

# Bhagavatī Sūtra

K. C. Lalwani

# BHAGAVATĪ SŪTRA



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Sudharma Svāmi's

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# BHAGAVATĪ SŪTRA

Vol-I

(Śatakas 1-2)

Prakrit Text with English Translation and Notes  
based on the Commentary of Abhayadeva Sūri

*by*

**K. C. Lalwani**



॥ जैन भवन ॥

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समणस्स अरहओ भगवओ महावीरस्स  
पंचसयाहिअ दुसहस्सपरिनिव्वाणमहोच्छववरिसे  
एसो सव्वण्णुसमयगओ नाण-विन्ताण-दंसणस्स महण्णवो  
अपुव्वनाणकोसो  
जगओ सव्वकालियासेस बिबुहजण हत्थुप्पले  
समप्पिओ महया सद्घाए भत्तिए य

On the sacred occasion of the 2500th anniversary  
of the Liberation of Śramaṇa Bhagavān Mahāvīra,  
this great Encyclopaedia  
of Jaina Philosophy and Jaina Science  
is being dedicated to  
Men of Letters and Men of Sciences  
in all Lands and for all Times  
with deep respect and devotion.



## PUBLISHER'S NOTE

The fifth Jaina *Āgama*, popularly called the *Bhagavatī Sūtra*, is an encyclopaedic work produced by the traditional Jaina scholarship which, because of its colossalness, is also called *Vīāhapaṇṇatti*. Other titles by which the work is known are *Bhagavatī-Viyāhapaṇṇatti*, *Vivāhapaṇṇatti*, or simply *Paṇṇatti*. The title *Bhagavatī*, which perhaps arose later, is originally an adjective meaning 'holy', which is an honorific title to signify its importance. In the main, the text contains questions and answers, Mahāvīra replying to the questions of his chief disciple Indrabhūti, but it also contains material in the form of dialogue-legend (*itihāsa-saṃvāda*). The *Sūtra* gives a very good account of the life and work of Mahāvīra, whose dissertations on *saṃsāra* and *karma*, on *niyati-vāda*, and many others, are worth noticing. The Fifteenth Book of the *Sūtra* contains legendary or semi-historical material relating to Mahāvīra's life and his relation with some of his predecessors and contemporaries. The text makes frequent references and cross-references to the *Paṇṇavaṇṇā*, the *Jivābhigama*, the *Uvavāyīya*, the *Rāyāpasenaijja*, the *Nandī* and the *Āyāradasāo Sūtras*.

The *Sūtra* in its present form has come down to us from *Vīra Samvat* 980 (approximately A. D. 553) according to the followers of Skandila, and from *Vīra Samvat* 893 (A. D. 466) according to the followers of Nāgārjuna when the fourth and the last Jaina Council met at Valabhi in Saurashtra under the Chairmanship of Devardhigaṇi Kṣamāśramaṇa. At this Council, not only this *Sūtra*, but all the Canonical texts that have come down to us in later period took shape. Abhayadeva Suri wrote a *Vṛtti* on the *Bhagavatī Sūtra* in A. D. 1071. In his *Jiṇa-ratna-koṣa*, H. D. Velankar mentions about 10 more commentaries on this *Sūtra*.

Because of its enormity and complexity, even in the monastic order, the reading of the *Bhagavatī Sūtra* is usually permitted to those who are well-advanced in age and learning. In recent

years, efforts have been made to bring it within easy reach of a wider section of readers, and versions in Hindi, some exhaustive and others in summary form, have made their appearance. Besides, some studies based on portions of this *Sūtra* have appeared in English language. This is a very timely move in the right direction. It indicates that an ever-increasing number of scholars are getting interested and involved in working on this *Sūtra*. But so far, the complete text of the *Bhagavatī Sūtra* has not been printed through the medium of English.

So when it came to our knowledge that Professor K. C. Lalwani who has already done some translation work on the Jaina Canons is working on the *Bhagavatī Sūtra*, we considered it worth our while to undertake its publication from our Research Centre. As both the parties readily agreed, the work of its production and publication in book form has been taken up by us to fit in with the very auspicious occasion of the 2500th *nirvāṇa* anniversary of Bhagavān Mahāvīra late next year. In view of the enormity of the work, however, we have decided to put up the first volume comprising the first two *Śatakas* of the original a little ahead of the anniversary date, but on no less an auspicious day than that of Mahāvīra Jayantī of the year 1973. Meanwhile the work of translation of the remaining *Śataks* of the *Sūtra* and seeing it through the Press will continue apace.

## TRANSLATOR'S FOREWORD

Tirthankara's words can be understood by one who is himself a master of supreme knowledge. As the *Bhagavatī Sūtra* contains words that have been attributed to Śramaṇa Bhagavān Mahāvīra, the 24th and last Tirthankara of the Jainas, and preserved (recorded much later) by a line of spiritual teachers and monks starting with the great Sudharma who is accredited with its authorship, the implication of these words has not only been difficult to understand, but still more so to recommunicate through the medium of an alien tongue by one who claims no expertise for the job, and who, even otherwise, is no more than an ordinary human being. And yet the task has been necessary, since, of late, some studies based on portions of this *Sūtra* have started appearing, but, in view of their restricted scope, they focus attention to only a fraction of this great work, and may be misleading or misunderstood unless the whole work which, apart from depicting the life of Mahāvīra and his relationship with some of his predecessors and contemporaries, contains a lot in the form of *Sādhana*, *Caritra*, *Siddhānta*, *Anyatīrthika*, *Vijñāna*, *Itihāsa*, *Darśana*, *Gaṇita*, *Kutūhala*, *Deva*, *Nāraka*, *Anyajīva*, etc., etc., is presented through a convenient medium. This is the principal justification for this effort. The task has been undertaken in all humility in the fervent hope that, despite its many limitations and shortcomings which are perhaps inevitable in a single-handed work of this magnitude, this English version may open a new window on an encyclopaedia of the very best in Jaina scholarship, whose name has been known to many, though not many have really been attracted to it on account of an insurmountable linguistic barrier.

The *Bhagavatī Sūtra* has been a colossal work, bigger in size than all the remaining Jaina *Āgamas* taken together. Scholars have expressed diverse opinions about it. According to B. C. Law, the *Bhagavatī Sūtra* is a "Jaina canonical mosaic of various texts". Winternitz has described it as "a motley mixture of ancient doctrines and traditions with numerous later additions". W. Schubring has compartmentalised the whole



*Sūtra* into several groups of 'uniform content'. These may be very important scholastic issues and are matters of opinion. For the purpose of present translation, however, the *Sūtra* has been taken in its entirety, and the translator has, at no stage, allowed himself to be swayed or swerved by scholastic opinions. The main job being to present the text through English medium, his supreme concern has been to accomplish this task, not even disturbing the form in which the *Sūtra* exists in the original *Ardha-Māgadhi* so far as possible, so that the reader may enjoy the spirit of the original through this English version. The reader is advised to wend through the text in this spirit and judge to what extent the work has been effective.

The *Bhagavatī Sūtra* contains 41 *Śatakas*, each comprising of 10 *Uddeśakas*, which for the present work have been called Books and Chapters respectively. The text, according to Law, follows "the *uddesa* and *niddesa* methods, the first implying the presentation of thesis and the second their elucidation." A *Śataka* starts with a couplet which gives in a precise form the contents of the 10 Chapters following, takes note of the time, place and occasion of the dialogue/discourse, mentions personalities taking part in it, and points to their inner cohesion, so that, it would appear, a single thread runs not only through the *Uddeśakas* making a *Śataka*, but also through the *Śatakas* themselves. Śramaṇa Bhagavān Mahāvira apart, the most dominant personality in the *Sūtra* is Indrabhūti Gautama, the first Gaṇadhara of the Śramaṇa Bhagavān, a profound scholar and master of four types of knowledge. Indrabhūti asks questions in all humility and curiosity, while the Śramaṇa Bhagavān provides answers with extreme patience, affectionately addressing his dear disciple on each occasion as 'Goyama'. At times, other personalities have been brought in, for instance, Ārya Roha, Kālāsavesiyaputra who was a follower of Pārśva, the lay-followers at Tuṅgikā, the celebrated Skandaka, in the present volume, and these have provided the much needed relief to the reader.

The standpoint of Jainism as presented in the *Bhagavatī Sūtra* is in no way different from that presented in other *Āgamas*. The fundamental principle of Jainism is *ahi nsā*, and to get into its true spirit, one must have a complete understanding of the

*karma* theory which has been discussed at length in it. Among the traditional scholars, the Jainas are credited with having taken a hylozoistic view of nature which means that there is nothing formed in the world of matter, that nothing exists in space and time, which is not some form of a living organism. And it takes us further to believe, as has been done by Darwin for contemporary science, that all these organisms are in a process of development or evolution in their physical structures, modes of generation, intake of food and drink, deportments, behaviour, action, thought, ideas, knowledge, intelligence and the like. The Jaina belief in the multiplicity of souls each one of which is endowed with a consciousness and is the master of his own actions, pious as well as impious, *karma*-acquiring as well as *karma*-exhausting, is unique in the sense that the soul has been accredited with, and recognised as, an active principle, and is not merely passive, as is presumed in some other Indian systems. Another unique thing about the Jaina belief is that in it, even though soul and matter transform and undergo change due to change in circumstances, both have an eternality because of which any idea of original creation or destruction is rendered completely nugatory. The Jaina system necessitates a careful consideration of the cosmical, biological, embryological, physical, mental and moral positions of the soul in all parts of the Sphere. This has been done in the *Bhagavatī Sūtra* in an exhaustive manner.

The translation of the work has been a surprisingly pleasant experience for the translator. Three things that have, in particular, impressed him are its methodology, its terminology, and its illustrations. Its methodology is scientific in so far as the term would convey anything in ancient times. Illustrations of most difficult concepts have been taken from most commonplace things. For instance, the cohesion of soul and matter is illustrated by the example of a leaky boat which is submerged at the bottom of water. When laboratory tests were unknown, such commonplace examples made even the most difficult concepts easy for understanding. The *Bhagavatī Sūtra* is rich in terminology a good part of which may be useful in the production of scientific treatises in the Indian languages.

The *Bhagavatī Sūtra* has a philosophical content of a high degree but it has also many anticipations of modern science. To note one or two, there is a complete anticipation of the atomic theory in the *Sūtra*, as there is an exhaustive analysis of matter. There are many other things relevant to Mathematics, Physics, Cosmology, Biology, Astronomy, etc. But this rich treasure we left behind in the past and managed to forget all about it. For centuries, therefore, we did not know that we had had such a rich heritage. But thanks to the pioneering work of the western Orientalists and Indologists, Indology as a branch of knowledge has already carved a place for itself, and during the past half a century, even Jainology is striving hard to take shape. It is heartening that Jainology now attracts scholars all over the world, and important works on Jaina canonical texts are coming up very fast. But what has not happened is that we have not yet been able to pick up the thread from where we dropped it in the past and to give it a really 'big push'. Within a short time, the world at large, and this country in particular, is going to celebrate the 2500th anniversary of the *nirvāṇa* of Śramaṇa Bhagavān Mahāvīra, and that would indeed be a great occasion for us to pick up the thread from where we dropped it and go further ahead. The *Bhagavatī Sūtra* of the Jainas is not the only text of the kind that deals with science and philosophy. There are many others, mostly interlinked in kinship, the *Pañṇa-vaṇā*, the *Jivābhigama*, the *Uvavāi*, etc., which are deserving of our attention in matter of their re-presentation through a convenient medium. The present translation of the *Bhagavatī Sūtra* has been put up in the genuine expectation that in the next decade or so, Jaina scholarship will concentrate on translating all the important scientific works of the Jainas into English so that we, as well as scholars outside, may know where we really stand. Once we are able to take stock of our position, it may perhaps be easy for us to break our age-old stagnation.

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नमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधर्मस्वामी-प्रणीतम्

# श्रीभगवती-सूत्रम्

पढमो सतको

BOOK ONE

[ obeisances<sup>1</sup> ]

णमो अरहंताणं । णमो सिद्धाणं  
णमो आयरियाणं । णमो उवज्झायाणं  
णमो लोए सव्वसाहूणं  
णमो बंभीए लिवीए । णमो सुयस्स

Obeisance to the Victors.  
Obeisance to the Liberated Souls.  
Obeisance to the Preceptors.  
Obeisance to the Teachers.  
Obeisance to the Monks in all Spheres.  
Obeisance to the Brāhmī Script<sup>2</sup>.  
Obeisance to the Scriptures<sup>3</sup>.

रायगिह चलण दुक्खे कंखपओसे य पगइ पुढवीओ ।  
जावते णेरइए बाले गुरुए य चलिणाओ ॥

Rājagṛha, Movement (of *karma*), Suffering,  
*Karma* deluding faith, Nature, Worlds, Distance,  
Infernal beings, Fools, Weight, Movement again.  
(These are, in brief, the contents of what follows.)

## पद्मो उद्देशो

### CHAPTER ONE

तेणं कालेणं तेणं समएणं रायगिहे णामं णयरे होत्था । वग्गओ । तस्स णं रायगिहस्स णयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए गुणसिलए णामं चेइए होत्था । सेणिए राया चिल्लणा देवी ।

In that descension phase of the time-cycle, at that time, there was a city named Rājagṛha. Description<sup>4</sup>. Outside the border of that city, in the north-east direction, there was a *caitya* named Guṇaśilaka. The ruling monarch was Śreṇika and his principal consort was Cetaṇā.

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे आइगरे तित्थयरे सहसंबुद्धे पुरिसुत्तमे पुरिससीहे पुरिसवरपुंडरीए पुरिसवरगंधहत्थी लोगुत्तमे लोगणाहे लोगहिए लोगपईवे लोगपज्जोयगरे अभयदए चक्खुदए मग्गदए सरणदए बोहिदए धम्मदए धम्मदेसए धम्मणायगे धम्मसारही धम्मवरवाउरंतवक्कवट्ठी अप्पडिह्यवरणाणदंसणघरे वियट्ठेउमे जिणे जाणए बुद्धे बोहए मुत्ते मोयए सब्बण्णु सब्बदरिसी सिवमयलमहअमणंतमक्खयमग्वाबाहमप्पुणरा-वित्थियं सिद्धिगइनामधेयं ठाणं संवाविउकामे जाव...समोसरणं । परिसा-णिगया । धम्मो कहिओ । परिसा पडिगया ।

In that phase of the time-cycle, at that time, the leading-most among the *śramaṇas*<sup>5</sup>, Lord Mahāvīra, arrived there. He was the fountain-head of religion, the organiser of the orders, self-enlightened, the best among men, the lion among men, the choicest lotus among men, the best elephant among men, the best in the world, the master of the world, the benefactor of the world, the beacon-light of the world, the glitter of the world, the eraser of fears, the opener of vision, the giver of path, of shelter, of enlightenment and of righteousness, the propounder, the leader and the chariot-driver of religion, the emperor ruling over four directions in matters spiritual,

the holder of unobstructed and best knowledge and faith, free from error, victor, omniscient, enlightened, the teacher of the doctrines, the liberated, the liberator, all-knowing, all-seeing, intent on attaining the sphere of the liberated souls<sup>6</sup>, which is eternal, fixed, disease-free, endless, non-exhausting, devoid of obstruction, and wherefrom there's no gliding back and forth...till<sup>7</sup> the assembly of the great congregation. People went out (to attend). The Lord delivered his sermon. The assembly dispersed.

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई णामं अणगारे गोयमसगुत्ते णं सत्तुस्सेहे समचउरंससंठाणसंठिए वज्जरिसहणारायसंघयणे कणयपुलयनिहसपम्हगोरे उग्गतवे दित्ततवे तत्ततवे महातवे ओराले घोरे घोरगुणे घोरतवस्सी घोरबंभचेरवासी उच्छेदसरीरे सखित्तविउल्लतेयलेस्से चोदसपुव्वी चउणाणोवगए सव्वक्खरसण्णिवाई समणस्स भगवओ महावीरस्स अदूरसामंते उड्ढंजाणू अहोसिरे ज्ञाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

In that period, at that time, Śramaṇa Bhagavān Mahāvira had a senior-most disciple in a monk named Indra-bhūti who had been born in the celebrated Gautama line. His body was seven cubits in length and well balanced in structure<sup>8</sup> with joints set and rivetted in a particular form<sup>9</sup>. The hue of his skin was golden, like a line of pure gold on a piece of black stone, or the pollens of the lotus. Monk was he, vigorous in penance, radiant in penance, glowing with penance, great in penance<sup>10</sup>; liberated was he, firm, meritorious, rooted in deep austerities, rigorously celibate, with body dedicated to a noble cause, with powerful and far-reaching fiery forces well controlled, the master of the fourteen *Pūrvas*<sup>11</sup>, with four types of knowledge fully acquired<sup>12</sup>, well versed in all letters. Seated was he at that time neither very near nor very far<sup>13</sup> from Mahāvira, with his knees erect and head bent, in a posture of meditation, profoundly inspiring his soul by restraint and penance.

तएणं से भगवं गोयमे जायसइहे जायसंसए जायकोऊहल्ले उप्पणसइहे उप्पणसंसए उप्पणकोऊहल्ले संजायसइहे संजायसंसए संजायकोऊहल्ले

समुप्यणसङ्घे समुप्यणसंसए समुप्यणकोऊहल्ले उट्ठाए उट्ठेइ उट्ठाए  
उट्ठित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता  
समणं भगवं महावीरं तिव्वुत्तो आयाहिणवयाहिणं करेइ वंदइ णमंसइ  
वंदित्ता णमंसित्ता णच्चासण्णे णाइदूरे सुट्ठुवमाणे णमसमाणे अभिमुहे  
विणएणं पंजलिउडे पज्जुवासमाणे एवं वयासी ।

Such Gautama, with his reverence, doubt and curiosity/enquiry enkindled<sup>14</sup>, stood up at the place where he was seated, advanced towards Mahāvira, encircled him thrice from the right-hand side and bowed his head<sup>15</sup>, resumed his seat neither very near nor very far. With a submissive mood to listen the master's words, paying obeisance, facing the master, with due humility<sup>16</sup> and with folded palms, adoring the master, he made the following submission :

[ nine questions on karma bondage<sup>17</sup> ]

प्रश्न १-से णूण भंते ! चलमाणे चलिए उशीरिज्जमाणे उदीरिए वेइज्जमाणे  
वेइए पहिज्जमाणे पहीणे छिज्जमाणे छिण्णे भिज्जमाणे भिण्णे डज्जमाणे  
दड्ढे मिज्जमाणे मडे णिज्जरिज्जमाणे णिज्जिण्णे ?

उत्तर १-हंता गोयमा ! चलमाणे चलिए जाव णिज्जरिज्जमाणे णिज्जिण्णे ।

Q. 1. Thus verily, *Bhante*<sup>18</sup> ! is it proper to call moving as moved, fructifying as fructified, feeling as felt, separating as separated, cutting as cut, piercing as pierced, burning as burnt, dying as dead, and exhausting as exhausted<sup>19</sup> ?

A. 1. Yes, Gautama, it is so ; moving is moved and so on till exhausting is exhausted<sup>20</sup>.

[ on import, sound and suggestions ]

प्रश्न २-एए णं भंते ! णव पया किं एगट्ठा णाणाघोसा णाणावज्जणा  
उदाहु णाणट्ठा णाणाघोसा णाणावज्जणा ?

उत्तर २-गोयमा ! चलमाणे चलिए उशीरिज्जमाणे उदीरिए वेइज्जमाणे वेइए  
पहिज्जमाणे पहीणे एए णं चत्तारि पया एगट्ठा णाणाघोसा णाणावज्जणा



उप्पण्णपक्खस्स । छिज्जमाणे छिण्णे भिज्जमाणे भिण्णे दड्ढमाणे दड्ढे मिज्जमाणे मडे णिज्जरिज्जमाणे णिज्जिण्णे एए णं पंच पया णाणट्ठा णाणावज्जणा विगयपक्खस्स ।

Q. 2. *Bhante* ! Do these nine terms have the same import with different sounds, and different suggestions ? Or, have they different imports, different sounds, different suggestions ?

A. 2. *Gautama* ! Moving as moved, fructifying as fructified, feeling as felt and separating as separated—these four pairs are, because of their being in a state of formation, (being moved up from a dormant state), of the same import, though of different sounds and different suggestions. Cutting as cut, piercing as pierced, burning as burnt, dying as dead and exhausting as exhausted,—these five are, by virtue of their being in a state of exit, of different imports, different sounds and different suggestions<sup>21</sup>.

[ *on the infernal beings—their life-span, respiration and intake* ]

प्रश्न ३—णेरइयाणं भंते ! केवइयंकालं ठिई पणत्ता ?

उत्तर ३—गोयमा ! जहण्णेणं दसवाससहस्साइं उक्कोसेणं तेत्तीसं सागरोवमाइं ठिई पणत्ता ।

प्रश्न ४—णेरइया णं भंते ! केवइकालस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा ?

उत्तर ४—जहा ऊसासपए ।

प्रश्न ५—णेरइया णं भंते ! आहारट्ठी ?

उत्तर ५—जहा पणवणाए पढमए आहारुद्देसए तथा भाणियव्वं ।

गाहा

ठिई उस्सासाऽऽहारे किं वाऽऽहारेति सव्वओ वा वि ।

कइभागं सव्वाणि व कीस व भुज्जो परिणमंति ॥

Q. 3. *Bhante* ! How long is stated to be the life-span of infernal beings<sup>22</sup> ?

A. 3. Gautama ! The minimum life-span of infernal beings is stated to be 10,000 years and the maximum 33 *sāgaropamas*<sup>23</sup> ?

Q. 4. *Bhante* ! What is the duration of the breathing activity, inhaling and exhaling, breathing in and breathing out<sup>24</sup>, of the infernal beings ?

A. 4. Gautama ! The (answer is the) same as contained in the (seventh) chapter on 'Respiration' in the *Paṇṇavaṇā Sūtra*<sup>25</sup>.

Q. 5. *Bhante* ! Are the infernal beings desirous of intake ?

A. 5. It may be mentioned to be the same as stated in the (twenty-eighth) chapter on 'Intake' in the *Paṇṇavaṇā Sūtra*<sup>26</sup>.

*Couplet* : Deserving of notice are :  
 Life-span, respiration, intake,  
 What comprises the intake,  
 If it's taken by all soul-spaces,  
 Portions or whole taken by them,  
 And the manner they transform  
 Matter so taken in<sup>27</sup>.

[ more on intake ]

प्रश्न ६-जेरइयाणं भंते ! पुब्बाहारिया पोग्गला परिणया ? आहारिया  
 आहारिज्जमाणा पोग्गला परिणया ? अणाहारिया आहारिज्जस्समाणा  
 पोग्गला परिणया ? अणाहारिया अणाहारिज्जस्समाणा पोग्गला परिणया ?

उत्तर ६-गोयमा ! जेरइयाणं पुब्बाहारिया पोग्गला परिणया । आहारिया  
 आहारिज्जमाणा पोग्गला परिणया परिणमंति य । अणाहारिया आहा-  
 रिज्जस्समाणा पोग्गला णो परिणया परिणमिस्संति । अणाहारिया अणाहा-  
 रिज्जस्समाणा पोग्गला णो परिणया णो परिणमिस्संति ।

प्रश्न ७—णेरइयाणं भंते ! पुब्बाहारिया पोग्गला चिया पुच्छा ?

उत्तर ७—जहा परिणया तहा चिया वि एवं उवचिया वि उदीरिया वेइया णिज्जिण्णा ।

गाहा

परिणया चिया य उवचिया उदीरिया वेइया य णिज्जिण्णा ।

एक्केकम्मि पदम्मि चउव्विहा पोग्गला होति ॥

Q. 6. *Bhante* ! For the infernal beings, did matter taken in the past transform ? Does matter taken now transform ? Does matter not taken in the past but likely to be taken hereafter transform ? Does matter not taken in the past, nor likely to be taken hereafter transform<sup>28</sup> ?

A. 6. Gautama ! For the infernal beings, matter taken in the past has transformed, matter that's being taken now transforms ; matter not taken in the past, but likely to be taken hereafter has not yet transformed ; matter that was not taken in the past, nor is likely to be taken hereafter did not and does not transform.

Q. 7. *Bhante* ! Do the infernal beings assimilate matter already taken ?

A. 7. As stated of transformation, so of assimilation, absorption, fructification, suffering and exhaustion<sup>29</sup>.

*Couplet* : Transformation, assimilation, absorption,  
Fructification, suffering, exhaustion—  
Each item contains  
Four questions and answers four.

[ *on the variety of intake* ]

प्रश्न ८—णेरइयाणं भंते ! कइविहा पोग्गला भिज्जंति ?

उत्तर ८—गोयमा ! कम्मदव्ववग्गणमहिक्खिच्च दुविहा पोग्गला भिज्जंति तज्जहा अणू चेव बायरा चेव ।

प्रश्न ९—णेरइयाणं भंते ! कइविहा पोग्गला चिज्जंति ?

उत्तर ९—गोयमा ! आहारदव्ववग्गणमहिक्किच्च दुविहा पोग्गला चिज्जंति तंजहा अणु चेव बायरा चेव । एवं उव्वचिज्जंति ।

प्रश्न १०—णेरइयाणं भंते ! कइविहा पोग्गला उदीरेंति ?

उत्तर १०—गोयमा ! कम्मदव्ववग्गणमहिक्किच्च दुबिहे पोग्गले उदीरेंति तंजहा अणू चेव बायरा चेव । सेसा वि एवं चेव भाणियव्वा वेदेंति णिज्जरेंति । उव्वट्ठिसु उव्वट्ठति उव्वट्ठिस्संति । संकामिसु संकामेति संकामिस्संति । णिहत्तिसु णिहत्तेति णिहत्तिस्संति । णिकायिसु णिकायिति णिकायिस्संति । सव्वेसु वि कम्मदव्ववग्गणमहिक्किच्च ।

गाहा

भेदिय चिया उव्वचिया उदीरिया वेइया य णिज्जिण्णा ।

उव्वट्ठण संकामण णिहत्तण णिकायणे तिविह्कालो ॥

Q. 8. *Bhante* ! How many types of matter do the infernal beings separate ?

A. 8. Gautama ! From the standpoint of the variety called *kārmic*<sup>30</sup>, two types are separated : fine and coarse.

Q. 9. *Bhante* ! How many types of matter do the infernal beings assimilate ?

A. 9. Gautama ! From the standpoint of the variety called 'intake', two types are assimilated : fine and coarse. (As of separation and assimilation), so also of absorption.

Q. 10. *Bhante* ! How many types of matter do the infernal beings cause to fructify ?

A. 10. Gautama ! From the standpoint of matter of *kārmic* variety, they cause fructification of two types. They are : fine and coarse. The rest, feeling and exhausting, need be

stated likewise. (To be precise, the forms are): increased/decreased, increasing/decreasing, will increase/decrease, the effects; altered, altering, will alter; piled, piling, will pile; cemented, cementing, will cement. For all these, *kārmic* matter, the distinction between fine and coarse needs be stated.

*Couplet* : Separation, assimilation, absorption,  
Fructification, suffering, exhaustion,  
Increase/decrease (of effect),  
Alteration, piling, cementing,  
Last four in all tenses, past, present and future<sup>31</sup>.

[ *on the timing of intake* ]

प्रश्न ११-णेरइया णं भंते ! जे पोगले तेयाकम्मत्ताए गेण्हंति ते किं तीयकालसमए गेण्हंति ? पडुप्पण्णकालसमए गेण्हंति ? अणागयकालसमए गेण्हंति ?

उत्तर ११-गोयमा ! णो तीयकालसमए गेण्हंति । पडुप्पण्णकालसमए गेण्हंति । णो अणागयकालसमए गेण्हंति ।

प्रश्न १२-णेरइया णं भंते ! जे पोगले तेयाकम्मत्ताए गहिए उदीरेंति ते किं तीयकालसमयगहिए पोगले उदीरेंति ? पडुप्पण्णकालसमयवेप्पमाणे पोगले उदीरेंति ? गहणसमयपुरक्खडे पोगले उदीरेंति ?

उत्तर १२-गोयमा ! अईयकालसमयगहिए पोगले उदीरेंति णो पडुप्पण्णकालसमयवेप्पमाणे पोगले उदीरेंति णो गहणसमयपुरक्खडे पोगले उदीरेंति । एवं वेदेंति णिज्जरेंति ।

Q. 11. *Bhante* ! As to the intake of matter in the form of calory and *kārman* by the infernal beings, did they do so in the past time-period ? Do they do so in the present time-period ? Or, will they do so in the future time-period ?

A. 11. *Gautama* ! They did not take them in the past time-period, nor will they take them in the future time-period ; they do so in the present time-period.

Q. 12. *Bhante!* Matter in the form of calory and *kārman* which the infernal beings cause to germinate,—were they acquired in the past time-period ? Are they acquired in the present time-period ? Will they be acquired in the future time-period ?

A. 12. Gautama ! They cause germination of matter in the form of calory and *kārman* which they acquired in the past time-period, but they do not do so with matter that is being acquired in the present time-period, nor do they do so with that which will be acquired in the future time-period. As has been stated about intake, so about suffering and exhaustion.

[ on karma bondage ]

प्रश्न १३—णेरइया णं भंते ! जीवाओ किं चलियं कम्मं बंधंति ?  
अचलियं कम्मं बंधंति ?

उत्तर १३—गोयमा ! णो चलियं कम्मं बंधंति । अचलियं कम्मं बंधंति ।

प्रश्न १४—णेरइया णं भंते ! जीवाओ किं चलियं कम्मं उदीरेति ?  
अचलियं कम्मं उदीरेति ?

उत्तर १४—गोयमा ! णो चलियं कम्मं उदीरेति । अचलियं कम्मं उदीरेति । एवं वेदंति उयट्ठेति संकामेति णिहत्तेति णिकार्यिति सत्त्वेसु अचलियं णो चलियं ।

प्रश्न १५—णेरइया णं भंते ! जीवाओ किं चलियं कम्मं णिज्जरंति ?  
अचलियं कम्मं णिज्जरंति ?

उत्तर १५—गोयमा ! चलियं कम्मं णिज्जरंति णो अचलियं कम्मं णिज्जरंति ।

गाहा

बंधोदय वेदोयट्ठ संकमे तह णिहत्तण णिकाये ।

अचलियं कम्मं तु ए भवे चलियं जीवाओ णिज्जरए ॥

Q. 13. *Bhante!* Do the infernal beings bind (themselves with)

*karma* which is itself in the process of moving out, or which is still dormant ?

A. 13. Gautama ! They do not bind (themselves with) *karma* which is itself in the process of moving out ; they do so with *karma* which is still dormant.

Q. 14. *Bhante* ! Do the infernal beings cause fructification of *karma* which is itself in the process of moving out, or which is still dormant ?

A. 14. Gautama ! They cause fructification of *karma*, which is still dormant, and is not itself in the process of moving out. And likewise, do they suffer from, alter, intensify, change the order of, pile up and cement, in all cases, dormant *karma*, and not the one which is itself moving out.

Q. 15. *Bhante* ! Do the infernal beings exhaust *karma* which is itself in the process of moving out, or which is still dormant ?

A. 15. Gautama ! The infernal beings exhaust *karma* which is itself in the process of moving out, not *karma* which is still dormant.

*Couplet* : Bondage, fructification, suffering,  
Intensification, ordering, piling, cementing,—  
These are relevant to dormant *karma*,  
Only exhaustion applies to the moving-out.

[ on the *asurakumāras* ]

प्रश्न १६—असुरकुमाराणं भन्ते ! केवइयं कालं ठिई पण्णता ?

उत्तर १६—गोयमा ! जहण्णेणं दसवाससहस्साइं उक्ककोसेणं साइरेणं सागरोवमं ।

प्रश्न १७—असुरकुमाराणं भन्ते ! केवइयकालस्स आणमंति वा पाणमंति वा ?

उत्तर १७-गोयमा ! जहण्हेणं सत्तण्हं थोवाणं उक्कोसेणं साइरेगरस  
पक्खस्स आणमंति वा पाणमंति वा ।

प्रश्न १८-असुरकुमारा णं भंते ! आहारट्ठी ?

उत्तर १८-हंता आहारट्ठी ।

प्रश्न १९-असुरकुमाराणं भंते ! केवइकालरस आहारट्ठे समुप्पज्जइ ?

उत्तर १९-गोयमा ! असुरकुमाराणं दुविहे आहारे पण्णत्ते । तंजहा  
आभोगणिद्वत्तिए अणाभोगणिद्वत्तिए । तत्थ णं जे से अणाभोग  
णिद्वत्तिए से अणुसमयं अविरहिए आहारट्ठे समुप्पज्जइ तत्थ णं जे से  
आभोगणिद्वत्तिए से जहण्णेणं चउत्थभत्तरस उक्कोसेण साइरेगरस वास  
सहस्सस्स आहारट्ठे समुप्पज्जइ ।

प्रश्न २०-असुरकुमारा णं भंते ! किं आहारं आहारंति ?

उत्तर २०-गोयमा ! दव्वओ अणंतपएसियाइं दव्वाइं खित्तकालभाव  
पण्णवणागमेणं । सेसं जहा णेरइयाणं जाव ।

प्रश्न २१-ते णं तेसि पोगला कीसत्ताए भुज्जो भुज्जो परिणमंति ?

उत्तर २१-गोयमा ! सोइंदियत्ताए जाव फासिंदियत्ताए सुरुवत्ताए  
सुवण्णत्ताए इट्ठत्ताए इच्छियत्ताए मिज्जयत्ताए उड्ढत्ताए णो अहत्ताए  
सुहत्ताए णो दुहत्ताए भुज्जो भुज्जो परिणमंति ।

प्रश्न २२-असुरकुमाराणं पुद्वाहारिया पोगला परिणया ?

उत्तर २२-असुरकुमाराभिलावे जहा णेरइयाणं जाव...णो अचलियं  
कम्मं णिज्जरेति ।

Q. 16. *Bhante* ! How long is stated to be the life-span of  
the *Asurakumāras* ?

A. 16. *Gautama* ! Minimum 10,000 years, and maximum  
slightly more than a *sāgaropama*.



Q. 17. *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling, of the Asurakumāras ?

A. 17. Gautama ! Minimum duration of breathing activity is seven *stokas*, and maximum slightly more than a *pakṣa*<sup>32</sup>.

Q. 18. *Bhante* ! Are the Asurakumāras keen for intake ?

A. 18. Yes, they are so.

Q. 19. *Bhante* ! After what time-gap do they feel the desire for intake ?

A. 19. Gautama ! Their intake is stated to be of two types. They are : conscious and unconscious. Of these, unconscious intake is incessant and takes place every moment ; but the desire for conscious intake grows after a minimum gap of a full-fast day losing in all four meals<sup>33</sup> and a maximum gap of slightly more than 1,000 years.

Q. 20. *Bhante* ! What's the sort of intake by the Asurakumāras ?

A. 20. Gautama ! From the standpoint of substance, (they take) substances consisting of infinite spaces ; from the standpoint of time, place and modification, (it is to be understood to be the same) as stated (in the twenty-eighth chapter) in the *Pañṇavaṇa Sūtra*. The rest as with the infernal beings.

Q. 21. In what form does matter taken in by the Asurakumāras transform again and again ?

A. 21. Gautama ! It transforms again and again into organs of hearing, vision, smell, taste and touch. It transforms into forms which have beauty, complexion, superiority, agreeableness, attractiveness, stature, pleasantness and into forms conducive to happiness but never to degradation and misery.

Q. 22. Does matter taken by the Asurakumāras in the past transform ?

A.22. (In the above discussion) substitute 'Asurakumāras' for 'infernal beings', and the rest is identical...till exhaust not *karma* which is still dormant.

[ on the *nāgakumāras* ]

प्रश्न २३-णागकुमाराणं भंते ! केवइयं कालं ठिई पण्णत्ता ?

उत्तर २३-गोयमा ! जहण्णेणं दसवाससहस्साइ उक्कोसेणं देसूणाइ दो पलिओवमाइ ।

प्रश्न २४-णागकुमाराणं भंते ! केवइयकालस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा ?

उत्तर २४-गोयमा ! जहण्णेणं सत्तहं थोवाणं उक्कोसेणं मुहुत्तपुहुत्तस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा ।

प्रश्न २५-णागकुमाराणं भंते ! आहारट्ठी ?

उत्तर २५-हंता आहारट्ठी ।

प्रश्न २६-णागकुमाराणं भंते ! केवइयकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर २६-गोयमा ! णागकुमाराणं दुविहे आहारे पण्णत्ते तंजहा आभोग-णिव्वत्तिए अणाभोगणिव्वत्तिए य । तत्थ णं जे से अणाभोगणिव्वत्तिए से अणुसमयं अविरहिए आहारट्ठे समुप्पज्जइ । तत्थ णं जे से आभोग-णिव्वत्तिए से जहण्णेणं चउयभतस्स उक्कोसेणं दिवसपुहुत्तस्स आहारट्ठे समुप्पज्जइ । सेसं जहा असुरकुमाराणं जाव...चलियं कम्मं णिज्जरेंति णो अचलियं कम्मं णिज्जरेंति । एवं सुवण्णकुमाराणं वि जाव थणियकुमाराणंति ।

Q. 23. *Bhante* ! How long is stated to be the life-span of the *Nāgakumāras* ?

A. 23. *Gautama* ! Minimum 10,000 years, and maximum slightly less than two *palyopamas*.

Q. 24. *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling, of the Nāgakumāras ?

A. 24. Gautama ! Minimum duration of breathing activity—inhaling and exhaling, is seven *stokas*, and maximum something like two to nine 48-minute durations.

Q. 25. *Bhante* ! Are the Nāgakumāras keen for intake ?

A. 25. Yes, they are so.

Q. 26. *Bhante* ! After what time-gap do they feel the desire for intake ?

A. 26. Gautama ! Their intake is stated to be of two types. They are : conscious and unconscious. Of these, unconscious intake is incessant and takes place every moment ; but the desire for conscious intake grows after a minimum gap of a four-meal-losing full-fast day and a maximum gap of two to nine days. The rest is as with the Asurakumāras, ...till they exhaust *karma* which is itself in the process of moving out, not *karma* which is still dormant. And that too of the Suvarnakumāras till the Stanitakumāras<sup>34</sup>.

[ on the earth-bodies, etc. ]

प्रश्न २७—पुढवीकाइयाणं भंते ! केइयं कालं ठिई पण्णता ?

उत्तर २७—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं बावीसं वास-सहस्साइं ।

प्रश्न २८—पुढवीकाइया णं भंते ! केवइकालस्स आणमंति वा पाणमंति वा ऊससंति वा णीससंति वा ?

उत्तर २८—गोयमा ! वेमायाए आणमंति वा ४ ।

प्रश्न २९—पुढवीकाइया णं भंते ! आहारट्ठी ?

उत्तर २९—हंता आहारट्ठी ।

प्रश्न ३०—पुढवीकाइयाणं केवइकालस्स आहारट्ठे समुप्पज्जइ ?

उत्तर ३०—गोयमा ! अणुसमयं अविरहिए आहारट्ठे समुप्पज्जइ ।

प्रश्न ३१—पुढवीकाइया किं आहारं आहारति ?

उत्तर ३१—गोयमा ! दव्वओ जहा णेरइयाणं जाव...णिव्वाघाएणं छद्दिसिं वाघायं पडुच्च सिय तिदिसिं सिय चउद्दिसिं सिय पंचदिसिं । वण्णओ काल-णील-पीय-लोहिय-हालिद्द-मुक्किलाणं । गंधओ सुब्भिगंधाईं २ । रसओ तित्ताईं ५ । फासओ कक्खडाईं ८ । सेसं तहेव णाणत्तं ।

प्रश्न ३२—कइभागं आहारेंति कइभागं फासाइंति ?

उत्तर ३२—गोयमा ! असंखिज्जभागं आहारेंति अणंतभागं फासाइंति ।

प्रश्न ३३—तेसिं पोगला कीसत्ताए भुज्जो भुज्जो परिणमंति ?

उत्तर ३३—गोयमा ! फासिदिय वेमायत्ताए भुज्जो भुज्जो परिणमंति । सेसं जहा णेरइयाणं जाव...णो अचलियं कम्मं णिज्जरंति एवं जाव... वणस्सइकाइयाणं णवरं ठिइ वण्णयव्वा जा जस्स । उस्सासो वेमायाए ।

Q. 27. *Bhante* ! How long is stated to be the life-span of the earth-bodies ?

A. 27. Gautama ! Minimum a 48-minute span and maximum 22,000 years<sup>35</sup>.

Q. 28. *Bhante* ! What's the duration of the breathing activity, inhaling and exhaling, of the earth-bodies ?

A. 28. Gautama ! No fixed gap for breathing. (It's indeterminate.)

Q. 29. *Bhante* ! Are the earth-bodies keen for intake ?

A. 29. -Yes, they are so.

Q. 30. *Bhante* ! After what time-gap do they feel the desire for intake ?

A. 30. Gautama ! Every moment and incessantly is the desire for intake generated.

Q. 31. *Bhante* ! What comprises the intake of the earth-bodies ?

A. 31. Gautama ! From the standpoint of substance, as with the infernal beings, ...till from six directions in case of no obstruction, but in case of obstruction, sometimes from three directions, sometimes from four and sometimes from five. From the standpoint of colour : dark, blue, yellow, red, termaric and white ; from that of odour : of good odour and bad ; from that of taste : pungent, etc., all the five ; from that of touch, rough, etc., all the eight. The rest as stated before, with some difference.

Q. 32. What portion they take in and what portion they touch ?

A. 32. Gautama ! Countless portions they take in and infinite portions they touch.

Q. 33. In what form does matter taken in by the earth-bodies transform again and again ?

A. 33. Gautama ! It transforms again and again into organs of touch, but not always. The rest as with the infernal beings ...till exhaust not *karma* which is still dormant<sup>36</sup> and (this of all one-organ beings) ...till flora-bodies, with this exception that their respective life-span should be stated in each case<sup>37</sup>. Respiration is indeterminate.

[ *on the two-organ beings* ]

३४-ब्रेइंदियाणं ठिई भाणियव्वा उस्सासो वेमायाए ।

प्रश्न ३५-ब्रेइंदियाणं आहारे पुच्छा ?

उत्तर ३५-अणाभोग णिव्वत्तिए तहेव तत्थ णं जे से आभोगणिव्वत्तिए

से णं असंखेज्जसमइए अतोमहुत्तिए वेमायाए आहारट्ठे समुप्पज्जइ । सेसं तहेव जाव...अणंतभागं आसायंति ।

प्रश्न ३६—बेइंदिया णं भंते ! जे पोग्गले आहारत्ताए गिण्हंति ते किं सव्वे आहारंति णो सव्वे आहारंति ?

उत्तर ३६—गोयमा ! बेइंदियाणं दुविहे आहारे पण्णत्ते तंजहा लोमाहारे पक्खेवाहारे । जे पोग्गले लोमाहारत्ताए गिण्हंति ते सव्वे अपरिसेसिए आहारंति । जे पक्खेवाहारत्ताए गिण्हंति तेसिं णं पोग्गलाणं असंखेज्जइभागं आहारंति अणेगाइं च णं भागसहस्साइं अणासाइज्जमाणाइं अफासाइज्जमाणाइं विद्धंसं आगच्छंति ।

प्रश्न ३७—एएसि णं भंते ! पोग्गलाणं अणासाइज्जमाणाणं अफासाइज्जमाणाणं कयरे कयरेहितो अप्पा वा बहुया वा तुल्ला वा विसेसाहिया वा ?

उत्तर ३७—गोयमा ! सव्वत्थोवा पोग्गला अणासाइज्जमाणा अफासाइज्जमाणा अणंतगुणा ।

प्रश्न ३८—बेइंदिया णं भंते ! जे पोग्गले आहारत्ताए गिण्हंति ते णं तेसिं पोग्गला कीसत्ताए भुज्जो भुज्जो परिणमंति ?

उत्तर ३८—गोयमा ! जिब्भिंदिय-फासिंदियवेमायत्ताए भुज्जो भुज्जो परिणमंति ।

प्रश्न ३९—बेइंदियाणं भंते ! पुव्वाहारिया पोग्गला परिणया ?

उत्तर ३९—तहेव जाव...णो अचलियं कम्मं णिज्जरेंति ।

34. Life-span of two-organ beings needs be stated<sup>38</sup> and also the indeterminateness of their breathing activity.

Q. 35. And what of intake by the two-organ beings ?

A 35. Their unconscious intake is as stated before, but as to conscious intake, it takes place indeterminately within a 48-minute length of time over a limitless time-span. The rest as before, ...till the tasting of an infinite portion.

Q. 36. *Bhante* ! Of matter taken by the two-organ beings,—do they eat it all, or, do they eat not all ?

A. 36. Gautama ! Matter taken in by the two-organ beings may be eaten in either of the two ways, which are pore-eating and morsel-eating. Matter accepted for pore-eating is eaten in its entirety without remnant, but of that accepted for morsel-eating, innumerable particles are absorbed and many times more than that are lost without taste and without touch.

Q. 37. *Bhante* ! Of matter not tasted, not touched, which are less and which are more, or are they equal, or in some varying quantity ?

A. 37. Gautama ! Matter particles not tasted are few, those not touched are infinite-times more.

Q. 38. *Bhante* ! In what form does matter taken in by the two-organ beings transform again and again ?

A. 38. Gautama ! It transforms again and again into the organs of taste and touch.

Q. 39. *Bhante* ! Matter taken by the two-organ beings in the past,—did it transform ?

A. 39. As stated before, ...till exhaust not *karma* which is still dormant.

[ on the three- and four-organ beings ]

४०—तेइंदिय चउरिदियाणं णाणत्तं ठिइए जाव...अणेगाइं च णं भागसहस्साइ अणाघाइज्जमाणाइं अणासाइज्जमाणाइं अफासाइज्जमाणाइं विद्वंसं आगच्छंति ।

प्रश्न ४१—एएसि णं भंते ! पोग्गलाणं अणाघाइज्जमाणाणं अणासाइज्जमाणाणं अफासाइज्जमाणाणं पुच्छा ?

उत्तर ४१—गोयमा ! सव्वत्थोवा पोग्गला अणाघाइज्जमाणा अणा-  
साइज्जमाणा अणंतगुणा अफासाइज्जमाणा अणंतगुणा ।

तेइंदियाणं घाणिंदिय-जिब्भिंदिय-फासिंदियवेमायाए भुज्जो भुज्जो  
परिणमंति । चउरिंदियाणं चक्खिंदिय-घाणिंदिय-जिब्भिंदिय-फासिंदियत्ताए  
भुज्जो भुज्जो परिणमंति ।

40. There's difference in the life-span of the three- and four-organ being<sup>39</sup>, ...till innumerable particles of matter are absorbed and many times more than that are lost without taste and without touch.

Q. 41. *Bhante* ! What of matter particles not smelt, not tasted, not touched ?

A. 41. Gautama ! Matter particles not smelt are less in number ; matter particles not tasted are infinite times more and (so also are) infinite times more matter particles not touched.

Intake by the three-organ beings by the organs of smell, taste and touch transform again and again but in an indeterminate way. Intake by the four-organ beings by the organs of sight, smell, taste and touch transform again and again but in an indeterminate way.

[ *on non-human beings with five-organs and on human beings* ]

४२—पंचिंदिय तिरिक्खजोणियाणं ठिई भणिरुणं उस्सासो वेमायाए । आहारो अगाभोगणिव्वत्तिओ अगुसमय अविरहिओ । आभोग-  
णिव्वत्तिओ जहण्णेण अंतोमुहुत्तस्स उक्कोसेण छट्ठमत्तस्स । सेसं जहा चउरिंदियाणं जाव...णो अचलियं कम्मं णिज्जरेंति ।

४३—एवं मणुस्साण वि । णवरं आभोगणिव्वत्तिए जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अट्ठमत्तस्स । सोइंदिय ५ वेमायत्ताए भुज्जो भुज्जो परिणमंति सेसं जहा तहेव जाव...णिज्जरेंति ।

42. Necessary to note is the life-span of the five-organ non-human beings<sup>40</sup>, and their breathing activity which



is indeterminate. Their unconscious intake takes place incessantly and over time without a gap. For conscious intake, the minimum time-gap is one 48-minute period and the maximum is two full-fast days missing in all six meals. The rest as with the four-organ beings, ...till exhaust not *karma* which is still dormant.

43. Description applies to men with this difference that their conscious intake has a gap varying between one 48-minute period for the minimum and three full-fast days missing in all eight meals for the maximum. Intake by the five-organ beings transform again and again but in an indeterminate way into organs of audition, vision, smell, taste and touch, and the rest as before ...till exhaust not *karma* which is still dormant.

[ on celestial beings ]

४४-वाणमंतराणं ठिईए णाणत्तं अवसेसं जहा णागकुमाराणं ।

४५-एवं जोइसियाण वि णवरं उस्सासो जहण्णेणं मुहुत्तपुहुत्तस्स उक्कोसेण वि मुहुत्तपुहुत्तस्स । आहारो जहण्णेणं दिवसपुहुत्तस्स उक्कोसेण वि दिवसपुहुत्तस्स । सेसं तहेव ।

४६-वेमाणियाणं ठिई भाणियव्वा ओहिया । उस्सासो जहण्णेणं मुहुत्तपुहुत्तस्स उक्कोसेणं तेत्तीसाए पक्खाणं । आहारो आभोगणिव्वत्तिओ जहण्णेणं दिवसपुहुत्तस्स उक्कोसेणं तेत्तीसाए वाससहस्साणं । सेसं चलियाइं तहेव जाव...णिज्जरेंति ।

44. There is difference in the life-span of the Vāṇavyantaras<sup>41</sup>; the rest as with the Nāgakumāras.

45. So of the Jyotiṣkas<sup>42</sup>, with the difference that their breathing activity has a gap whose minimum is two to nine 48-minutes and so is the maximum, i.e., two to nine 48-minutes. Intake has a gap varying between two to nine days for the minimum as well as for the maximum. The rest as before.

46. The life-span of the Vaimānikas may be stated to be one *audhika*, i.e., from one *palyopama* to 33 *sāgaropamas*. Their

respiration has a minimum gap of two to nine 48-minutes and maximum of 33 *pakṣas*. Their intake has a minimum gap of two to nine days and the maximum gap of 33,000 years. The rest as before ...till exhaust not *karma* which is still dormant.

[ on harm to self, to others, to both, to none ]

प्रश्न ४७—जीवा णं भंते ! किं आयारंभा परारंभा तदुभयारंभा अणारंभा ?

उत्तर ४७—गोयमा ! अत्थेगइया जीवा आयारंभा वि परारंभा वि तदुभयारंभा वि णो अणारंभा । अत्थेगइया जीवा णो आयारंभा णो परारंभा णो तदुभयारंभा अणारंभा ।

प्रश्न ४८—से केणट्ठेणं भंते ! एवं वुच्चइ—अत्थेगइया जीवा आयारंभा वि एवं पडिउच्चारयेय्वं ?

उत्तर ४८—गोयमा ! जीवा दुविहा पण्णत्ता तंजहा—संसारसमावण्णगा य असंसारसमावण्णगा य । तत्थ णं जे ते असंसारसमावण्णगा ते णं सिद्धा । सिद्धा णं णो आयारंभा णो परारंभा णो तदुभयारंभा अणारंभा । तत्थ णं जे ते संसारसमावण्णगा ते दुविहा पण्णत्ता तंजहा—संजया य असंजया य । तत्थ णं जे ते संजया ते दुविहा पण्णत्ता तंजहा—पमत्तसंजया य अप्पमत्तसंजया य । तत्थ णं जे ते अप्पमत्तसंजया ते णं णो आयारंभा णो परारंभा णो तदुभयारंभा अणारंभा । तत्थ णं जे ते पमत्तसंजया ते सुहं जोगं पडुच्च णो आयारंभा णो परारंभा णो तदुभयारंभा अणारंभा । असुहं जोगं पडुच्च आयारंभा वि परारंभा वि तदुभयारंभा वि णो अणारंभा । तत्थ णं जे ते असंजया ते अविरइं पडुच्च आयारंभा वि परारंभा वि तदुभयारंभा वि णो अणारंभा । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—अत्थेगइया जीवा जाव...अणारंभा ।

प्रश्न ४९—णेरइया णं भंते ! किं आयारंभा परारंभा तदुभयारंभा अणारंभा ?

उत्तर ४९—गोयमा ! णेरइया आयारंभा वि जाव...णो अणारंभा । एवं जाव...असुरकुमारा वि ।

प्रश्न ५०—से केणट्ठेणं भंते ! एवं वुच्चइ ?

उत्तर ५०—अविरइं पडुच्च से तेणट्ठेणं जाव...णो अणारंभा एवं असुरकुमारा वि। जाव...पंचिदिय तिरिक्ख जोणिया।

५१—मग्गुस्सा जहा जीवा। णवरं सिद्ध विरहिया भाणियव्वा।

५२—वाणमंतरा जाव...वेमाणिया जहा णेरइया।

५३—सलेस्सा जहा ओहिया। कण्हलेस्स णीललेस्स काउलेस्स जहा ओहिया जीवा णवरं पमत्त-अप्पमत्ता ण भाणियव्वा। तेउलेस्स पम्हलेस्स सुक्कलेस्स जहा ओहिया जीवा णवरं सिद्धा ण भाणियव्वा।

Q. 47. *Bhante* ! Are the living beings harmful to self, harmful to others, harmful to both or harmful to none ?

A. 47. Gautama ! Some of the living beings are harmful to self, to others, to both self and others, and are not free from doing harm. Some other living beings are not harmful to self, not so to others, nor to both, but are free from doing harm.

Q. 48. *Bhante* ! Why do ye say so ?

A. 48. Gautama ! The living beings are stated to be of two types—those belonging to the worlds, and those not belonging to the worlds. Now, those who do not belong to the worlds are the perfected ones ; and they are not harmful to self, nor so to others, nor to both self and others, but are wholly free from doing any harm. The mundane beings (in contrast) are stated to be of two types, viz., the restrained and the non-restrained. Of these, the restrained beings are stated to be of two types, viz., those who are careless and those who are careful. Now, those who are restrained-careful, they are neither harmful to self nor to others nor to both, but are free from doing harm. The restrained-careless are, from the standpoint of pious activities, neither harmful to self, nor so to others, nor to both, but are free from doing harm ; but from the standpoint of impious activities, they are harmful to self, so to others and to both self

and others, and are not free from doing harm. The non-restrained, are (in contrast,) on account of their not having renounced<sup>43</sup>, harmful to self, harmful to others, harmful to both self and others, and are not free from doing harm. So do I say, oh, Gautama, some of the living beings, etc., etc., ...till free from doing harm<sup>44</sup>.

Q. 49. *Bhante* ! Are the infernal beings harmful to self, harmful to others, harmful to both or harmful to none ?

A. 49. The infernal beings are harmful to self, harmful to others, harmful to both, and are not free from doing harm. And so ...till the Asurakumāras.

Q. 50. *Bhante* ! Why do ye say so ?

A. 50. Gautama ! It has been so stated of the infernal beings on account of their not renouncing, ...till not free from doing harm. And so till the Asurakumāras ...till five-organ non-human beings.

51. Human beings (to be taken) as other living beings (as aforesaid), but the liberated-bodyless are to be excluded.

52. From the Vāṇavyantaras ...till the Vaimānikas, they are similar to the infernal beings.

53. The tinged souls<sup>45</sup> are (similar to) the mundane beings. Those with black, blue and ash tinges are (similar to) the mundane beings, with the qualification that the distinction between the careful and the careless is not applicable here. (For, they are all careless without exception.) Those with red, pink and white tinges are also (similar to) the mundane beings, though exception is to be made of the liberated-bodyless (who are without any tinge).

[ on knowledge, etc. ]

प्रश्न ५४-इह भविष्ये भन्ते ! जाणे परमविष्णु जाणे तदुभयमविष्णु जाणे ?

उत्तर ५४—गोयमा ! इहभविए वि णाणे परभविए वि णाणे तदुभयभविए वि णाणे । दंसणं पि एवमेव ।

प्रश्न ५५—इहभविए भंते ! चरित्ते परभविए चरित्ते तदुभयभविए चरित्ते ?

उत्तर ५५—गोयमा ! इहभविए चरित्ते णो परभविए चरित्ते णो तदुभयभविए चरित्ते । एवं तवे संजमे ।

Q. 54. *Bhante* ! Does knowledge extend to this birth ? Does it extend to the other birth ? Does it extend to both this and the other birth(s) ?

A. 54. Gautama ! Knowledge extends to this birth ; knowledge extends to the other birth ; knowledge extends both to this birth and the other birth. So also faith.

Q. 55. *Bhante* ! Does conduct extend to this birth, to the other birth, to both ?

A. 55. Gautama ! Conduct extends to this birth, but not to the other birth nor to both. So also penance and restraint.

[ *on the non-restrained homeless* ]

प्रश्न ५६—असंवुडे णं भंते अणगारे किं सिज्झइ बुज्झइ मुच्चइ परिणिग्वाइ सव्वदुक्खाणं अंतं करेइ ?

उत्तर ५६—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ५७—से केणट्ठेणं जाव...णो अंतं करेइ ?

उत्तर ५७—गोयमा ! असंवुडे अणगारे आउयवज्जाओ सत्तकम्मपगडीओ सिद्धिलंबंधगवद्धाओ धणियवंधगवद्धाओ पकरेइ हस्सकालठिइयाओ दीहकालठिइयाओ पकरेइ । मंदाणुभावाओ तिव्वाणुभावाओ पकरेइ अप्पएसगाओ बहप्पएसगाओ पकरेइ आउयं च णं कम्मं सिय बंधइ सिय णो बंधइ अस्सायावेयणिज्जं च णं कम्मं भुज्जो भुज्जो उवचिणइ अणाइयं च णं

अणवयगं दीहमद्धं चाउरंतसंसारकंतार अणुपरियट्ठेइ से तेणट्ठेणं गोयमा ! असंबुडे अणगारे णो सिज्झइ जाव...णो अंतं करेइ ।

Q. 56. *Bhante* ! Is the non-restrained homeless perfected, enlightened, liberated ? Does he attain total liberation ? Does he end all misery ?

A. 56. Gautama ! This interpretation is not acceptable.

Q. 57. *Bhante* ! For what reason, ...till he does not end all misery ?

A. 57. Gautama ! Barring *karma* determining life-span, a non-restrained homeless transforms the loosely-bound *karma* of seven kinds into deeply-bound ones, the short-span ones into the long-span ones, the slow-effect ones into the deep-effect ones, and those with few space-units into those with more space-units. As to *karma* determining life-span, sometimes he binds them and sometimes he doesn't. Again and again he acquires *karma* causing a feeling of pain, and again and again he moves in this timeless, limitless, long-route, four-state<sup>46</sup> forest-like world. For this reason, Gautama, the non-restrained homeless does not become perfected, ...till not end all misery.

[ *on the restrained homeless* ]

प्रश्न ५८—संबुडे णं भंते ! अणगारे सिज्झइ जाव...सव्वदुक्खाणं अंतं करेइ ?

उत्तर ५८—हंता सिज्झइ जाव...अंतं करेइ ।

प्रश्न ५९—से केणट्ठेणं भंते ?

उत्तर ५९—गोयमा ! संबुडे अणगारे आउयवज्जाओ सत्तकम्मप्पगडीओ धणियबंधणबद्धाओ सिद्धिलबंधणबद्धाओ पकरेइ दीहकालट्ठिइयाओ हस्सकाल-ट्ठिइयाओ पकरेइ तिव्वाणुभावाओ मंदाणुभावाओ पकरेइ बहुप्पएसगाओ अप्पएसगाओ पकरेइ आउयं च णं कम्मं ण बंधइ असायावेयणिज्जं च णं कम्मं णो भुज्जो भुज्जो उवचिणाइ अणादीयं च णं अणवदगं

दीहमद्वगं चाउरतसंसारकंतारं वीईवयइ । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—संवुडे अणगारे सिज्झइ जाव...अंतं करेइ ।

Q. 58. *Bhante* ! Is the restrained homeless perfected ? Does he end all misery ?

A. 58. Yes, perfected is he, ...till ends all misery.

Q. 59. *Bhante* ! For what reason, do ye say so ?

A. 59. Gautama ! Barring *karma* determining life-span, the restrained homeless loosens the knots of the seven kinds of *karma* that were intractable, transforms the long-span ones into the short-span ones, the deep-effect ones into the slow-effect ones, and those with more space-units into those with less space-units. He does not get entangled into *karma* determining life-span nor does he acquire again and again *karma* causing a feeling of pain. He, therefore, overcomes this timeless, limitless, long-route four-state forest-like world. For this reason, oh Gautama, do I say, the restrained homeless is perfected ...till ends all misery.

[ on the course of life of the non-restrained ]

प्रश्न ६०—जीवे णं भंते ! असंजए अविरइए अप्पडिहयपच्चक्खाय-पावकम्मे इओ चुए पेच्चा देवे सिया ?

उत्तर ६०—गोयमा ! अत्थेगइए देवे सिया अत्थेगइए णो देवे सिया ।

प्रश्न ६१—से केणट्ठेणं जाव...इओ चुए पेच्चा अत्थेगइए देवे सिया अत्थेगइए णो देवे सिया ?

उत्तर ६१—गोयमा ! जे इमे जीवा गामा-जगर-णगर-णिगम-रायहाणी-खेड-कब्बड-मडंब-दोणमुह-पट्ठणा-असम-सण्णिवेसेसु-अकामतण्हाए अकामछुहाए अकामबंभचेरवासेणं अकामसीता-तव-दंस-मसग-अकामअण्हाणग-सेय-जल्ल-मल्ल-पक्क-परिदाहेणं अप्पतरं वा भुज्जतरं वा कालं अप्पाणं परिकिलेस्संति अप्पाणं

परिकिण्ठेस्त्रिता कालमासे कालं किञ्चा अणयरेसु वाणमंतरेसु देवलोगेसु वत्ताए उववत्तारो भवंति ।

प्रश्न ६२—केरिसा णं भंते ! तेसि वाणमंतराणं देवाणं देवलोया पणत्ता ?

उत्तर ६२—गोयमा ! से जहा णामए इह मणुस्सलोगम्मि असोगवणे इ वा सत्तवणवणे इ वा चंपयवणे इ वा चुयवणे इ वा तिलगवणे इ वा लाउवणे इ वा णिगोहवणे इ वा छत्तोहवणे इ वा असणवणे इ वा सणवणे इ वा अयसिवणे इ वा कुसुमवणे इ वा सिद्धत्थवणे इ वा बंधुजीवगवणे इ वा णिच्चं कुसुमिय माइय लवइय थवइय गुलुइय गोच्छिय जमलिय जुवलिय विणमिय पणमिय सुविभत्तपिंडिमंजरिवडेंसगधरे सिरीए अईव अईव उवसोभेमाणे उवसोभेमाणे चिट्ठइ एवामेव तेसि वाणमंतराणं देवाणं देवलोगा जहण्णेणं दसवाससहस्सट्ठिइएहि उक्कोसेणं पलिओवमट्ठिइएहि बहूहि वाणमंतरेहि देवेहि तद्देवीहि य आइण्णा विकिण्णा उवत्थडा संथडा फुडा अवगाढगाढा सिरीए अईव अईव उवसोभेमाणा उवसोभेमाणा चिट्ठति । एरिसगा णं गोयमा ! तेसि च वाणमंतराणं देवाणं देवलोया पणत्ता । से तेणट्ठेणं गोयमा ! एवं बुच्चइ—जीवेणं असंजए जाव...देवे सिया ।

Q. 60. *Bhante* ! The non-restrained, non-abstinent, and those who have neither uprooted sinful acts nor given them up,—when they pass away from this world, do they become celestial beings in the next life ?

A. 60. Gautama ! Some of these become celestial beings, and some others do not become celestial beings.

Q. 61. *Bhante* ! By passing away from this life into the next, some of these, as you say, become celestial beings, and some others do not become celestial beings. What's the reason for that ?

A. 61. Gautama ! A living being who lives in a village, in a cluster of villages, a town, a downtown, a metropolis, a village surrounded by mud-walls, an undeveloped town, a healthn resort,



a town connected with both land and water routes, a port, a hermitage or even a halting place ; a living being with thirst borne without intention, with hunger borne without intention, with abstinence from sex practised without intention, with heat or cold, with bites by mosquitoes or wild flies—all borne without intention, with uneasiness due to non-bath, sweat and dust, dirt and mud—again all borne without intention, for a short while or for long, has his own soul under torture, and because of this/out of this, he dies; then such a living being attains, after death, the Vāṇavyantara heaven and is born therein as a celestial being.

Q. 62. *Bhante* ! What sort of description is given to the heaven occupied by the Vāṇavyantaras ?

A. 62. Gautama ! Just as in this world of human beings, there are, always full of flowers, with sprouts, with bunches of flowers and of leaves, with trees of the same species, with twin trees, bending under the weight of fruits and flowers, or about to bend under similar weight, with crowns of buds and the like, aśoka forest, saptaparnā forest, campaka forest, mango forest, tilaka forest, forest of gourd creepers, banyan forest, chatrogha forest, aśana forest, śaṇa forest, alasi forest, kusumba forest, siddhārtha forest, bandhujivaka forest, with wonderous beauty, making the world a worthy place ; likewise with the heaven occupied by the Vāṇavyantara *devas*, with a minimum life-span of 10,000 years and maximum of one *palycpama*, inhabited as it is by many such *devas* and their consorts. This heaven is widely spread and beautifully covered, has light and is deeply gay. Oh Gautama ! The heaven of the Vāṇavyantaras has been stated to be such. For this, oh Gautama ! is it said that a living being who is non-abstinent, who has neither uprooted sinful acts nor given them up becomes a *deva*.

सेवं भंते ! सेवं भंते ! त्ति भगव गोयमे समणं भगवं महावीरं  
वंदइ णमंसइ वंदित्ता णमसित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

On this, Gautama made the following submission :

*Bhante!* They are so as you ordain. Glory be to the great Lord! So saying, Gautama paid respectful obeisance and homage to the Śramaṇa Bhagavān Mahāvira and resumed his seat exposing his soul to penance and austerities.

पढमो उद्देशो सम्मत्तो । Chapter one ends

बिइओ उद्देसो

## CHAPTER TWO

६३—रायगिहे नगरे समोसरणं । परिसा णिग्गया । जाव...एवं वयासो ।

63. People went out. Congregation assembled in the city of Rājagṛha ...till (Gautama) made the following submission :

[ on self-created misery ]

प्रश्न ६४—जीवे णं भंते ! सयंकडं दुक्खं वेएइ ?

उत्तर ६४—गोयमा ! अत्थेगइयं वेएइ अत्थेगइयं नो वेएइ ।

प्रश्न ६५—से केणट्ठेणं भंते ! एवं वुच्चइ—अत्थेगइयं वेएइ अत्थेगइयं नो वेएइ ?

उत्तर ६५—गोयमा ! उदिण्णं वेएइ अणुदिण्णं नो वेएइ । से तेणट्ठेणं एवं वुच्चइ—अत्थेगइयं वेएइ अत्थेगइयं नो वेएइ । एवं चउव्वीसदंडएणं जाव ...वेमाणिए ।

प्रश्न ६६—जीवा णं भंते ! सयंकडं दुक्खं वेदेति ?

उत्तर ६६—गोयमा ! अत्थेगइयं वेदेति अत्थेगइयं णो वेदेति ।

प्रश्न ६७—से केणट्ठेणं ?

उत्तर ६७—गोयमा ! उदिण्णं वेदेति नो अणुदिण्णं वेदेति । से तेणट्ठेणं एवं जाव...वेमाणिया ।

प्रश्न ६८—जीवे णं भंते ! सयंकडं आउयं वेएइ ?

उत्तर ६८—गोयमा ! अत्थेगइयं वेएइ अत्थेगइयं नो वेएइ । जहा दुक्खेणं दो दंडगा तहा आउएणं वि दो दंडगा । एगत्तपुहत्तिया एगत्तेणं जाव... वेमाणिया पुहत्तेण वि तहेव ।

Q. 64. *Bhante* ! Does the living being experience the fruits of self-created<sup>47</sup> misery<sup>48</sup>?

A. 64. Some of these he experiences and others he does not.

Q. 65. *Bhante* ! You say, 'Some of these he experiences and others he does not'. Why so ?

A. 65. He experiences those that have come up, but does not experience those that are still dormant. So it is said that 'some of these he experiences and others he does not'. And in this manner, all the 24 categories...till the Vaimānikas<sup>49</sup>.

Q. 66. *Bhante* ! Do the living beings experience the fruits of self-created misery<sup>50</sup> ?

A. 66. Gautama ! Some of these they experience and others they do not.

Q. 67. *Bhante* ! Why so ?

A. 67. Gautama ! They experience those that have come up but they do not experience those that are still dormant. Hence so, and this (for all the 24)...till the Vaimānikas.

Q. 68. *Bhante* ! Does the living being experience self-created life-span<sup>51</sup> ?

A. 68. Gautama ! He experiences in some cases but does not experience in others. As in case of misery, so in case of life-span, in two numbers, singular (i.e., living being) as well as plural (i.e., living beings), and that (for all the 24)...till the Vaimānikas.

[ *more on infernal beings* ]

प्रश्न ६९—नेरइया णं भंते ! सव्वे समाहारा सव्वे समसरीरा सव्वे समुत्सासनीसासा ?

उत्तर ६९—गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ७०—से केणट्ठेणं भंते ! एवं वुच्चइ नेरइया नो सव्वे समाहारा नो सव्वे समसरीरा नो सव्वे समुत्सासनीसासा ?

उत्तर ७०—गोयमा ! नेरइया दुविहा पन्नत्ता तं जहा महासरीरा य अप्पसरीरा य । तत्थ णं जे ते महासरीरा ते बहुतराए पोग्गले आहारेंति बहुतराए पोग्गले परिणामेंति बहुतराए पोग्गले उस्ससंति बहुतराए पोग्गले नीससंति । अभिक्खणं आहारेंति अभिक्खणं परिणामेंति अभिक्खणं उस्ससंति अभिक्खणं नीससंति । तत्थ णं जे ते अप्पसरीरा ते णं अप्पतराए पोग्गले आहारेंति अप्पतराए पोग्गले परिणामेंति अप्पतराए पोग्गले उस्ससंति अप्पतराए पोग्गले नीससंति । आहच्च आहारेंति आहच्च परिणामेंति आहच्च उस्ससंति आहच्च नीससंति । से तेणट्ठेणं गोयमा ! एवं वुच्चइ नेरइया सव्वे नो समाहारा नो सव्वे समसरीरा णो सव्वे समुत्सासनीसासा ।

Q. 69. *Bhante* ! Do all infernal beings have the same intake, same physical dimensions, same respirations ?

A. 69. Gautama ! This is not necessarily so.

Q. 70. *Bhante* ! For what reason do you say, 'infernal beings have not the same intake, same physical dimensions, same respirations' ?

A. 70. Gautama ! Infernal beings are stated to be of two types. They are : with big bodies and with small bodies<sup>52</sup>. Those who are with a big body take many matters, inhale many matters and exhale many matters ; they have frequent intake, frequent transformation, frequent inhale and exhale. Those who have a small body intake few matters, transform few matters, inhale and exhale few matters ; they have less frequent intake, less frequent transformation, less frequent respirations. Hence so, Gautama. Hence it is said, 'all infernal beings have not same intake, same transformations, same respirations'<sup>53</sup>.

[ on karma bondage, etc., of infernal beings ]

प्रश्न ७१—नेरइया णं भंते ! सव्वे समकम्मा ?

उत्तर ७१—गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ७२—से केणट्ठेणं ?

उत्तर ७२—गोयमा ! नेरइया दुविहा पन्नत्ता तं जहा पुव्वोववन्नगा य पच्छोववन्नगा य । तत्थ णं जे ते पुव्वोववन्नगा ते णं अप्पकम्मतरागा तत्थ णं जे ते पच्छोववन्नगा ते णं महाकम्मतरागा । से तेणट्ठेणं गोयमा... ।

प्रश्न ७३—नेरइया णं भंते ! सव्वे समवन्ना ?

उत्तर ७३—गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ७४—से केणट्ठेणं तह चेव... ?

उत्तर ७४—गोयमा ! जे ते पुव्वोववन्नगा ते णं विसुद्धवन्नतरागा तत्थ णं जे ते पच्छोववन्नगा ते णं अविसुद्धवन्नतरागा । तहेव से तेणट्ठेणं एवं... ।

प्रश्न ७५—नेरइया णं भंते ! सव्वे समलेस्सा ?

उत्तर ७५—गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ७६—से केणट्ठेणं जाव...नो सव्वे समलेस्सा ?

उत्तर ७६—गोयमा ! नेरइया दुविहा पन्नत्ता तं जहा पुव्वोववन्नगा य पच्छोववन्नगा य । तत्थ णं जे ते पुव्वोववन्नगा ते णं विसुद्धलेस्सतरागा । तत्थ णं जे ते पच्छोववन्नगा ते णं अविसुद्धलेस्सतरागा । से तेणट्ठेणं... ।

Q. 71. *Bhante ! Do all infernal beings have same karma bondage ?*

A. 71. *Gautama ! This is not necessarily so.*

Q. 72. *Bhante ! Why so ?*

A. 72. Gautama ! The infernal beings are of two types. They are : those that are born earlier and those that are born later. Those born earlier have (been left with) fewer *karma* bondages, and those born later have heavy *karma* bondages. Hence so Gautama....

Q. 73. *Bhante* ! Do all infernal beings take the same colour (on their body) ?

A. 73. Gautama ! This is not necessarily so.

Q. 74. Why so... ?

A. 74. Gautama ! Those born earlier have purer colour, and those born later take an impure colour. Hence so...<sup>54</sup>.

Q. 75. *Bhante* ! Do all infernal beings take the same tinge ?

A. 75. Gautama ! This is not necessarily so.

Q. 76. *Bhante* ! Why so, (they take not) all the same tinge ?

A. 76. Gautama ! The infernal beings are of two types. They are : those that are born earlier and those that are born later. Those born earlier have a purer tinge, and those born later take an impure tinge. Hence so....

[ *on the standard of pain of infernal beings* ]

प्रश्न ७७—नेरइया णं भंते ! सव्वे समवेयणा ?

उत्तर ७७—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ७८—से केणट्ठेणं ?

