

# Bhagavatī Sūtra

भगवती सूत्र

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K. C. Lalwani

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Sudharma Svāmī's

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# BHAGAVATĪ SŪTRA

Vol-II  
(Śatakas 3-6)

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

by  
**K.C. Lalwani**



॥ जैन भवन ॥

**JAIN BHAWAN**  
**CALCUTTA**



*Published by*  
The Secretary  
Jain Bhawan  
P-25 Kalakar Street  
Calcutta-700 007

© Jain Bhawan, 2006

This edition is published with the financial assistance from  
**Shri Ravi Chand Bothra Charitable Trust,**  
2, Clive Ghat Street, 2nd Floor, Room No. 10, Kolkata - 700 001.

First edition : April 1973  
Reprint : January 2007

Price : Rs. 150.00

*Printed by*  
Shri Bibhas Datta  
Arunima Printings Works  
81, Simla Street  
Kolkata-700 006

समप्पिओ एसो गंधो पुण्णसुमिरणत्थं  
मे पुज्जाओ अम्मापिउणो ।

✽

Dedicated  
to the sacred memory of  
my revered parents.



## TRANSLATOR'S FOREWORD

The second volume of the *Bhagavati Sūtra* comprising of *Śatakas* three to six of the original Prakrit is going out to the readers just after a year of the publication of its first volume this very day. This volume, like the earlier one, has enough food for thought for the inquisitive as well as the pious minds.

*Śatakas* three and four have a lot of myth contained therein. There is an exhaustive account of the diverse *Indras*, their *vimānas*, diverse categories of gods under them including the *Sāmānikas* who are almost their equals, their principal consorts and assemblies. There are, again, similar details about the *Lokapālas* who are the gods of the diverse directions, their progeny-like gods, gods who take orders from them, etc. With such a large galaxy of gods recognised, we cannot say that there are no gods in Jainism; but surely there is no Creator God. The interesting point here is that the Jainas have identified the celestial beings as a distinct category of existence with its hierarchy, mode of behaviour, etc., which has not been done by anyone else.

To a scientific mind, there is contained, in the same account, a complete phenomenology as observed to the south of Mount Meru, *Jambūdvīpa* in particular, some items of which may not be difficult to detect, but not so all. Some of these phenomena are man-made but most others are made by the agency of nature, and hence are beyond human control. In this account, anyone interested in phenomena will easily reap a rich harvest of technical terms which can enrich our own vocabulary.

In *Ś.3.U.2.*, there is an interesting account of an event in Mahāvīra's own life, recorded in his own words, which happened when he was a monk. It was the final year of his monkhood when he was at a place named *Surīsumārapura*. At that time, *Camāra*, the *Indra* of the *Asurakumāras*, prayed for Mahāvīra's support in his effort to dislodge

Śakra, the Indra of the Devas. In this encounter, Camara, who had an inferior status and power, was routed by Śakra who hurled his thunderbolt at him. As Camara slipped down from heaven, he took shelter between the two legs of Mahāvira as he stood under a tree in deep meditation. This was a very secure shelter which saved Camarendra's life. The account is interesting in this that even gods in all mythology, Jaina or non-Jaina, Oriental or Occidental, are subject to similar passions like anger, hatred, jealousy, etc., as are human beings, and like the latter, they, too, do not hesitate to take up arms for an open trial of strength.

In Ś.3.U.4-6., as elsewhere in this volume, there is a considerable discussion on supernatural powers, *vikurvaṇā* or power to transform, and *samudghāta* or power to quick transformation, of various agencies, sub-human, human and celestial. The elaborate discussion would give the impression that these powers were actually in possession of these agencies, though they were rarely used. How a modern mind will take this account is anybody's guess.

Ś.5. provides a useful relief from mythology when discussion starts on sun-rise and sun-set. It is an interesting Jaina view that Jambūdvīpa is served by two suns. This, however, is not corroborated by modern science. Then follows a discussion on the measures of day and night whose total length together on any one day is fixed, but the respective lengths of the two vary. This is our own experience that days in summer are longer than nights, as nights in winter are longer than days. For this purpose, the standard measure used by the Jainas is a *muhūrta*, which is equivalent of 48 minutes. Further, there are discussions on rains, winter, winds, sprouting capacity of the grains, loss of this capacity, and so on, and some of these are elaborated further in the *Śatakas* following.

Ś.5.U.3. has an illuminating discussion on life-span which is the outcome of a *karma* giving it. Life-span is itself a bondage, and there is movement with life-span. U. 3. has a discussion on sound. There is also an interpolation here on embryology, obviously referring back to the transfer of Mahāvira's embryo from the womb of a Brāhmaṇa woman

to that of a Kṣatriya woman. Such a thing is not yet known to modern surgery, but the Jainas have considered this as a difficult, if not an impossible, method of operation. Whatever the medical value of this account, its historical value lies in this that even before the Christian era, people of the Jaina sect widely believed in this so much so that it was known to the author of the *Kalpa Sūtra* who inserted it in his account of Mahāvira's life in a very illuminating fashion.

A discussion on activities which started with Monk Maṇḍita-putra in Ś. 3. is resumed in Ś. 5. U. 6. with Indrabhūti Gautama, this time discussing it threadbare from practical angle with reference to a buyer and a seller, an archer, fire-bodies, etc., ending with a discussion of prohibited acts. Life-span appears again for discussion in U. 5., and U. 7. has an important point of logic to discuss, viz., cause and non-cause.

On a question by Monk Nirgranthīputra, Mahāvira discusses a lot of atomic physics as was relevant in his own time. *Pudgala* or Matter which is substance has been dissected by Mahāvira into its smallest unit called *paramāṇu* which is divisible no further, and this is an early anticipation of electrone, proton, etc. From this discussion again we receive terminologies such as *aṇu*, *paramāṇu*, *skandha*, *sapradeśa*, *apradeśa*, *samadhya*, *amadhya*, and so on. The discussion as such might appear elementary in modern age when atomic physics has made enormous progress, but at a time when atomic physics was not born in Europe, Mahāvira's views were surely very much advanced.

Similarly Ś. 5. has a discussion on time and time-sense, and time has been divided into its smallest unit called *samaya* which can be divided no further. This acquires relevance from the Jaina view that *Kāla* or Time is a substance like Matter, and is hence divisible into its smallest unit which is divisible no further.

In Ś. 5., there is an interesting discussion with the senior monks belonging to the order of Pārśva about the cosmos. In Mahāvira's time, there were many such groups of monks of Pārśva's order wandering in this country. After the dis-

cussion, these monks were convinced about the correctness of Mahāvīra's stand, and were absorbed in Mahāvīra's order. There is reason to believe that most or all followers of Pārśva recognised Mahāvīra as the *Tīrthankara* of the new age and accepted his leadership. This was a great act of unification of the order which took place in Mahāvīra's life, and one gets a glimpse of it in the aforesaid chapter.

Ś. 6. has two interesting items to introduce, *tamaskāya* and *kr̥ṣṇarāji*. The former is a body made from dark matter, while the latter is a dark formation made from water-bodies. Their diverse names have been given and their enormous expanse has been indicated. It is for some physical geographer to identify the two. Besides, the *Śataka* has sundry items, old as well as new, such as, *karma*, intake, matter, etc., etc. This frequent change in topics saves the reader from scholastic boredom.

Thanks are due to the authorities of Jain Bhawan, Calcutta, for undertaking the publication of this volume. Thanks are also due to Professor Suniti Kumar Chatterjee for his kind and appreciative note on volume one of this work.

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नमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधम्मस्वामो-प्रणीतम्

# श्रीभगवती-सूत्रम्

तइओ सतको

BOOK THREE

१। गाहा

केरिसी विउव्वणा चमर किरिय जाणित्थि णगरपाला य ।  
अहिवइ इंदिय परिसा तइयम्मि सए दस उद्देसा ॥

1. *Couplet:*

On transformation by Camara,  
Troubles created by him,  
Activities—physical, etc., five in all,  
Monk's knowing of *deva's* transformation,  
Transformation by monks,

Ability to see state of things elsewhere,  
Lokapālas, Overlords of Bhavanapatis,  
Organs of Senses, Camara's Assemblies  
—Such are ten chapters in Book Three.

## पढमो उद्देसो

### CHAPTER ONE

[*Asurendra Camara*]

२-तेणं कालेणं तेणं समएणं मोया णामं णयरी होत्था। वण्णओ। तीसे णं मोयाए णगरीए बहिया उत्तरपुरत्थिमे दिसिभागे णंदणे णामं चेइए होत्था। वण्णओ। तेणं कालेणं तेणं समएणं सामी समोसडे। परिसा णिग्गच्छइ। पडिगया परिसा।

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स दोच्चे अंतेवासी अग्निभूर्इ णामं अणगारे गोयमगोत्तेणं सत्तुस्सेहे जाव...पज्जुवासमाणे एवं वयासी:

2. In that period, at that time, there was a city named Mokā. Description. Outside the city of Mokā, in the north-eastern direction, there was a *caitya* named Nandana. Description. In that period, at that time, the Lord (Śramaṇa Bhagavān Mahāvīra) arrived there. People moved out (to listen). The assembly dispersed.

In that period, at that time, monk Agnibhūti, second (in seniority) disciple of Śramaṇa Bhagavān Mahāvīra, who belonged to the Gautama line, who was seven cubits in height,...till worshipped and made the following submission :

प्रश्न ३-चमरे णं भंते ! असुरिदे असुरराया के महिड्डीए के महज्जुईए के महाबले के महायसे के महासोक्खे के महाणुभागे केवइयं च णं पभू विउव्वित्तए ?

उत्तर ३-गोयमा ! चमरे णं असुरिदे असुरराया महिड्डीए जाव...महाणु-भागे। से णं तत्थ चउत्तीसाए भवणावाससयसहस्साणं चउसट्ठीए सामाणिय-साहस्सीणं तायत्तीसए तायत्तीसगाणं जाव...विहरइ। एवं महिड्डीए जाव ...महाणुभाग। एवइयं च णं पभू विउव्वित्तए से जहा नामए जुवइं जुवाणे हत्थेणं



हृत्थे गेण्हेज्जा चक्कस्स वा णाभी अरगाउत्ता-सिआ एवामेव गोयमा ! चमरे असुरिदे असुरराया वेजव्वियसमुग्गाएणं समोहण्णइ । समोहणित्ता संखेज्जाइं जोयणाइं दंडं निस्सरइ तंजहा रयणाणं जाव...रिट्ठाणं अहाबायरे पोग्गले परि-साडेइ । परिसाडित्ता अहासुहुमे पोग्गले परियाएइ । परियाइत्ता दोच्चं पि वेजव्वियसमुग्गायेणं समोहण्णइ । समोहणित्ता पभू णं गोयमा ! चमरे असुरिदे असुरराया केवलकप्पं जंबूदीवं दीवं बहूहि असुरकुमारेहि देवेहि देवीहि य आइण्णं वितिकिण्णं उवत्थडं संथडं फुडं अवगाढावगाढं करेत्तए । अदुत्तरं च णं गोयमा ! पभू चमरे असुरिदे असुरराया तिरियमसंखेज्जे दीवसमुद्दे बहूहि असुरकुमारेहि देवेहि देवीहि य आइण्णे वितिकिण्णे उवत्थडे संथडे फुडे अवगाढावगाढे करेत्तए । एस णं गोयमा ! चमरस्स असुरिदस्स असुररण्णे अयमेयारूवे विसए विसयमेत्ते बुइए णो चेव णं संपत्तीए विजव्विंसु वा विजव्वइ वा विजव्विस्सइ वा ।

Q. 3. *Bhante* ! How great is the fortune of Camara, the Asurendra, the king of the Asuras ? How great is his grace ? His strength ? His fame ? His happiness ? His influence ? How much is his power to transform ?

A. 3. Gautama ! Asurendra Camara, the king of the Asuras, has a great fortune...till a great influence. Of 34,00,000 *bhavana*-abodes, 64,000 *Sāmānika* gods and 33 *Trāyas-triṃśaka* gods...till he is the overlord<sup>1</sup>. He is the master of such a great fortune, ...till a great influence. And such is his power to transform that, by a stroke of *vaikriya samudghāta*, he becomes alert, and by being alert, he brings out a rod which is a limited number of *yojanas* in length ; and with that rod, he throws out the coarse matter of gems,...till *riṣṭa* gems<sup>2</sup>, and picks up their fine matter ; and having picked up their fine matter, he undergoes himself a second stroke of *vaikriya samudghāta* ; and having done so, Asurendra Camara, the king of the Asuras, can fill up the whole isle named Jambu-dvīpa with many Asura-kumāra gods and goddesses, can specially fill it up, like a lass held by the hand by a young man or like the spokes of a wheel held by its axle<sup>3</sup>, cover it with them, extend them all over it, have it touched by them all over and make it swarm with them ; and thereafter, the said

Asurendra Camara, the king of the Asuras, can fill up the entire space of an unlimited number of seas and an unlimited number of isles in the central part of the sphere with many Asurakumāra gods and goddesses, can specially fill it up, cover it with them, extend them all over it, have it touched by them all over and make it swarm with them. Gautama ! Such is the great power of Asurendra Camara, the king of the Asuras, a quality, a mere quality (to state) ; but this power to transform he has never given effect to, nor he gives effect to, nor will he ever give effect to (in future).

[ *Sāmānika gods of Asurendra Camara, etc.*  ]

प्रश्न ४—जइ णं भंते ! चमरे असुरिंदे असुरराया एमहिड्डीए जाव... एवइयं च णं पभू विउव्वित्तए चमरस्स णं भंते ! असुरिंदस्स असुररणो सामा-  
णिया देवा के महिड्डीया जाव...केवइयं च णं पभू विउव्वित्तए ?

उत्तर ४—गोयमा ! चमरस्स असुरिंदस्स असुररणो सामाणिया देवा महिड्डीया जाव...महाणुभागा । ते णं तत्थ साणं साणं भवणाणं साणं साणं सामा-  
णियाणं साणं साणं अगमहिंसीणं जाव...दिवाइं भोगभोगाइं भुंजमाणा विहरंति  
एवं महिड्डीया जाव...एवइयं च णं पभू विउव्वित्तए । से जहा नामए जुवइं  
जुवाणे हत्थेणं हत्थे गेण्हेज्जा चक्कस्स वा णाभी अरगाउत्ता-सिया एवामेव गोयमा !  
चमरस्स असुरिंदस्स असुररणो एगमेगे सामाणियदेवे वेउव्वियसमुग्घाएण  
समोहण्णइ । समोहणित्ता जाव...दोच्चं पि वेउव्वियसमुग्घाएणं समोहण्णइ ।  
समोहणित्ता पभू णं गोयमा ! चमरस्स असुरिंदस्स असुररणो एगमेगे सामा-  
णियदेवे केवलकप्पं जंबूदीवं दीवं बहूहि असुरकुमारेहि देवेहि देवीहि य आइण्णे  
वित्तिकिण्णं उवत्थडं संधं फुडं अवगाढावगाढं करेतए । अदुत्तरं च णं  
गोयमा ! पभू चमरस्स असुरिंदस्स असुररणो एगमेगे सामाणियदेवे तिरिय-  
मसंखेज्जे दीव-समुददे बहूहि असुरकुमारेहि देवेहि देवीहि य आइण्णे वित्ति-  
किण्णे उवत्थडे संधडे फुडे अवगाढावगाढे करेतए । एस णं गोयमा !  
चमरस्स असुरिंदस्स असुररणो एगमेगस्स सामाणियदेवस्स अयमेयारूवे विसये  
विसयमेत्ते बुइए णो चेव णं संपत्तीए विउव्विंसु वा विउव्वइ वा विउव्विस्सइ  
वा ।

Q. 4. *Bhante* ! Asurendra Camara, the king of the Asuras, as you say, commands such a great fortune,...till is capable of exercising such great powers of transformation. *Bhante* ! Are the Sāmānika gods of Asurendra Camara, the king of the Asuras, in command of such a great fortune,...till are capable of exercising great powers of transformation ?

A. 4. Sāmānika gods of Asurendra Camara, the king of the Asuras, have a great fortune,...till a great influence. In their respective abodes, exercising suzerainty over their own Sāmānika gods, and in the company of their leading consorts, they live amidst divine pleasures, and have a great fortune,...till a great power to transform. Each one of the Sāmānika gods of Asurendra Camara, the king of the Asuras, exercises his *vaikriya samudghāta*,...till exercises his *vaikriya samudghāta* again, and, thereafter, Gautama, each one of the Sāmānika gods of Asurendra Camara, the king of the Asuras, is capable to fill up this vast isle named Jambudvīpa with many Asurakumāra gods and goddesses, like a lass held tight by the hand by a young man, or like the spokes in a wheel affixed to its axle, specially fill it up with them, extend them all over it, have it touched by them all over and make it swarm with them. And again, each one of the Sāmānika gods of Asurendra Camara, the king of the Asuras, is capable to fill up the entire space of an unlimited number of seas and an unlimited number of isles in the central part of the sphere with many Asurakumāra gods and goddesses, specially fill it up with them, cover it with them, extend them all over, have it touched by them all over and make it swarm with them. Gautama ! Such is the great power of these Sāmānika gods of Asurendra Camara, the king of the Asuras, a quality, a mere quality (to state) ; but this power to transform they have never given effect to, nor do they give effect to, nor will they ever give effect to.

[ *Trāyas-triṃśaka gods of Asurendra Camara* ]

प्रश्न ५-जइ णं भंते ! चमरस्स असुरिदस्स असुररण्णो सामाणिय-  
देवा एवं महिड्ढीया जाव...एवइयं च णं पभू विउद्वित्तए चमरस्स णं भंते !  
असुरिदस्स असुररण्णो तायत्तीसया देवा के महिड्ढीया ?

उत्तर ५-तायत्तीसया देवा जहा सामाणिया तहा णेयव्वा। लोयपाला तहेव णवरं संखेज्जा दीव-समुददा भाणियव्वा। (बहूहि असुरकुमारेहि देवेहि देवीहि य आइण्णे जाव...विज्जिव्विस्संति वा।)

Q. 5. *Bhante* ! Sāmānika gods of Asurendra Camara, the king of the Asuras, are in possession of such a great fortune, ...till are capable of exercising such great powers of transformation. *Bhante* ! Are the Trāyas-triṃśaka gods of Asurendra Camara, the king of the Asuras, (also) in possession of a great fortune ?

A. 5. Trāyas-triṃśaka gods should be taken as similar to Sāmānika gods, and so also the Lokapāla gods, their difference being—capable to fill up space of a limited number of seas and a limited number of isles. (That is, fill up with many Asura-kumāra gods and goddesses,...till power to transform...nor will they give effect to.)

प्रश्न ६-जइ णं भंते ! चमरस्स असुरिदस्स असुररण्णो लोगपाला देवा एवं महिड्ढीया जाव...एवइयं च णं पभू विज्जिव्वित्तए चमरस्स णं भंते ! असुरिदस्स असुररण्णो अगमहिंसीओ देवीओ के महिड्ढीयाओ जाव...केवइयं च णं पभू विज्जिव्वित्तए ?

उत्तर ६-गोयमा ! चमरस्स णं असुरिदस्स असुररण्णो अगमहिंसीओ महिड्ढीयाओ जाव...महाणुभागाओ ताओ णं तत्थ साणं साणं भवणाणं साणं साणं सामाणियसाहस्सीणं साणं साणं महत्तरियाणं साणं साणं परिसाणं जाव ...एवं महिड्ढीयाओ अण्णं जहा लोगपालाणं अपरिसेसं।

Q. 6. *Bhante* ! (As you say,) Lokapāla gods of Asurendra Camara, the king of the Asuras, are in possession of a great fortune,...till a great power to transform. *Bhante* ! Are the principal consorts of Asurendra Camara, the king of the Asuras, in possession of a great fortune,...till a great power to transform ?

A. 6. Gautama ! The principal consorts of Asurendra Camara, the king of the Asuras, are in possession of a great fortune,...till a great influence, and they live in their respective abodes, exercising suzerainty over a thousand Sāmānika gods

each, their own friendly mates and their own counsellors, ...till in possession of a great fortune, the rest being similar to that of the Lokapāla gods.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante !* So they are. *Glory be to the Lord !*

भगवं दोच्चे गोयमे समणं भगवं महावीरं वंदइ णमंसइ । वंदित्ता णमंसित्ता जेणेव तच्चे गोयमे वाउभूई अणगारे तेणेव उवागच्छइ । उवा-  
गच्छित्ता तच्चं गोयमं वाउभूई अणगारं एवं वयासी :

एवं खलु गोयमा ! चमरे असुरिदे असुरराया एवं महिड्डीए तं चेव एवं सव्वं अफुट्ठवागरणं णेयव्वं अपरिसेसियं जाव...अगमहिंसीणं जाव...  
वत्तव्वया सम्मत्ता ।

तेणं से तच्चे गोयमे वाउभई अणगारे दोच्चस्स गोयमस्स अग्गिभूइस्स अणगारस्स एवमाइक्खमाणस्स भासमाणस्स पणवेमाणस्स परूवेमाणस्स एयमट्ठं णो सद्धहइ णो पतियइ णो रोएइ । एयमट्ठं असद्धहमाणे अपत्तियमाणे अरोएमाणे उट्ठाए उट्ठेइ उट्ठाए उट्ठित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ जाव...पज्जुवासमाणे एवं वयासी :

So saying the second Gautama (Agnibhūti) paid his homage and obeisance to Śramaṇa Bhagavān Mahāvīra, and having thus paid his homage and obeisance, he went to the third Gautama, monk Vāyubhūti, and having gone there, he said unto him as follows :

Gautama ! Asurendra Camara, the king of the Asuras, is in possession of a great fortune, (and the entire discussion is to be reproduced, though unasked, *verbatim*, and without missing anything)...till the principal consorts.

These words which the second Gautama said, maintained, expressed and imparted, did not create respect, faith and attraction in the third Gautama, monk Vāyubhūti. Not respecting the meaning of them, having no faith in them and no attraction for them, he got up and repaired to the place where

Śramaṇa Bhagavān Mahāvīra was, ...till worshipped him and made the following submission :

प्रश्न ७—एवं खलु भंते ! दोच्चे गोयमे अग्निभूई अणगारे ममं एव-  
माइक्खइ भासइ पण्णवेइ पुरूवेइ एवं खलु गोयमा ! चमरे असुरिदे  
असुरराया महिइदीए जाव...महाणुभागे से णं तत्थ चोत्तीसाए भवणावास-  
सयसहस्साणं एवं तं चेव सव्वं अपरिसेसं भाणियव्वं जाव...अग्गमहिंसीणं  
वत्तव्वया सम्मत्ता । से कहमेयं भंते ! एवं ?

गोयमाई ! समणे भगवं महावीरे तच्चं गोयमं वाउभूइं अणगारं एवं  
वयासी :

उत्तर ७—जं णं गोयमा ! दोच्चे गोयमे अग्निभूइ अणगारे तव एवमाइक्खइ  
भासइ पण्णवेइ पुरूवेइ एवं खलु गोयमा ! चमरे असुरिदे असुरराया  
एवं महिइदीए एवं तं चेव सव्वं जाव...अग्गमहिंसीणं वत्तव्वया सम्मत्ता  
सच्चे णं एसमट्ठे । अहं पि णं गोयमा ! एवमाइक्खामि भासामि  
पण्णवेमि पुरूवेमि एवं खलु गोयमा ! चमरे असुरिदे असुरराया जाव...महिइदीए  
सो चेव बीइओ गमो भाणियव्वो जाव...अग्गमहिंसीओ सच्चे णं एसमट्ठे ।

Q. 7. Indeed, *Bhante*, the second Gautama, monk Agni-  
bhūti, has, unto me, said, maintained, expressed and imparted  
that Asurendra Camara, the king of the Asuras, is in possession  
of a great fortune,...till a great influence, that he exercises suze-  
reinty over 34,00,000 *bhavana*-abodes, etc., (the whole discussion,  
without omission, is to be repeated)...till the principal consorts.  
*Bhante* ! Is it correct ?

Addressing the third Gautama, Vāyubhūti, Śramaṇa  
Bhagavān Mahāvīra said as follows in reply to the query made  
by him :

A. 7. Oh Gautama ! What the second Gautama, monk  
Agnibhūti, has said, maintained, expressed and imparted unto  
thee, is correct. Asurendra Camara, the king of the  
Asuras, has a great fortune,...till (description of) the principal  
consorts. It is rightly so. I too would say, maintain, express  
and impart like that, Gautama, viz., that Asurendra Camara,

the king of the Asuras, has a great fortune, ...till second section above, ...till the principal consorts. Correct is this description.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante !* So they are. Glory be to the Lord !

तच्चे गोयमे वाउभूई अणगारे समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता णमंसित्ता जेणेव दोच्चे गोयमे अग्निभूई अणगारं तेणेव उवागच्छइ उवागच्छित्ता दोच्चं गोयमं अग्निभूई अणगारं वंदइ णमंसइ वंदित्ता णमंसित्ता एयमट्ठं सम्मं विणएणं भुज्जो भुज्जो खामेइ ।

So saying, the third Gautama, monk Vāyubhūti, paid homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid homage and obeisance, he repaired to the place where the second Gautama, monk Agnibhūti, was. Having gone there, he paid homage and obeisance to the second Gautama, monk Agnibhūti, and having paid homage and obeisance, he begged in all humility, and again and again, to be forgiven (for not accepting his words).

[*Vairocanendra Bali*]

तएणं से तच्चे गोयमे वाउभूई अणगारे दोच्चेणं गोयमेणं अग्निभूईणामेणं अणगारेणं सद्धिं जेणेव समणे भगवं महावीरे जाव...पज्जुवासमाणे एवं वयासी :

After this, the third Gautama, monk Vāyubhūti, with the second Gautama, monk Agnibhūti, came to Śramaṇa Bhagavān Mahāvira,...till worshipped him and made the following submission :

प्रश्न ८-जइणं भंते ! चमरे असुरिदे असुरराया एवं महिड्डीए जाव ...एवइयं च णं पभू विउव्वित्तए बली णं भंते ! वइरोयणिदे वइरोयणराया के महिड्डीए जाव...केवइयं च णं पभू विउव्वित्तए ?

उत्तर ८-गोयमा ! बली णं वइरोयणिदे वइरोयणराया महिड्डीए जाव...महाणुभागे से णं तत्थ तीसाए भवणावाससयसहस्साणं सट्ठीए सामा-णियसाहस्सीणं । सेसं जहा चमरस्स तहा बलिस्स वि णेयव्वं णवरं साइरेणं

केवलकप्पं जंबुद्वीवं त्ति भाणियव्वं । सेसं तं चेव णिरक्खसेसं णेयव्वं णवरं  
पाणत्तं जाणियव्वं भवणेहिं सामाणिएहिं य ।

Q. 8. *Bhante !* If Asurendra Camara, the king of the Asuras, is in possession of a great fortune, ...till a great power to transform, then, *Bhante !* how great is the fortune of Vairocanendra Bali, the king of the Vairocanas<sup>4</sup>,...till how great is his power to transform.?

A. 8. Gautama ! Vairocanendra Bali, the king of the Vairocanas, is in possession of a great fortune, ...till a great influence. He exercises suzerainty over 30,00,000 *bhavana*-abodes, and 60,000 *Sāmānika* gods, the rest being similar to Camara's, the difference being that his power to transform extends for some distance (only) beyond the isle of Jambu-dvīpa. (The rest of the description is to be repeated *verbatim*, without missing anything, special note being taken of the number of *bhavana*-abodes and of *Sāmānika* gods.)

सेवं भंते ! सेवं भंते ! त्ति । तच्चे गोयमे वाउभूई जाव...विहरइ ।

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

[*Nāga-king Dharaṇendra*]

भंते ! त्ति भगवं दोच्चे गोयमे अग्निभूई अणगारे समणं भगवं महावीरं  
वंदइ णमंसइ वंदित्ता णमसित्ता एवं वयासी :

*Bhante !* Addressing thus, the second Gautama, monk Agnibhūti, paid homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid homage and obeisance, made the following submission :

प्रश्न ९-जइ णं भंते ! वली वइरोयणिदे वइरोयणराया एमहिड्डीए  
जाव...एवइयं च णं पभू विउव्वित्ते धरणे णं भंते ! पागकुमारिदे पाग-  
कुमारराया केमहिड्डीए जाव...केवइयं च णं पभू विउव्वित्ते ?



उत्तर ९-गोयमा ! धरणे णं णागकुमारिदे णागकुमारराया एवं महिड्ढीए जाव...से णं तत्थ चोयालीसाए भवणावाससयसहस्साणं छण्हं सामा-  
णियसाहस्सीणं तायत्तीसाए तायत्तीसगाणं चउण्हं लोगपालाणं छण्हं अग्ग-  
महिहीणं सपरिवाराणं तिण्हं परिसाणं सत्तण्हं अणियाणं सत्तण्हं अणियाहि-  
वईणं चउव्वीसाए आयरक्खदेवसाहस्सीणं अण्णेसि च जाव...विहरइ। एवइयं  
च णं पभू विउव्वित्तए से जहा नामए जुवइं जुवाणे जाव...पभू केवलकप्पं जंबु-  
दीवं दीवं जाव...तिरियं संखेज्जे दीवसमुद्दे बहूहिं णागकुमारीहिं जाव...  
विउव्वित्तं वा सामाणिया तायत्तीसलोगपाला अग्गमहिहीओ य तहेव जहा  
चमरस्स एवं धरणे णं णागकुमारराया महिड्ढीए जाव...एवइयं जहा चमरे  
तहा धरणे वि णवरं संखेज्जे दीवे समुद्दे भाणियव्वे एवं जाव...थणियकुमारा  
वाणमंतरा जोईसिया वि णवरं दाहिणिल्ले सव्वे अग्गिभूई पुच्छइ उत्तरिल्ले  
सव्वे वाउभूई पुच्छइ।

Q. 9. Vairocanendra Bali, the king of the Vairocanas, is in possession of a great fortune, ...till a great power to transform. Now, *Bhante*, how much is the fortune of Dharaṇa, the Indra of the Nāgakumāras, their king,...how great is his power to transform ?

A. 9. Gautama ! Dharaṇa, the Indra of the Nāgakumaras, their king, is in possession of a great fortune, ...till he exercises suzerainty over 44,00,000 *bhavana*-abodes, 6,000 Sāmānika gods, 33 Trāyas-triṃśaka gods, 4 Lokapālas, 6 principal consorts with their families, 3 assemblies, a seven-fold army, 7 commanders, 24,000 body-guard gods and many other, ...till he reigns over them. He possesses a great power to transform, ...till like a lass held by the hand by a young man,...till can fill up the whole isle named Jambu-dvīpa,...till a limited number of seas and a limited number of isles, with many Nāgakumāra gods and goddesses, ...nor will ever give effect to. About Sāmānika gods, Trāyas-triṃśaka gods, Lokapālas, principal consorts, ...they are as those of Camara ; and so about the great fortune of Dharaṇa, the king of the Nāgakumāras,...the same as that of Camara, the difference being that a limited number of seas and a limited number of isles are to be stated (in the present case), (and the description is to be repeated)...till Stanitakumāras, Vāṇavyantaras, Jyotiṣkas, difference being that about all in the south,

(questions) were asked by monk Agnibhūti, and about all in the north, by monk Vāyubhūti<sup>5</sup>.

[*Sakrendra, king of the Devas in Saudharma-kalpa*]

भंते ! त्ति भगवं दोच्चे गोयमे अग्निभूई अणगारे समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी :

Second Gautama, monk Agnibhuti, paid his homage and obeisance to Sramaṇa Bhagavān Mahāvira, and having done so, he made the following submission :

प्रश्न १०—जइ णं भंते ! जोइसिंदे जोइसराया एमहिङ्डीए जाव... एवइयं च णं पभू विउव्वित्तए सक्के णं भंते ! देविंदे देवराया केमहिङ्डीए जाव...केवइयं च णं पभू विउव्वित्तए ?

उत्तर १०—गोयमा ! सक्के णं देविंदे देवराया एवं महिङ्डीए जाव... महाणुभागे से णं तत्थ वत्तीसाए विमाणावाससयसहस्साणं चउरासीए सामाणिय-साहस्सीणं जाव...चउण्हं चउरासीणं आयरक्खदेवसाहस्सीणं अण्णेसिं जाव... विहरइ एवं महिङ्डीए जाव...एवइयं च णं पभू विउव्वित्तए एवं जहेव चम-रस्स तहेव भाणियव्वं नवरं दो केवलकप्पे जंबुदीवे दीवे अवसेसं तं चेव एस णं गोयमा ! सक्कस्स देविंदस्स देवरण्णो इमेयारूवे विसए विसयमेत्ते णं बुइए नो चेव णं संपत्तीए विउव्विंसु वा विउव्वइ वा विउव्विस्सइ वा ।

Q. 10. *Bhante* ! If Jyotiṣka-Indra, the king of the Jyotiṣkas, is in possession of a great fortune, ...till a great power to transform, then, *Bhante*, how great is the power of Sakra, the Indra of the Devas, their king, ...how great is his power to transform ?

A. 10. Gautama ! Sakra, the Indra of the Devas, their king, is in possession of a great fortune, ...till a great influence, and exercises suzerainty over 32,00,000 *vimāna*-abodes, 84,000 *Sāmānika* gods, ...till 3,36,000 body-guard gods and many other (ordinary) gods,...till he reigns over them. Such is his great fortune...till his great power to transform, similar to Camara's, difference being that he can fill up a space twice as big as the isle of Jambu-dvīpa, the rest as before. Gautama ! This much about Sakra, the Indra of the Devas, their king,

(but) this has been a quality, a mere quality, though this power, he has never given effect to, not gives effect to, nor will ever give effect to<sup>०</sup>.

प्रश्न ११—जइ णं भंते ! सक्के देविदे देवराया एवं महिड्डीए जाव ...एवइयं च णं पभू विउव्वित्तए एवं खलु देवाणुप्पियाणं अंतेवासी तीसए नामं अणगारे पगइभद्दए जाव...विणीए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे बहुपडिपुण्णाइं अट्ठ संवच्छराइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं झुसित्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता आलो-इयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे सयंसि विमाणंसि उववायसभाए देवसयणिज्जंसि देवदूसंतरिए अंगुलस्स असंखेज्जइभागमे-त्ताए ओगाहणाए सक्कस्स देविदस्स देवरणो सामाणियदेवत्ताए उववण्णे ।

तएणं से तीसए देवे अहुणोववण्णमेत्ते समाणे पंचविहाए पज्जत्तीए पज्जत्तिभावं गच्छइ तं जहा : आहारपज्जतीए सरीर-इंदिय-आण-माण-पज्जत्तीए भासा-मण-पज्जत्तीए । तएणं तं तीसयं देवं पंचविहाए पज्जत्तीए पज्जत्ति-भावं गयं समाणं सामाणियपरिसोववण्णया देवा करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अंजलिं कट्ठु जएणं विजएणं वद्धाविति वद्धावित्ता एवं वयासी:

अहो ! णं देवाणुप्पियेहि दिव्वा देविड्डी दिव्वा देवज्जुई दिव्वे देवाणुभावे लद्धे पत्ते अभिसमण्णागए । जारिसिया णं देवाणुप्पियेहि दिव्वा देविड्डी दिव्वा देवज्जुई दिव्वे देवाणुभावे लद्धे पत्ते अभिसमण्णागए तारि-सिया णं सक्केण वि देविदेण देवरण्णा दिव्वा देविड्डी जाव...अभिसमण्णा-गया । जारिसिया णं सक्केण देविदेणं देवरण्णा दिव्वा देविड्डी जाव... अभिसमण्णागया तारिसिया णं देवाणुप्पियेहि वि दिव्वा देविड्डी जाव...अभि-समण्णागया । से णं भंते ! तीसए देवे केमहिड्डीए जाव...केवइयं च णं पभू विउव्वित्तए ?

उत्तर ११—गोयमा ! महिड्डीए जाव...महाणुभागे । से णं तत्थ सयस्स विमाणस्स चउण्हं सामाणियसाहस्सीणं चउण्हं अगमहिसीणं सपरि-वाराणं तिण्हं परिसाणं सत्तण्हं अणियाणं सत्तण्हं अणियाहिवईणं सोलसण्हं आयरक्खदेवसाहस्सीणं अण्णेसि च बहूणं वेमाणियाणं देवाणं देवीणं य जाव ...विहरइ । एवं महिड्डीए जाव...एवइयं च णं पभू विउव्वित्तए से जहा

णामए जुवइ जुवाणे हत्येणं हत्ये गेण्हेज्जा जहेव सक्कस्स तहेव जाव...एस  
णं गोयमा ! तीसयस्स देवस्स अयमेयारूवे विसए विसयमेत्ते बुइए णो चेव  
णं संपत्तीए विकुण्विसु वा विउव्वइ वा विउव्विस्सइ वा ।

Q. 11. *Bhante !* (You have said that) Sakra, the Indra of the Devas, their king, is in possession of a great fortune, ...till a great power to transform. Now, your disciple, the beloved of the gods, Tiṣyaka by name, gentle by nature, ...till with great humility, enriched his soul by incessant fasts missing six meals on each occasion, spent in all eight years in the holy order as a monk, and then courted a month-long penance and submitted his mortal frame to a prolonged fast missing sixty meals in all, discussing (lapses) and saying *pratikramaṇa*, entered into a state of trance, and on the arrival of the right moment, passed away, and attained a position in a celestial abode in Saudharma-kalpa. There, in his own abode, in the Hall of Genesis (*Upapāta-sabhā*), enjoying a cushion as thick as an infinitesimal fraction of a finger, covered with a divine cloth, and placed on a divine couch, he was born as a Sāmānika god unto Sakra, the Indra of the Devas, their king.

Thereafter, the said Tiṣyaka-deva, having been born there, had a five-fold attainments, which are attainments of food, of body, of organs of senses, of respirations and of expression and mind<sup>7</sup>. By virtue, of these five-fold attainments, he made a complete construction of his celestial body. Then, as Tiṣyaka-deva attained fullness by these five-fold attainments, the gods of the Sāmānika order folded their hands, placed the ten fingers of their folded hands on their respective heads, and welcomed him (to the order) shouting victory unto him. Then they said unto him :

Oh beloved of the gods ! You are in possession of the divine fortune of the Devas, the divine grace of the Devas, the divine influence of the Devas ; you have obtained them, and they are at your disposal<sup>8</sup>. Oh beloved of the gods ! As you are recipient of the divine fortune of the Devas, the divine glow of the Devas, the divine influence of the Devas, so is Sakra, the Indra of the Devas, their king, the recipient of the divine fortune of the Devas, the divine

glow of the Devas, the divine influence of the Devas, and they are at his disposal. And just as Sakra, the Indra of the Devas, their king, is recipient of the divine fortune of the Devas, ...till at his disposal, so are you the recipient of the divine fortune of the Devas, ...till at your disposal. Now, *Bhante*, how great a fortune is in the possession of this *Tiṣyaka-deva*, ...till how great is his power to transform ?

A. 11. Gautama ! (He is in possession of) a great fortune, ...till a great influence. He exercises suzerainty over his own *vimāna*, over 4,000 *Sānānika* gods, 4 principal consorts with their families, 3 assemblies, a seven-fold army, 7 commanders, 16,000 bodyguard gods, and many other *Vaimānika* gods and their consorts, ...till he reigns over them. The said *Tiṣyaka-deva* is in possession of such a great fortune, ...till a great power to transform that like a lass held by the hand by a young man, etc., his power to transform is as great as that of Sakra himself, ...till, Gautama, with *Tiṣyaka-deva*, this power is a quality, a mere quality, though this power he has never given effect to, nor gives effect to, nor will he ever give effect to.

प्रश्न १२—जइ णं भंते ! तीसए देवे महिङ्ढीए जाव...एवइयं च णं पभू विउव्वित्तए सक्कस्स णं भंते ! देविंदस्स देवरण्णो अवसेसा सामाणिया देवा के महिङ्ढीया ?

उत्तर १२—तहेव सव्वं जाव...एस णं गोयमा ! सक्कस्स देविंदस्स देवरण्णो एगमेगस्स सामाणियस्स देवस्स इमेयारूवे विसए विसयमेत्ते बुइए णो चेव णं संपत्तीए विउव्विसु वा विउव्वंति वा विउव्विस्संति वा तायत्तीसा य लोगपाल-अग्गमहिंसी णं जहेव चमरस्स नवरं दो केवलंकप्पे जंबूदीवे दीवे अण्णं तं चेव ।

Q. 12. *Bhante* ! If *Tiṣyaka-deva* is in possession of such a great fortune,...till such a great power to transform, then, how great may be the fortune of other *Sāmānika* gods of Sakra, the Indra of the Devas, their king, ...till how great is their power to transform ?

A. 12. All exactly similar, ...till, Gautama, with each one of the *Sāmānika* gods of Sakra, the Indra of the gods, their king,

this power is a quality, a mere quality, though none has ever given effect to it, none gives effect to it, and none will ever give effect to it. And as for the Trāyas-trimśaka gods, Lokapālas, principal consorts (of Sakrendra), they are all similar to those of Camara, difference being that they can fill up space twice as big as the isle of Jambu-dvīpa, the rest being as before (as with Camara).

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

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

[ *Īśānendra of Īśāna-kalpa and others* ]

भंते ! त्ति भगवं तच्चे गोयमे वाउभूई अणगोर समणं भगवं जाव...एवं वयासी :

Third Gautama, monk Vāyubhūti, paid homage and obeisance to Śramaṇa Bhagavān Mahāvīra, ...till made the following submission :

प्रश्न १३-जइ णं भंते ! सक्के देविदे देवराया एवं महिइदीए जाव ...एवइयं च णं पभू विउव्वित्तए ईसाणे णं भंते ! देविदे देवराया के महिइ-दीए ?

उत्तर १३-एवं तहेव णवरं साहिए दो केवलकप्पे जंबुदीवे दीवे अवसेसं तहेव ।

Q. 13. *Bhante !* If Sakra, the Indra of the Devas, their king, has such a great fortune, ...till such a great power to transform, then, *Bhante*, how great is the fortune of Īśāna, the Indra of the Devas at Īśāna-kalpa, their king ?

A. 13. As aforesaid (about Sakra), difference being that he can fill up space slightly bigger than twice the whole of the isle of Jambu-dvīpa. The rest as before°.

[ *monk Kurudattaputra and other heavens* ]

प्रश्न १४—जइ णं भंते ! ईसाणे देविदे देवराया एमहिइदीए जाव... एवइयं च णं पभू विउव्वितए एवं खलु देवाणुप्पियाणं अंतेवासी कुइदत्तपुत्ते नामं पगइभद्दए जाव...विणीए अट्ठमं अट्ठमेणं अणिकुखित्तेणं पारणए आयंबिलपरिगहिएणं तवोक्कमेणं उड्डं बाहाओ पगिज्झिय पगिज्झिय सूरामि-मूहे आयावणभूमिए आयावेमाणे बहुपडिपुण्णे छम्मासे सामण्णपरियाणं पाउ-णिता । अद्धमासिआए सलेहणाए अत्ताणं झूसित्ता तीसं भत्ताइं अणसणाइं छेदित्ता आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा ईसाणे कप्पे सर्यंसि विमाणंसि जा तीसए वत्तव्वया सा सव्वेव अपरिसेसा कुइदत्तपुत्ते ?

उत्तर १४—नवरं साइरेगे दो केवलकप्पे जंबूदीवे दीवे अवसेसं तं चेव सामाणिय-त्तायत्तीसग-लोगपाल-अग्गमहिंसीणं जाव...एस ण गोयमा ! ईसाणस्स देविदस्स देवरण्णो एवं एगमेगाए अग्गमहिंसीए देवीए अयमेयारूवे विसए विसयमेत्ते बुइए नो चेव णं संपत्तीए विउव्विसु वा विउव्वंति वा विउव्विस्संति वा ।

एवं सणकुमारे वि नवरं चत्तारि केवलकप्पे जंबूदीवे दीवे अदुत्तरं च णं तिरियमसंखेज्जे एवं सामाणिय-त्तायत्तीस-लोगपाल-अग्गमहिंसीणं असंखेज्जे दीव-समुद्दे सव्वे विउव्वंति सणकुमाराओ आरद्धा उवरिल्ला लोगपाला सव्वे वि असंखेज्जे दीव-समुद्दे विउव्वंति । एवं माहिदे वि नवरं सातिरेगे चत्तारि केवल कप्पे जंबूदीवे दीवे । एवं बंभलोए वि नवरं अट्ठ केवलकप्पे । एवं लंतए वि नवरं साइरेगे अट्ठकेवलकप्पे महासुक्के सोलसकेवलकप्पे सहस्सारे साइरेगे सोलस । एवं पाणए वि नवरं बत्तीसं केवलकप्पे । एवं अच्चुए वि नवरं साइरेगे बत्तीसं केवलकप्पे जंबूदीवे दीवे । अण्णं तं चेव ।

Q. 14. *Bhante!* If *Isāna*, the Indra of the Devas, their king, is in possession of a great fortune, ...till a great power to transform, then, how great may be the fortune of your disciple, monk Kurudattaputra, who was gentle by nature, ...till polite, who helped the advancement of his soul by repeatedly undergoing a three-day fast missing at a time eight meals, who exposed himself on an open ground to the scorching rays of the sun by turning his face sun-ward, and his both arms lifted sky-ward, who lived in the holy order of monks for full six months, and

then linking his soul with a prolonged fast for a fortnight missing thirty meals in all, discussing lapses and saying *pratīkramaṇa*, being in meditation, passed away on the completion of his time, and has been born in *Īśāna-kalpa*, in his own *vimāna*, as a *Sāmānika* god ? (The rest of the question about *Tiṣyaka-deva* is to be repeated without any omission about *Kurudattaputra* also.)

A. 14. (Same as aforesaid), difference being that he can fill up a space slightly bigger than twice the whole of the isle named *Jambu-dvīpa*; and like this is to be known regarding his *Sāmānika* gods, *Trāyas-triṃśaka* gods, *Lokapālas* and principal consorts,...till this power to transform is a quality, a mere quality and this power has never, in the past, been given effect to, nor is it given effect to in the present, nor will it ever be given effect to in future.

And likewise about *Sanatkumāra* and other celestial abodes up, difference about *Sanatkumāra* being that the *Indra* of this heaven can fill up space four-times as big as the isle named *Jambu-dvīpa* and an unlimited number of seas and an unlimited number of isles in central part of the sphere, and his *Sāmānika* gods, *Trāyas-triṃśaka* gods, *Lokapālas* and principal consorts have the power to fill up an unlimited number of seas and an unlimited number of isles. All *Lokapālas* beyond *Sanatkumāra* are capable to fill up an unlimited number of seas and an unlimited number of isles. And like this in *Māhendra*, difference being slightly more than four-times the whole of the isle of *Jambu-dvīpa*; and so in *Brahmaloka*, difference being eight times the whole of *Jambu-dvīpa*; and so in *Lāntaka*, difference being slightly more than eight times; in *Mahāśukra*, sixteen times; in *Sahasrāra*, slightly more than sixteen times; and so in *Prāṇata* too, difference being thirty-two times; and in *Acyuta*, difference being slightly more than thirty-two times the whole of the isle named *Jambu-dvīpa*. The rest as before.

सेवं भंते ! सेवं भंते ! त्ति । तच्चे गोयमे वाउभूई अणगारे समणं भगवं महावीरं वंदइ नमंसइ जाव...विहरइ ।

*Bhante !* So they are. Glory be to the Lord ! So saying, third *Gautama*, monk *Vāyubhūti*, paid homage and obeisance to the Lord, ...till withdrew to his seat<sup>10</sup>.



[*Īśānendra worships the Lord*]

तए णं समणे भगवं महावीरे अणया कयाइं मोयाओ नयरीओ नंदणाओ चेइयाओ पडिनिक्खमइ । पडिनिक्खमिता वहिया जणवयविहारं विहरइ । तेणं कालेणं तेणं समएणं रायगिहे नामं णयरे होत्था । वण्णओ । जाव... परिता पज्जुवासइ ।

तेणं कालेणं तेणं समएणं ईसाणे देविदे देवराया सूलपाणी वसह्वाहणे उत्तरङ्गलोगाहिवई अट्ठावीस विमाणावाससयसहस्साहिवई अरयंबरवत्थधरे आलइयमालमउडे नवहेम-चारु-चित्त-चंचल-कुंडल-विलिहिज्जमाण-गडे जाव... दस-दिसाओ उज्जोवेमाणे पभासेमाणे ईसाणे कप्पे ईसाणवडिसए विमाणे जहेव रायप्पसेणइज्जे जाव... दिव्वं देविड्ढि जाव... जामेव दिसि पाउ-ब्भूए तामेव दिसि पडिगए ।

Once upon a time, after this, Śramaṇa Bhagavān Mahāvīra departed from the *caitya* named Nandana in the city of Mokā and was wandering in the country. In that period, at that time, there was a city named Rājagṛha. Description. The Lord arrived, ...till people worshipped him.

In that period, at that time, Īśāna, the Indra of the Devas, their king, with a trident in his hand, with an ox as his vehicle, master of the northern half of the sphere, master of 28,00,000 *vimāna*-abodes, with clothes on his body as transparent as the sky, with a crown decorated with wreaths on his head, with his face decorated with wonderful and dangling ear-rings made from fresh gold,...till shining and brightening all the ten directions—(such Īśānendra lived) in (the palace) named Īśānāvataṃśaka in Īśāna-kalpa—(as per the *Rāyapaseṇiya Sūtta*)...till divine fortune of the Deva,...till went away in the direction from which he emerged.

भंते ! त्ति । भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ बंदित्ता णमंसित्ता एवं वयासी ।

**Bhante !** So saying Bhagavān Gautama paid his homage and obeisance to Śramaṇa Bhagavān Mahāvīra, and having paid his homage and obeisance, he made the following submission :

प्रश्न १५—अहो ! णं भंते ! ईसाणे देविदे देवराया महिड्ढीए ईसाणस्स णं भंते ! सा दिव्वा देविड्ढी कहिं गया ? कहिं अणुपविट्ठा ?

उत्तर १५—गोयमा ! सरीरं गया । सरीरं अणुपविट्ठा ।

प्रश्न १६—से केणट्ठेणं भंते ! एवं वुच्चइ सरीरं गया ? सरीरं आणुपविट्ठा ?

उत्तर १६—गोयमा ! से जहा णामए कडागारसाला सिया दुहवो लित्ता गुत्ता गुत्तदुवारा णिवाया णिवायगंभीरा तीसे णं कूडागारसालाए जाव ...कूडागारसाला दिट्ठंतो भाणियव्वो ।

Q. 15. *Bhante !* Īsāna, the Indra of the Devas, their king, is in possession of a great fortune. *Bhante !* Where did this great fortune of Īsāna; the Indra of the Devas, their king, go ? Where did it enter ?

A. 15. Gautama ! (It) went into the body, entered into the body.

Q. 16. *Bhante !* Why do you say—went into the body, entered into the body ?

A. 16. Gautama ! This happened as follows. Suppose there is a summit-shaped chamber, smeared on both sides, secret, with secret entrance, without air, without inlet for air. Such is the summit-shaped chamber, ...till the summit-shaped chamber is to be cited as an illustration. (Just as in such a chamber, particles of dust, etc., enter, inspite of its being completely shut, in the same manner, the great fortune entered into the body.)

[previous birth of Īsānendra]

प्रश्न १७—ईसाणेणं भंते ! देविदेणं देवरणा सा दिव्वा देविड्ढी दिव्वा देवज्जुई दिव्वे देवाणुभागे किण्णा लद्धे किण्णा पत्ते किण्णा अभिसमग्गागये ? के वा एस आसी पुव्वभवे कि णामए वा कि गोत्ते वा कयरंसि वा गामंसि

वा नगरंसि वा जाव...सण्णिवेसंसि वा कि वा सोच्चा कि वा दच्चा कि वा भोच्चा कि वा किच्चा कि वा समायरित्ता कस्स वा तहाख्वस्स वा समणस्स वा माहणस्स वा अंतिए एगमवि आयरियं धम्मियं सुवयणं सोच्चा निसम्म जं णं ईसाणेणं देविदेणं देवरण्णा सा दिव्वा देविड्डी जाव...अभिसमण्णागया ?

उत्तर १७—एवं खलु गोयमा ! तेणं कालेणं तेणं समएणं इहेव जंबूदीवे दीवे भारहे वासे तामलिती नामं णयरी होत्था । वण्णओ । तत्थ णं तामलित्ति एणयरीए तामली णामं मोरियपुत्ते गाहावई होत्था अड्ढे दित्ते जाव...बहुजणस्स अपरिभूए या वि होत्था तएणं तस्स मोरियपुत्तस्स ताम-लित्तस्स गाहावइस्स अण्णया कयाइं पुव्वरत्तावरत्तकालसमयंसि कुटुंबजागरियं जागरमाणस्स इमेयाख्खे अज्झत्थिए जाव...समुप्पज्जित्था :

अत्थि ता मे पुरा पोरानाणं सुचिण्णाणं सुपरिक्कंताणं सुभाणं कल्लाणाणं कडाणं कम्माणं कल्लाणफलवित्तिविसेसो जेणाहं हिरण्णेणं वड्ढामि सुवण्णेणं वड्ढामि धणेणं वड्ढामि धण्णेणं वड्ढामि पुत्तहिं वड्ढामि पसूहिं वड्ढामि विपुलधण-कणग-रयण-मणि-मोत्तिय-संख-सिल-प्पवाल-रत्तरयणसंतसारसावएज्जेणं अईव अईव अभिवड्ढामि ।

Q. 17. *Bhante !* How did *Īśāna*, the *Indra* of the *Devas*, their king, come to possess the divine fortune of a *Deva*, the divine glow of a *Deva*, the divine influence of a *Deva*, how did he obtain them, how did they come in his possession ? Who was he in his previous birth ? What were his name and line ? In what town, village,...till halting place did he reside ? What did he hear ? What did he offer ? What did he eat ? What did he do ? What was his behaviour ? From what monk (*śramaṇa*) or follower (*māhaṇa*) did he hear before his death even a single *Aryan*, pious, good word, and enshrine it in his ear, by dint of which *Īśāna*, the *Indra* of the *Devas*, their king, obtained the possession of such a great fortune of a *Deva*,...till it came at his disposal ?

A. 17. *Gautama !* In that period, at that time, in *Bhārata-varṣa*, in this very isle of *Jambu-dvīpa*, there was a city named *Tāmrālipti*. Description. In that city of *Tāmrālipti*, there lived a *gāthāpati*, *Tāmali* by name, who was born of the *Maurya*

parents. He had wealth and brilliance, ...till he was too powerful to be subdued even by the combined strength of many. One night, during its last quarter, as the *gāthāpati* Tāmali, the progeny of the Mauryas, was practising a vigil called *kutumba-jāgaraṇa*, a resolve (thought)...till cropped up in his mind :

Surely, these are the outcome of my *karma*, done previously, done properly, done with good exertion, auspicious and blissful, so that I enjoy them till now, and because of my *karma*, my silver increases, my gold increases, my treasure increases, my grain increases, my progeny increases, my livestock increases, so that I am growing to greater and greater affluence by the accumulation of enough wealth, gold, gems, jewels, pearls, conches, corals and many others.

तं किं णं अहं पुरा पोरणाणं सुचिण्णाणं जाव...कडाणं कम्माणं एगंतसो खयं उवेहमाणे विहरामि तं जाव...ताव अहं हिरण्णेण वड्ढामि जाव...अईव अईव अभिवड्ढामि जावं च णं मे मित्त-णाइ-णियगसंबंधि-परियणो आढाइ परियाणाइ सक्कारेइ सम्माणेइ कल्लणं मंगलं देवयं चेइयं विणएणं पज्जु-वासइ तावता मे सेयं कल्लं पाउप्पभायाए रयणीए जाव...जलंते सयमेवं दारुमयं पडिग्गहं करेत्ता विउलं असणं पाणं खाइमं साइमं उवक्खडावेत्ता मित्त-णाइ-णियग-सयण-संबंधि-परियणं आमंतेत्ता तं मित्त-णाइ-णियग-संबंधि-परियणं विउलेणं असण-पाण-खाइम-साइमेणं वत्थ-गंध-मल्लालंकारेणं य सक्कारेत्ता सम्माणेत्ता तस्सेव मित्त-णाइ-णियग-संबंधि-परियणस्स पुरओ जेट्ठपुत्तं कुडुबे ठावेत्ता तं मित्त-णाइ-णियग-संबंधि-परियणं जेट्ठपुत्तं च आपु-च्छित्ता सयमेव दारुमयं पडिग्गहं गहाय मुंडे भवित्ता पाणामाए पव्वज्जाए पव्वइत्तए पव्वइए वि य णं समाणे इमं एयारुवं अभिग्गहं अभिगिण्हिस्सामि —कप्पइ मे जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं उड्ढं बाहाओ पगिज्झिय पगिज्झिय सुराभिमुहस्स आयावणभूमीए आयावेमाणस्स विहरित्तए छट्ठस्स वि य णं पारणंसि आयावणभूमीओ पच्चोरुहिता सयमेव दारुमयं पडिग्गहं गहाय तामलितीए नयरीए उच्च-णीय-मज्झिमाइं कुलाइं घरसमु-दाणस्स भिक्खायरियाए अडित्ता सुद्धोदणं पडिगाहेत्ता तं तिसत्तक्खुत्तो उदएणं पक्खालेत्ता तओ पच्छा आहारं आहरित्तए त्ति कट्ठु एवं संपेहेइ ।

(Continued he in his thought :)

Now, while observing that my *karma*, done in the past, and done in proper manner, is being exhausted, if I continue to overlook their exhaustion, ...till so long as I grow in silver, ...till grow more and more in affluence, ...till my friends, relations, kinsmen and subordinates obey me, accept me as their master honour me, respect me, worship me, knowing me to be the source of their bliss and welfare, the embodiment of divinity, their only refuge, I should arrange something for my own (future) well-being. So tomorrow, when the night is over, at the arrival of the dawn,...till the sun is blazing hot, I shall with my own hands, make a wooden bowl, prepare sufficient food, drink, dainties and delicacies, invite friends, relatives, kinsmen, subordinates, valets and maids and entertain them with plentiful supply of food, drink, dainties and delicacies, honour them with gifts of clothes, perfumes, wreaths and ornaments, and then instal my eldest son in charge of the household, in the presence of my friends, relatives, kinsmen, subordinates, valets and maids, and thereafter, with their permission including that of my eldest son, I pick up the wooden bowl, have my head tonsured and be initiated into an order named Prāṇāmā; and having been so initiated, I court a vow like this that till the end of my life, I observe two-day fasts missing six meals at a time, that I stand on an elevation to expose myself to the sun with face turned sun-ward and arms raised sky-ward, and, on the fast-breaking day, after having missed six meals, I come down from the elevation wherefrom I take exposure, and with the wooden bowl in my hand, I beg food from all households in Tāmralipti, high, middle and low, and accept only boiled rice, and wash them twentyone times in water, and then take them—thus resolved he.

संवेहिता कल्लं पाउप्पभायाए जाव...जलंते सयमेव दारूमयं पडिग्गहं करेइ किरित्ता विउलं असण-पाण-खाइम-साइमं उवक्खडावेइ उवक्खडावित्ता तओ पच्छा ण्हाए कयबलिकम्मे कयकोउय-मंगल्ल-पायच्छित्ते सुद्धपावेसाइं मंगल्लाइं वत्थाइं पवर-परिहिंए अप्पमह्गघाभरणालंकियसरीरे भोयणवेलाए भोयणमंडवंसि सुहा-सणवरगए तएणं मित्त-णाइ-णियग-सयण-संबंधि-परिजणेणं सिद्धिं तं विउलं असण-पाण-खाइमं साइमं आसाएमाणे वीसाएयाणे परिभाएमाणे परिभुंजमाणे विहरइ

जिमियभुत्तुत्तरागए वि य णं समाणे आयंते चोक्खे परमसुइब्भूए तं मित्तं जाव...  
परियणं विउलेणं असण-पाण-खाइम-साइम-पुष्क-वत्थ-गंध-मल्लाज्जंकारेण य सक्का-  
रेइ सम्माणेइ तस्सेव मित्त-णाइ जाव...परियणस्स पुरओ जेट्ठपुत्तं कुडुंवे ठावेइ  
ठावेत्ता ते मित्त-णाइ जाव...परियणस्स जेट्ठं पुत्तं च आपुच्छइ आपुच्छित्ता  
मुंडे भवित्ता पाणामाए पव्वज्जाए पव्वइए।

Having resolved thus, next day, at day break, with the sun blazing hot, he made a bowl out of wood ; and having done so, he prepared sufficient food, drink, dainties and delicacies ; and having prepared these, he took bath, performed expiatory and propitiatory acts of offering, touched holy objects and invoked auspicious omens and practised atonements, put on clean and pure clothes suitable for auspicious occasions, decorated his body with ornaments that were light but costly, and then on the arrival of dinner time, he came to the dinner shed and sat comfortably on an excellent cushion. Thereafter he sat to dinner with his friends, relatives, kinsmen, subordinates valets and maids, tasting and specially tasting food, drink, dainties and delicacies, feeding others and eating himself ; and when the dinner was over, he cleaned his hands and his mouth, and honoured his friends, ...till maids with sufficient food, drink, dainties and delicacies, with flowers, clothes, perfumes, wreaths, ornaments, and having honoured them, having respected them, in the presence of his friends, relatives, ...till maids, installed his eldest son to the headship of the household ; and having done so, he sought the permission of his friends, relatives, ...till maids, and of his eldest son ; and having obtained their permission, he tonsured his head and joined the holy order named Prāṇāmā.

पव्वइए वि य णं समाणेइ मं एयारूवं अभिग्गहं अभिगिण्हइ—कप्पइ  
मे जावज्जीवाए छट्ठंछट्ठेणं जाव...आहारित्तए त्ति कट्ठु इमं एयारूवं अभिग्गहं  
अभिगिण्हइ अभिगिण्हित्ता जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवो कम्मेणं  
उड्ढं बाहाओ एगिज्झय पगिज्झय सुराभिमुहे आयावणभूमीए आयावेमाणे  
विहरइ छट्ठस्स वि य णं पारणयंसि आयावणभूमीओ पच्चोरूहइ पच्चोरूहित्ता  
सयमेव दारुमयं पडिग्गहं गहाय तामलिक्कीए णयरीए उच्च-णीय-मज्झिमाइ  
कुलाइं घरसमुदाणस्स भिक्खायरियाए अडइ सुद्धोयणं पडिग्गाहइ तिसत्तक्खुत्तो  
उदएणं पक्खालेइ तओ पच्छा आहारं आहारेइ।

While being initiated into monkhood, he resolved as follows : Till the end of my life, do I observe two-day fasts, missing six meals at a time, ...till take them (boiled rice, washed twenty-one times in water). Having resolved like that, he lived on practising two-day fasts missing six meals at a time, exposing himself to the sun from an elevation with his face sun-ward and his arms sky-ward, descending from the elevation on the day on which he was to break fast after missing six meals, and then, he himself picked up the wooden bowl and begged food from houses, high, middle and low, in the city of Tāmralipti, accepted pure boiled rice and took the same after washing them twenty-one times in water.

प्रश्न १८—से केणट्ठेणं भंते ! एवं बुच्चइ पाणामा पव्वज्जा ?

उत्तर १८—गोयमा ! पाणामाए णं पव्वज्जाए पव्वइए समाणे जं जत्थ पासइ—इदं वा खंदं वा रुदं वा सिवं वा वेसमणं वा अज्जं वा कोट्टकिरियं वा रायं वा जाव...सत्थवाहं वा काकं वा साणं वा पाणं वा उच्चं पासइ उच्चं पणामं करेइ णीयं पासइ णीयं पणामं करेइ जं जहा पासइ तं तहा पणामं करेइ से तेणट्ठेणं गोयमा ! एवं बुच्चइ पाणामा पव्वज्जा ।

Q. 18. *Bhante !* Why is the order named *Prāṇāmā* ?

A. 18. Gautama ! One joining the order named *Prāṇāmā* offers *praṇāma*, i. e., bows to whomsoever he meets—be he Indra, Skanda (Kārtikeya), Rudra, Siva, Vaiśramaṇa (Kuvera), Pārvaṭī, even furious Candikā, ... till a *sārhavāha*, a crow, a dog, (even) an untouchable. He offers high *praṇāma* to the high, low *praṇāma* to the low, offering *praṇāma* (to all) according to their respective ranks. It is for this, Gautama, that this order is called *Prāṇāmā*.

तएणं से तामली मोरियपुत्ते तेणं ओरालेणं विपुलेणं पयत्तेणं पग्गहिणं बालतवोकम्मेणं सुक्के भुक्खे जाव...धमणि संतए जाए यावि होत्था तए णं तस्स तामलिस्स बालतवस्सिस्स अण्णया कयाइं पुव्वरत्तावरत्तकालसमयंसि अणिच्चजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए चित्तिए जाव...समप्प-ज्जित्था :

एवं खलु अहं इमेणं ओरालेणं विपुलेणं जाव...उदग्गेणं उदत्तेणं उत्त-  
मेणं महाणुभागेणं तवोकम्मेणं सुक्के भुक्खे जाव...धमणिसंतए जाए तं अत्थि  
जा मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे तावता मे सेयं कल्लं  
जाव...जलते तामलितीए णगरीए दिट्ठाभट्ठे य पासंडत्थे य गिहत्थे य पुव्व-  
संगतिए य पच्छासंगतिए य परियायसंगतिए य आपुच्छिता तामलितीए  
णगरीए मज्झंमज्जेणं णिगच्छिता पाउगं कुंडियामाइयं उवगरणं दाहमयं च  
पडिग्गहं एगंते एडिता तामलितीणयरीए उत्तर पुरत्थिमे दिसिभाए णियत्तणियं  
मंडलं आलिहिता सल्लेहणाझूसणाझूसिअस्स भत्त-पाण-पडियाइक्खिअस्स पाओव-  
गयस्स कालं अणवकंखमाणस्स विहरित्तए ।

त्ति कट्ठु एवं संपेहेइ संपेहेत्ता कल्लं जाव...जलंते जाव...आपुच्छइ  
आपुच्छिता तामलितीए एगंते जाव...एडेइ जाव...भत्तपाणपडियाइक्खिए  
पाओवगमणं णिवण्णे ।

After this, the said Tāmali, born of the Maurya parents, became so very lean, dry,...till weak because of the performance of that noble, vast, permitted and committed heretical penance that his sinews became clearly visible. One night, during the second half of it, as this heretical monk Tāmali was keeping a vigil named *anitya-jāgaraṇa* (vigil on the transitoriness of the worldly life), a thought...till came up in his mind as follows :

Because of the practice of this penance, noble, vast, ...till difficult, great, good, and giving a valuable outcome, I have become lean and dry, ...till my body has become so weak that the sinews are externally visible. So long as I have in me (left some) endeavour, activities, strength, energy and capacity to exert, it is good for me that to-morrow, at day-break, when the sun is burning hot, I go into the city of Tāmralipti, and there, taking the permission of acquaintances, heretics, householders, friends, old as well as new, and all fellow monks of the order, I move through the heart of the city and deposit my sandals, pots and other belongings in a lonely spot. Thereafter, in the north-eastern direction outside the city of Tāmralipti, I clean a limited space (of the length of one's own person), and there I embrace my last fast named *pādapopagamana* for the benefit



of my soul, give up all manners of intake of food and drink, and calmly stay without hankering for death.

Having resolved thus, the next day, ...till day-break when the sun was burning hot, ...till thus seeking permission, ...till deposited his belongings in a lonely spot, ...till gave up all intakes of food and drink and courted the final fast named *pādapo-pagamana*.

[ a scene at Balicañcā ]

तेणं कालेणं तेणं समएणं बलिचंचा रायहाणी अणिदा अपुरोहिया या वि होत्था । तए णं ते बलिचंचारायहाणिवत्थव्वया बह्वे असुरकुमारा देवा य देवीओ य तामलि बालतवस्सिं ओहिणा आभोएति आभोइत्ता अण्णमण्णं सद्दावेति अण्णमण्णं सद्दावेत्ता एवं वयासी :

एवं खलु देवाणुप्पिया ! बलिचंचा रायहाणी अणिदा अपुरोहिया । अम्हे य णं देवाणुप्पिया ! इंदाहीणा इंदाहिट्ठिया इंदाहीणकज्जा अयं च देवाणुप्पिया ! तामली बालतवस्सी तामलितीए णयरीए बहिया उत्तरपुरत्थिमे दिसिभागे नियत्तणियमंडलं आलिहिता संलेहणाञ्जुसणाञ्जूसिए भत्तपाणपडियाइक्खिए पाओवगमणं णिवण्णे । तं सेयं खलु देवाणुप्पिया ! अम्हे तामलि बालतवस्सि बलिचंचाए रायहाणीए ठितिं पकप्पं पकरावेत्तए ।

त्ति कट्ठु अण्णमण्णस्स अंतिए एयमट्ठं पडिसुणेंति पडिसुणित्ता बलिचंचा-रायहाणीए मज्झंमज्झेणं णिगच्छंति जेणेव रुयगिं दे उप्पायपव्वए तेणेव उवागच्छंति । उवागच्छित्ता वेउव्वियसमुग्घायेणं समोहणंति जाव...उत्तर-वेउव्वियाइं रूवाइं विउव्वंति ताए उक्किट्ठाए तुरियाए चवलाए चंडाए जइ-णाए छेयाए सीहाए सिग्घाए दिव्वाए उद्धयाए देवगईए तिरियं असंखेज्जाणं दीवसमुद्दाणं मज्झंमज्झेणं जेणेव जबूदीवे दीवे जेणेव भारहे वासे जेणेव तामलिती णयरी जेणेव तामली मोरियपुत्ते तेणेव उवागच्छंति । उवागच्छित्ता तामलिस्स बालतवस्सिस्स उप्पि सपक्खिं सपडिदिसिं ठिच्चा दिव्वं देविड्ढिं दिव्वं देवज्जुइं दिव्वं देवाणुभागं दिव्वं बत्तीसविहं णट्ठविहं उवदंसेति तामलि बालतवस्सिं तिक्खुत्तो आयाहिणपयाहिणं करेंति वंदंति णमंसंति वंदित्ता णम-सित्ता एवं वयासी :

In that period, at that time, the metropolis named Balicañcā was without an Indra and without a Priest. Now, many Asura-kumāra gods and goddesses, residents of metropolis Balicañcā, saw, by dint of their *avadhi* knowledge, the heretical monk Tāmali, and having seen him, they addressed one another, and observed as follows :

Indeed, oh beloved of the gods ! At this moment, metropolis Balicañcā is without an Indra and without a Priest. Oh beloved of the gods ! All of us are the subjects of Indra, all of us live under him and all we do is done under him. Oh beloved of the gods ! This heretical monk Tāmali who has cleaned a spot of the size of self, in the north-eastern direction of the city of Tāmralipti, has linked up his soul with a penance of the final fast, has given up all intakes of food and drink, and stays calm, fixed in *pādapopagamana* fast. So, oh beloved of the gods, let us all induce the said heretical monk Tāmali to decide to come over to metropolis Balicañcā and be Indra unto us.

Having considered thus, and on hearing the implication from one another, all these Asurakumāras moved through the heart of metropolis Balicañcā and came to the Rucakendra Utpāta mountain. There, they effected a transformation of their fluid body by *vaikriya samudghāta*, ...till they assumed an *uttara-vaikriya* form, and then at a super-human speed which was good, quick, fast, tremendous, victorious, skilful, fatigueless, lion-like, hurried, they moved through an unlimited number of isles and seas, in the central part of the sphere and arrived at the place, outside the city of Tāmralipti, in Bhārata-varṣa, in this isle of Jambu-dvīpa, where the heretical monk Tāmali, born of the Maurya parents, was. Having arrived there, high up in the sky, they stood just in front of the heretical monk Tāmali. From their position there, they displayed the divine fortune of the *devas*, the divine glow of the *devas*, and the divine influence of the *devas*, and staged before him 32 divine comedies. Thereafter, they moved thrice round the heretical monk Tāmali and paid him homage and obeisance, and having done so, said unto him as follows :

एवं खलु देवाणुप्पिया ! अम्हे बलिचंचारायहाणीवत्थव्वया बहवे असुर-  
कुमारा देवा य देवीओ य देवाणुप्पियं वंदामो णमंसामो जाव...पज्जुवासामो ।  
अम्हाणं देवाणुप्पिया ! बलिचंचारायहाणी अणिंदा अपुरोहिया । अम्हे  
वि य णं देवाणुप्पिया ! इंदाहीणा इंदाहिट्ठिया इंदाहीणकज्जा । तं  
तुब्भे णं देवाणुप्पिया ! बलिचंचारायहाणि आढाह परियाणह सुमरह अट्ठं  
बंधह णियाणं पकरेह ठिइपकप्पं पकरेह । तए णं तुब्भे कालमासे कालं किच्चा  
बलिचंचारायहाणीए उववज्जिस्सह । तएणं तुब्भे अम्हं इंदा भविस्सह । तएणं  
तुब्भे अम्हंहि सद्धि दिव्वाइं भोगभोगाइं भुंजमाणा विहरिस्सह ।

We, Asurakumāra gods and goddesses, residents of metro-  
polis Balicañcā, pay unto you, oh beloved of the gods, our  
homage and obeisance,...till we worship you. Oh beloved of  
the gods ! Our metropolis Balicañcā is without an Indra, without  
a Priest, but, oh beloved of the gods, we have been subjects  
of Indra, we have been under him, and we are used to do  
our work under him. So, oh beloved of the gods, ye come  
over to metropolis Balicañcā, ye accept lordship over it, ye  
think of it in your mind, decide for it, make up your mind  
for it, take a firm resolve about it. If ye agree to our  
prayer, then, on completion of your time here, you will be  
born in metropolis Balicañcā, and be our Indra, and live with  
us in happiness enjoying divine pleasures.

[ *Tāmali rejects the prayer* ]

तएणं से तामली बालतवस्सी बलिचंचारायहाणिवत्थव्वेहि बहूहि असुर-  
कुमारेहि देवेहि देवीहि य एवं वुत्ते समाणे एयमट्ठं णो आढाइ णो परिया-  
णेइ तुसिणीए संचिट्ठइ । तएणं ते बलिचंचारायहाणिवत्थव्वया बहवे असुर-  
कुमारा देवा य देवीओ य तामलि मोरियपुत्तं दोच्चं पि तिक्खुत्तो आयाहिण-  
पयाहिणं करेति जाव...अम्हं च णं देवाणुप्पिया ! बलिचंचारायहाणी  
अणिंदा जाव...ठिइपकप्पं पकरेह जाव...दोच्चं पि तच्चं पि एवं वुत्ते समाणे  
तुसिणीए संचिट्ठइ । तए णं से बलिचंचारायहाणिवत्थव्वया बहवे असुर-  
कुमारा देवा य देवीओ य तामलिणा बालतवस्सिणा अणाढाइज्जमाणा अप-  
रियाणिज्जमाणा जामेव दिसि पाउब्भूया तामेव दिसि पडिगया ।

When Asurakumāra gods and goddesses, residents of metropolis Balicañcā, made a request like that to the heretical monk Tāmali, he neither welcomed, nor accepted, their prayer, but kept silent. Thereon, Asurakumāra gods and goddesses, moved thrice round Tāmali, born of Maurya parents, ... till, oh beloved of the gods, our metropolis Balicañcā is without an Indra, ... till take a firm resolve about it : and this they did and said for the second time, and for the third time, but Tāmali remained silent as before. Now, as the Asurakumāra gods and goddesses, who were the residents of metropolis Balicañcā, were thus disrespected by the heretical monk Tāmali, and their words were not duly honoured, they went back in the direction from whence they emerged.

तेणं कालेणं तेणं समएणं ईसाणे कप्पे अणिदे अपुरोहिणं या वि होत्था ।  
तए णं से तामली बालतवस्सी बहुपडिपुण्णाइं सट्ठिं वाससहस्साइं परियाणं  
पाउणित्ता दोमासियाए संलेहणाए अत्ताणं झुसित्ता सवीसं भत्तसयं अणसणाए  
छेदित्ता कालमासे कालं किच्चा ईसाणे कप्पे ईसाणवडिसए विमाणे उववाय-  
सभाए देवसयणिज्जंसि देवदूसंतरिए अंगुलस्स असंखेज्जभागमेत्तीए ओगाहणाए  
ईसाणे देविदविरहकालसमयंसि ईसाणे देविदत्ताए उववण्णे । तए णं से  
ईसाणे देविदे देवराया अहुणोववण्णे पंचविहाए पज्जत्तीए पज्जत्तीभावं गच्छइ  
तं जहा आहारपज्जत्तीए जाव...भासामणपज्जत्तीए ।

[ *Tāmali takes birth in Īsāna-kalpa* ]

In that period, at that time, Īsāna-kalpa was without an Indra, without a Priest. The said monk Tāmali, having spent full 60,000 years in the order of monks, linked up his soul with the penance of the final fast, missed in all 120 meals, and, on completion of his time here, was born, because of the absence of a Indra, on the divine couch, covered with a piece of divine cloth, of the thickness of an infinite fraction of a finger, in the Hall of Genesis in Indra's excellent palace, Īsānāvataṃśaka, in Īsāna-kalpa, as Indra of the said heaven. Īsāna, the Indra of the gods, their king, immediately on birth, acquired an endowment of five attainments, which were, attainment of food, ... till of expression and mind.

[ *Asurakumāras disrespect Tāmali's dead-body* ]

तए णं ते बलिचंचारायहाणिवत्थव्वया बहुवे असुरकुमारा देवा य देवीओ य तामलि बालवत्तस्सि कालगयं जाणित्ता ईसाणे य कप्पे देविदत्ताए उववण्णं पासित्ता आसुरुत्ता कुविया चंडिक्किया मिसिमिसेमाणा बलिचंचारायहाणीए मज्झमज्झेणं णिग्गच्छंति ताए उक्किट्ठाए जाव...जेणेव भारहे वासे जेणेव तामलितीए णयरी जेणेव तामलिस्स बालतवस्सिस्स सरीरए तेणेव उवागच्छति वामे पाए सुंभेण बंधंति बंधित्ता तिक्खुत्तो मुहे उट्ठुहंति उट्ठुहित्ता तामलितीए णयरीए सिंघाडग-तिग-चउक्कचच्चर चउम्मुहमहापहेसु आकड्ढ-विकड्ढि करेमाणा महया महया सद्देणं उग्घोसेमाणा उग्घोसेमाणा एवं वयासीः

के स णं भो ! से तामली बालतवस्सी सयंगहियल्लिगे पाणामाए पव्व-ज्जाए पव्वइए ? के स णं भो से ईसाणे कप्पे ईसाणे देविदे देवराया ?

ति कट्ठु तामलिस्स बालतवस्सिस्स सरीरयं हीलंति णिदंति खिसंति गरिहंति अवमण्णंति तज्जंति तालेंति परिवहेंति पव्वहेंति आकड्ढ-विकड्ढि करेंति हीलेत्ता जाव...आकड्ढ-विकड्ढि करेत्ता एगंते एडंति जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ।

Now, when the Asurakumāra gods and goddesses, residents of metropolis Balicañcā, came to learn that monk Tāmali had passed away, and that he had been born as Indra of the gods in Īsāna-kalpa, they became very much agitated and angry, assumed dreadful forms, clattered their teeth in rage, and thereafter, they moved through the heart of Balicañcā, ... till arrived at a divine speed at the place outside the city of Tāmralipti, in Bhārata-varṣa, in this isle of Jambudvīpa, where lay the corpse of monk Tāmali ... tied the left leg with a rope, and spat thrice in the mouth, and having spat, they dragged the body through triangular places, where meet three roads, squares, where meet four roads, through all the roads and thoroughfares of the city of Tāmralipti, shouting aloud, and repeating these words again and again, as follows :

When compared with us, what's that heretical monk Tāmali who had initiated himself and joined the order

named Prāṇāmā ? When compared with us what's that Iśāna, the Indra of the gods, their king in Iśāna-kalpa ?

So shouting, they pulled, decried, denounced, insulted, shouted at, abused, manhandled and rebuked at the dead-body of monk Tāmali, and dragged it recklessly as they pleased, and having pulled, ... till dragged like that, they hurled the corpse at a lonely place, and then went away in the direction from which they had emerged.

[ *rage of Iśānendra* ]

तएणं ते ईसाणकप्पवासी बह्वे वेमाणिया देवा य देवीओ य बलिचंचा-  
रायहाणिवत्थव्वएहि बहूहि असुरकुमारेहि देवेहि देवीहि य तामलिस्स बाल-  
तवस्सिस्स सरीरयं हीलिज्जमाणं णिदिज्जमाणं जाव...आकड्ढ-विकड्ढि  
कीरमाणं पासंति पासित्ता आसुरुत्ता जाव...मिसिमिसेमाणा जे णे व ईसाणे देविदे  
देवराया तेणेव उवागच्छति करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए  
अंजलि कट्टु जएणं विजएणं वद्धावेति एवं वयासी :

एवं खलु देवानुप्पिया ! बलिचंचारायहाणिवत्थव्वया बह्वे असुरकुमारा  
देवा य देवीओ य देवानुप्पिये कालगए जाणित्ता ईसाणे कप्पे इंदत्ताए उववण्णे  
पासित्ता आसुरुत्ता जाव...एगते एडंति जामेव दिसिं पाउब्भूया तामेव दिसिं  
पडिगया ।

तएणं से ईसाणे देविदे देवराया तेसिं ईसाणकप्पवासीणं बहूणं वेमाणि-  
याणं देवाण य देवीण य अंतिए एयमट्ठं सोच्चा णिसम्म आसुरुत्ते जाव...  
मिसिमिसेमाणे तत्थेव सयणिज्जवरगये तिवलियं भिउडि णिडाले साहट्टु  
बलिचंचारायहाणिं अहे सपक्खिं सपडिदिसिं समभिलोएइ । तएणं सा बलि-  
चंचारायहाणी ईसाणेणं देविदेणं देवरणा अहे सपक्खिं सपडिदिसिसमभि-  
लोइआ समाणी तेणं दिव्वपभावेणं इंगालब्भूया मुम्मुरब्भूया छारियब्भूया  
तत्तकेल्लगब्भूया तत्तासमजोइब्भूया जाया या वि होत्था ।

Now, many Vaimānika gods and goddesses, who were residents of Iśāna-kalpa, saw that many Asurakumāra gods and goddesses, residents of metropolis Balicañcā, were pull-

ing, decrying, ... till dragging recklessly as they liked, the corpse of monk Tāmali, and having seen this, they were angry, ... till they clattered their teeth in rage, and came to Isāna, their Indra, their king, (bowed before him,) with their folded palms, with ten fingers placed on their heads, hailed him with shouts of victory, and made submission as follows :

Oh beloved of the gods ! Many Asurakumāra gods and goddesses, residents of metropolis Balicañcā, having known that your divine majesty have completed time on earth, and having observed that your divine majesty have been born in Isāna-kalpa in the position of its Indra, are angry, ... till have hurled thy body in a lonely place and gone back in the direction from which they emerged.

When Isāna, the Indra of the gods, their king, heard this from many Vaimānika gods and goddesses, residents of Isāna-kalpa, he became very angry, ... till clattered his teeth in rage, and while still on the couch, he wore three (angry) lines on his forehead and with a (bitter) frown, he fixed his glance on metropolis Balicañcā. As he looked on with his fixed and angry glance at metropolis Balicañcā, because of his divine power, the metropolis became extremely hot like fire, like sparks of fire, like a heap of burning ashes, or a heap of burning sand, or like the scorching rays of the sun.

[ *Asuras beg to be forgiven* ]

तएणं ते बलिचचारायहाणिवत्थव्वयेय बह्वे असुरकुमारा देवा य देवीओ य तं बलिचचारायहाणि इंगालब्भयं जाव...समजोइब्भयं पासंति पासित्ता भीया तत्था तसिया उव्विग्गा संजायभया सव्वओ समंता आधावेंति परिधावेंति अण्णमण्णस्स कायं समतुरंगेमाणा चिट्ठंति तए णं ते बलिचचारायहाणिवत्थव्वया बह्वे असुरकुमारा देवा य देवीओ य ईसाणं देविदं देवरायं परिकुव्वियं जाणित्ता ईसाणस्स देविदस्स देवरण्णो तं दिव्वं देविड्ढिं दिव्वं देवज्जुइं दिव्वं देवाणुभागं दिव्वं तेयलेस्सं असहमाणा सव्वे सपक्खि सपडिदिसं ठिच्चा करयलपरिगहियं दसण्हं सिरसावत्तं मत्थए अंजलिं कट्ठु जएणं विजएणं वद्धाविति एवं वयासी :

अहो ! णं देवाणुप्पिएहि दिव्वा देविड्ढी जाव...अभिसमण्णागया तं दिव्वा  
णं देवाणुप्पियाणं दिव्वा देविड्ढी जाव...लद्धा पत्ता अभिसमण्णागया तं खामेमो  
देवाणुप्पिया ! खमंतु णं देवाणुप्पिया ! खमंतुमरिहंतु णं देवाणुप्पिया !  
णाइं भुज्जो भुज्जो एवं करगयाए णं तिकट्ठु एयमट्ठं सम्मं विणएणं भुज्जो  
भुज्जो खामेति ।

तएणं से ईसाणे देविदे देवराया तेहि बलिचंचारायहाणिवत्थव्वेहि बहूहि  
असुरकुमारेहि देवेहि देवीहि य एयमट्ठं सम्मं विणएणं भुज्जो भुज्जो खामिए  
समाणे तं दिव्वं देविड्ढि जाव...तेयलेस्स पडिसाहरइ । तप्पभिइं च णं  
गोयमा ! ते बलिचंचारायहाणिवत्थव्वया बह्वे असुरकुमारा देवा य देवीओ  
य ईसाणं देविदं देवरायं आढति जाव...पज्जुवासंति ईसाणस्स देविदस्स देव-  
रण्णे आणा-उववाय-वयण-णिद्वेसे चिट्ठंति । एवं खलु गोयमा ! ईसा-  
णेणं देविदेणं देवरणा सा दिव्वा देविड्ढी जाव...अभिसमण्णागया ।

When Asurakumāra gods and goddesses, residents of metro-  
polis Balicañcā, came to realise that their capital-city had become  
extremely hot, ... till like the scorching rays of the sun, they  
were afraid, terrified, pale, anxious, fear-stricken, and began  
to run about in confusion and hide behind one another.  
When these Asurakumāra gods and goddesses, residents of  
metropolis Balicañcā, perceived that Īsāna, the Indra of the  
gods, their king, was angry with them, they, being unable  
to bear his great divine fortune, great divine grace, great  
divine influence and great divine fiery tinge, turned towards  
him, with their faces turned upward, with folded palms, with  
ten fingers placed on their heads, and hailed him with  
shouts of victory and submission as follows :

Oh the beloved of the gods ! The great divine fortune,...  
till which is now in possession of thee, who is the beloved of  
the gods. The great divine fortune, ...till has been achieved  
by thee, has been attained by thee and has been in thy posses-  
sion, oh beloved of the gods ! (These have we seen, and now  
we crave the indulgence of thee), oh beloved of the gods, to  
be forgiven. Be good to consider us worthy of thy pity, oh  
beloved of the gods !



Thus they repeatedly begged to be forgiven, and again and again they made request to be forgiven, in all humility. Thereon, being thus requested in all humility by Asurakumāra gods and goddesses, residents of metropolis Balicañcā, Īśāna, the Indra of the gods, their king, withheld his great divine fortune,... till fiery tinges. Since then, Gautama, Asurakumāra gods and goddesses, residents of metropolis Balicancā, respect, ... till worship Īśāna, the Indra of the gods, their king, and since then, they obey him, serve him, take orders from him, and they live as they are directed by him. Indeed, Gautama, Īśāna, the Indra of the gods, their king, is in possession of such a great divine fortune, ... till they are all at his disposal.

[ more on Īśānendra ]

प्रश्न १९—ईसाणस्स णं भंते ! देविदस्स देवरण्णो केवइयं कालं ठिइ पण्णत्ता ?

उत्तर १९—गोयमा ! साइरेगाइं दो सागरोवमाइं ठिई पण्णत्ता ।

प्रश्न २०—ईसाणे णं भंते ! देविदे देवराया ताओ देवलोगाओ आउक्खएणं जाव...कहिं गच्छिहिइ कहिं उववज्जिहिइ ?

उत्तर २०—गोयमा ! महाविदेहे वासे सिज्झिहिइ जाव...अंतं काहिइ ।

Q. 19. *Bhante* ! How long has been stated to be the span of life of Īśāna, the Indra of the gods, their king ?

A. 19. Gautama ! The span of his life has been stated to be more than two *sāgaropamas*.

Q. 20. *Bhante* ! Īśāna, the Indra of the gods, their king,—on completion of his life in heaven, ... till whither will he go and where will he be born ?

