

Bhagavatī Sūtra

K. C. Lalwani

About the Bhagavati Sutra

The *Bhagavati Sutra*, also called *Vihaya-pannatti*, is a massive work, an encyclopaedia of diverse themes, scientific as well as theological, known to the human mind, much bigger in size than many of the Jaina *Agamas* taken together. The *Sutra* in its present form has come from *Vira Samvat* 980 (approximately A. D. 553) according to Skandila and from *Vira Samvat* 893 (A.D. 466) according to the followers of Nagarjuna. Abhayadeva Suri wrote a *vrtti* on the *Bhagavati* in A.D. 1071. In his *Jina-ratna-kosa* H.D. Velankar mentions of 10 more Commentaries on this *Sutra*.

According to B.C. Law, the *Bhagavati Sutra* is a "Jaina Canonical mosaic of various texts". Winternitz has described it "a motley mixture of ancient doctrines and traditions with numerous later additions". W. Schurbring has compartmentalised the whole *Sutra* into several groups of 'uniform content'. Whatever the view taken by individual scholars, there is no doubt that the *Bhagavati* is the most outstanding contribution of the Jains to the intellectual world for all times.

BHAGAVATĪ SŪTRA

Sudharma Svāmī's
BHAGAVATI SŪTRA

Vol—III
(Śatakas 7-8)

Prākṛit Text with English Translation and Notes
based on the Commentary of Abhayadeva Sūri
by
K. C. Lalwani



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In memoriam

Dip Chand Bothra

who died in a street accident

on August 12, 1979

TRANSLATOR'S FOREWORD

The Third Volume of the *Bhagavatī Sūtra* goes to the earnest reader after a gap of six years which was due to circumstances beyond control ; but from the writer's side, the period has not been altogether barren so much so that the output of the period includes an authentic text on the life and doctrines of Mahāvīra and two comprehensive translations, one the *Uttarādhyayana Sūtra* and the other the *Kalpa Sūtra*, the former in verse-form like the original. It is expected that henceforth the flow of the subsequent volumes of the *Bhagavatī* may be more regular.

As in the previous two volumes (English Version), so here too topics under discussion go on changing so that the reader is always kept on the suspense as to what to expect next. Thus, for instance, the topics in Book Seven range from food intake till heretics, and yet the reader does not lose interest. Likewise, in Book Eight, topics range from matter which is highly concrete till devotion which is an abstract item.

The volume is rich in historical matter in so far as it refers to two great wars of the reign of king Kunika which must have been very important events, though the presentation is in the form of mythology. The age of Mahāvīra was an age of heterodox religions with many spiritual leaders, all of whom were outside the fold of the Brahminical religion. In this volume, we come across the names of many sects and of heretical monks some of whom came in touch with Mahāvīra and his monks and were converted to Jainism.

The volume is also rich in scientific content, since a very long and penetrating discussion is devoted to matter—consciously transformed, spontaneously transformed and as a mixture of the two. Well, it has not been possible to check the reaction of a modern particle physicist to this, but it can be safely said that the discussion, whatever its worth today, was one of the most advanced for the period during which it was written and was unprecedented in any other text of the time.

Last but not least in interest should be the description of the state of things in Bharata in the penultimate phase of the present downward moving time cycle contained in this volume when humans will be indistinguishable from non-humans, when life will hardly be worth living and when climate will be extreme on the side of severity. We have similar gloomy picture about the future in other religious texts as well, both oriental (*Śrīmad Bhāgavat*) and occidental (*Bible*), which clearly means that all the glitter of present day civilisation is not only going to last, but surely it is not going to transplant humanity in greater bliss. The reader is left to himself to consider what value he should give to it and what lesson he should derive from it.

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णमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधर्मास्वामी प्रणीतम्

श्रीभगवती सूत्रम्

सत्तमो सतको

Book Seven

गाहा

आहार-विरइ-थावर-जीवा-पक्खी य ।

आउ-अणगारे-छउमत्थ-असंबुड-अण्णउत्थि दस सत्तम्मि सए ॥

Couplet

Food, renunciation, immobile beings,
Living beings, aerial beings, life-span,
Homeless, monk, unrestrained and heretics,
(These are the topics for Book Seven)

पढमो उद्देसो

तेणं कालेणं तेणं समएणं जाव...एवं वयासी :

Chapter One

[*timing of intake*]

In that period, at that time, Indrabhuti Gautama raised the following question :

प्रश्न १—जीवे णं भंते ! कं समयं अणाहारए भवइ ?

Q. 1. *Bhante* ! When does a soul (when moving on to its next birth) remain without food ?

उत्तर १—गोयमा ! पढमे समए सिय आहारए सिय अणाहारए । विइए समए सिय आहारए सिय अणाहारए । तइए समए सिय आहारए सिय अणाहारए । चउत्थे समए णियमा आहारए । एवं दंडओ । जीवा य एगिंदिया य चउत्थे समए । सेसा तइए समए ।

A. 1. Gautama ! In the first unit of countable time (*samaya*), it is sometimes with food and sometimes without it ; so in the second unit of countable time ; and so again in the third unit ; but in the fourth unit, as a rule, it takes food. The same applies to all the (twentyfour) species. Minute forms of life, including those with one organ of sense, take food in the fourth unit of countable time, the rest in the third unit.

प्रश्न २—जीवे णं भंते ! कं समयं सब्बप्पाहारए भवइ ?

Q. 2. *Bhante* ! When does a soul have the smallest intake of food ?

उत्तर २—गोयमा ! पढमसमयोववण्णए वा चरमसमए भवत्थे वा एत्थ णं जीवे सब्बप्पाहारए भवइ । दंडओ भाणियब्बो जाव...वेमाणियाणं ।

A. 2. Gautama ! A soul has the smallest intake of food during the first unit of countable time of rebirth and also during the final unit in this world. This holds good of all the species, till the Vaimānikas.

[the shape of the universe]

प्रश्न ३—किं संठिए णं भंते ! लोए पण्णत्ते ?

Q. 3. *Bhante* ! What is the shape of the universe (*loka*) stated to be ?

उत्तर ३—गोयमा ! सुपइट्ठगसंठिए लोए पण्णत्ते । हेट्ठा विच्छिण्णे जाव...उप्पिं उड्ढं मुइंगागारसंठिए । तंसि य णं सासयंसि लोगंसि हेट्ठा विच्छिण्णंसि जाव...उप्पिं उड्ढं मुइंगागारसंठियंसि उप्पण्णणाणदंसणधरे अरहा जिणे केवली जीवे वि जाणइ पासइ अजीवे वि जाणइ पासइ तओ पच्छा सिज्झइ जाव...अंतं करेइ ।

A. 3. Gautama ! The shape of the universe (*loka*) is like that of a wine cup, wide at the base, till, at the surface, like the shape of a *mr̥danga* (a musical instrument) turned upside down. In this universe, wide at the base, till like the shape of a *mr̥danga* at the top, the Arihantas, the Jinas, the Kevalis know and see the souls (living beings) and non-soul, (matter, space, time, motion and rest), and are perfected, till end all misery.

[activities, *iriyāpathikī* and *sāmparāikī*]

प्रश्न ४—समणोवासयस्स णं भंते ! सामाइयकडस्स समणोवासए अच्छ-माणस्स तस्स णं भंते ! किं इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ?

Q. 4. *Bhante* ! Does a follower of the *śramaṇa* path, seated for performing a *sāmāyika* in the monks' lodge, indulge in activity with due care and with knowledge and faith, called *iriyāpathikī*, or activity without care and without knowledge and faith, called *sāmparāikī* ?

उत्तर ४—गोयमा ! णो इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ।

A. 4. Gautama ! He indulges not in, *īriyāpathikī*, but in *sāmparāikī*, activity.

प्रश्न ५—से केणट्ठेणं जाव...संपराइया ?

Q. 5. *Bhante* ! Why, till *sāmparāikī* activity ?

उत्तर ५—गोयमा ! समणोवासयस्स णं सामाइयकडस्स समणोवासए अच्छमाणस्स आया अहिगरणी भवइ । आयाऽहिगरणवत्तियं य णं तस्स णो इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ । से तेणट्ठेणं जाव....संपराइया ।

A. 5. Gautama ! The soul of a follower of the *śramaṇa* path, seated for performing a *sāmāyika* in the monks' lodge, is still an instrument (of indulging in violence and being a victim of passions). Being an instrument, it does not perform *īriyāpathikī* activity, but performs *sāmparāikī* activity. Hence so, till *sāmparāikī* activity.

प्रश्न ६—समणोवासयस्स णं भंते ! पुब्बामेव तसपाणसमारंभे पच्चक्खाए भवइ पुढविसमारंभे अपच्चक्खाए भवइ । से य पुढविं खणमाणे अण्णयरं तसं पाणं विहिंसेज्जा । से णं भंते ! तं वयं अइचरइ ?

Q. 6. *Bhante* ! A follower of the *śramaṇa* path has renounced, say, violence to mobile beings, but is not so renounced regarding the earth bodies. Now, digging the earth, he causes injury to mobile beings. Does it tantamount to a transgression of the vow ?

उत्तर ६—णो इणट्ठे समट्ठे णो खलु से तस्स अइवायाए आउट्ठइ ।

A. 6. No, it does not. He had no intention to cause injury to mobile beings.

प्रश्न ७—समणोवासयस्स णं भंते ! पुब्बामेव वणस्सइसमारंभे पच्चक्-

खाए से य पुढविं खणमाणे अण्णयरस्स रुक्खस्स मूलं छिंदेज्जा । से णं भंते ! तं वयं अइचरइ ?

Q. 7. *Bhante* ! A follower of the *śramaṇa* path has renounced, say, violence to plant life, but not to the earth bodies. Now, in digging the earth, he cuts the roots of some trees. Does it tantamount to a transgression of the vow ?

उत्तर ७—णो इणट्ठे समट्ठे । णो खलु से तस्स अइवायाए आउट्ठइ ।

A. 7. No, it does not. He had no intention to cut the roots.

[*merit in bestowing food*]

प्रश्न ८—समणोवासए णं भंते ! तहारूवं समणं वा माहणं वा फासु-
एसणिज्जेणं असणपाणखाइमसाइमेणं पडिलाभेमाणे किं लब्भइ ?

Q. 8. *Bhante* ! What merit does the follower of the *śramaṇa* path derive in bestowing pure and prescribed food, drink, dainties and delicacies to a worthy *śramaṇa* (monk) or a worthy *māhāṇa* (follower) ?

उत्तर ८—गोयमा ! समणोवासए णं तहारूवं समणं वा जाव...पडिलाभे-
माणे तहारूवस्स समणस्स वा माहणस्स वा समाहिं उप्पाएइ । समाहिकारए णं
तमेव समाहिं पडिलब्भइ ।

A. 8. Gautama ! In bestowing pure and prescribed food, till a worthy *māhāṇa*, he helps him to attain beatitude (*samādhi*) and, in doing so, he himself attains beatitude.

प्रश्न ९—समणोवासए णं भंते ! तहारूवं समणं वा जाव...पडिलाभेमाणे
किं चयइ ?

Q. 9. *Bhante* ! In bestowing pure and prescribed food, till a worthy *māhāṇa*, what does the follower renounce ?

उत्तर ९—गोयमा ! जीवियं चयइ दुच्चयं चयइ दुक्करं करेइ दुल्लहं
लहइ बोहिं बुज्झइ तओ पच्छा सिज्झइ जाव....अंतं करेइ ।

A. 9. Gautama ! Verily does he renounce the means to life (food), renounces something difficult to renounce. does something difficult to perform, renounces a rare object and attains right faith. Thereafter he is perfected, till ends all misery.

[goal of a karma-free soul]

प्रश्न १०—अत्थि णं भंते ! अकम्मस्स गई पण्णायइ ?

Q. 10. *Bhante* : Does a soul freed from the fetters of *karma* attain its goal ?

उत्तर १०—हंता अत्थि ।

A. 10. Yes, it does.

प्रश्न ११—कहं णं भंते ! अकम्मस्स गई पण्णायई ?

Q. 11. *Bhante* ! How does it attain its goal ?

उत्तर ११—गोयमा ! णिस्संगयाए णिरंगणयाए गइपरिणामेणं बंधण-
छेयणयाए णिरिंधणयाए पुब्बप्पजोगेणं अकम्मस्स गई पण्णायइ ।

A. 11. (It attains its goal) because of non-association, because of non-attachment, because of transmigration, because of cutting asunder the bondage, because of the absence of ignition, because of prior exertion—a soul is thus freed from the fetters of *karma*.

प्रश्न १२—कहं णं भंते ! णिस्संगयाए णिरंगणयाए गइपरिणामेणं
अकम्मस्स गई पण्णायइ ?

Q. 12. *Bhante* ! How does a soul freed from the fetters of *karma* attain its goal because of non-association, non-attachment and transmigration ?

उत्तर १२—से जहाणामए केइ पुरिसे सुक्कं त्त्वं णिच्छिड्डं णिखवहयं
आणुपुब्बीए परिकम्मेमाणे परिकम्मेमाणे दग्गेहि य कुसेहि य वेढेइ । वेढेत्ता

अट्ठहिं मट्ठियालेवेहिं लिपइ । लिपित्ता उण्हे दलयइ भूइं भूइं सुक्कं
समाणं अत्थाहमतारमपोरिसियंसि उदगंसि पक्खिवेज्जा । से णूणं गोयमा !
से तुंबे तेसिं अट्ठण्हं मट्ठियालेवाणं गुरुयत्ताए भारियत्ताए गुरुसंभारियत्ताए
सलिलतलमइवइत्ता अहे धरणितलपइट्ठाणे भवइ ?

—हंता भवइ ।

—अहे णं से तुंबे तेसिं अट्ठण्हं मट्ठियालेवाणं परिक्खएणं धरणितल-
मइवइत्ता उप्पिं सलिलतलपइट्ठाणे भवइ ?

—हंता भवइ ।

—एवं खलु गोयमा ! णिस्संगयाए निरंगणयाए गइपरिणामेणं
अकम्मस्स गई पण्णायइ ।

A. 12. Gautama ! Suppose there's a dry gourd without a leak, without a crack. That gourd is wrapped carefully with *kuśa* and *darva* grass. Then it is given a coat of clay and dried in the sun, and the process is repeated eight times. Then it is thrown in uncrossable, one-man deep water. Tell me, Gautama, does that gourd, because of the weight due to eight coats of clay, due to its heaviness, due to its weight and heaviness, reach the bottom of the water and touch the earth underneath ?

—Yes, it does.

—And then because of its remaining inside the water, as the eight coats of clay get diluted and separated, then, does the gourd leave the bottom and come to the surface of the water again ?

—Yes, it does.

—Indeed, in the same manner, oh Gautama, a soul freed from the fetters of *karma* attains its own goal because of non-association, non-attachment and transmigration.

प्रश्न १३—कहं णं भंते ! बंधणछेयणयाए अकम्मस्स गई पण्णत्ता ?

Q. 13. *Bhante* ! How does a soul freed from the fetters of *karma* attain its goal for cutting asunder the bondage ?

उत्तर १३—गोयमा ! से जहाणामए कलसिंबलिया इ वा मुगसिंबलिया इ वा माससिंबलिया इ वा सिंबलिसिंबलिया इ वा एरंडमिंजिया इ वा उण्हे दिण्णा सुक्का समानी फुडित्ता णं एगंतमंतं गच्छई । एवं खलु गोयमा !

A. 13. Like a pea, *mug* or *udad*, or a fruit of *simula* or *eranda*, dried up in the sun, throwing out its seeds to invisible nooks, oh Gautama.

प्रश्न १४—कहं णं भंते ! निरिंधणयाए अकम्मस्स गई ?

Q. 14. *Bhante* ! How does a soul freed from the fetters of *karma* attain its goal for lack of ignition ?

उत्तर १४—गोयमा ! से जहाणामए धूमस्स इंधणविप्पमुक्कस्स उड्ढं वीससाए निव्वाधाएणं गई पवत्तइ । एवं खलु गोयमा !

A. 4. Like the smoke separated from fuel shooting up unobstructed in its natural course, oh Gautama !

प्रश्न १५—कहं णं भंते ! पुव्वप्पओगेणं अकम्मस्स गई पण्णत्ता ?

Q. 15. *Bhante* ! How does a soul freed from the fetters of *karma* attain its goal due to prior exertion ?

उत्तर १५—गोयमा ! से जहाणामए कंडस्स कोदंडविप्पमुक्कस्स लक्खाभिमुही निव्वाधाएणं गई पवत्तइ एवं खलु गोयमा ! पुव्वप्पओगेणं अकम्मस्स गई पण्णायते । एवं खलु गोयमा ! णीस्संगयाए निरंगणयाए जाव...पुव्वप्पओगेणं अकम्मस्स गई पण्णत्ता ।

A. 15. Like an arrow, released from the bow-string, rushing forth at its target without obstruction, oh Gautama ! Thus it attains its goal due to prior exertion. In this manner, because of non-association, till prior exertion, a soul freed from the fetters of *karma* attains its goal.

[on the touch of pain]

प्रश्न १६—दुःखी णं भंते ! दुःखेणं फुडे अदुःखी दुःखेणं फुडे ?

Q. 16. *Bhante* ! Is a miserable soul touched by pain ?
Is a non-miserable soul touched by pain ?

उत्तर १६—गोयमा ! दुःखी दुःखेणं फुडे णो अदुःखी दुःखेणं फुडे ।

A. 16. *Gautama* ! A miserable soul is touched by pain,
not a non-miserable soul.

प्रश्न १७—दुःखी णं भंते ! णेरइए दुःखेणं फुडे अदुःखी णेरइए
दुःखेणं फुडे ?

Q. 17. *Bhante* ! Is a miserable infernal being touched
by pain ? Is a non-miserable infernal being touched by
pain ?

उत्तर १७—गोयमा ! दुःखी णेरइए दुःखेणं फुडे णो अदुःखी
णेरइए दुःखेणं फुडे । एवं दंडओ जाव...वेमाणियाणं । एवं पंच दंडगा
णेयव्वा—दुःखी दुःखेणं फुडे । दुःखी दुःखं परियायइ । दुःखी दुःखं
उदीरेइ । दुःखी दुःखं वेएइ । दुःखी दुःखं णिज्जरेइ ।

A. 17. *Gautama* ! A miserable infernal being is touched
by pain, not a non-miserable infernal being. And this
holds of all the species, till the *Vaimānikas*. The follow-
ing five assertions become relevant in this context :

- A miserable soul is touched by pain.
- A miserable soul acquires pain.
- A miserable soul fructifies pain.
- A miserable soul experiences pain.
- A miserable soul exhausts pain.

[activities again]

प्रश्न १८—अणगारस्स णं भंते ! अणाउत्तं गच्छमाणस्स वा चिट्ठ-

माणस्स वा णिसीयमाणस्स वा तुयट्टमाणस्स वा अणाउत्तं वत्थं पडिग्गहं कंबलं पायपुंछणं गेण्हमाणस्स वा णिक्खिवमाणस्स वा तस्स णं भंते ! किं इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ?

Q. 18. *Bhante* ! When a monk who is without proper equipage (knowledge and faith) walks, stands, sits, prostrates, and, like this, picks up his clothes, bowl, blanket and duster, is he indulging in *īriyāpathikī* or *sāmparāikī* activity ?

उत्तर १८—गोयमा ! णो इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ।

A. 18. *Gautama* ! He is indulging, not in *īriyāpathikī*, but in *sāmparāikī* activity.

प्रश्न १९—से केणट्ठेणं ?

Q. 19. *Bhante* ! What is the reason for this ?

उत्तर १९—गोयमा ! जस्स णं कोहमाणमायालोभा वोच्छिण्णा भवंति तस्स णं इरियावहिया किरिया कज्जइ णो संपराइया किरिया कज्जइ । जस्स णं कोहमाणमायालोभा अबोच्छिण्णा भवंति तस्स णं संपराइया किरिया कज्जइ णो इरियावाहिया किरिया कज्जइ । अहासुत्तं रीयमाणस्स इरियावहिया किरिया कज्जइ उस्सुत्तं रीयमाणस्स संपराइया किरिया कज्जइ । से णं उस्सुत्तमेव रीयइ । से तेणट्ठेणं ।

A. 19. *Gautama* ! A soul whose anger, pride, attachment and greed are no longer in bloom (i. e., separated) indulges in *īriyāpathikī*, not *sāmparāikī*, activity. One whose endeavour is directed by the prescriptions of the canonical texts indulges in *īriyāpathikī* activity ; one acting contrary to the texts indulges in *sāmparāikī* activity. It happens like that because the soul indulges in activity contrary to the texts.

[on lapses in intake]

प्रश्न २०—अहं भंते ! सइंगालस्स सधुमस्स संजोयणादोसदुट्ठस्स पाणभोयणस्स के अट्ठे पण्णत्ते ?

Q. 20. *Bhante* ! What is the meaning of food and drink being contaminated by *aṅgāra-doṣa*, *dhuma-doṣa* and *samyojanā-doṣa* ?

उत्तर २०—गोयमा ! जे णं णिग्गंथे वा णिग्गंथी वा फासुएसणिज्जं असण-पाणखाइमसाइमं पडिग्गाहेत्ता मुच्छिए गिद्धे गडिए अज्झोववण्णे आहारं आहारेइ एस णं गोयमा ! सइंगाले पाणभोयणे । जे णं णिग्गंथे वा णिग्गंथी वा फासुएसणिज्जं असणपाणखाइमसाइमं पडिग्गाहेत्ता महयाअप्पत्तियं कोह-क्किलामं करेमाणे आहारं आहारेइ एस णं गोयमा ! सधूमे पाणभोयणे । जे णं णिग्गंथे वा जाव...पडिग्गाहेत्ता गुणुप्पायणहेउं अण्णदब्बेणं सद्धिं संजोएत्ता आहारं आहारेइ एस णं गोयमा ! संजोयणादोसदुट्ठे पाणभोयणे । एस णं गोयमा ! सइंगालस्स सधुमस्स संजोयणादोसदुट्ठस्स पाणभोयणस्स अट्ठे पण्णत्ते ।

A. 20. *Gutama* ; When a monk or a nun, having received food and drink, dainties and delicacies, pure and prescribed, eats them as if stupified with excessive greed, with deep involvement and profound attachment, then, *Gautama*, the food and drink have acquired *aṅgāra* type of contamination. When a monk or a nun, having received food and drink, dainties and delicacies, pure and prescribed, eats them with profound dissatisfaction, being upset with rage and anger, then, *Gautama*, the food and drink have acquired *dhuma* type of contamination. When a monk or a nun, having received food and drink, dainties and delicacies, pure and prescribed, eats them by adding taste-giving substances, then, *Gautama*, the food and drink have acquired *samyojanā* type of contamination. Such is the implication, oh *Gautama*, of food and drink being contaminated by *aṅgāra-doṣa*, *dhuma-doṣa* and *samyojanā-doṣa*.

प्रश्न २१—अहं भंते ! वीतिंगालस्स वीयधूमस्स संजोयणादोसविप्पमुक्क-कस्स पाणभोयणस्स के अट्ठे पण्णत्ते ?

Q. 21. *Bhante* ! What is the meaning of food and drink being free from *aṅgāra-doṣa*, *dhuma-doṣa* and *samyojanā-doṣa* ?

उत्तर २१—गोयमा ! जे णं निग्गंथे वा जाव...पडिगाहेत्ता अमुच्छिण्ण जाव...आहारेइ एस णं गोयमा ! वीतिंगाले पाणभोयणे । जे णं निग्गंथे निग्गंथी वा जाव...पडिगाहेत्ता णो महयाअप्पत्तियं जाव...आहारेइ एस णं गोयमा ! वीयधूमे पाणभोयणे । जे णं निग्गंथे निग्गंथी वा जाव...पडिगाहेत्ता जहा लद्धं तहा आहारं आहारेइ एस णं गोयमा ! संजोयणादोसविप्पमुक्के पाणभोयणे । एस णं गोयमा ! वीतिंगालस्स वीयधूमस्स संजोयणादोसविप्प-मुक्कस्स पाणभोयणस्स अट्ठे पण्णत्ते ।

A. 21. Gautama ! When a monk or a nun, till eats unstupified, then the food and drink are said to be free from *aṅgāra-doṣa*. When a monk or a nun, till eats them not with dissatisfaction and so on, then the food and drink are said to be free from *dhuma-doṣa*. When a monk or a nun, till eats them as received, then the food and drink are said to be free from *samyojanā-doṣa*. Such is the meaning, oh Gautama, of the food and drink being free from *aṅgāra-doṣa*, *dhuma-doṣa* and *samyojanā-doṣa*.

[prohibition regarding space etc.]

प्रश्न २२—अह भन्ते ! खेत्ताइक्कंतस्स कालाइक्कंतस्स मग्गाइक्कंतस्स पमाणाइक्कंतस्स पाणभोयणस्स के अट्ठे पण्णत्ते ?

Q. 22. Bhante ! What is the meaning of food and drink having violated the prohibition regarding space, time path and standard ?

उत्तर २२—गोयमा ! जे णं निग्गंथे वा निग्गंथी वा फासुएसणिज्जं असणपाणखाइमसाइमं अणुगए सूरिए पडिग्गाहेत्ता उग्गए सूरिए आहारं आहारेइ एस णं गोयमा ! खित्ताइक्कंते पाणभोयणे । जे णं निग्गंथे वा जाव...साइमं पढमाए पोरिसीए पडिग्गाहेत्ता पच्छिमं पोरिसिं उवायणावेत्ता आहारं आहारेइ एस णं गोयमा ! कालाइक्कंते पाणभोयणे । जे णं निग्गंथो वा जाव...साइमं पडिग्गाहेत्ता परं अद्धजोयणमेराए वीइक्कमावइत्ता आहार-माहारेइ एस णं गोयमा ! मग्गाइक्कंते पाणभोयणे । जे णं निग्गंथो वा

णिगंथी वा फासुएसणिज्जं जाव...साइमं पडिग्गाहेत्ता परं बत्तीसाए कुक्कुडिअंडगपमाणमेत्ताणं कवलाणं आहारं आहारेइ एस णं गोयमा ! पमाणाइक्कंते पाणभोयणे । अट्ठ कुक्कुडिअंडगपमाणमेत्त कवले आहारं आहारेमाणे अप्पाहारे । दुवालस कुक्कुडिअंडगपमाणमेत्ते कवले आहारं आहारेमाणे अवड्ढो-मोयरिया । सोलस कुक्कुडिअंडगपमाणमेत्ते कवले आहारं आहारेमाणे दुभागप्पत्ते । चउड्वीसं कुक्कुडिअंडगपमाणे जाव...आहारं आहारेमाणे ओमोयरिया । बत्तीसं कुक्कुडिअंडगमेत्ते कवले आहारं आहारेमाणे पमाणपत्ते । एत्तो एक्केण वि धासेणं ऊणगं आहारं आहारेमाण समणे णिगंथे णो पकामरस्सभोईत्ति वत्तव्वं सिया । एस णं गायमा । खत्ताइक्कंतस्स कालाइक्कंतस्स मग्गाइक्कंतस्स पमाणाइक्कंतस्स पाणभोयणस्स अट्ठे पणत्ते ।

A. 22. Gautama ! When a monk or a nun, having received before sunrise, food and drink, dainties and delicacies, pure and prescribed, eats them after sunrise, then (because of the sun's changing its position) the intake of that food, etc., is said to have transgressed prohibition regarding space. When a monk or a nun, till having received in the first quarter (*porisi*) defers the intake till the last quarter, then the intake is said to have transgressed prohibition regarding time. When a monk or a nun, when begging food, till delicacies, goes beyond the prescribed limit of half a *yojana* (about a mile) to seek, then he or she is said to have transgressed prohibition regarding path. When a monk or a nun having received food, till delicacies, eats them in morsels each no bigger than a fowl's egg, more than thirty-two such morsels, then the intake is said to have transgressed prohibition regarding standard. One taking as many as eight such morsels, (i. e., each morsel no bigger than a fowl's egg), is said to be a little-eater ; one taking as many as twelve such morsels is said to be eating less than half the stomach ; one taking as many as sixteen such morsels is said to be eating half the stomach, which is half the standard quantity prescribed ; one taking as many as twenty-four such morsels is said to be eating less than full stomach ; one taking as many as thirty-two morsels is said to be eating full stomach (which is the standard). In eating even a morsel less

than thirty-two, one does not become greedy of tongue. Such is the meaning, oh Gautama, of the intake of food not violating the prohibition regarding space, time, path and standard.

[*criteria for purity*]

प्रश्न २३—अहं भन्ते ! सत्थातीयस्स सत्थपरिणामियस्स एसियस्स वेसियस्स सामुदाणियस्स पाणभोयणस्स के अट्ठे पण्णत्ते ?

Q. 23. *Bhante* ! What is the meaning of food and drink being *śastrātīta*, *śastraparināmita*, *eṣita*, *veṣita* and *sāmudāika* ?

उत्तर २३—गोयमा ! जे णं णिग्गंथे वा णिग्गंथी वा णिक्खित्तसत्थ-
मुसले ववगयमालावण्णगविलेवणे ववगयचुयचइयत्तदेहं जीवविप्पजडं अकयं
अकारियं असंक्रप्पियं अणाहूयं अकीयकडं अणुद्धिट्ठं णवकोडीपरिसुद्धं दस-
दोसविप्पमुक्कं उग्गमुप्पायणेसणानुपरिसुद्धं वीतिंगालं वीतधुमं संजोयणादोस-
विप्पमुक्कं सुरसुरं अचवचवं अदुयं अविलंबियं अपरिसाडिं अक्खोबंजण-
वणाणुलेवणभूयं संजमजायामायावत्तियं संजमभारवहणट्ठयाए बिलमिव
पण्णगभूएणं अप्पाणणं आहारे आहारेइ । एस णं गोयमा ! सत्थातीयस्स
सत्थपरिणामियस्स जाव... पाणभोयणस्स अयमट्ठ पण्णत्ते ।

A. 23. Gautama ! When a monk (or a nun) who has no weapon or mace in his possession, who has no flower garland or sandal paste in his decoration, takes food which is free from worm or any other form of life, which, is not cooked by him or for him, which is not pre-planned, which is not the outcome of invitation, which is not bought for him or meant for him, which is nine-fold pure, which is free from ten faults, such as doubt, etc., which is free from faults called *udgama* and *utpādana* in the search for food, which is free from contaminations (already cited) called *aṅgāra*, *dhuma* and *samyojanā*, which is free from sound, such as, *sur-sur*, *chap-chap*, which is not spoiled by hurried or slow pace in begging, which is taken, without

wasting or dropping any portion, but like grease applied to the axle of a wheel or ointment applied to a sore, only for the fulfilment of restraint, to carry the burden of restraint, and like a snake crawling straight into its hole, then, Gautama, the food and drink he takes is said to be *śastrātīta*, *śastra-parināmita*, and so on.

सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! Right you are. It is truly so.

पहमो उद्देशो समप्तो ।

Chapter one ends.

बिईओ उद्देसो

Chapter Two

[on renunciation, right and wrong]

प्रश्न २४—से णूणं भंते ! सव्वपाणेहिं सव्वभूएहिं सव्वजीवेहिं सव्वसत्तेहिं पच्चक्खायमिति वयमाणस्स सुपच्चक्खायं भवइ दुपच्चक्खायं भवइ ?

Q. 24. *Bhante* ! Someone says, 'I renounce violence to all one to four-organ beings, to plant life, to five-organ beings and to immobile beings'. In saying like this, does he make a good or a bad renunciation ?

उत्तर २४—गोयमा ! सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणस्स सिय सुपच्चक्खायं भवइ सिय दुपच्चक्खायं भवइ ।

A. 24. *Gautama* ! Sometimes he makes a good renunciation and sometimes a bad one.

प्रश्न २५—से केणट्ठेणं भंते ! एवं वुच्चइ—सव्वपाणेहिं जाव...सव्वसत्तेहिं जाव...सिय दुपच्चक्खायं भवइ ?

Q. 25. *Bhante* ! Why do you say that sometimes he makes a good renunciation and sometimes a bad one ?

उत्तर २५—गोयमा ! जस्स णं सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणस्स णो एवं अभिसमण्णागयं भवइ—इमे जीवा इमे अजीवा इमे तसा इमे थावरा तस्स णं सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणस्स णो सुपच्चक्खायं भवइ दुपच्चक्खायं भवइ । एवं खलु से दुपच्चक्खाई सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणे णो सच्चं भासं भासइ मोसं भासं भासइ । एवं खलु से मुसावाई सव्वपाणेहिं जाव...सव्वसत्तेहिं तिउहिं तिउहेणं असंजयविरयपडिहयपच्चक्खायपावकम्मे सकिरिए असंवुडे एगंतदंडे एगंतबाले यावि भवइ । जस्स णं सव्वपाणेहिं जाव...सव्व-

सत्तेहिं पच्चक्खायमिति वयमाणस्स एवं अभिसमण्णागयं भवइ—इमे जीवा इमे अजीवा इमे तसा इमे थावरा तस्स णं सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणस्स सुपच्चक्खायं भवइ णो दुपच्चक्खायं भवइ । एवं खलु से सुपच्चक्खाई सव्वपाणेहिं जाव...सव्वसत्तेहिं पच्चक्खायमिति वयमाणे सच्चं भासं भासइ णो मोसं भासं भासइ । एवं खलु से सच्चवाई सव्वपाणेहिं जाव...सव्वसत्तेहिं तिविहं तिविहेणं संजयविरयपडिहयपच्चक्खायपावकम्मे अकिरिए संबुडे एगंतपंडिए यावि भवइ । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—जाव...सिय दुपच्चक्खायं भवइ ।

A. 25. Gautama ! In making a renunciation in the aforesaid manner, if the person concerned has no clear knowledge about life, non-life, mobile beings, immobile beings, then, this cannot be a good renunciation, but is just a bad one. In making a bad renunciation, he does not speak the truth, but indulges in falsehood. And the said person indulging in falsehood cannot be restrained in three modes and three instruments. He cannot be detached in any way. He has not stopped, nor renounced sinful activities. Full of physical effort and lacking a check on fresh *karma* inflow, he indulges in violence and is virtually a fool. In contrast, in uttering the aforesaid renunciation, if he is aware of the distinction between life and non-life, mobile beings and immobile beings, then his renunciation is good, not bad. In making a good renunciation, he speaks the truth, and not an untruth. Thus the person well-renounced and truthful is restrained in three modes and in three instruments. He is detached in all respects. He has stopped and renounced sinful activities. Devoid of physical effort and equipped with a check on fresh *karma* inflow, he is wholly prudent. Gautama ! This explains the point raised by you.

[*types of renunciation*]

प्रश्न २६—कइविहे णं भंते ! पच्चक्खाणे पण्णत्ते ?

Q. 26. *Bhante* ! How many types of renunciation are there ?

उत्तर २६—गोयमा ! दुविहे पच्चक्खाणे पणत्ते तं जहा—मूलगुण-
पच्चक्खाणे य उत्तरगुणपच्चक्खाणे य ।

A. 26. Gautama ! Two types, viz., of roots and of branches, *mūlaguṇa* and *uttaraguṇa*.

प्रश्न २७—मूलगुणपच्चक्खाणे णं भंते ! कइविहे पणत्ते ?

Q. 27. *Bhante* ! How many are the types of *mūlaguṇa* renunciation ?

उत्तर २७—गोयमा ! दुविहे पणत्ते तं जहा—सव्वमूलगुणपच्चक्खाणे
य देशमूलगुणपच्चक्खाणे य ।

A. 27. Gautama ! Two types, viz., of the whole (*sarva*) and of the part (*deśa*).

प्रश्न २८—सव्वमूलगुणपच्चक्खाणे णं भंते ! कइविहे पणत्ते ?

Q. 28. *Bhante* ! How many are the types of *sarva-mūlaguṇa* renunciation ?

उत्तर २८—गोयमा ! पंचविहे पणत्ते तं जहा—सव्वाओ पाणाइवायाओ
वेरमणं जाव...सव्वाओ परिग्गहाओ वेरमणं ।

A. 28. Gautama ! Five types, viz., to desist from all forms of violence, till to desist from all forms of accumulation.

प्रश्न २९—देशमूलगुणपच्चक्खाणे णं भंते ! कइविहे पणत्ते ?

Q. 29. *Bhante* ! How many are the types of *deśa-mūlaguṇa* renunciation ?

उत्तर २९—गोयमा ! पंचविहे पणत्ते तं जहा—थूलाओ पाणाइवायाओ
वेरमणं जाव...थूलाओ परिग्गहाओ वेरमणं ।

A. 29. Gautama ! Five types, viz., to desist in general from violence, till to desist in general from accumulation.

प्रश्न ३०—उत्तरगुणपञ्चक्खाणे णं भंते ! कइविहे पण्णत्ते ?

Q. 30. *Bhante* ! How many are the types of *uttaragūṇa* renunciation ?

उत्तर ३०—गोयमा ! दुविहे पण्णत्ते तं जहा—सव्वुत्तरगुणपञ्चक्खाणे य देसुत्तरगुणपञ्चक्खाणे य ।

A. 30. Gautama ! Two types, viz., whole and part.

प्रश्न ३१—सव्वुत्तरगुणपञ्चक्खाणे णं भंते ! कइविहे पण्णत्ते ?

Q. 31. *Bhante* ! How many are the types of *savvuttara-gūṇa* renunciation ?

उत्तर ३१—गोयमा ! दसविहे पण्णत्ते तं जहा—

अणागयमइक्कंतं कोडीसहियं णियंटियं चैव ।

सागारमणागारं परिमाणकडं निरवसेसं ॥

साकेयं चैव अद्धाए पञ्चक्खाणं भवे दसहा ।

A. 31. Gautama ! Ten types which are

aṇāgaya, aikkanta, koḍisahiya, niyaṇṭiya, sāgāra-manāgāra, parimāṇakāḍa, niravasesa, sākeya, addhā.

प्रश्न ३२—देसुत्तरगुणपञ्चक्खाणे णं भंते ! कइविहे पण्णत्ते ?

Q. 32. *Bhante* ! How many are the types of *desuttarā-gūṇa* renunciation ?

उत्तर ३२—गोयमा ! सत्तविहे पण्णत्ते तं जहा—दिसिक्खयं उवभोगपरिभोगपरिमाणं अण्णत्थदंडवेरमणं सामाइयं देसावगासियं पोसहोववास अतिहिंसं विभागो अप्पच्छिममारणंतियसंलेहणाभूसणाऽऽराहणया ।

A. 32. Gautama ! Seven types which are

disivvaya, uvabhoga-paribhoga-parimāna, anattthandaveramaṇa, sāmāyīya, desāvagāsiya, posahovāsa, (and the seventh one consisting of a couple of items) *atihi-samvībhāga and apacchima-māraṇantiya-samlekhaṇā-jhusaṇā-ārāhaṇā.*

[*renounced, unrenounced, their distribution*]

प्रश्न ३३—जीवा णं भंते ! किं मूलगुणपच्चक्खाणी उत्तरगुणपच्चक्खाणी अपच्चक्खाणी ?

Q. 33. *Bhante* ! Are the living beings *mūlaguṇa*-renounced, *uttaraguṇa*-renounced or unrenounced ?

उत्तर ३३—गोयमा ! जीवा मूलगुणपच्चक्खाणी वि उत्तरगुणपच्चक्खाणी वि अपच्चक्खाणी वि ।

A. 33. Gautama ! The living beings are *mūlaguṇa*-renounced, also *uttaraguṇa*-renounced, also unrenounced.

प्रश्न ३४—णेरइया णं भंते ! किं मूलगुणपच्चक्खाणी—पुच्छा ?

Q. 34. *Bhante* ! Are the infernal beings *mūlaguṇa*-renounced, and so on ?

उत्तर ३४—गोयमा ! णेरइया णो मूलगुणपच्चक्खाणी णो उत्तरगुणपच्चक्खाणी अपच्चक्खाणी । एवं जाव...चउरिंदिया । पंचिदियतिरिक्खजोणिया मणुस्सा य जहा जीवा । वाणमंतर-जोइसिय-वेमाणिया जहा णेरइया ।

A. 34. Gautama ! The infernal beings are neither *mūlaguṇa*-renounced, nor *uttaraguṇa*-renounced, but unrenounced. And like this, till the four-organ beings. Five-organ beings, animals and men are like ordinary (*aughika*) beings. The *Vāṇavyantaras*, the *Jyotiṣkas* and the *Vaimānikas* are like the infernal beings.

प्रश्न ३५—एएसि णं भंते ! जीवाणं मूलगुणपच्चक्खाणीणं उत्तरगुणपच्चक्खाणीणं अपच्चक्खाणीणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 35. *Bhante* ! Of the living beings who are either *mūlaguṇa*-renounced or *uttaraguṇa*-renounced or unrenounced, which ones are less, more, equal and especially more ?

उत्तर ३५—गोयमा ! सब्बत्थोवा जीवा मूलगुणपच्चक्खाणी उत्तरगुणपच्चक्खाणी असंखेज्जगुणा अपच्चक्खाणी अणंतगुणा ।

A. 35. Gautama ! Smallest in number are beings who are *mūlaguṇa*-renounced ; innumerable more than these are beings who are *uttaraguṇa*-renounced ; and infinitely more than the latter are beings without renunciation.

प्रश्न ३६—एएसि णं भंते ! पंचिंदियतिरिक्खजोणियाणं—पुच्छा ?

Q. 36. *Bhante* ! Among the five-organ sub-human beings (with *mūlaguṇa*-renunciation, till unrenounced), which ones are less, more, equal and especially more ?

उत्तर ३६—गोयमा ! सव्वत्थोवा जीवा पंचिंदियतिरिक्खजोणिया मूल-गुणपच्चक्खाणी उत्तरगुणपच्चक्खाणी असंखेज्जगुणा अपच्चक्खाणी असंखेज्ज-गुणा ।

A. 36. Gautama ! Smallest in number are the five-organ animals with *mūlaguṇa*-renunciation ; innumerable more than these are those with *uttaraguṇa* renunciation ; and innumerable more than the latter are those without renunciation.

प्रश्न ३७—एएसि णं भंते ! मणुस्साणं मूलगुणपच्चक्खाणीणं—पुच्छा ?

Q. 37. *Bhante* ! What about men with *mūlaguṇa*-renunciation, etc., till especially more ?

उत्तर ३७—गोयमा ! सव्वत्थोवा मणुस्सा मूलगुणपच्चक्खाणी उत्तर-गुणपच्चक्खाणी संखेज्जगुणा अपच्चक्खाणी असंखेज्जगुणा ।

A. 37. Gautama ! Men with *mūlaguṇa*-renunciation are the smallest in number ; countable number of times more are men with *uttaraguṇa*-renunciation ; and innumerable more than the latter are men without renunciation.

प्रश्न ३८—जीवा णं भंते ! किं सव्वमूलगुणपच्चक्खाणी देसमूलगुण-पच्चक्खाणी अपच्चक्खाणी ?

Q. 38. *Bhante* ! Are the living beings renounced of the whole *mūlaguṇa*, or of a part thereof, or are they without renunciation ?

उत्तर ३८—गोयमा ! जीवा सव्वमूलगुणपच्चक्खाणी देसमूलगुणपच्चक्खाणी अपच्चक्खाणी वि ।

A. 38. Gautama ! The living beings are renounced of the whole *mūlaguṇa*, also of a part thereof ; they are also without renunciation.

प्रश्न ३९—णेरइयाणं—पुच्छा ?

Q. 39. How about the infernal beings ?

उत्तर ३९—णेरइया णो सव्वमूलगुणपच्चक्खाणी णो देसमूलगुणपच्चक्खाणी अपच्चक्खाणी । एवं जाव...चउरिंदिया ।

A. 39. Gautama ! The infernal beings are neither renounced of the whole *mūlaguṇa*, nor of a part ; they are without renunciation. And this holds, till four-organ beings.

प्रश्न ४०—पंचिंदियतिरिक्खजोणियाणं—पुच्छा ?

Q. 40. And how about the five-organ sub-human beings ?

उत्तर ४०—गोयमा ! पंचिंदियतिरिक्खजोणिया णो सव्वमूलगुणपच्चक्खाणी देसमूलगुणपच्चक्खाणी वि अपच्चक्खाणी वि । मणुस्सा जहा जीवा । वाणमंतर-जोइस-वेमाणिया जहा णेरइया ।

A. 40. Gautama ! The five-organ sub-human beings are not renounced of the whole *mūlaguṇa*, but are renounced of a part of it, and are also without renunciation. Men are like ordinary beings and the Vāṇavyantaras, the Jyotiṣkas and the Vaimānikas are like the infernal beings.

प्रश्न ४१—एएसि णं भंते ! जीवाणं सव्वमूलगुणपच्चक्खाणीणं देसमूलगुणपच्चक्खाणीणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 41. *Bhante* ! Of the living beings renounced of the whole *mūlaguṇa*, of a part thereof and those without renunciation, which ones are less, more, equal and especially more ?

उत्तर ४१—गोयमा ! सव्वत्थोवा जीवा सव्वमूलगुणपच्चक्खाणी देस-
मूलगुणपच्चक्खाणी असंखेज्जगुणा अपच्चक्खाणी अणंतगुणा । एवं अप्पा-
बहुगाणि तिण्णि वि जहा पढमिल्लए दंडए णवरं सव्वत्थोवा पंचिंदियतिरिक्ख-
जोणिया देसमूलगुणपच्चक्खाणी अपच्चक्खाणी असंखेज्जगुणा ।

A. 41. Gautama ! Smallest in number are those who are renounced of the whole *mūlaguṇa* ; innumerable times more are those renounced of a part thereof ; and infinitely more are those without renunciation. This holds good, more or less, of the three species, exception being the five-organ sub-human beings, in which case, (as aforesaid), smaller in number are those renounced of a part *mūlaguṇa*, (not the whole), and innumerable times more than these are those without renunciation.

प्रश्न ४२—जीवा णं भंते ! किं सव्वुत्तरगुणपच्चक्खाणी देसुत्तरगुण-
पच्चक्खाणी अपच्चक्खाणी ?

Q. 42. *Bhante* ! Are the living beings renounced of the whole *uttaraguṇa*, or a part thereof, or are they without renunciation ?

उत्तर ४२—गोयमा ! जीवा सव्वुत्तरगुणपच्चक्खाणी वि तिण्णि वि ।
पंचिंदियतिरिक्खजोणिया मणुस्सा य एवं चेव । सेसा अपच्चक्खाणी जाव...
वेमाणिया ।

A. 42. Gautama ! They may be all the three. This holds of the sub-human and human beings. The rest, till the *Vaimānikas*, are without renunciation.

प्रश्न ४३—एएसि णं भंते ! जीवाणं सव्वुत्तरगुणपच्चक्खाणीणं... ?

Q. 43. And how about their distribution ?

उत्तर ४३—अप्पाबहुगाणि तिण्णि वि जहा पढमे दंडए जाव...मणुस्साणं ।

A. 43. More or less the same three as in statement one, till human beings.

प्रश्न ४४—जीवा णं भंते ! किं संजया असंजया संजयासंजया ?

Q. 44. *Bhante* ! Are the living beings restrained, unrestrained or restrained-unrestrained (i.e., restrained in part) ?

उत्तर ४४—गोयमा ! जीवा संजया वि असंजया वि संजयासंजया वि तिण्णि वि ! एवं जहेव पणवणाए तहेव भाणियब्बं जाव...वेमाणिया । अप्पाबहुगं तहेव तिण्ह वि भाणियब्बं ।

A. 44. Gautama ! They are all the three, viz., restrained, unrestrained, restrained-unrestrained. Repeat on this topic what is contained in the *Prajñāpāṇā Sūtra* (Pada 32), till the *Vaimānikas*. Their distribution as aforesaid.

प्रश्न ४५—जीवा णं भंते ! किं पच्चक्खाणी अपच्चक्खाणी पच्चक्खाणापच्चक्खाणी ?

Q. 45. *Bhante* ! Are the living beings renounced, unrenounced or renounced-unrenounced, (i.e., renounced in part) ?

उत्तर ४५—गोयमा ! जीवा पच्चक्खाणी वि तिण्णि वि । एवं मणुस्सा वि तिण्णि वि । पंचिंदियतिरिक्खजोणिया आइल्लविरहिया । सेसा सब्बे अपच्चक्खाणी जाव...वेमाणिया ।

A. 45. Gautama ! All the three. And so are men, all the three. The sub-human beings do not take the first type (i.e., they are never renounced, but unrenounced or renounced in part). The rest, till the *Vaimānikas*, are unrenounced.

प्रश्न ४६—एएसि णं भंते ! जीवाणं पच्चक्खाणीणं जाव...विसेसाहिया वा ?

Q. 46. *Bhante* ! How about the distribution of these ?

उत्तर ४६—गोयमा ! सब्बत्थोवा जीवा पच्चक्खाणी पच्चक्खाणा-

पञ्चक्खाणी असंखेज्जगुणा अपञ्चक्खाणी अणंतगुणा । पंचिंदियतिरिक्ख-
जोणिया सव्वत्थोवा पञ्चक्खाणापञ्चक्खाणी अपञ्चक्खाणी असंखेज्जगुणा ।
मणुस्सा सव्वत्थोवा पञ्चक्खाणी पञ्चक्खाणापञ्चक्खाणी संखेज्जगुणा अपञ्चक्-
खाणी असंखेज्जगुणा ।

A. 46. Gautama ! Smallest in number are the renounced beings ; innumerable more are those who are renounced in part ; and infinitely more are those without renunciation. Among the five-organ sub-human beings, smaller in number are those who are renounced in part, and infinitely more are those without renunciation. Among human beings, smallest in number are those who are renounced ; countable number of times more are those who are renounced in part ; and innumerable times more are those without renunciation.

[*question of eternity*]

प्रश्न ४७—जीवा णं भंते ! किं सासया असासया ?

Q. 47. *Bhante* ! Are the living beings eternal ? Are they non-eternal ?

उत्तर ४७—गोयमा ! जीवा सिय सासया सिय असासया ।

A. 47. Gautama ! In a sense they are eternal. In a sense, they are non-eternal.

प्रश्न ४८—से केणट्ठेणं भंते ! एवं वुच्चइ—जीवा सिय सासया सिय असासया ।

Q. 48. *Bhante* ! Why so ?

उत्तर ४८—गोयमा ! दव्वट्ठयाए सासया भावट्ठयाए असासया । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—जाव...सिय असासया ।

A. 48. Gautama ! As substance, they are eternal. As form they are non-eternal. Hence I say so.

प्रश्न ४९—णेरइया णं भंते ! किं सासया असासया ?

Q. 49. *Bhante* ! Are the infernal beings eternal ?
Are they non-eternal ?

उत्तर ४९—एवं जहा जीवा तहा णेरइया वि । एवं जाव...वेमाणिया
आव...सिय सासया सिय असासया ।

A. 49. The infernal beings are like any other living being (in this respect), and like this, till the Vaimānikas, eternal in a sense, non-eternal in another sense.

सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! Right you are. It is truly so.

बिईओ उद्देसो समत्तो ।

Chapter Two ends

तईओ उद्देसो

Chapter Three

[food intake by plants]

प्रश्न ५०—वणस्सइक्काइया णं भंते ! किं कालं सव्वप्पाहारगा वा सव्वमहाहारगा वा भवन्ति ?

Q. 50. *Bhante* ! In what period, does plant life have the lowest intake and in what time the highest ?

उत्तर ५०—गोयमा ! पाउसवरिसारत्तेसु णं एत्थ णं वणस्सइक्काइया सव्वमहाहारगा भवन्ति । तदाणंतरं च णं सरए तदाणंतरं च णं हेमंते तदाणंतरं च णं वसंते तदाणंतरं च गिम्हे गिम्हासु णं वणस्सइक्काइया सव्वप्पाहारगा भवन्ति ।

A. 50. Gautama ! Plant life has the highest intake of food in pre-rainy and rainy seasons, and then the intake gets reduced from autumn to winter, winter to spring, the lowest being in summer.

प्रश्न ५१—जइ णं भंते ! गिम्हासु वणस्सइक्काइया सव्वप्पाहारगा भवन्ति कम्हा णं भंते ! गिम्हासु बह्वे वणस्सइक्काइया पत्तिया पुप्फिया फलिया हरियगरेरिज्जमाणा सिरीए अईव अईव उवसोभेमाणा उवसोभेमाणा चिट्ठंति ?

Q. 51. *Bhante* ! If, as you say, plant life has the lowest intake of food in summer, then, how is it, as we see, that in summer, quite a large number of plants shoot out fresh leaves, blossom flowers and yield fruits ; they are very green and bright, and they look immensely beautiful ?

उत्तर ५१—गोयमा ! गिम्हासु णं बह्वे उसिणजोणिया जीवा य पोग्गला य वणस्सइक्काइयत्ताए वक्कमंति विउक्कमंति चर्यंति उववज्जंति । एवं सल्लु गोयमा ! गिम्हासु बह्वे वणस्सइक्काइया पत्तिया पुप्फिया जाव...चिट्ठंति ।

A. 51. Gautama ! In summer, many a soul and matter-atoms who are prone to take birth in the tropics are born as plants, are especially born, attain growth and especially do so. This is the reason why in summer quite a large number of plants shoot out fresh leaves, till look immensely beautiful.

प्रश्न ५२—से णूणं भंते ! मूला मूलजीवफुडा कंदा कंदजीवफुडा जाव... बीया बीयजीवफुडा ?

Q. 52. *Bhante* ! Is the root of a plant touched by the soul in the root, the trunk by the soul in the trunk and the seed by the soul in the seed ?

उत्तर ५२—हंता गोयमा ! मूला मूलजीवफुडा जाव...बीया बीयजीव-फुडा ।

A. 52. Gautama ! They are touched as stated.

प्रश्न ५३—जइ णं भंते ! मूला मूलजीवफुडा जाव...बीया बीयजीव-फुडा कम्हा णं भंते ! वणस्सइक्काइया आहारेंति कम्हा परिणामेंति ?

Q. 53. *Bhante* ! If the root is touched by the soul in the root, till the seed is touched by the soul in the seed, then how does plant life (as a whole) take food, and digest it ?

उत्तर ५३—गोयमा ! मूला मूलजीवफुडा पुढवीजीवपडिवद्धा तम्हा आहारेंति तम्हा परिणामेंति । कंदा कंदजीवफुडा मूलजीवपडिवद्धा तम्हा आहारेंति तम्हा परिणामेंति । एवं जाव...बीया बीयजीवफुडा फलजीव-पडिवद्धा तम्हा आहारेंति तम्हा परिणामेंति ।

A. 53. Gautama ! The soul in the root which touches the root is in its turn linked with the soul in the earth, from which the former derives food and digests it. The soul in the trunk which touches the trunk is in its turn linked with the soul in the root, from which the former derives food and digests it. The soul in the seed which

touches the seed is in its turn linked with the soul in the trunk, from which the former derives food and digests it.

प्रश्न ५४—अह भंते ! आलुए मूलए सिंगबेरे हिरिली सिरिलि सिस्सिरिलि किट्टिया छिरिया छीरविरालिया कण्हकंदे वज्जकंदे सूरणकंदे खेलूडे अद्दभद्दमुत्था पिडंहलिद्दा लोहिणी हूथीह यिरुगा मुग्गपणी अस्सकणी सीहकणी सीहंढी मूसुंढी जेयावणे तहप्पगारा सब्बे ते अणंतजीवा विविहसत्ता ?

Q. 54. *Bhante !* Potato, raddish, ginger, *hirilī, sirilī, sissirilī, kiṭṭikā, chiriya, chīravīdārikā, vajrakanda, sūraṇa-kanda, kheluḍā, ādrabhadramothā, piṇḍaharidrā, rohinī, huthihu, thtrugā, mudgaparṇī, aśvakarṇī, sinhakarṇī, sihaṇḍhī, musunḍhī*, and many other like these, —do these have an infinite number of souls and do these take diverse forms ?

उत्तर ५४—हंता गोयमा ! आलुए मूलए जाव...अणंतजीवा विविहसत्ता ।

A. 54. Yes, Gautama ! These have an infinite number of souls and they take diverse forms.

[*tinges and karma*]

प्रश्न ५५—सिय भंते ! कण्हलेसे जेरइए अप्पकम्मतराए नीललेसे जेरइए महाकम्मतराए ?

Q. 55. *Bhante !* Is it a fact that infernal beings with a black tinge have sometimes less *karma*, while those with a blue tinge have much *karma* ?

उत्तर ५५—हंता सिया ।

A. 55. Yes, it is sometimes like this.

प्रश्न ५६—से केणट्ठेणं भंते ! एवं वुच्चइ—कण्हलेसे जेरइए अप्पकम्मतराए नीललेसे जेरइए महाकम्मतराए ?

Q. 56. *Bhante !* What is the reason for this ?

उत्तर ५६—गोयमा ! ठिइं पडुच्च से तेणट्ठेणं गोयमा ! जाव...महा-
कम्मतराए ।

A. 56. Gautama ! It is so because of the difference in the span of their remaining life.

प्रश्न ५७—सिय भंते ! णीललेसे णेरइए अप्पकम्मतराए काउलेसे
णेरइए महाकम्मतराए ?

Q. 57. *Bhante* ! Is it a fact that infernal beings with a blue tinge have sometimes less *karma*, while those with a grey tinge have much *karma* ?

उत्तर ५७—हंता सिया ।

A. 57. Yes, it is sometimes like this.

प्रश्न ५८—से केणट्ठेणं भंते ! एवं वुच्चइ—णीललेसे णेरइए अप्प-
कम्मतराए काउलेसे णेरइए महाकम्मतराए ?

Q. 58. *Bhante* ! What is the reason for this ?

उत्तर ५८—गोयमा ! ठिइं पडुच्च से तेणट्ठेणं गोयमा ! जाव...महा-
कम्मतराए । एवं असुरकुमारेवि णवरं तेउलेसा अब्भहिया । एवं जाव...
वेमाणिया । जस्स जइ लेस्साओ तस्स तत्तिया भाणियव्वाओ जोइसियस्स ण
भण्णइ ।

A. 58. Gautama ! It is so because of the difference in the span of their remaining life. The same holds of the Asurakumāras, who have also a red tinge in addition, and repeat the same, till the Vaimānikas, stating specifically the number of tinges in each case, but the Jyotiṣkas are to be excluded.

प्रश्न ५९—जाव...सिय भंते ! पम्हलेसे वेमाणिए अप्पकम्मतराए
सुककलेसे वेमाणिए महाकम्मतराए ?

Q. 59. *Bhante* ! Is it a fact that the Vaimānikas with

a pink tinge have sometimes less *karma*, while those with a white tinge have more ?

उत्तर ५९—हंता सिया ।

A. 59. Yes, it is sometimes like this.

प्रश्न ६०—से केणट्ठेणं ?

Q. 60. *Bhante* ! What is the reason for this ?

उत्तर ६०—सेसं जहा णेरइयस्स जाव...महाकम्मतराए ।

A. 60. The same as stated in the case of the infernal beings.

[*karma experience and exhaustion*]

प्रश्न ६१—से णूणं भंते ! जा वेयणा सा णिज्जरा जा णिज्जरा सा वेयणा ?

Q. 61. *Bhante* ! Is experience (with *karma*) the same as exhaustion (of *karma*), and vice versa ?

उत्तर ६१—गोयमा ! णो इणट्ठे समट्ठे ।

A. 61. No, it is not.

प्रश्न ६२—से केणट्ठेणं भंते ! एवं वुच्चई—जा वेयणा ण सा णिज्जरा जा णिज्जरा ण सा वेयणा ?

Q. 62. *Bhante* ! Why do you say that experience is not the same as exhaustion, and vice versa ?

उत्तर ६२—गोयमा ! कम्म वेयणा णोकम्म णिज्जरा । से तेणट्ठेणं गोयमा ! जाव...ण सा वेयणा ।

A. 62. *Gautama* ! *Karma* is experience, *no-karma* is exhaustion. Hence so.

प्रश्न ६३—णेरइयाणं भंते ! जा वेयणा सा णिज्जरा जा णिज्जरा सा वेयणा ?

Q. 63. *Bhante* ! As for the infernal beings, is experience the same as exhaustion, and vice versa ?

उत्तर ६३—गोयमा ! णो इणट्ठे समट्ठे ।

A. 63. No, it is not so.

प्रश्न ६४—से केणट्ठेणं भंते ! एवं वुच्चइ—णेरइयाणं जा वेयणा ण सा णिज्जरा जा णिज्जरा ण सा वेयणा ?

Q. 64. *Bhante* ! Why do you say so ?

उत्तर ६४—गोयमा ! णेरइयाणं कम्म वेयणा णोकम्म णिज्जरा । से तेणट्ठेणं गोयमा ! जाव...ण सा वेयणा । एवं जाव...वेमाणियाणं ।

A. 64. Gautama ! With the infernal beings, *karma* is experience, *no-karma* is exhaustion. Hence so, and like this, till the Vaimānikas.