उत्तर ७८—गोयमा ! नेरइया दुविहा पन्नत्ता तं जहा सण्णिभूया य असण्णिभूया य । तत्थ णं जे ते सन्निभूया ते णं महावेयणा । तत्थ णं जे ते असण्णिभूया ते णं अप्पवेयणतरागा । से तेणट्ठेणं गोयमा... ।

प्रश्न ७९—नेरइया णं भंते ! सव्वे समकिरिया ?

उत्तर ७९—गोयमा ! नो इणट्ठे समट्ठे ।

प्रश्न ८०—से केणट्ठेण ?

उत्तर ८०—गोयमा ! नेरइया तिविहा पन्नता तं जहा समदिट्ठी मिच्छदिट्ठी सम्मामिच्छदिट्ठी । तत्थ णं जे ते सम्मदिट्ठी तेसिं णं चत्तारि किरियाओ पन्नता तं जहा आरंभिया परिगहिया मायावत्तिया अप्पच्चक्खाणकिरिया । तत्थ णं जे ते मिच्छदिट्ठी तेसिं णं पंच किरियाओ कज्जंति तं जहा आरंभिया जाव...मिच्छादंसणवत्तिया । एवं सम्मामिच्छदिट्ठीणं पि । से तेणट्ठेणं गोयमा... ।

प्रश्न ८१—नेरइया णं भंते ! सव्वे समाउया सव्वे समोववन्नगा ?

उत्तर ८१—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ८२—से केणट्ठेणं ?

उत्तर ८२—गोयमा ! नेरइया चउव्विहा पन्नता तं जहा अत्थेगइया समाउया समोववन्नगा अत्थेगइया समाउया विसमोववन्नगा अत्थेगइया विसमाउया समोववन्नगा अत्थेगइया विसमाउया विसमोववन्नगा । से तेणट्ठेणं गोयमा !

Q. 77. *Bhante ! Do all infernal beings suffer an equal pain ?*

A. 77. *Gautama ! This is not necessarily so.*

Q. 78 *Why so ?*

A. 78. *Gautama ! The infernal beings are of two types. They are : those with consciousness and those without consciousness. Those who have consciousness have a great pain, and those who are without consciousness have little pain. Hence so, Gautama ..<sup>55</sup>.*

Q. 79. *Bhante ! Do all infernal beings have the same activities ?*



A. 79. Gautama ! This is not necessarily so.

Q. 80. *Bhante* ! Why so ?

A. 80. Gautama ! The infernal beings are of three types. They are : those with right outlook, those with wrong outlook and those with mixed outlook. Of these, those who have a right outlook, they are involved in four types of (sinful) activities, viz., activities arising out of endeavour, out of possession, out of deceit and out of non-abstinence. Those with a wrong outlook have five types of (sinful) activities (starting with) those arising out of endeavour, and so on,...till activities arising out of a perverted faith. The same (i.e., five activities) with those with a mixed outlook. Hence so, Gautama...<sup>56</sup>.

Q. 81. *Bhante* ! Do all infernal beings have the same life-span and simultaneous genesis ?

A. 81. Gautama ! This is not necessarily so.

Q. 82. *Bhante* ! Why so ?

A. 82. Gautama ! The infernal beings are of four types. They are : with same-span, simultaneous-genesis, with same-span, non-simultaneous-genesis, with dissimilar-span, simultaneous-genesis and with dissimilar-span non-simultaneous-genesis<sup>57</sup>. Hence so, Gautama...<sup>58</sup>.

[ on intake by asurakumāras<sup>59</sup> ]

प्रश्न ८३-असुरकुमारा णं भंते ! सब्बे समाहारा समसरीरा ?

उत्तर ८३-जहा नेरइया तहा भाणियव्वा नवरं-कम्म-वण्ण-लेस्साओ परिववण्णेयव्वाओ-पुब्बोववण्णगा महाकम्मतरागा अविमुद्धवण्णतरागा अविमुद्ध-लेसतरागा । पच्छोववण्णगा पसत्था । सेसं तहेव । एवं जाव...थणिय-कुमारा णं ।

Q. 83. *Bhante* ! Do all the Asurakumāras have the same intake, same physical dimensions ?

A. 83. Gautama ! They are similar to those of the infernal beings. Differences are that *karma*, colour and tinge (of the Asurakumāras are the reverse of those of the infernal beings, i.e.,) those born earlier have a heavier burden of *karma* and impurer colour and impurer tinge and those born later are superior. The rest as aforesaid...till the Stanitakumāras<sup>60</sup>.

[ on earth-bodies ]

८४-पुढविक्काइयाणं आहार-कम्म-वन्न-लेस्सा जहा नेरइयाणं ।

प्रश्न ८५-पुढविक्काइया णं भंते ! सव्वे समवेयणा ?

उत्तर ८५-हंता समवेयणा ।

प्रश्न ८६-से केणट्ठेणं भंते ! समवेयणा ?

उत्तर ८६-गोयमा ! पुढविक्काइया सव्वे असन्नी असन्निभूयं अणिदाए वेयणं वेदेति से तेणट्ठेणं... ।

प्रश्न ८७-पुढविक्काइया णं भंते ! सव्वे समकिरिया ?

उत्तर ८७-हंता समकिरिया ।

प्रश्न ८८-से केणट्ठेणं ?

उत्तर ८८-गोयमा ! पुढविक्काइया सव्वे माई मिच्छादिट्ठी । ताणं णियइयाओ पंच किरियाओ कज्जंति तं जहा आरंभिया जाव...मिच्छादंसण-वत्तिया । से तेणट्ठेणं...समाउया समोववन्नगा जहा नेरइया तहा भाणियव्वा ।

84. The intake, *karma*, colour and tinge of the earth-bodies are similar to those of the infernal beings.

Q. 85. *Bhante* ! Do all the earth-bodies have an equal feeling of suffering ?

A. 85. Yes, they have an equal feeling of suffering.

Q. 86. *Bhante* ! Why so ?

A. 86. Gautama ! All the earth-bodies are not conscious and so they have a feeling of suffering in an indeterminate way. Hence so...<sup>61</sup>.

Q. 87. *Bhante* ! Do all the earth-bodies have similar activities ?

A. 87. Yes, they have similar activities.

Q. 88. Why so ?

A. 88. Gautama ! All the earth-bodies are with deceit and wrong outlook. (So) as a rule, they have-five activities which are those arising out of endeavour, and so on,...till those arising out of perverted faith. Hence so.... Like the infernal beings, they are with same-span and simultaneous-genesis.

[ *on two-organ and more organ beings* ) ]

८९-जहा पुढविकाइया तहा...चउरिदिया ।

९०-पंचिंदियतिरिक्खजोणिया जहा णेरइया णाणत्तं किरियासु ।

प्रश्न ९१-पंचिंदियतिरिक्खजोणिया णं भंते ! सव्वे समकिरिया ?

उत्तर ९१-गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ९२-से केणट्ठेणं भंते ! एवं वृच्चइ ?

उत्तर ९२-गोयमा ! पंचिंदियतिरिक्खजोणिया तिविहा पन्नता तं जहा सम्मदिट्ठी, मिच्छादिट्ठी सम्मामिच्छादिट्ठी । तत्थ णं जे ते सम्मदिट्ठी ते दुविहा पन्नता तं जहा असंजया य संजयासंजया य । तत्थ णं जे ते संजया-संजया तेसि णं तिण्णि किरियाओ कज्जंति तं जहा आरंभिया परिग्गहिया मायावत्तिया । असंजयाणं चत्तारि । मिच्छादिट्ठीणं पंच । सम्मामिच्छादिट्ठीणं पंच ।

89. As stated of the earth-bodies, the same holds for the rest...till the four-organ beings.

90. The five-organ non-humans are similar to the infernal beings except in activities.

Q. 91. *Bhante* ! Do all the five-organ non-humans have similar activities ?

A. 91—Gautama ! This is not necessarily so.

Q. 92. Why so, *Bhante* ! Why do you say so ?

A. 92. Gautama ! The five-organ non-humans are of three types. They are : those with right outlook, those with wrong outlook and those with mixed outlook. Those with right outlook are, again, of two types : non-restrained and restrained-non-restrained. Those who are restrained-non-restrained have three activities, viz., those arising out of endeavour, those arising out of possession and those arising out of deceit. The non-restrained have four activities, those with wrong outlook have five and those with mixed outlook have (also) five.

[ *on man's activities arising out of endeavour, etc.* ]

९३—मणुस्सा जहा नेरइया नाणत्तं जे महासरीरा ते बहुतराए पोमले आहारेंति ते आहच्च आहारेंति । जे अप्पसरीरा ते अप्पतराए पोमले आहारेंति । अभिक्खणं आहारेंति । सेसं जहा णेरइयाणं जाव...वेयणा ।

प्रश्न ९४—मणुस्सा णं भंते ! सव्वे समकिरिया ?

उत्तर ९४—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ९५—से केणट्ठेणं ।

उत्तर ९५—गोयमा ! मणुस्सा तिविहा पन्नत्ता तं जहा सम्मदिट्ठी मिच्छा-दिट्ठी सम्मामिच्छादिट्ठी । तत्थ णं जे ते सम्मदिट्ठी ते तिविहा पन्नत्ता तं जहा संजया संजयाऽसंजया असंजया । तत्थ णं जे ते संजया ते दुविहा पन्नत्ता तं जहा सरागसंजया य वीयरगसंजया य । तत्थ णं जे ते वीयरगसंजया ते णं अकिरिया । तत्थ णं जे ते सरागसंजया ते दुविहा पन्नत्ता तं जहा पमत्त-संजया य अप्पमत्तसंजया । तत्थ णं जे ते अप्पमत्तसंजया तेसि णं एगा

मायावत्तिया किरिया कज्जइ। तत्थ णं जे ते पमत्तसंजया तेसि णं दो किरियाओ कज्जंति तं जहा आरंभिया मायावत्तिया। तत्थ णं जे ते संजयाऽसंजया तेसि णं आइल्लाओ (आदिमाओ) तिण्णि किरियाओ कज्जंति तं जहा आरंभिया परिग्गहिया मायावत्तिया। असंजयाण चत्तारि किरियाओ कज्जंति—आरंभिया परिग्गहिया मायावत्तिया अप्पच्चक्खाणपच्चया। मिच्छादिट्ठीणं पंच—आरंभिया परिग्गहिया मायावत्तिया अप्पच्चक्खाणपच्चया मिच्छादंसणवत्तिया। सम्मामिच्छादिट्ठीणं पंच।

93. Human beings are as infernal beings, difference (between the two) being that those with big bodies have intake of much matter and that from time to time, while those with small bodies take fewer matter but very frequently. The rest is as with the infernal beings,...till suffering.

Q. 94. *Bhante !* Do all human beings have similar activities ?

A. 94. Gautama ! This is not necessarily so.

Q. 95. Why not ?

A. 95. Gautama ! Human beings are of three types. They are : those with right outlook, those with wrong outlook and those with mixed outlook. Those with right outlook are (again) of three types, viz., restrained, restrained-non-restrained and non-restrained. The restrained (again) are of two types, viz., restrained with attachment and restrained without attachment. The restrained without attachment have no activities. The restrained with attachment are of two types, viz., the careless restrained and the careful restrained. The careful restrained have activities arising out of deceit only ; the careless restrained have two activities, viz., those arising out of endeavour and those arising out of possession ; the restrained-non-restrained have three activities, viz., those arising out of endeavour, those arising out of possession and those arising out of deceit. The non-restrained have four activities : arising out of endeavour, out of possession, out of deceit and out of non-abstinence. Those with wrong outlook have five activities : arising out of

endeavour, out of possession, out of deceit, out of non-abstinence and out of perverted faith. Those with mixed outlook have (also) five<sup>62</sup>.

[ *on the celestial beings* ]

९६-वाणमंतर-जोइस-वेमाणिया जहा असुरकुमारा नवरं वेयणाए णाणत्वं—मायिमिच्छादिट्ठीउववन्नगा य अप्पवेयणतरा अमायिसम्मदिट्ठी-उववन्नगा य महावेयणातरागा भाणियव्वा जोइस-वेमाणिया ।

96. The Vāṇavyantaras, the Jyotiṣkas and the Vaimāṇikas are as the Asurakumāras, difference being in sufferings. Of the Jyotiṣkas and the Vaimāṇikas, those who are born with deceit and wrong outlook have less suffering, but those who are free from deceit and have a right outlook have great suffering,—it must be stated.

[ *on tinges* ]

प्रश्न ९७-सलेस्सा णं भंते ! नेरइया सव्वे समाहारगा ?

उत्तर ९७-ओहियाणं सलेस्साणं सुक्कलेस्साणं एसि णं तिहं एक्को गमो । कण्हलेस्साणं नीललेस्साणं पि एक्को गमो । नवरं वेदणाए-मायिमिच्छादिट्ठी-उववन्नगा य अमायिसम्मदिट्ठीउववन्नगा य भाणियव्वा । मणुस्सा किरियासु सराग-वीअराग-पमत्ताप्पमत्ता न भाणियव्वा । काउलेस्साण वि एसेव गमो । नवरं नेरइए जहा ओहिए दंडए तहा भाणियव्वा । तेउलेस्सा पम्हलेस्सा जस्स अत्थि जहा ओहिओ दंडओ तहा भाणियव्वा । नवरं मणुस्सा सरागा वीयरागा न भाणियव्वा ।

गाहा

दुक्खा-उए उदिण्णे आहारे कम्म-वन्न-लेस्सा य ।  
समवेयण समकिरिया समाउए चैव बोधव्वा ॥

Q. 97. *Bhante* ! Do all the tinged infernal beings have the same intake ?

A. 97. Infernal beings in general, tinged infernal beings and those with white tinge, these three form one group ; those with black tinge and with deep blue tinge form one group, with this difference in their suffering that some are born with deceit and wrong outlook, while others are born without deceit and with right outlook. As to activities, the distinction between restrained with attachment and restrained without attachment, careless restrained and careful restrained, as applied to human beings, is not to be stated (about infernal beings with black and deep blue tinges, which means that infernal beings with black and deep blue tinges are never restrained without attachment but are restrained with attachment, never careful restrained but careless restrained). Those with ash tinge form a group, with this characteristic that these are to be stated to be similar to the infernal beings in general. Those with red and lotus tinges are to be stated to be similar to infernal beings in general. The difference is that the distinction between those with attachment and those without attachment, as in case of human beings is not applicable here (since infernal beings are all invariably with attachment).

Couplet : Misery and span of life are experienced as they arise  
As to intake, *karma*, colour and tinge,  
As to identity of suffering, of activities, of life-span  
These are to be taken as same with what is aforesaid.

प्रश्न ९८—कइ णं भंते ! लेस्साओ पण्णत्ताओ ?

जत्तर ९८—गोयमा ! छ लेस्साओ पण्णत्ता तं जहा लेस्साणं बिइओ उद्देसो भाणियव्वो जाव...इइढी ।

Q. 98. *Bhante* ! How many tinges have been stated ?

A. 98. Gautama ! Six tinges have been stated. They are to be looked up in chapter two (of the *Paṇṇavaṇā Sūtra*<sup>63</sup>, which states these to be black, blue ash, red, lotus/pink and white, ...till (what is stated about the tinge) of the fortunate (which is white)<sup>64</sup>.

[ on duration/stay in the life-cycles ]

प्रश्न ९९—जीवस्स णं भंते ! तीतद्धाए आदिट्ठस्स कइविहे संसारसंचिट्ठण-  
काले पणत्ते ?

उत्तर ९९—गोयमा ! चउव्विहे संसारसंचिट्ठणकाले पणत्ते तं जहा  
णेरइयसंसारसंचिट्ठणकाले तिरिक्ख-मणुस्स-देव-संसारसंचिट्ठणकाले य पणत्ते ।

प्रश्न १००—नेरइयसंसारसंचिट्ठणकाले णं भंते ! कतिविहे पणत्ते ?

उत्तर १००—गोयमा ! ति विहे पत्ते तं जहा सुन्नकाले असुन्नकाले  
मिस्सकाले ।

प्रश्न १०१—तिरिक्खजोणियसंसार...पुच्छा ?

उत्तर १०१—गोयमा ! दुविहे पत्ते तं जहा असुन्नकाले मिस्सकाले य ।

१०२—मणुस्साण य देवाण य जहा नेरइयाणं ।

प्रश्न १०३—एयस्स णं भंते ! नेरइयस्स संसारसंचिट्ठणकालस्स सुन्न-  
कालस्स असुन्नकालस्स मीसकालस्स य कयरे कयरेहिं तो अप्पे वा बहुए वा तुल्ले  
वा विसेसाहि ए वा ?

उत्तर १०३—गोयमा ! सब्बत्थोवे असुन्नकाले मिस्सकाले अणंतगुणे सुन्न-  
काले अणंतगुणे ।

१०४—तिरिक्खजोणियाण सब्बत्थोवे असुन्नकाले मिस्सकाले अणंतगुणे ।

१०५—मणुस्स-देवाण य जहा नेरइयाणं ।

प्रश्न १०६—एयस्स णं भंते ! नेरइयसंसारसंचिट्ठणकालस्स जाव...देव-  
संसारसंचिट्ठणकालस्स जाव...विसेसाहि ए वा ?

उत्तर १०६—गोयमा ! सब्बत्थोवे मणुस्ससंसारसंचिट्ठणकाले नेरइयसंसार-  
संचिट्ठणकाले असंखेज्जगुण देवसंसारसंचिट्ठणकाले असंखेज्जगुणे तिरिक्ख-  
जोणिएसंसारसंचिट्ठणकाले अणंतगुणे ।



Q. 99. *Bhante* ! How many types have been stated to be the durations in the life-cycles of those assigned in the past (of infernal beings, etc.) ?

A. 99. Gautama ! The durations in the life-cycles have been stated to be of four types. They are : the duration of the infernal beings, that of the non-human beings, that of the human beings and that of the celestial beings<sup>65</sup>.

Q. 100. *Bhante* ! How many are the durations in the life-cycles of the infernal beings ?

A. 100. Gautama ! They are said to be three, viz., till the time of total replacement, till the time of total non-replacement and till the time of replacement of all save one<sup>66</sup>.

Q. 101. And, *Bhante*, how many in the case of the non-human beings... ?

A. 101. Gautama ! Two, which are, till total non-replacement, and till replacement of all save one.

102. Those of the human beings and celestial beings are similar to those of the infernal beings.

Q. 103. *Bhante* ! Of the three durations of the infernals, viz., till total replacement, till total non-replacement and till the replacement of all save one, which one/ones exceed(s), fall(s) short, is (are) the same, or has (have) some speciality ?

A. 103. Gautama ! Shortest is the duration of total non-replacement ; innumerable times more is the duration of total replacement of all save one ; innumerable times more (than the second) is the duration of total replacement<sup>67</sup>.

104. In case of non-human beings, shorter is the duration of total non-replacement, but innumerable times more is the mixed duration (i.e., duration till total replacement of all save one).

105. Of the human beings and celestial beings, (durations in the life-cycles are) the same as those of the infernal beings.

Q. 106. *Bhante* ! Of the durations in the life-cycles of the infernal beings ...till those of the celestial beings, which are more, which are less, which are similar, and which are specially characterised ?

A. 106. Gautama ! The duration in the life-cycles of the human beings is the shortest ; that of the infernal beings is many times more ; still more by many times is the duration in the life-cycles of the celestial beings ; the largest by innumerable times is the duration in the life-cycles of the non-human beings<sup>68</sup>.

[ on activities that end all activities ]

प्रश्न १०७—जीवे णं भंते ! अंतकिरियं करेज्जा ?

उत्तर १०७—गोयमा ! अत्येगइए करेज्जा अत्येगइए नो करेज्जा । अंत-किरियापयं नेयव्वं ।

Q. 107. *Bhante* ! Does the living being engage in activities that end all activities ?

A. 107. Gautama ! Some do and others do not. Reference may be made to the chapter on such activities (in the *Paṇṇavaṇā Sūtra*)<sup>69</sup>.

[ on celestial positions ]

प्रश्न १०८—अहं भंते ! असंजयभवियदव्वदेवाणं अविराहियसंजमाणं विराहीयसंजमाणं अविराहियसंजमासंजमाणं विराहियसंजमासंजमाणं असण्णीणं तावसाणं कंदप्पियाणं चरगपरिव्वायगाणं किब्बिसियाणं तेरिच्छियाणं आजीवियाणं आभिओगियाणं सल्लिगीणं दंसणवावन्नगाणं एएसि णं देवलोगेसु उववज्जमाणानं कस्स कहि उववाए पन्नते ?

उत्तर १०८-गोयमा ! असंजयभविदव्वदेवाणं जहण्णेणं भवणवासिसु उक्कोसेणं उवरिमगेविज्जएसु । अविराहियसंजमाणं जहण्णेणं सोहम्मे कप्पे उक्कोसेणं सव्वट्ठसिद्धे विमाणे । विराहियसंजमाणं जहण्णेणं भवणवासिसु उक्कोसेणं सोहम्मे कप्पे । अविराहियसंजमासंजमाणं जहण्णेणं सोहम्मे कप्पे उक्कोसेणं अच्चुए कप्पे । विराहियसंजमासंजमाणं जहण्णेणं भवणवासिसु उक्कोसेणं जोइसिएसु । असण्णीणं जहण्णेणं भवणवासिसु उक्कोसेणं वाणमंतरेसु । अवसेसा सव्वे जहण्णेणं भवणवासिसु उक्कोसेणं वोच्छामि— तावसाणं जोइसिएसु कंदप्पियाणं सोहम्मे कप्पे चरग-परिव्यायगाणं बंभलोए कप्पे किब्बिसियाणं लंतगे कप्पे तेरिच्छियाणं सहस्सारे कप्पे आजीवियाणं अच्चुए कप्पे आभिओगियाणं अच्चुए कप्पे सलिंगीणं दंसणवावन्नगाणं उवरिमगे-विज्जएसु ।

Q. 108. *Bhante* ! When assigned to higher spheres, where are the following reborn : the unrestrained would-be celestial beings ; the restrained pure, (i.e., one without any lapse, or one who has healed up lapse, if any) ; the restrained impure (who cares not to heal up the lapse) ; the restrained-unrestrained pure ; the restrained-unrestrained impure ; living beings without mind ; *tāpasas, kāṇḍarṇṇikas, caraka-paribrahjakas, kilbiṣikas, tiryakas, ājīvikas, ābhiyogikas* ; and any other wearing the external marks of a monk<sup>70</sup> ?

A. 108. *Gautama* ! The unrestrained would-be celestial beings are, at the lowest, born among the Bhavanavāsis, and, at the highest, in the Graiveyaka-vimānas : the restrained pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Sarbārthasiddha-vimāna ; the restrained impure are, at the lowest, born among the Bhavanavāsis, and, at the highest, in the Saudharma-kalpa ; the restrained-unrestrained pure are, at the lowest, born in the Saudharma-kalpa, and, at the highest, in the Acyuta-kalpa ; the restrained-unrestrained impure are, at the lowest, born among the Bhavanavāsis, and, at the highest, among the Jyotiṣkas ; living beings without mind are, at the lowest, born among the Bhavanavāsis, and, at the highest, among the Yaṇavyantaras ; the rest are, at the lowest, born among the Bhavanavāsis, and, at the highest, as follows : the

*tāpasas* among the *Jyotiṣkas*, the *kāndarpikas* in the *Sau-dharma-kalpa*, the *caraka-paribrājakas* in the *Brahmaloka*, the *kilbiṣakas* in the *Lāntaka-kalpa*, the *tiryakas* in the *Sahasrāra-kalpa*, the *ājivikas* and the *ābhiyogikas* in the *Acyuta-kalpa*, and the rest in the upper *vimānas*<sup>71</sup>.

[ *on the life-span of living beings without mind* ]

प्रश्न १०९—कइविहे णं भंते ! असन्निआउए पन्नत्ते ?

उत्तर १०९—गोयमा ! चउन्विहे असन्निआउए पन्नत्ते तं जहा नेरइय-असन्निआउए तिरिक्ख-मनुस्स-देवअसन्निआउए ।

प्रश्न ११०—असण्णी णं भंते ! जीवे कि नेरइयाउयं पकरेइ तिरिक्ख-मणु-देवाउयं पकरेइ ?

उत्तर ११०—हंता गोयमा ! नेरइयाउयं पि पकरेइ तिरिक्ख-देवाउयं पि पकरेइ । नेरइयाउयं पकरेमाणे जहण्णेणं दसवाससहस्साइं उक्कोसेणं पलिओवमस्स असंखेज्जभागं पकरेइ । तिरिक्खजोणियाउयं पकरेमाणे जहण्णेणं अंतोमुहुत्तं उक्कोसेणं पलिओवमस्स असंखेज्जभागं पकरेइ । मणु-स्साउयं वि एवं चेव । देवाउयं जहा नेरइयाउए ।

प्रश्न १११—एयस्स णं भंते ! नेरइयअसन्निआउयस्स तिरिक्ख-मणु-देव-असन्निआउयस्स कयरे कयरे० जाव...विसेसाहिए वा ?

उत्तर १११—गोयमा ! सव्वत्थोवे देवअसन्निआउए मणुस्सअसन्निआउए असंखेज्जगुणे तिरियअसन्निआउए असंखेज्जगुणे नेरइयअसन्निआउए असं-खेज्जगुणे ।

Q. 109. *Bhante* ! How many are stated to be the life-spans of beings without mind ?

A. 109. *Gautama* ! They are stated to be of four types, which are, as infernal beings without mind, as non-humans without mind, as humans without mind, and as celestial beings without mind.

Q. 110. *Bhante* ! Those who are without mind—do they acquire the life-span of the infernal beings, of the non-human beings, of the human beings, of the celestial beings ?

A. 110. Gautama ! Acquire (these) the life-span of the infernal beings, also of the non-human beings, of the human beings, and of the celestial beings. Those acquiring infernal life-span do so for a minimum period of 10,000 years and a maximum period of innumerable fractions of a *palyopama* ; those acquiring life-span of the non-humans do so for a minimum period of less than 48 minutes and a maximum period of innumerable fractions of a *palyopama* ; those acquiring human life-span have a minimum and a maximum duration similar to that of the non-human beings ; the celestial life-span is akin to the infernal life-span.

Q. 111. *Bhante* ! Of the life-span of the infernal beings without mind, and so also those of non-human beings, human beings and celestial beings (all without mind), which ones are more, and which ones are less, which ones are similar, and which ones have speciality ?

A. 111. Gautama ! Lowest is the life-span of the celestial beings without mind ; innumerable times more is the life-span of the human beings without mind ; still innumerable times more is that of the non-human beings without mind ; and still further more is that of the infernal beings without mind.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the Lord ! So saying, Gautama paid his homage and obeisance and withdrew to his seat.

बिइओ उद्देसो सम्मत्तो । Chapter two ends

तइओ उद्देसो

CHAPTER THREE

[ on delusion of faith ]

प्रश्न ११२—जीवा णं भंते ! कंखामोहणिज्जे कम्मे कडे ?

उत्तर ११२—हंता कडे ।

प्रश्न ११३—से भंते ! किं देसेणं देसे कडे देसेणं सव्वे कडे सव्वेणं देसे कडे सव्वेणं सव्वे कडे ?

उत्तर ११३—गोयमा ! नो देसेणं देसे कडे नो देसेणं सव्वे कडे नो सव्वेणं देसे कडे सव्वेणं सव्वे कडे ।

प्रश्न ११४—नेरइयाणं भंते ! कंखामोहणिज्जे कम्मे कडे ?

उत्तर ११४—हंता कडे जाव...सव्वेणं सव्वे कडे एवं जाव...वेमाणियाणं दंडो भाणियव्वो ।

प्रश्न ११५—जीवा णं भंते ! कंखामोहणिज्जं कम्मं करिसु ?

उत्तर ११५—हंता करिसु ।

प्रश्न ११६—तं भंते ! किं देसेणं देसं करिसु ४ ?

उत्तर ११६—एएणं अभिलावेणं दंडओ भाणियव्वो जाव...वेमाणियाणं एवं करेति एत्थ वि दंडओ जाव...वेमाणियाणं एवं करिस्संति एत्थ वि दंडओ जाव...वेमाणियाणं एवं चिए चिणिंसु चिणंति चिणिस्संति उवचिए उवचिणिंसु उवचिणंति उवचिणिस्संति उदीरेंसु उदीरेंति उदीरिस्संति वेदेंसु वेदेंति वेदिस्संति निज्जेरसु निज्जरेंति निज्जरिस्संति ।

गाहा

कड चिया उवचिया उदीरिया वेदिया य निज्जिण्णा ।  
आदितिए चउभेदा तियभेया पच्छिमा तिण्णि॥

Q. 112. *Bhante* ! Have the faith-deluding *karmas* been acquired by the living beings<sup>72</sup> ?

A. 112. Yes, (they have been) acquired.

Q. 113. *Bhante* ! Have they been acquired by part in part, by part in whole, by whole in part, or by whole in whole ?

A. 113. Gautama ! Not by part in part, nor by part in whole, nor by whole in part, but by whole in whole<sup>73</sup>.

Q. 114. *Bhante* ! Have the faith-deluding *karmas* been acquired by the infernal beings ?

A. 114. Yes, (they have been so) acquired, (not by part in part, etc., but) by whole in whole, and this by all the species ...till the Vaimānikas.

Q. 115. *Bhante* ! Will the living beings acquire faith-deluding *karma* ?

A. 115. Yes, they will.

Q. 116. *Bhante* ! Will they do so by part in part and so on (repeat four questions as before).

A. 116. They have done so as aforesaid, (i.e., by whole in whole), and that for all the species...till the Vaimānikas, and all of them...till the Vaimānikas do so and will do so. And, likewise—absorption, do absorb, did absorb, will absorb ; assimilation, do assimilate, did assimilate, will assimilate ; bringing up, do bring up, did bring up, will bring up ; suffering, do suffer, did suffer, will suffer ; exhaustion, do exhaust, did exhaust, will exhaust<sup>74</sup>.

*Couplet* : Acquisition, absorption, assimilation,  
 Bringing up, suffering, exhaustion—  
 First three take four forms each,  
 Last three take only three.

[ *on suffering from delusion of faith* ]

प्रश्न ११७—जीवा णं भंते ! कंखामोहणिज्जं कम्मं वेदेंति ?

उत्तर ११७—हंता गोयमा ! वेदेंति ।

प्रश्न ११८—कह णं भंते ! जीवा कंखामोहणिज्जं कम्मं वेदेंति ?

उत्तर ११८—गोयमा ! तेहिं तेहिं कारणेहिं संकिया कंखिया वितिगिंछिया  
 भेदसमावन्ता कलुससमावन्ता एवं खलु जीवा कंखामोहणिज्जं कम्मं वेदेंति ।

प्रश्न ११९—से णूणं भंते ! तमेव सच्चं णीसकं जं जिणेहिं पवेइयं ?

उत्तर ११९—हंता गोयमा ! तमेव सच्चं णीसकं जं जिणेहिं पवेइयं ।

प्रश्न १२०—से णूणं भंते ! एवं मणं धारेमाणे एवं पकरेमाणे एवं चिट्ठे-  
 माणे एवं संवरेमाणे आणाए आराहए भवइ ?

उत्तर १२०—हंता गोयमा ! एवं मणं धारेमाणे जाव...भवइ ।

Q. 117. *Bhante* ! Do the living beings suffer from faith-deluding *karma* ?

A. 117. Yes, Gautama ! They do suffer.

Q. 118. *Bhante* ! How do the living beings suffer from faith-deluding *karma* ?

A. 118. Gautama ! They suffer from faith-deluding *karma* for diverse causes that fix them in doubt, in desire for some other faith, in wavering, split understanding and spite<sup>75</sup>.

Q. 119. *Bhante* ! Is that which is propounded only by a Jina true and beyond doubt ?



A. 119. Yes, Gautama ! That which is propounded only by a Jina is true and beyond doubt.

Q. 120. *Bhante* ! By accepting as true and beyond doubt what a Jina has propounded, by fixing his faith in it, by incorporating it in his conduct, by living as per this prescription, by preventing *karma* inflow, does the living being become a true follower of the Jina ?

A. 120. Yes, Gautama ! By accepting as true and beyond doubt,...till by preventing *karma* inflow, the living being becomes a true follower of the Jina.

[ *on the state of being and state of non-being* ]

प्रश्न १२१—से णूणं भंते ! अत्थित्तं अत्थित्ते परिणमइ नत्थित्तं नत्थित्ते परिणमइ ?

उत्तर १२१—हंता गोयमा ! जाव...परिणमइ ।

प्रश्न १२२—जं तं भंते ! अत्थित्तं अत्थित्ते परिणमइ नत्थित्तं नत्थित्ते परिणमइ तं किं पयोगसा वीससा ?

उत्तर १२२—गोयमा ! पयोगसा विं तं वीससा विं तं ।

प्रश्न १२३—जहा ते भंते ! अत्थित्तं अत्थित्ते परिणमइ तहा ते नत्थित्तं नत्थित्ते परिणमइ ? जहा ते नत्थित्तं नत्थित्ते परिणमइ तहा ते अत्थित्तं अत्थित्ते परिणमइ ?

उत्तर १२३—हंता गोयमा ! जहा मे अत्थित्तं अत्थित्ते परिणमइ तहा मे नत्थित्तं नत्थित्ते परिणमइ । जहा मे नत्थित्तं नत्थित्ते परिणमइ तहा मे अत्थित्तं अत्थित्ते परिणमइ ।

प्रश्न १२४—से णूणं भंते ! अत्थित्तं अत्थित्ते गमणिज्जं ?

उत्तर १२४—जहा परिणमइ दो आलावगा तहा ते इह गमणिज्जेण वि दो आलावगा भाणियव्वा । जाव...मे अत्थित्तं अत्थित्ते गमणिज्जं ।

प्रश्न १२५-जहा ते भंते ! एत्थं गमणिज्जं तहा ते इहं गमणिज्जं जहा ते इहं गमणिज्जं तहा ते एत्थं गमणिज्जं ?

उत्तर १२५-हंता गोयमा ! जहा मे एत्थं गमणिज्जं जाव...तहा मे एत्थं गमणिज्जं ।

Q. 121. *Bhante* ! Does a state of being turn into a state of being and a state of non-being into a state of non-being ?

A. 121. Yes, Gautama ! They do so (as you state)<sup>76</sup>.

Q. 122. *Bhante* ! A state of being turns into a state of being, and a state of non-being turns into a state of non-being. Is it induced or spontaneous ?

A. 122. Gautama ! It is induced and it is also spontaneous<sup>77</sup>.

Q. 123. *Bhante* ! As stated by you, a state of being turns into a state of being ; does it follow therefrom that a state of non-being turns into a state of non-being ? And as you say, a state of non-being turns into a state of non-being ; does it follow therefrom that a state of being turns into a state of being ?

A. 123. Gautama ! As in my view, a state of being turns into a state of being, so does a state of non-being turn into a state of non-being ; and, as a state of non-being turns into a state of non-being, so does a state of being turn into a state of being<sup>78</sup>.

Q. 124. *Bhante* ! Does a state of being enter into a state of being ?

A. 124. Gautama ! As has been said about 'turning' in the two states of being and non-being, so about entering into in both the states,...till a state of being enters into a state of being.

Q. 125. *Bhante* ! What has been said of self, does it apply to another self ? And what applies to another self, does it apply to self<sup>79</sup> ?

A. 125. Gautama ! One should treat self in the same manner as another self ; and one should treat another self in the same manner as self.

[ *on bondage, etc., of the faith-deluding karma* ]

प्रश्न १२६—जीवा णं भंते ! कंखामोहणिज्जं कम्मं बंधंति ?

उत्तर १२६—हंता गोयमा ! बंधंति ।

प्रश्न १२७—कहं णं भंते ! जीवा कंखामोहणिज्जं कम्मं बंधंति ?

उत्तर १२७—गोयमा ! पमादपच्चया जोगनिमित्तं न ।

प्रश्न १२८—से णं भंते ! पमाए किपवहे ?

उत्तर १२८—गोयमा ! जोगप्पवहे ।

प्रश्न १२९—से णं भंते ! जोए किपवहे ?

उत्तर १२९—गोयमा ! वीरियप्पवहे ।

प्रश्न १३०—से णं भंते ! वीरिए किपवहे ?

उत्तर १३०—गोयमा ! सरीरप्पवहे ।

प्रश्न १३१—से णं भंते ! सरीरे किपवहे ?

उत्तर १३१—गोयमा ! जीवप्पवहे । एवं सति अत्थि उट्ठाणेइ वा कम्मेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारपरिक्कमेइ वा ।

Q. 126. *Bhante* ! Do the living beings tie themselves with faith-deluding *karma* ?

A. 126. Yes, Gautama, they do tie themselves.

Q. 127. *Bhante* ! How do the living beings tie themselves with faith-deluding *karma* ?

A. 127. Gautama, by carelessness and by activities of body, mind and speech<sup>80</sup>.

Q. 128. *Bhante* ! Wherefrom does carelessness originate ?

A. 128. Gautama, from the activities of body, mind and speech.

Q. 129. *Bhante* ! Wherefrom do these activities arise ?

A. 129. Gautama, from energy<sup>81</sup>.

Q. 130. *Bhante* ! What's the source of energy ?

A. 130. Gautama ! The body.

Q. 131. *Bhante* ! What's the base of the body ?

A. 131. Gautama ! The soul. The body has been acquired on account of endeavour, action, strength, energy and self-exertion<sup>82</sup>.

प्रश्न १३२—से णूणं भंते ! अप्पणा चेव उदीरेइ अप्पणा चेव गरहइ अप्पणा चेव संवरइ ?

उत्तर १३२—हंता गोयमा ! अप्पणा चेव० तं चेव उच्चारयेय्वं ।

प्रश्न १३३—जं तं भंते ! अप्पणा चेव उदीरेइ अप्पणा चेव गरहइ अप्पणा चेव संवरइ तं किं उदिण्णं उदीरेइ अणुदिण्णं उदीरेइ अणुदिण्णं उदीरणाभवियं कम्मं उदीरेइ उदयाणंतरपच्छा कडं कम्मं उदीरेइ ?

उत्तर १३३—गोयमा ! नो उदीण्णं उदीरेइ नो अणुदिण्णं उदीरेइ अणु-दिण्णं उदीरणा भवियं कम्मं उदीरेइ णो उदयाणंतरपच्छाकडं कम्मं उदीरेइ ।

प्रश्न १३४—जं तं भंते ! अणुदिण्णं उदीरणा भवियं कम्मं उदीरेइ तं किं उट्ठाणेणं कम्मेणं बलेण वीरिएणं पुरिसक्कारपरिक्कमेणं अणुदिण्णं उदीरणाभवियं कम्मं उदीरेइ उदाहु तं अणुट्ठाणेणं अकम्मेणं अबलेणं अवीरिएणं अपुरिक्कारपरिक्कमेणं अणुदिण्णं उदीरणाभवियं कम्मं उदीरेइ ?

उत्तर १३४—गोयमा ! तं उट्ठाणेण वि कम्मेण वि बलेण वि वीरियेण वि पुरिसक्कारपरिक्कमेण वि अणुदिण्णं उदीरणाभवियं कम्मं उदीरेइ । णो तं अणुट्ठाणेणं अकम्मेणं अबलेणं अवीरिएणं अपुरिसक्कारपरिक्कमेणं अणुदिण्णं उदीरणाभवियं कम्मं उदीरेइ । एवं सति अत्थि उट्ठाणेइ वा कम्मेइ वा बलेइ वा वीरिएइ वा पुरिसक्कारपरिक्कमेइ वा ।

प्रश्न १३५—से णूणं भंते ! अप्पणा चेव उवसामेइ अप्पणा चेव गरहइ अप्पणा चेव संवरेइ ?

उत्तर १३५—हंता गोयमा ! एत्थ वि तहेव भाणियव्वं नवरं अणुदिण्णं उवसामेइ । सेसा पडिसेहेयव्वा तिण्णि ।

प्रश्न १३६—जं तं भंते ! अणुदिण्णं उवसामेइ तं किं उट्ठाणेणं ?

उत्तर १३६—जाव...पुरिसक्कारपरिक्कमेति वा ।

प्रश्न १३७—से णूणं भंते ! अप्पणा चेव वेदेइ अप्पणा चेव गरहइ ?

उत्तर १३७—एत्थ वि सव्वे वि परिवाडी नवरं उदिन्त वेएइ णो अणुदिण्णं वेएइ एवं जाव...पुरिसक्कारपरिक्कमेइ वा ।

प्रश्न १३८—से णूणं भंते ! अप्पणा चेव निज्जरेति अप्पणा चेव गरहइ ?

उत्तर १३८—एत्थ वि सव्वे वि परिवाडी नवरं उदयाणंतरपच्छाकडं कम्मं निज्जरेइ एवं जाव...परिक्कमेइ वा ।

Q. 132. *Bhante* ! Does he bring up *karma* by his own soul ? Does he censure them by his own soul ? Does he prevent their inflow by his own soul<sup>83</sup> ?

A. 132. Yes, Gautama, all by his own soul<sup>84</sup>.

Q. 133. *Bhante* ! As you say, the living being brings up *karma* by his own soul, censures them by his own soul, prevents their inflow by his own soul. (In doing so,) does he bring up those that are already mature, or those that are yet immature, or those that are not yet mature but are about to mature, or those that matured long back<sup>85</sup> ?

A. 133. Gautama ! (He) does not bring up those that are already mature, nor those that are yet immature, but those that are not yet mature though they are about to mature, and not (surely) those that matured long back<sup>86</sup>.

Q. 134. *Bhante* ! As you say, (he) brings up those that are not yet mature but are fit enough to mature, (now,) does he bring up *karma* which are fit enough to mature by endeavour, by action, by strength, by energy, by self-exertion ? Or, does he do so by non-endeavour, non-action, non-strength, non-energy, non-exertion ?

A. 134. Gautama ! He does bring up *karma* not yet mature but fit enough to mature by endeavour, also by action, also by strength, also by energy, and also by self-exertion ; but he does not bring up *karma* not yet mature but fit enough to mature by non-endeavour, non-action, non-strength, non-energy, non-exertion. Hence exist endeavour, action, strength, energy and self-exertion.

Q. 135. *Bhante* ! Does he, by his own soul, tranquilise (them), censure (them), prevent (their) inflow<sup>87</sup> ?

A. 135. Gautama ! Here too as aforesaid, with this difference that such *karma* as are not yet mature are tranquilised, not the remaining three.

Q. 136. *Bhante* ! He tranquilises *karma* which are not yet mature. Does he do so by endeavour ?

A. 136. (Yes, by endeavour, etc.)...till self-exertion.

Q. 137. *Bhante* ! Does he experience by his own soul ? Does he decry by his own soul ?

A. 137. All this in the same manner, with this difference that (he) experiences what is already mature, and not what is not mature, and so on...till self-exertion.

Q. 138. *Bhante* ! (Does he) exhaust by his own soul ? Does he decry by his own soul ?

A. 138. All this in the same manner, with this difference that (he) exhausts those that matured long back and so on ...till self-exertion<sup>88</sup>.

[ *on faith-delusion of infernals and monks* ]

प्रश्न १३९—नेरइया णं भंते ! कंखामोहणिज्जं कम्मं वेएंति ?

उत्तर १३९—जहा ओहिया जीवा तहा नेरइया जाव...थणियकुमारा ।

प्रश्न १४०—पुढविक्काइया णं भंते ! कंखामोहणिज्जं कम्मं वेइंति ?

उत्तर १४०—हंता वेइंति ।

प्रश्न १४१—कह णं भंते ! पुढविक्काइया कंखामोहणिज्जं कम्मं वेदेति ?

उत्तर १४१—गोयमा ! तेसि णं जीवाणं णो एवं तक्का इ वा सण्णा इ वा पण्णा इ वा मणे इ वा वई त्ति वा अम्हे णं कंखामोहणिज्जं कम्मं वेएमो वेएंति पुण ते ।

प्रश्न १४२—से णूणं भंते ! तमेव सच्चं णीसकं जं जिगेहि पवेइयं ?

उत्तर १४२—सेसं तं चेव जाव...पुरिस्सकारपरिक्कमेइ वा एवं जाव...चउरिंदियाणं पंचिदिय तिरिक्खजोणिया जाव...वेमाणिया जहा ओहिया जीवा ।

प्रश्न १४३—अत्थि णं भंते ! समणा वि णिग्गंया कंखामोहणिज्जं कम्मं वेएंति ?

उत्तर १४३—हंता अत्थि ।

प्रश्न १४४—कह णं भंते ! समणा थिग्गंथा कंखामोहणिज्जं कम्मं वेएति ?

उत्तर १४४—गोयमा ! तेहिं तेहिं कारणेहिं नाणंतरेहिं दंसणंतरेहिं चरित्त-  
तरेहिं लिंगंतरेहिं पवयणंतरेहिं पावयणंतरेहिं कप्पंतरेहिं मग्गंतरेहिं मयंतरेहिं  
भंगंतरेहिं णयंतरेहिं नियमंतरेहिं पमाणंतरेहिं संकिया कंखिया वित्तिकिच्छिया  
भेयसमावन्ना कलुससमावन्ना एवं खलु समणा णिग्गंथा कंखामोहणिज्जं कम्मं  
वेइति ।

प्रश्न १४५—से णूणं भंते ! तमेव सच्चं णीसकं जं जिणेहिं पवेदंति ?

उत्तर १४५—हंता गोयमा ! तमेव सच्चं णीसकं एवं जाव...पुरिसककार-  
परक्कमेइ वा ।

Q. 139. *Bhante ! Do the infernals experience faith-deluding karma ?*

A. 139. As with the ordinary living beings, so with the infernals...till the Stanitakumāras.

Q. 140. *Bhante ! Do the earth-bodies experience faith-deluding karma ?*

A. 140. Yes, they do.

Q. 141. *Ehante ! Hcw do the earth-bodies experience faith-deluding karma<sup>89</sup> ?*

A. 141. Gautama ! It is true that they do not have argument, notion, intelligence, nind or word to say, 'do I experience faith-deluding karma', but still they experience<sup>90</sup>.

Q. 142. *Bhante ! Are those who have sought refuge with the Jina correct and saved from fear ?*

A. 142. Yes, as aforesaid....till self-exertion, and this (is to be understood) to apply...till four-organ beings, and five-organ non-human beings...till the Vajmānikas,—all as with ordinary living beings.



**Q. 143.** *Bhante ! Do the tie-free śramaṇas experience faith-deluding karma ?*

**A. 143.** Yes, they do.

**Q. 144.** *Bhante ! How do the tie-free sramaṇas experience faith-deluding karma ?*

**A. 144.** Gautama ! By the same causes, under the influence of diverse knowledge, faith, conduct, external mark, discourse, preceptor, sanction, path, view-point, category, mode, rule and logic, all diverse, do the tie-free śramaṇas experience faith-deluding karma by acquiring doubt, desire for another faith, wavering, split understanding and spite<sup>91</sup>.

**Q. 145.** *Bhante ! Are those who have taken shelter with the Jina correct and well-fortified ?*

**A. 145.** Yes, Gautama, they are. They are correct, well-fortified, and so on...till self-exertion.

सेवं भंते ! सेवं भंते ! त्ति

*Bhante ! So they are. Glory be to the Lord ! So saying, Gautama paid his homage and obeisance and withdrew to his seat.*

तइओ उद्देसो सम्मत्तो । Chapter three ends

चतुर्थो उददेशो

## CHAPTER FOUR

[on karma divisions]

प्रश्न १४६—कइ णं भंते ! कम्मप्पगडीओ पणत्ताओ ?

उत्तर १४६—गोयमा ! अट्ठ कम्मप्पगडीओ पणत्ताओ । कम्मप्पगडीए पढमो उददेशो नेयव्वो जाव...अणुभागो सम्मत्तो ।

गाहा

कइ पयडी कह बंधइ कइहि च ठाणेहि बंधइ पयडी ।

कइ वेदेइ य पयडी अणुभागो कइविहो कस्स ॥

Q. 146—*Bhante !* How many have been stated to be the divisions of *karma* ?

A. 146—*Gautama ! Karma divisions have been stated to be eight. Refer on this the first chapter entitled 'Nature of Karma' (in the Paṇṇavaṇā Sūtra)...till karma divisions relating to intensity*

*Couplet :* How many are the *karma* divisions ?  
How about bondage ? From how many quarters  
Emanate fetters from (*karma*) divisions ?  
How many divisions are experienced ?  
What's the extent of their intensity<sup>92</sup> ?

[on endeavour to move up]

प्रश्न १४७—जीवे णं भंते ! मोहणिज्जेणं कडेणं कम्मेणं उदिण्णेणं उवट्-  
ठाएज्जा ?

उत्तर १४७—हंता उवट्ठाएज्जा ।

प्रश्न १४८—से भंते ! कि वीरियत्ताए उवट्ठाएज्जा अवीरियत्ताए उवट्ठाएज्जा ?

उत्तर १४८—गोयमा ! वीरियत्ताए उवट्ठाएज्जा णो अवीरियत्ताए उवट्ठाएज्जा ।

प्रश्न १४९—जइ वीरियत्ताए उवट्ठाएज्जा कि बालवीरियत्ताए उवट्ठाएज्जा पंडियवीरियत्ताए उवट्ठाएज्जा बालपंडियवीरियत्ताए उवट्ठाएज्जा ?

उत्तर १४९—गोयमा ! बालवीरियत्ताए उवट्ठाएज्जा णो पंडियवीरियत्ताए उवट्ठाएज्जा णो बालपंडियवीरियत्ताए उवट्ठाएज्जा ।

Q. 147—*Bhante* ! When faith-deluding *karma* has already come up, does a living being endeavour to move up ?

A. 147—Yes, (he) endeavours to move up<sup>93</sup>.

Q. 148—*Bhante* ! Does (he) endeavour to move up by energy, or by non-energy ?

A. 148—Gautama ! By energy (he) endeavours to move up, not by non-energy.

Q. 149—*Bhante* ! If (he) moves up by energy, is it by the fool's energy, or by the prudent's energy or by mixed energy ?

A. 149—Gautama ! (He) moves up by the fool's energy, not by the prudent's energy, nor by mixed energy.

[on movement down]

प्रश्न १५०—जीवे णं भंते ! मोहणिज्जेणं कडेणं कम्मेणं उदिण्णेणं अवक्कमेज्जा ?

उत्तर १५०—हंता अवक्कमेज्जा ।

प्रश्न १५१—से भंते ! जाव...बालपंडियवीरियत्ताए अवक्कमेज्जा ?

उत्तर १५१—गोयमा ! बालवीरियत्ताए अवक्कमेज्जा नो पंडियवीरियत्ताए अवक्कमेज्जा सिय बालपंडियवीरियत्ताए अवक्कमेज्जा । जहा उदिण्णेणं दो आलावगा तहा उवसंतेण वि दो आलावगा भाणियक्वा नवरं उवट्ठाएज्जा पंडियवीरियत्ताए अवक्कमेज्जा बालपंडियवीरियत्ताए ।

प्रश्न १५२—से भंते ! किं आयाए अवक्कमइ अणायाए अवक्कमइ ?

उत्तर १५२—गोयमा ! आयाए अवक्कमइ णो अणायाए अवक्कमइ ।

प्रश्न १५३—मोहणिज्जं कम्मं वेएमाणे से कहमेयं भंते ! एवं ?

उत्तर १५३—गोयमा ! पुर्व्वि से एयं एवं रोयइ इयाणि से एयं एवं नो रोयइ एवं खलु एयं एवं ।

Q. 150. *Bhante* ! When faith-deluding *karma* has already come up, does a living being endeavour to move down ?

A. 150. Yes, (he) endeavours to move down.

Q. 151. *Bhante* ! (Does he endeavour to move down by the fool's energy, the prudent's energy or) by mixed energy ?

A. 151. Gautama ! (He) moves down by the fool's energy, not by the prudent's energy, but sometimes by mixed energy. Just as two statements have been made about moving up, so two statements have to be made about moving down, with this difference that the movement up takes place by the prudent's energy, and the movement down by mixed energy<sup>94</sup>.

Q. 152. *Bhante* ! Does the movement down take place by soul or by non-soul ?

A. 152. Gautama ! The movement down takes place by soul, not by non-soul.

Q. 153. *Bhante* ! Why does it happen like this when faith-deluding *karma* is being suffered ?

A. 153. Gautama ! Previously he relished in this, but now he does not. Hence it happens like this<sup>95</sup>.

[on liberation at the exhaustion of *karma*]

प्रश्न १५४—से णुणं भंते ! नेरइयस्स वा तिरिक्खजोणियस्स वा मणूस्स वा देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइयत्ता मोक्खो ?

उत्तर १५४—हंता गोयमा ! नेरइयस्स वा तिरिक्ख-मणु-देवस्स वा जे कडे पावे कम्मे नत्थि तस्स अवेइत्ता मोक्खो ।

प्रश्न १५५—से केणट्ठेणं भंते ! एवं वुच्चइ नेरइयस्स वा जाव...मोक्खो ?

उत्तर १५५—एवं खलु मए गोयमा ! दुविहे कम्मे पन्नत्ते । तं जहा पएसकम्मे य अणुभागकम्मे य । तत्थ णं जं तं पएसकम्मं तं नियमा वेएइ तत्थ णं जं तं अणुभागकम्मं तं अत्थेगइयं वेएइ अत्थेगइयं णो वेएइ । णायमेयं अरहया सुयमेयं अरहया विप्पामेयं अरहया इमं कम्मं अयं जीवे अब्भोवगमियाए वेयणाए वेदेस्सइ इमं कम्मं अयं जीवे उवक्कामियाए वेदणाए वेदेस्सइ अहाकम्मं अहानिगरणं जहा जहा तं भगवया विट्ठं तहा तहा तं विप्परिणमिस्सतीति । से तेणट्ठेणं गोयमा ! नेरइयस्स वा जाव....मुक्खे ।

Q. 154. *Bhante* ! Those who have performed non-righteous acts, be they infernals or non-humans, humans or celestials, do they attain liberation without experiencing *karma* effects<sup>96</sup>.

A. 154. Gautama ! Be they infernals or non-humans, humans or celestials, those who have performed non-righteous acts are not liberated without experiencing their effects.

Q. 155. *Bhante* ! Why do ye ordain like this that 'be they infernals,...till are not liberated without experiencing their effects' ?

A. 155. Gautama ! *Karma* has been stated by me to be of two types. They are : *karma* integrated with soul-spaces called *pradeśa karma*, and *karma* density (i.e., the extensiveness-intensiveness thereof) called *anubhāga karma*. Of these, *pradeśa karma* must, as a rule be experienced, but *anubhāga karma* some experience, while others do not<sup>97</sup>. It is well known, well recollected<sup>98</sup>, well perceived by the *arihantas* which *karma* the living being experiences willingly, and which *karma* he experiences unwillingly<sup>99</sup>. He will get the outcome as per the nature of *karma* acquired, as per time, place and status, as has been seen by the *arihantas*<sup>100</sup>. Hence, Gautama ! did I say, 'be they infernals and so on,...till are not liberated without experiencing their effects'.

[on the eternity of matter]

प्रश्न १५६-एस णं भंते ! पोग्गले अतीतं अणंतं सासयं समयं भुवीति वत्तव्वं सिया ?

उत्तर १५६-हंता गोयमा ! एस णं पोग्गले अतीतं अणंतं सासयं समयं भुवीति वत्तव्वं सिया ।

प्रश्न १५७-एस णं भंते ! पोग्गले पडुप्पण्णं सासयं समयं भवतीति वत्तव्वं सिया ?

उत्तर १५७-हंता गोयमा ! तं चेव उच्चारयेव्वं ।

प्रश्न १५८-एस णं भंते ! पोग्गले अणागयं अणंतं सासयं समयं भविस्स-तीति वत्तव्वं सिया ?

उत्तर १५८-हंता गोयमा ! तं चेव उच्चारयेव्वं । एवं खंधेण वि तिण्णि आलावगा । एवं जीवेण वि तिण्णि आलावगा भाणियव्वा ।

Q. 156. *Bhante* ! Can it be said that matter existed in the past from an endless, eternal time<sup>101</sup> ?

A. 156. Gautama ! It can be said that matter existed in the past from an endless, eternal time.

Q. 157. *Bhante* ! Can it be said that matter exists in the present from an endless, eternal time ?

A. 157. Yes, Gautama ! it can be said like that.

Q. 158. *Bhante* ! Can it be said that matter will continue to exist in the future for an endless, eternal time ?

A. 158. Gautama ! It will. And all the three (i.e., past, present and future) are relevant of the cluster of matter-atoms, as all the three are relevant of the soul.

[on the liberation of the monk]

प्रश्न १५९—छउमत्थे णं भंते ! मणुस्से अतीतं अणंतं सासयं समयं केवलेणं संजमेणं केवलेणं संवरेणं केवलेणं बंभचेरवासेणं केवलार्हि पवयणमाईहिं सिज्झंसु बुज्झंसु जाव...सव्वदुक्खाणं अंतं करिंसु ?

उत्तर १५९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न १६०—से केणट्ठेणं भंते ! एवं वुच्चइ तं चेव जाव...अंतं करेसु ?

उत्तर १६०—गोयमा ! जे केइ अंतकरा अंतिमसरीरिया वा सव्वदुक्खाणं अंतं करेसु वा करेति वा करिस्संति वा सव्वे ते उप्पण्णणाणदंसणघरा अरहा जिणा केवली भवित्ता तओ पच्छा सिज्झंति बुज्झंति मुच्चंति परिणिव्वायंति सव्वदुक्खाणं अंतं करेसु वा करेति वा करिस्संति वा से तेणट्ठेणं गोयमा जाव...सव्वदुक्खाणं अंतं करेसु पडुप्पन्ने वि एवं चेव नवरं सिज्झंति भाणियव्वं अणागये वि एवं चेव नवरं सिज्झिस्संति भाणियव्वं । जहा छउमत्थो तहा आहोहिओ वि तहा पर-माहोहिओ वि तिण्णि तिण्णि आलावगा भाणियव्वा ।

प्रश्न १६१—केवली णं भंते ! मणुसे अतीतं अणंतं सासयं समयं जाव  
...अंतं करेंसु ?

उत्तर १६१—हंता सिज्झिंसु जाव .. अंतं करेंसु एते तिन्नि आलावगा  
भाणियव्वा छउमत्थस्स जहा नवरं सिज्झिंसु सिज्झंति सिज्झिस्संति ।

प्रश्न १६२—से णूणं भंते ! अतीतं अणंतं सासयं समयं पडुप्पणं वा सासयं  
समयं अगागयं अणंतं वा सासयं समयं जे केइ अंतकरा वा अंतिमत्तरीरिया  
वा सव्वदुक्खणं अंतं करेंसु वा करेंति वा करिस्संति वा सब्बे ते उप्पण्णगागदंसण-  
धरा अरहा जिणा केवली भवित्ता इओ पच्छा सिज्झंति जाव...अंतं करेस्संति वा ?

उत्तर १६२—हंता गोयमा ! अतीतं अणंतं सासयं जाव...अंतं करेस्संति वा ।

प्रश्न १६३—से णूणं भंते ! उप्पण्णगागदंसणधरा अरहा जिणे केवली  
अलमत्थु त्ति वत्तव्वं सिया ?

उत्तर १६३—हंता गोयमा ! उप्पण्णगागदंसणधरे अरहा जिणे केवली  
अलमत्थु त्ति वत्तव्वं सिया ।

Q. 159. *Bhante* ! In the endless, eternal past period, has the monk, by dint of sheer austerities, by merely checking *karma* inflow, by merely practising celibacy and by merely hearing spiritual discourses<sup>102</sup>, been perfected, enlightened and able to put an end to all misery<sup>103</sup> ?

A. 159. *Gautama* ! This is not necessarily so.

Q. 160. *Bhante* ! Why do you say so...till ends all misery ?

A. 160. *Gautama* ! When a living being has been able to end all *karma*-effect and has held the body for the last time<sup>104</sup>, when he has acquired and is in full command of knowledge and of faith<sup>105</sup>, has conquered inner foes and become a Jina and omniscient, when he has become perfected, enlightened and liberated, has attained total liberation, and ended all misery, only such omniscient being has been, is, and will be, liberated. Hence it is so ..till ends all misery. The same is to be known about the present, the difference being, it needs be stated as 'is



perfected' ; and so about the future, the difference being, it needs be stated as 'will be perfected'. What has been said about an ordinary monk also applies to one in possession of shallow *avadhi* knowledge and to one in possession of deep *avadhi* knowledge, and that in all the three forms<sup>106</sup>.

Q. 161. *Bhante* ! Did the omniscient person, in the endless, eternal past period, end all misery by dint of sheer austerities, etc. ?

A. 161. Yes, indeed, he did...till ended all misery, and this is to be stated in the three forms (past, present and future), exception being (that the omniscient alone) was, is, and will be, perfected.

Q. 162. *Bhante* ! In the endless, eternal past period, in the endless, eternal present period and in the endless, eternal future period, those who have been able to end all *karma*-effect and have held the body for the last time, those who have ended all misery, end all misery and will end all misery, do they all are, by acquiring knowledge and faith, by winning over inner foes, by being victors and omniscient, afterwards perfected...till end all misery ?

A. 162. Yes, Gautama ! In the endless, eternal past period, etc., (as aforesaid)...till end all misery.

Q. 163. *Bhante* ! Can it be said that these, with the acquisition of knowledge and of faith, the winners over inner foes, the victors, the omniscient, attain the state of perfection<sup>107</sup> ?

A. 163. Yes, Gautama ! It may be said that with the acquisition of knowledge and of faith, the winners over inner foes, the victors, the omniscient, they attain the state of perfection.

सेवं भन्ते ! सेवं भन्ते ! त्ति ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama paid his homage and obeisance and withdrew to his seat.

चउत्थो उद्देसो सम्मत्तो । Chapter Four ends

## पंचमो उद्देसो

### CHAPTER FIVE

[on cells in the hells]

प्रश्न १६४—कइ णं भंते ! पुढवीओ पण्णत्ताओ ?

उत्तर १६४—गोयमा ! सत्त पुढवीओ पन्नत्ताओ तं जहा रयणप्पभा जाव  
...तमतमा ।

प्रश्न १६५—इमीसे णं भंते ! रयणप्पभाए पुढवीए कति निरयावाससय-  
सहस्सा पन्नता ?

उत्तर १६५—गोयमा ! तीसं निरयावाससयसहस्सा पन्नत्ता ।

गाहा

तीसा य पन्नवीसा पन्नरस दसेव या सयसहस्सा ।

तिन्नेगं पंचूणं पंचेव अणुत्तरा निरया ॥

Q. 164. *Bhante* ! How many have been stated to be the hells ?

A. 164. Gautama ! Hells have been stated to be seven. They are : Ratnaprabhā...till Mahā-tamaḥprabhā.

Q. 165. *Bhante* ! In the hell called Ratnaprabhā, how many have been stated to be the cells for the infernal beings ?

A. 165. Gautama ! (They have been ) stated to be 30,00,000.

*Couplet* : Hundred-thousand thirty, then twenty-five,  
Next fifteen and ten,  
Three hundred-thousand in the fifth,  
Then one hundred-thousand minus five,  
And at the seventh only five  
Are total cells for the infernals.

## [cells of the Asurakumāras]

प्रश्न १६६—केवइया णं भंते ! असुरकुमारावाससयसहस्सा पन्नत्ता ?

उत्तर १६६—एवं :

चउसट्ठी असुराणं चउरासीई य होइ नागाणं  
 बावत्तरि सुवण्णाणं वाउकुमाराणं छन्नउई ।  
 दीवदिसाउदहीणं विज्जुकुमारिदथमिमयग्गीणं  
 छण्हं पि जुयलयाणं छावत्तरिमो सयसहस्सा ॥

Q. 166. *Bhante !* How many hundred-thousand have been stated to be the cells of the Asurakumāras<sup>108</sup> ?

A. 166. They are : (break-ups provided).

	Total	(figures in hundred-thousand)	
		Break-up between north	south
Asurakumāras	64	30	34
Nāgakumāras	84	40	44
Suvarṇakumāras	72	34	38
Vāyukumāras	96	46	50
Dvipakumāras	76	36	40
Dikkumāras	76	36	40
Udadhikumāras	76	36	40
Vidyutkumāras	76	36	40
Agnikumāras	76	36	40
Stanitakumāras	76	36	40

## [cells of the earth-bodies]

प्रश्न १६७—केवइया णं भंते ! पुढविक्काईयावाससयसहस्सा पन्नत्ता ?

उत्तर १६७—गोयमा ! असंखेज्जा पुढविक्काईयावाससयसहस्सा पन्नत्ता जाव...असंखिज्जा जोइसियविमाणावाससयसहस्सा पन्नत्ता ।

प्रश्न १६८—सोहम्मे णं भंते ! कप्पे केवइया विमाणावासा पन्नत्ता ?

उत्तर १६८—गोयमा ! बत्तीसं विमाणावाससयसहस्सा पन्नत्ता एवं:

बत्तीस-ट्ठावीसा बारस-अट्ठ-चउरो सयसहस्सा  
पन्ना-चत्तालीस छच्च सहस्सा सहस्सारे ।  
आणय-पाणयकप्पे चत्तारि सयाऽऽरण-च्चुए तिण्णी  
सत्त विमाणसयाइं चउसु वि एएसु कप्पेसु ।  
एक्कारसुत्तरं हेट्ठिमेसु सत्तुत्तरं सयं च मज्झमए  
सयमेगं उवरिमए पंचेव अणुत्तरविमाणा ।

Q. 167. *Bhante* ! How many have been stated to be the cells of the earth-bodies ?

A. 167. *Gautama* ! Countless hundreds of thousands have been stated to be the cells of the earth-bodies...till countless have been stated to be the abodes called *vimanās* of the astronomical bodies.

Q. 168. *Bhante* ! How many have been stated to be the abodes in Saudharma-kalpa ?

A. 168. *Gautama* ! (They are) stated to be 32,00,000. And then :

Saudharma	32,00,000
Aiśāna	28,00,000
Sānatkumāra	12,00,000

Māhendra	8,00,000
Brahmaloka	4,00,000
Lāntaka	50,000
Mahāsukra	40,000
Sahasrāra	6,000
Ānata	400
Prāṇata	
Āraṇa	300
Acyuta	

Thus the last four have a total of 700 *vimānas*. (Above these,) the neck-like (Graiveyaka) trio (implying three compartments) have (in all) 111, 107 and 100 *vimānas*. (Above these) are 5 Anuttara *vimānas*, the last of the celestial abodes<sup>109</sup>.

[on the sort of life]

संगहो

पुढवी-ट्ठिति-ओगाहण-सरीर-संघयणमेव संठाणे ।

लेस्सा-दिट्ठी-णाणे जोगु-वओगे य दस ट्ठाणा ॥

प्रश्न १६९—इमीसे णं भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-सयसहस्सेसु एगमेगंसि निरयावासंसि नेरइयाणं केवइया ठितिट्ठाणा पन्नत्ता ?

उत्तर १६९—गोयमा ! असंखेज्जा ठितिट्ठाणा पन्नत्ता तं जहा जहणिया ठिती समयाहिया जहणिया ठिई दुसमयाहिया जाव...असंखेज्जसमयाहिया जहणिया ठीति । तप्पाउग्गुक्कोसिया ठिती ।

प्रश्न १७०—इमीसे णं भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-  
सयसहस्सेसु एगमेगंसि निरयावासंसि जहणियाए ठितीए वट्टमाणा नेरइया  
कि कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७०—गोयमा ! सव्वे वि ताव होज्जा कोहोवउत्ता य । अहवा  
कोहोवउत्ता य माणोवउत्ते म । अहवा कोहोवउत्ता य माणोवउत्ता य । अहवा  
कोहोवउत्ता य मायोवउत्ते य । अहवा कोहोवउत्ता य मायोवउत्ता य । अहवा  
कोहोवउत्ता य लोभोवउत्ते य । अहवा कोहोवउत्ता य लोभोवउत्ता य । अहवा  
कोहोवउत्ता य माणोवउत्ते य मायोवउत्ते य । कोहोवउत्ता य माणोवउत्ते य  
मायोवउत्ता य । कोहोवउत्ता य माणोवउत्ता य मायोवउत्ते य । कोहोवउत्ता  
य माणोवउत्ता य मायोवउत्ता य । एवं कोह-माण-लोभेण वि चउ । एवं  
कोह-माया लोभे चउ । एवं १२ । पच्छा माणेण मायाए लोभेण य कोहो  
भइयव्वो । ते कोहं अमुंचता । एवं सत्तावीसं भंगा णेयव्वा ।

प्रश्न १७१—इमीसे णं भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-  
सयसहस्सेसु एगमेगंसि निरयावासंसि समयाहियाए जहण्ठितीए वट्टमाणा  
नेरइया कि कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १७१—गोयमा ! कोहोवउत्ते य माणोवउत्ते य मायोवउत्ते य  
लोभोवउत्ते य । कोहोवउत्ता य माणो वउत्ता य मायोवउत्ता य लोभोवउत्ता  
य । अहवा कोहोवउत्ते य माणोवउत्ते य । अहवा कोहोवउत्ते य माणोवउत्ता  
य । एवं असीति भंगा नेयव्वा । एवं जाव...संखेज्जसमयाहिया ठिई असंखेज्ज-  
समयाहिया ठिई तप्पाउण्णुक्कोसियाए ठिईए सत्तावीसं भंगा भाणियव्वा ।

**Gist :** In the hells, deserving of note are ten item—  
Life-span, Constitution, Physical frame,  
Bone-structure, Shape and Tinge,  
Outlook, Knowledge, Activities, Cognition.

**Q. 169. Bhante !** What is stated to be the span of life of each one of the infernal occupants of the 30,00,000 cells in the Ratnaprabhā hell ?

**A. 169. Gautama !** Their life has been stated to have countless spans, a minimum of 10,000 years, then plus one

time unit, plus two time units, and so on...till countless time units so added,...till the maximum span, the best that fits in with each<sup>110</sup>.

Q. 170. *Bhante* ! Are the infernal beings with the minimum span of life residing in each one of these 30,00,000 cells in the Ratnaprabhā hell in possession of anger, of pride, of deceit, of greed ?

A. 170. Gautama ! All of them are in possession of anger, or, many with anger and one with pride, or, many with anger and many with pride, or, many with anger and one with deceit, or, many with anger and many with deceit, or, many with anger and one with greed, or, many with anger and many with greed, or, many with anger, one with pride and one with deceit, or, many with anger, one with pride and many with deceit, or, many with anger, many with pride and one with deceit, or, many with anger, many with pride, and many with deceit. In this manner, are to be stated the forms by four's comprising of anger, pride and greed, and by four's comprising of anger, deceit and greed. Thus 12 forms. Then (starting with) pride in combination with deceit, greed in combination with anger, then leaving aside anger, and thus 27 forms in all<sup>111</sup>.

Q. 171. *Bhante* ! Are the infernal beings, with span of life at the minimum plus one time unit more, residing in each one of the 30,00,000 cells of the Ratanappabhā hell, in possession of anger, of pride, of deceit, of greed<sup>112</sup> ?

A. 171. Gautama ! Sometimes one is in possession of anger, sometimes one is in possession of pride, sometimes one is in possession of deceit, sometimes one is in possession of greed. Sometimes many are in possession of anger, sometimes many are in possession of pride, sometimes many are in possession of deceit, sometimes many are in possession of greed. Or, one with anger, one with pride ; or, one with anger, many with pride ; and like this, 80 forms in all, and so on...till life-span with a countable number of time units in excess, life-span with a countless number of time units in excess, and maximum life-span, that fits in with each, in 27 forms.

[on physical dimensions]

प्रश्न १७२—इमीसे णं भंते ! रयणप्पभाए पूढवीए तीसाए निरयावास-  
सयसहस्सेसु एगमेगंसि निरयावासंसि नेरइयाणं केवइया ओगाहणाठाणा पन्नता ?

उत्तर १७२—गोयमा ! असंखेज्जा ओगाहणाठाणा पन्नत्ता । तं जहा  
जहणिया ओगाहणा पदेसाहिया जहन्निया ओगाहणा दुप्पेसाहिया जहन्निया  
ओगाहणा जाव...असंखिज्ज पएसाहिया जहणिया ओगाहणा । तप्पउग्गुकोसिया  
ओगाहणा ।

प्रश्न १७३—इमीसे णं भंते ! रयणप्पभाए पुढवीए तीसाए निरयावास-  
सयसहस्सेसु एगमेगंसि निरयावासंसि जहणियाए ओगाहणाए वट्टमाणा णेरइया  
किं कोहोवउत्ता ?

उत्तर १७३—गोयमा ! असीइभंगा भाणियव्वा जाव...संखिज्जपएसाहिया  
जहन्निया ओगाहणा असंखेज्जपएसाहियाए जहणियाए ओगाहणाए वट्टमाणाणं  
तप्पाउग्गुकोसियाए ओगाहणाए वट्टमाणाणं नेरइयाणं दोसु वि सत्तावीसं भंगा ।

Q. 172. *Bhante* ! What has been stated of the physical dimensions of each one of the occupants of the 30,00,000 cells in the Ratnaprabhā hell<sup>113</sup> ?

A. 172. Gautama ! Physical dimensions have been stated to be of countless variety. They are : minimum dimension, minimum plus one physical unit more, minimum plus two physical units more...till minimum plus countless physical units more, and then maximum dimension, fitting in with each.

Q. 173. *Bhante* ! Now, about the living beings with the minimum dimension, is each one of the occupants of the 30,00,000 cells of the Ratnaprabhā hell in possession of anger, etc. ?

A. 173. Gautama ! (They are) stated to take in all 80 forms...till minimum dimension plus countable number of physical units in excess. Of those with minimum dimension plus countless number of physical units in excess, and those with maximum dimensions, fitting in with each, these take 27 forms<sup>114</sup>.



[on the body of the infernal beings]

प्रश्न १७४—इमीसे णं भंते ! रयणप्पभाए जाव...एगमेगंसि निरायावासंसि नेरइयाणं कइ सरीरया पन्नत्ता ?

उत्तर १७४—गोयमा ! तिन्नि सरीरया पन्नत्ता । तं जहा वेउव्विए तेयए कम्मए ।

प्रश्न १७५—इमीसे णं भंते ! जाव...वेउव्वियसरीरे वट्टमाणा नेरइया कि कोहोवउत्ता ?

