, Kampf'), *vivāda*; MĀNA = *mada*, *dappa*, *thambha*, *gavva*, *att'ukkosa*, *para-parivāya*, *ukkosa*, *avakkosa*, *unnaya* (^ota), *unnāma* (^onamana), *duṇṇāma* (*duṣṭa namana*); MĀYĀ = *uvahi* (*upadhi*), *nīyaḍi* (*nikṛti*), *valaya* (*yena bhāvena valayaṃ iḥa vakraṃ vacanaṃ ceṣṭā vā pravartate sa bhāvo valayaṃ*, Abhay.), *gahaṇa* (*para-vyāmohanāya yad vacana-jālaṃ tad gahanam iḥa gahanam*, Abhay.), *nūma* (cf. *nūmai* : *chādayati*, Hc. iv, 21; Abhay. thinks of *nīma* 'depth', deep places being unreliable), *kakka* (*kalka*), *kurūya* (^orūpa), *jiṃha* (*jaiṃhya*), *kibbiṣa* (*kilbiṣa*; Abhay. thinks of the Kilbiṣika gods, see IX 33^{2e-g} and cf. I 2⁶), *āyaraṇayā* (from *ādaraṇa* or *ācaraṇa*, Abhay. only makes guesses), *gūhaṇayā*, *vacaṇayā*, *paḷiuncaṇayā* (*prati*^o, thus Abhay., or *parikuṇcana-tā*), *sājjoga*; LOBHA = *icchā*, *mucchā*, *kankhā*, *gehī*, *tanhā*, *bhijjhā* (*abhidhyā*, cf. Pischel 141-142), *abhijjhā*, *āsāṇayā* (from *āsāṇana*), *paṭthaṇayā*, *lālapaṇayā* (from *lap.*, *lālapyate*), *kām'āsā*, *bhog'āsā*, *jīviy'āsā*, *marañ'āsā*, *nandirāga* (*saṃriddhau satyāṃ rāgo* : *harṣo nandi-rāgaḥ*, Abhay.). Some of these synonyms are also found in Sūy. I, 1, 2, 12; I, 1, 4, 11-12; I, 2, 2, 29 and I, 9, 11.—Abhay. says that the four tactile properties referred to are smooth, rough, cold and warm, but does not explain why heavy, light, wet and dry are excluded here.

[2] But (571a) abstinence (*veramaṇa* in the case of the five vows, *vivega* in the other cases) from the eighteen sins as well as cognition, which is here represented by the four forms of

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imaginative knowledge and the four processes of imagination (see comm.), and will or energy (*utthāna* and synonyms, see I 3⁵⁻⁶) do not relate to colour, smell etc.

The four forms of imaginative knowledge (*ābhinihoḥiya-nāṇa*) are: inborn knowledge (*uppattiyā* [*buddhi*]), knowledge relating to good behaviour (*veṇaiyā* [b.]), knowledge resulting from practice (*kammīyā*, comm. *kammayā* = *karmajā*, [b.]) and knowledge resulting from long experience (*pari*^o, comm. *pārīṇāmiyā* [b.]); we shall meet them again in XX 3¹. The four processes of imagination (also Tattv. I 15; Nandī 168a; Ṭhāṇa 281b, 363a; Pannav. 309a) are: first perception (*oggaha*), wish to know (*iḥā*), determination (*avāya*) and inculcation (*dhāranā*).

[3] The same topic in connection with other entities. As a rule the entities a. relate to all possible sensory perceptions, consequently also to all eight tactile properties, or b. they relate only to the perceptions mentioned in [1] above, or c. they have no relation at all to the sensory perceptions, as was the case in [2] above. The entities in question and their connection with the senses (indicated with a, b and c) are:

1. the parts of the cosmos, viz
 - the intermediate spaces (*uvās'antara*) (c)
 - the hulls, hells, continents, oceans, heavens ... (a)
2. beings (HAMG) in respect of their karmic body (b)
 - beings (HAMG) in respect of their other bodies (a)
 - beings (HAMG) in respect of their soul (*jīva*) (c)
3. the five fundamental entities: all except matter (c)
 - matter (a)
4. the eight kinds of karman (b)
5. the six lessās in respect of matter (*davva-lessā*) (a)
 - the six lessās in respect of condition (*bhāva-lessā*) (c)
6. the three kinds of belief (*diṭṭhi*), the four kinds of vision (*daṃsaṇa*, see VI 3⁵), the four kinds of knowledge and the three kinds of negative knowledge, the four acute instincts (see *Lehre* par. 71 end) (c)
7. the five bodies:
 - all except the karmic body (a)
 - the karmic body (b)
8. the three activities (*joga*): all except corporeal activity (b)
 - corporeal activity (a)

9. the two kinds of imagination (*uvaoga*) (c)
10. all entities (*savva-davvā*), their units (*savva-paesā*) and conditions (*savva-pajjavā*): either (a) or (b) or (c) or relating to one colour, one smell, one taste and two tactile properties
11. past (*tīy'addhā*), future (*anāgay'addhā*) and eternal time (*savv'addhā*) (c)

According to Abhay. the *savva-davvā* (see 10) that relate to one colour, one smell, one taste and two tactile properties (smooth and warm, smooth and cold, rough and warm, rough and cold) are the atoms.

^{1b} (574b) Entering its [new] place of origin (*gabbha*) the being enters into (*pariṇāmaṃ pariṇamai*) all the possible relations to the 5 + 2 + 5 + 8 sensory perceptions.

² (574b) The single being and indeed the entire [animate] world (*jaya = jagat*) acquires its diversity (*vibhatti-bhāvam pariṇamai*) as a result of karman. * *

Cf. XX 3².

6. RĀHU.

¹ (575a) * a. Against the popular belief regarding Rāhu : Rāhu is a mighty (*mah'iddhīya* etc.) god who has ten names (see comm.) and possesses five abodes in the five different colours (see comm.). Wandering about (*āgacchamāṇe vā gacchamāṇe vā viuvvamāṇe vā pariṇāremāṇe vā*) he may [approach the moon] from each of the eight directions, cover it (lit. the moonlight, *canda-lessā*) on that side and then pass through (*vīvayai*) to the opposite side so that the moon appears (*uvadamsei*) again on the side where Rāhu had approached it. When Rāhu [completely] covers the moon, people say that he catches or robs (*geṇhai*) it; when he passes through and stands aside (*pāseṇam vīvayai*) people say that the moon split Rāhu's belly; when he withdraws (*paccosakkai*) it is said that the moon is vomited (*vanta*) by Rāhu and when Rāhu covers the lower side (*ahe sapakkhīm sapadīdisiṃ āvarettāṇam*) of the moon people say that it is swallowed (*ghattha*) by him.

Cf. Sūrapannatti (Āg. S. edition, 1919) 286b.—Rāhu's other names are Singhāḍaya (*Śṛṅgāṭaka*), Jaḍilaya, Khambhaya [Khetṭaya added between brackets], Kharaya, Daddura (*Dardura* 'Frog'), Magara 'Sea-monster', Maccha 'Fish', Kacchabha (*pa* 'Tortoise') and Kaṇhasappa (*Kṛṣṇa-sarpa* 'Black Snake'). His abodes (*vimāna*) are named after the colours of lamp-black (Khanjaṇa-vaṇṇ'ābha), the bottle-gourd (Lāuya-v.-ā.), Indian madder (Manjīṭṭha-v.-ā.), turmeric (Hālidḍa-v.-ā.) and ashes (Bhāsa-rāsi-v.-ā.).—*ahē* 'the lower side' does not appear in the comm.

b. One (576a) must distinguish between the constant form and the periodical form of Rāhu (*Dhuva-rāhu* and *Pavva-rāhu* resp.). Every day, starting from the first day (*pāḍivaya*) of the moon's wane (*bahula-pakkha*) Dhuva-rāhu covers $\frac{1}{15}$ of the moon with $\frac{1}{15}$ [of his own *vimāna*, viz, according to the comm., of his black *vimāna* which, in a gāhā quoted there, is said to be situated four angulas under the moon, always accompanying it]. During the fifteen days of the moon's increase the reverse happens. Only during one samaya, namely the very last samaya (*carima-samae*) of these fortnights, the moon is completely covered (*ratta: uparakta*, Abhay.) resp. uncovered (*viratta*); during all other samayas it is partly covered (*cande ratte vā viratte vā bhavai*). The periodical Rāhu causes the eclipses of the moon and the sun. The interval between two eclipses is at least six months, at most forty-two months in the case of the moon and forty-eight years in the case of the sun.

Cf. Sūrapannatti 288a.—According to *Lehre* par. 125 Rāhu every day covers $\frac{4}{62}$ of the moon with $\frac{1}{15}$ of his own *vimāna*, but this does not appear from our text: *je se Dhuva-rāhū se naṃ bahula-pakkhassa pāḍivae pannarasai-bhāgaṇaṃ pannarasai-bhāgaṇaṃ candassa lessaṃ āvaremaṇe 2 cīṭṭhai*. Also Abhay. speaks of *candra-leśyā-pañcadaśa-bhāga*. Quoting a gāhā from the Jyotiṣ-karaṇḍaka he however mentions the opinion according to which only $\frac{1}{16}$ of the moon can be darkened by Rāhu, $\frac{1}{16}$ remaining *avasthita*. He says that this theory is not spoken of in our text because the *avasthita* part of the moon is invisible (*anupalakṣaṇāt*). Moreover Abhay. discusses the opinions (two gāhās) regarding the question how the relatively small Rāhu (Rāhu, being a planet, has a diameter of half a yojana) can cover the moon (diameter: $\frac{5}{61}$ yojana).

^{2a} (577b) Canda is called Sasi (= Saśrī!) because of the beauty of his abode, the Miyanka vimāna, his wives etc.

^{2b} (578a) Sūra is called Āicca (= Āditya) because measured

time has its beginning in him (*Sūr'āiyā ṇaṇ samayā i vā āvaliyā i vā* etc.).

Cf. *Sūrapannatti* 291a.

³ (578a) a. The principal wives of Canda and Sūra, ref. to X 5^a. b. The pleasures and enjoyments (*kāma-bhoga*, cf. VII 7²) Canda and Sūra enjoy with these wives are ∞ times greater than those of the common Joisiyas, whose pleasures are ∞ times greater than those of the Asur'indas, etc. ... common Bhavaṇavāsis ... Vāṇamantaras. With the Vāṇamantaras, however, such pleasures and enjoyments are ∞ times greater than the earthly (*orāla*) happiness (*sāyā-sokkha*) perceived by a young husband (ref. to Mahābala in XI 11³) who after a business travel of sixteen years again enters his happy home and meets his pretty faithful wife. * *

Once Mv. is addressed by Goy. as *samaṇ'āuso*.

7. LOGA.

¹ (579a) Although the world (*loga*) extends for 2×10^{14} (*koḍākoḍi*) yojanas in the six directions, in every single space-unit (*paramāṇupoggala-mette vi paese*) of it a soul (*jīve*) entered or left an existence (*jāe vā mae vā*); simile: likewise in a pen (*ayā-vaya*) full of goats after some time one could not find one single spot (*paramāṇupoggala-m. p.*) that would never have been occupied (*aṇākanta-puvva*) by a goat's droppings, hair, nails etc. This is the result of the infinite nature (*sāsaya*, *aṇāi-* and *nicca-bhāva*) of world, rebirth (*samsāra*) and soul, and of the multiplicity of karman, birth and death.

² (580a) Memorandum on the different abodes, ref. to I 5¹. a. [Since eternity] more than once and [even] ∞ times (*asaim aduvā aṇantakhutto*) every single soul (*ayam ṇaṇ jīve*) and souls in general (*savva-jīvā*) were reborn as H, A¹⁻⁵, M and G (as far as these are possible) in every single abode. b. More (581a) than once and [even] ∞ times every single soul was reborn as the father etc., the enemy etc., the king etc., the servant etc. of every other [incorporated] soul. * *

8. NĀGA.

¹ (581b) A mighty (*mah'iddhīya*) god may be reborn as a snake (*n ā g a*), a precious stone (*maṇi*) or a tree (*rukka*) inhabiting their last body but one (*bisarīra*), in which case he is very much honoured [because] after this rebirth he will [be reborn as a human being and] achieve salvation.

Lehre par. 185: read *Viy. 581b* instead of *851b*.—*lā'ulloiya* = *lāiya*: *chagaṇ'ādinā bhūmi-kāyāḥ saṃmṛṣṭikaraṇaṃ*, and *ulloiya*: *setik'ādinā kuḍyānāṃ dhavalanaṃ*; cf. *Jiṇac. 100* note (read *kuḍyā°*), *Samav. 138a*.

² (582b) Of an animal (ref. to the *Ussappiṇī-udd.* = *VII 6⁴: 307a* seqq.) that, because of its immorality, has wrought an existence in hell one may in a certain sense say that it has been reborn while being reborn (*uvavajjamāṇe uvavanne tti vattavvaṃ siyā*). * *

Cf. I ¹, the tenet of the identity of the action that is being performed and the performed action; note, however, ... *tti vattavvaṃ siyā*. Of the kinds of animals mentioned in the text at least the first series expressly consists of males: the male monkey, the cock and the male frog (*golangūlavasabha*, *kukkuḍa-v.* and *maṇḍukka-v.*). In fact the questions and answers do not fit each other too well, since the questioner (*Goy.*'s name is not mentioned in the answers!) only asks whether an immoral animal may be reborn in hell. The phrase *samaṇe bhagavaṃ Mahāvīre vāgareī*, which introduces the answer, is quite unusual too.

9. DEVA.

^{1a} (583a) The name 'god' (*d e v a*) is given to [1] those who are substantially apt to be reborn as gods (*bhaviya-davva-deva*, see I ²⁶), [2] kings (*nara-deva*), [3] pious monks (*dhamma-deva*), [4] Arhats (*devāhideva*) and [5] actual gods such as *Bhavaṇavāsīs* etc. (*bhāva-deva*).

devāhideva also *Ṭhāṇa 302a*.

^{1b} (583a) Their origin (ref. to *Pannav. 6*), (583b) quantity of life (*thii*), (584a) faculty of transformation and multiplication (*viuvvittae*), (584a) following state of existence; the duration of their staying on that same stage of existence (*amuṃ paryāyam*

atyajan, Abhay.) and the intermediate space of time (*antara*) between two existences as such; their relative number.

² (585a) The relative number of the different kinds of actual gods, ref. to Jiv. 71a-b. * *

10. ĀYĀ.

¹ (588a) a. The actual self (*daviy'ā y ā*) and the self in connection with passion, activity, function, knowledge, belief, conduct and will (*kasāy'āyā* etc.). b. The possibilities of simultaneous junction of the different selves. Summarizing one can say, with Abhay., that these possibilities derive from the fact that all living beings possess the 'actual', the 'functional' and the 'believing' selves, whereas the 'passionate', 'active', 'knowing' and 'willing' selves and the self 'relative to conduct' only belong to passionate (*sakaṣāyīn*), active (*sayogin*), orthodox (*samyagdrṣṭi*) and unliberated (*samsārin*) beings and beings with a conduct (*cāritrin*) resp. c. The relative frequency of the eight selves.

On c Abhay. quotes three gāhās.

² (588b) In HAMG knowledge or non-knowledge (with A¹ only non-knowledge) and belief are identical with the self: *nāṇe*, resp. *annāṇe*, and *daṃsaṇe* ... *niyayaṃ āyā*.

³ (592b) Hells, heavens (scil. the notions hell and heaven?) [1] possess [dialectical] reality if they are considered from the point of view of their own [properties] (e.g. *Rayaṇappabhā puḍhavī appaṇo ādiṭṭhe āyā*), [2] do not possess that reality if they are considered from the point of view of [the properties of] another object (... *parassa ādiṭṭhe no āyā*); [3] one cannot say that they possess or do not possess reality if they are considered simultaneously from both these points of view (... *tadubhayassa ādiṭṭhe avattavvaṃ āyā i ya no āyā i ya*). In the case of aggregates occupying two space-units (*dupaesiya khandha*) there are three more possibilities, viz [4] the aggregate simultaneously possesses and does not possess reality if part of it is considered from the point of view of its inherent properties and the other part from the point of view of alien properties;

and, in conditions the reader can easily deduce for himself, [5] the aggregate simultaneously possesses reality and one cannot say that it possesses or does not possess reality; or [6] it simultaneously does not possess reality and one cannot say etc. The text further discusses the same topic with regard to aggregates occupying 3, 4, 5, 6 up to ∞ space-units. In all these cases, as a result of further division of the aggregates in question and of introducing *āyāo* (fem. plur.), still other possibilities arise, esp. [7] *siyā āyā ya no āyā ya avattavvaṃ āyā i ya no āyā i ya*. * *

appaṇo ādiṭṭhe āyā: sva-paryāyāpekṣayā satī, Abhay.—This text is a complete illustration of the *sapta-bhaṅgī* theory of Syādvāda; cf. *Lehre* par. 70 and 77.

S A Y A XIII

*pudhavī¹ deva²-m-anantara³ pudhavī⁴ āhāram⁵ eva uvavāe⁶
bhāsā⁷ kamm⁸ anagāre keyā-ghaḍiyā⁹ samugghāe¹⁰.*

1. PUDHAVĪ.

^a (596a) * The hells (*p u d h a v ī*), number and extent ((*a*)*saṃkhejja-vitthada*) of the infernal abodes (*niray'āvāsa*), number of beings reborn in them within one samaya; the qualities of these beings in the domains of lessā, intellect, capability of salvation, knowledge and non-knowledge, vision (three kinds: *cakkhu-*, *acakkhu-* and *ohi-damsaṇi*), instinct (*sannā*), sex, passion, senses, activity and imagination (*sāgārōvautta*, *aṇāgārōvautta*). The text also deals with the question whether the H are in the first (*aṇantara-uvavannaga*) or in a later samaya of their rebirth (*parampara-uv.*), in the first or in a later samaya of the successive stages of their further development in hell (*aṇ.-* or *par.-ogāḍha*, *-āhāra* and *-pajjatta*), or whether they are or are not in the last samaya (*carima*, *acarima*) of that existence.

Among the qualities of H also figure *kaṇha-* and *sukka-pakkiya*, explained by Abhay. in a gāhā: he who must stay in saṃsāra for half a *poggala-pariyatta* (see XII 4^b comm.) [or less] is 'in the white half', he who must stay longer 'in the black half' [of his existence without beginning and end].

^b (598b) Their belief.

^c (599a) Their lessā. * *

2. DEVA.

(601a) The same topics in connection with the gods (*d e v a*). * *

3. ANANTARA.

(604b) Attraction of matter in the first samaya of a H's existence (*neraiyā ... aṇantara'āhārā*) etc., ref. to Pannav. 34:543a-548b. * *

4. PUḌHAVI.

¹ (604b) The extent of the hells (*puḍhavi*) and the extent of guilt and pain (*maha-* resp. *appa-kamayara*, *-kiriya-*, *-āsavayara* and *-veyaṇayara*) of their denizens increase with their serial number (*Rayaṇappabhā* down to *Ahesattamā*).

panca aṇuttarā mahaimahālayā [mahānagarā] jāva Apaiṭṭhāne: see Jīv. 90a.

^{2a} (606a) The touch of earth, water, wind, fire (!) and plants pains H.

Cf. Jīv. 127a. The texts have *puḍhavi-phāsaṃ ... āu-ph. evaṃ jāva vaṇassai-ph.* where *jāva* according to Abhay. stands for *tejas-* and *vāyu-kāyika-sparśa*, although there is no actual fire (*bādara tejas-kāyika*) in the hells; cf. VI 8¹.

^{2b} (606a) The comparative extent of the hells, ref. to the second Neraiya-udd., Jīv. 127a.

^{2c} (606a) Earth-beings (*puḍhavi-kkāiya*) etc. in the hells, ref. to [the same] Neraiya-udd. 127 b.

^{3a} (606a) The centre (*āyāma-majjha*) of the world (*loga*) is situated in the intermediate space of [scil. under, see *Lehre* par. 107] *Rayaṇappabhā*, at a distance equal to $\frac{1}{4}$ of [the thickness of] that space [and of course horizontally in its centre]: *Rayaṇappabhāe puḍhavīe uvās'antarassa asaṃkhejjai-bhāgaṃ ogāhettā*. The centre of the nether world is situated in the intermediate space of the fourth hell, *Pankappabhā*, a little bit more than half [its thickness] (*sāiregaṃ addhaṃ ogāhettā*) under that hell. The centre of the upper world is situated in the story *Riṭṭhavi-māṇa* (*R.-vimāṇe patthade*), in the heaven *Bambhaloga* above the heavens *Ṣaṇṇakumāra* and *Māhinda*. The centre of the central, or horizontal, world (*tiriya-loga*) is the so-called Cube of Eight Space-units (*aṭṭha-paesiya ruyaga*) in the [middle of

the] small upper and nether layers (*uvarima-hetthillesu khuddāga-payaresu*, cf. 5^a below) situated in [top of] Rayanappabhā, in the very core (*bahu-majjha-desa-bhāe*) scil. in the centre of [the bottom-surface of] Mount Mandara. The ten directions start from this cube, ref. to X 1¹.

patthaḍa: see *Lehre* par. 108; *Ruyaga*: see *ibid.* par. 58 and *Übersicht* p. 43a seq.; *khuddāga*: see *Lehre* par. 21; *payara* 'bidimensional agglomeration of atoms': *ibid.* par. 60.

^{3b} (606b) The ten directions (*disā*) start from this cube (*ruyag'āīya*, *ruyaga-ppavaha*). They all occupy 2 space-units in the world and ∞ space-units in the non-world. They all have a beginning and an end in the world, and a beginning but not an end in the non-world. A cardinal direction starts with two space-units (*du-paes'āīya*) to which at each further step two space-units are added (*du-paes'uttara*). In the world it is shaped like a drum (*muraja*), in the non-world like the seat of a carriage (*sagaḍ'uddhi*). An intermediate direction starts with one space-unit (*ega-paes'āīya*) to which at each further step another space-unit is added without [sideward] increase (*ega paesā-vitthiṇṇa anuttara*). It is shaped like a broken string of pearls (*chinna-muttāvalī*). The upward and downward directions start with four space-units to which at each further step four space-units are added without [sideward] increase. They are shaped like quadrangular columns (*ruyaga*).

Cf. X 1¹ comm. and see the picture in *Übersicht* p. 43b.

^{4a} (608a) The five fundamental entities (*atthi-kāya*) constitute the universe (*loga*) [i.e. the world (*loga*) and the non-world (*aloga*)]. The effects of the fundamental entities on beings (*jīva*): [1] All the changing conditions (*cala bhāva*) of beings, viz all their mental, verbal and corporeal activities (*maṇa-*, *vai-* and *kāya-joga*) such as coming, going, speaking, opening the eyes [etc.], are effected by the fundamental entity motion (*dhamma*), the characteristic of which is mobility (*gai-lakkhaṇe ṇaṃ dhamm'atthi-kāe*). [2] All their fixed conditions (*thira bh.*) such as standing, sitting, lying (*tuyaṭṭana*) and the restriction of the inner sense to a single state of mind (? *maṇassa ya egattibhāva-karaṇa*) are effected by the fundamental entity rest (*ahamma*),

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the characteristic of which is immobility (*thāṇa-lakkh. ...*). [3] The characteristic of the fundamental entity space (*āgāsa*) is location (*avagāhaṇā-lakkh. ...*); it indeed establishes the 'receptacles' (*bhāyaṇa*) of living and lifeless matter (*jīva-* and *ajīva-davva*); one *gāhā*. [4] The characteristic of the fundamental entity soul (*jīva*) is the spiritual function (*uvaoga-lakkh. ...*) which reveals itself in the different knowledges etc., ref. to II 10^c. [5] The characteristic of the fundamental entity matter (*poggala*) is appropriation (*gahaṇa-lakkh. ...*) viz the attraction of different bodies and bodily functions effected by the beings.

^{4b} (609a) Possibilities of contact (*puṭṭha*) of one unit (*paesa*) of a fundamental entity with units of the same or of another fundamental entity and with units of measured time (*addhā-samaya*):

| One unit of | may be touched (<i>puṭṭha</i>) by the below-indicated number of units of | | | | | | | |
|-------------|--|----------------|----------------|------|----------------|--------|--------|---------------------|
| | motion | | rest | | space | soul | matter | time |
| | min. | max. | min. | max. | | | | |
| motion | 3 ^a | 6 | 4 ^b | 7 | 7 ^c | ∞ | ∞ | ∞ or ∞ ^d |
| rest | 4 ^b | 7 | 3 ^a | 6 | 7 | ∞ | ∞ | ∞ or ∞ |
| space | ∞ ^e | ∞ | ∞ | ∞ | 6 | ∞ or ∞ | | |
| | or | or | or | or | | | | |
| | 1-4 ^f | 7 | 1-4 | 7 | | | | |
| soul | 4 | 7 | 4 | 7 | 7 | ∞ | ∞ | ∞ or ∞ |
| matter | 4 | 7 | 4 | 7 | 7 | ∞ | ∞ | ∞ or ∞ |
| time | | 7 ^h | | 7 | 7 | ∞ | ∞ | ∞ |

The text (609b) also enumerates the possibilities of contact of 2 ... 10, x, z and ∞ units of matter. As a rule any given number (n) of *poggala-paesas* is touched by at least 2n + 2 and at most 5n + 2 *dhamma-* and *ahamma-paesas*, by 5n + 2 *āgāsa-p.*, by ∞ *jīva-* and *poggala-p.* and, if at all, by ∞ *addhā-samayas*^g.

A fundamental entity taken as a whole [of course] has no contact with units of the same entity; but it is touched by z

units of motion, rest and space, by ∞ units of soul and matter and, if at all, by ∞ units of time.

^a Minimum 3: in the case of one unit of motion resp. of rest in some corner at the end of the world where that unit is touched only by two lateral units and one unit above or below. Maximum 6: four lateral units, one above and one below. ^b Minimum 4: in the case described for minimum 3 above; here the unit of motion resp. of rest is touched by the three units of rest resp. of motion mentioned there, but also by the one unit of rest resp. of motion coinciding (*ogāḍha*, see ^{4c} below) with the given unit of motion resp. of rest. The maximum here of course is 7. ^c Since units of space are found also in the non-world, there is no minimum and maximum here. ^d With measured time there is no contact at al (o) outside Samayakhetta. ^e Units of space are touched by units of motion, rest, soul and matter in the world, not (o) in the non-world. ^f A unit of space may of course be touched by one etc. units of motion and rest only if it is situated on the boundary of the non-world; Abhay. enumerates the different possibilities. ^g Abhay. quotes two *vṛddhōktagāthās*. ^h No minimum and maximum here because Samayakhetta does not reach the boundaries of the non-world.

^{4c} (613b) The density of the fundamental entities: the number of units of each fundamental entity which may penetrate into or coincide with one unit of the other fundamental entities (*jattha ... ogāḍhe tattha ... ogāḍhe*) is shown in the following synopsis.

| One unit of | may be penetrated by the below-indicated number of units of | | | | | |
|-------------|---|---------------------|----------------|----------------------------|----------------------------|----------------------------|
| | motion | rest | space | soul | matter | time |
| motion | o ^a | 1 | 1 | ∞ | ∞ | o or ∞ ^c |
| rest | 1 | o ^a | 1 | ∞ | ∞ | o or ∞ |
| space | o or 1 ^b | o or 1 ^b | o ^a | o or ∞ ^b | o or ∞ ^b | o or ∞ |
| soul | 1 | 1 | 1 | ∞ ^e | ∞ | o or ∞ |
| matter | as soul | | | | | |
| time | as soul | | | | | |

2, 3, 4 etc. up to 10, x, ζ and ∞ units of matter may be penetrated resp. by 1 or 2, 1 or 2 or 3, 1 or 2 or 3 or 4 etc. units of motion, rest and space; with soul, matter and time interpenetrations are the same as in the case of one unit of matter^d.

A fundamental entity taken as a whole can [of course] not be

penetrated by one unit of the same entity; however, it may be penetrated by 2 units of motion, rest and space and by ∞ units of soul, matter and time.

^a ∞ means that where one unit of motion, rest or space is present another unit of the same entity cannot penetrate. ^b ∞ in the non-world. ^c ∞ outside Samayakhetta. ^d If an aggregate of two atoms (*dvyaṇukāḥ skandhāḥ*) occupies only one unit of space, it may be penetrated by one unit of motion etc. only. ^e *ananta-pradeśatvāḥ jīvāstikāyasya*, Abhay.

^{4d} (614a) Density of the A¹: one unit of an A¹ may be penetrated by 2 units of earth-, water-, fire- and wind-beings and by ∞ units of plants.

^{4e} (615b) Motion, rest and space [are not corporeal, or concrete, since they] do not support beings (*eyamaṣi bhante dhamm'atthi-kāyaṃsi* etc. *cakkiyā kei āsaittae vā ... ? no in' aṭṭhe samatṭhe!*), although ∞ beings penetrate them (*aṇantā puṇa tattha jīvā ogādhā*). Simile (ref. to Rāyap. 134b): they are no more concrete than the light of a thousand lamps (*padīva-lessā*) illuminating a room.

^{5a} (616a) The [profile of the] world is wholly smooth (*bahusama*) without any bulging (*savv'aviggahiya?*) in the small upper and nether layers (*uvarima-hetṭhillesu khuddāga-payaresu*, cf. ^{3a} above) [in top] of the hell Rayaṇappabhā [scil. the central world]. It has its maximum convexity (*viggaha-viggahiya*) in the so-called Viggaha-kaṇḍa [i.e., thinking of the man-like shape of the world (see *Lehre* par. 103 end), the elbow (*viggaha: vakra, kaṇḍa: avayava, v.-k.: kūrpara*) situated in Brahmaloḥa, Abhay.].

I read *savv'aviggahiya* with *Lehre* p. 152, n. 3 = *Doctrine* p. 238, n. 1, although according to Abhay. the text has *savva-viggahiya*, explained *sarva-samkṣipta* 'the narrowest'.

^{5b} (616b) Memorandum on the shape of the world (*supaitṭhiya-samṭhiya*, ref. to VII 1²). The nether world is a little bigger than the upper world which is 2 times bigger than the central world. * *

The height of the upper world and the nether world is a little bit less resp. a little bit more than seven *rajjus*, Abhay.

5. ĀHĀRA.

(616b) Attraction of matter (*ā h ā r a*) with HAMG, ref. to Pannav. 28,1:498b-510a. * *

6. UVAVĀYA.

¹ (617a) * Rebirth (*u v a v ā y a*) of HAMG with or without intermediate space of time, ref. to Gangeya in IX 32^{a1}.

² (617a) Situation of Camara's residence Camaracancā, ref. to the *biiyaya* [*saya*] *Sabhā-uddesaya*, i.e. II 8. This residence is only the god's place of amusement (*kiḍḍā-rai-pattiyam*); in fact he lives elsewhere (*annattha puṇa vasahiṃ uvei*). Simile (ref. to Rāyap. 81a): likewise people at times live at the ground floor (? *uvagāriya-leṇa*), in garden- and country-houses (*ujjāṇiya-*, *nijjāṇiya-l.*) and in rain-shelters (*dhārivāriya-l.*), although their real home is elsewhere. * *

³ (618a) Mv. leaves Guṇasilaya near Rāyagiha and goes to the sanctuary Puṇṇabhadda near Campā. Thence he goes to the garden (*ujjāṇa*) Miyavaṇa near Vībhaya in Sindhu-Sovīra. There king Udāyaṇa is ordained monk by Mv. He first wants to appoint his (and his wife Pabhāvai's) son Abhī as his successor, but then, fearing that the young man might become too worldly-minded, he entrusts the throne to his sister's son Kesi; references to Sankha, Sivabhadda, Jamāli and Usabhadatta in XII 1^a, XI 9¹, IX 33² and ¹ resp. and to Kūṇiya in Uvav. (620a) Abhī, being spiteful, goes to king Kūṇiya in Campā. Although he is a Jaina layman he cannot banish the hatred against Udāyaṇa from his heart. Having, after many years, died without confession, he is reborn as one of the Āyāva(ga) Asurakumāras. His future. * *

See Introduction § 19 end.

7. BHĀSĀ.

^{1a} (621a) * [1] Speech is different from the self (*no āyā bhāsā, annā bhāsā*). It is concrete (lit. fashioned, *rūvim*),

devoid of consciousness (*acitta*) and inanimate (*ajīva*) though peculiar to living beings (*jīvānaṃ bhāsā, no ajīvānaṃ bh.*). [2] Speech exists and 'is divided' (*bhijjai*) neither before nor after but only during actual speaking. [3] Speech is either true or false or partly true and partly false or neither true nor false.

Cf. I 10¹.—For the exact meaning of (*a*)*bhinna* in this context see *Lehre* par. 68 end.

^{1b} (622b) What has been said in ^{1a} about speech also applies to the inner sense (*maṇa*).

^{1c} (622b) [1] The body (*kāya*), however, need not be different from the self (*āyā vi kāe anne vi kāe*; if the body is touched, the self indeed perceives it, Abhay.), nor need it be concrete (the karmic body is not, Abhay.), inanimate (the earthly body breathes etc., Abhay.) and peculiar to the soul (since, in fact, also inanimate beings have a 'body', Abhay.). [2] The body exists before, during and after the embodiment (*puvviṃ pi kāe kūjjamāṇe vi kāe kāya-samaya-vūkkante vi kāe*). [3] There are [under certain aspects] seven kinds of bodies, viz the earthly and the transitional earthly body (*orāliya, o.-mīsaya*), the transformation body and the transitional transformation body (*veuvviya, v.-m.*), the transposition body and the transitional transposition body (*āhāraya, ā-m.*) and the karmic body.

A body is considered to be transitional (*mīsaya*) as long as the being has not completely got hold of it (*aparyāpta, apratipūrṇa* etc.), Abhay.; cf. XXV 1⁴.

² (624a) There are five kinds of death, viz [1] *āvī-marāṇa* (*āvīciya-m.*), i.e. the 'wave' (*vīci*) of the particles of a being's *āyuṣkarman*: each particle 'dies' inasmuch as it is superseded by the following one; [2] *ohi-m.*: 'death' of a particle of *āyuṣkarman* 'until' (*avadhi*) it will again belong to the quantity of life of the same being; [3] *āintiya-m.* (*āintiya* for *āyantiya* = *ātyantika* [Pischel 88]): 'final death' of a particle of *āyuṣkarman* that will not be bound by the same being anymore; [4] unwise death (*bāla-m.*) and [5] wise death (*paṇḍiya-m.*). The first three kinds of death ('metaphysical' death, von Kamptz) may be regarded from the points of view matter, place, time, stage of

existence (?) and condition (*davv'*-, *khett'*-, *kāl'*-, *bhav'*- and *bhāv'āvū-m.* etc.) and in connection with the four species HAMG (*neraiya-davv'āvū-m.* etc.). For the twelve kinds of unwise and the two kinds of wise death reference is made to II 1^{6a}. * *

For the interpretation of *āvū-maraṇa* etc. I follow VON KAMPTZ, *Sterbefasten* p. 15, n. 2. Abhay.'s comm. on the same terms in Samav. (see 34a-b) is nearly identical with his Vyākhyāprajñaptikā.

8. KAMMA.

(626a) The eight kinds of karman (*k a m m a -paḡaḡī*), ref. to Pannav. 23,2:465b-491a.

9. ANAGĀRA KEYĀ-GHADIYĀ.

^a (626b) * A monk who has cultivated his spiritual faculties (*bhāvīy'appā a ṇ a g ā r a*) is able, magically, to take the form (*-kicca-hattha-gaṇaṃ appāṇaṃ*) of a water-jar attached to a string (*k e y ā - g h a ḡ i y ā : rajju-prānta-baddha-ghaṭikā*, Abhay.) and of several kinds of baskets (*hiraṇṇa-* etc. *peḡā*, comm. *peḡā*), wicker-work (*viyala-* etc. *kiḡḡa*; *kiḡḡa = kaṭa*, Abhay.) and burdens (*aya-* etc. *bhāra*) and being thus transformed to rise up into the air. Such spells, which in fact are only illusory perceptions, he can work in compact masses (simile: *juvāim juvāṇe* etc., see III 1^{1a}); ref. to III 4⁴. In the same way while flying he may assume several attitudes, e.g. that of a [sleeping] bat (*vaggulī ... ciṭṭhejjā evām-eva*), a leech (*jaloya*), a *bīyambīyaga*-bird, a *virāliya-* (< *biḡāla*?) bird, a *jīvaṃjīvaya*-bird, a goose (*haṃsa*), a sea-bird (*samudda-vāyasaya*). Likewise while flying he may take the form of (*-hattha-kicca-gaya*, also *-kicca-gaya*) a wheel, a parasol etc. (*jāva*) or assume the attitude of a lotus, a group of trees (*vaṇasaṇḡa*) etc. (*jāva*) or a lotus pool (*pu~okkharīṇī*).

For the compounds ending in *-kicca-hattha-gaya*, *-hattha-kicca-gaya* and *-kicca-gaya* see III 5¹ comm.

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^b (627b) Only a sinful man (*māi*) practises 'transformations' etc., ref. to III 4⁵⁻⁶ q.v. * *

10. SAMUGGHĀYA.

(629a) The six ejections (*s a m u g g h ā y a*) of the imperfect monk (*chaumattha*), ref. to Pannav. 36:590a. * *

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*Caram*¹ *ummāya*² *sarīre*³ *poggala*⁴ *agaṇī*⁵ *tahā kim-āhāre*⁶
*samsiṭṭham*⁷ *antare*⁸ *khalu aṇagāre*⁹ *kevalī*¹⁰ *c' eva.*

1. CARAMA.

¹ (630a) * If a monk who has cultivated his spiritual faculties (*bhāviy'appā aṇagāra*) dies and merits more than (*vīkkanta*, lit. surpasses) a certain ('*carama*') heaven (*dev'āvāsa*) but does not merit (lit. reach, *asampatta*) the next one, he is reborn in the lateral intermediate [heaven] (*pariyassao* probably a printing error for °*passao*) the lessā of which corresponds with his own. If he then does not comport with (*virāhejjā*) that heaven, he 'falls back' (*paḍivaḍai* = *pratīpatati aśubhataratāṃ yāti*, Abhay.) as to karmic lessā (*kamma-lessam eva*) [and consequently falls down to the lower heaven?]. Otherwise he obtains the right lessā and stays there (*eyām-eva lessaṃ uvasampajjittāṇaṃ viharai*). This applies to all the classes of gods.

pariyassao = *paripārśvatas ... madhyama-vartini dev'āvāse*: e.g. if the monk deserves more than Sohamma but does not deserve Saṇaṃkumāra, he is reborn in Īsāṇa [which is on a level with Sohamma], Abhay.— 'Karmic lessā', i.e. lessā as a condition (*bhāva-leśyā*), not material lessā (*dravya-leśyā*) because the latter is well defined (*avasthita*), Abhay.

² (630a) Rebirth takes much less time than it takes a strong man to bend or stretch his arm, clench or unclench his fist or open or shut his eyes. In fact it only takes one samaya or, in the case of a deflected course [of the being, scil. to reach its new place of origin, cf. I 7², VII 1¹] (*viggahenaṃ*) two, three or, at most, namely with A¹, four samayas.

³ (632b) HAMG experience either the first moment of their rebirth (*aṇaṇtarōvavannaga*: *paḍhama-samayōv.*) or a later mo-

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ment (*param̐parôv.* : *apad̐hama-samayôv.*) or, if they are taking a deflected course [to reach their new place of origin], neither of these (*aṇantara-param̐para-anuvavannaga* : *viggaha-gai-samāvan-naga*). They work (scil. bind, *pakareī*) a new quantity of life (*āyua*) only in the second case (*param̐parôv.*). H may bind the quantity of life of A⁵M, A⁵M that of HAMG, G that of A⁵M (*sesaṃ taṃ c' eva*).

Likewise HAMG experience either the first moment or a later moment of their departure [from a certain existence] or neither of these (*aṇantara-* or *param̐para-niggaya* or *aṇ.-par.-aṇiggaya*). Here too a new quantity of life may be bound only in the second case (*par.-nigg.*). *Param̐para-niggayā ... neraiyā* may bind the quantity of life of the four species HAMG [because, as has been said above, they are A⁵M, Abhay.].

The same topic from the point of view of the suffering occasioned by entering or leaving an existence (*aṇantara-* etc. with *khedôvavannaga* or *khedāṇuvavannaga* [and with *khedaniggaya* or *khedāniggaya*]). * *

The binding of the karman of a new quantity of life (*āyur-bandha*) is restricted to the last six months or, at most, the last third part of a being's existence (*sv'āyuṣas trībhāg'ādaṃ ... śeṣe*), Abhay.; cf. *Lehre* par. 90. Also cf. *Viy.* XXIV and *Lehre* par. 93 where ref. is made to several canonical texts dealing with the same topic.—Cf. XVIII 9 and *Lehre* par. 93.

2. UMMĀYA.

¹ (634a) Madness (*u m m ā y a*) is the result of being possessed by a demon (*jakkh'ā(v)esa*) or of the realization (*udaya*) of confusing (*mohaṇijja*) karman. It is easier to bear and get rid of (*suha-veyaṇatarāga*, *s.-vimoyaṇatarāga*) the first kind, the second kind being *duha-vey.* and *d.-vim.* These two kinds of madness are found with HAMG. Beings contract the first kind when [they ingest] impure particles (*asubha poggala*) [which] are sent off (*pakkhivai*) by a god (*deva*). G are made mad by particles sent by a mightier (*mah'idhīyatarāga*) G.

Cf. *Thāṇa* 47b. The *Yakṣa* derives from popular belief.

^{2a} (634b) The official rainmaker (*kāla-vāsi*) is *Pajjana* (*Parjanya*). When *Sakka* wants to make rain (*vuṭṭhi-kāyaṃ kāu-kāma*),

his order passes the inner, intermediate and outer [circles of his] retinue (*abbhintara-*, *majjhima-* and *bāhira-parisayā devā*); then it comes to the gods outside [Sakka's retinue] (*bāhiragā devā*) who pass it to the servant-gods (*ābhiogiyā devā*). The latter hand it over to the rainmakers (*vuṭṭhi-kāiyā devā*, plur.). All kinds of gods (Bhavaṇavāsi, Vāṇamantara, Joisiya, Vemāṇiya) are able to make rain and so they do on the occasion of an Arhat's birth (*jammaṇa-mahimāsu*), ordination (*nikkhamaṇa-m.*), enlightenment (*nāṇ'uppāya-m.*) and death (*pariṇivvāṇa-m.*).

'*kāla-vāsi*' *tti kāle : prāvṛṣi varṣatīty evaṃ śīlaḥ kāla-varṣi, athavā kālaś cāsau varṣi cēti kāla-varṣi*, Abhay. In Brahmanism Parjanya is often identified with Indra = Śakra.—Cf. Jambudd. V; Utt. 36, 263; LEUMANN, *Proceedings of the VIth International Congress of Orientalists* (Leyden 1883) III, 2, p. 491.

^{2b} (636a) When Īsāṇa wants to make darkness (*tamu-kkāyam kāu-kāma*) etc.: the same procedure as in ^{2a} above. All kinds of gods are able to make darkness and so they do on the occasion of their amorous plays (*kiḍḍā-rai-pattiyam*) or to deceive an enemy, to keep something secret (*guttī-samrakkhaṇa-heum*) or to hide their own bodies. * *

3. SARĪRA.

¹ (636b) Big (*mahā-kāya, m.-sarīra*) gods of the four classes penetrate (*majjhaṇ majjheṇaṃ vūvāejjā*) [the domain of, scil. attack] a monk who has cultivated his spiritual faculties (*bhāvīy'appā aṇagāra*) only if they are sinful and heretical (*māi micchādīṭṭhi-uvavannaga*). Orthodox (*amāi sammaddīṭṭhi-uvav.*) gods do not act that way; on the contrary they deal very respectfully with such a monk.

Cf. X 3¹. Abhay. quotes a gāhā.

² (637a) Respectful treatment, marks of honour and the like (*sakkāra* etc.) are found only with A⁵MG, not with HA¹⁻⁴; with A⁵, however, offering a seat does not occur.

The forms of respectful treatment are nearly the same as those listed in Uvav. 30 under II' 2 a; cf. Viy. XXV 7²¹.

³ (637a) Repetition of and ref. to X 3¹ section b with 'after having overcome him or her by means of a weapon' (*puvviṃ*

satthenaṃ avakkamittā) instead of 'after having tricked him or her' (*puvviṃ vimohittā*).

⁴ (638a) The painful condition of H, ref. to Jīv. 129a.
* *

4. POGGALA.

Abhay. summarizes the contents of this udd. in the following gāhā:
*poggala-khandhe¹ jīve² paramānū sāsaē^{3a} ya carame^{3b} ya
dvihe khalu pariṇāme ajjivāṇaṃ ca jivāṇaṃ⁴.*

¹ (638b) At times (*samayaṃ ... samayaṃ ... samayaṃ ...*) an atom (*esa p o g g a l e*) is rough (*lukkhi*), at times it is smooth (*alukkhi*), at times it is in turn rough and smooth (*l. vā al. vā*). As a result of a process (*puvviṃ ca ṇaṃ karanēnaṃ*) [viz of an instrumental or an automatical process (*prayoga-* and *visrasā-karaṇa*), Abhay.] it indeed may undergo different changes of colour and form [i.e. smell, taste, touch and shape, Abhay.] (*aṇega-vaṇṇaṃ aṇega-rūvaṃ pariṇāmaṃ pariṇamaī*). When such a change has been fully accomplished it may [again] have one (scil. its original) colour and form (*aha se pariṇāme nijjīṇṇe bhavaī tao pacchā ega-vaṇṇe ega-rūve siyā*). Thus from all eternity it has been and for ever it will be.

The same applies to aggregates (*khandha*).

lukkhi and *alukkhi* for usual *lukkha* and *niddha*.

² (639b) [Likewise] at times a soul (*esa jīve*) is unhappy (*dukkhi*), at times it is happy (*adukkhi*) and at times it is happy and unhappy in turn. As a result of a process [scil. of actions (*kriyā*) binding good and bad karmans, Abhay.] it indeed may undergo different changes of condition (*aṇega-bhūyaṃ pariṇāmaṃ pariṇamaī*). When [the karman] that must be experienced has been annihilated, the soul may [again] have one (scil. its original) condition (*aha se veyañijje nijjīṇṇe bhavaī tao pacchā ega-bhūve ega-bhūe siyā*). Thus from all eternity etc. as in ¹ above.

^{3a} (640a) An atom (*paramānupoggala*) is materially (*davv'at-thayāe*) eternal (*sāsaya*); as to its conditions (colour etc., *vaṇṇa-pajjavehiṃ jāva phāsa-p.*) it is not eternal (*asāsaya*).

^{3b} (640a) An atom is 'not final' (*acarīma*) from the point of view of matter (*daṁv'ādesenaṁ*); from the points of view of place (*khett'ād.*), time (*kāl'ād.*) and condition (*bhāv'ād.*) it is either final (*carīma*) or not.

Abhay. comments as follows: an atom is called « final » in respect of a particular form of existence if it will never again enter that form of existence after having left it (*yaḥ paramānur yasmād vivakṣita-bhāvāc cyutaḥ san punas taṁ bhāvaṁ na prāpsyate sa tad-bhāvāpekṣayā caramaḥ*). Consequently materially speaking an atom is not « final » because, after having quitted the state of being an atom by entering an aggregate (*paramānutvāc cyutaḥ saṅghātam avāpyāpi*), it will again become an atom as soon as it leaves that [temporary condition] (*tataś cyutaḥ*). But since an atom ejected (*samudghāta*, cf. *Lehre* par. 89) by a kevalin will never come back to its previous place, never will live the same moment over again and never again will experience the same condition, it is « final » as to place, time and condition; in other cases atoms of course are not « final » in these respects.

⁴ (641a) On changes of condition (*pariṇāma*), ref. to Pannav. 13: 284a-288a. * *

5. AGAṆI.

Abhay. summarizes the contents of the udd. in the following gāhā:
neraiya agani-majjhe¹ dasa thānā² tiriya poggale deve
paṇvaya-bhitti-ullanghaṇā ya pallanghaṇā c' eva³.

¹ (641a) HA¹ can penetrate a fire-body (*agaṇi-kāyassa majjhaṁ majjheṇaṁ vūvāejjā*) only if they are taking a deflected course [to reach their new place of origin] (*viggaha-gai-samāvannaga*); they are not burnt then (*no jhiyāejjā*) because in that case a wounding instrument has no effect on them [scil. on their karmic body] (*no tattha satthaṁ kamai*). GA²⁻⁴ can penetrate a fire-body in the same case (*viggaha-g.-s.*). Some of them, however, may do so even if they take a straight course [to their new place of origin]; in this case A²⁻⁴ are burnt, whereas G are not. Also A⁵M may penetrate a fire-body without being burnt if they are *viggaha-g.-s.* Even if they are *aviggaha-g.-s.* they may do so provided they possess magical power (*iddhi-patta*); otherwise they are burnt.

For *jāva vakkamai* in the par. on Asurakumāras we probably should read *jāva kamai*.—Summarizing the comm. we can say that the possibility of penetrating fire (*bādarāgni-kāya*, short *agni*) depends on its occurrence, scil.

only in the central world (see VI 8¹). Fire (*sattha* = *śastra* 'the wounding instrument') has no effect (*no kamai = krāmati*) on the being that penetrates it, if that being is [so] fine [that the senses cannot perceive it] (*sūkṣma*). This is for instance the case with the karmic body, i.e. the body that is involved in *viggaha-gai* (*vigraha-gati-samāpanno hi kārmana-sarīratvena sūkṣmah*, cf. Tattv. II 26 and 38) and, in the case of *aviggaha-gai*, with the transformation body of G and of A⁶M possessing the magical power to transform themselves (*vaikriya-labdhi*); in the latter case also the swiftness of the body plays a role: *sūkṣmatvād vaikriya-sarīrasya śighratvāc ca tad-gateḥ*. As to the A¹ that are *avigraha-gati-samāpanna*, they cannot penetrate fire since they are immobile (*sthāvara*, Abhay. quotes the Cūrṇikāra). The comm. is silent upon A²⁻⁴.

² (642b) [No dialogue.] Ten things (*thāna*) produce disagreeable (*anitttha*) sensations for H, viz sound, form, smell, taste, touch, movement (*gai*), state (*thii*), appearance (*lāvaṇṇa*), reputation (*jaso-kittī*) and energy or will (*uṭṭhāna* etc., see I 3⁶). The same things produce agreeable (*iṭṭha*) sensations for G and mixed (*iṭṭhāniṭṭha*) sensations for AM. A¹⁻⁴, of course, only experience sensations produced by the last 6, 7, 8 and 9 things resp.

gai and *thii* may also mean 'stage of existence' and 'life-time' (*āyuska*, Abhay.).

³ (643b) Even a mighty (*mah'iddhiya* etc.) god can pass beyond (*ullanghettae vā palanghettae vā*) a transverse (*tiriya*) mountain or wall only by attracting particles from without (*bāhirae poggale pariyāittā*, cf. III 4⁴). * *

6. KIM-ĀHĀRA.

^{1a} (644a) * To the question 'What do beings attract?' (*neraiyā* etc. *k i m - ā h ā r ā*) this is the answer: HAMG all attract matter and again matter it is that underlies their changes of condition as well as the place of origin and the duration [of their rebirths, and it is because of this conjunction with matter that] beings are wholly subjected to karman (*neraiyānaṃ poggal'-āhārā poggala-pariṇāmā p.-joṇiyā p.-tṭhiyā kammôvagā kamma-niyāṇā k.-tṭhiyā kammuṇā-m-eva vippariyāsaṃ entī; evaṃ jāva Vemāṇiyā*).

^{1b} (644a) HAMG attract complete substances (*avūi-davva : paḍipuṇṇa davva*) as well as defective substances (*vūi-d.*) scil.

substances lacking one [or several, Abhay.] of their units (*ega-paes'ūna davva*).

Abhay. refers to the Tīkākāra and the Cūrīkākāra but we do not hear any further details.

² (644b) a. How Sakka establishes a place of pleasure, ref. to several *varṇakas*. b. The same with Īsāṇa and the other gods up to Accuya. * *

7. SAṂSIṬṬHA.

^{1a} (646b) * Mv. informs Goy. that since a long time he, Goy., has been his friend (*cira-s a m s i ṭ ṭ h o si me Goyamā* etc.) and follower (*cirāṇugao* etc.) during [an] uninterrupted [series of] divine and human rebirth[s] (*aṇantaraṇ deva-loe aṇantaraṇ māṇussae bhavē*). After our present life, Mv. says, we both shall be equal: *kiṃ paraṇ maraṇā?* (probably thus) *kāyassa bheyā io cuyā dovi tullā eg'aṭṭhā avisesa-m-aṇāṇattā bhavissāmo*.