प्रश्न ६५—से णूणं भंते ! जं वेदेंसु तं णिज्जरिंसु जं णिज्जरिंसु तं वेदेंसु ?

Q. 65. *Bhante* ! Is it correct that when a *karma* has been experienced, it has been exhausted, and when a *karma* has been exhausted, it has already been experienced ?

उत्तर ६५—णो इणट्ठे समट्ठे ।

A. 65. No, this is not correct.

प्रश्न ६६—से केणट्ठेणं भंते ! एवं वुच्चइ—जं वेदेंसु णो तं णिज्जरेंसु जं णिज्जरेंसु णो तं वेदेंसु ?

Q. 66. *Bhante* ! Why do you say so ?

उत्तर ६६—गोयमा ! कम्मं वेदेंसु णोकम्मं णिज्जरेंसु । से तेणट्ठेणं गोयमा ! जाव...णो तं वेदेंसु ।

A. 66. Gautama ! I say so because *karma* is to be experienced, while *no-karma* is its exhaustion.

प्रश्न ६७—णेरइयाणं भंते ! जं वेदेंसु तं णिज्जरेंसु ?

Q. 67. *Bhante* ! In the case of the infernal beings, is a *karma* which is experienced is also *karma* exhausted ?

उत्तर ६७—एवं णेरइया वि । एवं जाव...वेमाणिया ।

A. 67. The same holds of the infernal beings, till the *Vaimānikas*.

प्रश्न ६८—से णूणं भंते ! जं वेदेंति तं णिज्जरेंति जं णिज्जरेंति तं वेदेंति ?

Q. 68. *Bhante* ! Is it correct that when a *karma* is being experienced, it is being exhausted, and when a *karma* is being exhausted, it is being experienced ?

उत्तर ६८—गोयमा ! णो इणट्ठे समट्ठे ।

A. 68. No, this is not correct.

प्रश्न ६९—से केणट्ठेणं भंते ! एवं वुच्चइ—जाव...णो तं वेदेंति ?

Q. 69. *Bhante* ! Why do you say so ?

उत्तर ६९—गोयमा ! कम्मं वेदेंति णोकम्मं णिज्जरेंति । से तेणट्ठेणं गोयमा ! जाव...णो तं वेदेंति । एवं णेरइया वि जाव...वेमाणिया ।

A. 69. Gautama ! *Karma* is what is being experienced; *no-karma* is what is exhausted. Hence so, and this holds good of the infernal beings, till the *Vaimānikas*.

प्रश्न ७०—से णूणं भंते ! जं वेदिस्संति तं णिज्जरिस्संति जं णिज्जरिस्संति तं वेदिस्संति ?

Q. 70. *Bhante* ! Is it correct that when a *karma* will be experienced, it will be exhausted, and vice versa ?

उत्तर ७०—गोयमा ! णो इणट्ठे समट्ठे ।

A. 70. Gautama ! This too is not correct.

प्रश्न ७१—से केणट्ठेणं जाव...णो तं वेदिस्संति ?

Q. 71. *Bhante* ! Why do you say so ?

उत्तर ७१—गोयमा ! कम्मं वेदिस्संति णोकम्मं णिज्जरिस्संति । से तेणट्ठेणं जाव...णो तं णिज्जरिस्संति । एवं णेरइया वि जाव...वेमा-
णिया ।

A. 71. Gautama ! I say so because *karma* will be experienced, while *no-karma* will be exhausted. This holds good of the infernal beings, till the Vaimānikas.

प्रश्न ७२—से णूणं भंते ! जे वेयणासमए से णिज्जरासमए जे णिज्जरा-
समए से वेयणासमए ?

Q. 72. *Bhante* ! Is it correct that what is time for *karma* experience is also time for its exhaustion, and vice versa ?

उत्तर ७२—णो इणट्ठे समट्ठे !

A. 72. No, this is not correct.

प्रश्न ७३—से केणट्ठेणं एवं वुच्चइ—जे वेयणासमए ण से णिज्जरासमए
जे णिज्जरासमए ण से वेयणासमए ?

Q. 73. *Bhante* ! Why do you say so ?

उत्तर ७३—गोयमा ! जं समयं वेदेति णो तं समयं णिज्जरेंति जं
समयं णिज्जरेंति णो तं समयं वेदेति । अण्णम्मि समए वेदेति अण्णम्मि
समए णिज्जरेंति । अण्णे से वेयणासमए अण्णे से णिज्जरासमए । से
तेणट्ठेणं जाव...ण से वेयणासमए ण से णिज्जरासमए ।

A. 73. Gautama ! When it is time to experience, it is no time to exhaust, and when it is time to exhaust, it is no time to experience. Experience is at a different time and exhaustion is at a different time. Their respective times are entirely separate. Hence so.

प्रश्न ७४—णेरइयाणं भंते ! जे वेयणासमए से णिज्जरासमए जे णिज्जरासमए से वेयणासमए ?

Q. 74. *Bhante* ! For the infernal beings, is it correct to say that what is time for *karma* experience is also time for its exhaustion, and vice versa ?

उत्तर ७४—गोयमा ! णो इणट्ठे समट्ठे ।

A. 74. No, this is not correct.

प्रश्न ७५—से केणट्ठेणं एवं वुच्चइ—णेरइयाणं जे वेयणासमए ण से णिज्जरासमए जे णिज्जरासमए ण से वेयणासमए ?

Q. 75. *Bhante* ! Why do you say so ?

उत्तर ७५—गोयमा ! णेरइयाणं जं समयं वेदेति णो तं समयं णिज्जरेति जं समयं णिज्जरेति णो तं समयं वेदेति । अण्णम्मि समए वेदेति अण्णम्मि समए णिज्जरेति । अण्णे से वेयणासमए अण्णे से णिज्जरासमए । से तेणट्ठेणं जाव...ण से णिज्जरासमए । एवं जाव...वेमाणियाणं ।

A. 75. Gautama ! I say so because when it is time for the infernal being to experience, it is not the time for exhaustion, and when it is time for exhaustion, it is not the time for experience. Experience (by the infernal beings) is at a different time, and exhaustion is at a different time. Their respective times are entirely separate. Hence so, and this holds good, till the Vaimānikas.

[*eternality or otherwise of infernal beings*]

प्रश्न ७६—णेरइया णं भंते ! किं सासया असासया ?

Q. 76. *Bhante* ! Are the infernal beings eternal or non-eternal ?

उत्तर ७६—गोयमा ! सिय सासया सिय असासया ।

A. 76. *Gautama* ! Sometimes eternal and sometimes non-eternal.

प्रश्न ७७—से केणट्ठेणं भंते ! एवं वुच्चइ—णेइया सिय सासया सिय असासया ?

Q. 77. *Bhante* ! Why do you say so ?

उत्तर ७७—गोयमा ! अव्वोच्छित्तिणयट्ठयाए सासया वोच्छित्तिणय-ट्ठयाए असासया । से तेणट्ठेणं जाव...सिय सासया सिय असासया । एवं जाव... वेमाणिया जाव...सिय असासया ।

A. 77. *Gautama* ! Eternal as per *avvocchittinaya* (which is about substance), but non-eternal as per *vvocchittinaya* (which is about form). Hence they are eternal as well as non-eternal. And this holds good, till the *Vaimānikas*.

सेवं भंते ! सेवं भंते ! त्ति !

—*Bhante* ! Right you are. It is truly so.

तईओ उद्देसो समत्तो ।

Chapter Three ends

चउत्थो उद्देसो

Chapter Four

[*types of worldly beings*]

रायगिहे णयरे जाव...एवं वयासी :

Venue : Rājagṛha. ... made the following submission :

प्रश्न ७८—कइविहा णं भंते ! संसारसमावण्णगा जीवा पण्णत्ता ?

Q. 78. *Bhante* ! How many types have been stated to be the worldly beings ?

उत्तर ७८—गोयमा ! छव्विहा संसारसमावण्णगा जीवा पण्णत्ता तं तहा—
पुढविकाइया एवं जहा जीवाभिगमे जाव...सम्मत्तकिरियं वा मिच्छत्तकिरियं वा !

A. 78. *Gautama* ! The worldly beings have been stated to be of six types, viz., earth bodies, water bodies, air bodies, fire bodies and plant life and (the whole range of) mobile beings. The whole description, till right activity and wrong activity, as contained in the *Jivābhigama Sutra*.

गाहा

जीवा छव्विह पुढवी जीवाण ठिई भवट्ठिई काय ।

णिल्लेवण अणगारे किरिया सम्मत्त-मिच्छत्ता ॥

Gāthā :

Living beings are of six types,
So are also the earth bodies,
Their state of being and worldly life,
Their vacancy, homeless monk,
Right activity, wrong activity.
(All as stated in the *Jivābhigama*).

सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* : Right you are. It is truly so.

चउत्थो उद्देसो सम्मत्तो ।

Chapter Four ends.

पंचमो उद्देसो

Chapter Five

[on birds]

रायगिहे जाव...एवं वयासी :

Venue : Rājagṛha. ... made the following submission :

प्रश्न ७९—खहयरपंचिंदिय-तिरिक्ख-जोणियाणं भंते ! कइविहे जोणी-संगहे पण्णते ?

Q. 79. *Bhante* ! How are the five-organ aerial beings (birds) born ?

उत्तर ७९—गोयमा ! तिविहे जोणीसंगहे पण्णते तं जहा—अंडया पोयया समुच्छिमा । एवं जहा जीवाभिगमे जाव...णो चेव णं ते विमाणे वीईव-एज्जा एमहालया णं गोयमा ! ते विमाणा पण्णत्ता ।

A. 79. Gautama ! They are born in three ways, viz., from eggs (*andaja*), with a foetus (*potaja*) and without mating. For details refer to *Jivābhigama Sutra*, till 'so expansive are the *vimānas* stated to be that they cannot be crossed through'.

गाहा

जोणीसंगह-लेसा दिट्ठी णाण य जोग-उवओगे ।

उववाय-ट्ठिइ-समुग्घाय-चवण-जाइ-कुल-विहीओ ॥

Gāthā ;

Mode of birth, tinges, outlook,
Activities, knowledge, *yoga*, *upayoga*,
Genesis, span of life, *samudghāta*,*
Descent from heaven, caste and line.

सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* : Right you are. It is truly so.

पंचमो उद्देसो सम्मत्तो ।

Chapter Five ends.

छठो उद्देशो

Chapter Six

[*bondage and experience of life-span*]

रायगिहे जाव...एवं वयासी :

Venue : Rājagṛha... made the following submission :

प्रश्न ८०—जीवे णं भंते ! जे भविए णेरइएसु उववज्जित्तए से णं भंते ! किं इहगए णेरइयाउयं पकरेति उववज्जमाणे णेरइयाउयं पकरेइ उववण्णे णेरइयाउयं पकरेइ ?

Q. 80. *Bhante* ! A soul is fit to be born in hell. Does it acquire the span of infernal life right here in this world, or while it is in the process of being born in hell or after being born in hell ?

उत्तर ८०—गोयमा ! इहगए णेरइयाउयं पकरेइ णो उववज्जमाणे णेरइयाउयं पकरेइ, णो उववण्णे णेरइयाउयं पकरेइ । एवं असुरकुमारेसु वि । एवं जाव...वेमाणिएसु ।

A. 80. *Gautama* ! A soul fit to be born in hell acquires the span of infernal life right here in this world, not while being born in hell, nor after being born in hell.

प्रश्न ८१—जीवे णं भंते ! जे भविए णेरइएसु उववज्जित्तए से णं भंते ! किं इहगए णेरइयाउयं पडिसंवेदेइ उववज्जमाणे णेरइयाउयं पडिसंवेदेइ उववण्णे णेरइयाउयं पडिसंवेदेति ?

Q. 81. *Bhante* ! A soul is fit to be born in hell. Does it have the experience of infernal life right here in this world, or while being born in hell or after being born in hell ?

उत्तर ८१—गोयमा ! णो इहगए णेरइयाउयं पडिसंवेदेइ उववज्जमाणे

णेरइयाउयं पडिसंवेदेइ उववण्णे वि णेरइयाउयं पडिसंवेदेइ । एवं जाव...
बेमाणिएसु ।

A. 81. Gautama ! A soul fit to be born in hell has the experience of infernal life not in this world, but while in the process of being born in hell and thereafter. And like this, till the Vaimānikas.

प्रश्न ८२—जीवे णं भंते ! जे भविए णेरइएसु उववज्जित्तए से णं
भंते ! किं इहगए महावेयणे उववज्जमाणे महावेयणे उववण्णे महावेयणे ?

Q. 82. *Bhante* ! A soul is fit to be born in hell. Does it have a great pain while it is still in this world, or while being born in hell or after being born in hell ?

उत्तर ८२—गोयमा ! इहगए सिय महावेयणे सिय अप्पवेयणे उववज्ज-
माणे सिय महावेयणे सिय अप्पवेयणे । अहे णं उववण्णे भवइ तओ
पच्छा एगंतदुक्खं वेयणं वेयइ आहच्च सायं ।

A. 82. Gautama ! While in this world, it may sometimes have a great pain and sometimes a little pain. While it is in the process of being born in hell, it may sometimes have a great pain and sometimes a little pain. But after it is born in hell, it has uniformly a great pain, and scarcely any relief.

प्रश्न ८३—जीवे णं भंते ! जे भविए असुरकुमारेसु उववज्जित्तए
—पुच्छा ?

Q. 83. *Bhante* ! What about a soul fit to be born as an Asurakumāra ?

उत्तर ८३—गोयमा ! इहगए सिय महावेयणे सिय अप्पवेयणे उववज्ज-
माणे सिय महावेयणे सिय अप्पवेयणे । अहे णं उववण्णे भवइ तओ पच्छा
एगंतसायं वेयणं वेदेइ आहच्च असायं । एवं जाव...थणियकुमारेसु ।

A. 83. Gautama ! Such a soul has sometimes a great

pain and sometimes a little pain in this world ; and so also when it is in the process of being born. But after it is born, it has uniformly a great pain and scarcely any relief. All this holds, till the Stanitkumāras.

प्रश्न ८४—जीवे णं भंते ! जे भविए पुढविकाइएसु उववज्जित्तए—पुच्छा ?

Q. 84. *Bhante* ! What about a soul fit to be born among the earth bodies ?

उत्तर ८४—गोयमा ! इहगए सिय महावेयणे सिय अप्पवेयणे । एवं उववज्जमाणे वि । अहे णं उववण्णे भवइ तओ पच्छा वेमायाए वेयणं वेदेइ । एवं जाव...मणुस्सेसु वाणमंतर-जोइसिय-वेमाणिएसु जहा असुरकुमारेसु ।

A. 84. *Gautama* ! Such a soul has sometimes a great pain and sometimes a little pain in this world, and so also while it is in the process of being born ; but after it is born thither, it has only pain of diverse sort. And this holds, till the human beings. *Vāpavyantaras*, *Jyotiṣkas* and *Vaimānikas* are like the *Asurakumāras*.

प्रश्न ८५—जीवा णं भंते ! किं आभोगणिव्वत्तियाउया अणाभोग-णिव्वत्तियाउया ?

Q. 85. *Bhante* ! Do living beings have a life-span as long as their experiences last or even thereafter ?

उत्तर ८५—गोयमा ! णो आभोगणिव्वत्तियाउया अणाभोगणिव्वत्तियाउया । एवं णेरइया वि एवं जाव...वेमाणिया ।

A. 85. Not only as long as their experiences last, but even thereafter. This holds from the infernal beings, till the *Vaimānikas*.

[*karma*, ^{or} *painful* and *painfree*]

प्रश्न ८६—अत्थि णं भंते ! जीवाणं कक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 86. *Bhante* ! Do living beings bind *karma* which is harsh to bear ?

उत्तर ८६—हंता अत्थि ।

A. 86. Yes, Gautama, they do.

प्रश्न ८७—कहं णं भंते ! जीवाणं कक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 87. *Bhante* ! How do living beings bind *karma* which is harsh to bear ?

उत्तर ८७—गोयमा ! पाणाइवाएणं जाव...मिच्छादंसणसत्तेणं । एवं खलु गोयमा ! जीवाणं कक्कसवेयणिज्जा कम्मा कज्जंति ।

A. 87. Gautama ! They do so by practising violence, till by acquiring the thorn of wrong faith. In these ways, they bind *karma* which is harsh to bear.

प्रश्न ८८—अत्थि णं भंते ! णेरइयाणं कक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 88. *Bhante* ! Do infernal beings bind *karma* which is harsh to bear ?

उत्तर ८८—एवं चेव एवं जाव...वेमाणियाणं ।

A. 88. Yes, they do, and this holds, till the Vaimānikas.

प्रश्न ८९—अत्थि णं भंते ! जीवाणं अकक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 89. *Bhante* ! Do living beings bind *karma* which is free from harshness ?

उत्तर ८९—हंता अत्थि ।

A. 89. Yes, they do.

प्रश्न ९०—कहं णं भंते ! जीवा अकक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 90. *Bhante !* How do they bind *karma* which is free from harshness ?

उत्तर ९०—गोयमा ! पाणाइवायवेरमणेण जाव...परिगहवेरमणेण कोहविवेगेण जाव...मिच्छादंसणसल्लविवेगेण । एवं खलु गोयमा ! जीवाणं अकक्कस-वेयणिज्जा कम्मा कज्जंति ।

A. 90. Gautama ! They do so by desisting from violence, till accumulation of property, by developing a conscience against anger, till against wrong faith. In these ways, living beings bind *karma* which is free from harshness.

प्रश्न ९१—अत्थि णं भंते ! णेरइयाणं अकक्कसवेयणिज्जा कम्मा कज्जंति ?

Q. 91. *Bhante !* Do infernal beings bind *karma* which is free from harshness ?

उत्तर ९१—गोयमा ! णो इणट्ठ समट्ठे । एवं जाव...वेमाणिया । णवरं मणुस्साणं जहा जीवाणं ।

A. 91. Gautama ! They do not. And this holds, till the Vaimānikas. Human beings stand slightly apart like other (five-organ) living beings.

[*karma, pleasant and unpleasant*]

प्रश्न ९२—अत्थि णं भंते ! जीवाणं सायावेयणिज्जा कम्मा कज्जंति ?

Q. 92. *Bhante !* Do living beings bind *karma* giving pleasant experiences ?

उत्तर ९२—हंता अत्थि ।

A. 92. Yes, they do.

प्रश्न ९३—कहं णं भंते ! जीवाणं सायावेयणिज्जा कम्मा कज्जंति ?

Q. 93. *Bhante !* How do livings beings bind *karma* giving pleasant experiences ?

उत्तर ९३—गोयमा ! पाणाणुकंपयाए भूयाणुकंपयाए जीवाणुकंपयाए सत्ताणुकंपयाए । बहूणं पाणाणं जाव...सत्ताणं अदुक्खणयाए असोयणयाए अजूरणयाए अतिप्पणयाए अपिट्ठणयाए अपरियावणयाए । एवं खलु गोयमा ! जीवाणं सायावेयणिज्जा कम्मा कज्जंति । एवं णेरइयाणं वि एवं जाव... वेमाणियाणं ।

A. 93. Gautama ! They do so through compassion to two to four-organ beings, to plant life, to five-organ beings and to immobile beings, by not causing pain to them, by not giving shock to them, by not generating grief or a sense of hurt in them, by not chastising them, by not causing them remorse in any way. In these ways, living beings bind *karma* giving pleasant experiences. This holds from the infernal beings, till the Vaimānikas.

प्रश्न ९४—अत्थि णं भंते ! जीवाणं असायावेयणिज्जा कम्मा कज्जंति ?

Q. 94. *Bhante* ! Do living beings bind *karma* giving unpleasant experiences ?

उत्तर ९४—हंता अत्थि ।

A. 94. Yes, they do.

प्रश्न ९५—कहं णं भंते ! जीवाणं असायावेयणिज्जा कम्मा कज्जंति ?

Q. 95. *Bhante* ! How do living beings bind *karma* giving unpleasant experiences ?

उत्तर ९५—गोयमा ! परदुक्खणयाए परसोयणयाए परजूरणयाए परत्तिप्पणयाए परपिट्ठणयाए परपरियावणयाए । बहूणं पाणाणं जाव...सत्ताणं दुक्खणयाए सोयणयाए जाव...परियावणयाए । एवं खलु गोयमा ! जीवाणं असायावेयणिज्जा कम्मा कज्जंति । एवं णेरइयाणं वि । एवं जाव...वेमाणियाणं ।

A. 95. Gautama ! This they do by giving pain to others, by generating shock, by causing them hurt, by beating them, by causing them remorse, by giving pain to two-

to four-organ beings, to plant life, to five-organ beings, to immobile beings, by causing them grief, till remorse. In these ways, living beings bind *karma* giving unpleasant experiences. This holds from the infernal beings, till the Vaimānikas.

[*last phase of the time-cycle in Bhārata*]

प्रश्न ९६—जंबुद्वीवे णं भंते ! दीवे भारहे वासे इमीसे ओसप्पिणीए दुसमदुसमाए समाए उत्तमकट्ठपत्ताए भरहस्स वासस्स केरिसए आयावभाव-पडोयारे भविस्सइ ?

Q. 96. *Bhante* ! In *Bhāratavarṣa* which is in the *Jambudvīpa*, what will be the shape of things in the unbracing-unbracing (*duhsamā-duhsamā*) phase of the down-turn (*avasarpinī*) of the time-cycle, in its most difficult phase ?

उत्तर ९६—गोयमा ! कालो भविस्सइ हाहाभूए भंभाभूए कोलाहल-गभूए । समयाणुभावेण य णं खरफरुसधूलीमइला दुव्विसहा वाउला भयंकरा वाया संवट्ठगा य वाहिंति । इह अभिक्खं धूमाहंति य दिसा समंता रओसला रेणुकलुसत्तमपडलणिरालोगा । समयलुक्खयाए य णं अहियं चंदा सीयं मोच्छंति अहियं सूरिया तवइस्संति । अदुत्तरं च णं अभिक्खणं बहवे अरसमेहा विरसमेहा खारमेहा खत्तमेहा खट्टमेहा अग्निमेहा विज्जुमेहा विसमेहा असणि-मेहा अपिवणिज्जोदगा (अजवणिज्जोदया) वाहि-रोग-वेदणोदीरणा-परिणामसलिला अमणुण्णयाणियगा चंडाणिलपहयतिक्खधाराणिवायपउरं वासं वासिहंति । जे णं भारहे वासे गामाऽगर-णयर-खेड-कन्वड-मंडव-दोणमुह-पट्टणाऽसमगयं जणवयं चउप्पय-गवेलेए खहयरे पक्खिसंघे गामाऽरण पयार-णिरए तसे य पाणे बहुप्पगारे रुक्ख-गुच्छ-गुम्म-लय-वल्लि-तण-पव्वयग-हरिओ-सहि पवालं कुरमादीए य तणवणस्सइकाइए विद्धंसेहंति पव्वय-गिरि-डोंगर-उत्थल-भट्ठीमादिए य वेयड्ढगिरिवज्जे विरावेहंति सलिलबिल-गड्डडुगगविस-मणिण्णुणयाइं च गंगा-सिंधुवज्जाइं समीकरेहंति ।

A. 96. *Gautama* ! This phase will hear painful groans, yells and chirps. There will blow wind, cyclonic, extremely harsh, polluted with dust, unbearable, disturbing and horrible. With dust, floating and flying, directions will look dark, dirty

and gloomy. Because of the hardness of the time, the rains will be too cold and the sun too hot. There will be heavy and short showers from clouds which will pour bad water, uncongenial water, alkaline water, sour water, pungent water, boiling water, electrified water, poisoned water, water containing snow-balls, water smashing rocks, water unfit for drinking, water incapable to quench thirst, water generating diseases, ailments and pain, water shaking the nerves. Such heavy and short showers will be associated with terrific blows of wind, because of which many human beings, living in villages, mines, towns, till hermitages, many quadruped animals and birds, many mobile animals living in villages and forests and many varieties of trees, herbs, creepers plants, grass, hay, canes, paddy, sprouts, fodder etc., and all other types of flora will be destroyed. Leaving aside the Vaitādhya mountain, all other mountains, hillocks, mounds, flat soil, deserts, etc., will be destroyed. Leaving aside the Ganga and the Sindhu, all other rivers, fountains, ditches, tanks, ponds, etc., will be destroyed. All the land areas, accessible and inaccessible, high and low, will become flat.

प्रश्न ९७—तीसे णं समाए भारहवासस्स भूमिए केरिसए आयारभावपडो-
यारे भविस्सइ ?

Q. 97. *Bhante* ! What will be the shape of the land-surface in Bhāratavarṣa ?

उत्तर ९७—गोयमा ! भूमी भविस्सइ इंगालब्भूया मुम्मुरब्भूया छारिय-
भूया तत्तक्वेल्लयब्भूया तत्तसमजोइभूया धूलिबहुला रेणुबहुला पंकबहुला
पणगबहुला चल्हिवहुला बहूणं धरणिगोयराणं सत्ताणं दुण्णिक्कम्मा यावि ७१/
भविस्सइ ।

A. 97. *Gautama* ! The land-surface in Bhāratavarṣa will be ablaze like fire, like burning cow-dung cake, like burning ashes, like a hot cauldron, like a burning flame, full of dust, full of dirt, full of mud, full of moss, extremely slippery. The living beings inhabiting this earth will find it extremely difficult to pace on it.

प्रश्न ९८—तीक्ष्णं भन्ते ! समाए भारहे वासे मणुयाणं केरिसए आयार-
भावपडोयारे भविस्सइ ?

98. *Bhante !* In that period, what will be the state of human affairs in Bhāratavarṣa ?

उत्तर ९८—गोयमा ! मणुया भविस्संति दुरूवा दुव्वण्णा दुग्गंधा दुरसा
दुफासा अणिट्ठा अकंता जाव...अमणामा हीणस्सरा दीणस्सरा अणिट्ठस्सरा
जाव...अमणामस्सरा अणादेज्जवयणपच्चायाया णिल्लज्जा कूड-कवड-कलह-
वह-बंध-वेरणिया मज्जायातिकमप्पहाणा अकज्जणिच्चुज्जता गुरुणियो-
विणयरहिया य विकल-रूवा पळ्ढणहकेसमंसुरोमा काला खरफरसभामवण्णा
फुट्टसिरा कविलपलिय-केसा बहुण्णहारुसपिणद्धुद्धंसणिज्जरूवा संकुडियवली-
तरंगपरिवेढियंगमंगा जरा-परिणयव्व थेरणरा पविरलपरिसडियदंतसेढी उब्भड-
घड (य)मुहा (उब्भ डेघाडामुहा) विसमणयणा वंकणासा वक(ग)वलीविगय
भेसगमुहा कच्छुकसराभिभूया खरतिकखणखकंडूइयविक्लयतणू ददुकिडिभ
सिंज्झफुडियफरसच्छवी चित्तलंगा टोलागइविसमसंधि-बंधणउक्कुड्डअट्ठिग-
विभत्तदुव्वला कुसंधयण-कुप्पमाणकुसंठिया कुरूवा कुट्ठाणासणकुसेज्जदुब्भोइणो
असुइणो अणगवाहि-परिपीलियंगमंगा खलंतवेब्भलगई णिरुच्छाहा सत्तपरि-
वज्जिया विंगयचेट्ठणट्ठेत्या अभिक्खणं सीयउण्हखरफरसवायविज्झ डिय-
मल्लिणंसुरयगुडियंगमंगा बहुकोहमाणमाया बहुलोभा असुहदुक्खभागी ओसणं
धम्मसण्णसम्मत्तपरिभट्ठा उक्कोसेणं रयणिप्पमाणमेत्ता सोलसवीसइवासपरमा-
उसो पुत्तणत्तुपरियालपणय (परिपालण) बहुला गंगासिंधूओ महानईओ
वेयड्ढं च पव्वयं णिस्साए वावत्तरिं णिओया बीयं बीयामेत्ता बिलवासिणो
भविस्संति ।

A. 98. *Gautama !* In that period, human beings in Bhāratavarṣa will have a bad form, bad colour, bad smell, bad taste and bad touch. They will be unpleasant, detestable, unwholesome, with lowly voice, pitious voice, harmful voice, unpleasant voice, till unacceptable voice, unfriendly voice. They will be shameless, deceitful, crafty, quarrelsome, addicted to killing, arresting and fighting, ready to transgress decency, quick in misdeeds, violating the orders of the parents and superiors, lacking humility, lacking good shape, with grown nails, hairs, beard, moustache and pour-hairs, dark in complexion, extremely rude, black, with hairs

floating untidily, with brown and white hairs, covered with innumerable sinews, with uncouth shape detestable to the eyes, with contracted, curved and distorted limbs, dotted with many inauspicious marks, with few dilapidated, rotten and broken teeth like those of old folks, with a huge mouth as big as a jar, with terrible eyes, with a curved nose, with a curved and terrific mouth, with bad itches, with skin rendered uneven by sharp and deep wounds by nails, with ring worm, leucoderma and severe leprosy, with unsmooth skin, with peculiar limbs, with movement like that of a camel, with a bad shape, with unusual joints, with bones not duly set, with a bad formation, with a bad structure, with unusual formation and with swollen limbs. They will use bad cushions, take filthy food and will suffer from sundry diseases. They will be with irregular movement, lacking in enterprise, lacking in energy, with perverse endeavour, lacking in vigour, looking dirty because of the dust deposited on them by hot, cold, sharp and hard winds, with severe anger, pride, attachment and greed, suffering from unwholesome pain, mostly slipped off from pious thoughts and equanimity. They will be no more than one cubit in length. Their span of life will be around sixteen years, and in no case will it exceed twenty. They will have large family and they will be blind with affection for their family. They will be sheltered in the hollows and crevices on the beaches of the Ganga and the Sindhu and in mountain caves (to serve as seeds for the coming generations of men).

प्रश्न ९९—ते णं भंते ! मणुया किं आहारं आहारेहिंति ?

Q. 99. *Bhante !* What type of food will these human beings take ?

उत्तर ९९—गोयमा ! तेणं कालेणं तेणं समएणं गंगासिंधूओ महाणईओ रहपहवित्थराओ अक्खसोयप्पमाणमेत्तं जलं वोज्झिहंति से वि य णं जले बहुमच्छकच्छभाइण्णे णो चेव णं आउबहुले भविस्सइ । तए णं ते मणुया सुखमणमुहुत्तंसि य सूरत्थमणमुहुत्तंसि य बिलेहिंतो णिद्धाहिंति णिद्धाइत्ता बिलेहिंतो मच्छकच्छभे थलाइं गाहेहिंति गाहिता सियायवत्तएहिं मच्छकच्छ-एहिं एक्कवीसं वाससहस्साइं वित्तिं कप्पेमाणा विहरिस्संति ।

A. 99. Gautama ! In that period, at that time, the great rivers, the Ganga and the Sindhu, will be no wider than a chariot's route. In their beds, the flow of water will be no wider than the length of a spoke. That slender flow of water will have many a fish and tortoise. But mind that there will not be much water. Now, these human beings who are sleeping all the time will come out for a *muhurta* at sunrise, and for a *muhurta* again at sun-down, and put some fish and tortoise under the sand on the beach to roast there. Fish and tortoise buried in the evening will be taken out and devoured in the morning, and those buried in the morning will be taken out and devoured in the evening. In this manner, they will live on for twenty-one thousand years.

प्रश्न १००—ते णं भंते ! मणुया णिस्सीला णिग्गुणा णिम्मेरा णिप्पच्चक्खानपोसहोववासा ओसण्णं मंसाहारा मच्छाहारा खोद्दाहारा कुणि-माहारा कालमासे कालं किच्चा कहिं गच्छिहिंति कहिं उववज्जिहिंति ?

Q. 100. *Bhante* ! These men devoid of conduct, devoid of merit, devoid of status, devoid of renunciation, confession or fast, mostly living on meat, fish, filth, carcass, etc., where will they repair after death, where will they be born again ?

उत्तर १००—गोयमा ! ओसण्णं णरगतिरिक्खजोणिएसु उववज्जिहिंति ।

A. 100. Gautama ! They will go mostly to hell or to the world of subhuman beings. They will be born as infernal beings or as animals.

प्रश्न १०१—ते णं भंते ! सीहा वग्घा वगा दीविया अच्छा तरच्छा परस्सरा णिस्साला तहेव जाव...कहिं उववज्जिहिंति ?

Q. 101. *Bhante* ! In that period, at that time, where will the wild animals, lions, tigers, leopards, wolves, rhinoes, etc., who are mostly without right conduct, where will they repair after death, where will they be born again ?

उत्तर १०१—गोयमा ! ओसण्णं णरगतिरिक्खजोणिएसु उववज्जि-
हिंति ।

A. 101. Gautama ! They will go mostly to hell or to the world of subhuman beings. They will be born as infernal beings or as animals.

प्रश्न १०२—ते णं भंते ! ढंका कंका विलका मद्दुगा सिही णिस्सीला
तहेव जाव...कहिं उववज्जिहिंति ?

Q. 102. *Bhante* ! Where will the birds, crows, peacocks, etc., who are without right conduct, where will they repair after death, where will they be born again ?

उत्तर १०२—गोयमा ! ओसण्णं णरगतिरिक्खजोणिएसु उववज्जि-
हिंति ।

A. 102. Gautama ! They will invariably go to hell or to the world of subhuman beings. They will be born as infernal beings or as animals.

सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! Right you are. It is truly so.

छठो उद्देशो समप्तो ।

Chapter Six ends.

सत्तमो उद्देसो

Chapter Seven

[activities of a zealous monk]

प्रश्न १०३—संवुडस्स णं भंते ! अणगारस्स आउत्तं गच्छमाणस्स जाव... आउत्तं तुयट्टमाणस्स आउत्तं वत्थं पडिग्गहं कंबलं पायपुंछणं गेण्हमाणस्स वा णिक्खिवमाणस्स वा तस्स णं भंते ! किं इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ?

Q. 103. *Bhante ! A zealous monk who duly walks, sits, till stretches, who duly picks up and puts down his robes, bowl, blanket and duster, does he indulge in iriyāpathikī activity or sāmparāikī activity ?*

उत्तर १०३—गोयमा ! संवुडस्स णं अणगारस्स जाव...तस्स णं इरिया-वहिया किरिया कज्जइ णो संपराइया ।

A. 103. *Gautama ! Such a monk indulges in iriyāpathikī, not sāmparāikī, activity.*

प्रश्न १०४—से केणट्ठेणं भंते ! एवं वुच्चइ—संवुडस्स णं जाव...णो संपराइया किरिया कज्जइ ?

Q. 104. *Bhante ! What is the reason for this ?*

उत्तर १०४—गोयमा ! जस्स णं कोहमाणमायालोभा वोच्छिण्णा भवंति तस्स णं इरियावहिया किरिया कज्जइ तहेव जाव...उस्सुत्तं रीयमाणस्स संपराइया किरिया कज्जइ । से णं अहामुत्तमेव रीयइ । से तेणट्ठेणं गोयमा ! जाव...णो संपराइया किरिया कज्जइ ।

A. 104. *Gautama ! One whose anger, pride, attachment and greed have dropped out indulges in iriyāpathikī activity only. When one acts contrary to the canonical texts, does he indulge in sāmparāikī activity. But a zealous monk does not do so. Hence I say so.*

[on desires and experiences]

प्रश्न १०५—रूवी भंते ! कामा अरूवी कामा ?

Q. 105. *Bhante* ! Are desires (*kāma*) with or without form ?

उत्तर १०५—गोयमा ! रूवी कामा णो अरूवी कामा ।

A. 105. *Gautama* ! They are with form, not without.

प्रश्न १०६—सचित्ता भंते ! कामा अचित्ता कामा ?

Q. 106. *Bhante* ! Are desires conscious or unconscious ?

उत्तर १०६—गोयमा ! सचित्ता वि कामा अचित्ता वि कामा ।

A. 106. *Gautama* ! They are both.

प्रश्न १०७—जीवा भंते ! कामा अजीवा भंते ! कामा ?

Q. 107. *Bhante* ! Are desires life or non-life ?

उत्तर १०७—गोयमा ! जीवा वि कामा अजीवा वि कामा ।

A. 107. *Gautama* ! They are both.

प्रश्न १०८—जीवाणं भंते ! कामा अजीवाणं कामा ?

Q. 108. *Bhante* ! Are desires generated in animate, or in inanimate, beings ?

उत्तर १०८—गोयमा ! जीवाणं कामा णो अजीवाणं कामा ।

A. 108. *Gautama* ! They are generated in animate, not in inanimate beings.

प्रश्न १०९—कइविहा णं भंते ! कामा पणत्ता ?

Q. 109. *Bhante* ! How many types of desire are there ?

उत्तर १०९—गोयमा ! दुविहा कामा पणत्ता तं जहा—सद्दा य रुवा य ।

A. 109. Gautama ! Desires are of two types, viz., desire for sound and desire for shape.

प्रश्न ११०—रुवी भंते ! भोगा अरुवी भोगा ?

Q. 110. *Bhante* ! Are experiences (*bhoga*) with or without form ?

उत्तर ११०—गोयमा ! रुवी भोगा णो अरुवी भोगा ।

A. 110. Gautama ! They are with form, not without.

प्रश्न १११—सचित्ता भंते ! भोगा अचित्ता भोगा ?

Q. 111. *Bhante* ! Are experiences conscious or unconscious ?

उत्तर १११—गोयमा ! सचित्ता वि भोगा अचित्ता वि भोगा ।

A. 111. Gautama ! They are both.

प्रश्न ११२—जीवा णं भंते ! भोगा पुच्छा ?

Q. 112. *Bhante* ! Are experiences life or non-life ?

उत्तर ११२—गोयमा ! जीवा वि भोगा अजीवा वि भोगा ।

A. 112. Gautama ! They are both.

प्रश्न ११३—जीवाणं भंते ! भोगा अजीवाणं भोगा ?

Q. 113. *Bhante* ! Are experiences generated in animate, or in inanimate, beings ?

उत्तर ११३—गोयमा ! जीवाणं भोगा णो अजीवाणं भोगा ।

A. 113. Gautama ! They are generated in animate, not in inanimate, beings.

प्रश्न ११४—कइविहा णं भंते ! भोगा पणत्ता ?

Q. 114. *Bhante* ! How many types of experience are there ?

उत्तर ११४—गोयमा ! तिविहा भोगा पणत्ता तं जहा—गंधा रसा फासा ।

A. 114. Experiences are of three types, viz., experience of smell, of taste and of touch.

प्रश्न ११५—कइविहा णं भंते ! कामभोगा पणत्ता ?

Q. 115. *Bhante* ! How many types of desire and experience (*kāmabhoga*) are there ?

उत्तर ११५—गोयमा ! पंचविहा कामभोगा पणत्ता तं जहा—सद्दा रूवा गंधा रसा फासा ।

A. 115. Gautama ! They are of five types, viz., sound, shape, smell, taste and touch.

प्रश्न ११६—जीवा णं भंते ! किं कामी भोगी ?

Q. 116. *Bhante* ! Do five-organ beings desire ? Do they experience ?

उत्तर ११६—गोयमा ! जीवा कामी वि भोगी वि ।

A. 116. Gautama ! They both desire and experience.

प्रश्न ११७—से केणट्ठेणं भंते ! एवं वुच्चइ जीवा कामी वि भोगी वि ?

Q. 117. *Bhante* ! Why do you say so ?

उत्तर ११७—गोयमा ! सोइंदियचक्खिंदियाइं पडुच्च कामी घाणिंदिय-जिभिंदियफासिंदियाइं पडुच्च भोगी । से तेणट्ठेणं गोयमा ! जाव...भोगी वि ।

A. 117. Gautama ! They desire because of the organs of vision and audition ; they experience because of the organs of smell, taste and touch. Hence I say so.

प्रश्न ११८—णेरइयाणं भंते किं कामी भोगी ?

Q. 118. *Bhante* ! Do infernal beings desire ? Do they experience ?

उत्तर ११८—एवं चेव जाव...यणियकुमारा ।

A. 118. Gautama ! They do both, and this holds, till the Stanitkumāras.

प्रश्न ११९ पुढविकाइयाणं पुच्छा ?

Q. 119. *Bhante* ! What about the earth bodies ?

उत्तर ११९—गोयमा ! पुढविकाइया णो कामी भोगी ।

A. 119. Gautama ! The earth bodies do not desire, but they experience.

प्रश्न १२०—से केणट्ठेणं जाव...भोगी ?

Q. 120. Why is it so ?

उत्तर १२०—गोयमा ! फासिंदियं पडुच्च से तेणट्ठेणं जाव...भोगी । एवं जाव...वणस्सइकाइया । वेइंदिया एवं चेव णवरं जिब्भिंदियफासिंदियाइं पडुच्च भोगी । तेइंदिया वि एवं चेव णवरं घाणिंदियजिब्भिंदिय-फासिंदियाइं पडुच्च भोगी ।

A. 120. Gautama ! They experience because they have only the organ of touch. This holds, till plant life. Even the two-organ beings experience with their organs of taste and touch. Also the three-organ beings experience with their organs of smell, taste and touch.

प्रश्न १२१—चउरिंदियाणं पुच्छा ?

Q. 121. And what about the four-organ beings ?

उत्तर १२१—गोयमा ! चउरिंदिया कामी वि भोगी वि ।

A. 121. Gautama ! They desire as well as they experience.

प्रश्न १२२—से केणट्ठेणं जाव...भोगी वि ?

Q. 122. What's the reason for this ?

उत्तर १२२—गोयमा ! चक्खिंदियं पडुच्च कामी चाणिंदियजिब्बिंदिय-
फासिंदियाइं पडुच्च भोगी । से तेणट्ठेणं जाव...भोगी वि । अवसेसा जहा
जीवा जाव...वेमाणिया ।

A. 122. Gautama ! They desire with their organ of sight and they experience with their organs of smell, taste and touch. The rest like five-organ beings, till the Vaimānikas.

प्रश्न १२३—एएसि णं भंते ! जीवाणं कामभोगेणं णोकामीणं णोभो-
गीणं भोगीणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 123. *Bhante* ! Of living beings who desire as well as experience, who neither desire nor experience, and who experience only, which ones are the smallest in number, till especially more ?

उत्तर १२३—गोयमा ! सव्वथोवा जीवा कामभोगी णोकामी णोभोगी
अणंतगुणा भोगी अणंतगुणा ।

A. 123. Gautama ! Smallest in number are those who desire and experience ; infinite times more are those who neither desire nor experience ; and still infinite times more are those who only experience.

[on the *chadmasta* and the *kevalin*.]

प्रश्न १२४—छउमत्थे णं भंते ! मणूसे जे भविए अणयरेसु देवलोएसु
देवत्ताए उववज्जित्तए से णूणं भंते ! से खीणभोगी णो पभू उट्ठाणेणं कम्मणेणं

बलेण वीरिएणं पुरिसक्कारपरक्कमेणं विउलाइं भोगभोगाइं भुंजमाणे विहरित्तए । से णूणं भंते ! एयमट्ठं एवं वयह ?

Q. 124. *Bhante* ! Some ordinary people, *chadmasta*, who are otherwise fit to be born in some heaven, have their body frame so very reduced (may be due to austerities or illness) and are rendered incapable of large experiences because of their poor endeavour, activity, strength, energy and capability. What do you think of them ?

उत्तर १२४—गोयमा ! णो इणट्ठे समट्ठे पभू णं भंते ! से उट्ठाणेण वि कम्मेण वि बलेण वि वीरिएण वि पुरिसक्कारपरक्कमेण वि अण्णयराइं विपुलाइं भोगभोगाइं भुंजमाणे विहरित्तए तम्हा भोगी भोगे परिच्चयमाणे महाणिज्जरे महापज्जवसाने भवइ ।

A. 124. Gautama ! It is correct that some ordinary people, because of their poor endeavour, till capability, are unfit to exert on a large scale, but still within the limited capability of their frame, they may renounce and exhaust the fetters of *karma*, and then the great outcome (liberation) is theirs.

प्रश्न १२५ -आहोहिए णं भंते ! मणूसे जे भविए अण्णयरेसु देवलोएसु... ?

Q. 125. *Bhante* ! Suppose a man has limited *avadhi* knowledge, and is otherwise fit to be born in heaven, but he has his body frame, till capability, so very reduced. What do you think of him ?

उत्तर १२५—गोयमा ! एवं चेव जहा छउमत्थे जाव...महापज्जवसाणे भवइ ।

A. 125. Gautama ! The same as stated just now, till the great outcome is his.

प्रश्न १२६—परमाहोहिए णं भंते ! मणूस्से जे भविए तेणेव भवग्गहणेणं सिज्झित्तए जाव...अंतं करेत्तए । से णूणं भंते ! से खीणभोगी ?

Q. 126. *Bhante* ! In case he has wide *avadhi* knowledge

and is fit to be perfected in this very life. What do you think of him ?

उत्तर १२६—सेसं जहा छउमत्यस्स ।

A. 126. The same as in the case of a *chadmasta*.

प्रश्न १२७—केवली णं भंते ! मणूसे जे भविए तेणेव भवग्गहणेणं ?

Q. 127. *Bhante* ! If the person be a *kevalin* and is to be perfected in this very life, then ?

उत्तर १२७—गोयमा ! एवं जहा परमाहोहिए जाव...महापज्जवसाणे भवइ ।

A. 127. *Gautama* ! The same as one with wide *avadhi* knowledge, till the great outcome is his.

[*experience with and without desiring*]

प्रश्न १२८—जे इमे भंते ! असण्णिणो पाणा तं जहा—पुढविकाइआ जाव...वणस्सइकाइआ छट्ठा य एगइया तसा । एए णं अंधा मूढा तमं पविट्ठा तमपडलमोहजालपडिच्छण्णा अकामणिकरणं वेयणं वेदेत्तीति वत्तव्वं सिया ?

Q. 128. *Bhante* ! There are one-organ living beings without mind, such as the earth bodies, till flora, and the sixth, some mobile beings who are ignorant, idiotic, engrossed in darkness, handicapped by nescience and entangled in the snares of attachment. Can it be said about these that they experience without desiring ?

उत्तर १२८—हंता गोयमा ! जे इमे असण्णिणो पाणा जाव...पुढवी-काइआ जाव...वणस्सइकाइआ छट्ठा य जाव...वेयणं वेदेत्तीति वत्तव्वं सिया ।

A. 128. Yes, it can be said like that about these who are without mind.

प्रश्न १२९—अत्थि णं भंते ! पभू वि अकामणिकरणं वेयणं वेदेत्ति ?

Q. 129. *Bhante* ! Is it possible that even when they are capable, (i.e., they have the faculty of mind), they still experience without desiring ?

उत्तर १२९—हंता गोयमा ! अत्थि ।

A. 129. Yes, they do.

प्रश्न १३०—कहं णं भंते ! पभू वि अक्कामणिकरणं वेयणं वेदंति ?

Q. 130. *Bhante* ! Why does it happen like this ?

उत्तर १३०—गोयमा ! जे णं णो पभू विणा पईवेणं अंधकारंसि रूवाइं पासित्तए जे णं णो पभू पुरओ रूवाइं अणिज्झाइत्ता णं पासित्तए जे णं णो पभू मग्गओ रूवाइं अणवयक्खित्ता णं पासित्तए जे णं णो पभू पासओ रूवाइं अणवलोइत्ता णं पासित्तए जे णं णो पभू उड्ढं रूवाइं अणालोएत्ता णं पासित्तए जे णं णो पभू अहे रूवाइं अणालोइत्ता णं पासित्तए एस णं गोयमा ! पभू वि अक्कामणिकरणं वेयणं वेदंति ।

A. 130. Gautama ! Those beings who are capable, but cannot see things in darkness without the aid of a lamp, who cannot see things in front of them without looking at it, who cannot see anything in the rear without turning back, who cannot see anything on both the sides without looking, who cannot see things above or below without discussion, such ones experience without desiring.

प्रश्न १३१—अत्थि णं भंते ! पभू वि पक्कामणिकरणं वेयणं वेदंति ?

Q. 131. *Bhante* ! Is it ever possible that those who are capable do experience with utmost desire ?

उत्तर १३१—हंता अत्थि ।

A. 131. Yes, they do.

प्रश्न १३२—कहं णं भंते ! पभू वि पक्कामणिकरणं वेयणं वेदंति

Q. 132. *Bhante* ! How does it happen ?

उत्तर १३२—गोयमा ! जे णं णो पभू समुद्दस्स पारं गमित्तए जे णं
णो पभू समुद्दस्स पारगयाइं रूवाइं पासित्तए जे णं णो पभू देवलोगं
गमित्तए जे णं णो पभू देवलोगगयाइं रूवाइं पासित्तए एस णं गोयमा !
पभू वि पकामणिकरणं वेयणं वेदेति ।

A. 132. *Gautama* ! Those who are incapable to reach the other end of the ocean, to see things at the other end of the ocean, who are incapable to go to heaven and who cannot see things in heaven, such ones, though capable, experience with utmost desire.

—सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! Right you are. It is truly so.

Chapter Seven ends

सत्तमो उद्देसो समत्तो ।

अट्ठमो उद्देसो

Chapter Eight

[on the chadmasta]

प्रश्न १३३—छउमत्थे णं भंते ! मणूसे तीयमणंतं सासयं समयं केवलेणं संजमेणं ...?

Q. 133. *Bhante* ! In the infinite and eternal past period, has there been a case (cases) where an ordinary human being has been perfected, enlightened and liberated by sheer restraint (i. e., by sheer checking the inflow of *karma*, by the practice of celibacy and by the fulfilment of the eight Mother Discourses) ?

उत्तर १३३—एवं जहा पढमसए चउत्थे उद्देसए तहा भाणियव्वं जाव... अलमत्थु ।

A. 133. *Gautama* ! On this, refer to S. 1. U. 4. above, till the perfected beings.

प्रश्न १३४—से णूणं भंते ! हत्थिस्स य कुंथुस्स य समे चेव जीवे ?

Q. 134. *Bhante* ! Is the soul of an elephant the same as the soul of an insect (*kunthu*) ?

उत्तर १३४—हंता गोयमा ! हत्थिस्स य कुंथुस्स य एवं जहा रायप-सेणइज्जे जाव...खुड्डियं वा महालियं वा से तेणट्ठेणं गोयमा ! जाव...समे चेव जीवे ।

A. 134. *Gautama* ! They are. On this, refer to the *Rājaprasāniya Sūtra*.

[pain from sin]

प्रश्न १३५—णेरइयाणं भंते ! पावे कम्मसे जे य कडे जे य कज्जइ जे य कज्जिस्सइ सव्वे से दुक्खे जे णिज्जिण्णे से सुहे ?

Q. 135. *Bhante* ! For the infernal beings, are the sinful acts done in the past, being done in the present and to be done in the future, all pain ? Are those acts which are exhausted all pleasure ?

उत्तर १३५—हुंता गोयमा ! णेरइयाणं पावे कम्मे जाव...सुहे । एवं जाव...वेमाणियाणं ।

A. 135. Gautama ! They are like that, and this holds, till the Vaimānikas.

प्रश्न १३६—कइ णं भंते ! सण्णाओ पणत्ताओ ?

Q. 136. *Bhante* ! How many are the types of consciousness ?

उत्तर १३६—गोयमा ! दस सण्णाओ पणत्ताओ तं जहा—आहारसण्णा भयसण्णा मेहुणसण्णा परिग्गहसण्णा कोहसण्णा माणसण्णा मायासण्णा लोभसण्णा लोगसण्णा ओहसण्णा । एवं जाव...वेमाणियाणं ! णेरइया दसविहं वेयणं पच्चणुभवमाणा विहरंति तं जहा—सीयं उसिणं खुहं पिवासं कइं परज्झं जरं दाहं भयं सोगं ।

A. 136. Gautama ! They are ten, viz., about food, fear, sin, wealth, anger, pride, attachment, greed, instrument of knowledge and instrument of faith. And this also holds, till the Vaimānikas.

(To add), the infernal beings live in ten types of pain, viz., cold, heat, hunger, thirst, itch, servility, fever, burn, fear and grief.

[activities without renunciation]

प्रश्न १३७—से णूणं भंते ! हत्थिस्स य कुंथुस्स य समा चेव अपच्चक्खाणकिरिया कज्जइ ?

Q. 137. *Bhante* ! Are the activities of an elephant and

of an insect which are the outcome of a lack of renunciation alike ?

उत्तर १३७—हंता गोयमा ! हत्थिस्स य कुंथुस्स य जाव...कज्जइ ।

A. 137. Yes, they are.

प्रश्न १३८—से केणट्ठेणं भंते ! एवं वुच्चइ जाव...कज्जइ ?

Q. 138. *Bhante* ! Why is it so ?

उत्तर १३८—गोयमा ! अविरइं पडुच्च से तेणट्ठेणं जाव...कज्जइ ।

A. 138. Gautama ! It is so because both are unrestrained.

प्रश्न १३९—आहाकम्मं णं भंते ! भुजमाणे किं बंधइ किं पकरेइ किं चिणाइ किं उवचिणाइ ?

Q. 139. *Bhante* ! One who indulges in *āhākamma*, what does he bind, what does he do, what does he acquire, what does he fructify ?

उत्तर १३९—एवं जहा पढमे सए णवमे उद्देसए तहा भाणियव्वं जाव... सासए पंडिए पंडियत्तं असासयं ।

A. 139. On this, refer to S.1.U.9., till ever existent is the prudent, not ever-existent is prudence.

—सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! Right you are. It is truly so.

अट्ठमो उद्देसो सम्मत्तो ।

Chapter Eight ends.

णवमो उद्देशो

Chapter Nine

[*unrestrained monk*]

प्रश्न १४०—असंबुडे णं भंते ! अणगारे बाहिरए पोग्गले अपरियाइत्ता पभू एगवण्णं एगरूवं विउव्वित्तए ?

Q. 140. *Bhante* ! Can an unrestrained monk, without the help of external matter, transform into a single colour and a single form ?

उत्तर १४०—णो इणट्ठे समट्ठे ।

A. 140. No, he cannot.

प्रश्न १४१—असंबुडे णं भंते ! अणगारे बाहिरए पोग्गले परियाइत्ता पभू एगवण्णं एगरूवं जाव...?

Q. 141. *Bhante* ! Can an unrestrained monk, with the help of external matter, transform into a single colour and a single form ?

उत्तर १४१—हंता पभू ।

A. 141. Yes, he can.

प्रश्न १४२—से भंते ! किं इहगए पोग्गले परियाइत्ता विउव्वइ तत्थगए पोग्गले परियाइत्ता विउव्वइ अण्णत्थगए पोग्गले परियाइत्ता विकुव्वइ ?

Q. 142. *Bhante* ! Does he do so with matter from here (this world), or with matter from there (the world ahead), or with matter outside these two places ?

उत्तर १४२—गोयमा ! इहगए पोग्गले परियाइत्ता विकुव्वइ णो तत्थगए

पोगले परियाइत्ता विकुव्वइ णो अण्णत्थगए पोगले जाव...विकुव्वइ । एवं एगवण्णं अणेगळ्वं चउभंगो जहा छट्ठसए णवमे उद्देसए तहा इहा वि भाणियव्वं णवरं अणगारे इहगयं(ए) इहगए चेव पोगले परियाइत्ता विकुव्वइ । सेसं तं चेव जाव...लुक्खपोगलं णिद्धपोगलत्ताए परिणामेत्तए । हुंता पभू । से भंते ! किं इहगए पोगले परियाइत्ता जाव...णो अण्णत्थगए पोगले परियाइत्ता विकुव्वइ ।

A. 142. Gautama ! He does so with matter from here but not with matter from there or elsewhere. In this way, he may assume one colour and many forms, (many colours and one form, many colours and many forms), and so on, four forms as stated in S. 6. U. 9. Exception to be especially noticed is that a monk from this world transforms with the help of matter from this world only. The rest as per reference, till is it possible to transform rough matter into a smooth one...is it possible to transform with the help of matter from this world, till does not transform with the help of matter from elsewhere.

[account of mahāśīlākaṇṭaka battle]

प्रश्न १४३—णायमेयं अरहया सुयमेयं अरहया विण्णायमेयं अरहया महासिलाकंटए संगामे । महासिलाकंटए णं भंते ! संगामे वट्टमाणे के जइत्था के पराजइत्था ?

Q. 143. The Arihanta (Mahāvīra) knows about it, has heard about it, has especially known about it. *Bhante !* Which one of the two parties won the Mahāśīlākaṇṭaka battle, and which one of the two lost ?

उत्तर १४३—गोयमा ! वज्जी विदेहपुत्ते जइत्था णव मल्लई णव लेच्छई कासीकोसलगा अट्ठारस वि गणरायाणो पराजइत्था । तए णं से कोणिए राया महासिलाकंटकं संगामं उवट्ठियं जाणित्ता कोडुंबियपुरिसे सद्दावेइ सद्दावित्ता एवं वयासी :

खिप्पामेव भो देवाणुप्पिया ! उदाइं हत्थिरायं पडिकप्पेह हयगयरहजोह-कलियं चाउरंगिणिं सेणं सण्णाहेह सण्णाहेत्ता मम एयमाणत्तिथं खिप्पामेव पच्चप्पिणह ।

A. 143. Gautama ! The Lord of the Thunder (Indra) and Videhaputra (Konika) won the battle, and the nine Malla chiefs, nine Licchavi chiefs, and eighteen *gaṇa*-rulers from Kāśī and Kośala lost it. Having known that Mahāśilākantaka battle was about to break out, King Konika called his officers and said unto them,

“Oh beloved of the gods ! Prepare at once the royal elephant named Udāi, mobilise the four-fold army consisting of the infantry, cavalry, chariots and elephants, and report back to me at once.”

तएणं ते कोढुबियपुरिसा कोणिएणं रण्णा एवं वुत्ता समाणा हट्ठतुट्ठ जाव...अंजलि कट्ठु ‘एवं सामी तहत्ति’ आणाए विणएणं वयणं पडिसुणंति पडिसुणित्ता खिप्पामेव छयायरियोएसमंतिकप्पणा विकप्पेहिं सुणिउणेहिं एवं जहा उववाइए जाव...भीमं संगामियं अउज्झं उदाइं हत्थिरायं पडिकप्पेति हयगय जाव...सण्णाहेति सण्णाहिता जेणेव कूणिए राया तेणेव उवागच्छंति उवागच्छित्ता करयल जाव...कूणियस्स रण्णे तमाणत्तियं पच्चप्पिणंति । तएणं से कूणिए राया जेणेव मज्जणघरं तेणेव उवागच्छति उवागच्छित्ता मज्जणघरं अणुप्पविसइ मज्जणघरं अणुप्पविसित्ता ण्हाये कयबलिकम्मे कय-कोउयमंगलपायच्छित्ते सव्वालंकारविभूसिए सण्णद्धबद्धवम्मियकवए उप्पीलिय-सरासणपट्ठीए पिणद्धगेवेज्जविमलवरबद्ध चिधपट्ठे गहियाउहप्पहरणे सको-रिंठमल्लदामेणं छत्तेणं धरिज्जमाणेणं चउचामरबालवीइयंगे मंगलजयसद्ध कयालोए एवं जहा उववाइए जाव...उवागच्छित्ता उदाइं हत्थिरायं दुरूढे ।

Being ordered like this by King Konika, the officers who were close to the king were highly delighted and pleased. They touched their forehead with folded palms and made the following submission :

“Thy Majesty ! As it may please thee !”

Thereafter they prepared the great royal elephant Udai in a manner described in the *Aupapātika Sūtra*, making him ready for the ensuing great battle. Then they organised the four-fold army consisting of the infantry, cavalry, elephantry and chariots. Having completed all arrangements, they came back to the king and communicated to him the due fulfilment of his orders.

Thereon the king came to his bathroom and entered into it. Having completed all the accessories, he finished his bath. Thereafter he fulfilled the rituals for the removal of all obstacles and propitiated good omens. Then he decorated his person with arms and ornaments, duly protected himself with armour, placed necklaces on his breast, picked up the curved bow and decorated himself with the chosen orders of a warrior. He took a necessary stock of arms and weapons and had an umbrella decorated with a garland of *koranjaka* flowers over his head. He was fanned by *camaras* and hailed by shouts of victory all around. In this manner, King Konika, as per the description of the *Aupapātika Sūtra*, took his seat on the elephant.