उत्तर १७५—गोयमा ! सत्तावीसं भंगा भाणियव्वा । एएणं गमेणं तिन्नि सरीरा भाणियव्वा ।

प्रश्न १७६—इमीसे णं भंते ! रयणप्पभापुढविए जाव...नेरइयाणं सरीरया कि संघयणी पन्नत्ता ?

उत्तर १७६—गोयमा ! छण्ह संघयणाणं अस्संघयणी नेवट्ठी नेवच्छिरा नेवण्हारूणि । जे पोग्गला अणिट्ठा अकंता अप्पिया असुहा अमणुत्ता अमणामा एतेसि सरीरसंघायत्ताए परिणमंति ।

प्रश्न १७७—इमीसे णं भंते ! जाव...छण्ह संघयणाणं असंघयणे वट्टमाणा णं नेरइया कि कोहोवउत्ता ?

उत्तर १७७—गोयमा ! सत्तावीसं भंगा ।

प्रश्न १७८—इमीसे णं भंते ! रयणप्पभाए जाव...सरीरया किसंठिया पन्नत्ता ?

उत्तर १७८—गोयमा ! दुविहा पन्नत्ता । तं जहा भवधारणिज्जा य उत्तर-वेउव्विया य । तत्थ णं जे ते भवधारणिज्जा ते हुंडसंठिया पन्नत्ता । तत्थ णं जे ते उत्तरवेउव्विया ते वि हुंडसंठिया पन्नत्ता ।

प्रश्न १७९—इमीसे णं जाव...हुंडसंठाणे वट्टमाणा नेरइया कि कोहोवउत्ता ?

उत्तर १७९—गोयमा ! सत्तावीसं भंगा ।

Q. 174. *Bhante* ! How many are stated to be the body types of each one of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A. 174. Gautama ! Three body types are stated. They are : fluid, caloric and *kārman*<sup>115</sup>.

Q. 175. *Bhante* ! (Each one of the infernal occupants, etc.,) having a fluid body, are they in possession of anger ?

A. 175. Gautama ! (They are) stated to take 27 forms. The same standard (i.e., 27 forms) is stated to apply to (all the) three body types<sup>116</sup>.

Q. 176. *Bhante* ! What are stated of the bone structures of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A. 176. Gautama ! Of the six bone structures, their bodies take none (i.e., they are without a bone structure. In fact, they are) without bones, without arteries, without sinews. Matter harmful, rough, unpleasant, unwelcome, unpalatable and ugly go in to constitute the body structure of these<sup>117</sup>.

Q. 177. *Bhante* ! (Each one of the infernal occupants, etc.,) who takes not one of the six bone structures, and is hence without a bone structure, is he in possession of anger ?

A. 177. Gautama ! (Again) 27 forms.

Q. 178. *Bhante* ! What are stated of the bodily shapes of the infernal occupants (of the 30,00,000 cells) of the Ratnaprabhā hell ?

A. 178. Gautama ! (They are) stated to take two shapes. They are : one lasting till life, and the other pure fluid lasting thereafter. Of these, the one lasting till life is stated to be of very ugly and uncouth shape. Even the pure fluid type is stated to be of very ugly and uncouth shape.

Q. 179. *Bhante!* (Each one of the infernal occupants, etc.,) who takes an ugly and uncouth shape, is he in possession of anger ?

A. 179. Gautama ! (They take) 27 forms.

[on tinge, outlook, etc., of infernals]

प्रश्न १८०—इमीसे णं भंते ! रयणप्पभाए पुढवीए नेरइयाणं कति लेरसाओ पन्नता ?

उत्तर १८०—गोयमा ! एगा काउलेस्सा पन्नता ।

प्रश्न १८१—इमीसे णं भंते ! रयणप्पभाए जाव...काउलेस्साए वट्टमाणा...?

उत्तर १८१—गोयमा ! सत्तावीसं भंगा ।

प्रश्न १८२—इमीसे णं जाव...किं सम्मदिट्ठी मिच्छादिट्ठी सम्ममिच्छा-दिट्ठी ।

उत्तर १८२—तिन्नि वि ।

प्रश्न १८३—इमीसे णं जाव...सम्मदंसणे वट्टमाणा नेरइया...?

उत्तर १८३—सत्तावीसं भंगा । एवं मिच्छादंसणे वि । सम्मामिच्छा-दंसणे असीति भंगा ।

प्रश्न १८४—इमीसे णं भंते ! जाव...किं णाणी अण्णाणी ?

उत्तर १८४—गोयमा ! णाणी वि अन्नाणी वि । तिण्णि णाणाइं नियाम तिण्णि अण्णाणाइं भयणाए ।

प्रश्न १८५—इमीसे णं भंते ! जाव...आभिणिबोहियण्णाणे वट्टमाणा...?

उत्तर १८५—सत्तावीसं भंगा । एवं तिण्णि णाणाइं तिण्णि अण्णाणाइं भाणियन्वाइं ।

प्रश्न १८६—इमीसे णं जाव...किं मणजोगी वइजोगी कायजोगी ?

उत्तर १८६-तिन्नि वि।

प्रश्न १८७-इमीसे णं जाव...मणजोए वट्टमाणा कोहोवउत्ता?

उत्तर १८७-सत्तावीसं भंगा। एवं वइजोए एवं कायजोए।

प्रश्न १८८-इमीसे णं जाव...नेरइया कि सागारोवउत्ता अणागारोवउत्ता?

उत्तर १८८-गोयमा! सागारोवउत्ता वि अणागारोवउत्ता वि।

प्रश्न १८९-इमीसे णं जाव...सागारोवयोगवट्टमाणा कि कोहोवउत्ता?

उत्तर १८९-सत्तावीसं भंगा। एवं अणागारोवउत्ता वि सत्तावीसं भंगा।  
एवं सत्त वि पुढवीओ नेयव्वाओ णाणत्तं लेसासु।

गाहा

काऊ य दोसु तइयाए मीसिया नीलिया चउत्थीए।

पंचमीयाए मीसा कण्हा तत्तो परमकण्हा ॥

Q. 180. *Bhante* ! How many have been stated to be the tinges of the infernal beings in the Ratnaprabhā hell ?

A. 180. Gautama ! (Only) one—ash.

Q. 181. *Bhante* ! (Denigens of) the Ratnaprabhā hell with ash tinge, are they in possession (of anger, etc.) ?

A. 181. Gautama ! 27 forms<sup>118</sup>.

Q. 182. *Bhante* ! Are these (denigens, etc.) in possession of right outlook, of wrong outlook, of mixed outlook ?

A. 182. Gautama ! All the three.

Q. 183. *Bhante* ! Are these (denigens, etc.) in possession of right faith ?

A. 183. 27 forms. And that too of wrong faith. In mixed faith, 80 forms.<sup>119</sup>

Q. 184. *Bhante* ! Are these (denigens, etc.) in possession of knowledge ? Are they without knowledge ?

A. 184. Gautama ! (Both) in possession of knowledge and without knowledge. Those with knowledge have, as a rule, three types of knowledge, and those who are without knowledge have three corresponding ignorances<sup>120</sup>.

Q. 185. *Bhante* ! Are these (i.e., the denigens of the Ratnaprabhā hell), who have knowledge derived from sense perception, in possession (of anger, etc.) ?

A. 185. Gautama ! 27 forms, with three types of knowledge, and also with three (corresponding) types of ignorance, are to be stated<sup>121</sup>.

Q. 186. *Bhante* ! These (as aforesaid)—are they in possession of activities of mind, of speech, of body ?

A. 186. All the three<sup>122</sup>.

Q. 187. *Bhante* ! These (as aforesaid) with activities of mind—are they in possession of anger ?

A. 187. 27 forms, and so of those with activities of speech, and of body.

Q. 188. *Bhante* ! These (as aforesaid), are they endowed with detailed cognition, or with cursory cognition ?

A. 188. Gautama ! Both with detailed cognition and with cursory cognition.

Q. 189. *Bhante* ! These (as aforesaid) endowed with detailed cognition—are they in possession of anger ?

A. 189. 27 forms. Also 27 forms for those endowed with cursory cognition<sup>123</sup>. The above (as stated of the Ratna-prabhā hell) is true of the seven hells. Difference is only in tinges<sup>124</sup>.

Couplet : First two (impart) ash tinge,  
The third a mixed type, (ash with blue)  
The fourth blue only,  
The fifth a mixed one, (blue with dark)  
The sixth imparts a tinge dark  
And the seventh pitchy black.

[on the life of the *Asurakumāras*]

प्रश्न १९०—चउसट्ठीए णं भंते ! असुरकुमारावाससयसहस्सेसु एगमेगंसि  
असुरकुमारावासंसि असुरकुमाराणं केवइया ठिइट्ठाणा पन्नत्ता ?

उत्तर १९०—गोयमा ! असंखेज्ज ठिइट्ठाणा पणत्ता । जहणिया ठिई  
जहा नेरइया तहा नवरं पडिलोमा भंगा भाणियव्वा । सव्वे वि ताव होज्ज  
लोभोवउत्ता । अहवा लोभोवउत्ता य मायोवउत्ते य अहवा लोभोवउत्ता य  
मायोवउत्ता य । एएणं गमेणं णेयव्वं जाव...थणियकुमाराणं नवरं णाणत्तं जाणि-  
यव्वं ।

Q. 190. *Bhante* ! What sort of life has been ascribed to each one of the occupants of the 64,00,000 cells allotted to the *Asurakumāras* ?

A. 190. *Gautama* ! This has been stated to take innumerable forms. Minimum span is the same as that of the infernals, exception being that the forms need be reversed (as greed, deceit, pride and anger, and not anger, pride, deceit and greed, as in the case of the infernals)<sup>125</sup>. All are endowed with greed, or many with greed and one with deceit, or many with greed and many with deceit, and so on, and like this of all the species till the *Stanitakumāras*. Specialities (of each species) should be noted<sup>126</sup>.

[on the life of the earth-bodies]

प्रश्न १९१-असंखिज्जेसु णं भंते ! पुढविकाइयावाससयसहस्सेसु एगमेगंसि पुढविकाइयावासंसि पुढविकाइयाणं केवइया ठितिट्ठाणा पन्नत्ता ?

उत्तर १९१-गोयमा ! असंखेज्जा ठितिट्ठाणा पन्नत्ता तं जहा जहन्निया ठिई जाव...त्प्पाजग्गुकोसिया ठिई ।

प्रश्न १९२-असंखेज्जेसु णं भंते ! पुढविकाइयावाससयसहस्सेसु एगमेगंसि पुढविकाइयावासंसि जहण्णियाए ठितिए वट्टमाणा पुढविकाइया कि कोहोवउत्ता माणोवउत्ता मायोवउत्ता लोभोवउत्ता ?

उत्तर १९२-गोयमा ! कोहोवउत्ता वि माणोवउत्ता वि मायोवउत्ता वि लोभोवउत्ता वि । एवं पुढविकाइयाणं सव्वेसु वि ठाणेषु अभंगयं । नवरं तेउलेस्साए असीतिभंगा एवं आउक्काइया वि । तेउक्काइया वाउक्काइयाणं सव्वेसु वि ठाणेषु अभंगयं । वणस्सइकाइया जहा पुढविकाइया ।

Q. 191. *Bhante* ! What sort of life has been ascribed to each one of the occupants of the countless hundreds of thousands of the earth cells ?

A. 191. *Gautama* ! This has been stated to take innumerable forms. They are minimum span,...till (maximum span) fitting in with each.

Q. 192. *Bhante* ! Is each occupant of the countless hundreds of thousands of the earth cells, with the minimum span of life, in possession of anger, of pride, of deceit and of greed ?

A. 192. *Gautama* ! They are in possession of anger, of pride, of deceit and of greed. But the aforesaid combinations do not apply in all cases of the earth-bodies. Exceptions : redtinge ones take 80 forms ; the same of the water-bodies. Fire-bodies and air-bodies take no form in all cases. Flora-bodies are similar to the earth-bodies<sup>127</sup>.

[on the life of the two-organ and other beings]

१९३-ब्रेइदिय-तेइदिय-चउरिदियाणं जेहि ठाणेहि नेरइयाणं असीइ-भंगा तेहि ठाणेहि असीइ चेव । नवरं अब्भहिया सम्मत्ते आभिणिबोहियनाणे सुयनाणे य एएहिं असीइभंगा । जेहि ठाणेहि नेरइयाणं सत्तावीसं भंगा तेसु ठाणेषु सव्वेसु अभंगयं ।

193. Wherein 80 forms have been stated of the infernal beings, for the same positions, the two-, three-, and four-organ beings too take 80 forms. Speciality is that equanimity, knowledge of sense perception, and scriptural knowledge (where relevant) of the two-organ, etc., beings (also) take 80 forms, and this is an additional feature. And wherein 27 forms have been stated of the infernal beings, for the same positions, however, these (i.e., the two-organ beings, etc.) take no form<sup>128</sup>.

[on the life of the five-organ non-humans]

१९४-पंचिदियतिरिक्खजोणिया जहा नेरइया तहा भणियव्वा । नवरं जेहिं सत्तावीसं भंगा तेहिं अभंगयं कायव्वं । जत्थ असीति तत्थ असीति चेव ।

194. What has been stated of the infernals is applicable to the five-organ sub-humans, speciality being that the 27 forms should be replaced by 'no form'. Wherein, however, they take 80 forms, for the same positions the same 80 (even in this case)<sup>129</sup>.

[on the life of the human beings]

१९५-मणुस्सा वि जेहिं ठाणेहि नेरइयाणं असीतिभंगा तेहिं ठाणेहि मणुस्साणं वि असीतिभंगा भाणियव्वा । जेसु ठाणेषु सत्तावीसा तेसु अभंगयं । नवरं मणुस्साणं अब्भहियं जहणियठिइए आहारए य असीतिभंगा ।

195. Wherein the infernal beings have been attributed with 80 forms, for the same positions, it has been stated that the human beings also take 80 forms. But wherein the infernals take 27 forms, these (i.e., humans) are without form.



Speciality is that the humans with minimum life-span and assimilative body take 80 forms, and this is an additional feature<sup>130</sup>.

[on the life of the celestial beings]

१९६-वाणमंतर-जोइस-वेमाणिया जहा भवणवासी। णवरं णाणत्तं जाणियव्वं जं जस्स जाव...अणुत्तरा।

196. The Vāṇavyantaras, the Jyotiṣkas and the Vaimānikas are similar to the Bhavanavāsis, but their specialities should be noted, and this...till the highest *vimānas*<sup>131</sup>.

सेवं भंते। सेवं भंते। त्ति जाव...विहरइ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama withdrew to resume his seat.

पंचमो उद्देशो सम्पत्तो। *Chapter five ends.*

छट्ठी उद्देशो

CHAPTER Six

[on the distance at sun-rise and sun-set]

प्रश्न १९७—जावइयाओ य णं भंते ! उवासंतराओ उदयंते सूरिए चक्खुप्फासं हव्वमागच्छति अत्थमंते वि य णं सूरिए तावतियाओ चेव उवासंतराओ चक्खुप्फासं हव्वमागच्छति ?

उत्तर १९७—हंता गोयमा ! जावइयाओ णं उवासंतराओ उदयंते सूरिए चक्खुप्फासं...अत्थमंते वि सूरिए जाव...हव्वमागच्छति ।

प्रश्न १९८—जावइयाणं भंते ! खित्तं उदयंते सूरिए आयवेणं सव्वओ समंता ओभासेइ उज्जोएइ तवेइ पभासेइ अत्थमंते वि य णं सूरिए तावइयं चेव खित्तं आयवेणं सव्वओ समंता ओभासेइ उज्जोएइ तवेइ पभासेइ ?

उत्तर १९८—हंता गोयमा ! जावतियं णं खेत्तं जाव...पभासेइ ।

प्रश्न १९९—तं भंते ! किं पुट्ठं ओभासेइ अपुट्ठं ओभासेइ ?

उत्तर १९९—जाव...छद्दिसिं ओभासेति । एवं उज्जोवेइ तवेइ पभासेइ जाव...नियमा छद्दिसिं ।

प्रश्न २००—से णूणं भंते ! सव्वं ति सव्वावंति फुसमाणकालसमयंसि जावतियं खेत्तं फुसइ तावतियं फुसमाणे पुट्ठे ति वत्तव्वं सिया ?

उत्तर २००—हंता गोयमा ! सव्वं ति जाव...वत्तव्वं सिया ।

प्रश्न २०१—तं भंते ! किं पुट्ठं फुसइ अपुट्ठं फुसइ ?

उत्तर २०१—जाव...नियमा छद्दिसिं ।

Q. 197. *Bhante* ! Is the distance of the rising sun from the vision of the eye the same as the distance of the setting sun from the vision of the eye<sup>132</sup> ?

A. 197. Gautama ! The distance of the rising sun from the vision of the eye (is the same as) the distance of the setting sun from the vision of the eye.

Q. 198. *Bhante* ! The rising sun, by its own rays, and in all directions and subdirections, and from all sides, removes darkness from regions, brightens them, heats them and burns them<sup>133</sup>; does the sun, while setting, remove darkness, brightens, heats and burns those regions in all directions and subdirections, and from all sides ?

A. 198. Gautama ! It is so. The rising sun, ... till (the sun, while setting...till) from all sides.

Q. 199. *Bhante* ! Does the sun remove darkness from what is touched ? Does it do so from what is untouched ?

A. 199. Gautama ! (touched)...till removes darkness from six directions. Likewise, brightens, heats and burns in six directions, and (does so) as a rule.

Q. 200. *Bhante* ! All the regions, in all directions, whom the sun touches from the moment of its first contact,—can they be called to have been touched ?

A. 200. Yes, Gautama, all, it may be stated, as you say<sup>134</sup>.

Q. 201. *Bhante* ! Does the sun touch the touched space ? Or, untouched space ?

A. 201. (Touches the touched space...till) in six directions, as a rule.

[on space limit and sundry items]

प्रश्न २०२-लोयंते भंते ! अलोयंतं फुसइ अलोयंते वि लोयंतं फुसइ ?

उत्तर २०२-हंता गोयमा ! लोयंते अलोयंतं फुसइ अलोयंते वि लोयंतं फुसइ ।

प्रश्न २०३-तं भंते ! किं पुट्ठं फुसइ अपुट्ठं फुसइ ?

उत्तर २०३-जाव...नियमा छद्दिंसि फुसइ ।

प्रश्न २०४-दीवते भंते ! सागरंतं फुसइ सागरंते वि दीवंतं फुसइ ?

उत्तर २०४-हंता जाव...नियमा छद्दिंसि फुसइ ।

प्रश्न २०५-एवं एएणं अभिलावेणं उदयंते पोयंतं फुसइ छिद्दंते दूसंतं छायंते आयवंतं ?

उत्तर २०५-जाव...नियमा छद्दिंसि फुसइ ।

Q. 202. *Bhante* ! Does space limit touch non-space limit ? Does non-space limit touch space limit<sup>135</sup> ?

A. 202. Yes, Gautama ! Space limit touches non-space limit, as non-space limit touches space limit.

Q. 203. *Bhante* ! Does it touch what is touched ? Or, what is untouched ?

A. 203. (Touches what is touched...till) touches as a rule, in six directions.

Q. 204. *Bhante* ! Does the limit of the island touch the limit of the sea ? Does the limit of the sea touch the limit of the island<sup>136</sup> ?

A. 204. Yes, (as you say...till) touches, as a rule, in six directions<sup>137</sup>.

Q. 205. From this, does it imply that the limit of the water touches the limit of the vessel, the limit of the hole touches the limit of the cloth, the limit of the ray touches the limit of the shadow ?

A. 205. Yes, Gautama ! (They do,...till) touches, as a rule, in six directions.

[on activities]

प्रश्न २०६—अत्थि णं भंते ! जीवाणं पाणाइवाए णं किरिया कज्जइ ?

उत्तर २०६—हंता अत्थि ।

प्रश्न २०७—सा भंते ! किं पुट्ठा कज्जइ अपुट्ठा कज्जइ ?

उत्तर २०७—जाव...णिग्वाघाएणं छुद्विंसि वाघायं पडुच्च सिय तिद्विंसि सिय चउद्विंसि सिय पंचद्विंसि ।

प्रश्न २०८—सा भंते ! किं कडा कज्जइ अकडा कज्जइ ?

उत्तर २०८—गोयमा ! कडा कज्जइ णो अकडा कज्जइ ।

प्रश्न २०९—सा भंते ! किं अत्तकडा कज्जइ परकडा कज्जइ तदुभयकडा कज्जइ ?

उत्तर २०९—गोयमा ! अत्तकडा कज्जइ णो परकडा कज्जइ नो तदुभयकडा कज्जइ ।

प्रश्न २१०—सा भंते ! किं आणुपुण्विं कडा कज्जइ अणानुपुण्विं कडा कज्जइ ?

उत्तर २१०—गोयमा ! आणुपुण्विं कडा कज्जइ णो अणानुपुण्विं कडा कज्जइ । जा य कडा कज्जइ जा य कज्जिस्सइ सव्वा सा आणुपुण्विकडा णो अणानुपुण्विकड त्ति वत्तव्वं सिया ।

प्रश्न २११—अत्थि णं भंते ! नेरइयाणं पाणाइवायकिरिया कज्जइ ?

उत्तर २११-हंता अत्थि।

प्रश्न २१२-सा भंते ! किं पुट्ठा कज्जइ अपुट्ठा कज्जइ ?

उत्तर २१२-जाव...नियमा छद्दिसिं कज्जइ।

प्रश्न २१३-सा भंते ! किं कडा कज्जइ अकडा कज्जइ ?

उत्तर २१३-तं चेव जाव...णो अणाणुपुब्बि कड त्ति वत्तव्वं सिया।

२१४-जहा णेरइया तहा एगिदियवज्जा भाणियव्वा जाव..वेमाणिया।  
एगिदिया जहा जीवा तहा भाणियव्वा।

२१५-जहा पाणाइवाए तहा मुसावाए तहा अदिण्णादाणे मेहुणे परिग्गहे  
कोहे जाव...मिच्छादंसणसल्ले। एवं एए अट्ठारस चउवीसं दंडगा भाणियव्वा।

Q. 206. *Bhante* ! Is activity leading to slaughter perpetrated by living beings ?

A. 206. Yes, it is.

Q. 207. *Bhante* ! So perpetrated is it touched ? Is it untouched ?

A. 207. (Touched) in six directions in the absence of obstructions ; in case of obstructions, may be in three directions, may be in four, or five.

Q. 208. *Bhante* ! The activity perpetrated, is it done ? Is it not done ?

A. 208. Gautama ! The activity perpetrated is done, not the reverse of it.

Q. 209. *Bhante* ! Is it done by self ? By others ? By both (self and others) ?

A. 209. Gautama ! Done by self, not by others, nor by both.

Q. 210. *Bhante* ! Does the activity perpetrated follow order ? Or, is it without order<sup>138</sup> ?

A. 210. Gautama ! Follows order and is not without order. And so of activity that is being perpetrated, and so of that which will be perpetrated. All follow some order, and are not without order. It has to be stated like that<sup>139</sup>.

Q. 211. *Bhante* ! Do the infernal beings perpetrate activity leading to slaughter ?

A. 211. Yes, they do.

Q. 212. *Bhante* ! So perpetrated is it touched ? Is it untouched ?

A. 212. (Touched) in six directions, as a rule.

Q. 213. *Bhante* ! The activity perpetrated, is it done ? Is it not done ?

A. 213. (Done, and with some order, and) not without order. It has to be stated like that.

214. Like the infernals, all the species...till the Valmānikas, exception being the one-organ beings. Of the one-organ beings, it is to be stated as in the case of ordinary (worldly) beings.

215. As of slaughter, so of false utterances, usurpation, sex, spurious possession, anger...till perverted faith. Like this is to be stated of the 18 vices for all 24 species.

सेवं भंते ! सेवं भंते ! त्ति भगवं गोयमे समणं भगव जाव...विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying, illustrious Gautama paid respectful homage and obeisance to the Lord and resumed his seat.

## [Dialogue with Arya Roha]

ते णं काले णं ते णं समए णं समणस्स भगवओ महावीरस्स अतेवासी रोहे  
णामं अणगारे पगइभद्दए पगइमउए पगइविणीए पगइउवसंते पगइपयणुकोहमाण-  
मायालोभे मिउमद्दवसंपन्ने अलीणे भद्दए विणीए समणस्स भगवओ महावीरस्स  
अदूरसामंते उड्डंजाणु अहोसिरे ज्ञाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावेमाणे  
विहरइ। तए णं से रोहे अणगारे जायसइहे जाव...पज्जुवासमाणे एवं वदासी।

In that period, at that time, there was a monk named Rôha, who was a disciple of Mahavira. He was, by nature, gentle, soft, polite and quiet, had hardly any anger, pride, deceit or greed, and was free from vanity. He used to stay near the Lord. He was conscious about not causing pain to others and was very much devoted to the Master. This monk Roha, with his knees up, and head bent low, always immersed in meditation, and in the practice of restraint and penances, came one day near the Lord. With his inquisitiveness enkindled, he paid due homage and obeisance, and most respectfully and humbly made the following submission :

प्रश्न २१६—पुंवि भंते ! लोए पच्छा अलोए पुंवि अलोए पच्छा लोए ?

उत्तर २१६—रोहा ! लोए य अलोए य पुंवि पेटे पच्छा पेटे दो वि एए  
सासया भावा अणाणुपुव्वी एसा रोहा !

प्रश्न २१७—पुंवि भंते ! जीवा पच्छा अजीवा पुंवि अजीवा पच्छा  
जीवा ?

उत्तर २१७—अहेव लोए य अलोए य तहेव जीवा य अजीवा य। एवं भव-  
सिद्धिया य अभवसिद्धिया य सिद्धि असिद्धि सिद्धा असिद्धा।

प्रश्न २१८—पुंवि भंते ! अंडए पच्छा कुक्कुडी पुंवि कुक्कुडी पच्छा  
अंडए ? रोहा ! से णं अंडए कओ ? —भवयं ! कुक्कुडीओ। सा णं  
कुक्कुडी कओ ? भंते ! अंडयाओ।

उत्तर २१८—एवामेव रोहा ! से य अंडए सा य कुक्कुडी पुंवि पेटे पच्छा  
पेटे दुवेते सासया भावा अणाणुपुव्वी एसा रोहा !



प्रश्न २१९—पुर्व्वि भंते ! लोयंते पच्छा अलोयंते ? पुर्व्वि अलोयंते पच्छा लोयंते ?

उत्तर २१९—रोहा ! लोयंते य अलोयंते य जाव.. अणाणुपुव्वी एसा रोहा !

प्रश्न २२०—पुर्व्वि भंते ! लोयंते पच्छा सत्तमे उवासंतरे पुच्छा ?

उत्तर २२०—रोहा ! लोयंते य सत्तमे उवासंतरे पुर्व्वि पि दो वि एते जाव... अणाणुपुव्वी एसा रोहा ! एवं लोयंते य सत्तमे य तणुवाए एवं घणवाए घणो-दही सत्तमा पुढवी । एवं लोयंते एक्केक्केणं संजोएयव्वे इमेहि ठाणेहि तं जहा :

उवासवायघणउदहि पुढवीदीवा य सागरा वासा ।  
नेरइयाई अत्थिय समया कम्माइं लेस्साओ ॥ १  
दिट्ठीदंसणणाणा सण्णा सरीरा य जोगउवओगे ।  
द्ववपएसा पज्जव अद्धा किं पुर्व्वि लोयंते ॥ २

प्रश्न २२१—पुर्व्वि भंते ! लोयंते पच्छा सव्वद्धा ?

उत्तर २२१—जहा लोयंतेणं संजोइया सव्वे ठाणा एते । एवं अलोयंतेण वि संजोएयव्वा सव्वे ।

प्रश्न २२२—पुर्व्वि भंते ! सत्तमे उवासंतरे पच्छा सत्तमे तणुवाए ?

उत्तर २२२—एवं सत्तमं उवासंतरं सव्वेहि समं संजोएयव्वं जाव...सव्वद्धाए !

प्रश्न २२३—पुर्व्वि भंते ! सत्तमे तणुवाए पच्छा सत्तमे घणवाए ?

उत्तर २२३—एयं पि तहेव नेयव्वं जाव...सव्वद्धा । एवं उवरिल्लं एक्केक्कं संजोयंतेणं जो जो हिट्ठिल्लो तं तं छड्ढंतेणं नेयव्वं जाव...अतीय-अणागयद्धा पच्छा सव्वद्धा जाव...अणाणुपुव्वी एसा रोहा !

Q. 216. *Bhante* ! Is space first and non-space next ? Or, non-space first and space next ?

A. 216. Roha ! Space and non-space—both are prior and both are posterior. Both have been in existence since eternity, so neither being prior nor posterior, oh Roha !

Q. 217. *Bhante* ! Is the soul first and non-soul next ? Or, non-soul first and the soul next ?

A. 217. As of space and non-space, so of soul and non-soul, of the to-be-liberated in this birth and the not-to-be-liberated in this birth, of the abode of the liberated and the abode of the non-liberated, of the liberated and the non-liberated.

Q. 218. *Bhante* ! Is the egg first and the hen next ? Or, the hen first and the egg next ?

—Roha ! Wherefrom does the egg come ?

—*Bhante* ! From the hen.

—Where from does the hen come ?

—*Bhante* ! From the egg.

A. 218. That's right, oh Roha ! The egg as well as the hen—both are first and both next. And such is eternal order, none being prior in time, oh Roha !

Q. 219. *Bhante* ! Is space limit first and non-space limit next ? Or, is non-space limit first and space limit next ?

A. 219. Roha ! Space limit and non-space limit—both are first, etc....till none being prior in time.

Q. 220. *Bhante* ! Is space limit first and the seventh hulls next ; or, *vice versa* ?

A. 220. Roha ! space limit and seventh hulls—both are first and both are next...till none being prior in time. And like-

wise with space limit and seventh light wind, and with viscous wind, and with viscous water, and with the seventh world (hell). And in the same manner, space limit is to be linked up one by one with the following : hulls, winds, waters, hells, islands, seas, regions, infernal and other beings, 24 species, substance, time, *karma*, tinges, outlook, faith, knowledge, understanding, body, activities (of body, etc.), cognition, objects, space, modification and time,—(who can conceive) which is first and which is next ?

Q. 221. *Bhante* ! Does space limit come first and then all-time ?

A. 221. *Roha* ! What has been stated of space limit *vis-a-vis* other items holds even here ; and the same with non-space limit (*vis-a-vis* the items).

Q. 222. *Bhante* ! Are seventh hulls first and seventh light wind next ?

A. 222. *Roha* ! Seventh hulls are to be placed in a similar relation with all items,...till all-time.

Q. 223. *Bhante* ! Is seventh light wind first and seventh viscous wind next ?

A. 223. *Roha* ! To be known as the same as aforesaid,... till all-time. And thus on in linking one item with the next, while dropping the item preceding. And so also of the time foregone and the time forthcoming *vis-a-vis* all-time (the same as aforesaid...till none being prior in time, oh *Roha*<sup>140</sup> !

सेवं भंते ! सेवं भंते ! त्ति जाव...विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying, monk *Roha* withdrew and resumed his place.

त्ति भगवं गोयमे समणं जाव...एवं वयासी :

Thus addressing the Lord, Gautama made the following submission :

[on the base of space]

प्रश्न २२४-भंते ! कइविहा णं लोयट्ठिती पन्नत्ता ?

उत्तर २२४-गोयमा ! अट्ठविहा लोयट्ठिती पन्नत्ता । तं जहा आगासपइट्ठिए वाए वायपइट्ठिए उदही उदही पइट्ठिया पुढवीं पुढवीपइट्ठिया तसा थावरा पाणा । अजीवा जीवपइट्ठिया जीवा कम्मपइट्ठिया अजीवा जीव-संगहिया जीवा कम्मसंगहिया ।

प्रश्न २२५-से केणट्ठेणं भंते ! एवं वुच्चइ अट्ठविहा जाव...जीवा कम्म-संगहिया ?

उत्तर २२५-गोयमा ! से जहाणामए केई पुरिसे बत्थिमाडोवेइ बत्थि-माडोवेत्ता उप्पि सितं बंधइ बंधइत्ता मज्जेणं गंठिबंधइ बंधइत्ता उवरिल्लं गंठि मुयइ मुइत्ता उवरिल्लं देसं वामेइ उवरिल्लं देसं वामेत्ता उवरिल्लं देसं आउयायस्स पूरेइ पूरित्ता उप्पिसितं बंधइ बंधित्ता मज्झिल्लगंठि मुयइ मुइत्ता से णूणं गोयमा ! से आउयाये तस्स वाउयायस्स उप्पि उवरिमतले चिट्ठइ ? हंता चिट्ठइ । से तेणट्ठेणं जाव...जीवा कम्मसंगहिया । से जहा वा केइ पुरिसे बत्थि आडोवेइ आडोवित्ता कडीए बंधइ बंधित्ता अत्थाहमतारमपारसियंसि उदगंसि ओगाहेज्जा । से णूणं गोयमा ! से पुरिसे तस्स आउयायस्स उवरिमतले चिट्ठइ ? हंता चिट्ठइ । एवं वा अट्ठविहा लोयट्ठिइ पन्नत्ता जाव...जीवा कम्मसंगहिया ।

Q. 224. *Bhante !* How many have been stated to be the bases of space ?

A. 224. Gautama ! Bases of space are stated to be eight. They are : on the base of the sky rests air ; on the base of air rests the water ; on the base of the ocean rests the earth ; the earth is the base for souls of moving and non-moving beings ;

souls are the base for non-souls ; and *karma* base supports the souls. (Thus) non-souls are embraced by souls, as souls are embraced by *karma*<sup>141</sup>.

Q. 225. *Bhante* ! Why bases of space are stated to be eight...till souls are embraced by *karma* ?

A. 225. Gautama ! Suppose some one fills a leather bag with air and then ties its open end ; then, after tying (the open end), ties fast at the middle ; then unties the open end and takes the air out (from this part) and fills this part, from which air has been taken out, by water, and ties it again. Now, he removes the knot at the middle. Oh Gautama ! Does the water remain at the upper layer supported by the air ?

—*Bhante* ! So it does .

—It's for this, oh Gautama,...till souls are embraced by *karma*. Or, suppose a man fills a leather bag with air, and ties it fast at his waste ; and then he enters into water, unfathomable, limitless, sufficient to drown a man at his full length, water deeper than even this. Then, oh Gautama, does the man remain at the upper layer of the water ?

—*Bhante*, so he does.

—It's for this that the bases of space are stated to be eight,...till souls are embraced by *karma*.

[on relation between soul and matter]

प्रश्न २२६—अत्थि णं भंते ! जीवा य पोग्गला य अन्नमन्नवद्धा अन्नमन्न-  
पुट्ठा अन्नमन्नओगाढा अण्णमण्णसिणेहपडिवद्धा अन्नमन्नघडत्ताए चिट्ठंति ?

उत्तर २२६—हंता अत्थि ।

प्रश्न २२७—से केणट्ठेणं भंते ! जाव...चिट्ठंति ?

उत्तर २२७—गोयमा ! से जहाणामए हरदे सिया पुण्णे पुण्णप्पमाणे वोल्द-  
टमाणे वोसट्टमाणे समभरघडताए चिट्ठइ। अहे णं केई पुरिसे तंसि हरदंसि  
एगं महं नावं सयासवं सयच्छिद्दं ओगाहेज्जा। से पूर्णं गोयमा ! सा णावा तेहिं  
आसवदारोहिं आपूरमाणी आपूरमाणी पुण्णा पुण्णप्पमाणा वोल्दटमाणा वोसट्ट-  
टमाणा समभरघडताए चिट्ठइ ? हुंता चिट्ठइ। से तेणट्ठेणं गोयमा !  
अत्थि णं जीवा य जाव...चिट्ठंति।

Q. 226. *Bhante !* Are soul and matter tied to one another, touched by one another, in deep tie with one another, affixed to one another as if by glue, are they compounded with one another ?

A. 226. Yes, Gautama, they are.

Q. 227. *Bhante !* Why so...till compounded with one another ?

A. 227. Gautama ! Suppose there is a tank. The tank is full of water and full to capacity. It is overflowing with water. It is growing with water. It is full like a pitcher full of water. In that tank, suppose somebody floats a boat big enough to have one hundred holes which are small and one hundred more which are big. Then, that boat, with water pouring in through the holes, and pouring in profusely, overflowing, growing—does it not become like a pitcher full ?

—*Bhante*, so it does.

—For this, oh Gautama, did I say that soul and matter, etc.,...till compounded with one another<sup>142</sup>.

[on minute water-bodies]

प्रश्न २२८—अत्थि णं भंते ! सया समियं सुहुमे सिणेहकाये पवडइ ?

उत्तर २२८—हुंता अत्थि।

प्रश्न २२९—से भंते ! कि उड्ढे पवडइ अहे पवडइ तिरिए वि पवडइ ?

उत्तर २२९—गोयमा ! उड्ढे वि पवडइ अहे वि पवडइ तिरिए वि पवडइ ।

प्रश्न २३०—जहा से बायरे आउयाए अन्नमन्नसमाउत्ते चिरं पि दीहकालं चिट्ठइ तथा णं से वि ?

उत्तर २३०—णो इणट्ठे समट्ठे । से णं खिप्पं एव विद्धंसं आगच्छइ ।

Q. 228. *Bhante !* Do minute water-bodies always fall in a measured quantity ?

A. 228. Yes, Gautama, they do<sup>143</sup>.

Q. 229. *Bhante !* Do they fall up, fall down or fall obliquely ?

A. 229. Gautama ! They fall up, also down, also obliquely.

Q. 230. *Bhante !* Do these too, like gross water-bodies, live together, and that for a very long time ?

A. 230. Not necessarily so. They soon attain their end.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante !* So they are. Glory be to the Lord ! So saying Gautama withdrew and resumed his place.

छट्ठो उद्देसो सम्मत्तो । *Chapter six ends.*

## सत्तमो उद्देसो

### CHAPTER SEVEN

[more on infernal beings]

प्रश्न २३१—नेरइए णं भंते ! नेरइएसु उववज्जमाणे किं देसेणं देसं उव-  
वज्जइ देसेणं सव्वं उववज्जइ सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ ?

उत्तर २३१—गोयमा ! नो देसेणं देसं उववज्जइ नो देसेणं सव्वं उववज्जइ  
नो सव्वेणं देसं उववज्जइ सव्वेणं सव्वं उववज्जइ । जहा नेरइए एवं जाव...  
वेमाणिए ।

प्रश्न २३२—नेरइया णं भंते ! नेरइएसु उववज्जमाणे किं देसेणं देसं  
आहारेइ देसेणं सव्वं आहारेइ सव्वेणं देसं आहारेइ सव्वेणं सव्वं आहारेइ ?

उत्तर २३२—गोयमा ! नो देसेणं देसं आहारेइ, नो देसेणं सव्वं आहारेइ  
सव्वेणं वा देसं आहारेइ सव्वेणं वा सव्वं आहारेइ । एवं जाव...वेमाणिया ।

प्रश्न २३३—नेरइए णं भंते ! नेरइएहितो उववट्टमाणे किं देसेणं देसं  
उववट्टइ ?

उत्तर २३३—जहा उववज्जमाणे तहेव उववट्टमाणे वि दंडगो भाणियव्वो ।

प्रश्न २३४—नेरइए णं भंते ! नेरइएहितो उववट्टमाणे किं देसेणं देसं  
आहारेइ ?

उत्तर २३४—तहेव जाव...सव्वेणं वा देसं आहारेइ सव्वेण वा सव्वं आहारेइ ।  
एवं जाव...वेमाणिए ।

प्रश्न २३५—नेरइए णं भंते ! नेरइएसु उववन्ने किं देसेणं देसं उववन्ने ?

उत्तर २३५—एसो वि तहेव जाव...सव्वेणं सव्वं उववण्णे । जहा उववज्ज-  
माणे उववट्टमाणे य चत्तारि दंडगा तहा उववन्नेणं उव्वट्टेण वि चत्तारि दंडगा  
भाणियव्वा । सव्वेणं सव्वं उववण्णे । सव्वेणं वा देसं आहारेइ । सव्वेणं  
वा सव्वं आहारेइ एएणं अभिलावेणं उववन्ने वि उव्वट्टेण वि नेयव्वं ।



प्रश्न २३६—नेरइएणं भंते ! नेरइएसु उववज्जमाणे किं अद्धेणं अद्धं उववज्जइ अद्धेणं सव्वं उववज्जइ सव्वेणं अद्धं उववज्जइ सव्वेणं सव्वं उववज्जइ ?

उत्तर २३६—जहा पढमिल्लेणं अट्ठ दंडगा तहा अद्धेण वि अट्ठ दंडगा भाणियव्वा । नवरं जहिं देसेणं देसं उववज्जइ तहिं अद्धेणं अद्धं उववज्जइ इति भाणियव्वं । एयं णाणत्तं एते सव्वे वि सोलस दंडगा भाणियव्वा ।

Q. 231. *Bhante* ! An infernal being taking birth among the infernal beings—is he so born by part in part, by part in whole, by whole in part, or by whole in whole<sup>144</sup> ?

A. 231. Gautama ! Not by part in part, nor by part in whole, nor by whole in part, but by whole in whole ; and so from the infernal beings...till the Vaimānikas.

Q. 232. *Bhante* ! Does one born among the infernal beings have intake by part in part, by part in whole, by whole in part, or by whole in whole ?

A. 232. Gautama ! Has intake not by part in part, nor by part in whole, but by whole in part, and by whole in whole ; and so...till the Vaimānikas.

Q. 233. *Bhante* ! Does a being departing from infernal life do so by part in part ?

A. 233. Gautama ! As in case of birth, so in case of departure—the same standard is observed.

Q. 234. *Bhante* ! Does one departing from infernal life have intake by part in part ?

A. 234. Same as aforesaid—by whole in part, and by whole in whole ; and this...till the Vaimānikas.

Q. 235. *Bhante* Did one born among the infernal beings take birth by part in part ?

A. 235. As aforesaid—he took birth by whole in whole. As there are four modes each for entrance and for exit currently taking place, so there are four modes for entrance and four for exit which have already taken place. (To be precise,) birth by whole in whole, intake by whole in part, intake by whole in whole, and (departure by whole in whole). These apply as much to entrance as to exit.

Q. 236. *Bhante* ! A being taking birth among the infernal beings—does he do so by half in half, or by half in whole, or by whole in half, or by whole in whole<sup>145</sup> ?

A. 236. Like the eight forms as aforesaid, even for halves it is necessary to state eight forms. The difference is that in place of reading 'is born by part in part', one has to state, 'is born by half in half'. That's the only difference. Together they give sixteen forms<sup>146</sup>.

[on angular movement]

प्रश्न २३७—जीवे णं भंते ! किं विग्गहगइसमावण्णए अविग्गहगइसमावण्णए ?

उत्तर २३७—गोयमा ! सिय विग्गहगइसमावन्नगे सिय अविग्गहगइसमावन्नगे । एवं जाव...वेमाणिए।

प्रश्न २३८—जीवा णं भंते ! किं विग्गहगइसमावन्नया अविग्गहगइसमावन्नगा ?

उत्तर २३८—गोयमा ! विग्गहगइसमावन्नगा वि अविग्गहगइसमावन्नगा ।

प्रश्न २३९—नेरइया णं भंते ! किं विग्गहगइसमावन्नगा अविग्गहगइसमावन्नगा ?

उत्तर २३९—गोयमा ! सव्वे वि ताव होज्ज अविग्गहगतिसमावन्नगा अह्वा अविग्गहगतिसमावन्नगा विग्गहगतिसमावन्नगे य अह्वा अविग्गहगतिसमावन्नगा य विग्गहगइसमावन्नगा य । एवं जीव एगिंदियवज्जो तियभंगो ।

प्रश्न २४०—देवे णं भंते ! महड्ढिए महज्जुइए महब्बले महायसे महेसक्खे महानुभावे अविउक्कंतियं चयमाणे किंचकालं हिरिवत्तियं दुगुंछावत्तियं परिसहवत्तियं आहारं नो आहारेइ । अहे णं आहारेइ आहारिज्जमाणे आहारिए परिणामिज्जमाणे परिणामिए पहीणे य आउए भवइ । जत्थ उववज्जइ तं आउयं पडिसंवेदेइ । तं जहा तिरिक्खजोणियाउयं वा मणुस्साउयं वा ?

उत्तर २४०—हंता गोयमा ! देवे णं महड्ढिए जाव...मणुस्साउयं वा ।

Q. 237. *Bhante* ! Does the soul have an angular movement ? Or, does it have a straight movement<sup>147</sup> ?

A. 237. Gautama ! The soul has sometimes an angular movement and sometimes a straight movement. And so...till the Vaimānikas.

Q. 238. *Bhante* ! Do souls have an angular movement ? Do they have a straight movement ?

A. 238. Gautama ! Many have an angular movement and many have a straight movement.

Q. 239. *Bhante* ! Do the infernal beings have an angular movement ? Or, do they have a straight movement ?

A. 239. Gautama ! All may have a straight movement ; or, many may have a straight movement and one an angular movement ; or, many may have a straight movement and many an angular movement. And so three forms for all beings, except the one-organ beings.

Q. 240. *Bhante* ! A great *deva*, with great prosperity, great halo, great strength, great fame, great ability, great heart, at the time of death, due to shame, indignation and pain, does have no intake for sometime, and then has it, and the intake transforms ; now, his celestial existence terminates. Henceforth he enjoys the life-span of the place where he is born. What may be that life-span—of an animal or of a human being<sup>148</sup> ?

A. 240. Well, Gautama, a *deva* with great prosperity, ...till acquires the human life-span.

[on the state of pregnancy]

प्रश्न २४१—जीवे णं भंते ! गब्भं वक्कममाणे किं सइंदिए वक्कमइ अण्हिए वक्कमइ ?

उत्तर २४१—गोयमा ! सिय सइंदिए वक्कमइ सिय अण्हिए वक्कमइ ।

प्रश्न २४२—से केणट्ठेणं ?

उत्तर २४२—गोयमा ! दव्विदियाइं पडुच्च अण्हिए वक्कमइ भावि-  
दियाइं पडुच्च सइंदिए वक्कमइ । ते तेणट्ठेणं ।

प्रश्न २४३—जीवे णं भंते ! गब्भं वक्कममाणे किं ससरीरी वक्कमइ असरीरी वक्कमइ ?

उत्तर २४३—गोयमा ! सिय ससरीरी वक्कमइ सिय असरीरी वक्कमइ ।

प्रश्न २४४—से केणट्ठेणं ?

उत्तर २४४—गोयमा ! ओरालिय-वेउव्विय-आहारयाइं पडुच्च असरीरी वक्कमइ । तेया-कम्माइं पडुच्च ससरीरी वक्कमइ । से तेणट्ठेणं गोयमा !

प्रश्न २४५—जीवे णं भंते ! गब्भं वक्कममाणे तप्पढमयाए किं आहारं आहारेइ ?

उत्तर २४५—गोयमा ! माउओयं पिउसुक्कं तं तदुभयसंसिट्ठं कलुसं किव्विसं तप्पढमयाए आहारं आहारेइ ।

प्रश्न २४६—जीवे णं भंते ! गब्भगए समाणे किं आहार आहारेइ ?

उत्तर २४६—गोयमा ! जं से माया नाणाविहाओ रसविगईओ आहारं आहारेइ तदेकदेसेणं ओयं आहारेइ ।

प्रश्न २४७—जीवस्स णं भंते ! गब्भगयस्स समाणस्स अत्थि उच्चारे  
इ वा पासवणे इ वा खेले इ वा सिघाणे इ वा वंते इ वा पिते इ वा ?

उत्तर २४७—णो इणट्ठे समट्ठे ।

प्रश्न २४८—से केणट्ठेणं ?

उत्तर २४८—गोयमा ! जीवे णं गब्भगए समाणे जं आहारेइ तं चिणाइ  
तं सोइंदियत्ताए जाव...फासिंदियत्ताए अट्ठि-अट्ठिभिज-केस-मंसु-रोम-नहत्ताए  
से तेणट्ठेणं ।

प्रश्न २४९—जीवे णं भंते ! गब्भगए समाणे पभू मुहेणं कावलियं आहारं  
आहारित्तए ?

उत्तर २४९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न २५०—से केणट्ठेणं ?

उत्तर २५०—गोयमा ! जीवे णं गब्भगए समाणे सव्वओ आहारेइ सव्वओ  
परिणामेइ सव्वओ उस्ससइ सव्वओ निस्ससइ अभिक्खणं आहारेइ अभिक्खणं  
परिणामेइ अभिक्खणं उस्ससइ अभिक्खणं निस्ससइ आहच्च आहारेइ आहच्च  
परिणामेइ आहच्च उस्ससइ आहच्च निस्सइ । माउजीवरसहरणी पुत्तजीवरसहरणी  
माउजीवपडिबद्धा पुत्तजीवफुडा तम्हा आहारेइ तम्हा परिणामेइ अवरा वि  
य णं पुत्तजीवपडिबद्धा माउजीवफुडा तम्हा चिणाइ तम्हा उवचिणाइसे तेणट्ठेणं  
जाव...नो पभू मुहेणं कावलियं आहारं आहारित्तए ।

Q. 241. *Bhante ! An embryo entering in the womb—  
is it with organs of senses, or without organs of senses ?*

A. 241. Gautama ! To some extent (it is) with organs of  
senses, and to some extent without them.

Q. 242. Why is it so ?

A. 242. Gautama ! As for objective organs, it is without  
organs of senses ; as for the subjective, with organs of senses.  
Hence so<sup>149</sup>.

Q. 243. *Bhante* ! An embryo entering in the womb—does it do so with body, or without body ?

A. 243. Gautama ! To some extent with body and to some extent without body ?

Q. 244. Why is it so ?

A. 244. Gautama ! From the standpoint of gross, fluid and assimilative body, it is without a body ; but from the standpoint of caloric and *kārman* body, it is with body. Hence, Gautama, it is so<sup>150</sup>.

Q. 245. *Bhante* ! When entering in the womb, what's its first intake ?

A. 245. Gautama ! Its first intake is mother's blood and the father's semen—*kaluṣa* and *kilviṣa*,—which are the first intake on entering the mother's womb.

Q. 246. *Bhante* ! What is its intake after it is lodged in the womb ?

A. 246. Gautama ! Along with the mother's blood, it takes a part of the substance from the mother's multifarious intakes.

Q. 247. *Bhante* ! Does the soul lodged in the womb have stool, urine, phlegm, nose mucus, vomiting and bile ?

A. 247. It does not have them.

Q. 248. How is it so ?

A. 248. Gautama ! The intake and its transformation that the soul has after being lodged in the womb go in to form its organ of touch, bones, marrows, hairs, beard, pore-hairs and nails. Hence (it has no excreta).

Q. 249. *Bhante* ! Is the soul lodged in the womb capable of taking morsel-food by the mouth ?

A. 249. Gautama ! This is not correct.

Q. 250. Why is it not correct ?

A. 250. Gautama ! The soul lodged in the womb has intake by its whole frame, transforms it by its whole frame, inhales by its whole frame, exhales by its whole frame, has intake very often, transformation very often, inhales very often, exhales very often, has intake at times, transforms it at times, inhales at times, exhales at times. And then there is a tissue sprouting from the mother which derives the elixir from the mother and supplies it to the child, and this is linked with the mother's vital organ, and this also touches the child. With this tissue, the child derives intake and transforms it. There is another tissue which issues forth from the child's vital organ and touches the mother. This helps the child in the absorption and assimilation of the intake. For this, Gautama,...till the soul lodged in the womb is not capable of taking morsel-food by the mouth.

*[on limbs, etc., of the embryo]*

प्रश्न २५१—कइ णं भंते ! माइयंगा पन्नत्ता ?

उत्तर २५१—गोयमा ! तओ माइयंगा पन्नत्ता । तं जहा मंसे सोणिए मत्थुलुगे ।

प्रश्न २५२—कइ णं भंते ! पिइयंगा पन्नत्ता ?

उत्तर २५२—गोयमा ! तओ पिइयंगा पन्नत्ता । तं जहा अट्ठि अट्ठि मिजा केस-मंस-रोम-नहे ।

प्रश्न २५३—अम्मापिइए णं भंते ! सरीरए केवइयं कालं संचिट्ठइ ?

उत्तर २५३—गोयमा ! जावइयं से कालं भवधारणिज्जे सरीरए अव्वा-वन्ने भवइ एवतियं कालं संचिट्ठइ । अहे णं समए समए वोयसिज्जमाणे वोय-सिज्जमाणे चरमकालस्समयंसि वोच्छिन्ने भवइ ।

Q. 251. *Bhante* ! How many have been stated to be the contribution of the limbs of the mother ?

A. 251. Gautama ! The contribution of the mother's limbs have been stated to be three. They are flesh, blood and brain.

Q. 252. *Bhante* ! How many have been stated to be the contribution of the limbs of the father ?

A. 252. Gautama ! The contribution of the father's limbs have been stated to be three. They are bones, marrows and hairs including beard, pore-hairs and nails.

Q. 253. *Bhante* ! How long do the parents' limbs stick to the child's body ?

A. 253. Gautama ! They stick as long as the child's earthly body exists. And then as the earthly body becomes lean from time to time and ultimately ends, the parents' limbs also end.

*[on the migration of the embryo to  
infernal and other existences]*

प्रश्न २५४—जीवे णं भंते ! गब्भगए समाणे नेरइएसु उववज्जेज्जा ?

उत्तर २५४—गोयमा ! अत्येगइए उववज्जेज्जा अत्येगइए नो उव-  
वज्जेज्जा ।

प्रश्न २५५—से केणट्ठेणं ?

उत्तर २५५—गोयमा ! से णं सन्नी पंचिदिए सव्वाहि पज्जत्तीहि पज्जत्तए वीरियलद्धीए वेउव्वियलद्धीए पराणीएणं आगयं सोच्चा निसम्म एएसे निच्छुभइ निच्छुभित्ता वेउव्वियसमुग्घाएणं समोहणइ समोहणित्ता चाउरंगिणिं सेन्नं विउव्वइ चाउरंगिणिं सेन्नं विउव्वित्ता चाउरंगिणीए सेणाए पराणीएणं सद्धिं संगमं संगामेइ । से णं जीवे अत्थकामए रज्जकामए भोगकामए कामकामए अत्थकंखिए रज्जकंखिए भोगकंखिए कामकंखिए अत्थपिवासए रज्जपिवासए भोगपिवासए



कामपिवासए तच्चित्ते तम्मणे तल्लेसे तदज्झवसिए तत्तिव्वज्जवसाणे तदट्ठो-  
वउत्ते तदप्पिकयरणे तन्भावणभाविए एयंसि णं अंतरंसि कालं करेज्ज नेरइएसु  
उववज्जइ। से तेणट्ठेणं गोयमा ! जाव...अत्थेगइए उववज्जेज्जा अत्थेगइए नो  
उववज्जेज्जा ।

प्रश्न २५६—जीवे णं भंते ! गन्धगए समाने देवलोगेसु उववज्जेज्जा ?

उत्तर २५६—अत्थेगइए उववज्जेज्जा अत्थेगइए नो उववज्जेज्जा ।

प्रश्न २५७—से केणट्ठेणं ?

उत्तर २५७—गोयमा ! से णं सन्धी पंचिदिए सब्बाहि पज्जतीहि पज्जत्तए  
तहारूवस्स समणस्स वा माहणस्स वा अंतिए एगमपि आरियं धम्मियं सुवयणं  
सोच्चा निसम्म तओ भवइ संवेगजायसइहे तिब्वधम्माणुरागरत्ते से णं जीवे धम्म-  
कामए पुन्नकामए सगगकामए मोक्खकामये धम्मकंखिए पुन्नकंखिए सगगकंखिए  
मोक्खकंखिए धम्मपिवासए पुन्नपिवासए सगगमोक्खपिवासए तच्चित्ते तम्मणे  
तल्लेसे तदज्झवसिए तत्तिव्वज्जवसाणे तदट्ठोवउत्ते तदप्पिय-करणे  
तन्भावणाभाविए एयंसि णं अंतरंसि कालं करेज्ज देवलोगेसु उववज्जइ।  
से तेणट्ठेणं गोयमा !

Q. 254. *Bhante ! Does the soul which has lived in the womb take birth in the hells ?*

A. 254. *Gautama ! Some are so born and some are not.*

Q. 255. *Why is it so ?*

A. 255. *Gautama ! One who has been living in the womb, who is endowed with the five organs of senses and also mind, who is perfect with vitalities, who, on hearing and duly knowing that the enemy's forces have come to attack, throws out the soul-spaces by dint of his power of vitality and power to transform (the body), and creates, by dint of his power to create, a fourfold army and fights with the enemy forces—such one desirous of wealth, desirous of kingdom, desirous of objects of pleasure, desirous of objects of enjoyment, involved in wealth,*

involved in kingdom, involved in objects of pleasure, involved in objects of enjoyment, hankering after wealth, hankering after kingdom, hankering after objects of pleasure, hankering after objects of enjoyment, with his heart in them, with mind in them, with his soul's end concentrated in them, persevering for them, striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in the hells. For this, oh Gautama, some of the living beings are born in the hells and some are not.

Q. 256. *Bhante* ! Does the soul which has lived in the womb take birth in the heavens ?

A. 256. Gautama ! Some are so born and some are not.

Q. 257. Why is it so ?

A. 257. Gautama ! One who has been living in the womb, who is endowed with five organs of senses and also mind, who is perfect with vitalities, if such one has heard even a single spiritual prescription from a *śramana* or a *māhāna*, has taken it to heart, and developed deep devotion towards religion, with profound love for religion, desirous of auspicious *karma*, desirous of heavens, desirous of liberation, with attachment for religion, for auspicious *karma*, for heavens, for liberation, with hankering for religion, for pious *karma*, for heavens, for liberation, with his heart fixed in them, with his mind fixed in them, with his soul's end concentrated in them, profoundly striving for them, careful about them, acting for them, and having his inclinations rooted in them, if such one dies at that time, then is he born in one of the heavens. Hence, Gautama, some are born in heavens and some are not.

[on life in the mother's womb]

प्रश्न २५८-जीवे जं भंते ! गम्भगए समाणे उत्ताणए वा पासिल्लए वा अंबखुज्जए वा अच्छेज्जए वा चिट्ठेज्जए वा निसीएज्ज वा तुयट्ठेज्ज वा माउए सुवमाणीए सुवइ जागरमाणीए जागरइ सुहियाए सुहिए भवइ दुहियाए दुहिए भवइ ?

उत्तर २५८—हंता गोयमा ! जीवे णं गब्भगए समाणे जाव... दुहियाए दुहिए भवइ । अहे णं पसवणकालसमयंसि सीसेण वा पाएहिं वा आगच्छति सम्मं आगच्छइ तिरियं आगच्छइ विणिहायं आवज्जइ वन्नवज्जाणि य से कम्माइं बढाइं पुट्ठाइं निहत्ताइं कडाइं पट्ठवियाइं अभिनिविट्ठाइं अभिसमन्नागयाइं उदिन्नाइं नो उवसंताइं भवन्ति तओ भवइ दुरुवे दुवन्ने दुगंघे दुरसे दुफासे अणिट्ठे अकंते अप्पिए असुभे अमणुन्ने अमणामे हीणस्सरे दीणस्सरे अणिट्ठस्सरे अकंतस्सरे अप्पियस्सरे असुभस्सरे अमणुन्नस्सरे अमणामस्सरे अणाएज्जवयणे पच्चायाए या वि भवइ । वणवज्जाणि य से कम्माइं नो बढाइं पसत्थं णेयव्वं जाव... आदिज्जवयणे पच्चायाए या वि भवइ ।

Q. 258. *Bhante* ! A being lodged in the womb, does he lie on the back ? Does he lie on his sides ? Does he lie with a curve like a mango ? Does he remain in normal shape ? Does he stand ? Does he sit ? Does he sleep ? Does he sleep when the mother sleeps ? Does he wake up when the mother wakes ? Is he happy when the mother is happy and is he sad when the mother is sad ?

A. 258. *Gautama* ! They are so...till a being lodged in the womb is sad when the mother is sad. If he comes out by the head, or by the legs, that's the right posture. If he comes out by the side, he dies. If his *karma* is affixed in an inauspicious manner, so touching him, so holding him, so performing, so fructifying, so concentrating, so pouring in, and if they are not to subside, then such one is born with bad shape, bad hue, bad odour, bad taste, bad touch ; is inauspicious, uncouth, unpleasant, unappealing, devoid of beauty, with low voice, with pitious voice, with inauspicious voice, with unappealing voice, with unpleasant voice, with words unpleasant. But if his *karma* is not affixed in an inauspicious manner, then all the aforesaid items are reversed...till he is one with pleasant words.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the Lord ! So saying *Gautama* withdrew and resumed his seat.

सत्तमो उद्देसो सम्मत्तो । Chapter seven ends

अट्ठमो उद्देशो

CHAPTER EIGHT

[on the life-span of the fool, the prudent, etc.]

रायगिहे समोसरणं जाव...एवं वयासी :

Congregation at Rājagṛha (description as aforesaid).  
Gautama made submission as follows :

प्रश्न २५९—एगंतबाले णं भंते ! मणुस्से कि णेरइयाउयं पकरेइ तिरिक्खाउयं पकरेइ मणुस्साउयं पकरेइ देवाउयं पकरेइ ? णेरइयाउयं किच्चा णेरइएमु उववज्जइ तिरियाउयं किच्चा तिरिएमु उववज्जइ मणुस्साउयं किच्चा मणुस्सेमु उववज्जइ देवाउयं किच्चा देवलोगेमु उववज्जइ ?

उत्तर २५९—एगंतबाले णं मणुस्से णेरइयाउयं पि पकरेइ तिरियाउयं पि पकरेइ मणुस्साउयं पि पकरेइ देवाउयं पि पकरेइ । णेरइयाउयं पि किच्चा णेरइएमु उववज्जइ तिरियाउयं पि किच्चा तिरिएमु उववज्जइ मणुस्साउयं पि किच्चा मणुएमु उववज्जइ देवाउयं पि किच्चा देवलोगेमु उववज्जइ ।

प्रश्न २६०—एगंत पंडिए णं भंते ! मणुस्से कि णेरइयाउयं पकरेइ जाव ...देवाउयं किच्चा देवलोएमु उववज्जइ ?

उत्तर २६०—गोयमा ! एगंतपंडिए णं मणुस्से आउयं सिय पकरेइ सिय णो पकरेइ । जइ पकरेइ णो णेरइयाउयं पकरेइ णो तिरियाउयं पकरेइ णो मणुस्साउयं पकरेइ । देवाउयं पकरेइ । णो णेरयाउयं किच्चा णेरइएमु उववज्जति णो तिरियाइ-उयं किच्चा तिरिएमु उववज्जति णो मणुस्साउयं किच्चा मणुस्सेमु उववज्जति देवाउयं किच्चा देवेमु उववज्जति ।

प्रश्न २६१—से केणट्ठेणं जाव...देवाउयं किच्चा देवेमु उववज्जति ?

उत्तर २६१-गोयमा ! एगंत पंडियस्स णं मणूसस्स केवलं एव दो गईओ पण्णायंति तं जहा अंतकिरिया चेव कप्पोपवत्तिया चेव । से तेणट्ठेणं गोयमा ! जाव...देवाउयं किच्चा देवेसु उववज्जति ।

प्रश्न २६२-बालपंडिए णं भंते ! मणुस्से कि णेरइयाउयं पकरेइ जाव ...देवाउयं किच्चा देवेसु उववज्जइ ?

उत्तर २६२-गोयमा ! णो णेरइयाउयं पकरेइ जाव...देवाउयं किच्चा देवेसु उववज्जइ ।

प्रश्न २६३-से केणट्ठेणं जाव...देवाउयं किच्चा देवेसु उववज्जइ ?

उत्तर २६३-गोयमा ! बालपंडिए णं मणुस्से तहारूवस्स समणस्स वा माहणस्स वा अंतिए एगमपि आरियं धम्मियं सुवयणं सोच्चा णिसम्म देसं उवरमइ देसं णो उवरमइ देसं पच्चक्खाइ देसं णो पच्चक्खाइ । से तेणट्ठेणं देसो-वरम-देसपच्चक्खाणेणं णो णेरइयाउयं पकरेइ जाव...देवाउयं किच्चा देवेसु उव-वज्जइ । से तेणट्ठेणं जाव...देवेसु उववज्जति ।

Q. 259. *Bhante* ! Does a being wholly foolish/un-renounced<sup>151</sup> acquire an infernal life ? Does he acquire the life of a sub-human being/animal ? Does he acquire the life of a human being ? Or, does he acquire the life of a celestial being ? Or, is he born among the infernal beings by acquiring the life of an infernal being, or among animals by acquiring the life of a sub-human being, or among men by acquiring the life of a human being, or among the gods by acquiring the life of a celestial being ?

A. 259. *Gautama* ! A being who is wholly foolish/un-renounced acquires the life of an infernal being, of an animal, of a human being, also of a god. By acquiring the life of an infernal being, he is born among the infernals ; by acquiring the life of an animal, he is born among the sub-human beings ; by acquiring the life of a man, he is born among the human beings ; and by acquiring the life of a god, he is born among the celestial beings<sup>152</sup>.

Q. 260. *Bhante!* Does a being who is wholly prudent/renounced acquire an infernal life...till by acquiring the life of a god, he is born among the celestial beings ?

A. 260. Gautama! A being who is wholly prudent/renounced<sup>153</sup> sometimes acquires life and sometimes he does not. When he acquires life, he acquires the life not of an infernal being, nor of an animal, nor of a human being but of a celestial being. As he acquires not life in hells, he is not born among the infernal beings ; as he acquires not the life of the sub-human beings, he is not born among the animals ; as he acquires not the life of the human being, he is not born among men ; but as he acquires the life of a celestial being, he is born among gods.

Q. 261. Why is it so...till by acquiring the life of a celestial being he is born among gods ?

A. 261. Gautama! It has been stated that a wholly renounced being acquires either of the two states, viz., liberation in the same life and birth in the *kalpas* (as the *Vaimānikas*). It is for this reason, oh Gautama,...till he is born among gods.

Q. 262. *Bhante!* Does a being who is partly foolish/unrenounced and partly prudent/renounced acquire life among the infernal beings,...till he is born among gods ?

A. 262. Gautama! He does not acquire life among the infernal beings, ...till by acquiring the life of a celestial being, he is born among gods.

Q. 263. Why is it so,...till by acquiring the life of a celestial being, he is born among gods ?

A. 263. A being who is partly foolish/unrenounced and partly prudent/renounced<sup>154</sup> hears even a single spiritual Aryan word from a *śramaṇa* or *māhāna* and accepts it, and then he partly abstains and partly abstains not, partly renounces and partly renounces not. For that reason, due to part absti-

nence and part renunciation, he does not acquire the life of an infernal being,...till by acquiring the life of a celestial being, he is born among gods. That's why he is born among gods as stated above.

[on activities]

प्रश्न २६४—पुरिसे णं भंते ! कच्छंसि वा दहंसि वा उदगंसि वा दवियंसि वा बलयंसि वा नूमंसि वा गहणंसि वा गहणविदुगंसि वा पव्वयंसि वा पव्वतविदुगंसि वा वणंसि वा वणविदुगंसि वा मियवित्तीए मियसंकप्पे मियपणिहाणे मियवहाए गंता एते मिए त्ति काउं अण्णयरस्स मियस्स बहाए कूडपासं उद्दाति तओ णं भंते ! से पुरिसे कत्तिकिए पन्नत्ते ?

उत्तर २६४—गोयमा ! जावं च णं से पुरिसे कच्छंसि वा जाव...कूडपासं उद्दाइ तावं च णं से पुरिसे सिय त्तिकिए सिय चतुक्किए सिय पंचक्किए ।

प्रश्न २६५—से केणट्ठेणं भंते ! एवं वुच्चइ सिय त्तिकिए सिय चतुक्किए सिय पंचक्किए ?

उत्तर २६५—गोयमा ! जे भविए उद्दवणयाए णो बंधणयाए णो मारणयाए तावं च णं से पुरिसे काइयाए अहिगरणियाए पाउसियाए तिहि किरियाहि पुट्ठे । जे भविए उद्दवणयाए वि बंधणयाए वि णो मारणयाए तावं च णं से पुरिसे काइयाए अहिगरणियाए पाउसियाए पारितावणियाए चउहि किरियाहि पुट्ठे । जे भविए उद्दवणयाए वि बंधणयाए वि मारणयाए वि तावं च णं से पुरिसे काइयाए अहिगरणियाए पाउसियाए जाव...पाणाइवायकिरियाए पंचहि किरियाहि पुट्ठे से तेणट्ठेणं जाव...पंचक्किए ।

Q. 264. *Bhante* ! One who earns subsistence from animal slaughter, one who hunts an animal and is deeply attached to it —if such one, with a view to killing some animal, and thinking that 'it's here' sets a trap at a place covered with trees and encircled by a river, in a tank or a lake, in a place covered with thick grass, at the river's bend, in a dark place, in a deep forest, in a forest on a mountain, or on a mountain, or a mountainous region, in a (common) forest or forest with varieties of flora, then *Bhante*, how many activities does he perform ?

A. 264. Gautama ! Such a man,...till sets a trap,...till a forest with varieties of flora, sometimes performs three activities, sometimes four activities, and sometimes five activities.

Q. 265. *Bhante* ! Why do you say so that he sometimes performs three activities, sometimes four activities and sometimes five activities ?

A. 265. Gautama ! So long as he holds the net but fastens not the animal and kills it not, he is touched by three activities, viz., physical activities or activities of the body, instrumental activities arising out of the collection of instruments, and activities born out of hatred. So long as he holds the net and fastens the animal but kills it not, he is touched by four activities, viz., physical, instrumental, hatred-born and pain-causing. When he holds the net, fastens the animal and kills it, he is touched by five activities, viz., physical, instrumental, hatred-born, pain-causing and slaughter. Hence, oh Gautama, it is so,...till sometimes five activities.

प्रश्न २६६—पुरिस णं भंते ! कच्छंसि वा जाव...वणविदुग्गंसि वा तणाइं उस्सविय उस्सविय अगणिकायं णिसिरइ । तावं च णं से भंते ! पुरिसे कत्तिकिरिए ?

उत्तर २६६—गोयमा ! सिय तिकिरिए सिय चउकिए सिय पंचकिए ।

प्रश्न २६७—से केणट्ठेणं ?

उत्तर २६७—गोयमा ! जे भविए उस्सवणयाए तिहिं । उस्सवणयाए वि णिसिरणयाए वि णो दहणयाए चउहिं । जे भविए उस्सवणयाए वि णिसिरणयाए वि दहणयाए वि तावं च णं से पुरिसे काइयाए जाव...पंचहिं किरियाहिं पुट्ठे । से तेणट्ठेणं गोयमा !

प्रश्न २६८—पुरिसं णं भंते ! कच्छंसि वा जाव...वणविदुग्गंसि वा मिय वित्तीए मियसंकपे मियपणिहाणे मियवहाए गंता एते मिय त्ति काउं अण्णयरस्स मियस्स बहाए उंसुं णिसिरति तओ णं भंते ! से पुरिसे कत्तिकिरिए ?

उत्तर २६८—गोयमा ! सिय तिकिरिए सिय चउकिए सिय पंचकिए ।



प्रश्न २६९—से केणट्ठेणं ?

उत्तर २६९—गोयमा ! जे भविए णिसिरणयाए नो विद्धंसणयाए वि नो मारणयाए वि तिहिं । जे भविए णिसिरणयाए वि विद्धंसणयाए वि णो मारणयाए चउहिं । जे भविए णिसिरणयाए वि विद्धंसणयाए वि मारणयाए वि तावं च णं से पुरिसे जाव...पंचहिं किरियाहिं पुट्ठे । से तेणट्ठेणं गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए ।

Q. 266. *Bhante* ! If a being in all places as aforesaid, from a place full of trees and encircled by a river,...till a place covered with wide varieties of flora, collects blades of grass and sets fire to them, how many activities does he perform ?

A. 266. Gautama ! Sometimes three activities, sometimes four, sometimes five.

Q. 267. Why is it so ?

A. 267. Gautama ! So long as he collects the blades, three ; so long as he collects the blades and throws fire into them but burns not, four ; and when he collects the blades, throws fire into them and burns them, touched is he by five activities, from physical onwards. It is for this so, oh Gautama !

Q. 268. *Bhante* ! One who earns subsistence from animal slaughter, hunts animals and is devoted to hunting such one thinking that 'they are here', at a place covered with trees and encircled by a river,... till forest with varieties of flora, throws an arrow with a view to killing, how many activities does he perform ?

A. 268. Gautama ! Sometimes three, sometimes four, sometimes five.

Q. 269. How is it so ?

A. 269. Gautama ! So long as he throws the arrow, but hits not the animal, nor kills it, (he performs) three activities. When he has thrown the arrow and hit the animal, but not killed

it, four activities. But when he has thrown the arrow, hit the animal and killed it, he is touched by five activities. It is for this, oh Gautama, sometimes three, sometimes four, sometimes five.

प्रश्न २७०—पुरिसे णं भंते ! कच्छंसि वा जाव...अण्णयरस्स मियस्स बहाए आयत्तकण्णायत्तं उसुं आयामेत्ता चिट्ठेज्जा अण्णे य (अन्नयरे) पुरिसे मग्गओ आगम्म सयपाणिणा असिणा सीसं छिदेज्जा से य उसू ताए चेव पुव्वायामणयाए तं मियं विधेज्जा से णं भंते ! पुरिसे कि मियवेरेणं पुट्ठे ? पुरिसवेरेणं पुट्ठे ?

उत्तर २७०—गोयमा ! जे मियं मारेइ से मियवेरेणं पुट्ठे । जे पुरिसं मारेइ से पुरिसवेरेणं पुट्ठे ।

प्रश्न २७१—से केणट्ठेणं भंते ! एवं वुच्चइ जाव...से पुरिसवेरेणं पुट्ठे ?