A. 20. Gautama ! In the region named Mahāvideha, where he will be perfected, ... till end all misery.

[ *height of the vimānas of Śakrendra and Īśānendra* ]

प्रश्न २१—सक्कस्स णं भंते ! देविदस्स देवरण्णो विमाणेहितो ईसाणस्स देविदस्स देवरण्णो विमाणा ईसि उच्चयरा चेव ईसि उण्णयतरा चेव ईसाणस्स च देविदस्स देवरण्णो विमाणेहितो सक्कस्स देविदस्स देवरण्णो विमाणा ईसि णीययरा चेव ईसि णिण्णयरा चेव ?

उत्तर २१—हंता गोयमा ! सक्कस्स तं चेव सव्वं णेयव्वं ।

प्रश्न २२—से केणट्ठेणं ?

उत्तर २२—गोयमा ! से जहा णामए करयले सिया देसे उच्चे देसे उण्णए देसे णीए देसे णिण्णे । से तेणट्ठेणं गोयमा ! सक्कस्स देविदस्स देवरण्णो जाव...ईसि णिण्णयरा चेव ।

Q. 21. *Bhante* ! Is it a fact that compared with the *vimāna* of Śakra, the Indra of the gods, their king, the *vimāna* of Īśāna, the Indra of the gods, their king, is placed at a higher level, and is located on a higher elevation ? (Or, to put it otherwise,) is the *vimāna* of Śakra, the Indra of the gods, their king, at a lower level, and is placed lower than the *vimāna* of Īśāna, the Indra of the gods, their king ?

A. 21. *Gautama* ! You are right in what you have said about the Indras. (They are like that.)

Q. 22. *Bhante* ! What's the reason for this ?

A. 22. *Gautama* ! Just as a certain portion of the palm is slightly higher, and more elevated than other portions, and a certain other portion is slightly lower, somewhat depressed, so, *Gautama*, (the *vimāna*) of Śakra, the Indra of the gods, their king, ... till located at a lower level.

[ *attitude of two Indras towards each other* ]

प्रश्न २३—पभू णं भंते ! सक्के देविदे देवराया ईसाणस्स देविदस्स देवरण्णो अंतिअं पाउब्भवित्तए ?

उत्तर २३—हंता पभू।

प्रश्न २४—से णं भंते ! किं आढायमाणे पभू अणाढायमाणे पभू ?

उत्तर २४—गोयमा ! आढायमाणे पभू नो अणाढायमाणे पभू।

प्रश्न २५—पभू णं भंते ! ईसाणे देविंदे देवराया सक्कस्स देविंदस्स देवरणो अंतिअं पाउब्भवित्तए ?

उत्तर २५—हंता पभू।

प्रश्न २६—से णं भंते ! किं आढायमाणे पभू अणाढायमाणे पभू ?

उत्तर २६—गोयमा ! आढायमाणे वि पभू अणाढायमाणे वि पभू।

प्रश्न २७—पभू णं भंते ! सक्के देविंदे देवराया ईसाणं देविंदं देवरायं सपक्खिं सपडिदिसिं समभिलोइत्तए ?

उत्तर २७—जहा पाउब्भवणा तहा दो वि आलावगा णेयव्वा।

प्रश्न २८—पभू णं भंते ! सक्के देविंदे देवराया ईसाणेणं देविदेणं देवरणणा सद्धिं आलावं वा संलावं वा करेत्तए ?

उत्तर २८—हंता गोयमा ! पभू जहा पाउब्भवो।

Q. 23. *Bhante* ! Is Śakra, the Indra of the gods, their king, capable to come near Iśāna, the Indra of the gods, their king ?

A. 23. Yes, he is so capable.

Q. 24. *Bhante* ! Does he show him respect ? Or, does he show him disrespect ?

A. 24. *Gautama* ! He shows him respect, not disrespect.

Q. 25. *Bhante* ! Is Īsāna, the Indra of the gods, their king, capable to come near Śakra, the Indra of the gods, their king ?

A. 25. Yes, he is so capable.

Q. 26. *Bhante* ! Does he show him respect ? Or, does he show him disrespect ?

A. 26. Gautama ! Sometimes, he shows him respect, and sometimes he does not do so.

Q. 27. *Bhante* ! Is Śakra, the Indra of the gods, their king, able to see the four sides, and all sides of Īsāna, the Indra of the gods, their king ?

A. 27. The two statments about 'coming near' are to be repeated about 'seeing'.

Q. 28. *Bhante* ! Is Śakra, the Indra of the gods, their king, capable to talk to, and enter into conversation with, Īsāna, the Indra of the gods, their king ?

A. 28. Yes, Gautama, he is, as he is able to come near him.

प्रश्न २९—अतिथिं न भन्ते ! तेषां सक्को-साणाणं देविदाणं देवराईणं किञ्चाइं करणिज्जाइं समुप्पज्जति ?

उत्तर २९—हन्ता अतिथिं ।

प्रश्न ३०—से कहमियाणि पक्कुरेति ?

उत्तर ३०—गोयमा ! ताहे चेव णं से सक्के देविदे देवराया ईसाणस्स देविदस्स देवरण्णो अतिअं पाउब्भवइ ईसाणे वा देविदे देवराया सक्कस्स देविदस्स देवरण्णो अतिअं पाउब्भवइ इति । भो ! सक्का ! देविदा ! देवराया ! दाहिणइ-लोणाहिवई ! इति । भो ! ईसाणा ! देविदा ! उत्तरइ-

लोणाहिवई ! इति । भो ! इति । भो ! ति ते अण्णमणस्स किच्चाइं करणिज्जाइं पच्चणुम्भवमाणा विहरंति ।

**Q. 29.** *Bhante !* Between Śakra and Īśāna, the two Indras, the two king of the gods, is there any necessity, is there any business, to meet with each other ?

**A. 29.** Yes, there is.

**Q. 30.** Then how do they behave towards each other ?

**A. 30.** Gautama ! In case of business or necessity, Śakra, the Indra of the gods, their king, comes to Īśāna, the Indra of the gods, their king, and so too Īśāna, the Indra of the gods, their king, comes to Śakra, the Indra of the gods, their king, (and then they address each other) as follows : (Īśānendra saying) "Oh Śakra, the Indra of the gods, the king of the gods, Master of southern half of sphere ! How do you do ?" (And Śakrendra saying) "Oh Īśāna, the Indra of the gods, the king of the gods, Master of northern half of sphere ! How do you do ?" Thus addressing each other, they meet on business or on necessity.

प्रश्न ३१—अत्थि णं भंते ! तेसि सक्की-साणाणं देविदाणं देवराईणं विवादा समुप्पज्जंति ?

उत्तर ३१—हंता अत्थि ।

प्रश्न ३२—से कहमियाणि पकरेंति ?

उत्तर ३२—गोयमा ! ताहे चेव णं ते सक्की-साणा देविदा देवरायाणो सणकुमारं देविदं देवरायं मणसी-करेंति तएणं से सणकुमारे देविदे देवराया तेहिं सक्की-साणेहिं देविदेहिं देवराईहिं मणसी-कए समाणे खिप्पामेव सक्की-साणाणं देविदाणं देवराईणं अंतिअं पाउम्भवइ जं से वयइ तस्स आणा-उववाय वयण-णिद्देसे चिट्ठंति ।

**Q. 31.** *Bhante !* Do Śakra and Īśāna, the two Indras, the two kings of the gods, ever quarrel ?

A. 31. Yes, they do.

Q. 32. What do they do then ?

A. 32. Gautama ! Then Śakra and Īśāna, the two Indras, the two kings of the gods, remember Śanatkumāra, the Indra of the gods, their king. Thus being remembered by Śakra and Īśāna, the two Indras, the two kings of the gods, Śanatkumāra, the Indra of the gods, their king, hurriedly comes to the two Indras, Śakra and Īśāna, the kings of the gods ; and whatever award he gives, (they accept, since they) obey him, serve him, take orders from him and live as directed by him.

[ *Sanatkumāra* ]

प्रश्न ३३—सणकुमारे णं भंते ! देविदे देवराया कि भवसिद्धिं अभवसिद्धिं ? सम्मदिट्ठी मिच्छदिट्ठी ? परित्तसंसारं अणंतसंसारं ? सुलभबोहिं दुल्लभबोहिं ? आराहं विराहं ? चरिमे अचरिमे ?

उत्तर ३३—गोयमा ! सणकुमारे णं देविदे देवराया भवसिद्धिं नो अभवसिद्धिं । एवं सम्मदिट्ठी परित्तसंसारं सुलभबोहिं आराहं चरिमे पसत्थं णेयव्वं ।

प्रश्न ३४—से केणट्ठेणं ? भंते !

उत्तर ३४—गोयमा ! सणकुमारे देविदे देवराया बहूणं समणाणं बहूणं समणीणं बहूणं सावयाणं बहूणं सावियाणं हियकामं सुहकामं पत्थकामं आणुकंपिं णिस्सेयसिं हिय-सुह (निस्सयसिं निस्सेसकामं) से तेणट्ठेणं गोयमा ! सणकुमारे णं भवसिद्धिं जाव...नो अचरिमे ।

प्रश्न ३५—सणकुमारस्स णं भंते ! देविदस्स देवरण्णो केवइयं कालं ठिई पणत्ता ?

उत्तर ३५—गोयमा ! सत्त सागरोवमाणि ठिई पणत्ता ।

प्रश्न ३६—से णं भंते ! ताओ देवलोगाओ आउक्खएणं जाव...कहिं उववज्जिहिइ ?

उत्तर ३६-गोयमा ! महाविदेहे वासे सिण्डिहिहि जाव...अंतं करेहिइ ।

Q. 33. *Bhante* ! Sanatkumāra, the Indra of the gods, their king,—is he to be perfected in this life, or, is he not to be perfected in this life ? Is he with right outlook or with wrong outlook ? With a restricted worldly involvement or with an infinite involvement ? To be enlightened with ease or with difficulty ? Devoted or antagonistic ? Final or non-final ?

A. 33. Gautama ! Sanatkumāra, the Indra of the gods, their king, is to be perfected in this life, and is not one who is not to be so perfected. And like this, he is with right outlook, with a restricted involvement, easily to be enlightened, devoted and in final life. Wholesomes are to be stated.

Q. 34. *Bhante* ! Why is it so ?

A. 34. Gautama ! Sanatkumāra, the Indra of the gods, their king, wishes well to many monks, many nuns, many male followers, many female followers ; he wishes them happiness, he wishes them affluence, he has compassion for them, he wishes them the highest bliss. It is for this reason, Gautama, that Sanatkumāra, the Indra of the gods, their king, is to be perfected in this life, ... till not non-final (i.e., he is in final life).

Q. 35. *Bhante* ! How long has been stated to be the life-span of Sanatkumāra, the Indra of the gods, their king ?

A. 35. Gautama ! The life-span of Sanatkumāra has been stated to be seven *sāgaropamas*.

Q. 36. *Bhante* ! On completion of his life-span in heaven, ... till where is he to be born ?

A. 36. Gautama ! He will be born in the region named Mahāvideha, when he will be perfected...till end all misery.

सेवं भंते ! सेवं भंते !

*Bhante* ! So it is. Glory be to the Lord !

गाहाओ :

छट्ठ-ट्ठम मासो उ अद्धमासो वासाइ अट्ठ छम्मा  
 तीसग-कुरुदत्ताणं तव-भत्तपरिण्णा-परियाओ ।  
 उच्चत्त विमाणाणं पाउब्भव पेच्छणा य संलावे  
 किच्च विवादुप्पत्ती सणकुमारे य भवियत्तं ।  
 मोया सम्मत्ता ।

*Couplets :*

Tiṣyaka courted fasts missing six meals,  
 And then a final fast for a month ;  
 Kurudattaputra's fasts missed eight meals each,  
 And the final one lasted for a fortnight.  
 (These themes apart, the Chapter has—)  
 Height of *vimānas*, one Indra going to another ;  
 Seeing, chatting, conversing with him,  
 Their activities, quarrel and settlement ;  
 Sanatkumāra's perfection in this life.

Mokā story ends.

पढमो उद्दसो सम्मत्तो । Chapter One ends



## बीहओ उद्देसो

### CHAPTER TWO

[ *abodes of Asurakumāras* ]

तेणं कालेणं तेणं समएणं रायगिहे णामं णयरे होत्था जाव...परिसण  
पज्जुवासइ ।

तेणं कालेणं तेणं समएणं चमरे असुरिदे असुरराया चमरचंचाए रायहाणीए  
सभाए सुहम्माए चमरंसि सीहासणंसि चउसट्ठीए सामाणियसाहस्सीहि जाव  
...णट्ठविहि उवदंसेत्ता जामेव दिंसि पाउब्भूए तामेव दिंसि पडिगए ।

In that period, at that time, there was a city named Rājā-  
grha, . . . till the assembly of people dispersed.

In that period, at that time, Camara, the Indra of the  
Asurakumāras, their king, surrounded by 64,000 Sāmānika  
gods, flew down in his air-chariot named Camara from the  
Sudharma Hall in metropolis Camara-cañcā, ... entertained the  
Lord by staging dramatic scenes, and went away in the  
direction from which he had emerged.

भंते ! त्ति भगवं गोयमे समणे भगवं महावीरं वंदइ णमंसइ वंदित्ता  
णमंसित्ता एवं बयासी :

*Bhante !* So saying Bhagavān Gautama paid homage and  
obeisance to Śramaṇa Bhagavān Mahāvira, and having paid  
homage and obeisance, he submitted as follows:

प्रश्न ३७—अत्थि णं भंते ! इमीसे रयणप्पभाए पुढवीए अहे असुर-  
कुमारा देवा परिवसंति ?

उत्तर ३७—गोयमा ! णो इणट्ठे समट्ठे एवं जाव...अहेसत्तमाए  
पुढवीए सोहम्मस्स कप्पस्स अहे जाव...।

प्रश्न ३८—अत्थि णं भंते ! ईसिप्पभाराए पुढवीए अहे असुरकुमारा देवा परिवसंति ?

उत्तर ३८—णो इणट्ठे समट्ठे ।

प्रश्न ३९—से कहिं खाइ णं भंते ! असुरकुमारा देवा परिवसंति ?

उत्तर ३९—गोयमा ! इमीसे रयणप्पभाए पुढवीए असीउत्तरजोयण-सयसहस्सबाहल्लाए एवं असुरकुमारदेववत्तव्वया जाव...दिब्बाइं भोगभोगाइं भुंजमाणा विहरंति ।

Q. 37. *Bhante ! Do the Asurakumāras live beneath the Ratnaprabhā hell ?*

A. 37. Gautama ! This is not correct, ... till not even beneath the seventh hell, ... till not beneath Saudharma-kalpa, nor beneath any other heaven.

Q. 38. *Bhante ! Do the Asurakumāras live beneath the world of the liberated beings ?*

A. 38. This is not correct.

Q. 39. *Bhante ! What then is the famous place where the Asurakumāras reside ?*

A. 39. Gautama ! The thickness of this Ratnaprabhā hell is 1,80,000 *yojanas*. They live in the holes in the thickness<sup>11</sup>. (Give details about Asurakumāras), ...till they live enjoying many divine pleasures.

[ downward movement of Asurakumāras ]

प्रश्न ४०—अत्थि णं भंते ! असुरकुमाराणं देवाणं अहेगइ विसए ?

उत्तर ४०—हंता अत्थि ।

प्रश्न ४१—केवइयं च णं पभू ते असुरकुमाराणं देवाणं अहेगइ विसए पणत्ते ?

उत्तर ४१—गोयमा ! जाव...अहे सत्तमाए पुढवीए तच्चं पुण पुढवि गया य गमिस्संति य।

प्रश्न ४२—किपत्तियं णं भंते ! असुरकुमारा देवा तच्चं पुढवि गया य गमिस्संति य ?

उत्तर ४२—गोयमा ! पुव्ववेरियस्स वा वेदणउदीरणयाए पुव्वसंगइस्स वा वेदणउवसामणयाए एवं खलु असुरकुमारा देवा तच्चं पुढवि गया य गमिस्संति य।

Q. 40. *Bhante* ! Do the Asurakumāras have the ability to go below their own abodes ?

A. 40. Yes, they have.

Q. 41. *Bhante* ! How far beneath their own abodes they are capable to go ?

A. 41. Gautama ! ... till the seventh hell, (though they have never gone that far, never go that far, nor will they ever go that far) ; but till the third hell, they have gone, they go, and they will go.

Q. 42. *Bhante* ! What is the reason for this that the Asurakumāras have gone, go and will go till the third hell ?

A. 42. Gautama ! The Asurakumāras have gone, go and will go upto the third hell to torture their former foes and to help reduce the pain of their former friends.

प्रश्न ४३—अत्थि णं भंते ! असुरकुमाराणं देवाणं तिरियगइ विसए पण्णत्ते ?

उत्तर ४३—हंता अत्थि।

प्रश्न ४४—केवइयं च णं भंते ! असुरकुमाराणं देवाणं तिरियं गइविसए पण्णत्ते ?

उत्तर ४४-गोयमा ! जाव...असंखेज्जादीव-समुद्दा णंदिस्सरवरं पुण दीवं गया य गमिस्संति य ।

Q. 43. *Bhante* ! Are the Asurakumāras capable of going to the central sphere ?

A. 43. Yes, they are,

Q. 44. *Bhante* ! How far from their own abodes are the Asurakumāras capable of going to the central sphere ?

A. 44. ... till an innumerable number of islands and seas, (but in fact) upto Nandīśvara island have they gone, they go and they will (continue to) go.

प्रश्न ४५-किंपत्तियं णं भंते ! देवा णंदिस्सरवरं दीवं गया य गमिस्संति य ?

उत्तर ४५-गोयमा ! जे इमे अरिहंता भगवंता एसि णं जम्मणमहेसु वा णिक्खमणमहेसु वा णाणुप्पायमहिमासु वा परिणिव्वाणमहिमासु वा एवं खलु असुरकुमारा देवा णंदीसरवरं दीवं गया य गमिस्संति य ।

Q. 45. *Bhante* ! The Asurakumāras have gone, go and will go, upto Nandīśvara island. What's the reason for this ?

A. 45. Gautama ! The Asurakumāras have gone, go and will go to Nandīśvara island to participate in ceremonies on the occasion of the birth of Bhagavān Arihantas, on the occasion of their initiation, on the occasion of their attaining the supreme knowledge and on the occasion of their liberation.

[ *upward movement of Asurakumāras* ]

प्रश्न ४६-अत्थि णं असुरकुमाराणं देवाणं उड्ढं गइविसए ?

उत्तर ४६-हंता अत्थि ।

प्रश्न ४७-केवइयं च णं भंते ! असुरकुमाराणं देवाणं उड्ढं गइविसए ?

उत्तर ४७—गोयमा ! ...जावञ्चुए कप्पे सोहम्मं पुण कप्पं गया य गमिस्संति य ।

Q. 46. And what about the upward movement of the Asurakumāras ? Do they have it ?

A. 46. Yes, they have it.

Q. 47. *Bhante* ! How far up are the Asurakumāras capable to go ?

A. 47. Gautama ! ... till Acyuta-kalpa, (but) upto Saudharma-kalpa, they have gone, they go and they will go.

प्रश्न ४८—किं पत्तियं णं भंते ! असुरकुमारा देवा सोहम्मं कप्पं गया य गमिस्संति य ?

उत्तर ४८—गोयमा ! तेसि णं देवाणं भवपच्चइयवेराणुबंधे ते णं देवा विउव्वेमाणा परियारेमाणा वा आयरक्खे देवे वित्तासेंति अहालहुसगाइं रयणाइं गहाय आयाए एगंतमंतं अवक्कमंति ।

प्रश्न ४९—अत्थि णं भंते ! तेसिं देवाणं अहालहुसगाइं रयणाइं ?

उत्तर ४९—हुंता अत्थि ।

प्रश्न ५०—से कहमियाणिं पकरेंति ?

उत्तर ५०—तओ से पच्छा कायं पव्वहंति ।

Q. 48. *Bhante* ! What's the reason for this that the Asurakumāras have gone, go and will go upto Saudharma-kalpa ?

A. 48. Gautama ! The Asurakumāras are tied in enmity with the Vaimānika gods since their birth. So transforming themselves and enjoying with the consorts of Vaimānika gods the Asurakumāras cause terror to the body-guard gods, steal small gems and run away to lonely spots.

Q. 49. *Bhante* ! Do these Vaimānika gods possess enough small gems ?

A. 49. Yes, they do.

Q. 50. And how do they react ?

A. 50. Thereafter they cause them physical pain. (The Vaimānika gods beat them for stealing their gems.)

प्रश्न ५१-पभू णं भंते ! असुरकुमारा देवा तत्थ गया चेव समाणा ताहि अच्छराहि सद्धि दिव्वाइ भोगभोगाइ भुंजमाणा विहरित्तए ?

उत्तर ५१-णो इणट्ठे समट्ठे । ते णं तओ पडिनियत्तंति तओ पडि-  
नियत्तित्ता इहमागच्छंति । आगच्छित्ता जइ णं ताओ अच्छराओ आढायंति  
परियाणंति पभू णं ते असुरकुमारा देवा ताहि अच्छराहि सद्धि दिव्वाइ भोग-  
भोगाइ भुंजमाणा विहरित्तए । अह णं ताओ अच्छराओ णो आढायंति णो  
परियाणंति णो णं पभू ते असुरकुमारा देवा ताहि अच्छराहि सद्धि दिव्वाइ  
भोगभोगाइ भुंजमाणा विहरित्तए । एवं खलु गोयमा ! असुरकुमारा देवा  
सोहम्मं कप्पं गया य गमिस्संति य ।

Q. 51. *Bhante* ! When gone up, are the Asurakumāras capable to enjoy divine and enjoyable pleasures with the nymphs residing there ?

A. 51. Gautama ! They cann't. They retrace their steps and return here (to their own station). If perchance those nymphs are nice to them and accept them as their mates, then these Asurakumāras are capable to enjoy divine and enjoyable pleasures with those Vaimānika nymphs. But if they are not kindly disposed towards them and do not accept them as their mates, then the Asurakumāras cannot enjoy divine and enjoyable pleasures in the company of those nymphs. Gau-  
tama ! It is for this that the Asurakumāras have gone, go and will go to Saudharma-kalpa.

प्रश्न ५२-केवइयकालस्स णं भंते ! असुरकुमारा देवा उड्ढं उप्पयंति जाव...सोहम्मं कप्पं गया य गमिस्संति य ?

उत्तर ५२—गोयमा ! अणंताहि उस्सप्पिणीहि अणंताहि अवसप्पिणीहि समइक्कंताहि अत्थि णं एस भावे लोयच्छेरयभूए समुप्पज्जइ जं णं असुर-कुमारा देवा उड्डं उप्पयंति जाव...सोहम्मो कप्पो ।

प्रश्न ५३—किं णिस्साए णं भंते ; असुरकुमारा देवा उड्डं उप्पयंति जाव...सोहम्मो कप्पो ?

उत्तर ५३—गोयमा ! से जहा नामए इह सबरा इ वा बब्बरा इ वा टंकणा इ वा भुत्तुआ इ वा पण्हया (पल्हया) इ वा पुल्लिंदा इ वा एगं महं रण्णं वा गड्डं वा खड्डं वा दुगं वा दरिं वा विसमं वा पव्वयं वा णीसाए सुमहल्लमवि आसबलं वा हत्थिबलं वा जोहबलं वा धणुबलं वा आगलेंति एवामेव असुरकुमारा वि देवा गण्णत्थ अरिहंते वा अरिहंतचेइयाणि वा अणगारे वा भावियप्पणो णिस्साए उड्डं उप्पयंति जाव...सोहम्मो कप्पो ।

Q. 52. *Bhante !* In what time, have the Asurakumāras gone up, ... till Saudharma-kalpa ?

A. 52. Gautama ! On the expiry of an infinite number of up-phases of the time-cycle and of an infinite number of down-phases of the time-cycle, this wonderful news becomes known in the sphere that the Asurakumāras go up ... till Saudharma-kalpa.

Q. 53. *Bhante !* With what support do the Asurakumāras go high up, ... till Saudharma-kalpa ?

A. 53. Gautama ! Just as the men of the Śābara, Babbara, Phaṇkaṇa, Bhuttua, Paṇhaya and Pulimda tribes, having their base in some dense forest, ditch, water fortress, cave or a thick grove, take courage to inflict defeat on a vast and well-organised cavalry, elephantry, infantry or archers, in the same manner, these Asurakumāras, taking shelter behind some Arihanta, or Arihanta's *caitya*, or some homeless (monk) or some advanced soul, and nowhere else, go high up, ...till Saudharma-kalpa.

प्रश्न ५४—सव्वे वि णं भंते ! असुरकुमारा देवा उड्डं उप्पयंति जाव ...सोहम्मो कप्पो ?

उत्तर ५४-गोयमा ! णो इणट्ठे समट्ठे। महिड्ढिया णं असुरकुमारा देवा उड्ढं उप्पयंति जाव...सोहम्मो कप्पो।

प्रश्न ५५-एस वि णं भंते ! चमरे असुरिंदे असुरकुमारराया उड्ढं उप्पय्युप्पि जाव...सोहम्मो कप्पो ?

उत्तर ५५-हंता गोयमा !

प्रश्न ५६-अहो णं भंते ! चमरे असुरिंदे असुरकुमारराया महिड्ढिए महज्जुइंए जाव...कहिं पविट्ठा ?

उत्तर ५६-कूडागारसालादिट्ठतो भाणियव्वो।

Q. 54. *Bhante !* Do all Asurakumāras go high up, ... till Saudharma-kalpa ?

A. 54. Gautama ! There's no reason to think so ; only the Asurakumāras with a great fortune go high up, ...till Saudharma-kalpa.

Q. 55. *Bhante !* Did Camara, the Indra of the Asuras, their king, at any time in the past go high up,... till Saudharma-kalpa ?

A. 55. Yes, Gautama, he did.

Q. 56. *Bhante !* It is wonderful. Now, Camara, the Indra of the Asurakumāras, their king, who has such a great fortune, such a great glow....till wherein did they enter ?

A. 56. The illustration of the summit-like chamber needs be stated.

[ *previous birth of Camarendra* ]

प्रश्न ५७-चमरेणं भंते ! असुरिदेणं असुररणा सा दिव्वा देविड्ढी तं चेव जाव...किण्णा लद्धा पत्ता अभिसमण्णागया ?



उत्तर ५७-एवं खलु गोयमा ! तेणं कालेणं तेणं समएणं इहेव जंबुदीवे दीवे भारहे वासे विज्ञगिरिपायमूले बेभेले णामं सण्णिवेसे होत्था । वण्णओ । तत्थ णं बेभेले सण्णिवेसे पूरणे नामं गाहावई परिवसइ । अड्ढे दित्ते जह्वा तामलिस्स वत्तव्वया तहा णेयव्वा णवरं चउप्पुडयं दारुमयं पडिग्गहं करेत्ता जाव...विपुलं असणं पाणं खाइमं साइमं जाव...सयमेव चउप्पुडयं दारुमयं पडिग्गहं गहाय मुंडं भविता दाणामाए पव्वज्जाए पव्वइए । वि य णं समाणे तं चेव जाव...आयावणभूमीओ पच्चोरहिता सयमेव चउप्पुडयं दारुमयं पडिग्गहं गहाय बेभेले सण्णिवेसे उच्च-णीय-मज्झिमाइ कुलाइं घर-समुदाणस्स भिक्खायरियाए अडेत्ता जं मे पढमे पुडए पडइ कप्पइ मे तं पंथे पहियाणं दलइत्तए । जं मे दोच्चे पुडए पडइ कप्पइ मे तं काग-सुणयाणं दल-इत्तए । जं मे तच्चे पुडए पडइ कप्पइ मे तं मच्छ-कच्छभाणं दलइत्तए । जं मे चउत्थे पुडए पडइ कप्पइ मे तं अप्पणा आहारैत्तए । त्ति कट्टु एवं संपेहेइ । संपेहिता कल्लं पाउप्पभाए रयणीए तं चेव णिरवसेसं जाव...जं मे चउत्थे पुडए पडइ तं अप्पणा आहारं आहारेइ ।

तएणं से पूरणे बालतवस्सी तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं बालतवोक्कमेणं तं चेव जाव...बेभेलस्स सण्णिवेसस्स मज्झमज्जेणं णिग्गच्छइ णिग्गच्छिता पाउय-कुंडियमाईयं उवगरणं चउप्पुडयं दारुमयं पडिग्गहं एणंतमंते एडेइ । एडित्ता बेभेलस्स सण्णिवेसस्स दाहिणपुरत्थिमे दिसीभागे अट्ठणियत्तणिय-मंडलं आलिहिता संलेहणाञ्जुसणाञ्जुसिए भत्तपाणपडियाइक्खए पाओवगमणं-णिवण्णे ।

**Q. 57. Bhante ! As to the great divine fortune of Camara, the Indra of the Asuras, their king, ... till how did he obtain it, how did he acquire it, how did it come at his disposal ?**

**A. 57. Gautama ! In that period, at that time, in the lower range of the Vindhya hills, in Bhāratavarṣa, in this very isle of Jambu-dvīpa, there was a village named Bebhela. Description. Therein lived a householder named Pūraṇa who was rich and powerful. (Description to be the same as that of Tāmali), difference being that he made a four-pot begging bowl, ... till (prepared) a vast quantity of food, drink, dainties and delicacies, ... till he himself picked up the four-pot wooden vessel, got tonsured and was initiated into the order named, Dāmāmā, ... till he himself picked up the four-pot wooden**

vessel, descended from the exposure ground, and then, for the purpose of begging food, visited all households, high, middle and low, in that village named Bebhela and distributed food collected in the first pot to other travellers on the highway, food collected in the second pot to crows and dogs, food collected in the third pot to fish and tortoise, and took himself food collected in the fourth pot. (Thus he lived on, distributing food collected on the break-fast day, in the aforesaid manner)...till next day (after fast), at day-break, (he distributed his collection) without keeping any portion, and the collection in the fourth pot he ate himself.

The said heretical monk Pūraṇa, because of (that penance which was) noble, vast, permitted, duly performed as per heretical creed, (became lean and dry) ... till moved through the heart of the village named Bebhela, and having thus moved out, deposited all his objects, like sandals, cups, wooden pot in a lonely place, and having thus discarded them in the south-eastern direction of the village named Bebhela, he cleaned a spot which was half the standard size (of a person), tied his soul to the final fast, gave up all food and drink and fixed himself in *pādapopagamana* end.

तेणं कालेणं तेणं समएणं अहं गोयमा ! छउमत्थकालियाए एक्कारस-  
वासपरियाए छट्ठं छट्ठेणं अणिक्खित्तेणं तवोकम्मेणं संजमेणं तवसा अप्पाणं  
भावेमाणे पुब्बाणुपुब्बि चरमाणे गामाणुगामं दुइज्जमाणे जेणेव सुसुमारपुरे णयरे  
जेणेव असोयवणसंडे उज्जाणे जेणेव असोयवरपायवे जेणेव पुढवीसिलापट्ठओ  
तेणेव उवागच्छामि । असोयवरपायवस्स हेट्ठा पुढवीसिलावट्ठयंसि अट्ठमभत्तं  
परिगिण्हामि । दो वि पाए साहट्ठु वग्धारियपाणी एगपोगल-णिविट्ठदिट्ठी  
अणिमिसणयणे ईसिपब्भारगएणं काएणं अहापणिहिएहिं गत्तेहिं सन्विदिएहि  
गुत्ते एगराइयं महापडिमं उपसंपज्जेत्ता णं विहरामि ।

(Speaking about himself, Śramaṇa Bhagavān Mahāvira said :) In that period, at that time, I was not yet perfected, etc., having been in the holy order for eleven years, and I used to practise fasts missing six meals at a time, thus fixing my soul in restraint and penance. Wandering from place to

place and moving from village to village, I came near a slab of stone under an excellent *aśoka* tree in a forest strip named *Aśoka* of the city of *Sumsumārapura*. Having arrived there, beneath that excellent *aśoka* tree, on the stone slab, I courted fasts missing six meals at a time, and then having contracted both my legs, with hands hanging downward, with my vision fixed on a single object, with eyes without a wink, with the upper half of the body slightly bent, and having controlled all my sense organs I courted *mahāpratimā* for a night and went into meditation.

[ *birth of Camarendra* ]

तेणं कालेणं तेणं समएणं चमरचंचा रायहाणी अणिंदा अपुरोहिया या वि होत्था । तएणं से पूरणे वालतवस्सी बहुपडिपुण्णाइं दुवालसवासाइं परियाणं पाउणित्ता मासियाए संलेहणाए अत्ताणं झसेत्ता सट्ठिं भत्ताइं अण-सणाए छेदेत्ता कालमासे कालं किच्चा चमरचंचाए रायहाणीए उववायसभाए जाव...इंदत्ताए उववण्णे ।

In that period, at that time, metropolis *Camaracañcā* was without an Indra, without a Priest. The aforesaid heretical monk *Pūraṇa*, having spent 12 years in the order of monks, enriched his soul by a month-long fast missing in all sixty meals, and passed away, and was born as Indra in the Hall of Genesis in metropolis *Camaracañcā*.

तएणं से चमरे असुरिंदे असुरराया अहुणोववण्णे पंचविहाए पज्जत्तीए पज्जत्तिभावं गच्छइ तं जहा—आहारपज्जत्तीए जाव...भास-मणपज्जत्तीए । तएणं से चमरे असुरिंदे असुरराया पंचविहाए पज्जत्तीए पज्जत्तिभावं गए समाणे उड्ढं बीससाए ओहिणा आभोएइ जाव...सोहम्मो कप्पो पासइ य । तत्थ सक्कं देविंदं देवरायं मघवं पागसासणं सयक्कउं सहस्सक्खं वज्जपाणि पुरंदरं जाव...दस दिसाओ उज्जोवेमाणं पभासेमाणं सोहम्मो कप्पे सोहम्मो वडिसए विमाणे सक्कंसि सीहासणंसि जाव...दिब्बाइं भोगभोगाइं भुंजमाणं पासइ । इमेयारूवे अज्झत्थिए चितिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था :

के स णं एस अपत्थियपत्थए दुरंतपंतलक्खणे हिरिसिरिपरिवज्जिए हीण-पुण्णचाउद्दसे जं णं ममं इमाए एयारूवाए दिब्बाए देविड्ढीए जाव...दिब्बे

देवाणुभावे लद्धे पत्ते अभिसमण्णागए उप्पि अप्पुस्सुए दिव्वाइं भोगभोगाइं भुंजमाणे विहरइ ?

एवं संपेहेइ । संपेहिता सामाणियपरिसोववण्णए देवे सद्दावेइ । एवं वयासी :

के स णं एस देवाणुप्पिया ! अपत्थियपत्थए जाव...भुजमाणे विहरइ ?

तएणं ते सामाणियपरिसोववण्णगा देवा चमरेणं असुरिदेणं असुर-  
रणा एवं वुत्ता समाणा हट्ठतुट्ठा जाव...हयहियया करयलपरिग्गहियं दसणहं  
सिरसावत्तं मत्थए अंजलिं कट्ठु जएणं विजएणं वद्धावेति एवं वयासी:

एसणं देवाणुप्पिया ! सक्के देविंदे देवराया जाव...विहरइ ।

The said Camara, the Indra of the Asuras, their king, just born, became enriched with five attainments, which were, attainment of food, ... till of expression and of mind. When Camara, the Indra of the Asuras, their king, became enriched with the five attainments, thereon, by dint of his natural *avadhi* knowledge, he looked as far up ... till Saudharma-kalpa, where he beheld Śakra, the Indra of the gods, their king, controller of mighty clouds, subduer of Pāka, performer of a hundred *pratimās*, with a thousand eyes, destroyer of the fortresses (towns) of the Asuras,...till shining in all the ten directions, seated on a throne named Śakra, in the best of palaces named Saudharmāvataṃsaka in Saudharma-kalpa,...till enjoying divine pleasures. Thereon this idea, noble, thoughtful and serious, came up in his mind :

Who is this fellow, covetous of an undesirable (death), with inauspicious marks, shameless and graceless, born on an incomplete fourteenth day<sup>12</sup>, that takes his seat without hesitation above my head ? I am in possession of a great divine fortune, a great divine glow, a great divine influence. I have acquired them and these are at my disposal. But how does he continue to live above my head enjoying all divine pleasures ?

Having thought thus, he sent for the gods born in the Sāmānika Hall, and said unto them the following words :

Oh beloved of the gods ! Who is this fellow, covetous of an undesirable, ... till continues to live above my head enjoying all divine pleasures ?

On hearing these words of Camara, the Indra of the Asuras, their king, (the Sāmānika gods) became delighted and pleased, folded their hands, moved them round their head, and then placed the folded palms with ten fingers on their head, hailed him by incessant shouts of victory, and made submission as follows :

Oh beloved of the gods ! This is Śakra, the Indra of the gods, their king, ... till continues to live enjoying divine pleasures.

[ Camarendra craves for support ]

तए णं से चमरे असुरिदे असुरराया तेसि सामाणियपरिसोववण्णगाणं देवाणं अंतिए एयमट्ठं सोच्चा णिसम्म आमुहत्ते रुट्ठे कुविए चंडिक्किए मिसिमिसेमाणे ते सामाणियपरिसोववण्णगे देवे एवं वयासी :

अण्णे खलु भो ! से सक्के देविदे देवराया अण्णे खलु भो ! से चमरे असुरिदे असुरराया । महिड्ढीए खलु भो ! से सक्के देविदे देवराया अप्पिड्ढीए खलु भो ! से चमरे असुरिदे असुरराया । तं इच्छामि णं देवाणुप्पिया ! सक्कं देविदं देवरायं सयमेव अच्छासाइत्तए ।

त्ति कट्ठु उसिणे उसिणभूए जाए यावि होत्था । तएणं से चमरे असुरिदे असुरराया ओहिं पउज्जइ ममं ओहिणा आभोएइ इमेयारूवे अज्झत्थिए जाव... समुप्पज्जित्था :

एवं खलु समणे भगवं महावीरे जंबूदीवे दीवे भारहे वासे सुंसुमारपुरे णयरे असोगवणसंडे उज्जाणे असोगवर-पायवस्स अहे पुढविसिलावट्ठयंसि अट्ठमभत्तं पणिण्हित्ता एगराइयं महापडिमं उवसंपज्जित्ता णं विहरइ । तं सेयं खलु मे समणं भगवं महावीरं णीसाए सक्कं देविदं देवरायं सयमेव अच्छासाइत्तए ।

त्ति कट्ठु एवं संपेहेइ । संपेहित्ता सयणिज्जाओ अब्भुट्ठेइ । अब्भुट्ठेत्ता

देवदूतं परिहेइ । परिहिता उववायसभाए पुरत्थिमिल्लेणं णिगच्छइ जेणेव सभा सुहम्मा जेणेव चोप्पाले पहरणकोसे तेणेव उवागच्छइ । उवागच्छिता फलिहरयणं परामुसइ । परामुसित्ता एगे अबीए फलिहरयणमायाय महया अमरिसं वहमाणे चमरचंचाए रायहाणीए मज्झमज्जेणं णिगच्छइ । णिगच्छिता जेणेव तिगिच्छकूडे उप्पायपव्वए तेणेव उवागच्छइ । उवागच्छिता जाव... वेउव्वियसमुग्धाएणं समोहणइ । समोहणित्ता सखेज्जाइं जोयणाइं जाव... उत्तरविउव्वियरूवं विउव्वइ । ताए उक्किट्ठाए जाव...जेणेव पुढविसिलापट्टए जेणेव ममं अंतिए तेणेव उवागच्छइ । उवागच्छिता ममं तिक्खुत्तो आयाहिणंपयाहिणं करेइ जाव...णमंसित्ता एवं वयासीः

इच्छामि णं भंते ! तुब्भं णीसाए सक्कं देविदं देवरायं सयमेव अच्चासाइत्तए ।

On hearing and understanding the reply given by the gods born in the Sāmānika Hall, Camara, the Indra of the Asuras, their king, became angry and enraged ; he lost his temper and looked dreadful, with his teeth clattering with rage, and to these gods born in the Sāmānika Hall, he said as follows :

Oh beloved of the gods ! (The former) Śakra, the Indra of the gods, their king, was a different person, and (the former) Camara, the Indra of the Asuras, their king, was a different person ; (the former) Śakra, the Indra of the gods, their king, had a great fortune, and (the former) Camara, the Indra of the Asuras, their king, had a small fortune. (But this is not so between present Śakra and me, and I am in no way inferior.) So I want to disoldge Śakra, the Indra of the gods, their king, from his grandeur.

So saying, he became excited, and by becoming excited, he became enraged. After this, Camara, the Indra of the Asuras, their king, applied his *avadhi* knowledge, and by dint of that *avadhi* knowledge, he observed me, ... till made the following prayer :

There is Śramaṇa Bhagavān Mahāvīra, practising *mahā-pratimā* for a night, after a fast missing six meals, seated on a

slab of stone, under an excellent *aśoka* tree, in a forest strip named *Aśoka*, of the city of *Sumsumārapura*, in *Bhārata-varṣa*, in this very isle of *Jambu-dvīpa*. With the support of *Śramaṇa Bhagavān Mahāvira*, I aspire to disoldge *Śakra*, the *Indra* of the gods, their king, from his great grandeur.

Having said thus, *Camara*, the *Indra* of the *Asuras*, their king, got up from his bed and put on his divine robes, and then went to the east of the Hall of Genesis, and reached *Coppāla*, the armoury of *Saudharma-kalpa*, and therefrom, picked up a weapon named *Parigha-ratna*, and all alone in terrific rage, he moved out through the heart of metropolis *Camaracañcā*. Then he came to the *utpāta* mountain named *Tigicchakūṭa*. Having arrived there, ... till he transformed his body with the help of *vaikriya-samudghāta*, ... till assumed an *uttara-vaikriya* form stretching upto a limited number of *yojanas*, and then with an excellent divine speed, ... till approached my slab of stone, moved round me thrice, ... till having paid obeisance, said :

*Bhante !* With thy support, by myself, I desire to disoldge *Śakra*, the *Indra* of the gods, their king, from his grandeur.

### [ *Camara's challenge to Śakra* ]

त्ति कट्टु उत्तरपुरत्थिमं दिसीभागं अवक्कमेइ वेउव्वियसमुग्घाएणं समोहणइ जाव...दोच्चं पि वेउव्वियसमुग्घाएणं समोहणइ एगं महं घोरं घोरागारं भीमं भीमागारं भासुरं भयाणीयं गंभीरं उत्तासणयं कालइडरत्त-मासरासिसंकासं जोयणसयसहस्सीयं महाबोदिं विउव्वइ । विउव्वित्ता अप्फोडेइ अप्फोडित्ता वगइ वगित्ता गज्जइ गज्जित्ता ह्यहेसियं करेइ करित्ता हत्थिगुलगुलाइयं करेइ करित्ता रहवणघणाइयं करेइ पायददरगं करेइ भूमिचवेडयं दलयइ सीहणादं नदइ उच्छोलेइ पच्छोलेइ तिवइ छिदइ वामं भूअं ऊसवेइ दाहिणहत्थपदेसिणीए अंगुठ्ठणहेण य वि तिरिच्छमुहं विडंबेइ विडंबित्ता महया महया सद्देण कल-कलरवं करेइ एगे अबीए फलिहरयणमायाय उड्डं वेहासं उप्पइए । खोभंते चेव अहोलोअं कंपेमाणे च मेइणीयलं आकड्ढंते व तिरियलोअं फोडेमाणे व अंबरतलं कत्थइ गज्जंते कत्थइ विज्जुयायंते कत्थइ वासं वासमाणे कत्थइ रयु-ग्घायं पकरेमाणे कत्थइ तमुक्कायं पकरेमाणे वाणमंतरे देवे वित्तासमाणे जोइ-

सिए देवे दुहा विभयमाणे आयरक्खे देवे विपलायमाणे फलिहरयणं अंबरतलंसि वियट्टमाणे वियट्टमाणे विउब्भाएमाणे विउब्भाएमाणे ताए उक्किट्ठाए जाव ...तिरियमसंखेज्जाणं दीव-समुद्दाणं मज्झमज्जेणं बीडवयमाणे जेणेव सोहम्मं कप्पे जेणेव सोहम्मवडेंसए विमाणे जेणेव सभा सुहम्मा तेणेव उवागच्छइ। उवागच्छिता एगं पायं पउमवरवेइयाए करेइ एगं पायं सभाए सुहम्माए करेइ। फलिहरयणेणं महया महया सद्देणं तिक्खुत्तो इंदकीलं आउडेइ आउडित्ता एवं वयासी :

कहि णं भो सक्के देविदे देवराया ? कहि णं ताओ चउरासीइ-सामाणियसाहस्सीओ ? जाव...कहि णं ताओ चत्तारि चउरासीईओ आयरक्खदेवसाहस्सीओ ? कहि णं ताओ अणेगाओ अच्छराकोडीओ ? अज्ज हणामि अज्ज वहेमि अज्ज ममं अवसाओ अच्छराओ वसमुवणमंतु ।

त्ति कट्ठु तं अणिट्ठं अकतं अप्पियं असुभं अमणुण्णं अमणामं फरुसं गिरं णिसिरइ ।

Then he moved to the north-east, and applied again the *vaikriya-samudghāta*, ... till transformed his body for the second time by *vaikriya-samudghāta*. He turned himself into a terrific form, with a terrific shape, fear-generating, with a dreary shape, dazzling, tremendous, gloomy, fierce, like a midnight of the dark fortnight, like a pile of black pulses (*mās-kalāi*), with his body attaining a height of one *lakh yojanas*. Having done so, he started hurling his hands ; and having done so, he gave severe jerks to his body ; and having given severe jerks to his body, he thundered ; and having thundered, he gave out a horse's neigh, trumpeted like an elephant and rattled like a chariot ; he struck the ground with his legs ; he gave slaps on the ground ; he roared ; he jumped ; he hurled ; he frowned ; he raised up his left arm ; he disfigured his mouth with his thumb and fore-finger ; and having disfigured his mouth, he made a terrific sound like rushing water. Thus having caused an upheaval in the lower sphere, shaking the earth, giving a severe pull to the sub-human world, and piercing the sky, sometimes he thundered, sometimes he flashed, sometimes he showered water, sometimes he showered sand, and some-



times he created darkness, causing terror to the Bāṇa-vyantarās, splitting the Jyotiṣkas into two, routing the body-guard gods, brandishing incessantly his *Parigha-ratna* under the sky, and all the time displaying its tremendous power. With his excellent speed, (he moved)...till through the centre of an innumerable number of islands and seas in the sub-human world ; and having thus moved out, he arrived at Saudharma-kalpa, rushed to the *vimāna* named Saudharmā-vatāmsaka, and was at the assembly hall named Sudharmā. He placed one step on the *padmavara-vedikā* and the other step in the Sudharma Hall, and then with a terrific roar, he struck thrice with his *Parigha-ratna* on the thunder-bolt of Śakra shouting :

Where's that Śakra, the Indra of the gods, their king ? Where are his 84,000 Sāmānika gods ? Where are his 3,36,000 body-guards ? And where are those myriads of nymphs ? To-day, I steal them. To-day, I carry them away. From this day, they are under my control.

In this manner, he uttered many harmful, unpleasant, unpalatable, inauspicious, indecent, ignoble and unworthy words.

[ *Camarendra routed by Śakra* ]

तए णं से सक्के देविदे देवराया तं अणिट्ठं जाव...अमणामं असुयपुब्बं फरुसं गिरं सोच्चा णिसम्म आसुख्ते जाव...मिसिमिसेमाणे तिवलियं भिउडि णिडाले साहट्टु चमरं असुरिदं असुररायं एवं वयासी :

हं भो चमरा ! असुरिदा ! असुरराया ! अपत्थियपत्थया ! जाव...हीणपुण्णचाउददसा ! अज्ज न भवसि न हि ते सुहमत्थी ।

ति कट्टु तत्थेव सीहासणवरगए वज्जं परामुसइ । परामुसित्ता तं जलंतं फुडंतं तडतडंतं उक्कासहस्साइं विणिमुयमाणं जालासहस्साइं पमु चमाणं इंगालसहस्साइं पविक्खिरमाणं पविक्खिरमाणं फुल्लिगजालामालासहस्सेहिं चक्खुविक्खेवदिट्ठि-पडिघायं पि पकरेमाणं हुयवहअइरेगतेयदिप्पंतं जइणवेगं पुल्लकिमुयसमाणं महब्भयं भयंकरं चमरस्स असुरिदस्स असुररण्णो वहाए वज्जं निसिरइ । तएणं से असुरिदे असुरराया तं जलंतं जाव...भयंकरं वज्जमभिमुहं आवयमाणं पासइ ।

पासित्ता झियाइ पिहाइ । झियायित्ता पिहाइत्ता तहेव संभग्गमउडविडए सालं-  
बह्त्थाभरणे उड्ढंपाए अहोसिरे कक्खागयसेअं पिव विणिम्मयमाणे विणिम्मय-  
माणे ताए उक्किट्ठाए जाव...तिरियमसंखेज्जाणं दीव-समुद्दाणं मज्झमज्जेणं  
वीईवयमाणे जेणेव जंबुदीवे जाव...जेणेव असोगवरपायवे जेणेव मम अंतिए  
तेणेव उवागच्छइ । उवागच्छित्ता भीए भयग्गसरसरे भगवं सरणं इति वुयमाणे  
ममं दोण्ह वि पायाणं अंतरंसि झत्ति वेगेण समोवडिए ।

Śakra, the Indra of the gods, their king, heard these harmful, ... till ignoble words, never heard before, realised (their implication), and having done so, became angry,... till rattled his teeth with rage, and then with three lines prominent on his forehead and with a frown, he said :

Ye Camara, the Indra of the Asuras, their king ! Harken ye, the covetous of the most undesirable ! ... till ye born on an incomplete fourteenth day ! From this day, ye will no longer be there, nor have ye happiness any more.

So saying, seated on the excellent throne, Śakra raised his thunder-bolt, which was burning, glittering, roaring, throwing out thousands of meteors, showering thousands of hot blasts, spraying flames, emitting sparks disastrous to vision, with a much greater glow than that of fire, very swift-moving, red like *kimsuka* flower, extremely dreary and dreadful, and he hurled it to inflict ruin on Camara, the Indra of the Asuras, their king. Now, the Indra of the Asuras, their king, saw that burning, ... till dreadful thunder-bolt moving at a tremendous speed towards him. On seeing it, he thought, what it could be ; and having thought like that, he desired again and again, if he had such a weapon in his possession. And thereafter, with the crest of his crown smashed, with the pendants of his bracelets broken, with legs up and head down, with the arm-pits oozing immense sweat, he fell at a great speed, ... till after moving through the centre of innumerable isles and seas in the sub-human world, (he reached) Jambu-dvīpa,...till where stood the excellent *aśoka* tree, in my proximity, and then terrified, with a voice stricken with terror, he uttered, 'Lord, my refuge', and dropped dashing between my legs.

[ Śakrendra withdraws his thunder-bolt ]

तएणं तस्स सक्कस्स देविदस्स देवरणो इमेयरूवे अज्झत्थिए जाव...  
समुप्पज्जित्था :

णो खलु पभू चमरे असुरिदे असुरराया णो खलु समत्थे  
चमरे असुरिदे असुरराया णो खलु विसए चमरस्स असुरिदस्स असुररणो  
अप्पणो णिस्ताए उड्ढं उप्पइत्ता जाव...सोहम्मो कप्पो णणत्थ अरिहते वा  
अरिहंतचेइयाणि वा अणगारे वा भाविअप्पणो णीसाए उड्ढं उप्पयइ जाव...  
सोहम्मो कप्पो । तं महाडुक्खं खलु तहारूवाणं अरिहंताणं भगवंताणं अणगाराण  
य अच्चासायणाए ।

त्ति कट्ठु ओहि पउंजइ । पउंजित्ता ममं ओहिणा आभोएइ ।  
आभोइत्ता हा ! हा ! अहो ! हतो अहमंसि ।

त्ति कट्ठु ताए उक्किट्ठाए जाव...दिक्वाए देवगईए वज्जस्स वोहि अणुगच्छ-  
माणे अणुगच्छमाणे तिरियमसंखेज्जाणं दीव-समुद्दाणं मज्झमज्जेणं जाव...जेणेव  
असोगवरपायवे जेणेव मम अंतिए तेणेव उवागच्छइ ममं चउरंगुलमसंपत्तं वज्जं  
पडिसाहरइ । अविद्याइ मे गोयमा ! मुट्ठिवाएणं केसग्गे वीइत्था । तएणं से  
सक्के देविदे देवराया वज्जं पडिसाहरित्ता ममं तिक्खुत्तो आयाहिणपयाहिणं  
करेइ । करित्ता वंदइ णमंसइ । वंदित्ता णमंसित्ता एवं वयासी :

एवं खलु भंते ! अहं तुब्भं णीसाए चमरेणं असुरिदेणं असुररणा सयमेव  
अच्चासाइए । तएणं मए परिकुविएणं समाणेणं चमरस्स असुरिदस्स असुररणो  
वहाए वज्जे णिसट्ठे । तएणं ममं इमेयरूवे अज्झत्थिए जाव...समुप्पज्जित्था  
—णो खलु पभू चमरे असुरिदे असुरराया तहेव जाव...ओहि पउंजामि  
देवाणुप्पिए ओहिणा आभोएमि हा ! हा ! अहो ! हओ म्हि । त्ति कट्ठु  
ताए उक्किट्ठाए जाव...जेणेव देवाणुप्पिए तेणेव उवागच्छामि । देवाणुप्पियाणं  
चउरंगुलमसंपत्तं वज्जं पडिसाहरामि । वज्जपडिसाहरणट्ठयाए णं इहमागए  
इह समोसडे इह संपत्ते इहेव अज्ज उवसंपज्जित्ता णं विहरामि तं खामेमि  
णं देवाणुप्पिया ! खमंतु णं देवाणुप्पिया ! खमंतुमरहंति णं देवाणुप्पिया !  
णाइ भुज्जो एवं पकरणयाए ।

त्ति कट्टु मम वंदइ णमंसइ । वंदित्ता णमंसित्ता उत्तरपुरत्थिमयं दिसीभागं  
अवक्कमइ वामेणं पादेणं तिक्खुत्तो भूमिं दलेइ । चमरं असुरिदं असुररायं  
एवं वयासी :

मुक्को सि णं भो चमरा ! असुरिदा ! असुरराया ! समणस्स भगवओ  
महावीरस्स पभावेणं । ण हि ते इयाणि ममाओ भयं अत्थि ।

त्ति कट्टु जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ।

At that time, it occurred to Śakra, the Indra of the gods,  
their king as follows :

Camara, the Indra of the Asuras, their king, does not have the strength, capacity and ability to come up, on his own initiative, as high up as the Saudharma-kalpa, without the support of some Jina, or of some *caitya* dedicated to a Jina, or of some monk or some advanced soul. And if it be so that Camara, the Indra of the Asuras, their king, could not have come up,... till Saudharma-kalpa, on his own initiative, without the support of some Jina, or of some *caitya* dedicated to a Jina, or of some monk or advanced soul, then, the thunder-bolt hurled by me will cause great trouble to such a Jina or to such a monk or such an advanced soul.

So he saw through his *avadhi* knowledge, and having seen in this way, he observed my neighbourhood and at once burst out :

Alas ! What have I done ? I am undone !

So saying, with excellent, ... till divine speed, he rushed out behind the thunder-bolt, and passing through the heart of innumerable isles and seas in the sub-human world, ... till arrived beneath the excellent *aśoka* tree, to my proximity ; and as the thunder-bolt was at a distance of four fingers from me, he pounced upon it. And believe it, Gautama, he pounced upon it with such a terrible force that the air in his fist blew away my hairs. Then Śakra, the Indra of the gods, their king, withdrew the thunder-bolt, moved round me thrice, and paid me

homage and obeisance ; and having paid me homage and obeisance, he submitted as follows :

*Bhante !* Having taken shelter with thee, Camara, the Indra of the Asuras, their king, had come to destroy my grandeur. So, by being angry with him, I hurled my thunder-bolt to kill him. But after I had done so, I thought that surely Camara, the Indra of the Asuras, their king, ... till saw through my *avadhi* knowledge, and beheld thee, and then burst forth these words through my lips : 'Alas ! What have I done ? I am undone !' And thereon I rushed forth with excellent (divine speed) ... till I arrived unto thee, the beloved of the gods, and (goodluck prevailing,) could withhold my thunder-bolt at a distance of four fingers from thee. So I have come here, I have moved myself to this place, I have arrived here, I have reached here, to withhold my thunder-bolt. *Bhante !* For my fault, I beg to be forgiven by thee. Oh beloved of the gods ! Forgive me. Oh beloved of the gods ! It behoves thy gracious goodness to pardon me. You are noble enough to do so. I assure you, I will never repeat such a conduct.

So saying, he paid me homage and obeisance ; and having paid me homage and obeisance, he moved, to the north-east, and then thumped on the ground thrice with his left leg, and said the following words to Camara, the Indra of the Asuras, their king :

Oh Camara, the Indra of the Asuras, their king ! Saved is your life to-day by the grace of Śramaṇa Bhagavān Mahāvira. Now, entertain no fear from me.

So saying, he went away in the direction from which he had emerged.

[ *deva's power to withhold* ]

भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता  
णमंसित्ता एवं वयासी :

Now, Bhagavān Gautama paid homage and obeisance to Śramaṇa Bhagavān Mahāvira ; and having paid homage and obeisance, he made the following submission :

प्रश्न ५८—भंते ! देवे णं महिङ्ढीए जाव...महाणुभागे पुव्वामेव पोग्गलं खिवित्ता पभू तमेव अणुपरियट्ठित्ता णं गेण्हित्तए ?

उत्तर ५८—हंता पभू ।

प्रश्न ५९—से केणट्ठेणं जाव...गेण्हित्तए ?

उत्तर ५९—गोयमा ! पोग्गले णं विक्खित्ते समाणे पुव्वामेव सिग्घगई भवित्ता ततो पच्छा मंदगइ भवति देवे णं महिङ्ढीए पुंवि पि य पच्छा वि सीहे सीहगई चेव तुरिए तुरियगई चेव से तेणट्ठेणं जाव...पभू गेण्हित्तए ।

प्रश्न ६०—जइ णं भंते ! देव महिङ्ढीए जाव...अणुपरियट्ठित्ता णं गेण्हित्तए कम्हा णं भंते ! सक्केणं देविदेण देवरण्णा चमरे असुरिदे असुरराया णो संचाइए साहत्थिं गेण्हित्तए ?

उत्तर ६०—गोयमा ! असुरकुमाराणं देवाणं अहे गइविसए सीहे सीहे चेव तुरिए तुरियगई चेव उड्ढं गइविसए अप्पे अप्पे चेव मंदे मंदे चेव । वेमाणियाणं उड्ढं गइविसए सीहे सीहे चेव तुरिए तुरिए चेव अहे गइविसए अप्पे अप्पे चेव मंदे मंदे चेव । जावइयं खेत्तं सक्के देविदे देवराया उड्ढं उप्पयइ एक्केणं समएणं तं वज्जे दोहिं जं वज्जे 'दोहिं तं चमरे तिहिं । सव्वत्थोवे सक्कस्स देविदस्स देवरण्णो उड्ढलोयकंडए अहोलोयकंडए सखेज्जगुणे । जाव-इयं खेत्तं चमरे असुरिदे असुरराया अहे उवयइ एक्केणं समएणं तं सक्के दोहिं । जं सक्के दोहिं तं वज्जे तीहिं । सव्वत्थोवे चमरस्स असुरिदस्स असुररण्णो अहेलोगकंडए उड्ढलोयकंडए सखेज्जगुणे । एवं खलु गोयमा ! सक्केणं देविदेणं देवरण्णा चमेर असुरिदे असुरराया णो संचाइए साहत्थिं गेण्हित्तए ।

Q. 58. *Bhante !* The gods have a great fortune, ... till a great influence. They are capable to hurl matter first, and then pounce upon it by rushing after it ?

A. 58. Yes, they are.

Q. 59. How, ... till pounce upon it by rushing after it ?

A. 59. Gautama ! When matter is hurled, it has at first a tremendous speed, but later it slows down ; but a god with a great fortune has, at the start, and even afterwards, a great speed, a tremendous speed. So,...till capable to pounce upon it by rushing after it.

Q. 60. *Bhante* ! If a god with a great fortune, ... till is capable to pounce upon matter, then, *Bhante*, how is it that Śakra, the Indra of the gods, their king, could not capture Camara, the Indra of the Asuras, their king, by his own hands ?

A. 60. Gautama ! When moving down, the Asurakumāra gods have a great speed, a tremendous speed ; but when moving up, this speed becomes mild, very mild, slow, very slow. Of the Vaimānikas, the speed upward is quick and rapid, but the speed downward is very mild and very slow. If to cover an area upward, Śakra, the Indra of the gods, their king, takes one time-unit, (for the same distance upward,) the thunderbolt would take two time-units ; and where the thunderbolt would take two time-units, Camara would take three. Thus the upward-movement-time<sup>13</sup> of Śakra, the Indra of the gods, their king, is the shortest, (but) the downward-movement-time is a limited number of times more. (Conversely,) if the downward-movement-time of Camara, the Indra of the Asuras, their king, be one time-unit, for the same, Śakra would take two ; and when Śakra would take two, the thunderbolt would take three. (In other words,) the downward-movement-time of Camara, the Indra of the Asuras, their king, is the shortest, and his upward-movement-time a number of times more. It is for this reason, Gautama, Śakra, the Indra of the gods, their king, could not catch Camara, the Indra of the Asuras, their king, with his own hands.

[ more on the movement of Indras ]

प्रश्न ६१—सक्कस्स णं भंते ! देविदस्स देवरणो उड्ढं अहे तिरियं च गइविसयस्स कयरे कयरेहितो अप्पे वा बहुए वा तुल्ले वा विसेसाहिए वा ?

उत्तर ६१—सव्वत्थोवं खेतं सक्के देविदे देवराया अहे उवयइ एक्केणं समएणं तिरियं संखेज्जे भागे गच्छइ उड्ढं संखेज्जे भागे गच्छइ ।

प्रश्न ६२—चमरस्स णं भंते ! असुरिदस्स असुररणो उड्ढं अहे तिरियं च गइविसयस्स कयरे कयरेहितो अप्पे वा बहुए वा तुल्ले वा विसेसाहिए वा ?

उत्तर ६२—गोयमा ! सव्वत्थोवं खेतं चमरे असुरिदे असुरराया उड्ढं उप्पयइ एक्केणं समएणं तिरियं संखेज्जे भागे गच्छइ अहे संखेज्जे भागे गच्छइ ।

—वज्जं जहा सक्कस्स तहेव । नवरं विसेसाहियं कायव्वं ।

Q. 61. *Bhante !* Of the movement up, down and oblique of Śakra, the Indra of the gods, their king, which one is less, which one is more, which ones are equal, and which one is especially more ?

A. 61. Of Śakra, the Indra of the gods, their king, downward movement is the smallest in one time-unit ; a limited number of times more is his oblique movement ; and a (further) limited number of times more is his upward movement. (In other words, he has maximum speed in up direction.)

Q. 62. *Bhante !* Of the movement up, down and oblique of Camara, the Indra of the Asuras, their king, which one is less, which one is more, which ones are equal, and which one is especially more ?

A. 62. Of Camara, the Indra of the Asuras, their king, upward movement is the smallest in one time-unit ; a limited number of times more is his oblique movement ; and a (further) limited number of times more is his downward movement. (In other words, he has maximum speed in down direction.)



That of the thunderbolt, similar to that of Śakra, difference being, state 'especially more'.

प्रश्न ६३—सक्कस्स णं भंते ! देविदस्स देवरणो उवयणकालस्स य उप्पयणकालस्स य कयरे कयरेहिंतो अप्पा वा बहुआ वा तुल्ला वा विसेसाहिया वा ?

उत्तर ६३—गोयमा ! सव्वत्थोवे सक्कस्स देविदस्स देवरणो अड्ढं उप्पयणकाले उवयणकाले संखेज्जगुणे ।

—चमरस्स वि जहा सक्कस्स णवरं सव्वत्थोवे उवयणकाले उप्पयणकाले संखेज्जगुणे ।

प्रश्न ६४—वज्जस्स पुच्छा ?

उत्तर ६४—गोयमा ! सव्वत्थोवे उप्पयणकाले उवयणकाले विसेसाहिए ।

प्रश्न ६५—एयस्सणं भंते ! वज्जस्स वज्जाहिवइस्स चमरस्स य असुरिदस्स असुररणो उवयणकालस्स य उप्पयणकालस्स थ कयरे कयरेहिंतो अप्पा वा बहुआ वा तुल्ला वा विसेसाहिया वा ?

उत्तर ६५—गोयमा ! सक्कस्स य उप्पयणकाले चमरस्स य उवयणकाले एए णं दोण्णि वि तुल्ला सव्वत्थोवा सक्कस्स य उवयणकाले वज्जस्स य उप्पयणकाले एस णं दोण्ह वि तुल्ले संखेज्जगुणे चमरस्स य उप्पयणकाले वज्जस्स य उवयणकाले एस दोण्ह वि तुल्ले विसेसाहिए ।

Q. 63. *Bhante* ! Of the time taken by Śakra, the Indra of the gods, their king, for moving up and moving down, which one is less, which one is more, which ones are equal, which one is especially more ?

A. 63. Of Śakra, the Indra of the gods, their king, shortest is the time to move up ; to move down, it is a limited number of times more.

That of Camara, similar to that of Śakra, difference being, shortest when moving down, (but) a limited number of times more when moving up.

Q. 64. And how about the thunderbolt ?

A. 64. Gautama ! (It is) the shortest when moving up, especially more when moving down.

Q. 65. *Bhante* ! Of the movement up and the movement down of the thunderbolt, of the Lord of the thunderbolt (Śakra), and of Camara, the Indra of the Asuras, their king, which time is less, which one is more, which ones are equal, which one is especially more ?

A. 65. Gautama ! The time of Sakra's moving up and that of Camara's moving down, being the shortest, are comparable ; the time of Sakra's moving down and that of the thunderbolt's moving up, being several times more, are comparable ; the time of Camara's moving up and that of the thunderbolt's moving down, being especially more, are comparable.

[ *Camarendra's remorse* ]

तएणं से चमरे असुरिदे असुरराया वज्जभयविप्पमुक्के सक्केणं देविदेणं देवरणा महया अवमाणेणं अवमाणिए समाणे चमरच्चआए रायहाणीए सभाए सुहम्माए चमरंसि सीहासणंसि ओह्यमणसंकप्पे चित्तासोगसागरसंपविट्ठे करयलपल्हत्थमुहे अट्टज्झाणोवगए भूमिगयाए दिट्ठीए झियाइ तएणं चमरं असुरिदं असुररायं सामाणियपरिसोववण्णया देवा ओह्यमणसंकप्पं जाव...झियाय-माणं पासंति पासित्ता करयल जाव...एवं वयासी :

किं णं देवाणुप्पिया ! ओह्यमणसंकप्पा जाव...झियायह ?

तएणं से चमरे असुरिदे असुरराया ते सामाणियपरिसोववण्णए देवे एवं वयासी :

एवं खलु देवाणुप्पिया ! मए समणं भगवं महावीरं णीसाए सक्के देविदे देवराया सयमेव अच्छासाइए तओ तेणं परिकुविएणं समाणेणं ममं वहाए वज्जे णिसिट्ठे । तं भददं णं भवतु देवाणुप्पिया ! समणस्स भगवओ महावीरस्स जस्स म्हि पभावेणं अकिट्ठे अव्वहिए अपरिताविए इहमागए इह

समोसठे इह संपत्ते इहेव अज्ज उवसंपज्जित्ता णं विहरामि । तं गच्छामो णं देवाणुप्पिया ! समणं भगवं महावीरं वंदामो णमंसामो जाव...पज्जुवा-सामो ।

Thereafter, Camara, the Indra of the Asuras, their king, being assured of safety from the thunderbolt, deeply humiliated by Śakra, the Indra of the gods, their king, was seated in deep sorrow on his throne named Camara in the Sudharma Hall at metropolis Camaracañcā, with his mental resolve shattered to pieces, engrossed in deep grief and shock, with his face covered with his palms, immersed in the meditation of the distressed, with his eyes downcast. Then on seeing Camara, the Indra of the Asuras, their king, with his mental resolve shattered, ... till with his eyes downcast, the Sāmānika gods, with their folded palms, made the following submission :

Oh beloved of the gods ! What thoughts thou art engrossed in with this meditation of the distressed ?

Thereon, Camara, the Indra of the Asuras, their king, gave the following reply to the Sāmānika gods :

Oh beloved of the gods ! Having invoked the support of Śramaṇa Bhagavān Mahāvira, I had thought to deprive Śakra, the Indra of the gods, their king, of his grandeur by my single-handed effort. Thereon he was enraged and he hurled his thunderbolt at me in order to kill me. But it was by the grace of Śramaṇa Bhagavān Mahāvira that I could remain unhurt and escape pain, and I did not receive any wound ; (and it was by dint of his grace, again,) I have been able to withdraw, to return, to arrive here back, and to resume my seat. So, oh beloved of the gods ! Let us all go, and pay homage and obeisance to Śramaṇa Bhagavān Mahāvira, ... till worship him..

त्ति कट्ठु चउसट्ठीए सामाणियसाहस्साहि जाव...सव्विड्डीए जाव... जेणेव असोगवरपायवे जेणेव ममं अंतिए तेणेव उवागच्छइ । उवागच्छित्ता ममं तिक्खुत्तो आयाहिणपयाहिणं जाव...णमंसित्ता एवं वयासीः

एवं खलु भन्ते ! मए तुब्भं णीसाए सक्के देविंदे देवराया सयमेव अच्चा-  
साइए जाव...तं भद्दं णं भवतु देवाणुप्पियाणं जस्स म्हि पभावेणं अकिट्ठे  
जाव...विहरामि तं खामेमि णं देवाणुप्पिया ! जाव...उत्तरपुरत्थिमं दिसीभागं  
अवक्कमइ जाव...वत्तीसइबद्धं णट्टविहि उवदंसेइ । जामेव दिसिं पाउब्भूए  
तामेव दिसिं पडिगए । एवं खलु गोयमा ! चमरेणं असुरिदेणं असुररणा  
सा दिव्वा देविड्ढी लद्धा पत्ता जाव... अभिसमण्णागया ठिई सागरोवमं  
महाविदेहे वासे सिज्झहिइ जाव...अंतं काहिइ ।

So saying, with his 64,000 Sāmānika gods, ... till in full grandeur, ... till arrived, where stood the excellent *aśoka* tree, in my proximity, encircled me thrice, ... till having paid obeisance, made the following submission :

*Bhante !* By invoking thy support, I went myself to de-  
prive Śakra, the Indra of the gods, their king, of his gran-  
deur, ... till may good come to thee ! Oh beloved of the  
gods ! By thy grace, unhurt am I, ... till I live on. Oh beloved  
of the gods ! For this, I beg to be forgiven...till went to  
the north-east, ... till demonstrated 32 forms of drama, and  
then went away in the direction from which he came.

Oh Gautama ! In this manner, Camara, the Indra of the  
Asuras, their king, attained a great divine fortune, ... till (it)  
came at his disposal. His life-span there is one *sāgara*,  
after which, he will be born in the region named Mahāvideha,  
when he will be liberated, ... till end all misery.

[ *why Asurakumāras go to Saudharma-kalpa : a second reason* ]

प्रश्न ६६—किं पत्तियं णं भन्ते ! असुरकुमारा देवा उड्ढं उप्पयन्ति  
जाव...सोहम्मो कप्पो ?

उत्तर ६६—गोयमा ! तेसि णं देवाणं अहुणोववण्णाण वा चरिम-  
भवत्थाण वा इमेयारूवे अज्झत्थिए जाव...समुप्पज्जइ—अहो ! णं अम्हेहि दिव्वा  
देविड्ढी लद्धा पत्ता जाव...अभिसमण्णागया जारिसिया णं अम्हेहि दिव्वा

देविङ्ढी जाव...अभिसमण्णागया तारिसिया णं सक्केणं देविदेण देवरण्णा दिव्वा देविङ्ढी जाव...अभिसमण्णागया । जारिसिया णं सक्केणं देविदेण देवरण्णा जाव...अभिसमण्णागया तारिसिया णं अम्हेहि वि जाव...अभिसमण्णागया । तं गच्छामो णं सकस्स देविदस्स देवरण्णो अंतियं पाउब्भवामो पासामो ताव सक्कस्स देविदस्स देवरण्णो दिव्वं देविङ्ढि जाव...अभिसमण्णागयं पासउ ताव अम्हे वि सक्के देविदे देवराया दिव्वं देविङ्ढि जाव...अभिसमण्णागयं तं जाणामो ताव सक्कस्स देविदस्स देवरण्णो दिव्वं देविङ्ढि जाव...अभिसमण्णागयं जाणउ ताव अम्हे वि सक्के देविदे देवराया दिव्वं देविङ्ढि जाव ...अभिसमण्णागयं । एवं खलु गोयमा ! असुरकुमारा देवा उड्ढं उप्पयंति जाव...सोहम्मो कप्पो ।

Q. 66. *Bhante !* Why do the Asurakumāras go up, ... till Saudharma-kalpa ?

A. 66. *Gautama !* They do so because they are inspired to do so from within...till they come up, nomatter whether they are just born, or they are in their final stage. Then they resolve as follows :

Oh ! We have attained this great divine fortune, acquired it, ... it has come at our disposal ; and as we have attained this great divine fortune, acquired it, ... till it has come at our disposal, so Śakra, the Indra of the gods, their king, too, has attained his great divine fortune, has acquired it, ... till it has come at his disposal. So let us go and appear before Śakra, the Indra of the gods, their king, and let us see the great divine fortune attained by him, ... till (which is) at his disposal ; and let us make Śakra, the Indra of the gods, their king, see the great divine fortune attained by us, ... till (which is) at our disposal ; and thus let us know the great divine fortune attained by Śakra, the Indra of the gods, their king, ... till (which is) at his disposal, and let us make him know the great divine fortune attained by us, ... till (which is) at our disposal. It is for this reason (too), Gautama, the Asurakumāra gods move up, ... till Saudharma-kalpa.

सेव भंते ! भंते ! त्ति ।

चमरो सम्मत्तो ।

*Bhante !* So they are. Glory be to the Lord !

So saying, Bhagavān Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

Camara story ends.

बीइओ उद्देसो सम्मत्तो । Chapter Two ends

## तइओ उद्वेसो

### CHAPTER THREE

तेणं कालेणं तेणं समएणं रायगिहे णामं णयरे होत्था। जाव...परिसा पडिगया। तेणं कालेणं तेणं समएणं जाव...अतेवासी मंडियपुत्ते णामं अणगारे पगइभद्दए जाव...पज्जुवासमाणे एवं वयासी:

In that period, at that time, there was a city named Rājagṛha, ...till the people dispersed. In that period, at that time, a monk and disciple, Maṇḍita-putra by name, who was gentle by nature, ....till worshipped and made the following submission :

[ on activities ]

प्रश्न ६७—कइ णं भंते ! किरियाओ पण्णत्ताओ ?

उत्तर ६७—मंडियपुत्ता ! पंच किरियाओ पण्णत्ताओ। तं जहा—काइया अहिगरणिया पाओसिया पारिआवणिया पाणाइवायकिरिया।

प्रश्न ६८—काइया णं भंते ! किरिया कइविहा पण्णत्ता ?

उत्तर ६८—मंडियपुत्ता ! दुविहा पण्णत्ता। तं जहा—अणुवरयकाय-किरिया य दुप्पउत्तकायकिरिया य।

प्रश्न ६९—अहिगरणिया णं भंते ! किरिया कइविहा पण्णत्ता ?

उत्तर ६९—मंडियपुत्ता ! दुविहा पण्णत्ता। तं जहा—संजोयणाहि-गरणकिरिया य णिवत्तणाहिगरणकिरिया य।

प्रश्न ७०—पाओसिया णं भंते ! किरिया कइविहा पण्णत्ता ?

उत्तर ७०—मंडियपुत्ता ! दुविहा पण्णत्ता। तं जहा—जीवपाओसिया य अजीवपाओसिया य।

प्रश्न ७१-पारियावणिया णं भंते ! किरिया कइविहा पण्णत्ता ?

उत्तर ७१-मंडियपुत्ता ! दुविहा पण्णत्ता । तं जहा-सहत्थपारियावणिया य परहत्थपारियावणिया य ।

प्रश्न ७२-पाणाइवाय किरिया णं भंते ! कइविहा पण्णत्ता ?

उत्तर ७२-मंडियपुत्ता ! दुविहा पण्णत्ता । तं जहा-सहत्थपाणाइवायकिरिया य परहत्थपाणाइवायकिरिया य ।

Q. 67. *Bhante* ! How many have been stated to be the activities ?

A. 67. Maṇḍitaputra ! Activities have been stated to be five, which are, physical, instrumental, hatred-born, and those arising from torture and slaughter<sup>14</sup>.

Q. 68. *Bhante* ! How many have been stated to be the types of physical activities ?

A. 68. Maṇḍitaputra ! Two types, which are, *anuparata-kāya-kriyā* or activities of a body which is not desisted and *duṣprayukta-kāya-kriyā* or activities of a body which is ill-directed (usually that of an infatuated-restrained)<sup>15</sup>.

Q. 69. *Bhante* ! How many have been stated to be the types of instrumental activities ?

A. 69. Maṇḍitaputra ! Two types, which are, *saṇḍyojanādhikaraṇa-kriyā* or activities necessitated to assemble, and *nirvartanādhikaraṇa kriyā* or activities necessitated to manufacture.

Q. 70. *Bhante* ! How many have been stated to be the types of hatred-born activities ?

A. 70. Maṇḍitaputra ! Two types, which are, 'born of hatred towards soul, and born of hatred towards non-soul.



Q. 71. *Bhante* ! How many have been stated to be the types of activities arising from/leading to torture ?

Q. 71. Maṇḍitaputra ! Two types, which are, torturing by one's own hand, and causing torture by other(s).

Q. 72. *Bhante* ! How many have been stated to be the types of activities arising from/leading to slaughter ?

A. 72. Maṇḍitaputra ! Two types, which are, slaughter by one's own hand, and slaughter by other(s).

प्रश्न ७३—पुत्रं भन्ते ! किरिया पच्छा वेयणा ? पुत्रं वेयणा पच्छा किरिया ?

उत्तर ७३—मण्डियपुत्र ! पुत्रि किरिया पच्छा वेयणा । णो पुत्रि वेयणा पच्छा किरिया ।

प्रश्न ७४—अत्थि णं भन्ते ! समणाणं निग्गंथाणं किरिया कज्जइ ?

उत्तर ७४—हंता अत्थि ।

प्रश्न ७५—कहं णं भन्ते ! समणाणं निग्गंथाणं किरिया कज्जइ ?

उत्तर ७५—मण्डियपुत्र ! पमायपच्चया जोगनिमित्तं च । एवं खलु समणाणं निग्गंथाणं किरिया कज्जइ ।

Q. 73. *Bhante* ! Is activity first, and pain next ? Or, is pain first, and activity next ?

A. 73. Maṇḍitaputra ! Activity first, pain next ; not pain first and activity next.

Q. 74. *Bhante* ! Do *śramaṇas* have activities ?

A. 74. Yes, they have.

Q. 75. *Bhante* ! What's the activity of *śramaṇa* monks due to ?

A. 75. Maṇḍitaputra ! (It is) due to *pramāda* (carelessness), and due to *yoga* (activities of mind, words and body). On account of these, do the *śramaṇa* monks perform activities.

प्रश्न ७६—जीवे णं भंते ! सया समियं एयइ वेयइ चलइ फंदइ घट्टइ खुब्भइ उदीरइ तं तं भावं परिणमइ ?

उत्तर ७६—हंता ! मंडियपुत्ता ! जीवे णं सया समियं एयइ जाव... तं तं भावं परिणमइ ।

प्रश्न ७७—जावं च णं भंते ! से जीवे सया समियं जाव...परिणमइ तावं च णं तस्स जीवस्स अंते अंतकिरिया भवइ ?

उत्तर ७७—णो इणट्ठे समट्ठे ।

प्रश्न ७८—से केणट्ठेणं एवं वुच्चइ—जावं च णं से जीवे सया समियं जाव...अंते अंतकिरिया ण भवइ ?

उत्तर ७८—मंडियपुत्ता ! जावं च णं से जीवे सया समियं जाव... परिणमइ तावं च णं से जीवे आरंभइ सारंभइ समारंभइ । आरंभे वट्ठइ सारंभे वट्ठइ समारंभे वट्ठइ । आरंभमाणे सारंभमाणे समारंभमाणे आरंभे वट्ठमाणे सारंभे वट्ठमाणे समारंभे वट्ठमाणे बहूणं पाणाणं भूयाणं जीवाणं सत्ताणं दुक्खावणयाए सोयावणयाए जूरावणयाए तिप्पावणयाए पिट्ठावणयाए परियावणयाए वट्ठइ । से तेणट्ठेणं मंडियपुत्ता ! एवं वुच्चइ जावं च णं से जीवे सया समियं एयइ जाव...परिणमइ तावं च णं तस्स जीवस्स अंते अंतकिरिया ण भवइ ।

Q. 76. *Bhante* ! Does a living being always tremble, tremble in various ways, move, throb, move in all directions, is enthused, pull up and transform in a measured way ?

A. 76. Maṇḍitaputra ! A living being always trembles... till transforms in a measured way.

Q. 77. *Bhante* ! When a living being always trembles,... till transforms in a measured way, do these, in the end, become final activities for him ?

A. 77. No, they do not.

Q. 78. Why do you say so that when a living being, ... till in a measured way, these do not, in the end, become final activities for him ?

A. 78. Maṇḍitaputra ! So long as the living being, ...till transforms in a measured way, he disturbs, resolves (to kill) and tortures ; he continues to disturb, to resolve and to torture ; he is disturbing, resolving and torturing ; he is continuing to disturb, to resolve and to torture ; and so he causes, to *prāṇa*, *bhūta*, *jīva* and *sattva*, grief, pain and sorrow, makes them shed tears, beats them, chastises them, makes them unhappy, and turns himself into an instrument (of torture). So it is said that a living being who trembles, ...till suitably transforms in a measured way, such one does not perform final activities before his death<sup>16</sup>.

प्रश्न ७९—जीवे णं भंते ! सया समियं णो एयइ जाव...णो तं तं भावं परिणमइ ?

उत्तर ७९—हंता मंडियपुत्ता ! जीवे णं सया समियं जाव...णो परिणमइ ।

प्रश्न ८०—जावं च णं भंते ! से जीवे नो एयइ जाव...णो तं तं भावं परिणमइ तावं च णं तस्स जीवस्स अंते अंतकिरिया भवइ ?

उत्तर ८०—हंता जाव...भवइ ।

प्रश्न ८१—से केणट्ठेणं जाव...भवइ ?

उत्तर ८१—मंडियपुत्ता ! जावं च णं से जीवे सया समियं णो एयइ जाव...णो परिणमइ तावं च णं से जीवे णो आरंभइ णो सारंभइ णो समारंभइ । णो आरंभे वट्ठइ णो सारंभे वट्ठइ णो समारंभे वट्ठइ । अणारंभमाणे असारंभमाणे आरंभे अवट्ठमाणे सारंभे अवट्ठमाणे समारंभे अवट्ठमाणे बहूणं पाणाणं भूयाणं जीवाणं सत्ताणं अदुक्खावणयाए जाव... अपरितावणयाए वट्ठइ ।

Q. 79. *Bhante* ! Does a living being not tremble always in a measured way,...till does he not always get transformed accordingly ?

A. 79. No, Maṇḍitaputra, not always does a living being tremble in a measured way, ...till not always does he get transformed accordingly.

Q. 80. *Bhante* ! When a living being does not always tremble in a measured way,...till does not always transform accordingly, does his activity before exit become his final activity ?

A. 80. Yes, it does.

Q. 81. How does it happen ?

A. 81. Maṇḍitaputra ! When a living being trembles: not always in a measured way,...till not always transforms, he does neither disturb, nor resolve, nor torture, he employs not himself in disturbing, resolving and torturing ; and when he does not disturb, nor resolve, nor torture, nor engages to disturb, to resolve, to torture, he does not become instrumental in causing grief to *prāṇa*, *bhūta*, *jīva* and *sattva*... till in making them unhappy<sup>17</sup>.

से जहा णामए केइ पुरिसे सुक्कं तणहत्थयं जायतेयंसि पक्खिवेज्जा से  
णूणं मंडियपुत्ता ! से सुक्के तणहत्थए जायतेयंसि पक्खित्ते समाणे खिप्पा-  
मेव मसमसाविज्जइ ?

—हंता ! मसमसाविज्जइ ।

से जहा णामए केइ पुरिसे तत्तंसि अयकवल्लंसि उदयबिंदुं पक्खिवेज्जा  
से णूणं मंडियपुत्ता ! से उदयबिंदुं तत्तंसि अयकवल्लंसि पक्खित्ते समाणे  
खिप्पामेव विद्धं समागच्छइ ?

—हंता विद्धं समागच्छइ ।

से जहा णामए हरए सिया पुण्णे पुण्णप्पमाणे वोलट्ठमाणे वोसट्ठमाणे  
समभरघडत्ताए चिट्ठइ ?

—हंता चिट्ठइ ।

अहे णं केइ पुरिसे तंसि हरयंसि एगं महं णावं सयासवं सयच्छिद्दं ओगाहेज्जा से णूणं मंडियपुत्ता ! सा णावा तेहि आसवदारेहि आपूरेमाणी आपूरेमाणी पुण्णा पुण्णप्पमाणा वोल्दट्टमाणा वोसट्टमाणा समभरघडत्ताए चिट्ठइ ?

—हंता चिट्ठइ ।

अहे णं केइ पुरिसे तीसे णावाए सव्वओ समंता आसवदाराइं पिहेइ । पिहित्ता णावा उस्सिंचणएणं उदयं उस्सिचिज्जा से णूणं मंडियपुत्ता ! सा णावा तंसि उदयंसि उस्सिचिज्जंसि समाणंसि खिप्पामेव उड्ढं उद्दाइ ?

—हंता उद्दाइ ।

एवामेव मंडियपुत्ता ! अत्तत्तासंवुडस्स अणगारस्स ईरियासमियस्स जाव...गुत्तबंभयारिस्स आउत्तं गच्छमाणस्स चिट्ठमाणस्स णिसीयमाणस्स तुयट्टमाणस्स आउत्तं वत्थ-पडिग्गह-कंबल-पायपुच्छणं गेण्हमाणस्स णिक्खि-माणस्स जाव...चक्खुपम्हणिवायमवि वेमाया सुहुमा ईरियावहिया किरिया कज्जइ सा पढमसमयबद्धपुट्ठा बिईयसमयवेइया तईयसमयणिज्जरिया सा बद्धा पुट्ठा उदीरिया वेइया णिज्जिण्णा सेयकाले अकम्मं वा वि भवइ । से तेणट्ठेणं मंडियपुत्ता ! एवं वुच्चइ जावं च णं से जीवे सया समियं णो एयइ जाव...अंते अंतकिरिया भवइ ।

Manditaputra ! A man throws a bundle of hay in the fire. Does it not burn at once ?

Yes, it does.

Manditaputra ! A man pours drops of water on a hot cauldron. Do these drops so poured on the cauldron not disappear at once ?

Yes, they do.

Now, take the case of a tank, which is full of water, which is full to its capacity, full to the brim, which will overflow

if more water pours in, which, like a jar full of water, is full everywhere. Do you understand ?

Yes, Sir, I do.

Now, in that tank, if a man places a big boat with hundreds of small holes and hundreds of big holes, then, does not that boat, taking water in through those holes, become full of water ? Does it not become full to the brim ? Does it not have an overflow of water ? Is it not full everywhere like a jar full of water ?

Yes, it is as aforesaid.

Now, Maṇḍitaputra, suppose somebody applies wax on all the holes, and throws out the whole quantity of water ; then, does it not float again ?

Yes, it does.

Maṇḍitaputra ! In the same manner, one who has restrained self by self, who observes all forms of vigilance starting with vigilance in movement,...till is controlled and restrained in sex behaviour, who is consciously careful when he moves, when he lives, when he sits. when he lies, when he picks up and places his cloth, pot, blanket, duster, etc., even such a monk acquires, in an indeterminate way, activity of the type of non-vigilance for a moment which is no bigger than a wink of the eye. This, in the first stage, ties-and-touches, in the second stage, comes up and makes him experience, and in the third stage, gets exhausted. (In other words,) tied-and touched, come up, experienced and exhausted, this activity becomes, in future, virtually a non-activity. For this reason, Maṇḍitaputra, when a living being trembles not in a measured way,.. till does not so transform, he has, at the time of his death, his final activity. So it is stated like that<sup>18</sup>.

(The implication is that a man without *āsrava* is without activity, and he crosses safely through the world.)