तए णं से कूणिए राया हारोत्थयसुक्यरइयवच्छे जहा उववाइए जाव...
 सेयवरचामराहि उद्धुव्वमाणीहि उद्धुव्वमाणीहि ह्यगयरहपवरजोहकलियाए
 चाउरंगिणीए सेणाए सद्धिं संपरिवुडे मह्याभडचङ्गरविंद परिकुखित्ते जेणेव
 महासिलाकंटए संगामे तेणेव उवागच्छइ उवागच्छित्ता महासिलाकंटयं संगामं
 ओयाए। पुरओ य से सक्के देविंदे देवराया एगं महं अभेज्जकवयं
 वइरपडिक्खगं विउव्वित्ता णं चिट्ठइ। एवं खलु दो इंदा संगामे संगामेति
 तं जहा—देविंदे य मणुइंदे य। एगहत्थिणा वि णं पभू कूणिए राया परा
 जिणित्तए। तएणं से कूणिए राया महासिलाकंटकं संगामं संगामेमाणे णव
 मल्लई णव लेच्छई कासीकोसलगा अट्ठारस वि गणरायाणो ह्यमहियपवर-
 वीरघाइय-वियडियचिंधद्धयपडागे किच्छपाणगए दिसो दिसिं पडिसेहित्था।

Then King Konika, with his breast covered with necklaces, giving delight to the people, and being incessantly fanned by white *camara*, as per the description of the *Aupapātika Sūtra*, and attended by the four-fold army consisting of the infantry, cavalry, elephantry and chariots, came for the Mahāsīlakantaka battle. He encountered the challenge of Śakra, the king of the gods, who transformed himself and stood before him like an impenetrable wall. It looked as if a duel had started between two Indras, one the Indra of the gods and the other the Indra of men. King Konika was, however, so very powerful that he was capable to attain victory over his adversaries with a single elephant. (So Konika won over Indra to his side.)

In the battle, King Konika hurt, wounded or killed all the great warriors of the Mallas, the Licchavis and the *gaṇa*-kings, snatched away their flags and ensigns bearing their respective marks and put the vassal kings whose life was in danger to their heels.

प्रश्न १४४—से केणट्ठेणं भंते ! एवं वुच्चइ—महासिलाकंटए संगामे ?

Q. 144. *Bhante !* Why is the battle called Mahāśilā-kantaka ?

उत्तर १४४—गोयमा ! महासिलाकंटए णं संगामे वट्टमाणे जे तत्थ आसे वा हत्थी वा जोहे वा सारही वा तणेण वा पत्तेण वा कट्ठेण वा सक्कराए वा अभिहम्मइ सब्बे से जाणेइ महासिलाए अहं अभिहए । से तेणट्ठेणं गोयमा ! महासिलाकंटए संगामे ।

A. 144. Gautama ! As the battle raged in full fury, horses, elephants, infantrymen and charioteers, though hit by straw, wood, leaf or pebble, had the feeling as if they had been hit by big slabs or rocks. Hence it has been called Mahāśilākantaka.

प्रश्न १४५—महासिलाकंटए णं भंते ! संगामे वट्टमाणे कइ जणसय-साहस्सीओ बहियाओ ?

Q. 145. *Bhante !* How many hundred thousand men were killed in the battle ?

उत्तर १४५—गोयमा ! चउरासीइ जणसयसाहस्सीओ बहियाओ ।

A. 145. Eighty-four hundred thousand men were killed.

प्रश्न १४६—ते णं भंते ! मणुया णिस्सीला जाव...णिप्पच्चक्खाण-पोसहोववासा रुट्ठा परिकुविया समरवहिया अणुवसंता कालमासे कालं किच्चा कहिं गया कहिं उववणा ?

Q. 146. *Bhante !* Being devoid of conduct, till devoid of confession and fast, full of bitterness, full of anger, wounded and without rest, where did these men go after death, and where have they been reborn ?

उत्तर १४६—गोयमा ! ओसण्णं णरगतिरिक्खजोणिएसु उववण्णा ।

A. 146. Gautama ! Mostly they have taken a fresh life in the hells or in the subhuman world of animals.

[*account of Rathamūṣala battle*]

प्रश्न १४७—णायमेयं अरहया सुयमेयं अरहया विण्णायमेयं अरहया रहमुसले संगामे । रहमुसले णं भंते ! संगामे वट्टमाणे के जइत्था के पराजइत्था ?

Q. 147. *Bhante !* The Arihanta knows, till I am very curious to know about another battle of this war which has been called Rathamūṣala battle. Which party did win and which party lose ?

उत्तर १४७—गोयमा ! वज्जी विदेहपुत्ते चमरे असुरिंदे असुरकुमारराया जइत्था णवमल्लई णवलेच्छई पराजयित्था । तएणं से कूणिए राया रहमुसलं संगामं उवट्ठियं सेसं जहा महासिलाकंटए णवरं भूयाणंदे हत्थिराया जाव... रहमुसलं संगामं ओयाए । पुरओ य से सक्के देविंदे देवराया एवं तहेव जाव... चिट्ठंति । मग्गओ य से चमरे असुरे असुरिंदे असुरकुमारराया एणं महं आयसं किट्ठिणपडिरूवगं विउव्वित्ता णं चिट्ठइ । एवं खलु तओ इंदा संगामं संगामेति तं जहा—देविंदे य मणुइंदे य असुरिंदे य । एगहत्थिणा वि णं पभू कूणिए राया जइत्तए तहेव जाव...दिसोदिसिं पडिसेहित्था ।

A. 147. Gautama ! The Lord of the Thunder (Śakra), Videhaputra (Konika) and the Lord of the Asuras (Camarendra) won the battle, and the Mallas, the Licchavis and their allies lost. Knowing that the Rathamūṣala battle was about to break out, King Konika called the officers nearest to him and uttered similar words as he did before the

Mahāśilākantaka battle, except that the royal elephant now was named Bhutānanda. Śakra, the king of the gods, was at the head of Konika's army, till the rest as aforesaid. The Lord of the Asuras, Camara, transformed as an iron wall, took care of the rear. In this manner, this time, three Indras were fighting on one side, the Indra of the gods, the Indra of men and the Indra of the asuras.

प्रश्न १४८—से केणट्ठेणं भंते ! एवं वुच्चइ रहमुसले संगामे ?

Q. 148. *Bhante* ! Why is the battle called Rathamūśala ?

उत्तर १४८—गोयमा ! रहमुसले णं संगामे वट्टमाणे एगे रहे अणासए असारहिण्ण अणारोहए समुसले महया जणक्खयं जणवहं जणप्पमद्दं जणसंवट्ठ-क्कप्पं रहिरकद्दमं करेमाणे सव्वओ समंता परिधावित्था । से तेणट्ठेणं जाव... रहमुसले संगामे ।

A. 148. Gautama ! When this battle was raging in its utmost fury, chariots, horses and charioteers were flying helplessly in all directions in a disorderly manner, killing men, destroying men, annihilating men, doing a tremendous havoc and making the soil muddy with human blood. Hence it is so called.

प्रश्न १४९—रहमुसले णं भंते ! संगामे वट्टमाणे कइ जणसयसाहस्सीओ वहियाओ ?

Q. 149. *Bhante* ! How many hundred thousand men were killed in the battle ?

उत्तर १४९—गोयमा ! छण्णउइ जणसयसाहस्सीओ वहियाओ ।

A. 149. Gautama ! Ninety-six hundred thousand in a clean sweep.

प्रश्न १५०—ते णं भंते ! मणुया णिस्सीला जाव...उववण्णा ?

Q. 150. *Bhante* ! These men being devoid of conduct, till fast, where have they been reborn ?

उत्तर १५०—गोयमा ! तत्थ णं दससाहस्सीओ एगाए मच्छिण कुच्छिसि उववण्णाओ एगे देवलोगेसु उववण्णे एगे सुकुले पच्चायाए अवसेसा ओसण्णं णरगतिरिक्खजोणिएसु उववणा ।

A. 150. Gautama ! Of these, ten thousand were born from the womb of a fish, one in heaven and one in the world of men and the rest either in the hells or in the world of animals.

प्रश्न १५१—कम्हा णं भंते ! सक्के देविंदे देवराया चमरे य असुरिंदे असुरकुमारराया कूणियरण्णे साहेज्जं दलयित्था ?

Q. 151. *Bhante* ! Why did Śakrendra and Camarendra come to fight for King Konika ?

उत्तर १५१—गोयमा ! सक्के देविंदे देवराया पुट्ठसंगइए चमरे असुरिंदे असुरकुमारराया परियायसंगइए । एवं खलु गोयमा ! सक्के देविंदे देवराया चमरे य असुरिंदे असुरकुमारराया कूणियस्स रण्णे साहेज्जं दलयित्था ।

A. 151. Gautama ! Śakrendra was his intimate friend in his previous birth (as a merchant named Kārtika), and Camarendra was his brother in faith in a previous birth (as Puraṇa tāpasa). So both came to assist him.

प्रश्न १५२—बहुजणे णं भंते ! अण्णमण्णस्स एवमाइक्खइ जाव...परू-वेइ—एवं खलु बहुवे मणुस्सा अण्णयरेसु उच्चावएसु संगामेसु अभिमुहा चेव पहया समाणा कालमासे कालं किच्चा अण्णयरेसु देवलोएसु देवत्ताए उववत्तारो भवन्ति से कहमेयं भंते ! एवं ?

Q. 152. *Bhante* ! Many men say, till affirm, that if a man dies in a battle, big or small, he, along with others so killed, finds a place in one of the heavens. Is it correct ?

उत्तर १५२—गोयमा ! जण्णं से बहुजणो अण्णमण्णस्स एवं आइक्खइ जाव...उववत्तारो भवन्ति । जे ते एवमाहंसु मिच्छं ते एवमाहंसु । अहं पुण

गोयमा ! एवं आइक्खामि जाव...परुवेमि । एवं खलु गोयमा ! तेणं कालेणं तेणं समएणं वेसाली णामं णयरी होत्था । वण्णओ । तत्थ णं वेसालीए णयरीए वरुणे णामं णागणत्तुए परिवसइ अड्ढे जाव...अपरिभूए समणोवासए अभिगयजीवाजीवे जाव...पडिलाभेमाणे छट्ठं छट्ठेणं अणिखित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ ।

A. 152. Gautama ! This assertion is not correct. I say and firmly assert as follows :

In that period, at that time, there was a city named Vaiśālī. In that city, there lived one Varuṇa who happened to be the grand-son of a man named Nāga. He was very rich and powerful. He was a devoted follower of the *śramaṇa* path and had a complete knowledge of fundamentals like soul, non-soul, etc., till he used to help the monks with food, etc., and he himself lived by enriching his soul by fasts missing six meals at a stretch.

तएणं से वरुणे णागणत्तुए अणया कयाइं रायाभिओगेणं गणाभिओगेणं बलाभिओगेणं रहमुसले संगामे आणत्ते समाणे छट्ठभत्तिए अठ्ठभत्तं अणु-वट्ठेइ अणुवट्ठित्ता कोडुबियपुरिसे सद्दावेइ सद्दावित्ता एवं वयासी - खिप्पामेव भो देवाणुप्पिया ! चाउग्घटं आसरहं जुत्तामेव उवट्ठावेह हयगयरह जाव... सण्णाहेत्ता मम एयं आणत्तियं पच्चप्पिणह । तएणं ते कोडुबियपुरिसे जाव... पडिसुणेत्ता खिप्पामेव सच्छत्तं सज्जभयं जाव...उवट्ठावेत्ति हयगयरह जाव... सण्णाहेत्ति सण्णाहित्ता जेणेव वरुणे णागणत्तुए जाव...पच्चप्पिणंति । तएणं से वरुणे णागणत्तुए जेणेव मज्जणघरे तेणेव उवागच्छइ जहा कूणिओ जाव... पायच्छित्ते सव्वालंकारविभूसिए सण्णद्ध-बद्धे सकोरंटमल्लदामेणं जाव... धरिज्जमाणेणं । अणेगगणायग जाव...द्वयसंधिपालसद्धिं संपरिवुडे मज्जण-घराओ पडिणिक्खमइ पडिणिक्खमित्ता जेणेव बाहिरिया उवट्ठाणसाला जेणेव चाउग्घटे आसरहे तेणेव उवागच्छइ उवागच्छित्ता चाउग्घटं आसरहं दुरुहइ दुरुहित्ता हयगयरह जाव...संपरिवुडे महयाभडचडगर जाव...परिक्खित्ते जेणेव रहमुसले संगामे तेणेव उवागच्छइ उवागच्छित्ता रहमुसलं संगामं ओयाओ ।

Now it so happened that by the order of the king, the state and the administration, Varuṇa, the grand-son of Nāga,

was to proceed and participate in the Rathamūśala battle. On that occasion, he extended his fast by a day missing eight meals at a stretch. Then he called the men nearest to him and said, "Oh beloved of the gods ! Prepare a chariot with four bells with full equipment and horse-drawn which may take me to my destination in four hours, mobilise my four-fold army consisting of the infantry, cavalry, elephantry and chariots and report back to me."

The men carried out his orders, till made a chariot ready with canopy and flag, mobilised the fourfold army and reported back to Varuṇa, the grand-son of Nāga. Varuṇa then went to his bathroom...repeat the details as stated about King Konika. Then being surrounded by many servants and valets, he came out of the bathroom, reached the garrage where stood the horse-drawn chariot with four bells and took his seat on it. Then being surrounded by many followers and valets, and accompanied by a fourfold army as aforesaid, he came to the site of the Rathamūśala battle.

तएणं से वरुणे णागणत्तुए रहमुसलं संगामं ओयाए समाणे अयमेयारूवं अभिग्गहं अभिगेण्हइ—कप्पइ मे रहमुसलं संगामं संगामेमाणस्स जे पुब्बिं पहणइ से पडिहणित्तए अवसेसे णो कप्पइत्ति । अयमेयारूवं अभिग्गहं अभिगेण्हइ अभिगेण्हैत्ता रहमुसलं संगामं संगामेति । तएणं तस्स वरुणस्स णागणत्तुयस्स रहमुसलं संगामं संगामेमाणस्स एगे पुरिसे सरिसे सरिस्सत्तए सरिस्सव्वए सरिस्स-भंडमत्तोवगरणे रहेणं पडिरहं हव्वं आगए । तएणं से पुरिसे वरुणं णागणत्तुयं एवं वयासी—पहण भो वरुणा ! णागणत्तुया ! तएणं से वरुणे णागणत्तुए तं पुरिसं एवं वयासी—णो खलु मे कप्पइ देवाणुप्पिया ! पुब्बिं अहयस्स पहणित्तए । तुमं चेव णं पुब्बिं पहणाहि । तएणं से पुरिसे वरुणं णागणत्तुएणं एवं वुत्ते समाणे आसुरुत्ते जाव...मिसिमिसिमाणे धणुं परामुसइ धणुं परामुसित्ता उसुं परामुसइ उसुं परामुसित्ता ठाणं ठाइ ठाणं ठिच्चा आययकण्णाययं उसुं करेइ आययकण्णाययं उसुं करित्ता वरुणं णागणत्तुयं गाढप्पहारी करेइ । तएणं से वरुणे णागणत्तुए तेणं पुरिसेणं गाढप्पहारीकए समाणे आसुरुत्ते जाव...मिसिमिसेमाणे धणुं परामुसइ धणुं परामुसित्ता उसुं परामुसइ उसुं परामुसित्ता आययकण्णाययं उसुं करेइ आययकण्णाययं उसुं करेत्ता तं पुरिसं एगाहच्चं कूडाहच्चं जीवियाओ ववरोवइ ।

Before he joined action, he took the vow not to hit or hurt till someone did the same to him, and then to cease thereafter. Having made a mental resolve like that, he entered into the battle arena. While he was thus inside the arena, a man of very similar limbs and similar skin, armed with similar weapons, and seated on a chariot, came in the presence of Varuṇa and said,

“Oh Varuṇa, the grand-son of Nāga ! I challenge thee to hurt me.” Thereon replied Varuṇa as follows :

“Dear sir ! I am under a vow not to take the initiative to hurt anyone till I am attacked first. So I beseech thee to hurt me.”

When Varuṇa had said like that, the other man, his adversary, became blind with anger and passion, picked up his bow, fitted his arrow on it, and then standing at an appropriate angle, he pulled the arrow till his ear and let it go at his adversary. Though severely wounded, in a rage, Varuṇa shot back his adversary with an arrow pulled till the ear so that, like a stone broken into pieces, the man fell dead.

तएणं से वहणे णागणत्तुए तेणं पुरिसेणं गाढप्पहारीकए समाणे अत्थामे अवले
अवीरिए अपुरिसक्कारपरक्कमे अधारणिज्जमिति कैट्ठु तुरए णिगिण्हइ तुरए
णिगिण्हित्ता रहं परावत्तइ रहं परावत्तिता रहमुसलाओ संगामाओ पडिणिक्ख-
मइ पडिणिक्खमिता एगंतमंतं अवक्कमइ एगंतमंतं अवक्कमिता तुरए
णिगिण्हइ तुरए णिगिण्हित्ता रहं ठवेइ रहं ठवेत्ता रहाओ पच्चोरूहइ रहाओ
पच्चोरूहित्ता तुरए मोएइ तुरए मोएत्ता तुरए विसज्जेइ तुरए विसज्जित्ता दब्भ-
संथारगं संथरइ संथरित्ता दब्भसंथारगं दूरूहइ दब्भसंथारगं दूरूहित्ता पुरत्थाभि-
मुहे संपलियं कणिसण्णे करयल जाव...कट्ठु एवं वयासी—णमोत्थुणं अरिहंताणं
भगवंताणं जाव...संपत्ताणं णमोत्थुणं समणस्स भगवओ महावीरस्स आइगरस्स
जाव...संपाविउकामस्स मम धम्मायरियस्स धम्मोवदेसगस्स । वंदामि णं भगवंतं
तत्थगयं इहगए । पासउ मे से भगवं तत्थगए जाव...वंदइ णमंसइ वंदित्ता
णमंसित्ता एवं वयासी—गुब्बिं पि मए समणस्स भगवओ महावीरस्स अंतिए
थूलए पाणाइवाए पच्चक्खाए जावज्जीवाए एवं जाव...थूलए परिग्गहे पच्चक्-
खाए जावज्जीवाए । इयाणिं पि णं अहं तस्सेव भगवओ महावीरस्स अंतिए
सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए एवं जहा खंदओ जाव...वयं पि

णं चरमेहिं ऊसास-णीसासेहिं वोसिरिस्सामि--त्ति कट्ठु सण्णाहपट्टं मुयइ मुइत्ता सल्लुद्धरणं करेइ सल्लुद्धरणं करेता आलोइयपडिक्कंते समाहिपत्ते आणुपुब्बोए कालगए ।

Being thus severely wounded, Varuṇa lost his strength, capacity and energy, and having known that his final moments might not be far, he had his chariot turned back and rushed out of the arena. When the chariot was stopped in a lonely place, he alighted from it and ordered the release of the horses. Then he spread *darva* grass as his final bed, took his seat on it facing the east, and with folded hands, fervently prayed, "I bow to Bhagavān Arihantas who have attained perfection. I bow to my spiritual master and preceptor, Bhagavān Mahāvīra, who is the founder of the church and who has acquired claim to perfection and liberation. To my spiritual master and preceptor, I send my obeisance from here. May the kind and benign Lord cast his glance at me from wherever he is !"

So saying he bowed low and paid his obeisance to Mahāvīra. Having bowed low and paid his obeisance, he added, "At first, I renounced before Bhagavān Mahāvīra and took the vow not to kill big forms of life, till not to have a large accumulation of property. Now I renounce and take the vow in the name of the same Bhagavān Mahāvīra not to kill any form of life till I reach my end...(repeat all that Skandaka said in S. 2. U. 1)..., with my last respiration, I renounce my body." Having said like this, he removed the armour and took out the arrow. Then he confessed, performed the usual *pratikramaṇa*, and with complete concentration on self, he passed away.

तएणं तस्स वरुणस्स णागणत्तुयस्स एगे पियवालवयंसए रहमुसलं संगामं संगामे-
माणे एगेणं पुरिसेणं गाढप्पहारीकए समाणे अत्थामे अवले जाव...अधारणिज्ज-
मिति कट्ठु वरुणं णागणत्तुयं रहमुसलाओ संगामाओ पडिणिक्ख-
माणं पासइ पासित्ता तुरए णिगिण्हइ तुरए णिगिण्हित्ता जहा वरुणे जाव...
तुरए विसज्जेइ पडसंथारणं दूरुहइ पडसंथारणं दूरुहित्ता पुरत्थाभिमुहे जाव...
अंजलिं कट्ठु एवं वयासी—जाइं णं भंते ! मम पियवालवयंसस्स वरुणस्स

णागणत्तुयस्स सीलाइं वयाइं गुणाइं वेरमणाइं पच्चक्खाणपोसहोववासाइं ताइं णं ममं पि भवंतु—त्ति कट्ठु सण्णाहपट्ठं मुयइ मुइत्ता सल्लुद्धरणं करेइ सल्लुद्धरणं करेत्ता आणुपुव्वीए कालगए । तएणं तं वरुणं णागणत्तुयं कालगयं जाणित्ता अहासणिहिंएहिं वाणमंतरेहिं देवेहिं दिव्वे सुरभिगंधोदगवासे वुट्ठे दसद्धवण्णे कुसुमे णिवाइए दिव्वे य गीयगंधव्वणिणाए कए या वि होत्था । तएणं तस्स वरुणस्स णागणत्तुयस्स तं दिव्वं देविइहिं दिव्वं देवज्जुइं दिव्वं देवाणुभागं सुणित्ता य पासित्ता य बहुजणो अण्णमण्णस्स एवं आइक्खइ जाव... पुरूवेइ एवं खलु देवाणुप्पिया ! बह्वे मणुस्सा जाव...उववत्तारो भवति ।

Now an old friend of Varuṇa, a companion from his childhood days, was also fighting in the said Rathamūṣala battle. Being fatally wounded by his adversary, and being deprived of his strength, power and vitality, he too thought, 'This body of mine would last no more.' He had seen Varuṇa being wounded and taken away from the battle field. He also did the same and arrived at the spot where Varuṇa lay, and unyoked his horses. Then he spread cloth for his bed, sat on it turning to the east and submitted with folded hands as follows :

“*Bhante !* I court the same vows of conduct, of discipline, of renunciation, confession and fast, which have been done by Varuṇa, the grand-son of Naga, who happens to be a friend of mine from my childhood days.”

So saying, he removed his armour, pulled out the arrow from his body and, in due course, breathed his last.

Having known that Varuṇa was dead, the Vāṇavyantaras who were living nearby sprinkled fragrant water on Varuṇa's body, showered flowers of five colours, sang music and sounded their musical instruments. Having thus seen and known the divine fortune, divine glow and divine influence of Varuṇa, many a man said, till asserted, “Oh beloved of the gods ! Those who die on the battle field are born in heaven.”

प्रश्न १५३—वरुणे णं भंते ! णागणत्तुए कालमासे कालं किच्चा कहिं गए कहिं उववण्णे ?

Q. 153. *Bhante* ! Where did Varuṇa go after death, where was he reborn ?

उत्तर १५३—गोयमा ! सोहम्मे कप्पे अरुणाभे विमाणे देवत्ताए उववण्णे । तत्थ णं अत्थेगइयाणं देवाणं चत्तारि पलिओवमाइ ठिई पणत्ता । तत्थ णं वरुणस्स वि देवस्स चत्तारि पलिओवमाइं ठिई पणत्ता !

A. 153. Gautama ! He was born in a *vimāna* named Arunābha in Saudharmakalpa. Here the span of life is said to be four *palyopamas*. So Varuṇa has acquired a span of life of four *palyopamas*.

प्रश्न १५४—से णं भंते ! वरुणे देवे ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं जाव...?

Q. 154. *Bhante* ! When his life-span, stay and existence in that heaven is exhausted, where will he be born again ?

उत्तर १५४—महाविदेहे वासे सिज्झिहिति जाव...अंतं करेहिति ।

A. 154. Gautama ! He will be born in Mahāvīdeha when he will be liberated, till end all misery.

प्रश्न १५५—वरुणस्स णं भंते ! णागणत्तुयस्स पियबालवयंसए कालमासे कालं किच्चा कहिं गए कहिं उववण्णे ?

Q. 155. *Bhante* ! Where did Varuṇa's friend from his childhood days go after his death, where was he reborn ?

उत्तर १५५—गोयमा ! सुकुले पच्चायाए ।

A.155. Gautama ! He has acquired life in a noble species (as a human being).

प्रश्न १५६—से णं भंते ! तओहिंतो अणंतरं उव्वट्ठित्ता कहिं गच्छिहिति कहिं उववज्जिहिति ?

Q. 156. *Bhante* ! Having completed his life-span there, where will he be born again ?

उत्तर १५६—गोयमा ! महाबिदेहे वासे सिज्झिहिति जाव...अंतं करेहिति ।

A. 156 Gautama ! He will be born in Mahāvīdeha, when he will be liberated, till end all misery.

सेवं भंते ! सेवं भंते ! त्ति ।

— *Bhante* ! Right you are. It is truly so.

णवमो उद्देशो सम्मत्तो ।

Chapter Nine ends.

दसमो उद्देशो

Chapter Ten

तेणं कालेणं तेणं समएणं रायगिहे णामं णगरे होत्था । वण्णओ । गुण-
सिलए चेइए । वण्णओ । जाव...पुढविसिलापट्टओ । वण्णओ । तस्स
णं गुणसिलयस्स चेइयस्स अदूरसामंते बह्वे अण्णउत्थिया परिवसंति तं जहा—
कालोदाई सेलोदाई सेवालोदाई उदए णामुदए णम्ममुदए अण्णवालए
सेलवालए संखवालए सुहत्थी गाहावई । तएणं तेसिं अण्णउत्थियाणं अण्णया
कयाइं एगयओ समुवागयाणं सण्णिविट्ठाणं सण्णिसण्णाणं अयमेयारूवे मिहो
कहासमुल्लावे समुप्पज्जित्था—एवं खलु समणे णायपुत्ते पंच अत्थिकाए पण्णवेइ
त्तं जहा—धम्मत्थिकायं जाव...आगासत्थिकायं । तत्थ णं समणे णायपुत्ते
चत्तारि अत्थिकाए अजीवकाए पण्णवेइ तं जहा—धम्मत्थिकायं अधम्मत्थिकायं
आगासत्थिकायं पोग्गलत्थिकायं । एगं च णं समणे णायपुत्ते जीवत्थिकायं
अरूविकायं जीवकायं पण्णवेइ । तत्थ णं समणे णायपुत्ते चत्तारि अत्थिकाए
अरूविकाए पण्णवेइ तं जहा—धम्मत्थिकायं अधम्मत्थिकायं आगासत्थिकायं
जीवत्थिकायं । एगं च णं समणे णायपुत्ते पोग्गलत्थिकायं रूविकायं अजीवकायं
पण्णवेइ । से कहमेहं मण्णे एवं ?

[*account of Kālodāi*]

In that period, at that time, there was a city named Rājagṛha. Description as before. There was a *caitya* named Guṇāsīla which was dedicated to a *yakṣa*, till there was a slab of stone in it. Within a short range of the said Guṇāsīla *caitya*, there lived many heretics, such as, Kālodāi, Śailodāi, Śaibalodāi, Udaya, Nāmodaya, Narmodaya, Anyapālaka, Śailapālaka, Śankhapālaka and Suhasti. One day, when all of them were seated together, they discussed among themselves as follows :—

“According to Śramaṇa Jñātaputra (Mahāvīra), there are five *astikāyas*, which are, *dharmāstikāya*, *adharmāstikāya*, *ākāśāstikāya*, *pudgalāstikāya* and *jivāstikāya*. Of these five,

Sramaṇa Jñātaputra has named the first four to be inanimate, and the last one, *jivāstikāya*, as the only animate. Of the five, four are without form and only *pudgalāstikāya* though inanimate, is with form. How do we accept this position ?”

तेषां कालेणं तेषां समएणं समणे भगवं महावीरे जाव...गुणसिलए चेइए समोसढे । जाव...परिसा पडिगया । तेषां कालेणं तेषां समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई णामं अणगारे गोयमगोत्ते णं एवं जहा बित्तियसए णियंठुद्देसए जाव...भिक्षायरियाए अडमाणे अहापज्जत्तं भत्तपाणं पडिगाहिता रायगिहाओ णगराओ जाव...अतुरियं अचवलं असंभंतं जाव...रियं सोहेमाणे सोहेमाणे तेषिं अण्णउत्थियाणं अदूरसामंतेणं वीइवयइ । तए णं ते अण्णउत्थिया भगवं गोयमं अदूरसामंतेणं वीइवयमाणं पासंति पासेत्ता अण्णमण्णं सद्दावेत्ति अण्णमण्णं सद्दाविंता एवं वयासी :

एवं खलु देवाणुप्पिया ! अम्हं इमा कहा अविप्पकडा अयं च णं गोयमे अम्हं अदूरसामंतेणं वीइवयइ तं सेयं खलु देवाणुप्पिया ! अम्हं गोयमं एयमट्ठं पुच्छित्तए ।

In that period, at that time, Śramaṇa Bhagavān Mahāvīra came to camp at the Guṇaśīla *caitya*, till people went back. He had a senior disciple in Indrabhūti Gautama (description in S. 2. U. 5.) who, while wandering on a begging mission, on his way back through the streets of Rājagṛha, at a slow pace, without hurry, without restlessness, without any lapse, very much alive and alert to the fulfilment of *iriyā samīti*, reached within a very narrow range of the heretics. When the heretics saw Bhagavān Gautama near them, they said to one another, “Oh beloved of the gods ! We are really ignorant about the *astikāyas*. Here is Gautama. Let us approach him so that he may enlighten us about it.”

त्ति कट्ठु अण्णमण्णस्स अंतिए एयमट्ठं पडिसुणंति एयमट्ठं पडिसुणित्ता जेणेव भगवं गोयमे तेणेव उवागच्छंति तेणेव उवागच्छित्ता भगवं गोयमं एवं वयासी : एवं खलु गोयमा ! तव धम्मायरिए धम्मोवएसए समणे णायपुत्ते पंच

अत्थिकाए पणवेइ तं जहा—धम्मत्थिकायं जाव...आगासत्थिकायं । तं चैव जाव...रुविकायं अजीविकायं पणवेइ । से कहमेयं गोयमा ! एवं ?

Having discussed thus among themselves. they came to Bhagavān Gautama and said as follows :

“Gautama ? Your spiritual master and preceptor, Śramaṇa Mahāvīra, has said that there are five *astikāyas*, such as, *dharmāstikāya*, till with form, but inanimate. How is all that ?”

तएण से भगवं गोयमे ते अण्णउत्थिए एवं वयासी :

णो खलु वयं देवाणुप्पिया ! अत्थिभावं णत्थि त्ति वयामो णत्थिभावं अत्थि त्ति वयामो । अम्हे णं देवाणुप्पिया ! सव्वं अत्थिभावं अत्थि त्ति वयामो सव्वं णत्थिभावं णत्थि त्ति वयामो । तं चैयसा (वेदसा) खलु तुम्हे देवाणुप्पिया ! एयमट्ठं सयमेव पच्चुवेक्खह ।

त्ति कट्ठु ते अण्णउत्थिए एवं वयासी—एवं एवं ।

Thereon Bhagavān Gautama gave the following reply :

“Oh beloved of the gods ! What is existent we do not call non-existent, and what is non-existent we do not call existent. In other words, what exists we call *astibhāva*, and what does not exist we call *nāsti-bhāva*. This is how we feel. Now, oh beloved of the gods, you may consider the matter yourself.” On hearing this, the heretics said, “That’s fine.”

जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे एवं जहा णियंठुद्देसए जाव...भत्तपाणं पडिदंसेइ भत्तपाणं पडिदंसित्ता समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता णच्चासणे जाव...पज्जुवासइ ।

Then he returned to the *Guṇaśīla caitya*, and as per the description contained in S. 2. U. 5., placed the food he had obtained before Mahāvīra. Then having paid his homage and obeisance, he took his seat neither too near nor too far from his spiritual master.

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे महाकहापडिवण्णे या वि होत्था कालोदाई य तं देसं हव्वं आगए ।

—कालोदाई !

त्ति समणे भगवं महावीरे कालोदाई एवं वयासी : से णूणं ते कालोदाई !
अणया कयाइ एगयओ सहियाणं समुवागयाणं संणिविट्ठाणं तहेव जाव...से
कहमेयं मण्णे एवं ? से णूणं कालोदाई ! अट्ठे समट्ठे ?

—हंता अत्थि ।

—तं सच्चे णं एसमट्ठे कालोदाई ! अहं पंचत्थिकायं पणवेमि तं जहा—
धम्मत्थिकायं जाव...पोग्गलत्थिकायं । तत्थ णं अहं चत्तारि अत्थिकाए
अजीवत्थिकाए अजीवतया पणवेमि तहेव जाव...एगं च णं अहं पोग्गलत्थि-
कायं रुविकायं पणवेमि ।

In that period, at that time, Śramaṇa Bhagavān Mahāvira was in the midst of a sermon which was being delivered to a vast gathering. Just then Kālodāi rushed in. Mahāvira addressed him and said,

“Oh Kālodāi ! Sometime ago, you people held a discussion about the five *astikāyas*, till you said, ‘How is all that ?’ Is it right ?”

—“Yes, sir, it is.”

— “Kālodāi ! The whole description about the *astikāyas* is correct. I assert that there are five *astikāyas*, viz., *dhar-māstikāya*, till *ākāśastikāya*. Of these five, *jivāstikāya* apart, four are inanimate, and *pudgalāstikāya* apart which has form, others are without form.”

तए णं से कालोदाई समणं भगवं महावीरं एवं वयासी :

एयंसि णं भंते ! धम्मत्थिकायंसि अधम्मत्थिकायंसि आगासत्थिकायंसि
अरुविकायंसि अजीवकायंसि चक्किया केई आसइत्तए वा सइत्तए वा
चिट्ठइत्तए वा णिसीइत्तए वा तुयट्ठित्तए वा ?

—णो इणट्ठे समट्ठे कालोदाई ! एयंसि णं पोग्गलत्थिकायंसि रुविकायंसि
अजीवकायंसि चक्किया केई आसइत्तए वा सइत्तए वा जाव...तुयट्ठित्तए वा ।

—एयंसि णं भंते ! पोग्गलत्थिकायंसि रुविकायंसि अजीवकायंसि जीवाणं
पावा णं कम्मा णं पावफलविवागसंजुत्ता कज्जंति ?

—णो इणट्ठे समट्ठे कालोदाई ! एयंसि णं जीवत्थिकायंसि अरुविकायंसि
जीवाणं पावा कम्मा पावफलविवागसंजुत्ता कज्जंति ।

Thereon Kālodāi said as follows :

—“*Bhante !* If that be so, then, does it happen that one can sit, prostrate, stand, sit underneath or roll this way or that on the three formless inanimate *astikāyas*.”

—“Kālodai ! This is not correct. Only *pudgalāstikāya* is inanimate with form. So anyone can sit, till roll this way or that on it.”

—“*Bhante !* Does *pudgalāstikāya*, which, as you say, is inanimate with form, acquire sinful *karma* giving unwholesome outcome to living beings ?”

—“No, it does not. Only the formless *jivāstikāya* which is animate is capable to acquire sinful *karma* giving unwholesome outcome to living beings.”

एत्थं णं से कालोदाई संबुद्धे समणं भगवं महावीरं वंदइ णमंसइ । वंदित्ता णमंसित्ता एवं वयासी :

इच्छामि णं भंते ! तुब्भं अंतियं धम्मं णिसामेत्तए एवं जहा खंदए तहेव पव्वइए तहेव एक्कारस अंगाइ जाव...विहरइ ।

These words of Mahāvīra enlightened Kālodāi. He paid his homage and obeisance to him and said, “*Bhante !* I would like very much to hear the Law from you.” Bhagavān Mahāvīra fulfilled his wishes. Thereon, like Skandaka, Kālodāi joined the spiritual order of Mahāvīra and devoted himself to the study of the eleven *Angas*.

तए णं समणे भगवं महावीरे अण्णया कयाइ रायगिहाओ णयराओ गुणसिलाओ चेइयाओ पडिणिक्खमइ पडिणिक्खमित्ता बहिया जणवयविहारं विहरइ । तेणं कालेणं तेणं समएणं रायगिहे णामं णयरे गुणसिलए चेइए होत्था । तए णं समणे भगवं महावीरे अण्णया कयाइ जाव...समोसडे । परिसा जाव... पडिगया । तए णं से कालोदाई अणगारे अण्णया कयाइ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । तेणेव उवागच्छित्ता समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी :

अत्थि णं भंते ! जीवाणं पावा कम्मा पावफलविवागसंजुत्ता कज्जंति ?

—हंता अत्थि ।

—कहं णं भंते ! जीवाणं पावा कम्मा पावफलविवागसंजुत्ता कज्जंति ?

—कालोदाई ! से जहाणामए केह पुरिसे मणुणं थालीपागसुद्ध अट्ठारस-
वज्जणाउलं विससंमिस्सं भोयणं भुंजेज्जा । तस्स णं भोयणस्स आवाए भद्दए
भवइ । तओ पच्छा परिणममाणे परिणममाणे दुरुवत्ताए दुग्धत्ताए जहा
महासवए जाव...भुज्जो भुज्जो परिणमइ ! एवामेव कालोदाई ! जीवाणं
पाणाइवाए जाव...मिच्छादंसणसल्ले तस्स णं आवाए भद्दए भवइ । तओ
पच्छा विपरिणममाणे विपरिणममाणे दुरुवत्ताए जाव...भुज्जो भुज्जो परिणमइ ।
एवं खलु कालोदाई ! जीवाणं पावा कम्मा पावफलविवागसंजुत्ता जाव...
कज्जंति ।

In that period, at that time, Bhagavān Mahāvira closed his camp at the Guṇaśīla *caitya* and was wandering from village to village. After a gap of time, Bhagavān Mahāvira came to the same place and put up his camp there. People went out to hear him. People withdrew. Kālodāi, who was now a monk, came to him, paid his homage and obeisance and said,

“*Bhante* ! Do living beings acquire sinful *karma* giving unwholesome outcome ?”

— “Yes, Kālodāi, they do.”

— “*Bhante* ! What is the nature of sinful *karma* giving unwholesome outcome ?”

— “Kālodāi ! Just think of a man who takes eighteen courses of well-cooked food, but all adulterated. It is tasty at the start but turns out to be harmful at the end. (Vide S. 6. U. 3.) In the same manner, one feels pleased in indulging in eighteen sinful areas like violence, till wrong faith, but when sinful *karma* acquired from these fructifies, then the outcome is unpleasant. Kālodāi ! By entering into these eighteen sinful areas, living beings acquire sinful *karma* imparting unwholesome outcome,”

—अत्थि णं भंते ! जीवाणं कल्लाणा कम्मा कल्लाणफलविवागसंयुत्ता
कज्जंति ?

—हंता अत्थि ।

—कहं णं भंते ! जीवाणं कल्लाणा कम्मा जाव...कज्जंति ?

—कालोदाई ! से जहानामए केई पुरिसे मणुणं थालीपागसुद्धं अट्ठारस-
वज्जणाउलं ओसहमिस्सं भोयणं भुजेज्जा । तस्स णं भोयणस्स आवाए णो
भद्दए भवइ । तओ पच्छा परिणममाणे परिणममाणे सुखत्ताए सुवण्णत्ताए
जाव...सुहत्ताए णो दुक्खत्ताए भुज्जो भुज्जो परिणमइ । एवामेव कालोदाई !
जीवाणं पाणाइवायवेरमणे जाव...परिगहवेरमणे कोहविवेगे जाव...मिच्छा-
दंसणसल्लविवेगे तस्स णं आवाए णो भद्दए भवइ । तओ पच्छा परिणममाणे
परिणममाणे सुखत्ताए जाव...णो दुक्खत्ताए भुज्जो भुज्जो परिणमइ । एवं
खलु कालोदाई ! जीवाणं कल्लाणा कम्मा जाव...कज्जंति ।

—“*Bhante ! Do living beings acquire pious karma giving wholesome outcome ?*”

—“*Yes, Kālodāi, they do.*”

—“*Bhante ! What is the nature of pious karma giving wholesome outcome ?*”

—“*Kālodāi ! Just think of a man who takes eighteen courses of food duly cooked and seasoned with useful herbs. It may not taste as good in the beginning, but when digested, it turns out to be good, and in no case harmful. In the same manner, Kālodāi, it may be difficult in the beginning to keep apart from the eighteen sinful areas, but if one can do so, the outcome is always wholesome, and never unwholesome. This is how living beings acquire pious karma giving wholesome outcome.*”

—दो भंते ! पुरिसा सरिसया जाव...सरिसभंडमत्तोवगरणा अणमण्णेणं सद्धिं
अगणिकायं समारंभंति तत्थ णं एग पुरिसे अगणिकायं उज्जालेइ एगे पुरिसे
अगणिकायं णिव्वावेइ । एएसि णं भंते ! दोण्हं पुरिसाणं कयरे पुरिसे
महाकम्मतराए चेव महाकिरियतराए चेव महासवतराए चेव महावेयणतराए
चेव ? कयरे वा पुरिसे अप्पकम्मतराए जाव...अप्पवेयणतराए चेव ? जे वा
से पुरिसे अगणिकायं उज्जालेइ जे वा से पुरिसे अगणिकायं णिव्वावेइ ?

—कालोदाई ! तत्थ णं जे से पुरिसे अगणिकायं उज्जालेइ से णं पुरिसे महाकम्मतराए चेव जाव...महावेयणतराए चेव । तत्थ णं जे से पुरिसे अगणिकायं णिब्बावेइ से णं पुरिसे अप्पकम्मतराए चेव जाव...अप्पवेयण-तराए चेव ।

—से केणट्ठेणं भंते ! एवं वुच्चइ—तत्थ णं जे से पुरिसे जाव...अप्पवेयण-तराए चेव ?

—कालोदाई ! तत्थ णं जे से पुरिसे अगणिकायं उज्जालेइ से णं पुरिसे बहुतराणं पुढविकायं समारंभइ बहुतराणं आउक्कायं समारंभइ अप्पतरायं तेउकायं समारंभइ बहुतराणं वाउकायं समारंभइ बहुतराणं वणस्सइकायं समारंभइ बहुतराणं तसकायं समारंभइ । तत्थ णं जे से पुरिसे अगणिकायं णिब्बावेइ से णं पुरिसे अप्पतरायं पुढविकायं समारंभइ अप्पतरायं आउक्कायं समारंभइ बहुतराणं तेउक्कायं समारंभइ अप्पतरायं वाउकायं समारंभइ अप्पतरायं वणस्सइकायं समारंभइ अप्पतरायं तसकायं समारंभइ । से तेणट्ठेणं कालोदाई ! जाव...अप्पवेयणतराए चेव ।

—“*Bhante ! Suppose two persons of the same age and with the same equipment start playing with fire. Of these, one puts the fire bodies on fire and the other saves them by putting the fire out. Which of these two has great karma, great activity, great influx and great pain, and which one has little karma, little activity, little influx and little pain ?*”

—“*Kālodāi ! Apparently the person who ignites fire to burn the fire bodies has great karma, till great pain, and the person who helps extinguish it has little karma, till little pain.*”

—“*Bhante ! Why is it so ?*”

—“*Kālodāi ! A man who ignites fire kills many earth bodies, many water bodies, few fire bodies, many air bodies, many plants and many moving organisms. In contrast, a man who extinguishes fire kills but few earth bodies, few water bodies, many fire bodies, few air bodies, few plants and few moving organisms. Hence it is so.*

—अस्थि णं भंते ! अचित्ता वि पोग्गला ओभासंति उज्जोवेति तवेति पभासेति ?

—हंता अस्थि ।

—कयरे णं भंते ! अचित्ता वि पोग्गला ओभासंति जाव...पभासेति ।

—कालोदाई ! कुद्धस्स अणगारस्स तेयलेस्सा णिसट्ठा समाणी दूरं गया दूरं णिपतइ देसं गया देसं निपतइ जहिं जहिं च णं सा णित्तइ तहिं तहिं णं ते अचित्ता वि पोग्गला ओभासंति जाव...पभासेति । एएणं कालोदाई ! ते अचित्ता वि पोग्गला ओभासंति जाव...पभासेति ।

—“*Bhante ! Does inanimate matter shine, look bright, and impart heat and glow ?*”

—“*Yes, Kālodāi, it does.*”

—“*Bhante ! Which items from inanimate matter do shine, till impart glow ?*”

—“*Kālodāi ! The fiery forces (tejo-leśya) of an angry monk fall at a distance, as well as in accessible regions. In whatever region they fall, inanimate matter there shines, till acquires a glow.*”

तए णं से कालोदाई ॥ अणगारं समणं भगवं महावीरे वंदइ णमंसइ वंदित्ता णमंसित्ता बहुहिं चउत्थछट्ठठम जाव...अप्पाणं भावेमाणे जहा पढमसए कालासवेसियपुत्ते जाव...सव्वदुक्खप्पहीणे [

After this, Kālodāi paid his homage and obeisance to Bhagavān Mahāvira, till lived on enriching his soul by fasts missing four, six or eight meals at a stretch, till ended all misery like Kālāsavesiputra. (Vide S. 1. U. 9)

—सेवं भंते ! सेवं भंते ! त्ति ।

—“*Bhante ! Right you are. It is truly so.*”

दसमो उद्देसो समप्तो ॥

Chapter Ten ends.

Book Seven ends.

Book Seven

Notes

Question

1. When the soul is to be reborn straight in the first unit of time after death, then, it takes food in that very first unit. But when it is to be reborn, not straight, but in a roundabout manner, in the second unit, then the soul remains without food in the first unit and takes food in the second unit. The same holds as between the second and the third units of time. But by the fourth unit of time, no soul remains unborn, and hence none is without food.

2. During the first time unit after rebirth, the intake is the smallest because of the limited physical capacity. So also at the final moment when the capacity for intake is very much contracted. The *Prajñāpanā Sūtra* distinguishes between volitional and automatic intake of food. The reference here is to the latter form of intake.

9. In making an offer of food which is pure and without contamination of living objects, one attains equanimity. The offer of food is as good as the offer of life. The verb *cayai* (चयइ) has been translated as 'to renounce'. It may also mean to reduce the duration of *karma*, to reduce its intensity, etc. Thus equanimity is derived by making an offer of good and prescribed food to a worthy recipient. Cf.

अणुकंप अकामणिज्जर बालतवे दाणविणए ।

(Compassion, exhaustion with detachment, penance, offer and humility impart equanimity.

12. The eight-fold coat of grass and clay has been compared with eight-fold *karma*.

13-15. Six factors which help a soul freed from the *karma* bondage to attain its goal, i.e., liberation, are non-association, non-attachment, state of existence, exhaustion of bondage, non-ignition and prior exertion.

19. The word *vocchinna* (वोज्झिण) in the text should mean 'thin and dormant'. The commentator's meaning as 'dormant' is not adequate. The reason is that in the eleventh through thirteenth *gunasthānas* (ascending stages), there is only the *iriyāpathikī*, not *sāmparāikī*, activity. At the twelfth and the thirteenth stages, passions are completely exhausted. Even at the eleventh stage, passions stand tranquilised, and are no longer troublesome.

20. The text notes three factors which make food bad for a monk. They are : when the monk is stupified by the quality of food, when he is dissatisfied and when he adds taste to it. The fourth factor by implication is that it should be pure and prescribed. When it is not, it suffers from a lapse called *apramāṇa* or substandard. The fifth lapse not noticed here is *akāraṇa* or without sufficient cause. Some texts have six factors.

22. Here *khetta* (खेत) implies the heat zone, or the space traversed by the sun.

23. The word *satthātiyassa* (सत्थातीयस्स) means food which has been cooked on fire but is currently beyond the touch of fire. The word *satthapariṇāmiyassa* (सत्थपरिणामियस्स) means food which has been rendered free from contamination with live objects by the touch of fire. Food is said to be pure in nine respects (नवकोडीपरिसुद्ध) when it is not to hurt self, not to hurt others, not to approve violence, not to cook by himself, not to make another cook, not to approve cooking, not to buy himself, not to ask another to buy, and not to approve any purchase whatsoever. As to sixteen lapses called *udgama*, we have the following :

अहाकम्ममुद्देसिय पूइकम्मे य मीसजाए य ।
 ठवणा पाहुडियाए पाओयर कीय पामिच्चे ॥१
 परियट्टिए अभिहडे अब्भिण्णे मालोहडे इय ।
 अच्छिज्जे अणिसिट्ठे अज्झोयरए य सोलस ॥२

To be specific, they are :

- (1) *ahākamma*—To render food free from live objects for the use of a monk or to cook food for a monk with a view to make it free from live objects
- (2) *uddesiya*—To cook more than what is necessary for the household.
- (3) *puikamma*—To mix with impure food.
- (4) *misajāye*—To cook food for the household as well as for the monk.
- (5) *thavanā*—To keep aside some food for the monk.
- (6) *pāhudiya*—To change the date of a feast to suit the presence of a monk.
- (7) *pāoyara*—To lit a candle to procure food from some dark corner of the store.
- (8) *kīya*—To buy for a monk.
- (9) *pāmicca*—To buy something on credit for a monk.
- (10) *pariyattiye*—To exchange something for the sake of a monk.
- (11) *abhihaḍa*—To fetch for a monk.
- (12) *abbhinna*—To remove the lead (from a bottle) to make an offer.
- (13) *mālohaḍa*—To undergo pain to bring food down from the shelf,
- (14) *acchijje*—To snatch from a weaker person, a servant or a child, to make an offer to a monk.
- (15) *anisittha*—To make an offer without the knowledge of a co-owner or co-owners.
- (16) *ajjhoyara*—To add more food to the cooking vessel on receipt of the information that a monk is on his way to beg food.

These sixteen lapses caused by a donor accrue to a monk. As to the sixteen lapses called *utpādana*, we have the following :

धाई दूई णिमित्ते आजीव वाणिमगे तिगिच्छाय ।

कोहे माणे माया लोहे य हवति दस ए ए ॥१

पुब्बिपच्छासंथव विज्जा मंते य चुण्ण जोगे य ।

उप्पायणाइ दोसा सोलसमे मूलकम्मे य ॥२

They are : To earn food (livelihood) by serving as an attendant maid, as an intelligence (espionage) woman, or as an astrologer, by declaring one's caste and lineage, by extolling a particular sect to its followers, by administering herbs and medicines, by submission to passions, by praising the donor before and after receiving food, by stealing through the application of occult powers or by the display of some magic or acrobatic feats, and last but not least, by helping a woman to gain pregnancy or in abortion.

The monk alone is responsible for these lapses.

As to the ten faults accruing from the search for food called *eṣaṇā*, we have the following couplet :

संक्षियमक्खियणिक्खित्त पिहियसाहरियदायगुम्मीसे ।

अपरिणयलित्तछड्डिए एसणदोसा दस हवन्ति ॥

(1) *Śankiya* means that there is doubt about there being some fault.

(2) *Makkhiya* means that the hand, spoon or laddle with which the food is to be given to a monk has touched some live object.

(3) *Nikkitta* means that the food which is going to be offered has been placed on some live object.

(4) *Pihiya* means that the food which is going to be offered has been covered by something which contains live object.

(5) *Sāhariya* means the use of an unclean pot for the storage of food which is going to be offered.

(6) *Dāyaga* means the offer of food by children who do not have the proper authority to give.

(7) *Ummisa* means that pure food has been mixed with impure stuff or *vice versa*.

(8) *Aparinaya* means not duly cooked.

(9) *Litta* means food like milk, curd, etc., which is likely to stick to the walls of the pot.

(10) *Cchaddiya* means liquid stuff whose drops fall on the ground.

The householder as well as the monk is responsible for these ten lapses.

24—25. The order in the question is, 'good renunciation' followed by 'bad renunciation'. In the answer, however, the order is reversed. This is called *yathāsanna nyāya*. When the original order is followed, it is *yathāsankhya nyāya*.

31. Ten forms of *savvuttaragūṇa* renunciation are as follows :

(1) *Aṇāgaya*—This is renunciation in anticipation of some difficulty at a future date. Cf.

होही पज्जोसवणा मम य तथा अंतराइयं होज्जा ।
गुरुवेयवच्चेणं तवस्सि गेलण्णयाए वा ॥१
सो दाइ तवोकम्मं पडिवज्जइ तं अणागए काले ।
एयं पच्चक्खाणं अणागयं होइ णायव्वं ॥२

(2) *Aikkanta*—This is deferring renunciation till some future date because of unavoidable circumstances. Cf.

पज्जोसवणाइ तवं जो खलु ण करेइ कारणज्जाए ।
गुरुवेयावच्चेणं तवस्सिगेलण्णयाए वा ॥१
सो दाइ तवोकम्मं पडिवज्जइ तं अइच्छिए काले ।
एयं पच्चक्खाणं अइक्कतं होइ णायव्वं ॥२

(3) *Koḍisaḥiya*—This happens when before the fulfilment of one renunciation another starts. For example, on the day of breaking a fast, before one takes food, one may renounce all food items except one, which means that he takes only one food item in breaking his fast. Cf.

पट्टवणओ उ दिवसो पच्चक्खाणस्स णिट्ठवणओ य ।

जहियं समेति दोण्णि उ तं भण्णाइ कोडीसहियं तु ॥

(4) *Niyantiya*—This means the fulfilment of a renunciation on a scheduled date notwithstanding any difficulty, howsoever great. Cf.

मासे मासे य तवो अमुगे दिणम्मि एवइयो ।

हट्ठेण गिलाणेण व कायव्वो जाव ...उसासो ॥१

एयं पच्चक्खाणं णियंटियं धीरपुरिसपण्णत्तं ।

ज गेण्हंत जणगारा अणिसियप्पा अपडिबद्धा ॥२

(5) *Sāgār*—When a conditional renunciation is concluded even earlier as soon as the condition is fulfilled.

(6) *Nirāgāra* is unconditional renunciation.

(7) *Parimāṇakada*—A conditional renunciation in which the donor, the quantity of food to be accepted, the household, etc., are already in the mind of the person concerned. The renunciation concludes only on the fulfilment of the condition. Cf.

दत्तीहि व कवलेहि व घरेहि भिक्षाहि अहव दव्वेहि ।

जो भत्तपरिच्चायं करेइ परिणामकडमेयं ।

(8) *niravaśeṣa*—This is renunciation of all types of food and drink without exception.

(9) *Sakeya*—This is renunciation in terms of some sign or symbol. Cf.

अंगुट्ठमुट्ठीधर से ऊसास थिबुगजोइक्खे ।

भणियं सकेयमेयं धीरेहिं अणंतणाणिहिं ॥

(10) *Addhā*—This is renunciation for a particular period, say, a quarter after sunrise. Cf.

अद्धापच्चक्खाणं जं तं कालप्पमाणछेएणं ।

पुरिमड्ढपोरुसिहिं मुहुत्तमासद्धमासेहिं ॥

32. Seven (eight ?) forms of *desuṭṭaraguṇa* renunciation are as follows :

(1) *Disivvaya*—To restrict the direction of the movement.

(2) *Uvabhoga-paribhoga-parimāṇa*—To restrict the quantum of both *uvabhoga* and *paribhoga*. *Uvabhoga* refers to objects like food which can be used only once. *Paribhoga* refers to objects like cloth which can be used for sometime.

(3) *Anarthadaṇḍa-viramāṇa*—To desist from unnecessary violence, such as, to think in terms of violence, to be careless in one's activity, to provide weapons to another to kill, etc.

(4) *Sāmāyika*—To settle down in equanimity for a duration of 48 minutes.

(5) *Deśāvagāsiya*—To restrict the zone or direction of movement.

(6) *Posaḥo-ubabāsa*—To live for some time like a monk and to undergo a fast.

(7) *Atiḥisambibhāga*—To offer food, drink, cloth, medicine, bed, duster, etc., 14 items in all, to a monk, according to the need and requirement of the latter, in a detached mood, and to cultivate this habit for all times.

Apacchima-māraṇāntiya-sarīlekhaṇḍā—This is the final renunciation at the time of death.

55. Here the exceptions have been noticed. Normally a soul with a black tinge lodged at the seventh hell should have greater *karma* bondage as against another who has a blue, grey or even white tinge. But if the former has already put in many years in the hell and the latter is a fresh entrant, then, the former may have lesser *karma* bondage.

58. The *Jyotiṣkas* have been excluded from the list because they take only one tinge which is red.

77. *Avvocchittinaya* is consideration as substance and *vocchittinaya* is consideration as form.

78. On the six types of earth bodies, we have

सण्हा य सुद्ध बालु य मणोस्सिला सक्कराय खरपुढवी ।
इग बार चोद्दस सोलढार बावीससयसहस्सा ॥

They are *sañhā* or *ślakṣṇā*, pure earth, sand, rock, ordinary soil and alkaline soil. The maximum stay of a soul in these forms, in proper order, are one, twelve, fourteen, sixteen, eighteen and twenty-two thousand years.

For the infernal and the heavenly beings, the minimum stay is ten thousand years and the maximum is 33 *sāgaras*. In human and subhuman life, the minimum stay is less than a *muhurta* and the maximum may be as long as three *palyopamas*. For details, Chapter on *Sthitipada* in the *Prajñāpañā Sūtra*.

Nillevaṇa signifies the state of vacancy when in a particular species, there is no soul at a particular time. Such a vacancy may exist in earth, water, air and fire bodies. It takes place over innumerable phases of the upswing and the downswing of the time-cycle, though the time-span on the side of the maximum is much more than that on the side of the minimum. Plant life is so varied that in their case, the state of vacancy never arises. The state of vacancy in the case of mobile beings may be over a hundred *sāgaropamas* both in the minimum and the maximum, the latter being invariably more than the former.

On activities, the heretics hold that a living being may simultaneously indulge in right and wrong activities. This is not correct. A living being may indulge in one activity at a time, but never two. For details, Chapter Two of the *Jivābhigama Sūtra*

79. The compound *yoṇi-saṃgraha* has two words, viz., *yoṇi* which is the source of birth and *saṃgraha* their plurality.

Some birds are born from eggs, others are born with the foetus and still others are born without mating by the parents.

Those born from eggs and with foetus may be male, female or impotent, but those born without mating by the parents are invariably impotents.

In general, they have six tinges, three outlooks, three types of knowledge and three corresponding ignorances, three activities and three instruments. They hail from all the four species and they go to all the four. Their minimum life-span is less than a *muhūrta*, and the maximum is an infinitesimal fraction of a *palya*.

Attention has been given to the dimension of the four *vimāṇas*, viz., Vijaya Vaijayanta, Jayanta and Aparājita. They are very vast. If a heaven-born covers 850740 18/60 *yojanas* in a single step and walks incessantly like this for six months, then it is likely that he will see the end of some *vimāṇas*, but not that of most others.

86-91. The distinction is between *karma* which gives bitter experience, as it happened to the followers of Skandaka and *karma* which gives pleasant experience, as it happened to King Bharata. However, the distinction between *sāyā-veyaṇijja* and *asāyā-veyaṇijja*, on the one hand and *kakkasa-veyaṇijja* and *akakkasa-veyaṇijja*, on the other, must be deemed to be a very subtle one.

110. *Bhoga* has been rendered as 'enjoyment'. It should be read both in positive and negative senses throughout the text.

124. *Khīṇa-bhogi* refers to one with poor physical capacity, maybe due to hard penance or chronic illness. Such a person whose enjoyment becomes limited cannot be said to be renounced in any sense. But if he renounces within the limit of his capacity, he can still exhaust *karma* and enter into liberation.

136. *Ohasannā* implies knowing something in a very general way. Hence it is synonymous with *darśana*. When

it is known very thoroughly, it is *logasannā*, hence synonymous with *jñāna*.

139. *Āhākamma*— Bad deeds done by a monk, such as, rendering live objects lifeless, cooking live things, building a house or weaving cloth. Similarly, anything which is done for a monk is also *āhākamma*. A monk accepting such a thing violates the code of conduct. Cf.

आधया साधुप्रणिधानेन यत्सचेतनमचेतनं क्रियते अचेतनं वा पच्यते चीयते वा गृहादिकं वयते वा वस्त्रादिकम् तदाधाकर्म ।

142. According to the commentator, *ihagaye* means 'of this world' where the monk is, *tatthagaye* means 'the other world' where the monk is to go and *annatthagaye* refers to any other place apart from these two.

143. The background of the Mahāśīlakaṇṭaka battle is as follows : After the death of Śreṇika Bimbisāra, his son Konika Ajātaśatru shifted his capital from Rājagṛha to Champa and began to live there. One of his younger brothers was Vihalla. During his life-time, Śreṇika had bestowed on Vihalla a fragrant elephant and an eighteenfold necklace named Bankachuḍa. Vihalla used to go to the bank of the Ganga with his harem on the back of this elephant and enjoyed bath there. This became a talk of the city, viz., that Vihalla was the person who was having the real enjoyment of the worldly life. When Queen Padmāvati, the consort of Konika, heard this, she became immensely jealous. She desired that the king should requisition this elephant from his brother and give it to her. Vihalla agreed to part with his possession only when he would get a due share in the parental kingdom. This was too much of a condition for the king to accept. Under the circumstances, considering that he would be too helpless at the palace, Vihalla fled to take shelter with his maternal grand-parent, King Ceṭaka of Vaiśālī. When Konika came to know of this, he demanded the immediate restoration of his brother.