उत्तर २७१—से णूणं गोयमा ! कज्जमाणे कडे संधिज्जमाणे तंधित्ते णिव-  
त्तिज्जमाणे निव्वत्तित्ते निसरिज्जमाणे णिसिट्ठे त्ति वत्तव्वं सिया ? हंता भगवं ! कज्जमाणे कडे जाव...णिसिट्ठे त्ति वत्तव्वं सिया । से तेणट्ठेणं गोयमा ! जे मियं मारेइ से मियवेरेणं पुट्ठे । जे पुरिसं मारेइ से पुरिसवेरेणं पुट्ठे । अंतोछण्हं मासाणं मरइ काइयाए जाव...पंचहि किरियाहि पुट्ठे । बाहि-  
छण्हं मासाणं मरइ काइयाए जाव...पारियावणियाए चउहि किरियाहि पुट्ठे ।

प्रश्न २७२—पुरिसे णं भंते ! पुरिसं सत्तीए समभिधंसेज्जा सयपाणिणा वा से असिणा सीसं छिदेज्जा तओ णं भंते ! से पुरिसे कतिकरिए ?

उत्तर २७२—गोयमा ! जावं च णं से पुरिसे तं पुरिसं सत्तीए समभि-  
धंसेइ सयपाणिणा वा से असिणा सीसं छिदइ तावं च णं से पुरिसे काइयाए अहि-  
गरणियाए जाव...पाणाइवायकिरियाए पंचहि किरियाहि पुट्ठे । आसण्णवहएण य अणवकंखणवत्तीए णं पुरिसवेरेणं पुट्ठे ।

Q. 270. *Bhante* ! At a place covered with trees, etc., (as aforesaid), someone, with a view to killing, carefully pulls the arrow (affixed on the bow string) till his ear, and another coming from behind, chops his head with a sword in his hand ; now the arrow, because of the previous preparation goes out and pierces the animal. Now, *Bhante* is the man touched by the hatred of the animal or the hatred of the man ?

A. 270. Gautama! He who kills the animal is touched by the hatred of the animal, and he who kills the man is touched by the hatred of the man.

Q. 271. *Bhante*! How is it so,...till touched by the hatred of the man?

A. 271. Gautama! Certain it is that 'being done' is 'done', 'aiming' is 'aimed', 'preparing' is 'prepared', 'throwing' is 'thrown'. Don't you agree?

—Yes, *Bhante*, I agree. 'Being done' is 'done', ...till 'throwing' is 'thrown'.

—For this, oh Gautama, he who kills the animal is touched by the hatred of the animal, and he who kills the man is touched by the hatred of the man. And if (the animal) dies within six months, (the killer) is touched by physical, etc., five activities; but if (it) dies after six months, (the killer) is touched by four activities from physical...till pain-causing<sup>155</sup>.

Q. 272. *Bhante*! If a man kills another man by a javeline, or chops off his head with a sword by his own hand, then how many activities does he perform?

A. 272. Gautama! When that man kills another by javeline or chops his head off with a sword by his own hand, then he is touched by five activities from physical,...till slaughter, and that instant killer, who is careless of the life of others, is touched by the hatred of the man.

*[on the cause of victory and defeat]*

प्रश्न २७३—दो भंते! पुरिसा सरिसया सरित्तया सरिव्वया सरिसभंड-  
मत्तोवगरणा अण्णमण्णेणं सद्धिं संगामं संगामेति तत्थ णं एगे पुरिसे पराइणइ  
एगे पुरिसे पराइज्जइ । से कहमेयं भंते! एवं?

उत्तर २७३—गोयमा! एवं वुच्चइ सवीरिए पराइणइ अवीरिए पराइ-  
ज्जइ ।

प्रश्न २७४—से केणट्ठेणं जाव...पराइज्जइ ?

उत्तर २७४—गोयमा ! जस्स णं वीरियवज्झाई कम्माई णो बद्धाई णो पुट्ठाई जाव...णो अभिसमण्णागयाई णो उदिण्णाई उवसंताई भवन्ति से णं पराइ-  
णइ । जस्स णं वीरियवज्झाई कम्माई बद्धाई जाव...उदिण्णाई णो उवसंताई  
भवन्ति से णं पुरिसे पराइज्जइ । से तेणट्ठे णं गोयमा ! एवं वुच्चइ सविरिए  
पराइणइ अविरिए पराइज्जइ ।

Q. 273. *Bhante* ! When two persons, wholly alike, with similar skin, similar age and similar instruments, are in a duee, then, surely, of the two, one will win and the other will lose. *sBhante* ! Why it happens like that ?

A. 273. *Gautama* ! It may be stated that one with energy wins and one without energy loses.

Q. 274. Why is it so,...till loses ?

A. 274. *Gautama* ! One who has not acquired *karma* obstructing energy, and has not got them, (or) when such of his *karma* has not come up, but lies dormant, such one wins. (On the contrary,) one who has acquired *karma* obstructing energy, and has got them, (or) when such of his *karma* is up, and is not dormant, such one loses. This is the reason, *Gautama* ! And so it is said, one with energy wins, and one without energy loses.

[on energy]

प्रश्न २७५—जीवा णं भन्ते ! किं सवीरिया, अवीरिया ?

उत्तर २७५—गोयमा ! सवीरिया वि अवीरिया वि ।

प्रश्न २७६—से केणट्ठेणं ?

उत्तर २७६—गोयमा ! जीवा दुविहा पन्नत्ता तं जहा संसारसमावण्णाया  
य असंसारसमावण्णाया । तत्थ णं जे ते असंसारसमावण्णाया ते णं सिद्धा ।  
सिद्धा णं अवीरिया । तत्थ णं जे ते संसारसमावण्णाया ते दुविहा पन्नत्ता तं जहा

सेलेसिपडिवण्णगा य असेलेसिपडिवण्णगा य । तत्थ णं जे ते सेलेसिपडिवण्णगा ते णं लद्धिवीरियेणं सवीरिया करणवीरियेणं अवीरिया । तत्थ णं जे ते असेलेसिपडिवण्णगा ते णं लद्धिवीरियेणं सवीरिया करणवीरियेणं सवीरिया वि अवीरिया वि । से तेणट्ठेणं गोयमा ! एवं वुच्चइ जीवा दुविहा पन्नता तं जहा सवीरिया वि अवीरिया वि ।

प्रश्न २७७—णेइया णं भंते ! किं सवीरिया, अवीरिया ?

उत्तर २७७—गोयमा ! णेइया लद्धिवीरियेणं सवीरिया करणवीरियेणं सवीरिया वि अवीरिया वि ।

प्रश्न २७८—से केणट्ठेणं ?

उत्तर २७८—गोयमा ! जेसि णं णेइयाणं अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे ते णं णेइया लद्धिवीरियेणं वि सवीरिया करणवीरियेणं वि सवीरिया । जेसि णं णेइयाणं अत्थि उट्ठाणे जाव...परक्कमे ते णं णेइया लद्धिवीरियेणं सवीरिया करणवीरियेणं अवीरिया । से तेणट्ठेणं ।

२७९—जहा णेइया एवं जाव...पंचिदियतिरिक्खजोणिया । मणुसा जहा ओहिया जीवा णवरं सिद्धवज्जा भाणियव्वा । वाणमंतर-जोइस-वेमाणिया जहा णेइया !

Q. 275. *Bhante* ! Are the living beings with energy or without energy <sup>156</sup> ?

A. 275. *Gautama* ! (They are) with energy, also without energy.

Q. 276. Why is it so ?

A. 276. The living beings are stated to be of two types. They are : the mundane beings and the liberated. Of these, the liberated are the perfected souls, and the perfected souls are without energy. The mundane beings are, again, stated to be of two types, viz., those who are in a state of rock-like steadfastness and those who are not. Of these, the rock-like steadfasts are with energy in the sense that they have it (in a

non-active / dormant state), but without energy because it induces no activity. Those who are not so steadfast are with energy which is not dormant, but active, but this energy may or may not induce activity. It is for this so, oh Gautama ! So it is said that the living beings are of two types, viz., with energy and without energy.

Q. 277. *Bhante* ! Are the infernal beings with energy or without energy ?

A. 277. The infernal beings are with energy in the sense of non-active energy, but as to energy that induces activity, they may be with energy or without energy.

Q. 278. Why is it so ?

A. 278. Gautama ! Those infernal beings who have endeavour, activity, strength, energy and self-exertion are with energy which is the dormant energy, and also with energy which is the active energy. And those infernal beings who have not endeavour,...till self-exertion, they are with energy which is the dormant energy, but without energy that induces activity. Hence so.

279. As with infernal beings, so with all...till five-organ sub-human beings. Human beings are like the mundane beings, save the liberated. The Vāṇavyantaras, Jyotiṣkas and Vaimānikas are like the infernal beings.

सेवं भंते ! सेवं भंते ! त्ति जाव...विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama,...till he resumed his seat.

अट्ठमो उद्देसो सम्मत्तो । Chapter eight ends

नवमो उद्देशो

## CHAPTER NINE

[on the weight of the living beings<sup>157</sup>]

प्रश्न २८०—कहं णं भंते ! जीवा गरुयत्तं हव्वमागच्छंति ?

उत्तर २८०—गोयमा ! पाणाइवाएणं मुसावाएणं अदिण्णादाणेणं मेहुणेणं परिग्गहेणं कोह-माण-माया-लोभ-पेज्ज-दोस-कलह-अब्भक्खाण-पेसुन्न-अरतिरति-पर-परिवाय-मायामोस-मिच्छादंसणसल्लेणं एवं खलु गोयमा ! जीवा गरुयत्तं हव्व-मागच्छंति ।

प्रश्न २८१—कहं णं भंते ! जीवा लहुयत्तं हव्वमागच्छंति ?

उत्तर २८१—गोयमा ! पाणाइवायवेरमणेणं जाव...मिच्छादंसणसल्लवेरमणेणं एवं खलु गोयमा ! जीवा लहुयत्तं हव्वमागच्छंति ।

२८२—एवं संसारं आजलीकरेंति एवं परित्तीकरेंति एवं दीहीकरेंति एवं हस्सीकरेंति एवं अणुपरियट्ठंति एवं वीइवयंति । पसत्था चत्तारि । अप्पसत्था चत्तारि ।

Q. 280. *Bhante !* How do the living beings acquire heaviness ?

A. 280. Gautama ! By causing injury/slaughter to the living being, by telling lie, by improper acceptance, by indulging in sex, by possession, by anger, pride, deceit, greed, attachment, malice, quarrelsomeness, false attribution, talking ill in one's absence, restlessness<sup>158</sup>, discussing others, false statement, false faith—by these do the living beings soon acquire weight.

Q. 281. *Bhante !* How do the living beings acquire lightness ?

A. 281. Gautama! By giving up injury,...till false faith, do the living beings acquire lightness.\*

282. By these, (again, do the living beings)enlarge mundane life, limit it, enlongen it, shorten it, come again and again, go beyond it, get out of it. (Of these,) four are wholesome, unwholesome are four<sup>159</sup>.

प्रश्न २८३—सत्तमे णं भंते ! उवसंतरे किं गरुए लहुए गरुयलहुए अग-  
रुयलहुए ?

उत्तर २८३—गोयमा ! णो गरुए णो लहुए णो गरुयलहुए अगरुयलहुए ।

प्रश्न २८४—सत्तमे णं भंते ! तणुवाए किं गरुए लहुए गरुयलहुए अगरुय-  
लहुए ?

उत्तर २८४—गोयमा ! णो गरुए णो लहुए गरुयलहुए णो अगरुयलहुये ।  
एवं सत्तमे धणवाए सत्तमे धणोदही सत्तमा पुढवी उवासंतराईं सब्वाइं जहा सत्तमे  
उवासंतरे जहा तणुवाए गरुयलहुए एवं धणवाय धणउदहि पुढवी दीवा य सायरा  
वासा ।

Q. 283. *Bhante* ! Are the seventh hulls<sup>160</sup> heavy, light, heavy-light, non-heavy-non-light ?

A. 283. Gautama! Not heavy, not light, not heavy-light, (but) non-heavy-non-light<sup>161</sup>.

Q. 284. *Bhante* ! Is the seventh light wind heavy, light, heavy-light, non-heavy-non-light ?

A. 284. Gautama! Not heavy, nor light, heavy-light, not non-heavy-non-light. And so with the seventh viscous wind, the seventh viscous water, the seventh hell ; and with all the hulls the same as with the seventh hulls ; and as with the light-wind (stated to be) heavy-light, so with the viscous wind, the viscous water, the hells, the islands, the seas and the regions.



प्रश्न २८५-जेरइया णं भंते ! किं गरुया जाव...अगरुयलहुया ?

उत्तर २८५-गोयमा ! णो गरुया णो लहुया गरुयलहुया वि अगरुयलहुया वि ।

प्रश्न २८६-से केणट्ठेणं ?

उत्तर २८६-गोयमा ! वेउव्विय-तेयाइं पडुच्च णो गरुया णो लहुया गरुयलहुया णो अगरुयलहुया । जीवं च कम्मं च पडुच्च णो गरुया णो लहुया णो गरुयलहुया अगरुयलहुया । से तेणट्ठेणं एवं जाव...वेमाणिया । णवरं णाणत्तं जाणियव्वं सरीरेहिं धम्मत्थिकाए जाव...जीवत्थिकाए चउत्थपएणं ।

प्रश्न २८७-पोगलत्थिकाए णं भंते ! किं गरुए लहुए गरुयलहुए अगरुयलहुए ?

उत्तर २८७-गोयमा ! णो गरुए णो लहुए गरुयलहुए वि अगरुयलहुए वि ।

प्रश्न २८८-से केणट्ठेणं ?

उत्तर २८८-गोयमा ! गरुयलहुयदव्वाइं पडुच्च णो गरुए णो लहुए गरुयलहुए णो अगरुयलहुए । अगरुयलहुयदव्वाइं पडुच्च णो गरुए णो लहुए णो गरुयलहुए अगरुयलहुए । समया कम्माणि य चउत्थपएणं ।

प्रश्न २८९-कण्हलेस्सा णं भंते ! किं गरुया जाव...अगरुयलहुया ?

उत्तर २८९-गोयमा ! णो गरुया णो लहुया गरुयलहुया वि अगरुयलहुया वि ।

प्रश्न २९०-से केणट्ठेणं ?

उत्तर २९०-गोयमा ! दव्वलेस्सं पडुच्च ततियपएणं भावलेस्सं पडुच्च चउत्थपएणं एवं जाव...सुककलेस्सा ।

२९१-दिट्ठी-दंसण-णाण-ज्जणाण-सन्नाओ चउत्थपदेणं णेयव्वाओ । हेट्ठिल्ला चत्तारि सरीरा णेयव्वा तइएणं पदेणं । कम्मया चउत्थपएणं पदेणं । मणजोगो वइजोगो चउत्थपएणं पदेणं कायजोगो तइएणं पदेणं । सागारोवओगो अणागारोवओगो चउत्थपदेणं । सव्वदव्वा सव्वपएसा सव्वपज्जवा जहा पोगलत्थिकाओ । तीयद्धा अणागयद्धा सव्वद्धा चउत्थेणं पदेणं ।

Q. 285. *Bhante* ! Are the infernal beings heavy,...till non-heavy-non-light ?

A. 285. Gautama ! Not heavy, not light, heavy-light, also non-heavy-non-light.

Q. 286. How is it so ?

A. 286. Gautama ! Fluid body and caloric body—(they are) not heavy, not light, heavy-light, not non-heavy-non-light. Soul and *karma*—(they are) not heavy, not light, not heavy-light, (but) non-heavy-non-light<sup>162</sup>. Hence so,...till the Vaimānikas, except that their bodies are different which should be noted. The state of motion,...till the soul are as the fourth term (i.e., non-heavy-non-light)<sup>163</sup>.

Q. 287. *Bhante* ! Is matter heavy, light, heavy-light, non-heavy-non-light ?

A. 287. Gautama ! Matter is not heavy, nor light, but heavy-light, and also non-heavy-non-light.

Q. 288. How is it so ?

A. 288. Gautama ! Relative to heavy-light objects, matter is neither heavy, nor light, nor non-heavy-non-light, (but) heavy-light ; relative to non-heavy-non-light objects, matter is neither heavy, nor light, nor heavy-light, (but) non-heavy-non-light. Time and *karma* as the fourth term.

Q. 289. *Bhante* ! Is black tinge heavy,...till non-heavy-non-light ?

A. 289. Gautama ! Neither heavy, nor light, but heavy-light, also non-heavy-non-light.

Q. 290. How is it so ?

A. 290. Gautama ! Relative to objective tinge, it is as

the third term, but relative to subjective tinge, it is as the fourth term. And like this...till white tinge.

291. Outlook, faith, knowledge, ignorance, perception—these are as the fourth term ; four bodies as the third term ; *kārman* body as the fourth term ; activities of the mind and speech as the fourth term, but activities of the body as the third term ; cognition, both detailed and superficial, as the fourth term. All objects, regions and categories are similar to matter<sup>164</sup>. Past period, future period, all periods as the fourth term.

[wholesome for the monks]

प्रश्न २९२—से णूणं भंते ! लाघवियं अपिच्छा अमुच्छा अगेही अपडिबद्धया समणाणं णिगंथाणं पसत्थं ?

उत्तर २९२—हंता गोयमा ! लाघवियं जाव...पसत्थं ।

प्रश्न २९३—से णूणं भंते ! अकोहत्तं अमाणत्वं अमायत्तं अलोभत्तं समणाणं णिगंथाणं पसत्थं ?

उत्तर २९३—हंता गोयमा ! अकोहत्तं अमाणत्वं जाव...पसत्थं ।

प्रश्न २९४—से णूणं भंते ! कंखपदोसे णं खीणे समणे णिगंथे अंतकरे भवति ? अंतिमसरीरिए वा ? बहमोहे वि य णं पुब्बिं विरहिता अहपच्छा संवुडे कालं करेइ तओ पच्छा सिज्झइ बुज्झइ मुच्चइ जाव...अंतं करेइ ?

उत्तर २९४—हंता गोयमा ! कंखपदोसे खीणे जाव...अंतं करेइ ।

Q. 292. *Bhante* ! Bare possession, small desire, non-attachment, detachment, unconcern—are these wholesome for a tie-free monk<sup>165</sup> ?

A. 292. Yes, Gautama ! Bare possession,...till unconcern are wholesome.

Q. 293. *Bhante* ! Non-anger, non-pride, non-attachment, non-greed—are they wholesome for a tie-free monk ?

A. 293. Gautama ! Non-anger, ...till non-greed are wholesome.

Q. 294. *Bhante* ! Does a tie-free monk become capable of terminating (all *karma* bondage) when his attachment for other faith feds out ? Does he take body for the last time ? If he moves with great attachment in his previous state, but wholly restrains *karma* influx before death, does he become perfected, enlightened, liberated,...till ending all misery ?

A. 294. Yes, Gautama, on the fading out of the improper faith, (he attains all these),...till ending all misery.

[ a clarification on life-span ]

प्रश्न २९५-अण्णउत्थिया णं भंते ! एवं आइक्खंति एवं भासंति एवं पण्ण-  
वेति एवं पख्वंति एवं खलु एगे जीवे एगेणं समएणं दो आउयाइं पकरेति । तं जहा  
इहभवियाउयं च परभवियाउयं च । जं समयं इहभवियाउयं पकरेति तं समयं  
परभवियाउयं पकरेति जं समयं परभवियाउयं पकरेति तं समयं इहभवियाउयं  
पकरेइ । इहभवियाउयस्स पकरणयाए परभवियाउयं पकरेइ परभवियाउयस्स  
पकरणयाए इहभवियाउयं पकरेइ । एवं खलु एगे जीवे एगेणं समएणं दो आउयाइं  
पकरेति । तं जहा इहभवियाउयं च परभवियाउयं च । से कहमेयं भंते ! एवं ?

उत्तर २९५-गोयमा ! जं णं ते अन्नउत्थिया एवमाइक्खंति जाव...पर-  
भवियाउयं च । जे ते एव माहंसु मिच्छा ते एवमाहिंसु । अहं पुण गोयमा !  
एवं आइक्खामि जाव...परूवेमि । एवं खलु एगे जीवे एगेणं समएणं एगं आउयं  
पकरेइ तं जहा इहभवियाउयं वा परभवियाउया वा । जं समयं इहभवियाउयं पक-  
रेइ णो तं समयं परभवियाउयं पकरेइ जं समयं परभवियाउयं पकरेइ णो तं समयं  
इहभवियाउयं पकरेइ । इहभवियाउयस्स पकरणयाए णो परभवियाउयं पकरेइ  
परभवियाउयस्स पकरणयाए णो इहभवियाउयं पकरेइ । एवं खलु एगे जीवे एगेणं  
समएणं एगं आउयं पकरेइ । तं जहा इहभवियाउयं वा परभवियाउयं वा ।

Q. 295. *Bhante* ! People from other faith so assert, and do so with emphasis, they so claim and uphold, that a living being at the same instant acquires *karma* determining two life-spans, one the span of this life and the other the span of the next life ; that while he acquires *karma* determining the span of this life, he also acquires *karma* determining the span of the next life ; and that while he acquires *karma* determining the span of

the next life, he acquires *karma* determining the span of this life ; and that thus in acquiring *karma* determining the span of his life, he acquires *karma* determining the span of the next life and in acquiring *karma* determining the span of the next life, he acquires *karma* determining the span of this life ; and that, therefore, in this way, living in the same instant, he acquires *karma* determining two life-spans—span of this life, and span of the next life. *Bhante* ! Is it all like this ?

A. 295. Gautama ! As to the people of other faith who assert thus,...till span of this life and span of the next life, what they have said is incorrect. I say and ordain that a living being can, in one instant, acquire *karma* determining one life-span only, maybe of this life, or of the next life ; that while he acquires *karma* determining the span of this life, he does not acquire *karma* determining the span of the next life, and *vice versa*. (The statement as above to be repeated). Thus, in one instant, a living being acquires *karma* determining one life-span only, maybe of this life, or maybe of the next life.

सेवं भंते ! सेवं भंते ! त्ति । भगवं गोयमे जाव...विहरति ।

*Bhante* ! They are so. Glory be to the Lord ! So saying Gautama withdrew and resumed his seat

[*Kālāsavesiya-putra's questions to the elderly monks*]

ते णं काले णं ते णं समए णं पासावच्चिज्जे कालासवेसियपुत्ते  
णामं अणगारे जेणेव थेरा भगवंतो तेणेव उवागच्छति । उवागच्छित्ता थेरे भगवंते  
एवं वयासी :

२९६—थेरा सामाइयं न याणंति थेरा सामाइयस्स अट्ठं न याणंति थेरा  
पच्चक्खाणं ण याणंति थेरा पच्चक्खाणस्स अट्ठं न याणंति थेरा संजमं न याणंति  
थेरा संजमस्स अट्ठं न याणंति थेरा संवरं न याणंति थेरा संवरस्स अट्ठं न याणंति  
थेरा विवेगं न याणंति थेरा विवेगस्स अट्ठं ण याणंति थेरा विउस्सग्गं ण याणंति  
थेरा विउस्सग्गस्स अट्ठं न याणंति ।

तए णं ते थेरा भगवंतो कालासवेसियपुत्तं अणगारं एवं वयासी :

जाणामो णं अज्जो ! सामाइयं जाणामो णं अज्जो ! सामाइयस्स अट्ठं जाव  
...जाणामो णं अज्जो ! विउस्सग्गस्स अट्ठं ।

At that time, in that period, a monk named Kālāsavesiya-putra, a leading monk of the order of Arhat Pārsva, arrived at the same place where was Mahāvīra. Having arrived there he said thus to the elderly monks <sup>166</sup> :

296. Monks ! Knoweth not ye *sāmāyika*, nor its import ; knoweth not ye renunciation, nor its import ; knoweth not ye restraint, nor its import ; knoweth not ye checking *karma* influx, nor its import ; knoweth not ye conscience, nor its import ; knoweth not ye detachment, nor its import.

At this, the elderly monks made the following reply to monk Kālāsavesiya-putra :

—*Ārya* ! We know *sāmāyika*, and know we its import, ...till know we detachment and its import.

तते णं से कालासवेसियपुत्ते अणगारे ते थेरे भगवंते एव वयासी :

प्रश्न २९७—जइ णं अज्जो ! तुभे जाणह सामाइयं जाणह सामाइयस्स अट्ठं जाव...जाणह विउस्सग्गस्स अट्ठं । किं भे अज्जो ! सामाइए किं भे अज्जो ! सामाइयस्स अट्ठं जाव...किं भे विउस्सग्गस्स अट्ठं ?

तए णं थेरा भगवंतो कालासवेसियपुत्तं अणगारं एवं वयासी :

उत्तर २९७—आया णे अज्जो ! सामाइए आया णे अज्जो ! सामाइयस्स अट्ठं जाव...विउस्सग्गस्स अट्ठं ।

तए णं से कालासवेसियपुत्ते अणगारे थेरे भगवंते एवं वयासी :

प्रश्न २९८—जइ भे अज्जो ! आया सामाइए आया सामाइयस्स अट्ठं एवं जाव...आया विउसग्गस्स अट्ठं अवहट्ठु कोह-माण-माया-लोभे किमट्ठं अज्जो ! गरहइ ?

उत्तर २९८—कालासवेसियपुत्त ! संजमट्ठयाए ।

प्रश्न २९९-से भंते ! कि गरहा संजमे ? अगरहा संजमे ?

उत्तर २९९-कालासवेसियपुत्र ! गरहा संजमे णो अगरहा संजमे । गरहा वि य णं सव्वं दोसं पविणेति सव्वं बालियं परिण्णाए । एवं खु णे आया संजमे उवहिते भवति एवं खु णे आया संजमे उवचिए भवति एवं खु णे आया संजमे उवट्ठिए भवइ ।

At this, monk Kālāsavesiya-putra said thus to the monks :

Q. 297. *Ārya* ! If ye knoweth *sāmāyika* and knoweth its import,...till ye knoweth detachment and its import, then stateth ye what is *sāmāyika* and its import, ...till detachment and its import.

At this, the elderly monks made the following reply to the monk Kālāsavesiya-putra :

A. 297. *Ārya* ! Our soul is *sāmāyika*, and our soul is the import of *sāmāyika*,...till our soul is the import of detachment<sup>167</sup>.

Then monk Kālāsavesiya-putra said this to the monks :

Q. 298. *Ārya* ! If thy soul be *sāmāyika*, and if thy soul be its import,...till thy soul be the import of detachment, then, having given up anger, pride, attachment, greed, why do ye censure them ?

A. 298. Oh Kālāsavesiya-putra ! For the sake of restraint.

Q. 299. *Bhante* ! Is censure restraint ? Is non-censure restraint ?

A. 299. Kālāsavesiya-putra ! Censure is restraint, not non-censure. Censure wipes out all imperfections, all foolishness, through knowledge. Thus our soul is dedicated to restraint, our soul grows in restraint, our soul is fixed in restraint.

एत्थ णं से कालासवेसियपुत्ते अगगारे संबुद्धे थेरे भगवंते वंदइ णमंसइ णमंसित्ता एवं वयासी :

३००-एएसि णं भंते ! पयाणं पुब्बिं अन्नागयाए आसवणयाए अबोहियाए अणभगमेणं अदिट्ठाणं असुयाणं अस्सुयाणं अविन्नायाणं अन्नोगडाणं अबोच्छिन्नाणं अणिज्जूढाणं अणुवधारियाणं एयमट्ठं नो सद्दहिंए । णो पत्त-इए णो रोइए इयाणिं भंते ! एएसि पयाणं जाणगयाए सवणयाए बोहिंए अभि-गमेणं दिट्ठाणं सुयाणं सुयाणं विन्नियाणं वोगडाणं बोच्छिन्नाणं णिज्जूढाणं उवधा-रियाणं एयमट्ठं सद्दहामि पत्तियामि रोएमि एवमेयं से जहेयं तुब्भे वदह ।

तए णं ते थेरा भगवंतो कालासवेसियपुत्तं अगगारं एवं वयासी :

सद्दहाहि अज्जो ! पत्तियाही अज्जो ! रोएहि अज्जो ! से जहेयं अम्हे वदामो ।

तए णं से कालासवेसियपुत्ते अगगारे थेरे भगवंते वंदइ नमंसइ नमंसित्ता एवं वयासी :

इच्छामि णं भंते ! तुब्भं अंतिए चाउज्जामाओ धम्माओ पंचमहव्वइयं सपडिक्कमणं धम्मं उवसंपज्जित्ता णं विहरित्तए ।

अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

तए णं से कालासवेसियपुत्ते अगगारे थेरे भगवंते वंदइ नमंसइ वंदित्ता नमंसित्ता चाउज्जामाओ धम्माओ पंचमहव्वइयं सपडिक्कमणं धम्मं उवसंपज्जित्ता णं विहरइ । तए णं से कालासवेसियपुत्ते अगगारे बहूणि सामन्नपरियाणं पाउणइ पाउणित्ता जस्सट्ठाए कीरइ नग्गभावे मुंडभावे अग्गणयं अदंतधुवगायं अच्छतयं अणोवाहणयं भूमिसेज्जा फलहसेज्जा कट्ठसेज्जा केसलोओ बंभचेरवासो परघरप्प-वेसो लद्धावलद्धी उच्चावया गामकंटगा बावीसं परिसहोवसग्गा अहियासिज्जंति । तं अट्ठं आराहेइ आराहिता चरिमेहिं उस्सास-नीसासेहिं सिद्धे बुद्धे मुत्ते परि-निव्वुडे सव्वदुक्खप्पहीणे ।

On hearing the words of the elderly monks, monk Kālāsavesiya-putra got enlightened, paid homage and obeisance to them and made the following submission :



300. *Bhante* ! Because of my ignorance about them, because I had never heard of them, never knew them, never had knowledge of them, never had seen them, never considered them, never acquired them, never had thoroughness about them, never had been told of them, never determined them, never had mention of them, never been in possession of them, never did I have respect for this import of them, nor faith in them, nor taste for them. But, *Bhante*! having acquired knowledge of them, having seen them, considered them, acquired them, being thorough about them, having been told of them, having determined them, having been mentioned about them, and being in possession of them, do I now have respect for this import of them, have faith in them and taste for them. *Bhante* ! What you say is true. They are so.

Then the elderly monks said to Kālāsavesiya-putra :

—*Ārya* ! They are as we say. Have respect for them, have faith in them, have taste for them.

At this, monk Kālāsavesiya-putra paid homage and obeisance to the monks, and having paid homage and obeisance, made the following submission :

—*Bhante* ! In the past, I have been initiated into a religion based on Four Vows ; henceforth I crave to acquire, from thee religion based on Five Vows, with *pratikramaṇa* added, and practise it<sup>168</sup>.

—Oh beloved of the gods ! Do as it pleases thee. Delay not.

After this, monk Kālāsavesiya-putra paid homage and obeisance to the elderly monks, and having paid homage and obeisance, accepted the religion based on Five Vows, with *pratikramaṇa* added, in place of religion based on Four Vows, and practised it. He led for long years the life of a monk in the order ; and as a monk, he remained nude and got tonsured ; desisted from bath, cleaning teeth and using umbrella and footwear ; lay on the ground on a plank or wood ; up-

rooted hairs ; practised total celibacy ; visited households for begging ; bore with equanimity gain or loss, words harsh and thorn-like to the senses, all situations, favourable as well as unfavourable ; and all these he fulfilled in right manner, and strove sincerely for the ultimate goal. He practised these in all their imports, and having done so, (in the end), through final respirations, he became perfected, enlightened, liberated, wholly free from all bondage, and from all misery.

[on non-renunciation]

त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता  
एवं वयासी :

प्रश्न ३०१—से णूणं भंते ! सेट्ठियस्स य तणुयस्स य किवणस्स य  
खत्तियस्स य समं चेव अपच्चक्खाणकिरिया कज्जइ ?

उत्तर ३०१—हंता गोयमा ! सेट्ठियस्स य जाव...अपच्चक्खाणकिरिया  
कज्जइ ।

प्रश्न ३०२—से केणट्ठेणं भंते ?

उत्तर ३०२—गोयमा ! अविरत्तिं पडुच्च । से तेणट्ठेणं गोयमा ! एवं  
वुच्चइ सेट्ठियस्स य तणुयस्स य जाव...कज्जइ ।

Gautama paid homage and obeisance to the Lord, and having done so, made the following submission :

Q. 301. *Bhante* ! A merchant, a pauper, a miser and a warrior—do they have the same non-renunciation ?

A. 301. Yes, Gautama, a merchant, ...till a warrior have the same non-renunciation.

Q. 302. Why is it so ?

A. 302. Gautama ! It is so for lack of formal abstinence. Hence it is said that a merchant, a pauper,...till a warrior have the same non-renunciation.

## [outcome of violating prohibitions]

प्रश्न ३०३-आहाकम्मं णं भुंजमाणे समणे निग्गंथे किं बधइ किं पकरेइ किं चिणाइ किं उवचिणाइ ?

उत्तर ३०३-गोयमा ! आहाकम्मं णं भुंजमाणे आउयवज्जाओ सत्त-  
कम्मप्पगडीओ सिद्धिलबंधणवद्धाओ धणियबंधणवद्धाओ पकरेइ जाव...अणुपरि-  
यट्ठइ ।

प्रश्न ३०४-से केणट्ठेणं जाव...अणुपरियट्ठइ ?

उत्तर ३०४-गोयमा ! आहाकम्मं णं भुंजमाणे आयाए धम्मं अइक्-  
कमइ आयाए धम्मं अइक्कममाणे पुढविकाइयं णावकंखइ जाव...तसकायं णाव-  
कंखइ । जेसिं पि य णं जीवाणं सरीराइं आहारं आहारेइ ते वि जीवे नावकंखइ ।  
से तेणट्ठेणं गोयमा ! एवं वुच्चइ आहाकम्मं णं भुंजमाणे आउयवज्जाओ  
सत्तकम्मपगडीओ जाव...अणुपरियट्ठइ ।

Q. 303. *Bhante ! A monk transgresses prohibitions and enjoys prohibited objects<sup>169</sup>. In doing so, what does he bind, what does he acquire, what does he assimilate, what does he absorb<sup>170</sup> ?*

A. 303. Gautama ! A monk transgressing prohibitions and enjoying prohibited objects ties seven types of *karma*, except *karma* determining life-span, and ties with a deeper knot *karma* which were loosely bound...till continues to roam in the life-cycles.

Q. 304. Why so...till continues to roam in the life-cycles ?

A. 304. Gautama ! A monk enjoying prohibited objects transgresses the religion of his soul ; in transgressing the religion of his soul, he cares not for the earth-bodies,...till moving organisms, and cares not for those living beings whose bodies he enjoys. It is for this, oh Gautama, it has been said that barring *karma* determining life-span, he ties with deeper knot seven *karmas* which are loosely bound...till continues to roam in the life-cycles.

[outcome of taking permitted things]

प्रश्न ३०५—फासु-एसणिज्जं भंते ! भुंजमाणे किं बंधइ जाव...उवचिणाइ ?

उत्तर ३०५—गोयमा ! फासु-एसणिज्जं णं भुंजमाणे आउयवज्जाओ सत्त-  
कम्मपयडीओ धणियबंधणवद्धाओ सिद्धिलबंधणवद्धाओ पकरेइ । जहा संवुडेणं  
नवरं आउयं च णं कम्मं सिय बंधइ सिय नो बंधइ । सेसं तहेव जाव...  
वीइवयइ ।

प्रश्न ३०६—से केणट्ठेणं जाव...वीइवयइ ?

उत्तर ३०६—गोयमा ! फासु-एसणिज्जं भुंजमाणे समणे निगंथे आयाए  
धम्मं नो अइक्कमइ आयाए धम्मं अणइक्कममाणे पुढविक्काइयं अवकंखइ जाव  
...तसकायं अवकंखइ । जेसि पि य णं जीवाणं सरीराइं आहारेइ ते वि जीवे  
अवकंखइ । से तेणट्ठेणं जाव...वीइवयइ ।

Q. 305. *Bhante !* In taking what is pure and free of life, what does he bind,...till absorb ?

A. 305. Gautama ! In taking what is pure and free of life, barring *karma* determining life-span, he loosens seven types of *karma* that are tied with deeper knots,...till such a restrained monk sometimes acquires and sometimes does not acquire *karma* determining life-span. The rest as aforesaid,...till ends gliding back and forth in the life-cycles.

Q. 306. Why is it so,...till ends gliding in the life-cycles ?

A. 306. Gautama ! In taking pure and free-of-life objects, he transgresses not the religion of his soul ; and in not transgressing the religion of his soul, he is careful about the earth-bodies,...till moving organisms, and also about the living beings whose bodies he enjoys. It is so, on account of this,...till ends glidings in the life-cycles.

[on change and non-change]

प्रश्न ३०७—से णूणं भंते ! अथिरे पलोट्टइ नो थिरे पलोट्टइ अथिरे  
भज्जइ नो थिरे भज्जइ ? सासए बालए बालियत्तं असासयं सासए पंडिए  
पंडियत्तं असासयं ?

उत्तर ३०७—हंता गोयमा ! अथिरे पलोट्टइ जाव..पंडियत्तं असासयं ।

Q. 307. *Bhante* ! Does the restless change, and not the fixed<sup>171</sup> ? Does the restless break, and not the fixed ? Is the fool permanent, and foolishness temporary ? Is the prudent eternal, and prudence transitory<sup>172</sup> ?

A. 307. Gautama ! They are so ; the restless changes, ...till prudence is transitory.

सेवं भंते ! सेवं भंते ! त्ति जाव....विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama withdrew and resumed his seat.

नवमो उद्देशो सम्मत्तो । *Chapter nine ends*

दसमो उददेशो

## CHAPTER TEN

[on the division of molecules, etc.]

३०८—अन्नउत्थिया णं भंते ! एवं आइक्खंति जाव....एवं परूवेति एवं खलु चलमाणे अचलिए जाव...निज्जरिज्जमाणे अणिज्जिन्ने ।

३०९—दो परमाणुपोग्गला एगयओ न साहणंति । कम्हा दो परमाणुपोग्गला एगयओ न साहणंति ? दोण्हं परमाणुपोग्गलाणं नत्थि सिणेहकाए । तम्हा दो परमाणुपोग्गला एगयओ न साहणंति ।

३१०—तिण्णि परमाणुपोग्गला एगयओ साहणंति । कम्हा तिण्णि परमाणुपोग्गला एगयओ साहणंति ? तिण्हं परमाणुपोग्गलाणं अत्थि सिणेहकाए । तम्हा तिण्णि परमाणुपोग्गला एगयओ साहणंति । ते भिज्जमाणा दुहा वि तिविहा वि कज्जंति । दुहा कज्जमाणा एगयओ दिवड्ढे परमाणुपोग्गले भवइ एगयओ वि दिवड्ढे परमाणुपोग्गले भवइ । तिहा कज्जमाणा तिण्णि परमाणुपोग्गला भवति । एवं जाव...चत्तारि ।

३११—पंच परमाणुपोग्गला एगयओ साहणंति साहणित्ता दुक्खत्ताए कज्जंति । दुक्खे वि य णं से सासए सया समियं उवचिज्जइ य अवचिज्जइ य ।

३१२—पुर्व्वि भासा भासा । भासिज्जमाणी भासा अभासा । भासा-समयविदक्कंतं च णं भासिया भासा ।

३१३—जा सा पुर्व्वि भासा भासा । भासिज्जमाणी भासा अभासा भासासमयवितिक्कंतं च णं भासिया भासा । सा किं भासओ भासा ? अभासओ भासा ? अभासओ णं सा भासा । नो खलु सा भासओ भासा ।

३१४—जा सा पुर्व्वं किरिया दुक्खा । कज्जमाणी किरिया अदुक्खा । किरियासमयवितिक्कंतं च णं कडा किरिया दुक्खा ।

३१५—जा सा पुत्रं किरिया दुक्खा । कज्जभाणी किरिया अदुक्खा ।  
किरियासमयविष्कतं च णं कडा किरिया दुक्खा । सा किं करणओ दुक्खा ?  
अकरणओ दुक्खा ? अकरणओ णं सा दुक्खा । नो खलु सा करणओ दुक्खा ।  
सेवं वत्तव्वं सिया ।

३१६—अकिच्चं दुक्खं अफुसं दुक्खं अकज्जमाणकडं दुक्खं अकट्ठु  
अकट्ठु पाण-भूय-जीव-सत्ता वेदणं वेदेति इति वत्तव्वं सिया ।

प्रश्न ३१७—से कहमेयं मंते ! एवं ?

308. *Bhante!* Followers of other faith say, ...till strive to establish that 'moving' is not moved...till 'exhausting' is not exhausted.

309. That two matter molecules<sup>173</sup> do not stick to each other ; and why do they not stick to each other ?—because there are no minute water-bodies between the two, and so two matter molecules do not stick to each other.

310. That three matter molecules stick to one another ; and why the three stick to one another ?—because there are minute water-bodies in the three ; and so three matter molecules stick to one another ; if divided, there may be two divisions, and also three divisions ; with two divisions, one part will have three halves and the other part will have three halves ; and with three divisions, one by one, the three matter molecules remain apart ; And so...till four.

311. That five matter molecules stick to one another ; and sticking together, they usher in a state of misery (*karma*) ; that state of misery is permanent, waxing first, and then waning.

312. That expression before it is uttered is language ; expression when it is being uttered is not language ; after the time of utterance, if not uttered, it is language (again).

313. Now, the expression, which is language before it is uttered, which ceases to be language when it is being uttered, and, which, after the time of utterance, if not uttered, is lan-

guage—so, is it language when spoken, or when not spoken ? Surely, (according to them), language when not spoken, not language when spoken.

314. That past action is misery ; action being done is not misery ; after the time of action, if not done, it is not misery.

315. Now, the past action which is misery, which ceases to be misery when it is being done, and, which, after the time of doing, if not done, is misery—is it misery when being done, or when being not done ? Surely, (according to them), misery when not being done, not so when being done—thus (they say) is to be said.

316 Not doing is misery, not touching is misery, not doing what is to be done is misery ; for not doing, do the two- to four-organ beings, flora-bodies, five-organ beings and static beings suffer pain—thus be it said.

Q. 317. *Bhante* !—Are these all correct ?

उत्तर ३१७—गोयमा ! जं णं ते अन्नउत्थिया एवमाइक्खंति जाव...वेदणं वेदंति वत्तव्वं सिंया । जे ते एवं आहिंसु मिच्छा ते एवं आहिंसु । अहं पुण गोयमा ! एवमाइक्खामि एवं खलु चलमाणे चलिए जाव...निज्जरिज्जमाणे-निज्जिण्णे ।

३१८—दो परमाणुपोगला एगयओ साहणंति । कम्हा दो परमाणु-पोगला एगयओ साहणंति ? दोण्हं परमाणुपोगलानं अत्थि सिणेहकाए । तम्हा दो परमाणुपोगला एगयओ साहणंति । ते भिज्जमाणा दुहा कज्जंति दुहा कज्ज-माणा एगयओ परमाणुपोगले एगयओ परमाणुपोगले भवंति ।

३१९—तिण्णि परमाणुपोगला एगयओ साहणंति । कम्हा तिण्णि पर-माणुपोगला एगयओ साहणंति ? तिण्हं परमाणुपोगलानं अत्थि सिणेहकाए । तम्हा तिण्णि परमाणुपोगला एगयओ साहणंति । ते भिज्जमाणा दुहा वि तिहा वि कज्जंति । दुहा कज्जमाणा एगयओ परमाणुपोगले एगयओ दुपएसिए खंधे भवति । तिहा कज्जमाणा तिण्णि परमाणुपोगला भवंति । एवं जाव...चत्तारि ।



३२०—पंच परमाणुपोग्गला एगयओ साहणंति । एगयओ साहणित्ता खंधत्ताए कज्जं । खंधे वि य णं से असासए सया समियं उवचिज्जइ य अवचिज्जइ य ।

३२१—पुव्विं भासा अभासा भासिज्जमाणी भासा भासा भासासमयवित्तिक्कंतं च णं भासिया भासा अभासा ।

३२२—जा सा पुव्विं भासा अभासा भासिज्जमाणी भासा भासा भासासमयवित्तिक्कंतं च णं भासिया भासा अभासा । सा किं भासओ भासा ? अभासओ भासा ? भासओ णं भासा । नो खलु सा अभासओ भासा ।

३२३—पुव्विं किरिया अदुक्खा । जहा भासा तहा भाणियव्वा । किरिया वि जाव...करणओ सा दुक्खा नो खलु सा अकरणओ दुक्खा । सेवं वत्तव्वं सिया ।

३२४—किच्चं दुक्खं फुसं दुक्खं कज्जमाणकडं दुक्खं कट्ठु कट्ठु पाण-भूय-जीव-सत्ता वेदणं वेदेति इति वत्तव्वं सिया ।

**A. 317.** Gautama ! The assertions of the followers of other faith,...till static beings suffer pain, are incorrect. I reaffirm, Gautama, moving is moved,...till exhausting is exhausted.

318. That two matter molecules stick to each other ; why the two stick to each other ?—because there are minute water-bodies between the two ; and so two matter molecules stick to each other ; if divided, they make two ; and then there is one matter molecule on one side, and there is one matter molecule on the other side.

319. That three matter molecules stick to one another ; why the three stick to one another ? —because there are minute water-bodies in them ; and so three matter molecules stick to one another ; if divided, there may be two divisions, and also three divisions ; with two divisions, there is one matter molecule in one part, and a bunch of two making a *skandha* in the other ; with three divisions, one by one, the three matter molecules remain apart, and so...till four.

320. That five matter molecules stick to one another ; and by sticking to one another they make a *skandha* ; and that *skandha* is transcient, and it waxes and it wanes.

321. That expression before it is uttered is not language ; expression when it is being uttered is language ; after the time of utterance, if not uttered, it is not language.

322. Now, the expression which is not language before it is uttered, which is language when being uttered, and, which after the time of utterance, if not uttered, is not language—is it language when spoken, or when not spoken ?—surely, language when spoken, not language when not spoken.

323. That past action is not misery ; this is to be taken to be similar to language,...till when done, it is misery, and when not done, it is not misery. Thus it needs be stated.

324. Doing is misery, touching is misery, doing what is being done is misery ; for, because of doing, the two- to four-organ beings, flora-bodies, five-organ beings and static beings<sup>174</sup> suffer pain. Thus it needs be stated<sup>175</sup>.

[on activities due to movement and to passions]

प्रश्न ३२५—अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव...एवं खलु एगे जीवे एगेणं समएणं दो किरियाओ पकरेइ । तं जहा इरियावहियं च संपराइयं च । जं समयं इरियावहियं पकरेइ तं समयं संपराइयं पकरेइ जं समयं संपराइयं पकरेइ तं समयं इरियावहियं पकरेइ । इरियावहियाए पकरणयाए संपराइयं पकरेइ संपराइयाए पकरणयाए इरियावहियं पकरेइ । एवं खलु एगे जीवे एगेणं सम-एणं दो किरियाओ पकरेइ । तं जहा इरियावहियं च संपराइयं च । से कहमेयं भंते ! एवं ?

उत्तर ३२५—गोयमा ! जं णं ते अन्नउत्थिया एवम् इक्खंति तं चेव जाव...जे ते एवं आहिंसु मिच्छा ते एवं आहिंसु । अहं पुण गोयमा ! एवं आइक्खामि एवं खलु एगे जीवे एगसमए एक्कं किरियं पकरेइ । परउत्थियवत्तव्वं णेयव्वं । ससमयवत्तव्वयाए णेयव्वं । जाव...इरियावहियं संपराइयं वा ।

Q. 325. *Bhante* ! Followers of other faith so say, ... till strive to establish that a living being, at any one time, performs two activities, which are activities due to movement (i.e., physical activities), and those due to inner passions. Now, (they add), at the time he performs activity due to movement, he performs activity due to passions, and at the time he performs activity due to passions, he performs activity due to movement ; (in other words), in performing activity due to movement, he performs activity due to passions, and in performing activity due to passions, he performs activity due to movement. Hence (according to them,) a living being performs two activities at the same time, which are activity due to movement and activity due to passions.

A. 325. Gautama ! What the followers of other faith say,...till strive to establish is not correct. I ordain, Gautama, a living person at one time performs one activity. At this stage, the assertions of the followers of other faith, and the assertions of own (Jina) faith need be stated, ...till activity due to movement, and activity due to passions.

[on interval before fresh arrivals]

प्रश्न ३२६—निरयगई णं भंते ! केवइयं कालं विरहिया उववाएणं पणत्ता ?

उत्तर ३२६—गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं बारस मुहुत्ता ।  
एवं वक्कंतीपयं भाणियव्वं निरवसेसं ।

Q. 326. *Bhante* ! How long are the hells free from fresh arrivals ?

A. 326. Gautama ! Minimum one time-unit, and maximum 12-times 48-minute interval. Details of arrivals need be stated here<sup>176</sup>.

सेवं भंते ! सेवं भंते ! त्ति जाव...विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama withdraw and resumed his seat.

दसमो उद्देसो समत्तो । Chapter ten ends

पढमं सयं सम्मत्तं । Book one ends

## बिइयं सयं BOOK TWO

### पढमो उद्देसो CHAPTER ONE

#### गाहा

१ । ऊसास खंदए वि य समुघाय पुढवि-दिय अन्नउत्थि भासा य ।  
देवा य चमरचंचा समयक्खित्तऽत्थिकाय वियसए ॥

(Ten chapters of Book Two comprise of the following : )

1. Respirations, Dialogue with Skandaka,  
*Samudghāta*, Worlds, Sense organs,  
Heretics, Language, Celestial beings,  
*Camaracañcā*, Spheres of Time, *Astikāyas*—  
These are being considered.

२—ते णं काले णं ते णं समए णं रायगिहे णामं नयरे होत्था ।  
वण्णओ । सामीसमोसडे । परिसा णिग्गया । धम्मो कहिओ । परिसा पडिगया ।

2. In that period, at that time, there was a city named *Rājagṛha*. Description (as before). *Śramaṇa Bhagavān Mahāvīra* arrived there. People moved out. The Lord tendered his spiritual discourse. The people dispersed.

ते णं काले णं ते णं समए णं जेट्ठे अंतेवासी जाव...पज्जुवासमाणे एवं  
वयासी ।

In that period, at that time, the senior-most disciple (Indrabhūti Gautama)...till paid homage and obeisance and made the following submission :

[ on respirations ]

प्रश्न ३—जे इमे भंते ! बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया जीवा  
एएसि णं आणामं वा पाणामं वा उस्सासं वा नीसासं वा जाणामो पासामो । जे

इमे पुढविकाइया जाव...वणप्फइकाइया एगिदियो जीवा एसि णं आणामं वा पाणामं वा उस्सासं वा नीसासं वा न याणामो न पासामो । एए णं भंते ! जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ?

उत्तर ३-हंता गोयमा ! एए वि णं जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ।

प्रश्न ४-किण्णं भंते ! एते जीवा आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ?

उत्तर ४-गोयमा ! दव्वओ णं अणंतपएसियाइं दव्वाइं खेत्तओ असंखेज्ज-पएसोगाढाइं कालओ अन्नयरठिइयाइं भावओ वण्णमंताइं गंधमंताइं रस-मंताइं फासमंताइं आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ।

प्रश्न ५-जाइं भावओ वण्णमंताइं आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ताइं कि एगवण्णाइं आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ?

उत्तर ५-आहारगमो णेयव्वो जाव...पंचदिसं ।

प्रश्न ६-किण्णं भंते ! नेरइया आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ?

उत्तर ६-तं चेव जाव...नियमा छद्दिसिं आणमंति वा पाणमंति वा उस्ससंति वा नीससंति वा ।

७-जीव एगिदिया वाघाया य निव्वाघाया य भाणियव्वा । सेसा नियमा छद्दिसिं ।

Q. 3. *Bhante* ! We know about the respirations in and out, inhale and exhale, of living beings with two, three, four and five organs of senses, and we perceive them ; but we know not, nor perceive, of the respirations in and out, inhale and exhale, of the earth-bodies...till flora-bodies, beings with one sense organ. *Bhante* ! Do these have respirations in and out ? Do they inhale and exhale<sup>1</sup> ?

A. 3. Oh Gautama ! These beings too have respirations in and out, they inhale and exhale.

Q. 4. *Bhante* ! What sort of matter do these take through their respirations, what sort of matter do they inhale and exhale ?

A. 4. Oh Gautama ! From the standpoint of substance, matter with infinite spaces ; from the standpoint of place, matter from innumerable regions ; from the standpoint of time, matter in any situation ; and from the standpoint of *bhāva*, matter with colour, smell, taste and touch—such matter they inhale and exhale in their respirations.

Q. 5. *Bhante* ! From the standpoint of *bhāva*, these inhale and exhale in their respirations matter that has colour. Now, do all matter-particles so inhaled and exhaled have the same colour ?

A. 5. Refer to chapter on 'Intake' (in the *Paṇṇavaṇā Sūtra*)<sup>3</sup>...till from five directions.

Q. 6. *Bhante* ! What sort of matter do the infernal beings take in and out through their respirations ? What do they inhale and exhale ?

A. 6. As aforesaid...till, as a rule, inhale and exhale, take through their respirations, from six directions.

7. About all one-organ beings, it needs be stated, with obstruction and without obstruction ; and in case the latter, as a rule, from six directions. (In other words, as a rule, they inhale and exhale matter-particles from all the six directions ; but in case of obstruction, they sometimes inhale and exhale from three directions, sometimes from four directions and sometimes from five)<sup>3</sup>.

[ more on respirations ]

प्रश्न ८—वाय्याए ण भंते ! वाय्याए चेव आणमंति वा पाणमंति वा उससंति वा नीससंति वा ?

उत्तर ८—हंता गोयमा ! वाउयाए णं जाव...नीससंति वा ।

प्रश्न ९—वाउयाए णं भंते ! वाउयाए चेव अणेगसयसहस्सखुत्तो उद्दा-  
इत्ता उद्दाइत्ता तत्थेव भुज्जो भुज्जो पच्चायाइ ?

उत्तर ९—हंता गोयमा ! जाव...पच्चायाइ ।

प्रश्न १०—से भंते ! किं पुट्ठे उद्दाइति अपुट्ठे उद्दाइति ?

उत्तर १०—गोयमा ! पुट्ठे उद्दाइ नो अपुट्ठे उद्दाइ ।

प्रश्न ११—से भंते ! किं ससरीरी निक्खमइ असरीरी निक्खमइ ?

उत्तर ११—गोयमा ! सिय ससरीरी निक्खमइ सिय असरीरी निक्खमइ ।

प्रश्न १२—से केणट्ठेणं भंते ! एवं वुच्चइ—सिय ससरीरी निक्खमइ  
सिय असरीरी निक्खमइ ?

उत्तर १२—गोयमा ! वाउयायस्स णं चत्तारि सरीरया पणत्ता तं जहा—  
ओरालिए वेउव्विए तेयए कम्मए । ओरालिय-वेउव्वियाइं विप्पजहाय  
तेयय-कम्मएहि निक्खमइ से तेणट्ठेणं गोयमा ! एवं वुच्चइ—सिय ससरीरी  
सिय असरीरी निक्खमइ ।

Q. 8. *Bhante* ! Do air-bodies take in and out through their respirations, inhale and exhale, only air-bodies<sup>4</sup> ?

A. 8. Yes, Gautama, air-bodies...till exhale, (only air-bodies).

Q. 9. *Bhante* ! Do air-bodies die and are born again and again several hundred-thousand times as air-bodies ?

A. 9. Yes, Gautama, ...till are (so) born<sup>5</sup>.

Q. 10. *Bhante* ! Do they die of touch, or without touch ?

A. 10. Gautama ! (They die) of touch, not without touch.

Q. 11. *Bhante* ! (Do they) go out with body, or without body ?

A. 11. Gautam ! To some extent, (they) go out with body, and to some extent, without body.

Q. 12. *Bhante* ! Why do you say that to some extent (they) go out with body and to some extent, without body ?

A. 12. Gautama ! Air-bodies are stated to have four types of bodies They are : assimilative, fluid, caloric and *kārman*. The assimilative and the fluid they discard, and the caloric and the *kārman* they take with them. Hence, Gautama, it is said that to some extent they go out with body and to some extent without body.

[ on monks<sup>6</sup> ]

प्रश्न १३—मडाई णं भंते ! नियंठे नो निरुद्धभवे नो निरुद्धभवपवंचे णो पहीणसंसारे णो पहीणसंसारवेयणिज्जे णो वोच्छिन्नसंसारे णो वोच्छिन्नसंसारवेयणिज्जे नो निट्ठियट्ठे नो निट्ठियट्ठकरणिज्जे पुणरवि इत्थत्थं हव्वमागच्छइ ?

उत्तर १३—हंता गोयमा ! मडाई णं नियंठे जाव...पुणरवि इत्थत्थं हव्वमागच्छइ ।

प्रश्न १४—से णं भंते ! किं ति वत्तव्वं सिया ?

उत्तर १४—गोयमा ! पाणे त्ति वत्तव्वं सिया भूए त्ति वत्तव्वं सिया जीवे त्ति वत्तव्वं सिया सत्ते त्ति वत्तव्वं सिया विण्णु त्ति वत्तव्वं सिया वेए त्ति वत्तव्वं सिया पाणे-भूए-जीवे-सत्ते-विण्णु-वेदे त्ति वत्तव्वं सिया ।

प्रश्न १५—से केणट्ठेणं पाणे त्ति वत्तव्वं सिया जाव...वेए त्ति वत्तव्वं सिया ?

उत्तर १५—गोयमा ! जम्हा आणमइ वा पाणमइ वा उस्ससइ वा णीससइ वा तम्हा पाणे त्ति वत्तव्वं सिया । जम्हा भूते भवति भविष्यति य तम्हा भूए त्ति वत्तव्वं सिया । जम्हा जीवे जीवइ जीवत्तं आउयं च कम्मं उवजीवइ



तम्हा जीवे त्ति वत्तव्वं सिया । जम्हा सत्ते सुभाऽसुभेहिं कम्मेहिं तम्हा सत्ते त्ति वत्तव्वं सिया । जम्हा तित्त-कडु-कसायं-ज्विल-महुरे रसे जाणइ तम्हा विन्नु त्ति वत्तव्वं सिया । वेदेइ य सुह-दुक्खं तम्हा वेए त्ति वत्तव्वं सिया । से तेणट्ठेणं पाणे त्ति वत्तव्वं सिया जाव...वेए त्ति वत्तव्वं सिया ।

प्रश्न १६—मंडाई णं भंते ! नियंठे निरुद्धभवे निरुद्धभवपवंचे जाव... निट्ठियट्ठकरणिज्जे णो पुणरवि इत्थत्थं हव्वमागच्छइ ?

उत्तर १६—हंता गोयमा ! मंडाई णं नियंठे जाव...नो पुणरवि इत्थत्थं हव्वमागच्छइ ।

प्रश्न १७—से णं भंते ! किं वत्तव्वं सिया ?

उत्तर १७—गोयमा ! सिद्धे त्ति वत्तव्वं सिया बुद्धे त्ति वत्तव्वं सिया मुत्ते त्ति वत्तव्वं सिया पारगए त्ति वत्तव्वं सिया परंपरगए त्ति वत्तव्वं सिया सिद्धे-बुद्धे-मुत्ते-परिनिव्वुडे-अंतकडे-सव्वदुक्खप्पहीणे त्ति वत्तव्वं सिया ।

**Q. 13. *Bhante !*** A monk who has not restrained his glidings back and forth, who has not restrained the cycles of coming and going, who has not reduced his existence on earth, who has not reduced his worldly *vedanīya karma*, who has not uprooted his worldly life, who has not uprooted his *vedanīya karma* associated with the life, who has not attained his objective, and who has not completed his work—does such a monk, on death, acquire again the existence and other conditions of human life ?

**A. 13.** He does. A monk...till acquires again the existence and other conditions of human life.

**Q. 14. *Bhante !*** How is he to be called ?

**A. 14.** Gautama ! He may be called *prāṇa*, he may be called *bhūta*, he may be called *jīva*, he may (even) be called *satta*. He may be called *vijñā*, he may be called *veda*, and he may be called *prāṇa*, *bhūta*, *jīva*, *satta*, *vijñā* and *veda*?

Q. 15. *Bhante* ! What is the reason for his being called *prāṇa*...till *veda* ?

A. 15. Gautama ! He may be called *prāṇa* because of his respirations in and out, his inhaling and exhaling ; *bhūta* because he did exist, he exists and he will exist ; *jīva* because he lives, acquires the state of existence and experiences life-span ; *satta* because he is tied to righteous and non-righteous deeds ; *viñña* because he distinguishes tastes such as hot, pungent, bitter, sour and sweet ; *veda* because he experiences pleasure and pain. It is for this he is called *prāṇa*...till *veda*.

Q. 16. *Bhante* ! Does a monk who has restrained the cycles of coming and going...till who has completed his work, acquire again, on death, the existence and other conditions of human life ?

A. 16. Gautama ! A monk who has restrained the cycles, ...till, on death, does not acquire the existence and other conditions of human life.

Q. 17. *Bhante* ! How is he to be called ?

A. 17. Gautama ! He may be called *siddha*, he may be called *buddha*, he may be called *pāragata*, he may be called *paramparāgata* ; he may be called *siddha*, *buddha*, *mukta*, *nibṛtta*, *anta-kṛta* and *sarva-dukkha-prahīṇa*<sup>8</sup>.

सेवं भंते ! सेवं भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ  
नमंसइ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

*Bhante* ! So they are. Glory be to the Lord ! So saying, Gautama paid his homage and obeisance and withdrew to his seat.

[ *dialogue with Skandaka* ]

१८-ते णं काले णं ते णं समए णं समणे भगवं महावीरे रायगिहाओ  
नगराओ, गुणसिलाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमिता वहिया जण-  
वयविहारं विहरइ ।

ते णं काले णं ते णं समे णं कयंगला नामं नगरी होत्था ।  
वण्णओ । तीसे णं कयंगलाए नयरीए बहिया उत्तरपुरत्थिमे दिसिभाए छत्त-  
पलासए णामं चेइए होत्था । वण्णओ । तए णं समणे भगवं महावीरे उप्पन्न-  
नाणदंसणधरे जाव...समोसरणं । परिसा निग्गच्छइ ।

18. In that period, at that time, Śramaṇa Bhagavān Mahāvira departed from the Guṇasīla *caitya* in (the outskirts of) the city of Rājagṛha. Having moved out (from there), he was wandering in the neighbouring villages.

In that period, at that time, there was a city named Kṛtaṅgalā. Description (as before). In the outskirts of that city, at a place between the north and the east, there was a *caitya* called Chatrapalāsaka. Description. Śramaṇa Bhagavān Mahāvira, master of supreme *kevala*-knowledge and *kevala* vision (arrived)...till congregation. People went out (to listen).

तीसे णं कयंगलाए नयरीए अदूरसामंते सावत्थी नामं नयरी होत्था ।  
वण्णओ । तत्थ णं सावत्थीए नयरीए गद्दभालस्स अन्तेवासी खंदए णामं  
कच्चायणस्सगोत्ते परिक्खायगे परिवसइ । रिउव्वेद-जजुव्वेद-सामवेद-अहव्वणवेद  
इतिहासपंचमाणं निघंटुछट्ठाणं चउण्हं वेदाणं संगोवंगानं सरहस्साणं सारए  
वारए धारए पारए संडगवी सट्ठितंतविसारए संखाणे सिक्खाकप्पे वागरणे  
छंदे निरुत्ते जोइसामयणे अन्नेसु य बहूसु बम्हण्णएसु परिक्खायएसु नयेसु सुपरि-  
निट्ठिए या वि होत्था ।

Not far from the city of Kṛtaṅgalā, there was a city named Śrāvastī. In that city of Śrāvastī, there lived a monk of the Parivrājaka order, named Skandaka, who belonged to the line of Kātyāyana, and who was a disciple of Gaddavāla. He was profoundly versed in, and had reached the depth of, the four Vedas, *R̥k-Sām-Yajur-Atharva*, fifth *Itihāsa* (History), sixth *Nighaṇṭu* (Vedic index), and all literary works based on them. He preserved them in memory, corrected others if necessary, upheld them<sup>9</sup>, and attained perfection in them. He was the master of the six *Āṅgas*, *Saṣṭi-tantra* (of Kapila), *Gaṇita* (Mathematics), *Śikṣā* (Phonetics), *Ācāra* (Conventions), *Vyākaraṇa* (Grammar), *Chanda* (Prosody),

*Nirukta* (Etymology), *Jyotiṣa* (Astronomy), and many other profound texts produced by the Brahminical scholarship. Besides, he was very profound in the *Nīti-śāstra* of the Parivrajaka order.

तत्थ णं सावत्थीए नयरीए पिगलए णामं नियंठे वेसालियसावए परिवसइ । तए णं से पिगलए णामं नियंठे वेसालियसावए अन्नया कयाइ जेणेव खंदए कच्चायणसगोत्ते तेणेव उवागच्छइ । उवागच्छिता खंदगं कच्चायणस्सगोत्तं इणमक्खेवं पुच्छे—मागहा ! किं सअंते लोए अणंते लोए ? सअंते जीवे अणंते जीवे ? सअंता सिद्धी अणंता सिद्धी ? सअंते सिद्धे अणंते सिद्धे ? केण वा मरणेणं मरमाणे जीवे वड्ढति वा हायति वा ? एतावं ताव आयक्खाहि । दुच्चमाणे एवं ।

In the city of Srāvastī, there lived a *Vaiśālīka-śrāvaka* (one who was profoundly devoted to, and interested in, the words of Śramaṇa Bhagavān Mahāvira), named Piṅgala. This *śrāvaka* once came to Skandaka of the Kātyāyana line, and having come to him, he asked him with great inquisitiveness as follows :

— Oh Māgadha (one born in Magadha) ! Are the spheres<sup>10</sup> with limit or without limit ? Are the souls with limit or without limit ? Is the abode of the perfected beings with limit or without limit ? Are the perfected beings with limit or without limit ? By what death does a being enlongen his stay in (various) existences, and by what death does he cut short that stay. It behoves thee to explain them.

Thus he submitted.

तए णं से खंदए कच्चायणसगोत्ते पिगलएणं नियंठेणं वेसालियसावएणं इणमक्खेवं पुच्छिए समाणे संकिए कंखिए वित्तिगिच्छिए भेदसमावन्ने कलुससमावन्ने णो संचाएइ पिगलयस्स नियंठस्स वेसालियसावयस्स किंचि वि पमोक्खमक्खाइउं तुसिणीए संचिट्ठइ । तए णं से पिगलए नियंठे वेसालीसावए खंदयं कच्चायणसगोत्तं दोच्चं पि तच्चं पि इणमक्खेवं पुच्छे—मागहा ! किं सअंते लोए जाव...केण वा मरणेणं मरमाणे जीवे वड्ढइ वा हायइ वा ?

एतावं ताव आइक्खाहि । वुच्चमाणे एवं तए णं से खंदए कच्चायणसगोत्ते पिंगलएणं णियंठेणं वेसालीसावएणं दोच्चं पि तच्चं पि इणमक्खेवं पुच्छिए समाने संकिए कंखिए वितिगिच्छिए भेदसमावन्ने कलुससमावन्ने णो संचाएइ पिंगलस्स णियंठस्स वेसालियसावयस्स किंचि वि पमोक्खमक्खाइतुं तुसिणीए संचिट्ठइ ।

Being thus asked with great inquisitiveness by the *Vaiśālīka-śrāvaka* Piṅgala, Skandaka of the Kātyāyana line was in difficulty (about the answer), was in anxiety (as to how to give a correct answer), was in a split (as to what to say), and was in distress (because of his ignorance about these). So he did not lighten his load by giving a suitable reply to the *Vaiśālīka-śrāvaka* Piṅgala, but remained silent. The said Piṅgala repeated his questions for a second time and then for a third time with the same eagerness :

—Oh Māgadha ! Are the spheres with limit...till, by what death does a being enlongen or cut short his stay in (various) existences. It behoves thee to throw light on them.

But on each occasion, being asked by the said *Vaiśālīka-śrāvaka* Piṅgala, Skandaka of the Kātyāyana line was in the (same) difficulty, doubt, anxiety, fix, split and distress, and could not throw light on them by giving a convincing reply. So he maintained his silence.

तए णं सावत्थीए नयरीए सिधाडग जाव...पहेसु महया जणसंमददे इ वा जणवृहे इ वा परिसा निग्गच्छइ । तए णं तस्स खंदयस्स कच्चायणस्सगोत्तस्स बहुजणस्स अंतिए एयमट्ठं सोच्चा निसम्म इमे एयारूवे अज्झत्थिए चितिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था—एवं खलु समणे भगवं महावीरे कयंगलाए नयरीए बहिया छत्तपलासए चेइए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तं गच्छामि णं समणं भगवं महावीरं वंदामि नमंसामि । सेयं खलु मे समणं भगवं महावीरं वंदित्ता नमसित्ता सक्कारित्ता सम्माणित्ता कल्लाणं मंगलं देवयं चेइयं पज्जुवासित्ता इमाइं च णं एयारूवाइं अट्ठाइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छित्तए त्ति कट्ठु एवं संपेहेइ । संपेहित्ता जेणेव परिव्वायगावसहे तेणेव उवागच्छइ । उवागच्छित्ता तिदंडं च कुडियं च कंचणियं च करोडियं च

भिसियं च केसरियं च छण्णालयं च अंकुसयं च पवित्तयं च गणेतियं च छत्तयं च वाह्णाओ य पाऊयाओ य धाउरत्ताओ य गेण्हइ । गेण्हित्ता परिव्वायावसहाओ पडिनिक्खमइ । पडिनिक्खमिक्का तिदंड-कुडिय-कंचणिय-करोडिय-भिसिय-केसरिय छण्णालय-अंकुसय-पवित्तिय-गणेतियहत्थगए छत्तोवाणहंसजुत्ते धाउरत्तवत्थपरिहिए सावत्थीए नयरीए मज्झमज्जेणं निग्गच्छइ । निग्गच्छित्ता जेणेव कयंगला नयरी जेणेव छत्तपलासए चेइए जेणव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए ।

In the said city of Śrāvastī, where three highways meet, ...till people moved out in vast numbers and in groups. The said Skandaka of the Kātyāyana line heard (about the arrival of Śramaṇa Bhagavān Mahāvīra) from many people, and having heard like that, he had a flash of idea, a desire, a keenness, a resolve (as follows) :

Indeed, Śramaṇa Bhagavān Mahāvīra is staying, inspiring his soul by restraint and penance, at the Chatra-palāśaka *caitya* outside the city of Kṛtaṅgalā. I go unto him, to Śramaṇa Bhagavān Mahāvīra, and pay unto him my homage and obeisance. Having paid my homage and obeisance to Śramaṇa Bhagavān Mahāvīra, having welcomed him, having paid respect unto him, having worshipped (the Lord who is) the embodiment of bliss, happiness, godhood and spiritual treasure, I ask him about the meaning, cause, instrumentality and grammar.

Thus he thought, and having so thought, he returned to the abode of the Parivrājaka monks. Having returned, he picked up (all the decorations of his holy order, such as) *tridaṇḍa* (triple stick), *kuṇḍi* (small cup), garland made of the *rudrākṣa* beads, *karotiḱā* (earthen pot), *vr̥ṣikā* (cushion), *keśarikā* (cloth for drying vessels), *chaṇṇālaya* (?), *aṅkuśaka* (hook), *pabitraka* (ring), *gaṇetrika* (wrist band), *chatra* (umbrella), *bāhana* (?), *pādukā* (sandals), and *dhāturakta* (saffron robes) and having picked them up, he moved out from the abode of the Parivrājaka monks. With *tridaṇḍa*, *kuṇḍi*, *rudrākṣa*-garland, *karotiḱā*, *vr̥ṣikā*, *keśarikā*, *aṅkuśaka*, *pabitraka* and *gaṇetrika* in his hands, and equipped with his shoes and umbrella, and with his saffron robes on, he moved through the city of Śrāvastī, and turned his steps in the direction of

the Chatrapalāśaka *caitya* outside the city of Kṛtaṅgalā where was stationed Śramaṇa Bhagavān Mahāvira.

गोयमा ! इति समणे भगवं महावीरे भगवं गोयमं एवं वयासी — दच्छसि णं गोयमा ! पुव्वसंगयं । कं णं भंते ? खंदयं नाम । से काहे वा कहं वा केवच्चिरेण वा ? एवं खलु गोयमा ! ते णं काले णं ते णं समये णं सावत्थी नामं नगरी होत्था । वण्णओ । तत्थ णं सावत्थीए नयरीए गद्द-भालस्स अंतेवासी खंदए नामं कच्चायणस्सगोत्ते परिव्वायए परिवसइ । तं चेव जाव...जेणेव ममं अंतिए तेणेव पहारेत्थ गमणाए । से अदुरागते बहु-संपत्ते अद्धाणपडिक्खन्ने अंतरापहे वट्ठइ । अज्जेव णं दच्छसि गोयमा !

भंते ? त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी—पहू णं भंते ! खंदए कच्चायणसगोत्ते देवाणुप्पियाणं अंतिए मुंडे भवित्ता णं अगाराओ अणगारियं पव्वइत्तए ? हंता, पभू । जावं च णं समणे भगवं महावीरे भगवओ गोयमस्स एयमट्ठं परिकहेइ तावं च णं से खंदए कच्चायणस्सगोत्ते तं देसं हव्वं आगए ।

Thus said Śramaṇa Bhagavāna Mahāvira to Gautama :

—Gautama ! To-day you will meet with your former companion.

—*Bhante ! Whom do you mean ?*

—Skandaka is his name.

—When, how and after what time-gap (do I see him) ?

—Gautama ! It is as follows : In that period, at that time, there was a city named Śrāvastī. Description. In that city of Śrāvastī, there lives the Parivrājaka monk, Skandaka by name, who belongs to the Kātyāyana line, and is a disciple of Gaddavāla. He (description as before) has started to come to me. He has come near,...he is very near,...he is on the road,...he is now on the approach (to this very place). Gautama ! This very day you will see him.

Gautama paid homage and obeisance to Śramaṇa Bhagavān Mahāvira ; and having paid homage and obeisance, he made the following submission :

—*Bhante* ! Is Skandaka of the Kātyāyana line, the beloved of the gods, coming here to be tonsured, to renounce home in order to court the life of a homeless mendicant ? Oh Lord !

As Śramaṇa Bhagavān Mahāvira was giving reply to this enquiry by Gautama, Skandaka of the Kātyāyana line hurriedly reached that place.