[ *time taken by infatuated-restrained, etc.* ]

प्रश्न ८२—पमतंसंजयस्स णं भंते ! पमतंसंजमे वट्टमाणस्स सव्वा वि य णं पमतद्धा कालओ केवच्चिरं होइ ?

उत्तर ८२—मंडियपुत्ता ! एगजीवं पडुच्च जहण्णेणं एक्कं समयं उक्को-  
सेणं देसूणा पुव्वकोडी । णाणाजीवे पडुच्च सव्वद्धा ।

प्रश्न ८३—अप्पमतंसंजयस्स णं भंते ! अप्पमतंसंजमे वट्टमाणस्स सव्वा वि णं अप्पमतद्धा कालओ केवच्चिरं होइ ?

उत्तर ८३—मंडियपुत्ता ! एगजीवं पडुच्च जहण्णेणं अंतोमुहुत्तं उक्को-  
कोसेणं देसूणा पुव्वकोडी । णाणाजीवे सव्वद्धं ।

**Q. 82. *Bhante* !** Of one who is an infatuated-restrained, who is fixed in restraint with infatuation, what is the duration of such restraint with infatuation ?

**A. 82. *Maṇḍitaputra* !** For a single soul, the minimum is one time-unit, and the maximum is more than a *pūṛva-koṭi* (a very very long period). For many souls, all-time.

**Q. 83. *Bhante* !** Of one who is non-infatuated-restrained, who is fixed in restraint without infatuation, what is the duration of his restraint with non-infatuation ?

**A. 83. *Manditaputra* !** As for a single soul, the minimum is less than 48 minutes and the maximum is less than a *pūṛva-koṭi*. For many souls, all time.

सेवं भंते ! सेवं भंते ! त्ति भगवं गोयमे मंडियपुत्ते अणगारे समणं भगवं  
महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

***Bhante* !** So they are. Glory be to the Lord !

So saying, Bhagavān Maṇḍitaputra paid homage and obeisance to Śramaṇa Bhagavān Mahāvīra, and having paid his homage and obeisance, he withdrew to his seat.

भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता  
णमंसित्ता एवं वयासीः

*Bhante* !—So saying Bhagavān Gautama paid his homage and obeisance to Sramaṇa Bhagavān Mahāvira, and having done so, he made the following submission :

[ *tidal bores in Salt Sea* ]

प्रश्न ८४—भंते ! कम्हा णं लवणसमुद्दे चाउद्दस-दठमु-ददिदठ-पुण्ण-  
मासिणीसु अइरेणं वड्ढइ वा ? हायइ वा ?

उत्तर ८४—जहा जीवाभिगमे लवणसमुद्दवत्तव्वया णेयव्वा । जाव...  
लोयदठिई लोयाणुभावे ।

Q. 84. *Bhante* ! How is it that the Salt Sea has considerable rising tides and falling tides on the 14th and 8th days of the fortnight, on the full-moon day and on the new-moon day ?

A. 84. On this, refer to the discussion on the Salt Sea in the *Jīvābhigama Sūtra*....till the location of sphere, the influence of sphere<sup>19</sup>.

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

*Bhante* ! So they are. Glory be to the Lord !

So saying, Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

तइओ उद्देसो सम्मत्तो । Chapter Three ends



## चउत्थो उब्देसो

### CHAPTER FOUR

[ *monk's power to know and see* ]

प्रश्न ८५—अणगारे णं भंते ! भावियप्पा देवं वेउव्वियसमुग्घाएणं समोहयं जाणरूवेणं जायमाणं जाणइ पासइ ?

उत्तर ८५—गोयमा ! अत्थेगईए देवं पासइ णो जाणं पासइ । अत्थे-  
गईए जाणं पासइ णो देवं पासइ । अत्थेगईए देवं पि पासइ जाणं पि पासइ ।  
अत्थेगईए णो देवं पासइ णो जाणं पासइ ।

प्रश्न ८६—अणगारे णं भंते ! भावियप्पा देवि वेउव्वियसमुग्घाएणं समोहयं जाणरूवेणं जायमाणं जाणइ पासइ ?

उत्तर ८६—गोयमा ! एवं चेव ।

प्रश्न ८७—अणगारे णं भंते ! भावियप्पा देवं सदेवीयं वेउव्वियसमुग्घा-  
एणं समोहयं जाणरूवेणं जायमाणं जाणइ पासइ ?

उत्तर ८७—गोयमा ! अत्थेगईए देवं सदेवीयं पासइ णो जाणं पासइ ।  
एएणं अभिलावेणं चत्तारि भंगा ।

प्रश्न ८८—अणगारे णं भंते ! भावियप्पा रुक्खस्स किं अंतो पासइ  
बाहिं पासइ ?

उत्तर ८८—चउभंगो । एवं—किं मूलं पासइ कदं पासइ ? चउभंगो ।  
मूलं पासइ खंधं पासइ ? चउभंगो । एवं मूलेणं बीयं संजोएयव्वं एवं  
कदेण वि समं संजोएयव्वं जाव...बीयं । एवं जाव...पुप्फेण समं बीयं संजो-  
यव्वं ।

प्रश्न ८९—अणगारे णं भंते ! भावियप्पा रुक्खस्स किं फलं पासइ बीयं पासइ ?

उत्तर ८९—चउभंगो ।

Q. 85. *Bhante* ! Does a monk with an advanced soul know and see a god, transformed with *vaikriya-samudghāta*, and going as a vehicle ?

A. 85. Gautama ! Some see the god but not the vehicle : some see the vehicle but not the god ; some see both the god and the vehicle ; some see neither the god nor the vehicle.

Q. 86. *Bhante* ! Does a monk with an advanced soul know and see a goddess, transformed with *vaikriya-samudghāta*, and going as a vehicle ?

A. 86. Gautama ! As aforesaid.

Q. 87. *Bhante* ! Does a monk with an advanced soul know and see a god with a goddess, transformed with *vaikriya-samudghāta*, and going as a vehicle ?

A. 87. Gautama ! Some see the god with the goddess, but not the vehicle ; like this (repeat) in four proper forms.

Q. 88. *Bhante* ! Does a monk with an advanced soul see the internal portion of a tree, or its external portion ?

A. 88. Four forms (to be stated). And like this, (for the following too :) Does he see the root, or the trunk ? Four forms. Does (he) see the root, or the branches ? Four forms. Like this, with the root, to be linked up the seed ; and with the trunk, too, to be so linked up, ...till the seed, ...till with the flower, to be linked up the seed<sup>20</sup>.

Q. 89. *Bhante* ! Does a monk with an advanced soul see the fruit of a tree or its seed ?

A. 89. Four forms.

[ *air-bodies' power to transform* ]

प्रश्न ९०—पभू णं भंते ! वाउकाए एगं महं इत्थिरूवं वा पुरिसरूवं वा हत्थिरूवं वा जाणरूवं वा एगं जुग-गिल्लि-थिल्लि-सीय-संदमाणियरूवं वा विउव्वित्तए ?

उत्तर ९०—गोयमा ! णो इणट्ठे समट्ठे । वाउकाए णं विउव्वेमाणे एगं महं पडागासंठियरूवं विउव्वइ ।

प्रश्न ९१—पभू णं भंते ! वाउकाए एगं महं पडागासंठियं रूवं विउव्वित्ता अणेगाइं जोयणाइं गमित्तए ?

उत्तर ९१—हंता पभू ।

प्रश्न ९२—से भंते ! किं आयड्डीए गच्छइ परिड्डीए गच्छइ ?

उत्तर ९२—गोयमा ! आयड्डीए गच्छइ णो परिड्डीए गच्छइ । जहा आयड्डीए एवं चेव आयकम्मुणा वि आयप्पयोगेण वि भाणियव्वं ।

प्रश्न ९३—से भंते ! किं ऊसिओदयं गच्छइ पयओदयं गच्छइ ?

उत्तर ९३—गोयमा ! ऊसिओदयं पि गच्छइ पयओदयं पि गच्छइ ।

प्रश्न ९४—से भंते ! किं एगओपडागं गच्छइ दुहओपडागं गच्छइ ?

उत्तर ९४—गोयमा ! एगओपडागं गच्छइ नो दुहओपडागं गच्छइ ।

प्रश्न ९५—से णं भंते ! किं वाउकाए पडागा ?

उत्तर ९५—गोयमा ! वाउकाए णं से णो खलु सा पडागा ।

Q. 90. *Bhante ! Are the air-bodies capable to transform themselves into a vast woman form, a man form, an elephant form, a chariot form, or form of any other vehicle called (locally) jugya-gillī-thillī-sivikā-syandamānikā<sup>21</sup> ?*

A. 90. *Gautama ! This is not correct. (If at all,) air-bodies may transform themselves into a big-sized banner.*

Q. 91. *Bhante* ! Are the air-bodies, when transformed into a big-sized banner, capable to go over a distance of many *yojanas* ?

A. 91. Yes, they are.

Q. 92. *Bhante* ! Do they go by their own capability ? Or, by others' capability ?

A. 92. Gautama ! They go by their own capability, not by others' capability ; (and furthermore,) by the activity of their own soul, by the exertion of their own soul—this much is to be stated.

Q. 93. *Bhante* ! Does it (the banner) go erect ? Or, downcast ?

A. 93. Gautama ! Sometimes it goes erect, and sometimes it goes downcast.

Q. 94. *Bhante* ! Does it go like a single banner ? Or, like a double banner ?

A. 94. Gautama ! It goes like a single banner, not like a double banner.

Q. 95. *Bhante* ! Are the air-bodies banners ?

A. 95. Gautama ! Air-bodies are they, not indeed banners.

[ *cloud's power to transform* ]

प्रश्न ९६—पभू णं भंते ! बलाहणे एगं महं इत्थिरूवं वा जाव...संद-  
माणियरूवं वा परिणामेत्तए ?

उत्तर ९६—हंता पभू ।

प्रश्न ९७—पभू णं भंते ! बलाहए एगं महं इत्थिरूवं परिणामेत्ता  
अणेगाइं जोयणाइं गमित्तए ?

उत्तर ९७—हंता पभू।

प्रश्न ९८—से भंते ! किं आयड्डीए गच्छइ परिड्डीए गच्छइ ?

उत्तर ९८—गोयमा ! णो आयड्डीए गच्छइ परिड्डीए गच्छइ । एवं णो आयकम्मणा परकम्मणा । णो आयपयोगेणं परप्पयोगेणं । ऊसिओदयं वा गच्छइ पययोदयं वा गच्छइ ।

प्रश्न ९९—से भंते ! किं बलाहए इत्थी ?

उत्तर ९९—गोयमा ! बलाहए णं से णो खलु सा इत्थी । एवं पुरिसे आसे हत्थी ।

प्रश्न १००—पभू णं भंते ! बलाहए एगं महं जाणरूवं परिणामेत्ता अणेगाइं जोयणाइं गमेत्तए ?

उत्तर १००—जहा इत्थिरूवं तहा भाणियव्वं । णवरं एगओ-चक्कवालं पि दुहओचक्कवालं पि गच्छइ—भाणियव्वं । जुग-गिल्लि-थिल्लि-सीया-संदमाणियाणं तहेव ।

Q. 96. *Bhante ! Is the cloud capable to transform<sup>22</sup> into a vast woman form, ...till syandamānikā ?*

A. 96. Gautama ! Yes, it is.

Q. 97. *Bhante ! Is the cloud, when transformed into a vast woman form, capable to go over a distance of many yojanas ?*

A. 97. Yes, it is.

Q. 98. *Bhante ! Does it go by its own capability ? Or, the capability of others ?*

A. 98. Gatuama ! Not by its own capability, but by others' capability ; not by its own activity, but by others' activity ; nor by its own exertion, but by others' exertion ; and, sometimes it goes erect, and sometimes it goes downcast.

• Q. 99. *Bhante* ! Is the cloud a woman ?

A. 99. Gautama ! Cloud it is, not indeed a woman, nor a man, a horse, or an elephant.

Q. 100. *Bhante* ! Is the cloud capable to transform into a vast chariot and go over many *yojanas* ?

A. 100. To be stated as of the woman form, difference being that it may move with wheels on one side, or with wheels on both sides, which it is necessary to state. The same (is to be stated when the cloud transforms itself into) *jugya-gilli-thilli-śivikā-syandamānikā*.

[ on tinges ]

प्रश्न १०१—जीवे णं भंते ! जे भविए नेरइएसु उववज्जित्तए से णं भंते ! किं लेसेसु उववज्जइ ?

उत्तर १०१—गोयमा ! जल्लेसाइं दब्बाइं परियाइत्ता कालं करेइ तल्लेसेसु उववज्जइ । तं जहा—कण्हलेसेसु वा णीललेसेसु वा काउलेसेसु वा । एवं जस्स जा लेस्सा सा तस्स भाणियव्वा ।

प्रश्न १०२—जाव...जीवे णं भंते ! जे भविए जोइसिएसु उववज्जित्तए पुच्छा ?

उत्तर १०२—गोयमा ! जल्लेसाइं दब्बाइं परियाइत्ता कालं करेइ तल्लेसेसु उववज्जइ तं जहा तेउलेसेसु ।

प्रश्न १०३—जीवे णं भंते ! जे भविए वेमाणिएसु उववज्जित्तए से णं भंते ! किलेसेसु उववज्जइ ?

उत्तर १०३—गोयमा ! जल्लेसाइं दब्बाइं परियाइत्ता कालं करेइ तल्लेसेसु उववज्जइ । तं जहा—तेउलेसेसु वा पम्हलेसेसु वा सुक्कलेसेसु वा ।

Q. 101. *Bhante* ! A soul which is fit to be born among infernal beings—what tinge does it take ?

A. 101. Gautama ! He is born with the same tinges as the tinge of objects taken by it before death. Accordingly, it may be black tinge, or blue tinge or ash tinge. In this manner, the tinge of each is to be clearly stated.'

Q. 102. *Bhante* ! A soul which is fit to be born among the Jyotiṣka gods—what tinge does it take ?

A. 102. Gautama ! He is born with the same tinge as the tinge of objects taken by it before death ; it is fiery (red) tinge.

Q. 103. *Bhante* ! A soul which is fit to be born among the Vaimānika gods—what tinge does it take ?

A. 103. Gautama ! It is born with the same tinges as the tinge of objects taken by it before death ; they are fiery (red) tinge, lotus (pink) tinge and white tinge.

[ *monk's power to fly over a mountain* ]

प्रश्न १०४—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले अपरियाइत्ता पभू वेभारं पव्वयं उल्लंघेत्तए वा पल्लंघेत्तए वा ?

उत्तर १०४—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न १०५—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले परियाइत्ता पभू वेभारं पव्वयं उल्लंघेत्तए वा पल्लंघेत्तए वा ?

उत्तर १०५—हंता पभू ।

प्रश्न १०६—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले अपरियाइत्ता जावइयाइं रायगिहे णयरे रुवाइं एवइयाइं विउव्वित्ता वेभारं पव्वयं अंतो अणप्पविसित्ता पभू समं वा विसमं करेत्तए विसमं वा समं करेत्तए ?

उत्तर १०६—गोयमा ! णो इणट्ठे समट्ठे । एवं चेव विईओ वि आलावगो । णवरं परियाइत्ता पभू ।

Q. 104. *Bhante* ! Is a monk with an advanced soul capable, without the aid of external matter, to fly over the Vaihāra hill and to fly back ?

A. 104. Gautama ! This is not correct.

Q. 105. *Bhante* ! Is a monk with an advanced soul capable, with the aid of external matter, to fly over the Vaibhāra hill and to fly back ?

A. 105. Yes, he is.

Q. 106. *Bhante* ! Is a monk with an advanced soul capable, without the aid of external matter, to transform himself into as many forms as there exist in the city of Rājagṛha, and then enter into the Vaibhāra hill, transform it from smooth into rough, or from rough into smooth ?

A. 106. Gautama ! This is not correct...the second observation to be repeated...speciality being, (he is capable) when equipped with (external matter).

[ *power of the deceitful/deceit-free to transform* ]

प्रश्न १०७—से भंते ! किं माई विउव्वइ अमाई विउव्वइ ?

उत्तर १०७—गोयमा ! माई विउव्वइ णो अमाई विउव्वइ ।

प्रश्न १०८—से केणट्ठेणं भंते ! एवं वुच्चइ जाव...णो अमाई विउव्वइ ?

उत्तर १०८—गोयमा ! माई णं पणीयं पाण-भोयणं भोच्चा भोच्चा वामेइ तस्स णं तेणं पणीएणं पाणभोयणेणं अट्ठि-अट्ठिमिजा बहलीभवन्ति पयणुए मंस-सोणिए भवइ । जे वि य से अहावायरा पोग्गला ते वि य से परिणमन्ति । तं जहा—सोइदियत्ताए जाव...फासिदियत्ताए अट्ठि अट्ठिमिज-केस-मंसु-रोमणहत्ताए सुक्कत्ताए सोणियत्ताए । अमाई णं लूहं पाण-भोयणं भोच्चा भोच्चा णो वामेइ तस्स णं तेणं लूहेणं पाण-भोयणेणं अट्ठि-अट्ठिमिजा पयणुभवन्ति बहले मंस-सोणिए । जे वि य से अहावायरा पोग्गला ते वि य से परिणमन्ति । तं जहा—उच्चारत्ताए पासवणत्ताए जाव...सोणियत्ताए से तेणट्ठेणं जाव...णो अमाई विउव्वइ ।

—माई णं तस्स ठाणस्स अणालोइयपडिक्कन्ते कालं करेइ णत्थि तस्स आराहणा । अमाई णं तस्स ठाणस्स आलोइय पडिक्कन्ते कालं करेइ अत्थि तस्स आराहणा ।



Q. 107. *Bhante* ! Is the deceitful capable to transform ? Or, is the deceit-free capable to transform ?

A. 107. Gautama ! The deceitful transforms, not the deceit-free.

Q. 108. *Bhante* ! How do you say, ...till not the deceit-free transform ?

A. 108. Gautama ! One who is deceitful takes rich food and drink. He takes rich food again and again, and vomits it. With the help of that rich food, his bones and marrows become thick, (but) his flesh and blood become thin. The coarse matter in that food transforms into respective forms, like the organ of audition, ...till the organ of touch, into bones, marrows, hairs, flesh, pore-hairs, nails, semen and blood. One who is deceit-free takes coarse (ordinary) food and drink and vomits not. Because of his coarse intake of food and drink, his bones and marrows become thin, (but) his flesh and blood are thick. The coarse matter in his intake transforms into stool, urine, ...till blood. It is for this that the deceit-free does not transform.

If the deceitful dies without discussing his activities and without saying *pratikramaṇa*, he is not entitled to be called a devotee (*ārādhaka*) ; (but) if the deceit-free dies after discussing activities and after saying *pratikramaṇa*, then he is entitled to be called a devotee.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So it is. Glory be to the Lord !

So saying, Bhagavān Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat

चउत्थो उद्वेसो सम्मत्तो । Chapter Four ends.

## पंचमो उद्देशो

### CHAPTER FIVE

[ *more on monk's power to transform* ]

प्रश्न १०९—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले अपरियाइत्ता पभू एगं महं इत्थीरूवं वा जाव...संदमाणियरूवं वा विउव्वित्तए ?

उत्तर १०९—णो इणट्ठे समट्ठे ।

प्रश्न ११०—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले परियाइत्ता पभू एगं महं इत्थीरूवं वा जाव...संदमाणियरूवं वा विउव्वित्तए ?

उत्तर ११०—हंता पभू ।

प्रश्न १११—अणगारे णं भंते ! भावियप्पा केवइयाइं पभू इत्थिरूवाइं विउव्वित्तए ?

उत्तर १११—गोयमा ! से जहा णामए जुवइं जुवाणे हत्थेणं हत्थे गेण्हेज्जा चक्कस्स वा णाभी अरगाउत्ता सिया एवामेव अणगारे वि भावियप्पा वेउव्वियसमुग्घाएणं समोहणइ जाव...पभू णं गोयमा ! अणगारे णं भावियप्पा केवलकप्पं जंबुदीवं दीवं बहूहि इत्थिरूवेहि आइण्णं वित्तिकिण्णं जाव...एस णं गोयमा ! अणगारस्स भावियप्पणो अयमेयारूवे विसए विसयमेत्ते बुइए णो चेव णं संपत्तीए विउव्विसु वा विउव्वित्ति वा विउव्विस्संति वा । एवं परिवाडीए णेयव्वं जाव...संदमाणिया ।

Q. 109. *Bhante ! Is a monk with an advanced soul capable, without the help of external matter, to transform himself into a vast woman form, ...till syandamānikā ?*

A. 109. No, he cannot.

Q. 110. *Bhante* ! Is a monk with an advanced soul capable, with the help of external matter, to transform himself into a vast woman form,...till *syandamānikā* ?

A. 110. Yes, he can.

Q. 111. *Bhante* ! How many woman forms is a monk with an advanced soul capable to create ?

A. 111. *Gautama* ! From the example of the lass and the lad, or of the spokes fitted into the axle of the wheel, it should follow that a monk with an advanced soul can, with the help of *vaikriya samudghāta*, fill up one complete Jambu-dvīpa, can cover it with woman forms,...till, oh *Gautama*, it's a mere power, a potentiality, but this power has never been used, is never used, and will never be used. And this is to be repeated in proper order,...till *syandamānikā*.

प्रश्न ११२—से जहा णामए केइ पुरिसे असि-चम्मपायं गहाय गच्छेज्जा  
एवामेव अणगारे वि भावियप्पा असि-चम्मपायहत्थकिच्चगएणं अप्पाणेणं  
उड्ढं वेहासं उप्पइज्जा ?

उत्तर ११२—हंता उप्पइज्जा ।

प्रश्न ११३—अणगारे णं भंते ! भावियप्पा केवइयाइं पभू असिचम्म-  
हत्थकिच्चगयाइं रुवाइं विउव्वित्तए ?

उत्तर ११३—गोयमा ! से जहा णामए जुवइं जुवाणे हत्थेणं हत्थे  
गेण्हेज्जा तं चेव जाव...विउव्विंसु वा विउव्वंति वा विउव्विस्संति वा ।

Q. 112. A man goes out with a sword and a shield. Now, is it possible, in the same manner, for a monk with an advanced soul, to fly through the sky, with a sword and a shield on some business ?

A. 112. Yes, it is possible.

Q. 113. *Bhante* ! How many forms with swords and shields in their hands is a monk with an advanced soul capable to create ?

A. 113. Gautama ! From the example of the lass and the lad, and of the spokes fitted into the axle of the wheel,...till (fill up the whole of Jambu-dvīpa)...till this power has never been used, is never used, and will never be used.

प्रश्न ११४-से जहा णामए केइ पुरिसे एगओपडागं काउ गच्छेज्जा एवा-  
मेव अणगारे वि भावियप्पा एगओपडागाहृत्यकिच्चगएणं अप्पाणेणं उड्ढं  
वेहासं उप्पएज्जा ?

उत्तर-११४-हंता गीयमा ! उप्पएज्जा ।

प्रश्न ११५-अणगारे णं भंते ! भावियप्पा केवइयाइं पभू एगओपडागा-  
हृत्यकिच्चगयाइं रुवाइं विउव्वित्तए ?

उत्तर ११५-एवं चेव जाव...विउव्विंसु वा विउव्वंति वा विउव्विस्संति  
वा । एवं दुहओपडागं पि ।

Q. 114. *Bhante* ! Suppose a man takes a banner in his hand and goes out. Now, is a monk with an advanced soul capable to transform himself like that with a banner in his hand and fly in the sky ?

A. 114. Yes, Gautama, he can fly.

Q. 115. *Bhante* ! How many forms with banners in their hands is a monk with an advanced soul capable to create ?

A. 115. As aforesaid,...till such power has never been used, is never used, and will never be used. The same may be repeated of one carrying two banners.

प्रश्न ११६-से जहा णामए केइ पुरिसे एगओजण्णोवइयं काउं गच्छेज्जा  
एवामेव अणगारे णं भावियप्पा एगओजण्णोवइयकिच्चगएणं अप्पाणेणं उड्ढं  
वेहासं उप्पएज्जा ?

उत्तर ११६—हंता उप्पएज्जा ।

प्रश्न ११७—अणगारे णं भंते ! भावियप्पा केवइयाइं पभू एगओजण्णो-  
वइयकिच्चगयाइं रुवाइं विउव्वित्तए ?

उत्तर ११७—तं चेव जाव...विउव्विंसु वा विउव्वंति वा विउव्विस्संति  
वा । एवं दुहओजण्णोवइयं पि ।

Q. 116. *Bhante !* Suppose a man with a sacred thread on one side of his body goes out. Now, is a monk with an advanced soul capable to transform himself like that with a sacred thread on one side of his body, and then fly in the sky ?

A. 116. Yes, he can.

Q. 117. *Bhante !* How many forms with sacred threads on one side of their body is a monk with an advanced soul capable to create ?

A. 117. As aforesaid,...till such power has never been used, is never used, and will never be used. And the same consideration will apply to one with two sacred threads on.

प्रश्न ११८—से जहा णामए केइ पुरिसे एगओपलहत्थियं काउं चिट्ठेज्जा  
एवामेव अणगारे वि भावियप्पा...?

उत्तर ११८—एवं चेव जाव...विकुव्विंसु वा विउव्वंति वा विउव्विस्संति  
वा । एवं दुहओपलहत्थियं पि ।

प्रश्न ११९—से जहा णामए केइ पुरिसे एगओपलियं काउं चिट्ठेज्जा...?

उत्तर ११९—तं चेव जाव...विउव्विंसु वा विउव्वंति वा विउव्विस्संति  
वा । एवं दुहओपलियं पि ।

Q. 118. Suppose a man squats in a *palhatthi* posture on one side. Now, is a monk with an advanced soul capable to transform himself like that and then fly in the sky ?

A. 118. As aforesaid,...till such power has never been used, is never used and will never be used. And the same con-

sideration will apply to one who squats in a *palhatthi* posture on both sides.

Q. 119. Suppose a man sits in a *paryāṅkāśana* posture on one side. Now, is a monk with an advanced soul capable to transform himself like that and fly in the sky ?

A. 119. As aforesaid,...till such power has never been used, is never used, and will never be used. And the same consideration will apply to one who sits in a *paryāṅkāśana* posture on both sides.

[on monk transforming into horse form, etc.]

प्रश्न १२०—अणगारे णं भंते ! भावियप्पा बाहिरए पोग्गले अपरियाइत्ता पभू एणं महं आसरूवं वा हत्थिरूवं वा सीहरूवं वा वग्घरूवं वा विगारूवं वा दीवियरूवं वा अच्छरूवं वा तरच्छरूवं वा परासररूवं वा अभिजुजित्तए ?

उत्तर १२०—णो इणट्ठे समट्ठे ।

प्रश्न १२१—अणगारे णं... ?

उत्तर १२१—एवं बाहिरए पोग्गले परियाइत्ता पभू ।

प्रश्न १२२—अणगारे णं भंते ! भावियप्पा एणं महं आसरूवं वा अभिजुजित्तए अणेगाइं जोजयणाइं पभू गमित्तए ?

उत्तर १२२—हंता पभू ।

प्रश्न १२३—से भंते ! कि आयड्ढीए गच्छइ परिड्ढीए गच्छइ ?

उत्तर १२३—गोयमा ! आयड्ढीए गच्छइ णो परिड्ढीए । एवं आयकम्मणा णो परकम्मणा । आयप्पओगेणं णो परप्पओगेणं । उस्सिओदयं वा गच्छइ पयओदयं वा गच्छइ ।

प्रश्न १२४—से णं भंते ! कि अणगारे आसे ?

उत्तर १२४-गोयमा ! अणगारे णं से णो खलु से आसे । एवं जाव...  
परासरह्वं वा ।

Q. 120. *Bhante* ! Is a monk with an advanced soul capable, without the help of external matter, to transform himself into a horse, an elephant, a lion, a tiger, a sheep, a rhino, a bear, a leopard or a *parāśara* (an animal more powerful than the lion, an extinct species now) ?

A. 120. No, he cannot.

Q. 121. With the help of external matter, pray ?

A. 121. With the help of external matter, he can.

Q. 122. Is a monk with an advanced soul capable to transform himself into a vast horse form and go over a distance of many *yojanas* ?

A. 122. Yes, he is.

Q. 123. *Bhante* ! Does he go by his own capability ? Or, by the capability of others ?

A. 123. Gautama ! He goes by his own capability, not by the capability of others. And he goes by the activity of his own self, and not by the activity of others ; by the exertion of his own self, and not by the exertion of others. Sometimes he goes erect, and sometimes he goes bent.

Q. 124. *Bhante* ! Is that monk a horse ?

A. 124. Gautama ! He is a monk, not a horse,...till not a *parāśara*.

प्रश्न १२५-ते भंते ! कि माई विउव्वइ अमाई वि विउव्वइ ?

उत्तर १२५-गोयमा ! माई विउव्वइ णो अमाई विउव्वइ ।

प्रश्न १२६-माई णं भंते ! तस्स ठाणस्स अणालोइयपडिक्कंते कालं करेइ कहिं उववज्जइ ?

उत्तर १२६-गोयमा ! अण्णयरेसु आभिओगेसु देवलोगेसु देवत्ताए उववज्जइ ।

प्रश्न १२७-अमाई णं भंते ! तस्स ठाणस्स आलोइयपडिक्कंते कालं करेइ कहिं उववज्जइ ?

उत्तर १२७-गोयमा ! अण्णयरेसु अणाभिओगिएसु देवलोएसु देवत्ताए उववज्जइ ।

Q. 125. *Bhante* ! Does a monk with deceit transform ? Or, without deceit transform ?

A. 125. Gautama ! One with deceit transforms, not one free from dece

Q. 126. *Bhante* ! Transforming as aforesaid, if one with deceit dies without discussion and without saying *pratikramaṇa*, where is he born ?

A. 126. Gautama ! He is born as a god in one of the *ābhiyogika* heavens<sup>23</sup> (upto Acyuta-kalpa).

Q. 127. *Bhante* ! In a similar situation, if one deceit-free dies after discussion and after saying *pratikramaṇa*, where is he born ?

A. 127. Gautama ! He is born as a god in one of the *non-ābhiyogika* heavens ( i. e., above Acyuta-kalpa ).

सेवं भंते ! सेवं भंते ! त्ति ।



*Bhante !* So it is. Glory be to the Lord ! So saying, Bhagavān Gautama paid his homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having done so, he resumed his seat.

गाहा :

इत्थी असी पडागा जणोवइए य होइ बोधव्वे ।  
पल्हत्थिय पलियंके अभिओग विकुव्वणा माई ॥

*Couplet :*

Transformation into woman form,  
Sword, banner and sacred thread,  
*Palhatthi* and *paryāṇikāsana* posture(s) of sitting  
Transformation into, and power to enter, these,—  
They have been considered above,  
And they are relevant of one with deceit.

पंचमो उद्देशो सम्मत्तो । Chapter Five ends

## छट्ठो उद्देशो

### CHAPTER SIX

*[transformation by one with a wrong outlook]*

प्रश्न १२८—अणगारं णं भंते ! भावियप्पा माई मिच्छदिट्ठी वीरिय-लद्धीए वेउव्वियलद्धीए विभंगणाणलद्धीए वाणारसिं णयरीं समोहए । समोहणित्ता रायगिहे णयरे रूवाइं जाणइ पासइ ?

उत्तर १२८—हंता जाणइ पासइ ।

प्रश्न १२९—से भंते ! कि तहाभावं जाणइ पासइ अण्णहाभावं जाणइ पासइ ?

उत्तर १२९—गोयमा ! णो तहाभावं जाणइ पासइ अण्णहाभावं जाणइ पासइ ।

प्रश्न १३०—से केणट्ठेणं भंते ! एवं वुच्चइ—णो तहाभावं जाणइ पासइ अण्णहाभावं जाणइ पासइ ?

उत्तर १३०—गोयमा ! तस्स णं एवं भवइ—एवं खलु अहं रायगिहे णयरे समोहए । समोहणित्ता वाणारसीए णयरीए रूवाइं जाणामि पासामि । से से दंसणे विवच्चासे भवइ । से तेणट्ठेणं जाव...पासइ ।

प्रश्न १३१—अणगारे णं भंते ! भावियप्पा माई मिच्छदिट्ठी जाव... रायगिहे णयरे समोहए । समोहणित्ता वाणारसीए णयरीए रूवाइं जाणइ पासइ ?

उत्तर १३१—हंता जाणइ पासइ । तं चेव जाव...तस्स णं एवं हवइ—एवं खलु अहं वाणारसीए णयरीए समोहए । समोहणित्ता रायगिहे णयरे रूवाइं जाणामि पासामि । से से दंसणे विवच्चासे भवइ । से तेणट्ठेणं जाव... अण्णहाभावं जाणइ पासइ ।

प्रश्न १३२—अणगारे णं भंते ! भावियप्पा माई मिच्छदिट्ठी वीरिय-लद्धिए वेउव्वियलद्धिए विभंगणाणलद्धिए वाणारसीं णयरीं रायगिहं च णयरं अंतरा एगं महं जणवयवग्गं समोहए । समोहणित्ता वाणारसि णयरिं रायगिहं च णयरं अंतरा एगं महं जणवयवग्गं जाणइ पासइ ?

उत्तर १३२—हंता जाणइ पासइ ।

प्रश्न १३३—से भंते ! किं तहाभावं जाणइ पासइ अणहाभावं जाणइ पासइ ?

उत्तर १३३—गोयमा ! णो तहाभावं जाणइ पासइ अणहाभावं जाणइ पासइ ।

प्रश्न १३४—से केणट्ठेणं जाव...पासइ ?

उत्तर १३४—गोयमा ! तस्स खलु एवं भवइ—एस खलु वाणारसी णयरी एस खलु रायगिहे णयरे एस खलु अंतरा एगे महं जणवयवग्गे । णो खलु एस महं वीरियलद्धी वेउव्वियलद्धी विभंगणाणलद्धी इड्ढी जुत्ती जसे बले वीरिए पुरिसक्कार-परक्कमे लद्धे पत्ते अभिसमण्णागए । से से दंसणे विवच्चासे भवइ । से तेणट्ठेणं जाव...पासइ ।

Q. 128. *Bhante* ! Is a monk with an advanced soul, but with deceit and wrong outlook, capable to transform, by dint of his *vīrya-labdhi*, his *vaikriya-labdhi* and his *vibhaṅga-jñāna-labdhi*, the city of Vārāṇasī, and having done so, is he capable to know and see Vārāṇasī in the city of Rājagṛha ?

A. 128. Yes, he is so.

Q. 129. *Bhante* ! Does he know and see (exactly) as it is ; or as it is not ?

A. 129. Gautama ! He does not know and see as it is ; but he knows and sees as it is not.

Q. 130. *Bhante* ! Why do you say that he does not know and see as it is, but that he knows and sees as it is not ?

A. 130. Gautama ! It is so because the said fellow has a feeling that he has transformed the city of Rājagṛha, and that having done so, he has been able to know and see Rājagṛha in the city of Vārāṇasī. But his vision has been reversed. It is for this,...till sees not as it is.

Q. 131. *Bhante* ! Is a monk with an advanced soul, but with deceit and wrong outlook,...till transform the city of Rājagṛha, and having done so, know and see Rājagṛha in the city of Vārāṇasī ?

A. 131. Yes, he knows and sees,...till the said fellow has his thought in his mind that he has transformed the city of Vārāṇasī, and that having done so, he knows and sees Vārāṇasī in the city of Rājagṛha. But his vision has been reversed. It is for this,...till knows and sees as it is not.

Q. 132. *Bhante* ! Is a monk with an advanced soul, but with deceit and wrong outlook capable, by dint of his *vīrya-labdhi*, his *vaikriya-labdhi* and his *vibhaṅga-jñāna-labdhi*, to create between the city of Vārāṇasī and the city of Rājagṛha, a vast cluster of towns, and having done so, to know and see the vast cluster of towns between the city of Vārāṇasī and the city of Rājagṛha ?

A. 132. Yes, he is so capable.

Q. 133. *Bhante* ! Does he know and see in the same form, or in some other form ?

A. 133. Gautama ! He knows and sees not in the same form, but in some other form.

Q. 134. Why is it so,...till sees (in some other form) ?

A. 134. Gautama ! He has such a feeling that there is the city of Vārāṇasī, and that there is the city of Rājagṛha, that there, in between the two, there is a vast cluster of towns ; but that this is neither his *vīrya-labdhi*, *vaikriya-labdhi* or *vibhaṅga-jñāna-labdhi*, nor his fortune, glow, fame, strength, energy, or self-

exertion obtained, acquired and come before him. Thus he has his vision reversed. It is for this reason,...till sees (in some other form).

[transformation by one with a right outlook]

प्रश्न १३५—अणगारे णं भंते ! भावियप्पा अमाई सम्मदिट्ठी वीरिय-लद्धीए वेउव्वियलद्धीए ओहिणाणलद्धीए रायगिहं णयरं समोहए । समोहणित्ता वाणारसीए णयरीए रूवाइं जाणइ पासइ ?

उत्तर १३५—हंता जाणइ पासइ ।

प्रश्न १३६—से भंते ! किं तहाभावं जाणइ पासइ अण्णहाभावं जाणइ पासइ ?

उत्तर १३६—गोयमा ! तहाभावं जाणइ पासइ णो अण्णहाभावं जाणइ पासइ ।

प्रश्न १३७—से केणट्ठेणं भंते ! एवं वुच्चइ ?

उत्तर १३७—गोयमा ! तस्स णं एवं भवइ—एवं खलु अहं रायगिहे णयरे समोहए । समोहणित्ता वाणारसीए णयरीए रूवाइं जाणामि पासामि । से से दंसणे अविवच्चासे भवइ । से तेणट्ठेणं गोयमा ! एवं वुच्चइ । बीओ आलावगो एवं चेव । णवरं वाणारसीए णयरीए समोहणा णेयव्वा रायगिहे णयरे रूवाइं जाणइ पासइ ।

प्रश्न १३८—अणगारे णं भंते ! भावियप्पा अमाई सम्मदिट्ठी वीरिय-लद्धीए वेउव्वियलद्धीए ओहिणाणलद्धीए रायगिहं णयरं वाणारसिं णयरीं च अंतरा एगं महं जणवयवग्गं समोहए । समोहणित्ता रायगिहं णयरं वाणारसिं णयरीं तं च अंतरा एगं महं जणवयवग्गं जाणइ पासइ ?

उत्तर १३८—हंता जाणइ पासइ ।

प्रश्न १३९—से भंते ! किं तहाभावं जाणइ पासइ अण्णहाभावं जाणइ पासइ ?

उत्तर १३९-गोयमा ! तहाभावं जाणइ पासइ णो अण्णहाभावं जाणइ पासइ ।

प्रश्न १४०-से केणट्ठेणं ?

उत्तर १४०-गोयमा ! तस्स णं एवं भवति—णो खलु एस रायगिहे णयरे णो खलु एस वाणारसी णयरी णो खलु एस अंतरा एगे जणवयवग्गे । एस खलु ममं बीरियलद्धी वेउव्वियलद्धी ओहिणाणलद्धी इड्ढी जुत्ती जसे बले बीरिए पुरिसक्कारपरक्कमे लद्धे पत्ते अभिसमण्णागए । से से दंसणे अवि-वच्चासे भवइ । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—तहाभावं जाणइ पासइ णो अण्णहाभावं जाणइ पासइ ।

प्रश्न १४१-अणगारे णं भंते ! भावियप्पा बाहिरए पोगगले अपरियाइत्ता पभू एगं महं गामरूवं वा णयरूवं वा जाव...सण्णिवेसरूवं वा विउव्वित्तए ?

उत्तर १४१-णो इणट्ठे समट्ठे । एवं बिईओ वि आलावगो । णवरं बाहिरए पोगगले परियाइत्ता पभू ।

प्रश्न १४२-अणगारे णं भंते ! भावियप्पा केवइयाई पभू गामरूवाइं विउव्वित्तए ?

उत्तर १४२-गोयमा ! से जहा णामए जुवइं जुवाणे हत्थेणं हत्थे गेण्हेज्जा तं चेव जाव...विउव्विंसु वा विउव्वंति वा विउव्विस्संति वा । एवं जाव...सण्णिवेसरूवं वा ।

Q. 135. *Bhante* ! Is a monk with an advanced soul, who is deceit-free and with a right outlook, capable to transform, by dint of his *vīrya-labdhi*, his *vaikriya-labdhi* and his *avadhi-jhāna-labdhi*, the city of Rājagṛha, and having done so, to know and see all the forms in the city of Vārāṇasī ?

A. 135. Yes, he is so capable.

Q. 136. *Bhante* ! Does he know and see in the same form, or in some other form ?

A. 136. Gautama ! He knows and sees in the same form, not in some other form ?

Q. 137. *Bhante* ! Why do ye say so ?

A. 137. Gautama ! He has a feeling that he has transformed the city of Rājagṛha, and that having done so, he has known the forms of the city of Vārāṇasī. And his vision is unreversed. It is for this that I have said like that. Even the second statement is like that, difference being that the transformation of the city of Vārāṇasī and the knowing and seeing the forms in the city of Rājagṛha need be stated.

Q. 138. *Bhante* ! Is a monk with an advanced soul, deceit-free and with a right outlook, capable, by dint of his *vīrya-labdhi*, his *vaikriya-labdhi* and his *avadhi-jñāna-labdhi*, to create, between the city of Rājagṛha and the city of Vārāṇasī, a vast cluster of towns, and having done so, to know and see the vast cluster of towns between the city of Rājagṛha and the city of Vārāṇasī. ?

A. 138. Yes, he is capable to know and see.

Q. 139. *Bhante* ! Does he know and see in the same form, or in some other form ?

A. 139. Gautama ! He knows and sees in the same form, not in some other form.

Q. 140. Why so ?

A. 140. Gautama ! He has a feeling that neither is it the city of Rājagṛha, nor is it the city of Vārāṇasī, nor a vast cluster of towns in between the two, but that this is his *vīrya-labdhi*, his *vaikriya-labdhi*, his *avadhi-jñāna-labdhi*, that this is his fortune, glow, fame, strength, energy and self-exertion obtained, acquired and come to him. Thus his vision is unreversed. For this reason, it is so, oh Gautama, and it has been stated that he knows and sees in the same form, and not in some other form.

Q. 141. *Bhante* ! Is a monk with an advanced soul capable, without the help of external matter, to create a vast village form, a vast town form or the form of a cluster of towns ?

A. 141. No, he cannot. And like this the second statement, with this difference : with the help of external matter, he is capable to transform.

Q. 142. *Bhante* ! The said monk with an advanced soul—how many village forms is he capable to transform ?

A. 142. Gautama ! Keeping in view the example of a lass and a lad, or the spokes fitted into the axle of a wheel, (all) as aforesaid,...till such power has never been used, is never used, nor will it ever be used ; and like this,...till a cluster of towns.

[ *Camara's body-guard gods* ]

प्रश्न १४३—चमरस्स णं भंते ! असुरिदस्स असुररण्णो कइ आयरक्ख-देवसाहस्सीओ पण्णत्ताओ ?

उत्तर १४३—गोयमा ! चत्तारि चउट्ठीओ आयरक्खदेवसाहस्सीओ पण्णत्ताओ । तं णं आयरक्खा वण्णओ जहा रायप्पसेणइज्जे एवं सव्वेसिं इंदाणं जस्स जतिआ आयरक्खा ते भाणियव्वा ।

Q. 143. *Bhante* ! How many thousand are the body-guard gods (*Ātmarakṣaka-deva*) of Camara, the Indra of the Asuras, their king ?

A. 143. Gautama ! The number of body-guard gods is stated to be 64,000. The description of the body-guard gods needs be given, and the number of body-guard gods of different *Īndras* needs be stated<sup>24</sup>.

सेवं भंते ! भंते ! त्ति ।

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

छट्ठो उद्देसो सम्मत्तो । Chapter Six ends



## सत्तमो उद्देशो

### CHAPTER SEVEN

रायगिहे गयरे जाव...पज्जुवासमाणे एवं वयासी:

In the city of Rājagṛha,...till having worshipped, made submission as follows :

(Lokapāla Somadeva)

प्रश्न १४४-सक्कस्स णं भंते ! देविदस्स देवरण्णो कइ लोगपाला पण्णत्ता ?

उत्तर १४४-गोयमा ! चत्तारि लोगपाला पण्णत्ता तं जहा—सोमे जमे वरूणे वेसमणे ।

प्रश्न १४५-एएसि णं भंते ! चउण्हं लोगपालाणं कइ विमाणा पण्णत्ता ?

उत्तर १४५-गोयमा ! चत्तारि विमाणा पण्णत्ता तं जहा—संभप्पमे वरसिट्ठे सयंजले वग्गु ।

प्रश्न १४६-कहिं णं भंते ! सक्कस्स देविदस्स देवरण्णो सोमस्स महारण्णो संभप्पमे णामं महाविमाणे पण्णत्ते ?

उत्तर १४६-गोयमा ! जंबुदीवे दीवे मंदरस्स पव्वयस्स दाहिणे णं इमीसे रयणप्पभाए पुढवीए बहुममरमणिज्जाओ भूमिभागाओ उड्ढं चंदिम-सूरिय-गहगण-णक्खत-तारा-रूवाणं बहुइं जोयणाइं जाव...पंच वडेंसिया पण्णत्ता तं जहा असोग- डेंसए सत्तवण्ण-वडेंसए चंपय-वडेंसए चूय-वडेंसए मज्जे सोहम्म-वडेंसए तस्स णं सोहम्म-वडेंसयस्स महाविमाणस्स पुरत्थिमे णं सोहम्मे कप्पे असंखेज्जाइं जोयणाइं वीइवइत्ता एत्थ णं सक्कस्स देविदस्स

देवरणो सोमस्स महारणो संभप्पभे णामं महाविमाणे पण्णत्ते—अद्धतेरस-  
जोयणसयसहस्साइं आयामविक्खंभेणं उणयालीसं जोयणसयसहस्साइं बावण्णं  
च सहस्साइं अट्ठं य अडयाले जोयणसए किंचिं विसेसाहिए परिक्खेवेणं पण्णत्ते  
जा सूरियाभविमाणस्स वत्तव्वया सा अपरिसेसा भाणियव्वा जाव...अभि-  
सेओ । णवरं सोमो देवो । संभप्पभस्स णं महाविमाणस्स अहे सपक्खिं  
सपडिदिसिं असंखेज्जाइं जोयणसहस्साइं ओगाहिता एत्थं णं सक्कस्स  
देविंदस्स देवरणो सोमस्स महारणो सोमा णामं रायहाणी पण्णत्ता—एगं  
जोयणसयसहस्सं आयाम-विक्खंभेणं जंबुद्वीवप्पमाणा । वेमाणियाणं  
पमाणस्स अद्धं णेयव्वं जाव...उवरियलेणं सोलसं जोयणसहस्साइं आयाम-  
विक्खंभेणं पण्णासं जोयणसहस्साइं पंचं य सत्ताणउए जोयणसए किंचिं  
विसेसूणे परिक्खेवेणं पण्णत्ते । पासायाणं चत्तारि परिवाडीओ णेयव्वाओ ।  
सेसा णत्थि ।

Q. 144. *Bhante !* How many have been stated to be the Lokapālas of Śakra, the Indra of the gods, their king ?

A. 144. Gautama ! (He is) stated to have four Lokapālas. They are, Soma, Yama, Varuṇa and Vaiśramaṇa.

Q. 145. *Bhante !* How many *vimānas* the four Lokapālas are stated to possess ?

A. 145. Gautama ! They are stated to possess four *vimānas* which are : Sandhyāprabha, Varāśiṣṭa, Svayamjvala and Valgu.

Q. 146. *Bhante !* Where is the great *vimāna* named Sandhyāprabha of Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king ?

A. 146. Gautama ! To the south of Mount Meru, which is in Jambu-dvīpa, a considerable part of the beautiful landscape of the Ratnaprabhā hell is served by the moon, the sun, planets, stars and heavenly bodies. Many *yojanas* above this, there are five great celestial abodes, which are Aśoka, Saptaparnā, Campaka, Cūta, with Saudharma in the centre of them. Now, to the east of that great *vimāna*, Saudharmāvataṁśaka,

after you have covered an innumerable number of *yojanas*, you have the great *vimāna* named Sandhyāprabha, which belongs to Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king. Its length and breadth are 12,50,000 *yojanas* in each direction, and its circumference is slightly more than 39,52,848 *yojanas*. Other details...till coronation are the same as that of Sūryābha, the difference being that 'Somadeva' is to be used in place of 'Sūryābha'. Just straight beneath the great *vimāna* named Sandhyāprabha, on the same side and in the same direction, at a distance of an innumerable number of *yojanas* down is located Somā, the metropolis of Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king. The length and breadth of this capital city are 1,00,000 *yojanas* in each direction, and it is as big as Jambu-dvīpa. The fortress, etc., of this capital-city have dimensions which are half of those of the Vaimānika gods, and so...till the construction of the backside of the fortress. The dimensions of the structure in the backside are 16,000 *yojanas* in each direction. Its circumference is slightly more than 50,597 *yojanas*. The four palaces need be stated in order, no more.

सक्कस्स णं देविंदस्स देवरण्णो सोमस्स महारण्णो इमे देवा  
आणा-उववाय-वयण-णिद्देसे चिट्ठंति तं जहा—सोमकाइयाइ वा सोमदेवकाइ-  
याइ वा विज्जुकुमारा विज्जुकुमारीओ अगिगुमारा अगिगुमारीओ  
वायुकुमारा वायुकुमारीओ चंदा सुरा गहा णक्खत्ता ताराख्खा—जे यावण्णे  
तहप्पगारा सव्वे ते तब्भत्तिया तप्पक्खिया तब्भारिया सक्कस्स देविंदस्स  
देवरण्णो सोमस्य महारण्णो आणा-उववाय-वयण-णिद्देसे चिट्ठंति ।

The following gods take orders from, live in the proximity of, and obey the words and directions of Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king :

Somakāyika, Somadeva-kāyika<sup>25</sup>, Vidyutkumāras and Vidyutkumāris (feminine), Agnikumāras and Agnikumāris, Vāyukumāras and Vāyukumāris, the moon, the sun, planets, stars and other heavenly bodies, and many others who are devoted to him, who support him, who are under him—all these take orders from him, live in proximity of him, and obey his words and directions.

जंबुद्वीवे दीवे मंदरस्स पव्वयस्स दाहिणेणं जाइं इमाइं समुप्पज्जंति तं जहा—गहदंडाइ वा गहमुसलाइ वा गहगज्जियाइ वा गहजुद्धाइ वा गहसिंघाडगाइ वा गहावसत्वाइ वा अम्भाइ वा अब्भरुक्खाइ वा संभाइ वा गंधव्वणयराइ वा उक्कापायाइ वा दिसिदाहाइ वा गज्जिआइ वा विज्जूइ वा पंसुवुट्ठीइ वा जूवेइ वा जक्खालित्तएइ वा धूमियाइ वा महियाइ वा रयुग्घाएइ वा चंदोवरागाइ वा सूरुवरागाइ वा चंदपरिवेसाइ वा सूरपरिवेसाइ वा पडिचंदाइ वा पडिसूराइ वा इंदधणुइ वा उदगमच्छकपिहसिय अमोहपाईणवायाइवा पडीणवायाइ वा जाव...संवट्टयवायाइ वा गामदाहाइ वा जाव...सण्णिवेसदाहाइ वा पाणक्खया जणक्खया धणक्खया कुलक्खया वसणब्भूया अणारिया—जे यावण्णे तहप्पगारा ण ते सक्कस्स देविदस्स देवरण्णे सोमस्स महारण्णे अण्णाया अदिट्ठा असुआ अस्सु(मु) या अविण्णाया । तेसिं वा सोमकाइयाणं देवाणं सक्कस्स णं देविदस्स देवरण्णे सोमस्स महारण्णे इमे अहावच्चा अभिण्णाया होत्थ्या तं जहा—इंगालए वियालए लोहिअक्खे सण्णिचचरे चंदे सूरे सुक्के बुहे बहस्सई राहू । सक्कस णं देविदस्स देवरण्णे सोमस्स महारण्णे सत्तिभागं पलिओवमं ठिई पणत्ता अहावच्चाभिण्णायाणं देवाणं एगं पलिओवमं ठिई पणत्ता । एवं महिड्ढीए जाव...महाणुभागे सोमे महाराया ।

All the activities that take place to the south of Mount Meru in this Jambu-dvīpa, such as *graha-danḍa*, *graha-mūsala*, *graha-garjita*, *graha-yuddha*, *graha-śṛṅgātaka*, *grahā-pasavya*, (these are diverse planetary phenomena), *avra*, *avrabṛkṣa*, evening, city of the Gandharvas, shower of meteors, burning of spheres, roar, lightning, shower of dust, *yūpa*, *yakṣoddipta*, *dhūmikā*, *mahikā*, *rajoḍghāta*, eclipse of the moon, eclipse of the sun, *candra-pariveśa* *sūrya-pariveśa*, *prati-candra* *prati-sūrya*, rain-bow, *udaka-matsya*, *kapihasita*, *amogha*, wind of the eastern direction, wind of the western direction,...till *saṃvartaka* wind, burning of village...till burning of *sanniveśa*, destruction of life, destruction of people, destruction of wealth, destruction of race,...till famine, non-Aryan (sinful) acts, and all acts of this nature are not unknown to Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king; they are not unseen by him; they are not unheard of by him; they are not unremembered by him; they are not particularly unknown to him.

The following gods are like the progeny of Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king :

Āṅāraka, Vikolika, Lohitākṣa, Saturn, the moon, the sun, Venus, Mercury, Jupiter and Rāhu.

The life-span of Mahārāja Soma, the Lokapāla of Śakra, the Indra of the gods, their king, is three quarters added to a *palyopama*, and that of all his subordinate gods who are progeny unto him is one *palyopama*. Thus Mahārāja Soma is in possession of great fortune,...till great influence.

प्रश्न १४७—कहि णं भंते ! सक्कस्स देविंदस्स देवरण्णो जमस्स महारण्णो वरसिट्ठे णामं महाविमाणे पणत्ते ?

उत्तर १४७—गोयमा ! सोहम्मवडिसयस्स महाविमाणस्स दाहिणेणं सोहम्मे कप्पे असंखेज्जाइं जोयणसहस्साइं वीईवइत्ता एत्थ णं सक्कस्स देविंदस्स देवरण्णो जमस्स महारण्णो वरसिट्ठे णामं विमाणे पणत्ते—अद्धतेरसजोयणसयसहस्साइं जहा सोमस्स विमाणं तहा जाव...अभिसेओ । रायहाणी तहेव जाव...पासायपंतीओ । सक्कस्स णं देविंदस्स देवरण्णो जमस्स महारण्णो इमे देवा आणा जाव...चिट्ठंति तं जहा—जमकाइयाइ वा जमदेवकाइयाइ वा पेयकाइयाइ वा पेयदेवकाइयाइ वा असुरकुमारा असुरकुमारीओ कंदप्पा णिरयवाला आभिओगा । जे यावण्णे तहप्पगारा सब्बे ते तब्भत्तिया तप्पक्खिया तब्भारिया सक्कस्स देविंदस्स देवरण्णो जमस्स महारण्णो आणाए जाव...चिट्ठंति ।

Q. 147. *Bhante* ! Where is the great *vimāna* named *Varaśiṣṭa* of Mahārāja Yama, the Lokapāla of Śakra, the Indra of the gods, their king ?

A. 147. *Gautama* ! To the south of the great *vimāna* named *Saudharmāvataṃsaka*, at a distance of an unlimited thousand *yojanas* is located *Varaśiṣṭa*, the great *vimāna* of Mahārāja Yama, the Lokapāla of Śakra, the Indra of the gods, their king. Its length and breadth are 12,00,000 *yojanas* in each direction—all the details being similar to those of the great *vimāna* of Mahārāja Soma,...till coronation ; and so are the

details about the capital-city and the row of palaces. The following gods take order from,...till obey the directions of, Mahārāja Yama, the Lokapāla of Śakra, the Indra of the gods, their king :

Yama-kāyika, Yamadeva-kāyika, Preta-kāyika, Pretadeva-kāyika, Asurakumāras, Asurakumāris, Kandarpa, Narakapāla, Abhiyoga and so on who are devoted to Mahārāja Yama, who support him, who are under him,...till take orders from him.

जंबुद्वीवे दीवे मंदरस्स पव्वस्स दाहिणेण जाइं इमाइं समुप्पज्जंति तं जहा—डिंबाइ वा डमराइ वा कलहाइ वा बोलाइ वा खाराइ वा महाजुद्धाइ वा महासंगामाइ वा महासत्थणिवडणाइ वा एवं महापुरिसणिवडणाइ वा महारुहरिणिवडणाइ वा दुब्भूआइ वा कुलरोगाइ वा गामरोगाइ वा मंडलरोगाइ वा नगररोगाइ वा सीसवेयणाइ वा अच्छिवेयणाइ वा कण्णवेयणाइ वा णह्वेयणाइ वा दंतवेयणाइ वा इंदग्गहाइ वा खंदग्गहाइ वा कुमारग्गहाइ वा जक्खग्गहाइ वा भूयग्गहाइ वा एगाहियाइ वा वेयाहियाइ वा तेयाहियाइ वा चाउत्थहियाइ वा उव्वेयगाइ वा कासाइ वा सासाइ वा जराइ वा दाहाइ वा कच्छकोहाइ वा अजीरया पंडुरोगा हरिसाइ वा भगंदराइ वा हिययसूलाइ वा मत्थयसूलाइ वा जोणिमूलाइ वा पाससूलाइ वा कुच्छिसूलाइ वा गाममारीइ वा नगरमारीइ वा खेडमारीइ वा कव्वडमारीइ वा दोणमुहमारीइ वा मडम्बमारीइ वा पट्टणमारीइ वा आसममारीइ वा संबाहमारीइ वा सण्णिवेसमारीइ वा पाणक्खया जणक्खया धणक्खया कुलक्खया वसणभूया अणारिया जे यावि अण्णे तहप्पगारा ण ते सक्कस्स देविंदस्स देवरण्णे जमस्स महारण्णे अण्णाया ते सिं वा जमकाइयाणं देवाणं । सक्कस्स देविंदस्स देवरण्णे जमस्स महारण्णे इमे देवा अहावच्चा अभिण्णाया होत्था तं जहाः अंबं अंबरिसे चेव सामे सबले त्ति यावरे ख्खदो-वख्खदे काले य महाकाले त्ति यावरे असी य असिपत्ते कुंभे ( असिपत्ते घणू कुंभे ) बालू वेयरणी त्ति य खरस्सरे महाघोसे एमेए पण्णरसाऽऽहिया ।

सक्कस्स णं देविंदस्स देवरण्णे जमस्स महारण्णे सत्तिभागं पलिओवमं ठिई पण्णत्ता अहावच्चाभिण्णायाणं देवाणं एगं पलिओवमं ठिई पण्णत्ता एवं महिड्डीए जाव...जमे महाराया ।

To the south of Mount Meru, which is in Jambu-dvīpa, the activities that take place, viz., obstructions, troubles created by the princes, quarrels, exchanges of words, hatred of each other, great wars, great battles, uses of great weapons, death of great personalities, flow of much blood, (existence of) wicked people, diseases of the *maṇḍala*, urban diseases, pain in the eyes, in the ears, in the nails, in the teeth, Indra-graha, Skāṇḍa-graha, Kumāra-graha, Yakṣa-graha, fever on alternate days, fever at a gap of two days, fever at a gap of four days, restlessness, cough, breathing trouble, debility fever, typhoid, sore on body parts like arm-pits, indigestion, jaundice, piles, fistula, acute pain in the heart, acute pain in the brain, acute pain in the uterus, acute pain in the hips, acute pain in the arm-pits, epidemics in the village, epidemics in the town, etc., etc.,...till in *sanniveśa*, destruction of life, destruction of people, destruction of race, famines and non-Aryan acts, and such other activities,—these are not unknown to either Yama, the Lokapāla of Śakra, the Indra of the gods, their king, or to the Yama-kāyika gods.

The following gods are progeny-like to Mahārāja Yama, the Lokapāla of Śakra, the Indra of the gods, their king :

Amba, Ambariṣa, Śyāma, Śabala, Rūdra, Uparūdra, Kāla, Mahākāla, Asipatra, Dhanuṣa, Kumbha, Bālū, Vaitariṇī, Khara-svara and Mahāghoṣa—these are fifteen.

The life-span of Mahārāja Yama, the Lokapāla of Śakra, the Indra of the gods, their king, is three quarters added to a *palyopama*, and that of his progeny-like gods is one *palyopama*. Mahārāja Yama is in possession of such great fortune,...till great influence.

प्रश्न १४८—कहि णं भंते ! सक्कस्स देविंदस्स देवरण्णो वरुणस्स महारण्णो सयंजले णामं महाविमाणे पणत्ते ?

उत्तर १४८—गोयमा ! तस्स णं सोहम्मवड्ढेसयस्स विमाणस्स पच्चत्थियेणं सोहम्मि कप्पे असंखेज्जाइं जहा सोमस्स तहा विमाण-रायहाणीओ भाणियव्वा

जाव...पासायवडेंसया । णवरं णाम-णाणत्तं । सक्कस्स णं वरुणस्स महारण्णो जाव...चिट्ठंति तं जहा—वरुणकाइयाइ वा वरुणदेवयकाइयाइ वा णागकुमारा णागकुमारीओ उदहिकुमारा उदहिकुमारीओ थणियकुमारा थणियकुमारीओ । जे यावण्णे तहप्पगारा सव्वे ते तब्भत्तिआ जाव...चिट्ठंति ।

Q. 148. *Bhante* ! Where is the great *vimāna* named Svayaṃjvala of Mahārāja Varuṇa, the Lokapāla of Śakra, the Indra of the gods, their king ?

A. 148. Gautama ! To the west of the great *vimāna* named Saudharmāvataṃsaka, at a distance of an unlimited number of *yojanas* from Saudharma-kalpa, is located the great *vimāna* named Svayaṃjvala of Mahārāja Varuṇa, the Lokapāla of Śakra, the Indra of the gods, their king. Details are similar to those of the great *vimāna* of Mahārāja Soma. And so also about the (entire) *vimāna*, the capital-city,...till the great palace, difference being only in nomenclature.

The following gods take order from,...till obey the direction of, Mahārāja Varuṇa :

Varuṇa-kāyika, Varuṇadeva-kāyika, Nāgakuṃāras, Nāgakuṃāris, Udadhikuṃāras, Udadhikuṃāris, Stanitakuṃāras, Stanitakuṃāris, and many others who are devoted to him, who support him, and who are under him,...till take orders from him.

जंबुद्वीपे दीवे मंदरस्स पव्वयस्स दाहिणेणं जाइ इमाइं समुप्पज्जंति तं जहा—अइवासाइ वा मंदवासाइ वा सुवुट्ठीइ वा दुवुट्ठीइ वा उदम्भेदाइ वा उदप्पीलाइ वा उव्वाहाइ वा पव्वाहाइ वा गामवाहाइ वा...जाव सण्णिवेसवाहाइ वा पाणक्खया जाव...तेसिं वा वरुणकाइयाणं देवाणं । सक्कस्स णं देविंदस्स देवरण्णो वरुणस्स महारण्णो जाव...अहावच्चाऽभिण्णया होत्था तं जहा — कक्कोडए कद्धमए अंजणे संखवाले पुं डे पलासे मोए जए दहिमुहे अयंपुले कायरिए । सक्कस्स णं देविंदस्स देवरण्णो वरुणस्स महारण्णो देसूणाइं दो पलिओवमाइं ठिई पणत्ता अहावच्चाभिण्णयाणं देवाणं एणं पलिओवमं ठिई पणत्ता एमहिड्डीए जाव...वरुणे महाराया ।



In the southern direction of Mount Meru, which is in the Jambu-dvīpa, the activities that take place, viz., heavy rain, mild rain, balanced rain, unbalanced rain, water-springs, lakes, streams, rivers, flooding of villages,...till of *sanniveśa*, loss of life, etc., etc.,—these are neither unknown to him, nor to the Varuṇa-kāyika gods.

The following are the progeny-like gods of Mahārāja Varuṇa, the Lokapāla of Śakra, the Indra of the gods, their king :

Karkoṭaka, Kardamaka, Añjana, Śaṅkha-pālaka, Puṇḍra, Palāśa, Moda, Jaya, Dadhimukha, Ayaṁpula and Kātarika.

The life-span of Mahārāja Varuṇa, the Lokapāla of Śakra, the Indra of the gods, their king, is slightly less than two *palyopamas*, and that of his progeny-like gods one *palyopama*. Mahārāja Varuṇa is in possession of such great fortune,...till great influence.

प्रश्न १४९—कहि णं भंते ! सक्कस्स देविंदस्स देवरण्णो वेसमणस्स महारण्णो वग्गु णामं महाविमाणे पण्णत्ते ?

उत्तर १४९—गोयमा ! तस्स णं सोहम्मवडिसयस्स महाविमाणस्स उत्तरेणं जहा सोमस्स महाविमाण-रायहाणिवत्तव्वया तहा णेयव्वा जाव...पासाय-वडेंसया । सक्कस्स णं देविंदस्स देवरण्णो वेसमणस्स इमे देवा आणा-उववाय-वयण-णिद्देसे चिट्ठंति तं जहा—वेसमणकाइयाइ वा वेसमणदेवय-काइयाइ वा सुवण्णकुमारा सुवण्णकुमारीओ दीवकुमारा दीवकुमारीओ दिसाकुमारा दिसाकुमारीओ वाणमंतरा वाणमंतरीओ जे यावण्णे तहप्पगारा सव्वे ते तब्भत्तिआ जाव...चिट्ठंति ।

Q. 149. *Bhante* ! Where is the great *vimāna* named Valgu of Mahārāja Vaiśramaṇa, the Lokapāla of Śakra, the Indra of the gods, their king ?

A. 149. Gautama ! This is located to the north of the great *vimāna* Saudharmāvataṁsaka. Details are the same as those of the great *vimāna* of Mahārāja Soma,...till capital-city and the great palace.

The following gods take orders from, live in the proximity of, and obey the orders and directions of, Mahārāja Vaiśramaṇa, the Lokapāla of Śakra, the Indra of the gods, their king :

Vaiśramaṇa-kāyika, Vaiśramaṇadeva-kāyika, Suvarṇa-kumāras, Suvarṇakumāris, Dvīpakumāras, Dvīpakumāris, Dik-kumāras, Dik-kumāris, Vāṇa-vyantarāś male and female, and many others who support him, and are under him,...till take orders from him.

जंबुद्वीवे दीवे मंदरस्स पव्वयस्स दाहिणेण जाइं इमाइं समुप्पज्जंति तं जहा—अयागराइ वा तउयागराइ वा तंबागराइ वा एवं सीसागराइ वा हिरण्णागराइ वा सुवण्णागराइ वा रयणागराइ वा वइरागराइ वा वसुहाराइ वा हिरण्णवासाइ वा सुवण्णवासाइ वा रयणवासाइ वा वइरवासाइ वा आभरणवासाइ वा पत्तवासाइ वा पुप्फवासाइ वा फलवासाइ वा बीयवासाइ वा मल्लवासाइ वा वण्णवासाइ वा चुण्णवासाइ वा गंधवासाइ वा वत्थवासाइ वा हिरण्णवुट्ठीइ वा सुवण्णवुट्ठीइ वा रयणवुट्ठीइ वा वइरवुट्ठीइ वा आभरणवुट्ठीइ वा पत्तवुट्ठीइ वा पुप्फवुट्ठीइ वा फलवुट्ठीइ वा बीयवुट्ठीइ वा मल्लवुट्ठीइ वा वण्णवुट्ठीइ वा चुण्णवुट्ठीइ वा गंववुट्ठीइ वा वत्थवुट्ठीइ वा भायणवुट्ठीइ वा खीरवुट्ठीइ वा सुकालाइ वा दुक्कालाइ वा अप्पघाइ वा महग्घाइ वा सुभिक्षाइ वा दुब्भिक्षाइ वा कयविक्कयाइ वा सण्णिहीइ वा सण्णिचयाइ वा णिहीइ वा णिहाणाइं वा चिरपोराणाइं वा पहीणसामियाइं वा पहीणसेउयाइं वा पहीणमग्गाणि वा पहीणगोत्तागाराइं वा उच्छण्णसामियाइं वा उच्छण्णसेउयाइं वा उच्छण्णगोत्तागाराइं वा सिंघाडग्ग-तिग्ग-चउक्क-चच्चर-चउम्मुह-महापहपहेसु वा णयरणिद्धवणेसु वा सुसाण-गिरि-कंदर-संति-सेली-वट्ठाण-भवणणिहेसु सण्णिक्खित्ताइं चिट्ठंति । ण ताइं सक्कस्स देविंदस्स देवरण्णो वेसमणस्स महारण्णो अण्णायाइं अदिट्ठाइं असुयाइं अस्सु ( मु ) गाइं । अविण्णायाइं तेसिं वा वेसमणकाइयाणं देवाणं ।

सक्कस्स देविंदस्स देवरण्णो वेसमणस्स महारण्णो इमे देवा अहावच्चा-भिण्णाया होत्था तं जहा - पुण्णभद्दे माणिभद्दे सालिभद्दे सुमणभद्दे चक्के रक्खे पुण्णरक्खे स(प)व्वाणे सग्गजसे सव्वकामे समिद्धे अमोहे असणे । सक्कस्स णं देविंदस्स देवरण्णो वेसमणस्स महारण्णो दो पलिओवमाइं ठिई

पणत्ता अहावच्चाऽभिणायणं देवाणं एगं पलिओवमं ठिई पणत्ता  
एमहिङ्कीए जाव...वेसमणं महाराया ।

To the south of Mount Meru, which is in Jambu-dvīpa, the following activities that take place, viz., iron mines, zinc mines, copper mines, lead mines, silver mines, gold mines, diamond mines, *vajra ratna* mines, sprinklings of wealth, of silver, of gold, of gems, of thunder, of ornaments, of leaves, of flowers, of fruits, of seeds, of wreaths, of colours, of powders, of perfumes, of clothes, showers of silver, of gold, of gems, of *vajra ratna*, of ornaments, of leaves, of flowers, of fruits, of seeds, of wreaths, of colours, of powders, of perfumes, of clothes, of vessels, of milk, good time, bad time, low price, high price, easy begging, difficult begging, purchase, sale, and stock of *ghee*, jaggery, etc., stock of corn, of treasure, of wealth, treasure whose owners are dead, treasure which there is none to look after, treasure uncared for, treasure of which owners are extinct, treasure of which the name, race and line of the owners are extinct, treasure stored in chambers built at places where three roads meet, at places where four roads meet, in squares or on elevations, on highways, on ordinary thoroughfares, (beneath) city sewerage, in cremation grounds, on hills or in caves, in *śānti-grha*, in a cavern carved out of a mountain, in assembly halls or in residential houses—all these are known to Mahārāja Vaiśramaṇa, the Lokapāla of Śakra, the Indra of the gods, their king ; and all these are not unknown, unseen, unheard of, unremembered by, nor are they outside the knowledge either of him or of the Vaiśramaṇa-kāyika gods.

The following gods are progeny-like of Mahārāja Vaiśramaṇa, the Lokapala of Śakra, the Indra of the gods, their king :

Pūrṇabhadra, Maṇibhadra, Śālibhadra, Sumanobhadra, Cakra, Rakṣa, Pūrṇarakṣa, Sadvān, Sarvayaśa, Sarvakāya, Samṛddha, Amogha and Asaṅga.

The life-span of Mahārāja Vaiśramaṇa, the Lokapāla of Śakra, the Indra of the gods, their king, is two *palyopamas*, and that of his progeny-like gods is one *palyopama*. Mahārāja Vaiśramaṇa is in possession of such great fortune,...till great influence.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the great Lord. So saying, Bhagavān Gautama paid his homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having done so, he withdrew to his own seat.

सत्तमो उद्देसो सम्मत्तो । Chapter Seven ends

## अट्ठमो, उद्देसो

### CHAPTER EIGHT

रायगिहे णयरे जाव...पज्जुवासमाणे एवं वयासी :

In the city of Rājagṛha,...till made the following submission :

[ *Indras* ]

प्रश्न १५०—असुरकुमाराणं भंते ! देवाणं कइ देवा आहेवच्चं जाव...  
विहरंति ?

उत्तर १५०—गोयमा ! दस देवा आहेवच्चं जाव...विहरंति तं जहा—  
चमरे असुरिंदे आसुरराया सोमे जमे वरुणे वेसमणे बली वइरोयणिंदे वइ-  
रोयणराया सोमे जमे वरुणे वेसमणे ।

प्रश्न १५१—णागकुमाराणं भंते ! पुच्छा ?

उत्तर १५१—गोयमा ! दस देवा आहेवच्चं जाव...विहरंति तं जहा—  
धरणे णं णागकुमारिंदे णागकुमारराया कालवाले कोलवाले सेलवाले संखवाले  
भूयाणंदे णागकुमारिंदे णागकुमारराया कालवाले कोलवाले संखवाले  
सेलवाले ।

जहा णागकुमारिंदाणं एयाए वत्तव्वयाए णेयव्वं एवं इमाणं णेयव्वं :

सुवण्णकुमाराणं—वेणुदेवे वेणुदाली चित्ते विचित्ते चित्तपक्खे विचित्त-  
पक्खे ।

विज्जुकुमाराणं—हरिकंत हरिस्सह पभ सुप्पभ पभकंत सुप्पभकंत ।

अग्निकुमाराणं—अग्निसीह अग्निमाणव तेउ तेउसीह तेउकंत तेउप्पभ ।

दीवकुमाराणं—पुण विसिट्ठ रूय रूयंस रूसकंत रूयप्पभ ।

उदहिकुमाराणं—जलकते जलप्पभ जल जलरूय जलकंत जलप्पभ ।

दिसाकुमाराणं—अमियगई अमियवाहणे तुरियगई खिप्पगई सीहगई सीहविक्कमगई ।

वाउकुमाराणं—वेलंब पभंजण काल महाकाल अंजण रिट्ठ ।

यणियकुमाराणं—घोस महाघोस आवत्त वियावत्त नंदियावत्त महानंदियावत्त ।

एवं भाणियव्वं जहा असुरकुमारा ।

सोम कालवाल चित्तप्पभ तेयरूव जल तुरियगई काल आजुत्त ।

Q. 150. *Bhante* ! How many are the gods that dominate over the Asurakumāras ?

A. 150. Gautama ! Ten gods dominate over the Asurakumāras. They are : Camara who is the Indra of the Asurakumāras and their king, Soma, Yama, Varuṇa, Vaiśramaṇa ; Bali who is the Indra of the Vairocanas and their king, Soma, Yama, Varuṇa and Vaiśramaṇa.

Q. 151. *Bhante* ! How many gods dominate over the Nāgakumāras ?

A. 151. Gautama ! Ten gods dominate over the Nāgakumāras. They are : Dharaṇa who is the Indra of the Nāgakumāras and their king, Kālavāla, Kolavāla, Śailapāla, Śaṅkha-pāla ; Bhutānanda who is the Indra of the Nāgakumāras and their king, Kālavāla, Kolavāla, Śaṅkha-pāla and Śailapāla.

And what has been stated about the Indras of the Nāgakumāras may be stated about the remaining gods :

Suvarṇakumāras are dominated over by Veṇudeva, Veṇudāli, Citra, Vicitra, Citrapakṣa, Vicitrapakṣa ;

Vidyutkumāras are dominated over by Harikānta, Harisaha, Prabha, Suprabha, Prabhākānta, Suprabhākānta ;

Agnikumāras are dominated over by Agnisiṅha, Agni-māṇava, Tejas, Tejaḥsiṅha, Tejakānta, Tejaprabha ;

Dvīpakumāras are dominated over by Pūrṇa, Viśiṣṭa, Rūpa, Rūpāmśa, Rūpakānta, Rūpaprabha ;

Udadhikumāras are dominated over by Jalakānta, Jalaprabha, Jala, Jalarūpa, Jalakānta, Jalaprabha ;

Dikkumāras are dominated over by Amitagati, Amita-vāhana, Tvaritagati, Kṣipragati, Siṅhagati, Siṅha-vikramagati ;

Vāyukumāras are dominated over by Velamba, Prabhañjana, Kāla, Mahākāla, Añjana, Ariṣṭa ;

Stanitakumāras are dominated over by Ghoṣa, Mahāghoṣa, Āvarta, Vyāvarta, Nandikāvarta, Mahānandikāvarta.

Statements about these are to be similar to those of the Asura-kumāras.

The first Lokapālas to the Indras of the Bhavanapati gods in the south are :

Soma, Kālavāla, Citra, Prabha, Tejas, Rūpa, Jala, Tvarita-gati, Kāla and Ayukta.

प्रश्न १५२—पिसायकुमाराणं पुच्छा ?

उत्तर १५२—भोयमा ! दो देवा आहेवच्चं जाव...विहरन्ति तं जहा—  
काले य महाकाले सुख-पडिख-पुण्णभददे य अमरवई माणिभददे भीमे  
य तहा महाभीमे । किण्णर-किंपुरिसे खलु सप्पुरिसे खलु तहा महापुरिसे  
अइकाय-महाकाए गीयरई चेव गीयजसे ।

एए वाणमंतराणं देवाणं ।

जोइसियाणं देवाणं दो देवा आहेवच्चं जाव...विहरन्ति तं जहा—चंदे य  
सूरे य ।

Q. 152. And what about those dominating over the Piśācā-kumāras ?

A. 152. Gautama ! Pairs of gods, dominate over them. They are : Kāla and Mahākāla ; Surūpa and Pratrūpa ; Pūrṇabhadra and Mañibhadra ; Bhīma and Mahābhīma ; Kinnara and Kimpuruṣa ; Satpuruṣa and Mahāpuruṣa ; Atikāya and Mahākāya ; Gītarati and Gītayasa.

All these are the Indras of the Vāṇa-vyantara gods.

Two gods dominate over the Jyotiṣkas. They are : the Moon and the Sun.

प्रश्न १५२—सोहम्मी साणेसु णं भंते ! कप्पेसु कइ देवा आहेवच्चं जाव...विहरंति ?

उत्तर १५२—गोयमा ! दस देवा जाव...विहरंति तं जहा—सक्के देविंदे देवराया सोमे जमे वरुणे वेसमणे ईसाणे देविंदे देवराया सोमे जमे वरुणे वेसमणे । एसा वत्तव्वया सव्वेसु वि कप्पेसु एए चेव भाणियव्वा । जे य इंदा ते य भाणियव्वा ।

Q. 153. *Bhante* ! How many gods dominate over Saudharma-kalpa and Isāna-kalpa ?

A. 153. Gautama ! Ten gods dominate (in Saudharma-kalpa) as follows : Śakra who is the Indra of the gods and their king, Soma, Yama, Varuṇa, Vaiśramaṇa ; Isāna himself who is the Indra of the gods and their king, Soma, Yama, Varuṇa, Vaiśramaṇa. And similar statements are to be made about the remaining heavens, and their respective Indras are to be mentioned.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the great Lord ! So saying, Bhagavān Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

अट्ठमो उद्देसो सम्मत्तो । Chapter Eight ends



## नवमो उद्देशो

### CHAPTER NINE

रायगिहे जाव...एवं वयासी:

In the city of Rājagṛha,...till made submission as follows :

[*objects of senses*]

प्रश्न १५४—कइविहे णं भंते ! इंदियविसए पण्णत्ते ?

उत्तर १५४—गोयमा ! पंचविहे इंदियविसए पण्णत्ते तं जहा—सोइंदिय-  
विसए जाव...जीवाभिगमे जोइसिय उद्देशओ णेयव्वो अपरिसेसो ।

Q. 154. *Bhante* ! How many have been stated to be the objects of organs of senses ?

A. 154. *Gautama* ! The objects of the organs of senses have been stated to be five. They are : object of the organ of hearing, etc., as contained in the *Jīvābhigama Sūtra*, where from the chapter on the *Jyotiṣkas* is to be stated as a whole (i.e., without omission)<sup>26</sup>.

नवमो उद्देशो सम्मत्तो । Chapter Nine ends

## दसमो उद्देशो

### CHAPTER TEN

रायगिहे जाव...एवं वयासी:

In the City of Rājagṛha,...till made submission as follows :

[*Indras' assemblies*]

प्रश्न १५५—चमरस्स णं भंते ! असुरिदस्स असुररण्णो कइ परिसाओ पणत्ताओ ?

उत्तर १५५—गोयमा ! तओ परिसाओ पणत्ताओ तं जहा—समिया चंडा जाया एवं जहाणुपुब्बीए जाव...अच्चुब्भो कप्पो ।

Q. 155. *Bhante* ! How many have been stated to be the assemblies of Camara, the Indra of the Asurakumāras, their king ?

A. 155. Gautama ! He is stated to have three assemblies, which are Śamikā (Śamitā), Caṇḍā and Jātā. Like this, in order, need be stated...till Acyuta-kalpa<sup>27</sup>.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the great lord. So saying, Bhagavān Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

दसमो उद्देशो सम्मत्तो । Chapter Ten ends

तइयं सयं सम्मतं । Book Three ends

चउत्थं सयं

## BOOK FOUR

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पढम-बिईय-तईय-चउत्था उब्देसा

CHAPTERS ONE-TWO-THREE-FOUR

गाहा :

चत्तारि विमाणेहिं चत्तारि य होंति रायहाणीहिं  
णेरईए लेस्साहि य दस उब्देसा चउत्थसये ।

*Couplet :*

Four chapters deal with *vimānas*  
And four with capital-cities  
(Then) infernal beings, tinges (at last)  
Contents of ten chapters in Book Four

रायगिह् नयरे जाव...एवं वयासी :

In the city of Rājagṛha,...till made the following submission :

*[Lokapālas of Isānendra]*

प्रश्न १—ईसाणस्स णं भंते ! देविंदस्स देवरण्णो कइ लोगपाला पण्णत्ता ?

उत्तर १—चत्तारि लोगपाला पण्णत्ता तं जहा—सोमे जमे बरुणे वेसमणे ।

प्रश्न २—एएसि णं भंते ! लोगपालाणं कइ विमाणा पण्णत्ता ?

उत्तर २—गोयमा ! चत्तारि विमाणा पण्णत्ता तं जहा—सुमणे सव्वओ-  
भद्दे वग्गू सुवग्गू ।

प्रश्न ३—कहि णं भंते ! ईसाणस्स देविंदस्स देवरण्णो सोमस्स महारण्णो सुमणे णामं महाविमाणे पण्णत्ते ?

उत्तर ३—गोयमा ! जंदुद्दीवे दीवे मंदरस्स पव्वयस्स उत्तरे णं इमीसे रयणप्पभाए पुढवीए याव...ईसाणे णामं कप्पे पण्णत्ते तत्थ णं जाव...पंच-वडेंसया पण्णत्ता तं जहा—अंकवडेंसए फलिह्वडेंसए रयणवडेंसए जायरूववडेंसए मज्जे ईसाणवडेंसए । तस्स णं ईसाणवडेंसयस्स महाविमाणस्स पुरत्थिमेणं तिरियमसंखेज्जाइं जोयणसहस्साइं वीईवइत्ता तत्थ णं ईसाणस्स देविंदस्स देवरण्णो सोमस्स महारण्णो सुमणे णामं महाविमाणे पण्णत्ते अद्धतेरसजोयण । जहा सक्कस्स वत्तव्वयं तईयसए तहा ईसाणस्स वि जाव...अच्चणिया सम्मत्ता ।

चउण्हं वि लोगपालाणं विमाणे विमाणे उंददेसओ चउसु वि विमाणेसु चत्तारि उददेसा अपरिसेसा णवरं ठिईए णाणत्तं—

आइ दुय विभागूणा पलिया घणयस्स होति दो चेव । दोसतिभागा वरुण पलियमहावच्चदेवाणं ।

Q. 1. *Bhante* ! How many have been stated to be the Lokapālas of Īśāna, the Indra of the gods, their king ?

A. 1. Gautama ! They have been stated to be four. They are : Soma, Yama, Varuṇa and Vaiśramaṇa.

Q. 2. *Bhante* ! How many have been stated to be the *vimānas* of the Lokapālas ?

A. 2. Gautama ! They have been stated to be four. They are : Sumana, Sarvatobhadra, Valgu, Suvalgu.

Q. 3. *Bhante* ! Where is located the great *vimāna* named Sumana of Mahārāja Soma, the Lokapāla of Īśāna, who is the Indra of the gods and their king ?

A. 3. Gautama ! To the north of Mount Meru in Jambudvīpa, from the flat ground of the Ratnaprabhā hell,...till there is Īśāna-kalpa, there are five celestial palaces, which are, Aṅkā-

vataṁsaka, Sphatikāvataṁsaka, Ratnāvataṁsaka and Jātarūpā-vataṁsaka, with Īśānāvataṁsaka at the centre of them. As one goes obliquely to the east of the great *vimāna* Īśānāvataṁsaka, and covers a distance of an unlimited thousand *yojanas*, there is the great *vimāna* named Sumana, which belongs to Mahārāja Soma, the Lokapāla of Īśāna, the Indra of the gods, their king. Its length and breadth are 122 lakh *yojanas* each. Other details are the same as that of (the great *vimāna* of Mahārāja Soma, the Lokapāla of Śakrendra,...till the end of the section.

The description of the *vimāna* of each Lokapāla constitutes a Chapter, and so four *vimānas* make four Chapters complete, but differences are in their life-span. The life-span in each case is as follows :

Mahārāja Soma and Yama have each a life-span of three quarters less than two *palyopamas*, Vaiśramaṇa has a life-span of two *Palyopamas* and Varuṇa has three quarters added to a *palyopama*. The progeny-like gods have each a life-span of one *palyopama*.

पढम-बिईय-तईय-चउत्था उद्देसा सम्मत्ता

Chapters One-Two-Three-Four end

पंचम-छट्ठ-सत्तमट्ठमा उद्देसा

CHAPTERS FIVE-SIX-SEVEN-EIGHT

[ *capital-cities of Lokapālas* ]

४-रायहाणीसु वि चत्तारि उद्देसा भाणियव्वा जाव...महिङ्गीए जाव...  
वरुणे महाराया ।

4. Four chapters are to be given to the capital-cities<sup>1</sup>,  
...till great fortune,...till Mahārāja Varuṇa.

पंचम-छट्ठ-सत्तमट्ठमा उद्देसा सम्मत्ता

Chapters Five-Six-Seven-Eight end

नवमो उद्देसो

CHAPTER NINE

[ *on infernal beings* ]

प्रश्न ५-णेरइए णं भंते । णेरइएसु उववज्जइ अणेरइए णेरइएसु उववज्जइ ?

उत्तर ५-पण्णवणाए लेस्सापए तईओ उद्देसओ भाणियव्वो जाव... णाणाइं ।

Q. 5. *Bhante* ! Are infernal beings alone born among infernal beings, or, are non-infernal beings born among infernal beings ?

A. 5. On this, refer to Chapter Three on 'Tinges' in the *Paṇṇavaṇṇā Sūtra*,...till various types of knowledge<sup>2</sup>.

नवमो उद्देसो सम्मत्तो । Chapter Nine ends

दसमो उद्दसो

CHAPTER TEN

[ on tinges ]

प्रश्न ६-से णूणं भंते ! कण्हलेस्सा णीललेस्सं पप्प तारूवत्ताए तावण्णत्ताए...?

उत्तर ६-एवं चउत्थो उद्दसओ पण्णवणाए चेव लेस्सापदे णेयव्वो जाव ... परिणाम-वण्ण-रस-गंध-सुद्ध-अपसत्थ-संकिलिट्ठु-ग्हा-गइ-परिणाम-पएसो-गाह-वग्गणा-ट्ठाणमप्पबहुं ।

Q. 6. *Bhante* ! Does the black tinge attain the colour and the hue of the blue tinge by coming into contact with it ?

A. 6. *Gautama* ! Refer to Chapter Four on 'Tinges' in the *Pannavaṇḍā Sūtra*<sup>3</sup>...till outcome, colour, substance, smell, purity, unwholesomeness, oppression, heat, movement, transformation, space-units, dimensions, categories, place, quantum—more or less. (All these need be stated about tinges.)

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the great Lord ! So saying, *Bhagavān Gautama* paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

दसमो उद्दसो सम्मत्तो । Chapter Ten ends

चउत्थं सयं सम्मतं । Book Four ends



पंचमं सयं

## BOOK FIVE

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पढमो उव्देसो

### CHAPTER ONE

गाहा :

चंप रवि अणिल गंठिय सद्दे छउमाऽऽ एयण णियंठे  
रायगिहं चंपा चंदिमा य दस पंचमम्मि सए ।

Couplet :

City of Campā (where the dialogue took place)  
Topics for discussion are—the sun, the wind,  
Knots that make a net (this is for analogy),  
Sound, monks, life-span, throb of matter,  
Monk Nirgranthiputra, Rājagṛha, the moon,  
Campā—such are the contents  
Of ten chapters in Book Five.