When Mv. was Tripṛṣṭha (the first Kaṇha Vāsudeva) Goy. was his charioteer (*sārathi*), Abhay.; cf. Hemacandra's *Triṣaṣṭhisālākāpuruṣacaritra* translated by Helen M. JOHNSON, vol. III (Gaekwad's Oriental series 108, Baroda 1949) p. 28. In connection with the second part of the sūtra Abhay. tells a legend: One day, as he returned from a pilgrimage to the sanctuary on Mount Aṣṭāpada, Goy. met 1500 ascetics who had already reached omniscience. Unaware of that fact he urged the sādhus to come and honour Mv. When their leader accused him of having offended (*āsātanā*) the Omniscient, Goy. grew very dispirited (*yān ahaṇ pravṛājayāmi teṣāṃ kevalam utpadyate, na punar mama!*). Then Mv. comforted him, explaining that there are four kinds of mats (*kaṭa*) viz mats made of cords (*sumba = ś. = śulva*), split bamboo (*vidala*) leather and wool (*kambala*), that likewise there are four kinds of disciples, and that he, Goy., belonged to the best kind (*kambala-kaṭa-samāna*). The four kinds of *kaṭa* (= *purisa-jāyā*, Tṭhāna 271b) derive from Āv. nijj. 387a: *tumaṇ ca mama Goyamā kambala-kaṭa-samāno, kiṃ ca — cira-saṃsiṭṭho si me Goyamā Pammatti-ālāvagā bhāṇiyavvā jāva avisesa-sāma-ṇāṇattā* (l).

^{1b} (647b) Answering Goy.'s question Mv. declares that, besides the two of them, also the Aṇuttarōvavāiya gods know (*jāṇanti pāsanti*) that fact because the substances grouped in their inner sense are infinite in number (*Aṇuttarōvavāiyāṇaṇ aṇantāo maṇo-davva-vaggaṇāo laddhāo* etc., cf. V 4¹¹).

² (648a) There are six kinds of equality (*tullaga*), viz equality

in [1] substance (*davva-t.*), i. e. material equality of atoms and of aggregates of 2 up to ∞ units; [2] place (*khetta-t.*), i. e. equal occupation of one up to ζ units of space; [3] time (*kāla-t.*), equal duration of one up to ζ samayas; [4] existence (*bhava-t.*), belonging to the same species (HAMG); [5] condition (*bhāva-t.*), possession of an identical degree (one up to ∞ *guṇas*) of the same colour etc., as well as equality of karmic status (six stages: *udaiya* up to *saṃnivāiṇya*); [6] shape (*saṃthāna-t.*), equality in geometrical form (five kinds: *parimaṇḍala* up to *āyaya*) and in shape of the body (six kinds: *samacauramsa* up to *huṇḍa*).

This text may be added to the places quoted in *Lehre* p. 32 = *Doctrine* p. 41 (geometrical forms), par. 65 (shape of the body) and par. 182 (karmic condition).

³ (650a) When a monk who has abandoned all food (*bhatta-paccakkhāyaga aṇagāra*) grows faint-hearted (*mucchiya*), greedy etc., breaks his death-fast and dies from natural causes (*viśasāe*) [up to his hour of death, provided his deadly disease caused his breaking the fast?] he must be regarded as eating without faint-heartedness, greed etc.

^{4a} (650b) A group of gods are called Lavasattamas because if they had a [human] rebirth lasting no longer than it takes a strong man to mow seven handfuls (*lava*, from the verb *lū*, means *muṣṭi*, Abhay.) of corn, they would attain to liberation.

Note 1 on p. 291 of JACOBI'S translation of the Sūy. is rather ambiguous. —According to Abhay. the Lavasattamas live with the Aṇuttara gods we meet in the following sūtra.—*sijjhantā* and *karentā*: conditionals, cf. Dasav. 11, 8 et passim; Hc. 3, 180.

^{4b} (650b) A group of gods are called the Aṇuttarōvavāiṇyas because they hear (lit. have) the very best (*aṇuttara*) sounds, see the very best forms etc. Beings with such a small remainder of karman (*kammāvasesa*) that a monk (*samaṇa niggantha*) might consume it by a fast of two days and a half (*chaṭṭha-bhattiya*) are reborn among these gods. * *

8. ANTARA.

¹ (651b) The distance between (*abāhāe a n t a r a*) the regions (*puḍhavi*) of the three worlds: ζ thousands of yojanas separate

the different hells from each other and the seventh hell from the non-world (*aloga*). The same distance separates most of the platforms of the upper world. However, between the first hell, Rayaṇappabhā, and the region of the celestial bodies (Joisa) the [minimum] distance is 790 yojanas, and only 12 yojanas separate the abodes of the Aṇuttara gods from Īsiṃpabbhārā puḍhavī. The latter region is situated at a distance of less than one yojana (*des'ūna joyaṇa*) from the non-world.

abāhāe antara : an intermediate space thanks to which two regions do not touch (lit. hurt) each other (*bādhā* : *paraspara-saṃślesataḥ piḍanam*, Abhay.). —The [uppermost] sixth part of the uppermost krośa of the yojana that separates Īsiṃpabbhārā from the non-world is the abode of the Siddhas, Abhay. who quotes a gāhā; cf. KIRFEL, *Kosmographie* p. 301 bottom.

² (652b) Mv. predicts the future rebirths and the final liberation of a Sāl tree (first reborn as a Sāl tree at Rāyagiha), a branch (*laṭṭhiyā*) of a Sāl tree (first reborn as a Sāmali tree in Mahesari at the foot of the Vinjha) and a branch of an Umbara tree (first reborn as a Pāḍali tree in Pāḍaliputta).

Mahesari: mod. Mahesh on the right bank of the Narbadā, 40 miles south of Indore (JAIN, *Life* p. 308); see Maheshwar QIM 46 N/12/4 (*T.I.*, p. 227).

³ (653a) The story of Ammaḍa and his seven hundred disciples, ref. to Uvav. 82-116.

⁴ (653a) A certain group of gods are called Avvābāhas because through magical means (*divvaṃ* etc.) they are able to make themselves so minute that they can exhibit the thirty-two kinds of dramatic performances (or dances: *battīsai-vihaṃ naṭṭa-vihim uvadamsettae*) on each single lash of a man's eye (*acchi-patta*), without causing him any trouble (*vābāha*, whence *A-vvābāha*; also *ābāha* and *chavi-ccheya*, cf. V 4²).

acchi-patta = *akṣi-pattra* or *-pakṣman* 'eye-lash', Abhay., not 'eye-lid' as *Lehre* p. 156, n. 8 = *Doctrine* p. 246, n. 1 says; cf. *Worte Mv.* p. 21. These Avvābāha gods belong to the Lokāntika class, Abhay.

⁵ (653b) Sakka is able to cut off a man's head, crush and pulverize it, put (*pakkhivejjā*) it into a water-jar (*kamaṇḍalu*) and put it back on the man's shoulders without hurting him (*ābāha* etc. as in ⁴ above).

⁶ (653b) A group of gods are called Jambhayas because they are always joyful and fond of amorous plays. He who sees them in anger will contract great disgrace (*ajasa* 'misfortune', Abhay.), he who sees them happy will obtain great fame (*jasa* 'good fortune', Abhay.). There are ten kinds of Jambhaya gods (names). They live on the Long Veyadḍha Mountains, the mountains Citta and Vicitta, the Twin (Jamaga) Mountains and the Gold Mountains. Their duration (*thū*) is one *paliovama*. * *

The *Jambhayas* (*Jymbhaka*, cf. *vijmbhate* 'to feel well') belong to the Vyantara class of gods.—Read *je nam te deve ... se nam ...* instead of *jam nam ...* .—For the mountains mentioned in the text see *Lehre* par. 124 and KIRFEL, *Kosmographie* p. 235.

9. AṆAGĀRA.

¹ (655a) A monk, [even] if he has cultivated his spiritual activities (*a ṇ a g ā r a bhāvīy'appā*), cannot discern (*na jāṇai na pāsai*) his own karmic lessā (*kamma-lessā*) [separately]; he only discerns his [own] soul so far as it is concrete (lit. endowed with a form, i. e. a body) and endowed with a karmic lessā (*taṃ puṇa jīvaṃ sarūvīṃ sakamma-lessaṃ j. p.*). Concrete particles endowed with a karmic lessā (*sarūvī sakamma-lessā poggalā*) [indeed] radiate (*obhāsanti* 4) like the light (*lessāo* plur.) emanating from the abodes (*vimāna*) of the Sun and the Moon.

² (655b) The particles (*poggala*) of H are wholly unpleasant, those of G are wholly pleasant (five daṇḍakas with the synonyms *atta*, *iṭṭha*, *kanta*, *piya* and *maṇunna*). Those of AM are partly pleasant and partly unpleasant.

atta = *āpta* in the sense of *ramaṇīya*, Abhay.'s second explanation.

³ (656a) A mighty (*mah'idḍhiya*) god who has magically entered (*viuvvittā*) a thousand forms may also speak the thousand corresponding languages (*bhāsā*). Doing so, however, he has only one speech (*egā nam sā bhāsā, no khalu taṃ bhāsā-sahassaṃ*).

⁴ (656a) Having seen the morning-sun red like a cluster of China roses (*jāsumaṇā-kusuma*) Goy. questions Mv. about the sun, its essence (*sūriyassa aṭṭha*) and its shining appearance

(*s. pabhā ... chāyā ... lessā*). Mv. answers that they all are bright (*subha*) scil. mere brightness.

⁵ (656b) Pious monks (*je ime ... ajjattāe samaṇā nigganthā viharanti*) excel (*vūvayanti*) the gods in well-being (*teya-lessā*). The longer their ascetical career (*pariyāya* of one up to twelve months) the higher the gods they surpass ([1] Vāṇamantarās up to [12] Aṇuttarōvavāiyas). After this cycle the monk becomes *sukkābhijāya* (see comm.) and attains to liberation. * *

teya-lessā according to Abhay. here means *sukhāsikā*; cf. also Introduction § 3.—*vūvayai = vyativrajati*, Abhay. *sukkābhijāya: parama-sukla*, Abhay.; cf. *Lehre* p. 127, n. 2 = *Doctrine* p. 196, n. 2.—In the last sentence 'the monk' of course means 'certain monks' (*śramaṇa-viśeṣa*, Abhay.) viz such as *ajjattāe viharanti*.

10. KEVALI.

(657a) The omniscient being [who still dwells on earth] (*kevali: bhavastha-kevalin*, Abhay.) and the liberated being (*siddha*) equally discern (*jānai pāsai*) the imperfect monk (*chaurmattha*), the *āhohiya*, the *para-m-āhohiya* and the liberated being (*siddha*). The Kevalin, however, speaks and acts, whereas the Siddha does not because he has no will (he is *anuttāhāna* etc., cf. I 3⁶). Again both discern [the universe, viz] the parts of the world (Rayanappabhā etc.), the [separate] atoms (*paramāṇu-poggala*) and the aggregates (*khandha*) of two up to ∞ units. * *

SAYA XV: TEYANISAGGA

Viy. XV is *ekka-saraya* scil. has no uddesas. In fact it is an originally independent text, see Introduction § 3. It deals with the heresy of Gosāla Mankhaliputta, the leader of the Ājīviyas. The following pages are only a short summary of its contents; the details of this saya have indeed already been discussed at length by S. HOERNLE in *Appendices I and II* of his *Uvās.* (reviewed by E. LEUMANN in *WZKM* 3 [1889], pp. 328-350) and esp. by A. L. BASHAM in his *History and Doctrines of the Ājīvikas, a vanished Indian Religion* (London 1951), reviewed by W. SCHUBRING in *ZDMG* 104 (1954), pp. 256-263. In the notes below the names Hoernle, Leumann, Basham and Schubring refer to these works.

The title of Viy. XV is mentioned at the end of the saya: *Teyanisaggo samatto*. *Teya-nisagga* refers to several cases of the incineration of people by the magic power of emitting a fiery lessā (*sariraṃsi teya-lessaṃ nisiraṃ*) related in the story; cf. B 4, C 1 and 7, D 2. For the exact meaning of *teya* see SCHUBRING p. 257, n. 1.

Obeisance to the Suyadevayā!

A. (659a) Mv. stays at the Koṭṭhaya sanctuary near Sāvattthī. In the twenty-fourth year of his ascetic career Gosāla Mankhaliputta (abbreviated G. below), the leader of the Ājīviyas, lives in the same city, in the potter's shop of his lay disciple Hālāhalā. G. explains his doctrine to the six travellers (*disācara*) Sāṇa, Kalanda, Kaṇ[ṇ]iyāra, Acchidda, Aggivesāyaṇa and Ajjuṇṇa (: Ajjuṇa ?) Gomāyuputta. He claims to have reached Jina-hood.

For the six 'travellers' (*disācara* : probably *desāta*, Abhay.; but cf. BASHAM p. 56 seqq.) see SCHUBRING p. 259. These *dikcaras* explain to G. their own (*saya* [text: *sata*] = *svaka*, Abhay.) theories on the eight prognostics (*aṭṭhaviham* : *aṣṭa-prakāraṃ nimittaṃ*, viz *divyaṃ autpātaṃ āntariṅgaṃ bhaumaṃ āṅgaṃ svaraṃ lakṣaṇaṃ vyañjanaṃ*, Abhay.), which are said to have been discussed in the Pūrvas (*puvva-gaya*); cf. BASHAM p. 213; *Lehre* par. 56 (on *Angavijjā*) has another series of eight *mahānimittas*. Abhay.'s explanation of *magga* (viz *mārgau gīta-mārga-nytya-mārga-lakṣaṇau*, whence *magga-dasamaṃ*) only proves his embarrassment; cf. BASHAM pp. 117, 214 and SCHUBRING p. 259. On the ground of these theories G. then explains, in half a śloka, the six inevitables (*cha aṇaikkamaṇijjāṃ*), namely possession and non-possession, happiness and suffering, life and death.

B 1. (660a) At Koṭṭhaya Mv., answering Goy.'s questions, tells G.'s life-story:

G. was born in the cow-shed (*gosālā*) of the brahman Gobahula at Saravaṇa near Sāvattḥī. His parents, the *mankha* Mankhali and his wife Bhaddā, therefore called him Gosāla.

According to BASHAM (p. 37) the elsewhere unknown place-name Saravaṇa might be *sara-vana* 'a thicket of reeds'.—*mankha*: *citra-phalaka-vyagrakaro bhikṣāka-viśeṣaḥ*, 'a mendicant bearing a picture board' Abhay.; cf. BASHAM p. 35.

B 2. (661a) Once G., having become a *mankha* himself, came to Nālandā, a suburb of Rāyagiha, where at that time Mv., in the second year of his ascetic life, was staying in a weaver's house. On seeing the heavenly signs and the worldly fame that fell to the share of Mv.'s hosts, the householders Vijaya, Āṇanda and Suṇanda, G. thrice begged Mv. to be admitted as his disciple. Mv. thrice refused. One day, visiting the weaver's house and not finding Mv., G. gave away all his possessions, and left Nālandā. At Kollāya, a place near Nālandā, he heard that Mv. had been a guest of the brahman Bahula who lived there. At last he met Mv. in the *paṇiya-bhūmi*, repeated his request and Mv. now accepted him as a disciple. Mv. and G. stayed together for six years, practising asceticism.

jahā Bhāvaṇāe refers to Āyāra II 15, 17, cf. JACOBI's translation in *SBE* XXII, p. 194.—Nālandā, a suburb of Rāyagiha: if the classical Nālandā (mod. Baragaon) is meant, it is situated at about seven miles (one yojana according to Buddhist works) north of Rājgīr (cf. JAIN, *Life* p. 316 and DEY, *Geographical Dict.* p. 136; see Baragaon/Nālandā QIM 72 G/8/8 (*T.I.*, pp. 207 and 231). Kollāya: not identified.—For *Suṇanda* HOERNLE has *Sudamsaṇa*.—*paṇiyabhūmi* probably is not a place-name (SCHUBRING p. 258); according to Abhay. it stands either for *paṇita-bh.*: *bhāṇḍa-viśrāma-sthāna* or for *praṇita-bh.*: *manojña-bh.*

B 3. (664b) One day, when they were travelling from Siddhatthagāma to Kummāra- (or Kumma-)gāma, Mv. predicted that a certain flourishing sesamum shrub, although it would perish, still would form seeds in one of its pods. G., wanting to prove Mv. a liar, secretly pulled up the plant, which, however, later on succeeded in taking root again after a heavy shower.

The text has Kummāra (Kumma)gāma; the same place is called Kumma-gāma in B 5 below. (In B 4 HOERNLE has Kummagāma instead of Kuṇḍa-

gāma.) JAIN (*Life* p. 302) distinguishes between Kumāra(gāma) and Kumma-gāma but does not identify the places. According to PANDEY, *HGTB*, p. 167, Kumāragāma may be mod. Kumār, Muzaffarpur district; deest *GIP*. Siddhatthagāma: probably mod. Siddhangram, Birbhum district (JAIN, *Life*, p. 334); deest *GIP*.—*rerijamāṇa*, in the description of the sesamum plant (cf. also VII 3¹), is not *atisayena rājamāna* or *dedīpyamāna* (Abhay.), but *leliyamāna* (Pischel 279) = *leliyamāna* 'quivering' (SCHUBRING p. 258).

B 4. (665b) One day, at the outskirts of Kuṇḍagāma, G. thrice insulted the non-jaina ascetic (*bāla-tavassi*) Vesiyāyaṇa. Vesiyāyaṇa at last tried to kill G. by means of his magic power of emitting a fiery lessā, but Mv. saved G. with his own. Afterwards Mv. explained G. what had happened and also taught him the ascetic discipline by which that magic power is obtained.

For *sādsiṇaṃ* (: *svāṃ svakīyāṃ uṣṇāṃ* scil. *tejo-leśyāṃ*, Abhay.), not *sīdsiṇaṃ* (text), and for *vīyaḍ'āsaya* 'a mouthful (*culuka*, Abhay.) of water' see SCHUBRING p. 258.

B 5. (666b) At some other time Mv. and G. passed the sesamum shrub mentioned in B 3 above. Mv. explained what had happened to it, adding that all plants are similarly capable of such a reanimation (*pauṭṭa-parihāraṃ pariharanti*). Later on G. generalized that theory of reanimation and left Mv.

pauṭṭa-parihāra = *pravṛtya-p*. 'abandonment of transmigration', 'reanimation without transmigration' (BASHAM): lit. 'limitation [of rebirth] through remaining in force' (SCHUBRING p. 258, against Abhay.'s false etymologies).

B 6. (667a) Practising the ascetic discipline taught by Mv. in B 4 above, after six months G. obtained the magic power to emit a fiery lessā. (667b) He settled down in Sāvattḥī (cf. A above), wrongly, as Mv. asserts, claiming to have reached Jinahood.

C 1. (668a) G. is furious when he hears people repeat Mv.'s pronouncement on him. (668b) He tells the therā Āṇanda, one of Mv.'s disciples, a story: One day some merchants came across a huge ant-hill (*vappī*, °*ppū*, °*ppā*) with four tops. Opening them one by one, in the first hillock they found excellent water (*orāla* [: *pradhāna*] *udaga-rayana*), in the second gold (*o. suvaṇṇa-r.*) and in the third gems (*o. maṇi-r.*). Hoping to find diamonds (*o. vaira-r.*) in the fourth top, they opened it against the advice of one of them, and out came a serpent which, by the magic fire in its eyes, incinerated them all except the one man that

had warned against opening the fourth hillock. Likewise G. will destroy Mv. if he ventures to speak ill of him, and will spare Āṇanda if he warns Mv.

vappī (also °*ppā*, °*ppū*) = *vapri* (not *vapus* as Abhay. explains) 'a hillock, an ant-hill', cf. *vamri*, *valmika*.

C 2. (671a) At Koṭṭhaya Āṇanda informs Mv. of this threat. Mv. admits G.'s power but declares that it can do nothing against an Arhat. C 3. (671b) He orders Āṇanda to warn Goy. and the other disciples against encountering G. C 4. (673b) While Āṇanda is still carrying out this instruction G. goes to Mv. at Koṭṭhaya and on the ground of his theory of reanimation (see B 5 above) denies to have actually been Mv.'s disciple: in fact he is not G. but Udāi Kuṇḍiyāyaṇīya and has entered G.'s body (the real G., Mv.'s disciple, having died long ago) only in order to undergo his seventh and last reanimation. He also specifies his six former reanimations, their place and duration.

According to G.'s theory all beings attain final perfection (*sijjai*) after a *mahāmāṇasa* period (see below) during which they rid themselves of 560.603 particles of karman (*kamm'aṃsa* = *karma-bheda*, Abhay.). On the interpretation of the text, esp. on the question whether one must read the loc. sg. *kammaṇi* (text, Abhay., LEUMANN) or the nom. pl. *kammāṇi* (HOERNLE, BASHAM) or the gen. part. pl. *kammāṇa(m)* see SCHUBRING p. 260. Within that period successively 1° they are born in an infinite number of classes (*saṃjūha* = *saṃyūtha*: *nikāya-viśeṣa*, Abhay.), 2° they are alternately born seven times as a god (*jahā Thāṇa-pade* refers to Pannav. 2:103a, cf. 101a) in seven different classes (*saṃjūha*, for the details see HOERNLE p. 20, n. 5, and SCHUBRING p. 260 on BASHAM pp. 249-251: the interpretations differ very much one from another as well as from the one proposed here) and seven times as a sentient being (*sanni-gabbha*), and 3° finally they pass through reanimation (*pauṭṭa-parihāra*, see B 5 above) in seven consecutive bodies. As to the *mahāmāṇasa* period mentioned supra it is equal to 8,400,000 *mahākappa* periods, one *mahākappa* being equal to 300,000 *sara* periods. A *sara* is explained thus: the river Ganges is 500 yojanas in length (see SCHUBRING p. 260, n. 1), half a yojana broad and 500 dhanus deep. The last of a series of seven Gangās (called *Gangā*, *Mahā-Gangā*, *Sādīṇa-G.*, *Maccu-G.*, *Lohiya-G.*, *Āvai-G.*, *Param'āvai[-G.]*) each of which has seven times the dimensions of the preceding one, consequently is equal to $1 \times 7^6 = 117.649$ Gangās. Well then: removing one grain of sand from [the banks? of] such a Param'āvai-Gangā every hundred years, it would take a *sara* period to exhaust all its sand.—For *ādinara* (SCHUBRING p. 260,3) read *ādinava*.

C 5. (677a) Mv. replies that G. is like a thief who in vain tries to hide himself in different disguises. C 6. (677b) G. gets

angry and begins to outrage Mv. C 7. (677b) Savvāṇubhūi, a native of the eastern country, and Suṇakkhatta of Kosala, two disciples of Mv., reprove G. and are incinerated by his magic fire (*taveṇaṃ teeṇaṃ ... bhāsa-rāsiṃ kareī*). When Mv. reproves G., he again emits his magic fire but rebounding from Mv.'s body it strikes G. himself. G. says that within six months Mv. will die of bilious fever (*pitta-jjara*), but Mv. replies that within seven days G. himself will die of that disease as an imperfect being (*chaumattha*), whereas he, Mv., will live for another sixteen years as a Jina. The élite (*aha-ppahāṇa jaṇa*) of Sāvattthī believe Mv.'s prophecy. Mv. now allows his disciples to argue with G. about all kinds of questions. So they do; G. is unable to defend himself and many of his pupils stay with Mv. Some, however, go back with him to Hālāhalā's house. There G. starts conducting himself in a delirious way.

C 8. (680a) Mv. explains to Goy. that the magic fire that struck G. was powerful enough to destroy the sixteen regions (*jaṇavaya*). He further explains that G. proclaimed two new theories, viz the theory of the eight finalities (*aṭṭha caramāiṃ*) and the theory of the four drinks (*cattāri pāṇagāiṃ*) and the four refreshing things that are not drinks (*apāṇaya jahā Paoga-pade* refers to Pannav. 16: 328a), in order to account for this delirious actions, scil. in order to hide his sins (*tassa vi ya ṇaṃ vajjassa [vajja = avajja] pacchādaṇ'aṭṭhayāe*). By expounding these new theories the Ājīviya theras succeed in reassuring their layman Ayampula of Sāvattthī who, wanting to question G. on the nature of the *hallā* insect (: *govālika-trṇa-samān'ākāraḥ kiṭaka-viśeṣaḥ*, Abhay.), visits him and is very much confounded by his master's strange behaviour. G. orders his theras to bury him after his death with the honours due to the last Jina.

The sixteen countries are:

1. Anga (capital Campā, mod. Champanagar) Eastern Bihar
2. Vanga (capital Tāmalitti, mod. Tamlūk) Eastern Bengal
3. Maga(d)ha (capital Rāyagiha, mod. Rājgir) Central Bihar
4. Malaya (capital Bhaddilapura, mod. Bhadia in Hazaribagh district) the region south of Patna and southwest of Gaya in Bihar
5. Mālava (capital Avantī, mod. Ujjain) Malwa
6. Acchā (capital Vāraṇa, mod. Baran = Bulandshahar) U.P.
7. Koccha (? maybe = [Kauśikī] Kaccha in Purnea district)

8. Pāḍha (? maybe = Pāḍham in Mainpuri district, U.P.)
 9. Lāḍha (capital Koḍivarisa, mod. Bangarh) districts of Hooghly, Howrah, Bankura, Burdwan and E. Midnapur
 10. Vajja (capital Vesāli, mod. Basārḥ) Muzaffarpur district
 11. Moli?
 12. Kāsi (capital Vārāṇasī, mod. Benares)
 13. Kosalā (capital Sāgeya, mod. Ayodhyā) Oudh
 14. Avāha?
 15. Sambhuttara, also Suhmuttara 'north of Suhma', Suhma corresponding with the region of the districts Midnapur and Bankura in western Bengal.

The above details about capitals and identifications are quoted from JAIN, *Life*, p. 263 seqq., s.v.—For the two new Ājiviya theories see HOERNLE, o.c., p. 7; BASHAM, o.c., p. 254 seq.; SCHUBRING, o.c., p. 261. The gods Puṇṇabhadda and Māṇibhadda (4th *apāṇaya*) will reappear in D 2 below; cf. BASHAM, o.c., p. 272 seq.—The name Ayampula reminds us of Ayambula in VIII 5³.

C 9. (682a) At death's door, however, G. avows his errors: not he, but only Mv. is a Jina, and the theras must bury him with every mark of dishonour. Then he dies. C 10. (682b) Within the precinct of the potter's shed the theras organize a fictitious dishonourable burial of their master; then they publicly bury him with great pomp.

C 11. (685b) Mv. leaves Koṭṭhaya (see A above) and goes to the Sālakoṭṭhaya sanctuary near Meṇḍhiyagāma. There he gets an attack of bilious fever. Hearing people talk about G.'s prophecy (see C 7 above) Sīha, one of Mv.'s disciples, becomes very anxious. Mv. sends for him and comforts him, repeating that he will yet live for another fifteen years and a half. He orders Sīha to go to the woman Revaī at Meṇḍhiyagāma and ask her to send the cock killed by the cat to Mv. instead of the two pigeons she was preparing for him. After having eaten the cock Mv. immediately regains his health.

For Meṇḍhiyagāma HOERNLE has Miḍhiyagāma. The exact situation of the place is not known.—For the vegetarian interpretations of the text as given by Abhay., see HOERNLE, o.c., p. 10 note.—*bilam iva pannaga-bhūḍeṇaṇi appāṇeṇaṇi*: the same phrase in VII 1⁸; cf. SCHUBRING, o.c., p. 262.—When Revaī asks Sīha how he could know about the pigeons, ref. is made to the Khandaga episode in II 1⁸.

D 1. (687a) Goy. questions Mv.: Savvāṇubhūi and Suṇakhatta (see C 7) have been reborn as gods and will achieve

salvation in due time. D 2. (688a) After having passed twenty-two sāgarovamas in the Accuya heaven, G. will be reborn as the son of king Saṃmui and his wife Bhaddā, at Sayaduvāra in the Puṇḍa region at the foot of the Vinjha Mountains. He will be called Mahāpauma, Devaseṇa and Vimalavāhaṇa. He will ill-treat the Jaina monks, esp. Sumangala, the great granddisciple (*pauppaya: prapautraka*) of the Arhat Vimala, while he is practising asceticism in the Subhūmibhāga grove near Sayaduvāra. Sumangala, thanks to his *ohi-nāṇa*, will know that in his last existence but one (*io tacce bhava-ggahaṇe*) Mahāpauma was G.; he will tell him so and warn him. At last Sumangala will incinerate him with his magic fire. Later on Sumangala will be reborn in the great abode (*mahāvīmāṇa*) Savvatthasiddha and attain a blessed end. (692a) After having been born many thousands of times among the species HAM (some of these rebirths are specified) and been killed by some kind of burning, D 3 (694a) finally G. will be reborn as a brahmin's daughter at Bebhela at the foot of the Vinjha Mountains. She will live happily with her husband and become pregnant, but one day she will perish in a jungle conflagration. Then G. will alternately be reborn as a god and as a human being devoted to study and asceticism. At last he will reach Mahāvideha, become a kevalin and tell the Jaina monks the deterrent story of his former existences; ref. to Daḍhapainna in Uvav. par. 102-116. After having fasted to death he will attain liberation. * *

Cf. BASHAM, o.c., pp. 142-145.—For Saṃmui HOERNLE has Sumāi. Further details on the names are given by the same author, o.c., p. 11.—Sayaduvāra and Puṇḍa: not identified.—G. will be called Devaseṇa because the gods Puṇṇabhadda and Māṇibhadda (cf. C 8 above) will be his generals.—For Bebhela HOERNLE has Vibhela.

S A Y A XVI

*ahigarani*¹ *jarā*² *kamme*³ *jāvaiyaṃ*⁴ *Gangadatta*⁵ *sumiṇe*⁶ *ya*
*uvaoga*⁷ *loga*⁸ *Bali*⁹ *ohi*¹⁰ *Dīv*¹¹ *Udahī*¹² *Disā*¹³ *Thaṇiyā*¹⁴.

ahigarani and *dīv*⁷ metri causa.

I. AHIGARAṆI.

¹ (696b) * A wind-body (*vāu-yāya*) comes into existence (*vakkamai*) on an anvil (*a h i g a r a ṇ i*); it perishes (*uddāi*: *mriyate*, Abhay.) by contact (*puṭṭha*), ref. to II 1⁴.

² (696b) A fire-body (*agaṇi-kāya*) in the fireplace (*ingāla-kāriyā*: *agni-śakaṭikā*, Abhay.) exists for at least an antomuhutta and at most three days. A wind-body joins it (*anne vi tattha vāu-yāe vakkamai*), without which the fire-body cannot glow (*ujjalai*).

³ (697a) The blacksmith is involved (*puṭṭha*) in the five actions (mentioned in I 8² and III 3^{1a}) and so are the bodies of which his utensils etc. are made.

Cf. V 6⁴.

^{4a} (698a) Beings (specification for HAMG) are the objects as well as the subjects of actions (*jīve a h i g a r a ṇ i vi ahigaraṇaṃ pi*; *neraiē* etc.) as far as they are not obeying the commandments (*aviraṃ paḍucca*). They are the objects of their own actions as well as of the actions of other beings (*jīve ... āyāhigaraṇi vi parāhigaraṇi vi tad-ubhayāhigaraṇi vi*) and their actions are brought about by their own as well as by other beings' activity (*jīvāṇaṃ... ahigaraṇe āya-ppaoga-nivvattie vi para-pp.-n. vi tad-ubhaya-pp.-n. vi*).

^{4b} (698a) Also in the development (*nivvattemāṇa*) of the five bodies, the five senses and the three active forces (*maṇa-*, *vai-*

and *kāya-joga*) beings are both object and subject as far as they are not obeying the commandments or, scil. while developing the body of transposition (*āhāraga-sarīra*) [in which case *avirai* is impossible, Abhay.], as far as they are inattentive (*pamāyaṃ paḍucca*). * *

2. JARĀ.

¹ (699b) * Beings in general may suffer decrepitude (*jarā*) experienced by the body (*sārīrā vedanā*) and distress (*soga*) experienced by the mind (*māṇasā v.*). A¹⁻⁴ only suffer decrepitude; all other beings may suffer decrepitude and distress. * *

^{2a} (700a) Sakka approaches Mv. (ref. to III 1^{2a}) and questions him on the topic 'range' (or 'sphere', *oggaha*). This, Mv. explains, is fivefold, viz the range of god-chiefs (*dev'inda*), kings, vassals (*gāhāvai = gṛhapatiḥ: maṇḍaliko rājā*, Abhay.), possessors of a house (*sāgāriya*) and [homeless monks here called] co-religionists (*sāhammiya*). Sakka recognizes the fact that the monks (*samaṇa niggantha*) too have their range or sphere. After the god's departure Mv., being questioned by Goy., confirms Sakka's statement.

^{2b} (701a) Goy. goes on questioning Mv. Sakka [as a rule: *prāyeṇa*, Abhay.] speaks the truth; he is *sammāvādi*, not *micchāvādi*. Still he not only says things that are true (*saccaṃ bhāsaṃ bhāsai*), but [by inattention etc.: *pramād'ādinā*, Abhay.] also things that are false (*mosaṃ bh. bh.*), both true and false or neither true nor false. Sakka's speech is objectionable inasmuch as he does not abandon harming minute beings while speaking (? *jāhe ṇaṃ Sakke dev'inde deva-rāyā suhuma-kāyaṃ añijūhittāṇaṃ bhāsaṃ bhāsai tāhe ṇaṃ S. d.-i. d.-r. sāvajjaṃ bh. bh.*); otherwise (... *nijjūhittāṇaṃ*) it is irreproachable (*aṇavajja*). For the question whether Sakka is capable of salvation ref. is made to Saṇaṃkumāra in the Mo'uddesa, i. e. III 1^{2d}.

Cf. *Lehre* par. 74.—According to Abhay. the *vṛddhāḥ* say that *suhuma-kāya* is a hand or something like that (*hast'ādika vastu*) or a cloth (*vastra*). *añijūhittāṇaṃ* then would be *apōhya: adattvā*, which would mean that Sakka's

speech is irreproachable only if, in order to protect living beings, he covers his mouth with his hand etc. while speaking!

³ (701b) The actions of living beings always bring about accumulation [of particles of karman] (*jīvāṇaṃ ceya-kaḍḍā kammā kajjanti no aceya-k. k. k.*). Particles indeed are transformed so (*tahā tahā ṇaṃ te poggalā pariṇamanti*) [1] as to be accumulated by attraction (*āhārōvaciya*) and accumulated in [the being's] body (*bondi-* and *kalevara-ciya*), [2] as to cause all kinds of hardship and discomfort (*duṭṭhāṇesu dusejjāsu dunnisīhiyāsu*), and [3] as to bring about disease (*āyanke*, loc. sg.), mental occupation (*saṃkappe*; *saṃkalpaḥ*: *bhay'ādi-vikalpaḥ*, Abhay.) and fatalities (*marañānte*) all of which result in the being's (*se*) death (*vahāe hoi*). During these three processes the tenet « *n' atthi aceya-kaḍḍā kammā* » holds good and applies to all HAMG. * *

ceya 'what must be accumulated': *caya(ṇa)*, Abhay.'s second explanation. —*thāṇas* are *śīta* 'cold' etc. as well as *kāyōtsarga* and other postures, *sejjā*: *vasati*, *nisīhiyā*: *ādhyāya-bhūmi*, Abhay. The same three terms are also found together in 5^a below where they probably have the everyday meaning 'standing, lying and sitting'; cf. Pupphac. 1,4.—Mv. addresses Goy. as *samaṇ'āuso*.

3. KAMMA.

¹ (702b) * Kinds of karman (*k a m m a -paḍaḍḍi*), their perception etc., ref. to Pannav. 27 (497b), 26 (495a-496a), 25 (494a-494b), 24 (491b-492b). * *

² (703b) Mv. leaves Rāyagiha and goes to the sanctuary Ega-jambūya near the town Ulluyatīra. Goy. questions him. A monk who has cultivated his spiritual faculties (*aṇagāra bhāviy'appa*) and who performs certain ascetical practices (cf. II 1^{6b}, IX 31^{a2}, XI 9¹. 12²) is allowed (*se ... kappai*) to move (*āuṭṭāvettae*) or stretch (*pasārettae*) his hands, feet, arms or legs only in the afternoon (*paccacchimeṇaṃ ... avaddhaṃ divasaṃ*), not in the morning (*puracchimeṇaṃ av. div.*). If that monk gets tumours (*tassa ṇaṃ aṃsiyāo lambanti*) and a physician sees it, gently lays him down and very gently cuts off the tumours (*taṃ ca vejje adakkhu isīṃ pāḍei isīṃ isīṃ aṃsiyāo chindejjā*), the physician

performs an action (*kīriyā*) whereas the monk does not, [because this is] only a hindrance of his duty (*dhamm'antarāīya*). * *

Ulluyātīra on the bank of the Ullugā: both the river and the town remain unidentified (JAIN, *Life* p. 347).—According to Abhay. (ref. to the Cūrṇi) the monk in question indeed must observe *kāyōtsarga* only in the morning.—*āuṭṭāvettae* (*āvartayitum*) and *pasārettae* (*prasārayitum*) also in 5^a below.—*aṃsiyā* = *arśa* 'haemorrhoids' or, according to Abhay. who quotes the Cūrṇi, a disease of the nose.

4. JĀVAIYAM.

(704a) * In hundreds, thousands and millions of years a hell-being does not consume (*khavai*) as much karman as a monk annihilates by a short fast (*j ā v a i y a ṃ ṇ a ṃ a n n a - i l ā y a e ... cauttha-bhattie* etc. up to *dasama-bhattie ... samane nigganthe kammaṃ nijjareī*). Similes: [1] if an old decrepit man attacks the tough trunk of a big *Mangifera sylvatica* (*kosamba* = *kośāmra*) with a blunt axe he utters loud cries but does not chop off big pieces of wood; likewise H, because they have to get rid of karmans that stick together very tightly etc.; repetition of the simile of the anvil in VI 1¹; [2] if a young and strong man attacks the soft trunk of a big silk-cotton tree (*sāmali* = *śālmali*) with a sharp axe etc.; likewise monks who have only loosely bound karmans etc.; repetition of the simile of the handful of grass in VI 1¹. * *

anna-ilāyaya = *anna-glāyaka* 'diminishing one's food successively' (Monier-Williams); on *cauttha-bhatta* etc. see *Lehré* par. 165.

5. GANGADATTA.

^a (705b) At the sanctuary Egajambūya near Ulluyātīra Sakka approaches Mv. (ref. to 2^{2a} above) and is told that a mighty (*mah'iddhiya*) god is able to [1] come, [2] go, [3] speak, [4] open and close his eyes, [5] move and stretch [his hands etc.] (*āuṭṭāvettae vā pasārettae*), [6] stand, lie and sit (*thāṇaṃ vā sejjaṃ vā nisīhiyaṃ vā ceittae*, cf. 2³ above), [7] transform himself (*viuvvittae*) and [8] serve (? *pariyārāvettae*) only by attracting particles from outside (*bāhīrae poggale pariyāittā*). These are

called 'the eight summarized answers' (*aṭṭha ukkhitta-pasiṇa-vāgaranāim*). Sakka takes his leave with a rather precipitate reverence (*sambhantiya-vandanaeṇam*).

^b (706a) Answering Goy.'s question Mv. explains that two gods of Mahāsāmāṇa abode (*vimāṇa*) in the Mahāsukka heaven (*kappa*) had a dispute. One of them, a sinless and orthodox (*amāi-sammaddiṭṭhī-uvavannaga*) god, asserted that particles are changed while being changed (*pariṇamamāṇā poggalā pariṇayā no aparīṇayā, pariṇamantū poggalā pariṇayā no ap.*), whereas the other one, a sinful heretical (*māi-micchādiṭṭhī-uv.*) god, contended that they are not. Just now the first god had decided to approach Mv. and ask him to arbitrate the dispute. Sakka being jealous of that god's magic power [of manifestation etc.], had anticipated him, approaching Mv. with a question of his own. That explains his being in such a hurry.

Cf. I 1¹.

^c (706b) That very instant the orthodox god, whose name is Gangadatta, approaches Mv. and propounds his problem. Mv. confirms the truth of his opinion. After Mv.'s sermon Gangadatta asks him whether he will achieve salvation or not: ref. to Sūriyābha in Rāyap. 44a-54b.

^d (707b) Goy. goes on questioning Mv. Gangadatta's *iddhi* totally fills his corporeality (*sarīraṃ gayā* etc.); the *jāva* implicitly refers to the *kūḍāgārasālā*-simile, cf. III 1^{2a}. This *iddhi* he merited in his former life, when he was the householder Gangadatta in Hatthiṇāura. He had been converted and had become a monk (*jāvas* referring to Purāṇa in III 2^{1b} and Udāyaṇa in XIII 6³) after having heard the then Arhat Muṇisuvvaya proclaim the lore in the Sahasambavaṇa garden near that town. His future. * *

6. SUMIṆA.

¹ (709a) ^a There are five kinds of dreams (*suviṇa-daṃsaṇa*): dreams may be [prophetically] true (*ahātacca*), extended (diffuse? *payāṇa*), founded on ideas [formed when one was

awake] (*cintā-sumiṇa*) or not (*tav-vivarīya*) or indistinct (*avatta-damsaṇa*).

^b Dreams are seen only when one is half asleep (*sutta-jāgara*), not when one is asleep or awake.

^c HA¹⁻⁴G always are asleep (*sutta*), A⁵ are asleep or half asleep, only M may be either asleep or awake (*jāgara*) or half asleep.

^d Dreams of [monks] who are closed [against karmic influx] (*saṃvudda*) are true (*ahātacca*); dreams of beings that are not closed (*asaṃvudda*) or only partly closed (*saṃvuddāsaṃvudda*) may be true or not.

^e Beings (HAMG) are not closed, partly closed and closed [against karmic influx] in the same way as they are asleep, half asleep and awake; ref. to ^c above.

^f There are forty-two [common] dreams (*suviṇa*) and thirty great dreams (*mahā-suviṇa*), together seventy-two dreams (*savva-suviṇā*).

^g The fourteen great dreams the mother of a Tīrthankara and a Cakravartin sees during her pregnancy: *gaya-usabha*- ... *jāva sihiṇ* (ref. to Jīnac. 32 seqq.); resp. seven, four and one of these are seen by the mother of a Vāsudeva, a Baladeva and a Maṇḍaliya.

Cf. *SBE* XXII, pp. 231-238 and 246.

^h (709b) [No dialogue.] Ten great dreams [among the 30 — 14 = 16 not mentioned under ^g above] were seen by Mv. at the end of the night (*antima-rāiyamsi*) when he still was an imperfect being (*chaumattha*). They are described and explained as follows: [1] a demon as [big as, Abhay.] a palmyra tree (*tāla-pisāya*) who holds a terrible light and is defeated (*parājiya*) = the destruction of the confusing (*mohaṇijja*) karman; [2] a male kokila (black or Indian cuckoo) with white (*sukkila*) feathers = the attainment of pure meditation (*sukka-jjhāṇa*); [3] the same with variegated feathers = complete conversance with the twelve Angas; [4] a double string of precious stones = the preaching of the lore to laymen and monks (*āgāra*- and *aṇāgāra-dhamma*); [5] a herd of white cows (*seya-go-vagga*) = the spreading of the fourfold sangha (*cāu-vaṇṇ'āiṇṇa sangha*) of monks, nuns, laymen and laywomen; [6] a big lotus in full bloom = the proclamation

of the lore to the four classes of gods; [7] an ocean with thousands of waves crossed by swimming = the crossing of Samsāra; [8] a big blazing sun = the acquisition of *kevala*-knowledge; [9] Mount Mānussuttara the core of which is wholly covered (*niyagenam antenam āvedhiya parivedhiya*) with the splendid colours of emeralds (*hari*) and cat's eye gems = the praises of Mv. spreading through the threefold world; [10] Mv. himself seated on a throne on the top of Mount Mandara = the preaching of the lore by the Kevalin Mv. to an audience of gods, men and demons.

Cf. Thāṇa 499a.

¹ (711b) [No dialogue.] Fourteen dreams seen at the end of the night (*suviṇ'ante*) mean, for a man or a woman, immediate illumination and the acquisition of perfection and salvation in his ~ her present life (*itthī vā purise vā ... tak-khaṇām-eva bujjhai t-ṇ' eva bhava-ggahaṇenam sijjhai jāva antam kareī*). They are: [1] seeing oneself mounted on a herd (*panti*) of horses, elephants and the like; [2] seeing oneself as a rope that touches both the eastern and western shores of an ocean (*dāmiṇim* [= *rajjum*, Abhay.] *pāṇa-paḍiṇ'āyayaṃ duhao samudde puttḥam*) and which is coiled up (*saṃvelliya* = *saṃvartita*); [3] seeing oneself as a string that touches both the eastern and western limits of the world (*log'anta*) and which is cut (*chinna*); [4] seeing oneself as a black etc. or white thread (*suttaga*) which is tangled (? *uggoviya* = *udgopita: vimohita*, Abhay.); [5] seeing oneself mounted on a heap (*rāsi*) of iron, copper, tin (*tauya*) or lead (*sīsaga*); [6] the same with silver, gold, gems and diamonds (*vaira*); [7] seeing oneself as a heap of grass etc. which is scattered about (*vikkhiraī, vikiṇṇa*); [8] seeing oneself as a bunch (*thambha*) of grass (*sara, viraṇi*), reed or creepers which is eradicated; [9] seeing oneself as a jar of milk etc. which is split (*uppāḍiya*); [10] seeing oneself as a jar of wine (*surā-viyāḍa-khumbha*), sour gruel (*sovīraga-v.-kh.*), oil or liquid fat (*vasā*) which is broken (*bhinna*); [11] seeing oneself as one who has crossed (*tiṇṇa*) an ocean with thousands of waves (*jāva* ref. to the seventh dream in ^e above); [12] seeing oneself merged (*ogāḍha*) in a big lotus in full bloom (cf. the sixth dream in ^e

XVI 6

above); [13] seeing oneself as one who entered into a house made of precious stones; [14] seeing oneself mounted on a ditto celestial car (*vimāṇa*).

suviṃ'ante, cf. *antima-rāyamaṃsi* in the preceding text.—For 6¹ see Introduction § 15, n. 24.

² (713a) If one moves a vessel (*puḍa*) full of perfume prepared from the *Costus speciosus* (*koṭṭha* = *kuṣṭha*; *koṣṭha*, Abhay.) etc. [*jāva*, according to Abhay., stands for *ṣatta*: the leaves of *Tamāla*, *coya*: *tvac* (cf. Sanskrit *coca*): the fragrant bark of the cinnamon tree, *tagara*: the *Tabernaemontana coronaria*] or the tree *Pandanus odorantissimus* (*keyāi*) up and down and round in the wind (*aṇuvāyamaṃsi*), not the vessel, nor the perfume but only fragrant particles (*ghāṇa-sahagayā poggalā*) float in the wind (*vāi*) [and reach our nose]. * *

ubbhijjamāṇa, *nibbhijjamāṇa*, *ukkirijjamāṇa* and *vikkirijjamāṇa*, I think, denote movements.

7. UVAOGA.

(713b) Function (*u v a o g a*) and seeing (*pāsaṇayā*), ref. to Pannav. 29 (525a-526a) and 30 (528b-531b). * *

8. LOGA.

¹ (714a) Memorandum on the extent of the world, ref. to XII 7¹. a. At the six ends of the world (*loga s s a ... carim'anta*, viz N., E., S., W., up and down) there are no [complete] souls (*jīva*) but only parts and units of souls (*jīva-desā*, *j.-paesā*), lifeless entities (*ajīvā*) and parts and units of such (*ajīva-desā*, *aj.-paesā*). Discussion of the question which kinds of souls and lifeless entities are concerned, with ref. to X 1¹ section c (under intermediate directions, zenith and nadir) where a related topic is discussed. b. The same question in connection with the different hells (*Rayaṇappabhā* down to *Ahesattamā*) and heavens (*Sohamma* up to *Īsīmpabbhārā*).

² (715a) An atom (*paramāṇupoggala*) may cover the distance

between two opposite ends of the world (N. — S., E. — W. or up — down, in either direction) in one samaya.

³ (717a) If a man moves (*āuttāvemāṇa*) or stretches (*pasāremāṇa*) his hand, foot, arm or leg in order to know whether it is raining or not, he commits the five actions (mentioned in I 8² and III 3^{1a}).

⁴ (717b) A god (*deva mah'iddhiya* etc.) standing at an end of the world cannot move or stretch his hand ... or leg in the non-world (*alogamsi*) because in the non-world there are neither living beings nor particles of matter (*aloe ṇaṃ n' ev' atthi jīvā n' ev' atthi poggalā*) and movement of both living beings and lifeless entities is possible only if particles of matter are available (*poggalā-m eva pappā jīvāṇa ya ajīvāṇa ya gai-pariyāe āhijjai*). These particles of matter [indeed] are attracted by the living beings and accumulated in [their] bodies (*jīvāṇaṃ āhārōvaciyā poggalā bondi-ciyā pogg. kalevara-ciyā pogg.*, cf. 2³ above). * *

9. BALI.

(718a) Situation of the residence (*sabhā suhammā*) of B a l i Vairoyaṇ'inda (called Balicancā), king of the Northern Asurakumāras; his *iddhi*; ref. to II 8. * *

10. OHI.

(719a) On *ohi*, ref. to Pannav. 33:536b-542a. * *

11-14. DĪV'UDAHI-DISĀ-THAṆIYĀ.

(719b) Attraction of matter (*āhāra*), breathing (*ussāsa-nissāsa*) — both ref. to I 2² where all Bhavaṇavāsi gods (*Asurakumārā ... jāva Thaṇiyakumārā*) have already been treated — and lessā with the D ī v a-, U d a h i-, D i s ā- and T h a ṇ i y a- kumāras. Their lessā is yellow, grey, dark or black; the darker their lessā the greater their number but the smaller their might (*iddhi*). * *

S A Y A XVII

Obeisance to the Suyadevayā!

*kunjara*¹ *saṃjaya*² *selesi*³ *kiriya*⁴ *Isāṇa*⁵ *puḍhavi*⁶⁻⁷ *daga*⁸⁻⁹ *vāū*¹⁰⁻¹¹
*eg'indiya*¹² *Nāga*¹³ *Suvaṇṇa*¹⁴ *Vijju*¹⁵ *Vāu*¹⁶ 'ggi'¹⁷ *sattarase*.

I. KUNJARA.

¹ (720a) * a. During his former existence the elephant (*hatthi: kunjara*) Udāi (see VII 9²) was an Asurakumāra. After his death he will be reborn among the H in Rayaṇappabhā. After that he will achieve salvation in Mahāvīdeha. b. The same for the elephant Bhūyānanda (see *ibid.*).

² (720b) Casuistic application of the theory of the five actions (mentioned in I 8²) to special cases of gathering or catching the falling fruit of a palm-tree (*tāla-phala*) and of shaking that tree or part of it.

As was the case in V 6⁴ not only the man but also the fruit and the tree are said to be 'touched' (*puṭṭha*) by four or five actions. Obviously the action by which they are 'touched' or not is *pāṇāivāiyā kiriyā* 'murderous action'.

³ (721b) While bringing about (*nivvattemāṇa*) the five bodies, the five senses and the three active forces (*joga*) beings (viz HAMG as far, of course, as they possess these bodies etc.) are affected by three, four or five actions (*jīve ... siya ti-kirie siya cau-k. siya paṅca-k.*).

The number of actions of course depends on whether, while bringing about these bodies etc., the being hurts (4th action) resp. kills (5th action) other beings or not.

⁴ (722a) On the six karmic conditions (*bhāva*), viz *udaiya* etc.; ref. to Aṇug. 113b seqq. * *

2. SAṂJAYA.

¹ (722b) a. 'Standing' (*thiya*) in Dharma i.e. Religion (*sa m - j a y a -viraya-paḍihaya-paccakkhāya-pāvakamme dhamme*, loc.), Adharma i.e. Non-religion (*assaṁjaya- ... adhamme*) or in a mixture of both (short *saṁjayāsaṁjaye dhammāddhamme*) does not mean that one can sit, lie etc. on them, but that one lives in them (e.g. *dhamme thie dhammaṁ uvasaṁpajjittānaṁ viharai*). b. HA¹⁻⁴G live in Adharma, A⁵ either in Adharma or in a mixture of Dharma and Adharma, M in Dharma, Adharma or a mixture of both.

Notwithstanding VII 10¹ where the question whether one can sit etc. on the *athikāyas* is discussed, and XX 2³ q.v., the terms Dharma and Adharma here obviously have nothing to do with the fundamental entities.—Note Goy.'s question *se keṇaṁ kh'āi attheṇaṁ*.

² (723a) a. Monks (*samaṇa*) are wise (*paṇḍiya*), laymen (*samaṇōvāsaya*) are half-wise (*bāla-paṇḍiya*) as the dissidents (*annautthiya*) say, but in Mv.'s opinion he who spares even one living being in a certain sense is not completely foolish (*jassa ṇaṁ ega-pāṇāe vi daṇḍe nikkhitte se ṇaṁ no eganta-bāle tti vattavoṇaṁ siyā*), whereas according to the dissidents he who does not refrain from harming even one living being is completely foolish (*jassa ... aṇikkhitte se ṇaṁ eganta-bāle tti v. s.*). b. HA¹⁻⁴G are foolish, A⁵ are either foolish or half-wise, M are foolish or wise or half-wise.

aṇikkhitta (aṇikṣipta): amujjhita, apratyākhyāta, Abhay.