तए णं भगवं गोयमे खंदयं कच्चायणस्सगोत्तं अदूरागयं जाणित्ता खिप्पामेव  
अम्भुट्ठेइ अम्भुट्ठित्ता खिप्पामेव पच्चुवगच्छइ । जेणेव खंदए कच्चायणस्सगोत्ते  
तेणेव उवागच्छइ उवागच्छित्ता खंदयं कच्चायणस्सगोत्तं एवं वयासी—हे  
खंदया ! सागयं खंदया ! सुसागयं खंदया ! अणुरागयं खंदया !  
सागयमणुरागयं खंदया ! से णुणं तुमं खंदया सावत्थीए नयरीए पिंगलएणं  
णामं नियंठेणं वेसालियसावएणं इणमक्खेवं पुच्छिए—मागहा ! किं सअंते लोए  
अणंते लोए ? तं चेव जेणेव इहं तेणेव हव्वमागए । से णुणं खंदया ! अट्ठे  
समट्ठे ? हंता अत्थि । तए णं से खंदए कच्चायणस्सगोत्ते भगवं  
गोयमं एवं वयासी—से केस णं गोयमा ! तहारूवे णाणी वा  
तवस्सी वा जेणं तव एस अट्ठे मम ताव रहस्सकडे हव्वं अक्खाए जओ  
णं तुमं जाणसि ? तए णं से भगवं गोयमे खंदयं कच्चायणस्सगोत्तं एवं  
वयासी—एवं खलु खंदया ! मम धम्मायरिए धम्मोवएसए समणे भगवं  
महावीरे उप्पन्ननाण-दंसणधरे अरहा जिणे केवली तीय-पच्चुप्पन्न-मणागय-  
वियाणए सव्वणू सव्वदरिसी जेणं मम एस अट्ठे तव ताव रहस्सकडे हव्व-  
मक्खाए जओ णं अहं जाणामि खंदया ! तए णं से खंदए कच्चायणस्सगोत्ते  
भगवं गोयमं एवं वयासी—गच्छामो णं गोयमा । तव धम्मायरियं धम्मो-  
वएसयं समणं भगवं महावीर-दामो नमंसामो जाव...पज्जुवासामो । अहासुहं  
देवाणुप्पिया । मा पडिबंघं ।

Then Bhagavān Gautama, having known that Skandaka of the Kātyāyana line had come very near, hurriedly got up and advanced (towards him) to welcome him. He reached the place where Skandaka of the Kātyāyana line was, and having reached the place, he welcomed him as follows :



—Skandaka ! Welcome to thee, a very hearty welcome  
Thy coming is good ; thy coming portends to great good.  
Welcome to thee !

(He continued :)

Skandaka ! In the city of Śrāvastī, the *Vaiśālīka-śrāvaka* Piṅgala had inquisitively put the questions to thee—  
Oh Māgadha ! Are the spheres with limit or without ?  
(And so on). And indeed you have come here for enlightenment. Is that right ?

On this, Skandaka of the Kātyāyana line made the following reply to Bhagavān Gautama :

—Gautama ! This is very true. But who is that wise man, the savant, who is rich in penance, who has known beforehand the inner thoughts of mine, and (meseems) you are (already) in the know of them ?

Then quoth Bhagavān Gautama to Skandaka of the Kātyāyana line :

—Right you are, oh Skandaka ! The great spiritual *ācārya*, the great guide on spiritual matters, Śramaṇa Bhagavān Mahāvīra is the holder of the supreme *kevala*-knowledge and *kevala*-vision ; he is an *Arhat*, a *Jina*, a *Kevalī*, a knower of the past, present and future, all-knowing and all-seeing. It is he who has revealed your secret thoughts to me. And it is thus, oh Skandaka, I know them.

On this, Skandaka of the Kātyāyana line, said as follows unto Bhagavān Gautama :

—Gautama ! Let us go to your spiritual *ācārya*, the great guide on spiritual matters, Śramaṇa Bhagavān Mahāvīra, and pay unto him homage and obeisance,...till worship him.

—As it pleases thee, oh beloved of the gods ! But let us delay not.

तए णं से भगवं गोयमे खंदएणं कच्चायणस्सगोत्तेणं सद्धि जेणेव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए। ते णं काले णं ते णं समए णं समणे भगवं महावीरे वियट्ठभोइ या वि होत्था। तए णं समणस्स भगवओ महावीरस्स वियट्ठभोइस्स सरीरयं ओरालं सिंगारं कल्लणं सिवं धणं मंगल्लं अणलंकियविभूसियं लक्खण-वज्जण-गुणोववेयं सिरीए अईव अईव उवसोभे-माणं चिट्ठइ। तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महा-वीरस्स वियट्ठभोइस्स सरीरयं ओरालं जाव...अईव अईव उवसोभेमाणं पासइ पासित्ता हट्ठ-नुट्ठचित्तमाणंदिए णंदिए पीइमणे परमसोमणसिए हरिसवस-विसप्पमाणहियए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणं-पयाहिणं करेइ जाव...पज्जुवासइ।

Then with Skandaka of the Kātyāyana line in his company, Bhagavān Gautama proceeded towards the place where Śramaṇa Bhagavān Mahāvīra was. In that period, at that time, Śramaṇa Bhagavān Mahāvīra used to take his meal everyday. His physical frame was noble, portending to welfare, safety, grace and happiness, beautiful even without adornment, bearing standard measures, good marks and high traits<sup>11</sup>, and looking extremely charming. Skandaka of the Kātyāyana line saw the physical frame of Śramaṇa Bhagavān Mahāvīra, who was (then) taking his meal everyday, and (whose physical frame) was noble,...till looking exceedingly charming, and seeing (him), he was delighted, happy in mind, pleased, overwhelmed with joy in mind, extremely thrilled and with his heart expanded with glee ; and (both) reached the place where Śramaṇa Bhagavān Mahāvīra was. On reaching (near him), he paid his homage and obeisance to Śramaṇa Bhagavān Mahāvīra,...till worshipped him.

खंदया ! —त्ति समणे भगवं महावीरे खंदयं कच्चायणस्सगोत्तं एवं वयासी-  
से णूणं तुमं खंदया ! सावत्थीए नयरीए पिगलएणं नियंठेणं वेसालियसाव-  
एणं इणमक्खेवं पुच्छिए—मागहा ! कि सअंते लोए अणंते लोए ? एवं तं  
चेव जाव...जेणेव ममं अतिए तेणव हव्वं आगए। से णूणं खंदया ! अय-  
मट्ठे समट्ठे ? हंता अत्थि।

Quoth Śramaṇa Bhagavān Mahāvīra unto Skandaka of the Kātyāyana line :

Indeed, Skandaka, in the city of Śrāvastī, the *Vaiśālīka-srāvaka* Piṅgala had said unto thee as follows : Oh Māgadha ! Are the spheres with limit or without limit ? (And so on)...till you have come to me in a hurry. Skandaka, is that right ?

—*Bhante* ! What you have said is right.

जे वि य ते खंदया ! अयमेयारूवे अज्झत्थिए चित्थिए पत्थिए मणोगए संकप्पे सम्पुज्जित्था—किं सअंते लोए अणंते लोए । तस्स वि य णं अयमट्ठे—एवं मए खदया ! चउग्विहे लोए पन्नत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं एगे लोए सअंते । खेत्तओ णं लोए असंखेज्जाओ जोयणकोडाकोडीओ आयामविक्खंभेणं असंखेज्जाओ जोयणकोडाकोडीओ परिक्खेवे णं पण्णत्ता अत्थि पुण से अंते । कालओ णं लोए ण कयाइ न आसी न कयाइ न भवइ न कयाइ न भविस्सइ भविंसु य भवति य भविस्सइ य । धुवे णियए सासए अक्खए अव्वए अवट्ठिए णिच्चे नत्थि पुण से अंते । भावओ णं लोए अणंता वण्णपज्जवा गंध-रस-फासपज्जवा अणंता संठाणपज्जवा अणंता गरुयलहुयपज्जवा अणंता अगरुयलहुयपज्जवा नत्थि पुण से अंते । से त्तं खंदगा ! दव्वओ लोए सअंते खेत्तओ लोए सअंते कालओ लोए अणंते भावओ लोए अणंते ।

—So Skandaka, as you have in your mind doubt, thought, curiosity, enquiry, inquisitiveness as to whether the spheres are with limit or without, so, on this, oh Skandaka, do I ordain as follows :

The spheres have to be viewed from four angles, viz., substance, place, time and *bhāva*.

As to substance, the spheres are one and with limit.

As to place, the spheres are said to be extended over innumerable *crores* of *yojanas* in length and breadth, and over innumerable *crores* of *yojanas* in circumference, but still with limit.

As to time, the spheres existed in the past, they exist in the present and they will exist in the future. There was, there is

and there will be no time when there were no spheres. The spheres did exist and will continue to exist. The spheres are fixed, eternal, permanent, non-depreciating, non-wearing out, ever-existent and without limit.

As to *bhāva*, the spheres are with limitless colours, smells, substances and touches, with limitless physical structures, with limitless heaviness and lightness, with limitless non-heaviness non-lightness, and without limit.

So, you see, Skandaka, as to substance, the spheres are with limit, and so (i. e., with limit) are they as to place ; but as to time, the spheres are without limit, and so also without limit are they as to *bhāva*.

जे वि य ते खंदया ! जाव...सअंते जीवे अणंते जीवे तस्य वि य णं अयमट्ठे—एवं खलु जाव... दब्बओ णं एगे जीवे सअंते । खेत्तओ णं जीवे असंखेज्जपएसिए असंखेज्जपएसोगाढे अत्थि पुण से अंते । कालओ णं जीवे न कयाइ न आसी जाव...निच्चे नत्थि पुण से अंते । भावओ णं जीवे अणंता णाणपज्जवा अणंता दंसणपज्जवा अणंता चारित्तपज्जवा अणंता अगुहलहुयपज्जवा नत्थि पुण से अंते । सेत्तं दब्बओ जीवे सअंते खेत्तओ जीवे सअंते कालओ जीवे अणंते भावओ जीवे अणंते ।

As to souls, oh Skandaka, you have in your mind,... till whether souls are with limit or without limit. On this, I ordain,...till as to substance, souls are one and with limit. As to place, souls are with innumerable space-units, holding innumerable space-units, but still with limit. As to time, there was no time, nor there will be any, when souls did not, do not and will not, exist,...till ever-existent and without limit. As to *bhāva*, souls are in possession of limitless knowledge, of limitless vision, of limitless conduct, of limitless non-heaviness and non-lightness, and again without limit. So you see, as to substance souls are with limit, and so also as to place they are with limit ; but as to time, without limit, and so too as to *bhāva* (without limit).

जे वि य ते खंदया ! (पुच्छा) इमेयारूढे चित्तिं जाव...किं सअंता सिद्धी अणंता सिद्धी तस्स वि य णं अयमट्ठे—अए खंदया ! एवं खलु

चउव्विहा सिद्धी पणत्ता तं जहा—दव्वओ खेत्तओ कालओ भावओ ।  
 दव्वओ णं एगा सिद्धी सअंता । खेत्तओ णं सिद्धी पणयालीसं जोयणसय-  
 सहस्साइं आयामविकखंभेणं एगा जोयणकोडी बायालीसं च जोयणसयसहस्साइं  
 तीसं च जोयणसहस्साइं दोण्णि य अउणापन्नजोयणसए किंचि विसेसाहिए  
 परिकखेवेणं अत्थि पुण से अंते । कालओ णं सिद्धी न कयाइ न आसी ।  
 भावओ य जहा लोयस्य तहा भाणियव्वा । तत्थ दव्वओ सिद्धी सअंता  
 खेत्तओ सिद्धी सअंता कालओ सिद्धी अणंता भावओ सिद्धी अणंता ।

And then, oh Skandaka, you have in your mind,...till whether the abode of the perfected souls is with limit or without limit. On this I ordain, oh Skandaka, that the abode of the perfected souls is to be viewed from four angles, viz., substance, place, time and *bhāva*. As to substance, this abode of the perfected souls is one and with limit. As to place, this abode of the perfected souls extends over an area of 45,00,000 *yojanas* in length and so also in breadth, and with a circumference which is 142,30,249 hundred-thousand *yojanas* more or less, but still with limit. As to time, there was no time, nor there will be any, when the abode of the perfected souls did not, does not and will not, exist. As to *bhāva*, the same as with the spheres. So you see, the abode of the perfected souls is, as to substance, with limit as to place, with limit ; as to time, without limit ; and as to *bhāva* (also) without limit.

जे वि य ते खंदया ! जाव...किं अणंते सिद्धे तं चेव जाव...दव्वओ  
 णं एगे सिद्धे सअंते । खेत्तओ णं सिद्धे असंखेज्जपएसिए असंखेज्जपएसोगाडे  
 अत्थि पुण से अंते । कालओ णं सिद्धे सादीए अपज्जवसिए नत्थि पुण से  
 अंते, भावओ णं सिद्धे अणंता णाणपज्जवा अणंता दंसणपज्जवा जाव...  
 अणंता अगुरुलहुयपज्जवा नत्थि पुण से अंते । सेत्तं दव्वओ णं सिद्धे सअंते  
 खेत्तओ णं सिद्धे सअंते कालओ णं सिद्धे अणंते भावओ णं सिद्धे  
 अणंते ।

And then, oh Skandaka, you have in mind...till whether the perfected souls are without limit ...till as to substance, the perfected souls are one and with limit ; as to place, the

perfected souls are in possession of innumerable space-units and hold innumerable space-units, but still with limit ; as to time, the perfected souls are with a genesis but without limit ; and as to *bhāva*, the perfected souls are in possession of limitless knowledge, limitless vision,...till in possession of limitless non-heaviness, limitless non-lightness, still without limit. So you see, the perfected souls are, as to substance, with limit ; as to place, with limit ; (but) as to time, without limit, and so without limit as to *bhāva*.

जे वि य ते खंदया ! इमेयारूवे अभूत्थिए चितिए जाव...समुप्पज्जित्था —केण वा मरणेणं मरमाणे जीवे वड्ढति वा हायति वा तस्य वि य णं अयमट्ठे—एवं खलु खंदया ! मए दुविहे मरणे पन्नत्ते । तं जहा—बालमरणे य पंडियमरणे य ! से किं तं बालमरणे ? बालमरणे दुवालसविहे पन्नत्ते । तं जहा—ब्रलयमरणे वसट्ठमरणे अन्तोसल्लमरणे तब्भवमरणे गिरिपडणे तहपडणे जलप्पवेसे जलणप्पवेसे बिसभक्खणे सत्थोवाडणे वेहाणसे गिद्धपट्ठे । इच्चेतेणं खंदया ! दुवालसविहेणं बालमरणेणं मरमाणे जीवे अणंतेहिं नेरइयभवग्गहणेहिं अप्पाणं संजोएइ तिरिय-मणुय-देव-अणाइयं च णं अणवदग्गं दीहमद्धे चाउरंतं संसारकंतरं अणुपरियट्ठइ सेतं मरमाणे वड्ढइ सेतं बालमरणे ।

And then, Skandaka, you have in mind,...till by what death does a being enlongen or shorten his stay. On this I ordain : Death has two types, viz., death of the fool and death of the prudent. And what about the death of the fool ? Well, it may occur by 12 causes, which are : due to starvation and thirst, due to too much submission to the dictates of the organs of senses, due to inner thorn, death called *tadbhava* (condemning one to rebirth in same species of existence as man or as animal), death due to a fall from a mountain, or from a tree, due to drowning in water, due to entering into fire, due to taking poison, due to hurt by some deadly weapon, due to hanging and due to piercing by some wild animals. Death due to any one of these causes enlongens stay in the infernal existence, as it does in animal, human and celestial existences. He (i. e., anyone dying due to anyone of these causes) continues to glide back and forth in the wilderness,

without a beginning and without end, of the infernal, sub-human, human and celestial existences. Hence he enlongens his stay by dying the death of the fool.

से किं तं पंडियमरणे ? पंडियमरणे दुविहे पन्नत्ते तं जहा-पाओवगमणे य भत्तपच्चक्खाणे य । से किं तं पाओवगमणे ? पाओवगमणे दुविहे पन्नत्ते तं जहा-नीहारिमे य अनिहारिमे य नियमा अप्पडिकम्मे । सेत्तं पाओवगमणे । से किं तं भत्तपच्चक्खाणे ? भत्तपच्चक्खाणे दुविहे पन्नत्ते तं जहा-नीहारिमे य अनीहारिमे य नियमा सपडिकम्मे सेत्तं भत्तपच्चक्खाणे । इच्चेतेणं खंदया । दुविहेणं पंडियमरणेणं मरमाणे जीवे अणंतेहि नेरइय-भवग्गहणेहि अप्पाणं विसंजोएइ जाव...वीईवयइ । सेत्तं मरमाणे हायइ । सेत्तं पंडियमरणे । इच्चेएणं खंदया ! दुविहेणं मरणेणं मरमाणे जीवे वड्ढइ वा हायइ वा ।

And what about dying the death of the prudent ? Death of the prudent may take place in (either of) the two ways, which are, by lying steadfast (till death) like a tree, and by rejecting all intakes (of food). And what about lying steadfast like a tree ? This (again) may be of two types, which are, lying in the midst of a human surrounding (such as a town or a village), and lying far away from such surrounding (in an unfrequented, lonely place). (Both these), as a rule, entail a total restraint of movement and care. Even death by renouncing intake of food may be of two types, which are (as before) in the midst of a human surrounding and far away from such a surrounding, (but these) as a rule, allow movement and care. This much about courting death by renouncing the intake of food. By courting, (either of) these two forms of death, the soul may cut down his innumerable glidings back and forth, may wholly surpass limitless stays in the wilderness of infernal and other existences. Thus he cuts short his stay in these. Such is (the outcome of) dying the death of the prudent. So, you see, oh Skandaka, how the living beings by courting one or the other of the two types of death (of the fool or of the prudent) enlongen or cut short their stay (in various existences).

एत्थ णं खंदए कच्चायणसगोत्ते संबुद्धे समणं भगवं महावीरं वंदइ नमंसइ  
वदित्ता नमंसित्ता एवं वयासी :

इच्छामि णं भंते ! तुज्झं अंतिए केवलीपन्नत्तं धम्मं निसामित्तए ।

अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

On this, Skandaka of the Kātyāyana line was enlightened. He paid homage and obeisance to Śramaṇa Bhagavān Mahāvīra and having done so made the following submission :

—*Bhante !* I am keen to hear from thee the tenets of religion as propounded by the *Kevalins*.

—Do as it may please you, oh beloved of the gods, but delay not.

तए णं समणे भगवं महावीरे खंदयस्स कच्चायणस्सगोत्तस्स तीसे य महइमहा-  
लियाए परिसाए धम्मं परिकहेइ । धम्मकहा भाणियव्वा । तए णं से खंदए  
कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा णिसम्म  
हट्ठनुट्ठे जाव...हियहियए उट्ठाए उट्ठेइ । उट्ठित्ता समणं भगवं महावीरं  
तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता एवं वयासी :

सद्दहामि णं भंते ! णिगगंथं पावयणं । पत्तियामि णं भंते !  
णिगगंथं पावयणं । रोएमि णं भंते ! निगगंथं पावयणं । अब्भुट्ठेमि णं भंते !  
णिगगंथं पावयणं । एवमेयं भंते ! तहमेयं भंते ! अवित्तहमेयं भंते !  
असंदिद्धमेयं भंते ! इच्छियमेयं भंते ! पडिच्छियमेयं भंते ! इच्छिय-  
पडिच्छियमयं भंते ! से जहेयं तुब्भे वदह ।

Thereon, Sramaṇa Bhagavān Mahāvīra gave his spiritual discourse to Skandaka of the Kātyāyana line and to the vast audience. Spiritual discourse to be reproduced<sup>12</sup>. On hearing and assimilating the words of Śramaṇa Bhagavān Mahāvīra, Skandaka became immensely happy,...till his heart expanded with glee. He rose from his seat ; having got up, he respectfully moved round the Lord thrice, and having done so, he submitted as follows :



—*Bhante ! I adore the nirgrantha prescriptions. Bhante ! I have faith in the nigrantha prescriptions. Bhante ! I have taste for the nirgrantha prescriptions. Bhante ! I embrace the nirgrantha prescriptions. Bhante ! They are correct. Bhante ! They are true. Bhante ! They are beyond doubt. Bhante ! They portend to bliss. Bhante ! They portend to great bliss. Bhante ! They portend to bliss, great bliss. Bhante ! So they are, as well ordained by thee.*

त्ति कट्टु समणं भगवं महावीरं वंदइ नमंसइ वंदिता नमंसित्ता उत्तरपुरत्थिमं दिसीभागं अवक्कमइ अवक्कमित्ता तिदंडं च कुंडियं च जाव...धाउरत्ताओ य एगंते एडेइ एडित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं निक्खुत्तो आयाहिण-पयाहिणं करेइ करित्ता जाव...नमंसित्ता एवं वयासी :

आलित्ते णं भंते ! लोए पलित्ते णं भंते ! लोए आलित्तपलित्ते णं भंते ! लोए जराए मरणेण य । से जहाणामए केइ गाहावई अगारंसि ज्झियायमाणंसि जे से तत्थ भंडे भवइ अप्पभारे मल्लोगुरूए तं गहाय आयाए एगंतमंतं अवक्कमइ । एस मे नित्थारिए समाणे पच्छा पुराए हियाए सुहाए खेमाए निस्सेयसाए आणुगामियत्ताए भविस्सइ । एवामेव देवाणुप्पिया ! मज्झ वि आया एगे भंडे इट्ठे कंते पिए मणुण्णे मणामे थेज्जे वेस्सासिए संमए अणुमए बहुमए भंडकर-ङ्गसमाणे मा णं सीयं मा णं उण्हं मा णं खुहा मा णं पिवासा मा णं चोरा मा णं वाला मा णं दंसा मा णं मसगा मा णं वाइय-पित्तिय-संभिय-सन्निवाइय विविहा रोगायंका परीसहोवसग्गा फुसंतु त्ति कट्टु एस मे नित्थारिए समाणे परलोयस्स हियाए सुहाए खेमाए नीसेसाए आणुगामियत्ताए भविस्सइ । तं इच्छामि णं देवाणुप्पिया ! सयमेव पब्बावियं सयमेव मुंडावियं सयमेव सेहावियं सयमेव सिक्खावियं सयमेव आयार-गोयरं विणय-वेणयिय-चरण-करण-जाया-मायावत्तियं धम्ममाइक्खिउं ।

So saying, he paid homage and obeisance to Śramaṇa Bhagavān Mahāvīra. Having done so, he repaired in the north-eastern direction. Having gone thither, he discarded his *tridaṇḍa*...till saffron robes on a lonely spot. Having deposited them there, he came back to the place where Śramaṇa Bhagavān Mahāvīra was. Having arrived there,

he respectfully moved round the Lord thrice, and having done so,...till obeisance, and made the following submission :

—*Bhante !* The world is ablaze. *Bhante !* The world is burning. *Bhante !* The world is ablaze and burning because of old-age and death. When a house is ablaze, the householder first takes out to a safer place objects that are precious and light, and thinks that these objects rescued (from fire) will, hereafter, be of great help, happiness, support, and welfare, and will follow him. Likewise, oh beloved of the gods, my soul is an object coveted, dear, nice, beautiful, delightful, enchanting, supporting, accompanying, enriching, a veritable casket of jewels. Hence I have been protecting it from cold, heat, hunger, thirst, theft, lion, snake, giant fly, mosquito, multifarious diseases and dangers. Protected thus, this soul will, hereafter, be a source of welfare, happiness, goodness, perpetual bliss, and go with me. So desire I, oh beloved of the gods, to be initiated by thee, to be tonsured by thy hand, to be trained in spiritual practices by thee, to be taught the *Sūtras* and their implications by thee, to be directed by thee in conduct, alms-seeking, humility, conduct arising out of humility, purification of conduct and food, extent of food intake, etc., all in the practice of restraint.

तए णं समणे भगवं महावीरे खंदयं कच्चायणस्सगोतं सयमेव पव्वावेइ जाव...धम्ममाइक्खइ । एवं देवाणुप्पिया ! गंतव्वं एवं चिट्ठियव्वं निसीइयव्वं एवं तुयट्ठियव्वं एवं भुंजियव्वं एवं भासियव्वं एवं उट्ठाए उट्ठाय पाणेहि भूएहि जीवेहि सत्तेहि संजमेणं संजमियव्वं अस्सि च णं अट्टे णो किंचि वि पमाइयव्वं ।

तए णं से खंदए कच्चायणस्सगोते समणस्स भगवओ महावीरस्स इमं एयारूवं धम्मियं उवएसं सम्मं संपडिवज्जइ तमाणाए तह गच्छइ तह चिट्ठइ तह निसीयइ तह तुयट्ठइ तह भुंजइ तह भासइ तह उट्ठाए उट्ठाय पाणेहि भएहि जीवेहि सत्तेहि संजमेणं संजमेइ अस्सि च णं अट्टे णो पमायइ ।

Śramaṇa Bhagavān Mahāvira himself initiated Skandaka of the Kātyāyana line....till guided him in religion thus :

--Oh beloved of the gods ! Thus ye move, thus ye stand, thus ye sit, thus ye lie, thus ye eat, thus

ye talk, thus ye behave with great care and great restraint towards all *prāṇas*, *bhūtas*, *jīvas* and *sattas*<sup>13</sup>. There is no room for confusion.

Monk Skandaka of the Kātyāyana line duly embraced the spiritual prescriptions of Śramaṇa Bhagavān Mahāvira, and practised moving, standing, sitting, lying, eating and talking as prescribed, and behaved with great care and restraint towards *prāṇas*, *bhūtas*, *jīvas*, and *sattas*, and in these, he never allowed a lapse.

तए णं से खंदए कच्चायणस्सगोत्ते अणगारे जाए इरियासमिए भासासमिए एसणासमिए आयाणभंडमत्तनिक्खेवणासमिए उच्चार-पासवण-खेल-जल्ल-सिंघाण-परिट्ठावणियसमिए मणसमिए वयसमिए कायसमिए मणगुत्ते वयगुत्ते कायगुत्ते गुत्ते गुत्तिदिए गुत्तबंभयारी चाई लज्जू धन्ने खंतिखमे जिइदिए सोहिए अणियाणे अप्पुस्सुए अबहिल्लेसे सुसामण्णरए दंते इणमेव निगगंयं पावयणं पुरओ काउं विहरइ ।

Skandaka of the Kātyāyana line thus became truly homeless. He duly practised the eight precautions regarding movement, speech, begging, regarding placing of articles, particularly live objects, regarding depositing of excreta, etc., precautions regarding mind, word and body and restraint about mind, word and body. He became a complete master of self, and of organs of senses. He became sex-free with three-fold restraints. He became a renouncer, restrained, embodiment of spiritualism, conqueror of sense organs, purifier of vows, devoid of possession, desire and haste, with mind never moving out of restraint, immersed in the most difficult vows of the monks and wholly restrained in his passions. Such monk Skandaka held the prescriptions of the *nirgrantha* order to the fore and steadily progressed on the spiritual path.

तए णं समणे भगवं महावीरे कयंगलाओ छत्तपलासयाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमिता बहिया जणवयविहारं विहरइ । तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइय-माइयाइं एक्कारस्स अंगाइं अहिज्जइ । अहिज्जित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं महावीरं वंदइ नमंसई वदित्ता ।

नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भेहि अब्भणुण्णाए समाने मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्ताए । अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

After this, Śramaṇa Bhagavān Mahāvīra set out from the Chatrapalāśaka *caitya* in the city of Kṛtāṅgalā and started wandering in the outside villages. Monk Skandaka learnt *sāmāyika*, etc., and all the eleven *Aṅgas* from Śramaṇa Bhagavān Mahāvīra and other senior monks. Having learnt them, he went to the place where Śramaṇa Bhagavān Mahāvīra was. Having gone there, he paid his homage and obeisance to Śramaṇa Bhagavān Mahāvīra, and having done so, he made the following submission :

—*Bhante* ! If you kindly permit, then, with your permission, I desire to embrace and practise the monthly *bhikṣu-pratimā*<sup>14</sup>.

—Do as it may please thee, oh beloved of the gods, but delay not.

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाने हट्ठे जाव...नमंसित्ता मासियं भिक्खुपडिमं उपसंपज्जित्ता णं विहरइ । तए णं से खंदए अणगारे मासियं भिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं अहातच्चं अहासम्मं काएण फासेइ पालेइ सोभेइ तीरेइ पुरेइ किट्ठेइ अणुपालेइ आणाए आराहेइ सम्मं काएण फासित्ता जाव...आराहेत्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं जाव...नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भेहि अब्भणुण्णाए समाने दोमासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्ताए । अहासुहं देवाणुप्पिया ! मा पडिबंधं तं चेव । एवं तेमासियं चउम्मासियं पंचमासियं छम्मासियं सत्तमासियं पढमं सत्तराइंदियं दोच्च सत्तराइंदियं तच्चं सत्तराइंदियं अहोराइंदियं एगराइयं । तए णं से खंदए अणगारे एगराइयं भिक्खुपडिमं अहासुत्तं जाव...आराहेत्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं महावीरं जाव...नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भेहि अब्भणुण्णाए समाने गुणरयणसंवच्छरं तवोकम्मं उवसंपज्जित्ताणं विहरित्ताए । अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

Thus permitted by Śramaṇa Bhagavān Mahāvīra, monk Skandaka was pleased,...till paid obeisance and

embraced the monthly *bhikṣu-pratimā*. Thereafter the said monk Skandaka practised the monthly *bhikṣu-pratimā* as per the *Sūtras*, as per sanctions, as per path, as per fundamentals, with equanimity, and touched duly by his body. He performed, adorned himself with, completed, fulfilled, sang in praise of followed, performed as per sanctions,...till duly touched by his body,...till adored (and thereafter) returned to Śramaṇa Bhagavān Mahāvīra, paid homage and obeisance to him and made the following submission :

—*Bhante* ! If you kindly permit, then, with your permission, I wish to perform the two-monthly (course of) *bhikṣu-pratimā*.

—Do as it may please thee, oh beloved of the gods, but delay not.

(This was done, and in this manner he completed) three-, four-, five-, six- and seven-monthly *bhikṣu-pratimā*, (and then) the first course of seven day-nights, second course of seven day-nights, third course of seven day-nights, a whole day-night, a whole night (in all a course of 12), and having done *bhikṣu-pratimā* for a night as per the *Sūtras*,...till having adored it, he repaired where Śramaṇa Bhagāvan Mahāvīra was,...till paid obeisance, and made the following submission :

—*Bhante* ! If you please permit me, then, with your permission, I desire to embrace and practise *guṇa-ratna-samvat-sara*<sup>15</sup>.

—Do as it may please thee, oh beloved of the gods, but delay not.

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे जाव...णमंसित्ता गुणरयणसंवच्छरतवोकम्मं उवसंपज्जिता णं विहरइ । तं जहा—पढमं मासं चउत्थं चउत्थेणं अणिक्खित्तेणं तवोकम्मेणं दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेणं अवाउडेण य । एवं दोच्चं मासं छट्ठं छट्ठेणं अणिक्खित्तेणं दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्ति वीरासणेणं अवाउडेण य । एवं तच्चं मासं अट्ठमं अट्ठमेणं चउत्थं मासं दसमं दसमेणं पंचमं मासं बारसमं बारसमेणं छट्ठं मासं चउद्दसमं चउद्दसमेणं सत्तमं मासं सोलसमं सोलसमेणं अट्ठमं मासं

अट्ठारसमंअट्ठारसमेणं नवमं मासं वीसइमंवीसइमेणं दसमं मासं बावीसइमं-  
 बावीसइमेणं एक्कारसमं मासं चउवीसइमंचउवीसइमेणं बारसमं मासं छव्वी-  
 सइमंछव्वीसइमेणं तेरसमं मासं अट्ठावीसइमंअट्ठावीसइमेणं चउद्दसमं मासं  
 तीसइमंतीसइमेणं पण्णरसमं मासं बत्तीसइमंबत्तीसइमेणं सोलसं मासं चोत्तीस-  
 इमंचोत्तीसइमेणं अणिक्खित्तेणं तवोक्कम्मेणं दिया ठाणुकुडुए सूराभिमुहे  
 आयावगभूमीए आयावेमाणे रत्ति वीरासणेणं अवाउडेणं । तए णं से खंदए  
 अणसारे गुणरयणसंवच्छरं तवोक्कम्मं अहासुत्तं अहाकप्पं जाव...आराहेत्ता  
 जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं  
 महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता बहूहि चउत्थ-छट्ठ-अट्ठम-दसम-दुवा-  
 लसेहि मासद्धमासखमणेहि विचित्तेहि तवोक्कम्मेहि अप्पाणं भावेमाणे विहरइ ।

After this, being permitted by Śramaṇa Bhagavān Mahāvīra,...till having paid obeisance, monk Skandaka started practising *guṇa-ratna-samvatsara*. This was as follows :

In the first month, fast on alternate days, i. e. fast missing four meals<sup>16</sup>, (then break, and fast again missing four meals), sitting during the day-time on exposed ground in *utkaṭuka* posture with face turned towards the sun, and bearing the cold blast at night, wholly unclad and sitted in *vīrāsana* posture.

During the second month, a two-day fast, missing six meals, (followed by a break, and missing six meals again), and so on, sitting during the days on exposed ground in the *utkaṭuka* posture with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *vīrāsana*.

With other conditions as aforesaid, in the third month, (three-day fasts) missing 8 meals, in the fourth month, (four-day fasts) missing 10 meals, in the fifth month, (five-day fasts) missing 12 meals, in the sixth month, (six-day fasts) missing 14 meals, in the seventh month, (seven-day fasts) missing 16 meals, in the eighth month, (eight-day fasts) missing 18 meals, in the ninth month, (nine-day fasts) missing 20 meals, in the tenth month, (ten-day fasts) missing 22 meals, in the eleventh month, (eleven-day fasts) missing 24 meals, in the twelfth month, (twelve-day fasts) missing 26 meals, in the

thirteenth month, (thirteen-day fasts) missing 28 meals, in the fourteenth month, (fourteen-day fasts) missing 30 meals, in the fifteenth month, (fifteen-day fasts) missing 32 meals, in the sixteenth month, (sixteen-day fasts) missing 34 meals (and during all these months, as aforesaid), sitting during the days on bare ground in *utkaṭuka* posture, with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *virāsana*.

In this manner, monk Skandaka performed the penance as per the *Sūtras*, as per prescriptions,...till adored it, and thereafter came to the place where Śramaṇa Bhagavān Mahāvira was, and having come there, he paid his homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid his homage and obeisance, he continued to progress (on the spiritual path) by undertaking fasts for two, three, four, five days, for a month (at a time), for a fortnight, and in many other ways.

तए णं से खंदए अणगारे तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं कल्लाणेणं सिवेणं धन्नेणं मंगल्लेणं सत्तिरीएणं उदग्गेणं उदत्तेणं उत्तमेणं उदारेणं महानु-  
भागेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे अट्ठि-चम्मावणद्धे किडिकिडिया-  
भूए किसे धमणिसंतए जाए यावि होत्था । जीवंजीवेण गच्छइ जीवंजीवेण  
चिट्ठइ भासं भासित्ता वि गिलाई भासं भासमाणे गिलाइ भासिस्सामीत्ति  
गिलायति । से जहानामए कट्ठसगडिया इ वा पत्तसगडिया इ वा पत्त-  
तिल-भंडगसगडिया इ वा एरंडकट्ठसगडिया इ वा इंगालसगडिया इ वा  
उण्हे दिण्णा सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ एवामेव खंदए  
वि अणगारे ससद्दं गच्चइ ससद्दं चिट्ठइ उवचिए तवेणं अवचिए मंस-  
सोणीएणं हुयासणे विव भासरासिपडिच्छण्णे तवेणं तेएणं तव-तेयसिरीए  
अईव अईव उवसोभमाणे चिट्ठइ ।

Now, monk Skandaka, because of that (severe) penance which was attachment-free, enormous, permitted (by the Master), and performed without lapse, performed with great devotion and sincerity, which portended to welfare, safety, well-being, bliss and beauty, which was greatly difficult and progressively increasing (in intensity), which was great, good, expan-

sive and with great effect, became very ematiated, without flesh, a bare structure of bones, rattling when (the monk) moved, weak, with arteries and veins succinctly visible. He could move or stand only by dint of the power of the spirit. He became so weak that after speaking, or in the course of speaking, or when he thought that he would have to speak, he had a weakness and a feeling of pain. Like a cart laden with (dry) leaves, sesamum or any other dry object, or a cart laden with *eranda* twigs, or a cart laden with charcoal, when such a cart, with the objects on it wholly dried up, moves, the objects (on it) make a rattling sound, and so they do even when the cart is standing still ; in the same manner, when the monk Skandaka moved, his bones rattled, as they did even when he stood still. But he was enriched through penances. His flesh and blood had no doubt been reduced, but like fire covered with ashes, he looked exceedingly graceful because of his penances and spiritual powers, shining brilliantly

ते णं काले णं ते णं समए णं रायगिहे नयरे समोसरणं । जाव...परिसा पडिगया । तए णं तस्स खंदयस्स अणगारस्स अणया कयाइं पुव्वरत्तावरत्तकाल-समयंसि घम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए चिंतिए जाव...समुपज्जित्था—एवं खलु अहं इमेणं एयारूवेणं जाव...किसे घमणिसंतए जाए जीवंचीवेण गच्छामि जीवंचीवेण चिट्ठामि जाव...गिलामि जाव...एवामेव अहं पि ससद्दं गच्छामि ससद्दं चिट्ठामि तं अत्थि ता मे उट्ठाने कम्मे बले वीरिए पुरिसक्कारपरक्कमे तं जाव...ता मे अत्थि उट्ठाने कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव...य मे घम्मायरिए घम्मोवदेसए समणे भगवं महावीरे जिणे सुहत्थी विहरइ तावता मे सेयं कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमल-कोमलुम्मिसियम्मि अहापंडुरे पभाए रत्तासोयप्पकासे किंसुयसुयमुह-गुंजद्धाराग-सरिसे कमलागरसं॥बोहए उट्ठियम्मि सूरे सहस्सरस्सिम्मि दिणयरे तेयसा जलंते समणं भगवं महावीरं वंदित्ता नमंसित्ता जाव...पज्जुवासित्ता समणेणं भगवया महावीरेणं अग्गुण्णाए समाणे सयमेव पंचमहाव्वयाणि आरोवेत्ता समणा य समणीओ य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धि विपुलं पव्वयं सणियं सणियं दुरुहिता मेहघणसंनिगासं देवसन्निवातं पुढवीसिलापट्टयं पडिलेहिता दग्गसंधारणं संधरित्ता दग्गोसंधारोवगयस्स संलेहणा-ओसणा-भुसिअस्स भत्त-पाण-पडियाइक्खियस्स पाओवगयस्स कालं अणवकंखमाणस्स



विहरित्तए त्ति कट्ठु एवं संपहेइ संपेहिता कल्लं पाउप्पभायाए रयणीए जाव...  
जलंते जेणेव समणे भगवं महावीरे तेणेव जाव...पज्जुवासइ ।

In that period, at that time, congregation assembled in the city of Rājagṛha... till people dispersed. After this, one night, at the last quarter, as monk Skandaka was keeping a spiritual vigil performing *dharma-jāgaraṇā*, he had in mind such thought...till resolve :

I have, because of penances, become...till weak, with arteries and veins succinctly visible. I move and stand only by the power of my spirit...till feel pain and weakness,... till I rattle as I move, I rattle as I stand. (But) upto now, I have endeavour, activity, strength, energy and self-exertion,...till my spiritual teacher and spiritual guide, Śramaṇa Bhagavān Mahāvira, lives on this earth like a mighty elephant, it is worthy of me that, as this night is lifted up, at day-break, when the sun, who helps the lotuses to blossom, who shines red like the red *aśoka* flower, red like the *kimśuka* flower, or the beak of the parrot, or the red half of the *guñjā* fruit, who helps the cluster of lotuses to open, who holds a thousand rays, brilliant with glow, I go to Śramaṇa Bhagavān Mahāvira, and pay homage and obeisance,...till worship him, and with his permission, courting by self the five Great Vows, forgiving and being forgiven by the monks, I go slowly up, in the company of capable senior monks, atop Mount Vipula, which has the hue of the clouds, and on which gods descend, whereon I select a slab of stone, spread my last *darva* bed, rid my soul of all passions, cut down bondage of *karma*, give up all intake of food and water, and lie in wait, without hankering for death, fixed in *pādapopagamana* (tree-like) end.

Having decided in this manner, the next day, at dawn ...till the sun was brilliant in its glow, (monk Skandaka) came to the place where Śramaṇa Bhagavān Mahāvira was... till worshipped him.

खंदया ! इ समणे भगवं महावीरे खंदयं अणगारं एवं वयासी—से णूणं तव खंदया ! पुव्वरत्तावरत्तकालसमयंसि जाव...जागरमाणस्स इमेयरूवे अज्झत्थिए जाव...समुप्पज्जित्था—एवं खलु अहं इमेणं एयरूवेणं तवेणं ओरालेणं विउलेणं तं चेव जाव...कालं अणवकंखमाणस्स विहरित्तिए त्ति कट्ठु एवं संपेहेति संपेहिता कल्लं पाउप्पभायाए जाव...जलंत जेणेव ममं अंतिए तेणेव हव्वमागए । से णुणं खंदया ! अट्ठे समट्ठे ? हंता अत्थि । अहासुहं देवाणुप्पिया ! मा पडिबंभं ।

Thus said Śramaṇa Bhagavān Mahāvīra to monk Skandaka :

—Skandaka ! Indeed, in the last quarter of the night, ...till while in vigil,...till resolve, that because of this penance, which was attachment-free, enormous,...till without hankering for death, fixed in *pādapopagamana* end, (you decided)...till having decided, to-morrow, at dawn,...till brilliant in its glow, and so you have come to me. Tell me, Skandaka, is this correct.

—*Bhante* ! Perfectly so.

—Do as it may please thee, oh beloved of the gods, but delay not.

तए णं से खंदए अणगारे समणे णं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठुट्ठ जाव...हयहियए उट्ठाए उट्ठेइ उट्ठित्ता समणं भगवं महावीरं त्तिकखुत्तो आयाहिणप्पयाहिणं करेइ जाव...नमंसित्ता सयमेव पंच महव्वयाइं आरुहेइ आरुहित्ता समणा य समणीओ य खामेइ । तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं सणियं दुरुहेइ मेहघणसन्निगासं देवसन्निवायं पुढविसिलापट्ठयं पडिलेहेइ पडिलेहिता उच्चार-पासवणभूमिं पडिलेहेइ पडिलेहिता दब्भसंथारं संथरइ संथरित्ता पुरत्थाभिमुहे संपलियं कनिसन्ने करयलपरिगहियं दसनहं सिरसावत्तं मत्थए अंजलिं कट्ठु एवं वयासी—नमोज्जुणं अरिहंताणं भगवंताणं जाव...संपत्ताणं । नमोज्जु णं समणस्स भगवओ महावीरस्स जाव...संपाविउकामस्स । वंदामि णं भगवंतं तत्थगयं इहगए पासउ मे भगवं तत्थगए इहगयं त्ति कट्ठु बंदइ नमंसइ नमंसित्ता एवं वयासी—पुंवि पि मए समणस्स भगवओ महावीरस्स अंतिए सव्वे पाणाइवाए पच्चक्खाए जावज्जीवाए

जाव...मिच्छादंसणसल्ले पच्चक्खाए जावज्जीवाए । याणि पि य णं समणस्स भगवजो महावीरस्स अंतिए सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए जाव...मिच्छादंसणसल्लं पच्चक्खामि । एवं सव्वं असण-पाण-खाइम-साइमेणं चउव्विहं पि आहारं पच्चक्खामि । जावज्जीवाए जं पि य इमं सरीरं इट्ठं कंतं पियं जाव...फुसन्तु त्ति कट्ठु एयं पि णं चरिमेहि उस्सास-नीसासेहि वोसिरामि त्ति कट्ठु संलेहणा-भुसणाभुसिए भत्त-पाणपडियाइक्खिए पाओवगए कालं अणवकंखमाणे विहरइ ।

Thus permitted by Śramaṇa Bhagavān Mahāvīra, monk Skandaka was happy and pleased,...till exceedingly happy, and he got up, and having got up, he moved thrice round Śramaṇa Bhagavān Mahāvīra,...till having paid his obeisance, imposing on self by self the five Great Vows, and forgiving and seeking forgiveness of the fellow monks and thereafter, in the company of capable senior monks, he went up slowly atop Mount Vipula, which had the hue of the clouds, and on which gods descended, cleaned a stone slab, selected a place for depositing excreta, spread his last *darva* bed, sat in the *paryāṅkāśana* with his face turned eastward, placed his folded palms with ten fingers on them on his head and prayed as follows :

—Bow I to Bhagavān *Arihanta*...till already liberated.

—Bow I to Śramaṇa Bhagavān Mahāvīra...till already entitled to liberation.

—Bow I from this place to Bhagavān (Mahāvīra), who is there.

—May Bhagavān from there cast his glance (on me who am) here.

So saying, he paid his homage and obeisance, and added :

—Formerly, in the presence of Śramaṇa Bhagavān Mahāvīra, did I renounce, till life, all harm to living beings, ...till renounce, for good, the nail of perverted faith.

—At this moment, in the proximity of Śramaṇa Bhagavān Mahāvira, do I renounce, till life, all harm to living beings,... till renounce, for good, the nail of perverted faith.

—For life, I give up the four intakes of food-drink-dainties-delicacies.

—I dedicate this, my physical body, so dear, coveted, and object of love, which did I preserve against all ailments, to final respirations, inhales and exhales.

—May I court the vow of eradicating passions and cutting the bondage of *karma*, of giving up the intake of food, drink, etc., and of staying, without hankering for death, fixed in *pādapopagamana* end.

तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं दुवाल्स-वासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं भुसित्ता सट्ठि भत्ताइं अणसणाए छेदेता आलोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए । तए णं थेरा भगवंतो खंदयं अणगारं कालगयं जाणित्ता परिनिव्वाण-वत्तियं काउसग्गं करेति करित्ता पत्त-चीवराणि गिण्हंति गेण्हित्ता विपुलाओ पव्वयाओ सणियं सणियं पच्चोसक्कंति पच्चोसक्कित्ता जेणेव समणे भगवं महावीरे उवागच्छइ समणं भगवं महावीरं वंदइ नमंसइ नमंसित्ता एवं वयासी:

एवं खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगारे पगइभद्दए पमइविणीए पगइउवसंते पगईपयणुकोह-माण-माया-लोभे मिउमद्दवसंपन्ने अल्लीणे भद्दए विणीए । से णं देवाणुप्पियेहिं अब्भणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवित्ता समणा य समणीओ य खामेत्ता अम्हेहिं सद्धि विपुलं पव्वयं तं चेव निरवसेसं जाव...आणुपुव्वीए कालगए । इमे य से आयारभंडए ।

After this, monk Skandaka, who had read the eleven *Angas* under senior monks who were almost equal to Śramaṇa Bhagavān Mahāvira himself, who had spent twelve years without break in the *śramaṇa* order, passed away while in a

trance, after having enriched his soul by a month-long fast, missing in all sixty meals, after having discussed (lapses and sacred things) and after having said the *pratikramaṇ* १. When the monks (attending on him) realised that monk Skandaka had passed away, they themselves performed the *kāyotsarga* meditation to celebrate his (Skandaka's) liberation. Then having picked up his robes and vessels, they slowly came down Mount Vipula, and reached the place where was Śramaṇa Bhagavān Mahāvira, paid homage and obeisance unto him, and having paid homage and obeisance, they made the following submission :

(*Bhante* !) Thy disciple, Skandaka by name, a monk, beloved of the gods, was gentle by nature, polite by nature, quiet by nature, with little pride-anger-attachment-greed, full of softness and humility, always living in the protection of his Master, gentle and polite. Being permitted by thee, (the said monk), the beloved of the gods, who had planted on self by self the five Great Vows, who had forgiven and begged to be forgiven, went with us atop Mount Vipula, ...till has passed away by fasting. Here are his (earthly) belongings.

भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं बंदइ नमंसइ नमंसित्ता एवं वयासी-एवं खलु देवाणुप्पियाणं अंतेवासी खंदए णामं अणगारे कालमासे कालं किच्चा कहिं गए कहिं उववण्णे ? गोयमादि ! समणे भगवं महावीरं भगवं गोयमं एवं वयासी-एवं खलु गोयगा ! मम अंतेवासी खंदए णामं अणगारे पगइभद्दए जाव...से णं मए अब्भणुण्णाए समाणे सयमेव पंच महव्वयाइं आरुहेत्ता तं चेव सव्वं अवसेसियं नेयव्वं जाव...आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा अच्चुए कप्पे देवत्ताए उववण्णे तत्थ णं अत्थेगइयाणं देवाणं बावीसं सागरोवमाइं ठिई पणत्ता तस्स णं खंदयस्स वि देवस्स बावीसं सागरोवमाइं ठिई पणत्ता । से णं भंते ! खंदए देवे ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणंतरं चयं चइत्ता कहिं गच्छिहिइ कहिं उववज्जिहिइ ? त्ति गोयमा ! महाविदेह वासे सिज्झिहिति बुज्झिहिति मुच्चिहिति परिणिव्वाहिति सव्वदुक्खाणं अंतं करेहिति । खंदओ सम्मतो ।

(At this point), Bhagavān Gautama paid his homage and obeisance to Śramaṇa Bhagavāna Mahāvīra, and having done so, he made the following submission :

—*Bhante* ! Thy disciple, monk, Skandaka by name, the beloved of the gods, who has passed away on the completion of his time here (on this earth)—whither is he gone, and where is he born ?

Addressing Gautama and others, Śramaṇa Bhagavān Mahāvīra ordained :

—Indeed, Gautama, my disciple, monk, Skandaka by name, gentle by nature,...till having been permitted by me, planted on self by self the five Great Vows,...till passed away after discussing, and after saying *pratikramaṇa*, and has acquired a celestial life in the *Acyuta-kalpa*. Therein some of the inmates spend a span of 22 *sāgaropamas*, as per which Skandaka too will spend a span of 22 *sāgaropamas* there.

—And, *Bhante* ! Having exhausted his span, stay and existence therein, where will he go and where will he take birth ?

—Gautama ! In Mahāvīdeha will he (take birth and) be perfected, enlightened and liberated, and (then) enter into liberation and terminate all misery. Skandaka story<sup>17</sup> ends

पढमो उद्देसो सम्मत्तो । Chapter one ends

बिइओ उद्देसो

## CHAPTER TWO

[ on *samudghāta* ]

प्रश्न १९—कइ णं भंते ! समुग्घाया पणत्ता ?

उत्तर १९—गोयमा ! सत्त समुग्घाया पणत्ता तं जहा—वेदणासमुग्घाए एवं समुग्घायपदं छाउमत्थियसमुग्घायवज्जं भाणियव्वं जाव...वेमाणियाणं कसायसमुग्घाया अप्पाबहयं ।

प्रश्न २०—अणगारस्स णं भंते ! भावियप्पणो केवलीसमुग्घाए जाव... तासयमणागयद्धं चिट्ठंति ?

उत्तर २०—समुग्घायपदं णेयव्वं ।

Q. 19. *Bhante* ! How many have been stated to be the *samudghātas*<sup>18</sup> ?

A. 19. *Gautama* ! *Samudghātas* have been stated to be seven, which are, *vedanā-samudghāta*, etc., on which refer to section on '*Samudghāta*' (in the *Paṇṇavaṇṇā Sūtra*). (They are all) to be stated except the *chadmastha-samudghāta*,...till the *Vaimānikas*. (Something), more or less, needs be added on *kasāya-samudghāta*.

Q. 20. *Bhante* ! Does *kevalī-samudghāta* of high-souled monks...till lasts for an ever-extending future ?

A. 20. Refer to section on '*Samudghāta*'.

बिइओ उद्देसो सम्मत्तो । Chapter two ends

तइओ उद्देसो

### CHAPTER THREE

[ *on the worlds* ]

प्रश्न २१—कइ णं भंते ! पुढवीओ पणत्ताओ ?

उत्तर २१—जीवाभिगमे नेरइयाणं जो बित्तिओ उद्देसो सो णेयव्वो पुढवी ओगाहिता निरया संठाणमेव बाहुल्लं जाव...

प्रश्न २२—किं सव्वे पाणा उववन्नपुव्वा ?

उत्तर २२—हंता गोयमा ! असइं अदुवा अणंतक्खुत्तो । पुढवी उद्देसो !

Q. 21. *Bhante* ! How many have been stated to be the worlds<sup>19</sup> ?

A. 21. Gautama ! Refer on this chapter two on 'Infernal Beings' in the *Jīvābhigama Sūtra*—(to be noted are) all about the worlds,...till their structure and dimensions.

Q. 22. *Bhante* ! Have all the beings been born there before ?

A. 22. Well, Gautama ! Many times or innumerable times<sup>20</sup>. Chapter on 'Worlds' (in the *Jīvābhigama Sūtra*).

तइओ उद्देसो सम्मत्तो । Chapter three ends



चउत्थो उद्देसो

CHAPTER FOUR

[ *on organs of senses* ]

प्रश्न २३—कइ णं भंते ! इंदिया पणत्ता ?

उत्तर २३—गोयमा ! पंच इंदिया पणत्ता तं जहा पढमिल्लो इंदिय-  
उद्देसओ नेयव्वो संठाणं बाहुल्लं पोहत्तं जाव...अलोगो । इंदियउद्देसो ।

Q. 23. *Bhante* ! How many have been stated to be the organs of senses<sup>21</sup> ?

A. 23. Gautama ! Organs of senses have been stated to be five. On these, refer to first chapter (of the *Paṇṇavaṇṇā Sūtra*) on 'Organs of Senses'—their structure, shape, thickness, breadth,...till non-sphere. Chapter on 'Organ of Senses'.

चउत्थो उद्देसो सम्मत्तो । Chapter four ends

## पंचमो उद्देशो

### CHAPTER FIVE

[ on procreation ]

प्रश्न २४—अन्नउत्थिया णं भंते ! एवं आइक्खंति भासंति पण्णवो परूवेति तं जहा—एवं खलु नियंठे कालगए समाणे देवब्भूएणं अप्पाणेणं से णं तत्थ णो अन्नो देवे णो अन्नसि देवाणं देवीओ अभिजुजिय अभिजुजिय परियारेइ णो अप्पणिच्चियाओ देवीओ अभिजुजिय अभिजुजिय परियारेइ अप्पणामेव अप्पाणं विउव्विय विउव्विय परियारेइ । एगे वि य णं जीवे एगेणं समएणं दो वेदं वेदेइ तं जहा—इत्थिवेदं च पुरिसवेदं च । एवं परउत्थियवत्तव्वया नेयव्वा जाव...इत्थिवेदं च पुरिसवेदं च । से कहमेयं भंते ! एवं ?

उत्तर २४—गोयमा ! जं णं ते अन्नउत्थिया एवं आइक्खंति जाव... इत्थिवेदं च पुरिसवेदं च । जे ते एवं आहिंसु मिच्छं ते एवं आहिंसु । अहं पुण गोयमा ! एवमाइक्खामि भासामि पन्नवेमि परूवेमि एवं खलु नियंठे कालगए समाणे अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो भवंति महड्ढिएसु जाव... महाणुभावेषु दूरगतीसु चिरट्ठितीएसु से णं तत्थ देवे भवई महड्ढिए जाव... दस दिसाओ उज्जोवेमाणे पभासेमाणे जाव...पडिरूवे । से णं तत्थ अन्ने देवे अन्नेसि देवाणं देवीओ अभिजुजिय अभिजुजिय परियारेइ अप्पणिच्चियाओ देवीओ अभिजुजिय अभिजुजिय परियारेइ । नो अप्पाणमेव अप्पाणं विउव्विय विउव्विय परियारेइ । एगे वि य णं जीवे एगेणं समएणं एगं वेदं वेदेइ तं जहा—इत्थिवेयं वा पुरिसवेयं वा । जं समयं इत्थिवेयं वेएइ णो तं समयं पुरिसवेयं वेदेइ जं समयं पुरिसवेयं वेएइ णो तं समयं इत्थिवेयं वेदेइ । इत्थिवेयस्स उदएणं नो पुरिसवेयं वेएइ पुरिसवेयस्स उदएणं नो इत्थिवेयं वेएइ । एवं खलु एगे जीवे एगणं समएणं एगं वेदं वेदेइ तं जहा—इत्थिवेयं वा पुरिसवेयं वा । इत्थि इत्थिवेएणं उदिण्णेणं पुरिसं पत्थेइ पुरिसो पुरिसवेएणं उदिण्णेणं इत्थिं पत्थेइ । दो वि ते अण्णमण्णं पत्थेति तं जहा—इत्थी वा पुरिसं पुरिसे वा इत्थि ।

Q. 24. *Bhante* ! People of other faith (called 'heretics' hereafter) so say, maintain, establish and declare that when a monk, after death, becomes a *deva*, he does not enjoy with other *devas*, nor with the consorts of other *devas*, nor with his own consorts by overpowering them, but creates, out of his fluid self, two forms, of which one he makes a *deva* and the other its female counterpart, and enjoys. Thus (according to the heretics), a single soul has, at one and the same time, two experiences, which are, experience as female and experience as male. *Bhante* ! Is this assertion of the heretics correct,... till experience as female and experience as male ? How is it so ?

A. 24. Gautama ! The heretics, who say like this... till experience as female and experience as male, are wholly in the wrong, because of which I say, ordain, establish and declare that a monk who, on death, reaches one of the celestial abodes which is endowed with great fortune...till great influence, which confers capacity to go far and with a long span of life, becomes a *deva*, endowed with great fortune, with ability to shine in ten directions and with great beauty. The said *deva* enjoys with other *devas* and their consorts, by subduing them under his control, and likewise, he enjoys with his own consorts, by subduing them under his control ; but he does not enjoy by creating two forms out of his own self. For, a soul may, at any one time, experience either as female or as male. When he experiences as female, he does not experience as male ; and when he experiences as male, he does not experience as female. (In other words), with female experience gaining ascendancy, he does not have male experience and with male experience gaining ascendancy, he does not have female experience. So, of the two experiences, at any one time, a soul has either female experience or male experience. (Now) when female experience is up, as female, she covets the company of a male ; and when male experience is up, as male, he covets the company of a female, which means that the two covet the company of each other,— female of male, as male of female.

[ on pregnancy ]

प्रश्न २५—उदगगम्भे णं भंते ! उदगगम्भेति कालओ केवच्चिरं होइ ?

उत्तर २५—गोयमा ! जहण्णेणं एकं समयं उक्कोसेणं छम्मासा ।

प्रश्न २६—तिरिक्खजोणियगम्भे णं भंते ! तिरिक्खजोणियगम्भे ति कालओ केवच्चिरं होई ?

उत्तर २६—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अट्ठ संवच्छराइं ।

प्रश्न २७—मणुस्सीगम्भे णं भंते ! मणुस्सीगम्भे ति कालओ केवच्चिरं होई ?

उत्तर २७—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं बारस संवच्छराइं ।

प्रश्न २८—कायभवत्थे णं भंते ! कायभवत्थे ति कालओ केवच्चिरं होइ ?

उत्तर २८—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं चउवीसं संवच्छराइं ।

प्रश्न २९—मणुस्स-पंचेदिय-तिरिक्खजोणियबीए णं भंते ! जोणियग्गुए केवतियं कालं संचिट्ठइ ?

उत्तर २९—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं बारस मुहुत्ता ।

**Q. 25. *Bhante* ! How long does pregnancy of water-bodies<sup>22</sup> last in that state as water-bodies ?**

**A. 25. Gautama ! Minimum one time-unit and maximum six months.**

**Q. 26. *Bhante* ! How long does pregnancy in animal bodies last in animal state ?**

**A. 26. Gautama ! Minimum less than 48 minutes and maximum eight whole years.**

**Q. 27. *Bhante* ! How long does pregnancy in human bodies last in that state ?**

**A. 27. Gautama ! Minimum less than 48 minutes and maximum 12 years.**

Q. 28. *Bhante* ! How long does a *kāyā-bhava*<sup>23</sup> remain in that state ?

A. 28. Gautama ! Minimum less than 48 minutes and maximum 24 years.

Q. 29. *Bhante* ! How long does the semen of a human being, and that of a five-organ animal, after it has been in the uterus, remain fresh (i. e., have potentiality to form an embryo) ?

A. 29. Gautama ! Minimum less than 48 minutes and maximum twelve-times forty-eight minutes.

[ on progeny ]

प्रश्न ३०—एगजीवे णं भंते ! एगभवग्गहणेणं केवइयाणं पुत्तत्ताए हव्व-  
मागच्छइ ?

उत्तर ३०—गोयमा ! जहण्णेणं इक्कस्सा वा दोण्हं वा तिण्हि वा  
उक्कोसेणं सयपुहुत्तस्स जीवाणं पुत्तत्ताए हव्वमागच्छइ ।

प्रश्न ३१—एगजीवस्स णं भंते ! एगजीवभवग्गहणेणं केवइया जीवा  
पुत्तत्ताए हव्वमागच्छइ ?

उत्तर ३१—गोयमा ! जहण्णेणं एक्को वा दो वा तिण्णि वा उक्कोसेणं  
सयसहस्सपुहुत्तं जीवा णं पुत्तत्ताए हव्वमागच्छइ ।

प्रश्न ३२—से केणट्ठेणं भंते ! एवं वुच्चइ जाव...हव्वमागच्छइ ?

उत्तर ३२—गोयमा ! इत्थीए पुरिसस्स य कम्मकडाए जोणीए मेहुणवत्तिए  
नामं संजोए समुप्पज्जइ । ते दुहओ सिणेहं संचिण्ति संचिणित्ता तत्थ णं  
जहण्णेणं एक्को वा दो वा तिण्णि वा उक्कोसेणं सयसयस्सपुहुत्तं जीवा णं  
पुत्तत्ताए हव्वमागच्छइ से तेणट्ठेणं जाव...हव्वमागच्छइ ।

प्रश्न ३३—मेहुणेणं भंते ! सेवमाणस्स केरिसिए असंजमे कज्जइ ?

उत्तर ३३—गोयमा ! से जहा नामए केई पुरिसे रूयनालियं वा बुरनालियं  
वा तत्तेणं कणएणं समविद्धंसेज्जा एरिसएणं गोयमा ! मेहुणं सेवमाणस्स  
असंजमे कज्जइ ।

Q. 30. *Bhante* ! To how many living beings may a soul in one life be a progeny ?

A. 30. Gautama ! A soul may, in one life, be a progeny of minimum one, two or three beings, and maximum 200 to 900 beings<sup>24</sup>.

Q. 31. *Bhante* ! In one life, how many progenies may a being give birth to ?

A. 31. Gautama ! Minimum one, two or three, and maximum 2,00,000 to 9,00,000 may be given birth to<sup>25</sup>.

Q. 32. *Bhante* ! What is the reason for this,...till may be given birth to ?

A. 32. Gautama ! In the excited sex organs of a man and of a woman, a contact comes to be established called *maithuna-vṛttika*. (In consequence of this), the man's semen gets mixed up with the woman's blood, and this gives birth to a minimum of one, two or three progenies, and to a maximum of 2,00,000 to 9,00,000 progenies. It is for this...till may be given birth to.

Q. 33. *Bhante* ! In enjoying sexual experience, what sort of non-restraint is incurred by the soul ?

A. 33. Gautama ! Just as a human being may, with the help of a burning match stick, destroy a stalk of a cotton plant or a stalk of a 'bura' plant, so does a soul indulging in sex experience incur non-restraint of that sort<sup>26</sup>.

सेवं भंते ! सेवं भंते ! त्ति जाव...विहरई ।

*Bhante* ! So they are. Glory be to the Lord ! So saying Gautama paid his homage and obeisance to Śramaṇa Bhagavān Mahāvira and withdrew to his seat.

[ with śrāvakas from Tuṅgikā ]

३४-तए णं समणे भगवं महावीरे रायगिहाओ नगराओ गुणसिलाओ चेइयाओ पडिनिक्खमइ । पडिनिक्खमइत्ता बहिया जणवयविहारं विहरई ।

ते णं काले णं ते णं समए णं तुंगिया नामं नगरी होत्था । वण्णओ । तीसे णं तुंगियाए नयरिए बहिया उत्तरपुरत्थिमे दिसीभागे पुप्फवतिए नामं चेइए होत्था । वण्णओ । तत्थ णं तुंगियाए नयरीए बहवे समणोवासया परिवसंति अड्ढा दिता वित्थिन्न-विपुलभवण-सयणाऽसण-जाण-वाहणाइण्णा बहुधण-बहुजायरूवरयया आयोग-पयोग संपउत्ता विच्छड्डिय-विपुल-भत्तापाणा बहुदासी-दास-गो-महिस्-गवेलयप्पभूया बहुजणस्स अपरिभूया ।

34. Once Śramaṇa Bhagavān Mahāvira moved out from the Guṇaśilaka caitya in the city of Rājagṛha, and having moved out from there, he was wandering in the outside villages. In that period, at that time, there was a city named Tuṅgikā. Description. Outside the city of Tuṅgikā, in the north-eastern direction, there was a caitya named Puṣpavatī. Description. In that city of Tuṅgikā, there lived many who were the followers of the śramaṇa path, who were highly affluent and illustrious, with palacious dwellings standing on elevations, who possessed many couches and cushions, vehicles and pack animals, who had much treasure, gold and silver, who were experts in money-making, in many arts and crafts, who fed many for which much food was cooked in their households, who had many valets and maids, cows, buffaloes, goats, sheep, etc., and were never excelled (by any one or) by many taken (collectively) together.

अभिगयजीवा-ऽजीवा उवलद्धपुण्ण-पावा आसव-संवर-निज्जर-किरिया-ऽहि-करण-बंध-मोक्ख-कुसला असहेज्जदेवा-ऽसुर-नाग-सुवण्ण-जक्ख-रक्खस-किन्नर-कि-पुरुस-गरूळ-गंधव्व-महोर-गाईएहि देवगणेहि निग्गंथाओ पावयणाओ अणतिक-क्रमणिज्जा णिग्गंथे पावयणे निस्संक्रिया निककंखिया निव्वितिगिच्छा लद्धट्ठा गहियट्ठा पुच्छियट्ठा अभिगयट्ठा विणिच्छियट्ठा अट्ठि-मिज-पेमाणुरागरत्ता अयमाउसो निग्गंथे पावयणे अट्ठे अयं परमट्ठे सेसे अणट्ठे असियफलिहा अवंगुयदुवारा चियत्तं तेउरघरप्पवेसा बहुहि सीलव्वय-गुण-वेरमण-पच्चक्खाण-पोसहोववासेहि चाउददस-ट्ठमुद्धिट्ठ-पुण्णमासिणीसु परिपुण्णं पोसहं सम्मं अणुपालेमाणा समणे निग्गंथे फासु-एसणिज्जेणं असण-पाण-खाइम-साइमेणं वत्थ-पडिग्गह-कंबल-पायपुच्छणेणं पीढ-फलग-सेज्जा-संधारएणं ओसह-भेसज्जेणं पडिलाभेमाणा अहापडिग्गहिएहि तवोकम्मेहि अप्पाणं भावेमाणा विहरंति ।

They knew well soul and non-soul ; they had the knowledge of righteousness and non-righteousness ; they were thorough in their knowledge of *karma* fetters, of checking *karma* influx, of throwing out *karma* bondage, activities, instrumentalities, bondage and liberation ; they were never covetous of help even from the gods, nor were they to be shaken in their faith in the *śramaṇa* path either by *devas*, *asuras*, *nāgas*, *jyotiṣkas*, *yakṣas* *rākṣasas*, *kinṇaras*, *kimpuruṣas*, *gāruḍas*, *gandharvas*, *mahoragas* or by any other ; they had never had any doubt of, expectation from, or confusion about, the *nirgrantha* tenets ; they knew well the implications of the *nirgrantha* tenets, had complete faith in their implications, and if they had any doubt, they got them duly resolved or clarified ; they had realised the meanings and secrets of the holy texts ; their devotion to the *nirgrantha* tenets was, so to say, a part of their very bones and marrows, and they would declare—*these words of the nirgranthas are truths, they are great truths, all else being false*. They were so generous that the latches behind their doors were always raised up. Their doors were always open to seekers. So restrained were they in their sex behaviour that even if they walked in another's household, or even stepped inside the king's harem they would incur displeasure of none, nor would anyone question their honesty or integrity...They observed all the vows, viz., *sīla*, *guṇa*, *viramaṇa*, and *pratyākhyāna*. They performed *paṇṣadha* with fasting on the eighth and the fourteenth days (of the fortnight) and on the full-moon and new-moon days—six fasts each with a *paṇṣadha* per month. They offered to the *śramaṇa* monks, as per their needs, objects, pure and uncontaminated, like food, drink, dainties, delicacies, cloth, vessels, blankets, dusters, cushions, drugs, herbs or any other. Thus they lived on, enriching their soul by the practice of austerities and penances courted as per their capacity.

ते णं कालेणं ते णं समए णं पासावच्चिज्जा थेरा भगवतो जाइसम्पन्ना  
कुलसम्पन्ना बलसम्पन्ना ह्वसम्पन्ना विणयसम्पन्ना णाणसम्पन्ना दंसणसम्पन्ना  
चरित्तसम्पन्ना लज्जासम्पन्ना लाघवसम्पन्ना ओयंसी तेयंसी बच्चंसी जसंती



जियकोहा जियमाणा जियमाया जियलोहा जियनिद्दा जिइंदिया जियपरीसहा जीवियासा-मरणभय-विप्पमुक्का जाव...कुत्तियावणभूया बहुस्सुया बहुपरिवारा पंचहिं अणगारसएहिं सद्धिं संपरिवुडा अहाणुपुब्बि चरमाणा गामाणुगामं वूइज्जमाणा सुहंसुहेणं विहरमाणा जेणेव तुंगिया नगरी जेणेव पुप्फवईए चेइए तेणेव उवागच्छंति उवागच्छित्ता अहापडिरूवं उग्गहं उग्गिण्हित्ता णं संजमेणं तवसा अप्पाणं भावेमाणा विहरंति ।

In that period. at that time, a progeny of (Arhat) Pārśva, Sīhāvira Bhagavān, born in a high line and noble family, endowed with power and physical grace, humility, knowledge, faith, conduct and restraint, with little hankering in objects, with great firmness of mind, body and speech, widely renowned, with anger-pride-attachment-greed conquered, with slumber and organs of senses subdued, with passions overpowered, care-free of life as well as death,...till a complete store-house<sup>27</sup> of all realisations and high traits, master of many sacred texts, with a large following of devotees, came, in course of his usual wanderings from one village to another, in the company of 500 monks, to the *caitya* named Puṣpavati in the north-eastern direction of the city of Tuṅgikā, and halted there, enriching his soul by restraint and penance.

तए णं तुंगियाए नयरीए सिंघाडग-तिअ-चउक्क-चच्चर महा-पह-पहेसु जाव...एगदिसाभिमुहा णिज्जायंति । तए णं ते समणोवासया इमीसे कहाए लद्धट्ठा समाणा हट्ठ-तुट्ठा जाव...सद्दावेति सद्दावित्ता एवं वयासि— एवं खलु देवाणुप्पिया ! पासावच्चिज्जा थेरा भगवंतो जाइसम्पन्ना जाव... अहापडिरूवं उग्गहं उग्गिण्हित्ता णं संजमेणं तवसा अप्पाणं भावेमाणा विहरंति । तं महाफलं खलु देवाणुप्पिया ! तहारूवाणं थेराणं भगवन्ताणं नाम-गोयस्स वि सवणयाए । किमंग पुण अभिगमण-वंदण-नमंसण-पडिपुच्छण-पज्जुवासणयाए जाव...गहणयाए ? तं गच्छामो णं देवाणुप्पिया ! थेरे भगवंते वंदामो नमंसामो जाव...पज्जुवासामो । एयं णे इहभवे वा परभवे वा जाव...आणुगामियत्ताए भविस्सइ ।

The news of their arrival to the city of Tuṅgikā spread all over, to triangular places; where three, four or more

roads met, to all highways and streets,...till people moved out, all going in one direction. When they knew and perceived, they were delighted and pleased, and they called one another and said,

—Oh beloved of the gods, the progeny of (Arhat) Pārśva, Sthavira Bhagavān, born in a high line,...till halted here, enriching his soul by restraint and penance.

(Continued they)

—Oh beloved of the gods ! Even to listen the name and lineage of such illustrious monks gives great results ; then what to speak of (the result of) going to them, paying them homage and obeisance, enquiring about them, serving them (by attendance),...till asking and getting clarifications from them ! So let us go, oh beloved of the gods ! Let us pay them homage and obeisance,...till serve them (by attendance). This will be of great benefit to us in this life and in the one following,...till this will leave a long trail of well-being.

इति कट्टु अण्णमण्णस्स अंतिए एयमट्ठं पडिसुणेंति । जेणेव सयाइं सयाइं गिहाइं तेणेव उवागच्छंति उवागच्छित्ता ण्हाया कयबलिकम्मा कयकोउय-मंगल-पायच्छित्ता सुद्धप्पवेसाइं मंगलाइं वत्थाइं पवर-परिहिया अप्प-महग्घा-भरणालंकियसरीरा सएहिं तो सएहिंतो गेहेहिंतो पडिनिक्खमंति पडिनिक्खमित्ता एगयओ मेलायंति ।

Thus they said to one another, (those followers of the *śramaṇa* order), and the news was transmitted to everyone. They returned home, took their bath, made the usual offerings, performed conciliatory and propitiatory acts for welfare and then put on, in proper manner, clean and ceremonial robes, adorned their bodies with costly decorations and ornaments and moved out from their homes. Having moved out, they assembled together in one place.