तेणं कालेणं तेणं समएणं चंपा णामं रायहाणी होत्था । वण्णओ ।  
तीसे णं चंपाए णयरीए पुण्णभद्दे णामं चेइए होत्था । वण्णओ । सामी  
समोसडे जाव...परिसा पडिगया ।

In that period, at that time, there was a capital-city  
named Campā. Description. Outside the city of Campā,  
there was a *caitya* named Pūrṇabhadra. Description.  
Śramaṇa Bhagavān Mahāvīra came,...till the people dispersed.

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी  
इंदमइ णामं अणगारे गोयमगोत्ते णं जाव...एवं वयासी:

In that period, at that time, Śramaṇa Bhagavān Mahāvira had a senior-most disciple in a monk named Indrabhūti who belonged to the Gautama line,...till he made the following submission :

[ on sun-rise and sun-set ]

प्रश्न १-जंबूद्वीवे णं भंते ! दीवे सूरिया उदीण-पाईणमुग्गच्छ पाईण-दाहिणमागच्छंति पाईण-दाहिणमुग्गच्छ दाहिण-पडीणमागच्छंति दाहिण-पडीण-मुग्गच्छ पडीण-उदीणमागच्छंति पडीण-उदीणमुग्गच्छ उदीण-पाईणमागच्छंति ?

उत्तर १-हंता गोयमा ! जंबूद्वीवे णं दीवे सूरिया उदीण-पाईणमुग्गच्छ जाव...उदीण-पाईणमागच्छंति ।

प्रश्न २-जया णं भंते ! जंबूद्वीवे दीवे दाहिणड्ढे दिवसे हवइ तया णं उत्तरड्ढेज्जि दिवसे भवइ जया णं उत्तरड्ढेज्जि दिवसे भवइ तया णं जंबूद्वीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमपच्चत्थिमे णं राई हवइ ?

उत्तर २-हंता गोयमा ! जया णं जंबूद्वीवे दीवे दाहिणड्ढे वि दिवसे जाव ...राई भवइ ।

प्रश्न ३-जया णं भंते ! जंबूद्वीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे णं दिवसे भवइ तया णं पच्चत्थिमेण वि दिवसे भवइ जया णं पच्चत्थिमे णं दिवसे भवइ तया णं जंबूद्वीवे दीवे मंदरस्स पव्वयस्स उत्तर-दाहिणे णं राई भवइ ?

उत्तर ३-हंता गोयमा ! जया णं जंबूद्वीवे दीवे मंदरपुरत्थिमे णं दिवसे जाव...राई भवइ ।

Q. 1. *Bhante* ! In the isle called Jambūdvīpa, does the sun rise in the north-east and set in in the south-east ? Does it rise in the south-east and set in in the south-west ? Does it rise in the south-west and set in in the north-west ? Does it rise in the north-west and set in in the north-east ?

A. 1. Yes, Gautama, the sun rises in the north-east,... till comes back to the north-east<sup>1</sup>.

Q. 2. *Bhante* ! When it is day in the southern portion of the isle named Jambūdvīpa, is it also day in the northern portion ? And when it is day in the northern portion, is it night in the east and the west of Mount Meru in the isle named Jambūdvīpa ?

A. 2. Yes, Gautama, when it is day in the southern portion of the isle named Jambūdvīpa,...till it is night, etc.

Q. 3. *Bhante* ! When it is day in the east of Mount Meru in the isle called Jambūdvīpa, is it also day in the west ? And when it is day in the west, then, is it night in the north and in the south of Mount Meru in the isle named Jambūdvīpa ?

A. 3. Yes, Gautama, when it is day in the east of Mount Meru in the isle named Jambūdvīpa,...till it is night, etc.

[ *measure of day and night* ]

प्रश्न ४—जया णं भंते ! जंबूदीवे दीवे दाहिणङ्के उक्कोसए अट्ठारसमुहुत्ते दिवसे भवइ तथा णं उत्तरङ्के वि उक्कोसए अट्ठारसमुहुत्ते दिवसे भवइ जया णं उत्तरङ्के उक्कोसए अट्ठारसमुहुत्ते दिवसे भवइ तथा णं जंबूदीवे दीवे मंदरस्स पुरत्थिम-पच्चत्थिमे णं जहणिया दुवालसमुहुत्ता राई भवइ ?

उत्तर ४—हंता गोयमा ! जया णं जंबूदीवे जाव...दुवालसमुहुत्ता राई भवइ ।

प्रश्न ५—जया णं जंबूदीवे मंदरस्स पुरत्थिमे उक्कोसए अट्ठारसमुहुत्ते दिवसे भवइ तथा णं जंबूदीवे दीवे पच्चत्थिमेण वि उक्कोसेण अट्ठारसमुहुत्ते दिवसे भवइ जया णं पच्चत्थिमे णं उक्कोसए अट्ठारसमुहुत्ते दिवसे भवइ तथा णं भंते ! जंबूदीवे दीवे उत्तरे दुवालसमुहुत्ता जाव...राई भवइ ?

उत्तर ५—हंता गोयमा ! जाव...भवइ ।

प्रश्न ६—जया णं भंते ! जंबूदीवे दीवे दाहिणङ्के अट्ठारसमुहुत्ताणंतरे दिवसे भवइ तथा णं उत्तरे अट्ठारसमुहुत्ताणंतरे दिवसे भवइ जया णं उत्तरङ्के

अट्ठारसमुहुत्ताणंतरे दिवसे भवइ तथा णं जंबूदीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे णं पच्चत्थिमे णं साइरेगा दुवालसमुहुत्ता राई भवइ ?

उत्तर ६—हंता गोयमा ! जया णं जंबूदीवे जाव...राई भवइ ।

प्रश्न ७—जया णं भंते ! जंबूदीवे मंदरस्स पव्वयस्स पुरत्थिमे णं अट्ठारसमुहुत्ताणंतरे दिवसे भवइ तथा णं पच्चत्थिमे णं अट्ठारसमुहुत्ताणंतरे दिवसे भवइ जया णं पच्चत्थिमे णं अट्ठारसमुहुत्ताणंतरे दिवसे भवइ तथा णं जंबूदीवे मंदरस्स पव्वयस्स उत्तरदाहिणे साइरेगदुवालसमुहुत्ता राई भवइ ?

उत्तर ७—हंता गोयमा ! जाव...भवइ ।

एवं एएणं कमेण ओसारेयव्वं सत्तरसमुहुत्ते दिवसे तेरसमुहुत्ता राई भवइ । सत्तरसमुहुत्ताणंतरे दिवसे साइरेगा तेरसमुहुत्ता राई सोलस-मुहुत्ते दिवसे चोद्दसमुहुत्ता राई सोलसमुहुत्ताणंतरे दिवसे साइरेगचउद्दस-मुहुत्ता राई पण्णरसमुहुत्ते दिवसे पण्णरसमुहुत्ता राई पण्णरसमुहुत्ताणंतरे दिवसे साइरेगा पण्णरसमुहुत्ता राई चोद्दसमुहुत्ते दिवसे सोलसमुहुत्ता राई चोद्दसमुहुत्ताणंतरे दिवसे साइरेगा सोलसमुहुत्ता राई तेरसमुहुत्ते दिवसे सत्तरसमुहुत्ता राई तेरसमुहुत्ताणंतरे दिवसे साइरेगा सत्तरसमुहुत्ता राई ।

प्रश्न ८—जया णं जंबूदीवे दाहिणड्ढे जह्णणए दुवालसमुहुत्ते दिवसे भवइ तथा णं उत्तरड्ढे वि जया णं उत्तरड्ढे तथा णं जंबूदीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे-पच्चत्थिमे णं उक्कोसिया अट्ठारसमुहुत्ता राई भवइ ?

उत्तर ८—हंता गोयमा ! एवं चैव उच्चारयेव्वं जाव...राई भवइ ।

प्रश्न ९—जया णं भंते ! जंबूदीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे णं जह्णणए दुवालसमुहुत्ते दिवसे भवइ तथा णं पच्चत्थिमे वि जया णं पच्चत्थिमे णं वि तथा णं जंबूदीवे दीवे मंदरस्स पव्वयस्स उत्तर-दाहिणे णं उक्कोसिया अट्ठारसमुहुत्ता राई भवइ ?

उत्तर ९—हंता, गोयमा ! जाव...राई भवइ ।

Q. 4. *Bhante* ! When in the south of the isle named Jambūdvīpa, the maximum span of the day is 18 *muhūrtas* (18×48 minutes), then in the north also, is the maximum span of the day 18 *muhūrtas*, and when in the north the maximum span of the day is 18 *muhūrtas*, then in the east and the west of Mount Meru in the isle named Jambūdvīpa, is the maximum span of the night 12 *muhūrtas*<sup>2</sup> ?

A. 4. Yes, Gautama, when in the south of the isle named Jambūdvīpa,...till the maximum span of the night is 12 *muhūrtas*.

Q. 5. *Bhante* ! When in the east of Mount Meru in the isle named Jambūdvīpa, the maximum span of the day is 18 *muhūrtas*, then, in the west, too, does the day have a maximum span of 18 *muhūrtas* ? And when in the west, the day has a maximum span of 18 *muhūrtas*, then, in the north of the isle named Jambūdvīpa, does the night have a maximum span of 12 *muhūrtas* ?

A. 5. Gautama ! It is so,...till the night has a maximum span of 12 *muhūrtas*.

Q. 6. *Bhante* ! When in the south of the isle named Jambūdvīpa, the day has a span of less than 18 *muhūrtas*, then, in the north, too, does the day have a span of 18 *muhūrtas* ? And when in the north of the isle named Jambūdvīpa, the day has a span of less than 18 *muhūrtas*, then, in the east and the west of Mount Meru in the isle named Jambūdvīpa, does the night have a span which is more than 12 *muhūrtas* ?

A. 6. Gautama, when in the south of the isle named Jambūdvīpa,...till the span of the night is more than 12 *muhūrtas*.

A. 7. *Bhante* ! When in the east of Mount Meru in the isle named Jambūdvīpa, the day has a span which is less than 18 *muhūrtas*, then, in the west, too, does the day

have a span which is less than 18 *muhūrtas* ? And when in the west the day has a span which is less than 18 *muhūrtas*, then, in the north and the south of Mount Meru in the isle named Jambūdvīpa, does the night have a span of more than 12 *muhūrtas* ?

A. 7. Yes, Gautama, they are so...till more than 12 *muhūrtas*.

And in this order, (the day) is to be reduced. (and night increased) : When the day is 17 *muhūrtas*, the night is 13 *muhūrtas* ; when the day is less than 17 *muhūrtas*, the night is more than 13 *muhūrtas* ; when the day is 16 *muhūrtas*, the night is 14 ; when the day is less than 16 *muhūrtas*, the night is more than 14 ; when the day is 15 *muhūrtas*, the night is also 15 ; when the day is less than 15 *muhūrtas*, the night is more than 15 ; when the day is 14 *muhūrtas*, the night is 16 ; when the day is less than 14 *muhūrtas*, the night is more than 16 ; when the day is 13 *muhūrtas*, the night is 17 ; and when the day is less than 13 *muhūrtas*, the night is more than 17.

Q. 8. *Bhante* ! When in the south of the isle named Jambūdvīpa, the maximum span of the day is 12 *muhūrtas*, then, is it so in the north too ? And when it is so in the north, then, in the east and the west of Mount Meru in the isle named Jambūdvīpa, does the night have a maximum span of 18 *muhūrtas* ?

A. 8. Yes, Gautama, it is so, and like this is to be stated,...till the night has a maximum span of 18 *muhūrtas*

Q. 9. *Bhante* ! When in the east of Mount Meru, the day has a maximum span of 12 *muhūrtas*, then, in the west, too, is it so ? And when in the west, too, it is so, then, in the north and the south of Mount Meru in the isle named Jambūdvīpa does the night have a maximum span of 18 *muhūrtas* ?

A. 9. Yes, Gautama, it is so,...till the night has a maximum span of 18 *muhūrtas*.

[ *on the commencement of rainfall* ]

प्रश्न १०—जया णं भंते ! जंबूद्वीवे दीवे दाहिणड्ढे वि वासाणं पढमे समये पडिवज्जइ तथा णं उत्तरड्ढे वि वासाणं पढमे समये पडिवज्जइ जया ण उत्तरड्ढे वि वासाणं पढमे समए पडिवज्जइ तथा णं जंबूद्वीवे दीवे मंदरस्स पव्वयस्स पुरत्थिम-पच्चत्थिमे णं अणंतरपुरक्खडे समयंसि वासाणं पढमे समए पडिवज्जइ ?

उत्तर १०—हंता गोयमा ! जया णं जंबूद्वीवे दीवे दाहिणड्ढे वासाणं पढमे समए पडिवज्जइ तह चेव जाव...पडिवज्जइ ।

प्रश्न ११—जया णं भंते ! जंबूद्वीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे णं वासाणं पढमे समए पडिवज्जइ तथा णं पच्चत्थिमेण वि वासाणं पढमे समए पडिवज्जइ । जया णं पच्चत्थिमेण वि वासाणं पढमे समए पडिवज्जइ तथा णं जाव...मंदरस्स पव्वयस्स उत्तर दाहिणे णं अणंतरपच्छाकड-समयंसि वासाणं पढमे समए पडिवण्णे भवइ ?

उत्तर ११—हंता गोयमा ! जया णं जंबूद्वीवे दीवे मंदरस्स पव्वयस्स पुरत्थिमे णं एवं चेव उच्चायेय्वं जाव ..पडिवण्णे भवइ ।

एवं जहा समएणं अभिलावो भणिओ वासाणं तहा आवलियाए वि भाणियव्वो आणपाणूण वि थोवेण वि लवेण वि मुहुत्तेण वि अहोरत्तेण वि पक्खेण वि मासेण वि उउणा वि एएसिं सव्वेसिं जहा समयस्स अभिलावो तहा भाणियव्वो ।

Q. 10. *Bhante* ! When the rainy season starts its first time-unit (*samaya*) in the south of the isle named Jambūdvīpa, then the rainy season starts its first time-unit also in the north ; when the rainy season starts its first time-unit in the north, then, does the rainy season start its first time-unit in the east and the west of Mount Meru in the isle named Jambūdvīpa in the time-unit just following ?

A. 10. Yes, Gautama, it is so. When the rainy season starts its first time-unit in the southern region of the isle named Jambūdvīpa,...till in the time-unit just following.

Q. 11. *Bhante* ! When the rainy season starts its first time-unit in the east of Mount Meru in the isle named Jambūdvīpa, then it starts also its first time-unit in the west ; and when it starts its first time-unit in the west, then, does the rainy season start its first time-unit in the north and the south of Mount Meru in the time-unit just preceding ?

A. 11. Yes, Gautama, it is so. When the rainy season starts its first time-unit in the east of Mount Meru in the isle named Jambūdvīpa,...till in the time-unit just preceding.

What has been stated of the first time-unit of the commencement of rainfall has to be repeated about *āvalikā*, *ānapāna*, *stoka*, *lava*, *muhūrta*, day-night, fortnight, month and season<sup>3</sup>.

[ on winter, etc. ]

प्रश्न १२—जया णं भंते ! जंबूद्वीवे दीवे हेमन्ताणं पढमे समए पडिवज्जइ... ?

उत्तर १२—जहेव वासाणं अभिलावो तहेव हेमन्ताण वि गिम्हाण वि भाणियव्वो जाव...उउए । एवं तिण्णि वि एएसिं तीसं आलावगा भाणियव्वो ।

प्रश्न १३—जया णं भंते ! जंबूद्वीवे दीवे मंदरस्स पव्वयस्स दाहिणद्धे पढमे अयणे पडिवज्जइ तथा णं उत्तरद्धे वि पढमे अयणे पडिवज्जइ ?

उत्तर १३—जहा समएणं अभिलावो तहेव अयणेण वि भाणियव्वो जाव... अणंतरपच्छाकडसमयंसि पढमे अयणे पडिवण्णे भवइ ।

जहा अयणेणं अभिलावो तथा संवच्छरेण वि भाणियव्वो जुएण वि वास-सएण वि वाससहस्सेण वि वाससयसहस्सेण वि पुव्वंगेण वि पुव्वेण वि



तुडियंगेण वि तुडियेण वि एवं पुव्वंगे पुव्वे तूडियंगे तुडिए अडडंगे अडडे  
अववंगे अववे हूहयंगे हूहए उप्पलंगे उप्पले पउमंगे पउमे णल्लिगंगे  
णल्लिणे अत्थणिउरंगे अत्थणिउरे अउयंगे अउए णउयंगे णउए पउयंगे पउए  
चूलियंगे चूलिए सीसपहेलिया पल्लिओवमेण सागरोवमेण वि भाणियव्वो ।

प्रश्न १४—जया णं भंते ! जंबूद्वीवे दीवे दाहिणइहे पढमा  
ओसप्पिणी पडिवज्जइ तया णं उत्तरइहे वि पढमा ओसप्पिणी पडिवज्जइ  
जया णं उत्तरइहे वि पडिवज्जइ तया णं जंबूद्वीवे दीवे मंदरस्स पव्वयस्स  
पुरत्थिमे णं पच्चत्थिमे णं णेवत्थि ओसप्पिणी णेवत्थि उस्सप्पिणी । अवट्ठिए  
णं तत्थ काले पण्णत्ते समणाउसो ?

उत्तर १४—हंता गोयमा ! तं चेव जाव...उच्चारयेव्वं जाव...  
समणाउसो ! जहा ओसप्पिणीए आलावओ भणिओ एवं उस्सप्पिणीए वि  
भाणियव्वो ।

Q. 12. *Bhante* ! When the winter season starts its first time-unit in the south of the isle named Jambūdvīpa, (then it starts the same in the north ; and when it starts the same in the north, then, does it start its first time-unit in the east and the west of Mount Meru in the isle named Jambūdvīpa in the time-unit just following) ?

A. 12. The discussion on the rainy season is to be repeated in the case of winter, and so also in the case of summer, ...till (all) seasons. All the three (i.e., rains, winter and summer) are alike, and they take 30 forms.

Q. 13. *Bhante* ! When in the south of Mount Meru in the isle named Jambūdvīpa, there is the first *ayana* (consisting of three seasons of two months each), then, is there the same first *ayana* in the north too ?

A. 13. What has been said of the time-unit has to be repeated about *ayana*,...till its first time-unit falls in the period just following.

And what has been said of *ayana* is to be repeated about a year, a *yuga*, a century, 1000 years, 100,000 years, *pūrvāṅga*, *pūrva*, *truṭitāṅga*, *truṭita*, *aṭaṭāṅga*, *aṭaṭa*, *avavāṅga*, *avava*, *hūhūkāṅga*, *hūhūka*, *utpalāṅga*, *utpala*, *padmāṅga*, *padma*, *nalīnāṅga*, *nalina*, *arthanūpurāṅga*, *arthanūpura*, *ayutāṅga*, *ayuta*, *nayutāṅga*, *nayuta*, *prayutāṅga*, *prayuta*, *cūlikāṅga*, *cūlikā*, *śirṣa-prahelikāṅga*, *śirṣa-prahelikā*, *palyopama* and *sāgaropama*<sup>4</sup>.

Q. 14. *Bhante* ! When in the south of the isle named Jambūdvīpa, it is first *avasarpinī* (down-phase of the time-cycle), in the north, too, it is first *avasarpinī* ; and when it is first *avasarpinī* in the north, then, to the east and to the west of Mount Meru in the isle named Jambūdvīpa, (it is said), there is no *avasarpinī* nor *utsarpinī* ; it is a fixed time.<sup>5</sup> Is it so ?

A. 14. Yes, Gautama, it is so,...repeat what (you have) said,...till a fixed time. What is stated about *avasarpinī* is to be repeated about *utsarpinī*.

[ *sun-rise in Salt Sea*<sup>6</sup> ]

प्रश्न १५—लवणे णं भंते ! समुद्वे सूरिया उदीण-पाईणमुगच्छ... ?

उत्तर १५—ज च्चेव जंबूद्वीवस्स वत्तव्वया भगिया स च्चेव सव्वा अपरिसेसिया लवणसमुद्वेस्स वि भाणियव्वा णवरं अभिलावो इमो जेयव्वो । जया णं भंते ! लवणे समुद्वे दाहिणइहे दिवसे भवइ तं चेव जाव...तया णं लवणसमुद्वे पुरत्थिम-पच्चत्थिमे णं राई भवति । एएणं अभिलावेणं जेयव्वं ।

प्रश्न १६—जया णं भंते ! लवणसमुद्वे दाहिणइहे पढमा ओसप्पिणी पडिवज्जइ तया णं उत्तरइहे पढमा ओसप्पिणी पडिवज्जइ जया णं उत्तरइहे पढमा ओसप्पिणी पडिवज्जइ तया णं लवणसमुद्वे पुरत्थिम-पच्चत्थिमेणं जेवत्थि ओसप्पिणी जेवत्थि उस्सप्पिणी समणाउओ ?

उत्तर १६—हंता गोयमा ! जाव...समणाउओ ।

Q. 15. *Bhante* ! In the Salt Sea, does the sun rise in the north-east (and set in the south-east and so on, repeat as before) ?

A. 15. Whatever has been said (of the suns) of Jambūdvīpa is to be repeated without omission about the Salt Sea, difference being in wording as follows : when in the southern portion of the Salt Sea it is day,...till in the eastern portion and in the western portion of the Salt Sea, it is night. It is to be stated like this.

Q. 16. *Bhante* ! When in the southern portion of the Salt Sea, it is first *avasarpinī*, it is said that in the northern portion, too, it is first *avasarpinī*, and when in the northern portion it is first *avasarpinī*, then in the eastern and the western portions of the Salt Sea, there is neither *avasarpinī* nor *utsarpinī*, (but a fixed time). *Bhante* ! Is it so ?

A. 16. Yes, Gautama, (it is so)...till (a fixed time).

[ *sun-rise in Dhataḥkhaṇḍa and Puṣkarārdha* ? ]

प्रश्न १७-धायइसंडे णं भंते ! दीवे सूरिया उदीण-पाईणमुग्गच्छ... ?

उत्तर १७-जहेव जंबूद्वीवस्स वत्तव्यया भणिया स च्चेव धायइसंडस्स वि भाणियन्वा णवरं इमेणं आभल्लेणं सव्वे आलावगा भाणियन्वा ।

प्रश्न १८-जया णं भंते ! धायइसंडे दीवे दाहिणड्ढे दिवसे भवइ तथा णं उत्तरड्ढे वि जया णं उत्तरड्ढे वि तथा णं धायइसंडे दीवे मंदराणं पव्वयाणं पुरत्थिम-पच्चत्थिमे णं राई भवइ ?

उत्तर १८-हंता गोयमा ; एवं चैव जाव...राई भवइ ।

प्रश्न १९-जया णं भंते ! धायइसंडे दीवे मंदराणं पव्वयाणं पुरत्थिमेणं दिवसे भवइ तथा णं पच्चत्थिमेणं वि ? जया णं पच्चत्थिमेणं वि तथा णं धायइसंडे दीवे मंदराणं पव्वयाणं उत्तरेणं दाहिणेणं राई भवइ ?

उत्तर १९—हंता गोयमा ! जाव...भवइ—एवं एएणं अभिलावेणं णेयव्वं जाव... ।

प्रश्न २०—जया णं भंते ! दाहिणइडे पढमा ओसप्पिणी तया णं उत्तरइडे ? जया णं उत्तरइडे तया णं धायइसंडे दीवे मंदराणं पव्वयाणं पुरत्थिम-पच्चत्थिमेणं णत्थि ओसप्पिणी जाव...समणाउसो ?

उत्तर २०—हंता गोयमा ! जाव...समणाउसो ।

जहा लवणसमुदस्स वत्तव्वया तहा कालोदस्स वि भाणियव्वा णवरं कालोदस्स णामं भाणियव्वं ।

प्रश्न २१—अब्भितरपुक्खरद्धेणं भंते ! सूरिया उदीण-पाईणमुग्गच्छ...?

उत्तर २१—जहेव धायइसंडस्स वत्तव्वया तहेव अब्भितरपुक्खरद्धस्स वि भाणियव्वा णवरं अभिलावो जाणियव्वो जाव...तया णं अब्भितरपुक्खरद्धे मंदराणं पुरत्थिम-पच्चत्थिमेणं णेवत्थि अवसप्पिणी णेवत्थि उस्सप्पिणी । अवट्ठिए णं तत्थ काले पण्णत्ते समणाउसो !

Q. 17. *Bhante* ! In the isle named, Dhātakikhaṇḍa, does the sun rise in the north-east, (and so on, repeat as before) ?

A. 17. What has been stated about Jambūdvīpa is to be repeated about Dhātakikhaṇḍa, difference being that different names are to be suitably inserted.

Q. 18. *Bhante* ! When it is day in the south of the isle named Dhātakikhaṇḍa, it is also day in the north ; and when it is day in the north, then, is it night in the east and in the west of Mount Meru in the isle of Dhātakikhaṇḍa ?

A. 18. Yes, Gautama, it is so,...till it is night.

Q. 19. *Bhante* ! When in the east of Mount Meru in the isle named Dhātakikhaṇḍa, it is day, is it also day in the west ; and when it is day in the west, then, in

the north and in the south of the isle named Dhātakikhaṇḍa, is it night ?

A. 19. Yes, Gautama, it is so,...till it is night...till the rest is to be noted in this order.

Q. 20. *Bhante* ! When in the south of the isle named Dhātakikhaṇḍa, it is first *avasarpinī*, then in the north too, it is first *avasarpinī* ; and when in the north, it is first *avasarpinī*, then, in the east and in the west of Mount Meru, no *avasarpinī*...till (a fixed time). Are they so ?

A. 20. Yes, Gautama, they are so,...till (a fixed-time). What has been said of the Salt Sea is to be repeated about the Kālodayā, difference being that the name of the Kālodayā Sea has to be stated.

Q. 21. *Bhante* ! In the inner half of Puṣkara (facing Dhātakikhaṇḍa), does the sun rise in the north-east, (and so on, repeat as before) ?

A. 21. What has been stated about Dhātakikhaṇḍa is to be repeated about the inner half of Puṣkara, difference being that the inner half of Puṣkara is to be stated in place of Dhātakikhaṇḍa,...till in the inner half of Puṣkara, in the east and in the west of Mount Meru, there is neither *avasarpinī* nor *utsarpinī*, but a fixed time.

सेवं भन्ते ! सेवं भन्ते ! त्ति ।

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

पढमो उद्देसो सम्मत्तो । Chapter one ends

## बीइओ उव्वेत्ता

### CHAPTER TWO

रायगिहे णयेर जाव...एवं वयासी :

In the city of Rājagṛha,...till made the following submission :

[ on winds ]

प्रश्न २२-अत्थि णं भंते ! ईसिंपुरेवाया पच्छावाया मंदावाया महावाया वायंति ?

उत्तर २२-हंता अत्थि ।

प्रश्न २३-अत्थि णं भंते ! पुरत्थिमे णं ईसिंपुरेवाया पच्छावाया मंदावाया महावाया वायंति ?

उत्तर २३-हंता अत्थि । एवं पच्चत्थिमे णं दाहिणे णं उत्तरे णं उत्तर-पुरत्थिमे णं दाहिणपुरत्थिमे णं दाहिणपच्चत्थिमे णं उत्तरपच्चत्थिमे णं ।

प्रश्न २४-जया णं भंते ! पुरत्थिमे णं ईसिंपुरेवाया पच्छावाया मंदावाया महावाया वायंति तथा णं पच्चत्थिमेण वि ईसिंपुरेवाया जया णं पच्चत्थिमे णं ईसिंपुरेवाया तथा णं पुरत्थिमेण वि ?

उत्तर २४-हंता गोयमा ! जया णं पुरत्थिमे णं तथा णं पच्चत्थिमेण वि ईसिंपुरेवाया...जया णं पच्चत्थिमेण वि ईसिंपुरेवाया...तथा णं पुरत्थिमेण वि ईसिंपुरेवाया एवं दिसासु विदिसासु ।

Q. 22. *Bhante ! Do the following winds blow ? These are : iṣat-puro-vāta or wind with mild moisture, patihya-vāta or wind which is wholesome to the flora-bodies, mild wind and fast (stormy) wind ?*

A. 22. Yes, they do.

Q. 23. *Bhante* ! Do these winds moist, wholesome, mild and fast, blow in the east ?

A. 23. Yes, they do. And so they do in the west, in the south, in the north, in the north-east, in the south-east, in the south-west and in the north-west.

Q. 24. *Bhante* ! When winds moist, wholesome, mild and fast, blow in the east, do they blow in the west ? And when they blow in the west, do they blow in the east ?

A. 24. Gautama ! When the aforesaid winds blow in the east, they blow in the west ; and when they blow in the west, they do blow in the east ; and like this in all directions and sub-directions.

प्रश्न २५-अत्थि णं भन्ते ! दाविच्चगा ईसिंपुरेवाया ?

उत्तर २५-हंता ।

प्रश्न २६-अत्थि णं भन्ते ! सामुद्दगा ईसिंपुरेवाया ?

उत्तर २६-हंता अत्थि ।

प्रश्न २७-जया णं भन्ते ! दीविच्चया ईसिंपुरेवाया तया णं सामुद्दया वि ईसिंपुरेवाया जया णं सामुद्दया ईसिंपुरेवाया तया णं दीविच्चया वि ईसिंपुरेवाया ?

उत्तर २७-णो इणट्ठे समट्ठे ।

प्रश्न २८-से केणट्ठेणं भन्ते ! एवं वुच्चइ जया णं दीविच्चया ईसिंपुरेवाया णो णं तया सामुद्दया ईसिंपुरेवाया जया णं सामुद्दया ईसिंपुरेवाया णो णं तया दीविच्चया ईसिंपुरेवाया ?

उत्तर २८-गोयमा ! तेसि णं वायाणं अण्णमण्णविच्चयासेणं लवणे समुद्दे वेलं, णाइक्कमइ । से तेणट्ठेणं जाव...वाया वारंति ।

Q. 25. *Bhante* ! Do the aforesaid winds exist in the isles ?

A. 25. Yes, they do.

Q. 26. *Bhante* ! Do they exist on the seas ?

A. 26. Yes, they do.

Q. 27. *Bhante* ! When the aforesaid winds blow on the isles, do they blow on the seas ? When they blow on the seas, do they blow on the isles ?

A. 27 They do not.

Q. 28. *Bhante* ! Why do you say that when the aforesaid winds blow on the isles, they do not blow on the seas ; and when they blow on the seas, they do not blow on the isles.

A. 28. *Gautama* ! It is because these winds are different ( for the isles and different for the seas ), and ( the winds of the Salt Sea ) do not cross the coast-line of the Salt Sea. It is so for this,...till they blow as aforesaid.

प्रश्न २९—अतिथिं णं भंते ! ईसिंपुरेवाया पच्छावाया मंदावाया महावाया वायंति ?

उत्तर २९—हंता अतिथि ।

प्रश्न ३०—कया णं भंते ! ईसिंपुरेवाया जाव...वायंति ?

उत्तर ३०—गोयमा ! जया णं वाडयाए अहारियं रियंति तथा णं ईसिंपुरेवाया जाव...वायंति ।

प्रश्न ३१—अतिथिं णं भंते ! ईसिंपुरेवाया ?

उत्तर ३१—हंता अतिथि ।

प्रश्न ३२—कया णं भंते ! ईसिंपुरेवाया ?



उत्तर ३२-गोयमा ! जया णं वाउयाए उत्तरकिरियं रियइ तथा णं ईसिंपुरेवाया जाव...वायंति ।

प्रश्न ३३-अत्थि णं भंते ! ईसिंपुरेवाया ?

उत्तर ३३-हंता अत्थि ।

प्रश्न ३४-कया णं भंते ! ईसिंपुरेवाया पच्छावाया ?

उत्तर ३४-गोयमा ! जया णं वाउकुमारा वाउकुमारीआ अप्पणो वा परस्स वा तदुभयस्स वा अट्ठाए वाउकायं उदीरेंति तथा णं ईसिंपुरेवाया जाव...वायंति ।

इत्त ३५-वाउयाए णं भंते ! वाउयायं चेव आणमंति वा पाणमंति वा ?

उत्तर ३५-जहा खंदए तहा चत्तारि आलावगा णेयव्वा अणेग-सयसहस्स पुट्ठे उद्दाइ ससरीरी णिक्खमइ।

Q. 29. *Bhante* ! Do moist, wholesome, mild and fast winds blow ?

A. 29. Yes, they do.

Q. 30. *Bhante* ! When do moist, etc., winds blow ?

A. 30. *Gautama* ! When air-bodies move according to their own ( inherent ) nature, then, moist, etc., winds blow.

Q. 31. *Bhante* ! Do moist, etc., winds exist ?

A. 31. Yes, they do.

Q. 32. *Bhante* ! When do moist, etc., winds come into existence ?

A. 32. *Gautama* ! Moist, etc., winds come into existence when air-bodies transform themselves.

Q. 33. *Bhante* ! Do moist, etc., winds exist ?

A. 33. Yes, they do.

Q. 34. *Bhante* ! When do moist, etc. winds come into existence ?

A. 34. *Gautama* ! Moist etc., winds come into existence when Vāyukumāra gods and goddesses bring forth air-bodies for themselves, for others or for both<sup>8</sup>.

Q. 35. *Bhante* ! Do air-bodies inhale air-bodies in their respirations in, and exhale (air-bodies) in their respirations out ?

A. 35. On this, refer to Chapter on Skandaka Parivrājaka with four considerations as follows : die several hundred-thousand times, die by being touched, die ( without body ), and die with body<sup>9</sup>.

[ on grains, pulses and wine ]

प्रश्न ३६-अहं भन्ते ! उदण्णे कुम्मासे सुरा एए णं किं सरीरा त्ति वत्तव्वं सिया ?

उत्तर ३६-गोयमा ! उदण्णे कुम्मासे सुराए य जे धणे दव्वे [एए णं पुव्व-भावपणवणं पडुच्च वणस्सइजीवसरीरा तओ पच्छा सत्थाईआ सत्थपरिणामिया अगणिज्झामिया अगणिभूसिया अगणिसेविया अगणिपरिणामिया अगणिजीवसरीरा त्ति वत्तव्वं सिया सुराए य जे दवे दव्वे एए णं पुव्वभावपणवणं पडुच्च आउजीवसरीरा तओ पच्छा सत्थाईया जाव...अगणिकायसरीरा इ वत्तव्वं सिया ।

Q. 36. *Bhante* ! To what category of beings do the bodies of rice, *kulmāsa* ( a pulse popularly called *uḍad* or *kalāi* ) and wine belong ?

A. 36. *Gautama* ! The hard substance in rice, pulse, etc., by virtue of its original state, belongs to ( the species of ) flora-bodies ; but when these ( objects ) are subjected to a machine or implement and transformed by a machine or implement, when they are roasted, when they are deprived of their original state by fire, when they are treated with fire and transformed by fire, they are to be treated as fire-bodies. The liquid stuff in wine that flows away belongs, by virtue of its original state, to ( the species of ) water-bodies ; but when it is given a machine treatment,...till transformed by fire, it is to be treated as a species of fire-bodies.

प्रश्न ३७—अहं नं भंते ! अये तंबे, तउए सीसए उबले कसट्टिया—एए नं किं सरीरा इ वत्तव्वं सिया ?

उत्तर ३७—गोयमा ! अये तंबे तउए सीसए उबले कसट्टिया—एए नं पुव्वभावपण्णवणं पडुच्च पुढ्वी जीवसरीरा तओ पच्छा सत्थाईया जाव... अगणिजीवसरीरा इ वत्तव्वं सिया ।

Q. 37. *Bhante* ! Iron, copper, zinc, lead, coal and iron-sheet—to which species do these belong ?

A. 37. *Gautama* ! Iron, copper, zinc, lead, coal and iron-sheet belong, by virtue of their previous state, to the species of earth-bodies ; but after these have been burnt, these become part of fire-bodies.

प्रश्न ३८—अहं नं भंते ! अट्ठी अट्ठिज्झामे चम्ममे चम्मज्झामे रोमे रोमज्झामे सिंगे सिंगज्झामे खुरे खुरज्झामे णखे णखज्झामे—एए नं किं सरीरा इ वत्तव्वं सिया ?

उत्तर ३८—गोयमा ! अट्ठी चम्ममे रोमे सिंगे खुरे णहे—एए नं तसपाण-जीवसरीरा । अट्ठिज्झामे चम्मज्झामे रोमज्झामे सिंग-खुर-णहज्झामे—एए नं पुव्वभावपण्णवणं पडुच्च तसपाणजीवसरीरा । तओ पच्छा सत्थाईया जाव...अगणि ति वत्तव्वं सिया ।

Q. 38. *Bhante* ! To what categories do the following belong : bone, burnt bone, skin, burnt skin, pore-hair,

burnt pore-hair, horn, burnt horn, hoof, burnt hoof, nail and burnt nail ?

A. 38. Gautama ! Bone, skin, pore-hair, horn, hoof and nail,—they are body-parts ( or limbs ) of living beings with movement ; but burnt bone, burnt skin, burnt pore-hair, burnt horn, burnt hoof and burnt nail,—these are body-parts of living beings by their original state, but after they are burnt,...till they are to be stated as fire-bodies.

प्रश्न ३९—अहं भंते ! इंगाले छारिए भुसे गोमए—एए णं किं सरीरा इ वत्तव्वं सिया ?

उत्तर ३९—गोयमा ! इंगाले छारिए भुसे गोमए—एए णं पुव्वभावपण्णवणं पडुच्च एगिंदिय-जीवसरीरप्पओगपरिणामिया वि जाव...पंचिंदिय-जीवसरीर-प्पओगपरिणामिया वि । तओ पच्छा सत्थाईया जाव...अगणि-जीवसरीरा इ वत्तव्वं सिया ।

Q. 39. *Bhante* ! To what category of beings do the following belong : hot ashes, ashes, hay and cow-dung ?

A. 39. Gautama ! Hot ashes, ashes, hay and cow-dung,—these are, by virtue of their original state, body-parts of living beings with one sense organ,...till, maybe, they are body-parts of living beings with five organs of senses ; but after these have been burnt, they are to be stated as fire-bodies.

### [ Salt Sea ]

प्रश्न ४०—लवणे णं भंते ! समुद्दे केवइयं चक्कवालविक्खंभेणं पणत्ते ?

उत्तर ४०—एवं णेयव्वं जाव...लोगट्ठिई लोगाणुभावे !

Q. 40. *Bhante* ! What's the breadth of the Salt Sea at all its points ?

A. 40. To be known as before<sup>10</sup>...till the location of the sphere (*loka*) and the nature of the sphere.

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

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

बीइओ उद्देसो सम्मत्तो । Chapter Two ends

## तइओ उब्बेसो

### CHAPTER THREE

[ *on the bondage of life-span* ]

प्रश्न ४१—अण्णउत्थिया णं भंते ! एवमाइक्खंति भासंति पण्णवंति एव परूवेति—से जहा णामए जालगंठिया सिया आणुपुव्विगंठिया अणंतरगठिया परंपरगठिया अण्णमण्णगठिया अण्णमण्णगरुयत्ताए अण्णमण्णभारियत्ताए अण्णमण्णगरुयसंभारियत्ताए अण्णमण्णवडत्ता जाव...चिट्ठइ एवामेव बहूणं जीवाणं बहुसु आजाइसयसहस्सेसु बहूइं आउयसहस्साइं आणुपुव्विगंठियाइं जाव...चिट्ठंति । एगे वि य णं जीवे एगेणं समएणं दो आउयाइं पडिसंवेदेइ । तं जहा—इहभवियाउयं च परभवियाउयं च । जं समयं इहभवियाउयं पडिसंवेदेइ तं समयं परभवियाउयं पडिसंवेदेइ जाव...से कहमेयं भंते ! एवं ?

उत्तर ४१—गोयमा ! जं णं ते अण्णउत्थिया तं चेव जाव...परभवियाउयं च । जे ते एवमाहंसु तं मिच्छा । अहं पुण गोयमा ! एवमाइक्खामि जाव...परूवेमि—जहा णामए जालगंठिया सिया जाव...अण्णमण्णवडत्ताए चिट्ठंति एवामेव एगमेगस्स जीवस्स बहूहिं आजाइसयसहस्सेहिं बहूइं आउयसहस्साइं आणुपुव्विगंठियाइं जाव...चिट्ठंति । एगे वि य णं जीवे एगेणं समएणं एणं आउयं पडिसंवेदेइ । तं जहा—इहभवियाउयं वा परभवियाउयं वा । जं समयं इहभवियाउयं पडिसंवेदेइ णो तं समयं परभवियाउयं पडिसंवेदेइ जं समयं परभवियाउयं पडिसंवेदेइ णो तं समयं इहभवियाउयं पडिसंवेदेइ । इहभवियाउयस्स पडिसंवेयणाए णो परभवियाउयं पडिसंवेदेइ परभवियाउयस्स पडिसंवेयणाए णो इहभवियाउयं पडिसंवेदेइ । एवं खलु एगे जीवे एगेणं समएणं एणं आउयं पडिसंवेदेइ । तं जहा—इह भवियाउयं वा परभवियाउयं वा ।

Q. 41. *Bhante* ! Heretics say, establish, maintain and uphold as follows :

Suppose that there is a net in which knots have been woven one after another ; that these have been woven without omission

of any ; that these have been woven in a continuous series ; and that these have been woven one tied to the other ; and so on. And the said net exists in its expanse, in its entire weight, in its entire expanse and weight, and in its entirety. ( In other words, the net is one and its knots are inter-woven and arranged one after the other. ) In the same manner, innumerable life-spans connected with hundreds of thousands of births in the case of living beings are interwoven with one another,...till have been inter-twined closely with one another. So any one of these living beings experiences, at one and the same time, two life spans, which are the span of this life and the span of the next life. When he experiences the span of this life, he experiences the span of the next life... till, *Bhante*, how is it so ?

A. 41. Gautama ! (As you have said,) the heretics say,...till he experiences the span of the next life. But this thesis of theirs is wrong. I say....till uphold, oh Gautama, as follows :

Suppose there is a net with knots interwoven...till it exists in its entirety, being inseparate and inseparable ; in the same manner, many life-spans connected with many births in the case of each living being are interwoven, one with the other, in proper order, as knots in the net. It is for this that a living being, at any one time, experiences one life-span (only) which may be the life-span of this birth or the life-span of the next birth ; but when he experiences the life-span of this birth, he does not experience the life-span of the next birth, and when he experiences the life-span of the next birth, he does not experience the life-span of this birth. When experiencing the life-span of this birth, it is not possible to experience the life-span of the next birth, and when experiencing the life-span of the next birth, it is not possible to experience the life-span of this birth. It is, in this way, that a living being experiences, at any one time, one life-span, may be the life-span of this birth, or the life-span of the next birth.

[ movement with life-span ]

प्रश्न ४२—जोवे णं भंते ! जे भविए णेरइएसु उववज्जित्तए से णं किं साउए संकमइ ? णिराउए संकमइ ?

उत्तर ४२—गोयमा ! साउए संकमइ णो णिराउए संकमइ ।

प्रश्न ४३—से णं भंते ! आउए कहिं कडे कहिं समाइण्णे ?

उत्तर ४३—गोयमा ! पुरिमे भवे कडे पुरिमे भवे समाइण्णे एवं जाव... वेमाणियाणं दंडओ ।

प्रश्न ४४—से णूणं भंते ! जे जं भविए जोणिं उववज्जित्तए से तमाउयं पकरेइ । तं जहा—णेरइयाउयं वा जाव...देवाउयं वा ?

उत्तर ४४—हंता गोयमा ! जे जं भविए जोणिं उववज्जित्तए से तमाउयं पकरेइ । तं जहा—णेरइयाउयं वा तिरि-मणु-देवाउयं वा । णेरइयाउयं पकरेमाणे सत्तविहं पकरेइ । तं जहा—रयणप्पभापुढवि-णेरइयाउयं वा जाव...अहेसत्तमापुढवि-णेरइयाउयं वा । तिरिक्खजोणियाउयं पकरेमाणे पंचविहं पकरेइ । तं जहा—एगिंदिय-तिरिक्खजोणियाउयं वा । ओ सव्वो भाणियव्वो । मणुस्साउयं दुविहं देवाउयं चउव्विहं ।

Q. 42. *Bhante* ! When a soul is to be born in the hell, does it repair to its infernal life with a life-span acquired here or does it repair without such a life-span ?

A. 42. *Gautama* ! It repairs with a life-span acquired from here, and not without such a life-span.

Q. 43. *Bhante* ! Where did the soul bind that life-span ? And where did it practise discipline pertaining to ( or consistent with ) that life-span ?

A. 43. *Gautama* ! ( It ) bound the life-span in its previous birth, acquired the discipline in its previous birth, and ( like this )...till the species upto the *Vaimānikas*.



Q. 44. *Bhante* ! Does it indeed acquire the life-span of the existence in which it is born, such as the life-span of the infernal existence,...till the life-span of the celestial existence ?

A. 44. Yes, Gautama, it acquires the life-span of the existence in which it is born, such as, the life-span of infernal existence, of animal existence, of human existence or of celestial existence. When acquiring the life-span of infernal existence, it acquires the life-span of one of seven hells which may be the life-span in the Ratnaprabhā hell....till the life-span in the farthest seventh hell. When acquiring the life-span of the existence of an animal, it acquires one of the five forms of this existence which are with one sense organ, etc., ( repeat all ); two forms in human existence ( non-embryonic and embryonic ) and four in celestial existence ( Bhavanapatis, Vāṇavyantaras, Jyotiṣkas and Vaimānikas ).

सेवं भन्ते ! सेवं भन्ते ! स्ति ।

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

तद्विओ उद्देसो सम्मत्तो । Chapter Three ends

## चउत्थो उब्बेसो

### CHAPTER FOUR

[ on hearing of sound ]

प्रश्न ४५—छउमत्थे णं भंते ! मणुस्से आउडिज्जमाणाइं सद्दाइं सुणेइ ? तं जहा—संखसद्दाणि वा सिंगसद्दाणि वा संखियसद्दाणि वा खरमुही-सद्दाणि वा पोयासद्दाणि वा परिपिरियासद्दाणि वा पणवसद्दाणि वा पडहसद्दाणि वा भंभासद्दाणि वा होरंभसद्दाणि वा भेरिसद्दाणि वा भल्लरीसद्दाणि वा दुंदुभिसद्दाणि वा तयाणि वा वितयाणि वा घणाणि वा भुसराणि वा ?

उत्तर ४५—हंता गोयमा ! छउमत्थे णं मणुस्से आउडिज्जमाणाइं सद्दाइं सुणेइ । तं जहा—संखसद्दाणि वा जाव...भुसराणि वा ।

प्रश्न ४६—जाइं भंते ! किं पुट्ठाइं सुणेइ अपुट्ठाइं सुणेइ ?

उत्तर ४६—गोयमा ! पुट्ठाइं सुणेइ णो अपुट्ठाइं सुणेइ जाव...णियमा छद्दिसिं सुणेइ ।

प्रश्न ४७—छउमत्थे णं भंते ! मणुस्से किं आरगयाइं सद्दाइं सुणेइ पारगयाइं सद्दाइं सुणेइ ?

उत्तर ४७—गोयमा ! आरगयाइं सद्दाइं सुणेइ णो पारगयाइं सद्दाइं सुणेइ ।

प्रश्न ४८—जहा णं भंते ! छउमत्थे मणुस्से आरगयाइं सद्द इं सुणेइ णो पारगयाइं सद्दाइं सुणेइ तथा णं भंते ! केवली मणुस्से किं आरगयाइं सद्दाइं सुणेइ णो पारगयाइं सद्दाइं सुणेइ ?

उत्तर ४८—गोयमा ! केवली णं आरगयं वा पारगयं वा सव्वदूरमूलमणंतिथं सद्दं जाणइ पासइ ।

प्रश्न ४९-से केणट्ठेणं तं चेव केवली णं आरगयं वा पारगयं वा जाव... पासइ ?

उत्तर ४९-गोयमा ! केवली णं पुरत्थिमेणं मियं पि जाणइ अमियं पि जाणइ एवं दाहिणेणं पच्चत्थिमेणं उत्तरेणं उड्ढं अहे मियं पि जाणइ अमियं पि जाणइ : सव्वं जाणइ केवली सव्वं पासइ केवली सव्वओ जाणइ पासइ सव्वकालं सव्वभावे जाणइ केवली सव्वभावे पासइ केवली । अणंते णाणे केवलस्स अणंते दंसणे केवलस्स णिव्वुडे-णाणे केवलस्स णिव्वुडे-दंसणे केवलस्स । से तेणट्ठेणं जाव...पासइ ।

Q. 45. *Bhante* ! Does a man (monk) liable to lapses hear the sound of instruments (when they are) on play, such as, sound of a conch, sound of a war-horn, sound of a small conch, sound of a *kharamukhī*, sound of a *potā*, sound of a *pariparītā*, sound of a *paṇava*, sound of a *paṭaha*, sound of a *bhaṃbhā*, sound of a *horaṃbha*, sound of a bugle, sound of a *jhallaṛī*, sound of a *duṇḍubhi*, sound of a string instrument, sound of an instrument (like a drum) which goes afar, sound of an instrument which is solid ( like that of a gong ), sound of an instrument which is musical ( like that of a clarinet ) ?

A. 45. Yes, Gautama, a man (monk) liable to lapses hears the sound of instruments on play, such as, sound of a conch, ...till sound of an instrument which is musical.

Q. 46. *Bhante* ! Does he hear those ( sounds ) which touch ( the ear ) ? Or, does he hear those ( sounds ) which do not touch ?

A. 46. Gautama ! ( He ) hears ( those ) which touch, ( but ) does not hear ( those ) which do not touch,...till hears, as a rule, from six directions.

Q. 47. *Bhante* ! Does a man (monk) liable to lapses hear sounds which are near the organ of hearing, or sounds which are afar from the organ of hearing<sup>11</sup> ?

A. 47. Gautama ! (He) hears sounds which are near his organ of hearing, and not those which are afar.

Q. 48. *Bhante* ! A monk liable to lapses hears sounds which are near his organ of hearing, and does not hear sounds which are afar. Likewise, *Bhante* ! does the omniscient hear sounds which are near his organ of hearing, and does not hear those that are afar ?

A. 48. Gautama ! The omniscient knows and sees (hears) sounds which are near his organ of hearing as well as sounds which are afar, sounds which are very near, and sounds which are very far, and like this all types of sounds.

Q. 49. *Bhante* ! What's the reason for this that the omniscient knows and sees (hears)....till all types of sounds ?

A. 49. Gautama ! The omniscient knows all objects and sees all objects, nomatter whether they are finite or infinite, in the east, in the south, in the west, in the north, above and below. In other words, the omniscient knows and sees all objects, nomatter whether finite or infinite ; the omniscient knows all, and sees all ; the omniscient knows in all directions, and sees in all directions ; the omniscient knows in all periods and in all respects, and he sees in all periods and in all respects. The omniscient has infinite knowledge and infinite vision. The omniscient has no cover on his knowledge, and no cover on his vision. It is for this,...till very far.

[ *on the monk and the omniscient—their  
respective laughter and sleep* ]

प्रश्न ५०—छउमत्ये णं भंते ! मणुस्से हसेज्ज वा उस्सुयाएज्ज वा ?

उत्तर ५०—हंता गोयमा ! हसेज्ज वा उस्सुयाएज्ज वा ।

प्रश्न ५१—जहा णं भंते ! छउमत्ये मणुस्से हसेज्ज जाव...उस्सुयाएज्ज तहा णं केवली वि हसेज्ज वा उस्सुयाएज्ज वा ?

उत्तर ५१—गोयमा ! णो इणदुठे समदुठे ।

प्रश्न ५२—से केणदुठेणं भंते ! जाव...णो णं तहा केवली हसेज्ज वा जाव ...उस्सुयाएज्ज वा ?

उत्तर ५२-गोयमा ! जं णं जीवा चरित्तमोहणिज्जस्स कम्मस्स उदएणं हसंति वा उस्सुयायंति वा से णं केवलस्स णत्थि से तेणट्ठेणं जाव...णो णं तहा केवली हसेज्ज वा उस्सुयाएज्ज वा ।

प्रश्न ५३-जीवे णं भंते ! हसमाणे वा उस्सुयमाणे वा कइ कम्मपगडीओ बंधई ?

उत्तर ५३-गोयमा ! सत्तविहबंधर वा अट्ठविहबंधए वा एवं जाव... वेमाणिए । पोहत्तएहिं जीवेगिदियवज्जो तियभंगो ।

Q. 50. *Bhante* ! Does a man (monk) liable to lapses laugh ? Does he become inquisitive ?

A. 50. Yes, he laughs and he becomes inquisitive.

Q. 51. *Bhante* ! Does the omniscient laugh ? Does he become inquisitive in the same manner as the man (monk) liable to lapses ?

A. 51. *Gautama* ! He does not.

Q. 52. *Bhante* ! Why is it so,...till the omniscient does not laugh nor becomes inquisitive ?

A. 52. *Gautama* ! A living being laughs and becomes inquisitive when his *karma* deluding conduct is up, but the omniscient has no more of such *karma* left. It is for this,... till the omniscient does neither laugh nor become inquisitive.

Q. 53. *Bhante* ! While laughing and becoming inquisitive, how many types of *karma* does a living being bind ?

A. 53. *Gautama* ! Seven types or eight types, and this...till the *Vaimānikas*. If, however, the question is asked about many living beings, state three forms of *karma* bondage for all (nineteen) species, exception being (the five species of one-organ beings<sup>12</sup>).

प्रश्न ५४—छउमत्ये णं भंते ! मणुस्से णिद्दाएज्ज वा पयलाएज्ज वा ?

उत्तर ५४—हंता णिद्दाएज्ज वा पयलाएज्ज वा ।

जहा हसेज्ज वा तहा णवरं दरिसणावरणिज्जस्स कम्मस्स उदएणं णिद्दायंति वा पयलायंति वा । से णं केवलस्स णत्थि । अण्णं तं चेव ।

प्रश्न ५५—जीवे णं भंते ! णिद्दायमाणे वा पयलायमाणे वा कइ कम्म-प्पगडीओ बंधइ ?

उत्तर ५५—गोयमा ! सत्तविहबंधए वा अट्ठविहबंधए वा । एवं जाव... वेमाणिए । पोहत्तिएसु जीवेणिंदियवज्जे तियभंगो ।

Q. 54. *Bhante ! Does a man (monk) with lapses sleep ? Does he sleep standing<sup>13</sup> ?*

A. 54. Yes, he sleeps and he sleeps standing.

And as in the case of laughing, so here too ; but the difference is that he sleeps standing because of the coming up of *karma* enshrouding vision ; but not so with the omniscient.

Q. 55. *Bhante ! While sleeping, and sleeping in a standing posture, how many types of karma does a living being bind ?*

A. 55. Gautama ! Seven types or eight types and this... till the Vaimānikas. In case of many, leaving aside all one-organ beings (five species), state three forms (for the remaining nineteen species).

[ *Harinaigameṣi—the order-bearer of Śakra* ]

प्रश्न ५६—हरी णं भंते ! हरिणेगमेसी सक्कदुए इत्थीगब्भं संहरमाणे किं गब्भाओ गब्भं साहरइ ? गब्भाओ जोणिं साहरइ ? जोणीओ गब्भं साहरइ ? जोणीओ जोणिं साहरइ ?

उत्तर ५६-गोयमा ! णो गब्भाओ गब्भं साहरइ । णो गब्भाओ जोणिं साहरइ । णो जोणिओ जोणिं साहरइ । परामुसिय परामुसिय अब्बाबाहेणं अब्बाबाहं जोणिओ गब्भं साहरइ ।

प्रश्न ५७-पभू णं भंते ! हरिणेगमेसी सक्कस्स णं दए इत्थीगब्भं ण्हसिरंसि वा रोमकूवंसि वा साहरित्ते वा णीहरित्ते वा ?

उत्तर ५७-हंता पभू णो चेव णं तस्स गब्भस्स किंचि वि आबाहं वा विबाहं वा उप्पाएज्जा । छविच्छेदं पुण करेज्जा । ए सुहुमं च णं साहरेज्ज वा णीहरेज्ज वा ।

Q. 56. *Bhante* ! When Harinaigameṣī, the order-bearer of Śakra, transfers one embryo from, and to, the wombs of women, does he do so from one womb to the other ? Does he transfer embryo ( from one womb ), and place it into another through the uterus ? Does he take out the embryo through the uterus and place it in the womb of another woman ? Does he take out through the uterus and place it again through the uterus ?

A. 56. Gautama ! (He) does not transfer the embryo from one womb to another womb, nor does he transfer it from the womb (to be placed in another) through the uterus, nor does he take it out through the uterus, and place it again through the uterus, but he takes out the embryo through the uterus and places it in the womb of another woman by touching the embryo with his own hands, and without causing any pain to the embryo.

Q. 57. *Bhante* ! Is Harinalgameṣī, the order-bearer of Śakra, capable to take out an embryo from the womb of a woman and place it into the womb of another woman with the tip of his nail, or with his pore-hair ?

A. 57. Yes, he is so capable ; and while doing it, he does not cause the embryo any pain, nor any particular pain even though he is cutting and piercing that womb, and taking out the embryo from one womb and placing it into another womb, but this ( he does ) with great expertise<sup>14</sup>.

[ *Atimuktaka—the young monk* ]

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अंतेबासी अइमुत्ते णामं कुमारसमणे पगइभद्दए जाव... विणीए । तए णं से अइमुत्ते कुमारसमणे अणया कयाइं महावुट्टिकायंसि णिवयमाणंसि कक्खपडिग्गह-रयहरणमायाए बहिया संपट्ठिए विहाराए । तएणं अइमुत्ते कुमारसमणे बाह्यं वहमाणं पासइ । पासित्ता मट्टियाए पालिं बंधइ । बंधित्ता णाविया मे णाविया मे णाविओ विव णावमयं पडिग्गहं उदगंसि कट्ठु पव्वाहमाणे पव्वाह-माणे अभिरमइ । तं च थेरा अदक्खु जेणेव समणे भगवं महावीरे तेणेव उवागच्छति । उवागच्छित्ता एवं वयासी :

In that period, at that time, Śramaṇa Bhagavān Mahāvira had a disciple named Atimuktaka who was gentle by nature...till polite. This young monk Atimuktaka had gone out one day, after a heavy shower, in response to the call of nature. He held his duster in his arm-pit, and had his (wooden) pot with him. While going, the young monk Atimuktaka saw in the way a small canal which had water flowing through. On seeing this, he erected an earthen dam across the canal. After this, like a sailor floating his ship, he floated his pot on the water ; and as the boat floated on the water, he shouted. 'This is my boat', 'This is my boat'. This was observed by a senior monk, who repaired to Śramaṇa Bhagavān Mahāvira and submitted as follows :

प्रश्न ५८—एवं खलु देवाणुप्पियाणं अंतेवासी अइमुत्ते णामं कुमारसमणे । भगवं से णं मंते ! अइमुत्ते कुमारसमणे कइहिं भवग्गहणेहिं सिज्झिहिइ जाव...अंतं करेहिइ ?

Q. 58. *Bhante* ! I beg to submit this about your disciple, young monk Atimuktaka, the beloved of the gods. After how many births, will your disciple, Atimuktaka, the young monk, be perfected,...till end all misery ?

अज्जो ! त्ति समणे भगवं महावीरे ते थेरे एवं वयासी :

Addressing the senior monks, Śramaṇa Bhagavān Mahāvira declared :



उत्तर ५८—एवं खलु अज्जो ! ममं अंतेवासी अइमुत्ते णामं कुमारसमणे पगइ-भददए जाव... विणीए । से णं अइमुत्ते कुमारसमणे इमेणं चेव भवग्गहणेणं सिज्झिहिइ जाव...अंतं करिहिइ । तं मा णं अज्जो ! तुब्भे अइमुत्तं कुमारसमणं हीलेह निंदह खिसह गरहह अवमण्णह । तुब्भे णं देवाणुप्पिया ! अइमुत्तं कुमारसमणं अगिलाए संगिण्हह अगिलाए उवगिण्हह अगिलाए भत्तेणं पाणेणं विणएणं वेयावडियं करेह । अइमुत्ते णं कुमारसमणे अंतकरे चेव अंतिमसरीरिए चेव ।

A. 58. *Āryas ! My disciple, young monk Atimuktaka, is gentle by nature,...till polite. The said young monk Atimuktaka will be perfected during this very life,...till end all misery. So, oh Āryas, it behoves thee not to discuss, speak ill of, irritate, decry or insult the young monk Atimuktaka. Oh beloved of the gods ! You accept the young monk Atimuktaka without any reservation. You help him and you serve him with all politeness, and provide him with food and drink. For, the young monk will be the terminator of births, and he has taken a body which will be his last, and he will exhaust all karma bondage in this very life.*

तए णं थेरा भगवंतो समणेणं भगवया महावीरेणं एवं वुत्ता समाणा समणं भगवं महावीरं वंदंति णमंसंति अइमुत्तं कुमारसमणं अगिलाए संगिण्हंति जाव...वेयावडियं करेंति ।

On being addressed like this by Śramana Bhagavān Mahāvīra, those senior monks paid their homage and obeisance to the Lord. Thereafter those senior monks accepted the young monk Atimuktaka without any reservation,...till began to serve him with all politeness.

[ *silent questions by two gods* ]

तेणं कालेणं तेणं समएणं महासूक्काओ कप्पाओ महासग्गाओ महाविमाणाओ दो देवा महिड्डिया जाव...महाणभागा समणस्स भगवओ महावीरस्स अंतियं पाउब्भूआ । तएणं ते देवा समणं भगवं महावीरं मणसा चेव वंदंति णमंसंति मणसा चेव इमे एयारूवं वागरणं पुच्छंति :

In that period, at that time, two gods with great fortune,... till great influence, descended from the great *vimāna* in the great heaven, Mahāśukra-kalpa by name, and came to Śramaṇa Bhagavān Mahāvira. In their mind, they paid homage and obeisance to Śramaṇa Bhagavān Mahāvira, and in their mind, they asked him the following question :

प्रश्न ५९-कइ णं भंते ! देवाणुप्पियाणं अंतेवासिसयाइं सिज्जिहंति जाव...अंतं करेहंति ?

Q. 59. *Bhante* ! How many of thy disciples, who are the beloved of the gods, will be perfected,...till end all misery ?

तएणं समणे भगवं महावीरे तेहिं देवेहिं मणसा पुट्ठे तेसिं देवाणं मणसा चेव इमं एयारूवं वागरणं वागरेइ :

Thereupon, Śramaṇa Bhagavān Mahāvira communicated his reply unto them by his mind as follows :

उत्तर ५९-एवं खलु देवाणुप्पिया ! ममं सत्त अंतेवासिसयाइं सिज्जिहंति जाव...अंतं करेहंति ।

A. 59. Oh beloved of the gods ! Seven hundred of my disciples will be perfected,...till end all misery.

तएणं ते देवा समणेणं भगवया महावीरेणं मणसा पुट्ठेणं मणसा चेव इमं एयारूवं वागरणं वागरिया समाणा हट्ठ-तुट्ठा जाव...हयहियया समणं भगवं महावीरं वंदंति णमंसंति वंदित्ता णमंसित्ता मणसा चेव सुस्सुसमाणा णमंसमाणा अभिमुहा जाव...पज्जुवासंति ।

In this manner, Śramaṇa Bhagavān Mahāvira mentally communicated his reply to the questions mentally asked (by the two gods). At this, the gods were delighted, pleased,...till their hearts were filled with glee. Again they paid their homage and obeisance to Śramaṇa Bhagavān Mahāvira, by their mind, waited upon him, bowed before him,...till worshipped him.

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई णामं अणगारे जाव ..अदूरसामंते उड्ढंजाणू जाव...विहरइ । तएणं तस्स भगवओ गोयमस्स ऋणंतरियाए वट्टमाणस्स इमेयारूवे अज्झत्थिए जाव...समुप्पज्जित्था :

एवं खलु दो देवा महिइड्ढिया जाव...महाणुभागा समणस्स भगवओ महावीरस्स अंतियं पाउभूया तं णो खलु अहं ते देवे जाणामि कयराओ कप्पाओ वा सग्गाओ वा विमाणाओ वा कस्स वा अत्यस्स अट्ठाए इहं हव्वं आगया । तं गच्छामि णं भगवं महावीरं वंदामि णमंतामि जाव...पज्जु-वासामि । इमाइं च णं णयारूवाइं वागरणाइं पुक्खिस्सामि ।

त्ति कट्ठु एवं संपेहेइ । संपेहिता उट्ठाए उट्ठेइ जाव ..जेणेव समणे भगवं महावीरे जाव...पज्जुवासइ ।

गोयमाई ! समणे भगवं महावीरे भगवं गोयमं एवं वयासी:

—से णूणं तव गोयमा ! ऋणंतरियाए वट्टमाणस्स इमेयारूवे अज्झत्थिए जाव...जेणेव ममं अंतिए तेणेव हव्वं आगए । से णणं गोयमा ! अट्ठे समट्ठे ?

—हंता अत्थि ।

—तं गच्छाहि णं गोयमा ! एए चेव देवा इमाइं एयारूवाइं वागर-णाइं वागरेहिंति ।

In that period, at that time, Śramaṇa Bhagavān Mahāvira had a senior disciple Indrabhūti by name who, remaining neither very near nor very far, waited upon the Lord from his seat where he sat in the *utkaṭuka* posture. He was immersed in meditation. After he had completed a course of meditation, and before he commenced the next course, he had the following thought in his mind :

Two gods with great fortune,...till great influence came to Śramaṇa Bhagavān Mahāvira. I do not know these gods, nor do I know from what *kalpa*, heaven or *vimāna* they had come, nor the purpose of their coming. So I should approach

Śramaṇa Bhagavān Mahāvira, pay homage and obeisance to him,...till worship him, and thereafter I shall ask him about them.

Having thought like this, he got up from his seat,...till he came to Śramaṇa Bhagavān Mahāvira,...till worshipped him.

Addressing Gautama and others, Śramaṇa Bhagavān Mahāvira said as follows :

—Gautama ! In between your courses of meditation, you had a thought in your mind,...till you have come to me. Is that correct ?

—*Bhante* ! It is very correct.

—Gautama ! To have the answer to your query, you better approach the gods.

तएणं भगवं गोयमे समणेणं भगवया महावीरेणं अम्भणुणाए समाणे  
समणं भगवं महावीरं वंदइ णमंसइ । वंदित्ता णमंसित्ता जेणेव ते देवा  
तेणव पहारेत्थ गमणाए ।

तएणं ते देवा भगवं गोयमं एज्जमाणं पासंति । पासित्ता हृद्दा जाव...  
ह्यहियया खिप्पामेव अम्भुत्तेति । अम्भुत्तित्ता खिप्पामेव पच्चुवागच्छंति ।  
पच्चुवागच्छित्ता जेणेव भगवं गोयमे तेणेव उवागच्छंति । उवागच्छित्ता जाव...  
णमंसित्ता एवं वयासी :

Thus having received the permission of Śramaṇa Bhagavān Mahāvira, Bhagavān Gautama paid his homage and obeisance to the Lord, and having paid his homage and obeisance, he started proceeding towards the gods.

Now, the gods saw Bhagavān Gautama coming towards them, and having seen him, they were delighted,... till their hearts were filled with glee. They stood up quickly, and hurriedly did they come forward, and reached the place where Bhagavān Gautama was, and having reached the place,...till paid obeisance and said :

—एवं खलु भंते ! अम्हे महासुक्काओ कप्पाओ महासग्गाओ विमाणाओ दो देवा महिङ्गिया जाव...पाउब्भूया । तएणं अम्हे समणं भगवं महावीरं वंदामो णमंसामो । वंदित्ता णमंसित्ता मणसा चेव इमाइं एयारूवाइं वागरणाइं पुच्छामो : कइ णं भंते ! देवानुप्पियाणं अंतेवासी-सयाइं सिञ्जिहंति जाव...अंतं करिहंति । तएणं समणे भगवं महावीरं अम्हेहिं मणसा पुट्ठे अम्हे मणसा चेव इमं एयारूवं वागरणं वागरेइ : एवं खलु देवानुप्पिया ! मम सत्त अंतेवासीसयाइं जाव...अंतं करेहंति । तएणं अम्हे समणेणं भगवया महावीरेणं मणसा चेव पुट्ठेणं मणसा चेव इमं एयारूवं वागरिया समाणा समणं भगवं महावीरं वंदामो णमंसामो । वंदित्ता णमंसित्ता जाव...पज्जुवासामो ।

त्ति कट्ठु भगवं गोयमं वंदंति णमंसंति । वंदित्ता णमंसित्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ।

—*Bhante !* We, two gods, with great fortune, till with great influence, have come down from our *vimānas* in the great heaven named Mahāsukra-kalpa. We paid our homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid our homage and obeisance, we asked him : *Bhante !* How many of thy disciples, who are the beloved of the gods, will be perfected,...till end all misery ? We asked this question in our mind, and we got the answer also in our mind, which is : Oh beloved of the gods ! Seven hundred of my disciples will be perfected,...till end all misery. Having thus asked the question in our mind, and having got the reply in our mind, we are delighted,...till our hearts are filled with glee. We have paid our homage and obeisance to Śramaṇa Bhagavān Mahāvira, and worshipped him.

So saying, the said gods paid their homage and obeisance to Bhagavān Gautama, and went away in the direction from which they had come.

भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ जाव...एवं पयासी :

Bhagavān Gautama paid homage and obeisance to Śramaṇa Bhagavān Mahāvīra,...till made submission as follows :

[ *gods are non-restrained* ]

प्रश्न ६०—देवा णं भंते ! संजया ति वत्तव्वं सिया ?

उत्तर ६०—गोयमा ! णो इणट्ठे समट्ठे । अब्भक्खाणमेयं ।

प्रश्न ६१—देवा णं भंते ! असंजया ति वत्तव्वं सिया ?

उत्तर ६१—गोयमा ! णो इणट्ठे समट्ठे णिट्ठुरवयणमेयं ।

प्रश्न ६२—देवा णं भंते ! संजयाऽसंजया ति वत्तव्वं सिया ?

उत्तर ६२—गोयमा ! णो इणट्ठे समट्ठे ! असब्भूयमेयं देवाणं ।

प्रश्न ६३—से किं खाइ णं भंते ! देवा इति वत्तव्वं सिया ?

उत्तर ६३—गोयमा ! देवा णं णो संजया इ वत्तव्वं सिया ।

Q. 60. *Bhante* ! Should we say that gods are restrained ?

A. 60. Gautama ! This is not correct. To say so is incorrect.

Q. 61. *Bhante* ! Should we say that gods are unrestrained ?

A. 61. Gautama ! This is not correct. To say so is rude.

Q. 62. *Bhante* ! Should we then say that they are restrained-unrestrained ?

A. 62. Gautama ! This is also not correct. For, this is very unlikely.

Q. 63. *Bhante* ! Then what is to be said about gods ?

A. 63. Gautama ! One should say, gods are non-restrained<sup>15</sup>.

[ on language of the gods ]

प्रश्न ६४—देवा णं भंते ! कयराए भासाए भासंति कयरा वा भासा भासिज्जमाणी विसिस्सइ ?

उत्तर ६४—गोयमा ! देवा णं अद्धमागहाए भासाए भासंति सा वि य णं अद्धमागहा भासा भासिज्जमाणी विसिस्सइ ।

Q. 64. *Bhante* ! In what language do gods speak ? What is the special language spoken by them ?

A. 64. Gautama ! Gods speak in Ardha-Māgadhi. Being spoken by them, Ardha-Māgadhi language has acquired a special status<sup>16</sup>.

[ on knowing by the monks ]

प्रश्न ६५—केवली णं भंते ! अंतकरं वा अंतिमसरीरियं वा जाणइ पासइ ?

उत्तर ६५—हंता गोयमा ! जाणइ पासइ ।

प्रश्न ६६—जहा णं भंते ! केवली अंतकरं वा अंतिमसरीरियं वा जाणइ पासइ तथा णं छउमत्थे वि अंतकरं वा अंतिमसरीरियं वा जाणइ पासइ ?

उत्तर ६६—गोयमा ! णो इणट्ठे समट्ठे । सोच्चा जाणइ पासइ पमाणओ वा ।

प्रश्न ६७—से किं तं सोच्चा ?

उत्तर ६७—सोच्चा णं केवलिसस वा केवलिसावयसस वा केवलिसावियाए वा केवलिव्वासगसस वा केवलिव्वासियाए वा तप्पक्खियसस वा तप्पक्खिय-सावयसस वा तप्पक्खियसावियाए वा तप्पक्खियव्वासगसस वा तप्पक्खिय-व्वासियाए वा से तं सोच्चा ।

प्रश्न ६८—से किं तं पमाणे ?

उत्तर ६८—पमाणे चउव्विहे पणत्ते । तं जहा—पच्चक्खे अणुमाणे ओवम्मि आगमे । जहा अणुआगदारे तहा णेयव्वं पमाणं जाव...तेण परं णो अत्तागमे णो अणंतरागमे परंपरागमे ।

Q. 65. *Bhante* ! Does the omniscient know and see one who will terminate ( his *karma* bondage ) and who holds his final body ?

A. 65. Yes, Gautama, he knows and sees.

Q. 66. *Bhante* ! The omniscient knows and sees the terminator of *karma* bondage and the holder of the final body ; does in the same manner a monk liable to lapses know one who will terminate his *karma* bondage and who holds his final body ?

A. 66. Gautama ! This is not correct. He knows by hearing and when there is some supporting proof.

Q. 67. From whom does he hear, pray ?

A. 67. He hears from someone who is omniscient, who is omniscient's male follower, who is omniscient's female follower, who is omniscient's male worshipper, who is omniscient's female worshipper, from someone who is self-enlightened, his male follower, his female follower, his male worshipper, his female worshipper,—by hearing from (anyone of) these.

Q. 68. And what about the supporting proof ?

A. 68. Supporting proof is stated to be of four types, which are, perception, guess, inference ( from similarity ) and scriptures. On this, refer to details contained in the *Anuyogadvāra Sūtra*...till “beyond this, no *ātmāgama*, no *anantarāgama*, (only) *paramparāgama*”<sup>17</sup>.



[ *knowledge of the omniscient* ]

प्रश्न ६९—केवली णं भंते ! चरिमकम्मं वा चरिमणिज्जरं वा जाणइ पासइ ?

उत्तर ६९—हंता गोयमा ! जाणइ पासइ । जहा णं भंते ! केवली चरिमकम्मं वा जहा णं अंतकरेणं वा आलावगो तहा चरिमकम्मेण वि अपरि-सेसिओ जेयव्वो ।

प्रश्न ७०—केवली णं भंते ! पणीयं मणं वा वहं वा धारेज्ज ?

उत्तर ७०—हंता धारेज्ज ।

Q. 69. *Bhante* ! Does the omniscient know and see final *karma* and final exhaustion ?

A. 69. Yes, Gautama, he knows and sees. Like the discussion on the termination of *karma* bondage, a complete discussion on final *karma* is to be given.

Q. 70. *Bhante* ! Does the omniscient hold a developed mind and a developed expression ?

A. 70. Yes, he does.

प्रश्न ७१—जहा णं भंते ! केवली पणीयं मणं वा वहं वा धारेज्ज तं णं वेमाणिया देवा जाणंति पासंति ?

उत्तर ७१—गोयमा ! अत्येगइया जाणंति पासंति अत्येगइया ण जाणंति ण पासंति ।

प्रश्न ७२—से केणट्ठेणं जाव...ण पासंति ?

उत्तर ७२—गोयमा ! वेमाणिया दुविहा पणत्ता । तं जहा—माईमिच्छादिट्ठी-उववण्णगा य अमाईसम्मदिट्ठीउववण्णगा य । तत्थ णं जे ते माई-मिच्छादिट्ठीउववण्णगा ते ण जाणंति ण पासंति । तत्थ णं जे ते अमाईसम्मदिट्ठीउववण्णगा ते ण जाणंति पासंति ।

[—से केणट्ठेणं एवं वुच्चइ—अमाईसम्मदिट्ठी जाव...पासंति ?

—गोयमा ! अमाईसम्मदिट्ठी दुविहा पणत्ता—अणंतरोववण्णगा य परंपरोववण्णगा य । तत्थ णं अणंतरोववण्णगा ण जाणंति परंपरोववण्णगा जाणंति ।

—से केणट्ठेणं भंते ! एवं वुच्चइ—परंपरोववण्णगा जाव...जाणंति ?

गोयमा ! परंपरोववण्णगा दुविहा पणत्ता—पज्जत्तगा य अपज्जत्तगा य । पज्जत्ता जाणंति अपज्जत्ता ण जाणंति ।]

—एवं अणंतर-परंपर-पज्जत्ताऽपज्जत्ता य उवउत्ता अणुवउत्ता । तत्थ णं ते ते उवउत्ता ते जाणंति पासंति । से तेणट्ठेणं तं चेव ।

Q. 71. *Bhante* ! Do the Vaimānikas know and see that the omniscient holds a developed mind and a developed expression ?

A. 71. Gautama ! Some of them know and see, but some others do not know and see.

Q. 72. How is it so,...till some others do not know and see ?

A. 72. Gautama ! The Vaimānikas are of two types, which are, those who are deceitful and born with a wrong outlook, and those who are deceit-free and born with a right outlook. Of these, the deceitful with a wrong outlook neither know nor see, but the deceit-free with a right outlook know and see.

[—Why do you say that those who are deceit-free and with a right outlook,...till see ?

—Gautama ! The deceit-free with a right outlook are of two types, which are, those born without a time gap and those born with a time gap. Of these, those born without a time gap do not know, but those born with a time gap know.

—*Bhante* ! Why do you say that those born with a time gap,...till know ?

—Gautama ! Those born with a time gap are of two types, which are, those who are full and those who are not full ; and of these, those who are full know and those who are not full do not know. ]

Like this, (the difference between ) those who are born without a time gap and those who are born with a time gap, those who are full and those who are not full, those who can make use of knowledge and those who cannot make use of knowledge. Of these, those who can make use of knowledge know and see. It is for this so.

प्रश्न ७३-पभू णं भंते ! अणुत्तरोववाइया देवा तत्थगया चेव समाणा इहगएणं केवलिणा सद्धिं आलावं वा संलावं वा करेतए ?

उत्तर ७३-हंता पभू ।

प्रश्न ७४-से केणट्ठेणं जाव...पभू णं अणुत्तरोववाइया देवा जाव... करेतए ।

उत्तर ७४-गोयमा ! जं णं अणुत्तरोववाइया देवा तत्थगया चेव समाणा अट्ठं वा हेउं वा पसिणं वा कारणं वा वागरणं वा पुच्छंति तं णं इहगए केवली अट्ठं वा जाव...वागरणं वा वागरेइ । से तेणट्ठेणं ।

प्रश्न ७५-जं णं भंते ! इहगए चेव केवली अट्ठं वा जाव...वागरेइ तं णं अणुत्तरोववाइया देवा तत्थगया चेव समाणा जाणंति पासंति ?

उत्तर ७५-हंता जाणंति पासंति ।

प्रश्न ७६-से केणट्ठेणं जाव...पासंति ?

उत्तर ७६-गोयमा ! तेसि णं देवाणं अणंताओ मणोदव्ववग्गणाओ लद्धाओ पत्ताओ अभिसमण्णागयाओ भवंति । से तेणट्ठेणं जं णं इहगए केवली जाव...पासंति त्ति ।

प्रश्न ७७-अणुत्तरोववाइया णं भंते ! देवा किं उदिण्णमोहा उवसंतमोहा खीणमोहा ?

उत्तर ७७-गोयमा ! णो उदिण्णमोहा उवसंतमोहा णो खीणमोहा ।

Q. 73. *Bhante* ! Are the gods born in the *anuttara vimānas* (beyond which there are no more *vimānas*) capable to communicate and discuss with the omniscient who are here (on this earth).

A. 73. Yes, they are.

Q. 74. *Bhante* ! What are the things that the gods born in the *anuttara vimānas*,...till discuss ( with the omniscient who are here ) ?

A. 74. Gautama ! Seated in their own celestial abodes, when the gods born in the *anuttara vimānas* have some import, reason, query, cause or grammar to ask, the omniscient from here communicates with them about that import,...till grammar. It is for this so.

Q. 75. *Bhante* ! The omniscient gives replies about the import,...till grammar. Do the gods in the *anuttara vimānas*, remaining in their own celestial abodes, know and see the import, etc. ?

A. 75. Yes, they know and see.

Q. 76. How is it so,...till see ?

A. 76. Gautama ! These gods are in possession of an infinite capacity of the mind called *maññh-dravya-vargaṇā lavdhi*<sup>18</sup>. They have it and it is at their disposal, because of which they know and see from their celestial abodes the import, etc., given by the omniscient from here.

Q. 77. *Bhante* ! Are the gods in the *anuttara vimānas* with active attachment, with exhausted attachment or with dim attachment ?

A. 77. Gautama ? Not with active attachment, nor with dim attachment, but with exhausted attachment.

[ *absolute knowledge of the omniscient* ]

प्रश्न ७८—केवली णं भंते ! आयाणेहिं जाणइ पासइ ?

उत्तर ७८—गोयमा ! णो इणद्वे समद्वे ।

प्रश्न ७९—से केणद्वेणं जाव...केवली णं आयाणेहिं णं जाणइ ण पासइ ?

उत्तर ७९—गोयमा ! केवली णं पुरत्थिमेणं मियं पि जाणइ अमियं पि जाणइ जाव...णिव्वुडे दंसणे केवलस्स से तेणद्वेणं ।

Q. 78. *Bhante* ! Does the omniscient know and see with the help of the organs of senses ?

A. 78. *Gautama* ! This is not correct.

Q. 79. What is the reason that the omniscient does not take the help of his organs of senses in order to know and see ?

A. 79. *Gautama* ! The omniscient knows the limited as well as the unlimited in the east...till his vision is without cover ( obstruction ). So he does not take the help of his organs of senses in order to know and see.

[ *energy of the omniscient* ]

प्रश्न ८०—केवली णं भंते ! अस्सिं समयंसि जेसु आगासपएसेसु हत्थं वा पायं वा बाहं वा ऊरुं वा ओगाहिता णं चिट्ठंति पभू णं केवली सेयकालंसि वि तेसु चैव आगासपएसेसु हत्थं वा जाव...ओगाहिता णं चिट्ठित्तए ?

उत्तर ८०—गोयमा ! णो इणद्वे समद्वे ।

प्रश्न ८१—से केणद्वेणं भंते ! जाव...ओगाहिता णं चिट्ठित्तए ?

उत्तर ८१—गोयमा ! केवलस्स णं वीरिय-सजोग-सद्दब्बयाए चलाइ उवकरणाइ भवति चलोवकरणद्वयाए य णं केवली अस्सिं समयंसि

जेसु आगासपएसेसु हत्थं वा जाव...चिट्ठइ । णो णं पभू केवली सेयकालंसि वि तेसु चेव जाव...चिट्ठित्तए । से तेणट्ठेणं जाव...वुच्चइ—केवली णं अस्सिं समयंसि जेसु आगासपएसेसु जाव...चिट्ठइ णो णं पभू केवली सेय-कालंसि वि तेसु चेव आगासपएसेसु हत्थं वा जाव...चिट्ठित्तए ।

Q. 80. Does an omniscient who occupies the *pradeśas* of the space by the movement of his hands and feet, his arms and knees at the present time continue to occupy the same *pradeśas* of the space in the future by the movement of his hands and other limbs ?

A. 80. Gautama ! This is not correct.

Q. 81. *Bhante* ! What is the reason for this,...till in the same *pradeśas* of the space ?

A. 81. Gautama ! (The conscious substance or the soul) of the omniscient is endowed with energy and activity because of which the limbs move. Now, the *pradeśas* of the space which are occupied by the movement of hands and other limbs at the present time are not the same as the *pradeśas* of the space that may be occupied in future by the movement of hands,...till limbs, because of which it is stated that the *pradeśas* of the sky which are occupied at the present time by the movement of hands...till limbs are not the same as the *pradeśas* of the sky that may be occupied in the future by the movement of hands,...till limbs<sup>10</sup>.

[ *ability of the masters of 14 Pūrvas* ]

प्रश्न ८२—पभू णं भंते ! चोद्दसपुव्वी घडाओ घडसहस्सं पडाओ पडसहस्सं कडाओ कडसहस्सं रहाओ रहसहस्सं छत्ताओ छत्तसहस्सं दंडाओ दंडसहस्सं अभिणिव्वट्ठेत्ता उवदंसेत्तए ?

उत्तर ८२—हंता पभू ।

प्रश्न ८३—से केणट्ठेणं पभू चउद्दसपुव्वी जाव...उवदंसेत्तए ?

उत्तर ८३-गोयमा ! चउद्दसपुव्विस्स णं अणंताइं दव्वाइं उक्कुरिया-  
भेएणं भिज्जमाणाइं लद्धाइं पत्ताइं अभिसमण्णागयाइं भवन्ति । से तेणट्ठेणं  
जाव...उवदंसेत्तए ।

Q. 82. *Bhante* ! Are the masters of the 14 *Pūrvas* ( *śruta-kevalins* ) capable to demonstrate a thousand jars out of a single jar, a thousand clothes out of a single cloth, a thousand mats out of a single mat, a thousand chariots out of a single chariot, a thousand umbrellas out of a single umbrella, and a thousand wands out of a single wand ?

A. 82. Yes, Gautama, they are so capable.

Q. 83. How are the masters of the 14 *Pūrvas* capable.... till out of a single wand ?

A. 83. Gautama ! These masters of the 14 *Pūrvas* have acquired power to demonstrate infinite objects by dint of what is called *utkarikā-bheda*<sup>20</sup> ; they have attained this power and it is at their disposal, because of which they are capable to demonstrate,...till out of a single wand.

सेवं भन्ते ! सेवं भन्ते ! त्ति ।

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

चउत्थो उद्देसो सम्मत्तो । Chapter Four ends

## पंचमो उद्देशो

### CHAPTER FIVE

[ *on the perfection of the monks* ]

प्रश्न ८४—छउमत्थे णं भंते ! मणूसे तीय-मणंतं सासयं समयं केवलेणं संजमेणं... ?

उत्तर ८४—जहा पढमसए चउत्थुद्देसे आलावगा तहा णेयव्वा जाव... अलमत्थु त्ति वत्तव्वं सिया ।

Q. 84. *Bhante!* Have men (monks) liable to lapses been, in the eternal, limitless past, (perfected) by *kevala* restraint ?

A. 84. For this, refer to Chapter Four of Book One,... till perfected being (*alamastu*),—all are to be stated.

[ *on heretical views* ]

प्रश्न ८५—अण्णउत्थिया णं भंते ! एवं आइक्खंति जाव...परुव्वेति—सव्वे पाणा सव्वे भूया सव्वे जीवा सव्वे सत्ता एवंभूयं वेयणं वेदेति । से कहमेयं भंते ! एवं ?

उत्तर ८५—गोयमा ! जं णं ते अण्णउत्थिया एवं आइक्खंति जाव... वेदेति जे ते एवं आहंसु मिच्छा ते एवं आहंसु । अहं पुण गोयमा ! एवं आइक्खामि जाव...परुवेमि—अत्थेगइया पाणा भूया जीवा सत्ता एवंभूयं वेयणं वेयंति अत्थेगइया पाणा भया जीवा सत्ता अण्वंभूयं वेयणं वेदेति ।

प्रश्न ८६—से केणट्ठेणं अत्थेगइया तं चेव उच्चारयेव्वं ?

उत्तर ८६—गोयमा ! जे णं पाणा भूया जीवा सत्ता जहा कडा कम्मा तहा वेयणं वेदेति ते णं पाणा भूया जीवा सत्ता एवंभूयं वेयणं वेदेति । जे णं पाणा भूया जीवा सत्ता जहा कडा कम्मा णो तहा वेयणं वेदेति ते णं पाणा भूया जीवा सत्ता अण्वंभूयं वेयणं वेयंति । से तेणट्ठेणं तहेव ।



प्रश्न ८७—णेरइया णं भंते ! किं एवंभूयं वेयणं वेयंति अणेवंभूयं वेयणं वेयंति ?

उत्तर ८७—गोयमा ! णेरइया णं एवंभूयं पि वेयणं वेदेति अणेवंभूयं पि वेयणं वेदेति ।

प्रश्न ८८—से केणट्ठेणं तं चेव ?

उत्तर ८८—गोयमा ! जे णं णेरइया जहा कडा कम्मा तहा वेयणं वेयंति ते णं णेरइया एवंभूयं वेयणं वेदेति । जे णं णेरइया जहा कडा कम्मा णो तहा वेयणं वेदेति ते णं णेरइया अणेवंभूयं वेयणं वेदेति । से तेणट्ठेणं एवं जाव... वेमाणिया । संसारपंडलं णेयव्वं ।

Q. 85. *Bhante !* Heretics thus say,...till establish that all *prāṇas*, all *bhūtas*, all *jīvas* and all *sattvas* undergo suffering as per their acquired *karma* called *evan̄bhūta*. *Bhante !* How is it so ?