Apart from being Ceṭaka's own grand-child like Konika himself, Vihalla had taken a political asylum. So there was no question of his being handed over to his brother. On his own part, Konika held that all the best things of the kingdom belonged to the king. As there was no common ground between the two positions, the parties involved went to war. Ceṭaka mobilised his confederate kings, the Licchavis and the Mallas and the rulers of Kāśī and Kośala. So this was a great war in which virtually the whole of northern India was involved. The outcome of the war was the destruction of the Licchavi Confederacy.

Book Seven ends

णमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधर्मास्वामो प्रणीतम्

श्रीभगवती सूत्रम्

अट्ठमो सत्को

Book Eight

गाहा

पोग्गल आसीविस रुक्ख किरिय आजीव ।

फासुय मदत्ते पडिणीय बंध आराहणा ॥

य दस अट्ठमंमि सए ।

Couplet

Matter, snakes, trees,
Activities, Ajivakas, prescribed (food),
Unbestowed, adversaries, bondage,
Devotion—contents of Book Eight.

पढमो उद्देसो

Chapter One

रायगिहे जाव...एवं वयासी—

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

[on the transformation of matter]

प्रश्न १—कइविहा णं भंते ! पोग्गला पण्णत्ता ?

Q. 1. *Bhante* ! How many types of matter are there ?

उत्तर १—गोयमा ! तिंविहा पोग्गला पण्णत्ता तं जहा—पओगपरिणया मीससापरिणया वीससापरिणया य ।

A. 1. Gautama ! They are stated to be of three types, viz., matter consciously transformed, matter as a mixture of the two and matter spontaneously transformed.

पढमो दंडगो

Section (Daṇḍaka) One

[General classification]

प्रश्न २—पओगपरिणया णं भंते ! पोग्गला कइविहा पण्णत्ता ?

Q. 2. *Bhante* ! How many types of consciously transformed matter are there ?

उत्तर २—गोयमा ! पंचविहा पण्णत्ता तं जहा—एगिंदियपओगपरिणया वेइंदियपओगपरिणया जाव...पंचिंदियपओगपरिणया ।

A. 2. Gautama ! They are stated to be of five types, viz., matter transformed as the body of one-organ beings, of two-organ beings, till of five-organ beings.

प्रश्न ३—एगिदियपओगपरिणया णं भंते ! पोगला कइविहा पणत्ता ?

Q. 3. *Bhante* ! How many types of consciously transformed matter are there in the case of one-organ beings ?

उत्तर ३—गोयमा ! पंचविहा पणत्ता तं जहा—पुढविकाइअएगिदिय-पओगपरिणया जाव...वणस्सइकाइअएगिदिअपओगपरिणया ।

A. 3. *Gautama* ! They are stated to be of five types, viz., of earth bodies, till of plants.

प्रश्न ४—पुढविकाइअएगिदियपओगपरिणया णं भंते ! पोगला कइ-विहा पणत्ता ?

Q. 4. *Bhante* ! How many types of consciously transformed matter are there in the case of one-organ earth bodies ?

उत्तर ४—गोयमा ! दुविहा पणत्ता तं जहा—सुहुमपुढविकाइअएगिदिय-पओगपरिणया बादरपुढविकाइअएगिदियपओगपरिणया य । आउक्काइअ-एगिदिअपओगपरिणया एवं चेव । एवं दुयओ भेदो जाव...वणस्सइकाइआ य ।

A. 4. *Gautama* ! Two types, viz., fine and coarse. Like this, two types for one-organ water bodies, fine and coarse, till two types for one-organ flora.

प्रश्न ५—बेइदियपओगपरिणयाणं पुच्छा ?

Q. 5. And how about two-organ beings ?

उत्तर ५—गोयमा ! अणेगविहा पणत्ता । एवं तेइदियपओगपरिणया चउरिंदियपओगपरिणया वि ।

A. 5. *Gautama* ! They are stated to be of many types ; and like this of three-organ beings; as well as four-organ beings.

प्रश्न ६—पंचिंदियपओगपरिणयाणं पुच्छा ?

Q. 6. And how about five-organ beings ?

उत्तर ६—गोयमा ! चउव्विहा पणत्ता तं जहा—णेरइयपंचिंदियपओग-परिणया तिरिक्खजोणियपंचिंदियपओगपरिणया एवं मणुस्सपंचिंदियपओग-परिणया देवपंचिंदियपओगपरिणया य ।

A. 6. Gautama ! They are stated to be of four types, viz., of infernal beings, of heavenly beings, of sub-human beings (animal) and of human beings.

प्रश्न ७—णेरइयपंचिंदियपओगपरिणयाणं पुच्छा ?

Q. 7. And how about the consciously transformed matter in the case of five-organ infernal beings ?

उत्तर ७—गोयमा ! सत्तविहा पणत्ता तं जहा—रयणप्पभापुढविणेर-इयपंचिंदियपओगपरिणया वि जाव...अहेसत्तमपुढविणेरइअपओगपरिणया वि ।

A. 7. Gautama ! They are stated to be of seven types, corresponding to the seven hells, Ratnaprabhā and others, in which they are lodged, till the lowest and last hell.

प्रश्न ८—तिरिक्खजोणियपंचिंदियपओगपरिणयाणं पुच्छा ?

Q. 8. And, pray, what about the five-organ sub-humans (animals) ?

उत्तर ८—गोयमा ! तिविहा पणत्ता तं जहा—जलयरपंचिंदिय-तिरिक्खजोणियपओगपरिणया थलयरपंचिंदिय...खहयरपंचिंदिय... ।

A. 8. Gautama ! They are stated to be of three types depending on whether they live in water, on the soil or in the sky.

प्रश्न ९—जलयरतिरिक्खजोणियपओगपरिणयाणं पुच्छा ?

Q. 9. And how about animals living in water ?

उत्तर ९—गोयमा ! दुविहा पणत्ता तं जहा—संमुच्छिमजलयर गम्भ-
वक्कंतियजलयर ।

A. 9. Gautama ! Two types, viz., those born without mating and those born from the mother's womb.

प्रश्न १०—थलयरतिरिक्ख...पुच्छा ?

Q. 10. And of those living on the soil ?

उत्तर १०—गोयमा ! दुविहा पणत्ता तं जहा—चउप्पयथलयर परि-
सप्पयथलयर ।

A. 10. Gautama ! Two types, viz., the quadrupeds and the reptiles.

प्रश्न ११—चउप्पयथलयर...पुच्छा ?

Q. 11. And how about the quadrupeds ?

उत्तर ११—गोयमा ! दुविहा पणत्ता तं जहा—संमुच्छिमचउप्पयथलयर
गम्भवक्कंतियचउप्पयथलयर । एवं एएणं अभिलावेणं परिसप्पा दुविहा
पणत्ता तं जहा—उरपरिसप्पा य भुयपरिसप्पा य । उरपरिसप्पा दुविहा
पणत्ता तं जहा—संमुच्छिमा य गम्भवक्कंतिया य । एवं भुयपरिसप्पा वि ।
एवं खहयरा वि ।

A. 11. Gautama ! Two types, viz., those born without mating and those born from the mother's womb. So are the reptiles stated to be of two types, viz., those crawling on the belly and those crawling on the arms. Those crawling on the belly may be born either without mating or from the mother's womb. Similar two types with those who crawl on the arms and also of those who live in the air.

प्रश्न १२—मणुस्सपंचिंदियपओग...पुच्छा ?

Q. 12. And what about the consciously transformed matter in the case of five-organ human beings ?

उत्तर १२—गोयमा ! दुविहा पणत्ता तं जहा—समुच्छिममणुस्स गम्भ-
वक्कंतियमणुस्स ।

A. 12. Gautama ! Two types, viz., those born without mating and those born from the mother's womb.

प्रश्न १३—देवपंचिंदियपओग...पुच्छा ?

Q. 13. And what about five-organ heavenly beings (gods) ?

उत्तर १३—गोयमा ! चउव्विहा पणत्ता तं जहा—भवणवासिदेव-
पंचिंदियपओग...एवं जाव...वेमाणिया ।

A. 13. Gautama ! They are stated to be of four types, viz., in the case ~~body~~ of the Bhavanavāsis, till of the Vaimānikas.

प्रश्न १४—भवणवासिदेवपंचिंदिय पुच्छा ?

Q. 14. And how about the Bhavanavāsis ?

उत्तर १४—गोयमा ! दसविहा पणत्ता तं जहा—असुरकुमार जाव...
थणियकुमार । एवं एएणं अभिलावेणं अट्ठविहा बाणमंतरा पिसाया जाव...
गंधव्वा । जोइसिया पंचविहा पणत्ता तं जहा—चंदविमाणजोइसिया जाव...
ताराविमाणजोइसिया देवा । वेमाणिया दुविहा पणत्ता तं जहा—कप्पोवग
कप्पाईयगवेमाणिया । कप्पोवगा दुवालसविहा पणत्ता तं जहा—सोहम्म-
कप्पोवग जाव...अच्चुयकप्पोवगवेमाणिया । कप्पाईयग दुविहा पणत्ता तं
जहा—गेवेज्जगकप्पाईयग अणुत्तरोववाईयकप्पाईयग । गेवेज्जकप्पाईयग णव-
विहा पणत्ता तं जहा—हेट्ठिमहेट्ठिमगेवेज्जगकप्पाईयग जाव...उवरिम-
उवरिमगेवेज्जगकप्पाईयग ।

A. 14. Gautama ! Ten types, viz, of Asurakumāras, till of Stanitkumāras. And in the same manner, of the eight types of Vāṇavyantaras, from Piśācas, till Gandharvas. And so of the five types of the Jyotiṣkas, viz., of the moons till of the stars. And so of the two types of Vaimānikas, viz., those born within the *kalpas* and those born beyond the *kalpas*. And so of the twelve types born within the *kalpas*, viz., of those in Saudharmakalpa, till Acyutakalpa. And so of the two types born beyond the *kalpas*, viz., of those in Graiveyaka *vimānas* and of those in Anuttaraupapātika *vimānas*. And so of the nine types lodged at Graiveyaka *vimānas*, from the lowest, till the highest of Graiveyaka *vimānas*,

प्रश्न १५—अणुत्तरोववाइयकप्पाईयगवेमाणियदेवपंचिंदियपओगपरिणया णं भंते ! पोगला कइविहा पणत्ता ?

Q. 15. *Bhante* ! How many types have been stated to be the consciously transformed matter in the case of five-organ heavenly beings lodged at Anuttaraupapātika *vimānas* ?

उत्तर १५—गोयमा ! पंचविहा पणत्ता तं जहा—विजयअणुत्तरोववाइय जाव...परिणया जाव...सम्बट्ठसिद्धअणुत्तरोववाइयदेवपंचिंदिय जाव... परिणया ।

A. 15 Gautama ! Five types depending on the place of lodgement, from Vijaya, till Sarvārthasiddha.

वीओ दंडगो

Section (Daṇḍaka) Two

[with or without attainments]

प्रश्न १६—सुहुमपुढविकाइअएगिंदियपओगपरिणया णं भंते ! पोगला कइविहा पणत्ता ?

Q. 16. *Bhante* ! How many types are the consciously transformed matter in the case of fine one-organ earth bodies ?

उत्तर १६—गोयमा ! दुविहा पणत्ता तं जहा—(केया अपज्जत्तगं पढमं भणंति पच्छा पज्जत्तगं) पज्जत्तगसुहुमपुढविकाइअ जाव...परिणया य अपज्जत्तगसुहुमपुढविकाइअ जाव...परिणया य । बादरपुढविकाइअ-एगिंदिय एवं चेव । एवं जाव...वणस्सइकाइया । एक्केक्का दुविहा सुहुमा य बायरा य पज्जत्तगा अपज्जत्तगा य भणियव्वा ।

A. 16. Gautama ! Two types, viz., those with full attainments and those without full attainments. (Some place the latter first.) Like this, of the coarse one-organ earth bodies, till plant life. State, as necessary, coarse or fine, with or without full attainments.

प्रश्न १७—बेइंदियपओगपरिणयाणं...पुच्छा ?

Q. 17. And how about the two-organ beings ?

उत्तर १७—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तगबेइंदियपओग-परिणया य अप्पज्जत्तग जाव...परिणया य । एवं तेइंदिया वि एवं चउरिंदिया वि ।

A. 17. Gautama ! Two types, viz., those with full attainments and those without. And likewise with the three-organ beings and also with the four-organ beings.

प्रश्न १८—रयणप्पभापुढविणेइअ...पुच्छा ?

Q. 18. And how about the denizens of Ratnaprabhā hell ?

उत्तर १८—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तगरयणप्पभा जाव...परिणया य एवं जाव...अहेसत्तमा ।

A. 18. Gautama ! The same two, with and without full attainments, and the same holds, till the seventh hell.

प्रश्न १९—संमुच्छिमजलयरतिरिक्ख...पुच्छा ?

Q. 19. And what about the aquatics born without mating ?

उत्तर १९—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तग अपज्जत्तग । एवं गब्भवक्कंतिया वि । संमुच्छिमचउप्पयथलयरा एवं चेव । एवं गब्भवक्कंतिया वि । एवं जाव...संमुच्छिमखहयर गब्भवक्कंतिया य । एक्केक्के पज्जत्तगा अपज्जत्तगा य भाणियवा ।

A. 19. Gautama ! The same two, with and without full attainments ; and so of the quadrupeds living on the soil and born one way or the other, till sub-human beings living in the air born one way or the other. For each species, state whether with or without full attainments.

प्रश्न २०—संमुच्छिममणुस्सपंचिंदिय... ?

Q. 20. And what about the five-organ human beings born without mating ?

उत्तर २०—गोयमा ! एगविहा पणत्ता—अपज्जत्तगा चेव ।

A. 20. Gautama ? They are stated to be of one type, which is, without full attainments.

प्रश्न २१—गब्भवक्कंतियमणुस्सपंचिंदिय...पुच्छा ?

Q. 21. And what about the five-organ human beings born from the mother's womb ?

उत्तर २१—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तगगब्भवक्कंतिया वि अपज्जत्तगगब्भवक्कंतिया वि ।

A. 21. Gautama ! Two types, viz., with and without full attainments.

प्रश्न २२—असुरकुमारभवनवासिदेवाणं...पुच्छा ?

Q. 22 And what about Asurakumāras and the denizens of other *bhavyanas* ?

उत्तर २२—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तगअसुरकुमार अपज्जत्तगअसुरकुमार एवं जाव...थणियकुमारा पज्जत्तगा अपज्जत्तगा य । एवं एएणं अभिलावेणं दुयएणं भेएणं पिसाया जाव...गंधवा चंदा जाव... ताराविमाणा सोहम्मकप्पोवगा जाव...अच्चओ हेट्ठिमहेट्ठिमगेविज्जकप्पातीत जाव...उवरिमउवरिमगेविज्ज विजयअणुत्तरोववाइअ जाव...अपराजिय ।

A. 22. Gautama ! Two types, viz., with and without full attainments, till Stanitkumāras ; and the same two types for Piśācas, till Gandharvas ; the moons, till the stars ; the denizens of Saudharmakalpa, till Acyutakalpa ; the denizens of Graiveyakas, from the lowest, till the highest ; the denizens of Vijaya, till Aparājita.

प्रश्न २३—सव्वट्ठसिद्धकप्पाइय...पुच्छा ?

Q. 23. And what about those lodged at Sarvārtha-siddha ?

उत्तर २३—गोयमा ! दुविहा पणत्ता तं जहा—पज्जत्तासव्वट्ठसिद्ध-अणुत्तरोववाइअ अपज्जत्तासव्वट्ठ जाव...परिणया वि ।

A. 23. Gautama ! The same two types, with and without full attainments.

तइओ दंडगो

Section (Daṇḍaka) Three

[on body types]

ज अपज्जत्तासुहुमपुढविक्काइयएगिंदियपओगपरिणया ते ओरालियतेयाकम्मग-सरीरप्पओगपरिणया । जे पज्जत्तसुहुम जाव...परिणया ते ओरालियतेया-कम्मगसरीरप्पओगपरिणया । एवं जाव...चउरिंदिया पज्जत्ता । णवरं जे

पञ्जत्ताबायरवाउकाइअएगिंदियप्पओगपरिणया ते ओरालियवेउव्वियतेयाकम्म-
 सरीर जाव...परिणया । सेसं तं चेव । जे अपज्जत्तरयणप्पभापुढविणेरइय-
 पंचिंदियपओगपरिणया ते वेउव्वियतेयाकम्मसरीरप्पओगपरिणया । एवं
 पज्जत्तगा वि । एवं जाव...अहेसत्तमा । जे अपज्जत्तासंमुच्छिमजलयर
 जाव...परिणया ते ओरालियतेयाकम्मसरीर जाव...परिणया । एवं पज्जत्तगा
 वि । गम्भवक्कंतियअपज्जत्तगा एवं चेव । पज्जत्तगा णं एवं चेव ।
 णवरं सरीरगाणि चत्तारि जहा बायरवाउक्काइआणं पज्जत्तगाणं ।
 एवं जहा जलयेरेसु चत्तारि आलावगा भणिया एवं चउप्पयउरपरिसप्प-
 भुयपरिसप्पखह्यरेसु वि चत्तारि आलावगा भाणियव्वा । जे संमुच्छिम-
 मणुस्सपंचिंदियपओगपरिणया ते ओरालियतेयाकम्मसरीर जाव...परिणया ।
 एवं गम्भवक्कंतिया वि । अपज्जत्तगा वि एवं चेव । णवरं सरीरगाणि पंच
 भाणियव्वाणि । जे अपज्जत्ताअसुरकुमारभवणवासि...जहा णेरइया तहेव ।
 एवं पज्जत्तगा वि । एवं दुयएणं भेएणं जाव...थणियकुमारा । एवं पिसाया
 जाव...गंधव्वा चंदा जाव...ताराविमाणा सोहम्मकप्पो जाव...अच्चुओ
 हेट्ठिमहिट्ठिमगेवेज्ज जाव...उवरिमउवरिमगेवेज्ज विजयअणुत्तरोववाइए
 जाव...सव्वट्ठसिद्धअणुत्तरोववाइए । एक्केक्के णं दुयओ भेओ भाणियव्वो
 जाव...जे य पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइअ जाव...परिणया ते वेउव्विय-
 तेयाकम्मासरीरपओगपरिणया ।

Consciously transformed matter found in fine one-organ earth
 bodies without full attainments takes gross, fiery and *kārman*
 bodies. Consciously transformed matter found in the fine
 one-organ earth bodies with full attainments takes the
 form of gross, fiery and *kārman* bodies. This holds, till
 the four-organ beings, exception being the coarse one-organ
 air bodies which take gross, fluid, fiery and *kārman* bodies.
 The rest as aforesaid. Consciously transformed matter
 found in the five-organ infernal beings of Ratnaprabhā
 hell who are without full attainments takes fluid, fiery and
kārman bodies. And so also those with full attainments,
 and so in all the seven hells. Consciously transformed matter
 in the case of the aquatics born without mating who are
 without full attainments takes gross, fiery and *kārman*
 bodies ; and the same holds of aquatics born without
 mating who are with full attainments ; and also of aquatics

born from the mother's womb, without full attainments, exception being aquatics born from the mother's womb and with full attainments, who, like birds flying in the air, take four body forms. Like the last item, the quadrupeds, the reptiles crawling on their breast, those crawling on their arms and aerial (flying) animals, all take four body forms. Consciously transformed matter found in the five-organ human beings born without mating, with or without full attainments, takes gross, fiery and *kārman* bodies ; so also those born from the mother's womb and without full attainments ; but those with full attainments take five body forms. What has been said of the infernal beings should be repeated for the heavenly beings, from Asura-kumāras, till Stanitkumāras, with as well as without full attainments ; the Piśācas, till the Vyantaras, the moons, till the stars, the denizens of Saudharmakalpa, till Sarvārthasiddha, with as well as without full attainments, all of them take fluid, fiery and *kārman* bodies.

चउत्थो दंडगो

जे अपज्जत्तासुहुमपुढविकाइयएगिंदियपओगपरिणया ते फासिंदियप्पओग-परिणया । जे पज्जत्तासुहुमपुढविकाइय...एवं चेव । जे अपज्जत्ताबायर-पुढविकाइय...एवं चेव । एवं पज्जत्तगा वि । एवं चउक्कएणं भेएणं जाव...वणस्सइकाइया । जे अपज्जत्ताबेइंदियपओगपरिणया ते जिब्भिंदियफासिंदिय-पओगपरिणया । जे पज्जत्ताबेइंदिय...एवं चेव । एवं जाव...चउरिंदिया । णवरं एक्केक्कं इंदियं वड्ढेयव्वं जाव...अपज्जत्तरयणप्पमापुढविणेरइयपंचिंदिय-पओगपरिणया ते सोइंदियचक्खिंदियघाणिंदियजिब्भिंदियफासिंदियपओग-परिणया । एवं पज्जत्तगा वि । एवं सव्वे भाणियव्वा तिरिक्खजोणियमणुस्स-देवा जाव...जे पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइअ जाव...परिणया ते सोइंदियचक्खिंदिय जाव...परिणया ।

Section (Daṇḍaka) Four

[regarding sense organs]

Consciously transformed matter taking the form of fine

one-organ earth bodies without full attainments has only the organ of touch ; and the same holds of those with full attainments, fine as well as coarse, and repeat the same for all one-organ beings, till plant life, all of which have only the organ of touch. Consciously transformed matter taking the form of two-organ beings, with as well as without full attainments, has the organs of touch and taste. Repeat this, till four-organ beings, adding one more organ of sense from one to the next higher species, (smell and sight). The denizens of Ratnaprabhā hell, with as well as without full attainments, have all the five organs, including the organ of hearing ; and the same holds of animals, human beings and heavenly beings, till of those lodged at Sarvārthasiddha, all of whom are with full attainments, and endowed with all the five organs, from touch, till hearing.

पंचमो दंडगो

जे अप्पज्जत्तासुहुमपुढविक्काइयएगिंदियओरालियतेयाकम्मसरीरपओगपरिणया ते फासिंदियप्पओगपरिणया । जे पज्जत्तासुहुम...एवं चेव । वायर-अपज्जत्ता एवं चेव । एवं पज्जत्तया वि । एवं एएणं अभिलावेणं जस्स जइ इंदियाणि सरीराणि य ताणि भाणियब्बाणि जाव...जे पज्जत्तासव्वट्ठसिद्ध-अणुत्तरोववाइअ जाव...देवपंचिंदियवेउव्वियतेयाकम्मासरीरपओगपरिणया ते सोइंदियचक्खिंदिय जाव...फासिंदियप्पओगपरिणया ।

Section (Daṇḍaka) Five

[*regarding body and sense organs*]

Consciously transformed matter of fine earth bodies, who are without full attainments, and who take gross, fiery and *kārman* bodies, is endowed only with the organ of touch. The same applies to fine earth bodies who have full attainments and gross, fiery and *kārman* bodies. This should be repeated for coarse earth bodies, with as well as without full attainments ; and for all beings, stating the number of bodies that they take and the number

of sense organs they are endowed with; and repeat this in due order, till the denizens of Sarvārthasiddha, with full attainments, who take fluid, fiery and *kārman* bodies and who are endowed with five sense organs, from touch, till hearing.

छट्ठो दंडगो

जे अपज्जत्तासुहुमपुढविक्काइयर्गिंदियपओगपरिणया ते वण्णओ कालवण्ण-
परिणया वि पीललोहियहालिद्दसुक्किल...। गंधओ सुभिगंधपरिणया वि
दुब्धिगंधपरिणया वि। रसओ तित्तरसपरिणया वि कडुयरसपरिणया वि
कसायरसपरिणया वि अंबिलरसपरिणया वि महरुरसपरिणया वि। फासओ
कक्खडफासपरिणया वि जाव...लुक्खफासपरिणया वि। संठाणओ परि-
मंडलसंठाणपरिणया वि वट्ठतसच्चउरंसआययसंठाणपरिणया वि। जे पज्जत्त-
सुहुमपुढवि...एवं चेव। एवं जहाणुपुव्वीए णेयव्वं जाव...जे पज्जत्तासव्वट्ठ-
सिद्धअणुत्तरोववाइअ जाव...परिणया ते वण्णओ कालवण्णपरिणया वि
जाव...आययसंठाणपरिणया वि।

Section (Daṇḍaka) Six

[on colour, till body structure]

Consciously transformed matter taking the form of fine one-organ earth bodies without full attainments may be black, blue, red, yellow or white in hue ; fragrant or foul in smell ; hot, bitter, pungent, sour or sweet in taste ; hard, soft, cold, hot, heavy, light, rough or smooth in touch ; and surface-like (flat), circular, triangular, square or rectangular in shape. Repeat the same for fine one-organ earth bodies with full attainments, and continue in due order, till the denizens of Sarvārthasiddha, with full attainments, starting with black in hue, till rectangular in shape.

सत्तमो दंडगो

जे अपज्जत्तासुहुमपुढविक्काइयएणिंदियओरालियतेयाकम्मसरीरप्यओगपरिणया
ते वण्णओ कालवण्णपरिणया वि जाव...आययसंठाणपरिणया वि। जे

पज्जत्तासुहमपुढविक्काइय...एवं चेव । एवं जहाणुपुब्बीए जेयव्वं जस्स जइ सरीराणि जाव...जे पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइयदेवपंचिंदियवेउव्विय-
तेयाकम्मासरीर जाव...परिणया ते वण्णओ कालवण्णपरिणया वि जाव...
आययसंठाणपरिणया वि ।

Section (Daṇḍaka) Seven

[on body and colour]

Consciously transformed matter taking the form of fine one-organ earth bodies who are without full attainments, and who take gross, fiery and *kārman* bodies, may be black in hue, till rectangular in shape. Repeat the same for fine one-organ earth bodies who have full attainments and who take gross, fiery and *kārman* bodies. State as many body-types in each case as there really are, and repeat the same, till Sarvārthasiddha Anuttaraupapātika gods, with full attainments, starting with black in hue, till rectangular in shape.

अट्ठमो दंडगो

जे अपज्जत्तासुहमपुढविक्काइयएगिंदियफासिंदियपओगपरिणया ते वण्णओ कालवण्णपरिणया जाव...आययसंठाणपरिणया वि । जे पज्जत्तासुहमपुढविक्काइय...एवं चेव । एवं जहाणुपुब्बीए जस्स जइ इंदियाणि तस्स तइ भाणिय-
व्वाणि जाव...जे पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइअ जाव...देवपंचिंदिय-
सोइंदिय जाव...फासिंदियपयोगपरिणया ते वण्णओ कालवण्णपरिणया जाव...
आययसंठाणपरिणया वि ।

Section (Daṇḍaka) Eight

[on sense organs and colour]

Consciously transformed matter taking the form of fine one-organ earth bodies who are without full attainments, and who are endowed with the organ of touch, may be black in hue, till rectangular in structure. Repeat the same for fine one-organ earth bodies who have full attainments, and

continue in due order stating as many organs as may be relevant, and repeat the same, till Sarvārthasiddha Anuttara-upapātika gods, with full attainments, who may be black in hue, till rectangular in shape.

णवमो दंडगो

जे अपज्जत्तासुहुमपुढविक्काइयएगिंदियओरालियतेयाकम्माफासिंदियपओगपरिणया ते वण्णओ कालवण्णपरिणया वि जाव...आययसंठाणपरिणया वि । जे पज्जत्तासुहुमपुढविक्काइय...एवं चेव । एवं जहाणुपुब्बीए जस्स जइ सरीराणि इंदियाणि य तस्स तइ भाणियव्वाणि जाव...जे पज्जत्तासव्वट्ठसिद्धअगुत्तरोववाइयदेवपंचिंदियवेउव्वियतेयाकम्मासोइंदिय जाव...फासिंदियपओगपरिणया ते वण्णओ कालवण्णपरिणया जाव...आययसंठाणपरिणया वि । एवं एए णव दंडगा ।

Section (Daṇḍaka) Nine

[on body, sense organs and colour]

Consciously transformed matter taking the form of fine one-organ earth bodies who are without full attainments, who take gross, fiery and *kārmaṇ* bodies, and who are equipped with the organ of touch, may be black in hue, till rectangular in structure. Repeat the same for fine one-organ earth bodies who have full attainments, who take gross, fiery and *kārmaṇ* bodies and who are equipped with the organ of touch, and proceed in that order stating as many body-types and sense-organs in each case as may be relevant, till Sarvārthasiddha Anuttaraupapātika gods, with full attainments, who may be black in hue, till rectangular in shape.

Such are the Nine Daṇḍakas.

[matter as a mixture]

प्रश्न २४—मीसापरिणया णं भंते ! पोग्गला कइविहा पण्णत्ता ?

Q. 24. *Bhante* ! How many types of matter as a mixture (i. e., partly transformed consciously and partly transformed spontaneously) are there ?

उत्तर २४—गोयमा ! पंचविहा पणत्ता तं जहा—एगिंदियमीसा-परिणया जाव...पंचिंदियमीसापरिणया ।

A. 24. Gautama ! Five, corresponding to one to five sense organs.

प्रश्न २५—एगिंदियमीसापरिणया णं भंते ! पोग्गला कइविहा पणत्ता ?

Q. 25. *Bhante* ! How many types of matter as a mixture are to be found in the one-organ beings ?

उत्तर २५—गोयमा ! एवं जहा पओगपरिणएहिं णव दंडगा भणिया एवं मीसापरिणएहिं वि णव दंडगा भाणियव्वा । तहेव सव्वं णिरवसेसं णवरं अभिलावो मीसापरिणया भाणियव्वं । सेसं तं चेव जाव...जे पज्जत्तासव्वट्ठ सिद्धअणुत्तरोववाइअ जाव...आययसंठाणपरिणया वि ।

A. 25. Gautama ! The same nine dandakas as aforesaid about matter consciously transformed and the whole description is to be repeated *verbatim*, except that replace consciously transformed matter by matter as a mixture. The rest as before, till Sarvārthasiddha Anuttaraupapātika gods, with full attainments, till rectangular in shape.

[*matter spontaneously transformed*]

प्रश्न २६—वीससापरिणया णं भंते ! पोग्गला कइविहा पणत्ता ?

Q. 26. *Bhante* ! How many types of spontaneously transformed matter are there ?

उत्तर २६—गोयमा ! पंचविहा पणत्ता तं जहा—वण्णपरिणया गंधपरिणया रसपरिणया फासपरिणया संठाणपरिणया । जे वण्णपरिणया ते पंचविहा पणत्ता तं जहा—कालवण्णपरिणया जाव...सुक्किल्लवण्णपरिणया । जे गंधपरिणया ते दुविहा पणत्ता तं जहा—सुब्भिगंधपरिणया वि दुब्भिगंध-परिणया वि । एवं जहा—पण्णवणाए तहेव णिरवसेसं जाव...जे संठाणओ आययसंठाणपरिणया ते वण्णओ कालवण्णपरिणया वि जाव...लुक्खफासपरिणया वि ।

A. 26. Gautama ! Five types, viz., as colour, as smell as taste, as touch and as structure. The colour of matter spontaneously transformed may be of five types, black, till white. Its smell may be of two types, pleasant and unpleasant. And repeat all that has been stated in the *Prajñāpaṇā Sūtra*, till rectangular in shape, till black in hue and rough in touch.

[on transformation of one object]

प्रश्न २७—एगे भंते ! दब्बे किं पओगपरिणए मीसापरिणए बीससापरिणए ?

Q. 27. *Bhante* ! Is an object (*dravya*) consciously transformed, spontaneously transformed or a mixture of the two ?

उत्तर २७—गोयमा ! पओगपरिणए वा मीसापरिणए वा बीससापरिणए वा ।

A. 27. Gautama ! It may be consciously transformed, as well as spontaneously transformed as well as a mixture.

प्रश्न २८—जइ पओगपरिणए किं मणप्पओगपरिणए वयप्पओगपरिणए कायप्पओगपरिणए ?

Q. 28. *Bhante* ! If an object is consciously transformed, then is it relevant of mind, or of speech, or of body ?

उत्तर २८—गोयमा ! मणप्पओगपरिणए वा वयप्पओगपरिणए वा कायप्पओगपरिणए वा ।

A. 28. Gautama ! Of mind, as well as of speech, as well as of body.

प्रश्न २९—जइ मणप्पओगपरिणए किं सच्चमणप्पओगपरिणए मोसमणप्पओगपरिणए सच्चामोसमणप्पओगपरिणए असच्चामोसमणप्पओगपरिणए ?

Q. 29. *Bhante* ! Assuming that it is relevant of mind, is it relevant of a truthful mind, of an untruthful mind,

of a truthful-untruthful mind or of a non-truthful non-untruthful mind ?

उत्तर २६—गोयमा ! सच्चमणप्पओगपरिणए वा मोसमणप्पओगपरिणए वा सच्चामोसमणप्पओगपरिणए वा असच्चामोसमणप्पओगपरिणए वा ।

A. 29. Gautama ! All the four, till of a non-truthful non-untruthful mind.

प्रश्न ३०—जइ सच्चमणप्पओगपरिणए किं आरंभसच्चमणप्पओगपरिणए अणारंभसच्चमणप्पओगपरिणए सारंभसच्चमणप्पओगपरिणए आरंभसच्चमणप्पओगपरिणए समारंभसच्चमणप्पओगपरिणए असमारंभसच्चमणप्पओगपरिणए ?

Q. 30. *Bhante* ! If the object in view refers to a truthful mind, does it imply violence, non-violence, resolve to indulge in violence, resolve not to indulge in violence, remorse for having indulged in violence, or remorse for not having indulged in violence ?

उत्तर ३०—गोयमा ! आरंभसच्चमणप्पओगपरिणए वा जाव...असमारंभसच्चमणप्पओगपरिणए वा ।

A. 30. Gautama ! All the six, till remorse for not having indulged in violence.

प्रश्न ३१—जइ मोसमणप्पओगपरिणए किं आरंभमोसमणप्पओगपरिणए वा ?

Q. 31. *Bhante* ! If the object in view refers to an untruthful mind, does it imply violence, till remorse for not having indulged in violence ?

उत्तर ३१—एवं जहा सच्चेणं तहा मोसेण वि एवं सच्चामोसमणप्पओगेण वि एवं असच्चामोसमणप्पओगेण वि ।

A. 31. Gautama ! What is stated about a truthful

mind applies also to an untruthful mind, also to a truthful-untruthful mind, also to a non-truthful non-untruthful mind.

प्रश्न ३२—जइ वइप्पओगपरिणए किं सच्चवइप्पओगपरिणए मोसवइ-
प्पओगपरिणए ?

Q. 32. *Bhante* ! Assuming that the object in view which is consciously transformed is speech, is it truthful speech, untruthful speech, truthful-untruthful speech or non-truthful non-untruthful speech ?

उत्तर ३२—एवं जहा मणप्पओगपरिणए तहा वयप्पओगपरिणए वा जाव...असमारंभवइप्पओगपरिणए वा ।

A. 32. Gautama ! As in the case of mind, so in the case of speech, till remorse for not having indulged in violence.

प्रश्न ३३—जइ कायप्पओगपरिणए किं ओरालियसरीरकायप्पओगपरिणए ओरालियमीसासरीरकायप्पओगपरिणए वेउव्वियसरीरकायप्पओगपरिणए वेउ-
व्वियमीसासरीरकायप्पओगपरिणए आहारगसरीरकायप्पओगपरिणए आहारग-
मीसासरीरकायप्पओगपरिणए कम्मासरीरकायप्पओगपरिणए ?

Q. 33. *Bhante* ! When there is a conscious transformation of matter as the body, is it relevant of the gross body or gross-
cum-mixed body, fluid body or fluid-*cum*-mixed body, caloric body or caloric-*cum*-mixed body, or *kārmaṇ* body ?

उत्तर ३३—गोयमा ! ओरालियसरीरकायप्पओगपरिणए वा जाव...
कम्मासरीरकायप्पओगपरिणए वा ।

A. 33. Gautama ! Of all, from gross, till *kārmaṇ* body.

प्रश्न ३४—जइ ओरालियसरीरकायप्पओगपरिणए किं एणिंदियओरालिय-
सरीरकायप्पओगपरिणए एवं जाव...पंचिंदियओरालिय जाव...परिणए ?

Q. 34. *Bhante* ! When there is a conscious transfor-

mation of matter as a gross body, is it relevant of a body with one sense-organ, till five sense-organs ?

उत्तर ३४—गोयमा ! एगिंदियओरालियसरीरकायप्पओगपरिणए वा बेइंदिय जाव...परिणए वा जाव...पंचिंदियओरालियकायप्पओगपरिणए वा ।

A. 34. Gautama ! With one sense-organ, with two sense-organs, till with five sense-organs.

प्रश्न ३५—जइ एगिंदियओरालियसरीरकायप्पओगपरिणए किं पुढविक्काइयएगिंदिय जाव...परिणए वा जाव...वणस्सइकाइयएगिंदियओरालियकायप्पओगपरिणए वा ?

Q. 35. *Bhante* ! If it be relevant of a gross body with one sense-organ, then, is it earth body, till plant body ?

उत्तर ३५—गोयमा ! पुढविक्काइयएगिंदिय जाव...परिणए वा जाव...वणस्सइकाइयएगिंदिय जाव...परिणए वा ।

A. 35. Gautama ! Of all, from earth body, till plant body.

प्रश्न ३६—जइ पुढविक्काइयएगिंदियओरालियसरीर जाव...परिणए किं सुहुमपुढविक्काइय जाव...परिणए बायरपुढविक्काइय जाव...परिणए ?

Q. 36. *Bhante* ! If it be relevant of one-organ earth body, is it fine or coarse ?

उत्तर ३६—गोयमा ! सुहुमपुढविक्काइयएगिंदिय जाव...परिणए वा बायरपुढविक्काइय जाव...परिणए वा ।

A. 36. Gautama ! It may be either fine or coarse.

प्रश्न ३७—जइ सुहुमपुढविक्काइय जाव...परिणए किं पज्जत्तसुहुमपुढविक्काइय जाव...परिणए अपज्जत्तसुहुमपुढविक्काइय जाव...परिणए ?

Q. 37. *Bhante* ! If it be a fine one-organ earth body, is it with full attainments or without full attainments ?

उत्तर ३७—गोयमा ! पज्जत्तसुहुमपुढविकाइय जाव...परिणए वा अपज्जत्तसुहुमपुढविकाइय जाव...परिणए वा । एवं बायरा वि एवं जाव... वणस्सइकाइयाणं चउक्कओ भेओ । वेइदियतेइंदियचउरिंदियाणं दुयओ भेओ— पज्जत्तगा य अपज्जत्तगा य ।

A. 37. Gautama ! With or without full attainments for fine one-organ earth body. And so of coarse one-organ earth body, till plant body, each taking four varieties (viz., fine, coarse, with full attainments and without full attainments). Two-, three-, and four-organ beings take only two varieties, viz., with full attainments and without full attainments.

प्रश्न ३८—जइ पंचिंदियओरालियसरीरकायप्पओगपरिणए किं तिरिक्ख-जोणियपंचिंदियओरालियसरीरकायप्पओगपरिणए मणुस्सपंचिंदिय जाव... परिणए ?

Q. 38. *Bhante* ! If there is a conscious transformation of matter in the gross body of a five-organ being, then, is it in the body of an animal or that of a human being ?

उत्तर ३८—गोयमा ! तिरिक्खजोणिय जाव...परिणए वा मणुस्स-पंचिंदिय जाव...परिणए वा ।

A. 38. Gautama ! It may be either in the body of an animal or that of a human being.

प्रश्न ३९—जइ तिरिक्खजोणिय जाव...परिणए किं जलयरतिरिक्ख जोणिय जाव...परिणए वा थलयरखहयर जाव...परिणए वा ?

Q. 39. *Bhante* ! If there is a conscious transformation of matter in the gross body of a five-organ animal, then, does it take place in an aquatic, or an earthly being, or an aerial being ?

उत्तर ३९—एवं चउक्कओ भेओ जाव...खह्यरणं ।

A. 39. Gautama ! State as aforesaid, till an aerial being, all the four forms (viz., born without mating, born from the womb, with full attainments, without full attainments).

प्रश्न ४०—जइ मणुस्सपंचिदिय जाव...परिणए किं संमुच्छिममणुस्स-पंचिदिय जाव...परिणए गब्भवक्कंतियमणुस्स जाव...परिणए ?

Q. 40. *Bhante* ! If there is a conscious transformation of matter in the gross body of a five-organ human being, then, is it in the without-mating variety, or womb-born variety ?

उत्तर ४०—गोयमा ! दोसु वि ।

A. 40. Gautama ! It may be one or the other.

प्रश्न ४१—जइ गब्भवक्कंतियमणुस्स जाव...परिणए किं पज्जत्तगब्भवक्क-
कंतिय जाव...परिणए अपज्जत्तगब्भवक्कंतियमणुस्सपंचिदियओरालियसरीर-
कायप्पओग परिणए ?

Q. 41. *Bhante* ! If there is a conscious transformation of matter in the gross body of a five-organ human being, born from the mother's womb, then, is it the full-attainment variety, or non-full-attainment variety ?

उत्तर ४१—गोयमा ! पज्जत्तगब्भवक्कंतिय जाव...परिणए वा अप-
ज्जत्तगब्भवक्कंतिय जाव...परिणए वा ।

A. 41. Gautama ! It may be one or the other.

प्रश्न ४२—जइ ओरालियमीसासरीरकायप्पओगपरिणए किं एगिंदिय-
ओरालियमीसासरीरकायप्पओगपरिणए बेइंदिय जाव...परिणए जाव...
पंचिंदियओरालिय जाव...परिणए ?

Q. 42. *Bhante* ! If there is a conscious transformation of matter in the gross-*cum*-mixed body, then, is it the body of an one-organ or of a two-organ, till of a five-organ being ?

उत्तर ४२—गोयमा ! एगिंदियओरालिय एवं जहा ओरालियसरीरकाय-प्पओगपरिणएणं आलावगो भणिओ तहा ओरालियमीसासरीरकायप्पओग-परिणएण वि आलावगो भाणियव्वो । णवरं वायरवाउक्काइयगम्भवक्कं-तियपंचिंदियतिरिक्खजोणियगम्भवक्कंतियमणुस्साणं एएसिणं पज्जत्तापज्जत्त-गाणं । सेसाणं अपज्जत्तगाणं ।

A. 42. *Gautama* ! It may be any, from an one-organ, till a five-organ being. What has been stated about the one-organ gross body applies to one-organ gross-*cum*-mixed body, exceptions being coarse air-bodies, womb-born five-organ animals, womb-born human beings, who may be with or without full attainments ; the rest are without full attainments.

प्रश्न ४३—जइ वेउव्वियसरीरकायप्पओगपरिणए किं एगिंदियवेउव्विय-कायप्पओगपरिणए जाव...पंचिंदियवेउव्वियसरीर जाव...परिणए ?

Q. 43. *Bhante* ! If there is a conscious transformation of matter in the fluid body, then, is it the body of an one-organ being, or, till of a five-organ being ?

उत्तर ४३—गोयमा ! एगिंदिय जाव...परिणए वा पंचिंदिय जाव...परिणए वा ।

A. 43. *Gautama* ! It may be any, from an one-organ being, till a five-organ being.

प्रश्न ४४—जइ एगिंदिय जाव...परिणए किं वाउक्काइयएगिंदिय जाव...परिणए अवाउक्काइयएगिंदिय जाव...परिणए ?

Q. 44. *Bhante* ! If there is a conscious transformation of matter in the fluid body of an one-organ being, then, is it relevant of an air-body, or of one other than an air-body ?

उत्तर ४४—गोयमा ! वाउक्काइयएगिंदिय जाव...परिणए णो अवाउक्काइय जाव...परिणए । एवं एएणं अभिलावेणं जहा ओगाहणसंठाणे वेउव्वियसरीरं भणियं तथा इह वि भाणियव्वं जाव...पज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइयकप्पाइयवेमाणियदेवपंचिंदियवेउव्वियसरीरकायप्पओगपरिणए वा अपज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइय जाव...परिणए वा ।

A. 44. Gautama ! It is relevant only of an air-body with one sense organ, and none else. Details are contained in *Avagāhaṇa-samsthāna Pada* on the fluid body in the *Prajñāpaṇā Sūtra*, till Sarvārthasiddha Anuttaraupapātika gods, with or without full attainments.

प्रश्न ४५—जइ वेउव्वियमीसासरीरकायप्पओगपरिणए किं एणिदिंयमीसासरीरकायप्पओगपरिणए जाव...पंचिंदियमीसासरीरकायप्पओगपरिणए ?

Q. 45. Bhante ! If there is a conscious transformation of matter in the fluid-cum-mixed body, then, is it relevant of an one-organ being, or, till of a five-organ being ?

उत्तर ४५—गोयमा ! एवं जहा वेउव्वियं तथा वेउव्वियमीसगं वि । णवरं देवणेइयाणं अपज्जत्तगाणं सेसाणं पज्जत्तगाणं तहेव जाव...णो पज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइय जाव...परिणए अपज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइयदेवपंचिंदियवेउव्वियमीसासरीरकायप्पओगपरिणए ।

A. 45. Gautama ! What has been said about the fluid body should be repeated for the fluid-cum-mixed body, speciality being, it is without full attainments in the case of the heavenly and infernal beings, but with full attainments for the rest, till Sarvārthasiddha Anuttaraupapātika gods who are not with full attainments, but without full attainments.

प्रश्न ४६—जइ आहारगसरीरकायप्पओगपरिणए किं मणुस्साहारगसरीरकायप्पओगपरिणए अमणुस्साहारग जाव...परिणए ?

Q. 46. Bhante ! If there is a conscious transformation

of matter in the caloric body, then, is it the body of a human being, or of one other than a human being ?

उत्तर ४६—एवं जहा ओगाहणसंठाणे जाव...इड्डिपत्तपमत्तसंजयसम्म-
दिट्ठिपज्जत्तगसंखेज्जवासाउय जाव...परिणए णो अणिइड्डिपत्तपमत्तसंजय-
सम्मदिट्ठिपज्जत्तसंखेज्जवासाउय जाव...परिणए ।

A. 46. Gautama ! On this, refer to the *Prajñāpāṇā Sūtra*, *ibid*, till it is relevant of the caloric body of a human being, with full attainments, with a countable number of years of life-span, with a right outlook, with an infatuated restraint, with the intake of a gross human body and with unusual affluence, and not when there is no affluence but other conditions are fulfilled.

प्रश्न ४७—जइ आहारगमीसासरीरकायप्पओगपरिणए किं मणुस्साहारग-
मीसासरीर... ?

Q. 47. *Bhante* ! If there is a conscious transformation of matter in the caloric-cum-mixed body, then, is it relevant of the body of a human being or of that of a non-human being ?

उत्तर ४७—एवं जहा आहारगं तहेव मीसगं पि णिरवसेसं भाणियव्वं ।

A. 47. Gautama ! Repeat here without omission what has been stated above about the caloric body.

प्रश्न ४८—जइ कम्मासरीरकायप्पओगपरिणए किं एगिंदियकम्मासरीर-
कायप्पओगपरिणए जाव...पंचिंदियकम्मासरीर जाव...परिणए ?

Q. 48. *Bhante* ! If there is a conscious transformation of matter into the *kārmaṇ* body, then, is it relevant of an one-organ being, or, till of a five-organ being ?

उत्तर ४८—गोयमा ! एगिंदियकम्मासरीरकायप्पओगपरिणए एवं जहा
ओगाहणसंठाणे कम्मगस्स भेओ तहेव इहावि जाव...पज्जत्तसव्वट्ठसिद्ध-
अणुत्तरोववाइय जाव...देवपंचिंदियकम्मासरीरकायप्पओगपरिणए अपज्जत्त-
सव्वट्ठसिद्धअणुत्तरोववाइय जाव...परिणए वा ।

A. 48. Gautama ! It is relevant of the *kārman* body of a one-organ being. For details, refer to *Prajñāpaṇā Sutra*, *ibid*, till the *kārman* body of a Sarvārthasiddha Anuttaraupapātika god, with five organs, both with and without full attainments.

प्रश्न ४९—जइ मीसापरिणए किं मणमीसापरिणए वयमीसापरिणए कायमीसापरिणए ?

Q. 49. *Bhante* ! If there is a transformation of matter as a mixture, then, is it relevant of mind, or of speech, or of body ?

उत्तर ४९—गोयमा ! मणमीसापरिणए वा वयमीसापरिणए वा कायमीसापरिणए वा ।

A. 49. Gautama ! All the three, mind, speech and body.

प्रश्न ५०—जइ मणमीसापरिणए किं सच्चमणमीसापरिणए वा मोसमणमीसापरिणए वा... ?

Q. 50. *Bhante* ! If it be mind, then, is it a truthful mind, or an untruthful mind, or a truthful-untruthful mind, or a non-truthful non-untruthful mind ?

उत्तर ५०—जहा पओगपरिणए तहा मीसापरिणए वि भाणियव्वं णिरवसेसं जाव...पज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइय जाव...देवपंचिंदियकम्मासरीरगमीसापरिणए वा अपज्जत्तसव्वट्ठसिद्धअणुत्तरोववाइय जाव...कम्मासरीरमीसापरिणए वा ।

A. 50. Gautama ! What has been stated about consciously transformed matter is to be repeated for matter as a mixture, till the *kārman* body of a Sarvārthasiddha Anuttaraupapātika god, with five organs, with or without full attainments.

प्रश्न ५१—जइ वीससापरिणए किं वण्णपरिणए गंधपरिणए रसपरिणए फासपरिणए संठाणपरिणए ?

Q. 51. *Bhante* ! If there is a spontaneous transformation of matter, does it apply to colour, smell, taste, touch or shape ?

उत्तर ५१—गोयमा ! वण्णपरिणए वा गंधपरिणए वा रसपरिणए वा फासपरिणए वा संठाणपरिणए वा ।

A. 51. Gautama ! It applies to all the five,—colour, smell, taste, touch and shape.

प्रश्न ५२—जइ वण्णपरिणए किं कालवण्णपरिणए णील जाव...सुक्किल्लवण्णपरिणए ?

Q. 52. *Bhante* ! If it be colour, then, is it black, blue, till white ?

उत्तर ५२—गोयमा ! कालवण्णपरिणए जाव...सुक्किल्लवण्णपरिणए ।

A. 52. Gautama ! All, from black, till white.

प्रश्न ५३—जइ गंधपरिणए किं सुब्भिगंधपरिणए दुब्भिगंधपरिणए ?

Q. 53. *Bhante* ! If it be smell, then, is it a pleasant smell, or an unpleasant one ?

उत्तर ५३—गोयमा ! सुब्भिगंधपरिणए दुब्भिगंधपरिणए ।

A. 53. Gautama ! Either pleasant, or unpleasant.

प्रश्न ५४—जइ रसपरिणए किं तित्तरसपरिणए—पुच्छा ?

Q. 54. *Bhante* ! If it be taste, then, is it pungent, till sweet ?

उत्तर ५४—गोयमा ! तित्तरसपरिणए जाव...महुररसपरिणए ।

A. 54. Gautama ! All, till sweet.

प्रश्न ५५—जइ फासपरिणए किं कक्खडफासपरिणए जाव...लुक्खफासपरिणए ?

Q. 55. *Bhante* ! If it be touch, then, is it harsh, till rough ?

उत्तर ५५—गोयमा ! ककुखडफासपरिणए जाव...लुक्खफासपरिणए ।

A. 55. Gautama ! All, till rough.

प्रश्न ५६—जइ संठाणपरिणए...पुच्छा ?

Q. 56. *Bhante* ! If it be shape, then, is it circular, till rectangular ?

उत्तर ५६—गोयमा ! परिमंडलसंठाणपरिणए वा जाव...आययसंठाण-परिणए वा ।

A. 56. Gautama ! All, till rectangular.

[*transformation when two objects are involved*]

प्रश्न ५७—दो भंते ! दब्बा किं पओगपरिणया मीसापरिणया वीससा-परिणया ?

Q. 57. *Bhante* ! When two objects are involved, are they formed by matter consciously transformed, matter as a mixture, or matter spontaneously transformed ?

उत्तर ५७—गोयमा ! पओगपरिणया वा मीसापरिणया वा वीससा परिणया वा । अहवा एगे पओगपरिणए एगे मीसापरिणए । अहवा एगे पओगपरिणए एगे वीससापरिणए । अहवा एगे मीसापरिणए एगे वीससा-परिणए एवं (६) ।

A. 57. Gautama ! May be by matter consciously transformed, or as a mixture, or spontaneously transformed ; or one may be formed by matter consciously transformed and another by matter as a mixture ; or one by matter consciously transformed and another by matter spontaneously transformed ; or one by matter as a mixture and another by matter spontaneously transformed. (six forms)

प्रश्न ५८—जइ पओगपरिणया किं मणप्पओगपरिणया वइप्पओगपरिणया कायप्पओगपरिणया ?

Q. 58. *Bhante* ! If they are formed by conscious transformation of matter, are they the mind, the speech or the body ?

उत्तर ५८—गोयमा ! मणप्पओगपरिणया वइप्पओगपरिणया कायप्पओगपरिणया वा । अहवा एगे मणप्पओगपरिणए एगे वइप्पओगपरिणए । अहवा एगे मणप्पओगपरिणए एगे कायप्पओगपरिणए । अहवा एगे वइप्पओगपरिणए एगे कायप्पओगपरिणए ।

A. 58. *Gautama* ! They may be the mind, or the speech, or the body ; or one mind and the other speech ; or one mind and the other body ; or one speech and the other body.

प्रश्न ५९—जइ मणप्पओगपरिणया किं सच्चमणप्पओगपरिणया असच्चमणप्पओगपरिणया सच्चामोसमणप्पओगपरिणया असच्चामोसमणप्पओगपरिणया ?

Q. 59. *Bhante* ! If they be the mind, are they the truthful mind, or untruthful mind, or truthful-untruthful mind, or non-truthful non-untruthful mind ?

उत्तर ५९—गोयमा ! सच्चमणप्पओगपरिणया वा जाव...असच्चामोसमणप्पओगपरिणया । अहवा एगे सच्चमणप्पओगपरिणए एगे मोसमणप्पओगपरिणए । अहवा एगे सच्चमणप्पओगपरिणए एगे सच्चामोसमणप्पओगपरिणए । अहवा एगे सच्चमणप्पओगपरिणए एगे असच्चामोसमणप्पओगपरिणए । अहवा एगे मोसमणप्पओगपरिणए एगे सच्चामोसमणप्पओगपरिणए । अहवा एगे मोसमणप्पओगपरिणए एगे असच्चामोसमणप्पओगपरिणए । अहवा एगे सच्चामोसमणप्पओगपरिणए एगे असच्चामोसमणप्पओगपरिणए ।

A. 59. *Gautama* ! They may be the truthful mind, or

untruthful mind, or truthful-untruthful mind, or non-truthful non-untruthful mind ; or one truthful and another untruthful ; or one truthful and another truthful-untruthful ; or one truthful and another non-truthful non-untruthful ; or one untruthful and another truthful-untruthful ; or one untruthful and another non-truthful non-untruthful ; or one truthful-untruthful and another non-truthful non-untruthful.

प्रश्न ६०—जइ सच्चमणप्पओगपरिणया किं आरंभसच्चमणप्पओगपरिणया जाव...असमारंभसच्चमणप्पओगपरिणया ?

Q. 60. *Bhante* ! If they be truthful, then, are they so with regard to violence, or non-violence, or resolve for violence, or for torture ?

उत्तर ६०—गोयमा ! आरंभसच्चमणप्पओगपरिणया वा जाव...असमारंभसच्चमणप्पओगपरिणया वा । अहवा एगे आरंभसच्चमणप्पओगपरिणए एगे अणारंभसच्चमणप्पओगपरिणए । एवं एएणं गमेणं दुयासंजोएणं णेयव्वं सव्वे संजोगा जत्थ जत्तिया उट्ठेति ते भाणियव्वा जाव...सव्वट्ठसिद्धगइ ।

A. 60. *Gautama* ! They may be with regard to violence, or non-violence, or resolve for violence, or for torture, or all possible combinations by two's, without any omission, and like this, till the gods in the *Sarvārthasiddha Anuttaraupapātika vimāṇa*.

प्रश्न ६१—जइ मीसापरिणया किं मणमीसापरिणया... ?

Q. 61. *Bhante* ! If the two objects are formed by matter as a mixture, then, are they relevant of the mind, etc. ?

उत्तर ६१—एवं मीसापरिणया वि ।

A. 61. *Gautama* ! Repeat here what has been stated of matter consciously transformed.

प्रश्न ६२—जइ वीसापरिणया किं वण्णपरिणया गंधपरिणया... ?

Q. 62. *Bhante* ! If the two objects are formed by matter spontaneously transformed, then, are they relevant of colour, till shape ?

उत्तर ६२—एवं वीससापरिणया वि जाव...अहवा एगे चउरसंठाण-परिणए एगे आययसंठाणपरिणए वा ।

A. 62. As aforesaid, till one may have the shape of a square and another that of a rectangle.

[*When three objects are involved*]

प्रश्न ६३—त्तिणिण भंते ! दब्बा किं पओगपरिणया मीसापरिणया विससापरिणया ?

Q. 63. *Bhante* ! When three objects are involved, are they the outcome of matter consciously transformed, matter as a mixture or matter spontaneously transformed ?

उत्तर ६३—गोयमा ! पओगपरिणया वा मीसापरिणया वा वीससापरिणया वा । अहवा एगे पओगपरिणए दो मीसापरिणया । अहवा एगे पओगपरिणए दो वीससापरिणया । अहवा दो पओगपरिणया एगे मीसापरिणए । अहवा दो पओगपरिणया एगे विससापरिणए । अहवा एगे मीसापरिणए दो वीससापरिणया । अहवा दो मीसापरिणया एगे वीससापरिणए । अहवा एगे पओगपरिणए एगे मीसापरिणए एगे वीससापरिणए ।

A. 63. Gautama ! May be all the three, one or the other, or one may be the outcome of matter consciously transformed and two of matter as a mixture, or one of matter consciously transformed and two of matter spontaneously transformed, or two of matter consciously transformed and one of matter as a mixture, or two of matter consciously transformed and one of matter spontaneously transformed, or one of matter as a mixture and two of matter spontaneously transformed, or two of matter as a mixture and one of matter spontaneously transformed, or one of matter consciously transformed, one of matter as a mixture and one of matter spontaneously transformed.

प्रश्न ६४—जइ पओगपरिणया किं मणप्पओगपरिणया वइप्पओगपरिणया कायप्पओगपरिणया ?

Q. 64. *Bhante* ! If they be formed by matter consciously transformed, then, are they relevant of the mind, the speech or the body ?

उत्तर ६४—गोयमा ! मणप्पओगपरिणया वा... । एवं एक्कगसंजोगो दुयासंजोगो तियासंजोगो भाणियव्वो ।

A. 64. *Gautama* ! May be all by matter consciously transformed, or all by matter as a mixture, or all by matter spontaneously transformed or by two's, or by all the three.

प्रश्न ६५—जइ मणप्पओगपरिणया किं सच्चमणप्पओगपरिणया असच्चमणप्पओगपरिणया सच्चामोसमणप्पओगपरिणया असच्चामोसमणप्पओगपरिणया ?

Q. 65. *Bhante* ! If it be the mind, is it the truthful mind, *et seq.*

उत्तर ६५—गोयमा ! सच्चमणप्पओगपरिणया वा जाव...असच्चामोसमणप्पओगपरिणया वा । अहवा एगे सच्चमणप्पओगपरिणए दो मोसमणप्पओगपरिणया वा । एवं दुयासंजोगो तियासंजोगो भाणियव्वो एत्थ वि तहेव । जाव...अहवा एगे तंसंठाणपरिणए एगे चउरंसंठाणपरिणए एगे आययसंठाणपरिणए वा ।

A. 65. *Gautama* ! It may be the truthful mind, till non-truthful non-untruthful mind ; or one of them may be truthful mind and the other two untruthful mind ; state by two's and by three's. Like this, till shape, till one being a triangle, another a square and a third a rectangle.

[*When four objects are involved*]

प्रश्न ६६—चत्तारि भंते ! दव्वा किं पओगपरिणया मीसापरिणया वीससापरिणया ?

Q. 66. *Bhante* ! When four objects are involved, are they the outcome of matter consciously transformed, or matter as a mixture or matter spontaneously transformed ?