मेलायित्ता पायविहारचारेणं तुं गियाए नयरीए मज्झमज्झेणं निगच्छंति निगच्छित्ता जेणेव पुप्फवतीए चेइए तेणेव उवागच्छंति उवागच्छित्ता थेरे

भगवंते पंचविहेणं अभिगमेणं अभिगच्छन्ति तं जहा—सच्चित्ताणं दब्बाणं विउसरण्याए अचित्ताणं दब्बाणं अविउसरण्याए एगसाडिएणं उत्तरासंगकरणेणं चक्खुप्फासं अंजलिप्पगहेणं मणसो एगत्तीकरणेणं जेणेव थेरा भगवंतो तेणेव उवागच्छन्ति । उवागच्छित्ता तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता जाव... तिदिहाए पज्जुवासणाए पज्जुवासन्ति । तए णं ते थेरा भगवंतो तेसिं समणो-वासयाणं तीसे महइमहालियाए चाउज्जामं धम्मं परिकहन्ति । जहा केसिसामिस्स जाव...समणोवासियत्ताए आणाए आराहए भवन्ति जाव... धम्मो कहिओ ।

Having assembled in one place, they walked through the city of Tuṅgikā, and having thus walked, they arrived at the Puspavati caitya. Having arrived there, they expressed their regard for the illustrious *sthaviras* in five ways, which are, discarding live objects, carefully holding non-live objects, turning their unsewn cloth in the form of a shoulder cloth, and, on reaching within sight, they touched their head with folded palms, and concentrated their mind. Having come near the illustrious ones, they move round them thrice,...till in three ways (with their mind, words and body) and worshipped them. Then those illustrious monks addressed their followers in the *śramaṇa* order, as had been (formerly) done by Śramaṇa Keśi on the religion of Four Great Vows, and the vast assembly of people, ...till the followers, with great devotion, expressed admiration and approval of their holy words,...till the sermons ended.

तए णं ते समणोवासया थेराणं भगवंताणं अंतिए धम्मं सोच्चा निसम्म हट्ठ-तुट्ठ जाव...हयहियया तिक्खुत्तो आहिणपयाहिणं करेन्ति जाव... तिदिहाए पज्जुवासणाए पज्जुवासन्ति । पज्जुवासित्ता एवं वयासि :

प्रश्न ३५—संजमे णं भंते ! किं फले ? तवे णं भंते ! किं फले ?

तए णं ते थेरा भगवंतो ते समणोवासए एवं वयासि :

उत्तर ३५—संजमे णं अज्जो ! अण्हयफले तवे वोदानफले ।

तए णं ते समणोवासया थेरे भगवंते एवं वयासी :

प्रश्न ३६—जइ णं भंते ! संजमे अण्हयफले तवे वोदाणफले किं पत्तियं णं भंते ! देवा देवलोएसु उववज्जंति ?

तत्थ णं कालियपुत्ते नामं थेरे ते समणोवासए एवं वयासि :

उत्तर ३६—पुव्वतवेणं अज्जो ! देवा देवलोएसु उववज्जंति ।

तत्थ णं मेहिले नामं थेरे समणोवासए एवं वयासि :

—पुव्वसंजमेणं अज्जो ! देवा देवलोएसु उववज्जंति ।

तत्थ णं आणंदरक्खिए नामं थेरे ते समणोवासए एवं वयासि :

—कम्मियाए अज्जो ! देवा देवलोएसु उववज्जंति ।

तत्थ णं कासवे नामं थेरे ते समणोवासए एवं वयासि :

—संगियाए अज्जो ! देवा देवलोएसु उववज्जंति । पुव्वतवेणं पुव्वसंजमेणं कम्मियाए संगियाए अज्जो ! देवा देवलोएसु उववज्जंति । सच्चे णं एस अट्ठे नो चेव णं आयभाववत्तव्वयाए ।

On hearing and perceiving the spiritual sermons from the illustrious monks, the followers of the *śramaṇa* order were delighted and pleased,...till their mind was full of joy, and they moved round (the monks) thrice....till worshipped them in three ways, and having done so, they made submission as follows :

Q. 35. *Bhante* ! What is the outcome of restraint ? *Bhante* ! What is the outcome of penance ?

On this the illustrious monks said as follows to the followers of the *śramaṇa* order :

A. 35. *Ārya* ! Restraint stops influx of fresh *karma* fetters, while penance liberates the soul of *karma* bondage and purifies it.

Whereon the followers of the *śramaṇa* order submitted further :

Q. 36. If, as you say, restraint stops *karma* influx, and penance liberates the soul from *karma* bondage, then, why are the *devas* born in the celestial regions ?

On this, a senior monk, Kālikaputra by name, gave reply as follows to the followers of the *śramaṇa* order :

A. 36. *Ārya* ! Because of *pūrva*-penance, the *devas* are born in the celestial regions.

Another senior monk, Mehila (Medhila) by name, said as follows to the followers of the *śramaṇa* order :

—*Ārya* ! Because of *pūrva*-restraint, the *devas* are born in the celestial regions.

(A third) senior monk, Ānanda rakṣita by name, said as follows to the followers of the *śramaṇa* order :

—*Ārya* ! Because of the remnants of past *karma*, the *devas* are born in the celestial regions.

Thereon a senior monk, Kāśyapa by name, said as follows to the followers of the *śramaṇa* order :

—*Ārya* ! It is because of attachment, the *devas* are born in the celestial regions. Because of *pūrva*-penance<sup>28</sup>, *pūrva*-restraint, remnants of past *karma* and attachment, the *devas* are born in the celestial regions. True is this implication, I ordain, and this is not our personal view (only).

तए णं ते समणोवासया थेरेहिं भगवन्तेहिं इमाइं एयारूवाइं वागरणाइं वागरिया समाणा हट्ठ-तुट्ठा थेरे भगवन्ते वंदन्ति नमंसन्ति नमंसित्ता पसिणाइं पुच्छन्ति पसिणाइं पुच्छित्ता अट्ठाइं उवादियन्ति उवादिएत्ता उट्ठाए उट्ठेत्ति । उट्ठित्ता थेरे भगवन्ते तिक्खुत्तो वंदन्ति नमंसन्ति नमंसित्ता थेराणं भगवन्ताणं अंतियाओ पुप्फवतियाओ चेइयाओ पडिनिक्खमन्ति । पडिनिक्खमित्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । तए णं ते थेरा अन्नया कयाइं तु गियाओ नयरीआ पुप्फवतियाओ चेइयाओ पडिनिगच्छन्ति बहिया जणवय-विहारं विहरन्ति ।

On hearing these words of the illustrious monks, the followers of the *śramaṇa* order were highly delighted and pleased. They paid homage and obeisance to these illustrious monks and having done so, they asked (further) questions, and having asked (further) questions, they accepted their meanings (solutions). Then they moved round the illustrious monks, thrice, and paid homage and obeisance and having done so, they moved out from the proximity of the illustrious monks, from the Puṣpavatī *caitya* and returned to their respective abodes. Even the illustrious monks moved out one day from the Puṣpavatī *caitya* from the city of Tuṅgikā, and were wandering in the outside villages.

ते णं काले णं ते णं समए णं रायगिहे नामं नगरे । जाव...  
परिसा पडिगया । ते णं काले णं ते णं समए णं समणस्स भगवओ  
महावीरस्स जेट्ठे अंतेवासी इंदभूई नामं अणगारे जाव...संखित्तविउल-  
तेयलेस्से छट्ठछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं संजमेणं तवसा अप्पाणं  
भावेमाणे जाव...विहरइ । तए णं से भगवं गोयमे छट्ठक्खमणपारणगंसि  
पढमाए पोरिसीए सज्झायं करेइ बीयाए पोरिसीए भाणं झियायइ  
तइयाए पोरिसीए अतुरियमचवलमसंभंते मुहपोत्तियं पडिलेहेइ पडिलेहिता  
भायणाइं वत्थाइं पडिलेहेइ पडिलेहिता भायणाइं पमज्जइ पमज्जिता  
भायणाइं उग्गहेइ उग्गहिता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ ।  
उवागच्छिता समणं भगवं महावीरं वंदइ नमंसइ नमसित्ता एवं वयासि :

—इच्छामि णं भंते ! तुब्भेहिं अब्भणुण्णाए छट्ठक्खमणपारणगंसि  
रायगिहे नगरे उच्च-नीय-मज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए  
अडित्तए ।

—अहासुहं देवाणुप्पिया ! मा पडिबंभं ।

तए णं भगवं गोयमे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे  
समणस्स भगवओ महावीरस्स अंतियाओ गुणसिलाओ चेइयाओ पडिनिक्खमइ ।  
पडिनिक्खमित्ता अतुरियमचवलमसंभंते जुगंतरपलोयणाए दिट्ठीए पुरओ रियं  
सोहमाणे जेणेव रायगिहे नगरे तेणेव उवागच्छइ । उवागच्छिता रायगिहे  
नगरे उच्च-नीय-मज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियं अडइ ।

In that period, at that time, (there was) a city named Rājagṛha,...till people dispersed. In that period, at that time Śramaṇa Bhagavān Mahāvira had a senior-most disciple, monk Indrabhūti by name,...till held in concentrated form within himself mighty fiery forces. He was undergoing a series of fasts missing six meals (at a time),...till was enriching his soul by restraint and penance. On one fast-breaking day, after he had already missed six meals, Bhagavān Gautama concentrated on the holy texts in the first quarter of the day, held meditation in the second, and then in the third quarter, without haste and without care, he cleaned his mouth-cover, his clothes and vessels, rubbed and dried them and then having picked them up, arrived at the place where Śramaṇa Bhagavān Mahāvira was, paid him homage and obeisance and made the following submission :

—*Bhante* ! Desire I, if it so pleases thee to permit me, in order to break my fast missing six meals, to repair to the city of Rājagṛha, to beg (food) from all households, high, middle and low, as per prescriptions regarding begging.

—Do as it may please you, oh beloved of the gods, but delay not.

Having thus been permitted by Śramaṇa Bhagavān Mahāvira, Bhagavān Gautama moved out from the proximity of Śramaṇa Bhagavān Mahāvira, from Guṇasīla *caitya*, and having moved out, (walked at paces) without haste and without care, observing closely (in fulfilment of precaution regarding movement) the ground of the length of a *yuga*, he arrived at the city of Rājagṛha, and in the city of Rājagṛha, he started, for purposes of begging as per prescriptions, visiting households, high, middle and low.

तए णं से भगवं गोयमे रायगिहे नगरे जाव...अडमाणे बहुजणसद्दं  
निसामेइ—एवं खलु देवाणुप्पिया ! तुंगियाए नयरीए बहिशा पुप्फवईए  
चेइए पासावच्चिज्जा थेरा भगवंतो समणोवासएहिं इमाइं एयारूवाइं  
वागरणाइं पुच्छिया—संजमे णं भंते ! किं फले ? तवे णं किं फले ?  
तए णं ते थेरा भगवंतो ते समणोवासए एवं वयासि—संजमे णं अज्जो !

अण्हयफले तवे वोदाणफले तं चेव जाव...पुव्वतवेणं पुव्वसंजमेणं कम्मियाए संगियाए अज्जो ! देवा देवलोएसु उव्वज्जंति । सच्चे णं एसमट्ठे णो चेव णं आयभाववत्तव्वया । से कहमेयं मन्ने एवं ?

तए णं समणे भगवं गोयमे इमीसे कहाए लद्धट्ठे समाणे जायसड्ढे जाव...समुप्पन्नकोउहल्ले अहापज्जत्तं समदाणं गेण्हइ गेण्हत्ता रायगिहाओ नयराओ पडिनिक्खमइ अतुरियं जाव...सोहेमाणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणस्स भगवओ महावीरस्स अदूरसामंते गमणागमणाए पडिक्कमइ एसण-मणेसणं आलोएइ आलोएत्ता भत्तपाणं पडिदंसेइ समगं भगवं महावीरं जाव...एवं वयासि—एवं खलु भंते ! अहं तुग्भेहि अब्भणुणाए समाणे रायगिहे नयरे उच्च-नीय-मज्झिमाणि कुलाणि घरसमुदाणस्स भिक्षायरियाए अडमाणे बहुजणसद्दं णिसामेमि—एवं खलु देवाणुप्पिया ! तंगियाए नयरीए बहिया पुप्फवईए चेइए पासावच्चिज्जा थेरा भगवंतो समणोवासएहिं इमाइं एयारूवाइं वागरणाइं पुच्छिया—संजमे णं भंते ! किं फले ? तवे किं फले ? तं चेव जाव....सच्चे णं एसमट्ठे णो चेव णं आयभाववत्तव्वयाए ।

Now, as Bhagavān Gautama, in the city of Rājagṛha,...till started visiting households, he heard many people say as follows : Oh beloved of the gods ! In the Puspavati *caitya*, in the city of Tuṅgikā, the followers of the *śramaṇa* order asked the illustrious monks in the spiritual line of (Arhat) Pārśva as follows : *Bhante* ! What is the outcome of restraint and what is the outcome of penance ? whereon the illustrious monks said unto the said followers : Restraint stops influx, penance liberates the soul,...till because of *pūrva*-penance, *pūrva*-restraint, remnants of *karma* and attachment, oih *Arya*, the *devas* attain the celestial regions. True is this implication, and this is not our personal view. Now, how is this to be taken ?

When Bhagavān Gautama heard this, there arose a query,...till inquisitiveness, (but) he completed his begging as per prescriptions, and having done so, he moved out from the city of Rajagṛha, without haste,...till arrived where was shining Śramaṇa Bhagavān Mahāvīra. Having arrived near Śramaṇa Bhagavān Mahāvīra, he recounted his experiences



in going and coming back, discussed the lapses, if any, in the course of a careful begging, and placed before Śramaṇa Bhagavān Mahāvira food and drink brought by him,...till made the following submission :

—*Bhante* ! Being permitted by thee, I, while visiting households, high, middle and low, in the city of Rājagṛha for purposes of begging food as per prescriptions heard many people say as follows : Oh beloved of the gods ! In the Puṣpavati *caitya* in the city of Tuṅḡikā, the followers of the Śramaṇa order asked the illustrious monks in the spiritual line of Pārśva—*Bhante* ! What is the outcome of restraint ? What is the outcome of penance ? ...till true is this implication, and this is not our personal view.

—तं पभू णं भंते ! ते थेरा भगवंतो तेसिं समणोवासयाणं इमाइं एयारूवाइं वागरणाइं वागरेत्तए ? उदाहु अप्पभू ? समिया णं भंते ! ते थेरा भगवंतो तेसिं समणोवासयाणं इमाइं एयारूवाइं वागरणाइं वागरित्तए ? उदाहु अस्समिया ? आउज्जिया णं भंते ! ते थेरा भगवंतो तेसिं समणोवासयाणं इमाइं एयारूवाइं वागरणाइं वागरेत्तए ? उदाहु अणाउज्जिया ? पलिउज्जिया णं भंते ! ते थेरा भगवंतो तेसिं समणोवासयाणं इमाइं एयारूवाइं वागरणाइं वागरेत्तए ? उदाहु अपलिउज्जिया ? पुव्वत्तेणं अज्जो ! देवा देवलोएसु उववज्जंति । पुव्वसंजमेणं कम्मियाए संगियाए अज्जो ! देवा देवलोएसु उववज्जंति । सच्चे णं एसमट्ठे णो चेव णं आयभाववत्तव्वयाए ।

—पभू णं गोयमा ! ते थेरा भगवंतो तेसिं समणोवासयाणं इमाइं एयारूवाइं वागरणाइं वागरेत्तए णो चेव णं अप्पभू । तह चेव णेयव्वं अवसेसियं जाव...पभू-समियं आउज्जिय-पलिउज्जिया जाव...सच्चे णं एसमट्ठे णो चेव णं आयभाववत्तव्वयाए अहं पि णं गोयमा ! एवमाइकखामि भासेमि पन्नवेमि परूवेमि—पुव्वत्तेणं देवा देवलोएसु उववज्जंति पुव्वसंजमेणं देवा देवलोएसु उववज्जंति कम्मियाए देवा देवलोएसु उववज्जंति संगियाए देवा देवलोएसु उववज्जंति । पुव्वत्तेणं पुव्वसंजमेणं कम्मियाए संगियाए अज्जो ! देवा देवलोएसु उववज्जंति । सच्चे णं एसमट्ठे णो चेव णं आयभाववत्तव्वयाए ।

(Continued Gautama) :

—*Bhante* ! Are the illustrious monks capable of giving such an answer to the followers of the *śramaṇa* order ? Or, are they incapable ? Are the illustrious monks accustomed to give such an answer to the followers of the *śramaṇa* order ? Or, are they not so accustomed ? Are the illustrious monks equipped to give such an answer to the followers of the *śramaṇa* order ? Or, are they not so equipped ? Are the illustrious monks in possession of special knowledge for which they gave this answer, or have they only ordinary knowledge because of which they said...till because of *pūrva*-penance, *pūrva*-restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions. True is this implication, and this is not our personal view.

—Gautama ! Capable are they, the illustrious monks, in giving reply to the questions of the followers of the *śramaṇa* order, and not incapable,...till capable-accustomed-equipped-having special knowledge, and not with ordinary knowledge ...till true is this implication, and this is not our personal view. So do I say, ordain, establish and maintain that because of *pūrva*-penance, do the *devas* attain the celestial regions, that because of *pūrva*-restraint, do the *devas* attain the celestial regions, that because of the remnants of *karma*, do the *devas* attain the celestial regions, that because of attachment, do the *devas* attain the celestial regions. (So they are correct in saying that) because of *pūrva*-penance, *pūrva*-restraint, remnants of *karma* and attachment, do the *devas* attain the celestial regions. True is this implication, and this is not our personal view.

प्रश्न ३७—तहारूपं न भंते ! समणं वा माहणं वा पज्जुवासमाणस्स किं फला पज्जुवासणा ?

उत्तर ३७—गोयमा । सवणफला ।

प्रश्न ३८—से नं भंते ! सवणे किं फले ?

उत्तर ३८—णाणफले ।

प्रश्न ३९—से णं भंते ! णाणे किं फले ?

उत्तर ३९—विन्नाणफले ।

प्रश्न ४०—से णं भंते ! विन्नाणे किं फले ?

उत्तर ४०—पच्चक्खाणफले ।

प्रश्न ४१—से णं भंते ! पच्चक्खाणे किं फले ?

उत्तर ४१—संजमफले ।

प्रश्न ४२—से णं भंते ! संजमे किं फले ?

उत्तर ४२—अण्हयफले ।

प्रश्न ४३—एवं अण्हये ?

उत्तर ४३—तवफले ।

प्रश्न ४४—तवे ?

उत्तर ४४—वोदाणफले ।

प्रश्न ४५—से णं भंते ! वोदाणे किं फले ?

उत्तर ४५—( वोदाणे ) अकिरियाफले ।

प्रश्न ४६—से णं भंते ! अकिरिया किं फला ?

उत्तर ४६—सिद्धिपज्जवसाणफला पणत्ता गोयमा !

Q. 37. *Bhante* ! What is the outcome of worshipping such a *śramaṇa* or *māhaṇa*<sup>29</sup> ?

A. 37. *Gautama* ! Benefit of listening.

Q. 38. *Bhante* ! What is the outcome of listening ?

A. 38. Outcome is knowledge.

Q. 39. *Bhante* ! What is the outcome of this knowledge ?

A. 39. Outcome is superior knowledge.

Q. 40. *Bhante* ! What is the outcome of superior knowledge ?

A. 40. Outcome is renunciation.

Q. 41. *Bhante* ! What is the outcome of renunciation ?

A. 41. Outcome is restraint.

Q. 42. *Bhante* ! What is the outcome of restraint ?

A. 42. Outcome is check on influx of fresh *karma*.

Q. 43. And of the check on influx ?

A. 43. Outcome is penance.

Q. 44. And of penance ?

A. 44. Outcome is the exhaustion of accumulated *karma*.

Q. 45. *Bhante* ! What is the outcome of the exhaustion of accumulated *karma* ?

A. 45. Outcome is cessation of (all) activity.

Q. 46. *Bhante* ! Whereto leads the cessation of activity ?

A. 46. Gautama ! To liberation, which is the final outcome. It is stated like that.

गाहा

सवणे णाणे य विष्णाणे पच्चक्खाणे य संजमे ।

अण्हये तवे चेव वोदाणे अकिरिया सिद्धी ॥

**Couplet :** Listening gives Knowledge

Knowledge leads to Superior Knowledge

Wherefrom to Renunciation.

Renunciation is the harbinger of Restraint.

Restraint checks Influx of *Karma*,

This, in turn, helps the practice of Penance,

Penance ends Accumulated Karma  
And then a complete cessation of all Activity.  
(Which is the penultimate stage)  
Wherefrom the last stage is Liberation.

[ on the hot-spring at Rājagṛha ]

प्रश्न ४७—अन्नउत्थिया णं भंते ! एवमाइक्खंति भासंति पन्नवेति परूवेति—  
एवं खलु रायगिहस्स नयरस्स बहिया वेभारस्स पव्वयस्य अहे एत्थ णं महं  
एगे हरए अप्पे ( अघे ) पन्नत्ते अणेगाइं जोयणाइं आयाम-विक्खंभेणं  
णाणादुमखंडमंडितउद्देसे सस्सिरीए जाव...पडिरूवे । तत्थ णं बह्वे उराला  
बल्लाहया संसेयंति संमुच्छंति वासंति तव्वइरित्ते य णं सया समिओ उस्सिणे  
उस्सिणे आउकाए अभिनिस्सवइ । से कहमेयं भंते ! एवं ?

उत्तर ४७—गोयमा ! जं णं ते अन्नउत्थिया एवमाइक्खंति जाव...  
जे ते एवं परूवेति मिच्छं ते एवमाइक्खंति जाव...सव्वं नेयव्वं । अहं  
पुण गोयमा ! एवं आइक्खामि भासेमि पन्नवेमि परूवेमि—एवं खलु  
रायगिहस्स नयरस्स बहिया वेभारपव्वयस्स अदूरसामंते एत्थ णं महा-  
तवोवतीरप्पभवे नामं पासवणे पन्नत्ते । पंच घणुसयाइं आयाम-विक्खंभेणं  
णाणादुमखंडमंडितउद्देसे सस्सिरीए पासादीए दरिसणिज्जे अभिरूवे पडिरूवे ।  
तत्थ णं बह्वे उस्सिण-जोणिया जीवा य पोगला य उदगत्ताए वक्कमंति  
विउक्कमंति चयंति उवचिज्जंति । तव्वइरित्ते वि य णं सया समियं  
उस्सिणे उस्सिणे आउयाए अभिनिस्सवइ । एस णं गोयमा ! महातवोव-  
तीरप्पभवे पासवणे । एस णं गोयमा ! महातवोवतीरप्पभवस्स पासवणस्स  
अट्ठे पन्नत्ते ।

Q. 47. *Bhante* ! Heretics so say, maintain, declare and establish that outside the city of Rājagṛha, at the foot of the Vaibhāra hill, there is a large reservoir of water, whose dimensions (length and breadth) extend over many *yojanas*, whose other extreme is covered with many trees, and is exceedingly charming, ...till pleasing to the visitors' eyes ; that many big clouds are formed in it, they give shower to it and mix with it ; that when the reservoir is full to the brim, there is a steady outflow of hot water from it. *Bhante* ! How is it so ?

A. 47. Gautama ! What the heretics say,...till establish is incorrect. Repeat all (as said by Gautama). Now, Gautama, I say, ordain, declare and establish that outside the city of Rājagṛha, in the proximity of the Vaibhāra hill, there is a spring named Mahātapopatīra-prabhava<sup>30</sup> which is 500 *dhanuṣas* square (i.e., on each side), and whose other extreme is decorated with many species of trees, which is beautiful, delightful, worth-seeing, graceful and pleasing to the eyes of all visitors. Souls capable of living in hot region and matter together take shape (therein) as water-bodies, and they also die there, and undergo transformation and assimilation (there). When it is full, there is a steady outflow of water from it. That is a spring named Mahātapopatīra-prabhava, and that is the implication (full story) of this spring named Mahātapopatīra-prabhava.

सेवं भंते ! सेवं भंते ! ति भगवं गोयमे समणं भगवं महावीरं दइ  
नमंसइ...जाव विहरइ ।

*Bhante* ! So it is. Glory be to the Lord ! So saying Gautama paid homage and obeisance to the Lord and withdrew to his seat.

पंचमो उद्देशो सम्पत्तो । Chapter five ends

छट्ठो उद्देसो

CHAPTER SIX

[ on language ]

प्रश्न ४८—से णूणं भंते ! मन्नामि इति ओहारिणी भासा ?

उत्तर ४८—एवं भासापदं भाणियव्वं ।

Q. 48. *Bhante* ! Am I to take that language<sup>31</sup> is the vehicle (of expression) ?

A. 48. Refer to chapter on 'Language' (in the *Paṇṇavaṇā Sūtra*).

छट्ठो उद्देसो सम्मत्तो । Chapter six ends

सत्तमो उद्देसो

CHAPTER SEVEN

[ on celestial beings ]

प्रश्न ४९—कतिविहा णं भंते ! देवा पन्नत्ता ?

उत्तर ४९—गोयमा ! चउव्विहा देवा पन्नत्ता तं जहा—भवणवद्-  
वाणमंतर-जोइस-वेमाणिया ।

प्रश्न ५०—कहि णं भंते ! भवणवासीणं देवाणं ठाणा पन्नत्ता ?

उत्तर ५०—गोयमा ! इमीसे रयणप्पभाए पुढवीए जहा ठाणपदे देवाणं  
वत्तव्वया ता भाणियव्वा णवरं भवणा पन्नत्ता उववाएणं लोयस्स  
असंखेज्जइ भागे एवं सव्वं भाणियव्वं जाव...सिद्धगंडिया सम्मत्ता कप्पाण  
पइट्ठाणं बाहुल्लुच्चत्तं एव संठाणं जीवाभिगमे जाव...वेमाणिउद्देसो  
भाणियव्वो सव्वी ।

Q. 49. *Bhante !* How many have been stated to be the types of *devas* ?

A. 49. *Gautama !* *Devas* are stated to be of four types, which are, *Bhavanavāsis*, *Vāṇavyantaras*, *Jyotiṣkas* and *Vaimānikas*.

Q. 50. *Bhante !* Where has been stated to be the abode of the *Bhavanavāsi devas* ?

A. 50. *Gautama !* Underneath the *Ratnaprabhā* hell<sup>32</sup>. For details, refer to chapter on 'Location' (in the *Paṇṇavaṇā Sūtra*), difference being that they are called '*bhavanas*'. This should be noted that they are born in an infinite fraction of the sphere,...till (to be noted) the location of the abode of the liberated souls, the location of the *kalpas*, their thickness and height, their structure, from the *Jīvābhigama Sūtra*,... till need be stated as in the chapter on *Vaimānika*<sup>33</sup>.

सत्तमो उद्देसो सम्मत्तो । Chapter seven ends



## अट्ठमो उद्देशो

### CHAPTER EIGHT

[ Camara-caṇḍā—capital city of Camarendra ]

प्रश्न ५१—कहिं णं भंते ! चमरस्स असुरिदस्स असुरकुमाररण्णो सभा सुहम्मा पण्णत्ता ?

उत्तर ५१—गोयमा ! जंबूदीवे दीवे मंदरस्स पव्वयस्स दाहिणेणं तिरियमसंखेज्जे दीव-समुद्दे वीइवइत्ता अरुणवरस्स दीवस्स बाहिरिल्लाओ वेइयंताओ अरुणोदयं समुद्दं बायालीसं जोयणसयसहस्साइं ओगाहिता एत्थ णं चमरस्स असुरिदस्स असुरकुमाररण्णो तिगिच्छयंकूडे नामं उप्पायपव्वए पन्नत्ते । सत्तरसएक्कवीसे जोयणसए उड्डं उच्चत्तेणं चत्तारितीसे जोयणसए कोसं च उव्वेहेणं गोथुभस्स आवासपव्वयस्स पमाणेणं नेयव्वं नवरं उवरिल्ल पमाणं मज्झे भाणियव्वं जाव...[ मूले दसवावीसे जोयणसए विक्खंभेणं मज्झे चत्तारि चउवीसे जोयणसए विक्खंभेणं उवरि सत्ततेवीसे जोयणसए विक्खंभेणं मूले तिणिणं जोयणसहस्साइं दोणिणं य बत्तीसुत्तरे जोयणसए किंचि विसेसूणे परिक्खेवेणं मज्झे एगं जोयणसहस्सं तिणिणं य इगुयाले जोयणसए किंचि विसेसूणे परिक्खेवेणं उवरि दोणिणं य जोयणसहस्साइं दोणिणं य छलसीए जोयणसए किंचि विसेसाहिए परिक्खेवेणं । ] मूले वित्थडे मज्झै संखिते उप्पि विसाले मज्झे वरवइरविगगहिए महामउदंसंठाणसंठिए सव्वरयणामए अच्छे जाव...पडिरूवे से णं एगाए पउमवरवेइयाए एगेणं वणसंडेणं य सव्वओ समंता संपरिक्खित्ते । पउमवरवेइयाए वणसंडस्स य वण्णओ ।

Q. 51. *Bhante* ! Where is stated to be the location of Sudharmā-Hall, the court of king Camara, the Indra of the Asurakumāras ?

A. 51. Gautama ! In the southern direction of Mount Meru, which is located in the centre of Jambu-dvīpa, (as you go) obliquely, crossing an innumerable number of islands and seas, you reach an island called Aruṇavara. As you proceed beyond its extreme coast-line, there is a sea named

Aruṇodaya. Now, in this Aruṇodaya sea, after you have gone 42,000 *yojanas*, you find an *utpāta* mountain called Tigicchakūṭa which belongs to king Camara, the Indra of the Asurakumāras. It is 1721 *yojanas* above the ground, and 430 *yojanas* one *krośa* inside. Its dimensions are to be noted to be similar to those of an *ābāsa* mountain named Gostuva. The difference is that the dimensions of the Gostuva mountain at its summit apply to its (Tigicchakūṭa's) central part. [ In other words, its breadth at the base is 1022 *yojanas*, at the centre 424 *yojanas*, and at the summit 732 *yojanas*. Its circumference at the base is slightly more or less than 3232 *yojanas*, at the centre slightly more or less than 1341 *yojanas* and at the summit slightly more or less than 2286 *yojanas*. ] It is extended at the base, contracted in the middle, and again extended at the summit. Its middle portion is shaped like an excellent thunder (*vajra*) or an enormous *mukunda* (musical drum), all bestrewn with gems, charming,...till picturesque<sup>34</sup>. It is surrounded all over by a *Padmavara-vedikā* and a forest strip. Description of the *vedikā* and the forest strip<sup>35</sup>.

तस्स णं तिगिच्छकुडस्य उप्पायपव्वयस्स उप्पि बहुसमरमणिज्जे भूमिभागे पन्नत्ते । वण्णओ । तस्स णं बहुसमरमणिज्जस्स भूमिभागस्स बहुमज्जदेसभागे एत्थ णं महं एगे पासायवडिसए पन्नत्ते । अड्ढाइज्जाइं जोयणसयाइं उड्ढं उच्चत्तेणं पणवीसं जोयणसयाइं विक्खंभेणं । पासाय वण्णओ । उल्लोयभूमि वण्णओ । अट्ठजोयणाइं मणिपेढिया । चमरस्स सीहासणं सपरिवारं भाणियव्वं । तस्स णं तिगिच्छकुडस्स दाहिणेणं छक्कोडिसए पणवन्नं च कोडीओ पणतीसं च सयसहस्साइं पण्णासं च सहस्साइं अरुणोदए समुद्धे तिरियं वीइवइत्ता अहे रयणप्पभाए पुढवीए चत्तालीसं जोयणसहस्साइं ओगाहिता एत्थ णं चमरस्स असुरिदस्स असुरकुमाररणो चमरचंचा नामं रायहाणी पणत्ता ।

The top of the said mountain Tigicchakūṭa is free from unevenness, i.e., is perfectly flat, and is exceedingly charming. Description<sup>36</sup>. At the centre of that flat, beautiful top, there is a big palace, the crown of palaces. Its height is 250 *yojanas* and its breadth is 125 *yojanas*. Description of the palace<sup>37</sup>. Its *maṇipīṭhikā* is eight *yojanas*. Description of Camara's throne and family<sup>38</sup>. To the south of the Tigiccha-

kūṭa mountain, as one goes obliquely 655,35,50,000 *yojanas* in the Aruṇodaya sea, and dives to the depth of 40,000 *yojanas* towards the Ratnaprabhā hell, there is Camara-cañcā, the metropolis of Camara, the Indra of the Asurakumāras.

एगं जोयणसयसहस्सं आयाम-विक्षंभेणं जंबूदीवप्पमाणा । पागारो दिवड्ढं जोयणसयं उड्ढं उच्चत्तेणं मूले पन्नासं जोयणाइं विक्खंभेणं उव्वरिं अद्धतेरसजोयणाइं विक्खंभेणं । कविसीसगा अद्धजोयणा आयामेणं कोसं विक्खंभेणं देसूणं अद्धजोयणं उड्ढं उच्चत्तेणं । एगमेगाए बाहाए पंच पंच दारसया अड्ढाइज्जाइं जोयणसयाइं उड्ढं उच्चत्तेणं अद्धं विक्खंभेणं उवारियले णं सोलसजोयण-सहस्साइं आयाम-विक्षंभेणं पन्नासं जोयण-सहस्साइं पंच य सत्ताणउ य जोयण-सए किंचि विसेसूणे परिक्खेवेणं सव्वपमा वेमाणियप्पमाणस्स अद्धं नेयव्वं । सभा सुहम्मा उत्तरपुरत्थिमेणं जिणघरं ततोववायसभा हरओ अभिसेय अलंकारो जहा विजयस्स ।

The length and breadth of that capital city are 1,00,000 *yojanas* in each direction. It is as big as Jambu-dvīpa. Its fortress is 150 *yojanas* in height and its spread at the base is 50 *yojanas* and at the summit  $13\frac{1}{2}$  *yojanas*. The length of its *kapi-śiṛṣaka* is  $\frac{1}{2}$  *yojana*, its breadth is one *krośa* and its height is slightly less than  $\frac{1}{2}$  *yojana*. Each wing in the *kapi-śiṛṣaka* has 500 entrances, each entrance being 250 *yojanas* in height and half of that in breadth. The rear structure of the palace is 16,000 *yojanas* in both length and breadth and its circumference is more or less 50597 *yojanas*. All the measures stated here are half of those of (the capital city of) the Vaimānikas. The Sudharmā Hall, the Jina temple in the north-east, the Hall of Birth, lake, Hall of Coronation, Hall of Decorations—description of all these is similar to those of Vijaya-deva.

### गाहा

उववाओ संकप्पो अभिसेय विभूषणा य ववसओ ।

अच्चणिय सिद्धायण गमो वि य चमर परिवार इड्ढत्तं ॥

*Couplet* : Halls of birth, resolve, coronation, decoration,  
Reading, prayer, worshipping the liberated souls,  
Camara's family, its fabulous fortune—  
All these need be stated<sup>39</sup>.

अट्ठमो उद्देसो सम्मत्तो । Chapter eight ends

नवमो उद्देशो

CHAPTER NINE

[ *sphere of time* ]

प्रश्न ५२—किमिदं भन्ते ! समयखेते त्ति पवुच्चइ ?

उत्तर ५२—गोयमा ! अड्ढाइज्जा दीवा दो य समुद्धा एस णं एवइए समयखेतेत्ति पवुच्चइ तत्थ णं अयं जंबुद्वीवे दीवे सव्वदीव-समुद्धानं सव्वभन्तरे एवं जीवाभिगमवत्तव्वया नेयव्वा जाव...अभिन्तरं पुक्खरद्धं जोइसविहूणं ।

Q. 52. *Bhante* ! What is the sphere of time ( i. e., where time is effective ) ?

A. 52. Gautama !  $2\frac{1}{2}$  islands (continents) and 2 oceans —these are stated to be the sphere of time. Of these, this island named Jambu-dvīpa is at the centre of all islands and oceans. The whole description is to be reproduced from the *Jīvābhigama Sūtra*<sup>40</sup>,...till the interior of half of Puṣkara, but the description of the *Jyotiṣkas* is to be excluded.

नवमो उद्देशो सम्मत्तो । Chapter nine ends

## दसमो उद्देशो

### CHAPTER TEN

[ *on astikāyas* ]

प्रश्न ५३—कइ णं भंते ! अत्थिकाया पणत्ता ?

उत्तर ५३—गोयमा ! पंच अत्थिकाया पणत्ता तं जहा—धम्मत्थिकाए अधम्मत्थिकाए आगासत्थिकाए जीवत्थिकाए पोगलत्थिकाए ।

प्रश्न ५४—धम्मत्थिकाए णं भंते ! कतिवण्णे कतिगंधे कतिरसे कतिफासे ?

उत्तर ५४—गोयमा ! अवण्णे अगंधे अरसे अफासे अरूवी अजीवे सासए अवट्ठिए लोगदब्बे ।

५५—से समासओ पंचविहे पणत्ते तं जहा—दब्बओ खित्तओ कालओ भावओ गुणओ । दब्बओ णं धम्मत्थिकाए एगे दब्बे खेत्तओ णं लोगप्पमाणमेत्ते कालओ न कयावि न आसि न कयावि नत्थि जाव...णिच्चे भावओ अवण्णे अगंधे अरसे अफासे गुणओ गमणगुणे । अधम्मत्थिकाए वि एवं चेव नवरं गुणओ ठाणगुणे । आगासत्थिकाए वि एवं चेव नवरं खेत्तओ णं आगासत्थिकाए लोयालोयप्पमाणमेत्ते अणंते चेव जाव...गुणओ अवगाहणागुणे ।

Q. 53. *Bhante* ! How many have been stated to be the *astikāyas*<sup>41</sup> ?

A. 53. *Gautama* ! *Astikāyas* have been stated to be five, which are, *dharmāstikāya*, *adhammāstikāya*, *ākāśāstikāya*, *jīvāstikāya* and *pudgalāstikāya*.

Q. 54. *Bhante* ! In *dharmāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 54. Gautama ! No colour, no smell, no taste, no touch, no shape, non-living, eternal, ever-existent object in spheres.

55. In brief, *dharmāstikāya* has been stated from five angles, which are, substance, place, time, *bhāva* and trait. As to substance, *dharmāstikāya* is one. As to place, it is as extensive as the spheres. As to time, it never was that it did not exist, it never is that it does not exist, nor will it ever be that it will not exist ; it existed, it exists, it will exist,...till it is ever-existent object in spheres. As to *bhāva*, it has no colour, no smell, no taste, no touch. As to trait, it is motion. Likewise, *adharmāstikāya*, except that in its trait, it is rest. Likewise, *ākāśāstikāya*, except that as to place, it is stated to be as big as spheres and non-sphere, and as to its trait, it is all-enveloping.

प्रश्न ५६—जीवत्थिकाए णं भंते ! कतिवण्णे कतिगंधे कतिरसे कतिफासे ?

उत्तर ५६—गोयमा ! अवण्णे जाव...अरूवी जीवे सासए अवट्ठिए लोगदब्बे । से समासओ पंचविहे पण्णते तं जहा—दब्बओ जाव .गुणओ । दब्बओ णं जीवत्थिकाए अणंताइ जीवदब्बाइ खेतओ लोगभमाणमेते कालओ न कयाइ न आसी जाव...निच्चे भावओ पुग अवण्णे अगंवे अरसे अफासे गुणओ उवओगगुणे ।

Q. 56. *Bhante* ! In *jīvāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

A. 56. Gautama ! Without colour,...till without shape, the soul is eternal ever-existent in spheres. In brief, *jīvāstikāya* has been stated from five angles, which are, substance,...till trait. As to substance, *jīvāstikāya* is live object. As to place, it is as expansive as the spheres. As to time, it never was that it did not exist,...till it is ever-existent. As to *bhāva*, no colour, no smell, no taste, no touch. As to trait, it is characterised by *upayoga* or ability to perceive.

प्रश्न ५७—योगलत्थिकाए णं भंते ! कतिवण्णे कतिगंध-रस-फासे ?

उत्तर ५७—गोयमा ! पंचवण्णे पंचरसे दुग्धे अट्ठफासे रूवी अजीवे सासए अवट्ठिए लोगदब्बे । से समासओ पंचविहे पण्णत्ते तं जहा—दब्बओ खेत्तओ कालओ भावओ गुणओ । दब्बओ णं पोग्गलत्थिकाए अणंताइं दब्बाइं खेत्तओ लोयप्पमाणमेत्ते कालओ न कयाइ न आसी जाव...णिच्चे भावओ वण्णमंते गंध-रस-फासमंते गुणओ गहणगुणे ।

Q. 57. *Bhante ! In pudgalāstikāya, how many colours are there, how many smells, how many tastes and how many touches ?*

A. 57. Gautama ! Five colours, five tastes, two smells, eight touches, with shape, non-live, eternal, ever-existent object in spheres. In brief, *pudgalāstikāya* has been stated from five angles, which are, substance, place, time, *bhāva* and trait. As to substance, they are infinite (non-live) objects. As to place, as much expansive as the spheres. As to time, it was not that it did not exist...till ever-existent object in spheres. As to *bhāva*, with colours, smells, tastes and touches. As to trait, all-adhering.

प्रश्न ५८—एगे भंते ! धम्मत्थिकायपदेसे धम्मत्थिकाएत्ति वत्तव्वं सिया ?

उत्तर ५८—गोयमा ! णो इणट्ठे समट्ठे । एवं दोण्णि वि तिण्णि वि चत्तारि वि पंच छ सत्त अट्ठ नव दस संखेज्जा ।

प्रश्न ५९—असंखेज्जा भंते ! धम्मत्थिकायपएसा धम्मत्थिकाए त्ति वत्तव्वं सिया ?

उत्तर ५९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न ६०—एगपएसू णे वि य णं भंते ! धम्मत्थिकाए धम्मत्थिकाएत्ति वत्तव्वं सिया ?

उत्तर ६०—णो इणट्ठे समट्ठे ।

प्रश्न ६१—से केणट्ठेणं भंते ! एव वुच्चइ एगे धम्मत्थिकायस्स पएसे नो धम्मत्थिकाए त्ति वत्तव्वं सिया जाव...एगपएसू णे वि य णं धम्मत्थिकाए नो धम्मत्थिकाए त्ति वत्तव्वं सिया ?

उत्तर ६१—से णूणं गोयमा ! खंडे चक्के सकले चक्के ?

—भगवं ! नो खंडे चक्के सकले चक्के ।

—एवं छत्ते चम्मे दंडे दूसे आउहे मोयए । से तेणट्ठेणं गोयमा ! एवं वुच्चइ एगे धम्मत्थिकाय पएसे णो धम्मत्थिकाए त्ति वत्तव्वं सिया जाव... एगपएसूणे वि य णं धम्मत्थिकाए नो धम्मत्थिकाए त्ति वत्तव्वं सिया ।

प्रश्न ६२—से किं खाइए णं भंते । धम्मत्थिकाए त्ति वत्तव्वं सिया ?

उत्तर ६२—गोयमा ! असंखेज्जा धम्मत्थिकाए पएसा ते सव्वे कसिणा पडिपुण्णा निरवसेसा एगगहणगहिया । एस णं गोयमा ! धम्मत्थिकाए त्ति वत्तव्वं सिया । एवं अहम्मत्थिकाए वि आगासत्थिकाए वि जीवत्थिकाय-पोगलत्थिकाए वि एवं चेव नवरं तिण्णं पि पदेसा अणंता भाणियव्वा सेसं तं चेव ।

Q. 58. *Bhante ! Can it be said that one pradeśa of dharmāstikāya is ( the whole of ) dharmāstikāya ?*

A. 58. Gautama ! That's not correct. Not even two, three, four, five, six, seven, eight, nine, ten *pradeśas* are (the whole of) *dharmāstikāya*.

Q. 59. *Bhante ! Can it be said that innumerable pradeśas of dharmāstikāya constitute ( the whole of ) dharmāstikāya ?*

A. 59. No, Gautama, that ( also ) is not correct.

Q. 60. *Bhante ! If dharmāstikāya is less than a pradeśa, can it be said to be dharmāstikāya ?*

A. 60. Gautama ! That ( also ) is not correct.

Q. 61. *Bhante ! Why do you say that one pradeśa of dharmāstikāya is not ( the whole of ) dharmāstikāya, ...till less than one pradeśa is not dharmāstikāya ?*



A. 61. Gautama ! Is a part of the wheel the whole wheel ?

—No, it is not the whole wheel ?

—The same with an umbrella, a cushion, a stick, cloth, a weapon and a sweet. Hence so. For this reason, it is said that a *pradeśa* of *dharmāstikāya* is not *dharmāstikāya*,... till less than a *pradeśa* of *dharmāstikāya* is not *dharmāstikāya*.

Q. 62. *Bhante* ! Then what is to be called *dharmāstikāya* ?

A. 62. Gautama ! *Dharmāstikāya* has innumerable *pradeśas* ; all of them, the sum-total, leaving none out, the whole in one expression, such is *dharmāstikāya*, oh Gautama ! And like this too of *adharmāstikāya*, *ākāśāstikāya*, *jīvāstikāya* and *puṅgalāstikāya*, difference being that (last) three are with infinite *pradeśas* ; the rest as before<sup>42</sup>.

[ on the soul ]

प्रश्न ६३—जीवे णं भंते ! सउट्ठाणे सकम्मे सबले सवीरिए सपुरिस-  
क्कार-परक्कमे आयभावेण जीवभावं उदसेतीतिवत्तव्वं सिया ?

उत्तर ६३—हंता गोयमा ! जीवे णं जाव...उदसेतीति वत्तव्वं सिया ।

प्रश्न ६४—से केणट्ठेणं जाव...वत्तव्वं सिया ?

उत्तर ६४—गोयमा ! जीवे णं अणंताणं आभिणिबोहियणाणपज्जवाणं एवं सुयणाणपज्जवाणं ओहिणाणपज्जवाणं मणपज्जवणाणपज्जवाणं केवलणाण-  
पज्जवाणं मइअणाणपज्जवाणं सुयअणाणपज्जवाणं विअमंगणाणपज्जवाणं  
अक्खुदंसणपज्जवाणं अवक्खुदंसणपज्जवाणं ओहिदंसणपज्जवाणं केवलदंसण-  
पज्जवाणं उदओगं गच्छइ उदओगलक्खणे णं जीवे से एएणट्ठेणं एवं वुच्चइ  
गोयमा ! जीवे णं सउट्ठाणे जाव...वत्तव्वं सिया ।

Q. 63. *Bhante* ! Should it be stated that the soul endowed with endeavour, activity, strength, energy and self-exertion<sup>43</sup> shows, through self-expression, that it is a live organism ?

A. 63. Yes, Gautama ! the soul...till a live organism.

Q. 64. *Bhante!* Why is it said that...till a live organism ?

A. 64. Gautama ! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *manah-paryāya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance<sup>44</sup>, infinite categories of visual realisation, infinite categories of non-visual realisation, infinite categories of *avadhi* realisation, and infinite categories of *kevala* realisation. In trait, the soul is all-utilising. It is, for this reason, oh Gautama, it has been said that the soul...till a live organism.

[ on the sky ]

प्रश्न ६५—कतिविहे णं भंते ! आगासे पण्णत्ते ?

उत्तर ६५—गोयमा ! दुविहे आगासे पण्णत्ते तं जहा—लोयागासे य अलोयागासे य ।

प्रश्न ६६—लोयागासे णं भंते ! किं जीवा जीवदेसा जीवप्पएसा अजीवा अजीवदेसा अजीवप्पएसा ?

उत्तर ६६—गोयमा ! जीवा वि जीवदेसा वि जीवप्पएसा वि अजीवा वि अजीवदेसा वि अजीवप्पएसा वि । जे जीवा ते नियमा एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया अण्णिंदिया । जे जीवदेसा ते नियमा एगिंदियदेसा जाव...अण्णिंदियदेसा । जे जीवप्पएसा ते नियमा एगिंदियप्पएसा जाव...अण्णिंदियप्पएसा । जे अजीवा ते दुविहा पण्णत्ता तं जहा—रूवी य अरूवी य । जे रूवी ते चउविहा पण्णत्ता तं जहा—खंधा खंधदेसा खंधप्पएसा परमाणुपोग्गला । जे अरूवी ते पंचविहा पण्णत्ता तं जहा—धम्मत्थिकाए नो धम्मत्थिकायस्स देसे धम्मत्थिकायस्स पएसा अधम्मत्थिकाए नो अधम्मत्थिकायस्स देसे अधम्मत्थिकायस्स पएसा अद्दासमये ।

प्रश्न ६७—अलोयागासे णं भंते ! किं जीवा पूच्छा तह चेव ?

उत्तर ६७—गोयमा ! नो जीवा जाव...नो अजीवप्पएसा एगे अजीवदब्ब= देसे अगुह्यलहुए अणंतं हि अगुह्यलहुयगुणे हि संजुत्ते सव्वागासे अणंतभागूणे ।

Q. 65. *Bhante* ! How many have been stated to be the sky types ?

A. 65. Gautama ! The sky types have been stated to be two, which are, sky of the spheres and sky of the non-sphere.

Q. 66. *Bhante* ! Does the sky of the spheres shelter the souls ? The *deśas* of the souls ? The *pradeśas* of the soul ? Non-souls ? The *deśas* of the non-souls ? The *pradeśas* of the non-souls<sup>45</sup> ?

A. 66. Gautama ! The sky of the spheres shelters souls, their *deśas*, their *pradeśas* ; it shelters non-souls, their *deśas*, their *pradeśas*. Of these, souls are, as a rule, with one organ of sense, with two, three, four and five organs, and those without any sense organ. The *jīva-deśas* are, as a rule, with one organ of sense...till without any sense organ. The *jīva-pradeśas* are, with one organ of sense...till without any sense organ. Non-souls are of two types, which are, those with shape, and those without shape. Those with shape, again, are of four types, which are, *skandha*, *skandha-deśa*, *skandha-pradeśa* and *paramāṇu-pudgala*<sup>46</sup>. Those without shape are of five types<sup>47</sup>, which are, *dharmāstikāya* but not the *deśas* of *dharmāstikāya*, *pradeśas* of *dharmāstikāya*, *adharmāstikāya* but not the *deśas* of *adharmāstikāya*, *pradeśas* of *adharmāstikāya*, and time called *addhā-samaya*<sup>48</sup>.

Q. 67. *Bhante* ! Does the sky of the non-sphere shelter souls...(repeat as before) ?

A. 67. Gautama ! It does not...till no *pradeśas* of non-souls (are to be found there). It is a *deśa* of non-live object, non-heavy-light, endowed with infinite non-heavy-light traits, and is total sky minus its infinite portions.

[ more on *dharmāstikāya* ]

प्रश्न ६८-धम्मत्थिकाए णं भन्ते ! के महालए पणत्ते ?

उत्तर ६८—गोयमा ! लोए लोयमेत्ते लोयप्पभाणे लोयफुडे लोयं चेव फुसित्ता णं चिट्ठइ एवं अहम्मत्थिकाए लोयागासे जीवत्थिकाए पोग्गलत्थिकाए पंच वि एक्काभिलावा ।

प्रश्न ६९—अहोलोए णं भंते ! धम्मत्थिकायस्स केवइयं फुसइ ?

उत्तर ६९—गोयमा ! साइरेणं अद्धं फुसइ ।

प्रश्न ७०—तिरियलोए णं भंते ! पुच्छा ?

उत्तर ७०—गोयमा ! असंखेज्जइभागं फुसइ ।

प्रश्न ७१—उड्ढलोए णं भंते ! पुच्छा ?

उत्तर ७१—गोयमा ! देसूणं अद्धं फुसइ ।

Q. 68. *Bhante* ! How big has been stated to be *dharmāstikāya* ? (In other words, what are the details about *dharmāstikāya* ?)

A. 68. Gautama ! *Dharmāstikāya* is as big as the spheres, a replica of the spheres, with a similar expanse as the spheres, is touched by the spheres and itself touches the spheres. And like this are *adharmāstikāya*, the sky of the spheres, *jīvāstikāya* and *pudgalāstikāya*—these five being wholly identical.

Q. 69. *Bhante* ! What portion of *dharmāstikāya* is touched by the lower spheres ?

A. 69. Gautama ! It touches slightly more than half.

Q. 70. *Bhante* ! And of the central spheres ?

A. 70. Gautama ! It touches innumerable portions.

Q. 71. And of upper spheres, pray !

A. 71. Gautama ! It touches about half.

प्रश्न ७२—इमा णं भंते ! रयणप्पभापुढवी धम्मत्थिकायस्स किं संखेज्जइभागं फुसइ असंखेज्जइभागं फुसइ संखेज्जे भागे फुसइ असंखेज्जे भागे फुसइ सव्वं फुसइ ?

उत्तर ७२—गोयमा ! णो संखेज्जइभागं फुसइ । असंखेज्जइभागं फुसइ णो संखेज्जे णो असंखेज्जे नो सव्वं फुसइ ।

प्रश्न ७३—इमीसे णं भंते ! रयणप्पभाए पुढवीए घणोदही धम्मत्थिकायस्स पुच्छा—किं संखेज्जइभागं फुसइ ?

उत्तर ७३—जहा रयणप्पभा तथा घणोदही घणवाय-तणुवाया वि ।

प्रश्न ७४—इमीसे णं भंते ! रयणप्पभाए पुढवीए उवासंतरे धम्मत्थिकायस्स किं संखेज्जइभागं फुसइ असंखेज्जइभागं फुसइ जाव...सव्वं फुसइ ?

उत्तर ७४—गोयमा ! संखेज्जइभागं फुसइ णो असंखेज्जइभागं फुसइ णो संखेज्जे णो असंखेज्जे णो सव्वं फुसइ । उवासंतराई—सव्वाई । जहा रयणप्पभाए पुढवीए वत्तव्वया भणिया एवं जाव...अहेसत्तमाए जंबुदीवाइया दीवा लवणसमुद्दाइया समुद्दा एवं सोहम्मेकप्पे जाव...ईसीपब्भारा पुढवी एए सव्वे वि असंखेज्जइभागं फुसइ । सेसा पडिसेहियव्वा । एवं अधम्म-त्थिकाए एवं लोयागासे वि ।

Q. 72. *Bhante* ! The Ratnaprabhā hell—does it touch a limited portion of *dharmāstikāya*, or an unlimited portion, or limited portions of it, or unlimited portions of it, or the whole of it ?

A. 72. Gautama ! It touches not a limited portion, but an unlimited portion ; but it touches not either limited portions, or unlimited portions, or the whole.

Q. 73. *Bhante* ! The viscous water of the Ratnaprabhā hell—what portion of *dharmāstikāya* is touched by it ? A limited portion ? (Repeat as before)

A. 74. As has been stated of the Ratnaprabhā hell, so of the viscous water, the viscous wind and the light wind.

Q. 74. *Bhante* ! Do the hulls of the Ratnaprabhā hell touch a limited portion of *dharmāstikāya*, do they touch its unlimited portion, ...till touch the whole ?

A. 74. Gautama ! It touches a limited portion, not an unlimited portion, nor limited portions, nor unlimited portions nor the whole. Like this about all the hulls. And as has been stated of the Ratnaprabhā hell, so...till the seventh hell, all isles (continents) like Jambu-dvīpa, etc., all seas like Salt Sea, etc., and Saudharma-kalpa...till the abode of the liberated souls—all these touch an unlimited portion of *dharmāstikāya*. The touch with others is to be specifically prohibited, and this is true of *adharmaāstikāya*. and of the sky of the spheres.

गहा

पुढवोदही घण-तणु कप्पा गेवेज्जणुत्तरा सिद्धी ।

संखेज्जइभागं अंतरेसु सेसा असंखेज्जा ॥

*Couplet* : Hells, viscous water, wind—  
Both viscous and light  
*Kalpas*, *graiveyakas*, *anuttaras*,  
*Siddhi*—the abode of liberated souls  
These touch unlimited portion of *dharmāstikāya*  
(Seven) hulls touch only a limited portion.

दसमो उद्देसो सम्मत्तो । Chapter ten ends

बिइयं सयं सम्मत्तं । Book two ends.



## NOTES

### BOOK I

1. We pay obeisance to the five advanced souls, viz., *arihantas* (victors), *siddhas* (liberated souls), *āyariyas* (preceptors), *uvajjhāyas* (teachers) and *sāhus* (monks) in all the spheres, because they show us the way.

2. The script given by the first *tīrthankara* Rṣabha to his daughter Brāhmī, from whom the script derives its name. This is considered by the Jainas to be the original script, parent of all subsequent scripts. As the words of the *Jinas* are preserved and transmitted through this script, it is deserving of obeisance. Besides, obeisance to the script is obeisance to its giver too.

3. The word '*śruta*' (scriptures) includes canonical literature of the Jainas and has a broader coverage than the Hindu word '*śruti*'. Starting with the three words of Mahāvīra, *utpāda* (formation), *dhrauvya* (permanence) and *vyaya* (decay), the leading-most of his immediate disciples called *gaṇadhara*s produced canonical works as per their own understanding of the three words. Initially preserved through memory, the first compilation took place at a gap of 160 years after the death of Mahāvīra at Pāṭaliputra. The process of compilation passed through a few stages till it was stopped with the preparation of the final redaction of the canons at the council of Valabhī under the presidency of Ācārya Devardhi Gaṇi in 454 (467 ?) A. D. The casual references to the books representing various divisions of the said canons suggest a stratification of the *Aṅgas*, *Upāṅgas* and the rest, and a chronology of their gradual development. The process of growth is comparable to that of an embryo in the womb, the various parts and limbs manifesting themselves one after the other, till the organism reaches its final form.



Total Āgamas number 45 (94, if other works like *Kalpasūtra*, etc., are included) which are as follows :

*Aṅga* (11) viz., *Āyāra*, *Sūyagaḍa*, *Ṭhāṇa*, *Samavāya*, *Viyāhapaṇṇatti* (*Bhagavati*), *Nāyādhammakahā*, *Uvāsagadasā*, *Aṇtagaḍadasā*, *Aṇuttaravavāiyadasā*, *Paṇhāvāgarāṇa*, *Vivāgasūya*.

*Upāṅga* (12) viz., *Uvavāia*, *Rāyapaseṇaiya*, *Jīvājivābhigama*, *Paṇṇavaṇā*, *Jaṇbuddvivapaṇṇatti*, *Canda-paṇṇatti*, *Sūrapaṇṇatti*, *Ṇirayāvaliyā*, *Kappiyā/Kappavadaṇsiyā*, *Puppiyā*, *Puppfacūliyā*, *Vaṇhidasā*.

*Cheya Sūta* (6) viz., *Nisīha*, *Mahāṇisīha*, *Vavahāra*, *Dasāsūyakkhaṇḍha*, *Vihatkappa*, *Jiakkappa/Paṇcakkappa*.

*Mūla Sūta* (4) viz., *Uttarajjhayaṇa*, *Avassaya*, *Piṇḍaṇijjuttī*, *Dasaveyāliya*.

*Cūliya Sūta* (2) viz., *Naṇḍi Sūta*, *Aṇuogaddāra*.

*Paiṇṇaga* (10) viz., *Causaraṇa*, *Ārapaccākkhāṇa*, *Bhatta-pariṇṇā*, *Taṇḍulaveyāliya*, *Caṇḍavijjaya*, *Gaṇi-vijjā*, *Deviṇḍathava*, *Mahāpaccākkhāṇa*, *Vīra-thava*, *Santhārāga*.

4. The description of the city is omitted. Reference is to the *Uvavāia* (*Aupapātika*) *Sūtra* which gives a description of the city of Campā. The description of Rājagṛha is to be taken to be similar to that.

5. The first adjective to Mahāvīra is 'samaṇe'. *Śrāmyati tapasyatīti sramaṇaḥ*. He who practises penance and knows the trouble of living beings is a *śramaṇa*. An alternative form in Sanskrit 'samanah' means one whose mind is pure, who is equally well-disposed towards all. Another of the adjectives to Mahāvīra 'āigare'—'the fountain-head of religion', should, in strict sense, apply only to the first *tīrthankara*. But, in a wide sense, any *tīrthankara* may be called 'āigara' because each *tīrthankara* reorganises the order afresh.

6. The word '*saṅpāviu-kāme*' (Sanskrit *saṅprāptakāmaḥ*) means one intent on attaining the sphere of the liberated souls. This would sound inconsistent, since Mahāvīra was a *vītarāga*, i.e., above all attachments. The desire to attain the sphere of the liberated souls is also a sort of attachment. But really there is no inconsistency because the expression is only *aupacārika* which means the imposition of our own reading/feeling on Mahāvīra. It was not necessarily his own feeling.

7. *Jāva* is a word used at many places throughout the *Sūtra*. It signifies the omission of certain detail, for which the reader is to refer above or to some other text where it is given. In the present context, the details omitted relate to the physical features of Mahāvīra till the description of the congregation, which are contained in the *Uvavāia Sūtra*.

8. '*Samacaurarṇhasaṁsthāṇasaṁthie*' in the *Sūtra* signifies the bodily structure of Indrabhūti Gautama which had some speciality. The shape of the body is '*saṁsthāna*', and when it has a fourfold balance as follows, the body is said to be well-balanced : when seated in the *padmāsana* posture, the difference between the two knees equals the difference between the seat and the forehead, equals the difference between the right shoulder and the left knee, equals the difference between the the left shoulder and right knee.

9. '*Vajjarisahaṇārāyasaṁghayane*' indicates how the joints of Gautama's body were set and rivetted in a particular form in order to impart sufficient strength to the bone structure to make the body capable of bearing the austerities and hardships of penance.

10. Four adjectives of penance signify as follows :

- ugga*—vigorous, by dint of his having practised incessant and prolonged austerities and penances ;
- ditta*—radiant, because of the burning of *karma* ;
- tatta*—glowing, in consequence of aforesaid austerities and penances ; and
- mahā*—great, because of austerities and penances difficult for men.

11. *Pūrvas* constituted canonical learning which became the basis for the compilation of later-day *Āgamas* (see 3 above). They are : *Utpāda-pūrva*, *Agrāyaṇīya-pūrva*, *Vīrya-pravāda-pūrva*, *Astināsti-pravāda-pūrva*, *Jñāna-pravāda-pūrva*, *Satya-pravāda-pūrva*, *Ātma-pravāda-pūrva*, *Karma-pravāda-pūrva*, *Pratyākhyāna-pravāda-pūrva*, *Vidyānu-pravāda-pūrva*, *Avandhya-pūrva*, *Prāṇāyupravāda-pūrva*, *Kriyā-viśāla-pūrva* and *Lokavindusūra-pūrva*. Because of their absorption in the later-day *Āgamas*, the *Pūrvas* are no longer extant.

12. The Jainas have given the following classification of knowledge :

- (1) *mati* or ordinary cognition by sense organs and mind ;
- (2) *śruta* or knowledge derived with the help of signs, symbols or words/expressions ;
- (3) *avadhi* or direct knowledge of corporeal things without the help of sense organs and mind, but within some limitation of space and time ;
- (4) *manah-paryāya* or direct knowledge of the thoughts of others without the help of sense organs and mind, but within some limitation of space and time ; and
- (5) *kevala* or knowledge which completely reveals, without the aid of sense organs and mind, and without any limitation of space and time, the truth about all things in the universe, corporeal as well as non-corporeal, with all their attributes and modifications, past, present and future.

Indrabhūti Gautama fully possessed the first four. He acquired *kevala jñāna* after Mahāvira's passing away.

13. *Adūrasāmaṇṭa'* signifies a reasonable distance, neither very far nor very near, a form of humility observed by the monks in their relation with the master. The distance is usually of the length of the person concerned, 3 1/2 cubits, and the space-gap between the two is called *avagraha-bhūmi*.

14. Gautama's reverence (*saddhā*), doubt (*saṃsaya*) and curiosity/enquiry (*koūhalla*) have been repeated four times with the adjectives *jāya*, *uppaṇṇa*, *saṃjāya* and *samuppaṇṇa*, giving in all 12 forms. Reverence signifies not only desire to know the truth but also faith and respect for it. But it might be that Gautama had certain points about which he was in need of more light. Hence doubt. Gautama was a highly accomplished monk. His doubt, therefore, could not be on superficials, but on fundamentals, or certain aspects thereof. Curiosity was about how the master resolved the points of doubt.

The four terms may also be explained as follows : *Jāya* implies the genesis of reverence, doubt and curiosity ; in *uppaṇṇa*, each one of these takes a shape ; the last two, *saṃjāya* and *samuppaṇṇa*, with the prefix 'saṃ' to *jāya* and *uppaṇṇa*, signify a process of intensification of the first two, since the enquirer was no ordinary person, but was himself in command of four types of knowledge.

Some commentators have explained the four expressions with altogether twelve forms in terms of 'superficial knowledge' (*avagraha*), 'desire to know more' (*ihā*), 'fulfilment of desire for more knowledge' (*avāya*), and 'being firm in knowledge' (*dhāraṇā*). Others have considered the four as signifying more or less the same thing, with slight intensification from one to the next one.

15. 'Vanidai namaṃsaṃsai'—paying homage and obeisance, the former by expression and the latter by bowing one's head in a prescribed manner.

16. Humility as prescribed is as follows :

*ṇiddā-vigahā parivajjīheṃ guttehiṃ paṇjaliṭṭhehiṃ  
bhattibahumāṇapuvvaṃ uvauttehiṃ suṇeyavvaṃ*

which means (1) giving up slumber and irrelevant talk ; (2) controlling mind, body and expression ; (3) with folded

palms placed on the forehead ; (4) with devotion and profound respect ; (5) with mind fully devoted/concentrated. In above manner, one is to listen the master's words.

17. Since the soul is in bondage with *karma*, the *Sūtra* starts with a consideration thereof, giving in a nut-shell the entire process through which the dormant *karma* is, in its entirety, put on the move through the spiritual effort of one desirous of liberation, till it is thrown out. The question is considered in all its details and that for all the 24 categories of living beings.

18. 'Bhante' is a form of address inviting the attention of the *Ācārya*, Sanskrit *bhadanta*, *bhavānta*, *bhayānta*, meaning one who helps end transmigration, etc.

19. Nine verbs used in Q. 1 need explanation. The soul is in bondage with *karma*, and the soul now strives for early liberation. To anticipate the content of Q. 14, *karma*, which has come up, must of necessity be exhausted through suffering. But *karma*, which is still dormant and is in occupation of the soul-spaces, may be got rid of through spiritual practices, which is the theme here. Through a conscious effort, the living being brings up dormant *karma* in order to push it through various stages till exhaustion. Of these, the first four relate to bringing up *karma* from its dormant state, in very quick succession, to a state where *karma*-atoms have vacated soul-spaces, and the last five relate to stages leading to total exit of *karma*-atoms, after they are effectively separated from the soul-spaces.

To be precise, one who is mature enough to attain liberation, and has a striving for it, stands virtually on the last stage from which he can liquidate the earlier ones and earn liberation. He brings up *karma* from a dormant state and puts it straight to fructification. At once, the outcome is felt, and, just then, *karma*-atoms are speedily separated from the soul-spaces, which thus stand vacated. By this quick process, he gets rid of *karma* enshrouding faith, vision, knowledge and power. But, he has yet to get rid of the remaining *karma* which gives name, lineage,

life-span and suffering. For this, the process is the subject-matter of Q. 59, wherein cutting of *karma* means transforming *karma* with a long-span into one having a short-span ; piercing means changing the deep-effect *karma* into slow-effect one and *vice versa* ; burning signifies the process by which *karma*-atoms are turned into *pudgala*-atoms so that they are no longer in occupation of the soul-spaces ; and dying signifies the termination of *karma* determining name, lineage and life-span. Exhaustion is total elimination of *karma* bondage, and hence of suffering, when the soul is free, restored to its liberation, perfection and enlightenment.

20. The use of the present perfect tense to signify what appears to be the present continuous tense is justified by Mahavira on the ground that once the goal is set and the process of liberation gets started with conscious effort, it must end. For, the last thing, viz., the goal, in this case, is made first, by the striving soul, and then starts the process of liquidation of the intervening stages, so that once the thing is set going, it must reach the end.

Cf. 'The last of life, for which the first was made.'

— Browning.

It is interesting to recount here that fourteen years after Mahāvira's enlightenment, the doubt was raised by one of his disciples (son-in-law) Jamālī, who found that almost nothing could be done in a moment, and that most things needed more than a moment to be completed. So, he felt, one should not say 'it has been done' till it was really done. A thing which was in the process of being done was not actually 'done' till the process came to an end. On this ground, Jamālī not only refuted the philosophical principle propounded by Mahāvira viz., that 'a thing in the process of being done should be considered as already done', he even left his group. He was joined in this by his wife (Mahāvira's daughter) Anojjhā (Priyadarśanā) ; but she soon realised that what Mahāvira had propounded was correct, and returned, but not Jamālī. The point is that the principle propounded by Mahāvira is based on *niścaya naya*, while the doubt raised by Jamālī stands on *vyava-*

*hāra naya*. According to the former, a thing is considered to be actually finished as soon as it is started ; but according to the latter, a thing is completed only when it is really finished.

21. A line of demarcation is drawn at the end of the first four terms which are stated to have same import, though different sounds and different suggestions. This is so for a number of reasons. First, all the four have the same import because they are all in the same state of *karma*-movement till separation (*uppaṇṇapakkhassa*). Second, they have the same import because all of them together have a span which is no bigger than an *antar-muhūrta* (i.e., less than 48 minutes). Third, they have the same import because by taking out *karma*-atoms from the soul-spaces, they lead to the achievement of the same result which is the attainment of omniscience.

The last five terms, though in one group because of their being in the state of *karma*-exit (*vigayapakkhassa*), have different imports, different sounds, different suggestions. These take place when one desirous of liberation is already at the thirteenth stage of ascent (*guṇasthāna*), an omniscient, but still with some activities of body, mind and speech (*sayogī kevalī*). Now start the processes, one distinct from the other, of, transforming *karma* with a long-span into one having a short-span, changing the deep-effect one into a slow-effect one and *vice versa*, and so on, so that the omniscient now gets rid of the activities of the body, mind and speech, and is without them (*ayogī kevalī*). This is total severance of *karma* bondage. With the dropping out of the body, at last, go name, lineage, life-span and suffering, and the soul joins the rank of the liberated souls and attains the state of infinite bliss.

22. The discussion starts with the infernal beings and is extended to all the four forms of existence, viz., infernal beings, non-human beings (animals), human beings and celestial beings, who make in all 24 categories (*daṇḍakas*) as follows :

Categories	Numbers
All infernal beings in seven hells	1
Asurakumāras till Stanitakumāras (see 34 below)	10
Immobiles with one organ, e.g., earth-bodies, water-bodies, air-bodies, fire-bodies and flora-bodies	5
Two-, three-, and four- organ beings	3
Non-humans (animals) with five organs	1
Human beings	1
Vāṇavyantara <i>devas</i>	1
Jyotiṣka <i>devas</i>	1
Vaimānika <i>devas</i>	1
	<hr/>
	24

Infernal beings are called *Nārakas*. *Naraka* is a place wherein is born one with inauspicious *karma*.

23. *Palyopama* and *sāgaropama* are Jaina expressions used in those cases where figures have failed to give the number and aid is taken of comparisons like 'as many as the stars in the sky' or 'as many as the hairs on the human head'. *Palyopama* is itself like that. Ten '*koṭākoṭi*'-times a *palyopama* gives a *sāgaropama*. The figures would safely run into billions of billions.

24. For all practical purposes, the pairs *āṇamaṇti* and *usa-saṇti*, and *pāṇamaṇti* and *ṇisasaṇti*, may be taken to be synonyms, used here together for the sake of emphasis, though some commentators have tried to introduce a subtle, though not very significant, distinction between the two.

Q. 4 could have been preceded by one, viz., whether the infernal beings are endowed with the faculty of respiration, but this has not been done. Apparently, they are so endowed with, as is made clear by Q. 4. where the duration of respiration is discussed.

25. According to the *Paṇṇavaṇā Sūtra*, infernal beings have incessant respiration. They are so miserable that they inhale all the time and they exhale all the time.



26. The relevant chapter in the *Sūtra* states that the infernal beings are desirous of intake, which is conscious (*ābhoga nivar-tita*) as well as unconscious (*anābhoga nivartita*). For instance, we inhale many things including germs and other in-visible things which constitute unconscious intake. Likewise, the entire body system absorbs from the environment heat, cold, moisture, etc., which are all unconscious intakes.

27. The couplet gives in a nutshell all the points resolved above on life-span, respiration and intake. Similar couplets occur at other places in the *Sūtra*. This is like giving the gist.

28. Four questions, and likewise four answers, take each, in all, 63 forms (*bhaṅgas*) as follows :

<i>Forms</i>	<i>Numbers</i>
(i) Taken, being taken, to be taken, not taken, not being taken, not to be taken	6
(ii) Combination of above by two's, e.g., taken-being taken, taken-to be taken, etc.	15
(iii) Combination of above by three's, e.g., taken-being taken- to be taken, etc.	20
(iv) Combination of above by four's	15
(v) Combination of above by five's	6
(vi) Combination of all the six	1
	<hr/>
	63

29. Questions and answers for all the stages, viz., assimila-tion, absorption, fructification, suffering and exhaustion are similar to those for transformation. For instance, questions on assimilation will be :

- (i) Did matter taken in the past assimilate ?
- (ii) Does matter taken now assimilate ?
- (iii) Does matter not taken in the past but likely to be taken hereafter assimilate ?

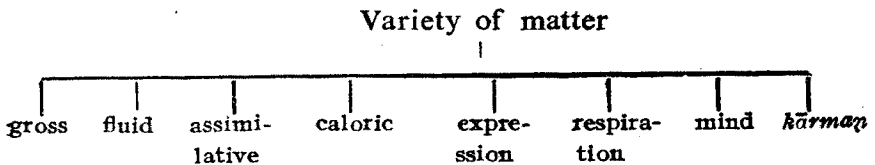
- (iv) Does matter not taken in the past nor likely to be taken hereafter assimilate ?

And answers :

- (i) Matter taken in the past has assimilated.
- (ii) Matter that's being taken now assimilates.
- (iii) Matter not taken in the past, but likely to be taken hereafter has not yet assimilated.
- (iv) Matter not taken in the past, nor likely to be taken hereafter did not and does not assimilate.

And so on for all items, four questions and four answers.