A. 85. Gautama ! What the heretics say...till establish is incorrect. Gautama ! What I ordain,...till establish is that some *prāṇas*, some *bhūtas*, some *jīvas* and some *sattvas* undergo suffering as per their acquired *karma*, and some other *prāṇas*, *bhūtas*, *jīvas*, and *sattvas* undergo suffering not as per their acquired *karma*.

Q. 86. What is the reason for saying so ?

A. 86. Gautama ! Those *prāṇas*, *bhūtas*, *jīvas* and *sattvas* who undergo suffering as per their acquired *karma* experience suffering called *evan̄bhūta* ; but those *prāṇas*, *bhūtas*, *jīvas* and *sattvas* who experience suffering not as per their acquired *karma* experience suffering called *anevan̄bhūta*. It is for this so.

Q. 87. *Bhante !* Do infernal beings experience suffering called *evan̄bhūta* or suffering called *anevan̄bhūta* ?

A. 87. Gautama ! Even among the infernals, some experience suffering called *evan̄bhūta* and others experience suffering called *anevan̄bhūta*.

Q. 88. Why so ?

A. 88. Gautama ! When the infernals undergo suffering as per their acquired *karma*, they experience suffering called *evan̄bhūta* ; but when the infernals undergo suffering not as per their acquired *karma*, they experience suffering called *anevan̄bhūta*. It is for this so,...till the Vaimānikas, all beings in the universe being included.

[ on patriarchs ]

प्रश्न ८९-जंबूद्वीपे णं भंते ! इह भारहे वासे इमीसे उस्सप्पिणीए समाए कइ कुलगरा होत्था ?

उत्तर ८९-गोयमा ! सत्त । एवं चेव तित्थयरमायरो पियरो पढमा सिस्सिणीओ चक्कवट्ठिमायरो इत्थिरयणं बलदेवा वासुदेवा वासुदेवमायरो पियरो एएसिं पडिसत्तू जहा समवाए णामपरिवाडीए तहा णेयव्वा ।

Q. 89. *Bhante* ! In this land of Bharata, in this isle named Jambūdvipa, in this descension phase of the time-cycle, how many have been the patriarchs ?

A. 89. Gautama ! Seven. And as to the mothers of the Tirthankaras, their fathers, first female followers, mothers of the Cakravartis, their consorts, Baladevas, Vāsudevas, mothers of Vāsudevas, their fathers, adversaries of Vāsudevas,—their names are to be read in order as given in the *Samavāyaṅga Sūtra*<sup>21</sup>.

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

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

पंचमो उद्देशो सम्मत्तो । Chapter Five ends

## छट्ठो उद्देससो

### CHAPTER SIX

[ *on short and long spans of life* ]

प्रश्न ९०—कह णं भंते ! जीवा अप्पाउयत्ताए कम्मं पकरेंति ?

उत्तर ९०—गोयमा ! तिहिं ठाणेहिं । तं जहा—पाणे अइवाएत्ता मुसं वइत्ता तहारूवं समणं वा माहणं वा अफासुएणं अणेसणिज्जेणं असण-पाण-खाइम-साइमेणं पडिलाभेत्ता । एवं खलु जीवा अप्पाउयत्ताए कम्मं पकरेंति ।

प्रश्न ९१—कह णं भंते ! जीवादीहाउयत्ताए कम्मं पकरेंति ?

उत्तर ९१—गोयमा ! तिहिं ठाणेहिं । तं जहा—णो पाणे अइवाइत्ता णो मुसं वइत्ता तहारूवं समणं वा माहणं वा फासु-एसणिज्जेणं असण-पाण-खाइम-साइमेणं पडिलाभेत्ता । एवं खलु जीवा दीहाउयत्ताए कम्मं पकरेंति ।

प्रश्न ९२—कह णं भंते ! जीवा असुभदीहाउयत्ताए कम्मं पकरेंति ?

उत्तर ९२—गोयमा ! पाणे अइवाएत्ता मुसं वइत्ता तहारूवं समणं वा माहणं वा हीलित्ता णिंदित्ता खिंसित्ता गरहित्ता अवमणित्ता अण्णयरेणं अमणुण्णेणं अपीइकारएणं असण-पाण-खाइम-साइमेणं पडिलाभेत्ता । एवं खलु जीवा असुभदीहाउयत्ताए कम्मं पकरेंति ।

प्रश्न ९३—कह णं भंते ! जीवा सुभदीहाउयत्ताए कम्मं पकरेंति ?

उत्तर ९३—गोयमा ! णो पाणे अइवाइत्ता णो मुसं वइत्ता तहारूवं समणं वा माहणं वा वंदित्ता णमंसित्ता जाव...पज्जुवासित्ता । अण्णयरेणं मणुण्णेणं पीइकारएणं असण-पाण-खाइम-साइमेणं पडिलाभेत्ता—एवं खलु जीवा सुभदीहाउयत्ताए कम्मं पकरेंति ।

Q. 90. *Bhante ! How do living beings acquire karma giving life a short span ?*

A. 90. Gautama ! For three reasons, which are, for causing injury to living beings, for making false utterances, and for giving prohibited and unwholesome food, drink, dainties and delicacies to *śramaṇas* and *māhaṇas*. Thus do living beings acquire *karma* giving life a short span<sup>22</sup>.

Q. 91. *Bhante* ! How do living beings acquire *karma* giving life a long span ?

A. 91. Gautama ! For three reasons, which are, for not causing injury to life, for not making false utterances, and for giving permitted and wholesome food, drink, dainties and delicacies to *śramaṇas* and *māhaṇas*<sup>23</sup>.

Q. 92. *Bhante* ! How do living beings acquire *karma* giving a long and unwholesome life ?

A. 92. Gautama ! For three reasons, which are, for causing injury to life, for uttering falsehood, and for insulting a *śramaṇa* or a *māhaṇa* by calling his caste, by abusing him in his own mind, by talking ill of him in the presence of others, by decrying him, and by giving him unwholesome and unpleasant food, drink, dainties and delicacies. Thus do living beings acquire *karma* giving a long and unwholesome life<sup>24</sup>.

Q. 93. *Bhante* ! How do living beings acquire *karma* giving a long and wholesome life ?

A. 93. Gautama ! For three reasons, which are, for not causing injury to life, for not uttering falsehood, and for paying homage and obeisance,...till by worshipping a *śramaṇa* or a *māhaṇa*, by giving him food, drink, dainties and delicacies which are wholesome and pleasant. Thus do living beings acquire *karma* giving a long and wholesome life<sup>25</sup>.

[ on activities ]

प्रश्न ९४—गाहावइस्स णं भंते ! भंडं विक्किणमाणस्स केइ भंडं अवहरेज्जा तस्स णं भंते ! तं भंडं गवेसमाणस्स किं आरंभिया किरिया कज्जइ परिग्गहिया मायावत्तिया अपच्चक्खाणकिरिया मिच्छादंसणवत्तिया ?

उत्तर ९४—गोयमा ! आरंभिया किरिया कज्जइ परिग्गहिया मायावत्तिया अपच्चक्खाणकिरिया मिच्छादंसणकिरिया सिय कज्जइ सिय णो कज्जइ । अहं से भंडे अभिसमण्णागए भवइ तओ से य पच्छा सव्वाओ ताओ पयणुईभवन्ति ।

प्रश्न ९५—गाहावइस्स णं भंते ! भंडं विक्किणमाणस्स कइए भंडे साइज्जेज्जा भंडे य से अणुवणीए सिया गाहावइस्स णं भंते ! ताओ भंडाओ किं आरंभिया किरिया कज्जइ जाव...मिच्छादंसणकिरिया कज्जइ ?

उत्तर ९५—गोयमा ! गाहावइस्स ताओ भंडाओ आरंभिया किरिया कज्जइ जाव...अपच्चक्खाण...मिच्छादंसणवत्तिया किरिया सिय कज्जइ सिय णो कज्जइ । कइयस्स णं ताओ सव्वाओ पयणुई भवन्ति ।

प्रश्न ९६—गाहावइस्स णं भंते ! भंडं विक्किणमाणस्स जाव...भंडे से उवणीए सिया कइयस्स णं भंते ! ताओ भंडाओ किं आरंभिया किरिया कज्जइ जाव...मिच्छादंसणवत्तिया किरिया कज्जइ । गाहावइस्स वा ताओ भंडाओ किं आरंभिया किरिया कज्जइ जाव...मिच्छादंसणवत्तिया किरिया कज्जइ ?

उत्तर ९६—गोयमा ! कइयस्स ताओ भंडाओ हेट्ठिल्लाओ चत्तारि-किरियाओ कज्जन्ति मिच्छादंसणवत्तिया किरिया भयणाए । गाहावइस्स णं ताओ सव्वाओ पयणुई भवन्ति ।

प्रश्न ९७—गाहावइस्स णं भंते ! भंडे जाव...धणे य से अणुवणीए सिया ?

उत्तर ९७—एयं पि जहा भंडे उवणीए तहा णेयव्वं चउत्थो आलावगो । धणे य से उवणीए सिया जहा पढमो आलावगो—भंडे य से अणुवणीए सिया तहा णेयव्वो । पढम-चउत्थाणं एक्को गमो बिइय-तईयाणं एक्को गमो ।

Q. 94. *Bhante* ! Some of the earthen wares of a seller have been stolen. *Bhante* ! He then starts a search for them. In doing so, does he incur activities due to endeavour, to possession, to deceit, to non-renunciation or to perverted faith ?

A. 94. Gautama ! He incurs activities due to endeavour, to possession, to deceit, and to non-renunciation ; but as to, activity due to perverted faith, he incurs it sometimes and sometimes he incurs it not. While searching, if he recovers the stolen wares, then all these ( aforesaid ) activities become light ( i. e., get reduced in significance ).

Q. 95. *Bhante* ! A seller has sold some earthen wares ; a buyer has bought them in consideration whereof he has paid a margin in advance, but he has not yet taken delivery of them. In such a situation, does the householder incur from these earthen wares activities due to endeavour,...till perverted faith ?

A. 95. Gautama ! In such a situation, the householder incurs activities due to endeavour,...till due to non-renunciation ; but as to activity due to perverted faith, he incurs sometimes, and sometimes he does not incur. As for the buyer, all these activities are light.

Q. 96. *Bhante* ! From the seller, the buyer has brought the earthen wares to his home. Then, *Bhante*, which of the activities due to endeavour,...till perverted faith are incurred by the said buyer ? And which of the activities due to endeavour,...till perverted faith are incurred by the said seller ?

A. 96. Gautama ! The buyer incurs four activities in a heavy dose, exception being activity due to perverted faith. If the buyer is with a wrong outlook, then he also incurs activity due to perverted faith ; but if the buyer has no wrong outlook, he does not incur it. For the seller, all these ( activities ) become light.

Q. 97. *Bhante* ! The buyer has bought the said wares, but till the payment has been received by the seller, how many activities are incurred by the said buyer due to the money he has not yet paid ? And how many activities are incurred by the said seller ?

A. 97. In such a situation, the position is similar to consideration four where the wares have been removed. If the money has been given, then the situation is similar to our first consideration where the wares have not yet been taken. Considerations one and four are similar ; considerations two and three are similar<sup>26</sup>.

[ on fire-bodies ]

प्रश्न ९८—अगणिकाए णं भंते ! अहुणोज्जलिए समाणे महाकम्मतराए चेव महाकिरिय-महासव-महावेयणतराए चेव भवइ । अहे णं समए समए वोक्कसिज्जमाणे वोक्कसिज्जमाणे चरिमकालसमयंसि इंगालब्भूए मुम्मुरब्भूए छारियब्भूए तओ पच्छा अप्पकम्मतराए चेव अप्पकिरियाऽऽसव-अप्पवेयणतराए चेव भवइ ?

उत्तर ९८—हुंता गोयमा ! अगणिकाए णं अहुणोज्जलिए समाणे तं चेव ।

Q. 98. *Bhante* ! Are fire-bodies just ablaze tied with great *karma* bondage, great activities, great influx, great pain ? And thereafter, as time passes, do they become fewer in number,—become dim, get extinguished, and, in the end, turn into burning ashes, mere sparklings, simple ashes ? And when this happens, are the same fire-bodies tied with mild *karma* bondage, mild activities, mild influx, mild pain ?

A. 98. *Gautama* ! They are. Fire-bodies just ablaze are with great *karma*...till mild pain.

[ on archer's activities ]

प्रश्न ९९—पूरिसे णं भंते ! धणु परामुसइ परामुसित्ता उसं परामुसइ परामुसित्ता ठाणं ठाइ ठित्ता आययकण्णाययं करेइ आययकण्णायय उसुं करेत्ता उसुं उड्डं वेहासं उसुं उव्विहइ । तएणं से उसुं उड्डं वेहासं उव्विहिए समाणे जाइं तत्थ पाणाइं भूयाइं जीवाइं सत्ताइं अभिहणइ वत्तेइ

लेसेइ संघाएइ संघट्टेइ परितावेइ किलामेइ ठाणाओ ठाणं सकामेइ जीवि-  
याओ ववरोवेइ । तए णं भंते ! से पुरिसे कइकिरिए ?

उत्तर ९९-गोयमा ! जावं च णं से पुरिसे धणुं परामुसइ परामुसित्ता  
जाव...उब्बिहइ तावं च णं पुरिसे काइयाए जाव...पाणाइवायकिरियाए पंचहिं  
किरियाहिं पुट्ठे । जेसिं पि य णं जीवाणं सरीरेहिं धणुं णिब्बत्तिए ते वि य  
णं जीवा काइयाए जाव...पंचहिं किरियाहिं पुट्ठे । एवं धणु पुट्ठे पंचहिं  
किरियाहिं जीवा पंचहिं ण्हारू पंचहिं उसू पंचहिं सरे पत्तणे फले ण्हारू  
पंचहिं ।

प्रश्न १००-अहे णं से उसु अप्पणो गुर्यत्ताए भारियत्ताए गुरूसंभारि-  
यत्ताए अहे वीससाए पच्चोवयमाणे जाइ तत्थ पाणाइ जाव...जीवियाओ  
ववरोवेइ तावं च णं से पुरिसे कइकिरिए ?

उत्तर १००-गोयमा ? जावं च णं से उसु अप्पणो गुर्यत्ताए जाव...  
ववरोवेइ तावं च णं से पुरिसे काइयाए जाव...चउहिं किरियाहिं पुट्ठे । जेसिं  
पि य णं जीवाणं सरीरेहिं धणु णिब्बत्तिए ते वि जीवा चउहिं किरियाहिं । धणु  
पुट्ठे चउहिं जीवा चउहिं ण्हारू चउहिं उसू पंचहिं सरे पत्तणे फले ण्हारू  
पंचहिं । जे वि य से जीवा अहे पच्चोवयमाणस्स उवग्गहे वट्ठंति ते वि य णं  
जीवा काइयाए जाव...पंचहिं किरियाहिं पुट्ठा ।

Q. 99. *Bhante !* Suppose a man picks up a bow, and having picked up ( the arrow ), he sits in the correct posture to shoot it, and having thus sat and ( having placed the arrow on the bow-string ), he pulls it till his ear, and having thus pulled the arrow, he shoots it in the sky. The arrow so shot in the sky kills certain *prāṇas*, *bhūtas*, *jīvas*, and *sattvas*, forces contraction of their bodies, oppresses them, hits them, touches them, tortures them from all directions, exhausts them removes them from one place to another and deprives them of their life. How many activities does the man perform ?

A. 99. *Gautama !* From the time the man picks up the bow,...till he shoots the arrow, he is touched by five activities starting with physical,...till causing slaughter of



life. The animals whose bodies have provided fodder for the bow are also touched by five activities starting with the physical. The arc of the bow is touched by five activities, its string by five (activities) its sinews by five (activities), the arrow by five (activities), the *śara*, *patra*, *phala* and sinews by five (activities).

Q. 100. *Bhante* ! When the arrow, due to its weight, its heaviness, its weight-and-heaviness, starts falling downward in its natural course, the said arrow, in the course of its downward movement, kills certain *prāṇas*, *bhūtas*, *jīvas* and *sattvas*,...till deprives them of their life. In this case, how many activities touch the man who shot the arrow ?

A. 100. *Gautama* ! When the arrow, due to its weight, etc., starts falling down,...till deprives them of their life, the man who shot it is touched by four activities starting with the physical, and the animals from whose body-parts the bow has been made are also touched by four activities, the arc is touched by four activities, the string by four activities, the sinews by four activities, (but) the *śara*, *patra*, *phala* and sinews are touched by five activities. The animals afflicted by the falling arrow are also touched by five activities.

[ on heretical tenets ]

प्रश्न १०१-अण्णउत्थिया णं भंते ! एवं आइक्खंति जाव...परूवेति -से जहा णामए जुवइं जुवाणे हत्थेणं हत्थे गेण्हेज्जा चककस्स वा णामी अरणाउत्ता-सिया एवामेव जाव...चत्तारि पंच जोयण-सयाइं बहुसमाइण्णे मणुयलोए मणुस्सेहिं—कहमेयं भंते एवं ?

उत्तर १०१-गोयमा ! जं णं ते अण्णउत्थिया जाव...मणुस्सेहिंतो जे ते एवं आहंसु मिच्छा । अहं पुण गोयमा ! एवं आइक्खाभि एवामेव जाव...चत्तारि पंच जोयणसयाइं बहुसमाइण्णे णिरयलोए णेरइएहिं ।

प्रश्न १०२-णेरइयाणं भंते ! किं एगत्तं पभू विउव्वित्तए पुहुत्तं पभू विउव्वित्तए ?

उत्तर १०२-जहा जीवाभिगमे आलावगो तहा णेयव्वो जाव...दुरहियासे ।

Q. 101. *Bhante* ! The heretics so say,...till establish that, as in the example of the lass and the lad, or in the example of the spokes fitted in the axle of the wheel,...till upto 400 or 500 *yojanas*, this world of human beings is densely filled up by men. *Bhante* ! Is it so ?

A. 101. Gautama ! This statement of the heretics,...till densely filled up by men is false. Gautama ! I state,...till upto 400 to 500 *yojanas*, the worlds of the infernal beings are densely filled up by infernal beings.

Q. 102. *Bhante* ! Are the infernal beings capable to transform into one form, or many forms ?

A. 102. On this, refer the relevant section in the *Jivābhigama Sūtra*, till...‘unbearable’<sup>27</sup>.

[ on prohibited acts ]

१०३—आहाकम्मं अणवज्जं त्ति मणं प्हारेत्ता भवइ से णं तस्स ठाणस्स अणालोइयपडिक्कंते कालं करेइ—अत्थि तस्स आराहणा । से णं तस्स ठाणस्स आलोइयपडिक्कंते कालं करेइ—अत्थि तस्स आराहणा । एएणं गमेणं णेयव्वं—कीयगडं ठवियं रइयगं कंतारभत्तं दुब्भिक्खभत्तं वद्धलियाभत्तं गिलाणभत्तं सेज्जायरपिडं रायपिडं ।

प्रश्न १०४—आहाकम्मं अणवज्जे त्ति बहुजणस्स मज्झे भासित्ता सयमेव परिभुजित्ता भवइ से णं तस्स ठाणस्स जाव...अत्थि तस्स आराहणा ?

उत्तर १०४—एयं पि तह चेव जाव...रायपिडं ।

प्रश्न १०५—आहाकम्मं अणवज्जे त्ति अण्णमण्णस्स अणुप्पदावइत्ता भवइ से णं तस्स...?

उत्तर १०५—एयं तह चेवं जाव...रायपिडं ।

प्रश्न १०६—आहाकम्मं णं अणवज्जे त्ति बहुजणमज्झे पण्णवइत्ता भवइ से णं तस्स जाव...अत्थि आराहणा ?

उत्तर १०६—जाव...रायपिंड ।

103. "*Ādhākarma*<sup>28</sup> is free from sin"—if a monk cherishes such an idea, and if he dies without discussing and doing *pratikramaṇa* for the lapse, he cannot be said to have had propitiation (*ārāhanā*). If, on the other hand, a monk dies after discussing and doing *pratikramaṇa* for the lapse, then he may be said to have had the ( necessary ) propitiation. By the same standard, the following are to be known : (i) a thing bought for the monk, (ii) a thing stored or hoarded for the monk, (iii) a thing prepared for the monk, (iv) sharing food prepared in a forest (for the beggars), (v) sharing food prepared during a famine (for the seekers), (vi) sharing food prepared during bad times, (vii) sharing food prepared for the ailing persons, (viii) accepting food from the householder in whose house the monk is stationed, and (ix) partaking a portion of food prepared for the king.

Q. 104. "*Ādhākarma* is sin-free"—one who declares like this in the presence of many persons, and who uses food, etc., prepared for him,—if such one dies without discussing and without doing *pratikramaṇa*, can he be said to have had propitiation ?

A. 104. It is as before,...till partaking food prepared for the king.

Q. 105. "*Ādhākarma* is sin-free"—when so saying monks give to one another, can they be said to have had propitiation ?

A. 105. As aforesaid,...till partaking food prepared for the king.

Q. 106. "*Ādhākarma* is sin-free"—when so saying one strives to establish it in the presence of many men, can he be said to have had propitiation ?

A. 106. ( The same as before ),...till partaking food prepared for the king.

[ on preceptors and teachers ]

प्रश्न १०७—आयरिय-उवज्झाए णं भंते ! सविसयंसि गणं अगिलाए संगिण्हमाणे अगिलाए उवगिण्हमाणे कइहिं भवग्गहणेहिं सिज्झइ जाव...अंतं करेइ ?

उत्तर १०७—गोयमा ! अत्थेगइए तेणेव भवग्गहणेणं सिज्झइ अत्थेगइए दोच्चेणं भवग्गहणेणं सिज्झइ तच्चं पुण भवग्गहणं णाइक्कमइ ।

Q. 107. *Bhante !* Preceptors and teachers, who, in their respective fields, accept disciples, teach them and help them without grudge (reservation) —in how many births are such ones perfected,...till end all misery ?

A. 107. Gautama ! Some are perfected in that very birth, some are perfected in the second birth, but in no case they go to the third.

[ on the bondage of liars ]

प्रश्न १०८—जे णं भंते ! परं अलिएणं असम्भूएणं अम्भक्खाणेणं अम्भक्खाइ तस्स णं कहप्पगारा कम्मा कज्जंति ?

उत्तर १०८—गोयमा ! जे णं परं अलिएणं असंतवयणेणं अम्भक्खाणेणं अम्भक्खाइ तस्स णं तहप्पगारा खेव कम्मा कज्जंति जत्थेव णं अभिसमागच्छइ तत्थेव णं पडिसंवेदेइ तओ से पच्छा वेदेइ ।

Q. 108. *Bhante !* Those who distort truth, those who make false attribution, and those who malign others in their absence<sup>29</sup>—what sort of *karma* do they acquire ?

A. 108. Gautama ! Those who distort truth, make false attribution and malign others in their absence—they acquire the sort of *karma* that are due to them. And then in the sort of life they acquire, they experience their outcome and they exhaust them by experiencing them.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante !* So they are. Glory be to the great Lord ! So saying, Bhagavān Gautama paid his homage and obeisance to the Lord. and having done so, he withdrew to his seat.

छट्ठो उद्देशो सम्मत्तो । Chapter Six ends

## सत्तमो उद्देशो

### CHAPTER SEVEN

[ on the throbbing of molecules ]

प्रश्न १०९—परमाणुपोग्गले णं भंते ! एयइ वेयइ जाव...तं तं भावं परिणमइ ?

उत्तर १०९—गोयमा ! सिय एयइ वेयइ जाव...परिणमइ सिय णो एयइ जाव...णो परिणमइ ।

प्रश्न ११०—हुप्पएसिए णं भंते ! खंवे एयइ जाव...परिणमइ ?

उत्तर ११०—गोयमा ! सिय एयइ जाव...परिणमइ सिय णो एयइ जाव...णो परिणमइ । सिय देसे एयइ देसे णो एयइ ।

प्रश्न १११—तिप्पएसिए णं भंते ! खंवे एयइ ?

उत्तर १११—गोयमा ! सिय एयइ सिय णो एयइ सिय देसे एयइ—णो देसे एयइ सिय देसे एयइ—णो देसा एयंति सिय देसा एयंति णो देसे एयइ ।

प्रश्न ११२—चउप्पएसिए णं भंते ! खंवे एयइ ?

उत्तर ११२—गोयमा ! सिय एयइ सिय णो एयइ सिय देसे एयइ—णो देसे एयइ सिय देसे एयइ—णो देसा एयंति सिय देसा एयंति—णो देसे एयइ सिय देसा एयंति—णो देसा एयंति । जहा चउप्पएसिओ तहा पंचपएसिओ तहा जाव...अणंतपएसिओ ।

Q. 109. *Bhante* ! Do the molecules of matter throb, specially throb,...till transform accordingly ?

A. 109. *Gautama* ! Sometimes they throb, specially throb,...till transform; sometimes they do not throb, do not specially throb,...till do not transform.

Q. 110. *Bhante* ! Does a *skandha* ( cluster of matter-molecules ) with two *pradeśas* throb,...till transform ?

A. 110. *Gautama* ! Sometimes it throbs,...till transforms ; sometimes it does not throb,...till it does not transform ; sometimes it throbs in a *deśa* and does not throb in another *deśa*.

Q. 111. *Bhante* ! Does a *skandha* with three *pradeśas* throb ?

A. 111. *Gautama* ! Sometimes it throbs and sometimes it does not throb ; sometimes it throbs in one *deśa* and not in another *deśa* ; sometimes it throbs in one *deśa* and not in other ( two ) *deśas* ; sometimes it throbs in other ( two ) *deśas* and not in one *deśa*.

Q. 112. *Bhante* ! Does a *skandha* consisting of four *pradeśas* throb ?

A. 112. *Gautama* ! Sometimes it throbs and sometimes it does not throb ; sometimes it throbs in one *deśa* and not in another *deśa* ; sometimes it throbs in one *deśa* and not in other ( three ) *deśas* ; sometimes it throbs in other *deśas* and not in one *deśa* ; sometimes it throbs in some *deśas* and doe not throb in other *deśas*. And as with a *skandha* with four *deśas*, so with one with five *deśas*,...till with infinite *deśas*. ( In this answer, *deśa* means *pradeśa*. )

[ on the indivisibility of molecules ]

प्रश्न ११३—परमाणुपोगले णं भंते ! असिधारं वा खुरधारं वा ओगाहेज्जा ?

उत्तर ११३—हुंता ओगाहेज्जा ।

प्रश्न ११४—से णं भंते ! तत्थ छिज्जेज्जा वा भिज्जेज्जा वा ?

उत्तर ११४—गोयमा ! णो इणट्ठे समट्ठे णो खलु तत्थ सत्थं कमइ एवं जाव...असंखेज्जपएसिओ ।

प्रश्न ११५—अणंतपएसिए णं भंते ! खंधे असिधारं वा खुरधार वा ओगाहेज्ज ?

उत्तर ११५—हंता ओगाहेज्ज ।

प्रश्न ११६—से णं तत्थ छिज्जेज्ज वा भिज्जेज्ज वा ?

उत्तर ११६—गोयमा ! अत्थेगइए छिज्जेज्ज वा भिज्जेज्ज वा अत्थे-गइए णो छिज्जेज्ज वा णो भिज्जेज्ज वा । एवं अगणिकायस्स मज्झमज्झेणं तहिं णवरं भियाएज्ज भाणियव्वं । एवं पुक्खलसंवट्ठगस्स महामेहस्स मज्झमज्झेणं तहिं उल्ले सिया । एवं गंगाए महाणईए पडिसोयं हव्वं आगच्छेज्जा तहिं विणिहायं आवज्जेज्ज उदगावत्तं वा उदगबिंदुं वा ओगाहेज्ज से णं तत्थ परियावज्जेज्ज ।

Q. 113. *Bhante* ! Is it possible for molecules of matter to exist on the sharp edge of the sword or rajor ?

A. 113. Yes, it is.

Q. 114. *Bhante* ! While staying there, do they get pierced and cut ?

A. 114. Gautama ! They do not. The weapon has no effect on the molecules of matter. And like this,...till with infinite *pradeśas*.

Q. 115. *Bhante* ! Is it possible for *skandhas* with infinite *pradeśas* to exist on the sharp edge of the sword or rajor ?

A. 115. Yes, it is.

Q. 116. Does it get pierced and cut ?

A. 116. Gautama ! Some of these get pierced and cut and some others do not get pierced and cut<sup>80</sup>.



And like this is to be stated upto 'penetrate into the middle of the fire-bodies', difference being that the phrase 'get burnt' is to be used. And like this is to be stated upto 'penetrate into the great cloud named Puṣkara-saṁvartaka', difference being that the phrase 'become wet' is to be used. And like this is to be stated upto 'get carried in the current of the great river Gaṅgā where they slip', and ( again ) upto 'penetrate into the whirlpool of water or into water-drops' where ( they ) get lost.

[ characterisation of molecules of matter ]

प्रश्न ११७—परमाणुपोगले णं भंते ! किं सअइडे सगज्जे सपएसे उदाहु अणइडे अमज्जे अपएसे ?

उत्तर ११७—गोयमा ! अणइडे अमज्जे अपएसे णो सअइडे णो समज्जे णो सपएसे ।

प्रश्न ११८—दुप्पएसिए णं भंते ! खंधे किं सअइडे समज्जे सपएसे उदाहु अणइडे अमज्जे अपएसे ?

उत्तर ११८—गोयमा ! सअइडे अमज्जे सपएसे णो अणइडे णो समज्जे णो अपएसे ।

प्रश्न ११९—तिप्पएसिए णं भंते ! खंधे पुच्छा ?

उत्तर ११९—गोयमा ! अणइडे समज्जे सपएसे णो सअइडे णो अमज्जे णो अपएसे । जहा दुप्पएसिओ तहा जे समा ते भाणियव्वा जे विसमा ते जहा तिप्पएसिओ तहा भाणियव्वा ।

प्रश्न १२०—संखेज्जपएसिए णं भंते ! किं खंधे सअइडे पुच्छा ?

उत्तर १२०—गोयमा ! सिय सअइडे अमज्जे सपएसे सिय अणइडे समज्जे सपएसे । जहा संखेज्जपएसिओ तहा असंखेज्जपएसिओ वि अणंत-पएसिओ वि ।

Q. 117. *Bhante* ! Are the molecules of matter *sārdha*, *śamadhya* and *sapradeśa* ? Or, are they *anardha*, *amadhya* and *apradeśa*<sup>31</sup> ?

A. 117. *Gautama* ! The molecules of matter are *anardha*, *amadhya* and *apradeśa*, but never *sārdha*, *śamadhya* and *sapradeśa*.

Q. 118. *Bhante* ! Are the *skandhas* with two *pradeśas* *sārdha*, *śamadhya* and *sapradeśa* ? Or, are the *skandhas* with two *pradeśas* *anardha*, *amadhya* and *apradeśa* ?

A. 118. *Gautama* ! The *skandhas* with two *pradeśas* are *sārdha*, *sapradeśa* and *amadhya*. They are not *anardha*, nor *śamadhya* nor *apradeśa*.

Q. 119. And what about *skandhas* with three *pradeśas* ?

A. 119. *Gautama* ! (They are) *anardha*, *śamadhya* and *sapradeśa*, but not *sārdha*, *amadhya* and *apradeśa*. *Skandhas* with an even number of *pradeśas* are similar to the *skandhas* with two *pradeśas* ; those with an odd number of *pradeśas* are similar to those with three *pradeśas*.

Q. 120. *Bhante* ! Are the *skandhas* with a limited number of *pradeśas* *sārdha*, *śamadhya* and *sapradeśa* ? Or, are they *anardha*, *amadhya* and *apradeśa* ?

A. 120. *Gautama* ! Some of them are *sārdha*, *amadhya* and *sapradeśa*, and some of them are *anardha*, *śamadhya* and *sapradeśa*. And what has been said about *skandhas* with a limited number of *pradeśas* will also apply to *skandhas* with an unlimited number of *pradeśas*, and also to those with an infinite number of *pradeśas*.

[ on the touch between molecules of matter ]

प्रश्न १२१-परमाणुपोगले णं भंते ! परमाणुपोगलं फुसमाणे किं देसेणं देसं फुसइ देसेणं देसे फुसइ देसेणं सव्वं फुसइ देसेहिं देसं फुसइ देसेहिं देसे

फुसइ देसेहिं सव्वं फुसइ सव्वेणं देसं फुस सव्वेणं देसे फुसइ सव्वेणं सव्वं फुसइ ?

उत्तर १२१-गोयमा ! णो देसेणं देसं फुसइ णो देसेणं देसे फुसइ णो देसेणं सव्वं फुसइ णो देसेहिं देसं फुसइ णो देसेहिं देसे फुसइ णो देसेहिं सव्वं फुसइ णो सव्वेणं देसं फुसइ णो सव्वेणं देसे फुसइ सव्वेणं सव्वं फुसइ । एवं परमाणुपोगले दुप्पएसियं फुसमाणे सत्तम णवमेहिं फुसइ परमाणुपोगले तिप्पएसियं फुसमाणे णिपच्छिमएहिं तिहिं फुसइ । जहा परमाणुपोगले तिप्पएसियं फुसाविओ एवं फुसायेयव्वो जाव...अणंतपएसिओ ।

प्रश्न १२२-दुप्पएसिए णं भंते ! खंधे परमाणुपोगलं फुसमाणे पुच्छा ?

उत्तर १२२-तईय णवमेहिं फुसइ दुप्पएसिओ दुप्पएसियं फुसमाणो पढम-तईय-सत्तम-णवमेहिं फुसइ दुप्पएसिओ तिप्पएसियं फुसमाणो आइल्लएहि य पच्छिल्लएहि य तिहिं फुसइ मज्झिमएहिं तिहिं विपडि-सेहेयव्वं दुप्पएसिओ जहा तिप्पएसियं फुसाविओ एवं फुसावेयव्वो जाव... अणंतपएसियं ।

प्रश्न १२३-तिप्पएसिए णं भंते ! खंधे परमाणुपोगलं फुसमाणे पुच्छा ?

उत्तर १२३-तईय-छट्ठ-णवमेहिं फुसइ तिपएसिओ दुपएसियं फुसमाणो पढमएणं तईएणं चउत्थ-छट्ठ-सत्तम-णवमेहिं फुसइ तिपएसिओ तिपएसिअं फुसमाणो सव्वेसु वि ठाणेसु फुसइ । जहा तिपएसिओ तिपएसिअं फुसाविओ एवं तिप्पएसिओ जाव...अणंतपएसिएणं संजोएयव्वो जहा तिपएसिओ एवं जाव...अणंतपएसिओ भाणियव्वो ।

Q. 121. *Bhante !* When a molecule of matter touches a molecule of matter, does it touch (1) one *deśa* by one *deśa*, (2) many *deśas* by one *deśa*, (3) all *deśas* by one *deśa*, (4) one *deśa* by many *deśas*, (5) many *deśas* by many *deśas*, (6) the whole by many *deśas*, (7) a *deśa* by the whole, (8) many *deśas* by the whole, or (9) the whole by the whole ?

A. 121. *Gautama !*...(1) touches not one *deśa* by one *deśa*, (2) nor many *deśas* by one *deśa*, (3) nor the whole by one *deśa*, (4) nor one *deśa* by many *deśas*, (5) nor many *deśas*

by many *deśas*, (6) nor the whole by many *deśas*, (7) nor one *deśa* by the whole, (8) nor many *deśas* by the whole, but (9) touches the whole by the whole. In the case of molecules of matter with two *pradeśas*, when touching, items seven and nine (i. e., not one *deśa* by the whole, and the whole by the whole) will apply. In the case of molecules of matter with three *pradeśas*, when touching, last three items (i. e., not one *deśa* by the whole, nor many *deśas* by the whole, but the whole by the whole) will apply. And what has been said of the molecules of matter with three *pradeśas*, when touching, will apply,...till infinite *pradeśas*, when touching. (here *deśa* means *pradeśa*)

Q. 122. *Bhante* ! How does a *skandha* with two *pradeśas*, while touching, touch a molecule of matter ?

A. 122. ...touches as in items three and nine. When one with two *pradeśas* touches one with two *pradeśas*, items one, three, seven and nine will apply. When one with two *pradeśas* touches one with three *pradeśas*, the first three and the last three will apply, not the middle three which are to be deleted. As in the case of one with two *pradeśas* touching one with three *pradeśas*, (so for the others),...till with infinite *pradeśas*.

Q. 123. *Bhante* ! How does a *skandha* with three *pradeśas* while touching, touch a molecule of matter ?

A. 123. Items three, six and nine will apply. When one with three *pradeśas* touches one with two *pradeśas*, items one, three, four, six, seven and nine will apply. When one with three *pradeśas* touches one with three *pradeśas*, it does so in all aforesaid respects. And what was been said of one with three *pradeśas* touching one with three *pradeśas*, this has to be applied to one with three *pradeśas* touching (those with four, five, etc.),...till infinite, *pradeśas*. And what has been said of touch by one with three *pradeśas* (will apply)...till (touch by one) with infinite *pradeśas*.

[ on the span of existence of molecule of matter ]

प्रश्न १२४—परमाणुपोगले णं भंते ! कालञ्चो केवच्चिरं होइ ?

उत्तर १२४-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं एवं जाव...अणंतपएसो ।

प्रश्न १२५-एगपएसोगाडे णं भंते ! पोग्गले सेए तम्मि वा ठाणे अणम्मि वा ठाणे कालओ केवच्चिरं होइ ?

उत्तर १२५-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं आवलियाए असंखेज्जइभागं एवं जाव...असंखेज्जपएसोगाडे ।

प्रश्न १२६-एगपएसोगाडे णं भंते । पोग्गले णिरेए कालओ केवच्चिरं होइ ?

उत्तर १२६-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं एवं जाव...असंखेज्जपएसोगाडे ।

प्रश्न १२७-एगगुणकालए णं भंते ! पोग्गले कालओ केवच्चिरं होइ ?

उत्तर १२७-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं । एवं जाव...अणंतगुणकालए एणं वण्ण-गंध-रस-फासं जाव...अणंतगुणलुक्खे । एवं सुहुमपरिणए पोग्गले एवं वादरपरिणए पोग्गले ।

प्रश्न १२८-सद्दपरिणए णं भंते ! पोग्गले कालओ केवच्चिरं होइ ?

उत्तर १२८-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं आवलियाए असंखेज्जइभागं । असद्दपरिणए जहा एगगुणकालए ।

Q. 124. *Bhante* ! From the standpoint of time, how long does a molecule of matter exist ?

A. 124. Gautama ! Minimum one time-unit, and maximum an unlimited span of time. And so on...till one with infinite *pradeśas*.

Q. 125. *Bhante* ! How long does a molecule of matter, while existing on a *pradeśa* of the space (sky), throb at its own place or at another place ?

A. 125. Gautama ! Minimum one time-unit, and maximum an unlimited number of fractions of an *āvalikā*,...till on an unlimited number of *pradeśas* of the space.

Q. 126. *Bhante* ! From the standpoint of time, how long does a molecule of matter exist without a throb on a *pradeśa* of the space ?

A. 126. Gautama ! Minimum one time-unit, and maximum an unlimited time ...till on an unlimited number of *pradeśas* of the space.

Q. 127. *Bhante* ! From the standpoint of time, how long does matter with one-time black (hue) exist ?

A. 127. Gautama ! Minimum one time-unit, and maximum an unlimited time ; and like this,...till infinite times black ; and likewise of colour, smell, taste and touch,...till matter infinite times harsh. And, again, like this, of matter fine, and of matter coarse.

Q. 128. *Bhante* ! How long does matter turned into sound exist ?

A. 128. Gautama ! Minimum one time-unit, and maximum an unlimited number of fractions of an *avalikā*. When not turned into sound, consideration relevant to one-time black will apply.

[ time taken by molecules of matter to re-transform ]

प्रश्न १२९-परमाणुपोगलस्स णं भंते ! अंतरं कालओ केवच्चिरं होइ ?

उत्तर १२९-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं ।

श्न १३०-दुप्पएसियस्स णं भंते ! खंघस्स अंतरं कालओ केवच्चिरं होइ ?

उत्तर १३०-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं अणंतं कालं एवं जाव...अणंतपएसिओ ।

प्रश्न १३१—एगपएसोगाढस्स णं भंते ! पोग्गलस्स सेयस्स अंतरं कालओ केवच्चिरं होइ ?

उत्तर १३१—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं । एवं जाव...असंखेज्जपएसोगाढे ।

प्रश्न १३२—एगपएसोगाढस्स णं भंते ! पोग्गलस्स णिरेयस्स अंतरं कालओ केवच्चिरं होइ ?

उत्तर १३२—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं आवलियाए असंखेज्जइभागं । एवं जाव...असंखेज्जपएसोगाढे वण्ण-गंध-रस-फास-सुहुम-परिणय-बायरपरिणयाणं एएसिं जं चेव संचिट्ठणा तं चेव अंतरं वि भाणियव्वं ।

Q. 129. *Bhante !* What's the time taken by the molecule of matter to retransform (to its original state i. e., into molecule of matter) ?

A. 129. Gautama ! Minimum one time-unit, and maximum unlimited time.

Q. 130. *Bhante !* What's the time taken by a *skandha* with two *pradeśas* to retransform ?

A. 130. Gautama ! Minimum one time-unit, and maximum infinite time,...till one with infinite *pradeśas*.

Q. 131. *Bhante !* What's the time taken by matter which throbs, existing on a unit of space, to retransform ?

A. 131. Gautama ! Minimum one time-unit, and maximum unlimited time,...till existing on an unlimited number of *pradeśas* of the space.

Q. 132. *Bhante !* What's the time taken by matter which does not throb, existing on a *pradeśa* of space, to retransform ?

A. 132. Gautama ! Minimum one time-unit, and maxi-

num unlimited fractions of an *āvalikā*, and like this,...till existing on an unlimited number of *pradeśas* of the space. The span of existence of their colour, smell, taste, touch, fine form and coarse form is also the time they take to retransform.

[ time taken by matter of sound to retransform ]

प्रश्न १३३—सद्दपरिणयस्स णं भंते ! पोगलस्स अंतरं कालओ केवच्चिरं होइ ?

उत्तर १३३—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं असंखेज्जं कालं ।

प्रश्न १३४—असद्दपरिणयस्स णं भंते ! पोगलस्स अंतरं कालओ केवच्चिरं होइ ?

उत्तर १३४—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं आवलियाए असंखेज्जइभागं ।

प्रश्न १३५—एयस्स णं भंते ! दव्वट्ठाणाउयस्स खेत्तट्ठाणाउयस्स ओगाहणट्ठाणाउयस्स भावट्ठाणाउयस्स कयरे कयरे जाव...विसेसाहिया ?

उत्तर १३५—गोयमा ! सब्बत्थोवे खेत्तट्ठाणाउए ओगाहणट्ठाणाउए असंखेज्जगुणे दव्वट्ठाणाउए असंखेज्जगुणे भावट्ठाणाउए असंखेज्जगुणे ।

Q. 133. *Bhante* ! What's the time taken by matter of sound to retransform ?

A. 133. Gautama ! Minimum one time-unit, and maximum unlimited time.

Q. 134. *Bhante* ! What's the time taken by matter of non-sound to retransform ?

A. 134. Gautama ! Minimum one time-unit, and maximum unlimited fractions of an *āvalikā*.



Q. 135. *Bhante* ! Of the span-as-substance, span-as-place, span-as-shape and span-as-phenomena<sup>32</sup>, which one is (less, more, similar, or) especially more ?

A. 135. Gautama ! Smallest is span-as-place, span-as-shape is unlimited times more, span-as-substance is unlimited times more (than the second), and span-as-phenomena is unlimited times more (than the third).

गाहा !

खेतोगाहणादवे भावट्ठाणाउयं च अप्प-वहुं  
खेतो सव्वतोवे सेसा ठाणा असंखेज्जगुणा ।

*Couplet :*

Of the span  
As place, shape, substance and phenomena  
To be stated are—which one is more or less.  
Span-as-place is the smallest.  
The remainders are unlimited times more  
( One above the previous one. )

[ activities of the infernals ]

प्रश्न १३६—णेरइया णं भंते । किं सारंभा सपरिग्गहा उदाहु अणारंभा अपरिग्गहा ?

उत्तर १३६—गोयमा ! णेरइया सारंभा सपरिग्गहा णो अणारंभा णो अपरिग्गहा ।

प्रश्न १३७—से केणट्ठेणं जाव...अपरिग्गहा ?

उत्तर १३७—गोयमा ! णेरइया णं पुढविक्कायं समारंभंति जाव... तसकायं समारंभंति । सरीरा परिग्गहिया भवंति कम्मा परिग्गहिया भवंति सच्चित्ताऽचित्त-मीसियाइं दब्बाइं परिग्गहियाइं भवंति । से तेणट्ठेणं तं चेव गोयमा ।

Q. 136. *Bhante* ! Are the infernal beings endowed with endeavour and with possession ? Or, are they without endeavour and without possession ?

A. 136. Gautama ! The infernal beings are endowed with endeavour and with possession. They are not without endeavour and without possession.

Q. 137. *Bhante* ! Why do you say so,...till without possession ?

A. 137. Gautama ! The infernal beings kill the earth-bodies, ...till mobile beings. They possess the body, *karma*, live, non-live and mixed objects. So the infernal beings are with endeavour and with possession, not without endeavour or without possession.

[ activities of the *Asurakumāras* ]

प्रश्न १३८—असुरकुमारा णं भंते ! किं सारंभा पुच्छा ?

उत्तर १३८—गोयमा ! असुरकुमारा सारंभा सपरिग्गहा णो अणारंभा अपरिग्गहा ।

प्रश्न १३९—से केणट्ठेणं ?

उत्तर १३९—गोयमा ! असुरकुमारा णं पुढविकायं समारंभंति जाव... तसकायं समारंभंति । सरीरा परिग्गहिया भवंति कम्मा परिग्गहिया भवंति भवणा परिग्गहिया भवंति देवा-देवीओ-मणुस्सा-मणुस्सीओ-तिरिक्खजोणिया-तिरिक्खजोणिणीओ परिग्गहिया भवंति आसण-सयण-भंडमत्तो-वगरणा परिग्गहिया भवंति सच्चित्ताऽचित्त-मीसियाइं दब्बाइं परिग्गहियाइं भवंति— से तेणट्ठेणं तहेव एवं जाव...यणियकुमारा ।

एगिंदिया जहा णेरइया ।

Q. 138. *Bhante* ! Are the *Asurakumāras* with endeavour ?

A. 138. Gautama ! The *Asurakumāras* are with endeavour and with possession, not without endeavour or without possession.

Q. 139. Why so ?

A. 139. Gautama ! The Asurakumāras kill earth-bodies ...till mobile beings. They possess bodies, *karma*, abodes; possess gods, goddesses, men, women, animals male and female; possess cushion, bed, earthen vessels, bell-metal vessels, iron vessels; possess live, non-live and mixed objects. So they are like that (i.e., with endeavour and with possession, not without endeavour and without possession). And like this,... till the Stanitakumāras.

The one-organ beings are like the infernal beings.

[ activities of two-organ beings and the rest ]

प्रश्न १४०—वेइदिया णं भंते ! किं सारंभा सपरिगहा ?

उत्तर १४०—तं चेव जाव...सरीरा परिगहिया भवन्ति बाहिरिया-भंड-मत्तो-वगरणा परिगहिया भवन्ति । एवं जाव...चउरिदिया ।

प्रश्न १४१—पंचिंदियतिरिक्खजोणिया णं भंते...

उत्तर १४१—तं चेव जाव...कम्मा परिगहिया भवन्ति टंका-कुडा-सेला-सिहरी-पम्भारा परिगहिया भवन्ति जल-थल-बिल-गुह-लेणा परिगहिया भवन्ति उज्झर-णिज्झर-चिल्लल-पल्लल-वप्पिणा परिगहिया भवन्ति अगड-तडाग-दह-णइओ-वावि पुक्खरिणी-दीहिया-गुं जालिया-सरा-सरपंतियाओ-सरसरपंतियाओ-बिलपंतियाओ परिगहियाओ भवन्ति आरामु-ज्जाणा-काणणा-वणा-वणसंडा-वणराईओ परिगहियाओ भवन्ति देवउलाऽसमपवा-थुभखाइय-परिखाओ परिगहियाओ भवन्ति पागार-अट्टालग-चरिय-दार-गोपुरा परिगहिया भवन्ति पासाय-घर-सरण-लेण-आवणा परिगहिया भवन्ति सिघाडग-तिग-चउक्क-चच्चर-चउम्मुह-महापहा परिगहिया भवन्ति सगड-रह-जाण-जुग्ग-गिल्लि-घिल्लि-सीय-संदमाणियाओ परिगहियाओ भवन्ति लोही-लोहकडाइ-कडुच्छया परिगहिया भवन्ति भवणा परिगहिया भवन्ति देवा-देवीओ-मणुस्सा-मणुस्सीओ-तिरिक्ख-जोणिया-तिरिक्खजोणियाओ आसण-सयण-खंड-भंड-सच्चित्ताऽचित्त-मीसियाइ दब्बाइ परिगहिया भवन्ति—से तेणट्ठेणं ।

जहा तिरिक्खजोणिया तहा मणुस्सा वि भाणियव्वा वाणमंतर-जोइस-वेमाणिया जहा भवणवासी तहा णेयव्वा ।

Q. 140. *Bhante* ! Are the two-organ beings with endeavour and with possession ?

A. 140. Gautama ! They are so, ... till (they) possess bodies, possess earthen vessels, bell-metal vessels, iron vessels, etc., ... till four organ beings.

Q. 141. *Bhante* ! What about the five-organ animals ?

A. 141. They are also similar, ... till possess *karma*, mountain-rock, summit, summitless hill, hill with summit, hill portions of which are slightly inclined ; possess water, land, lake, cave and rock-cut chamber ; possess water-fall, spring, marsh, reservoir and tank ; possess well, pond, rivulet, river, square tank, round tank, long tank, shapeless tank, lake, row of lakes, channel, series of dug-outs (ditches) ; possess pleasure-spot, park, forest near a village, ordinary forest, forest with similar flora, and forest with rows of trees ; possess temple, hermitage, water-store pillar, ditch wide at top and narrow at bottom, ditch narrow at top and deep at bottom ; possess fortress, structure on fortress, passage for big-sized animals, window, door and city-gate ; possess palace, house, hut, rock-cut chamber and shop ; possess triangular places, places where three roads meet, where four roads meet, where many roads meet, house with four doors, and highway ; possess cart, chariot, vehicle, rickshaw, *gilli*, *thilli*, palanquin, and *syandamānikā* ; possess iron vessel, cauldron, laddle ; possess abode ; possess god, goddess, man, woman, animal male and female, vessel ; possess objects live, non-live and mixed. So they are so called.

As are animals, so are men. As are the Bhavanapatis, so are the Vānavyantarās, Jyotiṣkas and Vaimānikas.

[ on cause, non-cause<sup>33</sup> ]

१४२-(१) पंच हेऊ पणत्ता तं जहा—हेउं जाणइ हेउं पासइ हेउं बुझइ हेउं अभिसमागच्छइ हेउं छउमत्यमरणं मरइ ।

(२) पंच हेऊ पणत्ता तं जहा—हेउणा जाणइ जाव...हेउणा छउमत्यमरणं मरइ ।

(३) पंच हेउ पणता तं जहा—हेउं ण जाणइ जाव...अण्णाणं मरणं मरइ।

(४) पंच हेउ पणत्ता तं जहा—हेउणा ण जाणइ जाव...हेउणा अण्णाण-मरणं ति मरइ।

(५) पंच अहेउ पणत्ता तं जहा—अहेउं जाणइ जाव...अहेउं केवलमरणं मरइ।

(६) पंच अहेउ पणत्ता तं जहा—अहेउणा जाणइ जाव...अहेउणा केवलि-मरणं मरइ।

(७) पंच अहेउ पणत्ता तं जहा—अहेउं ण जाणइ जाव...अहेउं छउमत्थ-मरणं मरइ।

(८) पंच अहेउ पणत्ता तं जहा—अहेउणा ण जाणइ जाव...अहेउणा छउमत्थमरणं मरइ।

142. (1) Causes have been stated to be five, which are, knowing cause, seeing cause, respecting cause, well-acquiring cause and dying the death of a *chadmastha* ( with right outlook ) linked with a cause.

(2) Causes have been stated to be five, which are, knowing by cause,...till dying the death of a *chadmastha* (with right outlook) by a cause.

(3) Causes have been stated to be five, which are, not knowing cause,...till dying the death of the ignorant (with wrong outlook) linked with a cause.

(4) Causes have been stated to be five, which are, not knowing by cause,...till dying the death of the ignorant (with wrong outlook) by a cause.

(5) Non-causes have been stated to be five, which are, knowing non-cause,...till dying the death of the omniscient linked with a non-cause.

(6) Non-causes have been stated to be five, which are, knowing by non-cause,...till dying the death of the omniscient by a non-cause.

(7) Non-causes have been stated to be five, which are, knowing not non-cause,...till dying the death of the *chadmastha* (with wrong outlook) linked with non-cause.

(8) Non-causes have been stated to be five, which are, knowing not by non-cause, ... till dying the death of the *chadmastha* (with wrong outlook) linked with non-cause.

सेवं भंते ! सेवं भंते ! त्ति ।

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

सत्तमो उद्देसो सम्मत्तो । Chapter Seven ends

## अट्ठमो उद्देशो

### CHAPTER EIGHT

[ *question by monk Nirgranthīputra* ]

तेणं कालेणं तेणं समएणं जाव...परिसा पडिगया ।

In that period, at that time...till the assembly dispersed.

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अंतेवासी  
णारयपुत्ते णामं अणगारे पगइभद्दए जाव...विहरइ ।

In that period, at that time, Śramaṇa Bhagavān Mahāvīra had a disciple named monk Nārada-putra who was gentle by nature, and so on.

वेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जाव...अंतेवासी  
णियंठिपुत्ते णामं अणगारे पगइभद्दए जाव...विहरइ ।

In that period, at that time, Śramaṇa Bhagavān Mahāvīra had another disciple named monk Nirgranthīputra who was gentle by nature, and so on.

तएणं से णियंठिपुत्ते अणगारे जेणामेव णारयपुत्ते अणगारे तेणेव  
उवागच्छइ । तेणेव उवागच्छित्ता णारयपुत्तं अणगारं एवं वयासा :

प्रश्न १४३-सव्वपोग्गला ते अज्जो ! किं सअड्ढा समज्झा सपएसा  
उदाहु अणड्ढा अमज्झा अपएसा ।

अज्जो ! त्ति णारयपुत्ते अणगारे णियंठिपुत्तं अणगारं एवं वयासी :

उत्तर १४३-सव्वपोग्गला मे अज्जो ! सअड्ढा समज्झा सपएसा णो  
अणड्ढा अमज्झा अपएसा ।

तएणं से णियंठिपुत्ते अणगारे णारयपुत्तं अणगारं एवं वयासी :

प्रश्न-१४४ जइ णं ते अज्जो ! सव्वपोगला सअड्ढा समज्झा सपएसा णो अणड्ढा अमज्झा अपएसा । किं दव्वादेसेणं अज्जो ! सव्वपोगला सअड्ढा समज्झा सपएसा णो अणड्ढा अमज्झा अपएसा ? खत्तादेसेणं अज्जो ! सव्वपोगला सअड्ढा तह चेव ? कालादेसेणं तं चेव ? भावादेसेणं तं चेव ?

तएणं से णारयपुत्ते अणगारे णियंठिपुत्तं अणगारं एवं वयासी :

उत्तर १४४-दव्वादेसेण वि मे अज्जो ! सव्वपोगला सअड्ढा समज्झा सपएसा णो अणड्ढा अमज्झा अपएसा । खत्तादेसेण वि कालादेसेण वि भावादेसेण वि-एवं चेव ।

Once monk Nirgranthīputra came to monk Nārada-putra, and having come to him, he said as follows :

Q. 143. *Ārya* ! Do you think that all the *pudgalas* (matter) are *sārdha*, *samadhya* and *sapradeśa*, or *anardha*, *amadhya* and *apradeśa* ?

So said monk Nārada-putra to monk Nirgranthīputra :

A. 143. In my view, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa*.

On this, monk Nirgranthīputra said as follows to monk Nārada-putra :

Q. 144. *Ārya* ! If, in your opinion, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa*, then, *Ārya*, as substance, are they *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa* ? As place, are they *sārdha*, and so on. And are they so as time and as phenomena ?

Thereon, monk Nārada-putra said as follows to monk Nirgranthīputra :



A. 144. In my opinion, as substance, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa*. And so are they as place, as time and as phenomena.

तएणं से णियंठिपुत्ते अणगारे णारयपुत्तं अणगारं एवं वयासी :

जइ णं हे अज्जो ! दव्वादेसेणं सव्वपोगला सअइढा समज्झा सपएसा णो अणइढा अमज्झा अपएसा । एवं ते परमाणुपोगले वि सअइढे समज्झे सपएसे णो अणइढे अमज्झे अपएसे । जइ णं अज्जो ! खेत्तादेसेण वि सव्वपोगला सअइढा समज्झा सपएसा । एवं ते एगपएसोगाढे वि पोगले सअइढे समज्झे सपएसे । जइ णं अज्जो ! कालादेसेणं सव्वपोगला सअइढा समज्झा सपएसा । एवं ते एगसमयट्ठिइए वि पोगले सअइढे समज्झे सपएसे तं चेव । जइ णं अज्जो ! भावादेसेणं सव्वपोगला सअइढा समज्झा सपएसा एवं ते एगगुणकालए वि पोगले सअइढे समज्झे सपएसे तं चेव । अह ते एवं ण भवइ तो जं वयसि—दव्वादेसेण वि सव्वपोगला सअइढा समज्झा सपएसा णो अणइढा अमज्झा अपएसा एवं खेत्त-काल-भावादेसेण वि तं णं मिच्छा ।

तएणं से णारयपुत्ते अणगारे णियंठिपुत्तं अणगारं एवं वयासी :

णो खलु देवानुप्पिया ! एयमट्ठं जाणामो पासामो जइ णं देवानुप्पिया णो गिल्लायंति परिक्रहित्तए तं इच्छामि णं देवानुप्पियाणं अंतिए एयमट्ठं सोच्चा णिसम्म जाणित्तए ।

Then monk Nirgranthiputra said as follows to monk Nārada-putra :

Ārya ! If, as substance, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa*, then, in your view, molecules of matter, too, should be *sārdha*, *samadhya* and *sapradeśa*, and not *anardha*, *amadhya* and *apradeśa*. Ārya ! If, as place, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, then, matter existing on a *pradeśa* of the space should also be *sārdha*, *samadhya* and *sapradeśa*. Ārya ! If, as time, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, then matter existing on a *pradeśa* of time should also be

*sārdha*, *samadhya* and *sapradeśa*. Ārya ! If, as phenomena, all *pudgalas* are *sārdha*, *samadhya* and *sapradeśa*, then, matter which is one-time black should be *sārdha*, *samadhya* and *sapradeśa*. If, however, in your opinion, they are not so, then, your assertion that all *pudgalas* as substance; as place, as time and as phenomena, are *sārdha*, *samadhya* and *sapradeśa*, and are not *anardha*, *amadhya* and *apradeśa* will be wrong.

Whereon monk Nārada-putra said as follows to monk Nirgranthī-putra :

Oh beloved of the gods ! I know not this meaning, nor see this. If this causes not pain unto thee, oh beloved of the gods, to give me the meaning of this, then, from thee, who are the beloved of the gods, I would like to hear and know this.

तएणं से णियंठिपुत्ते अणगारे णारयपुत्तं अणगारं एवं वयासी :

दब्बदेसेण वि मे अज्जो ! सव्वे पोगला सपएसा वि अप्पएसा वि अणंता । खेत्तादेसेण वि एवं चेव कालादेसेण वि भावादेसेण वि एवं चेव । जे दब्बओ अपएसे से खेत्तओ णियमा अपएसे कालओ सिय सपएसे सिय अपएसे भावओ सिय सपएसे सिय अपएसे । जे खेत्तओ अपएसे से दब्बओ सिय सपएसे सिय अपएसे कालओ भयणाए भावओ भयणाए । जहा खेत्तओ एवं कालओ भावओ । जे दब्बओ सपएसे से खेत्तओ सिय सपएसे सिय अपएसे । एवं कालओ भावओ वि । जे खेत्तओ सपएसे से दब्बओ णियमा सपएसे कालओ भयणाए भावओ भयणाए । जहा दब्बओ तहा कालओ भावओ वि ।

Whereon monk Nirgranthī-putra said as follows to monk Nārada-putra :

In my view, as substance, all *pudgalas* are with *pradeśas* as also without *pradeśas*. They are infinite. As place, as time, as phenomena, too, they are like that. When, as substance, *pudgalas* are without *pradeśas*, then, as place, too, they are, as a rule, without *pradeśas*. As time, they are sometimes

with *pradeśas*, and sometimes without *pradeśas*. As phenomena, also, they are sometimes with *pradeśas* and sometimes without *pradeśas*. When, as place, *pudgalas* are without *pradeśas*, as substance, they are sometimes with *pradeśas* and sometimes without *pradeśas*. When, as time, *pudgalas* are without *pradeśas*, as substance, as place, and as phenomena, they are sometimes *sapradeśa* and sometimes *apradeśa*. When as phenomena, *pudgalas* are without *pradeśas*, as substance, as place, and as time, they are sometimes *sapradeśa* and sometimes *apradeśa*. (Thus) they are as place, as they are as time and as phenomena. When *pudgalas* are, as substance, with *pradeśas*, as place, they are sometimes with *pradeśas* and sometimes without *pradeśas*; and like this, they are as time and as phenomena. When *pudgalas* are, as place, with *pradeśas*, as substance, too, they are, as a rule, with *pradeśas*, and the same of these as time and as phenomena. As with *pudgalas* as substance, so (with these) as time, and as phenomena.

प्रश्न १४५—एएसि णं भंते ! पोग्गलाणं दब्बादेसेणं खेत्तादेसेणं कालादेसेणं भावादेसेणं सपएसणं अपएसणं कयरे कयरे जाव...विसेसाहिया वा ?

उत्तर १४५—णारयपुत्ता ! सव्वत्थोवा पोग्गला भावादेसेणं अपएस कालादेसेणं अपएस असंखेज्जगुणा दब्बादेसेणं अपएस असंखेज्जगुणा खेत्तादेसेणं अपएस असंखेज्जगुणा खेत्तादेसेणं चेव सपएस असंखेज्जगुणा । दब्बादेसेणं सपएस विसेसाहिया कालादेसेणं सपएस विसेसाहिया भावदेसेणं सपएस विसेसाहिया ।

Q. 145. *Bhante* ! From the standpoint of substance, of place, of time, and of phenomena, as between *pudgalas* with *pradeśas* and those without *pradeśas*, which ones are more...till especially more ?

A. 145. *Nārada*putra ! As phenomena, *pudgalas* without *pradeśas* are the smallest (in number). As time, *pudgalas* without *pradeśas* are innumerable times more. As substance, *pudgalas* without *pradeśas* are innumerable times further more. As place, *pudgalas* without *pradeśas* are innumerable times still more.

Coming next to *pudgalas* with *pradeśas*, they are, as place, innumerable times more than the last item. As substance, *pudgalas* with *pradeśas* are innumerable times further more. As time, *pudgalas* with *pradeśas* are innumerable times still more. And as phenomena, *pudgalas* with *pradeśas* are especially more (i. e., most innumerable)<sup>24</sup>.

तएणं से णारयपुत्ते अणगारे णियंठिपुत्तं अणगारं वंदइ णमंसइ । वंदित्ता णमंसित्ता एयं अट्ठं सम्मं विणएणं भुज्जो भुज्जो खामेइ । खामित्ता संजमेणं तवसा अप्पाणं भावेमाणे जाव...विहरइ ।

Thereon, monk Nārada-putra paid his homage and obeisance to monk Nirgranthi-putra. Having paid his homage and obeisance, he begged again and again to be forgiven for his confusion. Having thus begged to be forgiven, he lived on enriching his soul by restraint and penance.

[ *increase and decrease in the number of living beings* ]

भंते ! त्ति भगवं गोयमे जाव...एवं वयासी :

Bhagavān Gautama,...till made the following submission :

प्रश्न १४६—जीवा णं भंते ! किं वड्ढंति हायंति अवट्ठिया ?

उत्तर १४६—गोयमा ! जीवा णो वड्ढंति णो हायंति अवट्ठिया ।

प्रश्न १४७—णेरइया णं भंते ! किं वड्ढंति हायंति अवट्ठिया ?

उत्तर १४७—गोयमा ! णेरइया वड्ढंति वि हायंति वि अवट्ठिया वि ।  
जहा णेरइया एवं जाव...वेमाणिया ।

प्रश्न १४८—सिद्धा णं भंते ! पुच्छा ?

उत्तर १४८—गोयमा ! सिद्धा वड्ढंति णो हायंति अवट्ठिया वि ।

प्रश्न १४९—जीवा णं भंते ! केवइयं कालं अवट्ठिया ?

उत्तर १४९—सव्वदं ।

प्रश्न १५०—णेरइया णं भंते ! केवइयं कालं वड्ढंति ?

उत्तर १५०—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं आवलियाए असंखेज्जभागं । एवं हायंति वा ।

प्रश्न १५१—णेरइया णं भंते ! केवइयं कालं अवट्ठिया ?

उत्तर १५१—गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं चउवीसं मुहुत्ता । एवं सत्तसु वि पुढवीसु वड्ढंति हायंति भाणियव्वा णवरं—अवट्ठिएसु इमं णाणत्तं तं जहा—रयणप्पभाए पुढवीए अडयालीसं मुहुत्ता सक्करप्पभाए चउद्वस राइंदिया णं वालुयप्पभाए मासो पंकप्पभाए दो मासो धूमप्पभाए चत्तारि मासा तमाए अट्ठ मासा तमतमाए बारस मासा ।

असुरकुमारा वि वड्ढंति हायंति जहा णेरइया । अवट्ठिया जहण्णेणं एक्कं समयं उक्कोसेणं अट्ठचत्तालीसं मुहुत्ता । एवं दसविहा वि ।

Q. 146. *Bhante* ! Do the living beings increase, decrease or remain constant (i.e., as many are born as die)<sup>85</sup> ?

A. 146. Gautama ! Living beings neither increase nor decrease ; they remain constant.

Q. 147. *Bhante* ! Do infernal beings increase, decrease or remain constant ?

A. 147. Gautama ! Infernal beings increase, decrease and also remain constant. As with infernal beings, so...till the Vaimānikas.

Q. 148. *Bhante* ! What about the perfected souls ?

A. 148. Gautama ! They increase, but they never decrease ; also they remain constant.

Q. 149. *Bhante* ! How long do living beings remain constant ?

A. 149. All time.

Q. 150. *Bhante* ! How long do infernal beings increase ?

A. 150. Gautama ! Minimum one time-unit and maximum innumerable portion of an *āvalikā*. Likewise about their decrease.

Q. 151. *Bhante* ! How long do infernal beings remain constant ?

A. 151. Gautama ! Minimum one time-unit and maximum 24 *muhūrtas*. Like this, they increase and decrease in the seven hells. This is to be stated. Differences are in the matter of remaining constant, which are as follows : 48 *muhūrtas* in the Ratnaprabhā, 14 day-nights in the Śarkarāprabhā, one month in the Vālukāprabhā, two months in the Paṅkaprabhā, 4 months in the Dhūmaprabhā, 8 months in the Tamaḥprabhā, and 12 months in the Mahā-tamaḥprabhā.

The Asurakumāras, too, increase and decrease like infernal beings. As for their constancy, minimum is one time-unit, and maximum 48 *muhūrtas*. Like this are also the ten species of the Bhavanapatis.

१५२-एगिदिया वड्ढंति वि हायंति वि अवट्ठिया वि । एएहिं तिहि वि जहण्णेणं एक्कं समयं उक्कोसेणं आवलियाए असंखेज्जइ भागं । बेइदिया वड्ढंति हायंति तहेव अवट्ठिया जहण्णेणं एक्कं समयं उक्कोसेणं दो अंतोमुहुत्ता । एवं जाव...चउरिंदिया । अवसेसा सध्वे वड्ढंति हायंति तहेव अवट्ठियाणं णाणत्तं इमं तं जहा—समुच्छिम पंचदियतिरिक्ख-जोणियाणं दो अंतोमुहुत्ता गब्भवक्कंतियाणं चउवीसं मुहुत्ता संमच्छिममणुस्साणं अट्ठचत्तालीसं मुहुत्ता गब्भवक्कंतियमणुस्साणं चउवीसं मुहुत्ता वाणमंतर-जोइस-सोहम्मी-साणेसु अट्ठचत्तालीसं मुहुत्ता सणकुमारे अट्ठारस राइंदियाइ चत्तालीसं य मुहुत्ता माहिंदे चउवीसं राइंदियाइ वीस य मुहुत्ता बंभलोए पंचचत्तालीसं राइंदियाइ लंतएणउइ राइंदियाइ महासुक्के सट्ठिं राइंदियसयं सहस्सारे दो राइंदियसयाइ आणयपाणयाणं संखेज्जा मासा आरणञ्चूयाणं संखेज्जाइ वासाइ एवं गेवेज्जदेवाणं विजय-वेजयंत-जयंत-अपराजियाणं असंखेज्जाइ वाससहस्साइ सब्वट्ठसिद्धे पल्लिवोवमस्स संखेज्जइभागे । एवं

भाणियम्बं वड्ढंति हायंति जहण्णेणं एक्कं समयं उक्कोसेणं आदलियाए असंखेज्जइमानं अवट्ठियाणं जं भाणियं ।

152—Beings with one organ of sense increase, decrease and also remain constant. For all the three states, minimum is one time-unit, and maximum is innumerable portions of an *āvalikā*. Beings with two organs increase and decrease like that. As to their constancy, minimum is one time-unit, and maximum is less than two times 48-minutes (i.e., less than two *antarmuhūrtas*). And like this with beings, ... till with four organs of senses. Other living beings, too, increase and decrease like that ; but as to their state of constancy, the differences are as follows :

- (i) animals with five organs of senses and not born of the mother's womb—2 *antarmuhūrtas* ;
- (ii) animals with five organs of senses and born of the mother's womb—24 *muhūrtas* ;
- (iii) men not born of the mother's womb—45 *muhūrtas* ;
- (iv) men born of the mother's womb—24 *muhūrtas* ;
- (v) Bāpavyantaras, Jyotiṣkas and gods in the Saudharma-kalpa and Īśāna-kalpa—48 *muhūrtas* ;  
 in Sanatkumāra—18 day-nights 40 *muhūrtas* ;  
 in Māhendra—24 day-nights 20 *muhūrtas* ;  
 in Brahmaloḥka—45 day-nights ;  
 in Lāntaka—90 day-nights ;  
 in Mahāśukra—108 day-nights ;  
 in Sahasrāra—200 day-nights ;  
 in Āṇata and Prāṇata—a limited number of months ;  
 in Āraṇa and Acyuta—a limited number of years.

Like this in the nine Graiveyakas. The state of constancy in Vijaya, Vaijayanta, Jayanta and Aparājita extends over innumerable thousand years. In Sarvārthasiddha, the state

of constancy lasts for a limited portion of a *palyopama*. To be precise, all these increase and decrease for minimum one time-unit and maximum an unlimited portion of an *āvalikā*, and their state of constancy has been stated above.

प्रश्न १५३—सिद्धा नं भंते ! केवइयं कालं वड्ढंति ?

उत्तर १५३—गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं अट्ठ समया ।

प्रश्न १५४—केवइयं कालं अवट्ठिया ?

उत्तर १५४—गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं छम्मासा ।

Q. 153. *Bhante* ! How long do the perfected souls increase ?

A. 153. Minimum one-time unit and maximum eight time-units.

Q. 154. How long is their state of constancy ?

A. 154. Gautama ! Minimum one time-unit and maximum six months.

प्रश्न १५५—जीवा नं भंते ! किं सोवचया, सावचया सोवचय-सावचया निरुवचय-निरुवचया ?

उत्तर १५५—गोयमा ! जीवा णो सोवचया णो सावचया णो सोवचय-सावचया निरुवचय-निरुवचया । एगिंदिया तइयपए सेसा जीवा चउहिं पएहिं भाणियन्वा ।

प्रश्न १५६—सिद्धा नं पुच्छा ?

उत्तर १५६—गोयमा ! सिद्धा सोवचया णो सावचया णो सोवचय-सावचया निरुवचय-निरुवचया ।

Q. 155. *Bhante* ! Are the living beings with reinforcement, with withdrawal, with reinforcement-withdrawal, without reinforcement without withdrawal<sup>86</sup> ?



A. 155. Gautama ! The living beings are not with reinforcement, nor with withdrawal, nor with reinforcement-withdrawal, but without reinforcement without withdrawal. The one-organ beings are like the third item (i.e., with reinforcement-withdrawal) and the rest are like the fourth item.

Q. 156. And the perfected souls, pray ?

A. 156. Gautama ! The perfected souls are with reinforcement, not with withdrawal, nor with reinforcement-withdrawal, nor without reinforcement without withdrawal.

प्रश्न १५७-जीवा णं भंते ! केवइयं कालं निरुवचय-निरवचया ?

उत्तर- १५७-गोयमा ! सव्वद्धं ।

प्रश्न १५८-णेरइया णं भंते ! केवइयं कालं सोवचया ?

उत्तर १५८-गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं आवलियाए असंखेज्जभागं ।

प्रश्न १५९-केवइयं कालं सावचया ?

उत्तर १५९-एवं चेव ।

प्रश्न १६०-केवइयं कालं सोवचय-सावचया ?

उत्तर १६०-एवं चेव ।

प्रश्न १६१-केवइयं कालं निरुवचय-निरवचया ?

उत्तर १६१-गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं बारस मुहुत्ता । एगिदिया सव्वे सोवचया-सावचया सव्वद्धं सेसा सव्वे सोवचया वि सावचया वि सोवचय-सावचया वि निरुवचय-निरवचया वि । जहण्णेणं एक्कं समयं उक्कोसेणं आवलियाए असंखेज्जभागं । अवट्ठिएहिं वक्कंतिकालो भाणियब्बो ।

Q. 157. *Bhante* ! How long do the living beings stay without reinforcement without withdrawal ?

A. 157. All time.

Q. 158. *Bhante* ! How long are the infernal beings with reinforcement ?

A. 158. Gautama ! Minimum one time-unit and maximum an unlimited portion of an *āvalikā*.

Q. 159. How long (are they) with withdrawal ?

A. 159. The same (as in 157).

Q. 160. How long with reinforcement-withdrawal ?

A. 160. The same.

Q. 161. What's the length of their being without reinforcement without withdrawal ?

A. 161. Gautama ! Minimum one time-unit, and maximum 12 *muhūrtas*. All the one-organ beings are for all times with reinforcement and with withdrawal. All the rest are with reinforcement, with withdrawal, with reinforcement-withdrawal, and also without reinforcement without withdrawal. The minimum span for all these is one time-unit, and the maximum span is innumerable portions of an *āvalikā*. As to the state of being without reinforcement without withdrawal-it is like *viraha-kāla* (period of *non-arrival non-departure*).

प्रश्न १६२-सिद्धा णं भंते ! केवइयं कालं सोवचया ?

उत्तर १६२-गोयमा ! जहण्णेणं एगं समयं उक्कोसेणं अट्ठ समयया ।

प्रश्न १६३-केवइयं कालं णिरुवचय-णिरुवचया ?

उत्तर १६३-जहण्णेणं एक्कं समयं उक्कोसेणं छ मासा ।

Q. 162. *Bhante* ! How long are the perfected souls with reinforcement ?

A. 162. Gautama ! Minimum one time-unit and maximum 8 time-units.

Q. 163. What's the span of their being without reinforcement without withdrawal ?

A. 163. Minimum one time-unit and maximum six months.

सेवं भंते ! सेवं भंते ! त्ति ।

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

अट्ठमो उद्देशो सम्मत्तो । Chapter Eight ends

## नवमी उद्देशो

### CHAPTER NINE

तेणं कालेणं तेणं समएणं जाव...एवं वयासी :

In that period, at that time,...till submitted as follows :

[ meaning of Rājagṛha ]

प्रश्न १६४—किं इयं भंते ! णयरं रायगिहं ति पवुच्चइ किं पुढवी णयरं रायगिहं ति पवुच्चइ आउ णयरं रायगिहं ति पवुच्चइ जाव...दणस्सई जहा—एयणद्देसए पंचिंदियतिरिक्खजोणियाणं वत्तव्वया तहा भाणियव्वा जाव...सच्चित्ताऽचित्त-मीसियाइं दव्वाइं णयरं रायगिहं ति पवुच्चइ ?

उत्तर १६४—गोयमा ! पुढवी वि णयरं रायगिहं ति पवुच्चइ जाव...सच्चित्ताऽचित्त-मीसियाइं दव्वाइं णयरं रायगिहं ति पवुच्चइ ।

प्रश्न १६५—से केणट्ठेणं ?

उत्तर १६५—गोयमा ! पुढवी जीवा इ य अजीवा इ य णयरं रायगिहं ति पवुच्चइ जाव...सच्चित्ताऽचित्त-मीसियाइं दव्वाइं जीवा इ य अजीवा इ य णयरं रायगिहं ति पवुच्चइ । से तेणट्ठेणं तं चेव ।

Q. 164. *Bhante* ! How is this city of Rājagṛha to be called ? Is the earth to be called the city of Rājagṛha, is it water,...till flora ? Or, as has been stated in Chapter (Seven) on 'Throbbing (of Molecules)' in the context of 'possession' by the five-organ animals, is it to be stated like that ...till live, non-live or mixed objects—I mean, the city of Rājagṛha ?

A. 164. Gautama ! The earth is the city of Rājagṛha, ...till live, non-live and mixed objects are the city of Rājagṛha.

Q. 165. Why so ?

A. 165. The earth is a living thing as well as a non-living thing ; so it is called Rājagṛha, ... till live, non-live and mixed objects, till living as well as non-living objects. And so these are called the city of Rājagṛha. It is for this it is so called (i.e., earth, etc., are called the city of Rājagṛha).

[ on light and darkness ]

प्रश्न १६६-से णूनं भंते ! दिया उज्जोए राई अंधयारे ?

उत्तर १६६-हंता गोयमा ! जाव...अंधयारे ।

प्रश्न १६७-से केणट्ठेणं ?

उत्तर १६७-गोयमा ! दिया सुभा पोगगला सुभे पोगगलपरिणामे राई असुभा पोगगला असुभे पोगगलपरिणामे । से तेणट्ठेणं ।

Q. 166. Bhante ! Is the day bright and the night dark ?

A. 166. Yes, Gautama, ... till dark.

Q. 167. Why so ?

A. 167. The day has auspicious matter ; it transforms into auspicious matter. The night has inauspicious matter ; it transforms into inauspicious matter. So they are like that.

प्रश्न १६८-णेरइयाणं भंते ! किं उज्जोए अंधयारे ?

उत्तर १६८-गोयमा ! णेरइयाणं णो उज्जोए अंधयारे ।

प्रश्न १६९-से केणट्ठेणं ?

उत्तर १६९-गोयमा ! णेरइयाणं असुभा पोगगला असुभे पोगगलपरिणामे । से तेणट्ठेणं ।

प्रश्न १७०—असुरकुमाराणं भन्ते ! किं उज्जोए अंधयारे ?

उत्तर १७०—गोयमा ! असुरकुमाराणं उज्जोए णो अंधयारे ।

प्रश्न १७१—से केणट्ठेणं ?

उत्तर १७१—गोयमा ! असुरकुमाराणं सुभा पोग्गला सुभे पोग्गलपरिणामे ।  
से तेणट्ठेणं जाव...एवं वुच्चइ जाव...थणियाणं ।

पुढवाक्काइया जाव...तेइंदिया जहा णेरइया ।

Q. 168. *Bhante* ! Are the infernal beings bright or dark ?

A. 168. Gautama ! The infernal beings are not bright ; they are dark.

Q. 169. Why are they so ?

A. 169. Gautama ! The infernal beings are with inauspicious matter ; they transform into inauspicious matter. Hence it is so.

Q. 170. *Bhante* ! Are the Asurakumāras bright or dark ?

A. 170. Gautama ! The Asurakumāras are bright, not dark.

Q. 171. Why are they so ?

A. 171. Gautama ! The Asurakumāras are made of auspicious matter ; they transform into auspicious matter. It is for this so, ... till the Śtanitakumāras.

The earth-bodies, ... till the three-organ beings are similar to the infernal beings.

प्रश्न १७२—चउरिंदियाणं भन्ते ! किं उज्जोए अंधयारे ?

उत्तर १७२—गोयमा ! उज्जोए वि अंधयारे वि ।

प्रश्न १७३—से केणट्ठेणं ?

उत्तर १७३—गोयमा ! चउरिंदियाणं सुमाज्जुमा य पोक्काला सुमाज्जुमे पोक्कलपरिणामे । से तेणट्ठेणं एवं जाव...मणुस्साणं ।

वाणमंतर-जोइस-वेमाणिया जहा असुरकुमारा ।

Q. 172. *Bhante* ! Are the four-organ beings dark or bright ?

A. 172. Gautama ! They are bright ; also they are dark.

Q. 173. Why so ?

A. 173. Gautama ! The four-organ beings are made with auspicious as well as with inauspicious matter ; they transform into auspicious as well as into inauspicious matter. It is for this so, ... till human beings,

*Vāṇavyantaras, Jyotiṣkas and Vaimānikas are similar to the Asurakumāras.*

[ on time-sense ]

प्रश्न १७४—अत्थि णं भंते ! णेरइयाणं तत्थगयाणं एवं पण्णायए तं जहा—समया इ वा आवलिया इ वा जाव...उस्सप्पिणी इ वा ओसप्पिणी इ वा ?

उत्तर १७४—णो इणट्ठे समट्ठे ।

प्रश्न १७५—से केणट्ठेणं जाव...समया इ वा आवलिया इ वा उस्सप्पिणी इ वा ओसप्पिणी इ वा ?

उत्तर १७५—गोयमा ! इहं तेसिं माणं इहं तेसिं पमाणं इहं तेसिं एवं पण्णायए तं जहा—समया इ वा जाव...ओसप्पिणी इ वा । से तेणट्ठेणं जाव... णो एवं पण्णायए तं जहा—समया इ वा जाव...उस्सप्पिणी इ वा एवं जाव... पंचिंदियतिरिक्खजोणियाणं ।

प्रश्न १७६—अतिथिं भन्ते ! मणुस्साणं इहगयाणं एवं पण्णायइ तं जहा—समया इ वा जाव...उसप्पिणी इ वा ?

उत्तर १७६—हंता अतिथि ।

प्रश्न १७७—से केणट्ठेणं ?

उत्तर १७७—गोयमा ! इहं तेसिं माणं इहं तेसिं पमाणं एवं पण्णायइ तं जहा—समया इ वा जाव...ओसप्पिणी इ वा । से तेणट्ठेणं ...।

वाणमंतर-जोइस-वेमाणियाणं जहा णेरइयाणं ।

Q. 174. *Bhante* ! Do the infernal beings living in the hells have a sense of *samaya*, *āvalikā*, ... till of the up-phase and the down-phase of the time-cycle ?

A. 174. No, they do not have it.

Q. 175. Why so, ... till of *samaya*, of *āvalikā* ... up and down phases ?

A. 175. Gautama ! Here, (on this earth) living beings have a standard and a proof of these,<sup>37</sup> a sense of these,...till the down-phase. But not so in the hells. So the infernal beings living in the hells have no sense of *samaya*, of *āvalikā*, ... till the up-phase and the down-phase. And this is to be repeated, ... till the five-organ animals.

Q. 176. *Bhante* ! Do human beings living on this earth have a sense of time, ... till down-phase ?

A. 176. Yes, they have it.

Q. 177. Why is it so ?

A. 177. Gautama ! Here they have a standard and a proof of these, and they have a sense of *samaya*, ... till the down-phase. It is for this so....



The Vāṇavyantaras, Jyotiṣkas and Vaimānikas are similar to the infernal beings.

[ with senior monks from the order of Pārśva ]

तेणं कालेणं तेणं समएणं पासावचिज्जा थेरा भगवतो जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति । उवागच्छित्ता समणस्स भगवओ महावीरस्स अदूरसामते ठिच्चा एवं वयासी :

In that period, at that time, some senior monks who were the spiritual progenies of Arhat Pārśva came to Śramaṇa Bhagavān Mahāvīra, and having come, they stood at a reasonable distance from the Lord, i.e., neither very near nor very far, and submitted as follows :

प्रश्न १७८—से नूणं भंते ! असंखेज्जे लोए अणंता राइंदिया उप्पज्जिंसु वा उप्पज्जंति वा उप्पज्जिस्संति वा ? विगच्छिंसु वा विगच्छंति वा विगच्छस्संति वा ? परित्ता राइंदिया उप्पज्जिंसु वा उप्पज्जंति वा उप्पज्जिस्संति वा ? विगच्छिंसु वा विगच्छंति वा विगच्छिस्संति वा ?

उत्तर १७८—हंता अज्जो ? असंखेज्जे लोए अणंता राइंदिया तं चेव ।

प्रश्न १७९—से केणट्ठेणं जाव...विगच्छिस्संति वा ?

उत्तर १७९—से नूणं भे अज्जो ! पासेणं अरहया पुरिसादाणिणं सासए लोए बुइए अणाइए अणवदग्गे परित्ते परिवुडे । हेट्ठा विच्छिण्णे मज्जे संखित्ते उप्पिं विसाले । अहे पलियंकसंठिए मज्जे वरवइरविग्गहिए उप्पिं उद्धमुङ्गाकार-संठिए । तेसिं च णं सासयंसि लोगंसि अणाइयंसि अणवदगंसि परित्तंसि परिवुडंसि हेट्ठा विच्छिण्णंसि मज्जे संखित्तंसि उप्पिं विसालंसि । अहे पलियंकसंठियंसि मज्जे वरवइरविग्गहियंसि उप्पिं उद्धमुङ्गाकार संठियंसि अणंता जीवघणा उप्पज्जित्ता उप्पज्जित्ता णिलीयंति परित्ता जीवघणा उप्पज्जित्ता उप्पज्जित्ता णिलीयंति—से नूणं भूए उप्पण्णे विगए परिणए ।

—अजीवेहिं लोककइ पलोककइ । जे लोककइ से लोए ?

—हंता भगवं । से तेणट्ठेणं अज्जो ! एवं वुक्कइ—असंखेज्जे तं चेव ।

तप्पभिइं च णं ते पासावच्चिज्जा थेरा भगवंतो समणं भगवं .महावीरं  
सव्वण्णू सव्वदरिसी पच्चभिजाणन्ति । तएणं ते थेरा भगवंतो समणं भगवं  
महावीरं वंदन्ति णमंसन्ति । वंदित्ता णमंसित्ता एवं वयासी :

—इच्छामि णं भन्ते ! तुब्भं अन्तिए चाउज्जामाओ धम्माओ पंच महब्बयाइं  
सपडिक्कमण धम्मं उवसंपज्जित्ता णं विहरित्तिए ।

—अहासुहं देवाणुप्पिया ! मा पडिबन्धं ।

तएणं ते पासावच्चिज्जा थेरा भगवंतो जाव...चरमेहिं उस्सास-णिस्सासेहिं  
सिद्धा जाव...सव्वदुक्खप्पहीणा अत्थेगइया देवलोएसु उववण्णा ।

Q. 178. *Bhante!* In the limitless sphere, have there been an infinite number of nights and days, are there an infinite number of nights and days, and will there be an infinite number of nights and days<sup>38</sup> ? And have these (infinite number of nights and days) been lost, are these lost, will these be lost ? Or, have there been a limited number of nights and days, are there a limited number of nights and days, and will there be limited number of nights and days ? And have these (i. e., nights and days) been lost, are these lost, will these be lost ?

A. 178. *Āryas!* In the limitless sphere, there are an infinite number of days and nights, etc., as stated by you.

Q. 179. Why so, ... till will these be lost ?

A. 179. *Āryas!* Arhat Pārśva, the most respected of men, ordained the sphere to be eternal, without a beginning and without an end, innumerable (from the standpoint of its constituent *pradeśas*) and encircled (by non-sphere), extended at the base, slender at the centre, and vast at the top ; of the shape of *paryaṅka* at the bottom, of the shape of a mighty *vajra* (thunder) at the centre and of the shape of an up-turned *mṛdaṅga* at the surface. So it is. The sphere is eternal, without a beginning and without an end, innumerable and encircled, extended at the base, slender at the centre and vast at the top, of the shape of a *paryaṅka* at the bottom,

a *vajra* in the centre and an up-turned *mṛdaṅga* at the surface. An infinite multitude of beings (*ananta jīva-ghana*)<sup>39</sup> are born, and being born, they die (and transform); and likewise, an unlimited multitude of beings (*paritta-jīva-ghana*) are born, and being born, they die (and transform). The sphere exists as ever wherein there are births, deaths and transformations. It is because of these (births, etc.,) that the sphere comes to notice.