उत्तर ६६—गोयमा ! पओगपरिणया वा मीसापरिणया वा त्रीससापरिणया वा । अहवा एगे पओगपरिणए तिण्णि मीसापरिणया । अहवा एगे पओगपरिणए तिण्णि वीससापरिणया । अहवा दो पओगपरिणया दो मीसापरिणया । अहवा दो पओगपरिणया दो वीससापरिणया । अहवा तिण्णी पओगपरिणया एगे मीसापरिणए । अहवा तिण्णि पओगपरिणया एगे वीससापरिणए । अहवा एगे मीससापरिणए तिण्णी वीससापरिणया । अहवा दो मीससापरिणया दो वीससापरिणया । अहवा तिण्णि मीसापरिणया एगे वीससापरिणए । अहवा एगे पओगपरिणए एगे मीसापरिणए दो वीससापरिणया । अहवा एगे पओगपरिणए दो मीसापरिणया एगे वीससापरिणए । अहवा दो पओगपरिणया एगे मीसापरिणए एगे वीससापरिणए ।

A. 66. *Gautama* ! May be all the four take one or the other of the three forms, or their various combinations (12 forms).

प्रश्न ६७—जइ पओगपरिणया किं मणप्पओगपरिणया वइप्पओगपरिणया कायप्पओगपरिणया ?

Q. 67. *Bhante* ! If they be the outcome of matter consciously transformed, then, are they relevant of the mind, the speech or the body ?

उत्तर ६७—एवं एएणं कमेणं पंच छ सत्त जाव...दस संखेज्जा असंखेज्जा अणंता य दव्वा भाणियव्वा दुयासंजोएणं तियासंजोएणं जाव...दससंजोएणं वारससंजोएणं उवजुंजिरुणं जत्थ जत्तिया संजोगा उट्ठंति ते सक्के भाणियव्वा । एए पुण जहा णवमसए पवेसणए भणिहामो तहा उवजुंजिरुण भाणियव्वा जाव...असंखेज्जा अणंता एवं चेव । णवरं एक्कं पदं अब्भहियं जाव...अहवा अणंता परिमंडलसंठाणपरिणया जाव...अणंता आययसंठाणपरिणया ।

A. 67. All as stated before. And like this of five six, seven, eight, nine and ten objects, limited (countable),

unlimited and infinite number of objects. And they may go by two's, three's, till ten's, twelve's ; state as many combinations as may be possible in each case. Anticipate them here in exactly the manner in which they have been narrated later in Sataka 9 Uddesaka 32. This process is to continue, till state the outcome of an unlimited number of objects, an infinite number of objects, till an infinite number of objects are round in shape, till an infinite number of objects are rectangular in shape.

[*relative position of the outcome*]

प्रश्न ६८—एएसिणं भंते ! पोगलाणं पओगपरिणयाणं मीसापरिणयाणं वीससापरिणयायं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 68. *Bhante* ! Of the three types, matter consciously transformed, matter as a mixture and matter spontaneously transformed, which ones are more, till especially more ?

उत्तर ६८—गोयमा ! सव्वत्थोवा पोगला पओगपरिणया मीसापरिणया अणंतगुणा वीससापरिणया अणंतगुणा ।

A: 68. *Gautama* ! Smallest in number is matter consciously transformed ; infinitely more than this is matter as a mixture ; and infinitely more than the latter is matter spontaneously transformed.

सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! So they are. You are right.

पढमो उद्देसो समत्तो ।

Chapter One ends.

बीओ उद्देशो

Chapter Two

[*Poisonous beings*]

प्रश्न ६९—कइविहा णं भंते ! आसीविसा पणत्ता ?

Q. 69. *Bhante* ! How many types of poisonous beings are there ?

उत्तर ६९—गोयमा ! दुविहा आसीविसा पणत्ता तं जहा—जाइआसी-
विसा य कम्मआसीविसा य ।

A. 69. *Gautama* ! There are two types of poisonous beings, viz., those by species/nature (*jāti*) and those by *kārma*.

प्रश्न ७०—जाइआसीविसा णं भंते ! कइविहा पणत्ता ?

Q. 70. *Bhante* ! How many types of poisonous beings by species/nature are there ?

उत्तर ७०—गोयमा ! चउव्विहा पणत्ता तं जहा—विच्छुयजाइआसीविसे
मंडुकजाइआसीविसे उरगजाइआसीविसे मणुस्सजाइआसीविसे ।

A. 70. *Gautama* ! Four types, viz., scorpion type, frog type, reptile type and human type.

प्रश्न ७१—विच्छुयजाइआसीविसस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 71. *Bhante* ! What is the extent of the capacity to poison of the scorpion type ?

उत्तर ७१—गोयमा ! पभू णं विच्छुयजाइआसीविसे अद्धभरहप्पमाण-
मेत्तं बोदिं विसेणं विसपरिणयं विसट्ठमाणं पकरेत्तए । विसए से विसट्ठयाए
णो चेव णं संपत्तीए करेसु वा करेति वा करिस्सति वा ।

A. 71. *Gautama* ! The scorpion type is capable

of spreading through, and filling up with, its poison a body as large as half the size of the land of Bhārata. But this is only a capacity which, in reality, has never been used in the past, nor is it being currently used, nor will it ever be used in future.

प्रश्न ७२—मंडूकजाइआसीविस—पुच्छा ?

Q. 72. *Bhante* ! What is the extent of the capacity to poison of the frog type ?

उत्तर ७२—गोयमा ! पभू णं मंडूकजाइआसीविसे भरहप्पमाणमेत्तं बोदिं विसेणं विसपरिगयं । सेसं तं चेव जाव...करिस्संति वा । एवं उरग-जाइआसीविसस्स वि णवरं जंबुद्दीवप्पमाणमेत्तं बोदिं विसेणं विसपरिगयं । सेसं तं चेव जाव...करिस्संति वा । मणुस्सजाइआसीविसस्स वि एवं चेव णवरं समयखेत्तप्पमाणमेत्तं बोदिं विसेणं विसपरिगयं । सेसं तं चेव जाव...करिस्संति वा ।

A. 72. *Gautama* ! The frog type is capable of spreading through, and filling up with, its poison a body as large as the land of Bhārata. But this is only a capacity which, in reality, has never been used in the past, till in the future. The reptile type is capable of spreading through, and filling up with, its poison a body as large as Jambudvīpa. But again this is only a capacity which, in reality, has never been used in the past, till in the future. Coming to the human type, he is capable of spreading through, and filling up with, its poison a body as large as the time sphere (where time sense exists, i. e., two isles and a half). But here also this is only a capacity which, in reality, has never been used in the past, till in the future.

प्रश्न ७३—जइ कम्मआसीविसे किं णेरइयकम्मआसीविसे तिरिक्ख-जोणियकम्मआसीविसे मणुस्सकम्मआसीविसे देवकम्मआसीविसे ?

Q. 73. *Bhante* ! If there are poisonous beings by *kāma*, are they the infernal type, the animal type, the human type or the divine type ?

उत्तर ७३—गोयमा ! णो णेरइयकम्मआसीविसे । तिरिक्खजोणिय-
कम्मआसीविसे वि मणुस्सकम्मआसीविसे वि देवकम्मआसीविसे वि ।

A. 73. Gautama ! There are the animal, human and divine types, but not the infernal type of poisonous beings by *karma*.

प्रश्न ७४—जइ तिरिक्खजोणियकम्मआसीविसे किं एगिंदियतिरिक्ख-
जोणियकम्मआसीविसे जाव...पंचिंदियतिरिक्खजोणियकम्मआसीविसे ?

Q. 74. *Bhante* ! So far as the animal type goes, are they with one organ of sense, till five organs ?

उत्तर ७४—गोयमा ! णो एगिंदियतिरिक्खजोणियकम्मआसीविसे जाव...
णो चउरिंदियतिरिक्खजोणियकम्मआसीविसे । पंचिंदियतिरिक्खजोणियकम्म-
आसीविसे ।

A. 74. Gautama ! There are no poisonous beings by *karma* among one, two, three or four-organ animals, but only among five-organ animals.

प्रश्न ७५—जइ पंचिंदियतिरिक्खजोणियकम्मआसीविसे किं संमुच्छिम-
पंचिंदियतिरिक्खजोणियकम्मआसीविसे गबभवक्कंतियपंचिंदियतिरिक्खजोणिय-
कम्मआसीविसे ?

Q. 75. *Bhante* ! If there are poisonous beings by *karma* only among the five-organ animals, are they born without mating or from the mother's womb ?

उत्तर ७५—एवं जहा वेउव्वियसरीरस्स भेओ जाव...पज्जत्तसंखेज्ज-
वासाउयगबभवक्कंतियपंचिंदियतिरिक्खजोणियकम्मआसीविसे णो अपज्जत्ता-
संखेज्जवासाउय जाव...कम्मआसीविसे ।

A. 75. Gautama ! Repeat what has been stated in the *Prajñāpāṇā Sūtra*, Pada 21 on Fluid Body, till there are poisonous beings by *karma* among the five-organ animals born from the mother's womb with a life-span limited and countable in years, and with full attainments but never

with a life-span unlimited and uncountable in years, born without mating, and without full attainments.

प्रश्न ७६—जइ मणुस्सकम्मआसीविसे किं संमुच्छिममणुस्सकम्मआसीविसे गब्भवक्कंतियमणुस्सकम्मआसीविसे ?

Q. 76. *Bhante* ! If it be the human type, then, is he born without mating or from the mother's womb ?

उत्तर ७६—गोयमा ! णो संमुच्छिममणुस्सकम्मआसीविसे गब्भवक्कंतियमणुस्सकम्मआसीविसे । एवं जहा वेउव्वियसरीरं जाव...पज्जत्तसंखेज्जवासाउय-कम्मभूमगगब्भवक्कंतियमणुस्सकम्मआसीविसे णो अपज्जत्ता जाव...कम्मआसीविसे ।

A. 76. *Gautama* ! Not without mating, but from the mother's womb, as stated in the *Prajñāpāṇā Sutra*, *ibid*, till there are poisonous beings of the human type in the zone of spiritual activity (*karmabhūmi*) who are born from the mother's womb with full attainments with a life-span limited and countable in years, but never with a life-span unlimited and uncountable in years and without full attainments.

प्रश्न ७७—जइ देवकम्मआसीविसे किं भवणवासिदेवकम्मआसीविसे जाव...वेमाणियदेवकम्मआसीविसे ?

Q. 77. *Bhante* ! If there are poisonous beings by *karma* among the gods, are they to be found among the occupants of the *bhavanās*, till among the *Vaimānikas* ?

उत्तर ७७—गोयमा ! भवणवासिदेवकम्मआसीविसे वाणमंतरजोइसिय-वेमाणियदेवकम्मआसीविसे वि ।

A. 77. *Gautama* ! They are to be found among the *Bhavanavāsīs*, the *Vyaṇṭaras*, the *Jyotiṣkas* and the *Vaimānikas*.

प्रश्न ७८—जइ भवणवासिदेवकम्मआसीविसे किं असुरकुमारभवणवासि-देवकम्मआसीविसे जाव...थणियकुमार जाव...कम्मआसीविसे ?

Q. 78. *Bhante* ! If there are poisonous beings among the Bhavanavāsīs, are they to be found among Asurakumāras, till Stanitkumāras ?

उत्तर ७८—गोयमा ! असुरकुमारभवनवासिदेवकम्मआसीविसे वि जाव...थणियकुमार जाव...कम्मआसीविसे वि ।

A. 78. Gautama ! They exist among all categories, from Asurakumāras, till Stanitkumāras.

प्रश्न ७९—जइ असुरकुमार जाव...कम्मआसीविसे किं पज्जत्तअसुरकुमार-भवनवासिदेवकम्मआसीविसे अपज्जत्तअसुरकुमार जाव...कम्मआसीविसे ?

Q. 79. *Bhante* ! Are these Asurakumāras with poison due to *karma* with full attainments, or without full attainments ?

उत्तर ७९—गोयमा ! णो पज्जत्तअसुरकुमार जाव...कम्मआसीविसे अपज्जत्तअसुरकुमार जाव...कम्मआसीविसे । एवं जाव...थणियकुमाराणं ।

A. 79. Gautama ! Not with full attainments, but without full attainments, and like this till Stanitkumāras.

प्रश्न ८०—जइ वाणमंतरदेवकम्मआसीविसे किं पिसायवाणमंतरदेव-कम्मआसीविसे... ?

Q. 80. *Bhante* ! If there are poisonous beings among the Vyāntaras, are they the *piṣāca* type, *et seq* ?

उत्तर ८०—एवं सव्वेसिं अपज्जत्तगाणं जोइसियाणं सव्वेसिं अपज्जत्तगाणं ।

A. 80. Gautama ! They include all the species of the Vyāntaras starting with the *piṣācās* with poison due to *karma* but without full attainments ; and so also the Jyotiṣkas, all without full attainments.

प्रश्न ८१—जइ वेमाणियदेवकम्मआसीविसे किं कप्पोवगवेमाणियदेवकम्म-आसीविसे कप्पाईयवेमाणियदेवकम्मआसीविसे ?

Q. 81. *Bhante* ! If there are poisonous beings among the Vaimānikas, are they born within the limit of the *kalpas* or beyond the *kalpas* ?

उत्तर ८१—गोयमा ! कप्पोवगवेमाणियदेवकम्मआसीविसे णो कप्पाईय-वेयाणियदेवकम्मआसीविसे ।

A. 81 Gautama ! Only within the limit of the *kalpas*, not beyond.

प्रश्न ८२—जइ कप्पोवगवेमाणियदेवकम्मआसीविसे किं सोहम्मकप्पोवग जाव...कम्मआसीविसे जाव...अच्चुयकप्पोवग जाव...कम्मआसीविसे ?

Q. 82. *Bhante* ! If they are born within the *kalpas*, do they belong to Saudharmakalpa, till Acyutakalpa ?

उत्तर ८२—गोयमा ! सोहम्मकप्पोवगवेमाणियदेवकम्मआसीविसे वि जाव...सहस्सारकप्पोवगवेमाणियदेवकम्मआसीविसे वि । णो आणयकप्पोवग जाव...णो अच्चुयकप्पोवगवेमाणियदेवकम्मआसीविसे ।

A. 82. Gautama ! They are born in Saudharmakalpa, till Sahasrāra, but not in Ānata, Prānata, and Acyuta.

प्रश्न ८३—जइ सोहम्मकप्पोवग जाव...कम्मआसीविसे किं पज्जत्तसोहम्म-कप्पोवगवेमाणिय अपज्जत्तसोहम्मकप्पोवगवेमाणियदेवकम्मआसीविसे ?

Q. 83. *Bhante* ! Are the poisonous beings born in Saudharmakalpa endowed with full attainments, or without full attainments ?

उत्तर ८३—गोयमा ! णो पज्जत्तसोहम्मकप्पोवगवेमाणियदेवकम्मआसी-विसे अपज्जत्तसोहम्मकप्पोवगवेमाणियदेवकम्मआसीविसे । एवं जाव...णो पज्जत्तसहस्सारकप्पोवगवेमाणिय जाव...कम्मआसीविसे अपज्जत्तसहस्सार-कप्पोवग जाव...कम्मआसीविसे ।

A. 83. Gautama ! Not with full attainments, but with-
out, all through, till Sahasrāra.

[*objects not known to a junior monk*]

दस ठाणाइं छउमत्थे सव्वभावेणं ण जाणइ ण पासइ तं जहा—१ धम्मत्थिकायं
२ अधम्मत्थिकायं ३ आगासत्थिकायं ४ जीवं असरीरपडिबद्धं ५ परमाणु-
पोगलं ६ सद्दं ७ गंधं ८ वायं ९ अयं जिणे भविस्सइ वा ण वा भविस्सइ
१० अयं सव्वदुक्खाणं अंतं करेस्सइ वा ण वा करेस्सइ । एयाणि चेव उप्पण-
णाणदंसणधरे अरहा जिणे केवली सव्वभावेणं जाणइ पासइ तं जहा—धम्मत्थि-
कायं जाव...करेस्सइ वा ण वा करेस्सइ ।

A junior monk (*chadmasta*) does not know or see ten objects in all their facets. They are ; motion-as-being (*dharmāstikāya*), rest-as-being (*adharmāstikāya*), space-as-being (*ākāsātikāya*), a soul not wrapped in a body, matter-atom, sound, smell, air, whether a soul will or will not become a Jina, and whether a soul will or will not terminate all misery. Only an omniscient personality who is an Arhat, a Jina, who has conquered all passions, who has mastered knowledge and faith, is capable to know and see these ten objects in all their facets.

[*types of knowledge*]

प्रश्न ८४—कइविहे णं भंते ! णाणे पणत्ते ?

Q. 84. *Bhante* ! How many types of knowledge are there ?

उत्तर ८४—गोयमा ! पंचविहे णाणे पणत्ते तं जहा—आभिणिबोहिय-
णाणे सुयणाणे ओहिणाणे मणपज्जवणाणे केवलणाणे ।

A. 84. *Gautama* ! There are five types of knowledge, viz., perceptual, scriptural, extra-sensory, psychological and supreme.

प्रश्न ८५—से किं तं आभिणिबोहियणाणे ?

Q. 85. *Bhante* ! How many types of perceptual knowledge are there ?

उत्तर ८५—गोयमा ! आभिणिबोहियणाणे चउव्विहे पणत्ते तं जहा—उग्गहो ईहा अवाओ धारणा एवं जहा रायप्पसेणइज्जे णाणाणं भेओ तहेव इह भाणियव्वो जाव...सेत्तं केवलणाणे ।

A. 85. Gautama ! There are four types, viz., indication or a bare link (*ābhāsa*), consideration (*ihā*), determination (*abāya*) and memory (*dhāraṇa*), as state in the *Rājaprasāniya Sūtra*, till supreme knowledge.

प्रश्न ८६—अण्णाणे णं भंते ! कइविहे पणत्ते ?

Q. 86. *Bhante* ! How many types of non-knowledge are there ?

उत्तर ८६—गोयमा ! तिविहे पणत्ते तं जहा—मइअण्णाणे सुयअण्णाणे विभंगणाणे ।

A. 86. Gautama ! Three types, viz., perceptual non-knowledge, scriptural non-knowledge and distorted knowledge (*vibhaṅgajñāna*).

प्रश्न ८७—से किं तं मइअण्णाणे ?

Q. 87. What about perceptual non-knowledge ?

उत्तर ८७—मइअण्णाणे चउव्विहे पणत्ते तं जहा—उग्गहे जाव...धारणा ?

A. 87. It has four types, wrong indication, till wrong memory.

प्रश्न ८८—से किं तं उग्गहे ?

Q. 88. How about wrong indication ?

उत्तर ८८—उग्गहे दुविहे पणत्ते तं जहा—अत्थोग्गहे य वंजणोग्गहे य । एवं जहेव आभिणिबोहियणाणं तहेव । णवरं एगट्ठियवज्जं जाव...णोइंदिय-धारणा । सेत्तं धारणा सेत्तं मइअण्णाणे ।

A. 88. Wrong indication may be of two types, viz., about meaning and about composition, as stated about perceptual knowledge in the *Nandi Sūtra*, except synonyms, till wrong memory.

प्रश्न ८९—से किं तं सुयअण्णाणे ?

Q. 89. And what about scriptural non-knowledge ?

उत्तर ८९—जं इमं अण्णाणि एहिं मिच्छादिट्ठि एहिं जहा णंदी ए जाव... चत्तादि वेया संगोवंगा सेत्तं सुयअण्णाणे ।

A. 89. The same as stated in the *Nandi Sūtra*, till as decided by those with non-knowledge and with a wrong outlook, till the four *Vedas* with their supporting literature, — all these belong to scriptural non-knowledge.

प्रश्न ९०—से किं तं विभंगणणे ?

Q. 90. And what about distorted knowledge ?

उत्तर ९०—विभंगणणे अणेगविहे पण्णत्ते तं जहा—गामसंठिए णयरसंठिए वीवसंठिए समुद्दसंठिए वाससंठिए वासहरसंठिए पव्वयसंठिए रुक्खसंठिए शुभसंठिए हयसंठिए गयसंठिए णरसंठिए किण्णरसंठिए किंपुरिससंठिए महोरग-संठिए गंधव्वसंठिए उसभसंठिए पसुपसयविहगवाणरणणासांठाणसंठिए पण्णत्ते ।

A. 90. Distorted knowledge takes many varieties. It may be village-based, town-based, *sannivesa*-based, island (continent)-based, ocean-based, region-based, mountain-based, hill-based, tree-based, mound-based, horse-based, elephant-based, man-based, *kinnara*-based, *mahoraga*-based, *gandharva*-based, ox-based, animal-based, *payasa* (animal with two hoofs)-based, bird-based and monkey-based. Thus *vibhanga* knowledge is located at different sites.

प्रश्न ९१—जीवाणं भंते ! किं णाणी अण्णाणी ?

Q. 91. *Bhante* ! Are the living beings with five organs of sense endowed with knowledge or with non-knowledge ?

उत्तर ९१—गोयमा ! जीवा णाणी वि अण्णाणी वि । जे णाणी ते अत्येगइया दुण्णाणी अत्येगइया तिण्णाणी अत्येगइया चउणाणी अत्येगइया एगणाणी । जे दुण्णाणी ते आभिणिबोहियणाणी य सुयणाणी य । जे तिण्णाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी अहवा आभिणिबोहियणाणी सुयणाणी मणपज्जवणाणी । जे चउणाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी मणपज्जवणाणी । जे एगणाणी ते णियमा केवलणाणी । जे अण्णाणी ते अत्येगइया दुअण्णाणी अत्येगइया तिअण्णाणी । जे दुअण्णाणी ते मइअण्णाणी सुयअण्णाणी य । जे तिअण्णाणी ते मइअण्णाणी सुयअण्णाणी विभंगणाणी ।

A. 91. Gautama ! They may be endowed with knowledge or with non-knowledge. Among those who are endowed with knowledge, some are endowed with two, some with three, some with four, and some with one. Those endowed with two types have perceptual and scriptural. Those with three have perceptual, scriptural and extra-sensory, or perceptual, scriptural and psychological. Those with four have perceptual, scriptural, extra-sensory and psychological. Those with one have, as a rule, the supreme knowledge. Those who are endowed with non-knowledge, may either have two types, viz., perceptual and scriptural, or three types, viz., perceptual, scriptural and distorted.

प्रश्न ९२—जेरइया णं भते ! किं णाणी अण्णाणी ?

Q. 92. *Bhante* ! Are the infernal beings endowed with knowledge, or with non-knowledge ?

उत्तर ९२—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते णियमा तिण्णाणी तं जहा—आभिणिबोहियणाणी सुयणाणी ओहिणाणी । जे अण्णाणी ते अत्येगइया दुअण्णाणी अत्येगइया तिअण्णाणी । एवं तिण्णि अण्णाणि मयणाए ।

A. 92. Gautama ! With knowledge, also with non-knowledge. When endowed with knowledge, as a rule, three types of knowledge, viz., perceptual, scriptural and extra-

sensory : when with non-knowledge, some with two and some with three. Thus upto three types of non-knowledge.

प्रश्न ९३—असुरकुमारा णं भंते ! किं णाणी अण्णाणी ?

Q. 93. *Bhante* ! Are the Asurakumāras endowed with knowledge, or with non-knowledge ?

उत्तर ९३—जहेव णेरइया तहेव तिण्णि णाणाणि णियमा तिण्णि य अण्णाणाणि भयणाए । एवं जाव...यणियकुमारा ।

A. 93. As with the infernals, with three types of knowledge, as a rule, but upto three of non-knowledge, and repeat this, till the Stanitkumāras.

प्रश्न ९४—पुढविक्काइयाणं भंते ! किं णाणी अण्णाणी ?

Q. 94. *Bhante* ! Are the earth bodies endowed with knowledge, or with non-knowledge ?

उत्तर ९४—गोयमा ! णो णाणी अण्णाणी । जे अण्णाणी ते णियमा दुअण्णाणी—मइअण्णाणी य सुयअण्णाणी य । एवं जाव...वणस्सइकाइया ।

A. 94. Gautama ! Not with knowledge, but with non-knowledge, and, as a rule, with perceptual non-knowledge and scriptural (meaning here knowledge of sound) non-knowledge, and like this, till plant life.

प्रश्न ९५—बेइंदियाणं पुच्छा ?

Q. 95. And what about the two-organ beings ?

उत्तर ९५—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते णियमा कुण्णाणी तं जहा—आमिणिबोहियणाणी य सुयणाणी य । जे अण्णाणी ते णियमा दुअण्णाणी तं जहा—मइ अण्णाणी य सुयअण्णाणी य । एवं तेइंदिया-चउरिंदिया वि ।

A. 95. Gautama ! They may be endowed with knowledge, or with non-knowledge. Those who are endowed with knowledge are, as a rule, endowed with perceptual and scriptural knowledge. Those who are endowed with non-knowledge are also, as a rule, endowed with perceptual and scriptural non-knowledge, So also those with three organs and four organs.

प्रश्न ९६—पंचिन्द्रियतिरिक्खजोणियाणं पुच्छा ?

Q. 96. And what about the five-organ animals ?

उत्तर ९६—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते अरथे-
गइया दुण्णाणी अत्थेगइया तिण्णाणी । एवं तिण्णि णाणाणि तिण्णि अण्णा-
णाणि य भयणाए । मणुस्सा जहा जीवा । तद्देव पंच णाणां तिण्णि
अण्णाणाणि य भयणाए । वाणमंतरा जहा णेरइया । जोइसियवेमाणियाणं
तिण्णि णाणाणि तिण्णि अण्णाणाणि णियमा ।

A. 96. Gautama ! They may be endowed with knowledge, or with non-knowledge. In the case of those who are endowed with knowledge, some have two types and some have three ; so also about three types of non-knowledge, i.e., upto three types of knowledge and three of non-knowledge. Men are like five organ beings, with knowledge upto five types, and non-knowledge upto three. The Vāṇa-vyantaras are like the infernal beings. The Jyotiṣkas and the Vaimānikas have three types of knowledge and three types of non-knowledge, as a rule.

प्रश्न ९७—सिद्धाणं भंते ! पुच्छा ?

Q. 97. And the perfected beings, pray ?

उत्तर ९७—गोयमा ! णाणी णो अण्णाणी । णियमा एगणाणी केवल-
णाणी ।

A. 97. Gautama ! They are endowed with knowledge,

not with non-knowledge, and, as a rule, endowed with a single knowledge, which is the supreme knowledge.

[twenty gateways of acquisition of knowledge and non-knowledge.]

प्रश्न ९८—गिर्यगइयाणं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 98. *Bhante* ! Are the souls on the way to the hells endowed with knowledge or with non-knowledge ?

उत्तर ९८—गोयमा ! णाणी दि अण्णाणी दि । तिण्णि णाणाइं णियमा तिण्णि अण्णाणाइं भयणाए ।

A. 98. *Gautama* ! They are endowed with knowledge, also with non-knowledge, three types of knowledge, as a rule, and upto three types of non-knowledge.

प्रश्न ९९—तिरियगइयाणं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 99. *Bhante* ! Are the souls on the way to animal life endowed with knowledge, or with non-knowledge ?

उत्तर ९९—गोयमा ! दो णाणा दो अण्णाणा णियमा ।

A. 99. *Gautama* ! They are endowed with two types of knowledge, and two types of non-knowledge, as a rule.

प्रश्न १००—मणुस्सगइयाणं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 100. *Bhante* ! Are the souls on the way to human life endowed with knowledge, or with non-knowledge ?

उत्तर १००—गोयमा ! तिण्णि णाणाइं भयणाए दो अण्णाणाइं णियमा । देवगइया जहा गिर्यगइया ।

A. 100. *Gautama* ! Upto three types of knowledge, but, as a rule, with two types of non-knowledge. Those on the

way to heavenly life are similar to those on the way to infernal life.

प्रश्न १०१—सिद्धगइयाणं भंते... ?

Q. 101. *Bhante* ! Those on the way to being perfected ?

उत्तर १०१—जहा सिद्धा ।

A. 101. They are like the perfected beings.

प्रश्न १०२—सइंदिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 102. *Bhante* ! Are the living beings with sense organs endowed with knowledge, or with non-knowledge ?

उत्तर १०२—गोयमा ! चत्तारि णाणाइं तिण्णि अण्णाणाइं भयणाए ।

A. 102. Gautama ! Upto four types of knowledge, and upto three of non-knowledge.

प्रश्न १०३—एगिंदिया णं भंते ! जीवा किं णाणी... ?

Q. 103. *Bhante* ! Are the one-organ beings endowed with knowledge, etc. ?

उत्तर १०३—जहा पुढविकाइया । बेइंदियतेइंदियचउरिंदियाणं दो णाणा दो अण्णाणा णियमा । पंचिंदिया जहा सइंदिया ।

A. 103. They are similar to the earth bodies. Two, three and four organ beings have, as a rule, two types of knowledge, and two of non-knowledge. Five organ beings are like beings with sense organs.

प्रश्न १०४—अणिंदिया णं भंते ! जीवा किं णाणी... ?

Q. 104. *Bhante* ! Are those who have no sense organ endowed with knowledge, etc. ?

उत्तर १०४—जहा सिद्धा ।

A. 104. They are like the perfected beings (see 101).

प्रश्न १०५—सकाइया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 105. *Bhante* ! Are the living beings with a body endowed with knowledge, or with non-knowledge ?

उत्तर १०५—गोयमा ! पंच णाणाणि तिण्णि अणाणाइं मयणाए । पुढविकाइया जाव...वणस्सइकाइया णो णाणी अण्णाणी णियमा दुअण्णाणि तं जहा—मइअण्णाणी य सुयअण्णाणी य । तसकाइया जहा सकाइया ।

A. 105. Gautama ! Upto five types of knowledge and three of non-knowledge. Earth bodies, till plant life, are not endowed with knowledge, but with non-knowledge, and these are, as a rule, two, viz., perceptual and scriptural. Mobile beings are like those with a body.

प्रश्न १०६—अकाइया णं भंते ! जीवा किं णाणी... ?

Q. 106. *Bhante* ! Are those without a body endowed with knowledge, etc. ?

उत्तर १०६—जहा सिद्धा ।

A. 106. They are like the perfected beings (see 101).

प्रश्न १०७—सुहुमा णं भंते ! जीवा किं णाणी... ?

Q. 107. *Bhante* ! Are the minute beings (i.e., diminutive form of life) endowed with knowledge, etc. ?

उत्तर १०७—जहा पुढविकाइया ।

A. 107. They are like the earth bodies.

प्रश्न १०८—बायरा णं भंते ! जीवा किं णाणी... ?

Q. 108. *Bhante* ! Are the coarse beings (i. e., visible form of life) endowed with knowledge, etc. ?

उत्तर १०८—जहा सकाइया ।

A. 108. They are like those with a body.

प्रश्न १०९—णोसुहुमा णोबायरा णं भंते ! जीवा... ?

Q. 109. *Bhante* ! What about the no-minute no-coarse beings ?

उत्तर १०९—जहा सिद्धा ।

A. 109. They are like the perfected beings.

प्रश्न ११०—पज्जत्ता णं भंते ! जीवा किं णाणी... ?

Q. 110. *Bhante* ! Are the beings with full attainments endowed with knowledge, etc. ?

उत्तर ११०—जहा सकाइया ।

A. 110. They are like those with a body.

प्रश्न १११—पज्जत्ता णं भंते ! णेरइया किं णाणी... ?

Q. 111. *Bhante* ! Are the infernal beings with full attainments endowed with knowledge ?

उत्तर १११—तिण्णि णाणा तिण्णि अण्णाणा णियमा । जहा णेरइया एवं जाव...वणियकुमारा । पुढविकाइया जहा एगिदिया । एवं जाव...चउरिंदिया ।

A. 111. As a rule, they are endowed with three types of

knowledge, and three of non-knowledge, like the infernal beings, and like this, till the Stanitkumāras. Earth bodies are like those with one organ of sense, and like this, till those with four organs of sense (see 103).

प्रश्न ११२—अपज्जता णं भंते ! पंचिंदियतिरिक्खजोणिया किं णाणी अण्णाणी ?

Q. 112. *Bhante* ! Are the five-organ animals with full attainments endowed with knowledge, or with non-knowledge ?

उत्तर ११२—तिण्णि णाणा तिण्णि अण्णाणा भयणाए । मणुस्सा जहा सक्काइया । आणमंतरजोइसियवेमाणिया जहा णेरइया ।

A. 112. Gautama ! They have upto three types of knowledge, and upto three types of non-knowledge. Human beings are like those with a body (see 105). The Vāṇa-vyantarās. Jyotiṣkas and Vaimānikas are like the infernal beings (see 92).

प्रश्न ११३—अपज्जता णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 113. Are those who are without full attainments endowed with knowledge, or with non-knowledge ?

उत्तर ११३—तिण्णि णाणा तिण्णि अण्णाणा भयणाए ।

A. 113. They have upto three types of knowledge and upto three types of non-knowledge.

प्रश्न ११४—अपज्जता णं भंते ! णेरइया किं णाणी अण्णाणी ?

Q. 114. *Bhante* ! Are the infernal beings without full attainments endowed with knowledge, or with non-knowledge ?

उत्तर ११४—तिण्णि णाणा णियमा तिण्णि अण्णाणा भयणाए । एवं जाव...थणियकुमारा । पुढवक्काइया जाव...वणस्सइकाइया जहा एगिंदिया ।

A. 114. With three types of knowledge, as a rule, but upto three types of non-knowledge, and like this, till the Stanitkumāras., Earth bodies, till plant life, are like those with a single organ of sense.

प्रश्न ११५—वेइंदियाणं पुच्छा ?

Q. 115. And what about the two-organ beings ?

उत्तर ११५—दो णाणा दो अण्णाणा नियमा । एवं जाव...पंचिंदिय-तिरिक्खजोणियाणं ।

A. 115. They have two types of knowledge, and two types of non-knowledge, as a rule, and like this, till the five organ animals.

प्रश्न ११६—अपज्जत्तगा णं भंते ! मणुस्सा किं णाणी अण्णाणी ?

Q. 116. *Bhante* ! Are the human beings without full attainments endowed with knowledge, or with non-knowledge ?

उत्तर ११६—तिणिण णाणाइं भयणाए दो अण्णाणाइं नियमा । वाण-मंतरा जहा णेरइया । अपज्जत्तगाणं जोइसियवेमाणियाणं तिणिण णाणा तिणिण अण्णाणा नियमा ।

A. 116. They have upto three types of knowledge, but, as a rule, two types of non-knowledge. The Vāṇa-vyantarās are like the infernal beings (see 114). The Jotiṣkas and the Vaimānikas without full attainments have, as a rule, three types of knowledge, and three of non-knowledge.

प्रश्न ११७—णोपज्जत्तगा णोअपज्जत्तगा णं भंते ! जीवा किं णाणी... ?

Q. 117. *Bhante* ! Are the beings with no-attainments no-non-attainments endowed with knowledge, etc. ?

उत्तर ११७—जहा सिद्धा ।

A. 117. They are like the perfected beings (see 101).

प्रश्न ११८—णिरयभवत्था णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 118. *Bhante* ! Are the infernal beings who are already in the hells endowed with knowledge, or with non-knowledge ?

उत्तर ११८—जहा णिरयगइया ।

A. 118. They are similar to those on their way to the hells (see 98).

प्रश्न ११९—तिरयभवत्था णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 119. *Bhante* ! Are the beings who are already in animal form endowed with knowledge, or with non-knowledge ?

उत्तर ११९—तिण्णि णाणा तिण्णि अण्णाणा भयणाए ।

A. 119. They have upto three types of knowledge, and three of non-knowledge.

प्रश्न १२०—मणुस्सभवत्था णं... ?

Q. 120. And those who are already in human form, pray ?

उत्तर १२०—जहा सकाइया ।

A. 120. They are like those with a body (see 105).

प्रश्न १२१—देवभवत्था णं भंते... ?

Q. 121. And, *bhante*, what about those who are already in divine form ?

उत्तर १२१—जहा णिरयभवत्था । अभवत्था जहा सिद्धा ।

A. 121. They are like those who are already in the

hells. (see 118) Those who do not belong to any one of these species are like the perfected beings (see 101).

प्रश्न १२२—भवसिद्धियाणं भंते ! जीवा किं जाणी... ?

Q. 122. *Bhanfe* ! Are those to be perfected in this life (*bhavasiddhika*) endowed with knowledge, etc. ?

उत्तर १२२—जहा सकाइया ।

A. 122. They are like those with a body (see 105).

प्रश्न १२३—अभवसिद्धियाणं पुच्छा ?

Q. 123. And those who are not to be so perfected (*abhavasiddhika*), pray ?

उत्तर १२३—भोयमा ! जो जाणी अण्णाणी तिणिण अण्णाणाइं भयणाए ।

A. 123. Gautama ! Not endowed with knowledge, but with non-knowledge, and that upto three types of non-knowledge.

प्रश्न १२४—णोभवसिद्धिया णोअभवसिद्धिया णं भंते ! जीवा... ?

Q. 124. *Bhante* ! What about those who are *no-bhavasiddhika no-abhavasiddhika* ?

उत्तर १२४—जहा सिद्धा ।

A. 124. They are like the perfected beings (see 101).

प्रश्न १२५—सण्णीणं पुच्छा ?

Q. 125. And those with a mind (*sanni*), pray ?

उत्तर १२५—जहा सइंदिया । असण्णी जहा बेइंदिया । जोअसण्णी जहा सिद्धा ।

A. 125. They are like those with sense organs (see 102). Those without a mind (*asanni*) are like those with two organs of sense (see 95). Those who are *no-sanni no-asanni* are like the perfected beings (see 101).

[on knowledge-as-power, etc.]

प्रश्न १२६—कइविहा णं भंते ! लद्धी पणत्ता ?

Q. 126. *Bhante* ! How many types of power (*lābdhi*) are there ?

उत्तर १२६—गोयमा ! दसविहा लद्धी पणत्ता तं जहा—णाणलद्धी दंसणलद्धी चरित्तलद्धी चरित्ताचरित्तलद्धी दाणलद्धी लाभलद्धी भोगलद्धी उवभोग-लद्धी वीरियलद्धी इंदियलद्धी ।

A. 126. Gautama ! There are ten types, viz., knowledge-as-power, faith-as-power, conduct-as-power, part-renunciation (*caritrācaritra*)-as-power, gift-as-power, gain-as-power, enjoyment (short)-as-power, enjoyment (continuous)-as-power, energy-as-power and sense-organ-as-power.

प्रश्न १२७—णाणलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 127. *Bhante* ! How many types of knowledge-as-power are there ?

उत्तर १२७—गोयमा ! पंचविहा पणत्ता तं जहा—आभिणिबोहियणाणलद्धी जाव...केवलणाणलद्धी ।

A. 127. Gautama ! Five types, viz., perception, till supreme knowledge.

प्रश्न १२८—अण्णाणलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 128. *Bhante* ! How many types of non-knowledge-as-power are there ?

उत्तर १२८—गोयमा ! तिविहा पणत्ता तं जहा—मइअण्णाणलद्धी सुयअण्णाणलद्धी विभंगणाणलद्धी ।

A. 128. Gautama ! Three types, viz., perceptual non-knowledge, scriptural non-knowledge and distorted knowledge.

प्रश्न १२९—दंसणलद्धी णं भंते ! कइविहा पणत्ता ।

Q. 129. *Bhante* ! How many types of faith-as-power are there ?

उत्तर १२९—गोयमा ! तिविहा पणत्ता तं जहा—सम्मदंसणलद्धी मिच्छादंसणलद्धी सम्मामिच्छादंसणलद्धी ।

A. 129. Gautama ! Three types, viz., right, wrong and right-wrong. (i. e., mixed).

प्रश्न १३०—चरित्तलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 130. *Bhante* ! How many types of conduct-as-power are there ?

उत्तर १३०—गोयमा ! पंचविहा पणत्ता तं जहा—सामाइयचरित्तलद्धी छेओवट्ठावणियलद्धी परिहारविसुद्धीलद्धी सुहुमसंपरायलद्धी अहकुंसायचरित्तलद्धी ।

A. 130. Gautama ! Five types, viz., state of equanimity (*sāmāika-chāritra*), termination of past *karma* and transplantation of vows (*chedopasthāniya*), purification through special penance (*parihāra-visuddhi*), steady reduction of remnant passions (*sukṣma-samparāya*) and best and passion-free conduct as prescribed (*yathākhyāta*).

प्रश्न १३१—चरित्ताचरित्तलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 131. *Bhante* ! How many types of part-renunciation (*caritrācaritra*)-as-power are there ?

उत्तर १३१—गोयमा ! एगागारा पणत्ता एवं जाव...उवभोगलद्धी एगागारा पणत्ता ।

A. 131. Gautama ! Only one type and the same about others, till enjoyment (continuous).

प्रश्न १३२—वीरियलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 132. *Bhante* ! How many types of energy-as-power are there ?

उत्तर १३२—गोयमा ! तिविहा पणत्ता तं जहा—बालवीरियलद्धी पंडियवीरियलद्धी बालपंडियवीरियलद्धी ।

A. 132. *Gautama* ! Three types, viz., energy of the fool, energy of the prudent, and energy of the prudent-fool, i. e., part-prudent.

प्रश्न १३३—इंदियलद्धी णं भंते ! कइविहा पणत्ता ?

Q. 133. *Bhante* ! How many types of sense-organ-as-power are there ?

उत्तर १३३—गोयमा ! पंचविहा पणत्ता तं जहा—सोइंदियलद्धी जाव...फासिंदियलद्धी ।

A. 133. *Gautama* ! Five types, from organ of hearing, till organ of touch.

प्रश्न १३४—णाणलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 134. *Bhante* ! Are the living beings with the ~~the~~ power of knowledge endowed with knowledge, or with non-knowledge ?

उत्तर १३४—गोयमा ! णाणी णो अण्णाणी । अत्थेगइया दुण्णाणी एवं पंच णाणाइं भयणाए ।

A. 134. *Gautama* ! With knowledge, not with non-knowledge, some with two, till upto five types of knowledge.

प्रश्न १३५—तस्स अलद्धीया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 135. *Bhante* ! Are the living beings without this power endowed with knowledge, or with non-knowledge ?

उत्तर १३५—गोयमा ! णो णाणी अण्णाणी । अत्येगइया दुअण्णाणी तिण्णि अण्णाणाइं भयणाए ।

A. 135. Gautama ! Not with knowledge, but with non-knowledge, some with two types of non-knowledge, others with three.

प्रश्न १३६—आभिणिबोहियणाणलद्धीया णं भंते ! जीवा...किं णाणी अण्णाणी ?

Q. 136. *Bhante* ! Are the living beings with the power of perception endowed with knowledge, or with non-knowledge ?

उत्तर १३६—गोयमा ! णाणी णो अण्णाणी । अत्येगइया दुअण्णाणी चत्तारि णाणाइं भयणाए ।

A. 136. Gautama ! Endowed with knowledge, not with non-knowledge, some with two, till upto four types.

प्रश्न १३७—तस्स अलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 137. *Bhante* ! Are the living beings who do not have this power endowed with knowledge, or with non-knowledge ?

उत्तर १३७—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते णियमा एगणाणी केवलणाणी । जे अण्णाणी ते अत्येगइया दुअण्णाणी तिण्णि अण्णाणाइं भयणाए । एवं सुयणाणलद्धीया वि । तस्स अलद्धीया वि जहा आभिणिबोहियणाणस्स अलद्धीया ।

A. 137. Gautama ! They may be with or without knowledge. Those who are endowed with knowledge have, as a rule, one, viz., supreme knowledge. Those who are endowed with non-knowledge, some have two, till upto three. The same holds of scriptural knowledge. When they are without power, they are similar to those who do not have the power of perceptual knowledge.

प्रश्न १३८—ओहिणाणलद्धीयाणं पुच्छा ?

Q. 138. What about those who have the power of extra-sensory knowledge ?

उत्तर १३८—गोयमा ! णाणी णो अण्णाणी । अत्थेगइया तिण्णाणी अत्थेगइया चउणाणी । जे तिण्णाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी । जे चउणाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी मणपज्जवणाणी ।

A. 138 Gautama ! (They are) endowed with knowledge, not with non-knowledge, some with three, viz., perceptual, scriptural and extra-sensory, and some with four, viz., perceptual, scriptural, extra-sensory and psychological.

प्रश्न १३९—तस्स अलद्धियाणं पुच्छा ?

Q. 139. And those who do not have this power, pray ?

उत्तर १३९—गोयमा ! णाणी वि अण्णाणी वि । एवं ओहिणाण-वज्जाइं चत्तारि णाणाइं तिणिण अण्णाणाइं भयणाए ।

A. 139. Gautama ! (They may be) either. They may have upto four types of knowledge except extra-sensory knowledge, and three of non-knowledge.

प्रश्न १४०—मणपज्जवणाणलद्धियाणं पुच्छा ?

Q. 140. *Bhante* ! What about those who have the power to know the psychology of others ?

उत्तर १४०—गोयमा ! णाणी णो अण्णाणी । अत्थेगइया तिण्णाणी अत्थेगइया चउणाणी । जे तिण्णाणी ते आभिणिबोहियणाणी सुयणाणी मण-पज्जवणाणी । जे चउणाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी मणपज्जवणाणी ।

A. 140. Gautama ! They are endowed with knowledge not with non-knowledge, some with three types, some with four, the former having perceptual, scriptural and extra-sensory knowledge, and the latter these three plus knowledge of the psychology of others,

प्रश्न १४१—तस्स अलद्धीयाणं पुच्छा ?

Q. 141. And what about those who do not have this power ?

उत्तर १४१—गोयमा ! णाणी वि अण्णाणी वि । मणपज्जवणाण-
वज्जाइं चत्तारि णाणाइं तिण्णि अण्णाणाइं भयणाए ।

A. 141. Gautama (They may be) either, with upto four types of knowledge, except psychological, and with three types of non-knowledge.

प्रश्न १४२—केवलणाणलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 142. *Bhante* ! Are those with the power of supreme knowledge endowed with knowledge, or with non-knowledge ?

उत्तर १४२—गोयमा ! णाणी णो अण्णाणी । णियमा एगणाणी केवलणाणी ।

A. 142. Gautama ! With knowledge, not with non-knowledge, and, as a rule, with one knowledge, which is the supreme knowledge.

प्रश्न १४३—तस्स अलद्धियाणं पुच्छा ?

Q. 143. And in case they don't have this power ?

उत्तर १४३—गोयमा ! णाणी वि अण्णाणी वि । केवलणाणवज्जाइं
चत्तारि णाणाइं तिण्णी अण्णाणाइं भयणाए ।

A. 143. Gautama ! They may be with or without knowledge. When the former, upto four types of knowledge, except supreme knowledge, and when the latter, upto three.

प्रश्न १४४—अण्णाणलद्धियाणं पुच्छा ?

Q. 144. And what about those who have the power of non-knowledge ?

उत्तर १४४—गोयमा ! णो णाणी अण्णाणी । तिण्णि अण्णाणाइं भयणाए ।

A. 144. Gautama ! (They are) not endowed with knowledge, but with non-knowledge, upto three.

प्रश्न १४५—तस्स अलद्धियाणं पुच्छा ?

Q. 145. And those who do not have this power, pray ?

उत्तर १४५—गोयमा ! णाणी णो अण्णाणी । पंच णाणाइं भयणाए । जहा अण्णाणस्स लद्धिया अलद्धिया य भणिया एवं मइअण्णाणस्स सुयअण्णाणस्स य लद्धिया अलद्धिया य भाणियव्वा । विभंगणाणलद्धियाणं तिण्णि अण्णाणाइं णियमा । तस्स अलद्धीयाणं पंचणाणाइं भयणाए दो अण्णाणाइं णियमा ।

A. 145. Gautama ! (They are) endowed with knowledge, not with non-knowledge, and upto five types of knowledge . What has been said of the power or no-power of non-knowledge also holds in the case of power or no-power of perceptual non-knowledge and scriptural non-knowledge. Those endowed with the power of distorted (*vibhanga*) knowledge have, as a rule, three types of non-knowledge, and those who do not have this power may have upto five types of knowledge, but, as a rule, two types of non-knowledge.

प्रश्न १४६—दंसणलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 146. *Bhante* ! Are the living beings with the power of faith endowed with knowledge, or with non-knowledge ?

उत्तर १४६—गोयमा ! णाणी वि अण्णाणी वि । पंच णाणाइं तिण्णि अण्णाणाइं भयणाए ।

A. 146. Gautama ! (They may be) either, with upto five types of knowledge and three of non-knowledge.

प्रश्न १४७—तस्स अलद्धीया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 147. *Bhante !* In the absence of this power, are the living beings endowed with knowledge, or with non-knowledge ?

उत्तर १४७—गोयमा ! तस्स अलद्धिया णत्थि । सम्मादंसणलद्धियाणं पंच णाणाइं भयणाए । तस्स अलद्धियाणं तिण्णि अण्णाणाइं भयणाए ।

A. 147. *Gautama !* There is no absence of this power in them. Those with the power of right faith may have upto five types of knowledge and those without this power may have upto three types of non-knowledge.

प्रश्न १४८—मिच्छादंसणलद्धीया णं भंते ! पुच्छा ?

Q. 148. *Bhante !* What about those with the power of wrong faith ?

उत्तर १४८—तिण्णि अण्णाणाइं भयणाए । तस्स अलद्धीयाणं पंच णाणाइं तिण्णि य अण्णाणाइं भयणाए । सम्मामिच्छादंसणलद्धीया अलद्धिया य जहा मिच्छादंसणलद्धीया अलद्धीया तहेव भाणियन्वा ।

A. 148. They may have upto three types of non-knowledge. In the absence of this power, upto five types of knowledge and three of non-knowledge. Those with or without the power of mixed faith are similar to those with or without the power of wrong faith.

प्रश्न १४९—चरित्तलद्धीया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 149. *Bhante !* Are the living beings with the power of conduct endowed with knowledge, or with non-knowledge ?

उत्तर १४९—गोयमा ! पंच णाणाइं भयणाए । तस्स अलद्धीयाणं मणपज्जवणाणवज्जाइं चत्तारि णाणाइं तिण्णि य अण्णाणाइं भयणाए ।

A. 149. *Gautama !* (They may have) upto five types of knowledge. In the case of absence of this power, upto four types of knowledge, except psychological, and three of non-knowledge.

प्रश्न १५०—सामाद्यचरित्तलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 150. *Bhante* ! Are the living beings with the power of equanimity of conduct endowed with knowledge, or with non-knowledge ?

उत्तर १५०—गोयमा ! णाणी केवलवज्जाइं चत्तारि णाणाइं भयणाए । तस्स अलद्धियाणं पंच णाणाइं तिण्णि य अण्णाणाइं भयणाए । एवं जहा सामाद्यचरित्तलद्धीया अलद्धीया य भणिया एवं जाव...अहक्खायचरित्तलद्धीया अलद्धीया य भाणियव्वा । णवरं अहक्खायचरित्तलद्धीयाणं पंच णाणाइं भयणाए ।

A. 150. *Gautama* ! (They are endowed) with knowledge, and with four types of knowledge, except supreme knowledge. In the absence of this power, upto five types of knowledge and three of non-knowledge. And what has been said of the power and its absence in the case of equanimity of conduct will hold for the remaining four, till best conduct except that in the case of power of the best conduct they may have upto five types of knowledge.

प्रश्न १५१—चरिताचरित्तलद्धीया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 151. *Bhante* ! Are the living beings with the power of part conduct (renunciation) endowed with knowledge, or with non-knowledge ?

उत्तर १५१—गोयमा ! णाणी णो अण्णाणी । अत्येगइया दुण्णाणी अत्येगइया तिण्णाणी । जे दुण्णाणी ते आभिणिबोहियणाणी य सुयणाणी य । जे तिण्णाणी ते आभिणिबोहियणाणी सुयणाणी ओहिणाणी । तस्स अलद्धियाणं पंच णाणाइं तिण्णि अण्णाणाइं भयणाए ।

दाणलद्धियाणं पंच णाणाइं तिण्ण अण्णाणाइं भयणाए ।

A. 151. *Gautama* ! They are with knowledge, not with non-knowledge, some with two, viz., perceptual and scriptural, and some with three, viz., perceptual, scriptural and extra-

sensory. In the absence of this power, upto five types of knowledge, and three of non-knowledge.

Those living beings who have the power of making gift have upto five types of knowledge, and three of non-knowledge.

प्रश्न १५२—तस्स अलद्धियाणं पुच्छा ?

Q. 152. And when this power is absent, pray ?

उत्तर १५२—सोयमा ! णाणी नो अण्णाणी । णियमा एगणाणी केवल-
णाणी । एवं जाव...वीरियस्स लद्धी अलद्धी य भाणियव्वा । बालवीरिय-
लद्धीयाणं तिणिण णाणाइं तिणिण अण्णाणाइं भयणाए । तस्स अलद्धियाणं
पंच णाणाइं भयणाए । पंडियवीरियलद्धीयाणं पंच णाणाइं भयणाए ।
तस्स अलद्धीयाणं मणपज्जवणाणवज्जाइं णाणाइं अण्णाणाणि तिणिणं य
भयणाए । बालपंडियवीरियलद्धीयाणं तिणिणणाणाइं भयणाए । तस्स
अलद्धीयाणं पंच णाणाइं तिणिण अण्णाणाइं भयणाए ।

A. 152. Gautama ! They are with knowledge, not with non-knowledge, and, as a rule, with one knowledge, which is the supreme knowledge. And like this, till the power or no-power of energy. Those with the power of the energy of the fool may have upto three types of knowledge, and three of non-knowledge. Without this power, upto five types of knowledge. Those with the power of the energy of the prudent may have upto five types of knowledge. In the absence of this power, upto four types of knowledge, except psychological, and upto three of non-knowledge. Those with the power of mixed energy (of the prudent and of the fool) may have upto three types of knowledge. In the absence of this power, upto five types of knowledge and three of non-knowledge.

प्रश्न १५३—इंदियलद्धिया णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 153. *Bhante* ! Are the living beings with the power of sense organs endowed with knowledge, or with non-knowledge ?

उत्तर १५३—गोयमा ! चत्तारि णाणाइं तिणिं य अण्णाणाइं भयणाए ।

A. 153. Gautama ! Upto four types of knowledge, and three of non-knowledge.

प्रश्न १५४—तस्स अलद्धीयाणं पुच्छा ?

Q. 154. And in the absence of this power, pray ?

उत्तर १५४—गोयमा ! णाणी णो अण्णाणी । णियमा एगणाणी केवलणाणी । सोइंदियलद्धिया णं जहा इंदियलद्धिया ।

A. 154. Gautama ! With knowledge, not without knowledge, and, as a rule, with one type of knowledge, which is the supreme knowledge. Those with the power of hearing are similar to those with the power of sense organs.

प्रश्न १५५—तस्स अलद्धियाणं पुच्छा ?

Q. 155. And in the absence of this power of hearing, pray ?

उत्तर १५५—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते अत्य-गइया दुण्णाणी अत्येगइया एगणाणी । जे दुण्णाणी ते आभिणिबोहियणाणी सुयणाणी । जे एगणाणी ते केवलणाणी । जे अण्णाणी ते णियमा दुअण्णाणी तं जहा—मइअण्णाणी य सुयअण्णाणी य । चक्खिंदियघाणिंदियाणं लद्धी अलद्धी य जहेव सोइंदियस्स । जिब्भिंदियलद्धियाणं चत्तारि णाणाइं तिणिं य अण्णाणाणि भयणाए ।

A. 155. Gautama ! They may be either. Those who are endowed with knowledge may have either two, viz., perceptual and scriptural, or only one which is the supreme knowledge. Those who are endowed with non-knowledge have, as a rule, two, which are perceptual and scriptural. The power and no-power of vision and smell are similar to those of hearing. In the case of the power of taste, upto four types of knowledge, and three of non-knowledge.

प्रश्न १५६—तस्स अलद्धियाणं पुच्छा ?

Q. 156. And in the absence of this power, pray ?

उत्तर १५६—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते णियमा एगणाणी केवलणाणी । जे अण्णाणी ते णियमा दुअण्णाणी तं जहा—मह-अण्णाणी य सुयअण्णाणी य । फासिंदियलद्धिया णं अलद्धिया णं जहा इंदियलद्धिया य अलद्धिया य ।

A. 156. Gautama ! They may be either. Those who are endowed with knowledge have, as a rule, one type which is the supreme knowledge. Those who are endowed with non-knowledge have, as a rule, two, viz., perceptual and scriptural. The power or no-power of touch is similar to the power or no-power of sense organs.

प्रश्न १५७—सागारोवउत्ता णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 157. *Bhante* ! Are the living beings with the capacity for knowledge (*sāgāropayoga=jñānopayoga*) endowed with knowledge, or with non-knowledge ?

उत्तर १५७—पंच णागाइं तिण्णि अण्णाणाइं भयणाए ।

A. 157. Gautama ! Upto five types of knowledge and three of non-knowledge.

प्रश्न १५८—आभिणिबोहियणाणसागारोवउत्ता णं भंते...?

Q. 158. And, *bhante*, what about those with the capacity for perception?

उत्तर १५८—चत्तारि णाणाइं भयणाए । एवं सुयणाणसागारोवउत्ता वि । ओहिणाणसागारोवउत्ता जहा ओहिणाणलद्धीया । मणपज्जवणाणसागारोवउत्ता जहा मणपज्जवणाणलद्धीया । केवलणाणसागारोवउत्ता जहा केवल-णाणलद्धीया । महअण्णाणसागारोवउत्ताणं तिण्णि अण्णाणाइं भयणाए । एवं सुयअण्णाणसागारोवउत्ता वि । विभंगणाणसागारोवउत्ताणं तिण्णि अण्णाणाइं णियमा ।

A. 158. Upto four types of knowledge. So also those with the capacity for scriptural knowledge. Those with the capacity for extra-sensory knowledge are similar to those who are endowed with the power of extra-sensory knowledge. Those with the capacity of knowing the psychology of others are similar to those who are equipped with such power. Those with the capacity for supreme knowledge are similar to those with the power of supreme knowledge. Those with the capacity for perceptual non-knowledge may have upto three types of non-knowledge. So also those with the capacity for scriptural non-knowledge. Those with the capacity for *vilhanga* knowledge may have, as a rule, upto three types of non-knowledge.

प्रश्न १५९—अणागारोवउत्ता णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 159. *Bhante !* Are the living beings with the capacity for faith (*anāgāropayoga = darśanopayoga*) endowed with knowledge, or with non-knowledge ?

उत्तर १५९—पंच णाणाइं तिण्णि अण्णाणाइं भयणाए । एवं चक्खु-
दंसणअक्खुदंसणअणागारोवउत्ता वि । णवरं चत्तारि णाणाइं तिण्णि अण्णा-
णाइं भयणाए ।

A. 159. Upto five types of knowledge and three of non-knowledge. The same holds of seen perception and of unseen perception, speciality being that in these cases, upto four types of knowledge and three of non-knowledge.

प्रश्न १६०—ओहिदंसणअणागारोवउत्ताणं पुच्छा ?

Q. 160. What about those with capacity for extra-sensory faith ?

उत्तर १६०—गोयमा ! णाणी वि अण्णाणी वि । जे णाणी ते अत्थे-
गइया तिण्णाणी अत्थेगइया चउणाणो । जे तिण्णाणि ते आभिणिबोहियणाणी
सुयणाणी ओहीणाणी । जे चउणाणी ते आभिणिबोहियणाणी जाव...मण-
पज्जवणाणी । जे अण्णाणी ते णियमा तिअण्णाणी तं जहा—मइअण्णाणी

सुयज्ञाणी विभङ्गाणी । केवलदस्यज्ञाणारोवत्ता जहा केवलाण-
लक्ष्मीया ।

A. 160. They may be endowed either with knowledge, or with non-knowledge. Of those endowed with knowledge, some have three types of knowledge and some have four. Those with three types have perception, scriptural and extra-sensory varieties, and those with four have the aforesaid three plus knowledge of psychology. Those who are endowed with non-knowledge, have, as a rule, three types of non-knowledge, viz., perceptual non-knowledge scriptural non-knowledge and *vibhanga* knowledge. Those having the capacity for supreme faith are similar to those with the power of supreme faith.

प्रश्न १६१—सजोगी णं भंते ! जीवा किं णाणी ?

Q. 161. *Bhante* ! Are the living beings with activity (yoga) endowed with knowledge, etc. ?

उत्तर १६१—जहा सकाइया । एवं मणजोगी वडजोगी कायजोगी वि ।
अजोगी जहा सिद्धा ।

A. 161. (They are) similar to those who have a body. This holds of the activity of mind, of speech and of body. Those who are without activity are like the perfected beings.

प्रश्न १६२—सलेस्सा णं भंते... !