³ (723b) In all circumstances the soul and its self are identical (*sa cceva jīve sa cceva jīv'āyā*), not different from each other (*anne jīve anne jīv'āyā*) as the dissidents (*annautthiya*) pretend. The 'circumstances' enumerated in the text bear on moral conduct, forms of imaginative knowledge (*jāva* refers to XII 5^{1a}), mental functions, volition, stages of existence, karmic states, lessās, kinds of belief, knowledge and non-knowledge, instincts, bodies, activities and the two kinds of imagination.

⁴ (724a) With great emphasis (*aḥam eyaṁ jāṇāmi* etc., *mae eyaṁ nāyaṁ* etc.), although no dissidents are mentioned, Mv.

contends that a mighty god (*mah'iddhiya* etc. *deva*), since he has a shape (*puvvām-eva rūvī bhavittā*), cannot become shapeless by transforming himself (*no pabhū arūviṃ viuvvittānaṃ ciṭṭhit-tae*), because as long as a [being's] soul in a particular stage of existence (*tathāgaya*) is united with a body (*sasarīra, tāo sarīrāo avippamukka*) and [consequently] with a shape (*sarūvi*), with karman, affection (*sarāga*), sex (*saveda*, not *savedana!*), delusion (*samoḥa*) and lessā, that being will show colour and such other properties as are perceptible by the senses. A shapeless being (*jīve puvvām-eva arūvī bhavittā*), on the other hand, cannot obtain a shape by transforming itself. * *

3. SELESI.

¹ (725b) A monk (*aṇagāra*) who has reached complete freedom from karman (*selesim paḍivannaya*) no longer undergoes accidental changes ([no] *eyai veyai jāva* [see II 3^{1d}] *taṃ taṃ bhāvaṃ pariṇamai*) except [such as are brought about] by an impulse from the outside (*nannatth' egeṇaṃ para-ppaogenam*).

² (725b) Change (*eyanā*) considered from the point of view of matter (*davv'eyanā*), place (*khett'e.*), time (*kāl'e.*), stage of existence (*bhāv'e.*) and condition (*bhav'e.*).

³ (726a) Movement (*calaṇā*), scil. of substances (*davva*), considered in connection with the accidental changes in the five bodies (*sarīra-calaṇā*), the five senses (*indīya-c.*) and the three active forces (*joga-c.*).

⁴ (726b) The following dispositions and actions lead to perfection (are *siddhi-pajjivasāṇa-phala*): desire of salvation (*saṃvega: mokṣābhilāṣa*, Abhay.), disregard of worldly objects (*nivveya*), obedience to the guru and the other monks (*guru-sāhammiya-sussūsaṇayā*), readiness to confess and accuse oneself (*āloyaṇayā nindaṇayā garahaṇayā*), forgivingness (*khamāvaṇayā*), appeasing [other people's, Abhay.] anger (*viusamaṇayā*), helping [the propagation of] the lore (*suya-sahāyayā*), aversion from [such] states of mind [as hilarity etc., Abhay.] (*bhāve appaḍibaddhayā*), retiredness (*viṇivattaṇayā*), love of solitude (*viṇitta-*

sayañ'āsaṇa-sevaṇayā), closing the senses (*so'indiya-* etc. *saṃvara*), renunciation (*paccakkhāna*) in connection with activity, body, passion, [carnal] enjoyment (*sambhoga-pacc.*), superfluous property (? *uvahi-pacc.*) and food (*bhatta-pacc.*), patience (*khamā*), passionlessness (*virāgayā*), sincerity (*sacca*, masc.) of state of mind (*bhāva-s.*) and in one's activities (*joga-s.*) and duties (*karāṇa-s.*), subjugation of the inner sense, speech and the body (? *maṇa-* etc. *samannāharaṇayā*), abandoning the eighteen sins (*koha-vivega* etc. cf. I 9¹), excellence (*sampannayā*) in knowledge, belief and conduct, the endurance of afflictions (*veyaṇa-ahiyāsaṇayā*) and of death (*māraṇ'antiya-ahiy.*). * *

Mv. addresses Goy. as *samañ'āuso*.—*viusamaṇayā* = *vyavaśamanatā* according to the comm. comes between *khamāvaṇayā* and *suya-sahāyayā*.—*uvahi* = *upadhi*: *adhika*, Abhay.; cf. XVIII 7².—*karāṇa*: *pratilekhan'ādi*, the cleaning of implements for daily use and other duties, Abhay.

4. KIRIYĀ.

¹ (728a) * a. The actions (*kiriya*) HAMG commit by sinning against the five great vows (*pāṇāivāya* etc.), ref. to I 6³.
b. The same from the point of view of time (*samaya*), space (*desa*) and mass (*paesa*).

² (728a) The suffering of all souls and indeed of all beings (HAMG) is made and perceived only by their own selves: *jīvāṇaṃ ... attakade dukkhe, jīvā ... attakadam dukkham vedenti, jīvāṇaṃ ... attakadā veyanā, jīvā ... attakadam veyanaṃ vedenti.*
* *

5. ĪSĀṆA.

(729a) *Sabhā* and *iḍḍhi* of Īsāṇa, inda of the lowest Northern heaven, ref. to X 6. * *

6-7. PUḌHAVI.

[udd. 6 (729a)] If an earth-being (*puḍhavi-kāiya*) dies in the hell *Rayaṇappabhā* (*R.-puḍhavīe samohae*) and must em-

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body itself anew in the heaven Sohamma, it first transports itself to that new place of origin (*uvavajjējā*) or it first effects the [necessary] attraction of matter (*ṣaṃpāṇejjā: pudgala-grahaṇaṃ kuryāt*, Abhay.). This depends on whether the ejection of particles brought about by its death (i. e. its *māraṇ'antiya-samugghāya*, one of its three *samugghāyas*, the other two being the *veyaṇā-s.* and the *kasāya-s.*) is partial (*deseṇaṃ samohaṇai*) or complete (*savveṇaṃ s.*). In the first case the attraction of matter precedes the displacement, in the latter case it is the other way round. * *

[udd. 7 (729b)] The same is true (1) if the earth-being dies in Sohamma and must embody itself again in Rayaṇappabhā, and (2) with earth-beings dying in other hells and heavens. * *

Cf. XX 6^a.

8-9. DAGA.

[udd. 8 (729b), 9 (730a)] The same with water-beings (*āu- [= d a g a -]kāiya*). * *

10-11. VĀU.

[udd. 10-11 (730a)] The same with wind-beings (*v ā u - kāiya*). These, however, have four *samugghāyas*, scil. also the *veuvviya-s.* * *

12-17. EG'INDIYA etc.

Attraction of matter (*āhāra*, ref. to I 2²), *lessā* and *iddhi* of [udd. 12 (730a)] the A¹ (e g ' i n d i y a), [udd. 13 (730b)] the Nāgakumāras with ref. to XVI 11-14, [udd. 14] the Suvaṇṇakumāras, [udd. 15] the Vijjukumāras, [udd. 16] the Vāukumāras and [udd. 17] the Aggikumāras. * * at the end of each udd.

S A Y A XVIII.

*padhame*¹ *Visāha*² *Māyandīe*³ *ya pāṇāivāya*⁴ *Asure*⁵ *ya gula*⁶ *kevali*⁷ *aṇagāre*⁸ *bhaviē*⁹ *taha Somil*¹⁰ *aṭṭhārase.*

The cadence of b is defective.

1. PADHAMA.

(731b) * a. [1] The single soul (*jīve*) and the single being (*neraiē* etc. = HAMG) as well as souls (*jīvā*) and beings (*neraiyā* etc.) in general have no beginning as such (e.g. *jīve ... jīva-bhāveṇaṃ ... no p a ḍ h a m e apadhame*), whereas both the single perfect being and perfect beings in general (*siddhe*, *siddhā*) have a beginning as such. The same topic is then discussed at length in connection with different qualities possessed or not possessed by the soul(s), being(s) and perfect being(s). These qualities are: [2] attraction of matter (*āhāraga*, *aṇāhāraga*), [3] capability of salvation (*bhavasiddhīya*, *abh.*, *no-bh.-no-abh.*), [4] consciousness (*sanni*, *as.*, *no-s.-no-as.*), [5] spiritual hue (*salessa*, *al.*), [6] belief (*sammā-*, *micchā-* and *sammāmicchā-diṭṭhi*), [7] self-control (*saṃjaya*, *as.*, *saṃjayās.*, *no-s.-no-as.-no-saṃjayās.*), [8] passion (*saka-sāya*, *ak.*), [9] knowledge (*nāṇi*, *annāṇi*), [10] activity (*sajogi*, *aj.*), [11] imagination (*sāgārōvautta*, *aṇāgārōv.*), [12] sex (*savedaga*, *av.*), [13] body (*sasarīri*, *as.*) and [14] the five developments (*pajjatti*, *ap.*). — A summarizing *gāhā*.

b. [1] The soul(s) and the perfect being(s) are endless (*no carīma acarīma*) as such whereas the being(s) = HAMG) is (are) either having an end or endless as such. [2-14] The same topic discussed in connection with the qualities enumerated in a above. — A summarizing *gāhā*.

Those who are neither capable nor incapable of salvation (*no-bhavasiddhīya-no-abhavasiddhīya*) of course are the Liberated themselves; con-

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sequently as such they are *paḍhama*. The same is true with beings beyond the notions consciousness (*no-sanni-no-asanni*) and self-control (*no-saṃjaya-no-asamjaya*).—*paḍḍatti* 'development' scil. of the faculties of attracting matter (*āhāra*) and building up the body, the sense and breathing organs, speech and the inner sense.

2. VISĀHĀ.

(737b) In the sanctuary Bahuputtiya near Vi s ā h ā Sakka approaches Mv. (ref. to XVI 2²) and takes his leave. Goy. thereupon questions Mv. on Sakka's former existence (ref. to the *kūḍāgārasālā-diṭṭhanta* in III 1^{2a}). — In his former existence Sakka was the merchant (*setṭhi*) Kattiya in Hatthiṇāura (sanctuary Sahassambavaṇa). He was converted and ordained by Muṇisuvvaya; ref. to Sudamaṣaṇa in XI 11 and to Gangadatta in XVI 5. His fasting to death and rebirth as the god Sakka in the Sohamma-vaḍeṃsaya *vimāṇa* in Sohamma. * *

CUNNINGHAM (*The Ancient Geography of India*, Reprint of the original edition of 1871, Varanasi 1963, p. 338 seqq.) identifies Visākḥā with Ayodhya, i.e. Ajodhya QIM 63 J/1/9 (*T.I.*, p. 204).

3. MĀYANDIYA.

In the sanctuary Guṇasilaya near Rāyagiha Mv. answers five questions (1-5) of his disciple M ā g a n d i y a p u t t a for whose qualities ref. is made to Maṇḍiyaputta in III 3^{1a}.

¹ (739b) a. An earth-, water- or plant-being with a dark spiritual hue (*kāu-lessa*) may in its next existence (*aṇantaram uvvaṭṭittā*) be a human being, reach the *kevala*-knowledge and consequently attain liberation. b. (740a) The other monks (*samaṇa niggantha*) do not believe Māgandiyaputta when he expounds this doctrine. They question Mv., who confirms it, adding that the same is true for earth-beings with a black lessā (*kaṇha-lessa*) or a blue l. (*nīla-l.*) and [consequently] for earth-beings with a dark l. as well as for water- and plant-beings.

² (740b) a. When a monk who has cultivated his spiritual faculties dies (*aṇagārassa bhāvīy'appaṇo savvaṃ kammaṃ vee-māṇassa s. k. nijjaremaṇassa s. māraṃ maramāṇassa s. sarīraṃ*

vippajahamāṇassa, carimaṃ kammaṃ veem. c. māraṃ mar. c. sarīraṃ vipp., māraṃ'antiyaṃ k. veem. m.-a. k. nijj. m.-a. māraṃ mar. m.-a. sarīraṃ vipp.), the subtle ultimate particles of his karman (*je carimā nijjarā-poggalā suhumā*) spread over the whole world (*savvaṃ logaṃ pi ṇaṃ ogāhittāṇaṃ ciṭṭhanti*). b. Only M that are *sanni* and *uvautta* and Vemāṇiya-G that are *uvautta pajjattaga* etc. (see V 4¹⁰) can discern and attract (*jāṇanti pāsanti āhāraṇti*) these particles, not imperfect M (*chaumattha maṇussa*), HA¹⁻⁵ and other MG; ref. to the first Indiy'udd. viz Pannav. 15,1.

According to Abhay. *aṇagāra bhāviy'appā* here means a *kevalin*: *kevali cēha samgrāhya!* Cf. Uvav. 131 seqq. On these ejected particles also cf. Pannav. 59ob, 596a seq.—Once Māgandiyaputta addresses Mv. as *samaṇ'āuso*.

³ (742b) The ramification of binding (*bandha*): one must distinguish

A. binding of substances or objects (*davva-b.*) which is

1. spontaneous (*vīsasā-b.*) and in this case
 - a) has a beginning (*s'āiyya-v.-b.*) or
 - b) has no beginning (*aṇāiyya-v.-b.*), or
2. brought about by an impulse (*paoga-b.*) in which case it is
 - a) loosely bound (*siḍhila-bandhaṇa-b.*) or
 - b) tightly bound (*dhaṇiyya-b.-b.*);

B. binding of conditions (*bhāva-b.*) scil.

1. of the primary kinds of karman (*mūla-pagaḍi-b.*) or
2. of the secondary kinds of karman (*uttara-p.-b.*). This subdivision of the binding of conditions exists with all beings (HAMG) and applies to all of the eight kinds of karman (*kamma-pagaḍi*).

The comm. notes the following examples: for A 1 a) clouds and the like, for A 1 b) the fundamental entities (*astikāya*), for A 2 a) a bunch of grass etc., for A 2 b) wheels and the like, for B the binding of the soul with heresy etc.—For the primary and secondary kinds of karman see Pannav. 465b seqq.

⁴ (743a) The difference between the sin that has been done (*pāve kamme je ... kaḍe*), the sin that is being done and the sin that will be done illustrated with the simile of the archer (cf. V 6⁴): it indeed is the same as the difference, scil. the movement

or change [of place], of the arrow that will be, is or has been shot by the archer. This applies to HAMG.

Once Māgandiyaputta addresses Mv. as *bhagavaṃ*.—In the text the notion 'difference' is linked up with that of 'movement': *eyai vi nāṇattaṃ jāva* (*veyai vi nāṇattaṃ* etc., cf. III 3^{1d} et passim) *taṃ taṃ bhāvaṃ pariṇamaṃ vi nāṇattaṃ*.

⁵ (743b) Of the particles they take in as a result of the attraction of matter (*je poggale āhāraṭṭāe geṇhanti*) HAMG keep (*āhārenti*) $\frac{1}{\infty}$ part and eject (*nijjarenti*) $\frac{1}{4}$ part. These ejected particles are not concrete (*no cakkīyā tesu nijjarā-poggalesu āsāittae vā jāva* [cf. VII 10¹] *tuyattittae vā*); they are intangible (*aṇāharaṇam eyaṃ buiyaṃ*). * *

nijjarenti: *mūtr'ādivat tyajanti*, Abhay.; cf. XIX 3^a under [8].—Once Mv. addresses Māgandiyaputta as *samaṇ'āuso*.

4. PĀṆĀIVĀYA.

¹ (744a) * Among living and lifeless things (*jīva-* and *ajīva-davva*) some are conducive to the enjoyment of living beings (*jīvānaṃ paribhogattāe havvaṃ āgacchanti*, cf. XXV 2²) and some are not. To the former belong the eighteen sins (*p ā ṇ ā i v ā y a* up to *micchādamaṣaṇa-salla*, see I 9¹), the elementary beings and plants (A¹) and coarse-bodied beings (*bāyara-bondi-dhara kalevara*: A² etc., Abhay.); to the latter belong abstinence (*veramaṇa* and *vivega*) from the eighteen sins, the five fundamental entities and the monk who has reached the *selesi* state.

² (744a) The four passions (*kasāya*), ref. to Pannav. 14:289b-291b.

³ (744b) a. A number (*jumma*, here = *rāsī*, cf. XLI 1¹) that is divided by four (*je ṇaṃ rāsī caukkaṇaṃ avahāreṇaṃ avahīramāṇe*, lit. that is [repeatedly] reduced by four) is called a *kaḍa-jumma* if the remainder is [0 or] 4 (*cau-pajjavasi*). b. On the divisibility by four of the maximum (*ukkosa-pade*, loc.), minimum (*jahanna-p.*) and medium (*ajahann'ukkosa-p.*) number of HAMG and Siddhas. c. The same for females (*itthi*) in general and the females of each separate class of beings.

jumma (*yugma*) the first time has the meaning *rāsī* 'number, sum'. In *kaḍa-jumma* (*kaḍa* = *krta*: *siddha*, *pūrṇa*) and *dāvāra-jumma* (*dvāpara-yugma*) it means an even number as against *oya* (also *oga* = *ojas*), an odd number, in the compounds *te-oya* (*te* = *tri*-) and *kali-oya* (*kali*-: *eka*-). As to the divisibility by four of the number of H etc. suffice it to refer to Abhay.: *etac caivam ājñā-prāmāṇyād avagantavyam*, we just are to believe all this. For plants and Siddhas there are no (*apada*) maximum and minimum numbers.

⁴ (744b) There are as many *varā* (old edition: *carā*) Andhaga-Vaṅhiṇo as *parā* A.-V. * *

An obscure text. No doubt there is some connection with the Andhaga-Vaṅhis = Andhaka-Vṛṣṇis of mythology. Abhay., however, explains *andhaga-vaṅhi* as *aṃhriṣa-vahni* 'fire in trees' scil. big fire-beings (*bādara-tejaskāyikā ity arthaḥ*) and quotes an explanation given by others according to which *a.-v.* 'blind fire' means fire that does not shine (*aprakāśaka*). *varā* would mean *arvāg-bhāga-vartinaḥ āyuskāpekṣayā* 'lp'āyuskā ity arthaḥ, *parā*: *prakṛṣṭāḥ sthīto dīrgh'āyusa ity arthaḥ*.

5. ASURA.

¹ (746a) Of two gods of the same class (A s u r a k u m ā r a etc. specified) living in the same abode (*āvāsa*) the one that possesses the body of transformation is beautiful, whereas the one that does not possess this body is ugly (*je se veuvviya-sarīre* [adj.] ... *deve se ṇaṃ pāsādīe jāva* [= *darisaṇijje abhirūve*] *paḍirūve*; *je se aveuvviya-s.* ... *no pāsādīe* etc.). Likewise in the world of man one is beautiful if one has got ornaments (is *alamkiya-vibhūsiya*), ugly if one has got no ornaments (*aṇal.-v.*).

According to Abhay. (*a*)*veuvviya-sarīra* is (*a*)*vibhūṣita-śarīra*, an (un)-adorned body.—Once Goy. addresses Mv. as *bhagavaṇ*.

² (746b) Of two beings of the same species (HAMG specified) living in the same abode (*āvāsa*) the one that is sinful and heretical has more karman, action, influx and perception than the one that is sinless and orthodox (*je se māi-micchādīṭṭhi-uvavannaē ... se ṇaṃ mahā-kammatarāe c' eva jāva* [cf. VII 10^{2b}, XIII 4¹] *mahā-veyaṇatarāe*; *je se amāi-sammadd.-uv.* ... *appakammatarāe* etc.).

³ (747a) The quantity of future life (*āyua*) a being (*neraie* [sing.] etc. specified) works in its present life remains intact (*se*

purao kade ciṭṭhai) as long as that being is consuming (*paḍisaṃ-veei*) its present life.

⁴ (747a) Of two gods of the same class (Asurakumāras etc. specified) who live in the same abode (*āvāsa*) the one that is sinless and orthodox (cf. ² above) is successful in accomplishing his purposes of magical transformation (*ujjuyam viuvvissāmī ujjuyam viuvvai*) whereas the one that is sinful and heretical is not (*ujj. v. vankaṃ v.*). * *

6. GULA.

¹ (748a) A lump of sweetmeat (*phāṇiya-gula*) may be the object of practical and theoretical reflection (*vāvahāriya-naya* and *nicchāiṇya* [= *naiścayika*]-*naya*). In practical reflection one of its sensory properties, viz its sweetness (*goḍḍa*), prevails, whereas theoretical reflection distinguishes all five colours, the two smells, the five tastes and the eight tactile properties in it. This general rule is further illustrated with twenty examples showing all of the twenty sensory properties that can prevail in practical reflection: the black bee, the blue parrot's tail, red Indian madder (*manjīṭṭhiyā*) etc.

Besides the *vāvahāriya-naya* and the *nicchāiṇya-n.* probably the arranger of the text also had the *ujju-sutta-naya* in his mind when he made this text follow on XVIII 5⁴ one of the key-words of which is *ujjūya*; SCHUBRING, *Lehre* par. 76.—*phāṇiya-gula* : *drava-guḍa*, *goḍḍa* = *gauḷya* : *madhura*, Abhay.

² (748b) An atom (*paramāṇupoggala*) has one colour, one smell, one taste and two tactile properties. An aggregate of two atoms (*dupaesiya khandha*) has one or two colours, smells and tastes and two, three or four tactile properties, etc. Enumeration of the possibilities up to fine (*suhuma-pariṇaya*) and coarse (*bādara-p.*) aggregates of an infinite number of atoms. * *

In this connection up to the fine aggregates only four tactile properties are considered, two of which are always found together in one atom, namely cold or warm united with rough or smooth. For the coarse aggregates however all eight tactile properties have to be considered.

7. KEVALI.

¹ (749a) * Against dissidents (*annautthiya*) who say that a Kevalin may be possessed by a Yakṣa (*jakkh'āseṇaṃ āṭṭha* = *yakṣ'āveṣeṇ' āviṣṭa*) and that, in this case, his speech (*bhāsā*) is false or partly false (*mosaṃ vā saccā-mosaṃ vā*) Mv. contends that a Kevalin [because of his infinite energy (*ananta-vīryatvāt*), Abhay.] cannot be possessed (*no ... āissai*) by a Yakṣa and that his speech, since it is sin- and harmless (*asāvajja avarōvaghāiya*), can be only true (*saccaṃ*) or neither true nor false (*asaccāmosaṃ*).

The terms *jakkh'āṭṭha* and *ummāya-patta* stand together in Kappa (SCHUBRING, *Das Kalpa-sūtra*, Leipzig 1905) 6, 12; Yakṣa here is used in the common popular meaning; see *Lehre* par. 69 end.—The term *am'āṭṭhe* = *any'āviṣṭaḥ* (comm.) is not found in the printed text.

² (749b) a. There are three prerequisites [of existence] (*uvahi*), viz karman, body and property (*bāhira-bhaṇḍa-mattōvagarāṇa*). A²⁻⁵MG possess all three of them, HA¹ only karman and body. b. These *uvahis* are living, lifeless or partly living (*sacitta, acitta, mīsaya*). c-d. The same applies to the three kinds of appropriation (*pariggaha*).

upādhi (pw: 'Bedingung, Attribut'): *upadhīyate—upaṣṭabhyate yen' ātmā 'sāv upadhīḥ*, Abhay.; for twelve *upādhis* ('Daseinsgrundlagen') see *Lehre* par. 179. The difference between *upādhi* and *parigraha*, Abhay. says, is in the idea of property (*mamatva-buddhi*).

³ (750a) a. There are three kinds of 'acting' (*pañihāṇa*): mental (*maṇa-p.*), verbal (*vai-p.*) and corporeal acting (*kāya-p.*). A¹ have only the corporeal form, A²⁻⁴ only the verbal and the corporeal forms, HA⁵MG all three forms of 'acting'. b. The same is true with bad acting (*du-ppañihāṇa*) and good acting (*su-pp.*). * *

pañihāṇa (also Ṭhāṇa 121a, 196a) is nearly synonymous with *joga*.—On * * follows the statement that Mv. continues his peregrination; the discussion with the dissidents, however, was finished already in 7² above.

⁴ (750b) In the sanctuary Guṇasilaya near Rāyagiha a number of dissidents (*annautthiya*), viz Kālodāi etc. (ref. to the *Annautthiy'udd.*, VII 10¹), being at variance on the real tenor of the doctrine of the fundamental entities explained in VII 10, question the layman (*samaṇōvāsaya*) Madduya on that topic. a. According to Madduya we know and see a thing only by what

it produces [e. g. fire by its smoke, Abhay.] (*jai kajjaṃ kajjai jāṇāmo pāsāmo, ahe kajjaṃ na kajjai na jāṇāmo na pāsāmo*). Consequently, even though imperfect beings (*chaumattha*) like the *annautthiyas* and Madduya himself do not see (*rūvaṃ pāsai*) wind (*vāu-yāya*), smell (*ghāṇa-sahagaya poggala*), the fire that is in the pieces of wood used to make fire by attrition (*arari-sahagaya aḡaṇi-kāya*), things lying beyond an ocean (*samudda-pāragaya rūva*), things in the heavens (*devaloya-gaya r.*), all these things may and indeed do exist all the same. b. (751b) Madduya then approaches Mv. who praises him for not having offended (*āsāyaṇā*) the Arhats, the Lore (*dhamma*) and the Kevalins by teaching others something he did not understand himself. Then Mv. explains the real tenor of that doctrine. c. Mv. answers Goy.'s question about Madduya's future, ref. to Sankha in XII 1².

Madduya addresses the dissidents as *āuso*.

^{5a} (751b) When a mighty (*maha'dḡhiya* etc.) god magically transforms himself (*viuvvittā*) into a thousand forms in order to fight with another [such god], these forms are in contact with one soul only (*ega-jīva-phuḡa*). Also the 'spaces' (*antara*) between these bodies (*bondi*) are in contact with one soul only and if they are touched etc., the soul is not affected; ref. to VIII 3².

For the expression *tattha satthaṃ na kamai* see XIV 5¹ note, XVIII 10¹.

^{5b} (752a) When gods (*deva*), fighting with demons (*asura*), touch (*parāmusanti*) a blade of grass, a piece of wood, a leaf or a pebble, it becomes an excellent weapon (*pahaṛaṇa-rayanaṭṭāe pariṇamai*) for them. For demons however the same things become excellent weapons [only] as long as [the demons have] magically transformed [themselves into these objects] (*Asura-kumārāṇaṃ devāṇaṃ niccaṃ viuvviyā pahaṛaṇa-rayanā pariṇamanti*).

⁶ (752a) A mighty (*maha'dḡhiya*) god can freely move around (*aṇupariyattai*) as far as the Continent Ruyagavara; beyond Ruyagavara he can move only [in one direction] (*vīvayai*).

aṇupariyaṭṭejjā: *sarvataḡaṃ pariḡhramet* whereas *vīvayejjā*: *ekayā diṣā vyatikrameta*, Abhay.

⁷ (752a) The [1] Vāṇamantaras consume (*khavayanti*) an infinite number of karmic particles (*aṇante kamm'aṃse*) in one hundred years; the [2] Bhavaṇavāsīs except the Asurakumāras, the [3] Asurakumāras, the [4] common Joisiyas, the [5] Jois'indas (viz the suns and the moons), the gods of [6] Sohamma and Īsāṇa, [7] Saṇaṃkumāra and Māhinda, [8] Bambhaloga and Lantaga, [9] Mahāsukka and Sahassāra, [10] Aṇaya, Paṇaya, Aruṇa and Accuya, [11] the lower (*hūṭṭhima*), [12] the medial (*majjhima*) and [13] the upper (*uvarima*) Gevejjas, [14] the gods of Vijaya, Vaijanta, Jayanta and Aparājiya, and [15] the Savv'-aṭṭhasiddhas do so in [2] 200, [3] 300, [4] 400, [5] 500, [6] 1000 ... [10] 5000, [11] 100.000 ... [15] 500.000 years.

Cf. Tattv. IV 20 seq.—According to Abhay. the *kamm'aṃsas* here are particles of meritorious karman (*puṇya-karma-pudgala*); of course the highest classes of gods consume theirs in the longest space of time.

8. AṆAGĀRA.

¹ (754a) * When a monk who has cultivated his spiritual faculties (*aṇagāra bhāviy'appā*), while going forwards (*purao*), sideways or backwards (*duhao*), walks in the prescribed way [scil. not] looking [farther than] one yuga (*juga-māyāe pēhāe rīyaṃ rīyamāṇa*), and a chicken (*kukkuḍa-poya*) or a young quail (*vattā-poya*) or an antlike insect (*kulinga*) is trodden down (*pariyāvajjejjā*), he has committed an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane and sinful action (*samparāiyā k.*). For the reason why ref. is made to VII 7¹. * * Mv. continues his peregrination.

duhao: *dvidhā*: *prṣṭataś ca pārśvataḥ*, Abhay.—*juga* is not *yūpa* (Abhay.) but *yuga*, i.e. four hastas or about two meters.—*kulinga* might be a forktailed shrike or a sparrow but according to Abhay. it is an antlike (*pipīlik'ādisadṛśa*) insect.

² (754b) a. At Rāy. a group of dissidents (*annautthiya*) reproach Indabhūi [Goy.], contending that the Jainas (*tujjhe*) are wholly undisciplined and stupid (*assamjayā jāva* [see VII 2¹] *eganta-bālā*), because they tread on living beings (*pāṇe peccēha* etc., *jāva* referring to VIII 7¹) while walking in the prescribed way (*rīyaṃ rīyamāṇa*). Goy. returns the reproach contending

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that the Jinas (*amhe*) do not tread on living beings, because, while walking, they carefully look out again and again (*dissā 2 vayamāṇā padissā 2 vayamāṇā*). b. (755a) Mv. praises Goy. for his repartee; among his disciples many imperfect monks (*antevāsī samaṇā nigganthā chaumatthā*) would not have been able to make it.

³ (755a) a. Answering Goy.'s further questions Mv. explains that an imperfect human being (*chaumattha maṇussa*) either knows but does not see, or neither knows nor sees (*na jāṇai na pāsai*) an atom (*paramāṇupoggala*) or an aggregate (*khandha*) of two up to 3 units (*paesa*); in the case of an aggregate of ∞ units however all four possibilities occur (*jāṇai pāsai, j. na p., na j. p., na j. na p.*). b. (755b) The same is true with the *āhohiya maṇussa*. c. In the case of the *para-m-āhohiya maṇussa* the moment of knowing atoms and aggregates and that of seeing them does not coincide (*jaṃ samayaṃ jāṇai no taṃ samayaṃ pāsai* etc.), because his knowledge (*nāṇa*) is formally distinct (*s'āgāra*) whereas his vision (*damsaṇa*) is formally indistinct (*aṇāgāra*). d. The same is true with the *kevali maṇussa*. * *

Cf. I 4⁵, VII 7³, XIV 10 and Pannav. 531 a seq. The expressions *chaumattha maṇussa* etc. are rather unusual.

9. BHAVIYA.

(756a) * a. A being's future stage of existence is indicated by prefixing *b h a v i y a -davva* to the name of that stage. Thus a *bhaviya-davva-neraiya* is a being (viz an A⁵ or a M) that will be a H in its next existence. The possibilities of rebirth are the following: A⁵M > HG, AMG > A¹ (only earth, water and plants), AM > A¹ (fire and wind) or A²⁻⁴, HAMG > A⁵M. b. The duration (*thii*) of such *bhaviya-davva* beings. * *

Cf. XIV 1³ and *Lehre* par. 93.

10. SOMILA.

The title quite exceptionally refers to the fourth, not to the first text of the udd.

¹ (757a) * A monk who has developed his spiritual faculties (*aṇagāra bhāvīy'appā*) is able to penetrate (*ogāhejjā*, erroneously *uggāhejjā*) into the edge of a sword or a knife (*asi-dhārā*, *khura-dh.*) without being cut; a weapon indeed has no effect on him [scil. on his transformation body, cf. XIV 5¹ note] (*no khalu tattha satthaṃ kamai*). Likewise he cannot be burnt in fire or become wet in water, ref. to V 7².

² (757a) An atom (*paramāṇupoggala*) and an aggregate of two up to 2 units (*paesa*) can be filled (*phuḍa*) by a wind-body but the process is not reversible; only certain aggregates of ∞ units can fill a wind-body (*vāu-yāe aṇanta-paesiṇaṃ khandheṇaṃ siya phuḍe siya no phuḍe*). [Simile:] A bladder (*vatthi*) can be filled by a wind-body but the wind-body is not filled by the bladder.

phuḍa (: *vyāpta*, *madhye kṣipta*, Abhay.) 'penetrated' or rather, thinking of the notion 'contact' (*phuḍa* = *puṭṭha* 'touched'), 'filled'.—*vatthi* = *vasti*: *drti*, Abhay.

³ (757b) Underneath each region of the nether world and the upper world substances (*davva*) possessing the five colours, the two smells, the five tastes and the eight tactile properties interpenetrate each other (*anna-m-anna-baddhāim anna-m-anna-putṭhāim jāva* [cf. I 6⁶, XI 9¹. 10³] *anna-m-anna-ghaḍattāe citṭhanti*). * * Mv. continues his peregrination.

⁴ (758a) In the sanctuary Dūpalāsaya near Vāṇiyagāma the brahman S o m i l a approaches Mv. with one hundred pupils (*khaṇḍiya*). He puts three questions (^{a,b,c}) which he hopes Mv. will not be able to answer (*nippatṭha-pasiṇa-vāgarāṇaṃ karessā-mū kaṭṭu*).

^a Somila's first question: does Mv. assent to [1] *jattā*, [2] *javanijja*, [3] *avvābāha* and [4] *phāsuya-vihāra* (*jattā te bhante ... phāsuya-vihāraṇ*)? Mv.'s answer: [1] He assents to *jattā* in the sense of effort (Skt *yatnā*) viz in asceticism (*tava*), limitation (*niyama*), self-discipline (*saṃjama*), study (*sajjhāya*), meditation (*jhāna*), the Āvaśyakas etc. [2] He assents to *javanijja* in the sense of subjection (Skt *yāpaniya*: *vaśyatva*, Abhay.) of the senses by keeping them wholly under control (*jaṃ me so'indiya- ... phās'indiyāim niruvahayāim vase vaṭṭanti se ttaṃ indiya-java-*

ñijjaṃ) and of the passions (*jaṃ me koha- ... lobhā vocchinnā no udīrenti se ttaṃ noindīya-jvaṇijjaṃ*). [3] He assents to *avvābāha* in the sense of the suppressing of corporeal deficiencies, viz of various kinds of diseases caused by a complication in winds, bile and phlegm (*jaṃ me vāīya-pittiya-simbihiya-sannivāīyā vivihā rog'āyankā sarīra-gayā dosā uvasantā no udīrenti se ttaṃ avvābāham*). [4] He assents to *phāsuya-vihāra* in the sense of staying in gardens, parks, temples, halls, sheds and dwellings free from females, cattle (or rogues?) and eunuchs, having a stool, wooden seat or litter free from living beings (*jaṃ ṇaṃ ārāmesu ujjaṇesu devakulesu sabhāsu pavāsu itthī-pasu-panḍaga-vivajjiyāsu vasahīsu phāsu-esañijjaṃ* [:*phāsuyam*] *pīḍha-phalagasejjā-saṃthāragam uvasampajjittānaṃ viharāmi se ttaṃ phāsuya-vihāraṃ*).

There is a certain ambiguity in this first question as there is in the two others. In everyday speech '*jattā te bhante*' etc. is only a salutation conveying polite interest in a person's health and well-being; see Introduction p. 43 and the literature there referred to in note 48. The answer then, also Mv.'s answer, is '*jattā vi me*' etc.: 'I am well.' But in Somila's salutation, as is proved by his question '*kiṃ te bhante jattā*' etc., obviously more was meant than meets the ear. However, Mv. stands no nonsense and accurately defines the terms of the brahman's backhanded compliment.

^b (758b) Somila's second question: may [1] *sarisavayā*, [2] *māsa* and [3] *kulathā* be eaten? Mv.'s answer: brahmanical methods of consideration (*bambhaṇṇayā nayā*, plur.) distinguish two kinds of *sarisavayā*, viz *mitta-s*. 'people of the same age' (*sarisavayā = sadṛśa-vayasah*, Abhay.; the text subdivides them into *sahajāyaya*, *sahavaddhīyaya* and *sahapamsukīlyaya*) and *dhanna-s*. 'mustard' (*s. = sarṣapakāḥ*). Of course only the latter may be eaten by monks (*samaṇa niggantha*) and that only when it is *sattha-pariṇaya* (cf. VII 1⁸) and allowed (*esañijja*) scil. obtained (*laddha*) by begging (*jāīya*). [2] The same, mutatis mutandis, with *māsa*, which is *kāla-māsa* (*m.*: 'month'; the names of the twelve months are recorded) and *davva-m.*, the latter being either *attha-m.* (*m. = māsa* 'a weight of gold or silver') or *dhanna-m.* (*m. = māsa* 'bean'). [3] The same with *kulathā*, i.e. *itthi-k.* (*k. = kulasthā* 'girls, wives or mothers of a good family') and *dhanna-k.* (*k. = kulathā* 'pulse etc.').

^c (760a) Somila's third question: is Mv. one or two, is he imperishable (*akkhaya*), immutable (*avvaya*) and stationary

(*avatt̥hiya*) or has he different forms in past, present and future (*aṇega-bhūya-bhāva-bhaviya*)? Mv.'s answer: He is all of these, since from the point of view of [the] essence [of his soul, Abhay.] (*davv'att̥hayāe*) he is one, from the point of view of knowledge and vision (*nāṇa-dam̥saṇ'att̥hayāe*) he is two; as to *paesas* he is imperishable, immutable and stationary, but as to *uvaoga* he has different forms in past, present and future.

^d Conclusion of the episode: Somila becomes a layman, ref. to Citta in Rāyap. 120b.

^e Goy. questions Mv. on Somila's future, ref. to Sankha in XII 1². * *

S A Y A X I X

lessā¹ ya gabbha² puḍhavī³ mahāsavā⁴ carama⁵ dīva⁶ bhavaṇā⁷ ya nivvatti⁸ karaṇa⁹ Vaṇacar'asurā¹⁰ ya eg'ūṇavīsaiṃe.

1. LESSĀ.

(761a) * The six spiritual hues (*l e s s ā*), ref. to Pannav. 17,4:358a-369a. * *

2. GABBHA.

(761b) The same topic, ref. to Pannav. 17,6:372b-373a, the *G a b b h 'uddesa*. * *

3. PUḌHAVĪ.

* (762a) * a. [1] Two up to (*jāva*) four or five earth-souls (*p u ḍ h a v i -kāiya*) do not build, together, a common body (*egayao sādharāṇa-sarīraṃ bhandanti*), but each separate earth-soul by itself attracts matter (is *pattey'āhāra*), transforms it (is *patteya-pariṇāma*) and builds a separate body (*patteyaṃ sarīraṃ bandhai*) which afterwards it develops (*bandhai*) by [further] attraction and transformation of matter. Properties of such beings from the point of view of [2] *lessā*, [3] belief (*ditṭhi*), [4] knowledge (*nāṇa* and *annāṇa*), [5] activity (*joga*), [6] imagination, [7] attraction of matter, ref. to Pannav. 28,1, [8] transformation of the attracted matter which, indeed, they accumulate (*cijjai*) after which it disappears or it (scil. the better part of it, Abhay.) passes [into the body] (*cinṇe vā se uddāi palisappai vā*), [9-10] consciousness and speech of both of which they are destitute (*tesī ṇaṃ bhante jīvāṇaṃ evaṃ sannā i vā paṇṇā i vā maṇo i vā vaī i vā 'amhe ṇaṃ āhāremo'* resp. '*amhe ṇaṃ iṭṭhāṇiṭṭhe phāse*

paḍisaṃvedemo'? *no tiṅ' atṭhe samatṭhe, āhārenti* resp. *paḍisaṃvedenti puṇa te.*), [I1] relation to the eighteen sins, [I2] origin, ref. to Pannav. 6, [I3] duration (*thū*), [I4] ejection of atoms (*samugghāya*), [I5] death and rebirth, ref. to Pannav. 6.

b. The same with water-, fire-, wind- and plant-beings. In the case of plant-souls (*vaṇassai-kāiṃya*), however, ∞ of these may build, together, one common body (*egayao sāhāraṇa-sariraṃ bandhanti*).

sāhāraṇa-sarira: *bahūnāṃ sāmānya-sarira*, Abhay.—*uddāi*: *apadravati*: *apayāti vinasyatīti malavat*, Abhay.; cf. *uddāi* in II 1⁴ and XVI 1¹. *palisappai*: *sarirēndriyatayā pariṇamati*, Abhay.; cf. XVIII 3⁵.

^b (764b) The relative size (*ogāhaṇā*) of the six kinds of A¹ (six because *patteya-sarira* and *ni[g]oya* plants are treated separately), both fine (*suhuma*: abbreviated *s* below) and coarse (*bādara*: *b*), in their undeveloped (*apajjattaga*: *a*) and developed (*pajjattaga*: *p*) states and taking into account their minimum and maximum size (*jahanniyā ogāhaṇā*: *j*, *ukkosiya ogāhaṇā*: *u*). Consequently, since *patteya-sarira* plants are always *bādara*, there are forty-four cases:

| | | | |
|---|------------|--------------|---|
| 1. <i>s nioya</i> | <i>a j</i> | 18. | } the same with <i>teu-k</i> . |
| 2. <i>s vāu-kāiṃya</i> | <i>a j</i> | 19* | |
| 3. <i>s teu-k.</i> | <i>a j</i> | 20* | |
| 4. <i>s āu-k.</i> | <i>a j</i> | 21. | } the same with <i>āu-k</i> . |
| 5. <i>s puḍhavi-k.</i> | <i>a j</i> | 22* | |
| 6. <i>b vāu-k.</i> | <i>a j</i> | 23* | |
| 7. <i>b teu-k.</i> | <i>a j</i> | 24. | } the same with <i>puḍhavi-k</i> . |
| 8. <i>b āu-k.</i> | <i>a j</i> | 25* | |
| 9. <i>b puḍhavi-k.</i> | <i>a j</i> | 26* | |
| 10-11. <i>patteya-sarira b</i> | | 27 up to 38* | } the same as 15-26* with <i>b vāu-k</i> . up to <i>puḍhavi-k</i> . |
| <i>vaṇassai-k. a j</i> and <i>b nioya a j</i> | | | |
| 12. <i>s nioya</i> | <i>p j</i> | 39 up to 41* | } <i>b nioya</i> |
| 13* <i>s nioya</i> | <i>a u</i> | 42 up to 44* | |
| 14* <i>s nioya</i> | <i>p u</i> | | } <i>b vaṇassai-k</i> . |
| 15. | | | |
| 16* | | | |
| 17* | | | |

As a rule each of these beings is 2 times bigger than the one immediately preceding it; for those indicated with an * however the difference is said to be *visesāhiya*.

For *ni(g)oya* see *Lehre* par. 104. As is explained there these *nigoyas* originally no doubt were considered to be *suhuma*, although our text and *Viy.* 889b = *Jiv.* 423b, *Pannav.* 381a also speak of *bādara nigoyas*.—*patteya-sarīra* (*bādara vaṇassai-kāīya*): 'single plants' as against *sāhāraṇa-sarīra*: 'group plants' such as lichens and mosses, see *Lehre* par. 106; cf. ^a above and *XXIII* i-ii, iv-v.

^c (765b) The plant-bodied being (*vaṇassai-kāīya*) [viz the *nigoya* consequently] is the finest (*savva-suhuma ... savva-suhumatarāya*) being of the A¹ class; then follow wind, fire, water and earth (*vāu- ... kāya*).—The plant (*vaṇassai-kāya*) is the biggest (*savva-bādara ... savva-bādaratarāya*) being of the A¹ class; then follow earth, water, fire and wind (*puḍhavi- ... kāya*).—The body of a coarse earth-being (*bādara-puḍhavi-sarīra*) is 2 times bigger than that of a coarse water-being ...; the body of a coarse wind-being is 2 times bigger than that of a fine earth-being (*suhuma-puḍhavi-[kāīya]-sarīra*) ...; the body of a fine wind-being is ∞ times bigger than that of a *suhuma-vaṇassai-kāīya*.

^d (766b) The absolute size of an earth-being (*puḍhavi-kāīya*) is explained with a simile: if a clod of earth the size of a playing ball (*egaṃ maham puḍhavi-kāīyam jau-golā-samāṇam*) is rubbed on a grinding stone (*saṇhākaraṇī*) some earth-beings are crushed etc. and killed (*uddaviya: mārita*, *Abhay.*), others are not.—The pain (*vedaṇā*) such a being experiences when it is trampled (*akkante samāṇe*) is as great as that of an old decrepit man whom a young strong man gives a blow on the head.—The same is true with water-, fire-, wind- and plant-beings. * *

Once *Goy.* addresses *Mv.* as *samaṇ'āuso*.

4. MAHĀSAVA.

(767b) With H karmic influx, action and perception are strong (they are *m a h ā s a v a*, *mahākīriya*, *mahāveyāṇa*), but annihilation of karman is weak (*appa-nijjara*). With G influx

and action are strong whereas perception and annihilation are weak. With AM all four are either strong or weak so that there is a permutation of sixteen possibilities. * *

5. CARAMA.

¹ (768b) With 'final' (*c a r a m a*, *carima*) HAM karman, action, karmic influx and perception are weaker (they are *appakammatarāya* etc.) than with 'foremost' (*parama*) HAM because of [the shorter] duration [of their present quantum of life] (*thiim paducca*). With G the reverse is true.

carama beings indeed are *alpa-sthiti* scil. have nearly finished their quantum of life, whereas *parama* beings are *mahā-sthiti* scil. have still a long life-time before them, Abhay.

² (769b) Perception (*veyañā*) is conscious (*nidāya*) or unconscious (*añidāya*), ref. to Pannav. 35 end: 557a-b. * *

The text has *nidā ya añidā ya* and so has the comm. according to which *nidā* is a subst. deriving from *dā* 'to clean' and means *jñāna*; cf., though, *Lehre* par. 86 and *Viy. I* 2².

6. DĪVA.

(769b) The continents and oceans (*dīva-samuddā*), ref. to Jiv. [Dīv.] 176a seqq. * *

7. BHAVAṆA.

(770a) Number and appearance of the abodes of the gods (*bhavaṇāvāsa* with the Bhavaṇāvāsis, *bhomejja-nagar'āvāsa* with the Vāṇamantaras, *vimāṇ'āvāsa* with the Joisiyas and the Vemāṇiyas): the 6.400.000 abodes of the Bhavaṇāvāsis are made of precious stones (*savva-rayana-maya*) and so are the 3 hundred thousands of Vāṇamantara-abodes and the Vemāṇiya-abodes of which only those in Sohamma are said to be 3.200.000 in number; the 3 hundred thousands of Joisiya-abodes are made of crystal (*savva-phālihā-maya*). * *

Cf. KIRFEL, *Kosmographie* pp. 264, 271, 276 and 297.

8. NIVVATTI.

(770b) Ramification of the different dispositions (*n i v v a t t i*): these *nivvattis* may be subdivided from the point of view of [1] the kinds of beings (A¹ up to the highest gods, ref. to VIII 9^d), [2] the eight kinds of karman (here and further on the occurrence of each particular *nivvatti* with HAMG is indicated), [3] the five bodies, [4] the five senses (*savv'indiya*), [5] the four kinds of speech (*sacca-*, *mosa-*, *saccāmosa-* and *asaccāmosa-bhāsā*), [6] the four kinds of inner sense (*sacca- ... maṇa*), [7] the four passions, [8] the 5 + 2 + 5 + 8 sensorial perceptions, [9] the six shapes of the body (*saṁthāṇa*, see XIV 7²), [10] the four acute instincts (*sannā*), [11] the six lessās, [12] the three kinds of belief (*diṭṭhi*), [13] the five kinds of knowledge, [14] the three kinds of non-knowledge (*annāṇa*), [15] the three activities (*joga*) and [16] the two kinds of imagination (*uvaoga*).—At the end two summarizing gāhās. * *

nivvatti = *nirvrtti*: *niṣpatti*, Abhay.

9. KARAṆA.

(772b) Ramification of the different kinds of acting (*k a r a ṇ a*) and their occurrence with HAMG. The *karaṇas* may be subdivided from the point of view of [1] matter, place, time, stage of existence and condition (*davva- ... bhāva-karaṇa*), [2-6] = [3-7] in udd. 8 above, [7] the seven kinds of ejection of atoms (*samugghāya*), [8-10] = [10-12] in udd. 8 above, [11] the three sexes, [12] the hurting of one- up to five-sensed beings, [13] the five properties of matter (*poggala*) and their subdivisions, viz [8-9] in udd. 8 above; *saṁthāṇa* here means the five geometrical forms, see XXV 3¹⁻².—At the end two summarizing gāhās. * *

10. VAṆACAR'ASURĀ.

(773a) The V ā ṇ a m a n t a r a s, ref. to XVI 11. * *

S A Y A XX

*beindiya*¹ -*m-āgāse*² *pāṇa-vahe*³ *uvacae*⁴ *ya paramāṇū*⁵
*antara*⁶ *bandhe*⁷ *bhūmī*⁸ *cāraṇa*⁹ *sōvakkamā jīva*¹⁰.

1. BEINDIYA.

(773b) * The same discussion as in XIX 3^a (with ref. to that place) in connection with two-sensed (*beindiya*), three-, four- and five-sensed living beings. Of course several properties vary for the different classes; consciousness and speech [9-10] for instance first appear with some (not all!) five-sensed beings. At the end the relative frequency of these beings: their number is inversely proportional to the number of their senses. * *

2. ĀGĀSA.

¹ (775a) Space (*āgāsa*) of the world (*log'āgāsa*) and the non-world (*alog'āgāsa*), ref. to the Atthi[kāya]-uddesa II 10^{d-e} with *ogāhittāṇaṃ* instead of *phusittāṇaṃ*.

² (775b) Different names (*abhivayaṇa*) of the five fundamental entities (*atthikāya*): [1] *dhamma* or *dhamm'atthikāya*: abstinence (*veramaṇa* in the case of the five vows, otherwise *vivega*; cf. I 9¹ et passim) from the eighteen sins, circumspection (five kinds of *samī*, see *Lehre* par. 173) and control (three kinds of *gutti*, see *ibid.*); [2] *adhamma*: the eighteen sins, *assamī* and *agutti*; [3] *āgāsa*: *gagaṇa*, *naḥa* 'atmosphere' and twenty-four other names such as *vivara* 'hole', *magga* 'way', *ādāra* 'support', *bhāyaṇa* 'receptacle', *aṇanta* 'the infinite' etc.; [4] *jīva*: the series *pāṇa bhūya satta* and seventeen other names, among which also *poggala* (in the sense of body), *sasarīra* 'having a body' etc.;

[5] *poggala* : atoms (*paramāṇupoggala*) and aggregates (*khandā*) of two up to ∞ units (*du- ... aṇanta-paesīya*). * *

The different 'names' not only never render the exact meaning of the basic terms, they often entirely get off the point: e.g. *dhamma* and *adhamma*, the fundamental entities 'motion' and 'rest', are here taken in the sense of 'religion' and 'non-religion'; cf. also XVII 2¹ comm. Abhay. gives many a queer etymology.

3. PĀNAVAHA.

¹ (777a) Abstinence (*veramaṇa* and *vivega* as in 2² above) from the eighteen sins (the first of which is *pānāvāya* : *p ā ṇ a - v a h a*), the four forms of imaginative knowledge and the four processes of imagination (*uppattiyā jāva pariṇāmiyā*, *uggahe jāva dhāraṇā*, cf. XII 5^{1a} under [2]), will (*utthāna* etc.), the fact of belonging to one stage of existence or another (*neraiyatta* etc.), the eight karmans, the six lessās, the three kinds of belief (*ditṭhi*) and the four views (*daṃsaṇa*), the five resp. three kinds of knowledge and non-knowledge, the four [acute] instincts (*sannā*), the five bodies, the three activities and the two kinds of imagination, all these result in nothing but the self (*savve te n' annattha āyāe pariṇamanti*).

² (777b) The soul acquires its diversity (*vibhatti-bhāvaṃ pariṇamāi*) as a result of karman, ref. to XII 5². * *

4. UVACAYA.

(777b) The genesis etc. of the five senses (*indīya- u v a c a y a*), ref. to Pannav. 15,2:308b-315b. * *

5. PARAMĀṆU.

¹ (778a) The possible combinations (permutations) of colours, smells, tastes and tactile properties in the atom (*p a r a m ā ṇ u - p o g g a l a*), in aggregates (*khandha*) of 2 - 10, x and z units, and in fine (*suhuma-pariṇaya*) and (785a) coarse (*bāyara-p.*) aggregates of ∞ units; ref. to XVIII 6².

² (787a) Considered from the points of view [1] matter, [2] place, [3] time and [4] condition the atom (*davva- ... paramānu*) [1] is uncleavable, unbreakable, incombustible and intangible (*acchejja abhejja aḍajjha agejjha*), [2] has neither halves nor a middle nor units nor parts (*aṇaddha amajjha apaesa avibhāima*), [3] is timeless (see comm.) and [4] possesses colour (is *vaṇ-ṇamanta*) etc. * *

Abhay. takes *aṇaddha* in the sense of 'timeless' (*samaya-saṃkhyā'vaya-vābhavāt*) although the term is used in connection with *khetta* and consequently means *anardha*. Obviously the text is spoiled where it says that from the point of view of time the atom is *avaṇṇa agandha* etc.; probably this should be *aṇaddha (= anadhva) asamaya*.