—Does the sphere take its name as *loka* because it has become *lokita* (conspicuous) on account of these (i.e., birth, etc.) ?

—Right you are, oh *Bhagavantas* ! It is for this reason, *Āryas*, it has been said that the sphere is eternal ... (state as before).

From that day, the senior monks of the order of Arhat Pārśva accepted Śramaṇa Bhagavān Mahāvira as all-knowing and all-seeing, whereon the senior monks paid homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid homage and obeisance, they prayed as follows :

—*Bhante* ! Desire we to accept under thy guidance the religion of the Five Vows, with *pratikramaṇa* added, in lieu of th religion of the Four Vows<sup>40</sup>.

Whereon ordained the Lord :

—Oh beloved of the gods ! Do as it may suit thee, but delay not.

Thereon the senior monks of the order of Arhat Pārśva, ...till some of them became perfected at their last respirations, ...till ended all misery, while others were born in heavens.

[ *the abode of the gods* ]

अस्मिन् १८०—कइविहा णं भंते ! देवलोगा पण्णत्ता ?

उत्तर १८०—गोयमा ! चउव्विहा देवलोगा पणत्ता तं जहा—भवणवासी-  
वाणमंतर-जोइसिय-वेमाणियभेएणं । भवणवासी दसविहा वाणमंतरा अट्ठ-  
विहा जीइसिया पंचविहा वेमाणिया दुविहा ।

Q. 180. *Bhante* ! How many have been stated to be the heavens ?

A. 180. Gautama ! They have been stated to be four, which are, those occupied by Bhavanavāsis, Vāṇavyantaras, Jyotiṣkas and Vaimānikas. Bhavanavasis are of ten types, Vāṇavyantaras are eight, Jyotiṣkas are five and Vaimānikas are two.

गहा :

किमियं रायगिहं ति य उज्जोए अंधयार  
समए य पासंतिवासिपुच्छा राइदिय देवलोगा य ।

*Couplet :*

What is it that is Rājagṛha,  
Light and Darkness, Time,  
Questions by Pārśva's progenies,  
Night and Day, Heavens (at last).

सेवं भंते ! सेवं भंते ! ति ।

*Bhante* ! So they are. Glory be to the great Lord ! So saying, Bhagavān Gautama paid his homage and obeisance to the Lord, and having done so, he withdrew to his seat.

नवमो उद्देशो सम्मत्तो । Chapter Nine ends

## दसमो उद्देसो

### CHAPTER TEN

तेणं कालेणं तेणं समएणं चंपा णामं णयरी ।

In that period, at the time, there was a city named Campā.

जहा पढमिल्लो उद्देसओ तहा णेयव्वो एसो वि णवरं चंदिमा भाणियव्वा ।

The material of Chapter One is to be re-stated, difference being, use the word Candramā (the moon) <sup>41</sup>.

दसमो उद्देसो सम्मत्तो । Chapter Ten ends

पंचमं सयं सम्मत्तं । Book Five ends

छट्ठं सयं  
BOOK SIX

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पढमो उब्बेसो  
CHAPTER ONE

गाहा :

वेयण-आहार-महस्सवे य सपएसे तमुयाए भविए  
साली पुढवी कम्म-अण्णजत्थि दस छट्ठगोम्मि सए ।

*Couplet*

Pain, Intake, Influx great,  
With *Pradeśas*, Tamaskāya, Fit-to-be-born,  
*Śāli*-paddy, Worlds (Hells), *Karma* and Heretics,—  
Such are the topics of Book Six.

[ *on pain and exhaustion—an analogy* ]

प्रश्न १—से णूणं भंते ! जे महावेयणे से महाणिज्जरे जे महाणिज्जरे से-  
महावेयणे । महावेयणस्स य अप्पवेयणस्स य से सेए जे पसत्थणिज्जराए ?

उत्तर १—हंता गोयमा ! जे महावेयणे एवं चेव ।

प्रश्न २—छट्ठि-सत्तमासु णं भंते ! पुढवीसु णेरइया महावेयणा ?

उत्तर २—हंता महावेयणा ।

प्रश्न ३—ते णं भंते ! समणेहिंतो णिग्गंवेहिंतो महाणिज्जरतरा ?

उत्तर ३—गोयमा ! णो इणट्ठे ।

प्रश्न ४—से केणट्ठेणं भंते ! एवं बुच्चइ—जे महावेयणे जाव...पसत्थ-  
णिज्जराए ?

उत्तर ४—गोयमा ! से जहा णामए दुवे वत्था सिया एगे वत्थे कद्दमरागरत्ते एगे वत्थे खंजणरागरत्ते । एसि णं गोयमा ! दोण्हं वत्थाणं कयरे वत्थे दुद्धोयतराए चेव दुवामतराए चेव दुपरिकम्मतराए चेव । कयरे वा वत्थे सुद्धोयतराए चेव सुवामतराए चेव सुपरिकम्मतराए चेव—जे वा से वत्थे कद्दमरागरत्ते जे वा से वत्थे खंजणरागरत्ते ?

—भगवं ! तत्थ णं जे से वत्थे कद्दमरागरत्ते से णं वत्थे दुद्धोयतराए चेव दुवामतराए चेव दुपरिकम्मतराए चेव ।

—एवामेव गोयमा ! णेरइयाणं पावाइं कम्माइं गाढीकयाइं चिक्कणी-कयाइं सिलिट्ठीकयाइं खिलीभूयाइं भवंति । संपगाढं पि य णं ते वेयणं वेयमाणा णो महाणिज्जरा णो महापज्जवसाणा भवंति ।

Q. 1. Indeed, *Bhante*, is one with great pain (due to bondage) also one with great exhaustion (of *karma*) ? Is one with great exhaustion also one with great pain ? And between one with great pain and one with little pain, is one with a wide exhaustion superior<sup>1</sup> ?

A. 1. Gautama ! It is as you have said.

Q. 2. *Bhante* ! Are the infernal beings in the sixth and the seventh hells with great pain ?

A. 2. Yes, they are with great pain.

Q. 3. *Bhante* ! Are they (the infernals) with a greater exhaustion than a *śramaṇa* monk ?

A. 3. Gautama ! This is not acceptable.

Q. 4. *Bhante* ! Why do you say so that one with great pain,... till superior<sup>2</sup> ?

A. 4. Gautama ! Suppose there are two pieces of cloth. One of these is soaked in mud, and the other one in the dirt of the wheel. Now, tell me, Gautama, which one of these two pieces of cloth is more difficult to clean, more

difficult to make stain-free, and more difficult to brighten ? And which one of these two is easier to clean, to make stain-free, to brighten—the one soaked in mud, or the one stained by the wheel dirt ?

—*Bhante* ! The one soaked in mud is more difficult to clean, to make stain-free, to brighten.

—*Gautama* ! In the same manner, sinful activities of the infernal beings are thickened, affixed grease-like, mixed up and ineradicable. So, despite their experiencing great pain, they are neither with great exhaustion, nor with great termination.

से जहा वा केइ पुरिसे अहिगरणिं आउडेमाणे महया महया सद्देणं महया महया घोसेणं महया महया परंपराघाएणं णो संचाएइ तीसे अहिगरणीए केई अहाबायरे पोगले परिसाडित्तए । एवामेव गोयमा ! णेरइयाणं पावाइं कम्माइं गाढीकयाइं जाव...णो महापज्जवसाणाइं भवन्ति ।

—भगवं ! तत्थ जे से वत्थे खंजणरागरत्ते से णं वत्थे सुद्धोयतराए चैव सुवामतराए चैव सुपरिकम्मतराए चैव ।

—एवामेव गोयमा ! समणाणं णिग्गंथाणं अहाबायराइं कम्माइं सिद्धिी-कयाइं णिट्ठियाइं कडाइं विप्परिणामियाइं खिप्पामेव विद्धत्याइं भवन्ति । जावइयं तावइयं पि ते वेय्णं वेएमाणा महाणिज्जरा महापज्जवसाणा भवन्ति । से जहा णामए केइ पुरिसे सुक्कं तणहत्थयं जायतेयंसि पक्खिवेज्जा से णूणं गोयमा ! से सुक्के तणहत्थए जायतेयंसि पक्खित्ते समाने खिप्पामेव मसमसाविज्जइ ?

—हंता मसमसाविज्जइ ।

—एवामेव गोयमा ! समणाणं णिग्गंथाणं अहाबायराइं कम्माइं जाव...महापज्जवसाणा भवन्ति । से जहा णामए केइ पुरिसे तत्तंसि अयकवल्लंसि उदगबिंदु जाव...हंता विद्धंसं आगच्छइ एवामेव गोयमा ! समणाणं णिग्गंथाणं जाव...महापज्जवसाणा भवन्ति । से तेणट्ठेणं जे महावेयणे से महाणिज्जरे जाव...णिज्जराए ।



Just as a man while striking on an anvil with great sound and with repeated strokes, is unable to destroy the coarse matter of the said anvil, in the same manner, the sinful activities of the infernal beings are thickened, ... till do not lead to great termination.

(—And which one of the two pieces of cloth is easier to clean, to make stain-free, to brighten ?)

—*Bhante* ! Of the two pieces of cloth, the one stained with wheel dirt is easier to clean, to make stain-free, to brighten.

—Likewise, Gautama, the coarse covers of *karma* of a *śramaṇa* monks are loosened, and are rendered without substance and without effect. So they get undermined very soon. Whatever be the pain experienced by a *śramaṇa* monk, he is with a great exhaustion, a great termination. Gautama ! If one throws a handful of hay in the blazing fire, is not the handful of hay so thrown into the fire burnt up ?

—Yes, sir, it does.

—Likewise, Gautama, with the coarse covers of *karma*,... till with great termination. Or, if a man pours drops of water on a hot iron ball,...till (these drops) meet with their end. In the same way, the *śramaṇa* monk,...till with great termination. It is for this that a monk who is with great pain and with great exhaustion,...till superior.

[ *soul and instruments* ]

प्रश्न ५—कइविहे णं भंते ! करणे पणत्ते ?

उत्तर ५—गोयमा ! चउव्विहे करणे पणत्ते तं जहा—मणकरणे वइकरणे कायकरणे कम्मकरणे ।

प्रश्न ६—णेइयाणं भंते ! कइविहे करणे पणत्ते ?

उत्तर ६—गोयमा ! चउव्विहे पणत्ते तं जहा—मणकरणे वइकरणे कायकरणे कम्मकरणे । पंचिंदियाणं सव्वेसिं चउव्विहे करणे पणत्ते ।

एगिंदियाणं दुविहे—कायकरणे य कम्मकरणे य । विगलेंदियाणं तिविहे—वइकरणे कायकरणे कम्मकरणे ।

प्रश्न ७—णेरइया णं भंते ! किं करणओ असायं वेयणं वेयंति अकरणओ असायं वेयणं वेयंति ?

उत्तर ७—गोयमा ! णेरइया णं करणओ असायं वेयणं वेयंति णो अकरणओ असायं वेयणं वेयंति ।

प्रश्न ८—से केणट्ठेणं ?

उत्तर ८—गोयमा ! णेरइयाणं चउव्विहे करणे पणत्ते तं जहा—मणकरणे वइकरणे कायकरणे कम्मकरणे । इच्चेएणं चउव्विहेणं असुभेणं करणेणं णेरइया करणओ असायं वेयणं वेयंति णो अकरणओ । से तेणट्ठेणं ।

प्रश्न ९—असुरकुमारा णं किं करणओ अकरणओ ?

उत्तर ९—गोयमा ! करणओ णो अकरणओ ।

प्रश्न १०—से केणट्ठेणं ।

उत्तर १०—गोयमा ! असुरकुमाराणं चउव्विहे करणे पणत्ते तं जहा—मणकरणे वइकरणे कायकरणे । कम्मकरणे । इच्चेएणं सुभेणं करणेणं असुरकुमारा णं करणओ सायं वेयणं वेयंति णो अकरणओ । एवं जाव... थणियकुमाराणं ।

प्रश्न ११—पुढवीकाइयाणं एवामेव पुच्छा ?

उत्तर ११—णवरं इच्चेएणं सुभाऽसुभेणं करणेणं पुढवीक्काइया करणओ वेमायाए वेयणं वेयंति णो अकरणओ ।

—ओरालियसरीरा सव्वे सुभाऽसुभेणं वेमायाए देवा सुभेणं सायं ।

Q. 5. *Bhante* ! How many have been stated to be the types of instruments ?

A. 5. *Gautama* ! Instruments have been stated to be of

four types, which are mind-instrument, word-instrument, body-instrument and *karma*-instrument.

Q. 6. *Bhante* ! How many instruments are the infernal beings stated to possess ?

A. 6. Gautama ! Four, which are stated to be mind-instrument, word-instrument, body-instrument and *karma*-instrument. All the five-organ beings are stated to have four types of instruments. One organ beings have two—body-instrument and *karma*-instrument. Beings with two to four organs have three—word-instrument, body-instrument and *karma*-instrument.

Q. 7. *Bhante* ! Do the infernal beings have unwholesome experience (*asātā-vedenīya*) due to instruments ? Or, do they have unwholesome experience due to non-instruments ?

A. 7. Gautama ! The infernal beings have it due to instruments, not due to non-instruments.

Q. 8. Why do you say so ?

A. 8. Gautama ! The infernal beings are stated to have four instruments, which are, mind-instrument, word-instrument, body-instrument and *karma*-instrument. As these four are inauspicious, so the infernal beings experience it due to instruments, and not due to non-instruments. It is for this so.

Q. 9. *Bhante* ! Do the Asurakumāras have wholesome (*sātā-vedanīya*) (experience) due to instruments or to non-instruments ?

A. 9. Gautama ! (They have it) due to instruments, not to non-instruments.

Q. 10. Why is it so ?

A. 10. Gautama ! The Asurakumāras are stated to have four instruments, which are, mind-instrument, word-instrument, body-instrument and *karma*-instrument. As these four instruments are auspicious, so the Asurakumāras have wholesome experience due to instruments, not due to non-instruments. And like this, ...till the Stanitakumāras.

Q. 11. And what about the earth-bodies ?

A. 11. (In their case), difference is that their instruments. being both auspicious and inauspicious, earth-bodies experience diversely with instruments, (but) not with non-instruments. All beings with gross bodies (experience) diversely with auspicious and inauspicious (instruments). The gods (experience) like those who are with auspicious (instruments).

[*pain from and exhaustion of karma*]

प्रश्न १२—जीवा णं भंते ! किं महावेयणा महाणिज्जरा महावेयणा अप्पणिज्जरा अप्पवेयणा महाणिज्जरा अप्पवेयणा अप्पणिज्जरा ?

उत्तर १२—गोयमा ! अत्येगइया जीवा महावेयणा महाणिज्जरा अत्येगइया जीवा महावेयणा अप्पणिज्जरा अत्येगइया जीवा अप्पवेयणा महाणिज्जरा अत्येगइया जीवा अप्पवेयणा अप्पणिज्जरा ।

प्रश्न १३—से केण्ट्ठेणं ?

उत्तर १३—गोयमा ! पडिमा पडिवण्णए अणगारे महावेयणे महाणिज्जरे छट्ठि-सत्तमासु-पुढवीसु णेरइया महावेयणा अप्पणिज्जरा सेलेसिं पडिवण्णए अणगारे अप्पवेयणे महाणिज्जरे अणुत्तरोववाइया देवा अप्पवेयणा अप्पणिज्जरा ।

Q. 12. *Bhante* ! Are the living beings with great pain and great exhaustion, or with great pain and little exhaustion, or with little pain and great exhaustion, or with little pain and little exhaustion ?

A. 12. Gautama ! Some living beings are with great pain and great exhaustion, some are with great pain and little exhaustion, some others are with little pain and great

exhaustion, and still others are with little pain and little exhaustion.

Q. 13. Why are they so ?

A. 13. Gautama ! A monk who has courted a *pratimā* is one with great pain and great exhaustion ; infernal beings of the sixth and the seventh hells are with great pain and little exhaustion ; a monk fixed rock-like is with little pain and great exhaustion ; and gods in the *anuttara* (top most) *vimānas* are with little pain and little exhaustion.

गाहा :

महावेयणे य वत्थे कद्दम-खंजणकए य अहिगरणी  
तणहत्थे य कवल्ले करण-महावेयणा जीवा ।

*Couplet*

Great Pain, Cloth soaked in mud  
And in wheel dirt, Anvil,  
A handful of Hay, an Iron-ball,  
Instruments, Beings with great Pain.

सेवं भंते ! सेवं भंते ! स्ति ।

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

पढपो उद्देसो सम्मत्तो । Chapter One ends

बीइओ उद्देसो

## CHAPTER TWO

[ *on intake* ]

रायगिहं णयरं जाव...एवं वयासी

City of Rājagṛha, ... till (the Lord) ordained as follows:

१४—आहारुद्देसओ जो पणवणाए सो सव्वो णेयव्वो ।

14. Chapter on Intake in the *Pañṇavaṇā Sūtra* is to be referred to in its entirety<sup>3</sup>.

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So it is. Glory be to the Lord. So saying, Bhagavān Gautama paid homage and obeisance to Śramaṇa Bhagavān Mahāvira, and having paid his homage and obeisance, he withdrew to his seat.

बीइओ उद्देसो सम्मत्तो । Chapter Two ends

तइओ उदेव्सो

### CHAPTER THREE

गाहा :

बहुकम्म वत्थे पोग्गल पओगसा वीससा य साइए ।  
कम्मट्ठिइ-त्थि-संजय-सम्मदिट्ठी य सण्णी य ॥  
भविए दंसण-पज्जत्त भासय-परित्ते णाण-जोगे य ।  
उवओगा-ऽहारग-सुहुम-चरिम-बंधे य अप्पबहुं ॥

*Couplet :*

*Karma* multifarious,  
Matter in cloth,—natural and man-made,  
Duration of *karma*,  
Women, Restrained, Right Outlook, with Mind,  
To-be-liberated, Vision, Attainment, Speech,  
One-soul-one-body  
Knowledge, Activity, Cognition,  
Assimilatives, Diminutives,  
Final life, Bondage,  
Number (Contents of Chapter Three)

[*karma, great and little*]

प्रश्न १५—सेणूणं भंते ! महाकम्मस्स महाकिरियस्स महासवस्स महा-  
वेयणस्स सव्वओ पोग्गला बज्झंति सव्वओ पोग्गला चिज्जंति सव्वओ पोग्गला  
उवचिज्जंति । सया समियं पोग्गला बज्झंति सया समियं पोग्गला चिज्जंति  
सया समियं पोग्गला उवचिज्जंति । सया समियं च णं तस्स आया दूखत्ताए  
दुवण्णत्ताए दुग्धत्ताए दूरसत्ताए दूफासत्ताए । अणिदुत्ताए अकंत-अप्पिय-  
असुभ-अमणुण्ण-अमणामत्ताए अणिच्छियत्ताए अभिज्झियत्ताए अहत्ताए—णो  
उड्ढत्ताए दुक्खत्ताए—गो सुहत्ताए भुज्जो भुज्जो परिणमंति ?

उत्तर १५—हंता गोयमा ! महाकम्मस्स तं चेव ।

प्रश्न १६—से केणट्ठेणं ?

उत्तर १६—गोयमा ! से जहा णामए वत्थस्स अहयस्स वा धोयस्स वा तंतुगयस्स वा आणुपुब्बीए परिभुज्जमाणस्स सव्वओ पोग्गला बज्झंति सव्वओ पोग्गला चिज्जंति जाव...परिणमंति । से तेणट्ठेणं ।

प्रश्न १७—से णूणं भंते ! अप्पाऽसवस्स अप्पकम्मस्स अप्पकिरियस्स अप्पवेयणस्स सव्वओ पोग्गला भिज्जंति सव्वओ पोग्गला छिज्जंति सव्वओ पोग्गला विद्धंसंति सव्वओ पोग्गला परिविद्धंसंति । सया समियं पोग्गला भिज्जंति सव्वओ पोग्गला छिज्जंति विद्धंसंति परिविद्धंसंति सया समियं च णं तस्स आया सुरूवत्ताए पसत्थं णेयव्वं जाव...सुहत्ताए णो दुक्खताए भुज्जो भुज्जो परिणमंति ।

उत्तर १७—हंता गोयमा ! जाव...परिणमंति ।

प्रश्न १८—से केणट्ठेणं ?

उत्तर १८—गोयमा ! से जहा णामए वत्थस्स जत्थिलयस्स वा पंकियस्स वा मइत्थिलयस्स वा रइत्थिलयस्स वा आणुपुब्बीए परिकम्मिज्जमाणस्स सुद्धणं वारिणा धोव्वेमाणस्स सव्वओ पोग्गला भिज्जंति जाव...परिणमंति । से तेणट्ठेणं ।

Q. 15. *Bhante* ! Do beings with great *karma*, great activity, great influx, great pain have bondage with matter from all directions ? Do they acquire them from all directions ? Do they assimilate them from all directions. Does matter always and all the time bind them ? Is matter always and all the time acquired by them ? Is matter always and all the time assimilated by them ? Does his soul always and from all directions transform again and again into bad shape, bad colour, bad substance, bad touch, into something injurious, unpleasant, detestable, inauspicious, unsoothing, unworthy of remembrance, undesired, uncoveted, degrading and not uplifting, causing pain and not happiness.?



A. 15. Yes, Gautama, all as aforesaid, the outcome of great *karma*.

Q. 16. Why is it so ?

A. 16. Gautama ! Just as a piece of cloth which is fresh, unused, clean, fresh from the loom, is, when used regularly, besmeared with (external) matter all over, acquires (external) matter all over, becomes, after a gap of time, completely dirty, and emits bad odour, in the same manner, a being with great *karma*, all as aforesaid, ...till transforms again and again. It is for this so.

Q. 17. *Bhante* ! Does matter acquired by a being with little influx, little *karma*, little activity, little pain, get separated in all respects ? Does it get pierced from all directions ? Does it attain destruction from all directions ? Does it attain complete destruction from all directions ? Does matter separate always and at all times ? Does matter get pierced always and at all times ? Is it destroyed, completely destroyed ? Does his soul transform always and at all times into good shape, (all wholesome things are to be stated)... till happiness and not misery ?

A. 17. Yes, Gautama, ... till transforms always and at all times.

Q. 18. Why is it so ?

A. 18. Gautama ! Suppose there is a piece of cloth dirty, covered with mud, dirt and dust. When this piece of cloth is cleaned in proper manner and washed in pure water, all (external) matter-particles fixed on it are separated, ... till find their end. It is for this so.

[ *acquisition of matter—by cloth and by soul* ]

प्रश्न १९—वत्थस्स णं भंते ! पोग्गलोवचये पओगसा वीससा ?

उत्तर १९—गोयमा ! पओगसा वि वीससा वि ।

इन २०—जहा णं भंते ! वत्थस्स णं पोगगलोवचए पओगसा वि वीससा वि तथा णं जीवाणं कम्मोवचए किं पओगसा वीससा ?

उत्तर २०—गोयमा ! पओगसा णो वीससा ।

प्रश्न २१—से केणट्ठेणं ?

उत्तर २१—गोयमा ! जीवाणं तिविहे पओगे पण्णत्ते तं जहा—मणप्पओगे वइप्पओगे कायप्पओगे । इच्चेएणं तिविहेणं पओगेणं जीवाणं कम्मोवच्चये पओगसा णो वीससा । एवं सव्वेसिं पंचिंदियाणं तिविहे पओगे भाणियव्वे । पुढवीकाइयाणं एगविहेणं पओगेणं एवं जाव...वणस्सइकाइयाणं । विगल्लेदियाणं दुविहे पओगे पण्णत्ते । तं जहा—वइपओगे कायपओगे य । इच्चेएणं दुविहेणं पओगेणं कम्मोवचए पओगसा णो वीससा । से तेणट्ठेणं जाव...णो वीससा एवं जस्स जो पओगो जाव...वेमाणियाणं ।

प्रश्न २२—वत्थस्स णं भंते ! पोगगलोवचए किं साइए सपज्जवसिए साइए अपज्जवसिए अणाइए सपज्जवसिए अणाइए अपज्जवसिए ?

उत्तर २२—गोयमा ! वत्थस्स णं पोगगलोवचए साइए सपज्जवसिए णो साइए अपज्जवसिए णो अणाइए सपज्जवसिए णो अणाइए अपज्जवसिए ।

प्रश्न २३—जहां णं भंते ! वत्थस्स पोगगलोवचए साइए सपज्जवसिए णो साइए अपज्जवसिए णो अणाइए सपज्जवसिए णो अणाइए अपज्जवसिए । तथा णं जीवाणं कम्मोवचए पुच्छा ?

उत्तर २३—गोयमा ! अत्थेगइयाणं जीवाणं कम्मोवचए साइए सपज्जवसिए अत्थेगइयाणं अणाइए सपज्जवसिए अत्थेगइयाणं अणाइए अपज्जवसिए णो चेव णं जीवाणं कम्मोवचए साइए अपज्जवसिए ।

प्रश्न २४—से केणट्ठेणं ?

उत्तर २४—गोयमा ! इरियावहियबंधयस्स कम्मोवचए साइए सपज्जवसिए भवसिद्धियस्स कम्मोवचए अणाइए सपज्जवसिए अभवसिद्धियस्स कम्मोवचए अणाइए अपज्जवसिए । से तेणट्ठेणं गोयमा !

Q. 19 *Bhante* ! Does matter get assimilated with cloth due to effort or to a natural process ?

A. 19. Gautama ! Both due to effort and to a natural process.

Q. 20. *Bhante* ! Just as matter is acquired by cloth due to effort and to a natural process, is it so acquired by a living being (soul) in the same manner, due to effort and to a natural process ?

A. 20. Gautama ! (In the case of a living being, this happens) due to effort, and not to a natural process.

Q. 21. Why is it so ?

A. 21. Gautama ! The effort of a living being is stated to be of three types, which are, effort of mind, effort of word, and effort of body. As *karma* is acquired by living beings by these three efforts, so *karma* acquired by living beings is due to effort, and not to a natural process. Like this, for all the five-organ beings, three efforts need be stated. All earth-bodies have one type of effort, and like this, ... till the flora-bodies. Two- to four-organ beings are stated to have two efforts, which are, effort of word and effort of body. *Karma* is acquired by these two efforts, (and so it is acquired) due to effort, and not to a natural process. It is for this so, ... till not due to a natural process. This effort (is to be stated) as per relevance to different species, ... till the *Vai-mānikas*.

Q. 22. *Bhante* ! Is the acquisition of matter by cloth with a beginning and with an end ? With a beginning and with no end ? With no beginning but with an end ? Or, with no beginning and no end ?

A. 22. Gautama ! The acquisition of matter by cloth is with a beginning and with an end, and is not with a beginning and without an end, nor without a beginning and with an end, nor without a beginning and without an end.

Q. 23. *Bhante* ! (As you say), the acquisition of matter by cloth is with a beginning and with an end, and not with a beginning and without an end, nor without a beginning and with an end, nor without a beginning and without an end ; then is it so with a living being (soul) ?

A. 23. Gautama ! Some of the living beings have the acquisition of *karma* with a beginning and with an end ; some others have the acquisition of *karma* without a beginning but with an end ; still others have the acquisition of *karma* without a beginning and without an end ; but no living being has acquisition of *karma* with a beginning but without an end.

Q. 24. Why is it so ?

A. 24. Gautama ! With regard to *karma* acquired (due to inadequate precaution) in movement, the acquisition of *karma* is with a beginning and with an end. The acquisition of *karma* of the would-be liberated is without a beginning but with an end. The acquisition of *karma* of the non-would-be-liberated is without a beginning and without an end. It is for this so, oh Gautama !

[ *cloth and soul—with beginning and with end* ]

प्रश्न २५—वत्थे णं भंते ! किं साइए सपज्जवसिए चउभंगो ?

उत्तर २५—गोयमा ! वत्थे साइए सपज्जवसिए अवसेसा तिणिण वि पडिप्पेहेयव्वा ।

प्रश्न २६—जहा णं भंते ! वत्थे साइए सपज्जवसिए णो साइए अपज्ज-वसिए णो अणाइए सपज्जवसिए णो अणाइए अपज्जवसिए तहा णं जीवा णं किं साइया सपज्जवसिया चउभंगो—पुच्छा ?

उत्तर २६—गोयमा ! अत्थेगइया साइया सपज्जवसिया चत्तारि वि भाणियव्वा ।

प्रश्न २७—से केणट्ठेणं ?

उत्तर २७—गोयमा ! णेरइय-तिरिक्खजोणिय-मगुस्स-देवा गइरागइं पडुच्च साइया सपज्जवसिया सिद्धा (सिद्ध) गइं पडुच्च साइया अपज्जवसिया भवसिद्धिया लद्धिं पडुच्च अणाइया सपज्जवसिया अभवसिद्धिया संसारं पडुच्च अणाइया अपज्जवसिया । से तेणट्ठेणं ।

Q. 25. *Bhante* ! Is cloth with a beginning and with an end, etc. ? (State four forms.)

A. 25. Gautama ! Cloth is with a beginning and with an end. The remaining three forms are not relevant.

Q. 26. (As you say,) cloth is with a beginning and with an-end, and not with a beginning and without an end, nor without a beginning and with an end, nor without a beginning and without an end. (In the same way,) are the living beings with a beginning and with an end, etc. ? (State four forms.)

A. 26. Gautama ! Some are with a beginning and with an end, etc. (State four forms.)

Q. 27. Why is it so ?

A. 27. Gautama ! The infernals, the sub-humans, the humans and the celestials are, from the standpoint of their going in, and moving out, of these existences, with a beginning and with an end ; as to the perfected beings, from the standpoint of their perfected existence, they are with a beginning and without an end<sup>4</sup> ; the would-be liberated are, from the standpoint of their power (*labdhi*)<sup>5</sup>, without a beginning and with an end ; from the standpoint of the world, the non-would-be-liberated are without a beginning and without an end.

[ *karma and its span* ]

प्रश्न २८—कइ णं भंते ! कम्मप्पगडीओ पणत्ताओ ?

उत्तर २८—गोयमा ! अट्ठ कम्मप्पगडीओ पणत्ताओ तं जहा—णाणा-वरणिज्जं दरिस्सणावरणिज्जं जाव...अंतराइयं ।

प्रश्न २९-णाणावरणिज्जस्स णं भंते ! कम्मस्स केवइयं कालं बंधट्ठिइ पणत्ता ?

उत्तर २९-गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं तीसं सागरोवम-कोडाकोडीओ तिण्णि य वाससहस्साइं अबाहा अबाहूणिया कम्मट्ठिइ-कम्मणिसेओ एवं दरिसणावरणिज्जं पि वेयणिज्जं जहण्णेणं दो समया उक्कोसेणं जहा णाणावरणिज्जं मोहणिज्जं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं सत्तरिसागरोवम-कोडाकोडीओ सत्त य वाससहस्साणि (अबाहा) अबाहूणिया कम्मट्ठिइ-कम्मणिसेओ आउयं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं तेत्तीसं सागरोवमाणि पुव्वकोडित्तिभागमव्वभहियाणि कम्मट्ठिइ-कम्मणिसेओ णामगोयाणं जहण्णेणं अट्ठ मुहुत्ता उक्कोसेणं वीसं सागरोवमकोडाकोडिओ ढोणि य वाससहस्साणि अबाहा अबाहूणिया कम्मट्ठिइ-कम्मणिसेओ अंतराइयं जहा णाणा-वरणिज्जं ।

Q. 28. *Bhante* ! How many have been stated to be the divisions of *karma* ?

A. 28. *Gautama* ! *Karma* divisions have been stated to be eight, which are, *karma* enshrouding knowledge, *karma* enshrouding vision, ...till *karma* obstructing capacity to enjoy.

Q. 29. *Bhante* ! How long is the bondage of *karma* enshrouding knowledge stated to exist ?

A. 29. *Gautama* ! Minimum less than 48-minutes (*muhūrta*), and maximum 30 *koḍākoḍi sāgaropamas*. Period of dormant state of this *karma*, called *abādhā*, is 30,000 years. Total span of existence of *karma* bondage minus the period of the dormant state of *karma* gives the period of *karma niṣeka* when *karma* has ceased to be dormant and has come up to make itself felt, in brief, period of *karma* experience. *Karma* enshrouding vision should be known to be similar to this. *Karma* enshrouding pleasure (*vedanīya*) has a minimum existence of two time-units, and its maximum is as much as that of *karma* enshrouding knowledge. The minimum existence of *karma* enshrouding detachment (*mohanīya*) is less

than 48 minutes, and the maximum is 70 *koḍākoḍi sāgaropamas*. Its state of dormancy lasts 7000 years. Total span of bondage of this minus the period of dormant state gives the period of *karma* experience for this. The minimum existence of the bondage of *karma* giving life-span is less than a *muhūrta* and the maximum is a third of a *pūrva-koṭi* added to 33 *sāgaropamas*. The period of its *karma* experience is 33 *sāgaropamas*. The rest is its period of dormant state. The minimum existence of the bondage of *karma* giving name and giving lineage is eight *muhūrtas* and the maximum is 20 *koḍākoḍi sāgaropamas*. The period of their dormant state is 2000 years. Total existence of their bondage minus the period of their dormancy is the period of *karma* experience (of these two). The existence of *karma* restricting the capacity to enjoy is similar to that of *karma* enshrouding knowledge.

[ on those who bind karma ]

प्रश्न ३०—णाणावरणिज्जं णं भंते ! कम्मं किं इत्थी बंधइ पुरिसो बंधइ णपुंसओ बंधइ ? णोइत्थी-णोपुरिस-णोणपुंसओ बंधइ ?

उत्तर ३०—गोयमा ! इत्थी वि बंधइ पुरिसो वि बंधइ णपुंसओ वि बंधइ । णोइत्थी-णोपुरिस-णोणपुंसओ सिय बंधइ सिय णो बंधइ । एवं आउयवज्जाओ सत्त कम्मप्पगडीओ ।

प्रश्न ३१—आउयं णं भंते ! कम्मं किं इत्थी बंधइ पुरिसो बंधइ णपुंसओ बंधइ—पुच्छा ?

उत्तर ३१—गोयमा ! इत्थी सिय बंधइ सिय णो बंधइ । एवं तिण्णि वि भाणियव्वा । णोइत्थी-णोपुरिस-णोणपुंसओ ण बंधइ ।

प्रश्न ३२—णाणावरणिज्जं णं भंते ! कम्मं किं संजए बंधए अस्संजए संजयाऽसंजए बंधए णोसंजय-णोअसंजय-णोसंजयासंजए बंधइ ?

उत्तर ३२—गोयमा ! संजए सिय बंधइ सिय णो बंधइ । अस्संजए बंधइ । संजयासंजए वि बंधइ । णोसंजय-णोअस्संजय-णोसंजयासंजये ण बंधइ । एवं आउयवज्जाओ सत्त वि आउए हेट्ठिल्ला तिण्णि भयणाए उवरिल्ले ण बंधइ ।

Q. 30. *Bhante* ! Does a female bind *karma* enshrouding knowledge ? Does a male bind ? Does an impotent bind ? Does a non-female non-male non-impotent<sup>6</sup> bind ?

A. 30. Gautama ! A female binds, so does a male and so does an impotent. A non-female non-male non-impotent sometimes binds and sometimes does not bind. This is relevant of the seven types of *karma*, *karma* binding life-span excepted.

Q. 31. *Bhante* ! Does a female bind *karma* determining life-span ? Does a male bind ? Does an impotent bind ? And so on.

A. 31. Gautama ! A female sometimes binds and sometimes does not. Like this, all the three. A non-female non-male non-impotent does not (bind *karma* determining life-span).

Q. 32. *Bhante* ! Does the restrained bind *karma* enshrouding knowledge ? Does the unrestrained bind ? Does the restrained-unrestrained bind ? Or, does the non-restrained non-unrestrained non-restrained-unrestrained bind ?

A. 32. Gautama ! The restrained sometimes binds and sometimes does not bind. The unrestrained binds. The restrained-unrestrained also binds. The non-restrained non-unrestrained non-restrained-unrestrained does not bind. Like this is to be known of the seven types, *karma* binding life-span excepted. As to *karma* binding life-span, the first three sometimes bind and sometimes do not bind, and the last one does not bind.

प्रश्न ३३-णाणावरणिज्जं णं भंते ! कम्मं किं सम्मदिट्ठी बंधइ मिच्छदिट्ठी बंधइ सम्मामिच्छदिट्ठी बंधइ ?

उत्तर ३३-गोयमा ! सम्मदिट्ठी सिय बंधइ सिय णो बंधइ । मिच्छदिट्ठी बंधइ सम्मामिच्छदिट्ठी बंधइ । एवं आउयवज्जाओ सत्त वि आउए हेट्ठिल्ला दो भयणाए सम्मामिच्छदिट्ठी ण बंधइ ।



प्रश्न ३४—णाणावरणिज्जं किं सण्णी बंधइ असण्णी बंधइ णोसण्णी-  
णोअसण्णी बंधइ ?

उत्तर ३४—गोयमा ! सण्णी सिय बंधइ सिय णो बंधइ । असण्णी  
बंधइ । णोसण्णी-णोअसण्णी ण बंधइ । एवं वेयणिज्जाऽउयवज्जाओ छ कम्म-  
प्पगडीओ वेयणिज्जं हेट्ठिल्ला दो बंधंति उवरिल्ले भयणाए आउयं हेट्ठिल्ला  
दो भयणाए उवरिल्ले ण बंधइ ।

प्रश्न ३५—णाणावरणिज्जं कम्मं किं भवसिद्धिए बंधइ अभवसिद्धिए  
बंधइ णोभवसिद्धिय-णोअभवसिद्धिए बंधइ ?

उत्तर ३५—गोयमा ! भवसिद्धिए भयणाए अभवसिद्धिए बंधइ । णोभव-  
सिद्धिय-णोअभवसिद्धिए ण बंधइ ! एवं आउयवज्जाओ सत्त वि आउयं  
हेट्ठिल्ला दो भयणाए उवरिल्ले ण बंधइ ।

प्रश्न ३६—णाणावरणिज्जं कम्मं किं चक्खुदंसणी अचक्खुदंसणी ओहि-  
दंसणी केवलदंसणी ?

उत्तर ३६—गोयमा ! हेट्ठिल्ला तिण्णि भयणाए । उवरिल्ले ण बंधइ ।  
एवं वेयणिज्जवज्जाओ सत्त वि । देयणिज्जं हेट्ठिल्ला तिण्णि बंधंति । केवल-  
दंसणी भयणाए ।

Q. 33. *Bhante ! Does one with right outlook bind karma enshrouding knowledge ? Does one with wrong outlook bind ? Does one with mixed outlook bind ?*

A. 33. *Gautama ! One with right outlook sometimes binds and sometimes does not bind. One with wrong outlook binds. So does one with right-wrong outlook. Like this is to be known of the seven types of karma, the one binding life-span excepted. One with right outlook and one with wrong outlook sometimes bind karma giving life-span and sometimes do not bind. One with right-wrong outlook does not bind.*

Q. 34. *Does a being with mind (sañgī) bind karma enshrouding knowledge ? Does a being without mind (asañgī) bind ? Does one not-with-mind not-without-mind bind ?*

A. 34. Gautama ! A being with mind sometimes binds *karma* enshrouding knowledge and sometimes he does not. A being without mind binds. One not-with-mind not-without-mind does not bind. Like this is to be known of the six types of *karma*, *karma* enshrouding pleasure and *karma* binding life-span excepted. As to *karma* enshrouding pleasure, a being with mind binds and so does a being without mind, but one not-with-mind not-without-mind sometimes binds and sometimes does not bind. As to *karma* binding life-span, a being with mind and a being without mind sometimes bind and sometimes do not bind ; but one not-with-mind not-without-mind does not bind.

Q. 35. *Bhante* ! Does a would-be-liberated in this life bind *karma* enshrouding knowledge ? Does one non-would-be-liberated bind ? Does one would-be-liberated non-would-be-liberated bind ?

A. 35. Gautama ! One who is an would-be-liberated sometimes binds and sometimes does not bind ; a non-would-be-liberated binds ; one who is an would-be-liberated non-would-be-liberated does not bind. And like this is to be known of the seven types of *karma*, *karma* binding life-span excepted. As to *karma* binding life-span, the first two sometimes bind and sometimes do not ; but the last one does not bind.

Q. 36. *Bhante* ! Does one with optical vision bind *karma* enshrouding knowledge ? Does one without optical vision<sup>8</sup> bind ? Does one with *avadhi* vision bind ? Does one with supreme (*kevala*) vision bind ?

A. 36. Gautama ! One with optical vision, one without optical vision and one with *avadhi* vision sometimes bind and sometimes do not bind. One with supreme vision does not bind. And like this is to be known of the seven types of *karma*, *karma* obstructing pleasure excepted. As to *karma* obstructing pleasure, the first three bind *karma* obstructing pleasure, but one with supreme vision sometimes binds it and sometimes does not bind.

प्रश्न ३७-णाणावरणिज्जं कम्मं किं पज्जतओ बंधइ अपज्जतओ बंधइ णोपज्जतय-णोअपज्जतए बंधइ ?

उत्तर ३७-गोयमा ! पज्जतए भयणाए । अपज्जतए बंधइ । णोपज्जतय-णोअपज्जतए ण बंधइ । एवं आउयवज्जाओ । आउयं हेट्ठिल्ला दो भयणाए । उवरिल्ले ण बंधइ ।

प्रश्न ३८-णाणावरणिज्जं किं भासए बंधइ अभासए ... ?

उत्तर ३८-गोयमा ! दो वि भयणाए एवं वेयणिज्जवज्जाओ सत्त वि । वेयणिज्जं भासए बंधइ अभासए भयणाए ।

प्रश्न ३९-णाणावरणिज्जं किं परित्ते बंधइ अपरित्ते बंधइ णोपरित्त-णोअपरित्ते बंधइ ?

उत्तर ३९-गोयमा ! परित्ते भयणाए अपरित्ते बंधइ णोपरित्त-णोअपरित्ते ण बंधइ । एवं आउयवज्जाओ सत्त कम्मप्पगडीओ आउयं परित्तो वि अपरित्तो वि भयणाए णोपरित्त-णोअपरित्तो ण बंधइ ।

प्रश्न ४०-णाणावरणिज्जं कम्मं किं आभिणिबोहियणाणी बंधइ सुयणाणी ओहिणाणी मणपज्जवणाणी केवलणाणी ... ?

उत्तर ४०-गोयमा ! हेट्ठिल्ला चत्तारि भयणाए । केवलणाणी ण बंधइ । एवं वेयणिज्जवज्जाओ सत्त वि । वेयणिज्जं हेट्ठिल्ला चत्तारि बंधति । केवलणाणी भयणाए ।

प्रश्न ४१-णाणावरणिज्जं किं मइअण्णाणी बंधइ सुयअण्णाणी बंधइ विभंगअण्णाणी बंधइ ?

उत्तर ४१-गोयमा ! आउयवज्जाओ सत्त वि बंधति आउयं भयणाए ।

Q. 37. Does a living being with full attainment bind *karma* enshrouding knowledge ? Does one without full attainment bind ? Does one with- and without-full attainment bind ?

A. 37. Gautama ! A living being with full attainment sometimes binds *karma* enshrouding knowledge and some-

times he does not bind. A being without full attainment sometimes binds and sometimes does not bind. A being with- and without-attainment does not bind. Like this (all the seven types of *karma*), *karma* binding life-span excepted. As to *karma* binding life-span, the first two sometimes bind and sometimes do not bind ; the third one does not bind.

Q. 38: *Bhante* ! Does a living being with speech bind *karma* enshrouding knowledge ? Does a living being without speech bind ? And so on.

A. 38. Gautama ! A being with speech and one without speech sometimes bind *karma* enshrouding knowledge, and sometimes do not bind, and like this all the seven, *karma* obstructing speech excepted. As to *karma* obstructing speech, a being with speech binds this, and a being without speech sometimes binds this and sometimes does not bind.

Q. 39. Does a *paritta* (with one-soul-in-one-body) bind *karma* enshrouding knowledge ? Does an *aparitta* (with many-souls-in-a-body) bind ? Does a non-*paritta* non-*aparitta* bind ?

A. 39. Gautama ! A *paritta* sometimes binds *karma* enshrouding knowledge and sometimes he does not. An *aparitta* binds. A non-*paritta* non-*aparitta* does not bind. Like this is to be known of the seven types of *karma*, *karma* binding life-span excepted. A *paritta* and an *aparitta* sometimes bind *karma* giving life-span and sometimes do not bind. A non-*paritta* non-*aparitta* does not bind this.

Q. 40. One with *mati* knowledge, one with *śruta* knowledge, one with *avadhi* knowledge, one with *manah-paryāya* knowledge and one with supreme knowledge—do they bind *karma* enshrouding knowledge ?

A. 40 Gautama ! The first four sometimes bind and sometimes do not bind. One with supreme knowledge does not bind. Like this is to be known of the seven types of *karma*,

*karma* enshrouding pleasure excepted. The first four bind *karma* enshrouding pleasure, but one with supreme knowledge sometimes binds it and sometimes does not bind.

Q. 41. Does one with *mati* ignorance bind *karma* enshrouding knowledge ? Does one with *sruta* ignorance bind ? Does one with *vivaṅga* ignorance bind ?

A. 41. Gautama ! They bind seven types of *karma*, *karma* binding life-span excepted. As to *karma* binding life-span, sometimes they bind and sometimes they do not.

प्रश्न ४२-णाणावरणिज्जं किं मणजोगी बंधइ वयजोगी बंधइ कायजोगी बंधइ अजोगी बंधइ ?

उत्तर ४२-गोयमा ! हेट्ठिल्ला तिणिण भयणाए । अजोगी ण बंधइ । एवं वेयणिज्जवज्जाओ । वेयणिज्जं हेट्ठिल्ला बंधंति । अजोगी ण बंधइ ।

प्रश्न ४३-णाणावरणिज्जं किं सागारोवउत्ते बंधइ अणागरोवउत्ते बंधइ ?

उत्तर ४३-गोयमा ! अट्ठसु वि भयणाए ।

प्रश्न ४४-णाणावरणिज्जं किं आहारए बंधइ अणाहारए बंधइ ?

उत्तर ४४-गोयमा ! दो वि भयणाए । एवं वेयणिज्जा-उयवज्जाणं छण्हं वेयणिज्जं आहारए बंधइ अणाहारए भयणाए । आउए आहारए भयणाए अणाहारए ण बंधइ ।

प्रश्न ४५-णाणावरणिज्जं किं सुहुमे बंधइ बायरे बंधइ णोसुहुम-णोबायरे बंधइ ?

उत्तर ४५-गोयमा ! सुहुमे बंधइ बायरे भयणाए । णोसुहुम-णोबायरे ण बंधइ । एवं आउयवज्जाओ सत्त वि आउए । सुहुमे बायरे भयणाए त्ति । णोसुहुम-णोबायरे ण बंधइ ।

प्रश्न ४६—णाणावरणिज्जं किं चरिमे अचरिमे बंधइ ?

उत्तर ४६—गोयमा ! अट्ठ वि भयणाए ।

Q. 42. Does one with activities of mind bind ? Does one with activities of speech bind ? Does one with activities of body bind ? Does one without activity bind ?

A. 42. Gautama ! The first three sometimes bind and sometimes do not bind. One without activity does not bind. Like this (of seven types of *karma*), *karma* obstructing pleasure excepted. The first three bind *karma* obstructing pleasure, but one without activity does not.

Q. 43. Does one with active cognition bind *karma* enshrouding knowledge ? Does one without active cognition bind ?

A. 43. Gautama ! Sometimes they bind and sometimes they do not bind—all the eight.

Q. 44. Does one with food intake bind *karma* enshrouding knowledge ? Does one without food intake bind ?

A. 44. Gautama ! Sometimes they bind and sometimes they do not. Like this (of six types of *karma*), *karma* enshrouding pleasure and *karma* giving life-span excepted. As to *karma* enshrouding pleasure, one with food intake binds, but one without food intake sometimes binds and sometimes does not bind. As to *karma* binding life-span, one with food intake sometimes binds and sometimes does not ; but one without food intake does not bind this.

Q. 45. Does a diminutive being bind *karma* enshrouding knowledge ? Does a coarse being bind ? Does one non-diminutive non-coarse bind ?

A. 45. Gautama ! A diminutive being binds, a coarse being sometimes binds and sometimes does not. A non-diminutive non-coarse being does not bind. And like this

(of seven types of *karma*), *karma* giving life-span excepted. As to *karma* giving life-span, a diminutive being and a coarse being sometimes bind and sometimes do not bind. A non-diminutive non-coarse being sometimes binds and sometimes does not bind.

Q. 46. Does one in ultimate body bind *karma* enshrouding knowledge ? Does one who is not in the ultimate body bind ?

A. 46. Gautama ! Sometimes they bind and sometimes they do not bind—all the eight.

प्रश्न ४७—एएसि णं भंते ! जीवाणं इत्थीवेयगाणं पुरिसवेयगाणं णपुंसगवेयगाणं अवेयगाणं य कयरे हिंतो अप्पा वा ४ ?

उत्तर ४७—गोयमा ! सव्वत्थोवा जीवा पुरिसवेयगा इत्थिवेयगा संखेज्जगुणा अवेयगा अणंतगुणा णपुंसगवेयगा अणंतगुणा ।

एएसिं सव्वेसिं पयाणं अप्प-बहुगाइं उच्चारयेयवाइं जाव...सव्वत्थोवा जीवा अचरिमा अणंतगुणा ।

Q. 47. *Bhante* ! Of those experiencing femalehood, of those experiencing malehood, of those experiencing impotenthood, and of those experiencing none of these, which ones are more, (which ones are less, which ones are at par, and which ones are especially more) ?

A. 47. Gautama ! Smallest are those experiencing malehood. Countable number of times more are those experiencing femalehood. Infinite times more are those who experience nothing. And infinite times still more than these are those who experience impotenthood.

Of all the aforesaid terms, it is necessary to state whether they are more or less, (and so on)...till smallest in number are the Siddhas and the not-to-be-perfected beings (*acarama*, i.e., *abhavya*). Infinite times more than these are the would-be-perfected beings (*carama*, i. e., *bhavya*)<sup>9</sup>.

सेव भंते ! सेव भंते ! त्ति ।

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

तइओ उद्देसो सम्मत्तो । Chapter three ends



## चउत्थो उव्वेसो

### CHAPTER FOUR

[fourteen gates]

प्रश्न ४८—जीवे णं भंते ! कालादेसेणं किं सपएसे अपएसे ?

उत्तर ४८—गोयमा ! णियमा सपएसे ।

प्रश्न ४९—णेरइए णं भंते ! कालादेसेणं किं सपएसे अपएसे ?

उत्तर ४९—गोयमा ! सिय सपएसे सिय अपएसे । एवं जाव...सिद्धे ।

प्रश्न ५०—जीवा णं भंते ! कालादेसेणं किं सपएसा अपएसा ?

उत्तर ५०—गोयमा ! णियमा सपएसा ।

प्रश्न ५१—णेरइया णं भंते ! कालादेसेणं किं सपएसा अपएसा ?

उत्तर ५१—गोयमा ! सव्वे वि ताव होज्जा सपएसा अहवा सपएसा य अपएसे य अहवा सपएसा य अपएसा य । एवं जाव...थणियकुमारा ।

प्रश्न ५२—पुढविकाइया णं भंते ! किं सपएसा अपएसा ?

उत्तर ५२—गोयमा ! सपएसा वि अपएसा वि । एवं जाव...वणस्सइ-काइया ।

सेसा जहा णेरइया तहा जाव...सिद्धा ।

Q. 48. *Bhante* ! Relative to time, is soul *sapradeśa* or *apradeśa*<sup>10</sup> ?

A. 48. *Gautama* ! *Sapradeśa* as a rule.

Q. 49. *Bhante* ! Relative to time, is an infernal being *sapradeśa* or *apradeśa* ?

A. 49. Gautama ! Sometimes *sapradeśa* and sometimes *apradeśa*, and like this, ...till the perfected souls.

Q. 50. *Bhante* ! Relative to time, are souls *sapradeśa* or *apradeśa* ?

A. 50. Gautama ! *Sapradeśa* as a rule.

Q. 51. *Bhante* ! Relative to time, are infernal beings *sapradeśa* or *apradeśa* ?

A. 51. Gautama ! (Infernal beings fall into three categories, which are,) all *sapradeśa*, many *sapradeśa* and one *apradeśa*, and many *sapradeśa* and many *apradeśa* ; and like this, ... till the Stanitakumāras.

Q. 52. *Bhante* ! Are the earth-bodies *sapradeśa* or *apradeśa* ?

A. 52. Gautama ! Sometimes *sapradeśa* and sometimes *apradeśa* ; and like this, ...till the flora-bodies.

The rest as the infernal beings, ... till the perfected souls.

आहारगणं जीवएगिंदियवज्जो तियभंगो । अणाहारगणं जीवाणं एगिंदियवज्जा छब्भंगा एवं भाणियव्वा—सपएसा वा अपएसा वा अहवा सपएसे य अपएसे य अहवा सपएसे य अपएसा य अहवा सपएसा य अपएसे य अहवा सपएसा य अपएसा य । सिद्धेहिं तियभंगो ।

भवसिद्धिया अभवसिद्धिया जहा ओहिया । णोभवसिद्धिय-णोअभवसिद्धिय-जीवसिद्धेहिं तियभंगो ।

सण्णीहिं जीवाइओ तियभंगो । असण्णीहिं एगिंदियवज्जो तियभंगो । णेरइय-देव-मणुएहिं छब्भंगो । णोसण्णि-णोअसण्णि-जीवमणुयसिद्धेहिं तियभंगो ।

सलेसा जहा ओहिया । कण्हलेस्सा णीललेस्सा काउलेस्सा जहा आहारओ णवरं जस्स अत्थि एयाओ । तेउलेस्साए जीवाइओ तियभंगो णवरं पुढविक्काइएसु आउवणस्सईसु छब्भंगा । पम्हलेस्स सुक्कलेस्साए जीवाइओ तियभंगो । अलेसेहिं जीव-सिद्धेहिं तियभंगो । मणुएसु छब्भंगा ।

सम्मद्दिट्ठीहिं जीवाइओ तियभंगो । विगलिंदिएसु छब्भंगा । मिच्छ-  
दिट्ठीहिं एगिंदियवज्जो तियभंगो । सम्मामिच्छदिट्ठीहिं छब्भंगा ।

संजएहिं जीवाइओ तियभंगो । असंजएहिं एगिंदियवज्जो तियभंगो  
त्ति । संजयासंजएहिं तियभंगो जीवाइओ । णोसंजय-णोअसंजय-णोसंजया-  
संजयजीव-सिद्धेहिं तियभंगो ।

सकसाईहिं जीवाइओ तियभंगो । एगिंदिएसु अभंगयं । कोह-  
कसाइहिं जीव-एगिंदियवज्जो तियभंगो । देवेहिं छब्भंगा । माणकसाई-  
मायाकसाई जीव-एगिंदियवज्जो तियभंगो । णेरइय-देवेहिं छब्भंगा । लोभ-  
कसाईहिं जीव-एगिंदियवज्जो तियभंगो । णेरइएसु छब्भंगा । अकसाई जीव-  
मणुएहिं सिद्धेहिं तियभंगो ।

ओहियणाणे आभिणिबोहियणाणे सुयणाणे जीवाइओ तियभंगो ।  
विगलिंदिएहिं छब्भंगा । ओहिणाणे मणकेवलणाणे जीवाइओ तियभंगो ।  
ओहिए अण्णाणे मइअण्णाणे सुयअण्णाणे एगिंदियवज्जो तियभंगो । विभंग-  
णाणे जीवाइओ तियभंगो ।

सजोगी जहा ओहिओ । मणजोगी वयजोगी कायजोगी जीवाइओ तियभंगो  
णवरं कायजोगी एगिंदिया तेसु अभंगयं । अजोगी जहा अलेस्सा ।

सागारोवउत्तो-अणागारोवउत्तेहिं जीव-एगिंदियवज्जो तियभंगो ।

सवेयगा य जहा सकसाई । इत्थिवेयग-पुरिसवेयग-णपुंसगवेयगेसु जीवाइओ  
तियभंगो णवरं णपुंसगवेदे एगिंदिएसु अभंगयं । अवेयगा जहा अकसाई ।

ससरीरी जहा ओहिओ । ओरालिय-वेउव्वियसरीराणं जीव-एगिंदिय-  
वज्जो तियभंगो आहारगसरीरे जीव-मणुएसु छब्भंगा तेयग-कम्मगाणं जहा  
ओहिया । असरीरेहिं जीव-सिद्धेहिं तियभंगो ।

आहारपज्जत्तीए सरीरपज्जत्तीए इंदियपज्जत्तीए आणपाणपज्जत्तीए  
जीव-एगिंदियवज्जो तियभंगो । भासा-मणपज्जत्तीए जहा सण्णी आहार-  
अपज्जत्तीए जहा अणाहारगा सरीर-अपज्जत्तीए इंदिय अपज्जत्तीए आणपाण  
अपज्जत्तीए जीव-एगिंदियवज्जो तियभंगो णेरइय-देव-मणुएहिं छब्भंगा  
भासा-मणअपज्जत्तीए जीवाइओ तियभंगो णेरइय-देव-मणुएहिं छब्भंगा ।

Leaving aside one-organ beings, those with food-intake have three forms, which are, all *sapradeśa*, many *sapradeśa* and one *apradeśa*, and many *sapradeśa* and many *apradeśa*. Leaving aside one-organ beings, those without food-intake have six forms, which are, all *sapradeśa*, all *apradeśa*, one *sapradeśa* and one *apradeśa*, one *sapradeśa* and many *apradeśa*, many *sapradeśa* and one *apradeśa*, and many *sapradeśa* and many *apradeśa*. Perfected souls take three forms.

The would-be-liberated (*bhavasiddhika*) and the non-would-be-liberated (*abhavasiddhika*) are similar to mundane beings. The non-*bhavasiddhika* non-*abhavasiddhika* and the perfected souls take three forms.

Beings with mind (*saññī*) take three forms. Leaving aside one-organ beings, those without mind (*asaññī*) take three forms. Infernal beings, celestial beings and human beings take six forms. The non-*saññī* non-*asaññī* and the perfected souls take three forms.

Those with tinges are similar to mundane beings. Those with black, blue and ash tinges are similar to those with food-intake, difference being that appropriate tinges need be stated. Those with red tinge take three forms, exceptions being the earth-bodies, water-bodies and flora-bodies who take six forms. Those with pink and white tinges take three forms. Those without tinge, other than human beings,...till the perfected souls, take three forms. (Tinged) human beings take six forms.

Those with right outlook take three forms. Those with two- to four-organs of senses take six forms. Leaving aside one-organ beings, those with wrong outlook take three forms. Those with right-wrong outlook take six forms.

The restrained take three forms. Leaving aside one-organ beings, the unrestrained take three forms. The restrained-unrestrained take three forms. Those who are non-restrained-

non-unrestrained non-restrained-unrestrained, and the perfected souls take three forms.

Beings with passions take three forms. For one-organ beings, no form. Leaving aside one-organ beings, those with anger take three forms. The celestial beings take six forms. Leaving aside one-organ beings, those with pride and attachment take three forms. The infernal beings and the celestial beings take six forms. Leaving aside one-organ beings, those with greed take three forms. The infernal beings take six forms. Those without passions and the perfected souls take three forms.

Those with worldly knowledge, with *mati* knowledge and with *śruta* knowledge take three forms. Those with two- to four-organs of senses take six forms. In *avadhi* knowledge, *manah-paryāya* knowledge and *kevala* knowledge, three forms. Those with worldly ignorance, *mati* ignorance and *śruta* ignorance, leaving aside one-organ beings, take three forms. Those with *vibhaṅga* knowledge take three forms.

Those with activities (*yoga*) are to be taken to be similar to the mundane beings. Those with activities of mind, speech and body take three forms with this exception that the one-organ beings have only one activity which is the activity of the body, and these take no definite form. Those without activity are similar to those who are without tinge.

Leaving aside the one-organ beings, those with cognition and those without it take three forms.

Those with the experience of suffering are similar to those who are with passions. Those with the experience of female-hood, of male-hood and of impotenthood take three forms, exception being the impotent one-organ beings who take no definite form. Those who are without the experience of suffering are similar to those who are without passions.

Those with bodies are similar to mundane beings. For those with gross body and fluid body, leaving aside one-

organ beings, state three forms. For those who have assimilative body and for ordinary beings and human beings, state six forms. Those with caloric and *kārman* bodies are similar to the mundane beings. Those who are without body and those who are perfected take three forms.

Those with full attainment of food, of body, of organs of senses and of respirations, leaving aside one-organ beings, take three forms. Those with full attainment of words and of mind are similar to those who have mind. Those without the attainment of food are similar to those who take no food. For those who are without the attainment of body, of sense-organs and of respirations, leaving aside one-organ beings, state three forms. Infernal beings, celestial beings and human beings take six forms. Those who are without the attainment of words and those who are without the attainment of mind take three forms. Infernal beings, celestial beings and human beings take six forms.

गाहा :

सपएसा आहारग-भविष-सणिलेसा-दिट्ठी-संजय-कसाए ।  
णाणे जोगुबओगे वेए य सरीर पज्जती ॥

*Couplet :*

*Sapradeśa*, with Intake, Would-be-liberated,  
With Mind, Tinge, Outlook, Restraint, Passions,  
Knowledge, Activity, Cognition, Suffering,  
Body, Attainments—(14 Gates) stated (above).

[ *soul and renunciation* ]

प्रश्न ५३—जीवा णं भंते ! किं पच्चक्खाणी अपच्चक्खाणी पच्चक्खाणा-  
पच्चक्खाणी ?

उत्तर ५३—गोयमा ! जीवा पच्चक्खाणी वि अपच्चक्खाणी वि पच्च-  
क्खाणापच्चक्खाणी वि ।

प्रश्न ५४—सर्वजीवाणं एवं पुच्छा ?

उत्तर ५४—गोयमा ! णेरइया अपच्चक्खाणी जाव...चउरिंदिया सेसा दो पडिसेहेयव्वा । पंचिंदियतिरिक्खजोणिया णो पच्चक्खाणी अपच्चक्खाणी वि पच्चक्खाणापच्चक्खाणी वि । मणुस्सा तिण्णि वि । सेसा जहा णेरइया ।

प्रश्न ५५—जीवा णं भंते ! किं पच्चक्खाणं जाणंति अपच्चक्खाणं जाणंति पच्चक्खाणापच्चक्खाणं जाणंति ?

उत्तर ५५—गोयमा ! जे पंचिंदिया ते तिण्णि वि जाणंति । अवसेसा पच्चक्खाणं ण जाणंति ।

प्रश्न ५६—जीवा णं भंते ! किं पच्चक्खाणं अपच्चक्खाणं कुव्वंति पच्चक्खाणापच्चक्खाणं कुव्वंति ?

उत्तर ५६—जहा ओहियो तहा कुव्वणा ।

Q. 53. *Bhante* ! Are living beings with renunciation (called *pratyākhyāna*) ? Without renunciation ? Or, with- and without-renunciation ?

A. 53. Gautama ! Living beings are with renunciation, also without renunciation, also with- and without-renunciation.

Q. 54. Is it universally true of all souls ?

A. 54. Gautama ! Infernal beings are without renunciation, ... till the four-organ beings. For these, the remaining two terms do not apply. Five-organ animals are not with renunciation. They are without renunciation or with- and without-renunciation. Human beings take all the three. The rest are like the infernal beings.

Q. 55. *Bhante* ! Do living beings know renunciation ? Do they know non-renunciation ? Do they know renunciation-non-renunciation ?

A. 55. Gautama ! Five-organ beings know all the three. The rest do not know renunciation.

Q. 56. *Bhante* ! Do living beings practise renunciation ? Do they practise non-renunciation ? Do they practise renunciation-non-renunciation ?

A. 56. As has been said about mundane beings, so about renunciation.

[ *life-span determined by renunciation* ]

प्रश्न ५७-जीवा णं भंते ! किं पच्चक्खाण-णिव्वत्तियाउया अपच्चक्खाण-णिव्वत्तियाउया पच्चक्खाणापच्चक्खाण-णिव्वत्तियाउया ?

उत्तर ५७-गोयमा ! जीवा य वेमाणिया य पच्चक्खाण-णिव्वत्तियाउया तिणिण वि । अवसेसा अपच्चक्खाण-णिव्वत्तियाउया ।

Q. 57. *Bhante* ! Is the life-span of living beings determined by renunciation ? Is it determined by non-renunciation ? Is it determined by renunciation-non-renunciation ?

A. 57. *Gautama* ! The life-span of living beings as well as the life-span of the *Vairāṇikas* is determined by all the three starting with renunciation. The life-span of the rest is determined by non-renunciation<sup>11</sup>.

गाहा :

पच्चक्खाणं जाणइ कुब्बइ तिण्णेव आउणिव्वत्ती ।  
सपएसुद्देसम्मि य एमेए दंडगा चउरो ॥

*Couplet :*

Renunciation, its knowledge, its practice,  
Determination of life-span by all the three—  
These four topics have been discussed  
In the Chapter on *Sapradeśa*.



सेवं भंते ! सेवं भंते ! त्ति ।

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

चउत्थो उद्देसो सम्मत्तो । Chapter Four ends

## पंचमो उद्देशो

### CHAPTER FIVE

[ *tamaskāya or bodies formed by dark matter* ]

प्रश्न ५८—किमियं भंते ! तमुक्काए त्ति पव्वुच्चइ किं पुढवी तमुक्काए त्ति पव्वुच्चइ आउ तमुक्काए त्ति पव्वुच्चइ ?

उत्तर ५८—गोयमा ! णो पुढवि तमुक्काए त्ति पव्वुच्चइ आउ तमुक्काए त्ति पव्वुच्चइ ।

प्रश्न ५९—से केणट्ठेणं ?

उत्तर ५९—गोयमा ! पुढविकाए णं अत्थेगइए सुभे देसं पगासेइ अत्थे-गइए देसं णो पगासेइ—से तेणट्ठेणं ।

प्रश्न ६०—तमुक्काए णं भंते ! कहिं समुट्ठिए कहिं सण्णिट्ठिए ?

उत्तर ६०—गोयमा ! जंबूदीवस्स दीवस्स बहिया तिरियमसंखेज्जे दीव-समुद्दे वीईवइत्ता अरुणवरस्स दीवस्स बाहिरिल्लाओ वेइयंताओ अरुणोदयं समुद्दं बायालीसं जोयणसहस्साणि ओगाहिता उवरिल्लाओ जलंताओ एगपएसियाए सेढीए एत्थ णं तमुक्काए समुट्ठिए । सत्तरस-एक्कवीसे जोयणसए उड्डं उप्पइत्ता तओ पच्छा तिरियं पवित्थरमाणे पवित्थरमाणे सोहम्मी-साण-सणकुमार-माहिंदे चत्तारि वि कप्पे आवरित्ता णं उड्डं पि य णं बंभलोणे कप्पे रिट्ठविमाणपत्थडं संपत्ते । एत्थ णं तमुक्काए णं सण्णिबिट्ठिए ।

Q. 58. *Bhante* ! What is it that is to be called *tamaskāya* ? Is it proper to call earth as a *tamaskāya* ? Is it proper to call water as a *tamaskāya* ?

A. 58. *Gautama* ! Not earth is *tamaskāya*, but water is *tamaskāya*.

Q. 59. How is it so ?

A. 59. Gautama ! It is because some earth-bodies are good enough to shine in part, and some others do not so shine. For this, it is so.

Q. 60. *Bhante* ! Wherefrom does a *tamaskāya* start ? Where does it end ?

A. 60. Gautama ! Outside the isle called Jambūdīpa, as you obliquely cross innumerable isles and seas, you reach an island named Aruṇavara. From the outer rim of that island, as you go 42,000 *yojanas* into the Aruṇodaya sea, from the uppermost end of its water, there arises a single rampart all along as *tamaskāya*<sup>12</sup>. From there, it rises upto 1721 *yojanas*, and then obliquely extends, covering four heavens named Saudharma, Īśāna, Sanatkumāra and Māhendra and then reaches higher up a *vimāna* named Rīṣṭa in Brahma-loka, and at this point *tamaskāya* ends.

प्रश्न ६१—तमुक्काए णं भंते ! किंसंठिए पण्णत्ते ?

उत्तर ६१—गोयमा ! अहे मल्लगमूलसंठिए उप्पिं कुक्कुडपंजरग-संठिए पण्णत्ते ।

प्रश्न ६२—तमुक्काए णं भंते ! केवइयं विक्खंभेणं केवइयं परिक्खेवेणं पण्णत्ते ?

उत्तर ६२—गोयमा ! दुविहे पण्णत्ते तं जहा—संखेज्जवित्थडे य असंखेज्ज-वित्थडे य । तत्थ णं जे से संखेज्जवित्थडे से णं संखेज्जाइं जोयणसहस्साइं विक्खंभेणं असंखेज्जाइं जोयणसहस्साइं परिक्खेवेणं पण्णत्ते । तत्थ णं जे से असंखिज्जवित्थडे से णं असंखेज्जाइं जोयणसहस्साइं विक्खंभेणं असंखेज्जाइं जोयणसहस्साइं परिक्खेवेणं पण्णत्ते ।

प्रश्न ६३—तमुक्काए णं भंते ! केमहालए पण्णत्ते ?

उत्तर ६३—गोयमा ! अयं णं जंबूदीवे दीवे सव्वदीव-समुद्दाणं सव्वभंत-राए जाव...परिक्खेवेणं पण्णत्ते । देवे णं महिब्ढीए जाव...महाणुभावे इणामेव इणामेव ति कट्ठु केवलकप्पं जंबूदीवं दीवं तिहिं अच्छगणिवाएहिं तिसत्तखुत्तो अणूपरियदटिता णं हव्वं आगच्छिज्जा से णं देवे ताए उक्किं ठाए

तुरियाए जाव...देवगईए वीइवयमाण वीइवयमाणे जाव...एकाहं वा दुयाहं वा तियाहं वा । उक्कोसेणं छम्मासे वीइवइज्जा अत्येगइयं तमुक्कायं वीइवइज्जा अत्येगइयं णो तमुक्कायं वीइवइज्जा एमहालए णं गोयमा ! तमुक्काए पणत्ते ।

Q. 61. *Bhante* ! What's the shape of *tamaskāya* ?

A. 61. Gautama ! At the base, it is stated to be of the shape of an earthen lamp, and at its crest, it is like the cage of a cock.

Q. 62. *Bhante* ! What are stated to be its length and breadth ? What's its circumference ?

A. 62. Gautama ! (*Tamaskāyas* are) stated to be of two types, which are, those with restricted extensity and those without restricted extensity. Now, those which have a restricted extensity have dimensions (i.e., length and breadth) of a limited (number of) thousand *yojanas*, and a circumference of an unlimited (number of) thousand *yojanas*. Those which have an unrestricted extensity have dimensions of an unlimited (number of) thousand *yojanas* and a circumference of an unlimited (number of) thousand *yojanas*.

Q. 63. *Bhante* ! How big is the *tamaskāya* ?

A. 63. Gautama ! At the centre of all isles and seas is this isle named Jambūdvīpa, ... till stated to be so much in circumference. Supposing a god with great fortune, ... till great influence takes 21 rounds of this isle named Jambūdvīpa within a time-limit no bigger than the time taken in saying thrice 'I go', 'I go', 'I go'. If such a god moves out at the speediest and quickest pace... till (best pace) possible for a god, and if (at this pace) he walks for a day, for two days, for three days, ... till six months, then, he may have covered some portions of the *tamaskāya*, while some other portions of it he may not have covered. Gautama ! So big has been stated to be the *tamaskāya*.

प्रश्न ६४—अत्थि णं भंते ! तमुक्काए गेहा इ वा गेहावणा इ वा ?

उत्तर ६४—णो इण्ट्ठे समट्ठे ।

प्रश्न ६५—अत्थि णं भंते ! तमुक्काए गामा इ वा जाव...सण्णिवेसा इ वा ?

उत्तर ६५—णो इण्ट्ठे समट्ठे ।

प्रश्न ६६—अत्थि णं भंते ! तमुक्काए उराला बलाहया संसेयंति सम्मुच्छंति वासं वासंति ?

उत्तर ६६—हंता अत्थि ।

प्रश्न ६७—तं भंते ! किं देवो पकरेइ असुरो पकरेइ णागो पकरेइ ?

उत्तर ६७—गोयमा ! देवो वि पकरेइ असुरो वि पकरेइ णागो वि पकरेइ ।

प्रश्न ६८—अत्थि णं भंते ! तमुक्काए बायरे थणियसद्दे बायरे विज्जुए ?

उत्तर ६८—हंता अत्थि ।

प्रश्न ६९—तं भंते ! किं देवो पकरेइ असुरो पकरेइ णागो पकरेइ ?

उत्तर ६९—तिणिण वि पकरेति ।

Q. 64. *Bhante ! Is tamaskāya a house or a shop ?*

A. 64. It is neither.

Q. 65. *Bhante ! Is tamaskāya a village or a halting place ?*

A. 65. It is neither.

Q. 66. *Bhante ! Do the great clouds in tamaskāya accumulate moisture ? Do they have formation ? Do they shower rain ?*

A. 66. Yes, so.

Q. 67. *Bhante* ! Is it done by *deva*, *asura* or *nāga* ?

A. 67. *Gautama* ! *Deva* does it, *asura* does it, and also *nāga* does it.

Q. 68. *Bhante* ! Is *tamaskāya* a thunder-like sound ? Is *tamaskāya* a gross lightning ?

A. 68. Yes, it is both.

Q. 69. *Bhante* ! Is it done by a *deva*, etc.

A. 69. Done by all the three.

प्रश्न ७०-अत्थिं णं भंते ! तमुक्काए बायरे पुढविकाए बायरे अगणिकाए ?

उत्तर ७०-णो इणट्ठे समट्ठे । णणत्थ विग्गहाइसमावण्णएणं ।

प्रश्न ७१-अत्थिं णं भंते ! तमुक्काए चंदिम-सूरिय-गह्गण-णक्खत्त-ताराह्वा ?

उत्तर ७१-णो इणट्ठे समट्ठे-पलियस्सओ पुण अत्थि ।

प्रश्न ७२-अत्थिं णं भंते ! तमुक्काए चंदाभा इ वा सूरभा इ वा ?

उत्तर ७२-णो इणट्ठे समट्ठे । कादूसणिया पुण सा ।

प्रश्न ७३-तमुक्काए णं भंते ! केरिस्सए वण्णएणं पण्णत्ते ?

उत्तर ७३-गोयमा ! काले कालावभासे गंभीर-लोमहरिस्स-जणणे भीमे उत्तासणए परमकिण्हे वण्णे पण्णत्ते । देवे णं अत्थेगइए जे णं तप्पढमयाए पासित्ता णं खुभाएज्जा । अहे णं अभिसमागच्छेज्जा तओ पच्छा सीहं साहं तुरियं तुरियं खिप्पामेव वीइवएज्जा ।

Q. 70. *Bhante* ! Is *tamaskāya* coarse earth-body ? Is it coarse fire-body ?

A. 70. None of these, but difference is that it may be these with oblique movement.

Q. 71. *Bhante* ! Does *tamaskāya* have the shape of the moon, the sun, planets, stars and heavenly bodies ?

A. 71. None of these, though these are near to *tamaskāya*.

Q. 72. *Bhante* ! Is *tamaskāya* the beam of the moon ? Is it the ray of the sun ?

A. 72. It is neither, but it is dark (defiling) in itself (*kadusaniya*).

Q. 73. *Bhante* ! What has been stated to be the colour of *tamaskāya* ?

A. 73. Gautama ! The colour of *tamaskāya* is dark, with dark effect, grave, horrifying, dreary, fear-generating and pitchy black. At its first sight, even a god is terrified. And if perchance a god steps into it, then, at a very quick and fast pace, he moves out of it.

प्रश्न ७४—तमुक्कायस्स णं भंते ! कइ णामधेज्जा पणत्ता ?

उत्तर ७४—गोयमा ! तेरस्स णामधेज्जा पणत्ता तं जहा—तमे इ वा तमुक्काए इ वा अंधकारे इ वा महांधकारे इ वा लोगंधकारे इ वा लोग-तमिसे इ वा देवंधयारे इ वा देवतमिसे इ वा देवरण्णे इ वा देववूहे इ वा देवफलिहे इ वा देवपडिक्खोभे इ वा अरुणोदए इ वा समुद्धे ।

प्रश्न ७५—तमुक्काए णं भंते ! किं पुढविपरिणामे आउपरिणामे जीव-परिणामे पोगलपरिणामे ?

उत्तर ७५—गोयमा ! णो पुढविपरिणामे आउपरिणामे वि जीवपरिणामे वि पोगलपरिणामे वि ।

प्रश्न ७६—तमुक्काए णं भंते ! सव्वे पाणा भूया जीवा सत्ता पुढवीकाइय-त्ताए जाव...तसकाइयत्ताए उववण्णपुग्वा ?

उत्तर ७६—हंता गोयमा ! असई अदुवा अणंतकुत्तुतो णो चेव णं बायर-  
पुढविकाइयत्ताए बायरअगणिकाइयत्ताए वा ।

Q. 74. *Bhante !* How many have been stated to be the names of *tamaskāya* ?

A. 74. Gautama ! Thirteen names have been stated, which are : *tama*, *tamaskāya*, *andhakāra*, *mahāndhakāra*, *lokāndhakāra*, *lokatamisra*, *devāndhakāra*, *devatamisra*, *devāranya*, *devavyūha*, *devaparigha*, *devapratikṣobha*, *aruṇodaka* sea.

Q. 75. *Bhante !* Is *tamaskāya* the outcome of earth, of water, of soul, or of matter ?

A. 75. Gautama ! *Tamaskāya* is not the outcome of earth ; it is the outcome of water, of soul and also of matter.

Q. 76. *Bhante !* Have all *prāṇas*, *bhūtas*, *jīvas* and *sattvas* been formerly born in the species of *tamaskāya* as earth-bodies, ... till mobile beings ?

A. 76. Gautama ! (They have been so born) many times or an infinite number of times, but they have never been born as coarse earth-bodies, or as coarse fire-bodies.

[ *kṛṣṇarāji* or dark-formation ]

प्रश्न ७७—कइ णं भंते ! कण्हुराईओ पणत्ताओ ?

उत्तर ७७—गोयमा ! अट्ठ कण्हुराईओ पणत्ताओ ।

प्रश्न ७८—कहि णं भंते ! एयाओ अट्ठ कण्हुराईओ पणत्ताओ ?

उत्तर ७८—गोयमा ! उप्पिं सणकुमार-माहिंदाणं कप्पाणं हिट्ठिं वंभ-  
लोए कप्पे रिट्ठे विमाणपत्थडे—एत्थ णं अक्खाडग-समचउरंस-संठाणसंठियाओ  
अट्ठ कण्हुराईओ पणत्ताओ तं जहा—पुरत्थिमेणं दो पच्चत्थिमेणं दो दाहिणेणं।  
दो उत्तरेणं दो । पुरत्थिमज्झंतारा कण्हुराई दाहिण-बाहिरं कण्हुराई पुट्ठा



दाह्णिज्ज्भंतरा कण्हराई पञ्चत्विम-बाहिरं कण्हराई पुट्ठा । पञ्चत्विमज्ज्भंतरा कण्हराई उत्तर-बाहिरं कण्हराई पुट्ठा । उत्तरिमज्ज्भंतरा कण्हराई पुरत्विमबाहिरं कण्हराई पुट्ठा । दो पुरत्विम-पञ्चत्विमाओ बाहिराओ कण्हराईओ छलंसाओ दो उत्तर-दाह्णिबाहिराओ कण्हराईओ तंसाओ दो पुरत्विम-पञ्चत्विमाओ अग्निभंतराओ कण्हराईओ चउरंसाओ दो उत्तर-दाहिणाओ अग्निभंतराओ कण्हराईओ चउरंसाओ ।

Q. 77. *Bhante !* How many have been stated to be the *kṛṣṇarājīs* ?

A. 77. *Gautama !* *Kṛṣṇarājīs* have been stated to be eight.

Q. 78. *Bhante !* Where have these eight *kṛṣṇarājīs* been stated to be ?

A. 78. *Gautama !* Above the *kalpa* named *Sanat-kumāra* and *Māhendra*, and beneath the *vimāna* named *Riṣṭa* in the *kalpa* named *Brahmaloka*, there are stated to be eight *kṛṣṇarājīs* of the shape of gymnastic ground, equi-dimensional,—two in the east, two in the west, two in the south and two in the north. The internal *kṛṣṇarāji* of the east touches the external *kṛṣṇarāji* of the south ; the internal *kṛṣṇarāji* of the south touches the external *kṛṣṇarāji* of the west ; the internal *kṛṣṇarāji* of the west touches the external *kṛṣṇarāji* of the north ; the internal *kṛṣṇarāji* of the north touches the external *kṛṣṇarāji* of the east. The two external *kṛṣṇarājīs* in the east and the west are like hexagons ; the two external *kṛṣṇarājīs* in the north and the south are like triangles ; the two *kṛṣṇarājīs* in the east and the west are like squares ; the two internal *kṛṣṇarājīs* in the north and the south are also like squares.

गाहा :

पुत्राज्वरा छलंसा तंसा पुण दाहिणुत्तरा बज्झा ।  
अग्निभंतर चउरंस सव्वा वि य कण्हराईओ ॥

*Couplet :*

*Kṛṣṇarājīs* east and west are hexagonal,  
External ones in south and north are triangular,  
The remaining *kṛṣṇarājīs*, all internal,  
Are of the shape of a square.

प्रश्न ७९-कण्हराईओ णं भंते ! केवइयं आयामेणं केवइयं विक्खंभेणं  
केवइयं परिक्खेवेणं पणत्ताओ ?

उत्तर ७९-गोयमा ! असंखेज्जाइं जोयणसहस्साइं आयामेणं संखेज्जाइं  
जोयणसहस्साइं बिक्खंभेणं असंखेज्जाइं जोयणसहस्साइं परिक्खेवेणं  
पणत्ताओ ।

प्रश्न ८०-कण्हराईओ णं भंते ! केमहालियाओ पणत्ताओ ?

उत्तर ८०-गोयमा ! अयं णं जंबुद्वीवे दीवे जाव...अद्धमासं वीइ-  
वएज्जा अत्थेगइयं कण्हराईं वीइवइज्जा अत्थेगइयं कण्हराईं णो वीइवएज्जा ।  
एमहालियाओ णं गोयमा ! कण्हराईओ पणत्ताओ ।

प्रश्न ८१-अत्थि णं भंते ! कण्हराईसु गेहा इ वा गेहावणा इ वा ?

उत्तर ८१-णो इणट्ठे समट्ठे ।

प्रश्न ८२-अत्थि णं भंते ! कण्हराईसु गामा इ वा ?

उत्तर ८२-णो इणट्ठे समट्ठे ।

प्रश्न ८३-अत्थि णं भंते ! कण्हराईणं उराला बलाहया संसेयंति  
सम्मुच्छंति वासं वासंति ?

उत्तर ८३-हंता अत्थि ।

प्रश्न ८४-तं भंते ! किं देवो पकरेइ असुरो पकरेइ णागो पकरेइ ?

उत्तर ८४-गोयमा ! देवो पकरेइ णो असुरो णो णागो पकरेइ ।

प्रश्न ८५-अत्थि णं भंते ! कण्हराईसु बायरे थणियसद्धे ?

उत्तर ८५-जहा उराला तहा ।

प्रश्न ८६-अत्थि णं भंते ! कण्हराईसु बायरे आउकाए बायरे अगणिकाए बायरे वणस्सइकाए ?

उत्तर ८६-णो इणट्ठे समट्ठे णणत्थ विग्गहगइसमावण्णएणं ।

Q. 79. *Bhante* ! What have been stated to be the dimensions and circumference of *kṛṣṇarāji* ?

A. 79. *Gautama* ! They are stated to be an unlimited (number of) thousand *yojanas* in breadth, a limited (number of) thousand *yojanas* in length, and an unlimited (number of) thousand *yojanas* in circumference.

Q. 80. *Bhante* ! How big is stated to be the size of *kṛṣṇarāji* ?

A. 80. *Gautama* ! ... this isle named *Jambūdvīpa*, ... till (paces for) six months, then, he (the God) may have covered some portions of *kṛṣṇarāji*, while some other portions of it he may not have covered. So big has been stated to be the size of *kṛṣṇarāji*, oh *Gautama* !

Q. 81. *Bhante* ! Is *kṛṣṇarāji* a house ? Is it a shop ?

A. 81. It's neither.

Q. 82. *Bhante* ! Is it a village ?

A. 82. This also is not correct.

Q. 83. *Bhante* ! Do great clouds in *kṛṣṇarāji* accumulate moisture ? Do they have formation ? Do they shower rain ?

A. 83. Yes, they do.

Q. 84. *Bhante* ! Is it done by *deva*, by *asura* or by *nāga* ?

A. 84. Gautama ! *Deva* does it, not *asura*, nor *nāga*.

Q. 85. *Bhante* ! Is *kṛṣṇarāji* a thunder-like sound ?

A. 85. Similar to great clouds.

Q. 85. *Bhante* ! Does *kṛṣṇarāji* contain coarse water-bodies, coarse fire-bodies and coarse flora-bodies ?

A. 86. It is not so, except in the case of beings with oblique movement.

प्रश्न ८७-अतिथं णं चंदिम-सूरिय-गहगण-णक्खत्त-तारारूपा ?

उत्तर ८७-णो इणट्ठे समट्ठे ।

प्रश्न ८८-अतिथं णं कण्हराईणं चंदाभा इ वा सूरभा इ वा ?

उत्तर ८८-णो इणट्ठे समट्ठे ।

प्रश्न ८९-कण्हराईओ णं भंते ! केरिसियाओ वण्णेणं पणत्ताओ ?

उत्तर ८९-गोयमा ! कालाओ जाव...खिप्पामेव वीइवएज्जा ।

प्रश्न ९०-कण्हराईओ णं भंते ! कइ णामधेज्जा पणत्ता ?

उत्तर ९०-गोयमा ! अट्ठ णामधेज्जा पणत्ता तं जहा—कण्हराई वा मेहराई वा मघा इ वा माघवई वा वायफलहा इ वा वायपलक्खोभा इ वा देवफलहा इ वा देवपलक्खोभा इ वा ।

प्रश्न ९१-कण्हराईओ णं भंते ! किं पुढवीपरिणामाओ आउपरिणामाओ जीवपरिणामाओ पोम्मलपरिणामाओ ?

उत्तर ९१-गोयमा ! पुढविपरिणामाओ णो आउपरिणामाओ वि जीव-परिणामाओ वि पोम्मलपरिणामाओ वि ।

प्रश्न ९२-कण्हराईसु णं भंते ! सव्वे पाणा भूया जीवा सत्ता उववण-पुव्वा ?

उत्तर ९२—हंता गोयमा ! असइ अदुवा अणंतकुत्तो णो चेव णं बायर-  
आइकाइयत्ताए बायरअगणिकाइयत्ताए वा बायरवणस्सईकाइयत्ताए वा ।

Q. 87. Is *kṛṣṇarāji* of the shape of the moon, the sun, planets, stars and heavenly bodies ?

A. 87. No, it is not.

Q. 88. Is *kṛṣṇarāji* the beam of the moon ? Is it the ray of the sun ?

A. 88. Neither.

Q. 89. *Bhante* ! What has been stated to be the colour of *kṛṣṇarāji* ?

A. 89. Gautama ! Black, ... till at a very quick and fast pace, he (the god) moves out of it.

Q. 90. *Bhante* ! How many have been stated to be the names of *kṛṣṇarāji* ?

A. 90. Gautama ! Eight names have been stated, which are, *kṛṣṇarāji*, *megharāji*, *maghā*, *māghavatī*, *vātaparighā*, *vātaparikṣobhā*, *devaparighā*, *devaparikṣobha*.

Q. 91. *Bhante* ! Is *kṛṣṇarāji* the result of earth, water, soul or matter ?

A. 91. Gautama ! Result of earth, not of water, result of soul and also of matter.

Q. 92. *Bhante* ! Have all *prāṇas*, *bhūtas*, *jīvas* and *sattvas* been formerly born in *kṛṣṇarāji* ?

A. 92. Gautama ! (They have been so born) many times, or an infinite number of times, but they have never been born as coarse water-bodies, as coarse fire-bodies, or as coarse flora-bodies.

[ lokāntika devas ]

एएसि णं अट्ठण्हं कण्हराईणं अट्ठसु उवासंतरेसु अट्ठ लोगंतियविमाणा पणत्ता तं जहा—अच्चो अच्चिमाली वइरोयणे पभंकरे चंदाभे सूराम्भे सुक्काभे सुपइट्ठाभे मज्जे रिट्ठाभे ।

प्रश्न ९३—कहि णं भंते ! अच्चि-विमाणे पणत्ते ?