30. 'Vaggaṇā' is variety or type of matter. Eight varieties are mentioned, viz., gross (*audārika*), fluid (*vaikriya*), intake/assimilative (*āhāraka*), caloric (*taijasa*), expression (*bhāṣā*), respiration (*śvasocchvāsa*), mind (*manaḥ*) and *kārman*. Clusters of atoms, gross, fluid, assimilative, caloric and *kārman*, build up five types of body-forms around the soul and the remaining three impart expression, respiration and thinking. They are stated in an order headed by the coarsest variety called 'gross', then tending to be finer, the finest of all being '*kārman*'. A broad demarcation will be :



In the *Sūtra* here, the consideration relates to *kārman vaggaṇa*.

31. Following intake of matter-particles, discussion now starts on how to get rid of them occupying soul-spaces. Terms relevant in the process, which have already been noted, are sepa-

ration, assimilation, absorption, fructification, suffering and exhaustion. These are major steps by which all matter-particles are thrown out and the soul is liberated. But in between, certain matter-atoms need special attention in order to be thrown out. Hence certain new terms have been introduced. They are :

- uvvaṭṭaṇa*—increase/decrease of effect (*rasa*) ;  
*saṅkāmaṇa*—process of altering, say, short-span ones into long-span ones, and *vice versa* ;  
*ṇihattaṇa*—process of piling up matter-particles one on the other in a heap ; and  
*ṇikāyaṇa*—process of cementing the entire bunch of matter-particles into one inseparable unit, to be thrown out together at one stroke.

In all, then, they take 18 forms as follows :

Separation, assimilation, absorption, fructification, suffering, exhaustion	6
Effect ( <i>rasa</i> ) increased / decreased, in- creasing/decreasing, to be increased/to be decreased	3
Altered, altering, to be altered	3
Piled, piling, to be piled	3
Cemented, cementing, to be cemented	3
	<hr/>
	18

32. The calculations are as follows :

one *śvāsa* = one *prāṇa*  
seven *prāṇas* = one *stoka*  
seven *stokas* = one *lava*  
77 *lavas* = one *muhūrta* (48 minutes,  
*antar-muhūrta* is less than 48 minutes  
*pakṣa* is a fortnight.

33. Literally, it should mean missing four principal meals, two on the fast day, one in the afternoon of the day preceding, and one in the morning of the day following the fast.

34. If names be any guide, they may be identified as follows :

Asurakumāras	non-Aryans
Nāgakumāras	snakes
Suvarṇakumāras	minerals
Bidyutkumāras	electricity
Agnikumāras	fire
Dvipakumāras	isles
Udadhikumāras	seas
Dikkumāras	directions
Vāyukumāras	air (winds)
Stanitakumāras	ether

It should appear that the Jainas made a personification of the forces of nature in above manner. They are called 'kumāra' as they remain young till they exhaust their life-span.

35. Variations within this range are, for different layers of the earth, as follows :

pleasant ( <i>snigdha</i> )	1,000 years
pure ( <i>śuddha</i> )	12,000 „
sandy ( <i>vālukā</i> )	14,000 „
hard ( <i>manaḥ-śīlā</i> )	16,000 „
sweet ( <i>śarkarā</i> )	18,000 „
alkaline ( <i>khara</i> )	22,000 „

36. The *Pañṇavaṇā Sūtra* notes in details the speciality of earth-bodies both in matters of intake and respiration. The word *veṃāyāe* in connection with their respiration means that these have no determinate standard for it.

37. The life-span of one-organ beings may be stated as follows, the minima in all cases being an *antar-muhūrta*, i.e., less than 48 minutes.

	<i>maximum</i>	
earth-bodies	22,000 years	
water-bodies	7,000 „	
fire-bodies		3 day-night
air-bodies	3,000 „	
flora-bodies	3,000 „	

38. Minimum is stated to be less than 48 minutes and maximum 12 years.

39. For three-organ beings, minimum life-span is less than 48 minutes and maximum 49 day-nights.

For four-organ beings minimum life-span is less than 48 minutes and maximum six months.

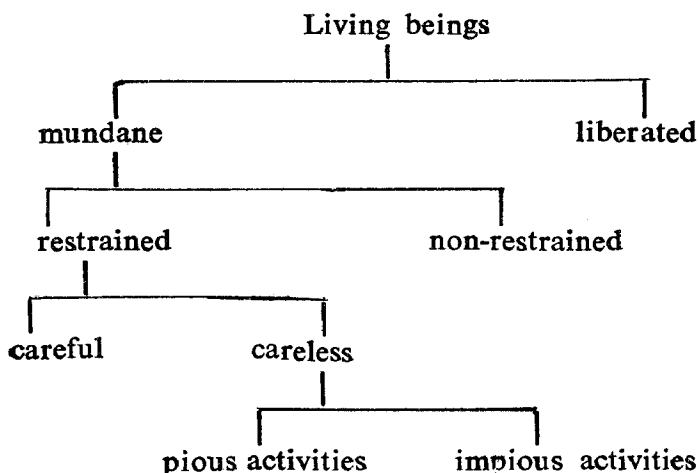
40. Minimum less than 48 minutes and maximum 3 *palyopamas*.

41. Minimum 10,000 years and maximum one *palyopama*.

42. Minimum an eighth fraction of a *palyopama* and maximum 1,00,000 years.

43. The word *abirai* in the *Sūtra* is important, as it throws light on one of the Jaina sanctions. According to it, it is not enough that one is habitually restrained. What is important is that he must formally renounce. If he does not, then the possibility of his transgressing the restraint remains open and the fellow cannot be deemed to be wholly restrained.

44. Presented in a tabular form, it looks as follows :



45. *Leśyā* is tinge taken by the soul in accordance with its *karma* which, in turn, indicates the extent of spiritual development of the soul. The use of tinge-names to indicate spiritual growth was popular with the Jainas, as also with several other religious sects in this country. One comes across the term at various places in the canonical texts. It is stated to take two forms, objective and subjective. The objective form called *dravya leśyā* signifies the tinges accompanying various gross and subtle physical attachments of the souls, while the subjective form called *bhāva leśyā* is the corresponding state of the soul, of which *dravya leśyā* is the outward expression. Being composed of matter, *dravya leśyā* has all the properties of matter, viz., colour, taste, smell and touch. Six tinges or colours of the soul have been identified by the Jainas as follows : *kr̥ṣṇa* (black), *nīla* (deep blue), *kāpota* (ash, grey), *tejas* (red), *padma* (pink) and *śukla* (white). The behavioural pattern as per tinges may be illustrated with reference to a tree with ripe fruits on. It may be stated that in order to enjoy the fruits of the tree, people with black *leśyā* want to uproot the tree, people with blue *leśyā* are satisfied with the upper portion of the tree sparing its trunk and roots, people with grey *leśyā* remain contented with the fruit-bearing branches only, people of red *leśyā* want to tear off only the fruit-bearing stalks with fruits on, people of pink *leśyā* are happy to pluck only the ripe fruits and people of white *leśyā* want nothing more than the fruits that have themselves dropped on the ground. The behavioural pattern is expressive of the different stages of the soul, from the least developed to the most. In the present context, the discussion centres round the tinges of the souls of the careless and the careful, the restrained and the non-restrained, those with pious activities and those with impious activities.

46. The four states of existence are as infernal beings, as non-human beings, as human beings and as celestial beings. Their break-up into 24 categories has been indicated above (see notes 22 and 34).

47. The soul suffers from the effect of self-created *karma*, never from the *karma* of others. As has been said,

*svayārṅkṛtāṁ karma yadātmanā purā  
falaṁ tadīyaṁ labhate śubhāśubhaṁ  
pareṇa dattaṁ yadi labhyate sphutaṁ  
svayārṅkṛtāṁ karma nirarthakaṁ tadā*

[Of *karma* created by self in the past,  
effects good and bad are enjoyed by the self.  
If the soul starts suffering for others' deeds,  
then self-created action loses significance.]

48. The word '*dukkha*' in the text stands for *karma*, which covers both pleasure and pain. Worldly pleasure is not only transient, but it ends invariably in pain, which justifies the use of the word.

49. *Karma*-effect must be borne; there is no escape from it. But all *karma* do not fructify at a time. Only such of them as have come up give effect, not those which are yet to come up.

50. Apparently a repetition of Q. 64 in plural form, for all living beings, this is not redundant, because in a number of cases, living beings in diverse species evince speciality. Hence the repetition clarifies the point.

51. *Karma* determining life-span is separately considered, because life-span widely varies not only from one existence to another, but also from one living being to another in the same existence. Only one life-span is to be experienced in one existence, never more than one.

*Cf. Yasmādekatrābhavagrahaṇe sakṛdevā'antarmuhūrtamātra-kale evāyūṣo-bandhaḥ.*

[In one existence, one living being binds life-span only once.]

52. Difference in size is relative. Something is big relative to another which is small, and *vice versa*.

53. Q. 69 starts with 'same intake' followed by 'same physical dimension'. But in the answer, physical dimension is placed earlier, because intake is always and invariably relative to physical dimension. Once the body size is stated, the quantum of intake becomes easier to explain. It follows that not all living beings in the same species have same intake, same physical dimension or same respiration.

54. The answer appears to be applicable to living beings who are assigned to an infernal existence for a similar duration of stay, and not for dissimilar durations. Suppose, a living being is assigned to hell for a duration of 10,000 years, and another joins later with a duration of 1,000 years. Now, even though the latter has joined later, he will have a purer colour due to shorter duration. The same is true of tinge in Q. 76. With the same duration of stay, however, a being who has come earlier will have a purer colour and purer tinge than another who has joined later, and, in consequence, the latter takes a deeper colour and deeper tinge.

55. 'Saṇṇibhūyā' is one with mind, hence with consciousness; 'asaṇṇibhūyā' is the reverse of it. One with consciousness has a great feeling of pain. Some commentators have considered 'sañjñā' to be synonymous with pure or right faith. According to this view, when one changes from a wrong to a right faith, he is a 'saṇṇibhūyā'. According to a third view, 'saṇṇibhūyā' is one with right outlook. A fourth view holds that 'saṇṇibhūyā' is one who had 'five organs of senses before coming to hell' which cause him the greatest feeling of pain. All the views have relevance more or less.

56. Three types of outlook have been distinguished—right, wrong and mixed, and five types of activity viz., endeavour, possession, deceit, non-abstinence and wrong faith. Their distribution is as follows :



Right outlook—four activities, viz., endeavour, possession, deceit and non-abstinence ;

Wrong outlook—five activities, viz., above four plus wrong faith ;

Mixed outlook—five activities.

Elsewhere we have :

*mithyādarśanāviratipramāda-kaṣāya-yogāḥ bandha hetavaḥ*

[Wrong faith, non-restraint, carelessness, passions and activities (*yoga*) are the causes of bondage.]

The above has no conflict with the text here. For, 'activities' includes endeavour, and carelessness is with all. The remaining three items, viz., wrong faith, non-restraint and, passions are common to both.

57. Four types based on life-span and genesis have been distinguished which are as follows :

- (i) same span, simultaneous genesis, e.g., those with a life-span of, say, 10,000 years, and born at the same time ;
- (ii) same span, non-simultaneous genesis, e.g., those with a life-span of 10,000 years, but some having been born earlier than others ;
- (iii) dissimilar span, simultaneous genesis, i.e., those born at the same time but with dissimilar life-spans, some being assigned a longer duration of stay than others ;
- (iv) dissimilar span, non-simultaneous genesis. i.e., when nothing is common.

58. To recapitulate from Q. 69 till Q. 80, the discussion on infernal beings started with the consideration of two items, which was raised to three and then to four as follows :

- two's : with big bodies and with small bodies ;  
           born earlier and born later ;  
           with fewer *karma* bondage and with more *karma*  
               bondage ;  
           purer colour and deeper colour ;  
           purer tinge and deeper tinge ;  
           with reasoning and without reasoning.
- three's : with right outlook, wrong outlook and mixed outlook ;  
           with four activities, five activities and five activities  
               (again)
- four's : same span, simultaneous genesis ;  
           same span, non-simultaneous genesis ;  
           similar span, simultaneous genesis ;  
           dissimilar span, non-simultaneous genesis.

The distinctions are relative, and hence there is no scope for contradictions.

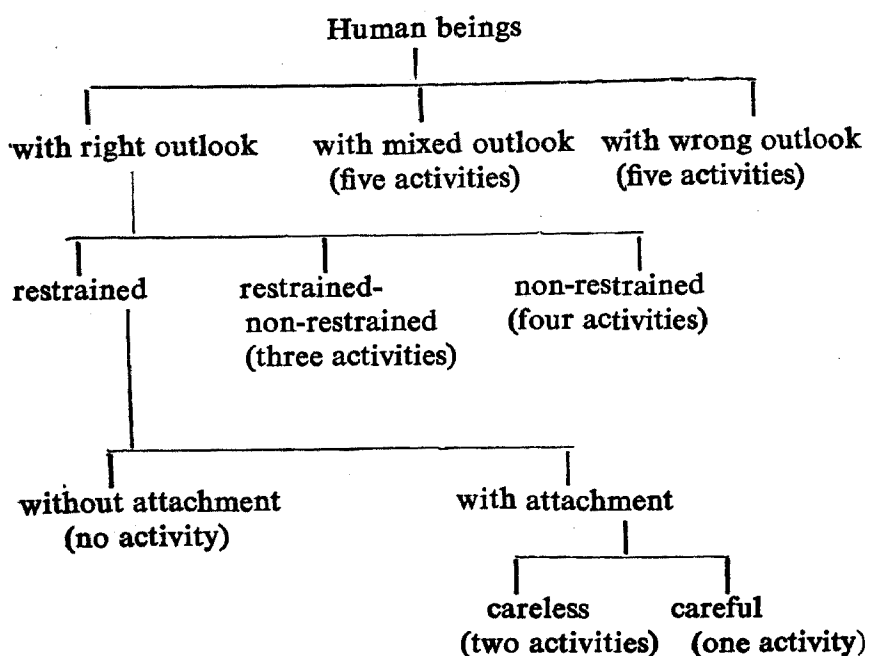
59. All infernal beings constitute one, and the first, species (*daṇḍaka*). The Asurakumāras constitute the second species, and so the discussion on the infernal beings is followed by one on the Asurakumāras, which is then extended to cover the remaining 22 species.

60. Thus *karma*, colour and tinge are reversed, which mean that, unlike the infernal beings, the Asurakumāras born earlier have greater *karma* bondage, deeper colour and deeper tinge than the Asurakumāras born later. The reason for the reversal is that the early arrivals in the species acquire fresh *karma* bondage, deeper colour and deeper tinge because of their cruel behaviour, whereas those who join later are yet to acquire these. As is our common experience, the warders of long standing in the jails are often more hard-hearted than many of the convicts they control, and may prove to be worse criminals, if given a chance.

61. The indeterminateness of pain is signified by the word '*aṇidāe*'. This is so because of wrong outlook and absence of reasoning, for which, like one under the spell of drug

or drink, they know not what they are suffering from, and how much is their suffering. They accept their suffering as *fait accompli* and are used to it.

62. The content is presented in a tabular form :



By implication, the truly restrained is the *śramaṇa* monk, the restrained-non-restrained is the follower of the Jaina path, and the rest are non-restrained.

63. The details in the *Pañṇavaṇā Sūtra* are as follows :

infernals—black, blue ash ;  
 non-human beings—black, blue, ash, red, pink, white ;  
 earth-, water- and flora-bodies—black, blue, ash, red ;  
 fire- and air-bodies—black, blue, ash ;  
 two-, three- and four- organ beings—black, blue, ash ;  
 five- organ non-human beings—black, blue, ash, red,  
 pink, white ;

human beings—black, blue, ash, red, pink, white ;  
 Bhavanapatis and Vāṇavyantaras—black, blue, ash, red ;  
 Jyotiṣkas—red ;  
 denizens of first and second heavens—red ;  
 of third, fourth and fifth heavens—pink ;  
 beyond fifth heaven—white.

64. As to fortune, the *Paṇṇavaṇā Sūtra* states as follows : the top-most position is held by those with white tinge, and then the fortune diminishes by degrees, till the lowest position, with minimum fortune, which is held by those with black tinge. Or, reversing the order, as one goes higher up from the black-tinged ones, fortune increases by degrees, till it is the highest for the white-tinged ones.

65. In this answer, the view held by some heretics and non-followers, viz., that animals, after death, are born as animals (*paśavaḥ paśuttamaśṇuvate*) is rejected in favour of one which establishes cross-transmigration over a wider field. This is happening from eternal past, a soul taking a body in one or another of the four existences. This cross-transmigration is called duration in life-cycle.

66. Three situations have been distinguished for each existence, viz.,

- (i) total replacement, which signifies the end of a whole generation which is instantaneously replaced by a new generation ;
- (ii) total non-replacement, when there is absolutely no in-coming and out-going ; and
- (iii) a mixture of the two, with some coming in and others going out, till before the last one moves out and the last one moves in.

Of these, the first one does not apply to non-human beings so that they have two situations only. The remaining three existences have all the three situations each. As it has been said :

*suṇṇāsuṇṇo mīso tīvīho samsāraciṭṭhaṇākālo  
tīriyāṇam suṇṇavajjo sesāṇam hoi tīvīho vi*

[‘*Suṇṇa*’, ‘*asuṇṇa*’ and ‘*mīsa*’—these three are the durations in life-cycles. Animals take no ‘*suṇṇa*’; the rest take all three.]

As to ‘*asuṇṇa-kāla*’:

*āḍḍhasamaiyāṇam ṇeraiyāṇam na jāva ikko vi  
uvvaṭṭai aṇṇo vā uvvajjai so asuṇṇo u*

[Of infernal beings with a certain life-span, when not one moves out, nor one moves in, that is ‘*asuṇṇa*’.]

As to ‘*suṇṇa-kāla*’ and ‘*mīsa-kāla*’,

*uvvaṭṭe ekkammi vi tā mīso dharai jāva ekko vi  
ṇilleviehim savvehim va ṭṭamāṇe hi suṇṇo u*

[In the process of exit, till even one remains, it is ‘*mīsa*’; and ‘*suṇṇa*’ when all of one generation are out without trace, and are replaced by a new generation.]

67. The order of the question is : total replacement, total non-replacement and mixture : the order of the answer is : total non-replacement, mixture and total replacement. This has been done for the sake of convenience, since the other two become more legible in contrast with total non-replacement. Another explanation which may be added is that in the order of time, with a whole generation of beings in one existence, none moving in or out, one should, in appropriateness, start with total replacement. Then, the movement out (as the movement in ) commences, till the last one of the out-going generation is to move out and the last one of the in-coming generation is to move in. It is the mixture period. And in the end, there is the total replacement of one whole generation of beings with a given life-span in one particular form of existence by a new generation of beings in that existence, which is total replacement.

The consideration about the period of total non-replacement applies not merely to the present generation of beings who are in infernal life, but it also includes beings who were in the

hells in the past, but who migrated to other existences, and have since come back to the hellish life. Unless this is accepted, the explanation that mixed period has a span innumerable times more than that of the period of total non-replacement loses its meaning. Cf.

*eyam puṇa te jīve paḍucca suttam na tabbhavam ceba  
jai hojja tabbhavam to aṇantakālo ṇa sambhavai*

[The *Sūtra* is relevant not merely of beings sheltered in one particular generation. Had it been relevant of only one generation, then 'innumerable times more' would not have become possible.]

The above may be repeated, with suitable modification, of the period of total replacement whose span is innumerable times more than that of the mixed period.

68. The span of total non-replacement for different species is indicated below :

<i>Species :</i>	<i>Span :</i>
Infernal beings	12 <i>muhūrtas</i> ( 1 <i>muhūrta</i> -48 minutes)
Non-humans with five senses and mind	12 „
Beings with two, three and four senses and with five senses but without mind	less than 1 <i>muhūrta</i>
One-sense static beings	nil
Human beings	the same as infernals
Celestial beings	the same as infernals

Mixed period is innumerable times more than above. Total replacement period is innumerable times more than mixed period.

69. Activities are final, because there are no more activities thereafter, and also because they end all *karma* bondage. The rest of the discussion in the *Paṇṇavanā Sūtra* is as follows :

**Q. *Bhante* ! Does a living being perform final activities ?**

**A. Gautama ! Some one does and some one does not.**

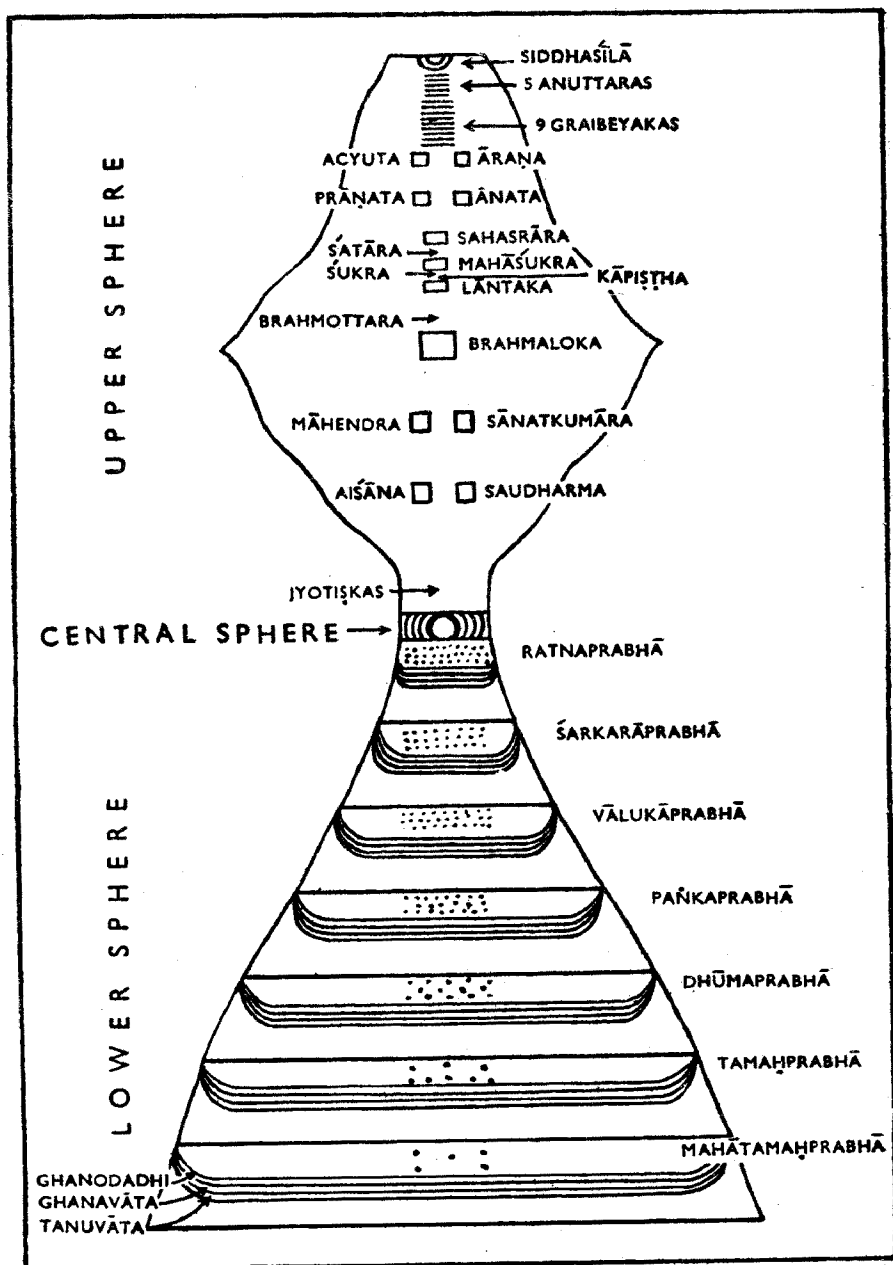
**Q. *Bhante* ! Why is it so ?**

**A. Gautama ! Human beings may perform final activities, but beings other than human beings do not perform final activities.**

For beings in existences other than human, it is necessary first to acquire a position in human species, before they can perform final activities.

70. Though not so indicated, it may be possible to draw a line at the end of the first four categories who are in the Jaina path and who perform some form and certain amount of restraint ; but the remaining ones are heretics and practise no restraint.

71. For the convenience of the readers, the arrangement of lower and upper spheres is indicated below :





72. *Karma* determining life-span has been considered in Chapter Two. Once a living being acquires a life-span, other seven types of *karma* flow in. One of them, to be considered now, is *karma* deluding vision. The principal trait of this *karma* is that it envelops a living being with delusion. This may affect conduct, as this may affect vision. Hence the attribute '*mohanijja*'. The further attribute '*kāṅkhā*' means that the consideration is restricted to vision only, and does not extend to conduct.

73. Four ways of acquiring vision-deluding *karma* have been distinguished—acquisition by a part of the soul-spaces of a part of the *karma*-matter deluding vision, by a part of the soul-spaces of the whole of the *karma*-matter, by all the soul-spaces of a part of the *karma*-matter, and by all the soul-spaces of the whole of the *karma*-matter. Of these, the last one, 'by all the soul-spaces of the whole of the *karma*-matter', is tipped here for acceptance. Such is the nature of the living being. The view of some commentators that eight soul-space units remain unoccupied by *karma*-matter is hereby rejected. By his very nature, a living being acquires the entire quantum of *karma*-matter deluding vision that may be possible to acquire by all his soul-spaces.

74. *Karma* is acquired because of activities, and so *karma* has its base in activities, and these are relevant of the three time-periods, past, present and future. As between the six terms, 'to do', 'assimilate', 'absorb', 'bring up', 'experience' and 'exhaust', the first three have been stated in four forms each, and the last three in three forms each. The reason for this is that the conscious process of bringing up, experiencing and exhausting is, of necessity, so brief that the three time-periods are almost hugged together, and their existence phase is almost ruled out. The same is, however, not true of the first three, doing, assimilating and absorbing, each one of which may have, and usually has, a long, even very long, span to go. For this, these three have an existence phase added to their past, present and future, which make them four for each. This is precisely indicated in the couplet that follows.

75. Five causes of the acquisition of *karma* that deludes vision have been named as follows: doubt, desire for heretical faith, wavering, split-understanding and spite.

76. A state of being transforms into a state of being, as a state of non-being transforms into a state of non-being. When lamp is burning, matter looks bright; but the same matter looks dark when the lamp goes out. This does not take matter from a state of being into a state of non-being, which further means that darkness is not the outcome of the absence of something, but only a transformation of what looked bright into what now looks dark. In contrast, when we say, for instance, that a donkey grows no horn, we state a truism about a state of non-being, which is, and ever remains, so. An interesting trait of a state of being and a state of non-being is that one is not contradictory to the other, but only complementary. A finger is in a state of being as a finger, with its substance, dimension, time and nature, and hence is in a state of non-being as a jar or any other thing.

77. When a lump of clay is turned into a jar, it is a transformation of a state of being into a state of being by conscious effort; but when dark hair turns grey, a state of being transforms into a state of being by natural process. The same two, conscious effort and natural process, may also be operative in the transformation of a state of non-being into a state of non-being.

78. Can there be an exception in the face of some overwhelming force or consideration? The Lord rejects this by stating that the fundamentals take no exception, and no consideration or force is too great. Of course, matter itself has many traits, and one need not feel that the most visible and dominant trait is the only one. The most dominant trait of fire is to burn, but it goes out in contact with water. The most dominant trait of water is to cool, but it boils when placed on fire. But this is no change in the basic trait, the fundamentals remaining as they are, and a state of being transforming into a state of being and a state of non-being transforming into a state of non-being.

79. Accepting the meaning given by some commentators to 'ettha' as 'own self', and to 'iha' as 'another self', the *Sūtra* is translated as follows :

"One should treat self in the same manner as another self ; and one should treat another self in the same manner as own self."

An alternative meaning that has been suggested may be stated like this : both 'ettha' and 'iha' are derived from the same word 'etad' and hence both convey the same meaning, viz., something or something. As per this, the translation of the *Sūtra* may be somewhat like this :

"Both monks and lay followers who are engaged in the service of the Lord are in his august presence."

Compare Abhayadeva Suri :

*Ettham ti etasmin mayi sannihite svaṣiṣye gamanīyam vastu prajñāpanīya n...iha asmin gṛhipākhaṇḍikādaṁ jane gamanīyam vastu prakāśanīyamiti...athavā ettham ti svātmani yathā gamanīyam...tatha iha parātmani...athavā...samānāṁ thatvād dvayorapi.*

The translator is, however, not very happy either about the text or about the alternative meanings thereof as given by the commentators.

80. Bondage is generated by five factors, viz., falsehood, non-abstinence, carelessness, passions and activities. In stating two causes here, viz., carelessness and activities, other three have not been forgotten. Carelessness is to be taken in a broad sense so as to cover falsehood, non-abstinence and passions. Carelessness as such includes eight items as follows : ignorance, doubt, wrong knowledge, attachment, perversion, disrespect to religion, inauspicious activities and improper meditation. Hence there is no contradiction in saying that carelessness and activities are the cause of bondage.

81. 'Vīriya' in this context refers to 'karaṇa-vīriya' only. This is energy which is put to use. When energy is there but is not put to use, as the energy of a *Jina*, it is called 'akaraṇa-vīriya'. (For details, see Chapter 8 Answer 276).

82. In stating that soul is the base of the body, another ingredient in body formation, viz., *karma*, is left understood, but is not eliminated. *Karma* is acquired by the soul. Hence, when soul has been stated to be the base of the body, it is to be understood that *karma* is also present. Body formation is attributed to self-exertion, and so the *Sūtra* repudiates the heretical view of the determinists (*niyativādins*) headed by Gośālaka. The dialogue till Q./A. 138 is a beautiful exposition of Anti-determinism. The soul is the determinant, not the determined. The word '*purisakkāra*' has no reference to sex. It means only Soul-power.

83. Three significant terms here are 'bringing up', 'censuring' and 'checking inflow'. *Karma* which has been acquired must give effect some day. Meanwhile, fresh *karma* will continue pouring in and creating fresh fetters. For liberation, not only the inflow is to be checked, but *karma* which has already been acquired and is yet to fructify must be pulled up and censured.

84. This establishes the exclusive importance of the soul in the liberation process. The soul may derive inspiration and guidance from his spiritual master and holy texts, but the ultimate determinant is the soul of its own future.

85. The dialogue till Q./A. 136 considers only the first term, viz., 'bringing up'. The other two, 'censuring' and 'checking inflow' appear nowhere, from which it should be implied that the discussion on the first term is to be repeated in the case of the other two.

86. Four types of *karma* have been considered for purposes of bringing up. They are: *karma* which is mature, *karma* which is not mature, *karma* which is not mature but is about to mature, and *karma* which matured long back. Of these,

*karma* which is mature is already up. *Karma* which is not yet mature is far off. *Karma* which matured long back has lost its potency. Hence *karma* that is relevant for the purpose here is one which is about to mature but is not yet matured.

87. The word 'uvasāmei' (tranquillise) is important. It applies to *karma* which is already mature and *karma* which is immature. *Karma* which is mature is tranquillised by undergoing its outcome. *Karma* which is immature may be rendered impotent in its dormant state. The following are worthy of note :

- (i) *Karma* creating delusion may alone be tranquillised.
- (ii) Four terminable (*ghāt*) *karma* may be tranquillised in part (*khaovasama*).
- (iii) All the eight *karma* may be acquired, may be exhausted and may give effect.

Cf. *mohassevovasamo khaovasamo caupham ghāṇam*  
*udayakkhayapariṇāmā aṭṭhaṇṇa vi homti kammāṇam*

[ Tranquillisation of *karma* creating delusion ; part tranquillisation of four terminable *karma* ; acquisition, exhaustion and effect of all the eight—such is the order.]

In part tranquillisation, *karma* is still in occupation of the soul-spaces and their presence is felt there, though they do not cause any other trouble. When tranquillisation is full, even the soul-spaces do not feel the existence of *karma*-matter in them.

88. The four terms 'bringing up', 'tranquillising', 'suffering' and 'exhausting' are brought together in the following couplet :

*taieṇa udīremti uvasāmemti ya puṇo vi bīṇam*  
*veimti ṇijjaramti ya paḍhamacautthehim savvevi*

[ Of four *karma* types (see 86 above), bringing up is relevant of the third, tranquillisation of the second, suffering of the first and exhaustion of the fourth.]

89. It is understandable that living beings with mind acquire *karma* causing delusion ; but this needs explanation where the living beings have no mind. Hence the question.

90. The Lord ordains that even they acquire this *karma* even though they do not have the usual mental faculty. Argument is ability to consider. Notion is about import and sound.

91. Even the Jaina monks may not be spared of *karma* deluding vision. In their case, the circumstances that help the acquisition of this *karma* have been given at length, such as, diversity of knowledge, etc. As to knowledge, fundamentals have been differently stated in different periods, and even the same fundamentals have been differently interpreted. But how can the fundamentals be poles apart ? So with faith and so with conduct. As to external mark, 22 out of 24 *tīrthāṅkaras* had allowed their monks the use of any cloth they could get, but the first and the last of them prescribed white clothes. As to discourse, the first and the last *tīrthāṅkaras* prescribed five great vows, whereas the remaining 22 prescribed four vows only. Diverse preceptors give diverse readings of the same text. Even sanctions differ. For instance, for the sake of the same end, the *jina-kalpī* monks remain unclad, whereas the *sthavira-kalpī* monks are clad. Path to be trodden is fixed by tradition, but even there, some indulge in practices like *kāyotsarga* meditation, whereas others do not. As to viewpoints, the controversy between Siddhasena Divākara and Jinabhadra Gaṇi Kṣamāśramaṇa as to whether omniscience and absolute vision are acquired at one and the same time or not is well-known, the former upholding their simultaneous acquisition, while the latter rejecting it. And so on. In the wilderness of diversity, right choice is a great problem even for a monk .

92. The relevant portion of the *Pañṇavaṇṇā Sūtra* states as follows :

Q. *Bhante* ! How many are the types of *karma* ?

A. Gautama ! They are eight, such as *karma* enshrouding knowledge, *karma* enshrouding vision, etc.

Q. *Bhante* ! How does a living being acquire *karma* ?

A. Gautama ! It is *karma* that generates bondage, which means that a living being who has acquired *karma* is in bondage. *Karma* is with the soul from an infinite past, and hence the soul is the acquirer of *karma* from an infinite past period. Of course, not the same *karma* remains affixed for all times, but as fresh *karma* is acquired in a non-ending series to take the place of *karma* which wears out through suffering, the soul is in perpetual bondage. A *karma* flows in, as a *karma* flows out, then follows the next, and still next, and so on, like the incessant flow of a stream.

What is the process of acquisition of *karma* ? The soul first acquires *karma* enshrouding knowledge. Then vision gets enshrouded and the living being becomes a victim of delusion. Then the remaining types flow in. This *karma* inflow into the soul is eternal. The rest of the discussion in the *Pañṇavaṇṇā Sūtra* is as follows :

Q. *Bhante* ! In how many ways does the living being acquire *karma* enshrouding knowledge ?

A. Gautama ! He acquires *karma* enshrouding knowledge in two ways, viz., through attachment and through spite.

Q. *Bhante* ! How many of the living beings suffer from *karma* ?

A. Gautama ! While some suffer, others do not suffer.

Q. *Bhante* ! Does a living being suffer from *karma* enshrouding knowledge ?

A. Gautama ! While some suffer, others do not suffer. The omniscient has exhausted *karma* enshrouding knowledge ; hence he does not suffer.

Q. *Bhante* ! Do the infernal beings suffer from *karma* enshrouding knowledge ?

A. Gautama ! Surely they do.

Q. *Bhante* ! How many are the types of effect of *karma* enshrouding knowledge ?

A. Gautama ! They are stated to be ten—five covering objective organs of senses and five covering subjective organs of senses.

And so on.

93. The consideration here is, when *karma* causing confusion and falsehood is up, does a living being perform rites to move up ? The answer is in the affirmative—he does, and he does by the energy of the fool. The reason is obvious. When the living being has no knowledge of the correct import, and is, in consequence, devoid of the right conduct, his exertions cannot but be foolish, like the exertions of a blind man to hit a target. When a living being discards falsehood—and this he does with the acquisition of right knowledge—he becomes prudent, and all his strivings are due to the energy of a prudent being. With the acquisition of knowledge, attachment and spite go out. Just as darkness does not stand the scorching rays of the sun, so attachment and spite do not stand the exposure to knowledge. Mixed energy is the energy of one who is prudent in part, but is in part still in the clutches of falsehood.

94. Movement down is the reverse of the movement up. When *karma* generating falsehood is up, a living being moves down, and this he does by the energy of the fool, and sometimes also by the mixed energy, but never by the energy of the prudent. An alternative reading, viz., that 'he comes down by the energy of the fool, and not by the energy of the prudent, nor by the energy of the mixed type', does not stand ; for the last line of the *Sūtra* clearly says, 'the movement up takes place by the prudent's energy, and the movement down by the mixed energy.' Another point worthy of note is that real



movement up takes place only by the energy of the prudent, not by the energy of the fool. Hence Q./A. 149, which states that 'moves up by the energy of the fool' refers only to a striving, not to its outcome. Movement down, it is specifically stated, is by the mixed energy.

95. This happens when the living being, who had initially faith in the Jaina fundamentals, in *Ahimsā* as the very basis of religion, in the words of the *Jina*, starts losing faith in them. From a state of equanimity and righteousness, he slips to falsehood, — from a higher to a lower stage.

96. The term '*pāve kamme*' (non-righteous acts) does not restrict itself to sinful activities. Even when *karma* is not sinful and its outcome is wholesome, it is still as much obstructing to liberation as unwholesome *karma*. *Pāve kamme* should, therefore, mean all *karma*.

97. The Lord specifically attributes the assertion to his omniscient self when he says, '*mae duvihe kamme pannatte*'. Two types of *karma* are distinguished—*pradeśa* and *anubhāga*. When *karma* occupies soul-spaces and is wholly mixed up with them, as water with milk, it is called *pradeśa karma*. The occupation of soul-spaces gives the experience of the existence of *karma*. But then only some of these actually come up and are felt, when they become *anubhāga karma*.

98. The word '*suyameyam*' (well recollected) may appear to be an attribution of memory, which is a variant of the *mati* knowledge, to the omniscient, which is incorrect. To the omniscient, past, present and future are revealed firsthand, and not through the media of memory. Hence the word should imply no limitation on the capacity of the omniscient.

99. Deliberate practice of restraint, like abstention from sex, lying on the ground, tonsure, etc., are examples of volitional courting of suffering. When, in the absence of any conscious effort, suffering forces itself in, it is non-volitional. Volitional suffering is courted by the monks; non-volitional suffering is the lot of the rest.

100. 'Ahākamma' implies 'karma' as exactly acquired', and 'ahānigaraṇa' signifies the time, place, status, etc., of *karma* acquisition, both of which are thoroughly known to the *Arihantas*. Their knowledge of them takes no flaw or has no room for confusion.

101. *Karma* is a type of *pudgala* (matter). When matter of the *kārmaṇ* variety sticks to the soul, it becomes *karma*, the soul's destiny, so to say. The consideration establishes the eternality of matter, both as molecules and as clusters.

102. 'Chaumattha' is one liable to err, hence one who is not an omniscient. Ordinarily, it means a monk.

103. The word 'kevalenam' (*kevala*) implies five things, viz., alone, pure, total, uncommon and unbounded. Cf.

*kevalamegam suddham vā sagalamasāhāraṇam aṇamtam ca*

[ *Kevala* is one, pure, total, uncommon and unbounded. *Kevala samyama* is total precaution against molestation, *Kevala samvara* is total restraint of *karma* inflow, and like this the other two expressions. ]

104. 'Antakara' means one who terminates *karma* for the last time and thus stops gliding of the soul in the cycles of life. But *antima-śarīriya* means final-bodied. On the death of this body, the soul takes no other body.

105. The expression 'uppaṇṇa-ñāna-damsana' (with knowledge and vision generated) repudiates the existence of 'anādi siddhi' (beginningless perfection) and also that of 'anādi muk-tātma' (eternally liberated soul). Knowledge and vision are not without beginning. They are born, i.e., they have to be acquired.

106. Ordinarily, a 'chaumattha' is in possession of three types of knowledge, viz., *mati*, *śrūta* and *avadhi*. But since the

part of the *Sūtra* makes a specific mention of *avadhi* knowledge, both superficial and deep, the word '*chaumattha*' in the earlier part should imply one who is in possession of only two types of knowledge, viz., *mati* and *śruta*. None of these, neither one in possession of two types of knowledge nor one in possession of three types of knowledge, is, has been, or will be liberated. Liberation is open only for the omniscient, who is in possession of the supreme knowledge, the knowledge of the free.

107. The word '*alamatthu*' stands for the state of perfection which includes the acquisition of right knowledge and vision, worship by Indra and other gods, victory over inner foes and the attainment of the supreme knowledge. A state of perfection is a state of fullness where nothing is wanting and nothing remains to be acquired. It is the state of highest bliss and beatitude.

108. The Asurakumāras and others in the list are called 'Bhavanavāsis' and their abodes are called the '*bhavanas*'.

109. '*Vimānas*' are the abodes of the Vaimānika gods. They are all in the upper spheres. (Vide note 71.) The total of all the *vimānas* is 84,97,023.

110. The smallest unit of time which is not further divisible is called '*samaya*'. If with the minimum (called *jahanniyā*) life-span, one time-unit is added, it becomes minimum plus one ; likewise minimum plus two, minimum plus three, and so on, till the maximum (called *uggukkosia*) life-span is obtained. Between the minimum and the maximum, therefore, there are innumerable intermediate positions, making the total of varieties innumerable.

111. The consideration is about infernal beings in the first hell called Ratnaprabhā, with a minimum life-span, and in possession of anger (most dominant characteristic in hells), pride, attachment and greed, for whom 27 forms as given below are relevant :

As single item (e.g., anger many ; and so on. )	1
By two's (e.g., anger many, pride one ; anger many, pride many ; and so on.)	6
By three's (e.g., anger many, pride one, attachment one ; and so on.)	12
By all four's (e.g., anger many, pride one, attachment one, greed one ; and so on.)	8
	<hr/>
	27

112. The consideration is about infernal beings with minimum plus one time-unit more span of life in the first hell, for whom 80 forms as given below are relevant :

As single items, in singular as well as plural (e.g., anger one, anger many ; and so on.)	8
By two's (e.g., anger one, pride one ; and so on.)	24
By three's (e.g., anger one, pride one, attachment one ; and so on.)	32
By four's (e.g., anger one, pride one, attachment one, greed one ; and so on.)	16
	<hr/>
	80

The position is summarised as follows :

For infernals with minimum life-span	27 forms
For infernals with minimum plus one till a countable number of time- units more	80 forms
For infernals with minimum plus innumerable time-units more till those with maximum life-span	27 forms

Of the above three, infernals of the first type are always to be found and are many in number ; so are the infernals of the

third type ; infernals of the second type, which are few, are sometimes to be found and sometimes not to be found.

113. 'Ogāhaṇāṭhāṇā, is the dimension of the body in which the soul resides. Obviously, this implies physical dimensions. They take innumerable forms, starting with a minimum which is an infinitesimal fraction of a finger dimension, minimum plus one physical-unit, minimum plus two physical-units, minimum plus a countable number of physical units, minimum plus an uncountable number of physical units, till the maximum.

114. As to anger, pride, attachment and greed, the infernals with minimum life-span till minimum plus a countable number of time-units take 80 forms (vide note 112) ; for the rest, i.e., infernals with minimum life-span, as also infernals with minimum plus an uncountable number of time-units till the maximum, both take 27 forms (vide note 111). The position changes with physical dimensions, the minimum taking 80 forms. But there is no scope for confusion, since the considerations are different. Besides, a reconciliation may be given as follows : infernals with minimum life-span and minimum dimensions take 80 forms ; but infernals with minimum life-span and minimum dimensions plus an uncountable number of physical units till the maximum take 27 forms. Infernals with minimum physical dimensions till the minimum plus a countable number of physical-units are not always to be found in the first hell and they take 80 forms. Infernals with minimum plus an uncountable number of physical-units till the maximum are always to be found in the first hell and they take 27 forms.

115. The physical abode of the soul, in which the soul stretches itself, and which transforms every moment, is called *śarīra*. Three body types are distinguished as fluid, caloric and *kārman*. *Kārman* body is made of *karma* matter. Caloric body helps to separate the absorbable part of the intake from what is to become excreta. Fluid body takes two forms, one *bhavadhārāṇīya* , and the other, *uttaravaikriya*

116. The word '*tinni*' (all three) needs explanation. It has been stated that infernals with fluid body, who are innumerable and are always to be found in the first hell, take 27 forms. And so, it may seem, the subsequent consideration should have been restricted to the remaining two body types, viz., caloric and *kārman*, instead of stating 'all three'. The reason for doing so is that the caloric body and the *kārman* body as such take 80 forms. Only when the fluid is added they take 27 forms.

117. The body of the infernal beings in the first hell has no bones, arteries or sinews. Matter of which it is made is unwholesome, and, by nature, it is such that when cut, it separates into two or more parts, which again may unite. The infernals with boneless body take 27 forms.

118. Infernal beings in the first hell take ash tinge and they take 27 forms.

119. The consideration is about outlook, of which three have been named. Those with right outlook and those with wrong outlook take 27 forms each ; those with mixed outlook, who are few, and who are sometimes found and sometimes not found, take 80 forms.

120. The consideration about knowledge names three types, with three corresponding types of non-knowledge or ignorance. Infernals who are already in possession of stability are born in the first hell with *avadhi* knowledge. Hence, as a rule, they possess *mati*, *śruta* and *avadhi* knowledge. Infernals who are with wrong outlook might previously have been beings with or without mind. Had they been with mind, in that case, as they arrive in the first hell, they have, from the genesis, *avadhi* ignorance too. In case they had no mind previously, at genesis in the first hell, they have only two ignorances, *mati* and *śruta* ; but after a while, they take *avadhi* ignorance. Hence it is said that these take sometimes two types of ignorance and sometimes three. Hence in the first hell, knowledge types are, as a rule, three, but ignorance types may be two or three.

121. The word 'tinni' is used again to imply that they take 27 forms only when *avadhi* knowledge/ignorance goes with *mati* knowledge/ignorance and *śruta* knowledge/ignorance : in the absence of *avadhi* knowledge, they invariably take 80 forms.

122. All infernal beings in the first hell have all the three activities—of body, mind and speech.

123. *Upayoga* is the capacity of the soul to feel, accept or enjoy, cognition in brief. Some of the infernal beings in the first hell are endowed with full cognition (*sākāropayoga*), while others are with very little of it, or are without it (*anākāropayoga*). According to some, knowledge is full cognition : vision is limited cognition. Both take 27 forms.

124. Consideration of all items about the first hell is to be repeated for the remaining six, the only exception being about tinges.

125. '*Paḍilomā*' is the reversal of the order from 'anger, pride, attachment, greed' as in the case of the infernal beings into 'greed, attachment, pride, anger' for the Bhavanavāsis. While anger is the most dominant trait of the infernals, greed is the most dominant characteristic of the Bhavanavāsis.

126. Bhavanavāsis differ from the dwellers of the infernal regions in their body structures as well as tinges. The Bhavanavāsis too take no bones in their body, which, however, is made of beautiful matter and has a well-measured shape. They take four tinges.

127. The word '*abhaṅgaya*' should mean a lack of uniformity or definiteness in form. Earth-bodies with red tinge take 80 forms, and the order is the same as in the case of the infernal beings, viz., anger, pride, attachment, greed. Other specialities of the earth-bodies are as follows. Earth-bodies take three body types, viz., gross, caloric and *kārman*. They are made of wholesome matter as also of unwholesome matter. But the overall body structure is ugly. The distinction between

*bhavadhāranīya* and *uttaravaikriya* body, which is relevant of the infernal beings, is not applicable to the earth-bodies. They take four tinges, of which those with red tinge take 80 forms, and the rest take forms which lack uniformity. They invariably have wrong outlook, and are in possession of the first two types of ignorance. They have activities of body only,—not of mind and speech. Water-bodies are similar to earth-bodies. Air-bodies and fire-bodies are similar to earth-bodies, except that they do not take red tinge, and so they do not take 80 forms. Air-bodies have four body types, viz., gross, fluid, caloric and *kārman*. Flora-bodies are exactly like earth-bodies, with those having red tinge taking 80 forms. A point of confusion may be that since earth-bodies, water-bodies and flora-bodies may take 80 forms, they should be in possession of stability, either as prior possession, or acquired at a later stage. But there is no mention of it in the *Sūtra*. The solution is that earth-bodies, water-bodies and flora-bodies are at no stage in prior possession of stability, nor do they acquire it at any later period. As it has been stated :

*ubhayābhāvo puḍhavāiesu vigalesu hojja uvavaṇṇo tti*

[ Earth-bodies lack both ; only two-, three-, and four-organ beings are born with stability.]

128. The two-, three- and four-organ beings together are called *vikalendriya*. Consideration about them reveals the following peculiarities. They are few in number and take 80 forms. They take *mati* and *śruta* knowledge/ignorance. They do not have a mixed outlook, so that their outlook is either right or wrong. In their outlook and knowledge, they take 80 forms. They may be in prior possession of stability, or they may even acquire it later. For those cases where infernals take 27 forms, the *vikalendriyas* are without any definite form. They do not take red tinge, and they have only two activities, those of body and of speech, not of mind.

129. Animals with five organs of senses, in matters of anger, pride, attachment and greed, take 80 forms. Wherein infernals take 27 forms, these are without any definite form. They have



four body types, viz., gross, fluid, caloric and *kārman*, take all types of bone structure, have a well-formed frame and take all the six tinges.

130. For similar items wherefor the infernals take 80 forms, human beings also take 80 forms. This means that human beings with minimum life-span, with life-span from one time-unit more than the minimum till a countable number of time-units more, with minimum physical dimensions, with physical dimensions from one physical-unit more till a countable number of physical units more, and with mixed outlook take 80 forms. Such human beings are few in number. Coming to differences, wherefor the infernals take 27 forms, the human beings take no definite form. The infernals have a dominance of anger, but the human beings have all the passions, none claiming special importance. Another point of difference is that whereas the infernals with minimum life-span take 27 forms, humans with similar life-span take 80 forms. The humans with assimilative body take 80 forms, but the infernals have no assimilative body. The humans take all types of bone structure, all body shapes and all tinges. They may be in possession of all the five types of knowledge, though for the first four, they take no definite form. The omniscient, who are in possession of the supreme knowledge, are free from all passions.

131. Coming to the celestial beings, they are similar to the Bhavanavāsīs (vide Q./A. 190). Differences are that the Jyotiṣkas take only red tinge and have, as a rule, three types of knowledge/ignorance. Beings without mind are never born as Jyotiṣkas, so that even in the immature stage, they have some knowledge/ignorance. The Vaimānikas take red, pink and white tinges, and have, as a rule, three types of knowledge and three corresponding ignorances.

132. In the Jaina view, the sun has in all 184 *maṇḍalas*. When the sun is on the tropic of cancer, it is in its last *maṇḍala*. At this, the distance of the sun from the land of Bharata is 47263 *yojanas*. Although the *Sūtra* uses the word *cakḥhupphāsam*, the eye in reality never touches the sun or any other object it sees. If anything touches the eye, it sees it not, because the

eye is a non-touching organ, which performs its function from a distance, not by any direct touch or contact. The collyrium applied to the eye is not visible to the eye, though it is at the very periphery of it.

133. Of the four words, viz., *obhāsei*, *ujjoei tavei* and *pa-bhāsei*, the first should apply to the opening rays of the morning sun which just removes darkness, the second to dawn when bigger objects become visible, the third to the late hours in the morning when the sun becomes hot and the fourth to the mid-day sun which burns with its scorching rays.

134. The answer that 'touching is touched' is consistent with 'moving is moved' in Q./A. 1.

135. Space with motion, rest, soul and matter makes the *loka*; when these four are absent, it is *aloka*. Even time is relevant of *loka*, not *aloka*. In all the six directions where *loka* ends, *aloka* begins. Therefore, in all the six directions, the two touch each other.

136. Seas and islands here need be taken as per the Jaina view of geography. Thus the limit of Jambudvīpa touches the Salt sea, as the limit of the Salt sea touches Jambudvīpa.

137. Six directions are : front, rear, left, right, up, below.

138. When the order is regular, like 1, 2, 3, 4, it is *āṇupuvvi* ; when it is reversed, like 4, 3, 2, 1, it becomes *pacchāṇupuvvi* ; when there is no order at all, it is *aṇāṇupuvvi*.

139. Consideration in Q./A. 206 till 210 is about *kriyā* or activities. Anything done is activity and activity leads to *karma*. Its characteristics are :

it is done, not undone ;

it is done by self, not done by another, nor by  
self and another ;

it is done according to order, not without order.

Consideration till Q./A. 215 is about sinful activities starting with injury to living beings...till perverted faith.

140. It is an interesting dialogue with Ārya Roha, in which the Lord ordains and establishes that there is no order as prior and posterior, since all objects are ever existent. Order is interpolated by human beings for their own convenience.

141. The two expressions, 'non-soul is based on the soul' and 'non-soul holds the soul', may cause a little confusion. If non-soul is based on the soul, how can it hold the soul? In the first expression, non-soul or matter sticks round the soul, making the soul the container of matter. In the second expression, which has a different import, the soul is subject to *karma* which imparts life-span, race, name, etc., to the soul, thus holding it in bondage. So there is no contradiction.

142. The consideration is about the relation between soul and matter, both of which exist together from an eternal past. Like the leaky boat, which sinks to the bottom of the tank and is no longer separately visible, but is mixed with water, the soul and matter are mixed up with each other in a manner which creates the impression that the two are one. The only exception to this is the liberated soul who may be without body, or with body which is worn for the last time and which will be taken no more.

143. The consideration is about minute particles of water like mist, dew, etc., which, unlike the bigger drops, are incessantly falling and falling everywhere. During the day, when the sun is hot, they disappear even before coming anywhere near the earth, but not so at night or in the early hours of the morning when they get deposited on the earth and are visible even to the naked eye.

144. The expression 'an infernal being taking birth among the infernal beings' may appear to be in conflict with the authoritative assertion that only animals and human beings are born in the hells, not the infernal beings, who, when once in the hells, run a full course, and are not born there again. The difficulty may be resolved in the following manner. When an animal

or a human being has completed his life-span in that existence and is assigned to an infernal life, even on his way to the hell, he is to be treated as an infernal being. In other words, from the moment he is out from the existence of an animal or a human being, he is virtually an infernal, who is to be born in the hell. The consideration is about this type of infernal being.

145. '*Desa*' (part) is a fraction, and so is '*addha*' (half). The difference then is that whereas *addha* is a particular fraction, viz., one-half, *desa* may be any fraction, half, two-third, and so on.

146. Eight forms for 'part' and 'whole' may be stated as follows :

- (i) taking birth ;
- (ii) intake while taking birth ;
- (iii) moving out ;
- (iv) intake while moving out ;
- (v) has taken birth ;
- (vi) intake while has taken birth ;
- (vii) has moved out ;
- (viii) intake while has moved out.

Likewise, eight forms for 'half' and 'whole', giving a total of 16 forms.

147. *Aviggahagai* means straight movement, as also absence of any movement, when the soul is in a particular form of existence.

148. As he is going to an inferior existence, hence shame, etc.

149. Objective sense-organs are made of matter and have two parts called *nirvṛtti* (external shape) and *upakaraṇa* (their auxiliary parts). Subjective sense-organs too have two parts, viz., *labdhi* (power) and *upayoga* (cognition). Objective organs exist with the body only, but subjective organs exist with the soul even when the body is given up.

150. While entering the womb, the soul has only the caloric and *kārman* bodies, not the gross, assimilative or fluid.

151. 'Bāla' is a fool ; but 'egantabāla' is one who is unrenounced, one who has not made a formal renunciation.

152. It may be asked why the fools who are wholly unrenounced, instead of going to one form of existence, go to all the four ? The answer is, it depends on the depth of their false outlook, and the extent of their endeavour, possession, etc. Therefore, it is not necessary that all of them go to the infernal existence.

153. He is virtually a monk. If at all he is born again, he cannot be born below the rank of the Vaimānikas. The other alternative is liberation when he acquires life-span no more.

154. A lay follower, *śrāvaka*, is partly renounced and partly unrenounced. He is not liberated, because he is not wholly renounced ; but he does not get a status which is lower than that of a celestial being, because he is partly renounced.

155. This is so only from the standpoint of *vyavahāra naya*. But otherwise, since the animal dies of the hurt, nomatter whether within six months, or after it, the killer should be taken to have performed five activities.

156. 'Vīriya' is a type of soul-energy. The liberated beings alone are without energy, dormant or active. The rest are with energy. When the energy exists but does not act, it is in a dormant state ; when it induces activity, it becomes a 'karaṇa' or instrument.

157. Weight has inverse relation with the form of existence. The lower the existence, the heavier the weight. Heavy weight, in other words, signifies the acquisition of impious *karma*.

158. Two things are involved here, 'rati' and 'arati'. Due to the coming up of *karma* enshrouding faith, unwholesome things cause unpleasant restlessness which is *arati*. The re-

verse of it is *rati*. Also, *arati* is indifference to things spiritual, while *rati* is eagerness for them.

159. The wholesome four are lightness, restricting mundane life, shortening it, getting out of it. The remaining four are unwholesome. They are : heaviness, enlongening life, coming again and again, going beyond it.

160. In the lower sphere are the seven hells. Beneath the first hell is the deep-ocean, deep-wind, light-wind, one after the other, and then the sky-gap ; and like that beneath all the hells.

161. Ordinarily, anything that sinks, as a stone does, we call heavy ; that which goes up like the smoke, we call light ; that which has oblique movement like the wind, we call heavy-light ; and that which goes not in any direction, we call non-heavy-non-light. In *niscaya naya*, nothing is absolutely heavy, as nothing is absolutely light. In *vyavahāra naya*, only coarse atoms are heavy, nothing else. All things with four touches and all invisibles are non-heavy-non-light ; all with eight touches are heavy-light. Weight is not an absolute term, but relative.

162. Gross, fluid, assimilative and caloric bodies are heavy-light ; soul and *kārman* body are non-heavy-non-light, soul because it is invisible, and *kārman* body because it has four touches.

163. For similar reason, the four *astikāyas*, viz., motion, rest, soul and matter, are non-heavy-non-light. The liberated without body are non-heavy-non-light.

164. Objects, regions and categories have been stated to be similar to matter, when they are fine ; but when they are coarse, they are heavy-light. Regions and categories are related to objects, and they are similar to objects.

165. 'Bare possession' of cloth, vessels, etc., is permitted ; 'small desire' signifies desire for food and other minimum requirements ; 'non-attachment' is to the barest possession ;

'detachment' is total absence of attachment ; 'unconcern' is the absence of affection.

166. *Sthaviras* are the senior monks, of whom three types are distinguished as follows : senior in age, i. e., about 60 years old, senior in the knowledge of the scriptures and senior in initiation, i. e., those who have spent about 20 years in the holy order.

167. The reply of the elderly monks, viz., that *sāmāyika*, mini-vows, restraint, control of senses and of mind, conscience, *vyutsarga* and their import are the soul, is given from the stand-point of *niścaya naya*. From the standpoint of *vyavahāra naya*, the items may be interpreted as follows :

*Sāmāyika*—equanimity ; concentrating on things spiritual for 48 minutes.

Its import—checking influx and exhausting past *karma*.

*Pratyākhyāna*—mini-vows practised daily.

Its import—checking fetters to the soul.

*Samyama*—restraint towards all living beings.

Its import—to be free from fetters to the soul.

*Samvara*—full control of organs of senses and mind.

its import—checking their inclination.

*Viveka*—knowledge of what is fit to be discarded and fit to be accepted.

Its import—to discard the unworthy, and to accept the worthy.

*Vyutsarga*—same as *kāyctsarga*, or restraining physical movement

Its import—to be free from all movement and attachments.

168. The four great vows at the time of Pārśva were : desisting from injury or slaughter, desisting from untruth, desisting from usurpation or improper acceptance, and desisting from what was called *bṛhiddhādāna* which covered two items, viz., desisting from possession and desisting from sex. When these two items were separated and made distinct by Mahāvira, the four vows became five. The emphasis on desisting from sex beha-

viour had become particularly important at the time of Mahāvīra, since people had become more crafty by this time.

169. *Āhāraṃma* includes turning a live thing into dead, seasoning or cooking a non-live thing, building a house, weaving a cloth, etc., all for the sake of a monk. They are unsuitable for a monk.

170. 'Bind' refers to *prakṛti-bandha* or bond enshrouding knowledge, vision, etc., of the soul ; 'acquire' refers to *sthiti-bandha* or bond relating to duration ; 'assimilate' refers to *anubhāva-bandha* or bond relating to intensity ; and 'absorb' refers to *pradeśa-bandha* or bond relating to thickness.

171. In worldly sense, restlessness implies a state of change or transformation. In that sense, external form which changes is restless. In spiritual sense, *karma* is restless, since it sticks and can be absorbed, assimilated, till exhausted.

172. In *vyavahāra naya*, 'bāla' is a child, and 'paṇḍita' is the scholarly. In *nīścaya naya*, 'bāla' is one who is unrestrained, while a 'paṇḍita' is one who is restrained.

The gist is that object is eternal, but its external form is transitory.

173. To unite and to separate is the characteristic trait of matter. The smallest unit of matter, of which no further division is possible, is molecule.

174. According to the commentators,

*prāṇāḥ dvi tricatuḥ proktāḥ bhūtāstu taravaḥ smṛtāḥ  
jīvāḥ pañcendriyāḥ jñeyāḥ śeṣāḥ sattvā udīritāḥ*

[Two-, three- and four- organ beings are called 'prāṇa' ; flora-bodies are 'bhūta' ; five-organ beings are 'jīva' ; the static beings, viz., earth-bodies, water-bodies, air-bodies and fire-bodies are 'sattva'.]

175. The Lord thus refuted both *niyati-vāda* (fatalism) and *yadr̥cchā-vāda* (determinism).



176. The details in the *Pañṇavaṇḍā Sūtra* are as follows :

for non-humans with five-organs, humans and celestials	minimum one time-unit ; maximum 12 <i>muhūrtas</i>
first hell	24 <i>muhūrtas</i>
second hell	7 day-nights
third hell	15 day-nights
fourth hell	one month
fifth hell	two months
sixth hell	four months
seventh hell	six months
Bhavanavāsis, Vāṇavyantaras and Jyotiṣkas	24 <i>muhūrtas</i>
first and second heavens	24 <i>muhūrtas</i>
third heaven	9 days & 20 <i>muhūrtas</i>
fourth heaven	12 days and 10 <i>muhūrtas</i>
fifth heaven	22½ days
sixth heaven	45 days
seventh heaven	80 days
eighth heaven	100 days
ninth and tenth heavens	less than a year
eleventh and twelfth heavens	less than 100 years
Graiveyaka-trio 1	less than 100 years
„ trio 2	less than 1,000 years
„ trio 3	less than 1,00,000 years

Elsewhere in the *Sūtra* we have as follows :

static beings	no interval
two-, three-, four-organ beings, and five-organ beings without mind	less than a <i>muhūrta</i>
five-organ beings with mind and human beings	12 <i>muhūrtas</i>
liberated souls	six months, no exit

## Book II

1. The question acquires relevance from the fact that respiratory action of the one-organ beings is difficult to know or detect. Even among the more developed animal forms, say frog, for a long period after birth, their physical mechanism shows no sign of respiratory action. The doubt becomes most relevant in case of the least developed among the animal forms who are without movement.

2. It is stated in the *Sūtra* that matter taken through respiration may take two, three, four, even five colours. Black colour itself may have several hues from very light black till very deep black.

3. The one-organ beings reside in such dark, shady or covered nooks and corners that they are rarely free from obstruction. This handicap normally does not exist in the case of other living beings.

4. The question is relevant. Other beings inhale and exhale what is air. But when air-bodies do the same, do they inhale air-bodies? And if one air-body inhales another air-body, and a second air-body inhales a third, and so on, then, who inhales and who is inhaled? This leads to a fallacy.

The solution is that what the air-bodies inhale and exhale are not air-bodies but non-live air. Since the air inhaled and exhaled by the air-bodies is without life, the former stands in no need to inhale and exhale.

5. The question is about the number of times spent by each living being with one organ of sense in that form of existence over the up and down phases of the time-cycle. It is stated that the total number of times each living being with one organ of sense spends over the up and down phases of the time-cycle is just 'innumerable' for the earth-bodies, water-bodies, fire-bodies and air-bodies, but 'infinite' for flora-bodies. As we have it :

*asamkhosappiṇṭossappiṇṭu egiṇḍiyāṇa caṇḥam  
tā ceva u cṇaṇṭā vaṇassaie u boddhavvā*

[The physical existence of the earth-bodies, water-bodies, fire-bodies and air-bodies runs over innumerable number of up and down phases of the time-cycle ; that of flora-bodies runs over infinite number of up and down phases.]

6. It has been stated that-one organ beings in general are born in that state innumerable times (infinite times for the flora-bodies). The discussion next turns to the monk whose life is full of lapses and who has not completed his work. The *Sūtra* states nothing explicitly about the two-organ, three-organ, four-organ beings, five-organ animal forms and five-organ human beings who are not monks. They repeat their glidings back and forth innumerable times in the same existence.

The word *maḍḍai* has its Sanskrit form as, *mṛtādi*, life-less or dead.

7. *Prāṇa*—one who has respirations ; *bhūta*—one who was, is and will be ; *jīva*—one who acquires existence and life-span ; *satta*—one who is tied to pious and impious deeds ; *vijñā*—one who knows tastes ; *veda*—one who experiences pleasure and pain. These words have been used in a different sense earlier. (vide note 174 in Book I)

8. *Siddha*—perfected ; *buddha*—enlightened ; *mukta*—liberated ; *pāragata*—one who has crossed through worldly life ; *paramparāgata*—one who has outlived the tradition of coming and going ; *parinirvṛta*—one who is liberated from all activities ; *anta-kṛta*—one who has completed or ended his last activities and *sarva-duḥkha-prahīṇa*—one who has ended all misery.

9. *Sāraye*, Sanskrit *smāraka*—one who retains in memory ; *vāraye*—one who prevents a reader from making mistakes ; *dhāraye*—one who upholds his learning and has it done by others ; *pāraye*—one who has seen the end of them or attained perfection in them.

10. Spheres include in one block the infernal regions at the bottom, the worlds of men and lower animals at the centre and the celestial regions at the top. At the crest of this compact block and slightly separated from it is the abode of the liberated souls. The rest is, non-sphere, limitless and beyond measure.

11. On 'standard measure', we have the following :

*jaladoṇaṃ addhabhāraṃ samuhāi samūso u jo ṇavao mānummāṇapamāṇaṃ tivaṃ khalu lakkaṇaṃ eyaṃ*

Three measures are indicated which are :

(a) When, from a big tub full of water, one *droṇa* (about 64 pounds) of water is thrown out by the entering of a man, then the man is said to have a standard measure (*māṇopeta*).

(b) When measured on a weighing machine, if the body-weight is equal to *ardha-bhāra* (about 4000 *tolās*), then the man is said to have a standard measure (*unmāṇopeta*).

(c) When a man has, by his own fingers, a height of 108 fingers, then he is said to have a standard measure (*pramāṇa*).

So signs (*lakṣaṇas*) are three—*māṇa*, *unmāṇa* and *pramāṇa*. They are acquired at birth and are permanent till this body lasts. Marks are acquired after birth, and they change from time to time. Traits include good fortune.

12. The Lord told the gathering how living beings tied themselves with *karma* bondage by excessive preoccupation with the mundane life, and how they could be liberated through renunciation.

13. They have been used here in the same sense as in S.1.U.10.

14. *Bhikṣu-pratimā* is a penance performed by the monks. It has two courses to complete. From the first month till the seventh runs the first course of seven *pratimās*. The second course starts with three *pratimās* of a duration of seven day-

nights each, then one of a duration of a day-night, and the last one of the duration of one night only. A monk courting the *pratimās* frees himself of all attachment to the body and bears with perfect calm and unconcern hardships inflicted by celestial, human and sub-human agencies. He begs small quantity of food from unknown households. If he finds a man, an animal, a *śramaṇa*, a *brāhmaṇa* or a beggar already standing at a householder's door, he will not enter into that house for begging. During the practice of this penance, the monk is required to obey elaborate prescriptions regarding begging, intake of food and drink, speech, movement, behaviour, place of residence, etc. If in the monthly *pratimās*, the food intake is at a minimum, i.e., one *datti* (handful) per day during the monthly *pratimā*, two *dattis* during the two-monthly *pratimā*, three *dattis* during the three-monthly *pratimā*, and so on till the seven-monthly *pratimā*, the weekly course is mostly completed by fasting, with food intake reduced to a negligible quantity, by living in seclusion, and by lying or sitting in a particular posture. The monk is to be in meditation, bearing with perfect unconcern all dangers and hardships, and not usually moving except on very urgent business. The weekly course is repeated thrice. Then there is a single course of a day-night, which is to be utilised in the practice of *kāyotsarga* in a lonely place outside the village or city. The last course is for a night only. On due completion of the *pratimās*, the monk acquires superior knowledge, *avadhi*, *manahparyāya* or *kevala* as the case may be. This is a very severe spiritual practice which can be performed only by advanced monks.

15. In Sanskrit, *guṇa-rayana-samvacchara* may be re-written in two ways, viz. :

(i) *guṇaracanā-samvatsara* which has been explained as follows : *guṇānām nirjarā-viśeṣāṇām racanam samvatsareṇa satribhāga-varṣeṇa yasmin tapasi tad guṇaracanam samvatsaram*. [A penance lasting for a year and a third of the year, i.e., 16 months, which gives rise to a similar force leading to *karma* exhaustion.]

(ii) *guṇaratna-samvatsara* which has been explained as follows : *guṇā eva vā ratnāni yatra sa tathā guṇaratnaḥ*. *Guṇa-*

Practised over a period of 16 months, it entails 407 days of fasting and 73 days of breaking the fast. The following which gives the details about the penance has been explained in the text above :

(details given in the text)

The above may be written in a tabular form as follows :

[illegible]

16. The commentator gives the following meaning of *cauttham cauttheṇam* : *cauttham cauttheṇam tti caturthabhaktam yāvat vaktam tyajyate yatra taccaturtham iyam copavāsasya sañjñā evaṃ śaṣṭhādikamupavāsadvayāderiti*. [The meaning of the word *caturtha-bhakta* is to miss four full meals. As used here, it is a proper noun to signify the name of a fast which lasts for a day plus half day preceding and half day following.]

17. The life which monk Skandaka worthily lived on this earth may in brief be restated as follows : A vedic scholar of great fame and a profound master of the entire range of the Brahminical scholarship, Skandaka had a complete turn in the course of his life when he came in touch with Śramaṇa Bhagavān Mahāvīra. Skandaka not only embraced Jainism but entered into the Jaina holy order wherein he was initiated by the Śramaṇa Bhagavān himself. He read eleven *Angas* under the Master and other senior monks, and was permitted to complete two great penances, viz., *bhikṣu-pratimā* and *guṇa-ratna-samvatsara*. In the end, he entered into liberation by courting a fast unto death at the holiest of holy places, Mount Vipula.

18. The soul is tied up with pleasure and pain, etc. When, by a conscious effort, the soul takes dormant *vedanīya* and other *karmas* to a stage of fructification and throws them out, the process is called *samudghāta*. A man may die either after performing a *samudghāta* or even before it. Seven types of *samudghātas* have been stated as follows :

- (1) *vedanā samudghāta* of *vedanīya karma*
- (2) *kaṣāya samudghāta* of *mohanīya karma*
- (3) *māraṇāntika samudghāta* of *āyu karma*
- (4) *vaikriya samudghāta* of the fluid body
- (5) *taijas samudghāta* of the caloric body
- (6) *āhāraka samudghāta* of the assimilative body
- (7) *kevalī samudghāta* of *vedanīya karma*, name and line.

The first three take place in case of earth-bodies, water-bodies, fire-bodies and flora-bodies, two-organ beings, three-organ beings and four-organ beings. The first four are relevant

of the air-bodies and the infernal beings. The first five are relevant of the celestial beings and the five-organ animals. Human beings alone have all the seven, of which ordinary beings with lapse have six and the last one is relevant only of the omniscient beings.

19. The relevant portion of the *Sūtra* reads as follows :

*puḍhavi ogāhittā nīrayā sañṭhānameva bāhallam .  
vikkhambhaparikkhevo vaṇṇo gaṇḍho ya phāso ya*

[Worlds (Hells) are seven, which are, Ratna-prabhā, Śarkarā-prabhā, Vālukā-prabhā, Paṅka-prabhā, Dhūma-prabhā, Tamaḥ-prabhā and Tamastamaḥ-prabhā.]

Ratna-prabhā has an expanse of 1,80,000 *yojanas*. Leaving aside 1,000 *yojanas* at the top, and 1,000 *yojanas* at the bottom, the remaining 1,78,000 *yojanas* shelter 30,00,000 cells which are the abodes of the infernal beings. And like this in all the worlds. Their expanse is as follows :

Śarkarā-prabhā	1,32,000 <i>yojanas</i>
Vālukā-prabhā	1,28,000 „
Paṅka-prabhā	1,20,000 „
Dhūma-prabhā	1,18,000 „
Tamaḥ-prabhā	1,16,000 „
Tamastamaḥ-prabhā	1,08,000 „

*Ogāhittā*—distance of the hells.

*Sañṭhāna*—structure or shape. The infernal abodes inside the *āvalikā* are round, triangular or quadriangular. The rest are of diverse shapes.

*Bāhalla*—width or thickness. It is 3,000 *yojanas* for each, the bottom 1,000 *yojanas* being solid, the middle 1,000 *yojanas* being alluvial and the top 1,000 *yojanas* being contracted.

*Vikkhambhaparikkhevo*—length and breadth. Some of the infernal abodes are stretched over dimensions which are measureable, while some others are stretched over dimensions which cannot be stated.



**Vṛṇṇa**—hue. Infernal beings take a deep black hue or hue with a dark tinge, and all of them have a dreadful shape of body.

**Gaṇḍha**—smell of their body. It is similar to that of a rotten animal carcass. In fact, nothing in the infernal beings is graceful or attractive.

**Phāsa**—touch. The touch of the body of the infernal beings is like that of a sharp weapon, or like the bite of a scorpion, or the touch of fire.