6. ANTARA.

^a (789a) If an earth-soul living between (*a n t a r ā samohae samohanittā*) the two hells Rayaanappabhā and Sakkarappabhā must embody itself anew in Sohamma heaven, it first transports itself (*uvavajjejjā*) to its new place of origin and then starts attracting matter (*āhārejjā*) or vice versa; ref. to XVII 6, specifying that that text has *sampāuṇejjā* instead of *āhārejjā*.—The same with earth-souls living between other hells and going to other heavens, or living between two heavens and going to some hell.

^b (789b) The same with water-souls.

^c (790a) The same with wind-souls. * *

7. BANDHA.

(790b) The binding (*b a n d h a*) [of karman] is threefold: effected by the exertion of the soul (*jīva-ppaoga-b.*), immediate (*aṇantara-b.*) and mediate (*paraṃpara-b.*). This is true for all HAMG. This is demonstrated for the binding of the eight kinds of karman and their realization (*udaya*), as well as for the binding of sexes (*veya*), bodies, instincts (*sannā*), lessās, kinds of belief (*ditṭhi*) and kinds of knowledge and non-knowledge. * *

aṇantara- resp. *paraṃpara-bandha* : *yeṣāṃ puḍgalānāṃ baddhānāṃ satāṃ anantaraḥ samayo vartate teṣāṃ anantara-bandha ucyaṭe, yeṣāṃ tu baddhānāṃ dvitīy'ādīḥ samayo vartate teṣāṃ paraṃpara-bandha iti*, Abhay.

8. BHŪMI.

¹ (791b) The fifteen places where karman is bound and consumed (*kamma- b h ū m i*) are the five Bharahas, the five Eravayas and the five Mahāvidehas. The thirty places that are free from karman (*akamma-bh.*) are the five Hemavayas, the five Heranṇavayas, the five Harivāsas, the five Rammagavāsas, the five Devakuras and the five Uttarakuras. Measured time (*usappiṇī* and *osappiṇī*) does not exist there, nor does it exist in the Mahāvidehas where time is said to be stationary (*avaṭṭhie naṃ tattha kāle*).

Lehre par. 113 and 117.—Cf. Thāṇa 201a.—Once the appellation is *samaṇ'āuso*.

² (791b) In the Mahāvidehas all twenty-four Arhats preach the Doctrine of the Four Restraints (*caujjāma dhamma*); in the Bharahas and the Eravayas only twenty-two do so, whereas the first and the last Arhat preach the Doctrine of the Five Vows and Confession (*panca-mahāvvaīya sapadikkamaṇa dhamma*).

Cf. Thāṇa 201a.

^{3a} (792a) Names of the twenty-four Arhats (*titthagara*) who preached in Jambuddīva, viz in Bharahavāsa, during the present *osappiṇī*.

Paumappabha, the sixth Jina, is called Suppabha and Candappabha, the eighth Jina, is called Sasi.

^{3b} (792a) Between these twenty-four Tirthankaras there are twenty-three intermediate times (*jiṇ'antara*). The *Kāliya-suya* falls into decay (*vocheda*) during the seven middle interims (viz 9 up to 15), the *Diṭṭhivāya* during all of the twenty-three interims.

Cf. WEBER, *Ind. Stud.* 16, p. 211 seq.—*Kāliya-suya* (*Lehre* par. 40 and 151): WEBER, *Ind. Stud.* 17, p. 13 seq.—*Diṭṭhivāya*: the 12th Anga.

^{4a} (792a) In Jambuddīva, viz in Bharahavāsa, the *Puvva-gaya*, during the present *osappiṇī*, will survive (*aṇusajjissai*) Mv. by a thousand years; it will survive the other Tirthankaras by a definite (*samkhejja*) or an indefinite (*asamkhejja*) time.

^{4b} (792a) The Lore (*tittha*) will survive Mv. by twenty-one thousand years.

^{4c} (792b) The Lore will survive the twenty-fourth future Tīrthankara by the same definite number [of thousands of years] (*saṃkhejjāiṃ* scil. *vāsa-sahassāiṃ*) as lasted the period during which Usabha the Kosaliya [who was the first Tīrthankara of the present *osappiṇī*] lived as a Jina (*jīna-pariyāya*).

Scil. a period of 99,000 *puvvas*, see Jīnac. 227 with Jacobi's translation, *SBE* XXII p. 284.

⁵ (792b) The Preachers of the Lore (*titthagara*) are the Arhats; the Lore (*tittha*) is the fourfold community (*cāuvvaṇṇ'āiṇṇa samaṇa-sangha*) of monks, nuns, laymen and laywomen. The Exponents of the Sacred Word (*pavayaṇi*) are the Arhats; the Sacred Word (*pavayaṇa*) is the Basket of the Twelve Angas (*duvālas'anga gaṇi-piḍaga*) Āyāra up to Diṭṭhivāya.

The question is rather obscure: *titthaṃ bhante titthaṃ titthagare titthaṃ?* and *pavayaṇaṃ bhante pavayaṇaṃ pavayaṇi pavayaṇaṃ?*—*duvālas'anga gaṇi-piḍaga*: also in XXV 3⁹.

⁶ (792b) The members of prominent and noble families (*ugga, bhoga, rāinna; Ikkhāga, Nāya, Koravva*) adhere (*ogāhanti*) to the Lore (*dhamma*), make themselves free from karman and attain liberation. Some of them are reborn in the worlds of the four kinds of gods. * *

Ikkhāga = Aikṣvāka, the line of Ikṣvāku; Nāya = Jñātr, Mv.'s family; Koravva = Kauravya, the line of Kuru.

9. CĀRAṆA.

(793b) There are two kinds of [magical] gait (*c ā r a ṇ a*):
^a the magical faculty (*laddhi*) called *vijjā-cāraṇa* is brought about by him who is *chaṭṭhaṃ chaṭṭheṇaṃ aṇikkhittenaṃ tavo-kammenaṃ* (cf. II 1^{6b}) *vijjāe uttara-guṇa-laddhim khamamāṇa* (see comm.); further details about its velocity and its range both in horizontal and vertical directions; ^b (794a) the *jangha-cāraṇa-laddhi* is brought about *aṭṭhaṃ aṭṭheṇaṃ aṇikkhittenaṃ tavo-kammenaṃ*; its velocity and range. If somebody who possesses these faculties

does not confess before dying, he is not 'perseverant' (*n' atthi tassa ārāhaṇā*). * *

See Introduction par. 15, n. 24.—On the meaning of *vijjāe* etc. the comm. is rather obscure: '*vijjāe*' = *vidyayā*: *pūrva-gata-śruti-viśeṣa-rūpayā karaṇa-bhūṭayā*; '*uttara-guṇa-laddhiṃ*' *ti uttara-guṇāḥ*: *piṇḍa-viśuddhy-ādayas teṣu cēha prakramāt tapo grhyate*, consequently '*u.-g.-laddhiṃ*': *tapo-labdhiṃ*; '*khamamāṇa*' = *kṣamamāna*: *adhisahamāna*. Abhay. quotes five gāhās. Cf. *Lehre* par. 181 end.

10. SÔVAKKAMA.

1^a (795b) Premature exhaustion of quantity of life (*uvakkama*) is possible only with AM (who consequently may, but must not, be *sôvakkama*), not with HG (who are always *niruvakkama*).

uvakkama (not to be mixed up with the *uvakkama* mentioned in Ṭhāṇa 220b): *apṛāpta-kālasya* 'āyuso nirjaraṇa (Abhay.), i.e. 'cause of death'; cf. JACOBI on Tattv. II 52.

1^b (796a) Rebirth [consequently] may be the result of such a 'cause of death' which is either internal or external (*āôvakkama*, *parôvakkama*), or not be the result of such a cause (*niruvakkama*). Specification for rebirth (*uvavajjai*) and death (*uvvattai*, with Joisiyas and Vemāṇiyas *cayai*) on the different stages of existence.

2 (796a) HAMG are reborn and die by their own power (*āy'iddhīe no par'iddhīe*), through their own karmans (*āya-kammunā* etc.) and exertions (*āya-ppaogeṇa* etc.).

Cf. XXV 8° (with the same series *iddhi kamma paoga* known also from III 4²) and IX 32^b.

3 (796b) a. HA²⁻⁵M (except Siddhas) and G are [1] *kai-saṃciya*, [2] *akai-saṃciya* or [3] *avvattaga-saṃciya*: [1] a definite number of them may simultaneously enter another stage of existence (*saṃkhejjaeṇaṃ pavesaṇaeṇaṃ pavisanti*, cf. IX 32^{a2}) or [2] an indefinite number may do so (*asaṃkhejjaeṇaṃ ...*) or [3] one of them may separately in one samaya do so (*ekkaeṇaṃ ...*). A¹ are *akai-saṃciya* and Siddhas are *akai-s.* or *avvattaga-s.*

b. The relative frequency of these three cases with HAMG

and Siddhas. c. (797a) Simultaneous rebirth on another stage of existence (*paṅśanaga*) is effected in five ways, namely [1] by one group of six beings (*chakka-samajjiya*), [2] by part of such a group (*no-chakka-s.*), [3] by one group of six beings and part of such a group, [4] by several groups of six beings, or [5] by several groups of six beings and part of such a group. With A¹ only cases [4] and [5] are possible.

d. (797b) The relative frequency of these five cases with HAMG and Siddhas. e (798a) = c with groups of twelve beings (*bārāsa-samajjiya*). f (798b) = d with groups of twelve beings. g (798b) = c with groups of eighty-four beings (*cuḷasū-samajjiya*). h (799a) = d with groups of eighty-four beings. * *

avvattaga = *avaktavya*, Abhay. or perhaps *avyakta*.

S A Y A XXI

sāliⁱ kalaⁱⁱ ayasiⁱⁱⁱ vaṃse^{iv} ikkhū^v dabbhe^{vi} ya abbha^{vii} tulasī^{viii} ya atṭh' ee dasa-vaggā asī puṇa honti uddesā.

V a g g a i.

Udd. 1 (800a) * [1] The souls embodied in the roots (*jīvā mūlattāe vakkamanti*) of the plants *sāli*, *vīhi* etc. originate from AM; ref. to Pannav. 6. [2-3] They may appear and disappear (*avahāra* = *apahāra*) simultaneously (*ega-samaeṇaṃ*) in any given number, ref. to XI 1^b. [4-33] Further description of their qualities and faculties, the domains under discussion (size of the body etc.) being the same as those enumerated in XI 1^c. All beings have already several times or even an infinite number of times been reborn in the roots of these plants, cf. XI 1^d. * *

Udd. 2-10 (801b) The same as udd. 1 in respect of the souls embodied in 2. the bulbous root (*kanda*), 3. the stem (*khandha*), 4. the bark (*tayā*), 5. the branches (*sāla*), 6. the shoots (*pavāla*), 7. the leaves (*patta*), 8. the flowers (*puppha*), 9. the fruits (*phala*) and 10. the seeds (*bīya*) of the same plants; slight differences are noted in udd. 8-10. * * at the end of each udd.

V a g g a ii-viii.

(802a) The same as vagga i, with slight differences, for the plants ii. *kala*, *masūra* etc., iii. *ayasai*, *kusumbha* etc., iv. *vaṃsa*, *veṇu* etc., v. *ukkhu*, *ikkhuvadiyā* etc., vi. *sedīya*, *bhaṇḍīya*, *dabbha* etc., vii. *abbhāruha*, *voyāṇa* etc. and viii. *tulasī*, *kaṇhadala* etc.

Cf. XXIII comm.

S A Y A XXII

tālⁱ egⁱⁱ aṭṭhiya bahubīyagāⁱⁱⁱ ya gucchā^{iv} ya gumma^v vallī^{vi} ya cha ddasa-vaggā ee saṭṭhiṃ puṇa honti uddesā.

V a g g a i-vi.

(803a) The same as saya XXI, with slight differences, for the plants i. *tāla*, *tamāla* etc., ii. the *ega-bīyaga* trees *nimba*, *amba* etc., iii. the *bahu-bīyaga* trees *atthiya*, *tinduya* etc., iv. the *guccha* shrubs *vāingaṇi* etc., v. the *gumma* shrubs *siriyayā*, *navamāliyā* etc. and vi. the *vallī* creepers *pūsaphalī* etc.; references to Pannav. 1.

Cf. XXIII comm.

S A Y A XXIII

Obeisance to the Suyadevayā!

*āluya¹ lohīⁱⁱ avayāⁱⁱⁱ pādhi^{iv} taha māsavanni-vallī^v ya
panc' ee dasa-vaggā pannāsā honti uddesā.*

V a g g a i-v.

(804a) The same as saya XXI, with slight differences, for the plants i. *āluya*, *mūlaga* etc., ii. *lohīṇī* etc., iii. *āya* etc., iv. *pādhi* etc. and v. *māsapaṇṇī* etc.

See Introduction § 4.—In Pannav. 30a-39b (cf. also Utt. 36, 93 seqq.) the same plants form two families called *patteya*- and *sāhāraṇa-sarira-bāyara-vaṇassai-kāīya* (cf. XIX 3^b comm.) and the *patteya* family is subdivided into the following twelve groups:

- | | | |
|----|---|------------------|
| 1a | <i>ega-bīyaga rukkha</i> , trees with one seed | cf. Vii. XXII ii |
| 1b | <i>bahu-bīyaga rukkha</i> , trees with many seeds | cf. XXII iii |
| 2 | <i>guccha</i> } shrubs (see JACOBI, <i>SBE</i> XLV, p. 216) | XXII iv |
| 3 | <i>gumma</i> } | cf. XXII v |
| 4 | <i>layā</i> , big plants (see below) | |
| 5 | <i>valli</i> , creepers | cf. XXII vi |
| 6 | <i>pavvaga</i> , reeds | cf. XXI v, iv |
| 7 | <i>taṇa</i> , grasses | cf. XXI vi |
| 8 | <i>valaya</i> , palms | cf. XXII i |
| 9 | <i>hariya</i> , herbs | cf. XXI vii-viii |
| 10 | <i>osahi</i> , annual plants | cf. XXI i-iii |
| 11 | <i>jala-ruha</i> , water-plants (see below) | |
| 12 | <i>kuhaṇa</i> , funguses | cf. XXIII iii. |

The *sāhāraṇa* family is treated in XXIII i-ii and iv-v but not all the names mentioned in Pannav. appear there. Probably the eleventh group of the *patteya* family was not treated in XXI-XXIII because several plants belonging to that group (*uppala*, *pauma*, *nalīna*) had already been discussed in XI 1-8. Also the fourth group of the same family (starting with *pauma-layā*, see Pannav. 32b) is missing in the Vii.

S A Y A XXIV

uvavāya^[1] *parīmāṇam*^[2] *sanghayan'*^[3] *uccattam*^[4] *eva saṃthā-*
nam^[5]
lessā^[6] *ditthi*^[7] *nāne*^[8] *annāne*^[9] *joga*^[10] *uvaoge*^[11]
sannā^[12] *kasāya*^[13] *indīya*^[14] *samugghāyā*^[15] *vedaṇā*^[16] *ya*
vede^[17] *ya*
āum^[18] *ajjhasānā*^[19] *aṇubandho*^[20] *kāya-saṃveho*^[21]
jīva-pade jīva-pade jīvāṇam daṇḍagammī uddesā
cauṃsaimammī sae cauṃsāṃ hontī uddesā.

The third gāhā says that the saya is composed of twenty-four udd., one for each species (*jīva-pada*). Each udd. will discuss twenty-one qualities and faculties of these beings, viz [1] rebirth (for their former existence see below), number of souls which may be thus embodied simultaneously (*ega-samaeṇam*), joining of the bones (or firmness of the frame), size of the body (*uccatta : sarīr'ogāhaṇā*), [5] form of the body, spiritual hue, belief, knowledge, negative knowledge, [10] activity, imagination, instincts, passions, senses, [15] expulsion of atoms, perception of karmans, sex, duration of life during that existence, determinations which may be praiseworthy (*pasattha*) or not (*apasattha*), [20] duration of the being's stay on that stage of existence during several rebirths, [21] coming back (*gai-r-āgai*) to the same form of existence.

The fourth gaṇa of the first line of the second gāhā has five moras.—See Introduction § 5. The qualities and faculties discussed in XXIV are mainly the same as those treated in connection with the plants in XXI-XXIII and XI 1-8.

1

* H may originate either [A] (805a) from A⁵ devoid of consciousness (*asanmī*) in which case they live only in Rayaṇa-

XXIV 1

ppabhā, or [B] from A⁵ endowed with consciousness (*sanni*), or [C] from M endowed with consciousness; in cases B and C they may live [1] (809a and 814b resp.) in Rayaṇappabhā or [2] (812a and 815b resp.) in any other hell. * *

2-11

(Udd. 2: 818a) * Asurakumāras, (udd. 3: 821a) Nāgakumāras and (udd. 4-11: 822b) Suvāṇṇa- up to Thaṇiyakumāras have the same origins. * * at the end of each udd.

12

Earth-beings originate either [A] from any of the five kinds of A¹, viz from earth-beings (823a), water-beings (824a), fire-beings (824b), wind-beings (825a) or plants (825a), or [B] from A² (826a), A³ (827b), A⁴ (827b), *asanni* A⁵ (828a) or *sanni* A⁵ (828b), or [C] from M both *sanni* and *asanni* (830a), or [D] from G (830b). * *

13-16

The same is true with (udd. 13: 832b) water-beings, (udd. 14: 833a) fire-beings, (udd. 15: 833a) wind-beings, (udd. 16: 833a) plants. Fire- and wind-beings, though, do not originate from G. * * at the end of each udd.

In the old edition udd. 13 is introduced by '*Namo Suyadevayāe*'.

17-19

The same is true with (udd. 17: 833b) A², (udd. 18: 834a) A³, (udd. 19: 834a) A⁴. * * at the end of each udd.

20

A⁵ originate from [A] H (834b), [B] A (836a), [C] M (838a) or [D] G (839a). * *

21

The same is true with M: [A]: 842b, [B] and [C]: 843a, [D]: 843b. * *

22

(846a) Vāṇamantaras have the same origin as Nāgakumāras. * *

23

(847a) The same is true with Joisiyas. * *

24

(848a) The same is true with Vemāṇiyas; specification for the different heavens. * *

S A Y A XXV

lesā¹ ya davva² saṁthāna³ jumma⁴ pajjava⁵ niyaṅṭha⁶ samaṇā⁷ ya ohe⁸ bhaviyābhavie⁹⁻¹⁰ sammā¹¹ micche¹² ya uddesā.

See Introduction § 7.

1. LESĀ.

¹ (852a) * The six spiritual hues (*le s s ā*) and their relative frequency, implicit ref. to Pannav. 3 (see Introduction § 10 under B 3⁸) and ref. to I 2³, itself a ref. to Pannav. 17,2.

² (852b) a. There are fourteen kinds of beings subjected to *samsāra* (*samsāra-samāvannaga jīva*) viz [1-4] fine and coarse [one-sensed] beings both developed and undeveloped, [5-10] A²⁻⁴ both developed and undeveloped, and [11-14] developed and undeveloped five-sensed beings devoid of and endowed with consciousness. b. The relative quantity of the comparatively smallest and greatest amounts of activity (*jahannaga* and *ukkosaga joga*) of these fourteen kinds of beings.

Cf. Samav. 26b.

³ (854a) Two beings (HAMG) living in the first samaya of their rebirth (*paḍhama-samāvavannaga*) are equally active or not (*sama-jogi* or *visama-j.*). This depends on whether the beings [reached their new place of origin without or with a change of direction (*vigraha*) and consequently, thus Abhay.] have arrived there as *āhāraga* resp. *aṇāhāraga* beings. If both of them are *āhāraga* or *aṇāhāraga*, they are [of] equal [activity] (*tulla*). An *aṇāhāraga* being, however, is inferior (*hīṇa*) to [scil. less active than] an *āhāraga* being [*āhāra*, attraction of matter for the purpose of reincarnation, being an activity]; in the same way an *āhāraga* being is superior (*abbhahiya*) to an *aṇāhāraga* being.

In these cases the being is $\frac{1}{x}$ or $\frac{1}{z}$ or x times or z times 'inferior' resp. 'superior'.

⁴ (854b) a. There are fifteen kinds of activity (*joga*): activity is effected by the inner sense or by speech, both of which may be true, false, both true and false or neither true nor false (*sacca-maṇa-joga* etc.), or it is effected by one of the seven bodies (*orāliya-sarīra-kāya-joga, orāliya-mīsā-s.-k.-j.* etc., see XIII 7^{1c}). b. The relative quantity of the comparatively smallest and greatest (*jahann'ukkosaga*) forms of these fifteen activities. * *

The same text in Pannav. 317b with *paoga* instead of *joga*.

2. DAVVA.

¹ (855b) Substances (*d a v v a*) are living (*jīva-d.*) or lifeless (*ajīva-d.*). Lifeless substances have a form (are *rūvi*) or are formless (*arūvi*), ref. to Pannav. 5:179a. Both living and lifeless substances are infinite in number.

² (856a) Lifeless substances exist on behalf of the living ones (*jīva-davvāṇaṃ ajīva-davvā paribhogattāe havvam āgacchanti*, cf. XVIII 4¹), not the other way round. Souls (*jīva-davvā*) indeed take possession (*pariyādiyanti*) of lifeless substances; the latter constitute (*nivvattiyanti*) the five bodies, the five senses, the three activities and the breathing (*āṇāpāṇatta*) of HAMG.

³ (856b) a. Within 'the world the measure of which cannot be expressed in numbers' (*asamkhejja loga*, cf. V 9⁴) these innumerable substances necessarily stay in space (*davvāiṃ āgāse bhaviyavvāiṃ* or *bhaviyavvāiṃ*). b. Within one unit of space particles of matter (*poggala*) accumulate resp. disperse (*cijjanti* resp. *chijjanti*, or [with aggregates, Abhay.] *uvacijjanti* resp. *avacijjanti*) in the six directions if there is no hindrance [that means: if the unit of space is not situated on the limits of the non-world]; otherwise (*vāghāyaṃ paḍucca*) they can do so only in three, four or five directions.

Probably *davvāiṃ ... bha[v]iyavvāiṃ* means *davvehim ... bhaviyavvam* although *bhaviyavva* might be *bhaktavya* 'to be distributed'; according to Abhay. *bh.* = *bhaktavya : bhartavya dhāraṇīya!*

⁴ (857a) The substances (*davvāim*) which the soul (*jīva*) takes up (*geṇhai*) for the purpose of building the bodies either 'stand by' (are *thiya*, see comm.) or do not 'stand by' (*aṭhiya*). Moreover, the soul takes them up in respect of substance, space, time and condition (*davvao ... bhāvao*); ref. to Pannav. 28,1:498b. Specification of the different modalities of this process which depend on the purpose for which the substances are taken up. * *

thiya = *sthita*: 'being in the place occupied by the units of the soul' (*jīva-pradeśāvagāḍha-kṣetrasyābhyantara-vartin*), Abhay.

3. SAMṬHĀṆA.

¹ (858a) a. There are six geometrical formations (*saṃ - t h ā ṇ a*), viz the [simple] ring-shaped (*parimaṇḍala*), disc-shaped (*vaṭṭa*), triangular (*tamsa*), square (*cauramsa*) and oblong (*āyaya*, lit. 'stretched') formations and the complex (*aṇiṭṭhaṃtha*) formation. All these are infinite (*aṇanta*) both in substance (scil. in number: *davv'aṭṭhayāe*) and infinite[ly different] as to [the number of] units of space [they occupy] (*paes'aṭṭhayāe*). b. The relative frequency of the six geometrical formations considered from the same points of view (*davva* and *paesa*) separately and jointly (*davv'aṭṭha-paes'aṭṭhayāe*).

Complex formations (*aṇiṭṭhaṃtha* lit. 'behaving otherwise': *parimaṇḍal'ādi-vyatirikta*, Abhay.) are composed of any number of simple geometrical formations of any kind (*parimaṇḍal'ādinām dv'y'ādi-samyoga-niṣṭpannatvena*, Abhay.).

² (859a) a. The five [simple] geometrical formations (*saṃṭhāṇa* but the complex formation is missing) are infinite in number (*aṇanta*) in each separate region of both the nether and the upper world. b. (?) If, by superposing the ring-shaped formations found in this world according to the number of their space-units, one could build a construction that has the shape of a barley-corn (*java-majjha*), there still would remain an infinite number of ring-shaped and other formations beyond this construction. The same is true if one should use disc-shaped, triangular, square or oblong formations to build such a construction. The same is also true in each separate region of both the nether and the upper world.

I tried to render Abhay.'s explanation. The text is very obscure indeed: *jattha naṃ ... ege paṇḍāle saṃhāne java-majjhe tattha ... paṇḍālā saṃhānā ... aṇantā; vaṭṭā naṃ ... c' eva evaṃ java āyayā. jattha naṃ ... ege vaṭṭe saṃhāne java-majjhe, tattha paṇḍālā saṃhānā ... evaṃ c' eva java āyayā. evaṃ ekk'ekkeṇaṃ saṃhāneṇaṃ paṇca vi cāreyavvā.*

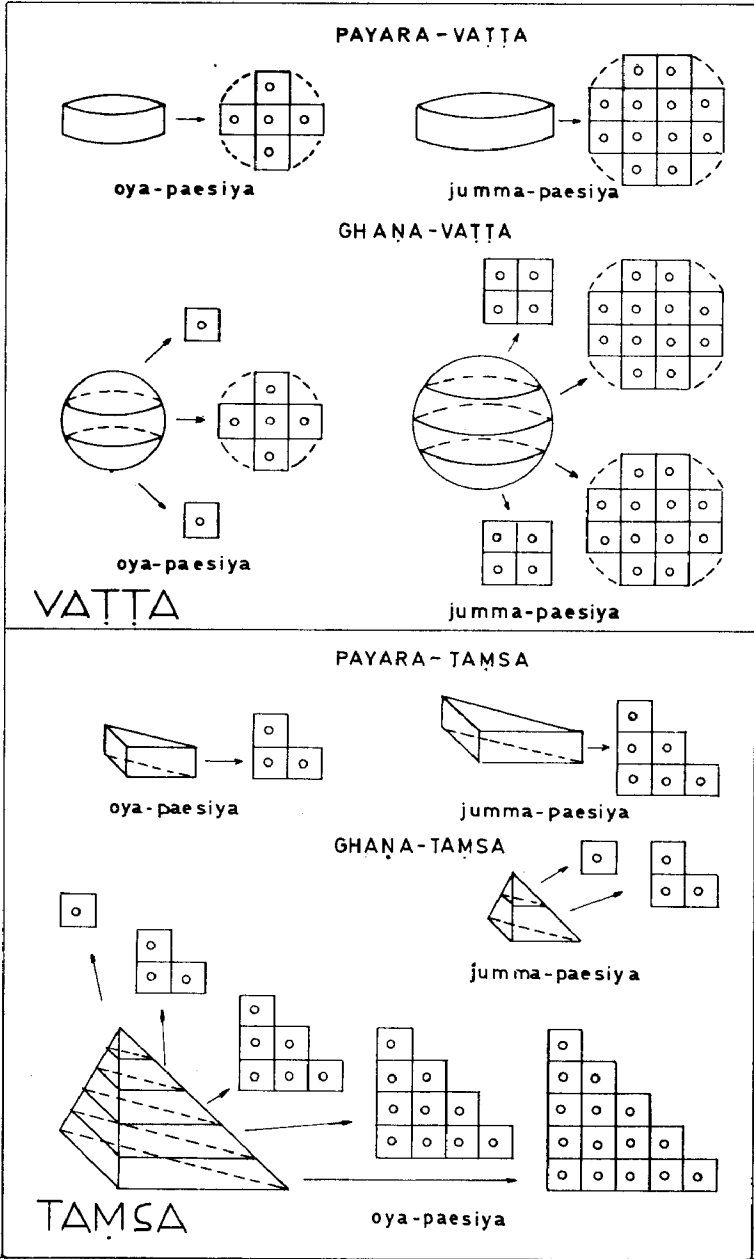
³ (860a) All of the five geometrical formations (the sequence here being *vaṭṭa*, *taṃsa*, *cauraṃsa*, *āyaya*, *paṇḍāla*) may be bidimensional (*payara-vaṭṭa* etc.) or tridimensional (*ghaṇa-vaṭṭa* etc.); oblong formations may also be unidimensional (*sedhi-āyaya*). Moreover, these formations may consist of an even or an odd number of atoms (*jumma-* resp. *oya-paesiya*); ring-shaped formations, though, are always *jumma-paesiya*. The following table gives the minimum number of atoms and of the units of space they occupy:

| if the formation is ↓ | unidimensional | | bidimensional | | tridimensional | |
|-----------------------------|-------------------------------|------|---------------|------|----------------|------|
| | the number of its atoms being | | | | | |
| | odd | even | odd | even | odd | even |
| disc-shaped | — | — | 5 | 12 | 7 | 32 |
| triangular | — | — | 3 | 6 | 35 | 4 |
| square | — | — | 9 | 4 | 27 | 8 |
| oblong | 3 | 2 | 15 | 6 | 45 | 12 |
| ring-shaped | — | — | — | 20 | — | 40 |

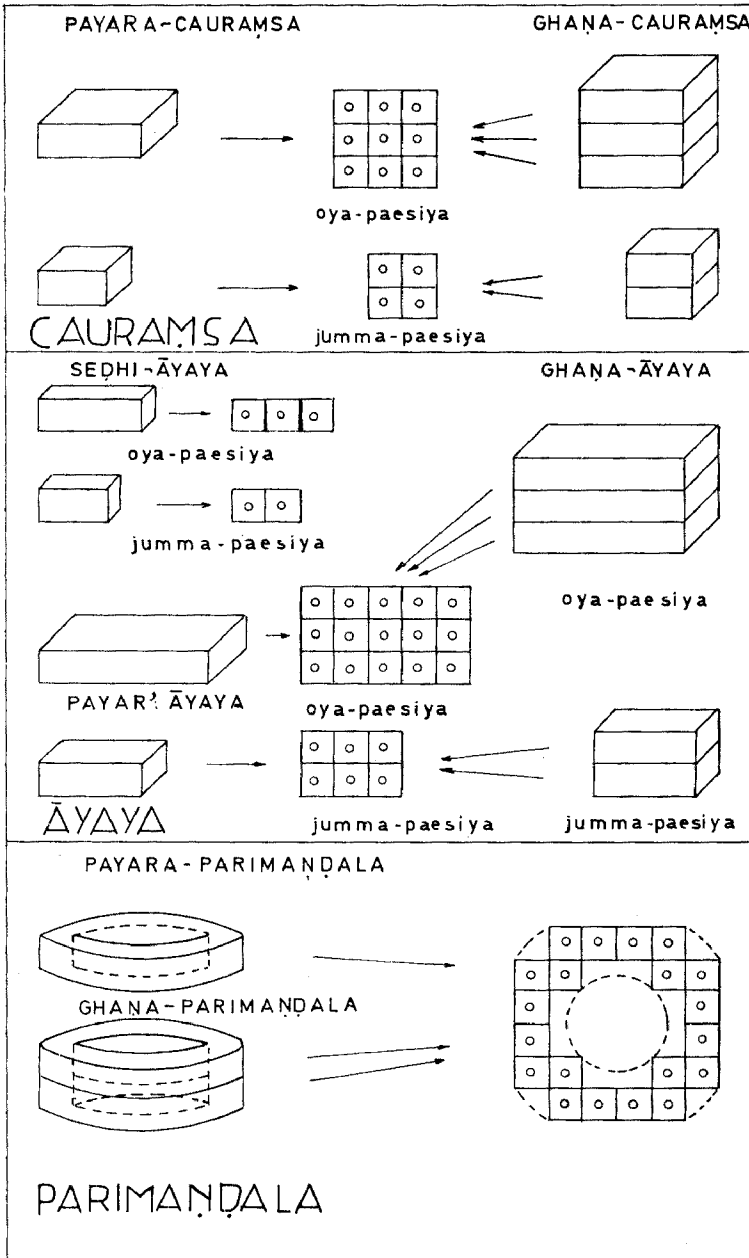
In all the cases the maximum number of atoms is ∞ (*aṇanta-paesiya*) and the maximum number of units of space occupied is 2 (*asaṃkhejja-paes'ogāḍha*) [because the number of space-units in the world (*loka*) is *asaṃkhyeya*, Abhay.; cf. VIII 10⁵].

According to Abhay. tridimensional disc-shaped formations have the shape of globular sugarplums (*sarvataḥ samaṃ ghaṇa-vṛttaṃ modakavat*), bidimensional ones that of flat pastries (*bāhalyato hīnaṃ tad eva prataravṛttaṃ maṇḍakavat*). The minimal formations (see also Malayagiri on Pannav. 11a seqq.) are explained in the diagrams on the following pages. Note that ring-shaped formations are not regarded as unidimensional. In the comm. following on section ⁴ below four *vṛddhōkta* gāhās summarize section ³; they are also quoted in the *Prajñāpanāṭikā* (12b) where Malayagiri says that they are taken from the Utt.-nijjutti.

⁴ (862a) The five simple geometrical formations considered from the point of view of their divisibility by four. [N.B. — A



Diagrams of the minimal formations



Viy. XXV 3³

quantity that is divisible by four is called *kaḍa-jumma* (abbreviated *kj* below) = *kr̥ta-yugma*; quantities the remainder of which is three, two and one if they are divided by four are called *teoga* (*to*) = *tryoja(s)*, *dāvāra-jumma* (*dj*) = *dvāpara-yugma* and *kalioga* (*ko*) = *kalyoja(s)* resp.] The text distinguishes between one single formation (*parimaṇḍale* etc. *saṁthāne*) and the totality of all formations (*parimaṇḍalā* etc. *saṁthānā*); in the latter case the formations are regarded both as a whole (*ogh'ādesenaṁ*, see comm.) and separately (*vihāṇ'ādesenaṁ*). Moreover, the formations are considered from the point of view of substance (scil. number: *dāv'atṭhayaē*), number of atoms (*paes'atṭhayaē*), number of space-units occupied (e.g. a formation is *kaḍa-jumma-paes'ogāḍha*), duration (e.g. *kaḍa-jumma-samaya-ṭhūya*) and accidentals (*pajjava*). The details may be summarized as follows:

| from the point of view of | one formation or all formations <i>vihāṇ'ādesenaṁ</i> | | | | all formations <i>ogh'ādesenaṁ</i> | | | |
|---|---|-----------|-----------|-----------|---------------------------------------|-----------|-----------|-----------|
| | <i>kj</i> | <i>to</i> | <i>dj</i> | <i>ko</i> | <i>kj</i> | <i>to</i> | <i>dj</i> | <i>ko</i> |
| substance all kinds | — | — | — | × | × | × | × | × |
| atoms all kinds | × | × | × | × | × | × | × | × |
| units of space | * | | | | | | | |
| ring-shaped | × | — | — | — | × | — | — | — |
| disc-shaped | × | × | — | × | × | — | — | — |
| triangular | × | × | × | — | × | — | — | — |
| square | × | × | — | × | × | — | — | — |
| oblong | × | × | × | × | × | — | — | — |
| units of time and accidentals all kinds | × | × | × | × | × | × | × | × |

ogh'ādesenaṁ : *sāmānyatas*, *vihāṇ'ādesenaṁ* : *bheda-prakāreṇaikaikaśas* (Abhay., 874b); the details of the *vihāṇ'ādesa* prove to be only a repetition of those recorded for one single formation. The *vihāṇ'ādesa* details concerning disc-shaped (and consequently square) formations considered from the point of view of units of space are missing in the printed text, not in Abhay. The

section of our table marked with an asterisk is summarized in a *vrddhōkta gāhā* quoted by Abhay.

⁵ (864b) Lines (*sedhi*) in general [viz lines passing through both the non-world and the world] are ∞ in substance (scil. number: *davv'aṭṭhayāe ananta*) whether they run from E. to W. (*pāiṇa-paḍiṇ'āyaya*) or from N. to S. (*dāhiṇ'uttar'āyaya*) or from zenith to nadir (*uḍḍha-m-ah'āyaya*). This is also the case with lines in the non-world (*alog'āgāsa-sedhi*). Lines in the world, however, are ζ in number (*davv'aṭṭhayāe asaṃkhejja*) in the three directions [because the number of units of space in the world is ζ, Abhay.; cf. ³ above].

Lines in general are ∞ in length (*paes'aṭṭhayāe ananta*) in the three directions. In the non-world, however, only horizontal lines (running from E. to W. and from N. to S.) are ∞ in length, whereas vertical lines (from zenith to nadir) are ∞, ζ, or x in length. In the world horizontal lines are x or ζ and vertical lines are ζ in length.

Lines (*sedhi*) are unidimensional oblong formations (*āyaya*, cf. *sedhi-āyaya* in ³ above), whence their names *pāiṇa-paḍiṇ'āyaya* etc.—To account for the x or ζ length of horizontal lines in the world Abhay. gives the explanation of the Cūrṇi: *asyēyaṃ Cūrṇikāra-vyākhyā: loka-vṛttān niṣkrāntasyāloke praviṣṭasya dantakasya yāḥ śreṇayas tā dvi-tr'ādi-pradeśā api sambhavanti tena tāḥ saṃkhyāta-pradeśā labhyante śeṣā asaṃkhyāta-pradeśā labhyanta iti*. He adds three *gāhās* taken from the *Ṭikā*.

⁶ (866a) a. Lines in general [scil. lines passing through both the non-world and the world] have no beginning and no end (*anāiṇya apajjavasiya*) in whatever direction they run. In the world all lines have a beginning and an end (*s'āiṇya sapajjavasiya*). In the non-world vertical lines may have a beginning and an end and both vertical and horizontal lines may have neither of these or one of these. b. The number of lines in general running in each of the three directions is divisible by four (*sedhīo ṇaṃ ... davv'aṭṭhayāe ... kaḍa-jummāo*) and so is the number of these lines in the world and the non-world. The same is true for the number of space-units (... *paes'aṭṭhayāe ...*) of lines in general. Lines in the world, however, have a number of *paesas* that is divisible by four or that, in the case of horizontal lines, gives a remainder of two *paesas* if divided by four (*dāvvara-jumma*). Lines in the non-world have a number of *paesas* that is either

divisible by four or that gives a remainder of three (*teoga*), two (*dāvāra-jumma*) or, in the case of horizontal lines, one (*kalioga*) if divided by four.

a. The vertical lines in the non-world that have both a beginning and an end are those near the two small horizontal layers of the central world: *kṣullaka-pratarā-pratyāsattau ūrdhv'āyata-śreṇīr āśrityāvaseyaḥ* (*kṣullaka-pratarā* = *khuḍḍāga-payara* in XIII 4^{3a.5a}); cf. *Lehre* p. 32, n. 2 = *Doctrine* p. 41, n. 2. b. Horizontal lines in the world of course always have an even number of *paesas* since they always are split in two equal halves by the centre of the Rucaka (see XIII 4³), Abhay. That the number of *paesas* of horizontal lines in the non-world may be *kaḍa-jumma*, *teoga*, *dāvāra-jumma* and *kalioga* is quite obvious if we compare a line that touches the world at the *kṣullaka-pratarā-dvaya* (see a above) with lines that touch the world immediately above and below this place and which, because of the gradual bulging of the upper and the nether world, are one, two, three etc. *paesas* shorter. Does the fact that the number of *paesas* of vertical lines in the non-world cannot be *kalioga* (*vastu-svabhāvāt*, Abhay.) mean that it never can be 1 because of the *kṣullaka-pratarā-dvaya*? Cf. Abhay. 868a 5-7.

⁷ (866b) There are seven kinds of lines (*sedḥi*) along which all movements of atoms, aggregates and souls are bound to proceed (*anusedḥim gāi pavattai, no visedḥim g. p.*). Lines are straight (*ujju-āyaya*), have one or two deflections (*egao-* and *duhao-vaṃka*), form a figure [with two right angles] open at one side (*egao-khaha*; □ Abhay.) or at two sides (*duhao-khaha*; ⊥ Abhay.), are circular (*cakkavāla*) or semicircular (*addha-cakka-vāla*).

Cf. *Ṭhāṇa* 705b and *Lehre* par. 95.

⁸ (866b) The number of abodes in the different regions of the world, ref. to I 5¹.

⁹ (866b) The twelve Angas (*duvālas'anga gaṇi-piḍaga*) Āyāra up to Diṭṭhivāya, ref. to Nandī 246b.

¹⁰ (867a) The theory of relative number (*appā-bahuya*) applied to [1] the five stages of postexistence (*panca-gai*, viz as HAMG or Siddha); [2] beings with (one up to five) senses and without senses; [3] beings with a body (*sakāiya*, viz the five kinds of A¹ and *tasakāiya*) and without a body (*akāiya*); [4] souls (*jīva*), atoms (*poggala*) up to [scil., according to the comm., units of time (*samaya*), substances (*dravya*), units of space (*pradeśa*) and]

accidentals (*pajjava*); [5] beings that bind and do not bind the karman of quantity of life; ref. to Pannav. 3, 2-4:119b-132a, Pannav. 3, 23:143b and Pannav. 3, 25:155b.

4. JUMMA.

¹ (873a) The theory of the four kinds of numbers (*j u m m a*) applied to HAMG and Siddhas, ref. to XVIII 4³.

² (873a) a. The same theory applied to 'all that is' (*savva-davvā*, plur.) which is sixfold scil. consists of the five fundamental entities (*dhamm'atthikāya* etc.) and time (*addhā-samaya*): substantially (*davv'atthayāe*) motion, rest and space are *ko* (for these abbreviations see XXV 3⁴ above), souls and time are *kj* and matter may be each of the four sums; from the point of view of the number of units of space they occupy all six are *kj*. b. The theory (873b) of relative number (*appā-bahuga*) applied to these six, ref. to Pannav. 3, 21:140a-b. c. All of these six occupy space (*ogādha*): all of them occupy [the] $\frac{1}{2}$ units of space [of the world, except space (*ākāsāstikāya*) itself which has ∞ units since it occupies both the world and the non-world, thus Abhay., that is a *kj* sum of units of space]. d. The same as c above with regard to the different regions of the upper and the nether world.

³ (874a) The soul, HAMG and the Siddhas considered from the point of view of their divisibility by four. The topic is discussed in the same way as in 3⁴ above. Synopsis of the details: table on next page.

⁴ (877a) The five bodies, ref. to Pannav. 12:268b-278b.

⁵ (877a) Beings (*jīva*) are mobile (*seya*) or immobile (*nireya*). Among Siddhas (beings beyond saṃsāra: *a-saṃsāra-samāvan-naga*) those that live in the second or in a further samaya of their state (*paraṃpara-siddha*) and among beings living in saṃsāra (*saṃsāra-samāvan-naga*) those that have reached the *selesi* state (*selesi-paḍivannaga*) are immobile. Siddhas living in the first samaya of their state (*aṇantara-siddha*) are totally mobile (*savv'-eya*); beings that have not yet reached the *selesi* state (*a-s.-p.*)

XXV 4³ table:

| from the point of view of | s o u l | | H A M G | | S i d d h a s | |
|---|------------------|------------------|-----------|--------------------|----------------|-----------|
| | one ¹ | all ¹ | one | all | one | all |
| substance | <i>ko</i> | <i>kj</i> | <i>ko</i> | all 4 | <i>ko</i> | all 4 |
| units ² of the soul | <i>kj</i> | | | | | |
| body | all 4 | | | | — | |
| units (875a) of space | all 4 | <i>kj</i> | all 4 | all 4 ³ | all 4 | <i>kj</i> |
| units of time | <i>kj</i> | | all 4 | | <i>kj</i> | |
| accidentals (876a) viz colour etc. ⁴ | all 4 | | | | — ⁵ | |
| kinds ⁶ of knowledge, non-know- ledge and vision ⁷ except | all 4 | | | | — | |
| <i>kevala</i> -know- ledge and vision | <i>kj</i> | | | | | |

N.B.—¹ one: one soul etc. or all souls etc. considered *vihāṇ'ādesenaṃ*; all: all souls etc. considered *ogh'ādesenaṃ*.

² except of course with the Siddhas the text distinguishes between *jīva-paesas* and *sarīra-paesas*.

³ all except the A¹ which are *kj*.

⁴ applying only to the *sarīra-paesas*, the *jīva-paesas* in this respect being *no kj no to no dj no ko*.

⁵ *tasya* (scil. *siddhasya*) *varṇ'ādy-abhavāt*, Abhay.

⁶ with HAMG, of course, as far as they are found.

⁷ *cakkhu-*, *acakkhu-*, *ohi-damsaṇa*.

are totally mobile if they reach their new place of origin by a deflected course (*viggaha-gai-samāvannaga*), otherwise they are only partly mobile (*des'eya*).

The *aṇantara-siddhas* (: *ye siddhatvasya prathama-samaye vartante*) are mobile *siddhi-gamana-samayasya siddhatva-prāpti-samayasya cakavād iti*, Abhay.—*des'eya*: moving like a worm (? *ilikā-gatyā*, cf. PSM s.v. *iliyā*); *sav'eya*: moving like a ball (*genduka-gatyā*), Abhay.

^{6a} (878a) Atoms (*paramāṇu-poggala*) and aggregates of [two] up to an infinite number of atoms (*jāva aṇanta-paesiya khandha*) are infinite in number and so are objects (*poggala*) occupying one up to ζ units of space (*ega- ... jāva asaṃkhejja-paes'ogāḍha*), existing for one up to ζ samayas (*ega- ... asaṃkhejja-samaya-tṭhīya*) and possessing one up to ∞ degrees of each of the sensory properties (*ega- ... aṇanta-guṇa-kālaya* etc.).

^{6b} (879b) [= Pannav. 3, 26:160a-b] The relative number of the atoms and aggregates discussed in ^{6a} from the point of view of substance (*davv'atṭhayāe*) and number of units separately (*paes'atṭhayāe*) and jointly (*davv'atṭha-paes'atṭhayāe*).

⁷ (881a) Atoms and aggregates from the point of view of their divisibility by four. The topic is discussed in the same way as in 3⁴ and 4³ above. Synopsis of the details:

| from the point of view of | a t o m | | a g g r e g a t e | |
|------------------------------|-------------|-----------|-----------------------|---------------|
| | one* | all* | one* | all* |
| substance | <i>ko</i> | all 4 | <i>ko</i> | all 4 |
| atoms | <i>ko</i> | all 4 | (1) <i>dj</i> | <i>kj, dj</i> |
| | | | (2) <i>to</i> | all 4 |
| | | | (3) <i>kj</i> | <i>kj</i> |
| | | | (4) <i>ko</i> | all 4 |
| | | | (5) all 4 | all 4 |
| units of space | <i>ko**</i> | <i>kj</i> | (6) <i>dj, ko</i> | <i>kj</i> |
| | | | (7) <i>to, dj, ko</i> | <i>kj</i> |
| | | | (8) all 4 | <i>kj</i> |
| units of time | all 4 | | | |
| sensory properties | all 4 | | | |

N.B.—* one: one atom etc. or all atoms etc. considered *vihāṇ'ādesenaṃ*; all: all atoms etc. considered *ogh'ādesenaṃ*.

** 881b11 we must read *no kaḍa-jumma-paes'ogāḍhe* as in 882a3.

- (1) aggregates of 2, 6 etc. *paesas*
- (2) aggregates of 3, 7 etc. *paesas*
- (3) aggregates of 4, 8 etc. *paesas*
- (4) aggregates of 5, 9 etc. *paesas*
- (5) aggregates of x , z or ∞ *paesas*
- (6) aggregates of 2 *paesas*
- (7) aggregates of 3 *paesas*
- (8) aggregates of $4-\infty$ *paesas*

⁸ (882b) An atom and an aggregate of an odd number of atoms have no halves (*aṇaḍḍha*), whereas an aggregate of an even number of atoms has halves (*s'addha*). An aggregate of x , z or ∞ atoms may have halves or not and the same is true with a number of atoms (*paramāṇupoggalā*) and aggregates.

Cf. V 7^a.

⁹ (883b) a. An atom (*paramāṇupoggala*) or any given aggregate (*jāva aṇanta-paesie [khandhe]*), or a number of these, may be in motion (*seya*) or in rest (*nireya*). b. The minimum and maximum durations of an atom or an aggregate in motion are 1 *samaya* and $\frac{1}{z}$ *āvaliyā* resp. For the atom or aggregate in rest these durations are 1 *samaya* and a z space of time resp. There always (*sav'addham*) are (scil. were, are and will be, Abhay.) atoms and aggregates in motion and in rest. c. Minimum and maximum durations of the intermediate space of time (*antara*) during which the atom or aggregate is in motion between two spaces of time during which it is in rest. If the atom or aggregate does not leave its state of being an atom resp. an aggregate of a given number of units (thus Abhay. on *sa-tṭhāṇ'antaram paḍucca*), these durations of course correspond with what has been stated in b above. If, however, they leave that state (*para-tṭhāṇ'antaram paḍucca*, that means if the atom enters an aggregate or if a given aggregate enters another aggregate, Abhay.), the maximum interim duration is a z space of time in the case of the atom and a ∞ space of time in the case of the aggregate. Of course there is no intermediate space of time (*n' atthi antaram*) during which all atoms or aggregates are in rest. d. The relative (884a) frequency of atoms and of all kinds of

aggregates in motion and in rest. e. The same considered from the point of view of substance (*davv'aṭṭhayāe*) and number of units (*paes'aṭṭhayāe*) separately and jointly (*davv'aṭṭha-paes'aṭṭhayāe*). f. Atoms are completely in motion (*savv'eya*) or in rest (*nireya*), whereas aggregates may also be partly in motion (*des'eya*). g-j = b-e above repeated with *paramāṇupoggala savv'eya* and *nireya*, and with *du- ... paesiya khandha des'eya, savv'eya* and *nireya*.

Cf. V 7^s.—For *savv'eya* and *des'eya* see ⁵ above.—Text-correction: *dupaesie khandhe pucchā. Goyamā siya des'ee siya savv'ee siya niree, evaṃ jāva aṇanta-paesie* (cf. 885a1).

¹⁰ (886a) There are eight central units (*majjha-paesā*) of motion (*dhamm'atthikāya*), rest (*adhamm'a.*) and space (*āgās'a.*) and of [each separate] soul (*jīv'a.*). The central units of a soul occupy (*ogāhanti*) 1 up to 6 or 8 (but never 7) units of space. * *

According to the Cūrṇi these central units of motion, rest and space are situated in the Rucaka cube (cf. XIII 4^{3a}). According to Abhay., however, this is not quite true: *dharma* and *adharmā* indeed coincide with the world and consequently their central units must coincide with the centre of the world somewhere in the intermediate space below *Rayaṇappabhā* (cf. *ibid.*). The Rucaka is considered to be the centre of motion etc. (*dharmāstikāy'ādi*) because it is the place from which the ten directions start. The comm. further states that the eight central units of the soul, which are in the centre of its total range (*sarvasyām avagāhanāyām madhya-bhāga eva*) [scil. of the body it occupies], may occupy a number of units of space less than eight because of their density (*saṃkoca-vikāśa-dharmatoṣṭ teṣām*); but why can they (according to Abhay. *vastu-svabhāvāt*) not occupy seven units of space?

5. PAJJAVA.

¹ (887b) The accidental conditions of living and lifeless entities (*jīva-* and *ajīva- p a j j a v a*), ref. to Pannav.5:179a-202a.

² (887b) a. There are ζ *samayas* in one *āvaliyā* etc. up to in one *ussappiṇī* (47 names of spaces of time), ζ or (*siya ... siya ...*) ∞ *samayas* in two or more of these spaces of time. In one or more than one *poggala-pariyatta* (see XII 4^c), however, as well as in the past, the future and time in general (*tīy'addhā, aṇāgay'-addhā* and *savv'addhā*), there are ∞ *samayas*. b. (888a) The same with reference to the number of *āvaliyās* in one *āṇā-pāṇu*

etc. up to in time in general. c. (888b) The same with reference to still greater spaces of time up to: there are ∞ *poggala-pariyaṭṭas* in the past, the future and time in general.

For the forty-seven names of spaces of time see V 1³.

d. (889a) The future (*aṇāgay'addhā*) has one *samaya* more than the past (*tīy'addhā*), the past one *samaya* less than the future. Time in general is twice the past plus [one *samaya*] (*savv'addhā ṇaṃ tīy'addhāo* [abl.] *sāirega-dugunā*) or twice the future minus [one *samaya*] (... *aṇāgay'addhāo thov'ūnaga-dugunā*); the past is half time in general minus [one *samaya*], the future half time in general plus [one *samaya*].

The "one *samaya*" of course is that which forms the present.

³ (889b) On the *nioyas*, ref. to Jīv. 423b.

⁴ (890a) On the six karmic conditions (*nāma*) [of the soul], ref. to XVII 1⁴, *bhāva* being replaced by *nāma*. * *

nāma = *pariṇāma* : *bhāva*, Abhay.