उत्तर ९३—गोयमा ! उत्तर पुरत्थिमेणं ।

प्रश्न ९४—कहि णं भंते ! अच्चिमाली विमाणे पणत्ते ?

उत्तर ९४—गोयमा ! पुरत्थिमेणं एवं परिवाडीए णेयव्वं ।

प्रश्न ९५—जाव...कहि णं भंते ! रिट्ठे विमाणे पणत्ते ?

उत्तर ९५—गोयमा ! बहुमज्झदेसभाए एसु णं अट्ठसु लोगंतिय-विमाणेसु अट्ठविहा लोगंतिया देवा परिवसंति तं जहा :

सारस्सयमाइच्चा वण्ही वरुणा य गद्दतोया य ।

तुसिया अब्बावाहा अग्गिच्चा चेव रिट्ठा य ॥

प्रश्न ९६—कहि णं भंते ! सारस्सया देवा परिवसंति ?

उत्तर ९६—गोयमा ! अच्चिम्मि विमाणे परिवसंति ।

प्रश्न ९७—कहि णं भंते ! आइच्चा देवा परिवसंति ?

उत्तर ९७—गोयमा ! अच्चिम्मालिम्मि विमाणे एवं णेयव्वं जहाणु-पुव्वीए ।

प्रश्न ९८—जाव...कहि णं भंते ! रिट्ठा देवा परिवसंति ?

उत्तर ९८—गोयमा ! रिट्ठम्मि विमाणे ।

प्रश्न ९९—सारस्सयमाइच्चाणं भंते ! देवाणं कइ देवा कइ देवसया पणत्ता ?

उत्तर ९९—गोयमा ! सत्त देवा सत्त देवसया परिवारो पणत्तो वण्ही-  
वरुणाणं देवाणं चउद्दस देवा चउद्दस देवसहस्सा परिवारो पणत्ता ।  
गद्वतोय-तुसियाणं देवाणं सत्त देवा सत्त देवसहस्सा परिवारो पणत्तो ।  
अवसेसाणं णव देवा णव देवसया परिवारो पणत्तो ।

In the eight hulls separating the aforesid eight *kṛṣṇarājīs* from one another, there are stated to be eight *vimānas* of the *lokāntika* gods, which are : *arci*, *arcimālī*, *vairocana prabhaṅkara*, *candrābha*, *sūryābha*, *śukrābha* and *supraṭiṣṭābha*. *Riṣṭābha vimāna* is in the centre.

Q. 93. *Bhante* ! Where is stated to be the *arci vimāna* ?

A. 93. *Gautama* ! In the north-east.

Q. 94. *Bhante* ! Where is stated to be the *arcimālī vimāna* ?

A. 94. *Gautama* ! In the east. State (the rest) in this order.

Q. 95. *Bhante* ! Where is stated to be the *riṣṭa vimāna* ?

A. 95. *Gautama* ! In the very centre of them all. In these eight *vimānas* dwell eight species of *lokāntika* gods, who are, *Sārasvata*, *Āditya*, *Vaṇhi*, *Varuṇa*, *Gardatoya*, *Tuṣita*, *Avyābādha*, *Āgneya*. *Riṣṭa deva* dwells in the centre.

Q. 96. *Bhante* ! Where do the *Sārasvatas* dwell ?

A. 96. *Gautama* ! They dwell in the *arci vimāna*.

Q. 97. *Bhante* ! Where do the *Ādityas* dwell ?

A. 97. *Gautama* ! In the *arcimālī vimāna*. And like this is to be stated in order.

Q. 98. *Bhante* ! Where do the *Riṣṭas* dwell ?

A. 98. Gautama ! In the *riṣṭa vimāna*.

Q. 99. *Bhante* ! Among the *Sārasvatas* and the *Ādityas*, how many are the master-gods and how many are the members of their families ?

A. 99. Gautama ! Among the *Sārasvatas* and the *Ādityas*, 7 are the master-gods and the members of their families are 700. Among the *Vaṇhis* and the *Varuṇas*, 14 are the master-gods and the members of their families are 14,000. Among the *Gardatoyas* and the *Tuṣitas*, 7 are the master-gods and the members of their families are 7,000. Among the *Avyābādhas*, the *Āgneyas* and the *Riṣṭas*, 9 are the master-gods and the members of their families are 900.

गाहा :

पढम-जुगलम्मि सत्तओ सयाणि बीयम्मि चउद्दससहरसा  
तइए सत्तसहरसा णव चेव सयाणि सेसेसु ।

*Couplet :*

First two have 700 each, second two 14,000 each,  
Third two have 7,000 each, remaining three 900 each.

प्रश्न १००—लोगंतियविमाणा णं भंते ! किंपइट्ठिया पण्णत्ता ?

उत्तर १००—गोयमा ! वाउपइट्ठिया पण्णत्ता एवं णेयव्वं विमाणाणं पइट्ठाणं  
बाहुल्लुच्चत्तमेव संठाणं । बंभलीयवत्तव्वया णेयव्वा जहा जीवाभिगमे देवुद्देसए  
जाव...हंता गोयमा ! असइं अदुवा अणंतक्खुत्तो । णो चेवं णं देवत्ताए  
लोगंतियविमाणेसु ।

प्रश्न १०१—लोगंतियविमाणेसु णं भंते ! केवइयं कालं ठिई पण्णत्ता ?

उत्तर १०१—गोयमा ! अट्ठ सागरोवमाइं ठिई पण्णत्ता ।

प्रश्न १०२—लोगंतियविमाणेहिंतो णं भंते ! केवइयं अबाहाए लोगंते  
पण्णते ?



उत्तर १०२—गोयमा ! असंखेज्जाइं जोयणसहस्साइं अबाहाए लोगंते पणत्ते ।

Q. 100. *Bhante* ! On what are the *lokāntika vimānas* stated to rest ?

A. 100. Gautama ! (They are) stated to rest on air. To be noted are the bases of all the *vimānas*, their description, height, location, etc. These are similar to the description of Brahmāloka in the Chapter on the *Devas* in the *Jivābhigama Sūtra*...till, oh Gautama ! ( *prāṇas* etc., have been so born) many times and an infinite number of times, but not as gods in the *lokāntika vimānas*.

Q. 101. *Bhante* ! How long is stated to be the span of existence (of the denigens) in the *lokāntika vimānas* ?

A. 101. Gautama ! (It is stated to be as much as 8 *sāgaropamas*.

Q. 102. *Bhante* ! (As the crow flies,) how far is the distance of the end of the sphere from the *lokāntika vimānas* ?

A. 102. Gautama ! The end of the sphere is stated to be at a distance of an uncountable (number of) thousand *yojanas*.

सेवं भंते ! सेवं भंते ! त्ति ।

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

पंचमो उद्देशो सम्मत्तो । Chapter Five ends

## छठो उद्देशो

### CHAPTER SIX

[ *hells and final vimānas* ]

प्रश्न १०३—कइ णं भंते ! पुढवीओ पणत्ताओ ?

उत्तर १०३—गोयमा ! सत्त पुढवीओ पणत्ताओ तं जहा—रयणप्पभा जाव...तमतमा । रयणप्पभाईणं आवासा भाणियव्वा जाव...अहे सत्तमाए एवं जे जत्तिया आवासा ते भाणियव्वा ।

प्रश्न १०४—जाव...कइ णं भंते ! अणुत्तरविमाणा पणत्ता ?

उत्तर १०४—गोयगा ! पंच अणुत्तरविमाणा पणत्ता तं जहा—विजए जाव...सव्वट्ठसिद्धे ।

Q. 103. *Bhante* ! How many have been stated to be the hells ?

A. 103. Gautama ! They have been stated to be seven, which are Ratnaprabhā, ... till Tamas-tamaḥprabhā. The cells in the Ratnaprabhā hell are to be stated, ... till (those in) the seventh hell farthest down, and like this, the number of cells in each hell is to be stated.

Q. 104. *Bhante* ! How many have been stated to be the final (beyond which there are no more) *vimānas* ?

A. 104. Gautama ! Final *vimānas* have been stated to be five, which are, Vijaya, (Vaijayānta, Jayanta, Aparājita), Sarvārtha-siddha.

[ on samudghāta ]

प्रश्न १०५—जीवे णं भंते ! मारणंतियसमुग्धाएणं समोहए। समोहणित्ता जे भविए इमीसे रयणप्यभाए पुढवीए तीसाए णिरयावास-सयसहस्सेसु अण्णयरंसि णिरयावासंसि णेरइयत्ताए उववज्जित्तए। से णं भंते ! तत्थगए चेव आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्ज वा ?

उत्तर १०५—गोयमा ! अत्थेगइए तत्थगए चेव आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्ज वा। अत्थेगइए तओ पडिणियत्तइ। तओ पडिणिय-त्तित्ता इहमागच्छइ। आगच्छित्ता दोच्चं पि मारणंतिय-समुग्धाएणं समोहणइ। समोहणित्ता इमीसे रयणप्यभाए पुढवीए तीसाए णिरयावास-सयसहस्सेसु अण्णयरंसि णिरयावासंसि णेरइयत्ताए उववज्जित्तए तओ पच्छा आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्जा एवं जाव...अहे सत्तमा पुढवी।

प्रश्न १०६—जीवे णं भंते ! मारणंतिय-समुग्धाएणं समोहए जे भविए चउसट्ठीए असुरकुमारावास-सयसहस्सेसु अण्णयरंसि असुरकुमारावासंसि असुरकुमारत्ताए उववज्जित्तए ?

उत्तर १०६—जहा णेरइया तहा भाणियव्वा जाव...यणियकुमारा।

Q. 105. *Bhante !* When a soul departs by a *māraṇāntika samudghāta*, and when the said soul, having so departed is fit to be born in one of the 30,00,000 cells in the Ratnaprabhā hell as an infernal being, does this soul take food on arrival there ? Does this soul transform it (food) ? Does this soul take a body ?

A. 105. *Gautama !* On reaching there, some of the souls take food, transform it and take a body, while some others, on arrival there, return, come here (to this world), and depart again by a second *māraṇāntika samudghāta*. And having departed thus, the said souls are born as infernal beings in one of the 30,00,000 cells of the Ratnaprabhā hell, whereafter, they take food, transform it and take a body ; and like this, ... till the seventh hell farthest down.

Q. 106. *Bhante !* When a soul departs by a *māraṇāntika samudghāta*, and having so departed, he is fit to be born in

one of the 30,00,000 abodes of the Asurakumāras, does this soul take food on arrival there ? Does this soul transform it ? Does this soul take a body ?

A. 106. Gautama ! What has been stated about the infernal beings is to be restated, ... till the Stanitakumāras.

प्रश्न १०७—जीवे णं भंते ! मारणंतिय-समुग्धाएणं समोहए । समोहणित्ता जे भविए असंखेज्जेसु पुढविकाइयावास-सयसहस्सेसु अण्णयरंसि वा पुढविकाइया-वासंसि पुढविकाइयत्ताए उववज्जित्तए से णं भंते ! मंदरस्स पव्वयस्स पुरत्थिमेणं केवइयं गच्छेज्जा केवइयं पाउणिज्जा ?

उत्तर १०७—गोयमा ! लोयंतं गच्छेज्जा लोयंतं पाउणिज्जा ।

प्रश्न १०८—से णं भंते ! तत्थगए चेव आहारेज्ज वा परिणामेज्ज वा सरीरं बंधेज्जा ?

उत्तर १०८—गोयमा ! अत्थेगइए तत्थगए चेव आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्जा । अत्थेगइए तओ पडिणियत्तइ । पडिणियत्तित्ता इहं हव्वं आगच्छइ । आगच्छित्ता दोच्चं पि मारणंतिय-समुग्धाएणं समोहणइ । समोहणित्ता मंदरस्स पव्वयस्स पुरत्थिमेणं अंगुलस्स असंखेज्जइ-भागमेत्तं वा संखेइज्जभागमेत्तं वा वालगं वा वालगपुहुत्तं वा । एवं लिक्खं जूयं जव-अंगुलं जाव...जोयणकोडिं वा जोयणकोडाकोडिं वा संखेज्जेसु वा असंखेज्जेसु वा जोयणसहस्सेसु लोगंते वा एगपएसियं सेडिं मोत्तूण असंखेज्जेसु पुढविकाइयावास-सयसहस्सेसु अण्णयरंसि पुढविकाइयावासंसि पुढविकाइयत्ताए उववज्जेज्जा तओ पच्छा आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्जा । जहा पुरत्थिमेणं मंदरस्स पव्वयस्स आलावओ भणिओ एवं दाहिणेणं पच्चत्थिमेणं उत्तरेणं उड्ढे अहे । जहा पुढविकाइया तहा एगिंदियाणं सब्वेसिं एक्केक्कस्स छ आलावगा भाणियव्वा ।

Q. 107. *Bhante* ! When a soul departs by a *māraṇāntika samudghāta*, and having so departed is fit to be born as an earth-body in one of the uncountable (number of) lakh abodes of the earth-bodies, how far does it go to the east of Mount Meru, and how much distance does it attain ?

A. 107. Gautama ! It goes till the end of the sphere, and attains the end of the sphere.

Q. 108. *Bhante* ! On arriving there, does it take food ? Does it transform it (the Food) ? Does it take a body ?

A. 108. Gautama ! On arriving there, some of these take food, transform it and take a body ; but some others, on arriving there, return, come back (to this earth), and depart again by a second *māraṇāntika samudghāta*. And having departed thus, they are born as earth-bodies in one of the uncountable (number of) lakh abodes of the earth-bodies on an immeasurable fraction of a finger, or on a measurable fraction of a finger, on a hair-tip, or on two to nine hair tips, and like this, on a *likṣā*, a *yukā* or a *yava* size (all fractional portions) of a finger, ... till a *crore* (10 million) *yojanas*, *koḍākoḍi yojanas*, or till the end of the sphere minus one *pradeśa* of it, whereafter, these souls take food, transform it and take a body. What has been stated about the eastern side of Mount Meru will apply also to the south, to the west and to the north, up and down. What has been stated about the earth-bodies will apply to all one-organ beings—six items are to be stated for each.

प्रश्न १०९—जीवे णं भंते ! मारणंतिय-समुग्धाएणं समोहणइ । समोहणित्ता जे भविए असंखेज्जेसु बेइंदियावास-सयसहस्सेसु अण्णयरंसि बेइंदियावाससि बेइंदियत्ताए उववज्जित्तए से णं भंते ! तत्थगए चेव ?

उत्तर १०९—जहा णेरइया एवं जाव...अणुत्तरोववाइया ।

प्रश्न ११०—जीवे णं भंते ! मारणंतिय-समुग्धाएणं समोहए । समोहणित्ता जे भविए पंचसु अणुत्तरेसु महइमहालएसु महाविमाणेसु अण्णयरंसि अणुत्तर-विमाणंसि अणुत्तरोववाइय-देवत्ताए से णं भंते ! तत्थगए चेव ?

उत्तर ११०—तं चेव जाव...आहारेज्ज वा परिणामेज्ज वा सरीरं वा बंधेज्ज वा ।

Q. 109. *Bhante* ! When a soul departs by a *māraṇāntika samudghāta*, and having so departed, it is fit to be born as a two-organ being in one of the uncountable (number of) lakh abodes of the two-organ beings, does the soul, etc. ?

A. 109. What has been said of the infernal beings will have to be repeated for all, from two-organ beings, ... till the highest of gods.

Q. 110. *Bhante* ! When a soul departs by a *māraṇāntika samudghāta*, and having so departed, it is fit to be born in one of the five *anuttara vimānas*, which are the highest among the high, as one of the highest gods, does this soul take food on arriving there ? Does it transform the food ? Does it take a body ?

A. 110. As stated before, ... till takes food, transforms it and takes a body.

सेवं भंते ! सेवं भंते ! त्ति ।

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

छट्ठो उद्देसो सम्मत्तो । Chapter Six ends

## सत्तमो उद्बेसो

### CHAPTER SEVEN

[ on the sprouting of corn ]

प्रश्न १११—अह भंते ! सालीणं वीहीणं गोधूमाणं जवाणं जवजवाणं—  
एएसि णं घण्णाणं कोट्ठाउत्ताणं पल्लाउत्ताणं मंचाउत्ताणं मालाउत्ताणं  
उल्लित्ताणं लित्ताणं पिहियाणं मुद्दियाणं लंछियाणं केवइयं कालं जोणी  
संचिट्ठइ ?

उत्तर १११—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं तिणिणं संवच्छराइं ।  
तेण परं जोणी पमिलायइ तेण परं जोणी पविट्ठंसइ तेण परं बीये अबीये  
भवइ तेण परं जोणीवोच्छेए पण्णत्ते समणाउसो !

प्रश्न ११२—अह भंते ! कलाय-मसूर-तिल-मुग-मास-निप्पाव-कुलत्थ-  
आलिसंदग-सतीण-पलिमंथगमाईणं—एएसि णं घण्णाणं ?

उत्तर ११२—जहा सालीणं तहा एयाणं पि णवरं—पंच संवच्छराइं । सेसं  
तं चेव ।

प्रश्न ११३—अह भंते ! अयसि-कुमुभग-कोद्दव-कंगु-वरग-रालग-कोदूसग-  
सण-सरिसव-मूलगबीयमाईणं—एएसि णं घण्णाणं ?

उत्तर ११३—एयाण वि तहेव णवरं सत्त संवच्छराइं । सेसं तं चेव ।

Q. 111. *Bhante ! Of sāli (fine paddy), brihi (coarse paddy), wheat, barley and javayava (special variety of barley), kept in a barn, basket or store, whose passage is besmeared with cow-dung, carefully besmeared, covered, sealed with earth, and marked,—of these well-preserved corns, how long does the capacity to sprout last ?*

A. 111. Gautama ! Minimum less than a *muhūrta* and maximum three years. After that, the sprouting capacity fades and is destroyed when the same seed becomes non-seed. After that, the capacity to sprout departs.

Q. 112. *Bhante* ! Of *kalāya*, *masūra*, *tila* (sesamum), *mūṅga*, *uḍada*, *bāla*, *kulatha*, *ālisaṇḍaka*, *saṭiṇa*, *palimaṇṭhaka* (mostly pulses or lintels)—what about these ?

A. 112. As of *sālī*, etc., so here, too, difference being that maximum is five years. The rest as before.

Q. 113. *Bhante* ! And of *alasi*, *kusumbha*, *kodrava*, *kāṅgaṇī*, *baraṣī*, *rāla*, hemp, mustard and *mūlaka* seeds—what about these ?

A. 113. The same as before, difference being that maximum is seven years. The rest as before.

[ on measurable time ]

प्रश्न ११४—एगमेगस्स णं भंते ! मुहुत्तस्स केवइया ऊसासद्धा वियाहिया ?

उत्तर ११४—गोयमा ! असंखेज्जाणं समयाणं समुदयसमिद्दसमागमेणं—सा एगा आवलिय त्ति पवुच्चइ संखेज्जा आवलिया ऊसासो संखेज्जा आवलिया णिस्सासो—

हट्ठस्स अणवगल्लस्स णिरुक्किट्ठस्स जंतुणो ।  
 एगे ऊसास-णीसासे एस पाणु त्ति वुच्चइ ॥१॥  
 सत्त पाणूणि से थोवे सत्त थोवाइं से लवे ।  
 लवाणं सत्तहत्तरिए एस मुहुत्ते वियाहिए ॥२॥  
 तिण्णि सहस्सा सत्त सयाइं तेवत्तरिं च ऊसासा ।  
 एस मुहुत्तो दिट्ठो सव्वेहिं अणंतणाणीहिं ॥३॥

एएणं मुहुत्तपमाणेणं तीसमुहुत्तो अहोरत्तो पण्णरस अहोरत्ता पक्खो दो पक्खा मासे दो मासा उऊ तिण्णि य उउए अयणे दो अयणे संवच्छरे



पंचसंवच्छरिए ुगे वीसं जुगाइं वाससयं दसवाससयाइं वाससहस्सं सयं वास-  
सहस्साणं वाससयसहस्सं । चउरासीइं वाससयसहस्साणि से एगे पुव्वंगे चउरासीइं  
पुव्वंगा सयसहस्साइं से एगे पुव्वे । एवं तुडिअगे तुडिए अडडंगे अडडे अववंगे  
अववे हूहअंगे हूहए उप्पलंगे उप्पले पउमंगे पउमे णलिंगे णलिणे अत्थणिउरंगे  
अत्थणिउरे अउअंगे अउए पउअंगे पउए य णउअंगे णउए य चूलिअगे चूलिआ  
य सीसपहेलिअंगे सीसपहेलिया—एताव ताव गणिए एताव ताव गणियस्स  
विसए । तेण परं उवमिए ।

Q. 114. *Bhante ! How many respirations make a muhūrta ?*

A. 114. Gautama ! Uncountable number of *samaya* units make an *āvalikā*. A countable number of *āvalikās* make one *ucchvāsa* and a countable number of *āvalikās* make one *niḥśvāsa*—

For a person hail and hearty,  
One *ucchvāsa*-*niḥśvāsa* make one *prāṇa*,  
Seven *prāṇas* a *stoka*, seven *stokas* a *lava*,  
Seventy-seven *lavas* together give a *muhūrta*,  
Which is the same as 3773 *ucchvāsas* making a *muhūrta*.  
This making of a *muhūrta* has been seen  
By those who possess infinite knowledge. 1-3

Thirty of such *muhūrtas* make one day-night, fifteen day-nights make a *pakṣa* (fortnight), two fortnights make a month, two months make a season, three seasons make an *ayana*, two *ayanas* make one year, five years make a *yuga*, 20 *yugas* make a century, 10 centuries make a millennium, 100-times a millennium make 1,00,000 years, 84,00,000 years make one *pūrvāṅga*, 84,00,000 *pūrvāṅgas* make one *pūrva*, 84,00,000 *pūrvas* make one *truṭitāṅga*, 84,00,000 *truṭitāṅgas* make one *truṭita*, and so on *aṭatāṅga* and *aṭata*, *avavāṅga* and *avava*, *kūhūkāṅga* and *kūhūka*, *utpalāṅga* and *utpala*, *padmāṅga* and *padma*, *naṇṇāṅga* and *nalina*, *arthanupūrāṅga* and *artharupūra*, *ayutāṅga* and *ayuta*, *prayutāṅga* and *prayuta*, *nayutāṅga* and *rayuta*, *culikāṅga* and *culikā*, and *śiṣaprahelikāṅga* and *śiṣaprahe-*

*likā.* Numerals end at this point, and this much is the subject-matter of arithmetic. After this, time is expressed by comparison.

[ *time by comparison* ]

प्रश्न ११५—से किं तं उवमि ए ?

उत्तर ११५—उवमि ए दुविहे पण्णत्ते तं जहा—पलिओवमे य सागरोवमे य ।

प्रश्न ११६—से किं तं पलिओवमे ? से किं तं सागरोवमे ?

उत्तर ११६—

सत्थेण सुतिक्खेण वि छेत्तुं भेत्तुं च जं किर न सक्का ।  
तं परमाणुं सिद्धा वयंति आइं पमाणानं ॥

अणंताणं परमाणुपोग्गलाणं समुदयसमिदसमागमेणं सा एगा ओसण्हसण्हिया इ वा सण्हसण्हिया इ वा उड्डरेणू इ वा तसरेणू इ वा रहरेणू इ वा वालग्गा इ वा लिक्खा इ वा जूया इ वा जवमज्जे इ वा अंगुले इ वा । अट् उस्सण्हसण्हियाओ सा एगा सण्हसण्हिया अट्ठ सण्हसण्हियाओ सा एगा उड्डरेणू अट्ठ उड्डरेणूओ सा एगा तसरेणू अट्ठ तसरेणूओ सा एगा रहरेणू अट्ठ रहरेणूओ से एगे देवकुरु-उत्तरकुरुगाणं मणुस्साणं वालग्गे । एवं हरिवास-रम्मग-हेमवय—एरणवयाणं पुब्बविदेहागं मगूसाणं अट्ठ वालग्गा सा एगा लिक्खा अट्ठ लिक्खाओ सा एगा जूया अट्ठ जूयाओ से एगे जवमज्जे अट्ठ जवमज्जाओ से एगे अंगुले । एएणं अंगुलपमाणेणं छ अंगुलाणि पाओ बारस अंगुलाइं विहत्थी चउवीसं अंगुलाइं रयणी अडयालीसं अंगुलाइं कुच्छी छण्णउइ अंगुलाणि से एगे दंडे इ वा धणू इ वा जूए इ वा णालिया इ वा अक्खे इ वा मुसले इ वा । एएणं धणुप्पमाणेणं दो धणुं सहस्साइं गाउयं चत्तारि गाउयाइं जोयणं । एएणं जोयणप्पमाणेणं जे पत्ते जोयणं आयाम-विक्खंभेणं जोयणं उड्डं उच्चत्तेणं तं तिओणं सविसेसं परिरयेणं—से णं एगहिय-बेयाहिय-तेयाहिया उक्कोसं सत्तरत्तप्परूढाणं संमट्ठे सण्णिचिए भरिए वालगकोडीणं । ते णं वालग्गे णो अग्गी दहेज्जा णो वाउ हरेज्जा । णो कुत्थेज्जा णो परि-

विद्धंसेज्जा णो पूइत्ताए ह्वं आगच्छेज्जा । तओ णं वाससए वाससए एगमेणं  
वालणं अवहाय जावइएणं कालेणं से पल्ले खीणे णिरए णिम्मले णिट्ठीए  
णिल्लेवे अवहडे विबुद्धे भवइ से तं पलिओवमे ।

Q. 115. *Bhante !* What is this time by comparison ?

A. 115. Gautama ! Time by comparison is of two types, which are, *palyopama* and *sāgaropama*.

Q. 116. What is *palyopama* ? And what is *sāgaropama* ?

A. 116. Molecule which cannot be pierced or divided  
Even by the sharpest of weapons,  
Such molecule, perfected souls call  
*Ādi pramāṇa* or Substance Original.

Conglomerations of an infinite number of molecules give one *ucchalakṣṇaślakṣṇikā*, *ślakṣṇaślakṣṇikā*, *ūrdhvareṇu*, *trasareṇu*, *rathareṇu*, *bālāgra*, *likṣā*, *yūkā*, *yavamadhya* and *aṅgula*. Eight *ucchalakṣṇaślakṣṇikās* make one *ślakṣṇaślakṣṇikā*, eight *ślakṣṇaślakṣṇikās* make one *ūrdhvareṇu*, eight *ūrdhvareṇus* make one *trasareṇu*, eight *trasareṇus* make one *rathareṇu* and eight *rathareṇus* make the hair-tip of men in Devakuru-Uttarakuru, eight such hair-tips of men in Devakuru-Uttarakuru make one hair-tip of men in Harivarṣa-Ramyakavarṣa, eight such hair-tips of men in Harivarṣa-Ramyakavarṣa make one hair-tip of men in Haimavata-Airāvata, eight such hair-tips of men in Haimavata-Airāvata make one hair-tip of men in eastern Videha, eight such hair-tips of men in eastern Videha make one *likṣā*, eight such *likṣās* make one *yūkā*, eight such *yūkās* make one *yavamadhya*, and eight such *yavamadhyas* make one *aṅgula*, six *aṅgulas* make one *pada*, 12 *aṅgulas* make one *vitasti*, 24 *aṅgulas* make one *hāta* (hand), 48 *aṅgulas* make one *kukṣī*, 96 *aṅgulas* make one *daṇḍa*, *dhanuṣa*, *yuga*, *nālikā*, *akṣa* or *mūsala*, 2000 *dhanuṣas* make one *gāu*, 4 *gāus* make one *yojana*. In terms of *yojana*, a *palya* is one *yojana* in length, one *yojana* in breadth, one *yojana* in depth and 3 *yojanas* in circumference. In that *palya*, hairs grown on the heads of men of Devakuru-Uttarakuru in one day, in two days, in three days, maximum in seven days,

crores of such hair-tips are pressed into it in such a way that neither fire can burn them, nor wind can remove them, and the said hair-tips neither stink, nor are destroyed nor get rotten. If, after this, from that *palya*, filled to capacity with such hair-tips, one hair is taken out in a hundred years, and if this process is repeated, then a time comes when the *palya* becomes empty, without dust, without content, pure, vacant, without a smear, deprived (of hair-tips), and remains only itself. Such a time is called a *palyopama*.

गाहा :

एसिं पल्लानं कोडाकोडीणं हवेज्ज दसगुणिया ।  
तं सागरोवमस्स उ एक्कस्स भवे परिमाणं ॥

*Couplet :*

When it is ten *koṭākoṭi* times of a *palyopama*  
It becomes the measure of a *sāga. pama*<sup>12</sup>.

[ on time-cycle ]

एएणं सागरोवमपमाणेणं चत्तारि सागरोवमकोडाकोडिओ कालो सुसमसुसमा तिण्णि सागरोवमकोडाकोडीओ कालो सुसमा दो सागरोवमकोडाकोडीओ कालो सुसमदुसमा एगसागरोवमकोडाकोडी बायालीसाए वाससहस्सेहिं ऊणिया कालो दुसमसुसमा । एक्कवीसं वाससहस्साइं कालो दुसमा एक्कवीसं वाससहस्साइं कालो दुसमदुसमा पुणरवि उस्सप्पिणीए एक्कवीसं वाससहस्साइं कालो दुसमदुसमा एक्कवीसं वाससहस्साइं जाव...चत्तारि सागरोवमकोडाकोडी कालो सुसमसुसमा । दस सागरोवमकोडाकोडीओ कालो ओसप्पिणी दस सागरोवमकोडाकोडीओ कालो उस्सप्पिणी । वीसें सागरोवमकोडाकोडिओ अवसप्पिणी उस्सप्पिणी य ।

Four *koṭākoṭi sāgaropamas* make one *suṣama-suṣamā āra* (bracing-bracing era). Three *koṭākoṭi sāgaropamas* make one *suṣamā āra* (bracing era). Two *koṭākoṭi sāgaropamas* make one *suṣama-duḥṣamā āra* (bracing-non-bracing era). One *koṭākoṭi sāgaropamas* minus 42,000 years make one

*duḥṣama-suṣamā ārā* (non-bracing-bracing era). 21,000 years make one *duḥṣamā ārā* (non-bracing era). 21,000 years make one *duḥṣama-duḥṣamā ārā* (non-bracing non-bracing era). (This is about the *avasarpinī* or descension phase of the time-cycle). Again, in the *utsarpinī* (ascension) phase, 21,000 years make the *duḥṣama-duḥṣamā ārā*, another 21,000 years...till four *koṭākoṭī sāgaropamas* make one *suṣamā-suṣamā ārā*. Thus ten *koṭākoṭī sāgaropamas* make one *avasarpinī* or descension phase and another ten *koṭākoṭī sāgaropamas* make one *utsarpinī* or ascension phase. (Thus a total of) twenty *koṭākoṭī sāgaropamas* make one *avasarpinī-utsarpinī* (complete time-cycle).

प्रश्न ११७—जंबूद्वीपे णं भंते ! दीवे इमीसे उस्सप्पिणीए सुसमसुसमाए समाए उत्तमदठ्ठप्ताए भरहस्स वासरस्स केरिसिए आयार भावपडोयारे होत्था ?

उत्तर ११७—गोयमा ! बहुसमरमणिज्जे भूमिभागे होत्था से जहा णामए आलिंगपुरक्खरे इ वा । एवं उत्तरकुख्वत्तव्वया णेयव्वा जाव... आसरयंति सरयंति । तीसे णं समाए भारहे वासे तत्थ तत्थ देसे देसे तहिं तहिं बहवे उराला कुदाला जाव...कुसविकुसविसुद्धक्खमूला जाव...छव्विहा मणुस्सा अणुसज्जित्था । तं जहा—पम्हगंधा मियगंधा अममा तेयली सह्रा सणिंचारा ।

Q. 117. *Bhante !* In the *suṣama-suṣamā ārā* of the descension phase of great merit, in the land of Bharat, in this isle named Jambūdvīpa, what forms and looks did appear ?

A. 117. Gautama ! The land surface being very even, it was charming. It was like the surface of a hand-drum. The whole description of Uttarakuru is to be repeated here,... till sit (like that) and lie (like that). At that time, in Bhārata-varṣa, at those places, in these regions, there existed from previous times luxuriant *uddālaka* trees...till many other faunas with their roots free from *kuṣa* and *vikūṣa* (harmful grasses)... till six types of human beings. They were with the fragrance of lotus, with the fragrance of musk, free from 'mine'-ness

(attachment), with great vigour, with great patience, and with slow pace.

सेवं भंते ! सेवं भंते ! त्ति ।

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

सत्तमो उद्देसो सम्मत्तो । Chapter Seven ends

## अट्ठमो उव्वेसो

### CHAPTER EIGHT

[ beneath the worlds ]

प्रश्न ११८—कइ णं भंते ! पुढवीओ पणत्ताओ ?

उत्तर ११८—गोयमा ! अट्ठ पुढवीओ पणत्ताओ तं जहा—रयणप्पभा जाव...ईसिपम्भारा ।

प्रश्न ११९—अत्थि णं भंते ! इमीसे रयणप्पभाए पुढवीए अहे गेहा इ वा गेहावणा इ वा ?

उत्तर ११९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न १२०—अत्थि णं भंते ! इमीसे रयणप्पभाए अहे गामा इ वा जाव... सण्णिवेसा इ वा ?

उत्तर १२०—णो इणट्ठे समट्ठे ।

प्रश्न १२१—अत्थि णं भंते ! इमीसे रयणप्पभाए पुढवीए अहे उराला बलाहया संसेयंति संमुच्छंति वासं वासंति ?

उत्तर १२१—हंता अत्थि ! तिण्णि वि पकरेइ—देवो वि पकरेइ असुरो वि पकरेइ णागो वि पकरेइ ।

प्रश्न १२२—अत्थि णं भंते ! इमीसे रयणप्पभाइ पुढवीए बायरे अणियसद्दे ?

उत्तर १२२—हंता अत्थि । तिण्णि वि पकरेति ।

प्रश्न १२३—अत्थि णं भंते ! इमीसे रयणप्पभाए पुढवीए अहे बायरे अणिकाए ?

उत्तर १२३—गोयमा ! णो इणट्ठे समट्ठे णणत्थ विग्गह्गइसमा-  
वण्णएणं ।

प्रश्न १२४—अत्थि णं भंते ! इमीसे रयणप्पभाए अहे चंदिम जाव...  
तारारूवा ?

उत्तर १२४—णो इणट्ठे समट्ठे ।

प्रश्न १२५—अत्थि णं भंते ! इमीसे रयणप्पभाए पुठवीए चंदाभा इ वा  
सूराभा इ वा ?

उत्तर १२५—णो इणट्ठे समट्ठे । एवं दोच्चाए पुठवीए भाणियव्वं । एवं  
तच्चाए वि भाणियव्वं नवरं देवो वि पकरेइ असुरो वि पकरेइ णो णागो  
पकरेइ । चउत्थीए वि एवं णवरं देवो एक्को पकरेइ णो असुरो णो णागो  
पकरेइ । एवं हेट्ठिल्लासु सव्वासु देवो एक्को पकरेइ ।

Q. 118. *Bhante !* How many have been stated to be the  
worlds ?

A. 118. *Gautama !* The worlds have been stated to be  
eight, which are, Ratnaprabhā,...till the world of the liberated  
souls.

Q. 119. *Bhante !* Beneath the world named Ratnaprabhā,  
are there houses or shops ?

A. 119. *Gautama !* It is not correct to say so.

Q. 120. *Bhante !* Beneath the world named Ratnaprabhā,  
are there villages,...till halting places ?

A. 120 It is not correct to say so.

rain ?

Q. 121. *Bhante !* Beneath the world named Ratna-  
prabhā, do big clouds accumulate moisture, take form and  
shower rain ?



A. 121. Yes, they do,—all the three ; and these are done by *devas*, *asuras* and *nāgas*.

Q. 122. *Bhante* ! Beneath the world named Ratna-prabhā, are the thunders sounded ?

A. 122. Yes, they are sounded by all the three.

Q. 123. *Bhante* ! Beneath the world named Ratna-prabhā, are there coarse fire-bodies ?

A. 123. Gautama ! It is not correct to say so. This prohibition applies to all souls of living beings except those with oblique movements.

Q. 124. *Bhante* ! Beneath the world named Ratna-prabhā, are there the moon, etc....till planetary bodies ?

A. 124. It is not correct to say so.

Q. 125. *Bhante* ! Beneath the world named Ratnaprabhā, are there the beams of the moon and the rays of the sun ?

A. 125. It is not correct to say so. This is to be repeated for the second world ; and the same for the third world, difference in this case being that these are done by *devas* and by *asuras*, not by *nāgas*. So about the fourth world, difference being that these are done by *devas* alone, not by *asuras*, nor by *nāgas* ; and thereafter, for the remaining worlds, these are done by *devas* alone.

[ beneath the heavens ]

प्रश्न १२६—अतियं भंते ! सोहम्मी-साणाणं कप्पाणं अहे गेहा इ वा गेहावणा इ वा ?

उत्तर १२६—णो इणट्ठे समट्ठे ।

प्रश्न १२७—अतियं भंते ! उराला बलाहया ?

उत्तर १२७—हंता अत्थि । देवो पकरेइ अमुरो वि पकरेइ णो णागो पकरेइ । एवं थणियसद्दे वि ।

प्रश्न १२८—अत्थि णं भंते ! बायरे पुढवीकाए बायरे अगणिकाए ?

उत्तर १२८—णो इणट्ठे समट्ठे णणत्थ विग्गह्गइसमावण्णएणं ।

प्रश्न १२९—अत्थि णं भंते ! चंदिम जाव...तारारूवा ?

उत्तर १२९—णो इणट्ठे समट्ठे ।

प्रश्न १३०—अत्थि णं भंते ! गामा इ वा ?

उत्तर १३०—णो इणट्ठे समट्ठे ।

प्रश्न १३१—अत्थि णं भंते ! चंदाभा इ वा ?

उत्तर १३१—गोयमा ! णो इणट्ठे समट्ठे । एवं सणकुमारमाहिंदेसु णवरं—देवो एगो पकरेइ । एवं बंभलोए वि एवं बंभलोगस्स उवरिं सब्बेहिं देवो पकरेइ । पुच्छियव्वो य बायरे आउकाए बायरे अगणिकाए बायरे वणस्सइकाए । अण्णं तं चेव ।

Q. 126. *Bhante ! Beneath the heavens named Saudharma and Īśāna, are there houses or shops ?*

A. 126. It is not correct to say so.

Q. 127. *Bhante ! Are there great clouds ?*

A. 127. Yes, they are there. And these are done by *devas*, and also by *asuras*, but not by *nāgas*. And so also about the thunders.

Q. 128. *Bhante ! What about the coarse earth-bodies and coarse fire-bodies ?*

A. 128. They are not there, except beings endowed with oblique movement.

Q. 129. *Bhante* ! What about the moon, etc. ?

A. 129. These are not there.

Q. 130. *Bhante* ! Are there villages ?

A. 130. It is not correct to say so.

Q. 131. *Bhante* ! Are there the beams of the moon ?

A. 131. Gautama ! It is not correct to say so. And the same account is to be repeated...till the heavens named Sanat-kumāra and Māhendra, difference being that these are done by *devas* alone. To be specifically enquired are the coarse water-bodies, coarse fire-bodies and coarse flora-bodies. The rest as before.

गाहा :

तमुक्काए कप्पवणए अगणि पुढवी य अगणि पुढवीसु ।  
आऊ तेऊ वणस्सई कप्पवरिमकणहराईसु ॥

*Couplets :*

In *tamaskāya*, ... till five heavens  
(To note are) fire-bodies and earth-bodies  
Fire-bodies alone in the worlds (hells)  
Water-, fire- and flora-bodies in higher heavens,  
As also in *kṛṣṇarāji*.

[ *bondage of life-span* ]

प्रश्न १३२-कइविहे णं भंते ! आउयबंधए पणत्ते ?

उत्तर १३२-गोयमा ! छविहे आउयबंधे पणत्ते तं जहा—जाइणाम-  
णिहत्ताउए गइणामणिहत्ताउए ठिइणामणिहत्ताउए ओगाहणाणामणिहत्ताउए  
पएक्षणाणामणिहत्ताउए अणुभाणणामाणहत्ताउए । दंडओ जाव...वेमाणियाणं ।

प्रश्न १३३—जीवा णं भंते ! किं जाइणामणिहत्ता जाव...अणुभागणाम-  
णिहत्ता ?

उत्तर १३३—गोयमा ! जाइणामणिहत्ता वि जाव...अणुभागणामणिहत्ता  
वि । दंडओ जाव...वेमाणियाणं ।

प्रश्न १३४—जीवा णं भंते ! किं जाइणामणिहत्ताउया जाव...अणुभाग-  
णामणिहत्ताउया ?

उत्तर १३४—गोयमा ! जाइणामणिहत्ताउया वि जाव...अणुभागणाम-  
णिहत्ताउया वि । दंडओ जाव...वेमाणियाणं । एवं एए दुवालस दंडगा  
माणियव्वा ।

प्रश्न १३५—जीवाणं भंते ! किं जाइणामणिहत्ता जाइणामणिहत्ताउया ?  
जीवाणं भंते ! किं जाइणामणिउत्ता जाइणामणिउत्ताया ? जाइगोयणिहत्ता  
जाइगोयणिहत्ताउया ? जाइगोयणिउत्ता जाइगोयणिउत्ताउया ? जाइणाम-  
गोयणिहत्ता जाइणामगोयणिहत्ताउया ? जाइणामगोयणिउत्ता जीवा णं  
भंते ! किं जाइणाम-गोयणिउत्ताउया जाव ... अणुभागणाम-  
गोयणिउत्ताउया ?

उत्तर १३५—गोयमा ! जाइणामगोयणिउत्ताउया वि जाव...अणुभागणाम-  
गोयणिउत्ताउया वि । दंडओ जाव...वेमाणियाणं ।

Q. 132. *Bhantè* ! How many have been stated to be  
the bondages of life-span ?

A. 132. Gautama ! Bondages of life-span have been  
stated to be of six types, which are, bondage determining  
race, bondage determining existence (species), bondage deter-  
mining duration, bondage determining body-form, bondage  
determining space-points and bondage determining experiences.  
These are to be stated ... till the Vaimānikas.

Q. 133. *Bhante* ! Are the living beings bound by *karma*  
determining race, ... till determining experiences ?

A. 133. Gautama ! The living beings are bound by

*karma* determining race, ... till determining experiences ; and this is relevant of all species ... till the Vaimānikas,

Q. 134. *Bhante* ! Are the living beings bound by life-span determining race ... till determining experiences ?

A. 134. Gautama ! The living beings are bound by life-span determining race, ... till determining experiences. And this is relevant of all species, ... till the Vaimānikas. Thus they make 12 forms (*dandaka*<sup>14</sup>).

Q. 135. *Bhante* ! Are the living beings bound by race ? Do they bind life-span with race ? Are they yoked to race ? Do they yoke life-span to race ? Are they bound by race and line ? Do they bind life-span to race and line ? Are they yoked to race and line ? Do they yoke life-span to race and line ? Are they bound by race and line ? Do they bind life-span to race and line ? Are the living beings yoked to race and line ? Do they tie up life-span with race and line, ... till tie up life-span with experience and line ?

A. 135. Gautama ! The living beings tie up life-span with race and line, ... till tie up life-span with experience and line. This description is to be repeated ... till the Vaimānikas.

[ *isles and seas* ]

प्रश्न १३६-लवणे णं भंते ! समुद्दे किं उसिओदए पत्थडोदए खुब्भियजले अखुब्भियजले ?

उत्तर १३६-गोयमा ! लवणे णं समुद्दे उसिओदए णो पत्थडोदए खुब्भियजले णा अखुब्भियजले । एतो आढत्तं जहा जीवाभिगमे । जाव... से तेण गोयमा ! बाहिरिया णं दीव-समुद्दा पुण्णा पुण्णप्पमाणा बोलट्टमाणा बोमट्टमाणा स भरवडताए चिट्ठंति । सँठाणओ एगविह्विहाणा वित्थारओ अगेगविह्विहाणा । दुगुणा दुगुणप्पमाणाअ । जाव...अस्सिं तिरियलोए असंखे जा दीव-समुद्दा संभूरमणपज्जवसाणा पणत्ता समणाउसो ।

प्रश्न १३७-द व-समुद्दा णं भंते ! केवइया णामधेज्जेहिं पणत्ता ?

उत्तर १३७-गोयमा ! जावइया लोए सुभा णामा सुभा रुवा सुभा गंधा  
सुभा रसा सुभा फासा एवइया णं दीवसमुद्धा णामधेज्जेहिं पणत्ता । एवं  
णेयव्वा सुभा णामा उद्धारो परिणामो सब्बजीवाणं ।

Q. 136. *Bhante* ! Does the Salt Sea have its water sprayed ? Does it have its water not sprayed ? Does it have its water disturbed ? Does it have its water not disturbed ?

A. 136. *Gautama* ! The water of the Salt Sea is sprayed, not unsprayed, disturbed, not undisturbed. Starting from here, (state) as per the *Jivābhigama Sūtra*<sup>15</sup>. For this, it is so, oh *Gautama* ! The outer seas are full, filled to capacity, filled to the brim, with water throbbing, full like a pitcher, similar in shape, but different in size,—each double the preceding one, ... till in this world of beings, there are many isles and seas, ending with *Svayambhūramaṇa*.

Q. 137. *Bhante* ! How many have been stated to be the names of isles and seas ?

A. 137. *Gautama* ! The names of isles and seas have been stated to be as many as there are auspicious names, auspicious forms, auspicious smells, auspicious juice and auspicious touches. To be stated are their numbers, and the constituents of all living beings.

सेवं भंते ! सेवं भंते ! त्ति ।

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

अट्ठमो उद्देशो सम्मत्तो । Chapter Eight ends

## नवमो उद्देशो

### CHAPTER NINE

[ *bondage of karma* ]

प्रश्न १३८—जीवे णं भंते ! णाणावरणिज्जं कम्मं बधमाणे कइ कम्म-  
प्पगडीओ बंधइ ?

उत्तर १३८—गोयमा ! सत्तविहबंधए वा अट्ठविहबंधए वा छव्विहबंधए  
वा । बंधुद्देशो पणवणाए णेयव्वो ।

Q. 138. *Bhante ! In binding karma enshrouding know-  
ledge, how many types of karma does a living being bind ?*

A. 138. *Gautama ! Seven types, eight types or maybe six  
types he binds. Refer to Chapter on Bondage in the Paṇṇavaṇṇā  
Sūtra*<sup>16</sup>.

[ *devas' power to transform* ]

प्रश्न १३९—देवे णं भंते ! महिड्डीए जाव...महाणुभागे बाहिरए पोग्गले  
अपरियाइत्ता पभू एगवण्णं एगरूवं विउव्वित्तए ?

उत्तर १३९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न १४०—देवे णं भंते ! बाहिरए पोग्गले परियाइत्ता पभू ?

उत्तर १४०—हंता पभू ।

प्रश्न १४१—से णं भंते ! किं इहगए पोग्गले परियाइत्ता विउव्वइ  
तत्थगए पोग्गले परियाइत्ता विकुव्वइ अणत्थगए पोग्गले परियाइत्ता  
विउव्वइ ?

उत्तर १४१—गोयमा ! णो इहगए पोग्गले परियाइत्ता विउव्वइ तत्थगए  
पोग्गले परियाइत्ता विकुव्वइ णो अणत्थगए पोग्गले परियाइत्ता विउव्वइ । एवं

एएणं गमेणं जाव...एगवणं एगरूवं एगवणं अणेगरूवं अणेगवणं एगरूवं अणेगवणं अणेगरूवं चउभंगो ।

प्रश्न १४२—देवे णं भंते ! महिड्डीए जाव...महाणुभागे बाहिरए पोग्गले अपरियाइत्ता पभू कालगपोग्गलं णील्यपोग्गलत्ताए परिणामेत्तए णीलगपोग्गलं वा कालगपोग्गलत्ताए परिणामेत्तए ?

उत्तर १४२—गोयमा ! णो इणट्ठे समट्ठे । परियाइत्ता पभू ।

प्रश्न १४३—से णं भंते ? किं इहगए पोग्गले...?

उत्तर १४३—तं चेव णवरं परिणामेइ त्ति भाणियव्वं । एवं कालगपोग्गलं लोहियपोग्गलत्ताए एवं कालगएणं जाव...सुक्किल्लं एवं णीलएणं जाव...सुक्किल्लं एवं लोहियपोग्गलं सुक्किल्लत्ताए एवं हालिद्दएणं जाव...सुक्किल्लं तं एवं एयाए परिवाडीए गंध-रस-फास...कक्खड-फास-पोग्गलं मउय-फास-पोग्गलत्ताए एवं दो दो . गरुय-लहुय-सीयउसिण-णिद्धलुक्ख-वण्णाई-सव्वत्थ परिणामेइ । आलावगा दो दो पोग्गले अपरियाइत्ता परियाइत्ता ।

Q. 139. *Bhante* ! Is a god with a great fortune, ... till a great influence capable, without taking the help of external matter, to transform one colour and one form ?

A. 139. Gautama ! He is not capable to do so.

Q. 140. *Bhante* ! (Is he capable to do so) with the help of external matter ?

A. 140. Gautama ! He is capable to do so.

Q. 141. *Bhante* ! Does he transform with the help of matter existing here ? Does he transform with the help of matter existing there ? Or, does he transform with the help of matter existing elsewhere ?

A. 141. Gautama ! He does not transform with the help of matter existing here ; he transform with the help of matter existing there ; but he does not transform with the help of matter existing elsewhere. And in this manner, ... till



one colour one shape, one colour many shape, many colours one shape, and many colours many shapes—these four forms.

Q. 142. *Bhante* ! Is a god with a great fortune, ... till a great influence capable, without the help of external matter, to transform black matter into a blue one and a blue matter into a black one ?

A. 142. *Gautama* ! He is not so capable. But he can do so with the help (of external matter).

Q. 143. *Bhante* ! Does he do so with the help of matter existing here, etc. ?

A. 143. As before,—difference being, 'can transform' is to be stated. Like this, (he is capable to transform) black matter into white ; like this, blue matter,... till white ; like this, red matter into white ; and like this, yellow matter, ... till white. And all this, in this order, about smell, substance and touch, about matter with a coarse touch into matter with a soft touch. And like this, pairs of opposite qualities—heavy-light, cold-hot, smooth-rough,—can transform all these qualities (one into the other). To be stated are : (i) without the help of matter does not transform ; (ii) with the help of matter, transforms.

प्रश्न १४४—अविमुद्धलेसे णं भंते ! १। देवे असम्मोहएणं अप्पाणएणं अविमुद्धलेसं देवं देविं अण्णयरं जाणइ पासइ ?

उत्तर १४४—णो इणट्ठे समट्ठे । एवं २। अमुद्धलेसे असम्मोहएणं अप्पाणेणं विमुद्धलेसं देवं । ३। अविमुद्धलेसे सम्मोहएणं अप्पाणेणं अविमुद्धलेसं देवं । ४। अविमुद्धलेसे देवे सम्मोहएणं अप्पाणेणं विमुद्धलेसं देवं । ५। अविमुद्धलेसे समोहया ऽसम्मोहय-अप्पाणेणं अविमुद्धलेसे देवं । ६। अविमुद्धलेसा समोहया-ऽसम्मोहएणं विमुद्धलेसं देवं । ७। विमुद्धलेसे असम्मोहएणं अविमुद्धलेसे देवं । ८। विमुद्धलेसे असम्मोहेणं विमुद्धलेसं देवं ।

प्रश्न १४५—भंते ! १। विमुद्धलेसे णं देवे समोहएणं अविमुद्धलेसं देवं जाणइ ?

उत्तर १४५-हंता जाणइ ।

प्रश्न १४६-एवं १० । विमुद्धलेसे समोहणं विमुद्धलेसं देवं जाणइ ?

उत्तर १४६-हंता जाणइ ।

प्रश्न १४७-११ । विमुद्धलेमे समोहयाऽसमोहणं अविमुद्धलेसं देवं ?  
१२ । विमुद्धलेसे समोहयाऽसमोहणं विमुद्धलेसं देवं ?

उत्तर १४७-एवं हेट्ठिल्लएहिं अट्ठहिं ण जाणइ ण पासइ । उवरिल्ल-  
एहिं चउहिं जाणइ पासइ ।

Q. 144. *Bhante !* (i) Does a god with an impure tinge and an incompetent soul know and see a god and a goddess or either of them with an impure tinge ?

A. 144. *Gautama !* He cannot. And like this, (ii) one with an impure tinge and an incompetent soul (cannot know and see) a god with a pure tinge ; (iii) one with an impure tinge and a competent soul (cannot know and see) a god with an impure tinge ; (iv) one with an impure tinge and a competent soul (cannot know and see) a god with a pure tinge ; (v) one with an impure tinge and a competent-incompetent soul (cannot know and see) a god with an impure tinge ; (vi) one with an impure tinge and a competent-incompetent soul (cannot know and see) a god with a pure tinge ; (vii) one with a pure tinge and an incompetent soul (cannot know and see) a god with an impure tinge ; and (viii) one with a pure tinge, and an incompetent soul (cannot know and see) a god with a pure tinge.

Q. 145. *Bhante !* (ix) Does a god with a pure tinge and a competent soul know (and see) a god with an impure tinge ?

A. 145. Yes, he does.

Q. 146. Like this, (x) does a god with a pure tinge and a competent soul know (and see), a god with a pure tinge ?

A. 146. Yes, he does.

Q. 147. (xi) Does a god with a pure tinge and a competent-incompetent soul (know and see) a god with an impure tinge ? (xii) Does a god with a pure tinge and a competent-incompetent soul (know and see) a god with a pure tinge ?

A. 147. (Yes, he does both.) The first eight (he) does not know and see, but the remaining four, (he) knows and sees.

सेवं भंते ! सेवं भंते ! त्ति ।

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

नवमो उद्देशो सम्पत्तो । Chapter Nine ends

## वसमो उब्देसो

### CHAPTER TEN

[ possibilities of display of happiness and misery ]

प्रश्न १४८—अणउत्थिया णं भंते ! एवं आइक्खंति जाव...परूवेति जावइया रायगिहे णयरे जीवा एवइयाणं जीवाणं णो चक्किया केइ सुहं वा दुहं वा जाव...कोलट्ठिगमायमवि णिप्पावमायमवि कल(म)मायमवि मासमायमवि मुग्गमायमवि जूयामायमवि लिक्खामायमवि अभिणिवट्टेत्ता उवदंसित्तए—से कहमेयं भंते ! एवं ?

उत्तर १४८—गोयमा ! जं णं ते अणउत्थिया एवं आइक्खंति जाव...मिच्छंते एवं आहंसु । अहं पुण गोयमा ! एवं आइक्खामि जाव...परूवेमि-सव्वलोए वि य णं सव्वजीवाणं णो चक्किया केइ सुहं वा तं चेव जाव...उवदंसित्तए ।

प्रश्न १४९—से केणट्ठेणं ?

उत्तर १४९—गोयमा ! अयं णं जंबूद्दीवे दीवे जाव...विसेसाहिया परिक्खेवेणं पणत्ता । देवे णं महिड्डीए जाव...महाणुभागे एगं महं सविलेवणं गंधसमुग्गं गहाय तं अवद्दालेइ । तं अवद्दालेत्ता जाव...इणामेव कट्ठु केवलकप्पं जंबूद्दीवं दीवं तिहिं अच्छराणिवाएहिं तिसत्तखुत्तो अणुपरियट्ठित्ता णं हव्वं आगच्छेज्जा । से णूणं गोयमा ! से केवलकप्पे जंबूद्दीवे दीवे तिहिं घाणपोग्गलेहिं फुडे ?

—हंता फुडे ।

—चक्किया णं गोयमा ! केइ तेसिं घाणपोग्गलाणं कोलट्ठिमायमवि जाव...उवदंसित्तए ?

—णो इणट्ठे समट्ठे ।

—से तेणट्ठेणं जाव...उवदंसित्तए ।

Q. 148. *Bhante* ! Heretics so say, ... till uphold that of all the living beings in the city of Rājagṛha, it is not possible to make an external display of their happiness and misery, ... till even of the size of a berry seed, of *bāla*-paddy, of pea, of rice, of *uḍad*, of *mūṅg*, of *yukā*, of *likṣā*. *Bhante* ! How is it so ?

A. 148. Gautama ! What the heretics say, ... till uphold is incorrect. Gautama ! I say like this, ... till uphold that of all the living beings all over the sphere, none is capable by any means or in any size whatso-ever to make an external display of happiness and misery.

Q. 149. Why so ?

A. 149. Gautama ! This isle named Jambūdvīpa, ... state its dimensions. If a god with a great fortune, ... till a great influence, takes a casket containing a fragrant paste and removes its cover, and then makes three sounds with the tips of his thumb and middle finger, and during this much time takes 21 rounds of the said Jambūdvīpa, and quickly returns, then, Gautama ! from this speedy movement of the said god, is the whole of this isle named Jambūdvīpa touched by the fragrant matter or not ?

—Yes, sir, it is so touched.

—Gautama ! Is it possible for anyone to display that fragrant matter even as small as the size of a berry seed, etc. ?

—No, it is not possible.

—It is for this, ... till none is capable of making an external display of his happiness and misery.

[ on soul ]

प्रश्न १५०—जीवे णं भंते ! जीवे ? जीवे जीवे ?

उत्तर १५०—गोयमा ! जीवे ताव णियमा जीवे । जीवे वि णियमा जीवे ।

પ્રશ્ન ૧૫૧—જીવે નં મંતે ! જેરહૅ ? જેરહૅ જીવે ?

ઉત્તર ૧૫૧—ગોયમા ! જેરહૅ તાવ નિયમા જીવે । જીવે પુણ સિય જેરહૅ સિય અજેરહૅ ।

પ્રશ્ન ૧૫૨—જીવે નં મંતે ! અસુરકુમારે ? અસુરકુમારે જીવે ?

ઉત્તર ૧૫૨—ગોયમા ! અસુરકુમારે તાવ નિયમા જીવે । જીવે પુણ સિય અસુરકુમારે સિય નો અસુરકુમારે । એવં દંડઓ માણિયવ્વો જાવ... વેમાણિયાણં ।

પ્રશ્ન ૧૫૩—જીવહ મંતે ! જીવે ? જીવે જીવહ ?

ઉત્તર ૧૫૩—ગોયમા ! જીવહ તાવ નિયમા જીવે । જીવે પુણ સિય જીવહ સિય નો જીવહ ।

પ્રશ્ન ૧૫૪—જીવહ મંતે ! જેરહૅ ? જેરહૅ જીવહ ?

ઉત્તર ૧૫૪—ગોયમા ! જેરહૅ તાવ નિયમા જીવહ । જીવહ પુણ સિય જેરહૅ સિય અજેરહૅ । એવં દંડઓ જેયવ્વો જાવ... વેમાણિયાણં ।

પ્રશ્ન ૧૫૫—ભવસિદ્ધિએ નં મંતે ! જેરહૅ ? જેરહૅ ભવસિદ્ધિએ ?

ઉત્તર ૧૫૫—ગોયમા ! ભવસિદ્ધિએ સિય જેરહૅ સિય અજેરહૅ । જેરહૅ વિ ય સિય ભવસિદ્ધિએ સિય અભવસિદ્ધિએ । એવં દંડઓ જાવ... વેમાણિયાણં ।

Q. 150. *Bhante* ! Is the soul consciousness ? Is consciousness the soul ?

A. 150. Gautama ! As a rule, the soul is consciousness, and consciousness is the soul.

Q. 151. *Bhante* ! Is the soul an infernal being ? Is an infernal being the soul ?

A. 151. Gautama ! An infernal being is, as a rule, a soul ; but a soul may be an infernal being or a non-infernal being.

Q. 152. *Bhante* ! Is the soul an Asurakumāra ? Is an Asurakumāra a soul ?

A. 152. Gautama ! An Asurakumāra is, as a rule, a soul ; but a soul may or may not be an Asurakumāra.

Q. 153. *Bhante* ! Is one who lives a soul ? Is a soul called a living being because it lives ?

A. 153. Gautama ! As a rule, one who lives is a living being ; but a soul sometimes lives (as a worldly being), and sometimes it does not so live (as in the case of the liberated souls).

Q. 154. *Bhante* ! Is one who lives called an infernal being ? Or, does one who is an infernal being live ?

A. 154. Gautama ! As a rule, an infernal being lives ; but anyone who lives may or may not be an infernal being. This attribution is to be stated ... till the Vaimānikas.

Q. 155. *Bhante* ! Is the would-be-liberated an infernal being ? Is an infernal being an would-be-liberated ?

A. 155. Gautama ! An would-be-liberated is sometimes an infernal being and sometimes other than an infernal being. An infernal being is sometimes an would-be liberated, and sometimes other than an would-be liberated. This attribution is to be stated ... till the Vaimānikas.

[ on misery and happiness again ]

प्रश्न १५६-अण्णउत्थिया णं भंते ! एवं आइक्खंति...जाव पहरुंति एवं खलु सव्वे पाणा भया जीवा सत्ता एगंतदुक्खं वेयणं वेयंति से कहमेयं भंते ! एवं ?

उत्तर १५६-गोयमा ! जं णं ते अण्णउत्थिया जाव...मिच्छं ते एवं आहंसु । अहं पुण गोयमा ! एवं आइक्खामि जाव...परूवेमि—अत्थेगइया पाणा भूया जीवा सत्ता एगंतदुक्खं वेयणं वेयंति आहच्च सायं । अत्थेगइया पाणा भूया जीवा सत्ता एगंतसायं वेयणं वेयंति आहच्च अस्सायं वेयणं वेयंति । अत्थेगइया पाणा भूया जीवा सत्ता वेमायाए वेयणं वेयंति आहच्च सायमसायं ।

प्रश्न १५७—से केणट्ठेणं ?

उत्तर १५७-गोयमा ! णेरइया एगंतदुक्खं वेयणं वेयंति आहच्च सायं भवणवइ-वाणमंतर-जोइस-वेमाणिया एगंतसायं वेयणं वेयंति आहच्च असायं । पुढविकाइया जाव...मणुस्सा वेमायाए वेयणं वेयंति आहच्च सायमसायं—से तेणट्ठेणं ।

Q. 156. *Bhante* ! Heretics say ... till establish that all the *prāṇas*, *bhūtas*, *jīvas* and *sattas* suffer from unalloyed misery. *Bhante* ! How is it so ?

A. 156. Gautama ! This, as said by the heretics, ... till is incorrect. As for me, oh Gautama ! I say, ... till establish that some of the *prāṇas*, *bhūtas*, *jīvas* and *sattas* suffer from unalloyed misery, and rarely ever enjoy happiness. Some other *prāṇas*, *bhūtas*, *jīvas* and *sattas* have unalloyed happiness, and rarely any misery. There are still other *prāṇas*, *bhūtas*, *jīvas* and *sattas* who suffer in diverse proportions—an admixture of happiness and misery.

A. 157. How so ?

A. 157. Gautama ! The infernal beings suffer unalloyed misery and rarely any happiness. The Bhavanapatis, Vāṇavyantaras, Jyotiṣkas and Vaimānikas have unalloyed happiness and rarely any misery. From earth-bodies...till human beings, they suffer in diverse proportions—an admixture of happiness and misery.



[ on intake ]

प्रश्न १५८—णेरइया णं भंते ! जे पोग्गले अत्तमायाए आहारेंति ते किं आयसररीरखेत्तोगाढे पोग्गले अत्तमायाए आहारेंति अणंतरखेत्तोगाढे पोग्गले अत्तमायाए आहारेंति परंपरखेत्तोगाढे पोग्गले अत्तमायाए आहारेंति ?

उत्तर १५८—गोयमा ! आयसररीरखेत्तोगाढे पोग्गले अत्तमायाए आहारेंति णो अणंतरखेत्तोगाढे पोग्गले अत्तमायाए आहारेंति णो परंपरखेत्तोगाढे । जहा णेरइया तहा जाव...वेमाणियाणं दंडओ ।

Q. 158. *Bhante* ! The infernal beings take matter by their own self. Do they take matter by their own self from regions which are attached to their own body ? Do they take matter by their own self from regions which are apart from (not attached to) their own body ? Or do they take matter by their own self from regions which are further and further apart ?

A. 158. *Gautama* ! They take matter by their own self from regions which are attached to their own body ; they do not take matter by their own self from regions which are apart from their own body, nor do they take matter by their own self from regions which are further and further apart.

[ on the omniscient ]

प्रश्न १५९—केवली णं भंते ! आयाणेहिं जाणइ पासइ ?

उत्तर १५९—गोयमा ! णो इणट्ठे समट्ठे ।

प्रश्न १६०—से केणट्ठेणं ?

उत्तर १६०—गोयमा ! केवली णं पुरत्थिमेणं मियं पि जाणइ अमियं पि जाणइ जाव...णिब्बुडे दंसणे केवलिस्स । से तेणट्ठेणं ।

Q. 159. *Bhante* ! Do the omniscient know and see with the help of organs of senses ?

A. 159. No, *Gautama*, they do not.

Q. 160. Why pray ?

A. 160. The omniscient know the limited, as also the unlimited, in the east, ... till their vision is unobstructed. It is for this so. (Like this in all the directions.)

गाहा :

जीवाण य सुहं दुक्खं जीवे जीवइ तहेव भविया य ।  
एगंतदुक्खं वेयण-अत्तमायाय केवली ॥

*Couplet :*

Happiness and Misery of the Living Beings,  
Living Beings, their Life, the Would-be-liberated,  
Unalloyed Misery, Intake of Matter by Self, Omniscient,  
( These are the topics discussed in this *Sataka*).

सेवं भंते ! सेवं भंते ! त्ति ।

*Bhante* ! So they are. Glory be to the great Lord !  
So saying, Bhagavān Gautama paid his homage and obeisance  
to the Lord, and having done so, he withdrew to his seat.

दसमो उद्देशो सम्मत्तो । Chapter Ten ends

छट्ठं सयं सम्मत्तं । Book Ten ends



## NOTES

### 'Book III

1. The details of Camarendra's suzerainty have been given as follows : Four Lokapālas (Overlords of directions), five principal Consorts with their progenies, three assembly chambers, sevenfold army, seven Commanders-in-chief, 2,56,000 Body-guard gods and many other gods and their families, all residents of the metropolis Camaracañcā. Over all these, Camarendra held suzerainty, overlordship, mastery, husbandship and supreme command. He exercised his overlordship on them, made them obey his wishes, lived in the midst of a din of diverse musical instruments always at play which emitted a deep sound like the roar of clouds, and enjoyed many divine joys.

Two species of gods have been named in the text, Sāmānika and Trāyas-trimśa, but in all there are 10 species as follows :

- (i) Indra who is the master and overlord of the gods.
- (ii) Sāmānikas who are almost equal (*samāna*) to Indra enjoying a very high status.
- (iii) Trāyas-trimśas who are fit to be ministers, high priests, etc.
- (iv) Pāriṣadyas who are members of one or other of the assemblies of the Indra, his friends and counsellors.
- (v) Ātma-rakṣaka who are body-guards.
- (vi) Lokapālas who are masters of directions under the Indra.
- (vii) Anikas who are soldiers and Anikādhipatis who are the commanders.
- (viii) Prakīrṇakas who are commoners.
- (ix) Ābhiyogikas who serve the Indra as servants or attendants.
- (x) Kilviṣikas who are low-class gods.

2. The various types of gems have been stated to be as follows :

*vajra, vaidūrya, lohitaṅka, masāragalla, haṁsagarbha, pulaka, saugandhika, jyotirasa, aṅka, aṅjana, ratna, jātārūpa, aṅjana-pulāka and sphaṭika* (crystal).

3. Two similes have been used, viz., (1) that of a lass held by the hand by a lad, and (2) that of the spokes of a wheel which are held by its axle.

The point at issue is that the lass is held so tight by the lad that there is no gap between the two. Similarly, the spokes of the wheel are so fixed at its axle that there is no gap between one and the other. Likewise, Camarendra has very wide powers to fill up innumerable isles and seas in such a manner that there may be no gap.

4. Writing about the Vairocanendra, the commentator states : The Asurakumāras of the northern region have a greater brilliance than the Asurakumāras of the south, because of which the former are called Vairocana and their Indra is called Vairocanendra. His powers are more than those of Camarendra.

5. What has been said about Dharaṇendra has to be repeated about all the Bhavanapati Indras till Mahāghoṣa. The following are the Indras of the Bhavanapatis :

South—Camara, Dharaṇa, Veṇudeva, Harikānta, Agniśikha, Pūrṇa, Jalakānta, Amita, Vilamba (Vileva) and Ghōṣa.

North—Bali, Bhūtānanda, Veṇudāli, Harissaha, Agni-māṇava, Vaśiṣṭa, Jalaprabha, Amitavāhana, Prabhaṅjana and Mahāghoṣa.

6. The following details about Śakrendra need be filled up : He has eight principal Consorts with families, four Lokapālas, three assemblies, seven-fold army and seven Commanders.

7. Normally attainment regarding expression and attainment regarding mind are counted as two separate attainments so that the total would be six. But in the case of the infernal beings and of celestial beings, the two aforesaid attainments may be combined into one, as here, by some great sage. This is not normally allowed. Cf.

*iha tu pañcadhā bhāṣā-manah-paryāptyor-bahuśrutābhimatena kenāpi kāraṇena ekatva-vivakṣanāt*

It is a case of what is called *vivakṣā* or exception.

8. The commentator writes :

*laddhe tti janmāntare tadupārjanāpekṣayā patte tti prāpta devabhavāpekṣayā abhisamañṇāgae tti tad-bhogāpekṣayā*

[*Laddha* is something carried forward from previous life. *Patta* is something carried forward from celestial life. *Abhisamañṇāgaya* means that the objects are at one's disposal so that one is free to use them.]

9. Another difference is that Isānendra exercises suzerainty over 28,00,000 *vimānas*, 80,000 *Sāmānika* gods and 3,20,000 Body-guard gods.

10. The celestial abodes (*vimānas*) in different heavens and *Sāmānika* gods therein have been as follows :

	<i>vimāna</i>	<i>Sāmānikas</i>
Saudharma	32,00,000	84,000
Isāna	28,00,000	80,000
Sanatkumāra	12,00,000	72,000
Māhendra	8,00,000	70,000
Brahmaloka	4,00,000	60,000
Lāntaka	50,000	50,000
Mahāśukra	40,000	40,000
Sahasrāra	6,000	30,000
Ānata-Prāṇata	400	20,000
Āraṇa-Acyuta	300	10,000

11. The actual station of the Asurakumāras has been described as follows :

*uvarim̐ egarim̐ joyaṇa-sahasam̐ ogāhittā heṭṭhā cegarim̐ joyaṇa-sahasam̐ vajjettā majjhe aṭṭhahattare joyaṇa-saya-sahasse ettha ṇam̐ asurakumārāṇam̐ devāṇam̐ causatṭhim̐ bhavaṇā-vāsa-saya-sahassā bhavantīti akkhāyaṇ*

[Leave aside 1000 *yojanas* at the top, and exclude 1000 *yojanas* at the bottom ; in the remaining portion which is 1,78,000 *yojanas* are located the 64,00,000 abodes of the Asurakumāras.]

12. According to the lunar calendar in use in India, a day of the fortnight may be complete or incomplete. When it is incomplete, it takes some time from the previous day or the day following which means that portions of two days make one day. Such a day is considered inauspicious, since it is not complete in itself, but is made complete by taking some time from another day preceding or following. Most inauspicious is the day which becomes complete by taking some time from the previous day and some time from the day following so that, in consequence, three days touch one another. Ordinarily, the fourteenth day is particularly auspicious for birth when it is complete in itself ; but when it is not complete in itself, and is touched by one day either side or by two days, it becomes very inauspicious for a child born on that day. Hence the use of the expression for Camarendra.

13. The word *kandaye* is used to signify the time taken for movement up and for movement down. When a comparison is made, the expressions are, 'limited times more' or 'limited times less', but no precise measure of time is given. In subsequent discussion, however, the difference is specifically mentioned by stating that the ground covered by Śakra in one time-unit is covered by Camara in two time-units, and so on, from which it may not be difficult to conceive what 'limited times more or less' would mean. The time taken by Śakra and Camara respectively for oblique move-

ment would lie between the time taken by them for movements up and down. As the writer of the *Cūrṇi* has put it,

*egeṇaṃ samayeṇaṃ uvayayi ahe ṇaṃ joyaṇaṃ egeṇeva sama-  
yeṇaṃ tiriyaṃ divaḍḍhaṃ gacchai uḍḍhaṃ do joyaṇāṇi sakko.*

[If Śakra goes one *yojana* in the downward direction in one time-unit, but two *yojanas* in the upward direction during the same time, then, in case of oblique movement, he goes one and a half *yojanas* during the same time.]

14. For details, *supra* Śataka 1 Uddeśaka 2.

15. For details, *supra* Śataka 1 Uddeśaka 2.

16. The discussion on activities is relevant of those who have three types of activities, viz., of body, of mind and of words, not of those who have no activities. Six external expressions of activity are : throbbing, trembling, moving, pacing, walking and getting enthused. When indulging in activities, one cannot perform the final activity, nor terminate the cycle of life and death. The reason for this is that activities of body, mind and words have *ārambha*, *saṃrambha* and *samārambha*. Cf.

*saṃkappo saṃrambho paritāvakaro bhava samārambho  
ārambho uddabao savvanayāṇaṃ visuddhāṇaṃ*

[*Saṃrambha* is decision to injure, *Samārambha* is to torture and *ārambha* is killing. Such is the view of the best *nayas*.]

17. This is a state when one is fixed rock-like, without activity of body, mind or words, *saileṣi* as it is called. For such one, all activities cease, and his activity before final exit becomes his final activity.

18. A man whose activities have ceased is the only one who has his final activity at death. In the case of the res-



trained, what to speak of his movement and other activities, even the movement of his eyes is done with the greatest precaution. It is for this that he has now only one activity called 'cautious movement' (*īryāpathikī*). Its stages have been indicated in the *Sūtra* itself.

Particularly significant is the word *attattā saribuḍassa*. It means one who has restrained self by self. Even such a person acquires *karma*, what to speak of one who is not at all restrained. The latter sinks like a boat with a hundred small holes and a hundred big holes.

19. The description in the *Jivābhigama Sūtra* is as follows : In the Salt Sea, in four directions, there are four *mahāpātāla kalaśas* (subterranean giant-pitchers). One-third of each pitcher at the bottom contains air, one-third in the middle contains air and water and the remaining one-third at the top contains water only. These four pitchers are of a gigantic size. These apart, there are 7884 smaller pitchers called *pātāla kalaśas*. The big pitchers are 1,00,000 *yojanas* each and the small ones are 1000 *yojanas* each. Disturbances in these pitchers cause rising and falling tides in the Salt Sea. On a point of enquiry from Gautama viz., why the Salt Sea did not, wash out the whole of Jambū-dvīpa, Mahāvīra said,

"This does not happen because of the impact of the Jinas, and also because of the location of the sphere and the influence of the sphere."

20. Ten parts of a tree are : root, trunk, branch, bark, twig, sprout, leaf, flower, fruit and seed. By two's, these ten give forty-five forms, such as,

root-trunk, root-branch, root-bark, root-twigg, root-sprout, root-leaf, root-flower, root-fruit, root-seed—9 forms ;

trunk-branch, trunk-bark, trunk-twigg, trunk-sprout, trunk-leaf, trunk-flower, trunk-fruit, trunk-seed—8 forms ;

branch-bark, branch-twigg, branch-sprout, branch-leaf, branch-flower, branch-fruit, branch-seed—7 forms ;

bark-twigg, bark-sprout, bark-leaf, bark-flower, bark-fruit, bark-seed—6 forms ;

twig-sprout, twig-leaf, twig-flower, twig-fruit, twig-seed—5 forms ;

sprout-leaf, sprout-flower, sprout-fruit sprout-seed—4 forms ;

leaf-flower, leaf-fruit, leaf-seed—3 forms ;

flower-fruit, flower-seed—2 forms ;

fruit-seed—1 form.

21. *jugga*—It is very similar to a ricksaw. It has an accomodation about 2 cubits in length.

*gilli*—a chariot drawn by an elephant.

*thilli*—a chariot drawn by a horse, a *tuṅga*.

*sā*—a palanquin.

*saṇḍamāṇīya*—a big vehicle of the size of a man.

22. In the case of clouds, the word for 'transformation' is *pariṇāmettaye*, not *viuvvittae*, because the clouds have no soul. Yet the clouds transform but they do so as part of the natural process. This is the reason why they do not transform by their own capability, activity and exertion, but by the capability, activity and exertion of others.

23. *Abhiyoga* means power to enter into an animal form (body), whereas *vikurvaṇā* means to transform one's own person. On *abhiyoga*, the following is important :

*maṇṭā-jogaṇṇ kāmṇ bhūikammaṇṇ tu je paṇṇerṇṇti*  
*sāya-rasa-iddhiheumṇ abhiyogaṇṇ bhāvaṇṇṇ kuṇai*

[One who indulges in material activities with an earthly end like power, prosperity, good food, etc., is said to perform *abhiyoga*.]

24. The Sāmānika gods of various Indras are as follows :

Camarendra	64,000
Vairocanendra (Bali)	60,000

Indras in other <i>bhavanas</i>	6,000 (for each)
Isānendra	80,000
Sanatkumārendra	72,000
Māhendra	70,000
Brahmendra	60,000
Iāntakendra	50,000
Śukrendra	40,000
Sahasrārendra	30,000
Prāpatendra	20,000
Acyutendra	10,000 (for each)

The number of Body-guard gods in each case is four-times the number of Sāmānika gods.

25. The Sāmānika gods of Soma are called Somadevas. Those who belong to the family of Sōma are called Somadeva-kāyika gods. The rest are devoted to, and receive orders from, Soma.

26. Even gods in possession of *avadhi* knowledge stand in need of organs of senses.

The relevant portion from the *Jīvābhigama Sūtra* is given below :

Q. *Bhante* ! How many types of matter are received by the ears ?

A. Gautama ! Two types, viz., matter giving pleasant sound and matter giving unpleasant sound.

Q. *Bhante* ! How many types of matter are received by the eyes ?

A. Gautama ! Two types, viz., matter giving pleasant vision and matter giving unpleasant vision.

**Q. *Bhante* !** How many types of matter are received by the nose ?

**A. Gautama !** Two types, viz., matter giving pleasant smell and matter giving unpleasant smell.

**Q. *Bhante* !** How many types of matter are received by the tongue ?

**A. Gautama !** Two types, viz., matter giving pleasant taste and matter giving unpleasant taste.

**Q. *Bhante* !** How many types of matter are received by the organ of touch (skin) ?

**A. Gautama !** Two types, viz., matter giving pleasant touch and matter giving unpleasant touch.

27. The details about the assemblies in the *Jīvābhigama Sūtra* are as follows :

The three assemblies of Camarendra are Śamikā(tā), Caṇḍā and Jātā. Śamikā is so called because it produces balance and equanimity. Caṇḍā is so called because it upsets balance and equanimity when there is provocation. Jātā is so called because it upsets balance and equanimity even without provocation. They are respectively inner, middle and outer assemblies. The inner assembly meets when convened by Camarendra himself on business which Camarendra explains before the assembly. The middle assembly meets when it is convened by Camarendra, or even when it is not so convened, and then Camarendra places before it the deliberations of the inner assembly and takes counsel from this assembly. The outer assembly meets even without being convened to receive the decisions and orders in order to put them into execution. All the remaining (nine) Indras in this direction have similar assemblies as the Indra of the Asurakumāras,

The Vāṇavyantara gods have three assemblies named Isā, Tuḍiā and Dṛḍharathā. The assemblies of the Jyotiṣkas are called Tumbā, Tuḍiā and Parvā and those of the Vaimanika gods are called Śamikā, Caṇḍā and Jātā.

The inner assembly of Camarendra has 24,000 gods and 350 goddesses, the middle assembly has 28,000 gods and 300 goddesses and the outer assembly has 32,000 gods and 250 goddesses. The life-span of the gods are respectively  $2\frac{1}{2}$ , 2 and  $1\frac{1}{2}$  *palyopamas*, and that of the goddesses are respectively  $1\frac{1}{2}$ , 1 and  $\frac{1}{2}$  *palyopamas*.

Balindra's three assemblies have respectively 20,000, 24,000 and 28,000 gods and 450, 400 and 350 goddesses, with life-span of  $3\frac{1}{2}$ , 3,  $2\frac{1}{2}$  *palyopamas* for the gods and of  $2\frac{1}{2}$ , 2 and  $1\frac{1}{2}$  *palyopamas* for the goddesses.

In the south, the three assemblies of each Indra have respectively 60,000, 70,000 and 80,000 gods and 175, 150 and 125 goddesses, with life-span of more than  $\frac{1}{2}$  *palyopama*,  $\frac{1}{2}$  *palyopama* and less than  $\frac{1}{2}$  of a *palyopama* for the gods and less than  $\frac{1}{2}$ , more than  $\frac{1}{4}$  and  $\frac{1}{4}$  of a *palyopama* for the goddesses.

In the north, the three assemblies of each Indra have respectively 50,000, 60,000 and 70,000 gods and 225, 200 and 175 goddesses, with life-span less than 1 *palyopama*, more than  $\frac{1}{2}$  *palyopama* and  $\frac{1}{2}$  *palyopama* for the gods and  $\frac{1}{2}$  *palyopama*, less than  $\frac{1}{2}$  and  $\frac{1}{4}$  of a *palyopama* for the goddesses.

Vāṇavyantaras have 32 Indras and Jyotiṣkas have 2. Their assemblies have respectively 8,000, 10,000 and 12,000 gods with life-span of  $\frac{1}{2}$ , less than  $\frac{1}{2}$  and more than  $\frac{1}{4}$  of a *palyopama*, and 100 goddesses for each of the three with life-span of more than  $\frac{1}{2}$ ,  $\frac{1}{2}$  and less than  $\frac{1}{2}$  of a *palyopama*.

The assemblies of Sakrendra have respectively 12,000, 14,000 and 16,000 gods with life-span of 5, 4 and 3 *palyopamas*, and 700, 600 and 500 goddesses with life-span of 3, 2 and 1 *palyopamas*.

The three assemblies of Isānendra have respectively 10,000, 12,000 and 14,000 gods with life-span of 7, 6 and 5 *palyopamas* and 900, 800 and 700 goddesses with life-span of 5, 4 and 3 *palyopamas*.

The three assemblies of Sanatkumārendra have respectively 8,000, 10,000 and 12,000 gods with life-span of  $4\frac{1}{2}$  *sāgaras* 5 *palyopamas*,  $4\frac{1}{2}$  *sāgaras* 4 *palyopamas* and  $4\frac{1}{2}$  *sāgaras* 3 *palyopamas*. From this heaven upwards, there are no goddesses.

The three assemblies of Māhendrendra have respectively 6,000, 8,000 and 10,000 gods with life-span of  $4\frac{1}{2}$  *sāgaras* 7 *palyopamas*,  $4\frac{1}{2}$  *sāgaras* 6 *palyopamas* and  $4\frac{1}{2}$  *sāgaras* 5 *palyopamas*.

The three assemblies of Brahmālokendra have respectively 4,000, 6,000 and 8,000 gods with life-span of  $8\frac{1}{2}$  *sāgaras* 5 *palyopamas*,  $8\frac{1}{2}$  *sāgaras* 4 *palyopamas* and  $8\frac{1}{2}$  *sāgaras* 3 *palyopamas*.

The three assemblies of Lāntakendra have respectively 2,000, 4,000 and 6,000 gods with life-span of 12 *sāgaras* 7 *palyopamas*, 12 *sāgaras* 6 *palyopamas* and 12 *sāgaras* 5 *palyopamas*.

The three assemblies of Mahāśukrendra have respectively 1,000, 2,000 and 4,000 gods with life-span of  $15\frac{1}{2}$  *sāgaras* 5 *palyopamas*,  $15\frac{1}{2}$  *sāgaras* 4 *palyopamas* and  $15\frac{1}{2}$  *sāgaras* 3 *palyopamas*.

The three assemblies of Sahasrārendra have respectively 500, 1,000 and 2,000 gods with life-span of  $17\frac{1}{2}$  *sāgaras* 7 *palyopamas*,  $17\frac{1}{2}$  *sāgaras* 6 *palyopamas* and  $17\frac{1}{2}$  *sāgaras* 5 *palyopamas*.

Ānata and Prānata have a common Indra named Prānatendra. His three assemblies have respectively 250, 500 and 1,000 gods with life-span of 19 *sāgaras* 5 *palyopamas*, 19 *sāgaras* 4 *palyopamas* and 19 *sāgaras* 3 *palyopamas*.

Āraṇa and Acyuta have a common Indra named Acyutendra. His three assemblies have respectively 125, 250 and 500 gods with life-span of 21 *sāgaras* 7 *palyopamas*, 21 *sāgaras* 6 *palyopamas* and 21 *sāgaras* 5 *palyopamas*.

Graibeyaka and Anuttara *vimānas* have no Indra so that each god there considers himself to be an Indra (*aham Indra*). They have the same fortune, none being high or low, master or valet. There are no assemblies in these *vimānas*.

## Book IV

1. Details are as follows :

Q. *Bhante* ! Where is Somā, the capital city of Mahārāja Soma, the Lokapāla of Iśānendra ?

A. Gautama ! Somā is exactly beneath the great *vimāna* Sumana. Its details are the same as those of the capital city of Vijayadeva in the *Jivābhigama Sūtra*. Each one of the four capital cities has the same description.

According to the *saṃgrahaṇī gāthās* of the *Dvīpa-sāgara Prajñāpti*, the capital cities of the Lokapālas of both Śakrendra and Iśānendra, four in each case, are located in the eleventh Kuṇḍalavara Island. There seems to be a little confusion. Just as the principal Consorts of Śakrendra and Iśānendra have their cities in Nandiśvara Island, so the cities described in the *Prajñāpti* appear to belong to the principal Consorts of the aforesaid Lokapālas, and not to the Lokapālas themselves.

2. The relevant portion of Chapter Seventeen of the *Pañṇa-vaṇā Sūtra* reads as follows :

Q. *Bhante* ! Are infernal beings alone born among the infernal beings, or are non-infernal beings born among the infernal beings.

A. Gautama ! Only infernal beings are born among the infernal beings ; non-infernal beings are not born among the infernal beings.

An animal or a man who, after death, is to be born among the infernal beings has ended the span of animal or human life (as the case may be) at death. Hereafter, he has with him only one life-span which is the life-span as an infernal being. The infernal life-span starts at the end of the animal



or human existence, and the time taken in transit to reach the hell added to the life in the hell is the total life-span in the hell for that infernal being.

The discussion about the infernal beings is followed by a discussion on knowledge.

Q. *Bhante* ! How many types of knowledge does a soul with black tinge possess ?

A. Gautama ! He may possess two, viz., *mati* and *śruta*, or three, viz., *mati*, *śruta* and *avadhi*. or four, viz., *mati*, *śruta*, *avadhi* and *manah-paryāya*.

3. The discussion in the *Pañṇavaṇṇa Sūtra* is as follows :

Q. *Bhante* ! Does black tinge, by acquiring blue tinge, alter itself into the latter's shape, colour, smell, substance and touch ?

A. Gautama ! Black tinge, by acquiring blue tinge, alters, ... till touch.

The implication is that if a soul with black tinge acquires blue tinge before it quits a body, then it is born with blue tinge. As it has been said,

*jallesāim̐ dāvvaīm̐ pariyāittā kālaṁ karei tallese uvavajjai*

[The soul acquires at birth a tinge which it took before death.]

Q. *Bhante* ! (As you say), by acquiring blue tinge, the black tinge assumes the former's shape, ... till touch. What is the reason for this ?

A. Gautama ! Just as milk which is sweet, when mixed with butter-milk, acquires the shape, colour, smell, substance and touch of the latter, in the same way, the black tinge assumes the shape, etc., of the blue tinge when mixed with it.

Just as a piece of white cloth, when soaked in red, yellow, etc., acquires the shape, ... till touch of the particular colour, in the same way, when the black tinge is mixed with the blue tinge, it acquires the latter's shape, ... till touch.

What has been said of the black-blue tinges has to be repeated for blue-ash tinges, ash-red tinges, red-pink tinges and pink-white tinges.

So much on the outcome. Coming to other items of which the first one is hue or colour, Gautama said,

Q. *Bhante* ! What is the hue of the black tinge ?

A. Gautama ! The hue of the black tinge is dark, like that of a cloud. The hue of the blue tinge is like that of a drone. The hue of the ash tinge is like that of catechu. The hue of the red tinge is like that of a hare's blood. The hue of the pink tinge is like that of a *campaka* flower. The hue of the white tinge is like that of a conch.