20. All beings that have been called *prāṇa*, *bhūta*, *jīva* and *satta* have, before attaining these forms, lived many times or innumerable times in the hellish worlds.

21. The following *Sūtra* is relevant for the purpose :

*saṅghāṇam bāhallam pohattam kaipaesa ogāḍhe  
appābahu puṭṭha-paviṭṭha visaya aṇagāra āhāre*

On structure (shape), the ear is like the *kadamba* flower, the eye like a *masur* seed or the moon, the nose like *atimuktaka* flower, the tongue like the rajor, and the organ of touch of diverse shape.

On thickness, it is an innumerable fraction of the thickness of the finger.

On length, the organs of audition, vision and smell have a length which is an innumerable fraction of the thickness of the finger, the tongue has a length equal to 2 to 9 fingers, and the organ of touch has a length as much as the size of the body. All the five are made of innumerable space-units.

The organ of vision has the shortest socket ; numerable times more than this is the socket of the organ of smell ; numerable times more than the second is the socket of the organ of audition ; numerable times more than the third is the socket of the organ of taste ; numerable times more than the fourth is the socket of the organ of touch. All the organs, except the organ of vision, have direct contact with the object which they touch

and allow entry into. Not so the organ of vision which neither touches an object nor allows its entry (inside the eye). Hence the eye is a non-acquiring organ, whereas the other four are acquiring organs.

The minimum object the five organs of senses may take, (or are capable to hold), is equal to innumerable fractions of a finger. As to range, the organ of hearing has a range of 12 *yojanas*, that of vision exceeding 1,00,000 *yojanas*, and those of smell, taste and touch 9 *yojanas* each. Objects within the ranges as aforesaid come within the purview of different organs of senses.

22. Its speciality has been stated as follows :

*pauṣe samārgaśīrṣe sandhyā-rāgo'mbudāḥ sapariveśāḥ  
nātyartham mārgaśīre sītām pauṣe'tihimapātaḥ*

[In the months of Mārgaśīrṣa and Pauṣ, the evening sky is red and there are curly clouds. In the former month, it is not very cold, but in Pauṣ, there is snow-fall.]

These are the signs of pregnancy of the water-bodies.

23. *Kāyabhava*—The body of the embryo in the mother's womb is the *kāya* of that embryo. To take or renew birth in the womb is to become a *kāyabhava*. In other words, one becomes a *kāyabhava* when he has stayed in the mother's womb for a full span of 12 years, and thereafter, by dint of another body created by him, (alternative reading : by the interpolation of fresh semen, getting an extended stay in the same body) he adds another 12 years, thus making a total of 24 years in the mother's womb.

24. The consideration is relevant of many developed animal forms where the female may have intercourse with a number of males, and carry the semens of all, so that the offspring she gives birth to is parented by them all.

25. The consideration is relevant of aquatics which, in consequence of one intercourse, are capable of producing

innumerable offsprings. The potentiality is not absent even in a human being, though normally a woman gives birth to one child, or at most a twin at a time.

26. This is a serious lapse, since the hurt caused by man in the process of inter-course may upset a number of embryos in the process of formation.

27. The word *kuttiyāvaṇa* may be written in Sanskrit as *kuṭrikāpaṇa*. 'Ku' means the earth, 'trik' is three and *āpaṇa* is 'shop, together, it means a shop where objects of the three worlds are available.

28. Penance and restraint of persons with attachment take the prefix 'pūrva', while penance and restraint of those without attachment take the prefix 'paścima'. Cf.

*puvvatava samjamā hoṇti rāgiṇo pacchimā arāgassa  
rāgo saṅgo vutto saṅgā kammam bhavo teṇam*

29. On *śramaṇa*, we have *śramu khede tapasi ca* which means one who knows the misery of living beings in this world. This generates in him a fellow feeling to all living beings. On *māhaṇa*, we have *mā hana mā hana vadati iti evam*, i.e., one who repeatedly says 'kill not'. The two words have also been used to signify a monk and a lay follower respectively.

30. Etymologically, the name should mean *mahātapa*+*upatīra*+*prabhava*, i.e., one which is born near a hot region.

31. The relevant chapter in the *Pañṇavaṇā Sūtra* discusses language from various facets. Language may be *satya*, *asatya*, *satya-mṛṣā* and *asatya-amṛṣā*. The main source of language is the soul. It arises in a physical body, gross, assimilative and caloric. Its shape is like that of a thunder. The matter let loose by language goes to the other extreme of the sphere. Matter-clusters with innumerable space-units are included in it ; matter with innumerable vacuum units are included in it ; matter with a life-span of one, two, till ten time-units, countable time-units, uncountable time-units are included in it ; matter

with colour, smell, substance and touch are included in it. As a rule, matter from six directions are included, and they may be included without break or with break. The minimum life-span of language is one time-unit, and the maximum less than 48 minutes. Matter constituting language is acquired by the activities of the physical body, and is thrown out in the form of words or speech. *Asatya* and *satya-mṛṣā* languages are spoken with the decline of *karma* enshrouding knowledge and vision, but with the rise of *karma* causing delusion, while *satya* and *asatya-amṛṣā* are spoken with the decline of *karma* enshrouding knowledge and vision. Smallest in number are those who speak *satya* ; innumerable times more are those who speak *asatya-mṛṣā* ; innumerable times more than the second are those who speak *asatya* ; innumerable times more than the third are those speaking *asatya-amṛṣā* ; but infinite times more are those who speak not. Included in the last category are inadequate (undeveloped) organisms, the liberated souls, the rock-like steadfast (would-be-liberated) beings, and all one-organ beings.

32. Ratna-prabhā hell has a thickness of 1,80,000 *yojanas*. Leaving aside 1000 *yojanas* at the top and 1000 *yojanas* at the bottom, located in the remaining 1,78,000 *yojanas* are the 7,72,00,000 *bhavanas* which are the abodes of the Bhavanavāsi gods. They are born in the infinite portions of the sphere and they reside in the infinite portions of the sphere.

33. On the base of the *kalpas* (celestial abodes), we have as follows in the *Jivābhigama Sūtra* :

*ghaṇaudahipaiṭṭhāṇā surabhavaṇā huṇṭi dosu kappesu  
tisu vāṇpaiṭṭhāṇā tadubhayasu-paiṭṭhiyā tisū ya  
teṇa param uvarimagā āgāsaṇṭarapaiṭṭhiyā savve*

[The first two *kalpas* are based on viscous water, the next three on viscous wind, and the next three on viscous water and viscous wind. Those above them have the sky as their base.]

On the dimensions, we have as follows :

*sattaviśasayāim āmakappesu puḍhaviḥāhallam  
ekkikkahāṇi sese du duḡe ya duḡe cauḡke ya  
pañcasaya uccatteṇam āmakappesu hoṇṭi viṃṇā  
ekkikkavuḍḍhi sese du duḡe ya duḡe cauḡke ya*

The above may be re-written as follows :

(in *yojanas*)

	Thickness	Height
Saudharma and Aisāna	2700	500
Sanatkumāra and Māhendra	2600	600
Brahmaloka and Lāntaka	2500	700
Mahaśukra and Sahasrāra	2400	800
Āṇata, Prāṇata, Āraṇa, Acyuta	2300	900
Graiveyaka <i>viṃṇas</i>	2200	1000
Five Anuttara <i>viṃṇas</i>	2100	1100

Some of the *kalpas* stand in a row called *āvalikā*, which may be round, triangular or quadriangular. The others are not arranged in an *āvalikā*, and they have diverse shapes. The *Jīvābhigama Sūtra* contains details about their colour, tinge, smell, etc.

34. The words not repeated are : *saṇhe laṇhe ghaṭṭhe maṭṭhe ṇirae ṇimmale ṇipphaṇke ṇikkaṇkaḍacchāe sappabhe samirīe saujjoe pāsāṇe* which mean : greasy, brilliant, smooth, polished, well-wrought, spotless, clean, mudless, emitting pure glow, with good lustre, shining itself, shining the neighbouring objects, creating delight, picturesque.

35. Padmavara-*vedikā* has a height of 2 *yojanas* and breadth of 500 *dhanuṣas*. Its circumference is the same as that of the mountain at the base. It is made of gems.

The forest strip has a radius of about two *yojanas* and the same circumference as that of the *vedikā*. It is black with a dark tinge.

36. The flatness of the top is compared with the surface of the musical drum, the surface of a tank, the palm of the hand and the surface of the moon.

37. The palace is very beautiful, white, shining, bedecked with gold and gems. Its upper portion is very beautiful, with many beautiful paintings on it.

38. The throne is at the centre of the palace. To the north-west, north, and north-east of that throne, there are 64,000 seats for the Sāmānika gods. To the east are the five family apartments of five leading queens. To the south-east, there are 24,000 seats for the members of the inner council. To the south, there are 28,000 seats for the members of the central council. To the south-west, there are 32,000 seats for the members of the external council. To the west, there are seven apartments, and all around, there are 64,000 seats for the body-guard gods.

39. Born in the Hall of Birth, Indra has at once a feeling—‘what is the mission of my life?’ Then he is duly enthroned by the Sāmānika gods. He is dressed in the Hall of Decoration. Texts are read in the Vyavasāya Hall. Prayers are offered and the Jina image is worshipped. Then Camarendra has a ceremonial entry into the Sudharma Hall.

40. The *Sūtra* gives the following description of the human world :

*arihaṇṭa-samaya-bāyara-vijju-thañiyā balāhagā aḡaṇi  
āgara-ṇihi-ṇai-uvarāga-ṇiggame vuddhivayaṇam ca*

[ Where there are Arihantas, Cakravarties, Baladevas, Vāsudevas, Prati-vāsudevas, monks, nuns, men, women, it is the ‘world of men’. Where there are time and time divisions, epochs, lightning, the roar of clouds, rainfall, fire-bodies, mines, hidden treasures, rivers, eclipses, the sun, the moon, their movement between the tropic of cancer and the tropic of capricorn, waxing and waning of day and night, it is the ‘sphere of time,’ the ‘sphere of men.’ ]

41. The minute part of a substance is called *aṇu* and when these *aṇus* are combined inseparably, the substance constituted of them is called *astikāya* or extended substance by the Jainas. *Jīva*, *pudgala*, *ākāśa*, *dharma* and *adharma* are *astikāyas* or extended substances because their minutest constituents are mixed up and inseparably combined with one another. Such is, however, not the case with *kāla*. Though there are *kālāṇus* or ultimate time units, each of these is separate.

42. Sum-total of innumerable *pradeśas* of *dharmāstikāya* is *dharmāstikāya* ;

Sum-total of innumerable *pradeśas* of *adharmāstikāya* is *adharmāstikāya* ;

Sum-total of innumerable *pradeśas* of *ākāśāstikāya* is *ākāśāstikāya* ;

Sum-total of innumerable *pradeśas* of *jīvāstikāya* is *jīvāstikāya* ;

Sum-total of innumerable *pradeśas* of *pudgalāstikāya* is *pudgalāstikāya*.

43. The mention of endeavour, activity, etc., signifies that the word 'soul' as used here does not include 'liberated souls', which have no endeavour, etc.

44. The Jaina classification of knowledge has been given earlier. They have corresponding ignorances, with the exception of the category '*kevala*', which takes no ignorance. (For details, note 12 in Book I )

45. *Deśa* is conceived as division unto units such as two, three and so on. *Pradeśa* is division into sub-units which are not divisible further.

46. A cluster of atoms is called *skanda*, which may be divided into *deśa* and *pradeśa*. Matter-particles which are not clusterised are called *paramāṇu*.

47. Elsewhere, these are stated to have 10 types as follows : *dharmāstikāya*, *deśa* of *dharmāstikāya*, *pradeśa* of *dharmāstikāya*, *adharmāstikāya*, *deśa* of *adharmāstikāya*, *pradeśa* of *adharmāstikāya*, *ākāśāstikāya*, *deśa* of *ākāśāstikāya*, *pradeśa* of *ākāśāstikāya*, and *addhā-samaya*. But there is no basic contradiction. The three *ākāśa* types are counted here as one and the *deśas* of *dharmāstikāya* and *adharmāstikāya* are not shown as separate categories.

48. *Addhā* is *kāla* or time ; *samaya* is time unit. So the word literally means one time unit or simply 'now'. The past and future are unreal.





## WORD INDEX

### Book I

[Figures within brackets indicate the Number of Question/ Answer as used in this translation where the word first occurs.]

अइक्कमइ, अइक्कममाणो, अइक्कम—transgress, violate. (304)

अंतकरा, अंतकर—one who has ended *karma* effect. (160)

अंतकिरिया—final activities (ending mundane life and leading to liberation. (107)

अंतरेहिं—other, heretical. (144)

अंतिमसरिर—one who holds body for the last time. (160)

अंतोछण्हं मासाणं—within six months ; अंत—within. (271)

अंतो-मुहुत्तं—अंत—within, less than ; मुहुत्तं—48 minutes. (27).

अंबखुज्ज—carved like a mango. (258)

अकंता—rough. (176)

अकज्जमाणकड—not doing what is to be done. (316)

अकट्टु—not doing. (316)

अकडा—not done. (208)

अकरणओ, अकरण—not doing. (315)

अकामअण्हाणग-सेय-जल्ल-मल-पंक-परिदाह—uneasiness due to non-bath, sweat, dust, dirt and mud, all borne without intention. (61)

अकामतण्हा—thirst borne without intention. (61)

अकामसीतातव—heat and cold borne without intention. (61)

अकिच्चं—not worth doing ; not done ; किच्चं—duty, worth doing. (316)

अगरहा—not to decry or censure. (299)

अगेही—without home, (by implication) without attachment ;  
गेह—home. (292)

अचलियं—not in movement. (13)

अच्छेज्ज—normal shape. (258)

अट्ठं, अट्ठ—coveted goal. (300)

अट्ठमभत्त—three full-fast days, missing in all eight meals. (43)

अट्ठि-अट्ठिभिज्ज-केस-मंसु-रोम-नहत्त — bones-marrows-hairs-beard-  
pore-hairs-nails. (248)

अणंतपएसियाइं—consisting of infinite spaces ; अणंत—infinite ;  
पएस space. (20)

अणंतभागं—Infinite portions. (32)

अणगार, अणगारि—one without home, monk, mendicant. (56)

अणभिगमेणं—not thoroughly knowing. (300)

अणवयगं, अणवगय, अणवद्ग—limitless. (57)

अणाइयं, अणाइय—without beginning. (57)

अणाएज्जवयणो—with unpleasantness in speech ; अणाइज्ज  
—unpleasant, unfit for acceptance. (258)

अणागयकाल—future period. (11)

अणागयद्धा—time not yet come, future. (291)

अणागारोवउत्त—devoid of cognition, with cursory cognition ;  
अवयोग—cognition. (188)

अणागारोवओग—superficial cognition. (291)

अणाघाइज्जमाणाइं, अणाघा—not smelt ; आघा—smell. (36)

अणाणुपुब्बिं—without order, haphazard. (210)

अणाभोगणिव्वत्तिए—unconscious, without effort, sponta-  
neous. (19)

अणायाए, अणाया, अणाय—(by) non-soul. (152)

अणारंभा—harmful to none. (47)

अणावकंखणवत्तीए—careless of the life of others ; अवकंख —care ;  
वत्ति—individual. (272)

अणासाइज्जमाणाइं, अणासाइअ—untasted ; आसाइअ—tasted. (36)

अणिज्जुद्धानं—never had mention of them ; णिज्जुढ—quoted.  
(300)

अणिट्ठा—harmful. (176)

अणिदाए, अणिएय—indeterminate. (86)

अणिदिए—without organs of senses. (241)

अणु—fine. (8)

अणुत्तरविमाणा—highest celestial abodes (beyond which there are no more abodes). (168)

अणुत्तरानिरया—seventh hell (beyond which there is no more).  
(165)

अणुदिण्ण—not yet come up/mature, immature. (133)

अणुपरियट्ठइ, अणुपरियट्ठ, अणुपरियट्ठंति—moving again and again. (57)

अणुभाग—impact, juice or effect of *karma*. (146)

अणुभागकम्म—extensiveness-intensiveness of *karma*, *karma* density. (155)

अणुवधारियाणां—never been in possession of them ; उवधारिय—accept, possess, own. (300)

अणोवाहणयं—without shoes ; उवाहण—shoes. (300)

अण्णाणी—without knowledge, ignorant. (184)

अण्हाणय—without bath ; ण्हाण—bathe. (300)

अत्तकडा—done by self. (209)

अत्यमंत—setting ; अत्य—Mount Meru where the sun sets.  
(197)

अत्याहमतारमपोरसियंसि—अत्याह—unfathomable ; अतार—difficult to cross ; अपोरसियंसि—of the height of man. (225)

अत्थि—exist. (318)

अत्थित्तं—state of being. (121)

अथिर—restless. (307)

अदिट्ठणं—for not seeing ; दिट्ठ—seen. (300)

अदिण्णादाण—usurpation, taking something which is not duly bestowed. (215)

- अन्नउत्थिया—heretics, non-faithful ; उत्थिय—faith, view. (308)
- अन्नमन्न—with one another. (226)
- अन्नाणयाए—for lack of knowledge, due to ignorance ;  
जाणण—to know, knowledge. (300)
- अपच्चक्खाणकिरिया—activities arising out of non-abstinence ;  
पच्चक्खाण—resolve to abstain. (80)
- अपडिबद्ध—without obstruction or concern. (292)
- अपरिसेसिय, अपरिसेस—whole lot, without leaving any, in  
entirety. (36)
- अपुट्ठं—untouched. (199)
- अप्पकम्मतरागा—with fewer *karma* bondage. (72)
- अप्पडिह्यपच्चक्खायपावकम्म—sinful acts which are neither up-  
rooted nor given up ; अप्पडिह्य—not uprooted/  
divided. (60)
- अप्पणा—by the soul ; अप्प—soul, living being, conscious-  
ness. (132)
- अप्पपएसगाओ—with few space-units ; पएस—smallest (indivi-  
sible) space-unit. (57)
- अप्पमत्त—careful. (48)
- अप्पमत्तसंजया—careful restrained. (95)
- अप्पसत्था—unwholesome. (282)
- अप्पिच्छा—small desire. (292)
- अप्पिया—unpleasant. (176)
- अफासाइज्जमाणाइं, अफासिअ—untouched ; फासिय—touched. (36)
- अफुसं, अफुस—not touched. (316)
- अबोहियाए—for lack of consciousness ; बोहि—consciousness.  
awareness. (300)
- अब्भहिया, अब्भहिय—in addition. (193)
- अब्भोवगमियाए, अब्भोवगमिय—experience/court willingly. (155)
- अभंगय—without form. (192)
- अभवसिद्धिया—not to be liberated in this birth. (219)
- अभासा—non-language. (312)

- अभिक्खणं, अभिक्खण, अभिक्ख—again and again. (70)  
 अभिगमेणं—for thorough knowledge ; अभिगम—thorough knowledge. (300)  
 अभिनिविट्ठाइं, अभिणिविट्ठ—deeply concentrating. (258)  
 अभिसमन्नागयाइं, अभिसमन्नागय—duly known/determined. (258)  
 अमणामा—ugly. (176)  
 अमणुन्ना—unpalatable, not pleasing. (176)  
 अमुच्छा—non-attachment. (292)  
 अम्मापिइए—of the parents. (253)  
 अरहा, अरिह—conqueror (of inner foes). (160)  
 अलमत्थु—state of perfection, fullness. (163)  
 अलीण—living near the Master. (216)  
 अलोयंत—non-space limit, end of non-space. (202)  
 अवक्कमेज्जा, अवक्कमण—movement down, retreat. (150)  
 अवकंखइ, अवकंख—observe, care for. (306)  
 अविउक्कंतिय—without genesis/birth. (240)  
 अविग्गहइ—straight movement. (237)  
 अविन्नायाणं—have thorough knowledge ; विन्नाण—thorough knowledge. (300)  
 अविरइ—non-abstinence. (48)  
 अविराहियसंयम—restrained pure ; अविराहिय—one who has never violated rules of conduct. (108)  
 अविराहियसंयमासंजम—restrained-unrestrained pure ; संजमासंजम—restrained in part (not full). (108)  
 अविमुद्धलेस्सतरागा—with impure tinge(s). (76)  
 अविमुद्धवन्नतरागा—with impure colour(s). (74)  
 अवीरिय—non-energy. (148)  
 अवोच्छिन्नाणं—never determined them ; वोच्छिन्न, वुच्छिन्न—remove/wipe (ignorance about). (300)  
 अव्वावन्ने, अव्वावन्न—never-ending, ever-lasting. (253)  
 अव्वोगडाणं—never had been told of them ; अव्वोगड—lack of full information/clarification. (300)

असंखिज्जभाग—countless portions. (32)

असंजय-भविष्य-दद्व-देव—unrestrained-would-be celestial beings.  
(108)

असंजया—non-restrained. (48)

असंवुडे, असंवुड—non-restrained. (56)

असंसारसमावण्णगा—liberated. (276)

असण्णिआउ, असग्निआउ—life-span of beings without mind.  
(109)

असण्णी, असण्णि—one without mind/consciousness, non-Jaina,  
a heretic. (108)

असण्णीभूया—without mind/consciousness. (78)

असम—abode of a hermit. (61)

असवणयाए—for not hearing ; सवण—hear. (300)

असायावेयणिज्ज—(*karma*) causing a feeling of pain. (57)

असिद्धि—abode of the non-liberated. (217)

असुन्नकाल—time of total non-replacement. (100)

असुयाणं, अस्सुयाण—for not hearing ; सुअ—hear. (300)

असुहा—unwelcome. (176)

असेलेसिपडिवण्णगा—without rock-like steadfastness. (276)

अस्संघयणी—without bone structure. (176)

अह—low, degraded. (21)

अहाकम्म—as per *karma* acquired. (155)

अहानिगरण—as per time, place, status and causes determining outcome. (155)

अहिगरणियाए, अहिगरणि(णी)या—instrumental activity ; अहिगरण  
—instrument. (265)

अहियासिज्जंति, अहियास—to bear/court pain with perfect  
calm (300)

आइल्लाओ (आदिमाओ), आइल्ल, आइल्लिय—first. (95)

आउयदव्जाओ—barring *karma* determining life-span ; आउ,  
आउअ—life-span ; वज्ज—save, except. (57)

- बाउली करेंति, आउल—spread, enlarge. (282)  
 बागर—cluster of villages. (61)  
 बाजीविय—a follower of the Ājivika faith propounded by  
 Gośālaka. (108)  
 बाडोवेइ, आडोव—swell/fill with air. (225)  
 बाणमंति, आणम—inhale. (4)  
 बाणुपुंवि, आणुपुंवी—order. (210)  
 आदिज्जवयणे—with pleasant words ; आदिज्ज, आएज्ज—pleasant,  
 worthy to accept. (258)  
 आभिओगिय—one who charms others ; अभिओग—art of  
 charming. (108)  
 आभिण्णिबोहियणा—knowledge derived from sense per-  
 ception, same as *mati jhāna*. (185)  
 आभोग णिव्वत्तिए—conscious, with effort ; आभोग—tool ;  
 णिव्वत्तिय—made, done. (19)  
 आययकण्णाययं—pulling till the ear ; आयय—length, spread.  
 (270)  
 आयवंत—limit/end of the rays. (205)  
 आयवेणं, आयव—light, ray. (195)  
 आयाए, आया, आय—(by) the soul. (152)  
 आयारंभा—harmful to self ; आरंभ—harm, injury. (47)  
 आरंभिया—sinful activities arising out of endeavour ; आरंभ  
 —beginning. (80)  
 आसण्णवहएण—by being instant killer ; आसण्ण—instant ; वह—  
 kill. (272)  
 आहच्च—seldom. (70)  
 आहाकम्म—prohibited objects. (303)  
 आहारट्ठी—desirous of intake ; आहार—intake ; अट्ठी—  
 desirous. (5)  
 आहारयाइं, आहारय, आहारग—assimilative. (244)  
 आहारिया, आहारिज्जमाणा, आहारिज्जस्समाणा, आहार—intake. (6)  
 आहिंसु, आह—say. (317)



आहोहिअ—possessor of *avadhi* knowledge. *Avadhi* knowledge is direct knowledge of corporeal things without the means of sense organs and mind. (160)

इच्छिय—agreeable. (21)

इट्ठा, इट्ठ—superior (21)

इरियावहियं, इरियावहिय—pertaining to the body, physical. (325)

इहमविए—this-worldly ; भव world, life. (54)

इहमवियाउयं—span of life in the present existence ; आउय—span of life. (295)

उक्कोस, उक्कोसेणं—maximum. (3)

उग्गुकोसिय—maximum span befitting with each one. (169)

उच्चारे, उच्चार—stool, excreta. (247)

उच्चावया—favourable or unfavourable. (300)

उज्जोएए, उज्जोअ—brighten. (198)

उज्जमाणे, दड्ढ—burn. (1)

उट्ठाण—endeavour. (131)

उड्ढत्ताए, उड्ढ—height, stature. (21)

उत्तरवेउन्विया—turned into fluid (body). (178)

उत्ताणए, उत्ताणअ(ग), उत्ताण—with face up. (258)

उद्दाति, उद्दवणयाए, उद्दा—set, prepare. (264)

उदयंत—limit/end of water ; उदय, उदग—water. (205)

उदयंते, उदि—rise, rising. (197)

उदयाणंतरपच्छाकडं—lately acquired, acquired after the previous ones have been brought up. (133)

उदिण्ण—mature, come up. (133)

उदीरणाभविय—not yet mature/come up, but about to mature/come up. (133)

उदीरिज्जमाणे, उदीरिए, उदिण्णाइं, उदीर—spiritual effort to bring up *karma* to the stage of fructification. (1)

- उप्यण्णपक्खस्स—उप्यण्ण—bring up ; पक्ख—side, category. (2)
- उभयकडा—done by self and others. (209)
- उभयभविय—both this worldly and other worldly. (54)
- उभयारंभा—harmful to both self and others. (47)
- उवक्कामियाए, उवक्कामिय—borne without consciousness or knowledge. (155)
- उवचिया, उवचय—assimilate, assimilation. (7)
- उवट्ठाएज्जा, उव्वट्ठण—movement up. (147)
- उवट्ठिए, उवट्ठिय—established, rooted, fixed. (299)
- उवधारियाणं, उवधारिया—accept, own. (300)
- उववज्जमाण, उववाए, उववाय—attaining positions, being born. (108)
- उववट्ठमाणो, उववट्ठ—die, fall, go out. (233)
- उववण्ण—born. (72)
- उववाएणं, उववाइय—to be born, fresh arrivals. (326)
- उवसंतेण, उवसंत—pacified, tranquilised. (151)
- उवसंपज्जिता, उवसंपज्ज—accept, acquire. (300)
- उवसामेइ, उवसाम, उवसामण—tranquillise. (135)
- उवहिते, उवहिय—dedicated to, given in. (299)
- उव्वट्ठिंमु, उव्वट्ठति, उव्वट्ठटिस्संति—उव्वट्ठण—deepen the short effect *karma*-atoms ; increase/decrease or move-up/down the effect/of *karma*-atoms. (10)
- उवासंतराई, उवासंतरे—hulls (284)
- उवासंतराओ—distance in terms of open space, space-gaps, vacuum. (197)
- ऊसविय, ऊसविअ—pile up, collect. (266)
- ऊससंति, ऊसस—inhalé. (4)
- ऊस्सवणयाए—pile up, collect. (267)
- एगंतंड़िए—highly prudent/wise. (260)
- एगंतवाल—utterly foolish. (259)

एगट्ठ—same import ; अट्ठा—import, meaning, significance. (2)

एगत्त—singular. (68)

एगयओ—on one side. (310)

एसणिज्जं—search duly ; एसणा—search, found, acceptable after search. (305)

ओगाढा, ओगाढ—sheltered, deeply involved. (226)

ओगाहण—constitution, physical dimensions. (169)

ओभासेइ, ओभास—brighten, remove darkness from. (198)

ओरालिय—gross (244)

ओहिया, ओहिय—worldly beings. (53)

ओहिया—*a quantitative measure varying between one palyopama and 33 sāgaropamas.* (46)

ओहियाणं, ओहिय—*infernal beings in general.* (97)

कंखपओसे—कंख—attachment ; पओस—cover, shroud. (Intro. Couplet)

कंखामोहणिज्ज, कंखिअ—deluding faith ; कंखा—attachment/desire for another faith ; मोहणिज्ज—causing delusion ; a type of *karma* that causes delusion. (109)

कंदप्पिय—*a type of monk characterised by jovial disposition and taking interest in love affairs, Kamadeva, god of love.* (108)

कट्टु—on doing. (324)

कडा—done ; कज्ज—do. (208)

कप्प—sanction. (144)

कप्पोववत्तिया, कप्पोववत्तिआ—birth in the celestial regions ; कप्प—celestial region. (261)

कब्बड—undeveloped town. (61)

कम्मए, कम्म—*kārman* body. (174)

करणओ, करण—acting, doing. (315)

करणवीरिय—active energy, energy that induces activity.  
(276)

कलुसं, कलुस—impure. (245)

कलुससमावन्न (ण्)—one with spite ; कलुस—dirt. (118)

काइयाए, काइआ (अ), काइगा—physical (activity). (265)

कायजोग—activities of the body. (291)

कावल्लिअं, कावल्लिअ—food which is thrown into (the mouth),  
morsel. (249)

किब्बिसिय—a monk who distorts truth or speaks ill of his  
preceptor ; किब्बिस—sin. (108)

किरिया—(sinful) activities. (80)

किरियासमयवित्तिक्कंत, किरियासमयविइक्कंत—on the expiry of the  
time of activity. (314)

किवणस्स, किवण—miser. (301)

कुडपास—trap. (264)

केवल, केवलेणं—only, merely. (159)

केवलि, केवली—omniscient, acquirer of full knowledge or  
knowledge absolute. (160)

कोहोवउत्त—in possession of anger. (170)

खंघ—a cluster of atom-matters. (158)

खत्तियस्स, खत्तिय—a kṣatriya, warrior. (301)

खित्तं, खेत—sky, agricultural farm, land. (198)

खेड—a village surrounded by mud walls. (61)

खेल—phlegm. (247)

गब्भगए, गब्भगय—one who has lived in the womb. (254)

गमो, गम—group, category. (97)

गरहा—censure, decry. (299)

गरुयत्तं, गरु, गुरु, गुरुअ—heavy, heaviness. (Intro. Couplet)

गाम-कंटगा/कंडग/कंडय—thorns in the shape of organs of  
senses. (300)

घडत्ताए, घड—compound, mix. (226)

घणवाय—viscous wind. (284)

घणियबंधण—deeply bound. (57)

घणोदही, घणउदहि—viscous water. (284)

घाणिंदिय—organ of smell. (41)

चउत्थभत्त—a full-fast day, losing in all four meals. (19)

चकखिंदिय—organ of sight. (41)

चयमाणे, चय—death, die. (240)

चरग परिव्वायग—wandering monk, friar. (108)

चरित्ते, चरित्त—conduct. (55)

चलग, चलमाणे, चलिए—movement (of *karma*). (Intro. Couplet)

चलियं—moving out ; अचलियं—dormant. (13)

चाउज्जाम—(religion based on) four vows, viz., non-injury, non-lie, non-stealing and non-possession. (300)

चाउरंत—four states of existence, viz., infernals, non-humans, humans and celestials. (57)

चिट्ठेज्ज, चिट्ठ—stand. (258)

चिया, चयं—assimilate, assimilation. (7)

छउम, छउमे—liable to lapse on account of terminable (*ghāti*) *karma*. (1)

छउमत्थ—monk. (159)

छट्ठभत्त—two full-fast days, missing in all six meals. (42)

छायंत—limit of the shadow ; छाया—shadow. (205)

छिज्जमाणे, छिण्णे, छिद—cut. (1)

छिद्दंत—limit of the hole ; छिड्ड—hole. (205)

छिंदेज्जा, छिंदइ, छिंद—separate, pierce. (272)

जस्सट्ठाए—the purpose for which. (300)

जहण्णेणं, जहण्ण—minimum. (3)

जाणण्याए, जाणण—knowledge. (300)

जावंत, जावइय—distance. (Intro. Couplet)

जिण—victor. (160)

जिभंभंदिय—organ of taste. (38)

जोगं, जोग—activities (of body, mind and speech). (48)

ठिई, ट्ठित्ति—existence, life-span ; ठिइट्ठाण—sort of existence, life. (3)

णत्तित्त—state of non-being. (121)

णय—mode. (144)

णाणट्ठा—diverse imports. (2)

णाणत्तं, णाणत्त—difference, speciality. (190)

णाणा, णाणो—knowledge. (54)

णाणाघोसा—diverse sounds. (2)

णाणाबंजणा—diverse suggestions. (2)

णावकंखई—does not observe ; अवकंखई—observe, care for. (304)

णारायसंघयणे, णाराय—rivet, nail ; संघयण—structure of bones. (1)

णिकायिंसु, णिकायिंति, णिकाइस्संति, णिकायण—cement *karma*-atoms, make *karma*-atoms inseparable. (10)

णिगम—down-town, shopping centre. (61)

णि (नि) च्छुभइ, णिच्छुभित्ता, णिच्छुभ—take out. (255)

णिज्जरिज्जमाणे, णिज्जिण्णे, णिज्जिण्णा—finish, exhaust, throw out. (1)

णिज्जुढाणं णिज्जुढ—quoted. (300)

णियम—rule. (144)

णि (नि) रयणइ—infernal existence. (326)

णि (नि) रयावास—cells for infernal beings. (165)

णि (नि) रवसेसं—in details, leaving nothing back. (326)

णिवत्तिज्जमाणे, णिवत्तित्ते, णिवत्तिअ—prepare. (271)

णिव्वाधायं—without obstruction. (31)

णिसरिज्जमाणे (ण), णिसिट्ठे—throw. (271)

णिसिरणयाए, णिसिरणाया—hurl/throw (a lighted stick). (267)

णि(न) सीएज्ज, णिसीअण—sit. (258)

णि(नि)हत्तिंसु, णिहत्तेति, णिहत्तिस्संति, णिहत्तण—pile up/thicken  
karma-atoms. (10)

णीसंक—without doubt. (119)

णीससंति, णीसस—exhale. (4)

णे(ने)रइअ—hell-born, infernal, infernal being. (Intro-  
Couplet)

णेवच्छिरा—without arteries. (176)

णेवट्ठी—without bones. (176)

णेवण्हारूणि—without sinews. (176)

तक्का, तक्क—argument. (141)

तणुयस्स, तणु—with little possession, poor. (301)

तणुवाए, तणुवाय—light wind. (284)

तत्तिव्वज्झवसाणे, उज्झवसाण—(deep) consideration, thinking-  
(255)

तदज्झवसिए—अज्झवसाय—perseverance. (255)

तदटोवउत्ते—अटोवउत्त—care. (255)

तदप्पियकरणे—अप्पियकरण—dedication (of mind and organs  
of senses). (255)

तप्पढमयाए, पढम—first. (245)

तन्मावणभाविए,—भावणभाविए—with inclinations rooted. (255)

तवेइ, तव—heat, make hot. (198)

तिरिक्खजोणिया, तिरिक्खजोणि—non-human beings, animals. (50)

तिव्वधम्मणुराग—deep attachment for religion. (257)

तिव्वाणुभाव—deep effect. (57)

तिहा—in three ways. (310)

तीयकाल, तीयद्धा—past period. (11)

तुयट्ठेज्ज, तुयट्ठ—turning sides, lying. (258)

तेयए, तेयाइ, तेउ—caloric (body). (174)

तेयलेस्सा, तेयलेसा—fiery force. (1)

तेयाकम्मत्ताए—तेउ—caloric ; कम्म—*kārmaṇ*. (12)

तेरिच्छिय(अ)—a monk of the order so named. (108)

थिर—fixed, with rest. (307)

थोवाणं, थोव, थोवाग—a measure of time. Sanskrit स्तोत्र । (16)

दंसण—faith. (54)

दंसनवावन्नग—a monk with distorted faith ; वावणग—dwarf.  
(108)

दंसमसग—wild flies and mosquitoes. (61)

दड्ढे, उज्झमाणे, दड्ढ—burn. (1)

दव्व—substance. (8)

दव्वलेस्स—objective tinge. (290)

दव्विंदियाइं, दव्विंदिय—objective organs of senses. (242)

दहणयाए, दहण—burn. (267)

दिट्ठाणं, दिट्ठ—see. (300)

दिट्ठी—outlook. (169)

दिवड्ढे, दिवड्ढ—one and a half. (309)

दिवसपुटुत्तस्स—difference/spread of two to nine days. (26)

दीवंत—end/limit of the island ; दीव, दीवा—*island*. (204)

दीहकालठिइ—long span. (57)

दीहमद्ध—long route. (57)

दुक्खे, दुक्ख, दुह—misery. (1)

दुगुंछावत्तियं—दुगुंछ, दुगच्छ—indignation ; वीत्त—one who is  
subject to. (240)

दुहा—in two ways. (310)

दूसंत—limit/end of the cloth ; दूस—cloth. (205)

दोणमुह—a town connected with both land and water  
routes. (61)

पइट्ठिए, पइट्ठिया(य)—based. (224)



- पएसकम्म—*karma* integrated with soul spaces. (155)
- पएसहिय—one physical unit more. (172)
- पंचमह्वइयं—with five great vows (viz., non-injury, non-lie, non-stealing, non-possession, non-sex). (300)
- पंडियवीरिय—the prudent's energy. (148)
- पक्खेवाहार—morsel eating ; पक्खेव, पक्खेवग,—throw or pour something to fill. (36)
- पगइ, पगइ—nature. (Intro. Couplet)
- पगडी, पगडि—division(s). (146)
- पच्चक्खाण—formal abstinence. (296)
- पच्चायाए(इ)—to be born, originate. (258)
- पच्छोदवन्नगा—born later. (72)
- पज्जत्तीहिं, पज्जत्तए, पज्जत्ति—vitality/power in living beings by dint of which they take, transform absorb and assimilate matter. (255)
- पट्टण—a port. (61)
- पट्ठवियाइं, पट्ठविअ—duly established. (258)
- पडिबन्ध—delay. (300)
- पडिलोया, पडिलोम—opposite, reverse. (190)
- पडुप्पण्णकाल—present period. (11)
- पढमिल्लेणं, पढमिल्ल—first, initial. (236)
- पण्णा—intelligence. (141)
- पत्तइए, पत्तियाही, पत्तियामि, पत्तिअ—have faith in. (300)
- पभासेइ, पभास—brighten, (here) burn. (198)
- पमत्त—careless. (48)
- पमत्तसंजया—careless restrained. (95)
- पमाण—logic, correct knowledge. (144)
- पयाणं, पय—term(s). (300)
- पयोगसा, पओगसा—induced by others, by the effort of the living being. (122)
- परउत्थियवत्तअं—thesis of the followers of other faith ; उत्थिय—faith, view ; वत्तव्य—thesis. (325)

- परकडा—done by others. (209)
- परघरप्पवेसो—enter into other people's house. (300)
- परभविए(य)—other worldly. (54)
- परभवियाउयं—life-span in the next life or existence. (295)
- परमकण्हा—deep (pitchy) black. (189)
- परमाहोहिअ—possessor of profound/deep *avadhi* knowledge. (160) *See* आयोहिअ ।
- पराइणइ, पराजय, पराजिण—defeat (one's opponent), win. (273)
- पराइज्जइ, पराइअ—be defeated, lose. (273)
- पराणीएणं, पराणग—other party. (255)
- परारंभा—harmful to others. (47)
- परिग्गह—superfluous possession. (215)
- परिग्गहिया—activities arising out of possession. (80)
- परिणमंति, परिणमिस्संति, परिणया—transform. (5)
- परिणामिज्जमाणे, परिणामिए(अ)—transform, change the state of. (240)
- परिण्णाए, परिण्ण—know, knowledge, by knowledge. (299)
- परिस्ती करेंति—wander. (282)
- परिनिव्वुडे, परिनिव्वुड(अ)—be liberated, attain liberation. (300)
- परिववण्णोयव्वाओ, परिववण्णिअ—already described. (83)
- परिवाडी, परिवाडि—order, method. (137)
- परिसहवत्तियं—परिसह—pain ; वत्ति—with, one who is subject to. (240)
- पलिओवमाइ, पलिओवम—a very long period of time, a fraction of *sāgaropama*. (23)
- पलोट्टइ, पलोट्ट—change. (307)
- पवयण—discourse, Jaina tenets. (144)
- पवयणमाता—Mother-discourse, fivefold path of vigilance in one's behaviour to others and threefold discipline of self. (159)
- पविणेति, पविणी—remove. (299)
- पसत्था, पसत्थ—worthy, wholesome. (282)

- पहिज्जमाणे, पहीणे, पहीण—separate. (1)  
 पहीणे, पहीण—fall, slip. (240)  
 पाउणइ, पाउण—accept. (300)  
 पाउसियाए, पाउसिआ—hatred-born (activity). (265)  
 पाण-भूय-जीव-सत्ता—पाण—two- to four-organ beings ; भूय—flora-  
 bodies ; जीव—five-organ beings ; सत्ता—static  
 beings. (316)  
 पाणमंति, पाणम—exhale. (4)  
 पाणाइवाए, पाणातिपात—slaughter of life. (206)  
 पारितावणिया (ए)—pain-causing (activity). (265)  
 परियावणियाए—same as पारितावणियाए । (271)  
 पावयण, पावयणि—preceptor. (144)  
 पासवण—urine. (247)  
 पासावच्चिज्ज—progeny of Parsva. (296)  
 पासिल्ल (ए)—(on) sides. (258)  
 पिइयंगा—father's limbs/body-parts. (252)  
 पिउमुक्कं—father's semen ; सुक्कं—semen. (245)  
 पित्त—bile. (247)  
 पुट्ठं, पुट्ठ—touched. (199)  
 पुढवी, पुढवीओ—worlds, hells. (Intro. Couplet)  
 पुढवीकाइय—earth bodies. (27)  
 पुण्णप्पमाण—full of water. (227)  
 पुत्तजीवपड्विद्धा—linked with the son's vital organ. (250)  
 पुत्तजीवफुडा—touching the son's vital organ. (250)  
 पुत्तजीवरंसहरणी—tissue deriving juice for the son. (250)  
 पुरक्खड—future time period. (12)  
 पुरिसक्कारपरिक्कम—self-exertion. (131)  
 पुरिसवेर—hatred of the man. (270)  
 पुब्बायामणयाए—previous preparation, former pull ; आयामणया  
 —length. (270)  
 पुब्बाहारिया—one who had intake in the past. (6)  
 पुब्बोववन्नागा—born earlier. (72)

पुहुत्त, पुहत्त, पोहत्त—plural. (68)

पोग्गलत्थिकाय, पोग्गल—matter ; अत्थिकाय—extended substance.  
(287)

पोग्गला, पोग्गर, पोग्गल—matter. (5)

पोयत्त—end/limit of the vessel ; पोत्त, पोअ—vessel, ship. (205)

फासिंदिय—organ of touch. (21)

फासु—without living objects. (305)

फुसमाणकालसमय—the time-period of touch. (200)

बत्थि—leather bag. (225)

बहुप्पएसगाओ—with many space-units. (57)

बायरा, बायर—coarse. (8)

बाल, बाले—fool, (Intro.-Couplet)

बालपंडियवीरिय—mixed energy. (148)

बालवीरिय—fool's energy. (148)

बालिय—foolishness (299).

बाहिं छहं मासाण—beyond six months ; बाहि, बाहिं—beyond,  
outside. (271)

बुज्झइ, बुज्झ—enlightened. (56)

बुज्झिंसु—has been enlightened. (159)

बोहिए, बोहि—right faith, knowledge. (300)

मंडव—a health resort. (61)

मंदाणभाव—slow effect. (57)

मग्ग—path. (144)

मण—mind. (141)

मणजोग—activities of the mind. (291)

मत्थुलुंग—brain. (251)

मय—viewpoint. (144)

महज्जुइए, महज्जुइय—great halo. (240)

महड्ढिए, महड्ढि—great prosperity. (240)

- महबल, महबले—great strength. (240)  
 महाकम्मतरागा—with heavy *karma* bondages. (72)  
 महाणुभावे (भाव)—great heart. (240)  
 महायसे (यस)—great fame. (240)  
 महसक्खे, महासक्ख—great ability. (240)  
 माइ, माई—deceit. (88)  
 माइ अंगा—mother's body-parts. (251)  
 माउ ओयं—mother's blood ; ओय blood, means. (245)  
 माउजीवपडिवद्धा—linked with the mother's vital organ. (250)  
 माउजीवफुडा—touching the mother's vital organ. (250)  
 माउजीवरसहरणी—tissue deriving juice from the mother.  
 (250)  
 माणोवउत्त—in possession of pride. (170)  
 माया, माआरा, माइ—mother. (246)  
 मायावत्तिया, मायावत्तिअ, मायावत्तिय—activities arising out of  
 deceit. (80)  
 मायोवउत्त—in possession of deceit. (170)  
 मारणयाए, मारणया, मारणा—kill. (269)  
 माहण—kill-not, monk. (257)  
 मिच्छदिद्वी—wrong outlook. (80)  
 मिच्छादंसणवत्तिया—activities arising out of perverted  
 faith. (80)  
 मिज्जमाणे, मडे—die. (1)  
 मिज्जय—attractive. (21)  
 मियवित्तीसंकप्पणिहाणवहाय—one who earns living by hunting  
 resolves firmly to kill a life. (264)  
 मियवेर—hatred of the animal. (270)  
 मिस्सकाल—time of replacement of all save one. (100)  
 मुयइ, मुइत्ता, मुअ—release, let out. (225)  
 मुसावाए—false word/utterance. (215)  
 मुहुत्तपुहुत्तस्स—two to nine *muhūrtas* ; पुहुत्त, पोहुत्त—difference,  
 spread. (24)

मेदुण, मेदुणय—sex indulgence. (215)

रसविगईओ—juices fermented together. (246)

रायहाणी—capital, metropolis. (61)

रोइ, रोइए, रोएमि, रोएहि—have taste for. (300)

लघुयत्तं, लघु—lightness. (281)

लद्धावलद्धी—bear with equanimity gain or loss. (300)

लद्धिवीरिय—dormant or non-active energy. The energy is there but it induces no activity. (276)

लाघविअं, लाघविअ—state of lightness, bare/minimum possession. (292)

लिंग—external mark. (144)

लेस्सा, लेसा—tinge, colour of the soul. (53)

लोभोवउत्त—in possession of greed. (170)

लोमाहार—pore eating, intake by skin-holes. (36)

लोयट्ठिती—base of space. (224)

लोयंत—space limit, end of the space. (202)

वंत—vomited staff. (247)

वइ—words. (141)

वइजोग—activities of speech. (291)

वक्कंतीपयं—chapter on arrivals/births. वक्कंति—birth, arrival. (326)

वक्कममाणे, वक्कम—taking birth. (241)

वग्गण—group of same species or variety. (8)

वणस्यकाइयाणं, वणप्फइकाइअ—flora-bodies. (33)

वसवज्झ—impious. (258)

वाघायं, वाघाइय—originating from obstruction. (31)

वामेइ, वाम—vomit, take out. (225)

वासा, वास—region. (284)

विउव्वइ, विउव्व—divine/supernatural power to create. (255)

- विउस्सग्ग—detachment to body. (296)
- विगइओ, विगइ—mixed, transformed, fermented. (246)
- विगयपक्खस्स—finishing/exhausting portion. (2)
- विग्गह्गइ—angular/irregular movement ; विग्गह—not straight, curved. (237)
- विणिहायं, विणिहाय, विणिघाय—death. (258)
- वित्तिगिंछिय, वित्तिकिच्छिअ—one who wavers, one who has no faith in outcome. (118)
- विद्धंसणयाए, विद्धंसणया—destroy, hit. (269)
- विन्नायाणं, विन्नाण—thorough knowledge. (300)
- विरहिया, विरहिअ—vacancy. (326) ; abstinent. (51)
- विरहीयसंजम—restrained-impure, one who cares not to heal up lapses. (108)
- विरहीयसंजमासंजम—restrained-unrestrained impure. (108)
- विवेग—conscience. (296)
- विसमाउया—dissimilar span of life. (82)
- विसमोववन्नगा—non-simultaneous genesis. (82)
- विसुद्धलेस्सतरागा—with pure tinge(s). (76)
- विसुद्धवन्नतरागा—with pure colour(s). (74)
- विसेसाहिया, विसेस—difference, speciality. (37)
- वीइवय, वीईवय, वीईवयइ—overcome, cross. (59)
- वीइवयति—go beyond, tread. (282)
- वीयरायसंजया—restrained without attachment. (95)
- वीरिय—energy ; सवीरिय—with energy ; अवीरिय—without energy. (148)
- वीरियवज्झाई (कम्माई)—energy obstructing (*karma*) ; वज्झा—killing. (274)
- वीरियलद्धि—power of vitality. (255)
- वीससा—(by) nature, spontaneous. (122)
- वेइज्जमाणे, वेइए—वेइअ—feel, enjoy, suffer. (1)
- वेउन्विए, वेउन्विय—fluid (body) (174)
- वेउन्वियलद्धि—power to transform the body. (255)

- वेजव्वियसमुद्दात—power to create. (255)  
 वेमायाए, वेमाया—indeterminate. (28)  
 वोगडाणं, वोगड—clarify, propound. (300)  
 वोच्छिन्नाणं, वोच्छिन्न—remove, wipe out, having removed. (300)  
 वोलट्टमाणे, वोलट्ट—overflowing. (227)  
 वोसट्टमाणे, वोसट्ट—growing. (227)
- संकामिसु, संकामेति, संकामिस्सन्ति—संकमण—alter the span of  
 existence of *karma* atoms. (10)  
 संकिया, संकिय—one who has doubt. (118)  
 संगहिया, संगहिअ—embrace, collect. (224)  
 संघयण—physical frame. (169)  
 संजम, संजमे—restraint. (55)  
 संजय, संजया—restrained, monk. (48)  
 संजयासंजय—restrained-unrestrained. (92)  
 संठाणसंठिए—संठाण (bone) structure, shape ; संठिअ—properly  
 set (Intro.)  
 संधिज्जमाणे, संधित्ते, संधिअ—aim. (271)  
 संपराइयं—pertaining to passions ; संपराय—passions like  
 anger, greed, pride, attachment. (325)  
 संवेगजाय—sudden born, born with a force. (257)  
 संसारसंचिट्ठणकाल—duration/stay in the life-cycle. (99)  
 संसारसमावन्तगा—worldly, mundane ; समावण्ण—tied. (276)  
 सइंदिए, इंदिय—with organs of senses ; अणिंदिए—without  
 organs of senses. (241)  
 सण्णा—notion. (141)  
 सण्णिवेस—a halting place. (61)  
 सण्णीभूया—with consciousness/mind. (78)  
 सत्तकम्मपगडीओ—*karma* of seven kinds, (exception being  
*karma* determining life-span). (57)  
 सत्तीए, सत्ति—a weapon. (272)  
 सद्दह, सद्दहिए—respect. (300)



सद्धिं, सद्धि—with. (255)

सपडिक्कमण—पडिक्कमण—a religious practice. (300)

समकम्मा—with similar *karma* bondage. (71)

समकिरिया—same activities. (87)

समदिट्ठी—right outlook. (80)

समभरघडत्त—similar to a pitcher full of water. (227)

समभिघंसेज्ज, समभिघंस—kill. (272)

समयाहिया—one time-unit in excess ; अहिय—more, in excess. (169)

समलेस्सा—with similar tinges. (75)

समवन्ना—with similar colour. (73)

समसरीरा—with similar body. (69)

समस्सासनीसासा—similar inhaling and exhaling. (69)

सम्मं, सम्म—correct, right. (258)

सम्मदंसण—right faith. (183)

सम्मदिट्ठी—right outlook. (182)

सम्ममिच्छादिट्ठी—mixed outlook. (182)

समाउत्त—attached, along with. (228)

समाउया—same life-span ; आउ, आउअ—span of life. (81)

समाण, समाणे—dine, eat. (246)

समावण्णगा, समावण्ण—attain, obtain, one who attains. (48)

समाहारा—similar intake. (69)

सम्मामिच्छदंसण—mixed faith. (183)

सम्मामिच्छादिट्ठी—mixed outlook. (80)

समिय, समिअ—restricted, measured. (228)

समोववन्नगा—same genesis ; उववण्ण—genesis, birth. (81)

समोहणइ, समोहणित्ता, समोहण—technically called *samudghāta*, this is a process of taking out soul spaces, picking up *karma* matter that are stuck therein and throwing them out. (255)

सयंकड—self-created, done by self. (64)

सयच्छिद्द—one hundred big holes. (277)

- सयपाणिणा—with own hand ; सय—self, own. (272)  
 सयासव—one hundred small holes. (227)  
 सरागसंजया—restrained with attachment. (95)  
 सरित्तयाव्वयासभंडमत्तोवगरण—त्तया-skin ; वय—age ; भंड—collec-  
 tion ; उवगरण—instruments. (273)  
 सरिसया, सरिस—similar. (273)  
 सलिंगी—called a *nipphava*, such a monk wears external  
 mark without being fixed in faith. (108)  
 सलेस्सा—with tinge(s). (53)  
 सवणयाए, सवण—hear. (300)  
 सव्वत्थोवा—few, smallest. (37)  
 सव्वदव्वा—all objects. (291)  
 सव्वदुक्ख—all misery. (56)  
 सव्वद्धा—all time. (221)  
 सव्वपएसा—all regions. (291)  
 सव्वपज्जवा—all categories. (291)  
 ससमयवत्तव्वयाए—enunciation of one's own view ; समय—view,  
 faith. (325)  
 सागरंत—limit/end of the sea ; सागर—sea. (204)  
 सागरोवम—a measure of infinite time-period, equal to  
 many times a *palyopama*. (16)  
 सागारोवउत्ता—with full cognition. (188)  
 सागारोवओण—detailed cognition. (291)  
 सामन्नपरियाग—category of *śramaṇa* monk ; परियाग, परियाय,  
 पज्जाय—category. (300)  
 सायरा, सायर—sea. (284)  
 सासया भावा—eternal/permanent order ; सासय—eternal. (216)  
 साहणंति, साहण—stick. (309)  
 सिंघाणं—nose dirt. (247)  
 सिज्झइ, सिज्झ—perfected, be perfect. (56)  
 सिज्झंसु—has been perfected. (159)  
 सिद्धिलबंघण—loosely bound. (57)

सिणेहपडिवद्धा—affixed by glue or some sticky substance. (226)

सिद्धवज्जा—excepting the liberated souls ; वज्ज—save, except. (279)

सुन्नकाल—time of total replacement. (100)

सुयाणं, सुअ—hear. (300)

सुख—beauty. (21)

सुवण्ण—beautiful complexion. (21)

सुह—happiness. (21)

सुहुम, सिणेहकाय—minute water-bodies. (228)

सेट्ठियस्स, सेट्ठि—merchant. (301)

सेलेसिपडिवण्णगा—with rock-like steadfastness ; सेलेस—Mount Meru ; सेलेसि—steadfast like Mount Meru ; पडिवण्ण—attained. (276)

सोइंदिय—organ of hearing. (21)

हस्सकालठिइ—short span. (57)

हिरिवत्तियं—हिरिअ—shame ; वत्ति—one who is subject to. (240)

हुंडसंठिया—ugly and uncouth body structure ; हुंड—incomplete and uncouth. (178)

हेट्ठिल्ला, हेट्ठिल्ल, हेट्ठिम—the following, as written below, those underneath. (291)

## Book II

[ P represents Page and is used with numbers 18, 34, 36 and 51 where the topic extends over many pages. ]

अचक्खुदंसणपज्जवाणं—infinite categories of non-visual realisation. (64)

अचवलं—without (mental) unrest. (36, P. 195)

अजीवदेसा—space units of the non-soul. (66)

अजीवप्पेसा—space-subunits of the non-soul. (66)

अज्झत्थिए—spiritual. (18, P. 154)

अट्ठिचम्मावणद्धे—skeleton with a skin cover. (18, P. 172)

अट्ठि-मिज्जेपेमाणुरागरत्ता—even their bones and marrows had attachment to religion. (34, P. 188)

अणंतपएसियाइं—(objects) with infinite spaces. (4)

अणंतभागुणे—less its infinite portions. (67)

अण्हयफले—outcome (of restraint) is checking *karma* influx. (35)

अणत्तिकमणिज्जा—one who does not transgress. (34, P. 188)

अणलं कियविभुसियं—looking decorated/graceful even without ornaments. (18, P. 159)

अणवकंखमाणे—not hankering after. (18, P. 175)

अणवद्दगं—without beginning and without end. (18, P. 163)

अणिक्खित्तेणं—incessantly, non-stop. (36, P. 195)

अणियाणे—one who has no accumulation of earthly objects. (18, P. 168)

अण्णाण—ignorance. (64)

अंतरापहे—inner lane. (18, P. 156)

अतुरियं—without (physical) haste. (36, P. 195)

अदुरागते—come near. (18, P. 156)

अद्धानपडिबन्ने—walking on the road, on foot. (18, P. 156)

अद्घासमये—time. (66)

अनिहारिमे—(dying) in a lonely place like a forest, far away from human habitation. (18, P. 164)

अन्तोसल्लमरण—death due to ineradicable inner thorn. (18, P. 164)

अन्नयरठिइयाइं—(objects) in any situation. (4)

अपरिभुया—unsurpassed. (34, P. 188)

अप्पनिच्चियाओ—out of their own self/person. (24)

अप्पभु—incapable. (36, P. 198)

अप्पुस्सुए—without desires/curiosity. (18, P. 168)

अबहिल्लेस्से—one who does not allow his mind to move out of restraint. (18, P. 168)

अब्भणुण्णाये—on being permitted. (18, P. 169)

अब्भंतरे—inside. (52)

अब्भुट्ठेमि—I embrace. (18, P. 165)

अभिगयजीवा-अजीवा—with full knowledge of soul and non-soul. (34, P. 188)

अभिगयट्ठा—one who has particularly acquired the meaning (of the *Sūtras*). (34, P. 188)

अभिजुंजिय—by keeping under one's influence/control. (24)

अलोयागासे—sky of the non-sphere. (65)

अवंगयदवारा—without doors on the door frame. (34, P. 188)

अवगाह्णागुणे—by trait all-enveloping. (55)

अवाउडेणं—unclad, without cloth. (18, P. 170)

अविउसरणयाए—holding carefully. (34, P. 192)

असखेज्जपएसोगाढाइं—(objects) from innumerable regions. (4)

असंभंते—devoid of eagerness and curiosity. (36, P. 195)

असइं...अणंतक्खुत्तो—many times...infinite number of times (22)

असहेज्जदेवा etc.—one who does not covet the assistance of gods, etc. (34, P. 188)

- अहाकप्पं—as per practice/prescription. (18, P. 169)
- अहात्तच्चं—as per tenets. (18, P. 169)
- अहापडिग्गहिएहि—as courted, as per the terms of renunciation. (34, P. 188)
- अहापंडुरे-पभाए—at the bright dawn. (18, P. 173)
- अहामगं—as per the path. (18, P. 169)
- अहासम्म—with equanimity. (18, P. 169)
- अहासुत्तं—as per the *Sūtra*. (18, P. 169)
- आउज्जिया—one capable of practising it. (36, P. 198)
- आभिणिबोहियणाण—knowledge derived from sense perception. (64)
- (नो) आयभाववत्तव्वयाए—(not because) it is my personal feeling, (not) out of any sense of pride. (36)
- आयभावेणं—by dint of self-expression. (63)
- आयाणभंडमत्तनिक्खेवणासमिए—precaution/vigilance about placing of articles, particularly on living objects. (18, P. 168)
- आयाम-विक्खंभ—length and breadth. (18, P. 160)
- आयावणभूमिए—place of penance. (18, P. 170)
- आयोग-पयोगसंपउत्ता—experts in increasing the size of their wealth or in the art of money-making. (34, P. 188)
- इरियासमिए—precaution/vigilance in movement. (18, P. 168)
- उच्चार-पासवणसमिए—precaution/vigilance about removing excreta, urine, saliva, phlegm and nose-dirt ;  
उच्चार-पासवणभूमि—place for depositing stool and urine. (18, P. 168)
- उट्ठियम्मि-सूरे—at sunrise. (18, P. 173)
- उड्ढंउच्चत्तेणं—height at summit. (51, P. 207)
- उदगगम्भा—pregnancy of water-bodies. (25)
- उददायिति, उद्दायित्ता—on death, after dying, die. (9)

उद्दिष्ट in चाउद्दसदृढमुद्दिष्ट—new-moon and full-moon days.  
(34, P. 188)

उपसंपज्जित्तानं—embrace, adopt, accept. (18, P. 169)

उप्पिविसाले—vast at the top. (51, P. 206)

उवओगलक्खणे—by trait all-utilising. (64)

उवदंसेति—show, demonstrate. (63)

उवलद्धपुण्णपावा—one who has known the, true nature of  
virtue and vice. (34, P. 188)

उववन्नपुब्बा—born before. (22)

उवासंतरे—hulls. (74)

उस्सासं-णिसासं—inhale and exhale. (3)

उसिण-जोणिया—water-bodies of hot regions. (47)

एगगहणगहिया—all told in one expression. (62)

एगसाडिएणं उत्तरासंगकरणेणं—turning their untailored cloth in  
the form of shoulder cover. (34, P. 192)

एसण-मणेसणं—fault/lapse incurred despite careful seeking/  
begging of food. (36, P. 197)

एसणासमिए—precaution/vigilance about begging/accepting  
food and other offers. (18, P. 168)

ओगाहिता—having gone. (51, P. 206)

ओहारिणी—vehicle. (48)

ओहिदंसणपज्जवानं—infinite categories of *avadhi* realisa-  
tion. (64)

ओहिनाण—direct knowledge of corporeal things. (64)

कट्ठसगडिया—cart loaded with wood. (18, P. 172)

कडाइ—capable, experienced. (18, P. 173)

कणएणं—with burning match stick. (33)

कप्प—celestial abodes. (50)

कमलागरसंडबोहए—one who helps the blossom of lotus forest.  
(18, P. 173)

कम्मकडाए—excited. (32)

कृम्मियाए—due to remaining *karma*. (36)

करयल-परिग्गहियं—with folded palms. (18, P. 175)

कलुस—pain, dejection. (18, P. 153)

कसिणा—whole. (62)

कायभवत्थ—to be born and reborn in the same womb. (28)

किडिकिडियाभूए—rattling (sound of the bones). (18, P. 172)

केवच्चिरेण—after some time. (18, P. 156)

केवलणाण—supreme, absolute knowledge. (64)

केवलदंसणपज्जवाणं—infinite categories of *kevala* realisation.  
(64)

खंतिखमे—forgiving. (18, P. 168)

गहणगुणे—by trait all-acquisitive. (57)

गहियट्ठा—one who has accepted the meaning (of the *Sūtras*.  
(34, P. 188)

गिद्धपट्ठे—death by being devoured by vulture. (18, P. 163)

गुंजद्वराज-सरिसे—like the red-half of the *guñjā* fruit.  
(18, P. 173)

गुत्तबंभयारी—with sex inclinations controlled/disciplined.  
(18, P. 168)

गुत्तिंदिए—with organs of senses controlled/disciplined.  
(18, P. 168)

घणवाय—viscous wind. (73)

घणोदही—viscous water. (73)

चक्खुदंसणपज्जवाणं—infinite categories of visual realisation.  
(64)

चाइ—renouncer, renounced. (18, P. 168)



चियत्तंतेउरघरप्पवेसा—arouse no displeasure even when they enter into another man's inner chamber, even the king's harem. (34, P. 188)

जनव्युह—people in groups. (18, P. 154)

जनसमुद्द—crowd, people in vast numbers. (18, P. 154)

ज्मियायमाणंसि—burning, aflame. (18, P. 166)

जीवदेसा—space-units of the soul. (66)

जीवप्पएसा—sub-units of the soul. (66)

जीवभाव—state of live organism. (63)

जुगंतर— a measure of length. (36, P. 196)

जोणियब्भूए—sheltered in the mother's uterus. (29)

भोसणाभूसियस्स—reduce (the body in order to reduce *karma*) bondage. (18, P. 173)

ठाणुकुडुए—a sitting posture called *utkapuka*. (18, P. 170)

णालियं—stalk. (33)

तणुवाय—light wind. (73)

तब्भवमरण—death that is followed by birth in the same species of existence. (18, P. 163))

तवत्तेयसिरिए—brilliance and beauty of penance. (18, P. 172)

तव्वइरित्ते—when full, (also) thereafter. (47)

तीयपच्चुप्पणमणागय—one who knows the past, present and future. (18, P. 157)

दंते—subduer of senses. (18, P. 168)

देवसण्णिवातं—a place where gods descend. (18, P. 173)

देसूणं—slightly less. (71)

घण्णं—grace. (18, P. 159)

घन्ने—one whose treasure is religion. (18, P. 168)

धमणिसंतए—with sinews visible. (18, P. 172)

धम्मजागरियं—spiritual vigil. (18, P. 173)

धम्मायरिए—spiritual master, *ācārya*. (18, P. 157)

धम्मोवएसए—spiritual adviser. (18, P. 157)

निक्कंखिया—without desire for other faith. (34, P. 188)

निक्खमइ—go out. (11)

निग्गंथं पावयणं—prescription for, and code of, the *nirgrantha* order. (18, P. 165)

(नो) निट्ठियट्ठकरणिज्जे—who has not completed his work. (13)

(नो) निट्ठियट्ठे—one who has not attained objective. (13)

नियंठे—a monk. (13)

निरवसेसा—without any remnant. (62)

(नो) निरुद्धभवपवंचे—one who has not restrained the cycles of coming and going. (13)

(नो) निरुद्धभवे—one who has not restrained his glidings back and forth. (13)

निव्वित्तिगिच्छा—devoid of fear about outcome. (34, P. 188)

निस्संकिया—without doubt. (34, P. 188)

नीहारिमे—(death) within human habitation. (18, P. 164)

पंडियमरण—prudent man's death. (18, P. 163)

पइट्ठाण—location. (50)

पच्चायाइ—to be born. (9)

पच्चुवगच्छइ—to come forward to receive. (18, P. 157)

पच्चोसक्कंति—come down, descend. (18, P. 177)

पज्जव—category. (64)

पडिच्छिय—particularly conducive to well-being. (18, P. 165)

पडिनिक्खमइ—go out. (18, P. 151)

पडिपुणा—in its entirety. (62)

पडिलेहेइ—select. (18, P. 173)

पडिसेहियव्वा—not to be stated, to be deleted. (74)

पभू—able. (36, P. 196)

पमोक्खमोक्खाइउं(तुं)—to be free by giving reply. (18, P. 153)

परिक्खेव, परिक्खेवेणं—circumference. (51, P. 206)

परिनिव्वाणवत्तिय—(penance) following the liberation of.  
(18, P.177)

परियारेइ—enjoy objects/life. (24)

परिव्वायगे—Parivrājaka order of monks. (18, P. 152)

पलिउज्जिया—one who has all-round knowledge. (36, P. 198)

(नो)पहीण संसार-वेयणिज्जे—one who has not reduced his  
worldly *vedanīya karma*. (13)

(नो) पहीण संसारे—one who has not reduced his existence  
on earth. (13)

पाउप्पभायाए—at sunrise. (18, P. 173)

पाओवगमणे—(death by) being fixed like a tree. (18, P. 164)

पासाय-वडिंसय—the best among the palaces. (51, P. 207)

पासावचिज्जा—spiritual progeny of Pārśva. (34, P. 189)

पुक्खरद्धं—half of Puṣkara. (52)

पुच्छियट्ठा—one who has got the meaning (of the Sūtra)  
clarified. (34, P. 188)

पुरओ काउं—placing to the fore. (18, P. 168)

पुरत्थाभिमुहे—facing the east, with face turned towards  
the east. (18, P. 175)

पुव्व-तवेणं पुव्व-संजमेणं—the penance and restraint of those  
with attachment take the prefix '*pūrya*'. The  
penance and restraint of those without attach-  
ment take the prefix '*paścima*'. (36, P. 193-194)

पुव्वरत्तावरत्तकालसमयंसि—at the last quarter of the night.  
(18, P. 173)

पुव्वसंगयं—a former companion (18, P. 165)

फुल्ल-उप्पल-कमल-कोमल-उम्मिलियम्मि—on the blossoming of soft  
lotuses. (18, P. 173)

- बलयमरण—death by starvation. (18, P.163)
- बलाह्या—clouds. (47)
- बहुजायरुवरयया—with much gold and silver amassed. (34, P. 188)
- बहुसंपत्ते—come very near. (18, P. 156)
- बालमरण—fool's death. (18, P. 163)
- बाहुल्लुच्चत्तं—thickness and height. (50)
- भत्तपच्चक्खाणे—(death by) renunciation of food intake. (18, P. 164)
- भावियाप्पणो, अप्पाणं भावेमाणे—advanced souls, inspiring one's soul. (18, P. 154)
- भासरसि-पडिच्छण्णे—with a cover of ashes, buried under ashes. (18, P. 172)
- भासासमिण्ण—vigilance about speech/expression. (18, P. 168)
- भिक्षायारियं—for the sake of begging. (36, P. 195)
- भेदसमावन्न—split understanding. (18, P. 153)
- मइअण्णाण—ignorance derived from sense perception. (64)
- मडाई—on death. (13)
- मणपज्जवणाण—knowledge of the thoughts of others. (64)
- महइमहालियाए—very large. (18, P.165)
- महा-मउंद-संठाणसंठिए—of the shape of a huge drum. (51, P. 206)
- महालए—big. (68)
- मायावत्तिअ—doses of food intake for the observation of restraint. (18, P. 166)
- मिउमद्दवसम्पण्णे—gentle and free from vanity. (18, P. 177)
- मेघघण-सन्निगासं—deep black like a cluster of clouds. (18, P. 173)
- मेहुणवत्तिए—act of sexual intercourse. (32)
- मोल्लगुरुए—costly. (18, P. 166)
- रत्तासोयप्पगासे—as red as the *asoka* flower, *asoka*-red. (11, P.173)

रहस्सकडे—inner thoughts, secrets. (18, P. 157)

लक्खण-वज्जण-गुणोववेयं—with auspicious marks, signs and traits.  
(18, P.159)

लज्जु—bashful, simple. (18, P. 168)

लद्धट्ठा—one who has obtained the meaning of the  
*Sūtra*. (34, P. 188)

लोए—the sphere. (68)

लोयप्पमाणे—of the same expansiveness as the sphere. (68)

लोयफुडे—(it) touches the sphere. (68)

लोयमेत्ते—replica of the sphere. (68)

लोयागासे—sky of the sphere. (65)

वक्कमंति—are born. (47)

वर-बइर-विग्गहिए—of the shape of excellent thunder. (51,  
P. 206)

वसट्टमरण—death due to too much restlessness caused  
by submission to sense organs. (18, P. 163))

वागरणाइं—worthy of explanation/exposition. (36, P. 194)

विउक्कमंति—are destroyed, die. (47)

विउसरणयाए—discarding. (34, P. 192)

विक्खंभ—radius. (51, P. 206)

विच्छड्डिय-विपुल-भत्तपाणा—much food and drink was prepared  
in their homes. (34, P. 188)

विणिच्छियट्ठा—one who has determined by going deep into  
it. (34, P. 188)

वित्तिगिच्छिए—uncertainty as to whether the reply would  
satisfy the enquirer. (18, P. 153)

वित्थडे—extended. (51, P. 206)

विप्पजहाय—by discarding, by giving up. (12)

विब्भंगण्णाण—infinite categories of *avadhi* ignorance. (64)

वियट्ठ भोइ—one who regularly/daily takes food. (18, P. 159)

- विसेसाहिए—slightly more. (18, P. 162)  
 विसेसूणे—slightly less. (51, P. 206)  
 वीइवइत्ता—having crossed. (51, P. 206)  
 वीईवयइ—glide back and forth. (18, P. 164)  
 वेसालिय-सावए—*Vaiśālīka Śrāvaka*, a follower of *Śramaṇa*  
*Bhagavān Mahāvira*. (18, P. 153)  
 वेहाणसे—death by hanging. (18, P. 163)  
 (नो) वोच्छिन्नसंसार-वेयनिज्जे—who has not uprooted his *vedanīya*  
*karma* associated with this life. (13)  
 (नो) वोच्छिन्नसंसारे—who has not uprooted his worldly life  
 (13)  
 वोदाणफले—outcome (of restraint) is *karma* exhaustion  
 (leading to the purification of the soul. (35)  
  
 संखित्त-विउल-तेउलेस्से—one who has kept in concentrated  
 form his vast fiery forces. (36, P. 195)  
 संगियाए—with restraint linked with attachment. (36, P. 194)  
 संलेहण—cutting passions. (18, P. 173)  
 सट्ठितंत-विसारए—expert in *Saṣṭi-tantra* of Kapila. (18, P. 152)  
 सडंगवी—master of six *Āṅgas*. (18, P. 152)  
 सत्थोवाडणे—death caused by weapon. (18, P. 163)  
 सपुसिक्का-रपरक्कमे—with self-exertion. (63)  
 समयक्खित्त, समय-खेत्त—sphere of time, sphere where time is  
 effective. (1)  
 समिया—one with equanimity. (36, P. 198)  
 समुद्धात, समुद्धाया—process of pulling up *karma* from dor-  
 mant state and throwing them out. (1)  
 सयपुहुत्तस्स—from 200 to 900. (30)  
 सयसहस्स-पुहुत्त—from 200000 to 900000. (31)  
 साइरेण—slightly more. (69)  
 सासय-अनागयद्धं—for an eternal future time. (20)  
 सिद्धगंडिया—abode of the liberated souls. (50)  
 सिद्धिपज्जवसाणफला—whose ultimate outcome is liberation.

सुपरिनिट्ठिए—master, expert. (18, P. 152)

सुयअण्णाण—ignorance derived from scriptures. (64)

सुयणाण—knowledge derived from scriptures. (64)

सुराभिमुहे—with face turned towards the sun. (18, P. 170)

सुसामण्णरए—immersed deeply in restraint. (18, P. 168)

सोहिए—purifier of vows. (18, 168)

हरिसवस-विप्पमाण-हियए—with heart expanded with joy  
(18, P. 159)

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