6. NIYAṆṬHA.

Introductory gāhās:

pannavāṇa⁽¹⁾ *veda*⁽²⁾ *rāge*⁽³⁾ *kappa*⁽⁴⁾ *caritta*⁽⁵⁾ *paḍisevaṇā*⁽⁶⁾ *nāne*⁽⁷⁾
titthe⁽⁸⁾ *linga*⁽⁹⁾ *sarīre*⁽¹⁰⁾ *khetta*⁽¹¹⁾ *kāla*⁽¹²⁾ *gai*⁽¹³⁾ *saṅjama*⁽¹⁴⁾
nigāse⁽¹⁵⁾
jog⁽¹⁶⁾ *uvaoga*⁽¹⁷⁾ *kasāe*⁽¹⁸⁾ *lesā*⁽¹⁹⁾ *pariṇāma*⁽²⁰⁾ *bandha*⁽²¹⁾
vede⁽²²⁾ *ya*
kammōdīraṇa⁽²³⁾ *uvasaṃpa-jahanna*⁽²⁴⁾ *sannā*⁽²⁵⁾ *ya āhāre*⁽²⁶⁾
bhava⁽²⁷⁾ *āgarise*⁽²⁸⁾ *kāl*⁽²⁹⁾ *antare*⁽³⁰⁾ *ya samugghāya*⁽³¹⁾ *khetta*⁽³²⁾
phusanā⁽³³⁾ *ya*
bhāve⁽³⁴⁾ *pariṇāme*⁽³⁵⁾ *vi ya appā-bahuyam*⁽³⁶⁾ *niyaṇṭhāṇaṃ*.

Cf. Tattv. IX 48-49.—In the first introductory gāhā *suya* (^{7b1a}) is omitted because it is in fact part of *nāna* (*suya-nāna*).

(890b) * There are five [more or less perfect] kinds of monks (*niyaṇṭha*): monks indeed are 'empty' (*pulāga*), 'spotted' (*bausa*), 'bad' (*kuṣila*), 'free' (also *niyaṇṭha*) or 'pure' (*siṅāya*). With regard to these five (abbreviated P, B, K, N and S below)

the uddesa discusses the thirty-six qualities and faculties enumerated in the introductory gāhās.

(1) a. P are proclaimed (*pannatta*) to be of five kinds: one may be a P in the domains of knowledge (*nāṇa-pulāga*), belief (*daṃsaṇa-p.*), conduct (*caritta-p.*) or equipment (*linga-p.*), or one is a P in the scantiest degree (*ahāsuhuma-p.*). b. There are five kinds of B: B are 'enjoying' or not (*ābhoga-bausa*, *aṇābhoga-b.*), closed [against karmic influx] or not (*saṃvudda-b.*, *asaṃvudda-b.*), or *ahāsuhuma-b.* c. The K-class is, in fact, composed of two entirely different classes, viz the *paḍisevaṇā-kusīla* (abbreviated PK below) i.e. the 'K by transgression' and the *kasāya-k.* (abbreviated KK) i.e. the 'K by passion'. Both of these are found in the five varieties described above in connection with the P-class. d. There are five kinds of N: they live or do not live in the first or in the last samaya of their N-state (*paḍhama-*, *apaḍhama-*, *carama-* and *acarama-niyaṇṭha*) or they are *ahāsuhuma-n.* e. There are five kinds of S: they are *acchavi* (see comm.), *asabala* (spotless), *akamm'aṃsa* (free from karmic particles; *vigata-ghātikarman*, Abhay.), *samsuddha-nāṇa-daṃsaṇa-dhara* (that means Arhats, Jinas or Kevalins) or, finally, *aparissāvi* (*aparīśrāvin*: *abandhaka* scil. *niruddha-yoga* 'binding karm no more and free from all activity', Abhay.).

In Ṭhāṇa 336a the collective name is *niggantha*, not *niyaṇṭha*. The two terms, however, usually are considered to be identical (Pischel 333) although in the latter word the prefix is *ni-*, not *nis-* (*Lehre* par. 184). According to Abhay. the first *niyaṇṭha* is *nirgrantha* in the meaning of *nirgata sabāhyābhyanṭarād granthād*, i.e. a *sādhu*, whereas the second *niyaṇṭha* (N) more precisely means *nirgata granthāt*, viz *mohaṇiya-karm'ākhyād*. As to the other terms: *pulāga* = °ka 'empty ear of corn', *bausa* = *bakuṣa*: *śabala*, *kusīla* = °śīla, *sināya* = *snātaka* 'purified' (cf. the brahmanic *snātaka*) scil. *ghātikarma-lakṣaṇa-mala-pātala-kṣālanād*, Abhay. On the P Abhay. quotes two gāhās according to which the five kinds of their status are due to errors, doubts, transgressions in the domain of the fundamental and additional *guṇas*, modifying one's equipment without reason and mental occupation with illicit objects resp. The explanation of the terms used in connection with the B (given in two gāhās quoted by Abhay.) is rather obscure: *ābhoga* and *aṇābhoga* mean 'knowing resp. not knowing' that one commits a sin (*dosa*), cf. *aṇābhoga*: *aṇāna* in XXV 7² (third item of section a) below; also cf. VII 6²; one is (*a*)*saṃvudda* in the domain of the fundamental and additional *guṇas* (*mūl'uttarehiṃ* [*guṇehiṃ*]); an *ahāsuhuma-b.* is he who cleans his eyes and mouth (*acchi-muḥa majjamāna* ?). Abhay. further quotes three gāhās on the K and two on the N. For two hundred kinds of K see Mahānis. III.

On the etymology and the exact meaning of *acchavi* (used in connection with the S) the comm. quotes several opinions: *acchavi* means *avyathaka* 'steady' or is = *a-cchavi* (*chavi* in the sense of *śarīra* scil. *tad-yoga*) or = *a-kṣapīn* (with two very unlikely explanations, cf. also XXV 7st comm.).

(2) P belong to the male or the neuter sex, whereas B and K may belong to each of the three sexes; KK, though, may also be sexless (*aveyaya*), scil. have suppressed or annihilated the sexual feeling (*uvasanta-* or *khīna-veyaya*). N always are *uvasanta-v.* or *khīna-v.* and S always are *khīna-v.*

(3) P, B and K (893a) experience likes and dislikes (are *sarāga*), whereas N and S do not since N have suppressed or annihilated and S have annihilated all passions (*uvasanta-kasāya-vīyarāga*, *khīna-k.-v.*; cf. (18) below).

(4) All five classes (893a) may practise a fixed state of living [in connection with the ten items 'nakedness' (*ācelakya*) etc., Abhay.], in which case they are called *ṭhiya-kappa* (*sthita-kalpa*, according to Abhay. *sthiti-k.*), or they may not do so (*aṭhiya-k.*). Whereas P always practise the normal monastic way of living (*thera-kappa*), B and K may also imitate the praxis of the Jina (*jīna-k.*). Moreover, KK may and N and S always will stand beyond these two ways of living (*kappāyā*).

ṭhiya-kappa relates to the periods of Rṣabha and Mahāvira, who gave up clothes etc. (cf. the two gāhās *dasa-ṭhāna-ṭhio kappo* ... quoted by Abhay. in his Vṛtti on Ṭhāṇa 3, 4 [p. 169a]), *aṭhiya-kappa* to those of the twenty-two other (*madhyama*) Tīrthankaras, Abhay. On the last statement of the text Abhay. says: *kalpātīto vā kuṣilo bhavet kalpātītasya chadmasthasya tīrthakarasya sakaṣāyatvād and nirgranthaḥ kalpātīta eva bhaved yatas tasya jīnakalpa-sthavirakalpa-dharmā na santi.*

(5) [As to conduct (*caritta*)] (893b) the self-discipline of P, B and PK is the normal self-discipline of the pious monk before or after profession (*sāmāyīya-* resp. *cheōvatṭhāvaṇīya-samjama*), whereas with KK it may also be that of the monk in the exceptional position prescribed by atonement (*parihāra-visuddhi-samjama*) or even a self-discipline showing only slight changes (*suhuma-samparāya-s.*). With N and S self-discipline has reached its ideal perfection (*ahakkhāya-s.*)

This sūtra may be added to the places (Viy. 909a, Ṭhāṇa 322b, Uvav. 30 II) mentioned in *Lehre* par. 177. In our text the terms, although connected

with *saṃjama*, in fact relate to conduct (*caritta*⁽⁵⁾ in the introductory *gāhās*). For the exact meaning of the terms see *Lehre* l.c. For *saṃjama* proper see ⁽¹⁴⁾ below.

(6) The transgressions (893b) of P and PK relate to both the fundamental and the additional *guṇas* (they are *mūla-* and *uttara-guṇa-paḍisevaya*), those of B only to the additional *guṇas*. KK, N and S do not commit any transgressions (*apaḍisevaya*). The text expressly states that offending the fundamental *guṇas* means giving way to one of the five [sins that bring about] karmic influxes (*mūlaguṇa-paḍisevamāṇe pañcaṅgaṃ āsavāṅgaṃ annayaraṃ paḍisevejā*) [scil. committing sins against the five vows, Abhay.] and that the *uttara-guṇas* here are the ten renunciations (*dasaviha paccakkhāṇa*); cf. VII 2².

(7) P, B and PK (894b) have the two or three lowest kinds of knowledge, KK and N may also possess the fourth kind; S always have *kevala-nāṇa*.

The expression *dosu ...* (scil. *nāṇesu*) *hojjā* is rather curious.

(7bis) As to their knowledge (894b) of the Tradition of the Lore (*suya*), P at least study (*ahijjejjā*) it up to the third *vatthu* of the ninth Puvva, which is called *Āyāra*; their study, however, cannot extend beyond the ninth Puvva. B and PK may study ten Puvvas, KK and N all fourteen Puvvas; these classes at least study the 'Eight Vessels of the Sacred Teaching' (*aṭṭha pavayaṇa-māyāo = aṣṭa-pravacana-mātr* according to Abhay. who refers to Utt. 24, 1; cf. *Lehre* par. 173). S reach beyond all traditional knowledge (*suya-vairitta*).

(8) P, B and PK (895a) are part of the *sangha* (thus Abhay. on *tittha*), whereas the other classes may also stand beyond it (*atittha*), scil. be Tirthankaras or Pratyekabuddhas.

In ⁽⁸⁾ and ⁽⁹⁾ there seem to be terminological connections with the theory of the fifteen *aṅantara-siddha-kevalis* (Pannav. 18b); cf. *Lehre* par. 81.

(9) Materially speaking (895a, *davva-lingaṃ paḍucca*) all five classes may possess the external marks of Jaina or non-Jaina monkhood or those of the laity (*sa-*, *anna-* and *gihi-linga*) but spiritually (*bhāva-l. paḍ.*) [that means as to their knowledge etc., Abhay.] they all are Jaina monks (? *sa-linga*).

⁽¹⁰⁾ As a rule all classes (895a) have three bodies, viz the earthly, fiery and karmic bodies. Yet B and PK may also possess the transformation body and KK may also possess the transposition body.

⁽¹¹⁾ All classes (895b) are born and live (*jammaṇa-santibhāvam* [= *sadbhāvam*, Abhay.] *paḍucca*) in karmic places (*kamma-bhūmi*) but, except the P-class, they may visit places free from karman (*akamma-bh.*) if they are brought there [by gods and the like] (*sāharaṇam paḍucca*).

sāharaṇam = *saṃharaṇam*: *kṣetrāntarāt kṣetrāntare dev'ādibhir nayanam*, Abhay.

⁽¹²⁾ Generally speaking (896a) all classes are born and live (*jammaṇam santibhāvam ca paḍucca*) either in the *susama-dūsamā-kāla* or in the *dūsama-susamā-k.* or in the *dūsamā-k.* of an *osappiṇī* or an *ussappiṇī*. There are, however, one or two slight differences: P, N and S for instance never are born in the *dūsamā-k.* of an *osappiṇī*. Moreover, all classes may be born and live also in the *dūsama-susamā-palibhāga* of a *no-osappiṇī-no-ussappiṇī*. Classes experiencing *sāharaṇa* (*sāharaṇam paḍucca*, cf. ⁽¹¹⁾ above) live in some (*annayara*) good period (*samākāla*) or *palibhāga*.

osappiṇī and *ussappiṇī* are found only in Bhārata and Airāvata. In Mahāvīdeha (part of which is a *karma-bhūmi*), Hemavata etc. the evolution of time is called *no-osappiṇī-no-ussappiṇī*, Abhay. In the text this *no-o.-no-us.* is divided into four parts (*palibhāga*) called *susama-susamā*, *susamā*, *susama-dūsamā* (so also read 896b6) and *dūsama-susamā*.

⁽¹³⁾ Whereas (897a) after death S attain liberation (*siddhi-gai*), the other classes are reborn among all kinds of gods (*inda*, *sāmāniya*, *tāyattisa*, *logapāla*, *ahaminda*; the rank depends on their *virāhaṇā* or *avirāhaṇā*) in the different Vemāniya-heavens; the quantity of life (*thūi*) of these gods.

avirāhaṇā = *avirāadhanā*: *jñān'ādīnām athavā labdher anupajīvanā*, Abhay.

⁽¹⁴⁾ The classes P, B and K (898a) present 3 forms of self-discipline (*saṃjama-ṭhāṇa*), but with N and S there is no difference in this respect: they all possess [the] one [maximal] form of self-discipline. At the end the relative frequency of the possible cases.

(15) If they (898b) are considered as a whole the five classes present an infinite number of differences in conduct (*caritta-pajjava*). All N and S, though, are completely equal (*tulla*) to each other in this respect. For the other three classes we must distinguish two points of view. P, B and K, each of them within their own class (*saṭṭhāna-sannigāseṇam*: P compared with P etc.), are equal to each other or superior resp. inferior to each other in all possible degrees, scil. superior resp. inferior by $\frac{1}{\infty}$, $\frac{1}{z}$ or $\frac{1}{x}$ (*aṇanta-* etc. *bhāga-hīṇa* resp. *-m-abbhahiya*) or ∞ , z or x times (*aṇanta-* etc. *guṇa-hīṇa* resp. *-m-abbhahiya*). If, however, these classes are compared with each other (*para-ṭṭhāna-sannigāseṇam*), P are ∞ times inferior to B, PK, N and S; and B and K are ∞ times inferior to N and S. P and KK, though, may be equal or superior resp. inferior to each other in the above-mentioned six degrees (*cha-ṭṭhāna-vaḍḍiya*); the same is true for B and K. At the end the relative frequency of the possible cases.

Lehre p. 204, n. 5 = *Doctrine* p. 324, n. 3: twice read 'unterlegen bezw. überlegen', 'inferior resp. superior'.

(16) All classes (899b) are active in the three ways (*maṇa-*, *vai-* and *kāya-jogi*) except S who may be active or inactive (*ajogi*).

(17) All classes (899b) have the formally distinct or the formally indistinct imagination (are *sāgarōvautta* or *aṇāgarōvautta*).

(18) P, B and PK (899b) have the four passions. KK have one (*lobha*), two (plus *māyā*), three (plus *māṇa*) or all four passions (plus *koha*) in the *saṃjalana*-degree. N have suppressed or annihilated the passions (are *wasanta-* or *khīṇa-kasāi*). S have annihilated them.

(19) P, B and PK (901b) have one of the three best lessās; KK may have any of the six lessās. N have the best (*sukka-*) lessā and so have S (*parama-sukka-lessā*) if they are not devoid of lessā (*alessa*).

(20) [The purity (*śuddhi*, Abhay.) of] P, B and K (902a) may grow, diminish or remain stationary (they may be *vaḍḍhamāna-*, *hīyamāna-* or *avatṭhiya-pariṇāma*) whereas [that of] N and S may only grow or remain stationary. At the end the minimum and maximum durations of this increase, decrease and standstill.

(21) P bind (903a) seven karmans, viz all except quantity of life; B and PK may bind the same or all (*paḍipunna*) eight karmans. KK bind the same seven or eight karmans but they may also be free from the confusing karman. N bind only the perceptible karman (*veyañijja-kamma*) and so do S if they are not altogether free from binding karman (*abandhaya*).

(22) P, B and K (903a) experience (*veei*) all eight karmans. N experience all except the confusing karman, and S experience only the perceptible karman and the karmans quantity of life, individuality (*nāma-kamma*) and social standing (*goya-k.*).

(23) P rouse (903b, *udirei*) six karmans, viz all except the perceptible karman and quantity of life. B and PK rouse all eight, or seven (scil. all except quantity of life), or the same six karmans. The same is true with KK who, however, may also rouse five karmans (not the confusing kind). N rouse the same five karmans or only individuality and social standing. S rouse individuality and social standing or they do not rouse any karman (are *aṇudīraya*).

(24) Synopsis (904a) showing what P etc. will become (*uva-sampajjai*) if they leave their status (*ṭulāyattaṃ* etc. *jahai*):

| | P | B | PK | KK | N | S | assaṃ- jama | saṃja- māsaṃ- jama | siddhi-gai |
|----|---|---|----|----|---|---|----------------|--------------------------|------------|
| P | — | — | — | × | — | — | × | — | — |
| B | — | — | × | × | — | — | × | × | — |
| PK | — | × | — | × | — | — | × | × | — |
| KK | × | × | × | — | × | — | × | × | — |
| N | — | — | — | × | — | × | × | — | — |
| S | — | — | — | — | — | — | — | — | × |

(25) P, N and S (904b) are devoid of instincts (*no-sannōvautta*), whereas B and K may be devoid of instincts or not (*sannōvautta*).

This seems to be the meaning according to Abhay.: *ṭulāka-nirgrantha-snātakā no-saññōpayuktā bhavanti ... bakaś'ādayas tūbhayathā*. Anyway the text is corrupt; probably we must read: *ṭulāe ... no sannōvautte hojjā no-sannōvautte hojjā*.

(26) P, B, K and N (904b) attract matter [into their bodies] (are *āhāraya*); S may do so or not (*āhāraya vā ... aṇāhāraya vā*).

(27) S will have (905a) only one more rebirth (*bhava-ggahaṇa*), whereas P and N will have one up to three, B and K one up to eight more rebirths.

(28) Synopsis (905a) showing the minimum and maximum number of future changes of status (? *āgarisa* = *ākarṣa*, *ākarṣaṇa*: *cāritrasya prāpti*, Abhay.) of the different classes:

| | with one rebirth | | with more than one rebirth | |
|---------|------------------|------------------|----------------------------|-------------------|
| | minimum | maximum | minimum | maximum |
| P | 1 | 3 | 2 | 7 |
| B and K | 1 | more than 100 | 2 | more than 1000 |
| N | 1 | 2 | 2 | 5 |
| S | 1 | | — | — |

(29) These are (906a) the minimum and maximum durations of the status of the different classes:

| for one single | minimum | maximum | for more than one | minimum | maximum |
|-------------------|----------------------|---|----------------------|--|-------------|
| P B and K | 1 samaya | antomuhutta less than a koṭi of puvvas | P B and K | 1 samaya always (<i>savv'addham</i>) | antomuhutta |
| N S | 1 samaya antomuh. | antomuh. less than a koṭi of puvvas | N S | 1 samaya always (<i>savv'addham</i>) | antomuhutta |

(30) These are (906a) the minimum and maximum durations of the intermediate time (*antara*) following the space of time during which a P-status etc. was experienced:

| for one single | minimum | maximum | for more than one | minimum | maximum |
|----------------|----------|-----------------|-------------------|----------|----------|
| P | antomuh. | an endless time | P | 1 samaya | x years |
| B and K | » | » | B and K | none | |
| N | » | » | N | 1 samaya | 6 months |
| S | none | | S | none | |

(31) With P (907a) three kinds of ejection of particles (*samugghāya*) are possible, viz those of karmic perception (*veyaṇā-s.*), passion (*kasāya-s.*) and death (*māraṇ'antiya-s.*). With B and PK besides these also the ejection of particles from the transformation body—cf. ⁽¹⁰⁾ above—and from the fiery body (*panca samugghāya ... jāva teyā-samugghāe*) are possible. To these five in the case of KK the *samugghāya* of the transposition body must be added. With N there is no ejection of particles whatever and with S only the *kevali-samugghāya* is possible.

samugghāya: see *Lehre* par. 89.

(32-33) Each P, B, K and N (907b) occupies and touches $\frac{1}{4}$ of the world (*logassa ... asaṃkhejjai-bhāge hojjā*, resp. *as.-bhāgaṃ phusai*), whereas a S may occupy and touch $\frac{1}{4}$ or $\frac{1}{2}$ parts (*asaṃkhejjā bhāgā*, plur.) of the world and even the whole world (*savva-loga*).

(34) With P, B and K (907b) karman is partly suppressed and partly annihilated (*pulāe* etc. *khaōvasamie bhāve hojjā*), with N it is suppressed or annihilated (... *uvasamie vā bhāve hojjā khaie vā bh. h.*), with S it is annihilated (... *khāie bh. h.*).

Cf. *Lehre* par. 182.

(35) On the number (908a) of beings that, during one particular samaya (*ega-samaṇam*), are P etc. (*paḍivajjamāṇae paḍucca*) or have quitted the status of P etc. (*puvva-paḍivannaē paḍucca*).

(36) The relative frequency of P etc. * *

7. SAMANA.

¹ Description of the self-disciplined beings (*saṃjaya = s a - m a ṇ a*) considered from the same thirty-six points of view:

(1) There are (909a) five kinds of self-disciplined beings each of which is divided into two subspecies. One may as a matter of fact practise [1] normal self-discipline (*sāmāyīya-saṃjaya*) which may be temporary (*ittariya*) or lifelong (*āvakahiya*); [2] the self-discipline after profession (*cheōvatṭhāvāṇiya-s.*) in which case the profession either [is a repeated profession, scil.] follows on a transgression of the vows (*sāiyāra*) or does not follow on such a transgression (*niraiyāra*) [scil. is the profession of a pupil (*śaikṣaka*) or of an adept of Pārsva's doctrine, Abhay.]; [3] an exceptional form of self-discipline prescribed by atonement (*parihāra-visuddhiya-s.*) in which position one either actually atones for one's guilt (*nivvisamāṇa*) or serves such a *nivvisamāṇa* (*nivviṭṭha-kāiya*); [4] a self-discipline showing only slight changes (*suhuma-saṃparāga-s.*) for evil (*saṃkilissamāṇaya*) or good (*visuddhamāṇaya*); and finally [5] the ideal self-discipline (*ahakkhāya-s.*, lit. the enunciated s.) of the imperfect monk (*chaumattha*) or of the perfect being (*kevalī*).

At the end five gāhās explain the terms *sāmāyīya-s.* etc. For *sāmāyīya-s.* the Fourfold Restraint (*cāujjāma*, i. e. Pārsva's lore) is the highest dharma (*aṇuttara dhamma: śramaṇa-dharma*, Abhay.) and he who practises it (*phāsayanta*) in the three ways (scil. with mind, speech and body) is a *sāmāyīya-s.* He who adopts the Fivefold Restraint (*panca-jāma*, i.e. Mv.'s lore) after having quitted (*chettūṇa*) his former spiritual rank (*pariyāgam porāṇam*) is a *cheōvatṭhāvāṇiya-s.* He who occupies an exceptional position (*pariharai*) by practising, in the threefold way, the highest dharma of the pure (*visuddha*) Fivefold Restraint is a *parihāra-visuddhiya-s.* He who experiences (*veyayanta*) [one passion, viz] greed only in a very small degree (*lobhāṇu*) and [whose karman] is suppressed (*uvasāmaya*) or annihilated (*khavaya*) is a *suhuma-saṃparāya-s.* and as such is only a little inferior to the *ahakkhāya-s.* (*ahakkhāyā* [abl.] *ūṇao kiṃci*), i.e. the imperfect (*chaumattha*) or the perfect being (*jīṇa*) that has suppressed or annihilated the confusing karman.

nivvisamāṇa (*parihārika-tapas tapasyat*, Abhay.) and *nivviṭṭha-kāiya* (*nivvisamānakānucaraka*, Abhay.): see *Lehre* par. 162; CAILLAT, *Expiations* pp. 171 and 183.

The details of the further description of these five kinds of

self-disciplined beings may be omitted because the text, as a rule, only refers to the related kinds of *nīyaṅṭha* in udd. 6. According to ⁽⁵⁾, indeed, *sāmāīya-s.* and *cheōvatṭhāvaṇīya-s.* are P, B or K, *parihāra-visuddhiya-s.* and *suhuma-saṃparāya-s.* are KK and *ahakkhāya-s.* are N̄ or S; cf. udd. 6⁽⁵⁾ above. Sub-division of the text:

| | | | |
|-----------------------------|------|------------------------------|------|
| (2) <i>veda</i> | 910a | (20) <i>pariṇāma</i> | 914a |
| (3) <i>rāga</i> | 910a | (21) <i>bandha</i> | 914b |
| (4) <i>kappa</i> | 910a | (22) <i>veyaṇā</i> | 914b |
| (5) <i>caritta</i> | 910b | (23) <i>udīraṇā</i> | 914b |
| (6) <i>paḍisevaṇā</i> | 910b | (24) <i>uvasaṃpa-jahanna</i> | 915a |
| (7) <i>nāna</i> | 910b | (25) <i>sannā</i> | 915a |
| (8) (a) <i>tittha</i> | 911a | (26) <i>āhāra</i> | 915a |
| (9) <i>linga</i> | 911a | (27) <i>bhava</i> | 915b |
| (10) <i>sarīra</i> | 911a | (28) <i>āgarisa</i> | 916a |
| (11) <i>khetta</i> | 911a | (29) <i>kāla</i> | 916b |
| (12) <i>kāla</i> | 911b | (30) <i>antara</i> | 917a |
| (13) <i>gai</i> | 912a | (31) <i>samugghāya</i> | 917a |
| (14) <i>saṃjama-ṭhāṇa</i> | 912a | (32) <i>khetta</i> | 917a |
| (15) <i>caritta-pajjava</i> | 912b | (33) <i>phusaṇā</i> | 917a |
| (16) <i>joga</i> | 913a | (34) <i>bhāva</i> | 917a |
| (17) <i>sāgāra</i> | 913a | (35) <i>pariṇāma</i> | 917a |
| (18) <i>kasāya</i> | 913a | (36) <i>appābahuya</i> | 917b |
| (19) <i>lessā</i> | 913a | | |

² (919a) Introductory gāhā:

paḍisevaṇa^a *dos'āloyaṇā*^b *ya āloyaṇārihe*^c *c' eva*
tatto sāmāyārī^d *pāyacchitte*^e *tave*^f *c' eva.*

^a Transgression (*paḍisevaṇā*) is tenfold: [it originates from] ^[1] pride (*dappa*), negligence (*pamāya*), ignorance (*aṇābhoga*: *ajñāna*, Abhay.; cf. *ābhoga* and *aṇ-ā.* in VII 6² and XXV 6⁽¹⁾), desire (*āura*, i.e. hunger, thirst etc., Abhay.), ^[5] misfortune (*āvai*: *āpad*), confusion (*saṃkiṇṇa*, v.l. *sankīya* 'alarm', *tintiṇa* 'complaining because of deficiency'), precipitation (*sahasakkāra*, one gāhā in Abhay.), fear (*bhaya*), enmity (*paosa* = *pradveṣa*) and ^[10] examination (? *vīmaṃsā* = *vīmaṃsa*: *śikṣak'ādi-parīk-ṣaṇa*, Abhay.).

^b [No dialogue.] There are ten faults relative to confession (*āloyaṇā-dosa*): ^[1] rousing [the confessor's] compassion [in order to get a light penance] (*ākampaittā*), choosing an indulgent confessor (*aṇumāṇaittā*), confessing only the faults that others have seen (*jaṃ ditṭham*), confessing only grave (*bāyaram*) or ^[5] only small faults (*suhumam*), confessing secretly (*channam*, speaking indistinctly, Abhay.), verbose confession (*sadd'āulayaṃ* = *śabd'ākula*), confessing one fault to several confessors (*bahujana*), confessing indistinctly (*avvatta*, scil. to a guru who is not thoroughly instructed, an *agītārtha*, Abhay.) and ^[10] confessing a fault to a guru who is guilty of the same fault (*tassevi* = *tat-sevin*).

^{c1} [No dialogue.] A monk is able to confess his faults in the proper way if he possesses the following ten qualities (*dasahiṃ thāṇehiṃ saṃpanne aṇagāre arihai atta-dosaṃ āloittae*): if he ^[1] has a good birth (*jāi-saṃpanna*), belongs to a good family (*kula-s.*), respects the decorum (*vinaya-s.*), knows [the difference between good and evil] (*nāṇa-s.*), ^[5] is faithful (*daṃsaṇa-s.*), has a good conduct (*caritta-s.*), is tolerant (*khanta*), has complete control [of his senses] (*danta*), is truthful (*amāi*) and ^[10] does not regret [to have confessed] (*apacchā'nutāvi*).

^{c2} [No dialogue.] A monk is able to receive confessions in the proper way (... *arihai āloyaṇam paḍicchittae*) only if he possesses the following eight qualities: if he ^[1] is acquainted with good behaviour (*āyārava*), understands [the sins that are confessed] (*āhārava*), is conversant with the practice [of confession] (*vava-hārava*), is devoid of false shame (*uvvīlaya*: *apavriḍaka*, Abhay.), ^[5] is able to release the confessant from his guilt [by imposing the right penance] (thus Abhay. on *pakuvvaya*), is discreet (*aparissāvi*), is able to make the confessant do the penance (*nijjavaya* = *niryāpaka*) and ^[8] is able to see the calamities of the hereafter (*avāya-daṃsi*: *pāralaukikāpāya-darśin*, Abhay.).

^d (920a) [No dialogue.] There are ten forms of correct behaviour (*sāmāyārī*) among monks. They are (enumerated in a *gāhā*): ^[1] compliance with a wish (*icchā-kāra*), the admission of being guilty (*micchā-kāra*), assent (*taha-kkāra*), formulae used

when leaving (*āvassiyā*) or ^[5] entering a place (*nisīhiyā*), a request for instruction or a question concerning oneself (*āpucchāṇā*), a request for confirmation or a question concerning somebody else (*paḍipucchāṇā*), placing something at somebody's disposal (*chandaṇā*), promising (*nimantaṇā*) and ^[10] entering another teacher's tutelage (*uvasampayā*).

^e (920a) [No dialogue.] There are ten kinds of penance (*pāyachitta*) depending on whether the sin one committed deserves ^[1] simple report (*āloyaṇā'riha*), confession proper (*paḍikkamaṇā'riha*), both report and confession (*tad-ubhayāriha*), renunciation of the corpus delicti (*vivegāriha*), ^[5] the *kāyōtsarga*-posture (thus Abhay. on *viussaggāriha*), asceticism (*tavāriha*), reduction of one's seniority as a monk (*chedāriha*), complete annulation of the same and repeated profession (*mūlāriha*), repeated profession after an interim (*aṇavatthappāriha*) or ^[10] exclusion from the community (*pāranciya'riha*).

Quotations (several defective gāhās): see Introduction § 15. For parallel places in other texts see *Lehre* par. 136 (*sāmāyāri*) and 161 (*pāyachitta*); cf. also LEUMANN, *Übersicht* p. 9b and CAILLAT, *Expiations* p. 142 (*āloyaṇā-dosa*), p. 141 (the qualities of confessant and confessor), p. 111 (*pāyachitta*). —In connection with the eight qualities of a worthy confessor Abhay. states that *āyāra* is dictated by *jñān'ādi-pañca* and *vavahāra* by *āgama-śrut'ādi-pañca*, cf. I 1⁹ and VIII 8² resp. Thāṇa 484a reads *avahāra* for *āhāra* and adds ⁽⁹⁾ *piya-dhamma* and ⁽¹⁰⁾ *daḍha-dhamma*.

^f (921a) [No dialogue.] Ramification of asceticism (*tava*): the subdivisions being the same as in Uvav. 30 (to which place the text, expressly or implicitly by means of *jāva*, refers), we only record the divergences.

External asceticism:

- I. A. 7. *solasama bhatta* om. in Viy.
B. For Uvav. (*ni*)*vāghāima* Viy. has (*a*)*nihārima*, cf. II 1^{6a}.
- II. A. 2. Viy. refers to Viy. VII 1^{7b}.
B. 7. Viy. adds *appa-tumantuma*.
- III-V. Viy. refers to Uvav. 30.
- VI. 4. Viy. refers to the Somil'uddesa, XVIII 10⁴.

Internal asceticism:

II'. 2. a. Viy. refers to Viy. XIV 3², where the forms of respectful treatment are listed as follows: $\partial \in 3 \alpha \eta \beta \gamma \theta \iota \kappa$. For θ (Uvav. *eyassa abhigacchanāyā*) Viy. has *intassa paccuggacchanāyā*.

4-5. Viy. has the following subdivision:

pasattha-maṇa-viṇaya (cf. Uvav. b)

1. *apāvaya*, 2. *asāvajja*, 3. *akiriya*, 4. *niruvakkesa*, 5. *aṇaṇhavakara*, 6. *acchavikara*, 7. *abhūyābhisankāṇa* [*maṇa* or *vai*]

apasattha-m.-viṇaya (cf. Uvav. a)

1. *pāvaya*, 2. *sāvajja* etc.

III'. Sequence of the ten kinds of service (*veyāvacca*): 1 2 6 5 4 3 8 9 10 7.

V'. 1. δ . For Uvav. *vilavaṇayā* Viy. has *paridevaṇayā*.

3. γ . Viy. *sutta-ruī*.

δ . Viy. *ogāḍha-ruī* which according to Abhay. (*sādhupratyāsannībhūtas tasya sādḥūpadeśād rucir avagāḍha-ruciḥ*) is the same as Uvav. *uvadesa-ruī*.

$\beta\beta$. Viy. *paḍipucchanā*. Sequence of the *aṇuppehās*: $\gamma\gamma\gamma$, $\alpha\alpha\alpha$, $\beta\beta\beta$, $\delta\delta\delta$.

4. c. Viy. *suhuma-kirie aṇiyattī*.

d. Viy. *samocchinna-kirie appaḍivāī*. In Viy. *khantī* (Uvav. wrongly $\alpha\alpha$) etc. are the characteristics (*lak-khaṇa*) and *vivega* (Uvav. wrongly α) etc. are the attributes (*ālambaṇa*) of pure meditation. Sequence of the *aṇuppehās*: $\gamma\gamma\gamma$, $\delta\delta\delta$, $\beta\beta\beta$, $\alpha\alpha\alpha$.

VI'. A. 1 and 2: inverted order in Viy. * *

A few explanations given by Abhay.: *jhanjhā* (II B 6) 'quarrelsomeness' or, according to the Cūrṇi, *aṇatthaya-bahu-ppalāvitta*; *tumantuma* (II B 7): *hṛdayastha kopa-viśeṣa*; *niruvakkesa* (II' 4-5, a-b under 4): *svagata-śok'ādy-upakleśa-viyukta*; *acchavikara* (ibid. under 6) 'not troubling oneself or somebody else' < *kṣapi*: *sva-parayor āyāsa* (cf. XXV 6⁽¹⁾ comm. end);

abhūyābhisankāṇa (ibid. under 7): 'not afraid of ghosts and demons (*bhūta*)'; *paridevaṇayā* (V 1 ̇): *punaḥ punaḥ kliṣṭa-bhāṣanātā*.

8. OHA.

The term *oha* does not appear in the text. According to Abhay. (852b) it denotes the undifferentiated 'multitude' of beings as against the beings capable of salvation etc. in udd. 9 seqq.

^a (927a) * When being reincarnated, souls (*ee vi jīvā* in the answer, whereas the question has *neraiyā ṇaṃ bhante kahaṃ uvavajjanti?* Cf. [†] below), by means of purposive acting (*ajjhasāṇa-nivvattienam karaṇōvāenam*), leave their [present] existence (*thāṇa*) and enter their new (*purima: purovartin*, Abhay.) existence 'in a wink' (? *seya-kāle: eṣyati kāle*, Abhay.; cf. V 4¹⁴), leaping like a monkey (*pavao viva pavamāṇā*). ^b Their velocity, ref. to XIV 1². ^c They produce the quantity of life of their new existence (*para-bhaviy'āuyam pakarenti*) by [their own] decisions and activities (*ajjhasāṇa-joga-nivvattienam karaṇōvāenam*). ^d (927b) Their rebirth (*gai*) is brought about by the wane of their quantity of life, form of existence and duration (*āu-*, *bhava-* and *thū-kkhaya*). ^e They are reborn on their own strength (*āya'ddhīe no par'idhīe*), on the strength of their own karmans (*āya-kammaṇā* etc.) and exertions (*āya-ppaogenam* etc.); cf. XX 10² and IX 32^b. [†] The same is true with all beings (cf. the question in ^a above). The text expressly points out the exceptional case of the A¹ for which the process of rebirth takes four samayas (*causamaiya viggaha*); cf. VII 1¹. * *

9-10. BHAVIYĀBHAVIYA.

11-12. SAMMĀ-MICCHA.

The same is true with [udd. 9 (927b)] beings capable (*bha - va - siddhiya*) and [udd. 10 (ibid.)] incapable of salvation (*abh. - s.*), as well as with [udd. 11 (ibid.)] orthodox (*sammadiṭṭhi*) and [udd. 12 (ibid.)] heretical (*micchadiṭṭhi*) beings. * * at the end of each udd.

XXVI. B A N D H I - S A Y A.

Obeisance to the Suyadevayā!

*jīvā¹ ya lessā² pakkhiya³ diṭṭhī⁴ annāṇa⁵ nāṇa⁶ sannāo⁷
veya⁸ kasāe⁹ uvaoga¹⁰ joga¹¹ ekkāra[sa] vi thāṇā.*

The introductory gāhā is not an usg. but enumerates the eleven qualities from the point of view of which souls and beings will be discussed in sayas XXVI-XXX: ¹ [kind of] soul, ² lessā, ³ 'belonging to the [light or dark] half [of existence]' (*pakkhiya*), ⁴ belief, ⁵ knowledge, ⁶ non-knowledge, ⁷ instinct, ⁸ sex, ⁹ passion, ¹⁰ activity and ¹¹ imagination. The unusual sequences *annāṇa nāṇa* and *uvaoga joga* are due to the metre.—For sayas XXVI-XLI see Introduction § 6.

1

^{1a} (928b) * A soul that has already bound karman (*jīve ... b a n d h ī*) may or may not again bind 'bad karman' (*pāva kamma*) in the present and ~ or in the future; consequently there are four cases: I) *bandhai bandhissai*, II) *bandhai na bandhissai*, III) *na bandhai bandhissai*, and IV) *na bandhai na bandhissai*. In the first place this depends on the above-mentioned eleven qualities of that soul. With most of these all four cases are possible. However, (1) for souls that have not the white lessā, that stand in the dark half [of their existence without beginning and end] (*kaṇha-pakkhiya*, see XIII 1^a), that are heretic or partly so (*sammāmicchādiṭṭhī*), or that possess one of the three non-knowledges (are *annāṇi* etc.), the instincts (*sannōvautta*), one of the three sexes (*saveyaga* etc.) or one of the first three passions (*koha- ... māyā-kasāi*) only cases I and II are possible; (2) for souls devoid of passion (*akasāi*) only cases III and IV are possible; (3) for souls devoid of lessā (*alessa*) and activity (*ajogī*) and endowed with omniscience (*kevala-nāṇi*) only case IV is possible.

^{1b} (930b) What has been said above in connection with the soul in general applies to the human soul. With HAG only cases I and II are possible.

² (931a) The text further discusses the question whether the soul in general and HAMG may or may not, in the present and in the future, bind each of the eight kinds of karman taken separately. It now appears that the general rule in ^{1a} above applies to the binding of the confusing karman (*jah' eva pāvaṃ kammaṃ tah' eva mohaṇijjaṃ pi niravasesaṃ jāva Vemāṇie*), whereas for the other kinds of karman its validity is restricted by the following additional rules: (1) human souls endowed with passion (even *lobha-kasāi*) are, in the present, always binding (cases I and II) the karmans that obscure knowledge and vision, the karmans of individuality (*nāma-kamma*) and social standing (*goya-k.*) and the obstructing karman; (2) future binding without present binding (case III) of course is impossible in the case of the perceptible karman; (3) with the karman called quantity of life there are several curious divergences some of which are difficult to account for; suffice it to say that the possibilities of binding this karman not seldom contrast with those of binding *pāva kamma*: e.g. with a heretic soul all four cases of present and future binding resp. non-binding are possible whereas with a partly heretic soul (*sammāmicchādīṭṭhi*) only cases III and IV occur. * *

bandhī: *baddhavān* scil. *karma*, Abhay.—At first sight *pāva kamma* 'bad karman' seems to mean nothing but karman in general (cf. *Lehre* par. 84 end). However, if most of the additional rules for the binding of the eight *kamma-pagaḍis* (in ²) only narrow down the validity of the general rule regarding the binding of *pāva kamma* (in ¹) there is one important exception: the possibilities of binding 'quantity of life' (*āyua-kamma*) indeed often contrast with those of binding *pāva kamma*.—According to Abhay. case I of the present and future binding resp. non-binding relates to beings incapable of salvation (*abhavya*), case II to beings capable of salvation (*bhavya*) that are bound to attain the annihilation of karman (*prāptavya-kṣapakatva*) or, more precisely, in the case of *āyua-kamma* (932b), to him who lives in his last body (*carama-śarīra*), case III to him who has suppressed and case IV to him who has annihilated the confusing karman (*mohôpaśame vartamāna* resp. *kṣīṇa-moha*).

2-11

The same discussion in connection with HAMG that are [udd. 2 (934b)] living in the first samaya of their present existence (*aṇantarôvavannaga*, cf. XIV 1³) or [udd. 3 (935b)] in a later samaya (*paramparôvavannaga*), in the first or a later samaya of [udd. 4-5 (936a)] their occupation of the new place of origin (*aṇantar'-* and *parampar'ogāḍha*), [udd. 6-7 (ibid.)] their attraction of matter (*aṇantar'-* and *parampar'āhāraga*), [udd. 8-9 (ibid.)] their development (*anaṇtara-* and *parampara-pajjattaga*), and [udd. 10-11 (ibid.)] in connection with HAMG that will not again or that will again enter the same existence (thus Abhay. on *carima* resp. *acarima*). * * at the end of each udd.

XXVII. KARIMSU GA - S A Y A.

1-11

(938a) On the question whether souls and beings differentiated as in XXVI bind or do not bind 'bad karman' and the eight *kamma-pagaḍis* (hence there are nine *daṇḍagas*) in past, present and future. Since all beings have bound (*karimsu*) karman in the past, XXVII is merely a repetition of XXVI with the possibilities: I) *karimsu karenti karissanti*, II) *karimsu karenti na karissanti*, III) *karimsu na karenti karissanti*, and IV) *karimsu na karenti na karissanti*.

XXVIII. K A M M A S A M A J J A ᅇ A - S A Y A.

1-11

(938b) On the question where, that means on which stage of existence (*kahiᅇ: kasyāᅇ gatau*, Abhay.), souls and beings differentiated as in XXVI have earned (*s a m a j j i ᅇ i ᅇ s u, s a m ā y a r i ᅇ s u*) 'bad karman' and the eight *kamma-pagaᅇis*. There are eight possibilities: karman may have been acquired on the stages A, AH, AM, AG, AHM (read in accordance with the comm.: *ahavā tirikkha-joᅇiesu ya neraiesu maᅇussesu ya*), AHG, AMG and AHMG. * *

Text and comm. both have *Kammasamajjanaᅇa-saya*.—*samāyariᅇsu*, according to an old explanation quoted by Abhay., means 'experienced': *samācaritavantaᅇ, pāpa-karma-hetu-samācaraᅇena tad-vipākāᅇubhavanēti vᅇddhāᅇ*.

XXIX. K A M M A P A Ṭ Ṭ H A V A Ṇ A - S A Y A.

1-11

(940a) On the question whether souls and beings differentiated as in XXVI began [to perceive] (*paṭṭhaviṃsu*) and finished [perceiving] (*niṭṭhaviṃsu*) 'bad karman' and the eight *kamma-pagaḍis* simultaneously (*samāyaṃ*) or not (*visamāyaṃ*). This depends on whether they have the same quantity of life (*sam'āyua*) and are reborn at the same time (*samôvavannaga*) or not (*visam'āyua*, *visamôvavannaga*). There are four possibilities, viz: I) *samāyaṃ paṭṭhaviṃsu samāyaṃ niṭṭhaviṃsu*, II) *s. p. visamāyaṃ n.*, III) *v. p. s. n.*, and IV) *v. p. v. n.* resp. corresponding with I) *sam'āyua samôvavannaga*, II) *s.-ā. visamôvavannaga*, III) *visam'āyua samôv.*, and IV) *v.-ā. visamôv.* * *

paṭṭhaviṃsu: *prasthāpitavantah*, that means *prathamatayā vedayitum ārabdhavantah*; *niṭṭhaviṃsu*: *niṣṭhāpitavantah*, *niṣṭhāṃ nītavantah*; *samāyaṃ*: *samakam*, *yugapad*; Abhay.

XXX. SAMOSARAṆA-SAYA.

1-11

¹ (942a) On the question whether souls and beings differentiated as in XXVI adhere to the creed (*samosaraṇa*) of I) those that accept voluntary action (*kiriya-vādi*), II) those that deny voluntary action (*akiriya-vādi*), III) the agnostics (*annāṇiya-vādi*) or IV) the moralists (*veṇaiya-vādi*).

² (943a) The future stage of existence (*neraiy'āuyam ... pakarei*) of the same souls and (945a) beings.

³ (946a) Capability of salvation of the same souls and beings.

* *

samosaraṇa (: *mata*, Abhay.) 'creed' rather than 'heretical creed' or 'heresy' (thus JACOBI, Sūy. 1, 12; also cf. *ibid.* 2, 2, 79; Dasā 6 and Utt. XVIII 23); the Jainas in fact may, in a way, be regarded as *kiriya-vādīs*, see *Lehre* par. 83 and JAIN, *Life* p. 211 seqq. Abhay. quotes different opinions on the meaning of the four terms. The *kriya-vādīs* (1) pretend that action, being impossible without an actor, is connected with the soul (*kriyā ... ātma-samavāyini*), or (2) that only action counts (*kriyā pradhānam, kiṃ jñānena?*), or (3) they maintain the real existence of the soul (*jīva, ātman*) and of all other categories (*padārtha*); there are 180 different schools, cf. JACOBI on Sūy. 2, 2, 79 and JAIN o.c., p. 212, n. 127. The *akriya-vādīs* (1) deny action because of the instability of things or (2) because of the momentary existence of the *saṃskāras* (one śloka quoted; on this *kṣaṇika-vāda* cf. JACOBI on Utt. XVIII 23), or (3) they, viz the Buddhists, pretend that only purity of heart scil. intention (*citta-śuddhi*) counts, not action, or (4) in their opinion the categories have no real existence; 84 schools, cf. JAIN l.c., n. 130. The *ajñānikas* (1) despise all knowledge pretending it is non-knowledge, or (2) they consider non-knowledge to be salutary since it causes freedom from karmic bounds, or (3) they pretend that nobody can have knowledge about some object because the means of cognition never cover the total range of the object (*tathā na jñānaṃ kasyāpi kvacid api vastuṇy asti pramāṇānām asaṃpūrṇa-vastu-viśayatvāt*); 67 schools, cf. JAIN l.c., n. 132. The *vainayikas*, finally, say that a heavenly rebirth etc. is the reward of good conduct (*vinaya*); 32 schools, cf. JAIN l.c., n. 136.

301

XXXI. U V A V Ā Y A - S A Y A.

I

¹ (948b) * The four 'small numbers' (*khudda jumma*) are *khuddāga-kaḍa-jumma*, *kh.-teoya*, *kh.-dāvāra-jumma* and *kh.-kalioga*; they are defined in exactly the same way as the numbers (*jumma*) in XVIII 4³.

khudda, *khuddāga* = *kṣullaka* as against the 'big numbers' (*mahājumma*) in XXXV i 1¹, Abhay.; see also Introduction § 6.

² (948b) ^a 1. The stage of existence from which a 'small' *kaḍa-jumma* group of H (*khuddāga-kaḍa-jumma-neraiyā*) originates (*kuo u v a v a j j a n t i? kiṃ neraiehiṃto uv.? etc.*), ref. to Pannav. 6. 2. The number of such H originating simultaneously (*ega-samaenam*) may be 4, 8, 12, 16, [etc. up to] x or 2. 3. The way in which they originate, ref. to XXV 8^{a-e}. ^b The same (1-3) for H specified for the seven hells. ^{c-d} = ^{a-b} with *khuddāga-teoya-neraiyā* (in ^c under 2 the numbers are 3, 7, 11, 15, [etc. up to] x or 2). ^{e-f} = ^{a-b} with *kh.-dāvāra-jumma-neraiyā* (in ^e under 2 the numbers are 2, 6, 10, 14, [etc. up to] x or 2). ^{g-h} = ^{a-b} with *kh.-kalioga-neraiyā* (in ^g under 2 the numbers are 1, 5, 9, 13, [etc. up to] x or 2). * *

2-28

The same questions in connection with H possessing [udd. 2 (949a)] a black, [udd. 3 (949b)] a dark or [udd. 4 (ibid.)] a gray lessā; [udd. 5 (ibid.)] H capable of salvation [udd. 6-8 (ibid.)] of the same three lessās, and in the same way [udd. 9-12 (950a)] H incapable of salvation, [udd. 13-16 (ibid.)] orthodox H, [udd. 17-20 (ibid.)] heretical H, [udd. 21-24 (ibid.)] *kaṇha-pakkhiya* H (cf. XIII 1^a) and [udd. 25-28 (ibid.)] *sukka-pakkhiya* H. * * at the end of each udd.

XXXII. U V V A Ṭ Ṭ A Ṇ Ā - S A Y A.

(951a) The same as XXXI udd. 1-28 taking into consideration the next existence of these beings (*aṇantaram uvvaṭṭittā kaḥiṃ gacchanti* etc.). * * at the end of each udd.

The text has *Uvvaṭṭanā-saya*.

XXXIII. THE TWELVE EG'INDIYA-
[AVANTARA-]SAYAS.

A v a n t a r a s a y a i.

1

(951b) ^a The five kinds of A¹ (*eg'indiyā*), viz earth-, water-, fire- and wind-beings and plants, may be fine (*suhuma*) or coarse (*bāyara*) and each of these two species may be developed (*pajjatta*) or not (*apajjatta*).

^b For all of these $5 \times 2 \times 2$ subspecies of A¹ the eight kinds of karman exist (*aṭṭha kamma-pagaḍḍiṃ pannattāo*). They bind (*bandhanti*) seven (that means all except *āyua-kamma*) or all of these kinds of karman. They perceive (*veenti*) fourteen kinds of karman (*kamma-pagaḍḍi*) viz the eight kinds already mentioned to which are added the absence (^o*vajjha*) of the senses of hearing, seeing, smelling and tasting and the absence of female and male sex. * *

itthi-veya-vajjha: yad-[scil. karma-]udayāt stri-vedo na labhyate tat stri-veda-vadhyam, Abhay. Probably we should read *i.-v.-bajjha* (^o*bāhya*), cf. I 7^a. The term *kamma-pagaḍḍi* is rather unusual in this connection.

2-11

(952a) The same subject developed after the example of XXVI 2-11. * * at the end of each udd.

A v a n t a r a s a y a s ii-xii.

(952b) The same discussion applied to A¹ taking into account their black, dark or gray lessā and their capability resp. incapa-

bility of salvation. These eleven avantasayas consequently repeat the pattern of XXXI udd. 2-12. Each avantasaya has eleven udd. except avantasayas ix-xii which have only nine because the notions *carama* and *acarama* cannot be applied to beings that are incapable of salvation.

XXXIV. THE TWELVE EG'INDIYA-SEDHĪ-
[AVANTARA-]SAYAS.

A v a n t a r a s a y a i.

1

¹ (954b) ^a Repetition of XXXIII i 1^a.

^b If an undeveloped fine earth-being (*apajjatta-suhuma-pudhavi-kāiyya*) dies on the eastern border (*puracchimille carim'ante*) of Rayaṇappabhā and must be reborn as a being of the same species on the western border (*paccacchimille c.-a.*) of Rayaṇappabhā, its transition takes one, two or three samayas (*ega-samaiṇa vā du-s. vā ti-s. vā viggahenaṃ uvavajjejjā*).

^c Answering Goy.'s question (*se ken' atthenaṃ ...*) Mv. explains that he proclaims a theory of seven possible lines (*se d h ī*). Lines indeed are straight (*ujjuy'āyaya*), deflected once or twice (*egayao-* and *duhao-vaṃka*), [forming a rectangular figure] open at one side (*egayao-khaha*) or [a \perp shaped figure] open at two sides (*duhao-kh.*), circular or semicircular (*cakkavāla, addhacakkavāla*); cf. XXV 3⁷. If souls reach the place of their new embodiment by a straight, a once deflected and a twice deflected course (*sedhī*) the transition (*viggaha*) lasts one, two and three samayas resp.

^d What has been said under ^b above is true in four hundred cases viz 4 cases (the *apajjatta-suhuma* being becomes an *apajjatta-suhuma*, a *ṇajjatta-suhuma*, an *apajjatta-bāyara* or a *ṇajjatta-bāyara* being) x 5 (the being may be reborn among the five kinds of A¹) x 4 (the original being may be *apajj.-suh.*, *ṇajj.-suh.*, *apajj.-bāy.*, *ṇajj.-bāy.*) x 5 (the original being may belong to the five kinds of A¹).