Q. 162. *Bhante* ! What about those with tinges ?

उत्तर १६२—जहा सकाइया ।

A. 162. (They are) similar to those who have a body.

प्रश्न १६३—कण्हलेस्सा णं भंते... !

Q. 163. *Bhante* ! What about those with a black tinge ?

उत्तर १६३—जहा सइदिया । एवं जाव...पम्हलेस्सा । सुक्कलेस्सा जहा सलेस्सा । अलेस्सा जहा सिद्धा ।

A. 163. (They are) similar to those who have sense organs. And like this, till pink tinge. Those with a white tinge are similar to those with a tinge. Those without a tinge are like the perfected beings.

प्रश्न १६४—सकसाई णं भंते... !

Q. 164. *Bhante* ! What about those with passions ?

उत्तर १६४—जहा सइदिया । एवं जाव...लोभकसाई ।

A. 164. (They are) similar to those with sense organs, till those having the passion of greed.

प्रश्न १६५—अकसाई णं भंते ? किं णाणी... ?

Q. 165 *Bhante* ! Are those without passions endowed with knowledge, etc. ?

उत्तर १६५—पंचणाणाई भयणाए ।

A. 165. (They may have) upto five types of knowledge.

प्रश्न १६६—सवेयगा णं भंते... !

Q. 166. *Bhante* ! What about those with sex ?

उत्तर १६६—जहा सइदिया । एवं इत्थिवेयगा वि । एवं पुरिसवेयगा वि । एवं णपुंसगवेयगा वि । अवेयगा जहा अकसाई ।

A. 166. They are similar to those with sense organs. So of women, so of men, so of *eunuchs*. Those without a sex are like the perfected beings.

प्रश्न १६७—आहारणा णं भंते ! जीवा... ?

Q. 167. *Bhante* ! What about those who take food ?

उत्तर १६७—जहा सकसाई । णवरं केवलणाणं वि ।

A. 167. They are similar to those who have passions, speciality being that some among them may have even supreme knowledge.

प्रश्न १६८—अणाहारगा णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 168. *Bhante* ! Are those who do not take food endowed with knowledge, or with non-knowledge ?

उत्तर १६८—मणपज्जवणाणवज्जाइं^{उणाणाई} अण्णाणाणि य तिणिं भयणाए ।

A. 168. (They may have) upto four types of knowledge, except psychological, and upto three of non-knowledge.

प्रश्न १६९—आभिणिबोहियणाणस्स णं भंते ! केवइए विसए पण्णत्ते ?

Q. 169. *Bhante* ! What is the range / sphere of perceptual knowledge ?

उत्तर १६९—गोयमा ! से समासओ चउव्विहे पण्णत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं आभिणिबोहियणाणी आएसेणं सव्व-दव्वाइं जाणइ पासइ । खेत्तओ णं आभिणिबोहियणाणी आएसेणं सव्वखेत्तं जाणइ पासइ । एवं कालओ वि एवं भावओ वि ।

A. 169. Gautama ! In brief, it is stated to have four facets, viz., as object, space, time and cognition (*bhāva*). As to object, one with perception easily knows and sees all objects as simple objects, and so also as to space, time and cognition.

प्रश्न १७०—सुयणाणस्स णं भंते ! केवइए विसए पण्णत्ते ?

Q. 170. *Bhante* ! What is the range / sphere of scriptural knowledge.

उत्तर १७०—गोयमा ! से समासओ चउव्विहे पणत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं सुयणाणी उवउत्ते सव्वदव्वाइ जाणइ पासइ । एवं खेत्तओ वि एवं कालओ वि एवं भावओ णं सुयणाणी उवउत्ते सव्वभावे जाणइ पासइ ।

A. 170. In brief, four, viz., as object, space, time and cognition. As to object, one with scriptural knowledge appropriately knows and sees all objects, and so also as to space, time and cognition.

प्रश्न १७१—ओहिणाणस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 171. *Bhante* ! What is the range / sphere of ^{extra}super-sensory knowledge ?

उत्तर १७१—गोयमा ! से समासओ चउव्विहे पणत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं ओहिणाणी रुविदव्वाइ जाणइ पासइ जहा णंदीए जाव...भावओ ।

A. 171. Gautama ! In brief, four, viz., as object, space, time and cognition. As to object, one with extra-sensory knowledge knows and sees all tangible objects, as stated in the *Nandi Sūtra*, till cognition.

प्रश्न १७२—मणपज्जवणाणस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 172. *Bhante* ! What is the range / sphere of psychological knowledge ?

उत्तर १७२—गोयमा ! से समासओ चउव्विहे पणत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं उज्जुमइ अणंते अणंतपएसिए जहा णंदीए जाव...भावओ ।

A. 172. Gautama ! In brief, four, viz., as object, space, time and cognition. As to object, a simple-hearted person endowed with psychological knowledge knows and sees an infinite number of atom-clusters over infinite regions rendered

into psychological terms, as stated in the *Nandi Sūtra*, till cognition.

प्रश्न १७३—केवलज्ञानस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 173. *Bhante* ! What is the range / sphere of supreme knowledge ?

उत्तर १७३—गोयमा ! से समासओ चउव्विहे पणत्ते तं जहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं केवलज्ञानी सव्वदव्वाइं जाणइ पासइ । एवं जाव...भावओ ।

A. 173. *Gautama* ! In brief, four, viz., as object, space, time and cognition. As to object, one endowed with supreme knowledge knows and sees all objects, and like this, till cognition.

प्रश्न १७४—मइअण्णाणस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 174. *Bhante* ! What is the range / sphere of perceptual non-knowledge ?

उत्तर १७४—गोयमा ! से समासओ चउव्विहे पणत्ते तं उहा—दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं मइअण्णाणी मइअण्णाणपरिगयाइं दव्वाइं जाणइ पासइ । एवं जाव...भावओ मइअण्णाणी मइअण्णाणपरिगए भावे जाणइ पासइ ।

A. 174. *Gautama* ! In brief, four, viz., as object, space, time and cognition. As to object, one endowed with perceptual non-knowledge knows and sees all objects within its scope, and like this, till cognition.

प्रश्न १७५—सुयअण्णाणस्स णं भंते ! केवइए विसए पणत्ते ?

Q. 175. *Bhante* ! What is the range / sphere of scriptural non-knowledge ?

उत्तर १७५—गोयमा ! से समासओ चउव्विहे पणत्ते तं जहा—दव्वओ

खेतओ कालओ भावओ । दव्वओ णं सुयअण्णाणी सुयअण्णाणपरिगयाइं
दव्वाइं आघवेइ पण्णवेइ पल्लवेइ । एवं खेतओ कालओ भावओ णं सुय-
अण्णाणी सुयअण्णाणपरिगए भावे आघवेइ तं चेव ।

A. 175. Gautama ! In brief, four, viz., as object, space, time and cognition. As to object, one endowed with scriptural non-knowledge speaks of, narrates and establishes all objects within its scope, and like this, till cognition.

प्रश्न १७६—विभंगणाणस्स णं भंते ; केवइए विसए पण्णत्ते ?

Q. 176. *Bhante* ! What is the range / sphere of *vibhanga* knowledge ?

उत्तर १७६—गोयमा ! से समासओ चउव्विहे पण्णत्ते तं जहा—दव्वओ खेतओ कालओ भावओ । दव्वओ णं विभंगणाणी विभंगणाणपरिगयाइं दव्वाइं जाणइ पासइ । एवं जाव...भावओ णं विभंगणाणी विभंगणाण-परिगए भावे जाणइ पासइ ।

A. 176. Gautama ! In brief, four, viz., as object, space, time and cognition. As to object, one endowed with *vibhanga* knowledge knows and sees all objects within its scope, and like this, till cognition.

प्रश्न १७७—णाणी णं भंते ! णाणी त्ति कालओ केवच्चिरं होइ ?

Q. 177. *Bhante* ! How long does the knowledge of those endowed with knowledge last ?

उत्तर १७७—गोयमा ! णाणी दुविहे पण्णत्ते तं जहा—साइए वा अपज्जवसिए साइए वा सपज्जवसिए । तत्थ णं जे से साइए सपज्जवसिए से जहण्णेणं अंतोमुहुत्तं उक्कोसेणं छावट्ठिं सागरोवमाइं सातिरेगाइं ।

A. 177. Gautama ! Those endowed with knowledge are of two types, viz., with knowledge which has a beginning but no end, and with knowledge which has a beginning as well as an end. Knowledge with a beginning and an end lasts minimum for

less than a *muhurta* (48 minutes) and maximum for slightly more than sixty-six *sāgaras*.

प्रश्न १७८—आभिनिबोहियणाणी णं भंते... !

Q. 178, *Bhante* ! What about those with perceptual knowledge ?

उत्तर १७८—आभिनिबोहिय...एवं णाणी आभिनिबोहियणाणी जाव... केवलणाणी अण्णाणी मइअण्णाणी सुयअण्णाणी विभंगणाणी—एएसि दसण्हवि वि संचिट्ठणा जहा कायट्ठिईए । अंतरं सव्वं जहा जीवाभिगमे अण्णाबहुगाणि तिण्णि जहा बहुवत्तव्वयाए ।

A. 178. The duration of knowledge, perception, till supreme knowledge, non-knowledge, perceptual non-knowledge, scriptural non-knowledge and *vibhanga* knowledge,—of these ten items, is as stated in the *Prajñāpaṇā Sūtra*, Pada 18 ; their relative difference is stated in the *Jivābhigama Sūtra*, ; and their being less, more, etc., is stated in the *Prajñāpaṇā Sūtra*, Pada 3.

प्रश्न १७९—केवइया णं भंते ! आभिनिबोहियणाणपज्जवा पण्णत्ता ?

Q. 179. *Bhante* ! How many are the categories of perceptual knowledge ?

उत्तर १७९—गोयमा ! अणंता आभिनिबोहियणाणपज्जवा पण्णत्ता ।

A. 179. Gautama ! They are infinite.

प्रश्न १८०—केवइया णं भंते ! सुयणाणपज्जवा पण्णत्ता ?

Q. 180. *Bhante* ! How many are the categories of scriptural knowledge ?

उत्तर १८०—एवं चेव एवं जाव...केवलणाणस्स । एवं मइअण्णाणस्स सुयअण्णाणस्स य ।

A. 180. Gautama ! As aforesaid, till those of supreme knowledge. Also of perceptual non-knowledge and scriptural non-knowledge.

प्रश्न १८१—केवइया णं भंते ! विभंगणाणपज्जवा पणत्ता ?

Q. 181. *Bhante* ! How many are the categories of *vibhanga* knowledge ?

उत्तर १८१—अणंतं विभंगणाणपज्जवा पणत्ता ।

A. 181. Gautama ! They are also infinite.

प्रश्न १८२—एएसिणं भंते ! आभिणिबोहियणाणपज्जवाणं सुयणाण-
पज्जवाणं ओहिणाणपज्जवाणं मणपज्जवाणाणपज्जवाणं केवलणाणपज्जवाणं य
कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 182. *Bhante* ! Of the categories, as aforesaid, of perceptual knowledge, scriptural knowledge, extra-sensory knowledge, psychological knowledge and supreme knowledge, which ones are less, which ones more, equal or especially more ?

उत्तर १८२—गोयमा ! सव्वत्थोवा मणपज्जवाणाणपज्जवा ओहिणाण-
पज्जवा अणंतगुणा सुयणाणपज्जवा अणंतगुणा आभिणिबोहियणाणपज्जवा
अणंतगुणा केवलणाणपज्जवा अणंतगुणा ।

A. 182. Gautama ! Smallest in number are the categories of psychological knowledge. An infinite times more than these are the categories of extra-sensory knowledge. An infinite times more than the second are the categories of scriptural knowledge. An infinite times more than the third are the categories of perceptual knowledge. An infinite times more than the fourth are the categories of supreme knowledge.

प्रश्न १८३—एएसि णं भंते ! मइअणाणपज्जवाणं सुयअणाणपज्जवाणं
विभंगणाणपज्जवाणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 183. *Bhante* ! Of the categories of perceptual non-knowledge, scriptural non-knowledge and *vibhanga* knowledge, which ones are less, which ones more, equal or especially more ?

उत्तर १८३—गोयमा ! सव्वत्थोवा विभंगणाणपज्जवा सुयअण्णाण-
पज्जवा अणंतगुणा मइअण्णाणपज्जवा अणंतगुणा ।

A. 183. Gautama ! Smallest in number are the categories of *vibhanga* knowledge. An infinite times more than these are the categories of scriptural non-knowledge. An infinite times more than the second are the categories of perceptual non-knowledge.

प्रश्न १८४—एएसि णं भंते ! आभिणिबोहियणाणपज्जवाणं जाव...
केवलणाणपज्जवाणं मइअण्णाणपज्जवाणं सुयअण्णाणपज्जवाणं विभंगणाण-
पज्जवाणं कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 184. *Bhante* ! Of the categories of perceptual knowledge, till supreme knowledge, perceptual non-knowledge, scriptural non-knowledge and *vibhanga* knowledge, which ones are less, which ones more, equal or especially more ?

उत्तर १८४—गोयमा ! सव्वत्थोवा मणपज्जवणाणपज्जवा विभंगणाण-
पज्जवा अणंतगुणा ओहिणाणपज्जवा अणंतगुणा सुयअण्णाणपज्जवा अणंतगुणा
सुयणाणपज्जवा विसेसाहिया मइअण्णाणपज्जवा अणंतगुणा आभिणिबोहिय-
णाणपज्जवा विसेसाहिया केवलणाणपज्जवा अणंतगुणा ।

A. 184. Gautama ! Smallest in number are the categories of psychological knowledge. An infinite times more than these are the categories of *vibhanga* knowledge. An infinite times more than the second are the categories of extra-sensory knowledge. An infinite times more than the third are the categories of scriptural non-knowledge. Especially more than the fourth are the categories of scriptural knowledge. An infinite times more than the fifth are the categories of perceptual non-knowledge. Especially more than the sixth are

the categories of perceptual knowledge. An infinite times more than the seventh are the categories of supreme knowledge.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante !* So they are. You are right in what you have said.

बीओ उद्देसो समत्तो ।

Chapter Two ends.

Chapter Three

तइओ उद्देसो

[*Types of trees*]

प्रश्न १८५—कइविहा णं भंते ! इक्खा पणत्ता ?

Q. 185. *Bhante* ! How many types are the trees ?

उत्तर १८५—गोयमा ! तिंविहा इक्खा पणत्ता तं जहा—संखेज्ज-जीविया असंखेज्जजीविया अणंतजीविया ।

A. 185. *Gautama* ! They are of three types, viz., those with a limited number of souls, those with an unlimited number of souls and those with an infinite number of souls.

प्रश्न १८६—से किं तं संखेज्जजीविया ?

Q. 186. What are those with a limited number of souls ?

उत्तर १८६—संखेज्जजीविया अणेगविहा पणत्ता तं जहा—ताले तमाले तक्कलि तेतलि जहा पणवणाए जाव...नालिएरी । जे यावण्णे तहप्पगारा । सेत्तं संखेज्जजीविया ।

A. 186. *Gautama* ! They are of many types, viz., *tāla*, *tamāla*, *takkali*, *tetali*, *till naliert*, as stated in the *Prajñāpāṇā Sūtra*. State as each one is.

प्रश्न १८७—से किं तं असंखेज्जजीविया ?

Q. 187. What are those with an unlimited number of souls ?

उत्तर १८७—असंखेज्जजीविया दुविहा पणत्ता तं जहा—एगट्ठिया य बहुवीयगा य ।

A. 187. They are of two types, viz., those with a single seed, and those with many seeds.

प्रश्न १८८—से किं तं एगट्ठिया ?

Q. 188. What are those with a single seed, pray ?

उत्तर १८८—एगट्ठिया अणेगविहा पणत्ता तं जहा—णिबंबजंबु एवं जहा पणवणापए जाव...फला बहुवीयगा । सेत्तं बहुवीयगा । सेत्तं असंखेज्ज जीविया ।

A. 188. They are of many types, viz., neem, mango, berry, as stated in the *Prajñāpaṇā*, till with many seeds. They have an unlimited number of souls.

प्रश्न १८९—से किं तं अणंतजीविया ?

Q. 189. And what are those with an infinite number of souls ?

उत्तर १८९—अणंतजीविया अणेगविहा पणत्ता तं जहा—आलुए मूलए सिंगबेरे एवं जहा सत्तमसए जाव...सिउंडी मुसुंडी जे यावण्णे तहप्पगारा । सेत्तं अणंतजीविया ।

A. 189. They are of many types, such as, potato, radish, ginger, as stated in Book Seven above, till *siuṇḍi* and *musuṇḍi*. State each as it is.

[*Touch of space-points of the soul by weapons*]

प्रश्न १९०—अह भंते ! कुम्मे कुम्मावलिया गोहा गोहावलिया गोणा गोणावलिया मणुस्से मणुस्सावलिया महिसे महिसावलिया—एएसिणं भंते ! दुहा वा तिहा वा संखेज्जहा वा छिण्णाणं जे अंतरा ते वि णं तेहिं जीवपएसेहिं फुडा ?

Q. 190. *Bhante !* Earth-worms and others in the species, hawks and others in the species, cows and others in the species, men and others in the species, buffaloes and others in the species, — if they are pierced into two, three or a countable number of pieces, then, are the inner portions of these pieces touched by space-points of the soul ?

उत्तर १९०—हंता फुडा ।

A. 190. Yes, they are.

प्रश्न १९१—पुरिसे णं भंते ! अंतरे हत्थेण वा पाएण वा अंगुलियाए वा सलागाए वा कट्ठेण वा किलिंजेण वा आमसमाणे वा संमुसमाणे वा अलिहमाणे वा विलिहमाणे वा अण्णयरेण वा तिक्खेणं सत्थजाएणं अछिंदमाणे वा विछिंदमाणे वा अगणिकाएणं वा समोडहमाणे तेसिं जीवपएसाणं किंचि आवाहं वा विवाहं वा उप्पाएइ छविच्छेयं वा करेइ ?

Q. 191. *Bhante !* Suppose a man touches the inner portion of an earth-worm or any other with his hand, finger, stick or wood, especially touches it, pulls it gently or violently, pierces it further with weapons, and especially pierces it, roasts it on fire. Then do the space-points of the soul feel little pain or more pain, and are they separated thereby ?

उत्तर १९१—णो इणट्ठे समट्ठे । णो खलु तत्थ सत्थं कमइ ।

A. 191. No, nothing. Weapons, etc., have no effect on the space-points.

[*eight worlds*]

प्रश्न १९२—कइ णं भंते ! पुढवीओ पणत्ताओ ?

Q. 192. *Bhante !* How many are the worlds ?

उत्तर १९२—अट्ठ पुढवीओ पणत्ताओ तं जहा—रयणप्पभा जाव...अहे सत्तमा इसीपब्भारा ।

A. 192. Gautama ! They are eight, viz., Ratnaprabhā, till the seventh hell at the bottom, plus Siddhaśilā (the abode of the Siddhas) atop.

प्रश्न १९३—इमा णं भंते ! रयणप्पभापुढवी किं चरिमा अचरिमा ?

Q. 193 *Bhante !* Is Ratnaprabhā hell extreme (as per location) or non-extreme ?

उत्तर १९३—चरिमपदं णिरवसेसं भाणियव्वं ।

A. 193. State the whole Chapter on 'Extremes,' without omission, (in the *Prajñāpāṇā Sūtra*).

प्रश्न १९४—जाव...वेमाणिया णं भंते ! फासचरिमेणं किं चरिमा अचरिमा ?

Q. 194. ~~And~~ ¹¹⁴ what about the Vaimānikas, pray ? Are they extreme or non-extreme in matter of touch ?

उत्तर १९४—णोयमा ! चरिमा वि अचरिमा वि ।

A. 194. Gautama ! Both extreme and non-extreme.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante !* So they are. You are right.

सइओ उद्देसो समत्तो ।

Chapter Three ends.

चउत्थो उद्देसो

Chapter Four

रायगिहे जाव...एवं वयासी—

...in the city of Rājagṛha, till raised the following question :

[on deeds]

प्रश्न १९५—कइ णं भंते ! किरियाओ पणत्ताओ ?

A. 195. *Bhante* ! How many are the deeds (*kiriya*) ?

उत्तर १९५—गोयमा ! पंच किरियाओ पणत्ताओ तं जहा—काईया अहिरणिया एवं किरियापदं णिरवसेसं भाणियव्वं जाव...मायावत्तियाओ किरियाओ विसेसाहियाओ ।

A. 195. Gautama ! Deeds have been said to be five, viz., physical, instrumental, etc. State the whole Chapter on 'Deeds,' (in the *Prajñāpāṇā Sūtra*), without omission, till especially more are the deeds based on passions.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right..

चउत्थो उद्देसो समत्तो ।

Chapter Four ends..

पंचमो उद्देशो

Chapter Five

रायगिहे जाव...एवं वयासी—

...in the city of Rajagṛha, till raised the following question :

[*followers, belongings*]

प्रश्न १९६—आजीविया णं भंते ! थेरे भगवंते एवं वयासी—समणो-
वासगस्स णं भंते ! सामाइयकडस्स समणोवस्सए अच्छमाणस्स केइ भंडं अवह-
रेज्जा । से णं भंते ! तं भंडं अणुगवेसमाणे किं सयं भंडं अणुगवेसइ परायणं
भंडं अणुगवेसइ ?

Q. 196. *Bhante !* The *ajivikas* (followers of Gośālaka, a former disciple of Mahāvīra who later separated) asked the senior monks as follows : Suppose a *śrāvaka* (follower of the Jina path) is seated in a monks' lodge performing *sāmāyika* and at that time his belongings are removed by somebody. Now, after completing his *samayika*, if the said *śrāvaka* searches for his stolen *things*, does he search for his own belongings, or someone else's belongings ?

उत्तर १९६—गोयमा ! सयं भंडं अणुगवेसइ णो परायणं भंडं अणु-
गवेसइ ।

A. 196. Gautama ! In doing so, he searches for his own belongings, but not for someone else's.

प्रश्न १९७—तस्स णं भंते ! तेहिं सीलव्वयगुणवेरमणपच्चक्खाणपोस-
होववासेहिं से भंडे अभंडे भवइ ?

Q. 197. *Bhante !* Suppose a *śrāvaka* has accepted the vow of conduct, restraint, renunciation, atonement and fast, For such one, do the belongings so stolen become non-belongings for him ?

उत्तर १९७—हंता भवइ ।

A. 197 Yes, they do.

प्रश्न १९८—से केणं खाइणं अट्ठेणं भंते ! एवं वुच्चइ—सयं भंडं अणुगवेसइ णो परायणं भंडं अणुगवेसइ ?

Q. 198. *Bhante* ! If that be so, then, how do you maintain that while searching for these, he searches for his own belongings and not for someone else's belongings ?

उत्तर १९८—गोयमा ! तस्स णं एवं भवइ—णो मे हिरण्णे णो मे सुवण्णे णो मे कंसे णो मे दूसे णो मे विपुलवणकणगरयणमणिमोत्तियसंखसिलप्पवाल-रत्तरयणमाईए संतसारसावएज्जे समत्तभावे पुण से अपरिण्णाए भवइ । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—सयं भंडं अणुगवेसइ णो परायणं भंडं अणु-गवसेइ ।

A. 198. *Gautama* ! A *śrāvaka* who is seated in a *sāmāyika* feels that 'silver is not mine, gold is not mine, bronze is not mine, cloth is not mine, wealth, grains, pearls, gems, conches, diamonds, jewels, are not mine.' But then he has not renounced his 'mineness', for which, oh *Gautama* ! I maintain that he searches for his own belongings, and not for someone else's belongings.

प्रश्न १९९—समणोवासगस्स णं भंते ! सामाइयकडस्स समणोवस्सए अच्छमाणस्स केइ जायं चरेज्जा से णं भंते ! किं जायं चरइ अजायं चरइ ?

Q. 199. *Bhante* ! Suppose a *śrāvaka* is seated in *sāmāyika* in the monks' lodge when, perchance, a rogue enjoys the company of his wife ; then, does he enjoy the company of the *śrāvaka*'s wife or of the *śrāvakas*' non-wife ?

उत्तर १९९—गोयमा ! जायं चरइ णो अजायं चरइ ।

A. 199. *Gautama* ! Surely he enjoys the company of the *śrāvaka*'s wife, not of his non-wife.

प्रश्न २००—तस्स णं भंते ! तेहिं सीलव्वयगुणवेरमणपच्चक्खाणपोस-
होववासेहिं सा जाया अजाया भवइ ?

Q. 200. *Bhante* ! Suppose the *śrāvaka* is under the vow of conduct, till fast, then (in the above case), does the wife become non-wife ?

उत्तर २००—गोयमा ! हंता भवइ ।

A. 200. Yes, Gautama, she does.

प्रश्न २०१—से केणं खाइणं अट्ठेणं भंते ! एवं वुच्चइ—जायं चरइ णो अजायं चरइ ?

Q. 201. *Bhante* ! If that be so, how do you maintain that the rogue enjoys the company of the *śrāvaka's* wife, not of his non-wife ?

उत्तर २०१—गोयमा ! तस्स णं एवं भवइ—णो मे माया णो मे पिया णो मे भाया णो मे भगिणी णो मे भज्जा णो मे पुत्ता णो मे सुण्हा । पेज्ज बंवेण पुण से अबोच्छिण्णे भवइ । से तेणट्ठेणं गोयमा ! जाव...णो अजायं चरइ ।

A. 201. Gautama ! A *śrāvaka* who is under the vow of conduct, till fast has a feeling in his mind that 'my mother is not mine, my father is not mine, my brother is not mine, my sister is not mine, my wife is not mine, my son is not mine', but his link of affection with them is not broken. Hence I maintain that the rogue enjoys the company of the *śrāvaka's* wife, not of his non-wife.

[*transgression of a śrāvaka's vow*]

प्रश्न २०२—समणोवासगस्स णं भंते ! पुव्वामेव थूलए पाणाइवाए अपच्चक्खाए भवइ से णं भंते ! पच्छा पच्चाइक्खमाणे किं करेइ ?

Q. 202 If a *śrāvaka* has not renounced the slaughter of

a coarse (visible) living being, what does he do when he renounces it later ?

उत्तर २०२—गोयमा ! तीयं पडिक्कम्मइ पडुप्पणं संवरेइ अणागयं पच्चक्खाइ ।

A. 202. Gautama ! He makes atonement for any such deed done in the past, desists from it in the present and renounces it for the future.

प्रश्न २०३—तीयं पडिक्कम्ममाणे किं तिविहं तिविहेणं पडिक्कम्मइ तिविहं दुविहेणं पडिक्कम्मइ तिविहं एगविहेणं पडिक्कम्मइ दुविहं तिविहेणं पडिक्कम्मइ दुविहं दुविहेणं पडिक्कम्मइ दुविहं एगविहेणं पडिक्कम्मइ एगविहं तिविहेणं पडिक्कम्मइ एगविहं दुविहेणं पडिक्कम्मइ एगविहं एगविहेणं पडिक्कम्मइ ?

Q. 203. *Bhante* ! While making atonement for slaughter committed in the past, does he do so by three modes and three means, or by three and two, or three and one, or two and three, or two and two, or two and one, or one and three, or one and two, or one and one ?

उत्तर २०३—गोयमा ! तिविहं तिविहेणं पडिक्कम्मइ तिविहं दुविहेणं वा पडिक्कम्मइ एवं चैव जाव...एगविहेणं पडिक्कम्मइ ।

तिविहं तिविहेणं पडिक्कम्ममाणे ण करेइ ण कारवेइ करेतं णाणुजाणइ मणसा वयसा कायसा ।

तिविहं दुविहेणं पडिक्कम्ममाणे ण करेइ ण कारवेइ करेतं णाणुजाणइ मणसा वयसा अहवा ण करेइ ण कारवेइ करेतं णाणुजाणइ मणसा कायसा अहवा ण करेइ ण कारवेइ करेतं णाणुजाणइ वयसा कायसा ।

तिविहं एगविहेणं पडिक्कम्ममाणे ण करेइ ण कारवेइ करेतं णाणुजाणइ मणसा अहवा ण करेइ ण कारवेइ करेतं णाणुजाणइ वयसा अहवा ण करेइ ण कारवेइ करेतं णाणुजाणइ कायसा ।

दुविहं तिविहेणं पडिक्कममाणे ण करेइ ण कारवेइ मणसा वयसा कायसा
अहवा ण करेइ करेतं णाणुजाणइ मणसा वयसा कायसा अहवा ण कारवेइ
करेतं णाणुजाणइ मणसा वयसा कायसा ।

दुविहं दुविहेणं पडिक्कममाणे ण करेइ ण कारवेइ मणसा वयसा अहवा ण
करेइ ण कारवेइ मणसा कायसा अहवा ण करेइ ण कारवेइ वयसा कायसा
अहवा ण करेइ करेतं णाणुजाणइ मणसा वयसा अहवा ण करेइ करेतं
णाणुजाणइ मणसा वयसा अहवा ण करेइ करेतं णाणुजाणइ वयसा कायसा
अहवा ण कारवेइ करेतं णाणुजाणइ मणसा वयसा अहवा ण कारवेइ करेतं
णाणुजाणइ मणसा कायसा अहवा ण कारवेइ करेतं णाणुजाणइ वयसा
कायसा ।

दुविहं एगविहेणं पडिक्कममाणे ण करेइ ण कारवेइ मणसा अहवा ण करेइ ण
कारवेइ वयसा अहवा ण करेइ ण कारवेइ कायसा अहवा ण करेइ करेतं
णाणुजाणइ मणसा अहवा ण करेइ करेतं णाणुजाणइ वयसा अहवा ण करेइ
करेतं णाणुजाणइ कायसा अहवा ण कारवेइ करेतं णाणुजाणइ मणसा अहवा
ण कारवेइ करेतं णाणुजाणइ वयसा अहवा ण कारवेइ करेतं णाणुजाणइ
कायसा ।

एगविहं तिविहेणं पडिक्कममाणे ण करेइ मणसा वयसा कायसा अहवा ण
कारवेइ मणसा वयसा कायसा अहवा करेतं णाणुजाणइ मणसा वयसा कायसा ।
एगविहं दुविहेणं पडिक्कममाणे ण करेइ मणसा वयसा अहवा ण करेइ मणसा
कायसा अहवा ण करेइ वयसा कायसा अहवा ण कारवेइ मणसा वयसा अहवा
ण कारवेइ मणसा कायसा अहवा ण कारवेइ वयसा कायसा अहवा करेतं
णाणुजाणइ मणसा वयसा अहवा करेतं णाणुजाणइ मणसा कायसा अहवा
करेतं णाणुजाणइ वयसा कायसा ।

एगविहं एगविहेणं पडिक्कममाणे ण करेइ मणसा अहवा ण करेइ वयसा अहवा
ण करेइ कायसा अहवा ण कारवेइ मणसा अहवा ण कारवेइ वयसा अहवा
ण कारवेइ कायसा अहवा करेतं णाणुजाणइ मणसा अहवा करेतं णाणुजाणइ
वयसा अहवा करेतं णाणुजाणइ कायसा ।

A. 203. Gautama ! It may be by three modes and
three means, or three and two, till one and one. When

Three and Three, he does not do himself, nor orders, nor approves, by mind, speech and body. *When Three and Two*, he does not do himself, nor orders, nor approves, by mind and speech, or by mind and body, or by speech and body. *When Three and One*, he does not do himself, nor orders, nor approves, by mind, or speech, or body. *When Two and Three*, he does not do himself, nor orders, by mind, speech and body ; or, he does not do himself, nor approves, by mind, speech and body ; or he neither orders, nor approves, by mind, speech and body. *When Two and Two*, he neither does, nor orders, by mind and speech, or by mind and body, or by speech and body ; or, he neither does, nor approves, by mind and speech, or by mind and body, or by speech and body ; or, he neither orders, nor approves, by mind and speech, or by mind and body, or by speech and body. *When Two and One*, he neither does, nor orders, by mind, or by speech, or by body ; or, he neither does, nor approves, by mind, or by speech or by body ; or, he neither orders, nor approves, by mind, or by speech or by body. *When One and Three*, he does not do, by mind, by speech and by body ; or, he does not order, by mind, by speech and by body ; or, he does not approve, by mind, by speech and by body. *When One and Two*, he does not do, by mind and speech, or by mind and body, or by speech and body ; or, he does not order, by mind and speech, or by mind and body, or by speech and body ; or, he does not approve, by mind and speech, or by mind and body, or by speech and body. *When One and One*, he does not do, by mind, or by speech, or by body ; or, he does not order, by mind, or by speech, or by body ; or, he does not approve, by mind, or by speech, or by body. (In all, 49 forms.)

प्रश्न २०४—पडुप्पणं संवरेमाणे किं तिविहं तिविहेणं संवरेइ ?

Q. 204. *Bhante !* While desisting in the present, does he desist by three modes and means three ?

उत्तर २०४—गोयमा ! एवं जहा पडिक्कममाणेण एगूणपण्णं भंगा भणिया एवं संवरमाणेण वि एगूणपण्णं भंगा भाणियव्वा ।

A. 204 Repeat for desisting in the present the same 49 forms as stated above for atonement for anything done in the past.

प्रश्न २०५—अणागयं पच्चक्खमाणे किं तिविहं तिविहेणं पच्चक्खाइ !

Q. 205 *Bhante* ! In renouncing for the future, does he renounce by three modes and means three ?

उत्तर २०५—गोयमा ! एवं तं चेव भंगा एगूणपण्णं भाणियव्वा जाव... अह्वा करेतं णाणुजाणइ कायसा ।

A. 205. Gautama ! Repeat the same 49 forms.

प्रश्न २०६—समणोवासगस्स णं भंते ! पुव्वामेव थूलए मुसावाए अपच्चक्खाए भवइ से णुणं भंते ! पच्छा पच्चाइक्खमाणे... ?

Q. 206. *Bhante* ! If a follower of the *śramāṇa* path has not renounced falsehood in general in the beginning, but later when he renounces it, what does he do ?

उत्तर २०६—एवं जहा पाणाइवायस्स सीयालं भंगसयं भणियं तहा मुसावायस्स वि भाणियव्वं । एवं अदिण्णादाणस्स वि एवं थूलयस्स मेहुणस्स वि थूलगस्स परिगहस्स वि जाव...अह्वा करेतं णाणुजाणइ कायसा । एवं खलु एरिसगा समणोवासगा भवन्ति णो खलु परिसगा आजीविओवासगा भवन्ति ।

A. 206. Repeat for falsehood the same 147 forms (i.e.. 49×3 for the past, the present and the future) as stated above for slaughter. So also for usurpation, sex behaviour and possession. The followers of the *śramāṇa* path are all like this ; the followers of the *ājivikas* are not like this.

आजीवियसमणस्स णं अयमट्ठे अक्खीणपडिभोइणौ सव्वे सत्ता । से हंता छेता भेत्ता लुपित्ता विलुपित्ता उद्दवइत्ता आहारं आहारेंति । तत्थ खलु इमे दुवालस आजीवियोवासगा भवंति तं जहा—ताले तालपलंबे उन्विहे सविहे अवविहे उदए णामुदए णम्मदए अणुवालए संखवालए अयंबले कायरए—इच्चेए दुवालसं आजीवियोवासगा अरिहंतदेवतागा अम्मापिउसुस्सुसगा पंचफल पडिक्कंता तं जहा—उंबेरहिं वडेहिं बोरेहिं सतरेहिं पिलकखूहिं पलंड्हसुण-कंदमूलविवज्जगा अणिल्लंछिएहिं अणक्कभिण्णेहिं गोणेहिं तसपाणविवज्जिएहिं वित्तेहिं वित्तिं कप्पेमाणा विहरंति । एए वि ताव एवं इच्छंति किमंग ! पुण जे इमे समणोवासगा भवंति जेसिं णो कप्पंति इमाइं पण्णरस कम्मादानाई सयं करेत्तए वा कारवेत्तए वा करेत्तं वा अण्णं ण समणुजाणेत्तए । तं जहा—इंगालकम्मे वणकम्मे साडीकम्मे भाडीकम्मे फीडीकम्मे दंतवाणिज्जे लक्ख-वाणिज्जे केसवाणिज्जे रसवाणिज्जे विसवाणिज्जे जंतपीलणकम्मे णिल्लंछण-कम्मे दवग्गिदावणया सरदहतलागपरिसोसणया असईपोसणया । इच्चेए समणोवासगा सुक्का सुक्काभिजाइया भवित्ता कालमासे कालं किच्चा अण्णयरेसु देवलोएसु देवत्ताए उववत्तारो भवंति ।

The *ājivika* way of reasoning is as follows : Every living organism lives on by eating some form of life. So they beat, cut, pierce, scissor, peel, even kill others to acquire food. The following twelve sects have been identified as the followers of the *ājivika* way : Tāla, Tālapralamba, Udvidha, Samvidha, Avavidha, Udaya, Namodaya, Narmodaya, Anupālaka, Sankhapālaka, Ayambula and Kātara. Gosālaka is their prophet and lawgiver. They are obedient to their parents. They eat not five types of fruit, viz., *umbara* fruit, banyan fruit, berry, *sattara* fruit and *pipal* fruit. They take not onion, garlic and other roots. They earn their livelihood with the help of oxen who have not been turned into bulls by castration and by piercing of the nose, and injure not any mobile form of life. When even the followers of Gosālaka desist from causing injury to other living beings in earning their livelihood, then, what to speak of the followers of the *śramaṇa* path who neither perform, nor order, nor approve the following fifteen professions : professions using fire, forest, management of vehicles, transport, plough and spade, teeth, bone and skin

lac, hair, liquor and other drinks, opium and other intoxicants, oil press and other pressing machines, castration, lighting wild fire for deforestation, removal of water from lake, tank and pool and running immoral traffic in women. The followers of the *śramaṇa* path become pure and sanctified by practising vows, restraining from these activities and then, having worthily lived their life on this earth, they find a worthy place in one of the heavens.

प्रश्न २०७—कइविहा णं भंते ! देवलोगा पणत्ता ?

Q. 207. *Bhante* ! How many are the abodes of the gods ?

उत्तर २०७—गोयमा ! चउव्विहा देवलोगा पणत्ता तं जहा—भवण-वासी वाणमंतरा जोइसिया वेमाणिया ।

A. 207. Gautama ! They are four, viz., those for the Bhavanapatis, Vāṇavyantaras, Jyotiṣkas and Vaimāṇikas.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right.

पंचमो उद्देशो समप्तो

Chapter Five ends,

छठ्ठी उद्देशो

Chapter Six

[merit in offering pure and right food]

प्रश्न २०८—समणोवासगस्स णं भंते ! तहारूवं समणं वा माहणं वा फासुएसणिज्जेणं असणपाणस्साइमसाइमेणं पडिलाभेमाणस्स किं कज्जइ ?

Q. 208. *Bhante* ! What merit does a follower derive in offering pure and right food, drink, dainties and delicacies to a *śramaṇa* or a *māhana* who has been duly initiated ?

उत्तर २०८—गोयमा ! एगंतसो णिज्जरा कज्जइ णत्थि य से पावे कम्मे कज्जइ ।

A. 208. *Gautama* ! He exhausts his *karma* wholly and indulges not in sinful deeds.

प्रश्न २०९—समणोवासगस्स णं भंते ! तहारूवं समणं वा माहणं वा अफासुएणं अणेसणिज्जेणं असणपाण जाव...पडिलाभेमाणस्स किं कज्जइ ?

Q. 209. *Bhante* ! What merit does a follower derive in offering impure and improper food, drink, etc., to a *śramaṇa* or a *mahana* who has been duly initiated ?

उत्तर २०९—गोयमा ! बहुतरिया से णिज्जरा कज्जइ अप्पतराए से पावे कम्मे कज्जइ ।

A. 209. *Gautama* ! He has a good deal of *karma* exhaustion and little sin.

प्रश्न २१०—समणोवासगस्स णं भंते ! तहारूवं असंजयं अविरयपडिहय-पच्चक्खायपावकम्मं फासुएण वा अफासुएण वा एसणिज्जेण वा अणेसणिज्जेण वा असणपाण जाव...किं कज्जइ ?

Q. 210. *Bhante* ! What merit does a follower derive in offering pure or impure, proper or improper, food, drink, etc., to one who is not restrained, not desisted, who has not stopped sinful deeds, nor has renounced them, though duly initiated ?

उत्तर २१०—गोयमा ! एगंतसो से पावे कम्मे कज्जइ णत्थि से कावि णिज्जरा कज्जइ ।

A. 210. *Gautama* ! This leads to all sin and there is no exhaustion of *karma* whatsoever.

णिग्गंथं च णं गाहावइकुलं पिंडवायपडियाए अणुप्पविट्ठं केइ दोहिं पिंडेहिं उवणिमंतेज्जा—एगं आउसो ! अप्पणा भुंजाहि एगं थेराणं दलयाहि । से य तं पडिगहेज्जा थेरा य से अणुगवेसियव्वा सिया जत्थेव अणुगवेसमाणे थेरे पासिज्जा तत्थेव अणुप्पदायव्वे सिया णो चेव णं अणुगवेसमाणे थेरे पासिज्जा तं णो अप्पणा भुंजेज्जा णो अण्णेसिं दावए । एगंते अणावाए अचित्ते बहुफासुए थंडिल्ले पडिल्लेहेत्ता पमज्जित्ता परिट्ठावेयव्वे सिया ।

Suppose a monk comes to a householder to beg food, and the said householder offers him two cakes and makes a request as follows : “Oh long-lived monk ! You take one cake for your use and give the other to some fellow monk.” The monk accepts the cakes, comes back to his lodge and looks for some fellow monk. If he finds one, he gives the cake to him ; but, if he does not, then, he neither takes the cake himself, nor gives it to another, but finds some safe, secluded, clean, life-free and appropriate spot, wipes it clean and deposits the cake there.

णिग्गंथं च णं गाहावइकुलं पिंडवायपडियाए अणुप्पविट्ठं केइ तीहिं पिंडेहिं उवणिमंतेज्जा—एगं आउसा ! अप्पणा भुंजाहि दो थेराणं दलयाहि । से य ते पडिगहेज्जा थेरा य से अणुगवेसेयव्वा सेसं तं चेव जाव...परिट्ठावेयव्वे सिया । एवं जाव...इसहिं पिंडेहिं उवणिमंतेज्जा । णवरं एगं आउसो ! अप्पणा भुंजाहि णव थेराणं दलयाहि । सेसं तं चेव जाव...परिट्ठावेयव्वे सिया ।

Suppose a monk comes to a householder to beg food, and the said householder offers him three cakes and makes a request as follows : "Oh long-lived monk ! You take one cake yourself and offer the other two to some fellow monks." The monk accepts the cakes, returns to his lodge and looks for two fellow monks. If he finds them, he gives them the two cakes ; but if he does not, then, he neither takes the two cakes himself, nor gives them to others, but finds a safe, secluded, clean, life-free and appropriate spot, wipes it clean and deposits the cakes there. The above has to be repeated for four, five, till ten cakes. Mind that in all the cases, only one cake is to be taken by him, and the remaining ones till nine are to be given to fellow monks. The rest as aforesaid.

णिग्गंथं च णं गाहावइकुलं जाव...केइ दोहिं पडिग्गहेहिं उवणिमंतेज्जा—एगं आउसो ! अप्पणा पडिभुंजाहि एगं थेराणं दलयाहि । से य तं पडिग्गहेज्जा तहेव जाव...तं णो अप्पणा परिभुंजेज्जा णो अण्णेसिं दावए । सेसं तं चेव जाव...परिट्ठावेयव्वे सिया । एवं जाव...दसहिं पडिग्गहेहिं एवं जहा पडिग्गहेहिं एवं जहा पडिग्गहवत्तव्वया भणिया एवं गोच्छयरयहरणचोलपट्टगकंवललट्ठिसंथारगवत्तव्वया य भाणियव्वा जाव...दसहिं संथारएहिं उवणिमंतेज्जा जाव...परिट्ठावेयव्वे सिया ।

Suppose a monk comes to a householder to beg, and the said householder offers him two begging bowls, instructing him to have one for his own use, and to give the other one to a fellow monk. He accepts the bowls and returns to his lodge. The rest as aforesaid. (When he does not find a fellow monk), he neither uses the bowl himself, nor gives it to another, till deposits the bowl as stated before. The same has to be repeated, till ten bowls. And what has been said of bowls will equally apply to cloth for drying bowls, duster, *colapattia*, blanket, staff, bed and everything else.

प्रश्न २११—णिग्गंथेण य गाहावइकुलं पिंडवायपडियाए पविट्ठेणं अण्णयरे अकिच्चठ्ठाणे पडिसेविए तस्स णं एवं भवइ—इहेव अहं एयस्स ठाणस्स आलोएमि पडिक्कमामि णिंदांमि गरिहामि विउट्टामि विसोहेमि अकरणयाए अब्भुट्ठेमि अहारिहं पायच्छित्तं तवोकम्मं पडिवज्जामि तओ पच्छा थेराणं अंतिअं आलोएस्सामि जाव...तवोकम्मं पडिवज्जिस्सामि । से य

संपट्टिए असंपत्ते थेरा य पुब्बामेव अमुहा सिया से णं भंते ! किं आराहए विराहए ?

Q. 211. *Bhante* ! Suppose a monk goes to a householder to beg and falls victim to a lapse ; and further suppose that right then, he has a reaction as follows : 'At this very spot, let me discuss my lapse, seek atonement, decry and condemn it, tear off the bondage due to it, get purified, take a vow not to repeat it in future, and court suitable penance to wipe it clean. And then I go to a senior monk, discuss it with him, till court suitable penance to wipe it clean.' Having thought like this, he sets out to meet a senior monk, but, on the way, due to some unforeseen malady overtaking, he loses expression and fails to seek atonement. Is such a monk to be deemed as steadfast, or non-steadfast ?

उत्तर २११—गोयमा ! आराहए णो विराहए ।

A. 211. Gautama ! He is steadfast, not its reverse.

प्रश्न २१२—से य संपट्टिए असंपत्ते अण्णया य पुब्बामेव अमुहे सिया से णं भंते ! किं आराहए विराहए ?

Q. 212. *Bhante* ! Suppose the said monk has sought atonement, etc., with self, but not with a senior monk (for reason just stated). Is he to be deemed as steadfast, or non-steadfast ?

उत्तर २१२—गोयमा ! आराहए णो विराहए ।

A. 212. Gautama ! He is steadfast, not its reverse.

प्रश्न २१३—से य संपट्टिए असंपत्ते थेरा य कालं करेज्जा से णं भंते ! किं आराहए विराहए ?

Q. 213. *Bhante* ! Suppose he has sought atonement, etc., with self, but before he could do the same with a senior monk, the latter passed away. Is he to be deemed as steadfast, or non-steadfast ?

उत्तर २१३—गोयमा ! आराहए णो विराहए ।

A. 213. Gautama ! He is steadfast, not its reverse.

प्रश्न २१४—से य संपट्ठिए असंपत्ते अप्पणा य पुब्बामेव कालं करेज्जा से ण भंते ! किं आराहए विराहए ?

Q. 214. *Bhante !* Suppose he has sought atonement, etc., with self, but passes away before he could do the same with a senior monk. Is he to be deemed as steadfast or non-steadfast ?

उत्तर २१४—गोयमा ! आराहए णो विराहए ।

A. 214. Gautama ! He is steadfast, not non-steadfast.

प्रश्न २१५—से य संपट्ठिए संपत्ते थेरा य अमुहा सिया से ण भंते ! किं आराहए विराहए ?

Q. 215. *Bhante !* Suppose the said monk has sought atonement, etc., with self, and thereafter he sets out and comes to a senior monk, but in the mean time, due to some unforeseen malady, the senior monk has lost his expression. Then is he to be deemed as steadfast, or non-steadfast ?

उत्तर २१५—गोयमा ! आराहए णो विराहए । से य संपट्ठिए संपत्ते अप्पणा य...एवं संपत्तेण वि चत्तारि आलावगा भाणियब्बा जहेव असंपत्तेण ।

A. 215. Gautama ! He is steadfast, not non-steadfast. The four statements made above about the monk who has not reached a senior monk have to be repeated in cases where the monk has reached a senior monk. (Total eight statements.)

णिग्गंथेण य बहिया विचारभूमिं वा विहारभूमिं वा णिक्खंतेणं अण्णयरे अकिच्चट्ठाणे पडिसेविए तस्स णं एवं भवइ—इहेव ताव अहं...एवं एत्थ वि ते चेव अट्ठ आलावगा भाणियब्बा जाव...णो विराहए । णिग्गंथेण य गामाणुगामं दुइज्जमाणेणं अण्णयरे अकिच्चट्ठाणे पडिसेविए तस्स णं एवं भवइ

—इहेव ताव अहं...एत्थ वि ते चेव अट्ठ आलावगा भाणियन्वा जाव...णो विराहए ।

The same eight statements will apply if some lapse has been committed by a monk on his way to depositing his excreta, or on his exodus from one place to another, and he has a reaction, and all that as aforesaid. Then, he is steadfast, not non-steadfast. Likewise the same eight, when he is wandering from village to village, till he is steadfast, not non-steadfast.

प्रश्न २१६—णिग्गंधिए य गाहावइकुलं पिंडवायपडियाए अणुपविट्ठाए अण्णयरे अक्किच्चट्ठाणे पडिसेविए । तीसे णं एवं भवइ—इहेव ताव अहं एयस्स ठाणस्स आलोएमि जाव...तवोक्कम्मं पडिवज्जामि तथो पच्छा पवत्तिणीए अंतियं आलोएस्सामि जाव...पडिवज्जिस्सामि । सा य संपट्ठिया असंपत्ता पवत्तिणी य अमुहा सिया । सा णं भंते ! किं आराहिया विराहिया ?

Q. 216. *Bhante* ! Suppose a nun has gone to a householder to beg, and falls victim to a lapse, and has a reaction, and all that as aforesaid, is she steadfast, or non-steadfast ?

उत्तर २१६—गोयमा ! आराहिया णो विराहिया । सा य संपट्ठिया जहा णिग्गंथस्स तिण्णि गमा भणिया एवं णिग्गंधीए वि तिण्णि आलावगा भाणियन्वा जाव...आराहिया णो विराहिया ।

A. 216. *Gautama* ! The nun is steadfast, not non-steadfast, except that in place of the word 'senior monk', use the word 'head nun' (*pravartini*).

प्रश्न २१७—से केणट्ठेणं भंते ! एवं वुच्चइ—आराहए णो विराहए ?

Q. 217. *Bhante* ! Why do you say, she is steadfast, not its reverse ?

उत्तर २१७—गोयमा ! से जहा णामए केइ पुरिसे एगं महं उण्णालोमं वा गयलोमं वा सणलोमं वा कप्पासलोमं वा तणसूयं वा दुहा वा तिहा वा संखेज्जहा वा छिंदित्ता अगणिकायंसि पक्खिवेज्जा से णुणं गोयमा ! छिज्जमाणे छिण्णे पक्खिप्पमाणे पक्खित्ते डज्झमाणे दड्ढेत्ति वत्तव्वं सिया ?

—हंता भगवं ! छिज्जमाणे छिण्णे जाव...दड्ढेत्ति वत्तवं सिया ।

—से जहा वा केइ पुरिसे वत्थं अहयं वा धोयं वा तंतुगयं वा मज्जिटादोणीए पक्खिवेज्जा से णूणं गोयमा ! उक्खिप्पमाणे उक्खित्ते पक्खिप्पमाणे पक्खित्ते रज्जमाणे रत्तेत्ति वत्तवं सिया ?

—हंता भगवं ! उक्खिप्पमाणे उक्खित्ते जाव...रत्तेत्ति वत्तवं सिया ।

—से तेणट्ठेणं गोयमा ! एवं वुच्चइ—आराहए णो विराहए ।

A. 217. Gautama ! Suppose a man takes some wool from a lamb, or hair from an elephant, or some fibre of hemp or cotton, or simply a few sticks of hay, cuts them into two, three or a countable number of pieces, and hurls them into the fire ; then, will you agree that these have been cut while they were being cut, hurled when thrown out, and burnt when placed into the fire ?

—Yes, sir, I do.

—And suppose a man takes a piece of cloth, old or new, or just woven, and puts it into a dyeing pan ; then, will you agree that the cloth has been picked up while being taken, put into the pan while being so put, and dyed while being dyed ?

—Yes, sir, I do.

For the same reason do I maintain that a monk or a nun who has the necessary preparation for atonement, etc., is steadfast, and not its reverse.

[*what is it that is burning in a lamp*]

प्रश्न २१८—पईवस्स णं भंते ! भियायमाणस्स किं पईवे भियाइ लट्ठी भियाइ वत्ती भियाइ तेल्ले भियाइ पईवचंपए भियाइ जोइ भियाइ ?

Q. 218. *Bhante* ! What is it that is burning in a lamp—the lamp or the stand, the wick or the oil, the chimney or the flame ?

उत्तर २१८—गोयमा ! णो पईवे भियाइ जाव...णो पईवचंपए भियाइ जोई भियाइ ।

A. 218. Gautama ! It is neither the lamp, till nor the chimney, but the flame which is burning.

प्रश्न २१९—अगारस्स णं भंते ! भियायमाणस्स किं अगारे भियाइ कुड्डा भियाइ कडणा भियाइ धारणा भियाइ बलहरणे भियाइ वंसा भियाइ मल्ला भियाइ वग्गा भियाइ छित्तरा भियाइ छाणे भियाइ जोई भियाइ ?

Q. 219. *Bhante* ! In a house which is afire, what is it that is burning—the house, the walls, the partitions, the pillars, the beams, the bamboos, the wall-frames, the knots, the mats or the thatch ?

उत्तर २१९—गोयमा ! णो अगारे भियाइ णो कुड्डा भियाइ जाव... णो छाणे भियाइ जोई भियाइ ।

A. 219. Gautama ! Neither the house, nor the walls, till nor the thatch, but it is fire which is burning.

[*on relative activities*]

प्रश्न २२०—जीवे णं भंते ! ओरालियसरीराओ कइकिरिए ?

Q. 220. *Bhante* ! Relative to the gross body of another, how many activities does a five-organ being perform ?

उत्तर २२०—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंच-किरिए सिय अकिरिए ।

A. 220. Gautama ! Sometimes, three, sometimes four and sometimes five, and sometimes even no activity.

प्रश्न २२१—णेरइए णं भंते ! ओरालियसरीराओ कइकिरिए ?

Q. 221. *Bhante* ! Relative to the gross body of another, how many activities does an infernal being perform ?

उत्तर २२१—गोयमा ! सिय तिकिरिए सिय चिउकिरिए सिय पंच-किरिए ।

A. 221. Gautama ! Sometimes three, sometimes four and sometimes five.

प्रश्न २२२—असुरकुमारे णं भंते ! ओरालियसरीराओ कइकिरिए ?

Q. 222. *Bhante !* Relative to the gross body of another, how many activities does an Asurakumāra perform ?

उत्तर २२२—गोयमा ! एवं चेव जाव...वेमाणिए । णवरं मणुस्से जहा जीवे ।

A. 222. As aforesaid, till the Vaimānikas. Human beings are like five-organ beings.

प्रश्न २२३—जीवे णं भंते ! ओरालियसरीरेहिंतो कइकिरिए ?

Q. 223. *Bhante !* Relative to the gross bodies of others, how many activities does a five-organ being perform ?

उत्तर २२३—गोयमा ! सिय तिकिरिए जाव...सिय अकिरिए ।

A. 223. Gautama ! Sometimes three, till sometimes even no activity.

प्रश्न २२४—णेरइए णं भंते ! ओरालियसरीरेहिंतो कइकिरिए ?

Q. 224. *Bhante !* Relative to the gross bodies of others, how many activities does an infernal being perform ?

उत्तर २२४—एवं एसो जहा पढमो दंडओ तहा इमो वि अपरिसेसो भाणियव्वो जाव...वेमाणिए । णवरं मणुस्से जहा जीवे ।

A. 224. The same as in the first case above, (Q / A

221), till the Vaimānikas, except human beings who are like five-organ beings.

प्रश्न २२५—जीवा णं भंते ! ओरालियसरीराओ कइकिरिया ?

Q. 225. *Bhante* ! Relative to the gross body of one, how many activities do many a five-organ being perform ?

उत्तर २२५—गोयमा ! सिय तिकिरिया जाव सिय...अकिरिया ।

A. 225. Gautama ! Sometimes three, sometimes four and sometimes five, and sometimes even no activity.

प्रश्न २२६—जेरइया णं भंते ! ओरालियसरीराओ कइकिरिया ?

Q. 226. *Bhante* ! Relative to the gross body of one, how many activities do many an infernal being perform ?

उत्तर २२६—एवं एसो वि जहा पढमो दंडओ तहा भाणियव्वो जाव... वेमाणिया । णवरं मणुस्सा जहा जीवा ।

A. 226. Gautama ! As aforesaid, (Q / A 221), till the Vaimānikas, except human beings who are like five-organ beings.

प्रश्न २२७—जीवा णं भंते ! ओरालियसरीरेहिंतो कइकिरिया ?

Q. 227. *Bhante* ! Relative to the gross body of other living beings, how many activities do many a five-organ being perform ?

उत्तर २२७—गोयमा ! तिकिरिया वि चउकिरिया वि पंचकिरिया वि अकिरिया वि ।

A. 227. Gautama ! Sometimes three, sometimes four and sometimes five, and sometimes no activity.

प्रश्न २२८—जेरइया णं भंते ! ओरालियसरीरेहिंतो कइकिरिया ?

Q. 228. *Bhante* ! Relative to the gross bodies of other living beings, how many activities do many an infernal being perform ?

उत्तर २२८—गोयमा ! तिकिरिया वि चउकिरिया वि पंचकिरिया वि । एवं जाव...वेमाणिया । णवरं मणुस्सा जहा जीवा ।

A. 228. Gautama ! Sometimes three, sometimes four and sometimes five. And like this, till the Vaimānikas. Human beings are like five-organ beings.

प्रश्न २२९—जीवे णं भंते ! वेउव्वियसरीराओ कइकिरिए ?

Q. 229. *Bhante* ! Relative to the fluid body of a living being, how many activities does a five-organ being perform ?

उत्तर २२९—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय अकिरिए ।

A. 229. Gautama ! Sometimes three and sometimes four, and sometimes no activity.

प्रश्न २३०—णेरइए णं भंते ! वेउव्वियसरीराओ कइकिरिए ?

Q. 230. *Bhante* ! Relative to the fluid body of a living being, how many activities does an infernal being perform ?

उत्तर २३०—गोयमा ! सिय तिकिरिए सिय चउकिरिए एवं जाव... वेमाणिए । णवरं मणुस्से जहा जीवे । एवं जहा ओरालियसरीरेणं चत्तारि दंडगा भणिया तथा वेउव्वियसरीरेण वि चत्तारि दंडगा भाणियव्वा । णवरं पंचमकिरिया ण भण्णइ । सेसं तं चेव । एवं जहा वेउव्वियं तथा आहारं पि तेयं पि कम्मं पि भाणियव्वं । एककेक्के चत्तारि दंडगा भाणियव्वा ।

A. 230. Gautama ! Sometimes three and sometimes four. And like this, till the Vaimānikas. Human beings are like five-organ beings. The same four statements as stated above for the gross body will also apply to the fluid body, except the fifth activity (which is not to be stated). The rest as aforesaid.

What has been said of the fluid body does hold of the caloric, fiery and *kārman* bodies, four statements for each.

प्रश्न २३१—जाव...वेमाणिया णं भंते ! कम्मगसरीरेहिंतो कइकिरिया ?

Q. 231. *Bhante* ! Relative to the *kārman* body of many, how many activities do the Vaimānikas perform ?

उत्तर २३१—गोयमा ! तिकिरिया वि चउकिरिया वि ।

A. 231. Gautama ! Sometimes three and sometimes four. (To be stated upto this.)

—सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! So they are. You are right.

छट्ठो उद्देशो समप्तो ।

Chapter Six ends.

सत्तमो उद्देसो

Chapter Seven

[a dialogue between senior monks and heretics.]