The substance of the tinges is as follows :

black tinge	—	pingent like <i>nīm</i> juice ;
blue tinge	—	hot like dried ginger ;
ash tinge	—	sour like green berry ;
red tinge	—	sweet-sour like a mango ;
pink tinge	—	hot-pungent-sweet like liquors ;
white tinge	—	sweet like jaggery.

The smell of the tinges are as follows :

black, blue and ash	—	unwholesome ;
red, pink and white	—	wholesome.

Black, blue and ash tinges are impure, unwholesome, miserable, cold and harsh, ushering in misery ; red, pink and white tinges are pure, wholesome, joyous, soft and pleasant ushering in happiness.

The outcome of tinges is good, bad or medium, each having a subdivision into three, giving in all nine forms.

Each one of the six tinges has an infinite number of *pradeśas*, and each one of the six is mixed up with an unlimited (number of) *pradeśas* of non-sphere (sky). And so on.

The intensity of the tinges as substance is as follows :

black tinges has the lowest ;  
 blue tinge has an innumerable times more (than the black) ;  
 ash tinge has an innumerable times more (than the blue) ;  
 red tinge has an innumerable times more (than the ash) ;  
 pink tinge has an innumerable times more (than the red) ;  
 white tinge has an innumerable times more (than the pink).

## Book V

1. The rising and the setting of the sun in particular directions is only relative to our vision. The reality is that the sun is all the time on this earth, but when our vision is obstructed, we do not see the sun, and then we say, 'the sun has set'. But just at that time when we do not see the sun, people in some other parts of this earth whose obstruction has been removed see the sun, and they say, 'the sun has risen'. Thus the rising and the setting of the sun are relative to our vision depending on whether the vision is obstructed or not. As it has been said,

*jaha jaha samaye samaye purao sañcarai bhakkharo gayāṇe  
taha taha io vi ṇiyamā jāyai rayāṇi ja bhāvattho  
evaṃ ca sai ṇarāṇaṃ udayatthamaṇāṃ hoṇti aṇiyayāṃ  
sayadesabhee kassai kinci vavadissai ṇiyamā*

[As the sun moves forward in the sky, the sky in the rear becomes dark. So the rising and the setting of the sun depend on the movement of the sun. The rising and the setting of the sun are not uniform phenomena in relation to man, but differ according to his geographical location.]

The *Sūtra* establishes that the sun moves in all directions in the sky. This rejects the common-sense view ordinarily held that the sun rises in the east and sets in the west. If still we observe the night and the day, it is because of the fact that the rays of the sun reach upto a certain distance only, and the region beyond that distance remains dark.

In the Jaina view, there are two suns over the Jambū-dvīpa because of which there is simultaneous day in the north and the south on one side of it and simultaneous night in the north and the south on the other side of it, and vice versa. Had there been only one sun, it would have served only half of one side at a time, say, the north on this side, and then the other

three, viz., the south on this side, and both the north and the south on the other side, would be without the sun. The terms *uttarārdha* and *dakṣiṇārdha* do not signify that one is above the other, but are the two directions of the globe ; nor does the suffix *ardha* mean half, but it means 'only'.

2. The sun has in all 184 *maṇḍalas* of which 65 are in Jambūdvīpa and 119 in the Salt Sea. When the sun is wholly in the inner-most *maṇḍala*, then in the north and the south, the day has a maximum span of 18 *muhūrtas*, and in the east and the west, the night has a maximum span of 12 *muhūrtas*, total 30 *muhūrtas* (24 hours). As the sun moves out from the inner-most *maṇḍala*, for each *maṇḍala* traversed by the sun, the day loses a fraction of its span, as the night gains it. The day loses by  $\frac{2}{61}$  of a *muhūrta* from the 18 *muhūrtas*, and the process repeats each time as the sun crosses a *maṇḍala*, till the position is totally reversed when the sun is wholly in the outer-most *maṇḍala*. The process has been called *aṣṭādaśa-muhūrtāntara*. To be precise, when the sun is wholly in the outer-most *maṇḍala*, then in the north and the south, the day has a maximum span of 12 *muhūrtas* and the night has of 18 *muhūrtas*.

3. The Jaina time division is as follows :

*Samaya* is the smallest time-unit which is not divisible any further.

*Āvalikā* is an unlimited number of time-units added.

*Ucchvāsa* is a limited number of *āvalikās* added.

*Niḥśvāsa* is a limited number of *āvalikās* added.

*Ānaprāṇa* is one *ucchvāsa* plus one *niḥśvāsa*.

Seven *ānaprāṇas* make one *stoka*.

Seven *stokas* make one *lava*.

77 *lavas* or 3773 *śvasocchvāsas* make 1 *muhūrta* which is equal to 48 minutes.

30 *muhūrtas* make one *aho-rātra* (day-night, or simply day).

15 *aho-rātras* make one *pakṣa* (fortnight).

2 fortnights make one *māsa* (month).

2 months make one *ṛtu* (season).

4. Further division of time upward is as follows :

3 seasons make one *ayana*,  
 2 *ayanās* make one year,  
 5 years make a *yuga*,  
 20 *yugas* make a *śataka* (century), and so on  
 till a 100 *śatakas* (1,00,000 years) make a millenium,  
 84,00,000 years make one *purvāṅga*,  
 $84,00,000 \times 84,00,000$  years make one *pūrva*,  
 $1 \text{ } pūrva \times 84,00,000$  years make one *truṭitāṅga*,  
 $1 \text{ } truṭitāṅga \times 84,00,000$  years make one *truṭita*.

And so on (see the *Sūtra* for further divisions up). The highest figure given in the Jaina texts expressible in terms of arithmetical digits is *śirṣapraheḷikā* with 194 digits ; it is reproduced below :

7582, 6325, 3073, 0102, 4115, 7973, 5699, 7569, 6406, 2189, 6684, 8080, 1832, 96, followed by 140 zeroes, making 194 digits in all. Here ends the countable number. When the number is beyond this figure, it is expressed with the help of comparisons like *palyopama* and *sāgaropama*.

5. *Avasarpinī* is the down or declining phase of the time-cycle. In the down phase, physical dimensions and life-span of living beings go down and so also their capacity for endeavour, activity, strength, energy and self-exertion. The colour, smell, taste, substance and touch of matter gradually wane. The length of this phase of the time-cycle is stated to be 10 *koḍākoḍī sāgaropamas*. The entire period of decline has six subdivisions, each being called an *ārā* on the analogy of spokes in the wheel.

*Utsarpinī* is the up-phase of the time-cycle when the aforesaid attributes in living beings as well as matter are gradually enhanced. It has a similar length and similar sub-divisions as *avasarpinī*.

When there is no down-phase or up-phase of the time-cycle, it is fixed time.

6. Jambū-dvīpa is 1,00,000 *yojanas* in length, and so also in breadth. It is encircled on all sides by the Salt Sea whose water is saline. It is 2,00,000 *yojanas* in length and so also in breadth. They are served by four suns and four moons. Jambū-dvīpa is round like a saucer and the Salt sea is round like a bangle. Thus the Salt Sea encircles Jambū-dvīpa. The Salt Sea has a floor area which is 24 times that of Jambū-dvīpa.

7. Encircling the Salt Sea, again like a bangle, is the isle (continent) called Dhātākī-khaṇḍa which is 4,00,000 *yojanas* square, and encircled by the Kāloda Sea. Encircling the Kāloda Sea is the isle (continent) named Puṣkara which is 16,00,000 *yojanas* square, again bangle-shaped, which has running through its middle all along a mountain called Mānuṣottara, so that half the portion of the Puṣkara isle is inside the mountain wall and half of it is outside. In other words, sheltered within this rocky rampart are, to start with and stated in order, Jambū-dvīpa, Salt Sea, Dhātākī-khaṇḍa, Kāloda Sea and half of Puṣkara called Puṣkarārdha, in all two great seas and  $2\frac{1}{2}$  isles (continents). The inner half of Puṣkara is served by 72 suns and 72 moons. The mountain is called Mānuṣottara because it sets the boundary for human habitation. Beyond this mountain, there are isles and seas, but no human being. In other words, the sphere of man consists of 2 seas and  $2\frac{1}{2}$  isles, the entire floor-space being 245 lakh *yojanas* square. The outer half of Puṣkara shelters some low species of life, but no human being. Beyond Puṣkara and encircling it is a Sea, encircled by an island, a sea again, and again an island, and so on, till the last sea is Svayambhūramaṇa. Then, upto 12 *yojanas* all around Svayambhūramaṇa there are hulls of viscous water, viscous wind and light wind. Here space ends. The rest is non-space, *aloka* as it is called. In the  $2\frac{1}{2}$  isles, there are in all 132 suns and 132 moons. All of them have movement, and so there are nights and days. Thus time or *kāla* is relevant of  $2\frac{1}{2}$  isles only, and not of the entire space. There is no night and day beyond these  $2\frac{1}{2}$  isles.

8. Three causes have been assigned for the blowing of

the various winds. First, they blow because such is their inherent nature ; second, they blow when they change from gross to fluid ; and third, they blow when the Vāyukumāras make them blow. The original body (*mūla śarīra*) of the air-bodies is gross, which, when changed into fluid becomes *uttara-śarīra*. When such wind blows, it is called *uttara-kriyā* or *uttara-vāikriyā*.

An alternative explanation given is : of the four winds, the first three blow because of their inherent nature ; the second, third and fourth blow when they transform into a fluid body ; and all the four blow when they are made to do so by the Vāyukumāra gods.

9. The details which are contained in Book Two (*supra*) may be stated in brief :

Air-bodies inhale and exhale air, but not air-bodies. In other words, the air they breathe in and out is not living air. It is without life. They die and are born several hundred thousand times among the air-bodies. They die when they are hurt, and when they die, their caloric and *karman* bodies go out with them, but their gross and fluid bodies are left behind.

10. The details in the *Jivābhigama Sūtra* are as follows :

Q. *Bhante* ! What is the shape of the Salt Sea ?

A. Gautama ! It is circular like *gotīrtha*, a boat, an oyster, horse's neck or *balathi*.

Q. *Bhante* ! What is the circumference of the Salt Sea, its length, breadth, depth, height and its foremost point ?

A. Gautama ! Its circumference is 2,00,000 *yojanas*, its length is slightly more than 15,81,139 *yojanas*, its depth 1,000 *yojanas* and its height is 16,000 *yojanas*. Its foremost point is 17,000 *yojanas*.



Q. *Bhante* ! It is so vast and so much extended. Then how is it that it does not engulf the isle of Jambū-dvīpa... till flood it ?

A. Gautama ! The regions named Bhārata and Airāvata in the isle of Jambū-dvīpa are inhabited by Arihantas, Cakravartis, Baladevaś, Vāsudevas, Cāraṇas, Vidyādharaś, monks, nuns, *śrāvakas*, *śrāvikās*, many pious men, who are, by habit and temperament, gentle, polite, mild, for which passions like anger, etc., are subdued. They are simple, tender-hearted, their senses conquered, gentle and polite. Because of their existence and impact, the Salt Sea does not engulf Jambū-dvīpa,...till flood it.

11. There are two types of sounds called *āragata* and *pāragata*, the former touching the organ of hearing and hence being audible, and the latter not touching the organ of hearing and hence not being audible. The omniscient, however, knows and hears both the sounds.

12. Leaving aside the immobile beings and one-organ beings, for whom only one form is relevant, (viz., many bind seven types of *karma* and many bind eight types), for the rest, three forms are relevant which are :

- (a) all bind seven types of *karma* ;
- (b) many bind seven types and one bind eight types ;
- (c) many bind seven types and many bind eight types.

13. Sleeping in a standing posture is called *pracalā*. Sleep and *pracalā*, both are the outcome of *karma* enshrouding vision. Ordinary beings experience this *karma* and hence have both sleep and *pracalā*.

14. Apparently, the reference is to the transfer of Mahāvira's embryo from the womb of the Brāhmaṇi Devānandā to that of the Kṣatriyāṇi Trīśalā. Four forms of such transfer have been stated, which are ;

- (a) take straight from one womb and place it into another ;
- (b) take out from one womb and place it into another through the uterus of the latter woman ;
- (c) take out through the uterus of the first woman and transfer to the womb of the second ; and
- (d) take out from one womb through the uterus and place into another womb through the uterus.

Of these four, the third form has been considered to be most convenient and suitable.

In the matter of transferring an embryo from one womb to another, the capacity of the gods has been considered to be most perfect. They can transfer the embryo without causing even the slightest pain (*ābādhā*) or great pain (*vibādhā*) to the embryo. The god Harinegameṣī transferred the embryo of Mahāvira with such dexterity that, despite his being in possession of three types of knowledge, Mahāvira felt nothing about the actual process of transfer, even though he knew that he would be so transferred and he knew it after the process that he had been transferred.

15. Although the expression non-restrained (*no-sañjaya*) has a similar meaning as the expression unrestrained (*asañjaya*), the first expression is not harsh. Hence its use has been recommended. It shows the sense of humour of Mahāvira.

16. The language spoken in Magadha was Māgadhī. With an admixture of Prakṛt, it became Ardha-Māgadhī or half-Māgadhī. At that time, six languages spoken were Prakṛt, Sanskṛt, Māgadhī, Pāṣācī, Śaurasenī and Apavramśa.

17. In a strict sense, direct knowledge obtained by the soul without the aid of organs of senses is *pratyakṣa pramāṇa*. It covers three types of knowledge, viz., *avadhi*, *manah-paryāya* and *kevala*. In ordinary language, however, *pratyakṣa* knowledge is one derived with the help of organs of senses, including mind. The former is by *niścaya*

*naya* and the latter is by *vyavahāra naya*. Knowledge derived from some external mark is called *anumāna pramāṇa*. Knowledge based on similarities, is called *upamāna pramāṇa*. Knowledge based on canonical texts is called *āgama pramāṇa*. *Anumāna pramāṇa* has three types, viz., *apriori*, *aposteriori* and similar. For instance, a mother recognises her lost child with the help of her *apriori* knowledge of his body marks. Knowing the existence of deer in a forest after hearing their sound is *aposteriori* knowledge. Having known the weight of a commodity, when one guesses the weight of a similar commodity, the knowledge is based on similarity. *Upamāna pramāṇa* has one type only, e.g., by looking at a cow form, one may be able to say whether it is a cow, a bull or an ox. *Āgama pramāṇa* may be conventional (*laukika*) or transcendental (*lokottara*). It may be pure text (*sūtra*), commentary (*artha*) or both (*sūtrārtha*). Another classification of *āgama pramāṇa* is as *ātmāgama* (for the Tirthankaras), *anantarāgama* (for the Gaṇadharas) and *paramparāgama* (for the followers). These meanings are based on import (*artha*). On the basis of texts (*sūtra*), the meanings would respectively be as follows : for the Gaṇadharas, for immediate followers and for followers after the first generation.

#### 18. Cf.

*saṁkhejja-mañodavve bhāgo loga-paliyassa boddhavvo*

[*Avadhi* knowledge which knows a limited portion of the sphere and a limited portion of time becomes the knower of *mano-dravya*.

19. The word *vīriya-sajoga-saddavvayāe* needs explanation. On the exhaustion of *karma* obstructing energy, energy (of the omniscient) becomes unlimited so that mind and other organs of the body are full of energy ; but till they are harnessed to active use, there is no visible motion. Hence the adjective *sayoga*. Diverse interpretations have been given to the word *sat* in *saddavvayāe*. According to one, *sat* is *satta* (existent) ; according to another, the substance called soul becomes *sat* with the removal of the obstruction.

20. Breaking of matter (*pudgala*) may give one or another of the five results :

*Khaṇḍa*—breaking into pieces as it happens when a piece of stone is thrown ;

*Pra ara*—breaking into layers as is the case with the inside of the earth ;

*Cūrṇika*—Breaking (crushing) into powder ;

*Anutaṭikā*—breaking the ground as it happens when the bed of a river or a tank dries up ; and

*Utkarikā*—breaking from one into many as it happens in case of the *eraṇḍa* (*calotropis gigantca*) fruit.

21. The following details have been given in the *Samavāyāṅga Sūtra* :

*Kulakaras* (7)—Vimalabāhana, Cakṣuṣmāna, Yaśasvāna, Abhicandra, Prasenaṇita, Marudeva and Nābhi. Their consorts were : Candrayaśā, Candrakāntā, Surūpā, Pratrūrūpā, Cakṣuṣkāntā, Śrīkāntā and Marudevī.

*Tīrthankaras* (24)—Rṣabha, Ajitanātha, Sambhava, Abhinandana, Sumatinātha, Padmaprabha, Supārśvanātha, Candraprabha, Subidhinātha (also called Puṣpadanta), Śītanātha, Śreyāṇsanātha, Vāsupūjya, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha, Kunthunātha, Aranātha, Mallinātha, Muni Suvrata, Naminātha, Ariṣṭanemi (also called Neminātha), Parśvanātha and Mahāvīra.

*Fathers of Tīrthankaras*—Nābhi. Jitaśatru, Jitāri, Saṁvara, Megha, Dhara, Pratiṣṭha, Mahāsenā, Sugrīva, Dṛḍharatha, Viṣṇu, Vasupūjya, Kṛtavarmā, Siṁhasenā, Bhānu, Viśvasenā, Sūra, Sudarśana, Kuṁbha, Sumitra, Vijaya, Samudravijaya, Aśvasenā and Siddhārtha.

**Mothers of Tīrthankaras**—Marudevi, Vijayādevī, Senā, Siddhārthā, Maṅgalā, Susīmā, Pṛthvī, Lakṣmaṇā (Lakṣaṇā), Rāmā, Nandā, Viṣṇu, Jayā, Śyāmā, Suyasā, Suvratā, Acirā, Śrī, Devī, Prabhāvatī, Padmā, Vaprā, Śivā, Vāmā and Triśalā.

**First female disciples of Tīrthankaras**—Brāhmī, Phalgu (Phālgunī), Śyāmā, Ajitā, Kāśyapī, Rati, Somā, Sumanā, Vāruṇī Sulaśā (Suyasā), Dhāriṇī, Dharanī, Dharanīdharā (Dharā), Padmā, Śivā, Śruti (Suvā), Dāminī (Rjukā), Rakṣikā (Rakṣitā), Bandhumatī, Puṣpavatī, Anilā (Amilā), Yakṣadattā (Adhikā), Puṣpacūlā and Candanā (Candanabālā).

**Cakravartis** (12)—Bharata, Sagara, Maghavān, Sanat-kumāra, Śāntinātha, Kunthunātha, Aranātha, Śubhūma, Mahāpadma, Hariṣeṇa, Jaya, Brahmadata.

**Mothers of Cakravartis**—Sumaṅgalā, Yaśasvatī, Bhadrā, Sadevī, Acirā, Śrī, Devī, Tārā, Jvālā, Merā Vaprā, and Cullaṇī.

**Consorts of Cakravartis**—Subhadrā, Bhadrā, Sunandā, Jayā, Vijayā, Kṛṣṇaśrī, Sūryaśrī, Padmaśrī, Vasundharā, Devī, Lakṣmimatī and Kurumatī.

**Valadevas** (9)—Acala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma and Rāmā.

**Vāsudevas** (9)—Tṛpṛṣṭha, Dvipṛṣṭha, Svayambhū, Puruṣottama, Puruṣasiṅha, Puruṣa Puṇḍarika, Datta, Nārāyaṇa and Kṛṣṇa.

**Fathers of Vāsudevas**—Prajāpati, Brahma, Soma, Rudra, Śiva, Mahāśiva, Agniśikha, Daśaratha and Vasudeva.

**Mothers of Vāsudevas**—Mṛgāvatī, Umā, Pṛthvī, Sitā, Ambikā, Lakṣmimatī, Śeṣavatī, Kekayī and Devakī.

*Enemies of Vāsudevas* called Prati-Vāsudevas)—Aśvagrīva, Tāraka, Meraka, Madhukaiṭabha, Niśumbha, Bali, Prabharāja (Prahlada), Rāvaṇa and Jarāsandha.

The *Samavāyāṅga* contains further the names of Tirthan-karas, etc., of the past *avasarpīṇī* and *utsarpīṇī* and of the future *avasarpīṇī* and *utsarpīṇī*.

22. According to the *Sthānāṅga*, causing injury to life and uttering falsehood both arise from, and are linked with, the process of preparing unwholesome food, drink, etc., and offering them to a monk. Cf.

*tathāhi prāṇātīpātyādadhākarmādi karaṇato mṛṣoktaṁ vā yathā aho sādho ! svārtha-siddhamidaṁ bhaktādi kalpanīyaṁ vo nāśaṁkā kāryyā*

[Injury to life caused in the preparation of unwholesome food and telling a lie to induce a monk to accept the same saying, 'Oh monk ! I have prepared this food for my own use. You may accept it without hesitation. Apprehend no lapse in its acceptance',—these are vices which become the cause of a short life.]

23. Cf.

*aṇuvvaya mahāvvaehiṁ ya bālatavo akāma nijjarāe ya devāyaṁ nibaṇḍhai sammadiṭṭhī ya jo jīvo*

[One with right outlook acquires the life of a heavenly being by dint of lesser vows (*aṇuvratas*), great vows (*mahāvratas*), penances and *karma* exhaustion, and by being free from attachment.]

Life in heaven is relatively long. The above idea is continued further as follows :

*samaṇovāsayaṁsa ṇaṁ Bhante ! taḥārūvaṁ samaṇaṁ vā māhaṇaṁ vā phāsueṇaṁ asaṇa-pāṇa-khāma-sāimeṇaṁ paḍilābhemaṇassa kiṁ kajjai ?*

*Goyamā ! egaṃtaso ṇijjarā kajjai*

[*Bhante !* What does a *śramaṇa* devotee gain in offering wholesome and prescribed food, drink, dainty and delicacy to a *śramaṇa* or to a *māhaṇa* ?

Gautama ! He has total exhaustion of *karma* bondage.]

That which helps exhaustion of *karma* bondage may also help the acquisition of a long life.

24. The point under consideration is long and unwholesome life which is the outcome of offering food to a monk with disrespect. Even if pure food is offered with disrespect, it does not give good result.

Some texts have used the adjective *aphāsueṇaṃ aṇesaṇijjeṇaṃ* for food. This may be interpreted as follows :

*micchadiṭṭhī mahāraṃbha-pariggaho tivva lobha-nissilo  
nirayāyuraṃ nibaṇḍhai pāvamaṃ rodda-pariṇāmo*

[One whose wit is steeped in vice which has a violent outcome, in great endeavour, great possession, profound greed, who is devoid of conduct, who has a wrong outlook, acquires life in hell. Life in hell has usually a very long span, apart from being very unwholesome.]

25. Some texts use the adjectives *prāsuka* (free from live objects) and *aprāsuka* (not free from live objects) for food, while others do not.

26. The discussion needs elucidation.

Consideration One—The earthen wares of a seller have been stolen. He searches for them. In doing so, he incurs four activities, and the fifth one too if he has a perverted

faith (i.e., wrong outlook). In case the search ends in a recovery of the stolen wares, then, the activities become light ; but till recovery they are heavy.

Consideration Two—The buyer buys from the seller and gives a part of the purchase price, but has not taken delivery in which case the activities of the buyer are light and those of the seller are heavy.

Consideration Three—The wares have been delivered and the buyer has removed them, in which case the activities of the buyer are heavy and those of the seller are light.

Consideration Four—This has two parts :

(a) The process of buying is gone through but payment has not yet been made or received, in which case the activities of the buyer are heavy and those of the seller are light.

(b) The process of buying is gone through and payment has been made in which case the activities of the seller are heavy and those of the buyer are light.

27. The relevant section in the *Jivābhigama* is as follows :

When the infernal beings transform into a single form, they change into a big mace or some other weapon. When they transform into many forms, they change into many big maces or many other weapons. But in any case their number is limited, not unlimited. By thus changing (into weapons), they hurt one another and cause pain. This pain is devoid of joy in all respects, this spreads over the whole body, this is deep, unwholesome, pungent, harsh, cruel, violent, generating misery, establishing a tight grip and is unbearable.

28. *Ādhākarma* has been defined as follows :



*ādhyā sādhu-praṇidhānena yat sacetanamacetanāṃ kriyate acetanāṃ va pacyate cīyate vā gṛhādikam vayate vā vastrā-dikam tadādhākarma*

[When a live object is deprived of its life for the sake of a monk, a non-live object is boiled, a building is erected, cloth is woven (all for the use of a monk), such acts become *ādhākarma*.]

Also included in *ādhākarma* are *racitaka* (reshaping or remaking of food), *krītakṛta* (buying), *sthāpita* (storing), etc.

29. Three words used in the *Sūtra* need explanation :

*alīka*—To make a false statement about what is not, e.g., to say that a monk practices not the vow of celibacy when he is perfectly celibate.

*asadbhūta*—To make a false statement about what is, e.g., to call a monk a thief when he is not.

*abhyākhyāna*—To make a false attribution in the presence of others about one who is perfectly free from blemish.

30. Molecules (electrons) are the smallest part of atom which can neither be divided, nor crushed or powdered. In case of a cluster of molecules (*skandha*), they can be divided when they are of a coarse variety, but cannot be so divided when they are fine.

31. When *skandhas* have an even number of *pradeśas*, say two, four, six, etc., they are said to be *sārdha* and *amadhya*. When they have an odd number of *pradeśas*, they are said to be *samādhyā* and *anardha*. *Skandhas* with limited, unlimited and infinite *pradeśas* may have either an odd number or an even number of *pradeśas*.

32. When matter (*pudgala*) exists in the form of a *skandha* with two *pradeśas*, it is matter as substance. When it exists on one or more *pradeśas* of space, it is matter as place. When it exists in some shape or form, it is matter as shape or form. When it exists as phenomena, it is matter as phenomena. In other words, span-as-substance (*dravya-sthānāyu*), span-as-place (*kṣetra-sthānāyu*), span-as-shape (*avagāhanā sthānāyu*) and span-as-phenomena (*bhāva-sthānāyu*) characterise *pudgala* as well as *skandha*.

33. The implication given here is not different from what is generally understood ; but the real implication is clear only to the seers. In the words of Abhayadeva Suri,

*gamanikāmātramevedarṇ aṣṭānārṇa api eṣāṇ sūtrāṇāṇ  
bhāvārthaṇ tu bahusrutāḥ vidanti*

[A *chadmastha* has a limited knowledge ; so he knows by inference. The knowledge of an omniscient is limitless ; so he makes no use of inference.]

34. The following is an imaginary case regarding the distribution of *pudgalas* with and without *pradeśas*. It may give an idea regarding their proportions :

<i>pudgalas as</i>	<i>phenomena</i>	<i>time</i>	<i>substance</i>	<i>space</i>
Without <i>pradeśas</i>	1,000	2,000	5,000	10,000
With <i>pradeśas</i>	99,000	98,000	90,000	90,000

35. Births and deaths are a regular process. But when more are born than die, it is Increase ; when more die than are born it is Decrease ; when as many are born as die, it is a state of Constancy.

36. When to the existing number of living beings more are added, it is *sopacaya* (with reinforcement) ; when the number diminishes due to deaths, it is *sāpacaya* (with withdrawal) ; when due to simultaneous births and deaths, there are simultaneous increases and decreases, it is *sopacaya*-

*sāpacaya* (with reinforcement-withdrawal) ; when there are neither births nor deaths, neither additions nor subtractions, it is *nirūpacaya-nirapacaya* (without reinforcement without withdrawal).

37. The words *māna* and *pramāṇa* signify the relativity of different units of time. Compared to the smaller units of time, the bigger units are *māna*, and compared to the bigger units, the smaller ones are *pramāṇa*. For instance, compared to a *muhūrta*, *lava* is a *pramāṇa* whereas compared to *lava*, *muhūrta* is a *māna* ; likewise, when *lava* is *māna*, *stoka* is *pramāṇa* ; and so on.

In the entire universe, time and time-sense are restricted to man and his world. Neither gods nor infernal beings have a time-sense. Even animals inhabiting the world of men, and some species of gods who visit this world have no time-sense.

38. The point at issue is that while the sphere is *asamkhyāta*, nights and days are *ananta*, the latter being, by all means, bigger than the former. If that be so, how does a bigger thing enter into a smaller thing ?

The argument is a tautology. In a big building, there may be a thousand lamps burning, and no one would express any doubt about it. In the same manner, in unlimited space there may exist an infinite number of souls. If this be admissible, then, why not infinite nights and days in a sphere which is unlimited ?

39. The *Sūtra* (179) gives following adjectives for *loka* : *śaśvata* (eternal) ; *anādi* (without a beginning), *ananta* (without an end), and so on.

Two types of *jīvaghanas* have been described, viz. *ananta* and *paritta*. *Jīva* has been called *ghana* because it combines in itself infinite categories and unlimited *pradeśas*. *Jīvaghanas* are *ananta* (without an end) because they continue to exist

in a *kārmaṇa* body even after the death of a being, and also because they live through successive generations of their progenies. *Jīvaghanas* become *paritta* when they are compared to their succeeding generations. Time also becomes *ananta* and *paritta* according as *jīvaghanas* become *ananta* and *paritta*.

40. Mahāvīra propounded the religion of five vows. This was initially propounded by Ṛṣabha. During his time, *śramaṇa* religion was thus based on five vows. But under the 22 Tirthankaras following him, *śramaṇa* religion was based on four vows. The position has been explained on the ground that the monks during the tirthankarahood of Ṛṣabha were simple and ignorant, and so they needed elaborate guidance for which the vows were five. During the days of Mahāvīra, however, the monks had become crooked and crafty so that they needed rigorous tightening up in every detail for which the vows became five again. But under the remaining 22 Tirthankaras, the monks were simple and wise so that four vows sufficed.

The *Ācārāṅga* makes a distinct reference to Mahāvīra's religion of five vows. We have references to Pārśva's religion of four vows and Mahāvīra's religion of five vows in the *Uttarādhyayana Sūtra*. Jacobi has given the following interpretation regarding the latter text :

"The argumentation in the text presupposes a decay of the morals of the monastic order to have occurred between Pārśva and Mahāvīra and this is possible on the assumption of sufficient interval of time having elapsed between the last two Tirthankaras and this perfectly agrees with the common tradition that Mahāvīra came 250 years after Pārśva."

Though Jacobi's interpretation of the significance of the addition of celibacy to the list of vows finds general acceptance, an alternative view is that Mahāvīra added non-possession, and not celibacy. They attribute this addition to Mahāvīra's going about the country without clothes. According to this school, Mahāvīra felt that the ascetic could free himself from all desires only when he got rid of

all clothes which were, so to say, the last fetters of the worldly objects. Non-possession meant the giving up of home and kith and kin, and having nothing to sustain one's life.

On the addition of *pratikramaṇa*, we have the following from the commentator :

*sapaḍikkamaṇo dhammo purimassa ya pacchimassa ya jīṇassa  
majjhimagāṇam jīṇāṇaṃ kāraṇajāe paḍikkamaṇaṃ.*

[The religion of the first Tirthankara as that of Mahāvira prescribed *pratikramaṇa* as compulsory ; the religion of the remaining 22 Tirthankaras prescribed *pratikramaṇa* only when there was occasion for it. In Mahāvideha, too, *pratikramaṇa* is not compulsory, and is prescribed only when there is occasion for it.

41. Worthy of note is that Chapter One of this *Sataka* started by mentioning the sun ; Chapter Ten ends with reference to the moon.

## BOOK VI

1. *Mahāvedanā* and *mahānirjarā* are technical terms. When due to specific cause(s), the intensity of pain increases, as it may happen in the case of the infernal beings, then these are said to be with 'great pain'. When *karma* is exhausted in a special manner, as in the case of a monk who uses a conscious process to exhaust it, it is called *mahānirjarā*.

The statement 'one with great pain is also one with great exhaustion' may be true of certain categories of beings, and not of all categories of beings. For instance, it does not apply to the infernal beings living in the sixth and the seventh hells who are with great pain but without exhaustion. Likewise, the statement 'one with great exhaustion is also one with great pain' may be true of certain categories of beings, and is not univesally true. For instance, the omniscient is with great exhaustion but without pain.

2. *Mahānirjarā* and *mahāparyavasāna* would go together. With great termination of *karma* bondage, there is great termination of rebirth.

3. The relevant section in the *Paṇṇavaṇā Sūtra* has the following :

Q. *Bhante* ! Do infernal beings take live objects, non-live objects or mixed objects ?

A. Gautama ! Infernal beings do not take live objects, nor mixed objects ; they take non-live objects.

4. The liberated souls are stated to be with a beginning but without an end. This has been a source of confusion to some on the ground that if the liberated souls are with

a beginning, then, there must be some point in time when the abode of the liberated souls called Siddhaśilā must have been without a liberated soul. The confusion is uncalled for. The *Sūtra* leaves no gap when it states that relative to the category of perfected souls, any particular soul which is perfected is with a beginning, etc. Cf.

*sāi apajjavasiā siddhā na ya nāma tikālammi  
āsi kayāi vi suṇṇā siddhi siddhehiṃ siddharāṇte  
savvaṃ sāi sarīraṃ na ya nāma'dimayaṃ deha sabbhāvo  
kāla'ñāittāṇao jahā va rāṇḍiyāṇaṃ  
savvo sāi siddho na yādimo vijjai taḥā taṃ ca  
siddhi siddhā ya sayā niddiṭṭhā roha pucchāe*

The idea is that the perfected soul is with a beginning but without an end. In the past, there was never a time when the Siddhaśilā has been without a single perfected soul. Time is eternal, so is body, and so are nights and days. There has never been time when there has not been a single body nor time when there have not been nights and days. Still everybody is with a beginning, just as every night and day is with a beginning. Likewise, all the perfected souls are with a beginning. They attain perfection at a point in time before which they had been like ordinary living beings tied to the cycles of births and deaths. There is not a perfected soul who may be without a beginning, and there is not a single perfected soul who may claim that he has been the first to be perfected. Expressions like *paḍhama samaya siddha*, *anantara siddha*, *tīrtha siddha*, all point to the fact that a perfected soul is with a beginning. As a group, the perfected souls are without a beginning, i.e., they are eternal, but as individuals, all perfected souls are with a beginning.

5. Living beings who are to be liberated in a particular life are in possession of a power called *bhavyatva labdhi*. This power remains till a particular soul is liberated ; then it drops out. So a soul that is to be

liberated in a particular life is said to be without a beginning but with an end (*anādi sānta*).

6. A non-female non-impotent has the physical frame of a woman, a man and an eunuch without corresponding sensibilities. Such a being exists at a *guṇasthāna* (step to higher life) called *anibṛtti-bādara-sarṁparāyādi*. He binds *karma* enshrouding knowledge.

7. For this note, it is convenient to combine *Sūtra* 33 and 34. The considerations are twofold, viz., one about right and wrong outlook and the other about the states of being with and without mind. If one with right outlook is free from attachment, he does not bind *karma* enshrouding knowledge. Similarly if one who has a mind is free from attachment, he does not bind *karma* enshrouding knowledge. The rest of the species sometimes bind *karma* enshrouding knowledge, or sometimes they bind and sometimes they do not.

As to beings with right-wrong outlook, it has been stated that they bind *karma* enshrouding knowledge, but they do not bind *karma* giving a life-span in that state.

One not-with-mind not-without-mind may be of three types, viz., *sayogī* (with activity), *ayogī* (without activity) and *siddha*. Of these, *sayogī* binds *vedanīya karma*, but not *ayogī* and *siddha*. But none of them binds *karma* enshrouding knowledge nor *karma* giving a life-span.

8. These have organs of senses and mind, but they do not have eyes.

9. *Acarima* are the liberated beings and also those who are never to be liberated. Contrasted to them, those who are to be liberated are infinite times more.

10. *Sapradeśa* is one with space-points. When there are no space-points, it is *apradeśa*. The soul is without a beginning, and it is eternal. So it is *sapradeśa*. If a thing



exists for a time-unit (*samaya*), then, relatively to time, it becomes *apradeśa*. Cf.

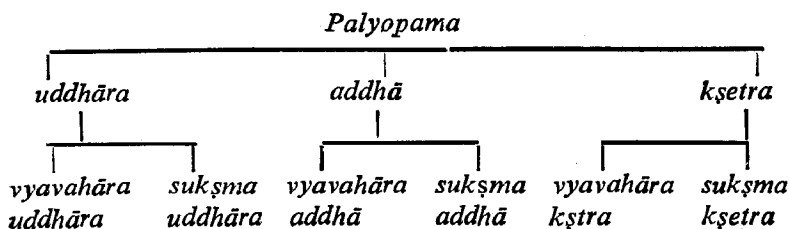
*jo jassa paḍhama-samae baṭṭai bhāvassa so u apaeso  
aṇṇammi vaṭṭamāṇo kālāseṇa sapaeso*

[The phenomenon in which the soul exists in the first time-unit is *apradeśa* ; otherwise, i.e., if it exists in second, third or more time-units, it is *sapradeśa*.]

11. The life-span of living beings is determined by all the three. So also the life-span of the Vaimānikas. Not so of infernal beings whose life-span is not determined by renunciation. Only unrenounced beings are born in the hells.

12. The expression *egapaesiyāe sedhīe* does not mean an array of *one-pradeśa* beings ; it means *ə* similarly from the base till the summit. For, *tamaskāya* consists of dark water-bodies who need innumerable cells or space-points for their stay. An array of beings with one *pradeśa* is not big enough to hold all the water-bodies constituting the *tamaskāya*.

13. Further divisions of *palyopama* are as follows :



*Sāgaropama* has similar divisions, but *krores* of time more in each case.

14. These 12 forms are as follows :

(1) *Jāti-nāma nidhatta* ; (2) *jāti-nāma nidhattāyu* ; (3) *jāti-nāma niyukta* ; (4) *jāti-nāma niyuktāyu* ; (5) *jāti-*

*gotra nidhatta* ; (6) *jāti-gotra nidhattāyu* ; (7) *jāti-gotra-niyukta* ; (8) *jāti-gotra niyuktāyu* ; (9) *jāti-nāma-gotra nidhatta* ; (10) *jāti-nāma-gotra nidhattāyu* ; (11) *jāti-nāma-gotra niyukta* and (12) *jāti-nāma-gotra niyuktāyu*.

The expressions which include *āyu* have a dominance of life-span. The word *nidhatta* means tie or bondage.

15. By its inherent nature, the water of the Salt Sea rises to be scattered all over. So its water surface is never calm. The water is disturbed by tidal bores also which are created by subterranean winds.

For the rest, reference is made to the *Jīvābhigama Sūtra*. Beyond two and a half isles and two seas, the seas are not disturbed but have a calm surface. They are full to the brim like a jar full of water. In the Salt Sea, clouds are formed and they cause rainfall. This is not so in other seas. In these seas, many water-bodies, *jīvas* and *puḍgalas* come in, go out, take birth and die. Their shapes are similar, but their sizes become double from one to the next one. They are beautified by the blossoms of flowers of diverse varieties, such as *utpala*, *padma*, *kumuda*, *nalina*, etc., In fact, the number of isles and seas are as many as there are auspicious words in the world to signify beautiful names, forms, smells, substances and touches. The number of such isles and seas would easily run into *krores* of *sāgaropamas*. They are the outcome of earth, water, soul and matter. All *prāṇas*, *bhūtas*, *jīvas* and *sattvas*,...till mobile beings have been born in these many times or an infinite number of times.

16. The details are contained in the *Pañṇavaṇṇā Sūtra*. The bondage of eight types of *karma* has been noticed earlier. When the bondage consists of seven types, *karma* giving life-span is excluded. When it consists of six types, to be excluded are *karma* giving life-span and *karma* causing delusion.

## WORD INDEX

### BOOK III

[ Figures within brackets indicate number of Question/ Answer as used in this translation where the word first occurs. ]

- अइवासा—much rain. (148)  
अंतकिरिया—final act, liberation. (78)  
अकिट्ठे—without pain or distress. (65)  
अच्चासाइत्तए—to destroy. (57)  
अच्चासायणाए—with great unrest. (57)  
अच्चुएकप्पे—in a celestial region called Acyuta-kalpa. (47)  
अच्छरा—nymph. (51)  
अच्छिवेयणा—pain in the eye. (147)  
अजीरया—indigestion. (147)  
अट्टभाण—meditation of the distressed. (65)  
अणंत संसारए—with infinite (limitless) worldly life. (33)  
अणाढाइज्जमाणा—being dishonoured. (18)  
अणाभिओगिएसु—one who does not serve under any one,  
independent. (127)  
अणारंभमाणे—not disturbing. (81)  
अणारिया—non-Aryan, impious. (146)  
अणालोइयपडिक्कंते—without discussion (confession) and *prati-*  
*kramaṇa*. (108)  
अणिक्खित्तेण—incessant, without break. (9)  
अणिमिसणयणेण—without winks, with steadfast gaze. (57)  
अणियाणं—(lords over sevenfold) army. (9)  
अणियाहिवइणं—(lords over) army commanders. (9)  
अणुकंपिए—compassionate. (34)

- अणुपरियदृष्टिता—running after. (58)  
 अणुवरयकाय किरिया—activities of one who is unrenounced. (68)  
 अण्णहभावं—in a different form. (129)  
 अण्णाया—unknown. (146)  
 अत्तत्तासंवुडस्स—of the self-restrained. (81)  
 अपत्थियपत्थए—covetous of death. (57)  
 अपरिताविए—without injury. (65)  
 अपरियाइत्ता—without taking. (104)  
 अपरियाणिज्जमाणा—without their request rejected. (18)  
 अपरिसेसो—without omission, complete. (7)  
 अपुट्ठवागरण—reply without question. (7)  
 अप्परघा—cheap. (149)  
 अप्पमहग्घ-आभरण-अलंकियसरीरे—decorating the body with light  
 but precious jewellery. (17)  
 अप्पुस्सुए—without anxiety. (57)  
 अब्भा, अब्भरक्खा—some heavenly phenomenon. (146)  
 अभवसिद्धिए—not to be perfected in this life. (33)  
 अभिग्गहं—vow, resolve. (17)  
 अभिजुंजित्तए—to be transformed or changed. (120)  
 अभिलावेणं—as per statement. (87)  
 अभिसमण्णागये—come to (thy) presence, to be at one's beck  
 and call. (11)  
 अमरिसं—anger, rage. (57)  
 अमाई—free from deceit. (125)  
 अयकवलंसि—in a vat or cauldron. (81)  
 अयागरा—from mines. (149)  
 अरगाउत्ता-सिया—(spokes) affixed at the axle of a wheel. (3)  
 अरयंवरवत्थघरे—with robes as clean and pure as the  
 sky. (15)  
 अवगाढावगाढे—to fill, cover or swarm with. (3)  
 अवट्टमाणे—not enagaging. (81)  
 अवसाओ—control. (57)

- अविण्णाया—especially known. (146)  
 अव्वहिए—without pain. (65)  
 असमारंभमाणे—not torturing. (81)  
 असारंभमाणे—not resolving. (81)  
 असिचम्मपायं—with sword, shield and trap. (112)  
 असूआ—unheard. (146)  
 असोयवरपावयस्स—the excellent *asoka* tree. (57)  
 अस्सु ( मू ) या—unremembered. (146)  
 अहापणिहिण्णत्तेहिं—with limbs stiffened. (57)  
 अहालहुसगाइं—very small. (48)  
 अहावच्चा-भिण्णायाणं—recognised as progeny-like. (146)  
 अहावायरे—coarse part. (3)  
 अहासुहुमे—fine part. (3)  
 अहिगरणिया—instrumental, activity using instrument. (67)  
 अहुणोव्वण्ण—born recently or just now, (11)  
 अह्णइविसए—on downward movement. (40)  
 आइण्णं—fill up. (3)  
 आउत्तं—with great care or caution. (81)  
 आकड्ढविकड्ढिकरेमाणा—dragging haphazardly. (18)  
 आढायमाणे—respecting. (24)  
 आणा-उववाय-वयण-णिद्देस—order-service-permission-direction.  
 (18)  
 आणापाणपज्जत्तीए—attainments regarding respirations. (11)  
 आभिओग—one who serves (under) another. (126)  
 आभरणवासा—shower of ornaments. (149)  
 आयड्ढीए—by dint of his own power. (92)  
 आयप्पयोगेणं—by the application of self. (92)  
 आयरक्खा—body-guard. (143)  
 आयावणभूमि—ground for taking exposure (to the sun). (14)  
 आयावेमाणे—while exposing to the sun. (14)  
 आरद्धा-उवरिल्ला—heavens beyond (Sanatkumāra), upward. (14)  
 आरंभइ—disturb. (78)

- आराहए, आराहणा—worship, devotion. (33)
- आलइयमालमउडे—with crown on the head decorated with wreaths. (15)
- आलोइयपडिक्कंते—discussing lapses and doing *pratikramaṇa*. (11)
- आसबलं—strength of a horse or a large number of horses. (53)
- आसवदाराइं—channel for the inlet of water. (81)
- आसायेमाणे—tasting. (17)
- आसुहत्ता—to be angry. (18)
- आसे—horse. (99)
- अहेवच्चं—lord over, dominate over. (150)
- इंगालभुया—to be like flame. (18)
- इंदकील—master nail (at the city portal). (57)
- इंदगहा—a heavenly phenomenon. (147)
- इंदधणु—rainbow. (146)
- इंदाहिट्टीया—dependent on the Indra. (18)
- इंदाहीणकज्जा—those who discharge their activities under the direction and guidance of the Indra. (18)
- इंदाहीणा—without an Indra. (18)
- ईसिंपब्भारगएणं काएणं—with the front part of the body bent forward a little. (57)
- उक्कापाया—showers of meteors. (57)
- उक्कासहत्साइं—thousands of meteors. (57)
- उग्घोसेमाणे—shouting, announcing. (18)
- उच्चयरा उण्णयतरा—higher, at an elevation. (21)
- उच्छण्ण—extinct. (149)
- उड्ढं उद्दाइ—comes up. (81)
- उत्तरइड्ढलोगाहिबई—master of the northern half of the sphere. (15)
- उत्तरिल्ले—in the north. (9)
- उदप्पीला—pool, tank. (148)

- उदम्भेदा—spring, fountain. (148)  
 उदीरइ—to pull up with all energy. (76)  
 उद्धयाए—name of a motion. (18)  
 उप्पइयपुब्बिं—formerly gone up. (55)  
 उप्पयणकाले—while moving up. (65)  
 उल्लंघेत्तए—to cross, to go to the other side. (104)  
 उवक्खडावेत्ता—having made. (17)  
 उवत्थडे—cover with. (3)  
 उवयणकाले—while falling down. (65)  
 उववज्जिहिइ—will be born. (20)  
 उववायसभाए—hall of Genesis (where Indra is born). (11)  
 उवेहमाणे—overlooking, neglecting. (17)  
 उव्वाहा—stream, rivulet. (148)  
 उव्वेयगा—concern, restlessness. (147)  
 उस्सिणेउस्सिणम्भूए—became enraged and agitated. (57)  
 उस्सिंचणएणं—making wholly empty, turning upside down. (81)  
 ऊसिओदयं—raised. (93)  
 एगओपडागं—going in one direction like a flag. (94)  
 एग-पोगल-णिविट्ठ-दिट्ठिए—with eyes fixed on one matter. (57)  
 एगाहिया—fever on alternate days. (147)  
 एयइ—throb, tremble. (75)  
 ओह्य-मणसंकप्पे—with his mental resolve shattered. (65)  
 ओहि, ओहिणा—by dint of *avadhi* knowledge. (18)  
 कक्खागयसेअं—with arm-pits sweating. (57)  
 कच्छकोहा—ulcer in arm-pit. (147)  
 कपिहसिय—a heavenly phenomenon. (146)  
 कयविक्रया—purchase and sale. (149)  
 करयलपरिगहियं—with folded palms. (11)  
 कल्लाणफल-वित्तिविसेसो—auspicious outcome. (17)  
 कंडए—a standard or measure of time. (60)  
 काइया—physical, activities of the body. (67)  
 कालइद्धरत्त—(dark as) mid-night. (57)

- कासा—cough. (147)
- किच्चगणं—on some business. (112)
- किच्चाई करणिज्जाई—business, something to be done. (29)
- कुटुंबजागरिय—name of a penance in which one keeps awake at night. (17)
- कुमारगहा—name of a disease. (147)
- कुलरोगा—hereditary disease. (147)
- कूडामारशाला—chamber of the shape of the summit of a mountain. (16)
- केवलकण्ठं ( जम्बूद्वीपं )—the whole (of the Isle of Jambūdvīpa). (3)
- कोट्टकिरियं—(goddess) in the process of chastising (the demon Mahiṣa). (18)
- खंदगहा—name of a disease. (147)
- खारा—separation due to ill relation. (147)
- खिवित्ता—throwing out. (58)
- खुब्ब —to be enthused. (76)
- गहगज्जिया—a heavenly phenomenon. (146)
- गहजुद्धा—(same as above). (146)
- गहदण्डा—(same as above). (146)
- गहमुसला—(same as above). (146)
- गहसिंघाडगा—(same as above). (146)
- गहावसव्व—(same as above). (146)
- गंधव्वणयरा—cities of the Gandharvas. (156)
- गामदाहा—burning of villages. (146)
- गिल्ली—a vehicle drawn by elephant. (90)
- घट्टइ—move in different directions. (76)
- घोरंघोरांगारं—with uncouth and dreadful frame. (57)
- चउपुडयं—a pot with four chambers. (57)
- चउभंगो—four modes or forms. (87)
- चउरंगुलमसंपत्त—at a distance of four fingers (about two inches). (57)



- चंडिक्रिया—assuming dreary form. (18)
- चंद्रपरिवेसा—environment of the moon. (146)
- चंदोवरागा—eclipse of the moon. (146)
- चक्कवालं, एगओ-, दुहओ—, wheel, on one wheel (mono),  
on two wheels. (100)
- चक्खुपम्हणिवायमवि—in the twinkling of an eye. (81)
- चक्खुविक्खेवदिट्ठि पडिग्घायं—obstructing the vision of the  
eye. (57)
- चरिमभवत्थाण—one in his final stage (before exit). (66)
- चाउत्थहिया—fever at a gap of four days. (147)
- चिट्ठमाणस्स—while living. (81)
- चिरपोराणाइं—very old (treasure). (149)
- चोप्पाल—armoury named Catuspāla. (57)
- जइणवेयं—with a tremendous speed. (53)
- जक्खग्गहा—name of a disease. (147)
- जक्खालित्तए—a heavenly phenomenon. (146)
- जतिआ—as many. (143)
- जणवयवग्गं—collection of villages. (132)
- जण्णोवइयं—sacred thread. (116)
- जम्मणमहेसु—on the occasion of birth ceremony. (45)
- जहाणपुव्विए—in chronological order. (155)
- जाणरूवेण—as a vehicle. (87)
- जायतेयंसि—in the flame. (81)
- जिमिय-भुत्ततरागए—after dinner. (17)
- जुग्ग—name of a vehicle of the shape of a ricksaw. (90)
- जुरावणयाए—make one cry or weep. (78)
- जुवइं जुवाणे—a lad (holding tight) a lass. (3)
- जूवे—a heavenly phenomenon. (146)
- जोहबलं—strength of a large number of men. (53)
- ठित्तिं पकरावेत्तए—make one resolve. (18)
- डमरा—roubles created by princes. (147)
- डिंबा—obstruction. (147)

- र्णदिस्सर—isle named Nandiśvara. (45)  
 णयरणिद्ववणेषु—sewerage of the town. (149)  
 णाणुप्पायमहिमासु—on the occasion of attaining supreme knowledge. (45)  
 णिक्खमणमहेसु—on the occasion of one's initiation. (45)  
 णियत्तणियं मंडलं—of a limited size, of the size of one's own person. (18)  
 णिवत्तणाहिगरणकिरिया—activity to manufacture an instrument. (69)  
 णिवाया णिवायगंभीर—without air, air-tight. (16)  
 णिसीयमाणस्स—while sitting. (81)  
 णिस्सेयसिए—to attain liberation. (34)  
 णिही, णिहाणइ—wealth. (149)  
 णीययरा णिण्णयरा—lower. (21)  
 णीसाए—shelter, support. (53)  
 तउयागरा—zinc mines. (149)  
 तणहत्थयं—a bundle of hay in hand. (81)  
 तत्तंसि—boiled, hot. (81)  
 तत्व-कवेलग-ब्भूया—to be like hot sand. (18)  
 तत्वासम-जोइय-ब्भूया—to be like a blazing flame. (18)  
 तप्पक्खिया—supporters, those who are on one's side. (146)  
 तब्भत्तिया—those who are devoted. (146)  
 तब्भारिया—those who are under one. (146)  
 तमुक्काय—dark-bodies. (57)  
 तहाभाव—in that (right form) (129)  
 तंबागरा—copper mines. (149)  
 तायतीसगाणं—Trāyastriṃśa gods. (3)  
 तिप्पावणयाए—making one shed tears. (78)  
 तिरिच्छमुहं—to make an odd face. (57)  
 तिवइच्छिंदइ—to frown. (57)  
 तिवलियं भिउडिं णिडाले—with three lines appearing (on the forehead). (18)

- तिसत्तक्खुत्तो—twenty-one times. (17)
- तुयट्ठमाणस्स—while lying. (81)
- तेयाहिया—fever at a gap of three days. (147)
- थिल्ली—name of a vehicle drawn by a horse. (90)
- वरिं—fortress on land, valley. (53)
- दाहिणिल्ले—in the south. (9)
- दिट्ठभट्ठ—mere acquaintance, one who is just known through a meeting. (18)
- दिसिदाहा—burnings of directions. (146)
- दुग्गं—fortress (in water). (53)
- दुप्पउत्तरकायकिरिया—activities in which the body is not properly directed. (68)
- दुब्बूआ—wicked person. (147)
- दुरंतपंतलक्खणे—with bad signs or marks. (57)
- दुल्लभबोहिए—one to be enlightened with difficulty. (33)
- दुवुट्ठी—inadequate rainfall, drought. (148)
- दुहओपडागं—like two flags. (94)
- देवदुसंतरिए—(covered) with a divine cloth. (11)
- धूमिया—a heavenly phenomenon. (146)
- न (ण) वहेमचारुचित्तं-चंचल-कुंडल विलिहिज्जमाण—with cheeks decorated with beautiful and colourful rings made from pure gold dangling from the ears. (15)
- पंडुरोगा—jaundice. (147)
- पंसुवुट्ठी—hail-storm, shower of dust. (146)
- पच्चण्णभमाणा—while performing. (30)
- पज्जत्तिए, पज्जत्तिभाव—attainments, state of, (11)
- पडागासंठियं—of the shape of a flag. (90)
- पडिग्गहं—pot, vessel. (17)
- पडिचंदा—a heavenly phenomenon. (146)
- पडिसाहरइ—withdraw. (18)
- पडिसूरा—a heavenly phenomenon. (146)
- पडीणवाया—wind from the west. (146)

- पणीयं—soaked in *ghee*. (108)  
 पमतद्धा—time (duration) of infatuation. (82)  
 पमादपच्चया—on account of carelessness. (75)  
 पयजो (यो) दयं—fallen. (93)  
 पयणुए—to become thin. (This is a sign of improvement.)  
 (108)  
 परमसूद्धभूए—being perfectly clean.  
 परिकुन्वियं—enraged. (18)  
 परिङ्कीए—by dint of other's power. (92)  
 परिणमइ—to be transformed. (76)  
 परित्तसंसारए—one who restricts mundane life. (33)  
 परिनिव्वाणमहिमासु—on the occasion of entering into liberation. (45)  
 परिभाएमाणे—enjoying. (17)  
 परियाइत्ता, परियाएइ—to take. (3)  
 परिवाडीए—in order. (111)  
 परिसाओ—assemblies. (149)  
 परिसाडेइ—to throw out. (3)  
 परिसाणं—counsellors. (6)  
 पलियंक—a posture in sitting. (118)  
 पल्लवेत्तए—fly back. (104)  
 पल्लस्थियं—a posture in sitting. (118)  
 ( कायं ) पव्वहंति—cause (physical) pain. (50)  
 पव्वाहा—large stream, river. (148)  
 पसत्थं—wholesome. (33)  
 पहीणमग्गाणि पहीणगोत्तागाराइं—(treasure) which is misplaced,  
 (treasure) of which the owner's lineage is lost. (149)  
 पहीण सामियाइं—(treasure) whose owner is dead. (149)  
 पहीणसेउयाइं—(treasure) whose custodian is dead. (149)  
 पाईणवाया—wind from the east. (146)  
 पाउब्भवित्तए—to appear. (25)  
 पाओसिया—activity arising out of hatred or malice. (67)

- पाणाइवाय—activity leading to slaughter. (67)  
 पाणामाए पवज्जा—a penance named *Prāṇāmā*. (17)  
 पायदद्दरगं—thumping with legs. (57)  
 पारिआवणिया—activity generating torture. (67)  
 पिहइ—plug, close. (81)  
 पिट्ठावणयाए—cause (one) to be bitten. (78)  
 पुब्बवेरियस्स—of former foe. (42)  
 पुब्बसंगइस्स—of former companion. (42)  
 पोराणाणं—previously performed. (17)  
 फंदइ—to pace. (76)  
 फलिहरयणं—name of an weapon, *pariḥharatna*. (57)  
 फुल्लकिंसुअसमाणं—red like *kimśuka* flower. (57)  
 बलाहगे—clouds. (96)  
 बहली—thick, strong. (108)  
 बहुपडिपुण्णाइं—complete. (11)  
 बालतवोकम्मेणं—by penance of the ignorant. (18)  
 बुइए—it has been said. (12)  
 बोला—sharp exchange of words. (147)  
 भय-गगर-सरे—in a voice trembling with fear. (57)  
 भवपच्चइयवेराणुबंध—inherent enmity.  
 भवसिद्धिए—to be perfected in this life. (33)  
 भविए—fit to be born. (103)  
 भावियप्पा—advanced soul. (85)  
 भीमं-भीमागारं—vast and dreadful figure. (67)  
 भूयग्गहा—a disease. (147)  
 भगंदरा—fistula.  
 मंडलरोगा—diseases of a *maṇḍala*. (147)  
 मंदवासा—little rain, drought. (148)  
 मघवं—Maghavan, god of clouds. (57)  
 मल्लवासा—shower of garlands. (147)  
 मसमसा विज्जइ—burns (to ashes). (81)  
 महग्घ—costly, dear. (149)

- महज्जुईए—*with great glow.* (2)  
 महड्डीए—*with great treasure or fortune.* (2)  
 महत्तरियाणं—*friendly companions or mates.* (6)  
 महानुभाग—*with great influence.* (2)  
 महापुरिस-णिवडणा—*death of great personalities.* (147)  
 महाबोदि—*a vast body.* (57)  
 महायुद्धा, महासंगामा—*great wars, great combats.* (147)  
 महारुहिरिणिवडणा—*much bloodshed.* (147)  
 महासत्थिणिवडणा—*hurling of great weapons.* (147)  
 महासोक्खे—*with great happiness.* (2)  
 महिया—*a heavenly phenomenon.* (146)  
 माई—*deceit.* (125)  
 मासरासिसंकासं—*(dark as) a pile of black uḍad.* (57)  
 मिसमिसमाणा—*with teeth rattling.* (18)  
 मुम्मुरुब्भूया—*to become like sparks of flame.* (18)  
 मेइणीयलं—*on the surface of the earth.* (57)  
 रणं—*forest.* (53)  
 रयुग्घायं—*shower of dust.* (57)  
 रहघण घणाइयं—*rattling of a chariot.* (57)  
 रिट्ठाणं—*a jewel named Riṣṭa.* (3)  
 लूहं—*coarse, ungreased.* (108)  
 लोयच्छेरयभूए—*wonders of the world.* (52)  
 लोयाणुभावे—*influence of space or sphere.* (84)  
 वइरवासा—*shower of lightning.* (149)  
 वइरागरा—*vajra ratna mines.* (149)  
 वगघारियपाणी—*with both hands hanging downwards.* (57)  
 वज्जस्सवीहि—*route of the thunderbolt.* (57)  
 वडेंसिया—*palace.* (146)  
 वणवासा—*shower of colours.* (149)  
 वत्तव्वया सम्मता—*a complete account.* (7)  
 वत्थव्वया—*residents.* (18)  
 वसणभूया—*famine.* (146)

- वसमुवणमंतु—come under my jurisdiction. (57)
- वसुहारा—shower of gold, silver, etc., at the birth of a Tirthankara. (149)
- वामेइ—vomit. (108)
- विकृष्टिते समाने—at the time of throwing out. (59)
- विज्जु—lightning, electricity. (146)
- वित्तिकिण्णं—specially fill up. (3)
- वित्तासेति—cause terror. (48)
- विराहए—heretic, non-believer, adversary. (33)
- विवच्चासे—reverse. (130)
- विससाए—in a normal or natural way. (57)
- विसाएमाणे—specially tasting. (17)
- विसेसाहिए—somewhat more. (61)
- वेउव्विय समुग्घाय—with vigorous transformation. (3)
- वेदणउदीरणयाए—for causing pain. (42)
- वेदणउवसामणयाए—for relieving pain. (42)
- वेयइ—to tremble. (76)
- वेयाहिया—fever at a gap of two days. (147)
- वेहास—sky. (57)
- वोलट्टमाणे—full to the brim. (81)
- वोसट्टमाणे—overflowing. (81)
- संजोएयव्वं—to be added. (88)
- संजोयणाहिगरणकिरिया—activity necessitated in assembling different parts of an instrument. (69)
- संतिभवण—water-store, assembly. (149)
- संथडे—extend. (3)
- संदमाणीय—a vehicle of the size of a man. (90)
- संपत्तीए—by direct application. (12)
- संभग-मउड विउए—with the crest of the crown smashed. (57)
- संवट्टवाया—a wind of the name of Samvartaka. (146)
- सण्णिच्या—stock of corn. (149)
- सण्णिवेसदाहा—burning of *sannivesa* (a human habitation). (146)

- सण्णिही—stock of *ghee*, jaggery, etc. (149)  
 सत्तुस्सेहे—with a body seven cubits in length. (3)  
 सपक्खिं सपडिदिसिं—in front of him, in his direction. (18)  
 समतुरंगेमाणा—embracing one another, hiding behind one another. (18)  
 समभिलोइत्तए—to see. (27)  
 समारंभइ—torture. (78)  
 समाहित—immersed in meditation. (11)  
 समियं—in a measured way. (76)  
 समुग्घाएणं—by an occult power. (85)  
 समोवडिए—fall. (57)  
 समोहण्णइ—to be alert. (3)  
 सयंगहिय लिंगे—external mark (of a monk) adopted by the monk himself. (18)  
 सयणिज्ज वरगये—while lying on bed. (18)  
 सयासव-सयिच्छिद्द—a hundred small holes and a hundred big holes. (81)  
 सलेह्णाए—fasting over a prolonged period. (11)  
 सव्वओसमंता—in all directions. (18)  
 सव्वत्थोवे—smallest, shortest. (60)  
 सव्वद्धा—all time. (82)  
 सामण्ण परियाग—holy order of monks. (11)  
 सामाणिय—gods who are almost equal to the *Indrā*. (3)  
 सारंभइ—to resolve to kill. (78)  
 सालंवहत्थ आभरणे—hands with bracelets having pendants. (57)  
 सासा—breathing trouble. (147)  
 साहट्ठु—contracting. (57)  
 साहत्थिं—with own hands (60)  
 सिज्झिहिइ—to be perfect. (18)  
 सिरसावत्तं—moving round the head. (11)  
 सीअ—palanquin. (90)  
 सीसागरा—lead mine. (149)



- सुवेण बंधइ—tied with rope. (18)  
 सुक्कत्ताए—forming semen. (108)  
 सुचिण्णाणं सुपरिक्कंताणं—well performed and performed with exertion. (17)  
 सुद्धोयणं—only rice. (18)  
 सुमहल्लवि—very great. (53)  
 सुलभबोहिए—with intellect readily available. (27)  
 सुवुद्धी—good rainfall. (148)  
 सुसाण—cremation ground. (149)  
 सुहमत्थिति—having no trace of existence. (57)  
 सूरपरिवेसा—environment of the sun. (146)  
 सूरोवरागा—eclipse of the sun. (146)  
 सोआवणयाए—causing grief. (78)  
 सोहम्मं कप्पं—a heaven named Sudharma-kalpa. (47)  
 हयहियया—with delight at heart. (57)  
 हयहेसियं—neighing of the horse. (57)  
 हरए—lake, tank. (81)  
 हरिसा—piles. (147)  
 हिरण्णागरा—silver mine. (149)  
 हिरि-सिरि-परिवज्जिए—devoid of humility and grace. (57)  
 हीणपुण्ण चाउद्दसे—born with low merit on an inauspicious (incomplete) 14th. day of the fortnight. (57)  
 हुअवहअइरेगत्तेयदिप्पंत—with a brightness much greater than that of fire. (57)

## Book IV

अच्चगिया—section. (3)

गणाइ—knowledge. (5)

तारूवत्ताए—that form. (6)

तावण्णत्ताए—that colour. (6)

## Book V

अइवाएत्ता—causing injury. (90)

अंतकरं—terminating (rebirth). (65)

अंतरं - gap to re-transform, gap to return to original state.

( 29)

अंतिमसरीरिय—in the final body. (66)

अगड-तडाग-दह-णइ—well-tank-lake-river. (141)

अगणिजीवसरीरा—physical frame of fire-bodies. (36)

अगणिक्कामिया—burnt by fire. (36)

अगणिक्कसिया—deprived of original state by fire. (36)

अगणिपरिणामिया—transformed by fire. (36)

अगणिसेविया—treated with fire. (36)

अगिलाए—without reservation. (58)

अणंतगुणकालं—infinite times black. (127)

अणंतगुणकुखे—infinite times harsh (ungreased). (127)

अणंतरगडिया—a series of knots without a gap. (41)

अणंतरपच्छाकडसमयंसि—in the time-unit following. (11)

अणंतरपुरकुखडे—in the (time-unit) just preceding. (10)

अणंतरागमे—*śruta* knowledge derived by the leading disciple

(Gaṇadhara) from the Tirthankara. (68)

अणंतरोववणगा—born without a time-gap. (72)

अणइहे—without halves. An attribute of matter with an odd number of *predaśas* (space-points). (117)

अणवज्जे—sinless. (108)

अणालोइयपडिक्कंते—without discussion (confession). (103)

अणुप्पदावयित्ता—(monks) giving to one another. (105)

अणुमाणे—inference. (68)

अणुवउत्ता—those who do not make use of *upayoga*. (72)

अणुवणीए—not taken delivery of. (95)

अणेवंभूय—unlike this. (85)

अणेरणिज्जेणं—not free from lapse, prohibited. (90)

- अण्णमण्णगडिया—knots tied to one another. (41)  
 अण्णमण्णगरुयत्ताए—on account of expanse of one another. (41)  
 अण्णमण्णगरुयसंभारियत्ताए—on account of expanse and heaviness of one another. (41)  
 अण्णमण्णघडत्ताए—on account of togetherness. (41)  
 अण्णमण्णभारियत्ताए—on account of heaviness of one another. (41)  
 अण्णयरेणं—others like this. (92)  
 अत्तागमे—*śruta* knowledge coming from within. (68)  
 अद्धमागहा—Ardha-Māgadhi language—a mixture of Māgadhi and Prākṛt, half-Māgadhi. (64)  
 अपएसे—without *pradeśas* (space-points)—an attribute of matter. (117)  
 अपज्जत्तगा—not mature. (72)  
 अप्पाउयत्ताए—due to a short span of life. (90)  
 अफामुएणं—prohibited, impure. (90)  
 अब्भक्खागं—far from true, untrue. (60)  
 अब्भणुण्णाए—on being permitted. (59)  
 अब्भित्तरपुक्खरद्धे—in the inner half of the Isle named Puṣkara, within the mountain belt. (21)  
 अभिणिव्वट्टेत्ता—to make. (82)  
 अभिमुहा—face to face. (59)  
 अभिरमइ—to play, to enjoy. (58)  
 अमज्झे—without the middle—an attribute of matter with an even number of *pradeśas* (space-points). (117)  
 अमियं—unlimited. (79)  
 अयण—a measure of time consisting of three seasons of two months each, half-year. (13)  
 अलमत्थु—perfect, all-knowing. (84)  
 अल्लिएणं—to tell a lie about something that is or exists. (101)  
 अवट्ठिए—fixed. (14)  
 अवमण्णह—insult. (58)

- अवहरेज्जा—*are stolen.* (94)  
 अब्बाबाहेणं—*without causing pain.* (56)  
 असम्भूएणं—to tell a lie about something that is not or that  
 does not exist. (108)  
 असम्भूयमेयं—*uncivil, unbecoming.* (62)  
 असुभदीहाउयत्ताए—for a long but unpleasant life. (22)  
 अहारियं—as per one's own nature. (30)  
 अहुणोज्जलिए—*just lit, just put to flames.* (98)  
 अहेउ—*non-cause.* (142)  
 आइल्लएहि—*former.* (122)  
 आउजीवसरीरा—*physical frame of water-bodies.* (36)  
 आउडिज्जमाणाइं—*while ringing, beating or blowing.* (45)  
 आजाइसयसहस्सेसु—in hundreds of thousands of births. (41)  
 आणपाणूण—a measure of time in terms of respirations. (11)  
 आणुपुट्ठिङ्गडिया—*series of knots from the start.* (41)  
 आबाहं—*some pain.* (57)  
 आयायकण्णाययं—*pulling till the ear.* (99)  
 आयाणेहि—with organs of senses. (78)  
 आरगयाइं—*when placed within sense perception.* (47)  
 आरामुज्जाणा—*grove, garden.* (141)  
 आवलिया—a measure of time. Several time-units make an  
*āvalikā.* (11)  
 आहाकम्मं—*anything prepared or brought for a monk.* (103)  
 इहंगएणं—*stationed here (on this earth).* (73)  
 ईत्तिपुरेवाया—*moist wind.* (22)  
 उउणा—*seasonal, season.* (11)  
 उक्करियामेएणं—a method of division or fragmentation in  
 which one is turned into many. (83)  
 उचारेयव्वं—to be uttered. (86)  
 उज्जोए—*light, bright.* (166)  
 उज्झर-णिज्झर-चिल्लल-पल्लल-वाप्पिणा—*waterfall, spring, marsh,  
 rivulet and tank.* (141)

- उत्तरकिरियं—by changing their body. (32)
- उदण्णे—rich. (36)
- उदीण-पाईण—north-east. (1)
- उदीणमोहा—with attachment awakened. (77)
- उप्पज्जति, उप्पजिंसु, उप्पज्जिस्संति—born, to be born. (178)
- उल्ले—wet. (116)
- उवउत्ता—those who make use of *upayoga*. (72)
- उवगिण्हमाणे, उवगिण्ह—help, accept. (58)
- उवणीए—taken delivery of. (97)
- उवदंसेत्तए—demonstate, display. (82)
- उवले—coal.
- उवसंतमोहा—with attachment exhausted. (77)
- उव्विहइ—to throw. (99)
- उसु—arrow. (99)
- उस्सुयाएज्ज—to be keen. (50)
- एक्को गमो—identical position. (97)
- एगगुणकालए—one-time black. (118)
- एगपएसगाढे—existing on one *pradeśa* (space-point). (125)
- एज्जमाण—coming. (59)
- एयण, एयइ—to throb. (109)
- ओगाहणट्ठाणाउयस्स—span-as-shape or form. (135)
- ओगाहिता—to take bath, be involved. (80)
- ओवम्मे—analogy. (68)
- ओसारेयव्वं—to be reduced. (7)
- कइयस्स—buyer. (95)
- कक्खपडिग्गहरयहरणमायाए—with duster and bowl held in the arm-pit. (58)
- कडाओ—mat. (82)
- कडाकम्मा—activities done. (86)
- कसट्टिया—rust, black stone. (37)
- कालादेसेण—as time. (144)
- कीयगडं—bought. (103)

- कुम्मासे—pulse, lintel. (36)  
 खंघे—cluster of atoms. (110)  
 खीणमोहा—with attachment reduced. (77)  
 खेतटठाणाउयस्स—span-as-place. (135)  
 खेत्तादेसेण—as place or expanse. (144)  
 गंठिय—knot. (41)  
 गम्भवक्कंतिया—born from mother's womb. (152)  
 गरहह—decry. (58)  
 गवेसमाणस्स—while searching. (94)  
 गिम्हाणं—summer. (12)  
 गिलाणभत्तं—food prepared for a patient. (103)  
 गुंजालिया—a tank without shape. (141)  
 गुरुसंभारियत्ताए—heaviness due to density. (100)  
 गोपुरा—city gate.  
 गोमए—cow-dung, cow-dung cake. (39)  
 चक्कवालविक्खंभ—breadth at all points. (40)  
 चरिमकम्म—final act. (69)  
 चरिमणिज्जरा—final exhaustion (of *karma*). (69)  
 चलोवकरणट्ठयाए—due to restlessness of instruments (limbs).  
 (81)  
 छविच्छेदं—causing hurt to limbs or tissues. (57)  
 छिज्जेज्जा—to pierce, to be pierced. (114)  
 जालगंठिया—knots. (41)  
 जीवघणा—cluster of souls ; अणंत—infinite ; परित्त—unlimited.  
 (179)  
 जीवा—rope, thread. (99)  
 जुएण—a *yuga* of five years. (13)  
 भाणंतरियाए—when the course of meditation was over. (59)  
 भिय एज्ज—to burn. (11)  
 टंका—rock. (141)  
 ठवियं—established, placed. (103)  
 ठणाओ ठाणं संकामेइ—to remove from one place to another. (99)

- णामपरिवाडि—names in proper order. (89)
- णिट्ठुरवयणम्—harsh words. (61)
- णिदाएज्ज—to sleep. (54)
- णिययमाणंसि—after it has taken place. (58)
- णिराउए—without a life-span. (42)
- णि(नि)स्वचय-निरवचय—without increase without decrease. (155)
- णिरेए—without throb. (126)
- णिलीयंति—to be destroyed or lost. (179)
- णिब्बुडे—uncovered, with the cover gone. (49)
- णिहरित्तए, णिहरेज्ज—to take out. (57)
- णेवत्थी—does not take place. (16)
- ण्हारू—sinews. (99)
- तउए—zinc. (37)
- तत्थगया—from there, from their own position. (73)
- तप्पक्खिय-उवासगस्स-उवासियाए—admirer (male and female) belonging to his side or group. (67)
- तप्पक्खियसावयस्स-सावियाए—follower (male and female) belonging to his side or group. (67)
- तप्पक्खियस्स—one belonging to his side or group. (67)
- तीय-मणंतं सासयं समयं—eternal and unlimited time in the past. (84)
- थोव—a measure of time. (11)
- दब्बट्ठाणाउयस्स—span-as-substance. (135)
- दब्बादेसेण—as substance. (144)
- दाहिण-पडीण—south-west. (1)
- दीविच्चगा—concerning island. (25)
- दीहाउयत्ताए—for the sake of long life. (91)
- दुप्पएसिए—with two *pradeśas* (space-points) ; तिप्पएसिए अणंतपएसिए, असंखेज्जपएसिए—with three space-points, till infinite space-points, unlimited space-points. (110)
- दुब्भिक्षभत्तं—food prepared during famine (for relief). (103)



- दुरहियासे—difficult to bear. (102)  
 देवाउलाऽसम-पवा-थूम—temple, hermitage, water-store and pillar. (141)  
 पच्चक्खे—sense perception. (68)  
 पच्चभिजाणंति—to know. (179)  
 पच्चुवागच्छंति—to go forward (to receive). (59)  
 पच्चोवयमाणे—while falling. (100)  
 पच्छावाया—wind which is beneficial to plant life. (22)  
 पच्छिल्लएहि—latter. (122)  
 पज्जत्तगा—mature. (72)  
 पडाओ—silken cloth. (82)  
 पडि लाभेत्ता—by making an offer. (90)  
 पडि वज्जइ—to commence. (10)  
 पडिसंवेदेइ, पडिसंवेयणाए—to experience, to undergo. (41)  
 पडिसत्तु—adversary. (89)  
 पडीण-उडीण—north-west. (1)  
 पणीयं—advanced, elevated. (70)  
 पण्णायए—to know. (174)  
 पमाण—proof. (66)  
 पयणुई भवन्ति—to become light. (94)  
 पयलाएज्ज—sleeping in a standing posture. (54)  
 परंपरा गडिया—array of knots. (41)  
 परंपरागमे—*śruta* knowledge derived from tradition. (68)  
 परंपरोववण्णगा—born with a time-gap. (72)  
 परामुसइ, परामुसिय—to touch. (56)  
 परित्ता जीवघणा, परित्ते—see जीवघणा ।  
 पव्वाहमाणे—launch, set afloat. (58)  
 पहारेत्ता—holding. (103)  
 पाईण-दाहिण—south-east. (1)  
 पागार-अट्टालग-चरियदार—ditch, structure on a castle, passage for big animals. (141)  
 पारगयाइ—when gone beyond sense perception. (47)

पासंति वासिपुच्छा—questions by the disciples of Pārśva. (180)

पासाय-घर-सरण-लेण-आवणा—palace, house, hut, cave and shop.

(141)

पासावचिज्जा—progenies of (monks in the order of) Pārśva.

(180)

पीडकारणं—pleasant. (93)

पुक्खलसंवट्ठगस्स—Puṣkara-saṁvartaka—name of a cloud. (116)

पुट्ठइं—when touched. (46)

पुव्वभावपण्णवणं—description of previous state. (36)

पोहत्तएहिं—from one to nine. (53)

बहिया संपट्ठिए विहाराए—place of movement in the exterior. (58)

बहुसमाइण्णो—to fill up densely. (101)

बाद्धर परिणए—turned coarse. (127)

बिलपंतिया—channel connecting two lakes. (141)

भयणाए—either...or, sometimes this, sometimes that. (144)

भवग्गहणेहिं—taking body or birth. (58)

भावट्ठाणाउयस्स—span-as-phenomena. [135]

भावादेसेणं—as phenomena. (144)

मणोदव्ववग्गाओ—with mind. (76)

महावुट्ठिकायंसि—heavy shower. (58)

महासग्गाओ—from the great heavens. (59)

मित्तं—limited. (79)

रायपिडं—royal diet, food for the king. (103)

लव—a measure of time. (11)

लोक्कइ—known or seen. (179)

लोही-लोहकडाइ-कडुच्छया—iron-vessel, cauldron and ladle.

(141)

वक्कंतिकाल—period of non-reinforcement non-withdrawal.

(161)

वट्ठमाणस्स—while being in that state.

वणराई—forest with rows of trees. (141)

वणसंडा—forest with similar flora. (141)

- वणस्सइ जीवसरीरा—physical frame of flora bodies. (36)
- वत्तेइ—to contract. (99)
- वद्दलियाभत्तं—food or provision for rainy season. (103)
- वागरणं—question. (59)
- वासाणं, वासा—rainfall, rainy season. (10)
- वाहयं—vessel (his begging bowl). (58)
- विक्कियमाणस्स—while selling. (94)
- विगच्छंति, विगच्छिंसु, विगच्छिस्संति—to be lost. (178)
- विवाहं—particular pain. (57)
- वेयइ—to throb specially. (109)
- वेयावडियं—nurse, look after. (58)
- वेहासं—in the sky. (99)
- वोक्कसिज्जमाणे—to grow dim. (98)
- सअड्ढे—with half—a characteristic of matter with an even number of *pradeśas* (space-points). (117)
- संगिण्हमाणं—while accepting. (107)
- संघाएइ—to strike. (99)
- संचित्ठणा—existence in transformed state. (132)
- संजया—restrained. (60)
- संजयाऽसंजया—restrained-unrestrained. (61)
- संजोएयव्वो—to be added. (123)
- संमुच्छिम—born not from mother's womb, but from egg or otherwise. (152)
- संलावं—frequent discussion. (73)
- संहरमाणे—see साहरइ.
- सगड-रह-जाण—cart, chariot and vehicle. (141)
- सचित्ताऽचित्त-मीसियाइं दव्वाइं—objects live, non-live and mixed. (164)
- सत्थपरिणामिया—transformed by some instrument. (36)
- सत्थातीआ—subjected to a machine. (36)
- सद्द-परिणए—turned into sound. (128)
- सपएसे—with *pradeśas* (space-points). (117)

- सपरिग्रहा—with possession or property. (136)  
 समज्जे—without middle—a characteristic of matter which  
 has an odd number of *pradeśas* (space-points). (117)  
 समणाउसो—long-lived *śramaṇa*. (14)  
 समय—smallest unit of time called *samaya* which is not  
 further divisible. (10)  
 समारभंति—to kill. (137)  
 सय्यायरपिंडं—food prepared for a householder in whose  
 house a monk stays. (103)  
 सरसरपंतिया—channel connecting two tanks. (141)  
 सविसयंसि—in one's own field. (107)  
 सब्बणु—all-knowing. (179)  
 सब्बदरिसी—all-seeing. (179)  
 साइज्जेज्जा—to pay, to deposit consideration money. (95)  
 साउए—with a life-span. (42)  
 सामुद्दगा—oceanic, concerning the sea. (26)  
 सारंभा—with endeavour. (136)  
 सावचया—with reinforcement. (155)  
 साहरइ, साहरित्तए, संहरमाणे—to remove or transfer from one  
 womb to another. (56)  
 सीसए—lead. (37)  
 सुभ-दीहाउयत्ताए—for long and wholesome life. (93)  
 सुस्सुरमाणा—while attending, with due attention. (59)  
 सुहुम, सुहुम-परिणए—fine, made fine. (57, 127)  
 सेए—with throb. (126)  
 सोवचया—with withdrawal. (155)  
 सोवचया-सावचया—with reinforcement and withdrawal. (155)  
 हेउ—cause. (142)  
 हेमंताणं—winter. (12)

## BOOK VI

- अंतराद्यं—*karma* obstructing capacity to enjoy. (28)  
अचक्षुर्दंशणी—one who sees (knows) with all organs except  
the eyes. (36)  
अणंतरखेतोगाढे—from other (separate) regions. (158)  
अणवगल्लस्स—free from old age. (114)  
अणाइए अपज्जवसिए—without a beginning, without an end. (23)  
अणाइए सपज्जवसिए—without a beginning but with and end.  
(23)  
अणिच्छियत्ताए—undesired. (15)  
अणिट्ठत्ताए—change into something injurious. (15)  
अणुत्तरोववाइया—without birth. (13)  
अणुभा गणामणिहत्ताउय—bondage of life-span determining  
*karma* that gave the bondage. (132)  
अणुसज्जित्था—existent from previous times. (117)  
अत्तमायाए—by one's own self or soul. (158)  
अपन्वक्खाण-णिन्वत्तियाउया—one who has acquired life-span  
without formal renunciation. (57)  
अपज्जत्तओ—one who has no full attainments. (37)  
अपरित्त—one body with many souls. (39)  
अप्पणिज्जरा—little exhaustion of *karma*. (12)  
अप्पवेयणस्स—with little pain. (1)  
अप्पासवस्स—with little influx. (17)  
अवाहा—period of dormant state of *karma*. (29)  
अवाहूणिया—minus period of dormant state. (29)  
अभवसिद्धियं—not to be liberated in this life. (24)  
अभिक्कियत्ताए uncoveted. (15)

अमणुष्ण-अमणाम—unsoothing and unworthy of remembrance.

(15)

अमिय—unlimited. (160)

अयकवल्ल—iron ball. (4)

अविमुद्धलेसे—impure tinge. (144)

अवेयगा—those who experience not. (47)

असई अदुवा अणंतकुत्तो—many times or an infinite times.

(76)

असम्मोहएण— incompetent. (144)

अहत्ताए णो उड्ढत्ताए—downward, not upward. (15)

आउयबधए—with the bondage of life-span. (132)

आउयवज्जाओ—*karma* giving life-span excepted. (132)

आणुपुव्वीए—from the start, in proper order. (16)

आयसरीरखेतोगाढे—place attached to one's own body. (158)

आयाणेहिं—with the help of organs of senses. (159)

आयार-भाव-पडोयारे—advent, appearance. (117)

आलिगपुक्खरे—flat surface of the hand drum. (117)

इरियावहिंयवधयस्स—lapse due to insufficient precaution in movement. (24)

उत्तमट्ठाए—of great merit. (117)

उवमिए—within comparison. (114)

उववण्णपुव्वगा—born earlier. (76)

ऊसासद्धा—time of respiration. (114)

एगपएसियाए सेढीए—a line (wall) same from base to top.

(60)

ओरालियसरीरा—gross-bodies (11)

कक्खड्ढास—coarse touch. (143)

कण्हराईओ—dark formation. (77)

कद्धमरागरत्ते—soaked in mud. (4)

कम्मणिसेओ—period when *karma* is up and is giving effect. (29)

करण—instrument. (5)

कादूसणिया—defiling one's own soul. (72)

कुक्कुड-पंजरग-संठि—of the shape of the cage of a cock. (61)

कुसविकुस-विसुद्धस्खमूला—with roots free from harmful grass.

(117)

कोलट्ठिगमायमवि—as big as a berry seed. (148)

खंजणरागरत्ते—stained with wheel dirt. (4)

खिलीभूयाइं—inseparable, ineradicable. (4)

गइरागइ—gliding back and forth in life-cycle. (27)

गंधसमुग्गय—a casket of fragrant paste. (149)

गणि—with arithmetical digits. (114)

गाढीकयाइं—to thicken. (4)

घाणपोगलेहि—with fragrant matter. (149)

चिक्कणीकयाइं—affixed grease-like. (4)

जल्लियस्स—dirty. (18)

जाइणामणिहत्ताउए—*karma* determining name and lineage.

(132)

जायतेयंसि—in blazing fire. (4)

जोणीबुच्छेद—loss of capacity to procreate or sprout. (111)

णिट्ठीयाइं कडाइं—to be rendered devoid of substance. (4)

णिद्धलुक्ख—greasy-harsh. (143)

णिप्पावमायमवि—of the size of a variety of paddy called  
*nippāva (bāla)*. (148)

णिव्वुडे दंसणे—with vision unobstructed. (160)

णोपरित्त-णोअपरित्त—perfected souls, some of whom are with  
activities, some without and some are *siddhas*. (39)

णोसण्णी-णोअसण्णी—with-mind without-mind, perfected souls.  
(34)

णोसुहुमे-णोबायरे—neither fine nor coarse, perfected souls.  
(45)

तंतुगयस्स—just released from the loom. (16)

तणहत्थयं—with hay in the hand. (4)

तमुक्काय—bodies made from dark matter. (58)

- तिसत्तखत्तो—three-times seven, i. e., 21. (63)
- तिहिअच्छणिवाएहि—minimum time, time taken to make sound with two finger tips. (63)
- तेयली—vigorous. (63)
- थणियसद्द—sound of thunder. (68)
- दुद्धोयतराए—difficult to clean or wash. (4)
- दुपरिकम्मतराए—difficult to brighten. (4)
- दुवामतराए—difficult to make stain-free. (4)
- निरुक्किट्ठस्स—free from disease. (114)
- पंकियस्स—with mud. (18)
- पच्चक्खाणनिव्वत्तियाउया—one with life-span acquired through renunciation. (57)
- पच्चक्खाणापच्चक्खाण—renunciation and non-renunciation. (55)
- पच्चक्खाणी—one who is renounced. (53)
- पज्जत्तओ, पज्जत्त—affluent, one with full attainments. (37)
- पडिमापडिवण्णए—one fixed in penance or *pratimā*. (13)
- पमाणानं आइं—substance original. (116)
- परंपर-खेत्तोगाढे—from regions further apart. (158)
- परिकम्मिज्जमाणस्स—that which is sought to be cleaned. (18)
- परित्त, परित्ते—one-body-one-soul, little worldly life. (39)
- परिभुज्जमाणस्स—used, put into use. (16)
- पसत्थणिज्जराए—wide exhaustion of *karma*. (1)
- पोगलोवचए—acquisition of matter. (19)
- भासए—one with speech. (38)
- मल्लगमुलसंठिए—like the base of an earthen lamp. (61)
- रइल्लियस्स—with dust. (18)
- लोयंत—the end of sphere (space).
- विगगह्गइसमावण्णएणं—movement taking a complete turn. (70)
- विद्धत्थाइं भवन्ति—to be lost, to meet one's end. (4)
- विप्परिणामियाइं—to be rendered without effect. (4)
- विहत्थी—half cubit, nine inches. (116)
- वेइयंताओ—at the end of the altar. (60)



- सणिंचरा—without curiosity, with slow pace. (11.)  
 सणिण्ठिए—ends. (60)  
 समुट्ठिए—to start, to arise. (60)  
 समुद्दयसमिइ—collection. (114)  
 सविलेवणं—(paste) for rubbing. (149)  
 साइए अपज्जवसिए—with a beginning but without an end. (23)  
 साइए सपज्जवसिए—with a beginning and with an end. (23)  
 सिढिलीकयाइ—to be loosened. (4)  
 सिलिट्ठीकयाइ—to be mixed up. (4)  
 सुद्धोयतराए—easy to clean or wash. (4)  
 सुपरिकम्मतराए—easy to brighten. (4)  
 सुवामतराए—easy to make stain-free. (4)  
 सेलेसिं पडिवण्णइ—rock-like fixed in penance. (13)

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