With fire-beings there is a slight difference because the coarse

(*bāyara*) species in this case is found only in man's world (*maṇussa-khetta*), cf. VI 8¹. The same three transitions, however, are possible here too in three cases: (955a9) A¹ dying on the eastern border of *Rayaṇappabhā* and becoming coarse fire-beings in *Maṇussa*-(also called *Samaya*-)khetta, (955b4) coarse fire-beings dying in *Maṇussa-khetta* and becoming A¹ on the western border of *Rayaṇappabhā*, and (955b8) coarse fire-beings dying and becoming coarse fire-beings in *Maṇussa-khetta*. The place of these beings in *Maṇussa-khetta* is not indicated.

^e (956a2: read *apajjatta-suhuma-puḍhavi-kāie ṇaṃ ...*) The same four hundred cases (*savva-paesu vi*) are possible if the beings move from West to East (or, in the case of coarse fire-beings, from the West of *Rayaṇappabhā* to *Samaya-khetta* etc.).

^f (956a7: *evaṃ eenāṃ gamaeṇaṃ ...*) The same (^{b, d, e} above) is true if the direction is S. to N. or N. to S.

^g (956a9: *apajjatta-* etc.) The same (^{b, d, e, f} above) is true for A¹ moving in these four directions from one border to the opposite border of the lower hells, *Sakkarappabhā* etc. Souls, however, that live on some border of these hells and which must embody themselves anew in coarse fire-beings are obliged to go to the *Samaya-khetta*. This they can do only by a once deflected or a twice deflected course lasting two resp. three *samayas*. The same is true if coarse fire-beings must embody themselves in A¹ living on some border of *Sakkarappabhā* etc.

The caus. *samoḥaṇāvettā* (955b11) is rather curious.—955b ult. read *pajjatta-bāyara-vaṇassai-kāie*.—*viggaha* usually means a 'deflected course' (*vākra-gati*). Our text, however, also speaks of an *ega-samaiya viggaha* in which case it simply means a 'transition' (*viśiṣṭa-sthāna-prāpti-hetu-bhūtā gati*, *Abhay.*); cf. also *Tattv. II 26* seqq.

² (957a) ^a If an undeveloped fine earth-being dying in some place outside the 'tube' in the nether world (*aholoya-khetta-nālīe bāhirille khette*) must be reborn as a being of the same species in some place outside the 'tube' in the upper world, its transition takes three *samayas* if the starting-place and the place of destination when projected on one plane are situated on a straight line (*ega-payarammi aṇu-sedhīe*); it takes four *samayas* if they are situated on different lines (*viśedhīe*).

nālī: *trasa-nāḍī*, *Abhay.*; see *Lehre* par. 95.—In its explanation of the

difference between transitions of three and of four samayas the comm. is not very clear. It seems to imply that the soul takes (1) an *anusreṇi* course if both starting-place and place of destination are situated in a main direction, and (2) a *visreṇi* course if the starting-place is situated in an intermediate direction. E.g. if a being dying outside the tube some place in the N.W. of the nether world must go to some place outside the tube in the upper world, it first moves to the N. or the W., then enters the tube, rises to the upper world and reaches its new place of origin. Of course, if the place of destination is also situated in an intermediate direction, the above interpretation would make a *pañca-sāmayikī gati* (thus Abhay.) necessary; the text, however, does not speak of such a transition. Also cf. VII 1¹.

^b Again this theory is developed for the four hundred cases mentioned in ^{1d} above. The transitions are the same everywhere except with fire-souls. If (957b3) A¹ dying outside the 'tube' in the nether world must be reborn as coarse fire-beings in Samaya-khetta, the transition takes two or three samayas, scil. follows a once or a twice deflected course. If (957b penult.) coarse fire-beings dying in Samaya-khetta must be reborn outside the 'tube' in the upper world the transition takes two, three or four samayas. If (958a3) the same must be reborn in Samaya-khetta the transition takes one, two or three samayas.

^c (958a9) Application of the same theory to souls moving from the upper world to the nether world with the same divergences in the case of the coarse fire-beings.

^d (958a penult.) Application of the same theory to souls moving from some place on the eastern border of the world (*logassa puracchimilla carim'anta*) to another place on the eastern border: the transition here takes one, two, three or four samayas, scil. follows a straight, a once deflected or a twice deflected course *ega-payarammi aṇu-sedhī* (for °*dhim* or °*dhīe*) or *visedhim* resp. Other circumstances being the same, (958b penult.) the transition from E. to S. takes two, three or four samayas, (959a7) the transition from E. to W. takes one, two, three or four samayas, and (959a11) the transition from E. to N. again takes two, three or four samayas.

^e = ^d but starting from (959a ult.) the S., (959b7) the W. and (959b9) the N.

³ (959b penult.) Further particulars on certain classes of A¹ that have been discussed above: their abodes (*thāṇa*, ref. to

Pannav. 2:71b-77b), karman, binding and perception of karman (ref. to XXXIII i 1^b), origin (ref. to Pannav. 6), *samugghāyas* and duration. The last topic is treated in nearly the same way as in XXIX 1, but *sam'āyā* and *visam'āyā* are equated with *tulla-ṭṭhīya* and *vemāya*- (= *vimātra: viṣama-mātra*, Abhay.) *ṭṭhīya* resp., and *samōvavannaga* and *visamōvavannaga* are equated resp. with *tulla-* and *vemāya-visesāhiyaṃ kammaṃ* (lit. 'karman' the differentiation of which begins at the same resp. a different moment) *pakarenti*. * *

Once the title *samaṇ'āuso* is used.

2-11

(962a) The subject discussed in XXXIV i 1³ developed after the example of XXVI 2-11. * * at the end of each udd.

A v a n t a r a s a y a s ii-xii.

(963a) The subject discussed in i developed after the example of XXXIII ii-xii.

XXXV. THE TWELVE EG'INDIYA-MAHĀJUMMA-
[AVANTARA-]SAYAS.

A v a n t a r a s a y a i.

1

¹ (964b) There are sixteen 'great numbers' (*m a h ā j u m m a*) the names of which are formed by combining the terms *kaḍajumma*, *teoya*, *dāvarajumma* and *kaliōya* (see XVIII 4³) with themselves and with each other in the sixteen possible ways: [1] *kaḍajumma-kaḍajumma*, [2] *kaḍajumma-teoya* etc. up to [16] *kaliōya-kaliōya*. The second term of these compounds indicates the remainder (viz 4 = 0, 3, 2 and 1 resp.) if the dividend is divided by 4; the first term indicates the remainder (also 4 = 0, 3, 2 and 1 resp.) if the quotient of that same division is divided by 4. Thus e.g. if $A : 4 = B$, the remainder being C, and if $B : 4 = D$, the remainder being E, the number A is a *teoya-dāvarajumma* if C is 2 and E is 3. — Text: *je ṇaṃ rāsī cauḅkae-ṇaṃ avahāreṇaṃ avahīramāṇe cau-ṇajjavasiē je ṇaṃ tassa rāsissa avahāra-samayā* ('the number of times four has been subtracted') *te vi kaḍa-jummā se ttaṃ kaḍajumma-kaḍajumme* etc.

The interpretation of *mahājumma* in *Lehre* p. 33 = *Doctrine* p. 42 must be understood in the way explained above. If we adopt the abbreviations *kj*, *to*, *dj* and *ko* (cf. XXV 3⁴) the smallest possible 'great numbers' are *kj-kj* 16, *kj-to* 19, *kj-dj* 18, *kj-ko* 17, *to-kj* 12, *to-to* 15, *to-dj* 14, *to-ko* 13, *dj-kj* 8, *dj-to* 11, *dj-dj* 10, *dj-ko* 9, *ko-kj* 4, *ko-to* 7, *ko-dj* 6 and *ko-ko* 5, thus Abhay. These numbers are called 'great' because their minima are 4-19, whereas the minima of the 'small numbers' (*khuḅḅa-jumma*, see XXXI 1¹) are 1-4. Also cf. Introduction § 6.

^{2a} (966a) [1] The stage of existence from which a *kaḍajumma-kaḍajumma* group of A¹ originates, [2] the number of souls simultaneously (*ega-samaeṇaṃ*) reborn in such a group, [3] their

inexhaustibility etc. up to [33] their next rebirth: references to the Uppal'udd. XI 1.

The numbers referred to under [2] of course are the same as the minima (16 etc.) indicated in the preceding note, to which x, 2 and (in contradiction to the beings grouped in 'small numbers', see XXXI 1²) ∞ are added.

^{2b} (967a) The same for the fifteen other 'great numbers'.

2-11

The sixteen descriptions of 1² above applied to A¹ [udd. 2 (968a)] living in the first samaya of their existence (*paḍhama-samaya-kaḍajumma-kaḍajumma-eg'indiya* etc.), [udd. 3] not living in that samaya (*apaḍhama- ...*), [udd. 4] living in their last samaya (*carama- ...*) or [udd. 5] not in their last samaya (*acarama- ...*); to these are added the A¹ that are [udd. 6] *paḍhama-paḍhama-*(thus read with the comm.!)*samaya-kaḍajumma-kaḍajumma-eg'endiya* etc., [udd. 7] *paḍhama-apaḍhama-s.- ...*, [udd. 8] *paḍhama-carama-s.- ...*, [udd. 9] *paḍhama-acarama-s.- ...*, [udd. 10] *carama-carama-s.- ...* and [udd. 11] *carama-acarama-s.- ...*; in these six compounds the first term seems to indicate the moment of the being's status as an A¹ while the second term indicates the moment of the being's belonging to a *kaḍajumma-kaḍajumma* group. * * at the end of each udd.

According to Abhay. the *paḍhama-2-samaya-kaḍajumma-2-eg'indiya* beings (udd. 6) for instance are *ekēndriyōtpādasya prathama-samaya-yogād ye prathamāḥ prathamaś ca samayaḥ kṛtayugma-kṛtayugmatvāmubhūter yeṣām ekēndriyāṇāṃ te*.

A v a n t a r a s a y a s ii-xii.

(969b) The subject of *avantarasaya* i, udd. 1²-11 developed after the example of XXXIII ii-xii. * *

XXXVI-XXXIX. THE TWELVE BEINDIYA-,
TEINDIYA-, CAURINDIYA- AND ASANNI-PANCÊN-
DIYA-MAHĀJUMMA-[AVANTARA-]SAYAS.

(970b) The subject treated in XXXV applied to A², A³, A⁴
and to A⁵ devoid of consciousness. * *

XL. THE TWENTY-ONE SANNI-PANCÊNDIYA-
MAHĀJUMMA-[AVANTARA-]SAYAS.

(972a) The subject treated in XXXV applied to five-sensed
beings possessing consciousness. There are of course twenty-one
(instead of twelve) avantasayas because the beings in question
may possess six (instead of three) lessās. * *

XLI. RĀSĪJUMMA-SAYA.

1

¹ (975b) There are four kinds of numbers (*r ā s ī j u m m a*) called *kaḍajumma*, *teoya*, *dāvvarajumma* and *kalioya* or *rāsī-jumma-kaḍajumma* etc.

rāsī-jumma is *jumma* in the sense of *rāsī* (cf. XVIII 4³) scil. 'number in general' as against the 'small numbers' in XXXI 1¹ and the 'great numbers' in XXXV i 1¹; also see Introduction § 6.

² (975b) a. Origin of a *rāsī-jumma-kaḍajumma* group of H (*r.-j.-k.-neraiyā*), ref. to Pannav. 6: repetition of XXXI 1^{2a}, section 1. b. The number of such H originating simultaneously: repetition of XXXI 1^{2a}, section 2. c. On the question whether there is an interim on the occasion of their rebirth or not (*s'antara* and *nirantara*). d. In a given *samaya* these souls (*te ... jīvā*) can form only one kind of *rāsī-jumma*. e. The way (976a) in which they originate: repetition of XXXI 1^{2a}, section 3. f. These H are born and live 'without merit' (*āya-ajasaṇaṃ uvavajjanti*, *āya-ajasaṇaṃ uvajjivanti*) scil., according to Abhay., 'without exerting themselves' (*yaśas: saṃyama*). g. As a result of what has been said under f above they possess *lessā* (are *salessa*), are active (*sakiriya* etc.) and cannot attain liberation during that very existence (*teṇ' eva bhava-ggahaṇeṇaṃ*).

³ (976a) The same applies to all other beings with the exception that M, under f, may (but not necessarily do) live *āya-jasaṇaṃ* in which case, under g, they are *alessa* and *akiriya* and consequently attain liberation in that very existence, or they are *salessa* etc. * *

(976b) The subject treated in udd. 1 developed after the example of XXXI 2-28. The references are:

udd. 2-4: HAMG forming a *rāsī-jumma-teoya*, a *r.-j.-dāvaram-jumma* and a *r.-j.-kalioya*;

udd. 5-28 = udd. 1-4 taking into account that the HAMG may possess any of the six lessās;

udd. 29-32 = 1-4 with beings that will achieve salvation;

udd. 33-56 = 29-32 taking into account the six lessās;

udd. 57-84 = 29-56 with beings that are incapable of salvation;

udd. 85-112: the same with orthodox beings;

udd. 113-140: the same with heretical beings;

udd. 141-168: the same with *kaṇha-pakṅhiya* beings;

udd. 169-196: the same with *sukka-pakṅhiya* beings.

* * at the end of each udd.

(978b) The solemn conclusion of the Vīy. is written out in full: Goy. affirms the eminent truth of Mv.'s teachings, honours his master and retires.

(978b) Colophon: the whole work comprises 138 sayas divided into 1925 uddesas.

See Introduction § 2.

(979a) Gāhā: the whole work comprises 184,000 words.

(979b) Gāhā: eulogy of the work.

Namaskāra to Goyama and the other *gaṇaharas*, to the *bhagavaī Vivāhapannatti* (sic) and to the twelve Angas (*duvālas' anga-gaṇa-piḍaga*).

Gāhā: a devout wish that the *Suyadevayā bhagavaī* may destroy the reader's (*mama*) mental darkness.

Plan for the study of the Vīy.: of sayas I-VIII one must study two udd. every day except in the case of saya IV where udd. 1-8 must be mastered in one day and udd. 9-10 in one day; each of the sayas IX-XX must be studied in one day, in two days, or in three days at the utmost; saya XV however must be mastered in one day (with special rules for fasting); sayas XXI-

XXIII take one day each; of sayas XXIV-XXV six udd. must be studied every two days; sayas XXVI-XXXIII together take one day and so do each of the sayas XXXIV-XXXVIII, sayas XXXIX and XL (taken together?) and saya XLI.

(980a) Three devout gāhās.

The number of granthas is 15.751.

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Abbreviations: *a.* = annautthiya (dissident), *A.* = Arhat, *Ā.* = Ājīviya, *b.* = brahman, *d.* = disciple of Mv., *h.* = householder, *k.* = king, *l.* = layman or -woman, *m.* = monk, *n.* = nun, *P.* = Pāsāvaccijja, *p.* = prince(ss), *q.* = queen, *r.* = race, *t.* = traveller (disācara).

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 Selavālaya, *a.* VII 10¹ (XVIII 7⁴)
 Selodāi, *a.* VII 10¹ (XVIII 7⁴)
 Sevālodāi, *a.* VII 10¹ (XVIII 7⁴)
 Somila, *b.* XVIII 10⁴
Skandaka, ācārya VII 6^{3a} comm.
 Halla, *p.* VII 9² comm.
 Hālāhalā, *Ā. l.* XV A. C4.7

GEOGRAPHY

Abbreviations: *c.* = country, *p.* = people or tribe, *s.* = sanctuary (ceiya), *t.* = town, *v.* = village.—For identifications see the foot-note of the Introduction (abbreviated n.) or the commentary on the first text referred to.

Anga, *c.* XV C8
 Angamandira, *s. near* Campā XV C4
 Acchā, *c.* XV C8
 Avāha, *c.* XV C8
 Āla(m)bhiyā, *t. n.* 2⁸; XI 12, XV C4
 Uddaṇḍapura, *t.* XV C4
 Ulluyatira, *t.* XVI 3². 5^a
 Egajambūya, *s. near* Ulluyatira XVI
 3². 5
 Kayangalā, *t. n.* 4⁰; II 1⁸
 Kāmamahāvaṇa, *s. near* Vāṇarasī XV
 C4
 Kāyandi, *t.* X 4^a
 Kāsī, *c.* VII 9², XV C8
 Kuṇḍa(g)gāma, *t. n.* 4⁴; IX 33¹⁻², XV
 B4
 Kumāragāma *for* Kummagāma *q.v.*
 Kummagāma, *v.* XV B3
 Koccha, *c.* XV C8
 Koṭṭha(ya), *s. near* Sāvattī IX 33^{2d},
 XII 1¹, XV A-C
 Koṇḍiyāyaṇa, *s. near* Vesālī XV C4
 Kollāya, *v.* XV B2
 Kosambī, *t. n.* 4⁶; XII 2^a
 Kosala, *t.* VII 9², XV C7
 Kosalā, *c.* XV C8
 Kosaliya 'of Kosalā' XX 8^{4c}
 Khattiya-Kuṇḍaggāma, *the kṣatriya*
part of Kuṇḍaggāma *q.v.*
 Gangā V 7², VII 6⁴, XI 9¹; *of seven*
kinds XV C4 comm.

Guṇasilaya, *s. near* Rāyagiha passim
 Candoyaraṇa, *s. near* Uddaṇḍapura
 XV C4
 Candovayaraṇa, *s. near* Kosambī XII
 2^a
 Campā, *t.* V 1¹. 10, IX 33^{2d}, X 4^c,
 XIII 6³, XV C4
 Chattapalāsaya, *s. near* Kayangalā II
 1^{8a}
 Tankaṇā, *p.* III 2^{1a}
 Tapodā, *see* II 5⁷ comm.
 Tāmalitti, *t.* III 1^{2a}
 Tungiyā, *t. n.* 2⁷; II 5⁵
 Dūipalāsa(ya), *s. near* Vāṇiyaggāma
 IX 32, X 4, XI 11¹, XVIII 10⁴
 Nandaṇa, *s. near* Moyā III 1¹
 Nālandā, *suburb of* Sāvattī XV B2
 Pattakālagaya, *s. near* Ālabhiyā XV C4
 Palhayā, *p.* III 2^{1a}
 Pāḍaliputta, *t.* XIV 8²
 Pāḍha, *c.* XV C8
 Pālāsaya, *t.* X 4^c
 Puṇḍa, *c.* XV D2
 Puṇṇabhadda, *s. near* Campā V 1¹. 10,
 IX 33^{2d}, XIII 6³
 Pupphaviya, *s. near* Tungiyā II 5⁵
 Pulindā, *p.* III 2^{1a}
 Babbarā, *p.* III 2^{1a}
 Bahuputtiya, *s. near* Visāhā XVIII 2
 Bahusālaya, *s. near* Kuṇḍaggāma IX
 33^{1-2d}

Bi°, Bebhela, *t.* III 2^{1b}, X 4^c, XV D3
 Bhāraha, *see* Cosmographical Names
 Bhuttuyā, *p.* III 2^{1a}
 Maga(d)ha, *c.* XV C8
 Maṇḍiyakucchi, *s. near* Rāyagiha XV C4
Matsya, see Vaccha
 Malaya, *c.* XV C8
 Mahātavōvatīrappabhava, *a hot spring* II 5⁷
 Mahesarī, *t.* XIV 8²
 Mālava, *c.* XV C8
 Māhāṇa-Kuṇḍa(g)gāma, *the brahman part of* Kuṇḍaggāma *q.v.*
 Miḍhiyagāma, *v.* XV C11 *comm.*
 Miyaṇa, *garden near* Vībhaya XIII 6³
 Meṇḍhiyagāma, *v.* XV C11
 Moyā, *t. n.* 2⁶; III 1¹
 Moli, *c.* XV C8
 Rāyagiha, *t. I* 1¹ *introduction*, III 4⁴. 6¹⁻², V 9¹, VI 10¹, VIII 7¹, XIV 8², XV C4 *et passim*
 Lāḍha, *c.* XV C8
 Vanga, *c.* XV C8
 Vaccha, *c.* XV C8
 Vajja, *c.* XV C8

Vāṇiyagāma, *t. n.* 2⁹; IX 32^a, X 4, XI 11¹, XVIII 10⁴
 Vāṇarasī, *t.* III 6¹⁻², XV C4
 Vinjhā *mountains* III 2^{1b}, XIV 8², XV D2-3
 Vibhela, *see* Bibhela
 Visāhā, *t.* XVIII 2
 Vībhaya, *t. n.* 5⁰; XIII 6³
 Vebhāra *hill* II 5⁷, III 4⁴
 Vesālī, *t. n.* 2⁹; VII 9²⁻³, XV C4
 Sankhavaṇa, *s. near* Ālabhiyā XI 12
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 Sambhuttara, *c.* XV C8
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 Saravaṇa, *place near* Sāvathī XV B1
 Sahasambavaṇa, *garden near* Hatthiṇāpura XI 9¹, XVI 5^d, XVIII 2
 Sālakotṭhaya, *s. near* Meṇḍhiyagāma XV C11
 Sāvathī, *t. n.* 3⁹; II 1⁶, IX 33^{2d}, XII 1¹, XV A-B2. 7. C2-11
 Siddhatthagāma, *v.* XV B3
 Sindhusovira, *c. n.* 4⁹; XIII 6³
 Subhūmibhāga, *grove near* Sayaduvāra XV D2
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MYTHOLOGY AND COSMOGRAPHY

The cosmographical names, names of classes and sub-classes of gods as well as the names of gods, celestial abodes etc. enumerated in I 2⁶. 4⁵, II 8, III 7.8, IV 1-8 and X 5^b have been recorded only when there was some special reason to do so.

Abbreviations: *c.* = continent, *d.* = direction, *g.* = god(dess), *h.* = hell, *m.* = month, *m.m.* = mythical mountain, *o.* = ocean, *p.* = part of the world, *r.* = region, *R.* = Rāhu, *S.* = Sakka, *v.* = vimāna, *Va.* = abode of the Vāṇamantaras.

Aggikumāra, *g.* XVII 17
 Aggeī, *d.* X 1¹, XIII 4³
 Aṇuttarōvāīya, *g.* V 4¹¹⁻¹², VI 1³, XIV 7^{1b.4b}, 8¹ *et passim*
 Antahuṇḍī *for* Amba-Huṇḍī? *see* Viy. 980a

Anna-jambhaga, *g.* XIV 8⁶
 Abbhantara Pukkar'addha, *c.* (part) V 1⁴
 Amba-Huṇḍī? *see* Antahuṇḍī
 Ayasivaṇa, *Va.* I 1¹¹
 Aruṇābha, *v.* XI 12^{1c}

Aruṇôdaga, o. VI 5¹
 Alā, see Ilā
 Aviyatta- (v.l. Ahivai-) jambhaga, g.
 XIV 8⁶
 Avvābāha, g. XIV 8⁴
 Asaṇavaṇa, Va. I 1¹¹
 Asogavaṇa, Va. I 1¹¹
 Asoya, m. XI 11¹
 Ahivai-jambhaga, see Aviyatta-j.
 Āicca = Sūra, g. XII 6^{2b}
 Āditya, see Āicca
 Āyāva, g. XIII 6³
 Āśvina, see Asoya
 Āsāḍha, m. XI 11¹
 Indā, d. X 1¹, XIII 4³
 Indra, g. XIV 2^{2a} comm.
 Ilā, g. X 5^b
 Īsāṇa, g. III 1^{1d.2}, 8, IV 1-8, X 4^c, 5^b,
 XIV 2^{2b}, 6², XVII 5
 Īsāṇī, d. X 1¹, XIII 4³
 Īsṃpabbhārā, the abode of the Siddhas
 XIV 8¹
 Uttarakura, r. XX 8¹
 Udahikumāra, g. XVI 12
 Eravaya, p. XX 8¹⁻²
 Kacchabha, R. XII 6¹
 Kancāṇa-pavvaya, m.m. XIV 8⁶
 Kaṇha Vāsudeva XIV 7^{1a} comm.
 Kaṇhasappa, R. XII 6¹
 Kāyandagā devā, g. X 4
 Kārttika, VII 9^{3b}
 Kālī, g. X 5^a
 Kālōya, o. V 1⁴
 Kibbisiya, g. IX 33^{2e-g}, XII 5^{1a}
 comm.
 Kilbiṣika, see Kibbisiya
 Kuru, k. XX 8⁶ comm.
 Kusumbhavaṇa, Va. I 1¹¹
 Kṛṣṇasarpa, see Kaṇhasappa
 Khanjaṇa-vaṇṇ'ābha, v. XII 6¹
 Khambaya, R. XII 6¹
 Kharaya, R. XII 6¹
 Khetaya, R. XII 6¹
 Gangadatta, g. XVI 5^{c-d}
 Gandhāvai, m.m. IX 31^{a5}
 Cakkavatti, XVI 6^{1g}
 Canda, g. III 8, X 5^b, XII 6^{2a}, 3
 Camara, g. III 1^{1a}, 2¹⁻³, 6³, 8, VII 9²⁻³,
 X 4-5, XIII 6²

Camaracancā, Camara's residence II 8,
 III 1^{2a}, XIII 6²
 Campayavaṇa, Va. I 1¹¹
 Campijjā devā, g. X 4
 Citta, m. XI 11¹
 Citta, m.m. XIV 8⁶
 Cūyavaṇa, Va. I 1¹¹
 Chattovavaṇa, Va. I 1¹¹
 Jakkha XVIII 7¹
 Jaḍilaya, R. XII 6¹
 Jama, g. III 7^b, 8, IV 1-4, X 5^b
 Jamaga, m.m. XIV 8⁶
 Jamā, d. X 1¹, XIII 4³
 Jambuddiva, c. V 1, VI 10¹ (simile),
 VIII 2¹, IX 1-2 et passim
 Jambhaga, g. XIV 8⁶
 Joisiya, g. IX 2 et passim
 Tamā, d. X 1¹, XIII 4³
 Tāyattisagā devā, g. X 4 et passim
 Tilagavaṇa, Va. I 1¹¹
 Thaṇṇiyakumāra, g. XVI 14
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 Divakumāra, g. XVI 11
 Devakura, r. XX 8¹
 Dharaṇa, g. III 1^{1b}, 8, X 4, 5^b
 Dhāyaśaṇḍa, c. V 1⁴
 Dhuva-rāhu, R. XII 6¹
 Nāgakumāra, g. XVII 13
 Niggohavaṇa, Va. I 1¹¹
 Negamesi, see Hari N.
 Neraī, d. X 1¹, XIII 4³
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 Pankappabhā, h. XIII 4^{3a} et passim
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 Pāṇa-jambhaga, g. XIV 8⁶
 Pālāsīgā devā, g. X 4
 Pukkhalā-saṃvattaga, mythical cloud
 V 7²
 Puṇṇabhadda, g. XV C8. D2
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 Mīyanka, *v.* XII 6²
 Mehā, *g.* X 5^a
Yakṣa, see *Jakkha*
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Rucaka, see *Ruyaga*
 Ruyaga XIII 4³, XXV 3⁶ comm., 4¹⁰
 comm.
 Ruyagavara, *c.* XVIII 7⁵
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 Lāuya-vaṇṇ'ābha, *v.* XII 6¹
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 Vaissadeva, see *Bali V.*
 Vajjapāṇi, *S.* III 2^{1b}
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 Vasumai, *g.* X 5^b comm.
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 Vāṇamantara, *g.* I 1¹¹, VII 9^{3c}, XIX 10
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 Viggaha-kaṇḍa, *place in Bambhaloga*
 XIII 4^{5a}
 Vicitta, *m.m.* XIV 8⁶
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 Veyaḍḍha, *m.m.* VII 6⁴, IX 31^{a5}, XIV
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Śatakratu, see *Sayakkau*
Śiva, *g.* III 1^{2a} comm.
Śṛṅgātaka, see *Singhādaya*
 Sakka, *g.* III 1^{1b-c.2b-c}, 2^{1b-4}, 7-8,
 V 4², VII 9²⁻³, X 4-6, XIV 2², 6², 8⁵,
 XVI 2², 5^{a-b}, XVIII 2
 Sakkā, see *Sukkā*
 Saṇamkumāra, *g.* III 1^{1f.2c-d}, X 4,
 XIV 6²
 Saṇavaṇa, *Va.* I 1¹¹
 Saterā, see *Sadārā*
 Sattavaṇṇavaṇa, *Va.* I 1¹¹
 Sadārā, *g.* X 5^b comm.
 Saddāvai, *m.m.* IX 31^{a5}
 Sayakkau, *S.* III 2^{1b}
 Sayaṇa-jambhaga, *g.* XIV 8⁶
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 Sūi, *see* Seyā
 Sūra, *g.* III 8, X 5^b, XII 6²⁻³
 Seyā, *g.* X 5^b comm.

Soma, *g.* III 7^a, 8, IV 1-4, X 5^b
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OTHER PROPER NAMES

Anga, *see* Duvālas'anga-gaṇi-piḍaga
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 aṇavaṭṭhappa XXV 7^{2e}
 aṇavadagga V 9⁴, IX 32^b, XII 2^h
 aṇavanniya-devattana X 2⁶
 aṇāīya *cf.* āi
 aṇāuttam VII 1⁶
 aṇāgaya VII 2²
 aṇāgay'addhā *cf.* addhā
 aṇāgāra¹ VII 2²
 aṇāgāra² XVIII 8³
 aṇāgāra-dhamma XVI 6^{1h}
 aṇāgārōvaurta I 5², (6⁴), 9², VI 3⁵, 4¹,
 VIII 2⁵, IX 31, XI 1 (-8), XII 5^{1a},
 XIII 1^a, 2, XVII 2³, XVIII 1, XIX
 3^a, 8, XX 1, 3, XXI-XXIV, XXV
 6⁽¹⁷⁾, 7¹⁽¹⁷⁾, XXVI (-XXX), XXXV
 (-XL); *cf.* uvaoga
 aṇāṇupuvvi I 6⁴
 aṇābhīoga III 5³
 aṇābhoga I 1⁷, VII 6², XXV 6⁽¹⁾, 7^{2a}

aṇārambha I 1⁸, V 7⁷, VIII 1²
 aṇāloiya-paḍikkanta IX 33^{2e-g}, X 2⁵, 4,
 XIII 6³; *cf.* āloiya-p.
 aṇāharaṇa XVIII 3⁵
 aṇāhāraga VI 3⁵, 4¹, VII 1¹, VIII 2⁵,
 XVIII 1, XXV 1³, 6^(2e), 7^{1(2e)},
 XXXV (-XL); *cf.* āhāra(ga)
 aṇikkhitta tavokamma II 1^{6b}, III 1^{2a},
 2^{1b}, VII 9^{3e}, IX 31, XI 9¹, 12², XV
 B 4, 6, C 11, XVI 3², XX 9
 aṇiggaya XIV 1³
 aṇiṭṭha akanta appiya asuha amaṇunna
 amaṇāma I 5², VI 3¹, VII 6⁴, XIII
 4^{2a}, XIV 3⁴, 5², 9²
 aṇiṭṭhamtha XXV 3¹
 aṇidāe I 2²; aṇidāya XIX 5²
 aṇindiya I 7⁴, II 10^d, VIII 2³, X 1¹,
 XI 10², (XVI 8¹), XXV 3¹⁰
 aṇisaṭṭha IX 33^{2b}
 aṇihārima II 1^{6a}, XXV 7^{2f}
 aṇu I 1⁴, XXV 7¹⁽¹⁾ gāhā 4
 aṇukampā VII 6^{3b}, VIII 8¹
 aṇutāvi *cf.* apacchā'ṇutāvi
 aṇudai *cf.* udai
 aṇudiṇṇa *cf.* udiṇṇa
 aṇudīraga, °raya *cf.* udīraga
 aṇupariyaṭṭai XVIII 7⁶; *cf.* I 1¹⁰, 9¹,
 II 1^{5-6a}, IX 33^{2g-h}
 aṇuppehā XXV 7^{2f}
 aṇubandha XI 1 (-8), XXI-XXIV
 aṇubhāga I 4³, VI 8²
 aṇubhāva I 1¹⁰
 aṇumāṇa V 4⁸
 aṇumāṇai XXV 7^{2b}
 aṇuvautta V 4¹⁰
 aṇuvaraya III 3^{1a}, VIII 10¹
 aṇuseḍhi XXV 3⁷, XXXIV i 1²
 aṇevambhūya V 5²
 aṇesaṇijja *cf.* aphāsuya
 aṇḍaya VII 5
 aṇhavakara XXV 7^{2f}
 atīy'addhā *cf.* addhā
 atta¹ *cf.* āyā
 atta² XIV 9²
 attha VIII 8¹
 atthikāya I 6⁴, 9², II 10, VII 10¹, VIII
 2², 9², 10⁴, X 1¹, XI 10¹, XII 5^{1a},
 XIII 4⁴, XVII 2¹ comm., XVIII 3³
 comm., 4¹, 7⁴, XX 2, XXV 4^{2,10}

atthitta I 3⁴
 adinna VIII 7¹
 adukkhaṇayā VII 6^{3b}
 adukkhi VII 1⁶, XIV 4²
 addha-cakkavāla XXV 3⁷, XXXIV i 1¹
 addhā (tīy'a. *or* atīy'a., aṇāgay'a.,
 savv'a.) I 6⁴. 9², XII 5^{1a}, XXV 5²;
 VII 2²
 addhā-samaya II 10^d, X 1¹, XI 10¹,
 XIII 4^{4b}, (XVI 8¹), XXV 4²
 addhā-kāla XI 11¹
 adhamma¹ XVII 2¹; *cf.* XX 2²
 adhamma² *cf.* atthikāya
 antakara I 4⁵. 9³, V 4^{3.7}
 anta-kiriyā I 2⁵. 8¹, III 3^{1d}
 antara¹ V 7⁵, VIII 2⁶. 9^{b-e}, XII 9^{1b},
 XXV 4⁹. 6⁽³⁰⁾. 7¹⁽³⁰⁾; *cf.* aṇantara,
 jīṇ'antara, s'antara
 antara² VIII 3², XIV 8¹, (XVIII 7^{5a});
cf. uvās'antara
 antara-dīva IX 3-30, X 7-34
 antima-sarira, °saririya I 4⁵. 9³, V
 4^{3.7}; *cf.* carima-s.
 antevāsi V 4⁴ et passim
 antosalla-maraṇa II 1^{6a}
 anna-ilāyaya XVI 4
 annautthiya I 9⁴. 10¹⁻², II 5^{1.7}, V 3¹.
 5². 6⁵, VI 10^{1.3}, VII 10¹, VIII 5³
 comm., 7¹. 10¹, XVII 2²⁻³, XVIII
 7^{1.4}. 8²; *cf.* parautthiya
 anna-m-anna-baddha anna-m-anna-
 puṭṭha ... I 6⁶, XI 9¹. 10³, XVIII 10³
 anna-linga XXV 6⁽⁹⁾. 7¹⁽⁹⁾
 annāṇa, *adj.* °ṇi I 5², II 10^c, V 7⁸,
 VI 3⁵. 4¹, VIII 2³⁻⁶, IX 31^{a2}, XI
 1 (-8). 9¹, XII 5^{1a}. 10², XIII 1^a. 2,
 XVII 2³, XVIII 1, XIX 3^a. 8, XX
 1. 3¹. 7, XXI (-XXIV), XXV 4³,
 XXVI (-XXX), XXXV (-XL)
 annāṇiya-vādi XXX
 apaesa *cf.* apadesa
 apaccakkhāṇa-kiriyā I 2². 9⁶, V 6²,
 VII 8⁶
 apaccakkhāṇi VI 4², VII 2^{3.5}
 apaccakkhāya (pāvakamma) I 1¹¹, VII
 1^{3b}. 2¹, VIII 6¹. (7¹), XVII 2⁴
 apacchā'ṇutāvi XXV 7^{2c1}
 apacchima-māraṇ'antiya-saṃlehaṇā-
 jhūsaṇ'ārāhaṇā VII 2²

apajjatta(ga) V 4¹⁰, VI 3⁵. 4¹, VIII
 1¹⁻². 2^{1.3}, XIX 3^b. 8, XXV 1²,
 XXXIII-XXXV
 apajjatti XVIII 1
 apajjavasiya *cf.* pajjavasiya
 apaḍisevaya XXV 6⁽⁶⁾, 7¹⁽⁶⁾
 apadhaya (pāvakamma) I 1¹¹, VII 2¹,
 VIII 6¹. (7¹), XVII 2¹
 apaḍhama XVIII 1
 apaḍhama-samaya XXV 6⁽¹⁾, XXXV-
 XL
 apadesa V 7³. 8¹, XX 5²
apamṛtyu V 5² comm.
 aparitta VI 3⁵
 aparissāvi¹ XXV 6⁽¹⁾
 aparissāvi² XXV 7^{2c2}
apavartanā I 1¹ comm.
 apasattha I 9¹, XXIV *cf.* [19])
 apāṇayāim (cattāri) XV C 8
 apāvaya XXV 7^{2f} (*under* II' 4, 1)
 apuṭṭha I 6¹⁻³, II 1⁴, V 4^{1a}, VIII 8⁵;
cf. puṭṭha, phuḍa, phusai
 appa *cf.* āyā
 appakamma(tarāga) I 2², V 6³, VI 3¹,
 VII 3⁴. 10^{2b}, XIII 4¹, XVIII 5²,
 XIX 5¹
 appakiriya(tarāga) V 6³, VI 3¹, VII
 10^{2b}, XIII 4¹, XVIII 5², XIX 4. 5¹
 appaḍikkama II 1^{6a}
 appa'ddhiya, app'iddhiya X 3¹, XIII
 4¹, XIV 3³, XVI 11-14
 appa-tumantuma XXV 7^{2f} (*under* II
 B 7)
 appa-nijjara VI 1³, XIX 4
 appamatta-saṃjaya I 1⁸. 2², III 3^{1e}
 appaveyana(tarāga) I 2², V 6³, VI 1¹.
 3¹, VII 6¹. 10^{2b}, XIII 4¹, XVIII 5²,
 XIX 4. 5¹
 appa-sarira I 2²
 app'āyaya V 6¹
 app'āsava(tarāga) V 6³, VI 3¹, VII 10^{2b},
 XIII 4¹, XVIII 5², XIX 4. 5¹
 app'āhāra(ga) VII 1^{7b}. 3¹
 app'iddhiya *cf.* appa'ddhiya
aprasasta XI 3 comm.
 aphāsa *cf.* avaṇṇa
 aphāsuya VIII 5³ comm.
 aphāsuya aṇesaṇijja V 6¹, VIII 6¹
 aphusa I 10¹

abandhaga XI 1, XXI (-XXIII), XXV
 3¹⁰. 6⁽²¹⁾, XXXV (-XL)
 abāhā¹ VI 3⁴
 abāhā² VI 5³, XIV 8¹
 abuddha-jāgariyā XII 1^{1b}
 abbhakkhāṇa V 4⁵. 6⁹
 abbhintara-parisayā devā XIV 2²
 abbhuttāṇa XIV 3²
 abhakkhaya XVIII 10⁴
 abhavattha VIII 2³
 abhavasiddhīya I 6⁴, III 1^{2d}, VI 3^{3.5}.
 4¹. 10², VIII 2³, XIII 1^a. 2, XVIII 1,
 XXV 10, XXX 1³, XXXI 9-12,
 ix-xii of XXXIII-XXXV, XLI
 abhiggaha III 1^{2a}, XI 9¹
 abhiggahammi boddhavvā bhāsā X 3³
 abhiṇivvaṭṭai V 4¹⁵, VI 10¹
 abhivayaṇa XX 2²
 abhihaḍa IX 33^{2b}
 abhūyābhisankāṇa XXV 7^{2t} (*under*
 XX' 4, 7)
 abhejja *cf.* acchejja
 amajjha *cf.* majjha
 amāi III 4⁵⁻⁸, 5²⁻³, (XIII 9), XXV 7^{2c1}
 amāi sammaddiṭṭhi I 2², III 6¹, V 4¹⁰,
 XIV 3¹, XVI 5^{b-c}, XVIII (3²). 5^{2.4};
cf. sammaddiṭṭhi
 amucchiya agiddha agaḍhiya aṇajjho-
 vavanna VII 1^{7a}
 amuha VIII 6³
 ambu-vāsi XI 9¹
 arasa *cf.* avaṇṇa
 araha(ṇa), arihanta I 4^{3.5}, III 2¹, VII
 1², VIII 2², IX 33^{2e}, XII 1^{1b}. 2^a. 9^{1a},
 XIV 2^{2a}, XV C 2. D 2, XVI 5^d,
 XVIII 2. 7⁴, XX 8²⁻⁵, XXV 6⁽¹⁾
 arāga XVII 2⁴
 arūva, °vi II 10^{a-d}, VII 10¹, XI 10¹,
 XIII 7¹, (XVI 8¹), XVII 2⁴, XXV 2¹
 'alam atthu' I 4⁵, (V 5¹)
 alābha XV A
 aliya asabbhūya asantavayaṇa V 6⁹
 alukkhi XIV 4¹
 alessa VI 4¹, VIII 2⁵, XVII 2⁴, XVIII 1,
 XXV 6⁽¹⁹⁾. 7¹⁽¹⁹⁾, XXVI (-XXX);
cf. lessā
 aloga I 6⁴, II 10^{a-d-e}, IX 3^{1b}, XI 10¹,
 XIII 4^{3b.4a}, XIV 8¹, XVI 8⁴, XX 2¹,
 XXV 3⁵⁻⁶

alog'anta I 6^{2.4}, XI 10²
 avagaya-veda VIII 8³
 avagāhaṇā II 10^a, XIII 4^{4a}
 avacijjai XXV 2³
 avatṭhiya II 10^a, V 8², XX 8¹, XXV
 6⁽²⁰⁾. 7¹⁽²⁰⁾; *cf.* akkhaya *and* sāsaya
 avaḍḍh'omoyariya VII 1^{7b}
 avaṇṇa agandha arasa aphāsa II 10^a,
 XI 1 (-8). 9¹. (12²), XII 5^{1a}
 avatta-damsaṇa XVI 6^{1a}
 avattavvam XII 10³
 avasthita XII 6¹
 avahariya *cf.* avahiya
 avahāra XI second introductory gāhā
 under 3, XXI (-XXIII)
 avahiya XI 1 (-8), XII 2^b; avahariya
 XXXV (-XL)
 avahīrai XI 1 (-8), XII 2^b, XXXV
 (-XL)
 avāya XII 5^{1a}, XVII 2³, XX 3¹
 avāya-damsi XXV 7^{2e2}
 aviggaha-gai I 7², XIV 5¹
 avibhāima XX 5²
 avibhāga-pariccheya VIII 10⁶
 avirai, *adj.* aviraya I 1^{8.11}. 9⁶, VII 2¹.
 8⁶, VIII 6¹. (7¹), XI 1 (-8), XVI 1⁴,
 XVII 2¹, XXXV (-XL)
 avirāhaṇā XXV 6⁽¹³⁾. 7¹⁽¹³⁾
 avirāhiya-saṃjama *and* -saṃjamāsam-
 jama I 2⁶
 avisuddha-lesa VI 9³
 avii-davva XIV 6^{1b}
 avīriya I 8³⁻⁴
 avedaya, aveyaya VI 3⁵. 4¹, VIII 2⁵,
 IX 3^{1b}, XVIII 1, XXV 6⁽²⁾. 7¹⁽²⁾,
 XXVI (-XXX); *cf.* veda
 avvatta XXV 7^{2b}
 avvattaga-saṃciya XX 10³
 avvaya *cf.* akkhaya *and* sāsaya
 avvābāha XVIII 10⁴
 avvoyaḍā bhāsā X 3³
 asaṃvuḍa I 1¹⁰, VII 2¹. 9¹, (XII 1²),
 XVI 6^{1d-e}, XXV 6⁽¹⁾
 asaṃsāra-samāvannaga I 1⁸. 8⁴, XXV
 4⁵
 asaṃkhejja loga V 9⁴, XXV 2³
 asaccāmosa VIII 1², XIII 7¹, XVI 2^{2b},
 XVIII 7¹, XIX 8-9, XXV 1⁴
 asaṃjama, °jaya I 1^{8.11}. 2^{2.6}, II 5⁴, V 4⁵,

VI 3⁵⁻⁶, 4¹, VII 2¹⁻⁴, VIII 6¹, (7¹),
 XVII 2¹, XVIII 1. 8², XXV 6^(2a),
 7^{1(2a)}; *cf.* samjama
 asaṇa-pāṇa-khāima-sāima V 6¹, VII
 1^{3c-7}, VIII 6¹, XII 1^{1a}; *cf.* NOURISH-
 MENT
 asadda V 7⁵; *cf.* sadda
 asantavayaṇa *cf.* aliya
 asanni I 2^{2.6-7}, VI 3⁵, 4¹, VII 7⁴, VIII
 2³, XIII 1^a, 2, XV D 2, XVIII 1,
 XXV 1², XXXIX
 asabala XXV 6⁽¹⁾
 asabbhūya *cf.* aliya
 asamārambha VIII 1²
 asarīra, °ri I 7⁴, II 1⁴, VI 4¹, XVIII 1;
cf. sarīra
 asarīra-ṣaḍibaddha (jīva) XVIII 4¹
 asāya, assāya VI 1², 10³, XI 1 (-8),
 XXXV i 1² (-XL)
 asārambha VIII 1²
 asāsaya I 9⁸, VII 2⁶, 3⁶, XIV 4^{3a},
 XIX 7
 asunna-kāla I 2⁴
 asubha V 6¹, 9², VI 1², IX 3^{2b}, XIV 2¹
 asura III 2¹⁻⁴, VI 5¹⁻², 8¹, XVIII 7^{5b}
 asoccā IX 3^{1a}, 3^{2b}; *cf.* soccā
 assamii XX 2²
 assāya *cf.* asāya
 assāyā-veyaṇijja kamma I 1¹⁰, VII 6^{3b}
 ahakkhāya-caritta VIII 2⁴
 ahakkhāya-samjama, °-samjaya XXV
 6⁽⁶⁾, 7¹
 ahammiya XII 2⁶
 ahaveya VIII 8^{3b}
 ah'āu-nivvatti-kāla XI 1¹
 ahākammaṇ I 4³
 ahāchanda X 4
 ahātacca XVI 6¹
 ahānigaraṇaṇ I 4³
 ahā-riyaṇ riyai V 2¹
 ahāsuttaṇ riyai VII 1⁶, 7¹, (X 2¹)
 ahāsuhuma XXV 6⁽¹⁾
 ahigaraṇa, °ṇi VII 1^{3a}, XVI 1⁴
 ahigaraṇiyā kiriyā *cf.* kiriyā
 ahiyāsaṇayā XVII 3⁴
 aheu *cf.* panca heū panca aheu
 ahe-loga, aho-loga II 10⁶, XI 10¹,
 XIII 4^{3a.5b}, XX 2¹, XXV 3², 4²,
 XXXIV i 1

aho X 1¹
 aho-kaṇḍūyaga XI 9¹
 aho-loga *cf.* ahe-loga

āi (s'āīya, aṇāīya) V 9⁴, VI 3³, VIII 2⁶,
 8³, 9^a, (IX 3^{2b}), XII 2^b, 7¹, XIII
 4^{3b}, XVIII 3³, XXV 3⁶
 āintiya-maraṇa XIII 7²
 āu, āu-kāya, āu-kāiya I 6⁷, II 5⁷, V 2²,
 VI 5¹⁻², 8¹, VII 10^{2b}, XIII 4^{2a}, XVII
 8-9, XVIII 3¹, XX 6^b
 āu-kkhaya bhava-kkh. ṭhii-kkh. II 1^{6b},
 XXV 8 (-12)
 āutta III 3^{1d}, VII 7¹
 āuya, ā.-kamma I 1¹⁰, 2^{1-2.7}, 7³, 8¹,
 9^{4.7}, II 1⁵, V 3, 6¹, 7⁶, VI 3⁵, 4², 8²,
 VII 6^{1-2.4}, IX 3^{1a3.b}, XI 9², 10², 11¹,
 XII 1², XIII 7², XIV 1², 7^{4a}, XVI
 11-14, XVII 12-17, XVIII 5³,
 XXIV, XXV 3¹⁰, 8, XIX 1, (XXXIV
 i 1)
 āura XXV 7^{2a4}
 āōvakkama XX 10^{1b}
 ākampai XXV 7^{2b1}
 āgai *cf.* gai-r-āgai
 āgama V 4⁸, VIII 8²
 āgarisa XXV 6⁽²⁸⁾, 7¹⁽²⁸⁾; *cf.* gahaṇ'-
 āgarisa, bhav'āgarisa
 āgāra-dhamma XVI 6¹
 āgāsa I 6⁵, II 10, V 4¹⁴, VII 10¹, VIII
 2², 9^a, 10⁵, X 1¹, XI 10^{1.3-4}, XII 2^b,
 XX 2, XXV 2³, 3⁵⁻⁶
 ājāi V 3¹
 āṇamai pāṇamai ūsasai nīśasai (ussasai
 nīśasai), *subst.* āṇāma pāṇāma ūśāsa
 nīśāsa (ussāsa nīśāsa) I 1^{2.7}, 2², 7⁴,
 II 1^{1-3.5}, V 2¹, VI 7², IX 3^{4.2a}, XI
 1 (-8), XVI 11-14, XXI-XXIII,
 XXXV (-XL); *cf.* āṇāpānatta, āṇā-
 pāṇu
 āṇavaṇi bhāsā X 3³
 āṇā I 3³, VIII 8²
 āṇā-pānatta XXV 2²; *cf.* āṇamai
 āṇā-pāṇu XII 4^{b-d}, XIII 4^{4a}; *cf.*
 āṇamai
 āṇuppuvvi I 6³, (XVII 4¹)
 āpucchāṇā XXV 7^{2d}

ābāha V 4², VIII 3², XI 10³, XIV 8⁴⁻⁵,
 XV C 7
 ābhiogiya I 2⁶, III 5³, XIV 2²
 ābhoga I 1⁷, VII 6², XXV 6⁽¹⁾
 āmantañi bhāsā X 3³
 āya-ajasa XLI
 āyanka XVI 2³; cf. rog'āyanka
 āya-jasa XLI
 āyaya XXV 3¹⁻⁴; cf. ujjuy'āyaya
 āyarakkha deva III 1^{1b}, 2^{1a}, 6³
 āyariya VIII 8¹, IX 33^{2g}, XII 2^b
 āyariya-uvajjhāya V 6⁸
 āyā, atta, appa I 3⁶, 4², 6³, 9⁵⁻⁷, II 5¹,
 III 4², 5¹, VI 3¹, 10⁴, VII 1^{3a}, X 3¹,
 XI 1 (-8), XII 10, XIII 7¹, XVI 1^{4a},
 XVII 2³, 4², XX 3¹, 10², XXV 8;
 cf. āōvakkama, āya-(a)jasa
 āyāṇa V 4¹³, (VI 10⁵)
 āyāma-majjha XIII 4^{3a}
 āyāra XXV 7^{2c2}
 āyur-bandha XIV 1³ comm.
 ārambha(i) I 1⁸, III 3^{1d}, V 7⁷, VIII 1²
 ārambhiyā kiriyā cf. kiriyā
 ārāhaṇā, °haya, °hiya I 3³, III 1^{2d}, 4⁶,
 V 6⁷, VIII 6², 8², 10¹⁻², X 2⁴⁻⁵,
 (XIII 9), XX 9; cf. apacchima- ...
 ālasiyatta XII 2^b
 āloiya-ṇḍikkanta II 1^{6b}, III 4⁶, 5³,
 V 6⁷, VII 9^{3c}, X 4, XI 1¹⁹, 12^{1c},
 XV C 7, D 1, XX 9; cf. aṇāloiya-p.
 āloemi ṇḍikkamāmi ... pāyacchittam
 tavo-kammam ṇḍivajjāmi VIII 6³,
 X 2⁶; cf. ṇḍikkamai
 āloyaṇā I 9⁵ comm., XVII 3⁴, XXV
 7^{2b-c-e}
 āvaī XXV 7^{2a}
 āvakahiya XXV 7¹⁽¹⁾
 āvaraṇijja kamma cf. darisaṇ'āvaraṇijja
 k., nāṇ'ā. k.
 āvassaya XVIII 10⁴
 āvassiyā XXV 7^{2d}
 āvāsa I 5, VI 6, X 3¹, (XII 7²), XIII
 1⁸, 2, 4¹, 6², XIV 1¹, XVIII 5, XIX
 7, (XXV 3⁸)
 āvii-maraṇa XIII 7²
 āsaṇāṇuppadāna XIV 3²
 āsaṇābhiggaha XIV 3²
 āsava XXV 6⁽⁶⁾; cf. mahāsava(tarāga)
 and app'āsava(tarāga)