तेणं कालेणं तेणं समएणं रायगिहे णयरे (वण्णओ) गुणसिलए चेइए (वण्णओ) जाव...पुढविसिलावट्ठओ । तस्स णं गुणसिलस्स चेइयस्स अदूरसामंते बह्वे अण्णउत्थिया परिवसंति । तेणं कालेणं तेणं समएणं समणे भगवं महावीरे आइगरे जाव...समोसडे । जाव...परिसा पडिगया । तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स बह्वे अंतेवासी थेरा भगवंतो जाइसंपण्णा कुलसंपण्णा जहा बिइयसए जाव...जीवियासमरणभय-विप्पमुक्का समणस्स भगवओ महावीरस्स अदूरसामंते उड्डंजाणू अहोसिरा ऋणकोट्ठोवगया संजमेणं तवसा अप्पाणं भावेमाणे जाव...विहरंति ।

In that period, at that time, there was a city named Rājagṛha. Description, Outside the city, there was a park named Guṇaśilaka. Description. In that park, there was a slab of (black) stone. Near the said park, neither very near nor far from it, there lived many monks belonging to the order of heretics. In that period at that time, Śramaṇa Bhagavān Mahāvīra who had reorganised the spiritual order (*tirtha*) arrived there. People flocked to hear his sermons, and having done so, they went back. In that period, at that time, Śramaṇa Bhagavān Mahāvīra had many disciples who were born in high maternal and paternal lines, who had no attachment for life and who had overcome the fear of death. They were seated neither very near nor very far from Bhagavān Mahāvīra, with their knees up and heads bent low, meditating and firmly rooted in restraint and penance.

तएणं ते अण्णउत्थिया जेणेव थेरा भगवंतो तेणेव उवागच्छति । उवागच्छिता ते थेरे भगवंतं एवं वयासी—तुम्हे णं अज्जो ! तिविहं तिविहेणं असंजय-विरयप्पडिह्य...जहा सत्तमसए बिइए उद्देसए जाव...एगंतबाला या वि भवह ।

The said heretical monks came to Bhagavān Mahāvīra and his monks and said unto them in part as follows :—

“*Aryas !* By three modes and three means, we think, you are unrestrained, unresisted, unrestricted and unrenounced (state everything as stated in S. 7. U. 2.), till you are out and out fools.”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—केणं कारणेणं अज्जो !
अम्हे तिविहं तिविहेणं असंजयविरय जाव...एगंतबाला या वि भवामो ?

On hearing these words, the senior monks in the order of Bhagavān Mahāvīra said unto the heretics as follows :

“*Aryas !* For what reason do you say that by three modes, till we are fools ?”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—तुम्हे णं अज्जो ! अदिण्णं
गेण्हह अदिण्णं भुंजह अदिण्णं साइज्जह । तएणं ते तुम्हे अदिण्णं गेण्हमाणा
अदिण्णं भुंजमाणा अदिण्णं साइज्जमाणा तिविहं तिविहेणं असंजयविरय जाव...
एगंतबाला या वि भवह ।

Heretics—“*Aryas !* You accept things which have not been bestowed, you eat things which have not been bestowed, you permit the acceptance of things which have not been bestowed. In thus accepting, eating and permitting the acceptance of things not duly bestowed, you become, by three modes, etc., till out and out fools.”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—केणं कारणेणं अज्जो !
अम्हे अदिण्णं गेण्हामो अदिण्णं भुंजामो अदिण्णं साइज्जामो ? जए णं अम्हे
अदिण्णं गेण्हमाणा जाव...अदिण्णं साइज्जमाणा तिविहं तिविहेणं असंजयविरय
जाव...एगंतबाला या वि भवामो ?

Senior monks—“*Aryas !* How do you think that we accept things not duly bestowed, etc., till we are out and out fools ?”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—तुम्हाणं अज्जो ! दिज्जमाणे
अदिण्णे पडिग्गहेज्जमाणे अपडिग्गहिए णिस्सरिज्जमाणे अणिसिट्ठे । तुम्हं

णं अज्जो ! दिज्जमाणं पडिग्गहं असंपत्तं एत्थ णं अंतरा केइ अवहरिज्जा गाहावइस्स णं तं णो खलु तं तुब्भं । तएणं तुब्भे अदिण्णं गेण्हह जाव...अदिण्णं साइज्जह । तएणं तुब्भे अदिण्णं गेण्हमाणा जाव...एगंतबाला या वि भवह ।

Heretics—"Aryas ! According to you, things in the process of being given 'have not been given', things in the process of being taken 'have not been taken', things in the process of being offered in the bowl 'have not been so offered'. In consequence, according to you, till a thing offered to you, if it has not reached your bowl, but has been stolen away in the process of being offered, then, this is a loss to the householder, and not a loss to you. This supports our above contention, till you are out and out fools."

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—णो खलु अज्जो ! अम्हे अदिण्णं गेण्हामो अदिण्णं भुजामो अदिण्णं साइज्जामो । अम्हे णं अज्जो ! दिण्णं गेण्हामो दिण्णं भुजामो दिण्णं साइज्जामो । तएणं अम्हे दिण्णं गेण्हमाणा दिण्णं भुजमाणा दिण्णं साइज्जमाणा तिविहं तिविहेणं संजयविरयपडिहय जहा सत्तमसए जाव...एगंतपंडिया या वि भवामो ।

Senior monks—"Aryas ! We accept not things not bestowed, take not things not bestowed, nor permit the acceptance of things not bestowed. We accept things only when duly bestowed, take things only when duly bestowed, permit the acceptance of things only when duly bestowed. Hence in accepting things duly bestowed, in taking things duly bestowed and in permitting the acceptance of things duly bestowed, we are, by three modes and three means, duly restrained, till we are wholly prudent."

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—केणं कारणेणं अज्जो ! तुम्हे दिण्णं गेण्हह जाव...दिण्णं साइज्जह जए णं तुब्भे दिण्णं गेण्हमाणा जाव...एगंतपंडिया या वि भवह ?

Heretics—"Aryas ! How do you accept things duly bestowed, till permit the acceptance of things duly bestowed, till call yourselves wholly prudent ?"

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—अम्हे (म्हं) णं अज्जो ! दिज्जमाणे दिण्णे पडिग्गाहिज्जमाणे पडिग्गहिणं णिस्सरिज्जमाणे णिसिठ्ठे । अम्हं णं अज्जो ! दिज्जमाणं पडिग्गहं असंयत्तं एत्थ णं अंतरा केइ अवहरेज्जा अम्हं णं तं णो खलु तं गाहावइस्स । तए णं अम्हे दिण्णं गेण्हामो दिण्णं भुजामो दिण्णं साइज्जामो । तए णं अम्हे दिण्णं गेण्हमाणा जाव...दिण्णं साइज्जमाणा तिविहं तिविहेणं संजय जाव...एगंतपंडिया वि भवामो । तुब्भे णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं अस्संजय जाव...एगंतबाला या वि भवह ।

Senior monks—“*Aryas* ! In our view, a thing in the process of being given ‘has been given’, in the process of being accepted ‘has been accepted’ and in the process of being put into the begging bowl ‘has been so put’. Hence if a thing which is in the process of being put into the bowl, but which has not yet reached the bowl, be stolen, then we consider that our thing has been stolen, and not the thing belonging to the householder. Hence, you see, we take a thing which has been duly offered, till by three modes and three means, till we are restrained, till wholly prudent. But we think, what you have said about us as being unrestrained by three modes and three means applies very much to you.”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—केणं कारणेणं अज्जो ! अम्हे तिविहं जाव...एगंतबाला या वि भवामो ?

Heretics—“*Aryas* ! How do you say that by three modes and three means, we are unrestrained, till fools ?”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—तुब्भे णं अज्जो ! अदिण्णं गेण्हह अदिण्णं भुजह अदिण्णं साहिज्जह । तएणं तुब्भे अदिण्णं गेण्हमाणा जाव...एगंतबाला या वि भवह ।

Senior monks—“*Aryas* ! You accept things not duly bestowed, you take things not duly bestowed, you permit the acceptance of things not duly bestowed. Hence in accepting things not duly bestowed, till you are fools.”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—केणं कारणेणं अज्जो !
अम्हे अदिण्णं गेण्हामो जाव...एगंतबाला या वि भवामो ?

Heretics—“*Aryas* ! How do you say that we accept things not duly bestowed, till we are fools ?”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—तुब्भे (भं) णं अज्जो !
दिज्जमाणे अदिण्णे तं चेव जाव...गाहावइस्स णं तं णो खलु तं तुब्भं । तएणं
तुज्जे अदिण्णं गेण्हह तं चेव जाव...एगंतबाला या वि भवह ।

Senior monks—“*Aryas* ! In your view, a thing which is in the process of being given ‘has not been given’, till when stolen, it is not your thing, but the householder’s thing which has been stolen. Hence you accept things not duly bestowed, till you are fools.”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—तुब्भे णं अज्जो ! तिविहं
तिविहेणं असंजय जाव...एगंतबाला या वि भवह ।

Heretics—“*Aryas* ! By three modes and three means, you are unrestrained, till you are fools.”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—केणं कारणेणं अज्जो !
अम्हे तिविहं तिविहेणं जाव...एगंतबाला या वि भवामो ?

Senior monks—“*Aryas* ! How do you say that by three modes and three means, we are unrestrained, till we are fools ?”

तएणं ते अण्णउत्थिया ते थेरे भगवंते एवं वयासी—तुब्भे णं अज्जो !
रीयं रीयमाणा पुढविं पेच्चेह अभिहणह वत्तेह लेसेह संघाएह संघट्टेह परित्ता-
वेह किलामेह उद्दवेह । तएणं तुब्भे पुढविं पेच्चेमाणा अभिहणमाणा जाव...
उद्दवेमाणा तिविहं तिविहेणं असंजयविरय जाव...एगंतबाला यावि भवह ।

Heretics—“*Aryas* ! While walking, you put weight on the earth-bodies, hurt them, kick at them, rub them against the ground, gather them, disturb them, cause them pain, even

death. Hence we say that you are unrestrained, till you are fools."

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—णो खलु अज्जो ! अम्हे रीयं रीयमाणा पुढविं पेच्चामो अभिहणामो जाव...उवद्दवेमो । अम्हे णं अज्जो ! रीयं रीयमाणा कायं वा जोयं वा रियं वा पडुच्च देसं देसेणं वयामो पएसं पएसेणं वयामो । तेणं अम्हे देसं देसेणं वयमाणा पएसं पएसेणं वयमाणा णो पुढविं पेच्चामो अभिहणामो जाव...उवद्दवेमो । तएणं अम्हे पुढविं अपेच्चेमाणा अणभिहणेमाणा जाव...अणुवद्दवेमाणा तिविहं तिविहेणं संजय जाव...एगंतपंडिया यावि भवामो । तुम्हे णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं अस्संजय जाव...वाला या वि भवह ।

Senior monks—“*Aryas* ! While walking, we do not put weight on the ear h bodies, till kill them not. In discharging our routine, including the depositing of our excreta, for helping the diseased and for the protection of life in earth, water, etc., we move from place to place, from region to region, but, in doing so, we press not, crush not, till kill not the earth bodies, and in this manner, we practise restraint. But, *Aryas*, in our view, you, who are, by three modes and three means, unrestrained, are out and out fools.”

तएणं ते अण्णउत्थिया थेरे भगवंते एवं वयासी—केणं कारणेणं अज्जो ! अम्हे तिविहं तिविहेणं जाव...एगंतवाला या वि भवामो ?

Heretics—“*Aryas* ! What for do you say that we are unrestrained, till out and out fools ?”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—तुम्हे णं अज्जो ! रीयं रीयमाणा पुढविं पेच्चेह जाव...उवद्दवेह । तएणं तुम्हे पुढविं पेच्चेमाणा जाव...उवद्दवेमाणा तिविहं तिविहेणं जाव...एगंतवाला या वि भवह ।

Senior monks—“*Aryas* ! While walking, you press beneath your feet the earth bodies, till kill them. Hence you are unrestrained, till out and out fools.”

तएणं ते अण्णउत्थिया थेरे भगवंते एवं वयासी—तुब्भे (भं) णं अज्जो ! गम्ममाणे अगए वीइक्कमिज्जमाणे अवीइक्कंते रायगिहं णयरं संपाविउक्कामे असंपत्ते ।

Heretics—“*Aryas* ! According to you, while going, one has not gone ; while covering a space, one has not covered it ; while desiring to reach Rājagṛha, one has not reached Rājagṛha.”

तएणं ते थेरा भगवंतो ते अण्णउत्थिए एवं वयासी—णो खलु अज्जो ! अम्हं गम्ममाणे अगए वीइक्कमिज्जमाणे अवीइक्कंते रायगिहं णयरं जाव...असंपत्ते । अम्हं णं अज्जो ! गम्ममाणे गए वीइक्कमिज्जमाणे वीइक्कंते रायगिहं णयरं संपाविउक्कामे संपत्ते । तुब्भं णं अप्पणा चेव गम्ममाणे अगए वीइक्कमिज्जमाणे अवीइक्कंते रायगिहं णयरं जाव...असंपत्ते ।

Senior monks—“*Aryas* ! It is not correct that in our view, while going, one has not gone ; while covering a space, one has not covered it ; while desiring to reach Rājagṛha, one has not reached there. Rather, our view is, while going, one has gone ; while covering, one has covered ; while desiring to reach Rājagṛha, one has arrived there. Hence we would say, if it be the reverse, then, that is your stand.”

तएणं ते थेरा भगवंतो अण्णउत्थिए एवं पडिहणंति पडिहणित्ता गइप्पवायं णाम अज्झयणं पण्णवइंसु ।

In this manner, the senior monks of the order (of Mahāvira) silenced the heretics and gave them a complete discourse on the flow of movement.

[*flow of movement*]

प्रश्न २३२—कइविहे णं भंते ! गइप्पवाए पण्णत्ते ?

Q. 232. *Bhante* ! How many types has the flow of movement ?

उत्तर २३२—गोयमा ! पंचविहे गइप्पवाए पणत्ते तं जहा—पयोगगई
ततगई वंघणछेयणगई उववायगई विहायगई । एत्तो आरब्भ पओगपयं
णिरवसेसं भाणियव्वं जाव...से तं विहायगई ।

A. 232. Gautama ! The flow of movement is stated to be of five types, viz., (1) movement from region to region and category to category called *prayoga-gati*, (2) movement extended from one step to another called *tata-gati*, (3) movement from one life to another, both fettered, or from life to liberation called *bandhana-chedana-gati*, (4) movement leading to birth called *upapāta-gati* and (5) movement through the sky called *vihāyo-gati*. Starting from here, *Prayoga-pada* or Chapter on Prayoga (in the *Prajñāpāṇā Sūtra*) has to be stated exhaustively.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So they are, You are right.

सत्तमो उद्देसो समत्तो ।

Chapter Seven ends.

अट्ठमो उद्देसो

Chapter Eight

रायगिहे जाव...एवं वयासी—

In that period, at that time, Indrabhuti Gautama made the following submission :

[on adversaries]

प्रश्न २३३—गुरुं णं भंते ! पडुच्च कइ पडिणीया पणत्ता ?

Q. 233. *Bhante* ! Relative to the spiritual master (*guru*), how many are the adversaries ?

उत्तर २३३—गोयमा ! तओ पडिणीया पणत्ता तं जहा—आयरिय-पडिणीए उवज्झायपडिणीए थेरपडिणीए ।

A. 233. Gautama ! Three, viz., adversary to the *ācārya* (who is the head of the order), to the teachers and to the senior monks.

प्रश्न २३४—गइं णं भंते ! पडुच्च कइ पडिणीया पणत्ता ?

Q. 234. *Bhante* ! Relative to movement (*transmigration*), how many are the adversaries ?

उत्तर २३४—गोयमा ! तओ पडिणीया पणत्ता तं जहा—इहलोग-पडिणीए परलोगपडिणीए दुहओलोगपडिणीए ।

A. 234. Gautama ! Three, viz., adversary to this life, to the next life and to both.

प्रश्न २३५—समुहं णं भंते ! पडुच्च कइ पडिणीया पणत्ता ?

Q. 235. *Bhante* ! Relative to the community (*group*), how many are the adversaries ?

उत्तर २३५—गोयमा ! तओ पडिणीया पणत्ता तं जहा—कुलपडिणीए गणपडिणीए संघपडिणीए ।

A. 235. Gautama ! Three, viz., adversary to *kula*, to *gaṇa* and to *sangha*.

प्रश्न २३६—अणुकंपं पडुच्च पुच्छा ?

Q. 236. *Bhante* ! Relative to compassion, how many are the adversaries ?

उत्तर २३६—गोयमा ! तओ पडिणीया पणत्ता तं जहा—तवस्सि-पडिणीए गिलाणपडिणीए सेहपडिणीए ।

A. 236. Gautama ! Three, viz., adversary to a monk who practises penance, to a patient (monk) and to a fresher.

प्रश्न २३७—सुयं णं भंते ! पडुच्च पुच्छा ?

Q. 237. *Bhante* ! Relative to the scriptures, how many are the adversaries ?

उत्तर २३७—गोयमा ! तओ पडिणीया पणत्ता तं जहा—सुत्तपडिणीए अत्थपडिणीए तदुभयपडिणीए ।

A. 237. Gautama ! Three, viz., adversary to the scriptures, to their meaning, to both.

प्रश्न २३८—भावं णं भंते ! पडुच्च पुच्छा ?

Q. 238. *Bhante* ! Relative to cognition (*bhāva*), how many are the adversaries ?

उत्तर २३८—गोयमा ! तओ पडिणीया पणत्ता तं जहा—ज्ञानपडिणीए दंसणपडिणीए चरित्तपडिणीए ।

A. 238. Gautama ! Three, viz., adversary to knowledge, to faith and to conduct.

[On behaviour]

प्रश्न २३९—कइविहे णं भंते ! ववहारे पणत्ते ?

Q. 239. *Bhante !* How many types of behaviour (*vyavahāra*) have been identified ?

उत्तर २३९—गोयमा ! पंचविहे ववहारे पणत्ते तं जहा—आगमे सुयं आणा धारणा जीए । जहा से तत्थ आगमे सिया आगमेणं ववहारं पट्ठवेज्जा । णो य से तत्थ आगमे सिया जहा से तत्थ सुए सिया सुएणं ववहारं पट्ठवेज्जा । णो य से तत्थ सुए सिया जहा से तत्थ आणा सिया आणाए ववहारं पट्ठवेज्जा । णो य से तत्थ आणा सिया जहा से तत्थ धारणा सिया धारणाए ववहारं पट्ठवेज्जा । णो य से तत्थ धारणा सिया जहा से तत्थ जीए सिया जीएणं ववहारं पट्ठवेज्जा । इच्चेएहिं पंचहिं ववहारं पट्ठवेज्जा तं जहा—आगमेणं सुएणं आणाए धारणाए जीएणं । जहा जहा से आगमे सुए आणा धारणा जीए तहा तहा ववहारं पट्ठवेज्जा ।

A. 239. *Gauṇama !* Five types, viz., *āgama*, *śruta*, *ājñā*, *dhāraṇa* and *jīta*. Of these five, one who has the knowledge of the *agamic* texts should behave as per the *āgamas*. One who does not have the knowledge of the *āgamas* but has the knowledge of *śruta* (lesser texts), should behave as per *śruta*. One who does not have the *śruta* knowledge, but knows the orders (of the previous preceptors) or their rulings, should behave as per these orders. One who does not have the knowledge of these orders, but receives the guidance (from some monk), he should behave as per guidance (held out by the monk). When even guidance is not available, one should mould his behaviour as per his own discretion. Thus one should follow one or the other of these five in moulding his behaviour depending on one's access to anyone of these five items as per priority indicated.

प्रश्न २४०—से किमाहु भंते ! आगमबलिया समणा णिगंधा ?

Q. 240. *Bhante !* What is said about a *śramaṇa* monk who has the equipment of the *āgamas* ?

उत्तर २४०—इच्छेयं पंचविहं ववहारं जया जया जहिं जहिं तहा तहा तहिं तहिं आणिस्सिओवसियं सम्मं ववहरमाणे समणे णिगंथे आणाए आराहए भवइ ।

A. 240. Gautama ! A *śramaṇa* monk, who, being wholly free from attachment and malice, applies one or the other of the five types of behaviour depending on his access, is said to be the true follower of the order.

[On bondage]

प्रश्न २४१—कइविहे णं भंते ! बंधे पण्णते ?

Q. 241. *Bhante* ! How many are the bondages ?

उत्तर २४१—गोयमा ! दुविहे बंधे ! पण्णत्ते तं जहा—इरियावहियाबंधे य संपराइयबंधे य ।

A. 241. Gautama ! Two, viz., due to *iriyapathikī* activity and due to *sāmparaikī* activity, (the former for one who is free from attachment and the latter the outcome of passions).

प्रश्न २४२—इरियावहियं णं भंते ! कम्मं किं णेरइओ बंधइ मणुस्सी बंधइ देवो बंधइ देवी बंधइ ?

Q. 242. *Bhante* ! Is the bondage due to the *iriyapathikī* or attachment-free activity acquired by an infernal, by an animal, male as well as female, by a man, male as well as female, by a god, male as well as female ?

उत्तर २४२—गोयमा ! णो णेरइओ बंधइ णो तिरिक्खजोणिओ बंधइ णो देवो बंधइ णो देवी बंधइ । पुढवपडिक्खणए पडुच्च मणुस्सा य मणुस्सीओ य वंधंति । पडिक्खजमाणए पडुच्च मणुस्सो वा बंधइ मणुस्सी वा बंधइ मणुस्सा वा बंधंति मणुस्सीओ वा बंधंति अहवा मणुस्सो य मणुस्सी य बंधइ अहवा मणुस्सो य मणुस्सीओ य बंधंति अहवा मणुस्सा य मणुस्सी य बंधंति अहवा मणुस्सा य मणुस्सीओ य बंधंति ।

A. 242. Gautama ! It is acquired neither by an infernal, nor by an animals, male or female, nor by a god, male or female. Relative to the past, it is acquired by men, male as well as female ; and relative to the present, it is acquired by a man, or a woman, or men, or women, or a man as well as a woman, or a man as well as women, or men as well as a woman, or men as well as women.

प्रश्न २४३—तं भंते ! किं इत्थी बंधइ पुरिसो बंधइ नपुंसगो बंधइ इत्थिओ बंधंति पुरिसा बंधंति नपुंसगा बंधंति नोइत्थी नोपुरिसो नोनपुंसगो बंधइ ?

Q. 243. *Bhante !* Is the bondage due to the *iriyāpathikī* activity acquired by a woman, or by a man, or by an *eunuch*, or by women, or by men, or by *eunuchs*, or by no-woman no-man no-*eunuch* ?

उत्तर २४३—गोयमा ! नोइत्थी बंधइ नोपुरिसो बंधइ जाव...नो-नपुंसगो बंधइ । पुव्वपडिवण्णए पडुच्च अवगयवेदा वा बंधंति पडिवज्जमाणए पडुच्च अवगयवेदो वा बंधइ अवगयवेदा वा बंधंति ।

A. 243. Gautama ! Not by a woman, nor by a man, till not by an *eunuch*. Relative to the past, it is acquired by living beings who have outlived the use of their sex ; relative to the present, it is acquired by a living being/beings who have outlived the use of their sex.

प्रश्न २४४—जइ भंते ! अवगयवेदो वा बंधइ अवगयवेदा वा बंधंति तं भंते ! किं इत्थीपच्छाकडो बंधइ पुरिसपच्छाकडो बंधइ नपुंसगपच्छाकडो बंधइ इत्थिपच्छाकडा बंधंति पुरिसपच्छाकडा बंधंति नपुंसगपच्छाकडा बंधंति उदाहु इत्थीपच्छाकडो य पुरिसपच्छाकडो य बंधइ इत्थीपच्छाकडो य पुरिस-पच्छाकडा य बंधंति उदाहु इत्थीपच्छाकडो य नपुंसगपच्छाकडो य बंधइ उदाहु पुरिसपच्छाकडो य नपुंसगपच्छाकडो य बंधइ उदाहु इत्थीपच्छाकडो य पुरिसपच्छाकडो य नपुंसगपच्छाकडो य बंधइ । एवं एए छवीसं भंगा जाव... उदाहु इत्थीपच्छाकडा य पुरिसपच्छाकडा य नपुंसगपच्छाकडा य बंधंति ?

Q. 244. *Bhante !* If a living being/beings who have

outlived their sex acquire the bondage due to the *iriyāpathiki* activity, is it acquired by one who had previously been a woman, or a man, or a *eunuch*, or women, or men or *cnunuchs*, or one woman and one man, or one woman and many men, or many women and one man, or many women and many men, or one woman and one *eunuch*, or one woman and many *eunuchs*, or many women and one *eunuch*, or many women and many *eunuchs*, or one man and one *eunuch*, or one man and many *eunuchs*, or many men and one *eunuch*, or many men and many *eunuchs*, or one woman, one man and one *eunuch*, or one woman, one man and many *eunuchs*, or one woman, many men and one *eunuch*, or one woman, many men and many *eunuchs*, or many women, one man and one *eunuch*, or many women, one man and many *eunuchs*, or many women, many men and one *eunuch*, these twenty-six groups, till many women, many men and many *eunuchs* ?

उत्तर २४४—गोयमा ! इत्थीपच्छाकडो वि बंधइ पुरिसपच्छाकडो वि बंधइ णपुंसगपच्छाकडो वि बंधइ इत्थिपच्छाकडा वि बंधंति पुरिसपच्छाकडा वि बंधंति णपुंसगपच्छाकडा वि बंधंति अह्वा इत्थिपच्छाकडो य पुरिसपच्छाकडो य बंधइ । एवं एए चेव छव्वीसं भंगा भाणियव्वा जाव... अह्वा इत्थिपच्छाकडा य पुरिसपच्छाकडा य णपुंसगपच्छाकडा य बंधंति ।

A. 244. Gautama ! It is acquired by all the twenty-six forms, by a woman, till by many women, many men and many *eunuchs* who had previously had the use of sex.

प्रश्न २४५—तं मते ! किं बंधी बंधइ बंधिस्सइ बंधी बंधइ ण बंधिस्सइ बंधी ण बंधइ बंधीस्सइ बंधी ण बंधइ ण बंधिस्सइ ण बंधी बंधइ बंधिस्सइ ण बंधी बंधइ ण बंधिस्सइ ण बंधी ण बंधइ बंधिस्सइ ण बंधी ण बंधइ ण बंधीस्सइ ?

Q. 245. *Bhante* ! Is this bondage acquired in the past, the present and the future, or in the past and the present but not in the future, or in the past, not in the present, but again in the future, or in the past, not in the present, nor in the future, or not in the past, but in the present and in the future, or not in the past, but in the present, and not

in the future, or not in the past, nor in the present, but in the future, or not in the past, not in the present, not in the future ?

उत्तर २४५—गोयमा ! भवागरिसं पडुच्च अत्येगइए बंधी बंधइ बंधिस्सइ अत्येगइए बंधी बंधइ ण बंधिस्सइ एवं तं चेव सव्वं जाव...अत्येगइए ण बंधी ण बंधइ ण बंधिस्सइ । गहणागरिसं पडुच्च अत्येगइए बंधी बंधइ बंधिस्सइ एवं जाव...अत्येगइए ण बंधी बंधइ बंधिस्सइ णो चेव णं ण बंधी बंधइ ण बंधिस्सइ अत्येगइए ण बंधी ण बंधइ बंधिस्सइ अत्येगइए ण बंधी ण बंधइ ण बंधिस्सइ ।

A. 245. Gautama ! Re. attracting *iriyāpathiki karma* over several lives, for some living beings all the eight forms, from acquired in the past, the present and the future, till did not acquire in the past, do not acquire in the present and will not acquire in the future, will hold. Re. attracting *iriyāpathiki karma* over a single life, however, what holds is that a particular living being acquired, acquires and will acquire, till did not acquire, but acquires and will acquire ; but in this case, (the sixth form, viz.,) did not acquire in the past, but acquires in the present, and will not acquire in the future is not to be stated. Again, a particular living being did not acquire, does not acquire, but will acquire. Again, some other being did not acquire, does not acquire and will not acquire.

प्रश्न २४६—तं भंते ! किं साइयं सपज्जवसियं बंधइ साइयं अपज्जवसियं बंधइ अणाइयं सपज्जवसियं बंधइ अणाइयं अपज्जवसियं बंधइ ?

Q. 246. *Bhante* ! Is this bondage due to the *iriyāpathiki* activity with a beginning and with an end, or with a beginning but without an end, or without a beginning but with an end, or without a beginning and without an end ?

उत्तर २४६—गोयमा ! साइयं सपज्जवसियं बंधइ णो साइयं अपज्जवसियं बंधइ णो अणाइयं सपज्जवसियं बंधइ णो अणाइयं अपज्जवसियं बंधइ ।

A. 246. Gautama ! It is with a beginning and with an end, not the other three.

प्रश्न २४७—तं भंते ! किं देसेणं देसं बंधइ देसेणं सव्वं बंधइ सव्वेणं देसं बंधइ सव्वेणं सव्वं बंधइ ?

Q. 247. *Bhante !* Does this bondage of the *iriyāpathikī* activity bind by a part a part or the whole of the soul, or by the whole a part or the whole of the soul ?

उत्तर २४७—गोयमा ! णो देसेणं देसं बंधइ णो देसेणं सव्वं बंधइ णो सव्वेणं देसं बंधइ सव्वेणं सव्वं बंधइ ।

A. 247. Gautama ! Not by a part a part of the soul nor by a part the whole of the soul, nor by the whole a part of the soul, but by the whole the whole of the soul.

प्रश्न २४८—संपराइयं णं भंते ! कम्मं किं णेरइओ बंधइ तिरिक्ख-जोणिओ बंधइ जाव...देवी बंधइ ?

248. *Bhante !* Is *kārma* due to *sāmparāikī* activity (which are the outcome of passions) acquired by the infernal beings, or by subhuman beings (animals), till by goddesses ?

उत्तर २४८—गोयमा ! णेरइओ वि बंधइ तिरिक्खजोणिओ वि बंधइ मणुस्सो वि बंधइ मणुस्सी वि बंधइ देवो वि बंधइ देवी वि बंधइ ।

A. 248. Gautama ! It is acquired by infernal beings, by subhuman beings, both male and female, by human beings, both male and female, also by heavenly beings, both male and female.

प्रश्न १४९—तं भंते ! किं इत्थी बंधइ पुरिसो बंधइ तहेव जाव... णोइत्थी णोपुरिसो णोणपुंसो बंधइ ?

Q. 249. *Bhante !* Is it acquired by a woman, by a man, till by no-woman, no-man, no-eunuch ?

उत्तर २४९—गोयमा ! इत्थी वि बंधइ पुरिसो वि बंधइ जाव...णपुंसो वि बंधइ अह्वेए य अवगयवेओ य बंधइ अह्वेए य अवगयवेया य बंधंति ।

A. 249. Gautama ! It is acquired by a woman, by a man, till by an *eunuch*, by one of these with sex and by one who has outlived the use of sex, or by one of these with sex and by many who have outlived the use of sex.

प्रश्न २५०—जइ भंते ! अवगयवेओ य बंधइ अवगयवेया य बंधंति तं भंते ! किं इत्थीपच्छाकडो बंधइ पुरिसपच्छाकडो बंधइ... ?

Q. 250. *Bhante* ! If it is acquired by one or many who have outlived the use of sex, then does it apply to one who had been a woman, or a man, *et. seq.* ?

उत्तर २५०—एवं जहेव इरियावहियाबंधगस्स तहेव णिरवसेसं जाव... अह्वा इत्थीपच्छाकडा य पुरिसपच्छाकडा य णपुंसगपच्छाकडा य बंधंति ।

A. 250. What has been said about the *iriyāpathikī* activity will hold true here too without any omission, till acquired by many who had been women, who had been men and who had been *eunuchs*.

प्रश्न २५१—तं भंते ! किं बंधी बंधइ बंधिस्सइ बंधी बंधइ ण बंधिस्सइ बंधी ण बंधइ बंधिस्सइ बंधी ण बंधइ ण बंधिस्सइ ?

Q. 251. *Bhante* ! Was it acquired in the past, is it acquired in the present or will it be acquired in the future ; or past, present, not future ; or past, not present, but future ; or past, not present, not future ?

उत्तर २५१—गोयमा ! अत्थेगइए बंधी बंधइ बंधिस्सइ अत्थेगइए बंधी बंधइ ण बंधिस्सइ अत्थेगइए बंधी ण बंधइ बंधिस्सइ अत्थेगइए बंधी ण बंधइ ण बंधिस्सइ ।

A. 251. Gautam ! Some acquired in the past, acquire in the present and will acquire in the future ; some acquired in the past, acquire in the present but will not acquire in the future ; some acquired in the past, do not acquire in the present, but will again acquire in the future ; and some acquired in the past, but do not acquire either in the present or in the future.

प्रश्न २५२—तं भंते ! किं साइयं सपज्जवसियं बंधइ...पुच्छा तहेव ?

Q. 252. *Bhante* ! Is this bondage (due to *sāmparāikī* activity) with a beginning and with an end, *et. seq* ?

उत्तर २५२—गोयमा ! साइयं वा सपज्जवसियं बंधइ अणाइयं वा सपज्जवसियं बंधइ अणाइयं वा अपज्जवसियं बंधइ णो चेव णं साइयं अपज्जवसियं बंधइ ।

A. 252. *Gautama* ! It may have a beginning and an end, or it may be without a beginning and with an end, or without a beginning and without an end, but never with a beginning and without an end.

प्रश्न २५३—तं भंते ! किं देसेणं देसं बंधइ ?

Q. 253. *Bhante* ! Does it bind a part by a part ?

उत्तर २५३—एवं जहेव इरियावहियाबंधगस्स जाव...सव्वेणं सव्वं बंधइ ।

A. 253. *Gautama* ! As stated in the case of *iriyāpa-thikī* activity, so here too, binds the whole by the whole.

[on karma and hardship]

प्रश्न २५४—कइ णं भंते ! कम्मप्पगडीओ पण्णत्ताओ ?

Q. 254. *Bhante* ! How many types of *karma* are there ?

उत्तर २५४—गोयमा ! अट्ठ कम्मप्पगडीओ पण्णत्ताओ तं जहा—णाणा-वरणिज्जं जाव...अंतराइयं ।

A. 254. *Gautama* ! Eight types, from *karma* enshrouding knowledge, till *karma* causing obstruction.

प्रश्न २५५—कइ णं भंते ! परिसहा पण्णत्ता ?

Q. 255. *Bhante* ! How many types of hardship are there ?

उत्तर २५५—गोयमा ! बावीसं परिसहा पणत्ता तं जहा—दिगिंछा-परिसहे पिवासापरिसहे जाव...दंसणपरिसहे ।

A. 255. *Gautama* ! Twenty-two, from hardship caused by hunger, by thirst, till by wrong faith.

प्रश्न २५६—एए णं भंते ! बावीसं परिसहा कइसु कम्मपगडीसु समयरंति ?

Q. 256. *Bhante* ! In what *karma* do these twenty-two hardships enter ?

उत्तर २५६—गोयमा ! चउसु कम्मपयडीसु समयरंति तं जहा—णाणावरणिज्जे वेयणिज्जे मोहणिज्जे अंतराइए ।

A. 256. *Gautama* ! They enter into four types of *karma*, viz., *karma* enshrouding knowledge, *karma* giving experience, *karma* generating delusion and *karma* causing obstruction.

प्रश्न २५७—णाणावरणिज्जे णं भंते ! कम्मे कइ परिसहा समयरंति ?

Q. 257. *Bhante* ! How many hardships enter into *karma* enshrouding knowledge ?

उत्तर २५७—गोयमा ! दो परिसहा समयरंति तं जहा—पण्णापरिसहे णाणपरिसहे य ।

A. 257. *Gautama* ! Two, viz., hardship to enlightenment and hardship to knowledge.

प्रश्न २५८—वेयणिज्जे णं भंते ! कम्मे कइ परिसहा समयरंति ?

Q. 258. *Bhante* ! How many hardships enter into *karma* giving experience ?

उत्तर २५८—गोयमा ! एक्कारस परीसहा समयरंति तं जहा—
पंचेव आणुपुव्वीं चरिया सेज्जा वहेय रोगे य ।
तण्णफास जल्लमेव य एक्कारस वेयणिज्जम्मि ॥

A. 258. Gautama ! Eleven as follows :
First five as usual plus wandering, couch,
punishment, disease, prick of thorn, bodily dirt,
enter into *karma* enshrouding knowledge these
eleven.

प्रश्न २५९—दंसणमोहणिज्जे णं भंते ! कम्मे कइ परिसहा
समोयरंति ?

Q. 259. *Bhante* ! How many hardships enter into *karma*
enshrouding faith ?

उत्तर २५९—गोयमा ! एगे दंसणपरीसहे समयरइ ।

A. 259. Gautama ! Only one into *karma* enshrouding
faith.

प्रश्न २६०—चरित्तमोहणिज्जे णं भंते ! कम्मे कइ परीसहा
समोयरंति ?

Q. 260. *Bhante* ! How many hardships enter into *karma*
enshrouding conduct ?

उत्तर २६०—गोयमा ! सत्त परीसहा समयरंति तं जहा—
अरई अचेल-इत्थी णिसीहिया जायणा य अक्कोसे ।
सक्कार-पुरक्कारे चरित्तमोहम्मि सत्तेते ॥

A. 260. Gautama ! Seven as follows :
Restlessness, nudity, women, erratic life,
begging, abuse, personal honour and
entertainment, — these seven enter into *karma*
enshrouding conduct.

प्रश्न २६१—अंतराइए णं भंते ! कम्मे कइ परीसहा समयरंति ?

Q. 261. *Bhante !* How many hardships enter into *karma* causing obstruction ?

उत्तर २६१—गोयमा ! एगे अलाभपरीसहे समयरइ ।

A. 261. *Gautama !* Only one, due to non-attainment.

प्रश्न २६२—सत्तविह्वंघगस्स णं भंते ! कइ परीसहा पणत्ता ?

Q. 262. *Bhante !* How many hardships operate in a living being who has the bondage of seven types of *karma* ?

उत्तर २६२—गोयमा ! बावीसं परिसहा पणत्ता बीसं पुण वेएइ । जं समयं सीयपरीसहं वेएइ णो तं समयं उस्सिणपरिसहं वेएइ जं समयं उस्सिणपरिसहं वेएइ णो तं समयं सीयपरिसहं वेएइ । जं समयं चरियापरिसहं वेएइ णो तं समयं णिसीहियापरिसहं वेएइ जं समयं णिसीहियापरिसहं वेएइ णो तं समयं चरियापरिसहं वेएइ ।

A. 262. *Gautama !* He has all the twenty-two of which twenty operate at a time. For, while experiencing heat, he does not experience cold and *vice versa* ; and while wandering, he does not experience rest and *vice versa*.

प्रश्न २६३—अट्ठविह्वंघगस्स णं भंते ! कइ परीसहा पणत्ता ?

Q. 263. *Bhante !* How many hardships operate in a living being who has the bondage of all the eight types of *karma* ?

उत्तर २६३—गोयमा ! बावीसं परिसहा पणत्ता तं जहा—छुहापरिसहे पिवासापरिसहे सीयपरिसहे दंसमसगपरिसहे अलाभपरीसहे । एवं अट्ठविह्वंघगस्स वि ।

A. 263. *Gautama !* All the twenty-two, viz., hardship due to hunger, thirst, cold, insects, till non-attainment. (Needless to add that even here operative at any time are only twenty, as above.) Such hardships enter into the bondage of eight types of *karma*.

प्रश्न २६४—छविविह्वलस्य णं भंते ! सरागल्लउमत्थस्स कइ परीसहा पणत्ता ?

Q. 264. *Bhante !* How many hardships operate in a *chadmasta* (a fresher monk) with attachment who has the bondage of six types of *karma* ?

उत्तर २६४—गौयमा ! चोद्दस परीसहा पणत्ता बारस पुण वेएइ । जं समयं सीयपरिसहं वेएइ णो तं समयं उसिणपरिसहं वेएइ जं समयं उसिणपरिसहं वेएइ णो तं समयं सीयपरिसहं वेएइ । यं समयं चरिया परिसहं वेएइ णो तं समयं सेज्जापरिसहं वेएइ जं समयं सेज्जापरिसहं वेएइ णो तं समयं चरियापरिसहं वेएइ ।

A. 264. *Gautama !* Fourteen, but at a time only twelve are operative. While hardship due to heat is in operation, that due to cold is in abeyance, and *vice versa* ; and while hardship due to wandering is in operation, that due to rest is in abeyance, and *vice versa*.

प्रश्न २६५—एक्कविह्वलस्य णं भंते ! वीयरागल्लउमत्थस्स कइ परीसहा पणत्ता ?

Q. 265. *Bhante !* How many hardships operate in a *chadmasta* without attachment who has the bondage of a single *karma* ?

उत्तर २६५—गौयमा ! एवं चेव जहेव छविविह्वलस्य ।

A. 265. *Gautama !* Similar to one who has the bondage of six types of *karma*.

प्रश्न २६६—एगविह्वलस्य णं भंते ! सजोगिभवत्थकेवलस्स कइ परीसहा पणत्ता ?

Q. 266. *Bhante !* How many hardships operate in a *kevalin* with activity who is still roaming on this earth and has a single *karma* bondage ?

उत्तर २६६—गोयमा ! एक्कारसपरीसहा पणत्ता णव पुण वेएइ ।
सेसं जहा छव्विहबंघगस्स ।

A. 266. Gautama ! Eleven, of which nine operate at a time ; the rest as in the case of one who has the bondage of six types of *karma*.

प्रश्न २६७—अवंघगस्स णं भंते ! अजोगिभवत्थकेवलस्स कइ परीसहा पणत्ता ?

Q. 267 *Bhante* ! How many hardships operate in the case of a *kevalin* who is without activity and without bondage, and who is still roaming on this earth ?

उत्तर २६७—गोयमा ! एक्कारस परीसहा पणत्ता णव पुण वेएइ ।
जं समयं सीयपरिसहं वेएइ णो तं समयं उप्पिणपरिसहं वेएइ जं समयं उप्पिण-
परीसहं वेएइ णो तं समयं सीयपरिसहं वेएइ । जं समयं चरियापरिसहं वेएइ
णो तं समयं सेज्जापरिसहं वेएइ जं समयं सेज्जापरिसहं वेएइ णो तं समयं
चरियापरिसहं वेएइ ।

A. 267. Gautama ! Eleven, of which nine operate at a time. For, while hardship due to heat is in operation, that due to cold is in abeyance, and *vice versa* ; and while wandering, he does not experience rest, and *vice versa*.

[the sun and sun-shine]

प्रश्न २६८—जंबुद्दीवे णं भंते ! दीवे सूरिया उग्गमणमुहुत्तंसि दूरे य मूले य दीसंति मज्झंतियमुहुत्तंसि मूले य दूरे य दीसंति अत्थमणमुहुत्तंसि दूरे य मूले य दीसंति ?

Q. 268. *Bhante* ! In the Isle (Continent) of Jambu, is it a fact that at the time of rising, the two suns look near to each other though afar, at midday they look afar though near, and at the time of setting, they again look near though afar ?

उत्तर २६८—हंता ! गोयमा ! जंबुद्वीवे णं दीवे सूरिया उगमण-
मुहुत्तंसि दूरे य तं चेव जाव...अत्यमणमुहुत्तंसि दूरे य मूले य दीसंति ।

A. 268. Gautama ! It is exactly like that, till at the
time of setting, they again look near though afar.

प्रश्न २६९—जंबुद्वीवे णं भंते ! दीवे सूरिया उगमणमुहुत्तंसि मज्झंति-
मुहुत्तंसि य अत्यमणमुहुत्तंसि य सव्वत्थ समा उच्चत्तेणं ?

Q. 269. *Bhante* ! In the Isle of Jambu, is it a fact that
at the time of rising, at midday and at the time of setting, the
two suns are at the same altitude from all conceivable
points ?

उत्तर २६९—हंता गोयमा ! जंबुद्वीवे णं दीवे सूरिया उगमण
जाव...उच्चत्तेणं ।

A. 269. Gautama ! They are so, till from all conceivable
points ?

प्रश्न २७०—जइ णं भंते ! जंबुद्वीवे दीवे सूरिया उगमणमुहुत्तंसि
मज्झंतिमुहुत्तंसि अत्यमणमुहुत्तंसि य मूले जाव...उच्चत्तेणं से केणं खाइ
अट्ठेणं भंते ! एव वुच्चइ—जंबुद्वीवे णं दीवे सूरिया उगमणमुहुत्तंसि दूरे य
मूले य दीसंति जाव...अत्यमणमुहुत्तंसि दूरे य मूले य दीसंति ?

Q. 270. *Bhante* ! In the Isle of Jambu, if both the suns
are at the same altitude from all conceivable points, then, why
is it said that at the time of rising, the two suns look near
though afar, till at the time of setting, they again look near
though afar ?

उत्तर २७०—गोयमा ! लेस्सापडिघाएणं उगमणमुहुत्तंसि दूरे य मूले य
दीसंति लेस्साभितावेणं मज्झंतिमुहुत्तंसि मूले य दूरे य दीसंति लेस्सापडिघाएणं
अत्यमणमुहुत्तंसि दूरे य मूले य दीसंति । से तेणद्वेणं गोयमा ! एवं वुच्चइ
—जंबुद्वीवे णं दीवे सूरिया उगमणमुहुत्तंसि दूरे य मूले य दीसंति जाव...
अत्यमण जाव...दीसंति ।

A. 270. Gautama ! At the time of rising, they look near though afar because of the radiation of the rays of the two suns; at midday, they look afar though near because of the heat of their rays ; at the time of setting, again, they look near though afar because of the radiation of their rays. Hence it is so.

प्रश्न २७१—जंबुद्वीवे णं भंते ! दीवे सूरिया किं तीर्यं खेत्तं गच्छन्ति पडुप्पण्णं खेत्तं गच्छन्ति अणागयं खेत्तं गच्छन्ति ?

Q. 271. Bhante ! Do the two suns in the Isle of Jambu tend to move towards the region which is past, or which is present, or which is to be the future ?

उत्तर २७१—गोयमा ! णो तीर्यं खेत्तं गच्छन्ति पडुप्पण्णं खेत्तं गच्छन्ति णो अणागयं खेत्तं गच्छन्ति ।

A. 271. Gautama ! Not the region which is past, not that which is going to be the future, but only that which is present.

प्रश्न २७२—जंबुद्वीवे णं दीवे सूरिया किं तीर्यं खेत्तं ओभासन्ति पडुप्पण्णं खेत्तं ओभासन्ति अणागयं खेत्तं ओभासन्ति ?

Q. 272. Bhante ! Do the two suns in the Isle of Jambu tend to shine the region which is past, or which is present, or which is going to be the future ?

उत्तर २७२—गोयमा ! णो तीर्यं खेत्तं ओभासन्ति पडुप्पण्णं खेत्तं ओभासन्ति णो अणागयं खेत्तं ओभासन्ति ।

A. 272. Gautama ! Not the region which is past, nor that which is going to be the future, but only that which is present over which they shine.

प्रश्न २७३—तं भंते ! किं पुट्ठं ओभासन्ति अपुट्ठं ओभासन्ति ?

Q. 273. Bhante ! Do they shine what is touched, or what is not touched ?

उत्तर २७३—गोयमा ! पुट्ठ ओभासंति णो अपुट्ठं ओभासंति जाव...
णियमा छद्दिसिं ।

A. 273. Gautama ! They shine what is touched, not what is not touched, and this, as a rule, in six directions.

प्रश्न २७४—जंबुद्दीवे णं भंते ! दीवे सूरिया किं तीयं खेत्तं उज्जोर्वेति ?

Q. 274. *Bhante* ! Do the two suns in the Isle of Jambu brighten the region which is past ?

उत्तर २७४—एवं चेव जाव...णियमा छद्दिसिं । एवं तवेति एवं ओभासंति जाव...णियमा छद्दिसिं ।

A. 274. As aforesaid, till, as a rule, brighten all the six directions. Likewise about warming up and making the region visible.

प्रश्न २७५—जंबुद्दीवे णं भंते ! दीवे सूरिया णं किं ति ए खेत्ते किरिया कज्जइ पडुप्पण्णे खेत्ते किरिया कज्जइ अणागए खेत्ते किरिया कज्जइ ?

Q. 275. *Bhante* ! Were the activities of the two suns in the Isle of Jambu effective in the region which is past, are they effective in the region which is present, or will they be effective in the region of the future ?

उत्तर २७५—गोयमा ! णो तीए खेत्ते किरिया कज्जइ पडुप्पण्णे खेत्ते किरिया कज्जइ णो अणागए खेत्ते किरिया कज्जइ ।

A. 275. Not in the region of the past, nor of the future, but of the present only.

प्रश्न २७६—सा भंते ! किं पुट्ठा कज्जइ अपुट्ठा कज्जइ ?

Q. 276. *Bhante* ! Are these activities effective when touched, or when untouched ?

उत्तर २७६—गोयमा ! पुट्ठा कज्जइ णो अपुट्ठा कज्जइ जाव...णियमा छद्दिसिं ।

A. 276. Gautama ! They are effective when touched, not when untouched, and this, as a rule, in all the six directions.

प्रश्न २७७—जंबुद्वीवे णं भंते ! दीवे सूरिया केवइयं खेत्तं उड्ढं तवंति केवइयं खेत्तं अहो तवंति केवइयं खेत्तं तिरियं तवंति ?

Q. 277. *Bhante* ! In the Isle of Jambu, how many high regions are warmed up by the two suns, and how many low regions, and how many oblique (middle) regions ?

उत्तर २७७—गोयमा ! एगं जोयणसयं उड्ढं तवंति अट्ठारस जोयण-सयाइं अहे तवंति सीयालीसं जोयणसहस्साइं दोण्णि तेवट्ठे जोयणसए एक्क-वीसं च सट्ठिभाए जोयणस्स तिरियं तवंति ।

A. 277. Gautama ! They warm up regions 100 *yojānas* high, 1800 *yojanas* low and 47263 $\frac{21}{60}$ *yojanas* in the middle.

प्रश्न २७८—अंतो णं भंते ! माणुसुत्तरपव्वयस्स जे चंदिमसूरियगहगण-णक्खत्ततारारूवा ते णं भंते ! देवा किं उड्ढोववण्णगा ?

Q. 278. *Bhante* ! Did the moons, the suns, planets, stars and other luminaries which are within the range of the Mānusyottara mountains have their genesis in the upper regions ?

उत्तर २७८—जहा जिवाभिगमे तहेव णिरवसेसं जाव...उक्कोसेणं छम्मासा ।

A. 278. As stated in the *Jivābhigama Sūtra* (Pratipatti 3), without omission, till the period of vacancy may be for six months in the maximum.

प्रश्न २७९—बाहिया णं भंते ! माणुसुत्तरस्स ?

Q. 279. *Bhante* ! What about those who are beyond the Mānusottara mountains ?

उत्तर २७९—जहा जीवाभिगमे ।

A. 279. As stated in the *Jivābhigama Sūtra*.

प्रश्न २८०—जाव...इंदट्ठाने णं भंते ! केवइयं कालं उववाएणं विरहिए पण्णत्ते ?

Q. 280. *Bhante* ! What is the duration of the vacancy to the seat of Indra ?

उत्तर २८०—गोयमा ! जहण्णेणं एक्कं समयं उक्कोसेणं छम्मासा ।

A. 280. Gautama ! A unit of recountable time in the minimum, and six months in the maximum,

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right.

अट्ठमो उद्देसो समत्तो ।

Chapter Eight ends.

नवमो उद्देशो

Chapter Nine

[on bondage]

प्रश्न २८१—कइविहे णं भंते ! बंधे पण्णत्ते ?

Q. 281. *Bhante* ! How many types of bondage are there ?

उत्तर २८१—गोयमा ! दुविहे बंधे पण्णत्ते तं जहा—पओगबंधे य वीससाबंधे य ।

A. 281. Gautama ! Two types, viz., *prayoga-bandh* or acquired bondage and *visrasā-bandh* or spontaneous bondage.

प्रश्न २८२—वीससाबंधे णं भंते ! कइविहे पण्णत्ते ?

Q. 282. *Bhante* ! How many types of spontaneous bondage are there ?

उत्तर २८२—गोयमा ! दुविहे पण्णत्ते तं जहा—साईयवीससाबंधे अणाईयवीससाबंधे य ।

A. 282. Gautama ! Two types, viz., spontaneous bondage with a beginning, and without a beginning.

प्रश्न २८३—अणाईयवीससाबंधे णं भंते ! कइविहे पण्णत्ते ?

Q. 283. *Bhante* ! How many types of spontaneous bondage without a beginning are there ?

उत्तर २८३—गोयमा ! तिविहे पण्णत्ते तं जहा—धम्मत्थिकायअण्ण-मण्णअणाईयवीससाबंधे अधम्मत्थिकायअण्णमण्णअणाईयवीससाबंधे आगासत्थि-कायअण्णमण्णअणाईयवीससाबंधे ।

A. 283. Gautama ! Three types, viz., spontaneous bondage without a beginning from space-point to space-point in the case of motion-that-be (*dharmāstikāya*), the same in the case of rest-that-be (*adharmāstikāya*), and the same in the case of space-that-be (*ākāśastikāya*).

प्रश्न २८४—धम्मत्थिकायअणमणअणाईयवीससाबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 284. *Bhante* ! Is this spontaneous bondage in the case of motion a bondage of a part, or of the whole ?

उत्तर २८४—गोयमा ! देसबंधे णो सव्वबंधे । एवं अधम्मत्थिकायअणमणअणाईयवीससाबंधे वि एवं आगासत्थिकायअणमणअणाईयवीससाबंधे वि ।

A. 284. Gautama ! Bondage of a part, not of the whole. The same holds in case of rest, and also in case of space.

प्रश्न २८५—धम्मत्थिकायअणमणअणाईयवीससाबंधे णं भंते ! कालओ केवच्चिरं होइ ?

Q. 285. *Bhante* ! How long does this spontaneous bondage in the case of motion last ?

उत्तर २८५—गोयमा ! सव्वद्धं । एवं अधम्मत्थिकाए एवं आगासत्थिकाए वि ।

A. 285. Gautama ! For ever, and this holds true of rest as well as of space.

प्रश्न २८६—साईयवीससाबंधे णं भंते ! कइविहे पणत्ते ?

Q. 286. *Bhante* ! How many types of spontaneous bondage with a beginning are there ?

उत्तर २८६—गोयमा ! तिविहे पणत्ते तं जहा—बंधणपच्चइए भायणपच्चइए परिणामपच्चइए ।

A. 286. Gautama ! Three types, viz., due to grease, due to container, and due to outcome.

प्रश्न २८७—से किं तं बंधणपच्चइए ?

Q. 287. *Bhante* ! What is it due to grease ?

उत्तर २८७—बंधणपच्चइए जं णं परमाणुपुग्गला दुप्पएसिया तिप्पएसिया जाव...दसपएसिया संखेज्जपएसिया असंखेज्जपएसिया अणंतपएसियाणं खंधाणं वेमाणिद्धयाए वेमायलुक्खयाए वेमायणिद्धलुक्खयाए बंधणपच्चइए णं बंधे समुप्पज्जइ जहण्णेणं एकं समयं उक्कोसेणं असंखेज्जं कालं । से तं बंधण-पच्चइए ।

A. 287. Gautama ! This binds atoms/matter with two, three, till ten space-points, with a countable number of space-points, with innumerable space-points, with infinite number of space-points, clusters of atoms, because of excessive tenderness, or of excessive harshness, or because of excessive tenderness-harshness, and this may last for a unit of countable time in the minimum, and for an uncountable period. Such is bondage due to grease.

in the maximum

प्रश्न २८८—से किं तं भायणपच्चइए ?

Q. 288. And what is it due to container ?

उत्तर २८८—भायणपच्चइए जं णं जुण्णसुरा जुण्णगुल जुण्णतंदुलाणं भायणपच्चइए णं बंधे समुप्पज्जइ जहण्णेणं अंतोमुहुत्तं उक्कोसेणं संखेज्जं कालं । से तं भायणपच्चइए ।

A. 288. Gautama ! This type of bondage you will find in the case of old wine, old jaggery and old rice which lasts for less than a *muhurta* in the minimum, and for a countable period of time in the maximum. Such is bondage due to container.

प्रश्न २८९—से किं तं परिणामपच्चइए ?

Q. 289. And what is the type of bondage due to outcome ?

उत्तर २८९—परिणामपञ्चइए जं णं अब्भाणं अब्भरुक्खाणं जहा तइयसए जाव...अमोहाणं परिणामपञ्चइए णं बंधे समुपपज्जइ जहण्णेणं एक्कं समयं उक्कोसेणं छम्मासा । से तं परिणामपञ्चइए । से तं साईयवीससाबंधे । से तं वीससाबंधे ।

A. 289. Gautama ! This you will find in the case of clouds, *abhrabr̥kṣa*, till *amogha* (which appears at sun-rise and sun-set) as stated in S.3.U.7., and all these have bondage due to transformation which lasts for less than a *muhūrta* in the minimum, and six months in the maximum. Such is bondage due to outcome. This much on spontaneous bondage.

प्रश्न २९०—से किं तं पओगबंधे ?

Q. 290. Pray, what is it that is called an acquired bondage ?

उत्तर २९०—पओगबंधे तिविहे पणत्ते तं जहा—अणाइयूवा अपज्जवसिए साइए वा अपज्जवसिए साईए वा सपज्जवसिए । तत्थ णं जे से अणाइए अपज्जवसिए से णं अट्ठण्हं जीवमज्झपएसणं तत्थ वि णं तिण्हं तिण्हं अणाइए अपज्जवसिए सेसाणं साईए । तत्थ णं जे से साईए अपज्जवसिए से णं सिद्धाणं । तत्थ णं जे से साईए सपज्जवसिए से णं चउव्विहे पणत्ते तं जहा—आलावणबंधे अल्लियावणबंधे सरीरबंधे सरीरप्पओगबंधे ।

A. 290. Gautama ! Acquired bondage has been stated to be of three types, viz., without a beginning and without an end, with a beginning and without an end and with a beginning and with an end. Of these, acquired bondage without a beginning and without an end takes place in the case of eight space-points in the middle part of a living body. Of these eight space-points, the bondage between groups of

three is also without a beginning and without an end. The bondage of the remaining space-points is with a beginning. The space-points of a liberated being have a bondage with a beginning but without an end. Bondage with a beginning and with an end has four types, viz., rope type (*ālāpana*), lac type (*ālina*), body type (*śarira*) and body-formation type (*śarira-prayoga*).

प्रश्न २९१—से किं तं आलावणबंधे ?

Q. 291 *Bhante* ! What is this *ālāpana* bondage, pray ?

उत्तर २९१—आलावणबंधे जं णं तणभाराण वा कट्ठभाराण वा पत्त-
भाराण वा पललभाराण वा वेल्लभाराण वा वेत्तलयावागवरत्तरज्जुवल्लि-
कुसदम्भमाईएहिं आलावणबंधे समुप्पज्जइ । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं
संखेज्जं कालं । से तं आलावणबंधे ।

A. 291. *Gautama* ! Bondage of the rope type is bondage of hay, grass, logs leaves, etc., with the help of a creeper, rope, thread, *kuśa*, *darva*, etc., which lasts for less than a *muhūrta* in the minimum and for a countable period of time in the maximum. Such is the rope type bondage.

प्रश्न २९२—से किं तं अल्लियावणबंधे ?

Q. 292. *Bhante* ! What is this *ālina* type of bondage ?

उत्तर २९२—अल्लियावणबंधे चउव्विहे पण्णत्ते तं जहा—लेसणाबंधे
उच्चयबंधे समुच्चयबंधे साहणाणबंधे ।

A. 292. *Gautama* ! It has been stated to be of four types, viz., *ślesaṇā*, *uccaya*, *samuccaya* and *saṃhaṇaṇa*.

प्रश्न २९३—से किं तं लेसणाबंधे ?

Q. 293. *Bhante* ! What is this *ślesaṇā* bondage ?

उत्तर २९३—लेसणाबंधे जं णं कुट्टाणं कोट्टिमाणं खंभाणं पासायाणं कट्ठाणं चम्माणं घडाणं पडाणं कडाणं छुराचिक्खल्लसिलेसलक्खमहुसित्थ-
माईएहिं लेसणएहिं बंधे समुप्पजइ । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं सखेज्जं
कालं । से तं लेसणाबंधे ।

A. 293. Gautama ! It is the bondage of ceiling, floor, pillar, building, wood, leather, jar, cloth, mat, etc., with lime, soil, clay, plaster, lac, wax, etc., which lasts for less than a *muhūrta* in the minimum and for a countable period of time in the maximum. Such is *ślesanā* bondage.

प्रश्न २९४—से किं तं उच्चयबंधे ?

Q. 294. Bhante ! What is this *uccaya* bondage ?

उत्तर २९४—उच्चयबंधे जं णं तणरासीण वा कट्ठरासीण वा पत्तरासीण
वा तुसरासीण वा भुसरासीण वा गोमयरासीण वा अवगररासीण वा उच्चत्तेणं
बंधे समुप्पजइ । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं सखेज्जं कालं । से तं
उच्चयबंधे ।

A. 294. Gautama ! *Uccaya* bondage is due to the piling up of hay, wood, leaves, bran, husk, rubbish, cow-dung, etc., and it lasts for less than a *muhūrta* in the minimum, and for a countable period of time in the maximum. Such is *uccaya* bondage.