āsava-dāra III 3^{1d} (in a simile)
 āsāyanā XVIII 7⁴
 āsivisa cf. kamma-āsivisa, jāi-ā.
 āhākamma I 9⁷, V 6⁷, (VII 8⁷); °mmyia
 IX 33^{2b}
 āhāra, °rei I 1²⁻³⁻⁷, 2², 7¹⁻³⁻⁴, 9⁷, II 1^{6b},
 III 1^{2a}, VI 2, 6², 10⁴, VII 1⁷⁻⁸, 3²,
 6⁴, 8⁴, VIII 5³, XIII 5, XIV 6¹, 7³,
 XVI 2³, 8⁴, 11-14, XVII 12-17,
 XVIII 3^{2,5}, XIX 3^a, XX 1, 6, XXI-
 XXIII
 āhāraga VI 3⁵, 4¹, VII 1¹, VIII 2⁵,
 XI 1 (-8), XVIII 1, XXV 1³, 6⁽²⁶⁾,
 7¹⁽²⁶⁾, XXXV (-XL); cf. aṇantar'ā-
 hāraga, aṇāhāraga, app'āhāraga,
 parampar'āhāraga, mahāhāraga
 āhāraya sarīra I 7⁴, VIII 9^{c-f-g}, XIII
 7^{1c}, XVI 1^{4b}, XXV 1⁴
 āhāraya-misaya sarīra XIII 7^{1c}, XXV
 1⁴
 āhāraya XXV 7^{2c2}
 āhevacca III 8
 āhoḥiya I 4⁵, VII 7³, XIV 10, XVIII 8³
 ingāla cf. saingāla, viingāla
 icchā-kāra XXV 7^{2d}
 icchā'ṇulomā bhāsā X 3³
 iṭṭha kanta piya suha maṇunna maṇā-
 ma II 1^{6b}, VI 3¹, XIV 5², 9²
 iṭṭhāṇiṭṭha XIV 5²
 iḍḍhi III 1-2, IV 5-8, X 3¹, 5-6, XIV
 5¹, XVI 5^{b-d}, XVII 5, 12-17; cf.
 appa'ddhiya, mah'iḍḍhiya
 iḍḍhi kamma paoga III 4², 5¹, XX 10²,
 XXV 8 (-12)
 iḍḍhi jutti jasa bala vīriya purisakkāra-
 parakkama III 6¹; cf. utṭhāna ...
 ittariya XXV 7¹⁽¹⁾
 ithhatta II 1⁵
 iththi XVIII 4³
 indiya I 7⁴, II 4, III 9, VII 7², VIII 1¹,
 2^a, XI 1 (-8), XII 2^b, XIII 1³, 2, 4^{4a},
 XVI 1^{4b}, XVII 1³, 3³⁻⁴, XVIII 10⁴,
 XIX 8-9, XX 4, XXI-XXIV, XXV
 2², XXXV (-XL); cf. aṇindiya, eg'-
 indiya etc., vigaḷēndiya
 indiya-vas'aṭṭa XII 2^b
 iriyāvahiya cf. iriyā°

isi IX 34¹
 iha *cf.* etthaṃ
 iha-gaya VII 6¹, 9¹
 iha-bhaviya I 1⁹, 9⁹, V 3¹
 iha-loga VIII 8¹

īriyāvahiya, °yā kiriyā I 10², III 3^{1d},
 VI 3³, VII 1^{3a.6}, 7¹, VIII 8², X 2¹,
 XVIII 8¹
 īriyāsamiya III 3^{1d}
 īryā-samiti VIII 7¹ comm.
 isiṃ-pure-vāya patthā-v. mandā-v.
 mahā-v. V 2¹
 ihā XII 5^{1a}, XVII 2³, XX 3¹
 ihā'poha-maggaṇa-gavesaṇa IX 31^{a2},
 XI 9¹, 11⁴

ukkosa, °siya, °seṇaṃ *cf.* jahanna
 ukkhitta-pasiṇa-vāgarāṇāim (atṭha)
 XVI 5^{a-b}
 uggam'uppāyaṇ'esaṇā VII 1⁸
 uggaha *cf.* oggaha
 uccatta IX 31^{a3.b}, XI 1 (-8). 9²,
 (XXXV i 1 seqq.); *cf.* also ogāhaṇā
 uccāra (pāsavaṇa khela singhāṇa vanta
 pitta) I 7⁴
 ujjū-mai VIII 2⁶
 ujjuy'āyaya XXV 3⁷, XXXIV i 1¹
 ujjū-sutta-naya XVIII 6¹ comm.
 utṭhāṇa kamma bala vīriya puri-
 sakkāra-parakkama *cf.* vīriya
 uḍḍha-muinga V 9⁴, XI 10¹
 uḍḍha-loya II 10⁶, XI 10¹, XIII 4^{3a.5b},
 XXV 3², 4², XXXIV i 1²
 uḍḍhā X 1¹
 uttara-kiriyam riya V 2¹
 uttara-guṇa VII 2²⁻³, XX 9, XXV 6⁽⁶⁾.
 7¹⁽⁶⁾
 uttara-pagaḍi-bandha XVIII 3³
 uttara-veuvviya I 5²
 udai, aṇudai XI 1 (-8), XXXV (-XL)
 udaiya XIV 7², XVII 1⁴, (XXV 5⁴)
 udaga II 5^{2.7}
 udaya V 4^{1b}, VIII 9^{b-e}, IX 32^b, XIV
 2¹, XXI (-XXIII)
 udahi I 6⁵; *cf.* ghaṇōdahi
 udiṇṇa, aṇudiṇṇa I 2¹, 3⁶, 4², V 4¹²

udīrai *cf.* eyai
 udīraga, aṇudīraga or °raya XI 1 (-8),
 XXV 6⁽²³⁾, 7¹⁽²³⁾, XXXV (-XL)
 udīraṇā I 3⁶, XXI (-XXIII)
 udīriya I 1³⁻⁴, 3¹, III 3^{1d}
 udīrei I 1⁴⁻⁷, 3^{1.6}, VII 1⁵, XVIII 10⁴,
 XXV 6⁽²³⁾, 7¹⁽²³⁾; *cf.* also V 2¹
 uddāi II 1⁴, XV D 2, XVI 1¹, XIX 3^a
 uddesiya IX 33^{2b}
 uddha-kaṇḍūyaga XI 9¹
 uḍvartanā I 1¹ comm.
 upasānta-moha VIII 8⁴
 upāśraya *cf.* śramaṇōpāśraya
 uppattiyā (buddhi) XII 5^{1a}, XX 3¹
 uppala XI 1-8
 uppāyaṇa *cf.* uggam'uppāyaṇ'esaṇā
 ummāya XIV 2¹
 uyaṭṭai for uvvaṭṭai I 1⁴
 ura-parisappa *cf.* parisappa
 uvautta V 4¹⁰, (XVIII 3²)
 uvaoga II 10^{a-c}, XII 10¹, XIII 4^{4a},
 XVI 7, XVIII 10⁴; *cf.* aṇāgārōvautta,
 sāgārōvautta
 uvakkama *cf.* sōvakkama, niruvakkama,
 āōvakkama, parōvakkama
 uvakkamiyā veyañā I 4³
 uvakkesa *cf.* niruvakkesa, sauvakkesa
 uvagaraṇa V 4¹⁴
 uvacaya XX 4; *cf.* also kammōvacaya,
 poggalōvacaya
 uvaciṇṇāi, °cijjai, °ciya I 1^{3-4.10}, 3¹, 7⁴.
 9², VI 3¹, XII 1², XVI 2³, 8⁴, XXV
 2³
 uvajjhāya VIII 8¹, IX 33^{2k}, XII 2^b;
cf. āyariya-u.
 uvatṭhāvaṇa *cf.* chedōvatṭhāvaṇiya
 uvabhoga VIII 2⁴
 uvabhoga-parībhogā-parimāṇa VII 2²
 uvaramai I 8¹
 uvaraya VIII 10¹
 uvavajjai, uvavanna, uvavāya I 2^{3.6}.
 7^{1.4}, 8¹, 10³, II 1^{6b}, 5⁵⁻⁷, III 1^{1c.e.2a}.
 4³, 5³, IV 9, V 3², 9⁴, VI 6², VII 1¹.
 3¹, 6^{1.4}, 7³, 9²⁻³, VIII 5³, 10², IX
 32^{a1.b}, 33^{2e-h}, X 2⁵, 4, XI 1 (-8).
 12^{1c}, XII 7²⁻⁹, XIII 1-2, 6^{1.3}, XIV
 I. 7^{4b}, 8², XV C 4, 8, D, XVI 5^d.
 (11-14), XVII 1¹, 6-11, (12-17),
 XVIII 2⁵, 9, XIX 3^a, 7, XX 1, 6.

8^e. 10^{1b-2}, XXI-XXIV, XXV 1³.
6⁽¹³⁾. 7¹⁽¹³⁾. 8-12, XXIX 1, XXXI,
XXXIV-XLI; *cf.* aṅantarōvavanna-
ga, paramparōvavannaga
uvavattai *for* uvvattai *q.v.* I 7¹, IX
32^{a1-b}, XX 10^{1b}
uvasanta XVIII 10⁴; V 4¹² (u.-moha);
IX 31^b, XXV 6⁽³⁾⁻⁽¹⁸⁾ (u.-kasāya);
IX 31^b, XXV 6⁽²⁾ (u.-veyaya)
uvasamiya XIV 7², XVII 1⁴, (XXV 5⁴),
XXV 6⁽³⁴⁾. 7¹⁽³⁴⁾
uvasampayā XXV 7^{2d}
uvasāmaya XXV 7¹⁽¹⁾ in gāhā 4
uvasāmei I 3⁶
uvassaya *cf.* samañōvassaya
uvahi (1) XVII 3; (2) XVIII 7²
uvāsaga *cf.* kevali ..., samañōvāsaga
uvās'antara I 6⁴. 9², II 10^h, VI 5³,
XII 5^{1a}, XIII 4^{3a}
uvāsīyā *cf.* kevali ..., samañōvāsīyā
uvvattai, °tṭaṇā I 7¹, IX 32^{a1-b}, XI 1
(-8), XII 8¹. 9^{1b}, XIII 1^a. 2. 6³,
XIV 8², XV C 4. D 2, XVII 1¹,
XVIII 3¹. 5³, XIX 3^a, XX 10^{1b},
XXXII; *cf. also* uyaṭṭai, uvavattai
uvvilaya XXV 7^{2c2}
usiṇa X 2²⁻³
usiṇa-joṇiya II 5⁷, VII 3¹
ussappiṇī IX 33^{2e}, XII 2^b. 4^c, XX 8¹,
XXV 6⁽¹²⁾. 7¹⁽¹²⁾; *cf.* MEASURES (of
time)
ussasai, ussāsa *cf.* āṇamai
ussuttaṃ riyai VII 1⁶. 7¹, (X 2¹)

ūsasai, ūsāsa *cf.* āṇamai

rju-gati VII 1¹ comm.

egao-khaha XXV 3⁷, XXXIV i 1¹
egao-varṅka XXV 3⁷, XXXIV i 1¹
eg'atṭhiya VIII 3¹
eganta-daṇḍa VII 2¹
eganta-paṇḍiya I 8¹, VII 2¹
eganta-bāla I 8¹, VII 2¹, (VIII 7¹),
XVII 2², XVIII 8²
eg'indiya II 1¹⁻², VII 7⁴, IX 34^{2a},

XIII 4^{4d}, XIV 1², XVII 12, XVIII
4¹, XIX 3, XXXIII-XXXV; *cf. also*
the different kinds: puḍhavi-kāiya
etc.
eg'indiya ... pancēndiya II 10^d, V 2²,
VI 4². 5¹, VIII 1¹⁻², X 1¹, XI 10¹,
XII 9^{1b}, XV D 1, XVI 8¹, XXV 1²;
cf. aṅindiya *and* HAMG
etthaṃ ... iha I 3⁴
eyai veyai calai phandai ghaṭṭai khub-
bhai udīrai taṃ taṃ bhāvam pariṇa-
mai III 3^{1d}, V 7¹, XVII 3¹, XVIII 3⁴
eyañā XVII 3²
evambhūya V 5²
eṣyat-kāla V 4¹⁴ comm.
esaṇā *cf.* uggam'uppāyaṇ'esaṇā
esaṇijja XVIII 10⁴; *cf.* phāsu esaṇijja
esiya vesiya samudāṇiya VII 1⁸

ogāḍha, ogāhai I 6⁶, II 1^{2-6a}, V 8¹,
VI 10⁴, XIII 4^{4c-e}, XIV 7², XVIII
3. 10¹, XX 2¹, XXV 3³⁻⁴. 4^{2-3.6.10}; *cf.*
aṅantar'ogāḍha, parampar'ogāḍha
ogāḍha-rui XXV 7^{2t} *under* V' 3 ḍ
ogāhaṇā I 5², V 7⁶, VI 8², XI 1 (-8),
XIX 3^{b-d}, XXI-XXIV; *cf. also* uc-
catta
oggaha, uggaha (1) XII 5^{1a}, XVII 2³,
XX 3¹; (2) XVI 2^{2a}
ogha VII 8⁴
ogh'ādesenaṃ XXV 3⁴. 4³⁻⁷
omoyariya VII 1^{7b}; *cf.* avaḍḍh'omoya-
riya
oya-paesiya XXV 3³
orāliya sarīra *cf.* sarīra
orāliya-mīsaya sarīra XIII 7^{1c}, XXV 1⁴
ovamma V 4⁸
osanna VII 6⁴, X 4
osappiṇī VII 6⁴, IX 33^{2e}, XII 2^b. 4^c,
XV C 8, XX 8^{1.4}, XXV 6⁽¹²⁾. 7¹⁽¹²⁾;
cf. MEASURES (of time)
oha XXV usg. 8
ohāriṇī bhāsā II 6⁷
ohi III 1^{2a}. 2^{1b}. 6¹, VI 3⁵, VIII 2⁵,
IX 31^{a2-b}, XI 9¹. 12², XII 5^{1a}, XIII
1^a, XV D 2, XVI 10, XVII 2³,
XXV 4³
ohi-maraṇa XIII 7²

kai-saṃciya XX 10³
kakkasa-veyaṇijja VII 6^{3a}
kankhā-pa(d)osa I usg. 3. 9³
kankhā-mohaṇijja kamma I 3^{1-2.5.7-8}
kaḍa cf. karai
kaḍa-jumma XVIII 4³, XXV 3^{4.6},
4^{1-3.7}, XXXI-XXXII, XXXV-XLI
kaṇha-pakkhiya XIII 1^a. 2, XXVI-
XXX, XXXI 21-24, XLI
kaṇha-rāi VI 5²⁻³
kantāra-bhatta V 6⁷, IX 33^{2b}
kandappiya I 2⁶
kappa¹ II 1^{6b}. 10^h, VI 5¹. 8¹, XI 10¹,
XII 5^{1a}. 10³, XIII 2. 4^{3a}, XIV 10,
XVI 5. 8¹, XVII 6-11, XVIII 10³,
XX 6, XXV 3²
kappa² I 3⁸, XXV 6⁽⁴⁾. 7⁽¹⁴⁾
kappai XVI 3²
kappāiya¹ VIII 10²
kappāiya² XXV 6⁽⁴⁾
kappōvaya VIII 10²
kappōvavattiyā gai I 8¹
kabbāḍa cf. kavvaḍa
kambala VIII 6²
kamma I 1^{4.6-7.10}. 2³. 4³. 6⁴⁻⁵. 7⁴. 8³. 9²,
II 1⁵, V 4^{1b}. 5². 6^{1.9}. 7⁷, VI 1². 3⁴. 9¹,
VII 3⁵. 6³. 10^{2a}, VIII 2¹. 8³⁻⁴. 9^{b-e},
IX 32^b, XI 1 (-8). 11⁴, XII 5². 7¹.
9^{1a}, XIV 4². 6^{1a}. 7^{4b}, XV C 4, XVI
2³. 4, XVII 2⁴, XVIII 3². 7², XX
3². 8⁶. 10², XXI-XXIV, XXXIV i
1³; cf. (a)ghāi-kamma, appa- and
mahākamma(tarāga), āuya-kamma,
kankhā-mohaṇijja k., carima k.,
pāva-k., mohaṇijja k.; cf. also
iḍḍhi ..., utṭhāna ...
kamm'amsa XV C 4, XVIII 7⁷; cf.
akamm'amsa
kamma-āsivisa VIII 2¹
kamma-niseḡa VI 3⁴
kamma-pagaḍi I 1¹⁰. 4¹. 9⁷, V 4^{1b}, VI
3⁴⁻⁵. 9¹, VIII 8⁴. 9^{b-e}. 10⁶, IX
31^{a1-2.(b)}, XI 1 (-8), XII 1². (2^b).
5^{1a}, XIII 8, XVI 3¹, XVII 2³, XVIII
3³, XIX 8, XX 3¹. 7, XXV 6⁽²¹⁻²³⁾.
7⁽²¹⁻²³⁾, XXVI 1^{1b}, XXXIII, XXXV-
XL
kamma-bhūmi IX 31^{a5.(b)}, XX 8¹,
XXV 6⁽¹¹⁻¹²⁾. 7⁽¹¹⁾

kamma(ya) sarira I 1⁵. 7⁴, II 1⁴, VIII
9^{e-f}, XII 4^{b-d}, XIII 7^{1c}, XIV 5¹
comm., XXV 1⁴
kamma-lessā XIV 1¹. 9¹
kamm'ādāna VIII 5³, IX 33^{2g}
kammiyā¹ II 5⁵
kammiyā², v.l. kammayā (buddhi) XII
5^{1a}, XX 3¹
kammōvacaya VI 3²⁻³
karai, karei, kaḍa I 3¹. 6³. 10¹, V 3². 5²,
VII 6³. 8³, XII 4^c, XVII 4^{(1).2},
XVIII 3⁴, XXVII; cf. pakarei
karaṇa I 10¹, VI 1², XVII 3⁴, XIX 9,
XXV 8 (-12)
karaṇa-vīriya I 8⁴
karei karāvei karentaṃ aṇujāṇai VIII
5²⁻³
kalī-oga, °-oya XVIII 4³, XXV 3^{4.6}.
4^{1-3.7}, XXXI-XXXII, XXXV-XLI
kalevara XVI 2³. 8⁴; cf. bāyara- and
suhuma-bondi-(dhara) kalevara
kallāṇa kamma VII 10^{2a}
kavala VII 1^{7b}
kavvaḍa or kabbāḍa X 3²
kaśāya (koha māṇa māyā lobha) I 5².
9³⁻⁵, VI 4¹, VII 1⁶. 6⁴. 7¹. 8⁴, VIII 2⁵,
IX 31^{a3.b}, (X 2¹), XI 1 (-8), XII 1².
(2^b). 5^{1a}. 10¹, XIII 1^a. 2, XVII 3⁴,
XVIII 1. 4². 10⁴, XIX 8-9, XXI-
XXIV, XXV 6^(9.18). 7^(3.18), XXVI-
XXX, XXXV (-XL)
kaśāya-kusīla XXV 6-7¹
kāiyā kiriyā cf. kiriyā
kā'ussagga II 1^{6b}
kāṅksā I 3² comm.
kāma VII 7²
kāma-bhoga VII 7², XII 6³
kāmi VII 7²
kāya VI 1². 3², VIII 1². 5², XIII 7^{1c},
XVII 3⁴, XVIII 7²⁻³; cf. āu-kāya,
tasa-kāiya, puḍhavi-kāiya etc.,
mahā- and suhuma-kāya, (s)akāiya
kāya-tṭhi XII I comm.
kāya-bhava-ttha II 5²
kāyōtsarga comm. on XVI 2³. 6³ and
XXV 7^{2e}
kāla V 4^{1a}. 7⁵. 8², VI 4¹, VII 2⁵. 9,
XI 10¹. 11¹⁻², XII 4^c, XVI 1², XX
8¹⁻⁴, XXV 4⁹. 6^(12.26.29-30). 7^{(12.26.29-}

³⁰); cf. (a) sunna-kāla, dīha- and (ra)hassa-k., missa-k., seya-k.; cf. also davva ...

kāla-vāsi XIV 2^{2a}

kālāikkanta VII 1^{7b}, IX 33^{2d}

kāliya-suya XX 8^{3b}

kūikamma XIV 3²

kicca I 10¹

kicca-(hattha-)gaya cf. hattha-kicca-gaya

kibbisiya I 2⁶; cf. also Kibbisiya

kiriya (1) I 6³. 9⁶. 10¹⁻², III 3^{1b-c}, VII 8⁶, XI 1, XIV 4² comm., XVI 3², XVII 4¹, XXI-XXIII; cf. anta-kiriya, appa- and mahākiriya (tarāga), iriyāvahiya and samparāiya k., uttara-kiriyaṃ riyai, (s)akiriya; (2) five kinds of k., viz kāiyā, ahigaraṇi-yā, pāusiyā, pāriyāvāpiyā and pāṇāivāiyā: I 8², III 3^{1a}, V 6⁴, VIII 4. 6⁵, IX 34², XVI 1³. 8³, XVII 1²; (3) five kinds of k. viz ārambhiyā, pariggahiyā, māyāvattiyā, apaccakkhāṇa-kiriya and micchādamsaṇa-k.: I 2², V 6²

kiriya-vādi XXX

kīya IX 33^{2b}

kīya-gaḍa V 6⁷

kunthu VII 8^{2.6}

kumāra-samaṇa V 4³

kula VIII 8¹, IX 33^{2g}, XII 2^b

kulagara V 5²

kulathā XVIII 10⁴

kusīla X 3¹, XXV 6-7¹

kūḍāgārasālā-ditṭhanta III 1^{2a}. 2^{1a}, XVI 5^d, XVIII 2; cf. XIII 4^{4e}

kevala samjama etc.: I 4⁵, (VII 8¹); k. dāmsaṇa: VI 3⁵, VIII 2⁵, XII 5^{1a}, XIII 1^a, XVII 2³, XXV 4³; k. nāṇa: IX 31^{a1.(b)}, XV D 3, XVI 6^{1h}, XVIII 3¹, XXV 4³

kevali I 4⁵, V 4^{1.7.9-11.13-14}. 7⁸, (VI 10⁵), VII 1². 7³, VIII 2². 8⁴. 9^a, IX 31. 33^{2e}, XIV 4^{3b} comm., 10, XVIII 3² comm., 7^{1.4}. 8³. 10⁴ comm., XXV 7⁽¹⁾; kevali k.-sāvaya k.-sāvīyā k.-uvāsaga k.-uvāsīyā tap-pakkiya tap-pakkiya-sāvaya 4: V 4⁷, IX 31^{a1.b}

koḍi-sahiya VII 2²

koha VII 1^{7a}; cf. kaśāya

kṣīṇa-moha VIII 8⁴ comm.

khaiya XIV 7², XVII 1⁴, XXV (5⁴). 6⁽³⁴⁾. 7⁽³⁴⁾

khaḍvasama, °samiya IX 31^{a1-2.(b)}, XI 11⁴, XIV 7², XVII 1⁴, (XXV 5⁴), XXV 6⁽³⁴⁾

khandha I 4⁴. 10¹, II 10^d, V 7¹⁻⁵, VIII 9^a, X 1¹, XII 4^a. 10³, XIV 7². 10, XVIII 6². 8³. 10², XX 2². 5¹, XXV 3⁷. 4⁶⁻⁹

khamā XVII 3⁴

khamāvāṇayā XVII 3⁴

khaya IX 31^{a2.(b)}; cf. āu-kkhaya ...

khavai XVI 4, khavayai XVIII 7¹

khavaya XXV 7¹⁽¹⁾ gāhā 4

khaha cf. egao-kh., duhao-kh.

khahayara VII 5. 6⁴, VIII 1, XV D 2 ... kh'āi ...: III 2^{1a}, VI 1², VIII 5¹. 8⁵, XII 2^b, XVII 2¹

khāmei II 1^{6b}, XII 1²

khāmsai cf. hīlai

khāṇa I 9³, V 4¹², VII 7³, IX 31^b, XXV 6^(2-3.18)

khudda jumma, khuddāga j. XXXI-XXXII

khuddāga-payara XII 4^{3a.5a}, XXV 3⁵ comm.

khetta I 6¹, V 7⁶, VI 10⁴, VIII 8⁵, XI 10¹, XXV 6^(11.32-33). 7^(11.32-33); cf. also davva ...

khettāikkanta VII 1^{7b}

kheda XIV 1³

gai¹ I 8¹, VI 3⁴. 8², VII 1⁴, VIII 2³. 8¹, XIV 1¹, XXV 6⁽¹³⁾. 7⁽¹³⁾. 8; cf. niraya-gai, panca-g., siddhi-g.

gai² VI 5¹, XI 10², XIII 4^{4a}, XIV 5², XVI 8⁴, XXV 3⁷; cf. (a) viggaha-gai

gai-ppavāya VIII 7

gai-r-āgai XI 1 (-8)

gacchae ciṭṭhae nisīyae ... II 1^{6b}, III 3^{1d}, VII 1⁸. 7¹

gaḍhiya cf. mucchiya

gaṇa V 6⁸, VIII 8¹, IX 33^{2g}, XII 2^b

gandha VIII 2²; cf. vaṇṇa ...

gabbha I 7⁴, II 5², V 4², XII 5^{1b},
 XV C 4, XVI 6^{1g}
 gabbhavakkantiya V 8², VIII 1¹⁻². 2¹,
 IX 32^{8a}
 gamaṇa II 10^a
 gamaṇijja I 3⁴
 garahai, °hei, °rihai I 3⁶. 9⁵, VIII 6³,
 X 2⁵; *cf.* hīlai ...
 garahaṇā XVII 3⁴
 garu(ya)tta I 9¹, (XII 2^b); *cf.* guruya
 ga°, guruya-lahuya I 9², II 1^{6a}
 gahaṇa II 10^a, XIII 4^{4a}
 gahaṇ'āgarisa VIII 8^{3a}; *cf.* āgarisa
 gahiya baddha puṭṭha kaḍa ... XII 4^c
 gāsa VII 1^{7b}
 gāhāvai XVI 2^{2a}
 giddha *cf.* mucchiya
 giddha-paṭṭha II 1^{6a}
 giri-paḍaṇa II 1^{6a}
 gilāṇa VIII 8¹, XII 2^b
 gilāṇa-bhatta V 6⁷, IX 33^{2b}
 gihi-linga XXV 6⁽⁹⁾. 7⁽¹⁰⁾
 guṇa¹ II 10^e, V 7⁵. 8¹, XIV 7², XXV
 1³. 4⁶⁻⁹; *cf.* also davva ...
 guṇa² *cf.* mūla- and uttara-guṇa
 guṇarayaṇasamvachara (tavokamma)
 II 1^{6b}
 guṇa-vvaya VII 9^{3c}, VIII 5¹, XI
 12^{1c}
 gutti, *adj.* gutta II 1^{6b}, XX 2³
 guru VIII 8¹, XVI 3⁴
 guruya I 9²; *cf.* garu(ya)tta
 guruya-lahuya *cf.* garuya-lahuya
 gocchaga VIII 6²
 gotta, goya VI 8², XI 10², XII 3
 gola-vatṭa-samugga X 5^a

ghaṇa XXV 3³
 ghaṇa-vāya (valaya) I 6⁴. 9², II 10^b,
 XII 5^{1a}, XX 6^c
 ghaṇōdahi (valaya) I 6⁴. 9², II 10^b,
 XII 5^{1a}, XX 6^b
 ghara-samudāṇa III 1^{2a}. 2^{1b}
 ghāi-kamma VIII 10⁶ comm.; *cf.*
 ghāti-karman
 ghāṇa-(sahagaya)-poggala VI 10⁴,
 XVIII 7⁴
 ghāti-karman XXV 6¹ comm.

cauttha ... cottisaima bhatta II 1^{6b}
 cauppaya VII 1¹, XV D 2
 cauraṃsa XXV 3¹⁻⁴
 caurindiya XXXVIII; *cf.* eg'indiya ...
 pancēdiya
 cakkavaṭṭi V 5³, XVI 6²
 cakkavāla XXV 3⁷, XXXIV i 1¹
 cakkhu-damṣaṇa VI 3⁵, VIII 2⁵, XII
 5^{1a}, XIII 1^a, XVII 2³, XXV 4³
 candima *cf.* NATURAL PHENOMENA,
 moon
 cayai I 7³, VII 3¹, IX 32^{a1-b}, X 4,
 XI 1 (-8). 11³, XII 8¹, XIII 6¹, XV
 C 4. D 3, XIX 7, XX 10^{1b}, XXI-
 XXIII
 caraga-parivvāyaga I 2⁶
 carama XIV 1¹
 carama, carima III 1^{2d}, VI 3⁵, VII 1¹,
 VIII 3³, XIII 1^a. 2, XIV 4^{3b}, XVIII
 1. 3², XIX 5¹, XXV 6⁽¹¹⁾, udd. 10 of
 XXVI-XXX and of avantasayas
 i-viii of XXXIII-XXXIV, udd. 4 of
 XXXV-XL
 carama-(a)carama XXXV-XL
 carama-śarīra VII 7³ comm.
 caramāim (aṭṭha) XV C 8
 caritta I 1⁹. 3⁸, II 1^{6a}, VIII 2⁴. 8¹. 10²,
 IX 31^{a2}, XII 10¹, XVII 3⁴, XXV
 6^(1.5). 7⁽¹⁵⁾
 caritta-pajjava XXV 6⁽¹⁵⁾. 7⁽¹⁵⁾
 caritta-mohaṇijja-kamma V 4^{1b}
 carittācaritta VIII 2⁴
 carima-kamma V 4⁹
 carima-nijjarā V 4⁹
 carim'anta (logassa) XVI 8-12, XXXIV
 i 1¹⁻²; *cf.* log'anta
 caru XI 9¹
 cala V 4¹⁴, XIII 4^{4a}
 calaṇā XVII 3³
 caliya kamma I 1⁶⁻⁷
 cāujjāma dhamma I 9⁵, V 9⁴, (IX 32^c),
 XX 8², XXV 7⁽¹¹⁾ gāhā 1
 cāuvvaṇṇa samaṇa-sangha XVI 6^{1b},
 XX 8⁵
 cāraṇa XX 9
 ciṇṇāi, cijjai, ciya I 1³⁻⁴. 3¹. 7⁴. 9⁷,
 VI 3¹, XII 1², XVI 2³. 8⁴, XIX 3^a,
 XXV 2³
 ciṇṇa XIX 3^a

cintā-sumiṇa XVI 6^{1a}
 culasū-samajjiya XX 10³
 ceiya-khambha X 5³
 ceya-kaḍa XVI 2³
 cela-vāsi XI 9¹
 coddasapuvvi V 4¹⁵
 cola-paṭṭa VIII 6²

chaumattha I 4⁵, III 2^{1b}, V 4^{1.7}. 5¹. 7⁸,
 VII 7³. (8¹), VIII 2². 8⁴, IX 33^{2e},
 XIII 10, XIV 10, XV C 7. 9-11.
 D 2, XVI 6^{1h}, XVIII 3². 7⁴. 8²⁻³,
 XXV 7¹⁽¹⁾

chakka-samajjiya XX 10³
 chaṭṭha-bhatta III 1^{2a}. 2^{1b}, VII 9^{3c},
 IX 31², XI 9¹. 12², XIV 7^{4b}, XV
 B 4. 6. C 11, XVI 3², XX 9

chandaṇā XXV 7^{2d}
 channa XXV 7^{2b}
 chavikara XXV 7^{2f} (II' 5, 6)
 chāumatthiya-samuggahāya II 2
 chijjai XXV 2³
 cheda XXV 7^{2e}
 chedōvatthāvaṇiya-samjama XXV 6⁽⁵⁾.
 7¹⁽¹⁾ seqq.
 chedōvatthāvaṇiya-caritta VIII 2⁴

jakkha XIV 2¹, XVIII 7¹
 jangha-cāraṇa-laddhi XX 9
 jaṇavaya XV C 8
 jattā XVIII 10⁴
 jammaṇa-maha or -mahimā, nik-
 khamaṇa-m., nāṇ'uppāya-m., pari-
 ṇivvāna-m. III 2^{1a}, XIV 2^{2a}

jaya XII 5²
 jarā XVI 2¹
 jalacara, °yara VIII 1, XV D 2
 jalaṇa-ppavesa II 1^{6a}
 jala-ppavesa II 1^{6a}
 javanijja XVIII 10⁴
 java-majjha XXV 3²
 jasa XIV 8⁶; cf. āya-jasa, idḍhi ...
 jaso-kitti XIV 5²
 jahanna ukkosa, °nnya °siya, °nneṇaṃ
 °neṇaṃ I 1^{2.7}. 5². 10³, II 5²⁻³, III 3^{1e},
 V 1², 7⁵. 8². VI 3⁴. 7¹, VIII 9^{a-e}. 10²,

IX 31^{a3.b}, XI 1 (-8). 11¹. 12¹⁻², XII
 4^b. 9^{1b}, XIII 1³. 2. 4^{4b}, XVI 1²,
 XVIII 4³. 7⁷. 9, XIX 3^{a-b}, XX 1,
 XXI-XXIV, XXV 1^{2.4}. 3³. 4⁹⁻¹⁰.
 6^(7.13-15.20.27-30). 7^{1(7.13-15.20.27-30)}

jāi VI 8²
 jāi-āsivisa VIII 2¹
 jāiya XVIII 10⁴
 jāgara XVI 6¹
 jāgariyatta XII 2^b
 jāgariyā cf. dhamma-j., buddha-j. and
 abuddha-j., sudakkhu-j.; paḍijā-
 garamāṇa
 jāṇa III 4¹
 jāṇai I 9⁵, II 1⁵, VI 4², IX 32^b
 jāṇai pāsai II 1¹, III 4¹. 6¹, V 4^{1a.7.9-}
 11.13. 7⁸. 8¹, VI 9³. (10⁵), VII 1²,
 VIII 2^{2.6}, IX 31^{a2.b}, XI 9¹. (12²),
 XIV 7^{4b}. 9¹. 10, XVIII 3². 7⁴. 8³

jāyaṇī bhāsā X 3³
 jāṇa I 3^{3.(7-8)}. 4⁵, VII 1², VIII 2², IX
 33^{2e}, XV A. B 1. 7. C 8-10, XX 8^{4c},
 XXV 7¹⁽¹⁾ gāhā 5

jāṇa-kappa XXV 6⁽⁴⁾
 jāṇ'antara XX 8^{3b}
 jāṇa-sakahā X 5^a
 jāya VIII 8²
 jāva I 3⁵. 4⁴. 6⁴⁻⁶. 7⁴. 9^{1-2.4.7}, II 1^{5.6a}.
 5^{3.7}. 10, III 3^{1a.d}. 4³, V 2². 4^{1b}. 6¹.
 8². 9⁴, VI 1³. 3²⁻³. 4^{1-5.2}. 6². 10¹⁻²,
 VII 1^{1-2.8}. 2. 3^{1.3}. 4. 6. 7². 8². 10^{1-2a},
 VIII 2²⁻³. 3¹⁻². 6⁵. 9^a. 10⁵⁻⁷, IX 31^{a2}.
 33^{2e}. 34¹, X 1¹, XI 1 (-8). 10^{1.3-4}.
 11¹, XII 1². 2^b. 5. 7, XIII 4^{4a.e}. 7¹,
 XIV 4². 9¹, XV B 5, XVI 1^{3-2.1.3}.
 6¹. 8^{1.4}, XVII 1²⁻³. 2¹⁻³. 4, XVIII
 1. 3³. 4¹. 7^{6a}, XIX 3^a. 7-8, XX 1.
 2². 7, XXI-XXIV, XXV 1². 2^{1-2.4}.
 3¹⁰. 4^{3.5.10}. 5¹. 8, XXVI 1, XXVII-
 XXX, XLI; cf. also paṇa ...

jāvai VI 10²
 jāva-ghaṇa V 9⁴
 jāva-paoga-bandha XX 7
 jutti cf. idḍhi ...
 jumma XVIII 4³, XXV 3^{3-4.6}. 4¹⁻³;
 cf. kaḍa-j., khudda j., mahāj., rāsī-j.
 joi VIII 6⁴
 joga, °gi I 1⁸. 3⁵. 5². 6⁴. 9³, V 4¹⁴, VI
 3⁵. 4¹, VIII 2⁵. 8⁴, IX 31^{a3.b}, XI 1

(-8), XII 5^{1a}, 10¹, XIII 1^a, 2, 4^{4a}, XVI 1^{4b}, XVII 1², 2³, 3³⁻⁴, XVIII 1, 7³ comm., XIX 3^a, 8, XX 1, 3¹, XXI-XXIV, XXV 1²⁻⁴, 2², 6⁽¹⁶⁾, 7¹⁽¹⁶⁾, 8 (-12), XXVI-XXX, XXXV-XL; *cf.* joga III 3^{1c} comm.
 joṇi II 5²⁻³, V 3², 4², VI 7¹, VII 5, X 2², XIV 6^{1a}; *cf.* usiṇa-joṇiya jñāna VII 8⁴ comm.

jhallari XI 10¹
 jhāṇa XVIII 10⁴; *cf.* sukka-jjhāṇa
 jhusira-gola XI 10¹
 jhūsaṇa *cf.* apacchima- ...

ṭhaviyaya V 6⁷
 ṭhāṇa II 10^a, XIII 4^{4a}
 ṭhāṇa sejjā nisihiyā XVI 2³, 5^a
 ṭhii, *adj.* °-ṭṭhiyā I 1^{2.7.10-11}, 2⁷, 5², II 1², III 1^{2a.d}, 2³, 7, IV 1-4, V 8¹, VI 3⁴, 5³, 8², VII 3⁴, 9^{3c}, IX 33^{2e.g}, XI 1 (-8), 11²⁻³, 12, XII 9^{1b}, XIV 5², 6^{1a}, 7², 8⁶, XV D 1-2, XVI 5^d, 9, XVII 1¹, 5, XVIII 2, 9, XIX 3^a, 5¹, XX 1, XXI-XXIII, XXV 3⁴, 4^{6a}, 6⁽¹³⁾, 7¹⁽¹³⁾, XXXIV i 1³, XXXV-XL; *cf.* āu-kkhaya ...
 ṭhiya XVII 2¹; XXV 2⁴
 ṭhiya-kappa XXV 6⁽⁴⁾, 7¹⁽⁴⁾

taṃsa XXV 3¹⁻⁴
 taṇu-vāya (valaya) I 6⁴, 9², II 10^b, XII 5^{1a}, XX 6^c
 tathāgaya XVII 2⁴
 tappa XI 10¹
 tap-pakkhiya *cf.* kevali
 tab-bhava-maraṇa II 1^{6a}
 tamā X 1¹
 tamu-kāiyā devā XIV 2^{2b}
 tamu-kkāya VI 5¹, XIV 2^{2b}
 taru-ṇaḍaṇa II 1^{6a}
 tava, tavokamma I 1⁹, II 1^{6b}, 5⁵⁻⁶, III 1^{2a}, VIII 6³, IX 33^{1c.2c}, X 2⁵, XVIII 10⁴, XXV 7^{2e-f} (ramification; the subdivisions that are identical with those in Uvav. 30 have not been

recorded in this index); *cf.* añikhitta tavokamma, disā-cakkavāla tavokamma
 tava-teya XV C 1-2, 7, D 1; *cf.* also teya, teya-nisagga, teya-lessā, teya-samuggghāya
 tavassi VIII 8¹; *cf.* bāla-t.
 tav-vivariya (sumiṇa) XVI 6^{1a}
 tasa, t.-kāiya, t. pāṇa I 6⁵, V 2², VI 5¹, VII 1^{3b}, 2¹, 6⁴, 7⁴, 10^{2b}, VIII 2³, IX 34¹
 tas-sevi XXV 7^{2b}
 taha-kkāra XXV 7^{2d}
 tahābhāva III 6¹
 tahārūva I 7⁴, 8¹, II 1^{6b}, 5⁶, III 1^{2a}, 2^{1b}, V 6¹, VII 1^{3c}, VIII 6¹, XV C 7
 tāyattisagā (devā) X 4; tāyattisiyā (d.) III 1¹
 tāvasa I 2⁶; *cf.* vāṇapattha t., disāpokkhiya t.
 tittha (1) XX 8⁴⁻⁵; (2) XXV 6⁽⁸⁾, 7¹⁽⁸⁾
 titthagara, titthamkara V 5³, XV C 8-9, XVI 6^{1a}, XX 8²⁻⁵, XXV 6⁽⁸⁾
 tirikkha-joṇiya I 7³, II 5², VII 5, 6⁴, VII 9^{2-3a}, IX 32^{3a} et passim; *cf.* eg'indiya ... pancēndiya
 tiriya-loya II 10^c, XI 10¹, XIII 4^{3a.5b}
 tiviham tivihēṇam VII 2¹, VIII 5² (also tiviham duihēṇam etc.), 7¹, XVIII 8²
 tivva I 1¹⁰
 tīy'addhā *cf.* addhā
 tuḍiya X 5^a
 tumantuma *cf.* appa-t.
 tulla(ga) XIV 7^{1a.2}, XXV 1³, 6⁽¹⁵⁾, 7¹⁽¹⁴⁻¹⁵⁾, XXXIV i 1³
 teindiya XXXVII; *cf.* eg'indiya ... pancēndiya
 teu, teū-kāiya VII 10^{2b}, XIII 4^{2a}; *cf.* eg'indiya
 teoya, °ga XVIII 4³, XXV 3^{4.6}, 4^{1-3.7}, XXXI-XXXII, XXXV-XLI
 tejaskāyika XVIII 4⁴ comm.
 teya = tava-teya *q.v.* XV C 7-9, D 1
 teya-nisagga XV D 3
 teya-lessā III 1^{2a}, VII 10^{2c}, XIV 9⁵, XV B 4, 6, XVI 5^b
 teya-samuggghāya XV C 7, D 2

teya, teyaya (sarīra) I 1⁵. 7⁴. 9², II 1⁴,
VIII 9^{d.1-k}, XII 4
tericchiya I 2⁶
... tti vattavvaṃ siyā I 4⁴⁻⁵. 6¹⁻³. 8^{2b}.
10¹, II 1⁵. 10^{b-c}, V 2². 4⁵. (5¹), VII
7⁴, XII 8², XVII 2^c. 4¹

thalacara VIII 1
thāvāra (pāṇa) I 6⁵, VII 2¹
thīra XIII 4^{4a}
thūla(ya) VII 2². 9^{3c}, VIII 5²
thera-kappa XXV 6⁽⁴⁾
therā (bhagavanto) I 9⁵, II 5⁵, V 4³. 9⁴,
VIII 5¹. 6²⁻³. 7¹. 8¹, X 5^a, XII 2^b,
XV C 1-4. 7-10

daṃsaṇa I 1³. 3⁸. 4⁵. 6⁴. 9², II 1^{6a}. 10^c,
V 4^{1a.113}, VI 3⁵. (10⁵), VIII 2⁴⁻⁵. 8¹.
10², XII 5^{1a}. 10¹⁻², XIII 1^{a-b}. 2,
XVII 2³. 3⁴, XVIII 8³. 10⁴, XX 3¹,
XXV 4³. 6⁽¹⁾; *cf.* aisesa nāṇa d.,
salinga-d.-vāvannaga

dakkhatta XII 2^b
daṇḍa XVII 2²; *cf.* aṇattha-d.-vera-
maṇa, eganta-d.

dantukkhalīya XI 9¹
dappa XXV 7^{2a}
darisaṇ'āvaraṇijja kamma V 4^{1b}
darśana VII 8⁴ comm.
daviy'āyā XII 10¹

davva I 6⁴. 9², II 1². 10^{a-e}, III 4³, V
4^{11.14-15}. 7⁸⁻⁷. 9¹, VIII 1². 2⁶. 10⁴,
XI 9¹. 10¹. (12²), XII 4^{c-5^{1a}}, XIII
4^{4a}. 7², XIV 4³. 6^{1b}. 7^{1b}, XVII 3³,
XVIII 3³. 4¹. 10³⁻⁴, XIX 7, XXV 2.
3^{1.4-5.10-4^{3.6b-7.8}}; *cf.* bhaviya-davva-
davva khetta kāla bhāva II 1^{2.6a}. 10³,
V 8¹, VII 2⁶, VIII 2⁶, XI 10¹, XIII
7², XIV 4^{3b}. 7², XVII 3², XIX 9,
XX 5², XXV 2⁴

davva-linga XXV 6⁽⁹⁾. 7¹⁽⁹⁾
davva-lesā I 9², XII 5^{1a}
davva-vaggaṇā *cf.* maṇo-d.-v.
davv'indiya I 7⁴
dāṇa VIII 2⁴
dāṇa VII 1^{3c} comm.
dāvāra-jumma XVIII 4³, XXV 3^{4.6}.
4^{1-3.7}, XXXI-XXXII, XXXV-XLI

diṭṭhi I 5². 6⁴. 9², VI 3⁵. 4¹, XI 1 (-8),
XII 5^{1a}, XVII 2³, XIX 3^a. 8-9,
XX 1. 3¹. 7, XXI-XXIV, XXVI-
XXX, XXXV-XLI; *cf.* amāi sam-
maddiṭṭhi, māi micchādiṭṭhi
disā X 1¹, (XI 10¹), XIII 4³, (XVI
8¹⁻², XXV 3⁵⁻⁶)

disākumārī XI 10²
disā-cakkavāla tavokamma XI 9¹
disācara XV A. B 7
disā-pokkhiya tāvasa XI 9¹
disi-vvaya VII 2²
dīva I 6⁴. 9², II 10^h, VI 8³, XI 9¹. 10¹,
XII 5^{1a}, XIX 6; *cf.* antara-dīva
diviccaya V 2¹
dīha-kāla I 1¹⁰. 6⁷
dih'āyua V 6¹

dukkha, dukkhi, duha I 2¹. 10¹, II 1⁵,
VI 3¹. 10¹⁻³, VII 1⁵. 6^{1.4}. 8³. 10^{2a},
X 2³, XII 2^b, XIV 4², XV A,
XVII 4²

dukkhāvāṇayā III 3^{1d}
duppautta-kāya-kiriya III 3^{1a}
dubbaliyatta XII 2^b
dubbhikkha-bhatta V 6⁷, IX 33^{2b}
dubhāga-ppatta VII 1^{7b}
duha *cf.* dukkha
duhao-khaha XXV 3⁷, XXXIV i 1¹
duhao-vaṃpa XXV 3⁷, XXXIV i 1¹
dūsama-dūsamā VII 6⁴
dūsama-susamā XXV 6⁽¹²⁾
dūsamā XXV 6⁽¹²⁾

deva, °vi I 1¹¹. 2⁶. 7³, II 1^{6b}. 5^{1.5}. 7,
III 1-2, 4¹. 5². 6³⁻⁸. 10 - IV 8, V
4^{4-6.10-12}. 9⁴⁻⁵, VI 1³. 5. 8¹. 9^{2-10¹},
VII 3⁴. 7². 9²⁻³, VIII 1¹. 2¹. 8⁵, IX
32²⁵, X 2⁵. 3¹. 5, XI 10². 12, XII
6¹⁻². 8¹. 9, XIII 2. 6², XIV 1¹. 2.
3^{1.3}. 5³. 6². 7^{1b-4}. 8^{4-9³}. 5, XV D,
XVI 2². 5. 6^{1h}. 8⁴. 9. 11-14, XVII
2⁴. 5. 13-17, XVIII 2. 3². 5^{1.4}. 7⁵⁻⁷,
XIX 7, XXV 6⁽¹³⁾. 7¹⁽¹³⁾

deva-loga I 1¹¹. 2⁷. 7⁴, II 5⁵, III 5³, V
8. 9⁴⁻⁵, VII 7⁴. 9^{3c}, VIII 5³⁻⁴, X 2⁶,
XIV 7^{1a}, XV C 4. D 1, XVIII 7⁴,
XX 8⁶; *cf.* also kappa¹

devādhiveva XII 9
desa II 10^{d-e}, V 7¹, VIII 7¹. 10⁴, X 1¹,
XI 10¹, XVI 8¹, XVII 4¹

desa ... savva ... I 3¹, 7¹, V 7⁴, VII 2²⁻³,
VIII 8³, 9-10¹, XVII 6-11, XXV 4⁵⁻⁹
desāvagāsiya VII 2²
dosa I 9⁶, VII 1^{7a-8}, XXV 7^{b-c}; XVIII
10⁴
dravya-leśyā XIV 1¹ comm.

dhaṇiya I 1¹⁰, 9⁷, XVIII 3³
dhamma¹ I 9⁷, II 1^{6b}, VII 6⁴, VIII 10¹,
IX 3 I^{a1-2.4.b}, XII 2^b, XVI 6^{1b}, XVII
2¹, XVIII 7⁴, XX 2² (!) 8⁶; *cf.* cāuj-
jāma dh., pancamahavvaiya sapaḍi-
kkamaṇa dh.
dhamma² *cf.* atthikāya
dhamma-jāgariyā II 1^{6b}, XII 1^{1a}
dhamma-deva XII 9
dhamm'antarāiya XVI 3²
dhammiya XII 2^b
dhāraṇā VIII 8², XII 5^{1a}, XVII 2³,
XX 3¹
dhūma *cf.* sadhūma, viya-dh.

natthitta I 3⁴
namaskāras pp. 3a, 5a, 6a; XV A,
XVII 1¹, XXIII i, XXIV 13, XXVI
1; p. 979b
naya *cf.* uju-sutta-n., nicchāiya n.,
vāvahāriya n.; bambhaṇṇayā nayā
naraga VII 6⁴, 9²⁻³
naradeva XII 9
nāga VI 5¹⁻², 8¹
nāṇa, *adj.* nāṇi I 1⁹, 3⁸, 4⁵, 5², 6⁴, 9²,
II 1^{6a}, 5⁶, 10^c, III 6¹, V 4^{1a(13)}, VI
3⁵, 4¹, (10⁵), VIII 2³⁻⁶, 8¹, 10², IX
3 I^{a1-3.b}, XI 1 (-8), XII 5^{1a}, 10¹⁻²,
XIII 1^a, 2, 4^{4a}, XVII 2³, 3⁴, XVIII
1, 8³, 10⁴, XIX 3^a, 8, XX 1, 3¹, 7,
XXI-XXIV, XXV 4³, 6^(1.7.7bis), 7^{1(7.7bis)},
XXVI-XXX, XXXV-XL; *cf.*
aisesa nāṇa dampaṇa; ohi-, kevala-,
suya-n.
nāṇ'āvaraṇijja kamma VI 9¹, VIII 8⁴
nāṇ'uppāya-mahimā *cf.* jammaṇa-
maha
nāma VI 8², XI 10², XII 3; nāma =
pariṇāma; bhāva XXV 5⁴, *cf.* XVII
1⁴

nāli XXXIV i 1²
niutta VI 8²
nioya *cf.* nigoya
nikāei I 1^{4.6}
nikkhamāṇa-maha *cf.* jammaṇa-maha
nikkhamaṇābhisega IX 33^{2c}
nikkhitta-sattha-musala XII 1^{1a}
nigaraṇa *cf.* ahānigaraṇaṇ
ni(g)oya XIX 3^b, XXV 5³
niggantha VII 1⁷⁻⁸, VIII 6²⁻³, XXV 6
comm.; *cf.* samaṇa n.
nigganthi VII 1⁷⁻⁸, VIII 6³
niggaya XIV 1³
nicca *cf.* sāsa
nicchāiya naya XVIII 6¹
nijjarā, nijjarei, nijjiṇṇa I 1³⁻⁷, 3^{1.6},
III 3^{1d}, VI 1¹, VII 1⁶, 3⁵, 8³, VIII 6¹,
XII 4^c, XIV 4¹⁻², 7^{4b}, XVI 4, XVIII
3^{2.5}; *cf.* appa- and mahā-nijjara,
carima-nijjarā
nijjarā-poggala XVIII 3^{2.5}
nijjavaya XXV 7^{2c}
niṭṭhavai XXIX 1
niṭṭhiy'atṭha niṭṭhiy'atṭha-karaṇijja *cf.*
niruddha-bhava
nidāna III 1^{2a}
nidāya XIX 5²
niddā V 4^{1b}
niddha VIII 9^a; *cf.* alukkhi
nindai VIII 6³; *cf.* hilai ...
nindaṇā XVII 3⁴
nippaccakkhāṇa-posahōvavāsa *cf.* nis-
sila ...
nimantaṇā XXV 7^{2d}
nimitta XV A
niyaṇṭiya VII 2²
niyaṇṭha (1) II 1^{5-6a}, 5¹, XXV 6; (2)
XXV 6-7¹
nirantara *cf.* aṇantara
niraya-gai I 10³
niravacaya *cf.* niruvacaya-n.
niravasesa VII 2²
niraiyāra XXV 7¹⁽¹¹⁾
nirāuya V 3²
niruddha-bhava n.-bh.-pavanca pa-
hīṇa-saṃsāra p.-s.-veyaṇijja vo-
cchinna-saṃsāra v.-s.-veyaṇijja ni-
ṭṭhiy'atṭha n.-a.-karaṇijja II 1⁵
niruvakkama XX 10^{1a}

niruvakkesa XXV 7^{2f}
 niruvacaya-niravacaya V 8²
 nireya V 7⁵, XXV 4^{5.9}
 niliyai V 9⁴
 nivvattaṇṇā⁷higaraṇa-kiriyā III 3^{1a}
 nivvatti XIX 8
 nivviṭṭha-kāiya XXV 7¹⁽¹⁾
 nivvisamāṇa XXV 7¹⁽¹⁾
 nivvuḍa V 4^{1a(13)}, (VI 10⁵)
 nivvega XVII 3⁴
 nisīhiyā XXV 7^{2d}
 nisega *cf.* kamma-n.
 nissasai, nissāsa *cf.* āṇamai
 nissila ... nippaccakkhāṇa-posahōva-
 vāsa VII 6⁴, 9^{2-3a}, XII 8²
 nihatta VI 8²
 nihattei I 1^{4.6}
 nisanka I 3³⁽⁷⁻⁸⁾
 nisasai, nisāsa *cf.* āṇamai
 nihārima II 1^{6a}, XXV 7^{2f}
 neraiya I 1²⁻⁶, 7⁴, IV 9, V 6⁵⁻⁶, VI 1¹⁻³,
 VII 3⁴, 8⁵, IX 32^{8a}, XII 8², XIII 1.
 3-4^{2a}, XIV 3⁴, XV D 2, XVI 4,
 XVII 1¹, XXXI-XXXII; *cf.* naraga,
 niraya-gai, HAMG
 neraiya-loga V 6⁵
 no-osappiṇi-no-ussappiṇi XXV 6⁽¹²⁾.
 7¹⁽¹²⁾
 no-kamma VII 3⁵
 no-pakāma-rasa-bhoi VII 1^{7b}
 no- (*other compounds with*) V 4⁵, VI
 3⁵. 4¹, VIII 2³, XVIII 1

pauṭṭa-parihāra XV B 5. C 4
 pauppaya XV D 2
 paesa, *adj.* °-paesiya I 1¹⁰. 6⁴. 9², II
 1^{2.6a}. 10^{b.d}, V 4¹⁴. 7¹⁻⁵. 8¹, VI 4¹. 5¹.
 6², VIII 3². 7¹. 9^a. 10⁴⁻⁶, X 1¹, XI
 10^{1.3-4}, XII 4^a. 5^{1a}. 7¹. 10³, XIII
 4^{3.4b.d}, XIV 6^{1b}. 7². 10, XVI 8¹,
 XVII 4¹, XVIII 6². 8³. 10^{2.4}, XX
 2². 5², XXV 2³. 3^{1.3-6}. 3^{10-4.3.6-10}
 paesa-kamma I 4³, VI 8²
 paoga VI 3², VII 1⁴, VIII 1¹⁻². 9, XIV
 4¹ comm., XVI 1^{4a}, XVII 3^{1.3},
 XVIII 3³, XX 7, XXV 1⁴ comm.;
cf. also idḍhi kamma paoga
 paosa XXV 7^{2a}

pakarei I 9⁷, VII 6¹, XII 1², XIV 1³;
cf. karai
 pakāma-nikaraṇā veyanā VII 7⁴
 pakuvvaya XXV 7^{2c}
 pakkhiya *cf.* kaṇha-pakkhiya *and*
 sukka-p., tap-pakkhiya
 pakkhiya posaha XII 1^{1a}
 paccakkha V 4⁸
 paccakkhāi, °kkhāṇa, °kkhāṇi, °kkhāya
 I 8¹. 9⁵, II 1^{6b}. 5⁶, VI 4², VII 1^{3b}.
 2¹⁻⁵. 9^{3c}, VIII 5², XVII 2¹. 3⁴, XXV
 6⁽⁶⁾; *cf.* bhatta-paccakkhāṇa *and*
 -paccakkhāya
 paccakkhāṇa-posahōvavāsa VII 9^{3c},
 VIII 5¹, XI 12^{1c}; *cf.* nippaccakkhāṇa-
 p.
 paccakkhāṇāpaccakkhāṇi VI 4², VII 2⁵
 paccakkhāṇī bhāsā X 3³
 paccuggacchaṇayā (intassa) XIV 3²
 pacchōvavannaga I 2²
 pajjatta(ga), °tti I 7⁴, III 1^{2a}. 2^{1b}, V 4¹⁰,
 VI 3⁵. 4¹, VIII 1¹⁻². 2¹⁻³, XVI 5^d,
 XVIII 1. (3²), XIX 3^b. 8, XXV 1²,
 XXXIII-XXXV; *cf.* aṇantara- *and*
 paraṃpara-p.
 pajjava I 6⁴. 9², II 1^{6a}. 10^c, VIII 2⁶, XII
 5^{1a}, XIV 4^{3a}, XXV 3^{4.10}. 4^{3.6a.7}. 5¹;
cf. caritta-p.
 pajjivasāṇa *cf.* mahā-p.
 pajjavasiya (sa-p., a-p.) VI 3³, VIII 2⁶.
 8³. 9^a, XIII 4^{3b}, XXV 3⁶
 pajjuvāsaṇayā (thiyassa) XIV 3²
 panca-gai XXV 3¹⁰
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 panca-mahavvaiya sapaḍikkamaṇa
 dhamma
 pañcanamaskāra p. 3a
 panca-mahavvaiya sapaḍikkamaṇa
 dhamma I 9⁵, V 9⁴, (IX 32^c), XX
 8²; *cf.* panca-jāma
 panca heū panca aheū V 7⁸
 panc'indiya, pancēndiya I 7⁴, II 5²,
 VII 5, XXXIX-XL; *cf.* eg'indiya ...
 pancēndiya
 paṭṭhavi XXIX 1
 paḍikkamai, °maṇa I 9⁵ comm., VIII
 5²⁻³. 6², XXV 7^{2e}; *cf.* (aṇ)āloiya,
 āloemi
 paḍiggaha VIII 6²

paḍijāgaramāṇa XII 1^{1a}
 paḍiṇīya VIII 8¹, IX 33^{2g}
 paḍipucchaṇā XXV 7^{2d-f} (V' 3 ββ)
 paḍibhoi cf. akkhīṇa-p.
 paḍimā III 2^{1b}, VI 1³; cf. bhikkhu-
 p.
 paḍilābhei V 6¹, VII 1^{3c}, VIII 6¹
 paḍivaḍai XIV 1¹
 paḍisaṃveci I 7³, V 2². 6⁹, VII 6¹,
 XVIII 5³, XIX 3^a, XX 1
 paḍisaṃsāhaṇayā (gacchantassa) XIV
 3²
 paḍisattu V 5³
 paḍisevaṇā, °vaya XXV 6⁽⁶⁾. 7¹⁽⁶⁾. 2a
 paḍisevaṇā-kusīla XXV 6-7¹
 paḍihaya(-pāva-kamma) VII 2¹, XVII
 2¹; cf. aḍihaya
 paḍhama XVIII 1
 paḍhama-(a)carama-samaya, pa-
 ḍhama-(a)paḍhama-samaya XXXV-
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 paḍhama-samaya VII 1¹, XXV 1³. 6⁽¹⁾,
 XXXV-XL
 paṇīya-bhūmi XV B 2
 paṇihāṇa, du-ppaṇihāṇa, su-pp. XVIII
 7³
 paṇīya III 4⁵, V 4¹⁰
 paṇḍiya I 4². 9⁸, (VII 8⁷), XVII 2²;
 cf. eganta-p.
 paṇḍiya-maraṇa II 1^{6a}, XIII 7²
 patteya V 9⁴ comm., XIX 3^{a-b}, XX 1
 patteyabuddha XXV 6⁽⁸⁾; cf. *pratyē-*
*ka*buddha
 patthaḍa XIII 4^{3a}
 patthā-vāya cf. isiṃ-pure-vāya
 pannavaṇi bhāsā X 3³
 pabhu VII 7⁴
 pamatta X 3¹
 pamatta-saṃjaya I 1⁸. 2², III 3^{1e}
 pamāṇa V 4⁷⁻⁸
 pamāṇa-kāla XI 11¹
 pamāṇa-patta VII 1^{7b}
 pamāṇāikkanta VII 1^{7b}, IX 33^{2d}
 pamāya I 3⁵, III 3^{1c}, XVI 1^{4b}, XXV
 7^{2a}
 payaṇuībhavai V 6²
 payara XXV 3³, XXXIV 1 1²; cf.
 khuddāga-p.
 payalāi V 4^{1b}

payāṇa (suvīṇa) XVI 6^{1a}
 payogasā I 3⁴, VI 3²
 parautthiya I 10², II 5¹; cf. *also*
 annautthiya
 parakkama cf. iḍḍhi jutti ..., utthāṇa ...
 para-bhaviya I 1⁹. 9⁴, V 3¹
 parama XIX 5¹
 parama-sukka-lessa XXV 6⁽¹⁹⁾
 paramāṇu XX 5²
 paramāṇupoggala I 10¹, II 10^d, V 7¹⁻⁵.
 8¹, VIII 2². 9^a, X 1¹, XII 2^b. 4^{a-c}.
 7¹. 10³, XIV 4³. 7². 10, XVI 8²,
 XVIII 4¹. 6². 8³. 10¹⁻², XX 2². 5¹,
 XXV 3⁸. 4⁶⁻⁹
 para-m-āhōhiya I 4⁵, VII 7³, XIV 10,
 XVIII 8³
 parampara-khetta VI 10⁴
 parampara-pajjattaga XIII 1^a. 2; udd.
 9 of XXXVI-XXX and of the avan-
 tarasayas of XXXIII-XXXIV
 parampara-bandha XX 7
 parampara-siddha XXV 4⁵
 parampar'āhāra(ga) XIII 1^a. 2; udd. 7
 of XXVI-XXX and of the avantara-
 sayas of XXXIII-XXXIV
 parampar'ogāḍha(ga) XIII 1^a. 2; udd. 5
 of XXVI-XXX and of the avantara-
 sayas of XXXIII-XXXIV
 paramparōvavannaga V 4¹⁰, XIII 1^a. 2;
 udd. 3 of XXVI-XXX and of the
 avantarasayas of XXXIII-XXXIV
 para-loga II 1^{6b}, VIII 8¹
 parahattha III 3^{1a}
 pariggaha V 7⁷, VII 8⁴, XVIII 7²; cf.
 pāṇāivāya ... pariggaha
 pariggahiyā kiriyā cf. kiriyā
 pariccayai VII 7³
 pariṇamai, °ṇamai, °ṇaya, °ṇāma I 1³.
 2². 3⁴. 7³⁻⁴, III 4²⁻⁵, V 7⁵, VI 3¹.
 5¹⁻². 6². 9², VII 1⁴. 3². 9¹. 10^{2a}, VIII
 1. 9^a. 10³, XI 11⁴, XII 4^c. 5^{1b-2},
 XIV 3^{4-4.2.4}, XVI 2³. 5^{b-c}, XVII 3³,
 XVIII 3⁴. 7^{5b}, XIX 3^a, XX 1. 3,
 XXV 5⁴ comm., 6⁽²⁰⁾. 7¹⁽²⁰⁾; cf. *also*
 XXV 6, introductory gāhā 3⁽³⁵⁾; cf.
 eyai ..., poggala-pariṇāma, satthāiya
 sattha-pariṇāmiya, suhuma- and
 bādara-pariṇāya
 pariṇāmao XII 2^b

pāriṇāmiyā (buddhi) XII 5^{1a}, XX 3¹;
cf. also buddhi
 pariṇivvāṇa-mahimā *cf.* jammaṇa-
 maha
 paritta V 9⁴, VI 3⁶, XII 2^b
 paridevaṇayā XXV 7^{2r}
 paripassao (*text:* °yassao) XIV 1¹
 paribhogattāe XVIII 4¹, XXV 2²
 parimaṇḍala XXV 3¹⁻⁴
 parimāṇa-kaḍa VII 2²
 pariya[?]yai, pariyaṭṭā III 4³⁻⁵ 1. 6²,
 VI 9², VII 1⁵, 9¹, XIV 5³, XVI 5^a
 pariyāya XIV 9⁵
 pariyāra X 5
 pariyārei II 5¹
 parivuḍa V 9⁴, XII 2^b
 parivvāyaga XI 12²; *cf.* caraga-p.
 parisappa VIII 1¹, XV D 2
 parisā (1) III 10; *cf.* abbhintara-
 majjhima- *and* bāhira-parisayā devā;
 (2) XVI 6^{1b}
 parisuddha VII 1⁸
 pariharai XXV 7¹⁽¹⁾ gāhā 3
 parihāra-visuddha-caritta VIII 2⁴
 parihāra-visuddhi-samjama, °-samjaya
 XXV 6⁽⁶⁾ 7¹
 paritta V 9⁴
 parisaha VIII 8⁴
 parisahōvasagga I 9⁵, II 1^{6b}, IX 33^{2b}
 parōvakkama XX 10^{1b}
 paryāya I 3⁴ comm.
 paliyama XI 11¹⁻³, 12^{1c}
 palibhāga XXV 6⁽¹²⁾
 paliyanka V 9⁴
 palisappai XIX 3³
 pavattūṇi VIII 6³
 pavayaṇa XX 8⁵
 pavayaṇa-māyāo (aṭṭha) XXV 6^(7b1a).
 7^{1(7b1a)}
 pavayaṇi XX 8⁵
 pavāya *cf.* gai-ppavāya
 pavesaṇa(ga) IX 32^{a2-6}, XX 10³
 pavvayai III 1^{2a}, IX 31^{a1.b} et passim
 pavvāvei II 1^{8b}, IX 31^{a4.b}
 pasattha I 7⁴. 9^{1.3}, III 1^{2d}, VI 1¹, IX
 31^{a3}; XXIV, *cf.* [19]
 paṣiṇa-vāgaraṇa *cf.* ukkhitta-p.-vāga-
 raṇāim
 pasissa IX 31^b

pahīṇa I 7³; *cf.* niruddha-bhava ...
 pāusiyā kiriyā *cf.* kiriyā
 pāḍvagamaṇa, *adj.* °gaya II 1⁶, III 1^{2a}.
 2^{1b}, XXV 7^{2f}; *cf. also* DEATH-FAST
 pāṇa (bhūya jīva satta) I 10¹, II 1^{5.6b},
 III 3^{1d}, V 5². 6⁴, VI 5¹⁻². 10³, VII
 2¹. 6^{8b}. 7⁴, XI 1-8, XII 2^b, XVII 2²,
 XVIII 8², XX 2²; *cf. tasa and* thāvara
 (pāṇa)
 pāṇagāim (cattāri) XV C 8
 pāṇa-bhoyāṇa *cf.* NOURISHMENT
 pāṇamai *cf.* āṇamai
 pāṇāivāiyā kiriyā *cf.* kiriyā
 pāṇāivāya V 6¹, VII 1^{3b}, XIX 9
 pāṇāivāya ... pariggaha VII 2². 9^{3e},
 VIII 5², XIX 9; *cf.* mahavvaya,
 SINS
 pāmicca IX 33^{2b}
 pāyacchitta VIII 6³
 pāranciya XXV 7^{2e}
 pāriṇāmika XII 2^b comm.
 pāriṇāmiya XIV 7², XVII 1⁴, (XXV
 5⁴)
 pāriṇāmiyā buddhi *cf.* pa° b.
 pāriyāvaṇiyā kiriyā *cf.* kiriyā
 pāva kamma I 1¹¹. 4³, VI 1¹, VII 2¹. 8³.
 10^{1-2a}, VIII 6¹, XVII 2¹, XVIII 3⁴,
 XXVI-XXX
 pāvaya XXV 7^{2r}
 pāsai XI 9¹; *cf.* jāṇai pāsai
 pāsattha X 4
 pāsādiya ... XVIII 5¹
 pāhuṇaga-bhatta IX 33^{2b}
 piy'anga I 7⁴
 piu-sukka I 7⁴
 piṇḍa VIII 6², XI 10²; *cf.* rāya-p.,
 sāgāriya-p., sejjāyara-p.
 pucchapi bhāsā X 3³
 puṭṭha I 6^{1-3.6}. 8²⁻³, II 1⁴, III 3^{1d}, V
 4^{1a}. 6⁴, VI 5², VIII 8⁵, IX 34¹, XI
 9¹. 10³, XII 4^c, XIII 4^{4b-c}, XVI
 1^{1.3}. 8^a, XVII 1². 4¹, XVIII 10³; *cf.*
 anna-m-anna-baddha ..., phuḍa,
 phusai
 puḍhavi-kāiya ... vaṇassai-kāiya *cf.*
 eg'indiya
 puḍhavī I 6⁴. 9², II 3. 10^h, VI 1^{1.3}.
 6¹. 8¹, VIII 3³, IX 32^{a2}, XI 10¹, XII
 3. 5^{1a}. 10³, XIII 1^a. 4^{1-3.5a}, XIV

8¹. 10, XV D 2, XVI 8², XVII 1¹.
 6-11, XVIII 10³, XX 6, XXV 3². 4²,
 XXXI-XXXII, XXXIV
 puṇḍhavi² I 6², V 2², VI 5¹⁻². 8¹, VII
 1^{3b}. 10^{2b}, VIII 7¹, XIII 4^{2a-c}, XVII
 6-7, XVIII 3¹, XX 6^a; cf. eg'indiya
 puṇya XVIII 7⁷ comm.
 putta-jīva-rasa-hariṇī (*scil.* nāli) I 7⁴
 pudgala XVII 6 comm.
 purao kaḍa XVIII 5³
 purisa IX 34¹
 purisakkāra-parakkama cf. iḍḍhi jut-
 ti ..., utṭhāṇa ...
 purisa-jāya VIII 10¹
 puris'ādāṇiya V 9⁴, (IX 32^b)
 pulāga XXV 6-7¹
 puvva(-gaya) see the index of proper
 names; cf. also coddasapuvvi
 puvvōvavannaga I 2²
 pūiya IX 33^{2b}
 pejja-bandhaṇa VIII 5¹
 poggala I 1^{2-5.7}. 2². 4⁴, II 5⁷. 10^{a.1},
 III 2², V 7⁵. 8¹. 9², VI 1¹. 3¹. 10⁴,
 VII 3¹. 10^{1.2c}, VIII 2². 10^{4.7}, XIV
 2¹. 6^{1a}. 7². 9¹⁻², XVI 2³. 5^{b-c}. 6². 8⁴,
 XVIII 3^{2.5}, XIX 7. 9, XX 2², XXV
 2². 3¹⁰. 4^{8a}; cf. paramāṇu-poggala,
 ghāṇa(-sahagaya-) p., bāhiraya p.
 poggala-pariṇāma V 9², VI 5¹⁻², VIII
 1, XIV 3^{4-4¹}. 6^{1a}
 poggala-pariyatta XII 4^{b-d}, XIII 1^a
 comm., XXV 5²
 poggali VIII 10⁷
 poggalōvacaya VI 3²⁻³
 poyaya VII 5
 porisī VII 1^{7b}, XI 11¹
 posaha cf. pakkhiya p.
 posaha-sālā XII 1^{1a}
 posahiya XII 1^{1a}
 posahōvavāsa VII 2²; cf. paccakkhāṇa-
 and nippaccakkhāṇa-p.
 pratilekhana XVII 3⁴ comm.
 pratyekabuddha IX 31^{a1} comm.
 pramāda XVI 2^{2b} comm.
 pravrajyā I 4³ comm.
 prasāsta XI 3 comm.

phala VIII 5³

phāṇiya-gula XVIII 6¹
 phāsa XIII 4^{2a}, XIX 3^a; cf. vaṇṇa ...
 phāsu-esañjija I 9⁷, V 6¹, VII 1^{3c.7},
 VIII 6¹, XVIII 10⁴ (= phāsuya)
 phāsuya VIII 6²; cf. phāsu-esañjija
 phāsuya-vihāra XVIII 10⁴
 phuḍa II 10^f, VI 10¹, VII 1⁵. 3², VIII
 3², XVIII 7^{5a}. 10²; cf. puṭṭha
 phusa I 10¹
 phusai I 6¹⁻², II 10^{g-h}, V 7⁴, XXV
 6⁽⁸³⁾. 7¹⁽⁸³⁾; cf. puṭṭha, phuḍa

bausa XXV 6-7¹
 bandha VIII 9 (*cf. also* bandhaṇa),
 XVIII 3³
 bandhai I 1^{6.10}. 3^{5.8}. 8³. 9⁷, III 3^{1d},
 V 4^{1b}, VI 3^{1.5}. 9¹, VIII 8³, XII 1².
 2^b. 4^c, XIX 3^a, XX 1, XXV 6⁽²¹⁾.
 7¹⁽²¹⁾, XXVI
 bandhaga, °ya V 4^{1b}, VI 8². 9¹, VIII
 8^{3b}, XI 1, XXI-XXIII, XXV 3¹⁰.
 6⁽²¹⁾. 7¹⁽²¹⁾, XXXV-XL
 bandha(ṇa) I 1¹⁰. 9⁷, VI 3³⁻⁴, VII 1⁴,
 VIII 8^{3a}, XII 1², XVI 3¹, XX 7
 bambhacāri XII 1^{1a} et passim
 bambhaceravāsa I 4⁵, IX 31^{a1.(b)}
 bambhaṇṇayā nayā (*plur.*) XVIII
 10⁴
 bambhī livi p. 5a
 bala cf. iḍḍhi jutti ..., utṭhāṇa ...
 baladeva V 5³
 bali XI 9¹. 10²
 baliyatta XII 2^b
 bahu-biyaga VIII 3¹
 bahu-sama XIII 4^{6a}
 bādara, bāyara I 1⁴. 6⁷, V 7⁵, VI 3⁵.
 5¹⁻². 8¹, VIII 1. 2³, XIX 3^{b-c}. 8,
 XXV 1². 7^{2b}, XXXIII-XXXV
 bādara-pariṇaya XVIII 6², XX 5¹
 bāyara-bondi-kalevara XV C 4;
 bāyara-bondi-dhara kalevara XVIII
 4¹
 bārasa-samajjiya XX 10³
 bāla I 4². 9⁸, III 1^{2a}, XVII 2²; cf.
 eganta-b.
 bāla-tavassi III 1^{2a}. 2^{1b}, XV B 4
 bāla-tavokamma III 1^{2a}
 bāla-pañḍiya I 4². 8¹, XVII 2²

bāla-maraṇa II 1^{6a}, XIII 7²
 bāliya I 9⁵
 bāliyatta I 9⁸
 bāhiragā devā XIV 2³
 bāhira-parisayā devā XIV 2²
 bāhira-bhaṇḍa-mattōvagarāṇa XVIII
 7²
 bāhiraya poggala III 4¹. 5¹. 6³, VI 9²,
 VII 9¹, XIV 5³, XVI 5^a
 bisarāra XII 8¹
 biya II 5²⁻³
 buddha-jāgarīyā XII 1^{1b}
 buddhi XVII 2³; *cf. also* uppatiyā b.,
 veṇaiyā b., kammiyā b. pāriṇāmiyā
 b.
 beindiya (jīva) XXXVI; *cf. eg'*-
 indiya ... pancēndiya
 bondi XVI 2³. 8⁴, XVIII 7^{5a}; *cf.*
 bāyara- *and* suhuma-bondi-kalevara
 bohi VII 1^{3c}, IX 31^{a11-b})

bhakkheya XVIII 10⁴
 bhaṇḍa-mattōvagarāṇa *cf. bāhira-b.-m.*
 bhatta-paccakkhāṇa, °ya II 1^{6a}, XIV
 7³, XVII 3⁴
 bhaya VII 8⁴⁻⁵, XXV 7^{2a}
 bhava XVIII 10⁴; *cf. āu-kkhaya ...*,
 davva ...
 bhava-ggahaṇa V 4³. 6³, VII 7³, VIII
 10², IX 31^{a3}, XI 1 (-8), XIV 7^{4a},
 XV D 2, XVI 6¹¹, XXV 6⁽²⁷⁾. 7¹⁽²⁷⁾,
 XLI
 bhava-tṭhii XI 1 comm.
 bhavaṇa IX 31^{a5-b5}
 bhavattha VIII 2³. 8⁴
 bhava-dhāraṇijja I 5². 7⁴
 bhava-siddhīya I 6⁴, III 1^{2d}, VI 3^{3.5}.
 4¹. 10³, VIII 2³, XII 2^b, XIII 1². 2,
 XVI 2^{2b}. 5^c, XVIII 1, XXV 9, XXX
 1³, XXXI 5-8, XXXIII-XXXV,
 XLI
 bhav'āgarisa VIII 8^{3a}; *cf. āgarisa*
 bhaviya-davva- I 2⁶, XII 9, XVIII 9
 bhāyaṇa VIII 9^a
 bhāva V 4^{1a}. 7⁶, VIII 5¹. 8¹, XIII 4^{4a},
 XIV 4². 7², XVII 1⁴. 3⁴, XVIII 1.
 3³. 10⁴, (XXV 5⁴), XXV 6⁽³⁴⁾. 7¹⁽³⁴⁾;
cf. davva ..., eyai ...

bhāva-deva XII 9
 bhāva-linga XXV 6⁽⁹⁾. 7¹⁽⁹⁾
 bhāva-leśyā XIV 1¹ comm.
 bhāva-lesā I 9², XII 5^{1a}
 bhāv'indiya I 7⁴
 bhāvīy'appa aṇagāra III 2^{1b}. 4^{1.4}. 5¹.
 6¹, XIII 9, XIV 1¹. 3¹. 9¹, XVI 3²,
 XVIII 3². 8¹. 10¹
 bhāve appaḍibaddhayā XVII 3⁴
 bhāsā I 10¹, II 6, V 4⁶, VI 3⁵, VII 2¹,
 X 3³, XIII 7^{1a}, XIV 9³, XVI 2^{2b},
 XVIII 7¹, XIX 8-9
 bhikṣā-samūha VII 1³
 bhikkhu X 2⁵
 bhikkhu-paḍimā II 1^{6b}, X 2⁴; *cf.*
 paḍimā
 bhijjai XIII 7¹
 bhuya-parisappa *cf. parisappa*
 bhūya *cf. pāṇa*
 bhūyābhisaṅkaṇa XXV 7^{2f} (II⁵, 7)
 bheya *cf. sāhaṇāṇā-bheya*
 bhoga VII 7²⁻³, VIII 2⁴; *cf. kāma-*
 bhoga
 bhogi VII 7²⁻³

magga XV A
 maggāikkanta VII 1^{7b}
 majjha V 7³. 8¹, XX 5²
 majjha-paesa VIII 9^a, XXV 4¹⁰
 majjhima *cf. jahanna ukkosa*
 majjhima-parisayā devā XIV 2²
 maḍ'āi II 1⁵
 maṇa V 4¹⁰, VI 1². 3², VIII 1². 5², XII
 4^{b-d}, XIII 7^{1b}, XVII 3⁴, XVIII 7³,
 XIX 3^a. 8-9, XX 1, XXV 1⁴
 maṇuya, maṇussa, maṇūsa I 4⁵. 7³,
 II 5², V 9³, VII 6^{3a-4}, VIII 8^{3a}. 10⁶,
 IX 32^{a4}, XVIII 3²; *cf. māṇussa(ya)*,
 purisa
 maṇuya-loga V 6⁵, XVIII 5¹; *cf.*
 maṇussa-loga
 maṇussa-khetta XXXIV i 1¹
 maṇussa-loga I 1¹¹; *cf. maṇuya-*
 loga
 maṇo-davva-vaggaṇā V 4¹¹, XIV 7^{1b}
 maṇḍaliya XI 9¹
 manda-vāya *cf. isim-pure-vāya*
 mamatta-bhāva VIII 5¹

maraṇa II 1^{6a}, V 7⁸, XI 11¹, XIII
 7², XV A, XVI 2³, XIX 3^a; *cf.*
 uddāi
 maha *cf.* jammaṇa-maha
 maha'ddhiya *cf.* mah'idddhiya
 mahavvaya II 1^{6b}, XV C 7. D 1
 mahākappa XV C 4
 mahākamma(tarāga) I 2², V 6³, VI 3¹,
 VII 3⁴. 10^{2b}, XIII 4¹, XVIII 5²,
 XIX 5¹
 mahā-kāya XIV 3¹
 mahākiriya(tarāga) V 6³, VI 3¹, VII
 10^{2b}, XIII 4¹, XVIII 5², XIX 4-5¹
 mahājumma XXXV-XL
 mahānijjara(tara) VI 1¹, VII 7³, XIX 4
 mahā-pajjavasaṇa VII 7³
 mahāmāṇasa XV C 4
 mahāvāya *cf.* isip-pure-vāya
 mahā-vimāṇa XV D 2
 mahāveyaṇa(tarāga) I 2², V 6³, VI 1^{1.3},
 VII 6¹. 10^{2b}, XIII 4¹, XVIII 5²,
 XIX 4-5¹
 mahā-sarīra I 2², XIV 3¹
 mahāsava(tarāga) V 6³, VI 3¹, VII 10^{2b},
 XIII 4¹, XVIII 5², XIX 4-5¹
 mahā-sumiṇa, °-suvīṇa XI 11, XVI
 6^{1r-h}
 mahāhāraga VII 3¹
 mah'idddhiya (maha'ddhiya) deva I 7³,
 III 1^{1a}. 2^{1a.2}. 7, V 4⁴, VI 5¹. 9². 10¹,
 X 3¹, XI 10², XII 6¹. 8¹, XIII 4¹,
 XIV 3³. 5³. 9³, XVI 5^a. 8⁴. 11-14,
 XVII 2⁴, XVIII 7^{5a.6}
 mah'idddhiyatarāga XIV 2¹
 mahimā *cf.* jammaṇa-maha
 māi III 4^{5.6}. 5^{2.3}, (XIII 9)
 māi micchādīṭṭhi I 2², III 6¹, V 4¹⁰,
 XIV 3¹, XVI 5^{b-c}, XVIII (3²). 5^{2.4};
cf. micchādīṭṭhi
 māi-anga I 7⁴
 māu-oya I 7⁴
 māu-jīva-rasa-hariṇī (*scil.* nālī) I 7⁴
 māṇa *cf.* kasāya
 māṇasā vedanā XVI 2¹
 māṇussa(ya) XIV 7^{1a}, XV D 3, XVIII
 3¹; *cf.* maṇussa
 māyā *cf.* kasāya
 māyāvattiyā kiriya *cf.* kiriya
 māraṇ'antiya VI 6², XVII 3⁴. 6-11,

XVIII 3²; *cf.* apacchima-māraṇ'
 antiya-samlehaṇā-jhūsaṇ'ārāhaṇā
 māraṇ maramāṇa XVIII 3²
 māsa XVIII 10⁴
 micchatta IX 31^{a2}. 33^{2k}
 micchākara XXV 7^{2d}
 micchādamaṇsa-kiriya *cf.* kiriya
 micchādīṭṭhi I 2², III 1^{2d}, XVIII 1,
 XXV 12, XXXI 17-20, XLI; *cf. also*
 dīṭṭhi, māi micchādīṭṭhi
 micchāvādi XVI 2^{2b}
 missa-kāla I 2⁴
 missa-jāya IX 33^{2b}
 mīsa *cf.* āhāra-m., orāliya-m.,
 veuvviya-m., sacitta acitta m.
 mīsaṇā, mīsa VIII 1
 mucchiya giddha gaḍhiya ajjhova-
 vanna VII 1^{7a}, XIV 7³
 muṇḍa IX 31^{a1.(b)} et passim
 muṇḍāvai II 1^{6b}, IX 31^{a4.b}, XV C 7
 musala *cf.* nikkhitta-sattha-musala
 musā V 6¹
 musāvāi VII 2¹
 mūla XXV 7^{2e}
 mūla-guṇa VII 2¹⁻³, XXV 6⁽⁶⁾. 7¹⁽⁶⁾
 mūla-pagaḍi-bandha XVIII 3³
 mehuṇa II 5³⁻⁴, VII 8⁴, X 5^a
 mokkha I 4³
 mokṣābhilāsa XVII 3⁴ comm.
 mosa VII 2¹, VIII 1², X 3³, XIII 7^{1a-b},
 XVI 2^{2b}, XVIII 7¹, XIX 8-9, XXV
 1⁴
 moha I 9³, V 4¹², XVII 2⁴; *cf.* kṣiṇa-
 moha
 mohaṇijja kamma I 4², VIII 8⁴, XIV
 2¹, XVI 6^{1b}; *cf.* kankhā-mohaṇijja
 k., caritta-m. k.
 raiya(ga) V 6⁷
 rayaharaṇa VIII 6²
 rasa II 1⁵; *cf.* vaṇṇa ...
 rahassa-kāla I 1¹⁰
 rāga *cf.* arāga, vīyarāga, sarāga
 rāya XVI 2^{2a}
 rāya-piṇḍa V 6⁷, IX 33^{2b}
 rāya-risi XI 9¹
 rāyahāṇī III 7, IV 5-8
 rāsi XVIII 4³

rāsī-jumma XLI
 rīyaī *cf.* ahā-riyaṃ r., utara-kiriyaṃ r.,
 ahāsuttaṃ r., ussuttaṃ r.; rīyaṃ
 rīyaī VIII 7¹, XVIII 8¹⁻²
 risi *cf.* isi, rāya-risi
 rukkhā III 4¹, VIII 3¹, IX 34^{2b}; *cf. also*
 NATURAL PHENOMENA, plants and
 trees
 ruyaga XIII 4³
 rūva X 2¹, XVIII 7⁴; *cf.* arūva,
 vaṇṇa ...
 rūvi II 10^{a-d}, VII 7², 10¹, X 1¹, XI 10¹,
 XIII 7¹, XIV 9¹, (XVI 8¹), XVII 2⁴,
 XXV 2¹
 rog'āyanka XVIII 10⁴

laṭṭhī VIII 6²
 laddhi III 6¹, VI 3³, VIII 2⁴⁻⁵, XX 9;
cf. viriya-laddhi, veuvviya-l.
 laddhi-viriya I 8¹
 lava XIV 7^{4a}
 lahuya(tta) I 9¹⁻²
 lāghaviya (app'icchā amucchā agehī
 apaḍibaddhayā) I 9³
 lābha VIII 2⁴; XV A
 lāvaṇṇa XIV 5²
 linga I 3⁸, IX 31^{a2}, XXV 6^(1.9), 7⁽¹⁰⁾;
cf. salinga-daṃsaṇa-vāvannaga
 livī *cf.* bambhī livī
 lukkhayā VIII 9^a
 lukkhi XIV 4¹
 lūha III 4⁵ (*cf.* comm.)
 les(s)ā¹ I 2²⁻³, 5², 6⁴, 9², III 4³, IV 9-10,
 VI 9³, VII 3⁴, VIII 2⁵, IX 31^{a2-3.b},
 XI 1 (-8), 11⁴, XII 5^{1a}, XIII 1^{a.c}, 2,
 XIV 1¹, XVI 11-14, XVII 12-17,
 XVIII 3¹, XIX 1-3^a, 8-9, XX 1, 3¹,
 XXI-XXIV, (XXV 1¹), XXV
 6⁽¹⁰⁾, 7⁽¹¹⁹⁾, XXVI (-XXVIII),
 XXXI, XXXIII, XXXV-XLI; *cf.*
 (s)alessa, kamma-lessā
 les(s)ā² VIII 8⁵, XII 6¹, XIII 4^{4c}, XIV
 9^{1.4}
 loga I 6⁴, II 1^{6a}, 10^{a.d.f-h}, V 9⁴, VI 10¹,
 (VII 1²), VII 8⁴, VIII 10⁵, IX 31^b,
 (.32^b), 33^{2e}, XI 9¹, 10, XII 2^b, 7¹,
 XIII 4^{3a-4a.5}, XIV 8¹, XVI 8, XVIII
 3², XX 2¹, XXV 2³, 3^{2.5-6}, 4², 6^(32 33).

7⁽³²⁻³³⁾, XXXIV i 1²; *cf.* iha-loga,
 deva-l., maṇuya-l., maṇussa-l.
 loga-ṭhii I 6⁵, (III 3², V 2³)
 log'anta I 6^{2.4}, VI 5³, 6², XI 10², XVI
 6¹, 8⁴; *cf.* carim'anta
 loga-pāla III 1¹, 7-8, IV 1-8, X 5^b,
 XI 9¹
 lobha XXV 7¹ gāhā 4; *cf.* kasāya

vai V 4¹⁰, VI 1², 3², VIII 1², XII 4^{b-d},
 XVIII 7³, XIX 3^a, XX 1, XXV 1⁴;
cf. vaya
 vaira V 9⁴
 vakkamai XVI 1¹⁻², XIX 7, XXI-
 XXIII
 vakkala-vāsi XI 9¹
 vaggāṇā *cf.* maṇo-davva-vaggāṇā
 vaṃka *cf.* egao-vaṃka, duhao-v.
 vajja III 2^{1b-3}
 vaṭṭa XXV 3¹⁻⁴
 vaḍḍhai II 1^{6a}, V 8², XXV 6⁽²⁰⁾, 7⁽¹²⁰⁾
 vaṇa-pāsi (*or* °-vāsi) XI 9¹
 vaṇassai(-kāiya) V 2², VI 5², 8¹, VII
 1^{3b}, 3¹⁻³, 6⁴, 10^{2b}, XI 1-8, XIII 4^{2a},
 XVIII 3¹; *cf.* eg'indiya, NATURAL
 PHENOMENA, plants
 vaṇṇa I 2², VI 5¹⁻²
 vaṇṇa gandha rasa phāsa I 7⁴ (+ rūva),
 II 1², 1^{6a} (+ samṭhāṇa), 10^a, V 7⁵,
 VI 3¹ (+ rūva), 9² (+ rūva), VII 6⁴
 (+ rūva), (9¹), 10^{2a} (+ rūva), VIII
 1¹ (+ samṭhāṇa), 1², 10³ (+ samṭhāṇa),
 XI 1 (-8), 9¹, 10¹, (12²), XII
 5¹, XIV 4¹ (+ rūva)^{3a}, 7², XVII 2⁴
 (+ rūva), XVIII 6, 10³, XIX 7-9,
 XX 5, XXI-XXIII, XXV 3⁴, 4³⁻⁷,
 XXXV-XL; sadda rūva gandha
 rasa phāsa VII 7², XIV 5², 7^{4b},
 XX 1
 vaṇṇa-bajjha? (kamma) I 7⁴
 vattavvaṃ *cf.* tti vattavvaṃ siyā
 vatthu XXV 6^(7bis), 7^(7bis)
 vaddaliyā-bhatta V 6⁷, IX 33^{2b}
 vaya¹ VIII 5², XVII 3⁴; *cf.* vai
 vaya² VII 1^{3b}; *cf.* guṇa-*vvaya*, *disi-*vv.**,
*maha-*vv.**, *siḷa-*vv.**
 valaya *cf.* ghaṇa-vāya, ghaṇōdadhi,
 taṇu-vāya

valaya-marāṇa II 1^{6a}
 vavahāra VIII 8²
 vavahārava XXV 7^{2c}
 vas'atṭa *cf.* indiya-vas'atṭa, kasāya
 vas'atṭa-marāṇa II 1^{6a}
 vāu-kāya, v.-kāiya II 1³⁻⁴, III 4², V 2¹,
 VII 10^{2b}, IX 34^{2b}, XIII 4^{2a} (vāu),
 XVI 1¹⁻², XVII 10-11, XVIII 7⁴.
 10², XX 6^c
 vāu-vāsi XI 9¹
 vāṇapattha tāvasa (42 kinds of) XI 9¹
 vāya I 6⁵, VIII 2², X 3²; *cf.* isim-pure-
 vāya, ghaṇa-v., taṇu-v.
 vāvahāriya naya XVIII 6¹
 vāsa I 6⁴. 9²
 vāsudeva V 5³
 viuvvai I 7⁴, II 5¹, III 1^{1-2a}. 2¹. 4^{2.5},
 V 6⁶, VI 9², VII 9^{1-3a}, X 5^a, XII 9^{1b},
 XIII 9, XIV 6². 9³, XVI 5^a, XVII
 2⁴, XVIII 5⁴. 7⁵
 viusamaṇayā XVII 3⁴
 viussagga I 9⁵, XXV 7^{2e}
 vīgalēndiya VI 1². 3². 4¹
 viggaha, v.-gai I 7², VI 5¹. 8¹, VII 1¹
 comm., XIV 1²⁻³. 5¹, XVIII 3¹,
 XXV 4⁵. 8, XXXV i 1¹⁻²
 viggaha-viggahiya XIII 4^{5a}
 viggahiya *cf.* viggaha-viggahiya, savv'-
 aviggahiya
 vīgraha XXV 1³
 vijjā-cāraṇa-laddhi XX 9
 viṇivaṭṭaṇayā XVII 3⁴
 vidisā X 1¹, XI 10², XIII 4^{3b}, (XVI
 8¹⁻²)
 vinnāṇa II 5⁶
 vinnu II 1⁵
 vibhanga-jñāna VI 9³ comm.
 vibhanga-nāṇa III 6¹, IX 31^{a2}, XI 9¹.
 12²
 vimāṇa I 5¹, III 1^{2b}, III 7, IV 1-4,
 VI 5³⁻⁶, XII 6^{1-2a}, XIV 9¹, XVI
 5^{b-d}. 6¹, XVIII 2, XIX 7; *cf.* mahā-
 vimāṇa
 viraya VII 2¹, XI 1 (-8), XVII 2¹,
 XXI-XXIII, XXXV (-XL); *cf.*
 aviraya
 virāgayā XVII 3⁴
 virāhai XIV 1¹
 virāhaṇā XXV 6⁽¹³⁾. 7¹⁽¹³⁾

virāhaya III 1^{2d}, VIII 6³. 10¹
 virāhiya-saṃjama *and* -saṃjamāsaṃ-
 jama I 2⁶
 viliyai V 9⁴ comm.
 vivāga VII 10^{1-2a}
 vivitta-sayaṇ'asaṇa-sevaṇayā XVII 3⁴
 vivega I 9⁵, VII 6^{3a}. 10^{2a}, XII 5^{1a},
 XVII 2³. 3⁴, XVIII 4¹, XX 2²⁻³,
 XXV 7^{2e}
 visa-bhakkha II 1^{6a}
 visama-jogi XXV 1³
 visam'āyua I 2², XXIX 1, (XXXIV i
 1³)
 visamāyaṃ XXIX 1
 visamōvavannaga I 2², XXIX 1,
 (XXXIV i 1³)
 visaya III 1¹
 visuddhamāṇa XXV 7¹⁽¹⁾
 visuddha-lesa VI 9³
 visedhim, 'dhiē XXV 3⁷, XXXIV i
 1²
 vihāṇ'ādesenaṃ XI 11², XXV 4^{3.7}
 vihāra *cf.* phāsuya-v.
 vīngāla VII 1^{7a.8}
 vīi-davva XIV 6^{1b}
 vīvayai VI 5¹, X 3¹, XIV 3³. 5¹;
 XVIII 7⁶, *cf.* I 1¹⁰. 9¹
 vīi-pantha X 2¹
 vīmaṃsā XXV 7^{2a}
 vīyadhūma VII 1^{7a.8}
 vīyarāga(-saṃjaya) I 2², VIII 8⁴, XXV
 6⁽³⁾. 7¹⁽³⁾
 vīriya, *in most cases* utthāṇa kamma
 bala vīriya purisakkāra-parakkama
 I 3⁵⁻⁸. 4². 8³⁻⁴, II 1^{6b}. 10^c, III 1^{2a},
 V 4¹⁴, VII 7³, XII 5^{1a}. 10¹, XIV
 5². 10, XVII 2³, XX 3¹; *cf.* iḍḍhi
 jutti ...
 vīriya-bajjha (kamma) I 8³
 vīriya-laddhi I 7⁴, III 6¹, VIII 2⁴; *cf.*
 laddhi-vīriya
 vīsaṣā I 3⁴, VI 3², VIII 1¹⁻². 9^a, XIV
 4¹ comm., 7³, XVII 1², XVIII 3³
 vutthi-kāiyā devā XIV 2^{2a}
 veuvviya-laddhi I 7⁴, III 6¹, XIV 5¹
 comm.
 veuvviya-samugghāya I 7⁴, III 1^{1-2a}.
 2^{1b}. 4¹. 5¹, VI 9³ (?)
 veuvviya (sarīra) I 7⁴. 9², II 1⁴, VIII

9^{c,f,g}, XII 4^{b-d}, XIII 7^{1c}, XVIII 5¹,
 XXV 1⁴; *cf.* uttara-veuvviya, bhava-
 dhāraṇijja
 veuvviya-misaya XIII 7^{1c}, XXV 1⁴
 veei *cf.* vedei
 veṇaiya-vādi XXX 1¹
 veṇaiyā (buddhi) XII 5^{1a}, XX 3¹
 veda II 5¹, VI 3⁵. 4¹, VIII 2⁵, IX 31^{a3-b},
 XI 1 (-8), XIII 1^a. 2, XVII 2⁴,
 XVIII 1, XIX 9, XX 7, XXI-XXIV,
 XXV 6⁽²⁾. 7¹⁽²⁾, XXVI-XXX,
 XXXV (-XL); *cf.* avagaya-veda,
 ahaveya
 veda-bandha XI 1 (-8)
 vedāṇa-udīraṇayā *and* -uvasāmaṇayā
 III 2^{1a}
 ve(d)ei, veyanā I 1³⁻⁷. 2¹⁻². 3^{1-2.6-4}.
 10¹, II 1⁵. 5¹, III 3^{1b-d}, V 5². 6⁹,
 VI 1¹⁻². 10⁵, VII 1⁵. 3⁵. 6¹. 7⁴, X 2³,
 XI 1 (-8), XII 9^{1a}, XIV 2¹, XVI 2¹.
 3¹, XVII 3⁴. 4², XVIII 3², XIX 3^d.
 5², XXI-XXIV, XXV 6⁽²²⁾. 7¹⁽²²⁾,
 XXXIII, XXXIV i 1³, XXXV
 (-XL); *cf.* appa- *and* mahā-veyaṇa-
 tarāga, paḍisaṃveei
 vemāya, vemāyāe III 3^{1d}, VI 1². 10³,
 VII 6¹, VIII 9^a, XXXIV i 1³
 veyañijja VII 8⁵, VIII 8⁴, XIV 4²; *cf.*
 (a)kakkasa-veyañijja, (as)sāyā-v., ni-
 ruddha-bhava ...
 veyāvacca XII 2^b
 veyāvāḍiya V 4³
 vera I 8², IX 34¹
 veramaṇa I 9¹, VII 2². 6^{3a}. 9^{3c}. 10^{2a},
 VIII 5¹, XI 12^{1c}, XII 5^{1a}, XVII 2³,
 XVIII 4¹, XX 2²⁻³
 vehāṇasa II 1^{6a}
 vocchinna VII 1⁶. 7¹, XVIII 10⁴; *cf.*
 niruddha-bhava ...
 vodāna II 5⁵⁻⁶
 voyaḍā bhāsā X 3³

śāṅkā I 3² comm.
śuddhi XXV 6⁽²⁰⁾ comm.
śramaṇōpāśraya VII 1^{3a} comm.

 sa-aḍḍha *cf.* aḍḍha
 saanta II 1^{6a}

saingāla VII 1^{7a}
 sauvakkesa XXV 7^{2f}
 sao IX 32^b
 saṃlehaṇā II 1^{6b}, III 1^{2a}. 2^{1b}, IX 33^{1c};
cf. apacchima-māraṇ'antiya-saṃle-
 haṇā-jhūsaṇ'ārāhaṇā
 saṃvara, saṃvarai, °rei I 3⁶. 4⁵. 9⁵,
 VIII 5², IX 31^{a1-b}, XVII 3⁴
 saṃvuḍa I 1¹⁰. 9³⁻⁷, III 3^{1d}, VII 2¹. 7¹,
 X 2¹, XVI 6^{1d}, XXV 6⁽¹⁾
 saṃvuḍāsaṃvuḍa XVI 6^{1d}
 saṃvega XVII 3⁴
 saṃveha XI 1 (-8), XXI-XXIV
 saṃsaya-karaṇi bhāsā X 3³
 saṃsāra I 1¹⁰. 2⁴. 9¹, II 1^{6a}, III 1^{2d}, VI
 3³, IX 33^{2g-h}, XII 7¹, XVI 6^{1b};
cf. niruddha-bhava...
 saṃsāra-samāvannaga I 1⁸. 8⁴, VII 4,
 XXV 1². 4⁵
 saṃsārin XII 10¹
 saṃsuddha-nāṇa-daṃsaṇa-dhara
 XXV 6⁽¹⁾
 sakasāi *cf.* kasāya
 sakāiya VIII 2³
 sakiriya VII 2¹, XI 1(-8), XXV 7^{2f} (II¹
 5, 3), XXXV-XLI
 sakkāra XIV 3²
 saṃkappa XVI 2³
 saṃkāmaṇa, °mei I 1^{4.6}
 saṃkiṇṇa XXV 7^{2a}
 sankiya I 3^{2.8}, II 1^{6a}, X 4, XI 9¹,
 XXV 7^{2a}
 saṃkilissamāṇa XXV 7¹⁽¹⁾
 saṃkhāna II 1^{6a}
 sangiyā II 5⁵
 sangha VIII 8¹, IX 33^{2g}, XII 2^b, XXV
 6⁽⁸⁾. 7¹⁽⁸⁾; *cf.* cāvuṇṇa samaṇa-
 sangha
 saṃghayaṇa I 5², IX 31^{a3-b}, XI 9²,
 XXIV
 sacitta VII 7², XIII 7^{1c}
 sacitta acitta misaya V 7¹. 9¹, XVIII
 7²
 sacca I 3^{8.(7-8)}, VII 2¹, VIII 1², XIII
 7^{1a-b}, XVI 2². 5^c, XVII 3⁴, XVIII
 7¹, XIX 8-9, XXV 1⁴
 saccāmosa VIII 1², XIII 7^{1a-b}, XVI
 2^{2b}, XVIII 7¹, XIX 8-9, XXV 1⁴
 sajogi VIII 2⁵. 8⁴, IX 31^{a3-b}, XVIII 1,

XXV 6⁽¹⁶⁾, 7¹⁽¹⁶⁾, XXVI (-XXX);
cf. joga
 sajjhāya XVIII 10⁴
 saṃciya *cf. akai-saṃciya*, avvattaga-s.
 saṃjama, saṃjaya I 1⁸⁻⁹, 2^{2.6}, 4⁵, 9⁵,
 II 1^{6b}, 5⁵⁻⁶, III 3^{1e}, V 4⁵, VI 3⁵, 4¹,
 VII 1⁸, 2^{1.4}, IX 3^{1a1.(b)}, XVII 2¹,
 XVIII 1. 10⁴, XXV 6⁽¹⁵⁾, 7¹; *cf.*
 asaṃjama
 saṃjyāsaṃjaya I 2^{2.6}, V 4⁵, VII 2⁴,
 XVII 2¹, XVIII 1, XXV 6⁽²⁴⁾, 7¹⁽²⁴⁾
 saṃjalaṇa IX 3^{1a3.b}, XXV 6⁽¹⁸⁾, 7¹⁽¹⁸⁾
 saṃjūha XV C 4
 saṃjoyaṇā III 3^{1a}
 saṃjoyaṇā-dosa VII 1^{7a.8}
 s'aḍḍha *cf. aḍḍha*
 saṭṭhi-tanta II 1^{6a}
 saṃthāṇa, saṃthi I 5², V 9⁴, VI 5¹⁻²,
 (VII 1²), IX 3^{1a3.b}, XI 9², 10¹,
 XIII 4^{3b.5b}, XIV 7², XIX 8-9,
 XXIV, XXV 3¹⁻⁴; *cf. vaṇṇa ...*
 satta VIII 5²; *cf. pāṇa ...*
 sattha VIII 3², XIV 3³, 5¹, (XVIII
 7^{5a}). 10¹; *cf. nikkhitta-sattha-musala*
 sattha-pariṇaya XVIII 10⁴
 satthāya sattha-pariṇāmiya V 2², VII
 1⁸
 satth'ovāḍaṇa II 1^{6a}
 sadda V 4^{1a}, 7⁵, VII 7², VIII 2², XIV
 5², 7^{4b}, XX 1
 sadd'āulaya XXV 7^{2b}
 sadhūma VII 1^{7a}
 s'antara IX 3^{2a1.(b)}, (XIII 6¹), XLI 1²
 santo IX 3^{2b}
 saṃthāraga II 1^{6b}, VIII 6²; *cf. sejjā-s.*
 sannā (1) XIX 3², XX 1; (2) I 6⁴, 9²,
 VII 8⁴, XI 1 (-8), XII 5^{1a}, XIII 1²,
 2, XVII 2³, XIX 8-9, XX 3¹, 7,
 XXI-XXIV, XXV 6⁽²⁵⁾, 7¹⁽²⁵⁾,
 XXVI-XXX, XXXV-XL
 sanni I 2², 7⁴, VI 3⁵, 4¹, VIII 2³, XI
 1 (-8), XIII 1^{2a}, 2, XV D 2, XVIII
 1. 3², XXI-XXIII, XXV 1², XL
 sanni-gabbha XV C 4
 saṃnivāya XIV 7², XVII 1⁴, (XXV
 5⁴)
 sapaesa V 7³, 8¹, VI 4¹
 sapajjvasiya *cf. pajjvasiya*
 sapaḍikkama II 1^{6a}

saptabhaṅgī XII 10³ comm.
 sabhā suhammā II 8, X 6, XVI 9,
 XVII 5
 sabhāvaō XII 2^b
 sama I 2², VII 8^{2.6}
 sama-jogi XXV 1³
 samajjiṇai XXVIII
 samajjiya *cf. chakka-*, bārasa- *and*
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