प्रश्न २९५—से किं तं समुच्चयबंधे ?

Q. 295. Bhante ! What is this *samuccaya* bondage ?

उत्तर २९५—समुच्चयबंधे जं णं अगडतडागणईदहवावीपुक्खरिणीदीहि-
याणं गुंजालियाणं सराणं सरपंतियाणं सरसरपंतियाणं विलपंतियाणं देवकुल-
सभप्पवथुभखाइयाणं परिहाणं पागारट्टालगचरियदारगोपुरतोरणाणं पासायघर-
सरणलेणआवणाणं सिंघाडगतिथचउक्कचच्चरचउमुहमहापहमाईणं छुहाचिक्-
खल्लसिलेससमुच्चएणं बंधे समुप्पजइ । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं
सखेज्जं कालं । से तं समुच्चयबंधे ।

A. 295. Gautama ! It is a bondage of layer upon layer inside a well, tank, river, lake, pond, heap, ditch, fort, cornice, door, entrance, palace, chamber, shop, street, square, highway, etc. It lasts for less than a *muhūrta* in the minimum and for a countable period of time in the maximum.

प्रश्न २९६—से किं तं साहणणाबंधे ?

Q. 296. And what about *saṃhāṇaṇa* bondage ?

उत्तर २९६—साहणणाबंधे दुविहे पणत्ते तं जहा—देससाहणणाबंधे य सव्वसाहणणाबंधे य ।

A. 296. Gautama ! It is of two types, viz., of a part and of the whole.

प्रश्न २९७—से किं तं देससाहणणाबंधे ?

Q. 297. *Bhante* ! What is *saṃhāṇaṇa* bondage of a part ?

उत्तर २९७—देससाहणणाबंधे जं णं सगडरहजाणजुग्गगिल्लियिल्लिबोयसंद-
माणीलोहीलोहकडाहकडुच्छयआसणसयणखंभंडमत्तोवगरणमाईणं देस-
साहणणाबंधे समुप्पज्जइ । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं संखेज्जं कालं ।
से तं देससाहणणाबंधे ।

A. 297. Gautama ! It is the bondage of a cart, chariot, vehicle, saddle, palanquin, spoon, laddle, seat, earthen pot and other utensils, etc., and it lasts for less than a *muhūrta* in the minimum and for a countable period of time in the maximum. Such is *saṃhāṇaṇa* bondage of a part.

प्रश्न २९८—से किं तं सव्वसाहणणाबंधे ?

Q. 298. And what is *saṃhāṇaṇa* bondage of the whole ?

उत्तर २९८—सव्वसाहणणाबंधे से णं खीरोदगमाईणं । से तं सव्व-
साहणणाबंधे से तं साहणणाबंधे से तं अल्लियावणबंधे ।

A. 298. Gautama! It is a bondage which leads to a total mix-up, as of milk with water. Such is *saṃhaṇaṇā* bondage of the whole. Such is *saṃhaṇaṇā* bondage. Such is lac-type bondage.

[*body-type bondage*]

प्रश्न २९९—से किं तं सरीरबंधे ?

Q. 299. *Bhante* ! What is this body type bondage ?

उत्तर २९९—सरीरबंधे दुविहे पणत्ते तं जहा—पुव्वप्पओगपच्चइए य पडुप्पण्णपओगपच्चइए य ।

A. 299. Gautama ! This has two types, viz., relative to past application and relative to present application.

प्रश्न ३००—से किं तं पुव्वप्पओगपच्चइए ?

Q. 300. *Bhante* ! What is a body type bondage due to past application.

उत्तर ३००—पुव्वप्पओगपच्चइए जं णं णेरइयाणं संसारवत्थाणं सव्व-जीवाणं तत्थ तत्थ तेसु तेसु कारणेसु समोहणमाणाणं जीवप्पएसाणं बंधे समुप्पज्जइ । से तं पुव्वप्पओगपच्चइए ।

A. 300. Gautama ! The bondage of space-points of the infernal and all the worldly beings which is the outcome of *samudghāta* is body type bondage due to past application.

प्रश्न ३०१—से किं तं पडुप्पण्णपओगपच्चइए ?

Q. 301. And what is a body type bondage due to present application ?

उत्तर ३०१—पडुप्पण्णपओगपच्चइए जं णं केवलणाणिस्स अणगारस्स केवलिसमुग्घाएणं समोहयस्स ताओ समुग्घायाओ पडिणियत्तमाणस्स अंतरा मंथे वट्ठमाणस्स तेयाकम्माणं बंधे समुप्पज्जइ ।

A. 301. Gautama ! While indulging in *kevalī samudghāta* and withdrawing from it, a monk with supreme knowledge passes through a state of churning when he has the bondage of his fiery and *kārman* bodies. This is the body type bondage due to present application.

प्रश्न ३०२—किं कारणं ?

Q. 302. *Bhante* ! What is the reason for this ?

उत्तर ३०२—ताहे से पएसा एगत्तीगया य भवन्ति । से तं पडुप्पण्ण-पओगपच्चइए । से तं सरीरबन्धे ।

A. 302. Gautama ! At that time, the space-points of the soul get accumulated. This is due to the present application. Such is the body type bondage.

प्रश्न ३०३—से किं तं सरीरप्पओगबन्धे ?

Q. 303. *Bhante* ! What is bondage due to the formation (*sarira prayoga*) of the body ?

उत्तर ३०३—सरीरप्पओगबन्धे पंचविहे पण्णत्ते तं जहा—ओरालियसरीर-प्पओगबन्धे वेउब्बियसरीरप्पओगबन्धे आहारगसरीरप्पओगबन्धे तेयासरीरप्पओगबन्धे कम्मासरीरप्पओगबन्धे ।

A. 303. Gautama ! This is said to be of five types, depending on the formation of gross body, fluid body, caloric body, fiery body and *kārman* body.

प्रश्न ३०४—ओरालियसरीरप्पओगबन्धे णं भन्ते ! कइविहे पण्णत्ते ?

Q. 304. *Bhante* ! How many are the types of bondage due to the formation of a gross body ?

उत्तर ३०४—गोयमा ! पंचविहे पण्णत्ते तं जहा—एगिंदियओरालिय-सरीरप्पओगबन्धे वेइंदियओरालियसरीरप्पओगबन्धे जाव...पंचेदियओरालियसरीर-प्पओगबन्धे

A. 304. Gautama ! They are five, depending on one organ of sense. two organs, till five organs.

प्रश्न ३०५—एगिंदियओरालियसरीरप्पओगबंधे णं भंते ! कइविहे पणत्ते ?

Q. 305. *Bhante* ! How many are the types of bondage due to the formation of the gross body of an one-organ being ?

उत्तर ३०५—गोयमा ! पंचविहे पणत्ते तं जहा—पुढविकाइयएगिंदिय-ओरालियसरीरप्पओगबंधे । एवं एएणं अभिलावेणं भओ जहा ओगाहणसंठाणे ओरालियसरीरस्स तथा भाणियव्वो जाव...पज्जत्तागम्भवक्कंतियमणुस्सपंचिंदिय-ओरालियसरीरप्पओगबंधे य अप्पज्जत्तागम्भवक्कंतियमणुस्स जाव...बंधे य ।

A. 305. Gautama ! Five types, viz., of the earth bodies, *et seq.* as stated in the *Prajñāpanā Sūtra* (Pada 21) on the structure of the gross body, till the bondage due to the application of the gross body of a five-organ human being, born from the womb, and with or without full attainments.

प्रश्न ३०६—ओरालियसरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 306. *Bhante* ! What *karma* gives rise to the bondage due to the formation of a gross body ?

उत्तर ३०६—गोयमा ! वीरियसजोगसद्वव्याए पमायपच्चया कम्मं च जोगं च भवं च आउयं च पडुच्च ओरालियसरीरप्पओगणामकम्मस्स उदएणं ओरालियसरीरप्पओगबंधे ।

A. 306. Gautama ! They are energy (generated by the annihilation or reduction of *karma*), activity of the mind. objects like atoms, delusion, *karma*, activity of the body, cognition, and life-span, consequent upon the rise of *karma* giving a name that there is bondage due to the formation of the gross body.

प्रश्न ३०७—एगिन्दियओरालियसरीरप्पओगबन्धे णं भन्ते ! कस्स कम्मस्स उदएणं ?

Q. 307. *Bhante* ! What *karma* gives rise to the bondage due to the formation of the gross body of an earth body ?

उत्तर ३०७—एवं चेव । पुढविकाइयएगिन्दियओरालियसरीरप्पओगबन्धे एवं चेव । एवं जाव...वणस्सइकाइया बेइंदिया एवं तेइंदिया एवं चउरिंदिया ।

A. 307. The same as stated, from the earth bodies, till plant life, also inclusive are two-organ beings, three-organ beings and four-organ beings.

प्रश्न ३०८—तिरिक्खजोणियपंचिन्दियओरालियसरीरप्पओगबन्धे णं भन्ते ! कस्स कम्मस्स उदएणं ?

Q. 308. *Bhante* ! What *karma* gives rise to the bondage due to the formation of the gross body of a five-organ sub-human being (animal) ?

उत्तर ३०८—एवं चेव ।

A. 308. The same as stated.

प्रश्न ३०९—मणुस्सपंचिन्दियओरालियसरीरप्पओगबन्धे णं भन्ते ! कस्स कम्मस्स उदएणं ।

Q. 309. *Bhante* ! What *karma* gives rise to the bondage due to the formation of the gross body of a five-organ human being ?

उत्तर ३०९—गोयमा ! वीरियसजोगसद्दब्बयाए पमायपच्चया जाव...आउयं च पडुच्च मणुस्सपंचिन्दियओरालियसरीरप्पओगणामकम्मस्स उदएणं ।

A. 309. *Gautama* ! They are energy, activity of the mind, objects like atoms, delusion, till life-span,

consequent upon the rise of *karma* that there is bondage due to the formation of a gross body of a five-organ human being.

प्रश्न ३१०—ओरालियसरीररूपओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 310. *Bhante* ! Is the bondage due to the formation of the gross body a bondage of a part or of the whole ?

उत्तर ३१०—गोयमा ! देसबंधे वि सव्वबंधे वि ।

A. 310. Gautama ! It is a bondage of a part, and also of the whole.

प्रश्न ३११—एगिंदियओरालियसरीररूपओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 311. *Bhante* ! Is the bondage due to the formation of the gross body of an one-organ being a bondage of a part or of the whole ?

उत्तर ३११—एवं चेव । एवं पुढविकाइया एवं जाव...

A. 311. The same as stated. The same holds good of the earth bodies, *es seq.*

प्रश्न ३१२—मणुस्सपंचिंदियओरालियसरीररूपओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 312. *Bhante* ! Is the bondage due to the formation of the gross body of a five-organ human being a bondage of a part or of the whole ?

उत्तर ३१२—गोयमा ! देसबंधे वि सव्वबंधे वि ।

A. 312. Gautama ! Of a part as well as of the whole.

प्रश्न ३१३—ओरालियसरीरप्पओगबंधे णं भंते ! कालओ केवच्चिरं होइ ?

Q. 313. *Bhante !* How long does the bondage due to the formation of the gross body last ?

उत्तर ३१३—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं एक्कं समयं उक्कोसेणं तिण्णि पल्लोवमाइं समयऊणाइं ।

A. 313. *Gautama !* The bondage of the whole lasts for a unit of countable time, while that of a part lasts for a unit of countable time in the minimum and for three *palyopamas* less a unit of countable time in the maximum.

प्रश्न ३१४—एगिंदियओरालियसरीरप्पओगबंधे णं भंते ! कालओ केवच्चिरं होइ ?

Q. 314. *Bhante !* How long does the bondage due to the formation of the gross body of an one-organ being last ?

उत्तर ३१४—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं एक्कं समयं उक्कोसेणं बावीसं वाससहस्साइं समयऊणाइं ।

A. 314. *Gautama !* The bondage of the whole lasts for a unit of countable time, while that of a part lasts for one unit of countable time in the minimum and for 22,000 years less one unit of countable time in the maximum.

प्रश्न ३१५—पुढविक्काइयएगिंदिय पुच्छा ?

Q. 315. And how about the earth bodies with one sense organ ?

उत्तर ३१५—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं खुड्डाग-भवग्गहणं तिसमयऊणं उक्कोसेणं बावीसं वाससहस्साइं समयऊणाइं । एवं सव्वेसिं सव्वबंधे एक्कं समयं देसबंधो जेसिं णत्थि वेउब्बियसरीरं तेसिं

જહ્ણનેણં શુદ્ધાગમવગ્મહણં તિસમયઝ્ઞં ઉક્કોસેણં જા જસ્સ ઠિઈ સા સમયઝ્ઞા કાયવ્વા । જેસિં પુણ અત્થિ વેડવ્વિયસરીરં તેસિં દેસબંધો જહ્ણનેણં એક્કં સમયં ઉક્કોસેણં જા જસ્સ ઠિઈ સા સમયઝ્ઞા કાયવ્વા જાવ...મણુસ્સાણં દેસબંધે જહ્ણનેણં એક્કં સમયં ઉક્કોસેણં તિણ્ણિ પલિઓવમાઈ સમયઝ્ઞાઈ ।

A. 315. Gautama ! The bondage of the whole lasts for a unit of countable time, while that of a part lasts for the smallest span in that species called *kṣullaka bhava* less three units of countable time in the minimum and for 22,000 years less one unit of countable time in the maximum. Likewise, for all living beings, the bondage of the whole lasts for one unit of countable time, while that of a part, fluid body apart, lasts for the smallest span in that species less three units of countable time in the minimum and for the normal span in that species less one unit of countable time in the maximum. For those who have the fluid body, the bondage of a part lasts for a unit of countable time in the minimum and for the normal span in that species less one unit of countable time in the maximum, till for human beings, the bondage of a part lasts for one unit of countable time in the minimum and for three *palyopamas* less one unit of countable time in the maximum. (For earth bodies, in one *muhūrta*, there are 12824 *kṣullaka bhavas*, to give an idea of what it is.)

પ્રશ્ન ૩૧૬—ઓરાલિયસરીરબંધંતરં ણં મંતે ! કાલઓ કેવલ્લિરં હોઈ ?

Q. 316. Bhante ! What is the time gap between one bondage and another of the gross body ?

ઉત્તર ૩૧૬—ગોયમા ! સવ્વબંધંતરં જહ્ણનેણં શુદ્ધાગમવગ્મહણં તિસમયઝ્ઞં ઉક્કોસેણં તેત્તીસં સાગરોવમાઈ પુવ્વકોડિસમયાહિયાઈ । દેસબંધંતરં જહ્ણનેણં એક્કં સમયં ઉક્કોસેણં તેત્તીસં સાગરોવમાઈ તિસમયાહિયાઈ ।

A. 316. Gautama ! The time gap for the bondage of the

whole is the smallest life-span in each species minus three units of countable time in the minimum and one *pūrvakoti* plus a unit of countable time and 33 *sāgaropamas* in the maximum. The time gap for the bondage of a part is one unit of countable time in the minimum and 33 *sāgaropamas* plus three units of countable time in the maximum.

प्रश्न ३१७—एगिंदियओरालिय पुच्छा ?

Q. 317. *Bhante* ! What is the position in the case of one-organ beings ?

उत्तर ३१७—गोयमा ! सव्वबंधंतरं जहण्णेणं खुड्डागभवग्गहणं तिसमयऊणं उक्कोसेणं बावीसं वाससहस्साइं समयाहियाहिं । देसबंधंतरं जहण्णेणं एकं समयं उक्कोसेणं अंतोमुहुत्तं ।

A. 317. *Gautama* ! The time gap for the bondage of the whole is the smallest span in that species less three units of countable time in the minimum and 22,000 years plus a unit of countable time in the maximum. The time gap for the bondage of a part is a unit of countable time in the minimum and less than a *muhūrta* in the maximum.

प्रश्न ३१८—पुढविकाइयएगिंदिय पुच्छा ?

Q. 318. *Bhante* ! What is the position in the case of the earth bodies with one sense organ ?

उत्तर ३१८—सव्वबंधंतरं जहेव एगिंदियस्स तहेव भाणियव्वं । देसबंधंतरं जहण्णेणं एकं समयं उक्कोसेणं तिण्णिणं समया । जहा पुढविकाइयाणं एवं जाव...वउरिंदियाणं वाउक्काइयवज्जाणं णवरं सव्वबंधंतरं उक्कोसेणं जा जस्स ठिई सा समयाहिया कायव्या । वाउक्काइयाणं सव्वबंधंतरं जहण्णेणं खुड्डागभवग्गहणं तिसमयऊणं उक्कोसेणं तिण्णिणं वाससहस्साइं समयाहियाहिं । देसबंधंतरं जहण्णेणं एकं समयं उक्कोसेणं अंतोमुहुत्तं ।

A. 318. *Gautama* ! In their case, the time gap for the

bondage of the whole is similar to that of one-organ beings, and for the bondage of a part, it is one unit of countable time in the minimum and three units of countable time in the maximum. Leaving aside air bodies, what has been stated about earth bodies will hold good of all beings, till the four-organ beings, except that in the case of the bondage of the whole, the time gap is as long as the normal life-span in each species plus a unit of countable time. In the case of the air bodies, the time gap for the bondage of the whole is the smallest life-span as air bodies less three units of countable time in the minimum and 3,000 years plus a unit of countable time in the maximum ; the time gap for the bondage of a part is a unit of countable time in the minimum and less than a *muhūrta* in the maximum.

प्रश्न ३१९—पंचिन्दियतिरिक्खजोणियओरालिय पुच्छा ?

Q. 319. *Bhante !* How long is the time gap between one bondage and another of the gross body in the case of sub-human beings ?

उत्तर ३१९—सव्वबंधंतरं जहण्णेणं खुडागभवग्गहणं तिसमयऊणं उक्कोसेणं पुव्वकोडी समयाहिया । देसबंधंतरं जहा एगिन्दियाणं तहा पंचिन्दियतिरिक्खजोणियाणं । एवं मणुस्साणं वि णिरवसेस भाणियव्वं जाव... उक्कोसेणं अंतोमुहत्तं ।

A. 319. *Gautama !* In their case, the time gap for the bondage of the whole is as long as the smallest life-span for each species minus three units less of countable time in the minimum and one *pūrvakoti* plus a unit of countable time in the maximum. The time gap for the bondage of a part for the five-organ sub-human beings is similar to that of one-organ beings. The same also holds good of human beings, till less than a *muhūrta* in the maximum,

प्रश्न ३२०—जीवस्स णं भत्ते ! एगिन्दियत्ते णोएगिन्दियत्ते पुणरवि एगिन्दियत्ते एगिन्दियओरालियसरीरप्पओगबंधंतरं कालओ केवच्चिरं होइ ?

Q. 320. *Bhante* ! From one-organ being to some other species not with one organ of sense, and back to one-organ being,—what will be the time gap of the bondage due to the formation of the gross body of an one-organ being ?

उत्तर ३२०—गोयमा ! सव्वबंधंतरं जहण्णेणं दो खुड्डाई भवग्गहणाई तिसमयऊणाई उक्कोसेणं दो सागरोवमसहस्साई संखेज्जवासमब्भहियाई । देसबंधंतरं जहण्णेणं खुड्डागं भवग्गहणं समयाहियं उक्कोसेणं दो सागरोवमसहस्साई संखेज्जवासमब्भहियाई ।

A. 320. Gautama ! For the bondage 'of the whole, the minimum is two smallest life-spans for the respective species less three units of countable time, and the maximum is 2,000 *sāgaropamas* plus a countable number of years. For the bondage of a part, the minimum is the smallest life-span for the respective species plus a unit of countable time, and the maximum is 2,000 *sāgaropamas* plus a countable number of years.

प्रश्न ३२१—जीवस्स णं भंते ! पुढविक्काइयस्से णोपुढविक्काइयस्से पुणरवि पुढविक्काइयस्से पुढविक्काइयएगिंदियओरालियसरीरप्पओगबंधंतरं कालओ केवच्चिरं होइ ?

Q. 321. *Bhante* ! From an earth body to some other species, and back to earth body,—what will be the time gap of the bondage due to the formation of the gross earth body ?

उत्तर ३२१—गोयमा ! सव्वबंधंतरं जहण्णेणं दो खुड्डाई भवग्गहणाई तिसमयऊणाई उक्कोसेणं अणंतं कालं—अणंता उस्सप्पिणीओसप्पिणीओ कालओ खेत्तओ अणंता लोगा—असंखेज्जा पोग्गलपरियट्ठा ते णं पोग्गलपरियट्ठा आवलियाए असंखेज्जइभागे । देसबंधंतरं खुड्डागं भवग्गहणं समयाहियं उक्कोसेणं अणंतं कालं जाव...आवलियाए असंखेज्जइभागे । जहा पुढविक्काइयाणं एवं वणस्सइकाइयवज्जाणं जाव...मणुस्साणं । वणस्सइकाइयाणं दोण्णि खुड्डाई एवं चेव उक्कोसेणं असंखेज्जं कालं—असंखेज्जाओ

उसप्पिणीओसप्पिणीओ कालओ खेतओ असंखेज्जा लोगा । एवं देसबंधंतरं
पि उक्कोसेणं पुढविकालो ।

A. 321. ^aGutama ! For the bondage of the whole, the minimum is two smallest life-spans for the respective species minus three units of countable time and the maximum is an infinite time, consisting of an infinite number of upswings and down-swings of the time-cycle. Stated in terms of space it is as large as an infinite space,—an innumerable turn of matter, or what is called *pudgala-parāvartana* contained in an uncountable part of an *āvalikā*. For the bondage of a part, the minimum is the smallest life-span of the respective species plus a unit of countable time and the maximum is an infinite time, till an uncountable part of an *āvalikā*. What has been said of the earth bodies holds good of all beings, till human beings, minus plant life. For plant life, for the bondage of the whole, the minimum is two smallest life-spans less three units of countable time, and the maximum is an infinite time, an innumerable up-swings and down-swings of the time-cycle, an infinite space in terms region. For the bondage of a part, (in case of plant life), the minimum is a unit added to the smallest span, and the maximum is the same as that for the earth bodies, called *pudhavi-kāla*. (An infinite number of up-swings and down-swings of the time-cycle make one *pudgala-parāvartana*. Innumerable units of countable time make one *āvalikā*).

प्रश्न ३२२—एएसि णं भंते ! जीवाणं ओरालियसरीरस्स देसबंधगाणं
सव्वबंधगाणं अबंधगाणं य कयरे कयरे जाव...विसेसाहिया वा ?

Q. 322. *Bhante* ! Of the gross body of living beings, considering bondage of a part, bondage of the whole and no-bondage, which one is more, till especially more ?

उत्तर ३२२—गोयमा ! सव्वत्थोवा जीवा ओरालियसरीरस्स
सव्वबंधगा अबंधगा विसेसाहिया देसबंधगा असंखेज्जगुणा ।

A. 322. Of living beings with a gross body, smallest in number are those who have the bondage of the whole ; those with no bondage are especially more ; those with the bondage of a part are innumerable times more.

[*Bondage due to the formation of fluid body*

प्रश्न ३२३—वेदव्ययसरीररूपभोगबंधे णं भंते ! कइविहे पणत्ते ?

Q. 323. *Bhante !* How many types are the bondage due to the formation of a fluid body ?

उत्तर ३२३—गोयमा ! दुविहे पणत्ते तं जहा—एगिंदियवेदव्ययसरीर-
रूपभोगबंधे य पंचेदियवेदव्ययसरीररूपभोगबंधे य ।

A. 323. Gautama ! Two types, viz., bondage due to the formation of a fluid body with a single organ of sense and another with five organs of sense.

प्रश्न ३२४—जइ एगिंदियवेदव्ययसरीररूपभोगबंधे किं वाउक्काइय-
एगिंदियसरीररूपभोगबंधे य अवाउक्काइयएगिंदियसरीररूपभोगबंधे य ?

Q. 324. *Bhante !* As to the bondage due to the formation of a fluid body with a single organ of sense, is it relevant of the air bodies, or of species other than the air bodies ?

उत्तर ३२४—एवं एएणं अभिलावेणं जहा ओगाहणसंठाणे वेदव्ययसरीर-
भेओ तहा भाणियव्वो जाव...पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइयकप्पाइय-
वेमाणियदेवपंचिंदियवेदव्ययसरीररूपभोगबंधे य अपज्जत्तसव्वट्ठसिद्ध जाव...
पभोगबंधे य ।

A. 324. Gautama ! On this, refer to *Prajñāpāra Sūtra* (Pada 21) on fluid body, till the bondage of the fluid body of the Sarvartha-siddha Anuttaraupapātika gods living beyond the *kalpas*, having five organs of sense and endowed with full attainments, and also similar gods who are not endowed with full attainments.

प्रश्न ३२५—वेडव्वियसरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 325. *Bhante !* What *karma* gives rise to the bondage due to the formation of a fluid body ?

उत्तर ३२५—गोयमा ! वीरियसजोगसदव्वयाए जाव...आउय वा उद्धि वा पडुच्च वेडव्वियसरीरप्पओगणामाए कम्मस्स उदएणं वेडव्विय-सरीरप्पओगबंधे ।

A. 325. *Gautama ! Karma* giving rise to it are energy, activity of the mind, objects like atoms, till life-span and occult power, and due to the rise of *karma* giving a name to a fluid body.

प्रश्न ३२६—वाउक्काइयएगिंदियवेडव्वियसरीरप्पओग—पुच्छा ?

Q. 326. *Bhante !* What *karma* gives rise to the bondage due to the formation of a fluid air body with one organ of sense ?

उत्तर ३२६—गोयमा ! वीरियसजोगसदव्वयाए एवं चेव जाव... उद्धि पडुच्च वाउक्काइयएगिंदियवेडव्विय जाव...बंधे ।

A. 326. *Gautama ! Karma* giving rise to it are energy, activity of the mind, objects like atoms, till life-span and occult power, and the rise of *karma* giving a name to a fluid air body with one organ of sense.

प्रश्न ३२७—रयणप्पभापुढविणेइयपंचिंदियवेडव्वियसरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 327. *Bhante !* What *karma* gives rise to the bondage due to the formation of a fluid body in the case of the inhabitants of the Ratnaprabhā hell with five organs of sense ?

उत्तर ३२७—गोयमा ! वीरियसजोगसद्दव्वयाए जाव...आउयं वा पडुच्च रयणप्पभापुढवि जाव...बंधे एवं जाव अहे सत्तमाए ।

A. 327. Gautama ! *Karma* giving rise to it are energy, activity of the mind, objects like atoms, till life-span in the case of the Ratnaprabhā hell, till bondage, till the seventh hell underneath.

प्रश्न ३२८—तिरिक्खजोणियपंचिंदियवेउव्वियसरीर पुच्छा ?

Q. 328. And what about the five-organ sub-human beings who acquire the bondage due to the formation of a fluid body ?

उत्तर ३२८—गोयमा ! वीरिय...जहा वाउक्काइयाणं मणुस्सपंचिंदिय वेउव्विय...एवं चेव । असुरकुमारभवणवासिदेवपंचिंदियवेउव्विय...। जहा रयणप्पभापुढविणेरइयाणं एवं जाव...थणियकुमारा एवं वाणमंतरा एवं जोइसिया एवं सोहम्मकप्पोवया वेमाणिया एवं जाव...अच्चुयगेबेज्जकप्पाईया वेमाणिया जणुत्तरोववाइयकप्पाईया वेमाणिया एवं चेव ।

A. 328. Gautama ! They are energy, etc., as in the case of the air bodies, and this also holds of the formation of the fluid body of five-organ human beings. The Asurakumāras who live in the *bhavanas* are similar to the inhabitants of the Ratnaprabhā hell, till the Stanikumāras : so also the Vāṇavyantaras, Jyotiṣkas, Vaimānikas residing in the Saudharma-kalpa, till Acyutakalpa, gods living beyond the *kalpas* in the Graiveyaka *vimāṇas*, and also the Anuttaraupapātika Vaimānikas living beyond the *kalpas*.

प्रश्न ३२९—वेउव्वियसरीरप्पओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 329. *Bhante* ! Is the bondage due to the formation of a fluid body a bondage of a part or of the whole ?

उत्तर ३२९—गोयमा ! देसबंधे वि सव्वबंधे वि । वाउक्काइयएगिंदिय.....
एवं चेव रयणप्पभापुडविणेइया एवं चेव एवं जाव...अणुत्तरोववाइया ।

A. 329. Gautama ! It may be a bondage of a part, and a bondage of the whole. This holds good of the air bodies, till the Anuttaraupapātika gods.

प्रश्न ३३०—बेउव्वियसरीरप्पओगबंधे ण भंते ! कालओ केवच्चिरं होइ ?

Q. 330. *Bhante* ! How long does this bondage due to the formation of a fluid body last ?

उत्तर ३३०—गोयमा ! सव्वबंधे जहण्णेणं एक्कं समयं उक्कोसेणं दो समया ! देसबंधे जहण्णेणं एक्कं समयं उक्कोसेणं तेत्तीसं सागरोवमाइं समयऊणाइं ।

A. 330. Gautama ! For the bondage of the whole, the minimum is a unit of countable time and the maximum is two units of such time. For the bondage of a part, the minimum is one unit of countable time and the maximum is 33 *sāgaropamas* less a unit such of time.

प्रश्न ३३१—वाउक्काइय एगिंदियवेउव्विय—पुच्छा ?

Q. 331. *Bhante* ! How long does the bondage due to the formation of a fluid body last in the case of air bodies with a single sense organ ?

उत्तर ३३१—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं एक्कं समयं उक्कोसेणं अंतोमुहुत्तं ।

A. 331. Gautama ! The bondage of the whole lasts for a unit of countable time. And so far as the bondage of a part is concerned, the minimum is a unit of countable time and the maximum is less than a *muhūrta*.

प्रश्न ३३२—रयणप्पभापुढविणेरइय पुच्छा ?

Q. 332. *Bhante* ! How long does the bondage due to the formation of a fluid body in the case of a resident of the Ratnaprabhā hell last ?

उत्तर ३३२—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं देस वाससहस्साइं तिसमयऊणाइं उक्कोसेणं सागरोवमं समयऊणं एवं जाव... अहे सत्तमा णवरं देसबंधे जस्स जा जहण्णिया ठिई सा तिसमयऊणा कायव्वा जाव...उक्कोसिया सा समयऊणा । पंचिंदियतिरिक्खजोणियाणं मणुस्साणं य जहा वाउक्काइयाणं असुरकुमारणागकुमार जाव....अणुत्तरोववाइयाणं जहा णेरइयाणं । वरं जस्स जा ठिई सा भाणियव्वा जाव...अणुत्तरोववाइयाणं सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं एक्कतीसं सागरोवमाइं तिसमयऊणाइं उक्कोसेणं तेत्तीसं सागरोवमाइं समयऊणाइं ।

A. 332. Gautama ! The bondage of the whole lasts for a unit of countable time. For the bondage of a part, the minimum is 10,000 years less three units of time and the maximum is one *sāgaropama* less a unit of time. This is to be repeated for all the hells underneath except that the minimum for the bondage of a part is the minimum for that hell less three units of time, and so also the maximum for that hell less a unit of time. Five-organ animals and human beings are like air bodies. The Asurakumāras, Nāgakumāras, till the Anuttaraupapātika gods are similar to the residents of the hells, except that account is to be taken of the respective stay in each case, till in the case of the Anuttaraupapātika gods, the bondage of the whole lasts for a unit of time and for the bondage of a part, the minimum is 31 *sāgaropamas* less three units of time and the maximum is 33 *sāgaropamas* less a unit of time.

प्रश्न ३३३—वेउव्वियसरीरप्पओगबंधंतरं णं भंते ! कालओ केवच्चिरं होइ ?

Q. 333. *Bhante* ! How long is the time gap of one bondage and another due to the formation of a fluid body ?

उत्तर ३३३—गोयमा ! सव्वबंधंतरं जहण्णेणं एककं समयं उक्कोसेणं अणंतं कालं—अणंताओ—जाव...आवलियाए असंखेज्जइभागो । एवं देसबंधंतरं पि ।

A. 333. Gautama ! For the whole, the minimum gap is a unit of time and the maximum is infinite time, infinite in terms of space, till innumerable portions of an *āvalikā*. Likewise the bondage of a part.

प्रश्न ३३४—वाउक्काइयवेउव्वियसरीर पुच्छा ?

Q. 334. And what is the position (i. e., time gap) in the case of the air bodies due to the formation of a fluid body ?

उत्तर ३३४—गोयमा ! सव्वबंधंतरं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं पलिओवमस्स असंखेज्जइभागं । एवं देसबंधंतरं पि ।

A. 334. Gautama ! For the time gap of the bondage of the whole, the minimum is less than a *muhūrta* and the maximum is innumerable portions of a *palyopama*. Likewise the bondage of a part.

प्रश्न ३३५—तिरिक्खजोणियपंचिंदियवेउव्वियसरीरप्पओगबंधंतरं पुच्छा ?

Q. 335. And what is the position in the case of the five-organ animals due to the formation of a fluid body ?

उत्तर ३३५—गोयमा ! सव्वबंधंतरं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं पुव्वकोडिपुहुत्तं । एवं देसबंधंतरं पि । एवं मणुसस्स वि ।

A. 335. Gautama ! For the time gap of the bondage of the whole, the minimum is less than a *muhūrta* and the maximum is two to nine *pūrvakoti* years. Likewise the bondage of a part. The same holds good of human beings also.

प्रश्न ३३६—जीवस्स णं भंते ! वाउक्काइयत्ते णोवाउकाइयत्ते पुणरवि वाउक्काइयत्ते वाउक्काइयएणिंदियवेउव्विय पुच्छा ?

Q. 336. *Bhante !* From being an air body, one goes to some other species, and then reverts to life as an air body. Then how long will be the gap between one bondage and another due to the formation of a fluid body ?

उत्तर ३३६—गोयमा ! सव्वबंधंतरं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अणंतं कालं—वणस्सइकालो । एवं देसबंधंतरं पि ।

A. 336. Gautama ! For the time gap of the bondage of the whole, the minimum is less than a *muhūrta* and the maximum is an infinite time, *vanaspati-kāla* so to say, Likewise the time gap of the bondage of a part.

प्रश्न ३३७—जीवस्स णं भंते ! रयणप्पभापुढविणेरइयत्ते णोरयण-प्पभापुढवि...पुच्छा ?

Q. 337. And for a similar situation in the Ratnaprabhā hell, from this hell out and back again, pray ?

उत्तर ३३७—गोयमा ! सव्वबंधंतरं जहण्णेणं दसवाससहस्साइ अंतोमुहुत्त-मब्भहियाइ उक्कोसेणं वणस्सइकालो । देसबंधंतरं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अणंतं कालं—वणस्सइकालो । एवं जाव...अहेसत्तमाए णवरं जा जस्स ठिई जहण्णिआ सा सव्वबंधंतरे जहण्णेणं अंतोमुहुत्तमब्भहिया कायव्वा । सेसं तं चेव । पंचिंदियतिरिक्खजोणियमणूस्साणं य जहा वाउक्काइयाणं । असुरकुमारणागकुमार जाव...सहस्सारदेवाणं एएसिं जहा रयणप्पभापुढवि-णेरइयाणं णवरं सव्वबंधंतरं जस्स जा ठिई जहण्णिआ सा अंतोमुहुत्त-मब्भहिया कायव्वा । सेसं तं चेव ।

A. 337. Gautama ! For the time gap of the bondage of the whole, the minimum is 10,000 years minus one *muhūrta* and the maximum is *vanaspati-kāla* (infinite time). For the time gap of the bondage of a part, the minimum is less than a *muhūrta* and the maximum is an infinite time, *vanaspati-kāla*. The same holds of all the hells underneath, except that in the case of the time gap of the bondage of the whole, state the minimum stay in each case minus one

muhūrta. The rest as aforesaid. Five-organ animals and human beings are similar to the air bodies. The Asurakumāras, Nāgakumāras, till the residents of the heaven called Sahasrāra are similar to the residents of the Ratnaprabhā hell, except that state the minimum stay in each case minus one *muhūrta*.

प्रश्न ३३८—जीवस्स णं भंते ! आणयदेवत्ते णोआणयत्ते पुच्छा ?

Q. 338. For one lodged in the heaven named Ānata, going to another species and reverting to Ānata how long is the time gap, pray ?

उत्तर ३३८—गोयमा ! सव्वबंधंतरं जहण्णेणं अट्ठारस सागरोवमाइं वासपुहुत्तमब्भहियाइं उक्कोसेणं अणंतं कालं—वणस्सइकालो । देसबंधंतरं जहण्णेणं वासपुहुत्तं उक्कोसेणं अणंतं कालं—वणस्सइकालो । एवं जाव... अच्चुए णवरं जस्स जा ठिई सा सव्वबंधंतरं जहण्णेणं वासपुहुत्तमब्भहिया कायव्वा । सेसं तं चेव ।

A. 338. Gautama ! For the time gap of the bondage of the whole, the minimum is 18 *sāgaropamas* plus 2 to 9 years and the maximum is an infinite time, *vanaspati-kāla*. For the bondage of a part, the minimum time gap is 2 to 9 years and the maximum is an infinite time, *vanaspati-kāla*. Likewise till the Acyuta, except that state the minimum stay in each case as it may be plus 2 to 9 years. The rest as aforesaid.

प्रश्न ३३९—गेवेज्जकप्पाईय पुच्छा ?

Q. 339. *Bhante* ! What about those living in the Graiveyaka *vimanas* beyond the *kalpas* ?

उत्तर ३३९—गोयमा ! सव्वबंधंतरं जहण्णेणं बावीसं सागरोवमाइं वासपुहुत्तमब्भहियाइं उक्कोसेणं अणंतं कालं—वणस्सइकालो । देसबंधंतरं जहण्णेणं वासपुहुत्तं उक्कोसेणं वणस्सइकालो ।

A. 339. Gautama ! In this case, for the bondage of the

whole, the minimum is 22 *sāgaropamas* plus 2 to 9 years and the maximum is an infinite time, *vanaspati-kāla* so to say. For the bondage of a part, the minimum is 2 to 9 years and the maximum is *vanaspati-kāla*.

प्रश्न ३४०—जीवस्स णं भंते ! अणुत्तरोववाइय पुच्छा ?

Q. 340. And what about the Anuttaraupapātika gods, pray ?

उत्तर ३४०—गोयमा ! सव्वबंधंतरं जहण्णेणं एक्कत्तीसं सागरोवमाइं वासपुहुत्तमब्भहियाइं उक्कासेणं संखेज्जाइं सागरोवमाइं । देसबंधंतरं जहण्णेणं वासपुहुत्तं उक्कासेणं संखेज्जाइं सागरोवमाइं ।

A. 340. Gautama ! For the whole, the minimum time gap is 31 *sāgaropamas* plus 2 to 9 years and the maximum is a countable number of *sāgaropamas*. For a part, the minimum is 2 to 9 years and the maximum is a countable number of *sāgaropamas*.

प्रश्न ३४१—एएसि णं भंते ! जीवाणं वेज्जिवियसरीरस्स देसबंधगाणं सव्वबंधगाणं अबंधगाणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 341. *Bhante* ! Of the living beings with a fluid body, between the bondage of the whole, of a part and no bondage, which ones are less, till especially more ?

उत्तर ३४१—गोयमा ! सव्वत्थोवा जीवा वेज्जिवियसरीरस्स सव्वबंधगा देसबंधगा असंखेज्जगुणा अबंधगा अणंतगुणा ।

A. 341. Gautama ! Smallest in number are those with the bondage of the whole, innumerable times more are those with the bondage of a part, and infinite times more are those with no bondage.

[*bondage due to the formation of a caloric body*]

प्रश्न ३४२—आहारगसरीरप्पब्बोगबंधे णं भंते ! कइविहे पण्णते ?

Q. 342. *Bhante* ! How many are the types of bondage due to a caloric body ?

उत्तर ३४२—गोयमा ! एगागारे पणत्ते ।

A. 342. *Gautama* ! Only one.

प्रश्न ३४३—जई एगागारे पणत्ते किं मणुस्साहारगसरीरप्पओगबंधे अमणुस्साहारगसरीरप्पओगबंधे ?

Q. 343. *Bhante* ! If it be one, then is it due to the formation of a caloric body of a human being, or of a non-human being ?

उत्तर ३४३—गोयमा ! मणुस्साहारगसरीरप्पओगबंधे णो अमणुस्साहारगसरीरप्पओगबंधे । एवं एएणं अभिलावेणं जहा ओगाहणसंठाणे जाव... इड्ढिपत्तपमत्तसंजयसम्मदिट्ठिपज्जत्तसंखेज्जवासाउयकम्मभूमियगवभवक्कंतिय-मणुस्साहारगसरीरप्पओगबंधे णोअणिड्ढिपत्तपमत्त जाव...आहारगसरीर-प्पओगबंधे ।

A. 343. *Gautama* ! Only due to the formation of the caloric body of a human being, not that of a non-human being. For the rest, refer to the Chapter on Body Structure (in the *Prajñāpaṇā Sūtra*, Pada 21), till the bondage due to the formation of a caloric body takes place in the human type, with affluence attained, with infatuated-restraint, with right outlook, full attainments, with a countable number of years of life-span, born in the land of spiritual activity (*karmabhūmi*), from the mother's womb, but not in a non-human type, etc., etc., and without affluence.

प्रश्न ३४४—आहारगसरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 344. *Bhante* ! What *karma* leads to the bondage due to the formation of a caloric body ?

उत्तर ३४४—गोयमा ! वीरियसजोगसद्दब्बयाए जाव...लद्धिं च पडुच्च
आहारगसरीरप्पओगणामाए कम्मस्स उदएणं आहारगसरीरप्पओगबंधे ।

A. 344. Gautama ! Due to energy, activity of the mind, association of matter, till power and the coming up of *karma* giving a name relevant to a caloric body that the bondage due to the formation of a caloric body is acquired.

प्रश्न ३४५—आहारगसरीरप्पओगबंधे णं भंते ! किं देसबंधे
सव्वबंधे ?

Q. 345. *Bhante* ! Is the bondage due to the formation of a caloric body a bondage of a part or of the whole ?

उत्तर ३४५—गोयमा ! देसबंधे वि सव्वबंधे वि ।

A. 345. Gautama ! Both a bondage of a part and of the whole.

प्रश्न ३४६—आहारगसरीरप्पओगबंधे णं भंते ! कालओ केवच्चिरं
होइ ?

Q. 346. *Bhante* ! How long does the bondage due to the formation of a caloric body last ?

उत्तर ३४६—गोयमा ! सव्वबंधे एक्कं समयं देसबंधे जहण्णेणं अंतोमुहुत्तं
उक्कोसेणं वि अंतोमुहुत्तं ।

A. 346. Gautama ! The bondage of the whole lasts for a unit of countable time. For the bondage of a part, the minimum is less than a *muhūrta*, and so also the maximum, less than a *muhūrta*.

प्रश्न ३४७—आहारगसरीरप्पओगबंधंतरं णं भंते ! कालओ केवच्चिरं
होइ ?

Q. 347. *Bhante* ! How long is the time gap between the formation of one and another of the caloric bodies ?

उत्तर ३४७—गोयमा ! सव्वबंधंतरं जहण्णेणं अंतोमुहुत्तं उक्कोसेणं अणंतं कालं—अणंताओ उस्सप्पिणीओसप्पिणीओ कालओ खेत्तओ अणंता लोया—अवद्धपोगलपरियट्ठं देसूणं । एवं देसबंधंतरं पि ।

A. 347. Gautama ! For the bondage of the whole, the minimum time gap is less than a *muhūrta*, and the maximum is an infinite time, an infinite number of downswings and upswings of the time-cycle ; in terms of space, an infinite space, slightly less than a *pudgala-parāvartana*. So also the time gap for the bondage of a part.

प्रश्न ३४८—एएसि णं भंते ! जीवाणं आहारगसरीरस्स देसबंधगाणं सव्वबंधगाणं अबंधगाणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 348. *Bhante* ! As between the bondage of the whole, of a part and no bondage, which one is less, till especially more ?

उत्तर ३४८—गोयमा ! सव्वत्थोवा जीवा आहारगसरीरस्स सव्वबंधगा देसबंधगा संखेज्जगुणा अबंधगा अणंतगुणा ।

A. 348. Gautama ! Smallest in number are those with the bondage of the whole, a countable number of times more are those with the bondage of a part and an infinite times more are those with no bondage.

[*bondage due to the formation of a fiery body*]

प्रश्न ३४९—तेयासरीरप्पओगबंधे णं भंते ! कइविहे पणत्ते ।

Q. 349. *Bhante* ! How many are the types of bondage due to the formation of a fiery body ?

उत्तर ३४९—गोयमा ! पंचविहे पण्णते तं जहा—एगिंदियतेयासरीर-
प्पओगबंधे बेइंदियतेयासरीरप्पओगबंधे जाव...पंचिंदियतेयासरीरप्पओगबंधे ।

A. 349. Gautama ! Five types, from the formation of the fiery body of an one-organ being, of a two-organ being, till of a five-organ being.

प्रश्न ३५०—एगिंदियतेयासरीरप्पओगबंधे णं भंते ! कइविहे पण्णत्ते ?

Q. 350. *Bhante* ! How many are the types of bondage due to the formation of a fiery body of an one-organ being ?

उत्तर ३५०—एवं एएणं अभिलावेणं भेओ जहा ओगाहणसंठाणे जाव...
पज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइयकप्पाइयवेमाणियदेवपंचिंदियतेयासरीरप्पओग-
बंधे अपज्जत्तासव्वट्ठसिद्धअणुत्तरोववाइय जाव...बंधे य ।

A. 350. Gautama ! Refer to (Chapter 21 of the *Prajñāpāṇā Sutra* on Body Structure,) till the *Sarvārtahasiddha Anuttaraupapātika* gods living beyond the *kalpas*, with five sense organs, with a bondage due to the formation of a fiery body, with full attainments, as well as without full attainments.

प्रश्न ३५१—तेयासरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 351. *Bhante* ! What *karma* leads to the bondage due to the formation of a fiery body ?

उत्तर ३५१—गोयमा ! वीरियसजोगसददव्वयाए जाव...आउयं च
पडुच्च तेयासरीरप्पओगणामाए कम्मस्स उदएणं तेयासरीरप्पओगबंधे ।

A. 351. Gautama ! Due to energy, activity of the mind, association of matter, till *karma* giving life-span, till the rise of *karma* giving a name relevant to a fiery body is the bondage due to the formation of a fiery body acquired.

प्रश्न ३५२—तेयासरीरप्पओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 352. *Bhante* ! Is the bondage due to the formation of a fiery body a bondage of a part or a bondage of the whole ?

उत्तर ३५२—गोयमा ! देसबंधे णो सम्बन्धे ।

A. 352. Gautame ! Bondage of a part, not of the whole ?

प्रश्न ३५३—तेयासरीरप्पओगबंधे णं भंते ! कालओ केवच्चिरं होइ ?

Q. 353. *Bhante* ! How long does the bondage due to the formation of a fiery body last ?

उत्तर ३५३—गोयमा ! दुविहे पणत्ते तं जहा—अणाइए वा अपज्ज-वसिए अणाइए वा सपज्जवसिए ।

A. 353. Gautama ! Here there are two types, viz., one without a beginning and without an end, and the other without a beginning but with an end.

प्रश्न ३५४—तेयासरीरप्पओगबंधंतरं णं भंते ! कालओ केवच्चिरं होइ ?

Q. 354. *Bhante* ! How long is the time gap between the formation of one fiery body and another ?

उत्तर ३५४—गोयमा ! अणाइयस्स अपज्जवसियस्स णत्थि अंतरं अणाइयस्स सपज्जवसियस्स णत्थि अंतरं ।

A. 354. Gautama ! No gap for the one and no gap for the other.

प्रश्न ३५५—एएसि णं भंते ! जीवाणं तेयासरीरस्स देसबंधगाणं अबंध-गाणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 355. *Bhante* ! As between the bondage of a part and no bondage, which one is less, till especially more ?

उत्तर ३५५—गोयमा ! सब्बत्थोवा जीवा तेयासरीरस्स अबंधगा देस-
ब्बंधगा अणंतगुणा ।

A. 355. Gautama ! Smaller in number are those with no bondage, but an infinite times more are those with the bondage of a part.

[*bondage due to the formation of a kārman body*]

प्रश्न ३५६—कम्मासरीरप्पओगबंधे णं भंते ! कइविहे पणत्ते ?

Q. 356. Bhante ! How many are the types of bondage due to the formation of a kārman body ?

उत्तर ३५६—गोयमा ! अट्ठविहे पणत्ते तं जहा—णाणावरणिज्ज-
कम्मासरीरप्पओगबंधे जाव...अंतराइयकम्मासरीरप्पओगबंधे ।

A. 356. Gautama ! Eight types, from kārman body enshrouding knowledge, till kārman body with karma causing obstruction.

प्रश्न ३५७—णाणावरणिज्जकम्मासरीरप्पओगबंधे णं भंते ! कस्स
कम्मस्स उदएणं ?

Q. 357. Bhante ! What karma leads to a bondage due to the formation of a kārman body enshrouding knowledge ?

उत्तर ३५७—गोयमा ! णाणपडिणीययाए णाणणिण्हवणयाए णाणं-
सराएणं णाणप्पओसेणं णाणच्चासायणयाए णाणविसंवायणाजोगेणं णाणावर-
णिज्जकम्मासरीरप्पओगणामाए कम्मस्स उदएणं णाणावरणिज्जकम्मासरीर-
प्पओगबंधे ।

A. 357. Gautama ! This type of bondage is acquired for abusing knowledge, misusing knowledge, obstructing knowledge, showing contempt for knowledge, distorting knowledge, imparting wrong knowledge, and for acquiring a name relevant to a kārman body enshrouding knowledge.

प्रश्न ३५८—दरिसणावरणिज्जकम्मासरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 358. *Bhante !* What *karma* leads to a bondage due to the formation of a *kārman* body enshrouding faith ?

उत्तर ३५८—गोयमा ! दंसणपडिणीययाए एवं जहा पाणावरणिज्जं णवरं दंसणणामं धेतव्वं जाव...दंसणविसंवायणाजोगेणं दंसणावरणिज्जकम्मासरीरप्पओगणामाए कम्मस्स उदएणं जाव...पओगबंधे ।

A. 358. Gautama ! This type of bondage is acquired for contradicting faith, state all as in the case of knowledge, except that replace the word 'knowledge' by 'faith', till for acquiring a name relevant to a *kārman* body enshrouding faith.

प्रश्न ३५९—सायावेयणिज्जकम्मासरीरप्पओगबंधे णं भंते ! कस्स कम्मस्स उदएणं ?

Q. 359. *Bhante !* What *karma* leads to a bondage due to the formation of a *kārman* body giving pleasant experiences ?

उत्तर ३५९—गोयमा ! पाणाणुकंपयाए भूयाणुकंपयाए एवं जहा सत्तमसए दुस्समाउद्देसए जाव...अपरियावणयाए सायावेयणिज्जकम्मासरीरप्पओगणामाए कम्मस्स उदएणं सायावेयणिज्जकम्मा जाव...बंधे ।

A. 359. Gautama ! It is acquired for showing compassion to one-organ beings, to two-organ beings, repeat what is stated in S.7 U 6. on *duhsamā* period, till for not causing hardship to living beings, and for acquiring a name relevant to a *kārman* body giving pleasant experiences.

प्रश्न ३६०—असायावेयणिज्ज पुच्छा ?

Q. 360. And what about a *kārman* body giving unpleasant experiences, pray ?

उत्तर ३६०—गोयमा ! परदुक्खणयाए परसोयणयाए जहा सत्तमसए दुस्समाउद्देसए जाव...परियावणयाए असायावेयणिज्जकम्मा जाव...पओग-
बंधे ।

A. 360. Gautama ! For causing pain to living beings, for causing them grief, repeat what is stated in S. 7. U. 6 on *duhsamā* period, till for causing hardship to living beings, and for acquiring a name relevant to a *kārman* body giving unpleasant experiences.

प्रश्न ३६१—मोहणिज्जकम्मासरीर पुच्छा ?

Q. 361. *Bhante* ! What *karma* leads to a bondage due to the formation of a *kārman* body causing delusion ?

उत्तर ३६१—गोयमा ! तिब्बकोहयाए तिब्बमाणयाए तिब्बमाययाए तिब्बलोभयाए तिब्बदंसणमोहणिज्जयाए तिब्बचरित्तमोहणिज्जयाए मोहणिज्ज-
कम्मासरीरप्पओग जाव...पओगबंधे ।

A. 361. Gautama ! This type of bondage is acquired from violent anger, violent pride, violent attachment, violent greed, violent *karma* obstructing faith, violent *karma* obstructing conduct, and for acquiring a name relevant to a *kārman* body causing delusion.

प्रश्न ३६२—णेरइयाउयकम्मासरीर पुच्छा ?

Q. 362. *Bhante* ! What about the bondage of infernal beings due to the formation of a *kārman* body.

उत्तर ३६२—गोयमा ! महारंभयाए महापरिगहयाए कुणिमाहारेणं पंचिंदियवहेणं णेरइयाउयकम्मासरीरप्पओगणामाए कम्मस्स उदएणं णेरइयाउय-
कम्मासरीर जाव...पओगबंधे ।

A. 362. Gautama ! This bondage is acquired due to great slaughter, till great property, due to the intake of meat, slaughter of five-organ animals, and for acquiring a name relevant to a *kārman* body of an infernal being.

प्रश्न ३६३—तिरिक्खजोणियाउयकम्मासरीर पुच्छा ?

Q, 363. *Bhante* ! What about the bondage of sub-human beings due to the formation of a *kārman* body ?

उत्तर ३६३—गोयमा ! माइल्लयाए णियडिल्लयाए अलियवयणेणं कूड तुलकूडमाणेणं तिरिक्खजोणियाउयकम्मा जाव...पओगबंधे ।

A. 363. Gautama ! This bondage is acquired due to attachment, deep attachment, false utterances, use of wrong weights and measures, and for acquiring a name relevant to a *kārman* body of an animal.

प्रश्न ३६४—मणुस्साउयकम्मासरीर पुच्छा ?

Q- 364. *Bhante* ! What about the bondage of human beings due to the formation of a *kārman* body ?

उत्तर ३६४—गोयमा ! पगइमद्दयाए पगइविणीययाए साणुक्कोसण-याए अमच्छरियाए मणुस्साउयकम्मा जाव...पओगबंधे ।

A. 364. Gautama ! This bondage is acquired due to natural mildness, natural humility, kindness, absence of jealousy, and for acquiring a name relevant to a *kārman* body of a human being.

प्रश्न ३६५—देवाउयकम्मासरीर पुच्छा ?

Q, 365. *Bhante* ! What about the bondage of divine beings due to the formation of a *kārman* body ?

उत्तर ३६५—गोयमा ! सरागसंजमेणं संजमासंजमेणं बालसवोकम्मेणं
अकामणिज्जराए देवाउयकम्मासरीर जाव...पओगबंधे ।

A. 365. Gautama ! This bondage is acquired due to restraint with attachment, partial restraint, misguided perance, part exhaustion of *karma* and for acquiring a name relevant to a *kārmaṇ* body of a divine being.

प्रश्न ३६६—सुभणामकम्मासरीर पुच्छा ?

Q. 366. *Bhante* ! What *karma* leads to a bondage due to the formation of a *kārmaṇ* body giving an auspicious name ?

उत्तर ३६६—गोयमा ! काउज्जुययाए भावुज्जुययाए भासुज्जुययाए अवि-
संवायणजोगेणं सुभणामकम्मासरीर जाव...पओगबंधे ।

A. 366. This type of bondage is acquired from the simplicity of body, simplicity of thought, simplicity of expression, simplicity of behaviour and for acquiring a name, relevant to a *kārmaṇ* body giving an auspicious name.

प्रश्न ३६७—असुभणामकम्मासरीर पुच्छा ?

Q. 367. And what about one giving an inauspicious name, pray ?

उत्तर ३६७—गोयमा ! कायअणुज्जुययाए जाव...विसंवायणजोगेणं
असुभणामकम्मासरीर जाव...पओगबंधे ।

A. 367. Gautama ! This is acquired from the duplicity of body, duplicity of thought, duplicity of expression, duplicity of behaviour and for acquiring a name relevant to a *kārmaṇ* body giving an inauspicious name.

प्रश्न ३६८—उच्चागोयकम्मासरीर पुच्छा ?

Q. 368. *Bhante* ! What *karma* leads to a bondage due to the formation of a *kārmaṇ* body giving a high caste ?

उत्तर ३६८—गोयमा ! जाइअमएणं कुलअमएणं बलअमएणं रुवअमएणं तवअमएणं सुयअमएणं लाभअमएणं इस्सरियअमएणं उच्चागोयकम्मासरीर जाव...पओगबंधे ।

A. 368. Gautama ! This is acquired when one discards the pride of caste, of lineage, of strength, of grace, of penance, of learning, of gain, of wealth, and when one acquires the name relevant to a *kārman* body giving a high caste.

प्रश्न ३६९—णीयागोयकम्मासरीर पुच्छा ?

Q. 369. And what about one giving a low caste, pray ?

उत्तर ३६९—गोयमा ! जाइअमएणं कुलअमएणं बलअमएणं जाव...इस्सरियअमएणं णीयागोयकम्मासरीर जाव...पओगबंधे ।

A. 369. Gautama ! This is acquired due to the pride of caste, till of wealth, and when one acquires the name relevant to a *kārman* body giving a low caste.

प्रश्न ३७०—अंतराइयकम्मासरीर पुच्छा ?

Q. 370. And what about a bondage due to the formation of a *kārman* body causing obstruction, pray ?

उत्तर ३७०—गोयमा ! दाणंतराएणं लाभंतराएणं भोगंतराएणं उवभोगंतराएणं वीरियंतराएणं अंतराइयकम्मासरीरप्पओगणामाए कम्मस्स उदएणं अंतराइयकम्मासरीरप्पओगबंधे ।

A. 370. Gautama ! This is acquired for creating obstruction to gift, gain, use, continuous use and valour, and for acquiring a name relevant to that type of *kārman* body.

प्रश्न ३७१—णाणावरणिज्जकम्मासरीरप्पओगबंधे णं भंते ! किं देसबंधे सव्वबंधे ?

Q. 371. *Bhante* ! Is the bondage due to the formation of a *kārman* body enshrouding knowledge a bondage of a part, or of the whole ?

उत्तर ३७१—गोयमा ! देसबंधे णो सव्वबंधे । एवं जाव...अंतराइय ।

A. 371. Gautama ! Bondage of a part, not of the whole, and like this, till *karma* causing obstruction.

प्रश्न ३७२—णाणावरणिज्जकम्मासरीरप्पओगबंधे णं भंते ! कालओ-केवच्चिरं होइ ?

Q. 372. *Bhante* ! How long does the bondage due to the formation of a *kārman* body obstructing knowledge last ?

उत्तर ३७२—गोयमा ! दुविहे पणत्ते तं जहा—अणाईए एवं जहा तेय-गस्स संचिट्ठणा तहेव एवं जाव...अंतराइयस्स ।

A. 372. Gautama ! It has two varieties, viz., one without a beginning (and without an end, and the other with a beginning and with an end), repeat what has been stated about a fiery body, and this holds, till bondage due to the formation of a *kārman* body causing obstruction.

प्रश्न ३७३—णाणावरणिज्जकम्मासरीरप्पओगबंधंतरं णं भंते ! कालओ-केवच्चिरं होइ ?

Q. 373. *Bhante* ! How long is the time gap between one bondage and another due to the formation of a *kārman* body enshrouding knowledge ?

उत्तर ३७३—गोयमा ! अणाईयस्स एवं जहा तेयगसरीरस्स अंतरं तहेव एवं जाव...अंतराइयस्स !

A. 373. Gautama ! Without a beginning (*et aetra*), as

in the case of a fiery body, such is time gap (i. e., there is no gap), and this holds, till the *kārman* body causing obstruction.

प्रश्न ३७४—एएसि णं भंते ! जीवाणं णाणावरणिज्जस्स कम्मस्स देस-
बंधगाणं अबंधगाणं य कयरे कयरे जाव... ?

Q. 374. *Bhante !* Of the bondage of a part and no bondage in the case of a *kārman* body enshrouding knowledge, which ones are (less, till especially more) ?

उत्तर ३७४—अप्पाबहुगं जहा तेयगस्स एवं आउयवज्जं जाव...अंतरा-
इयस्स ।

A. 374. More or less similar to a fiery body, except for *karma* giving life-span, and this holds good, till a *kārman* body causing obstruction.

प्रश्न ३७५—आउयस्स पुच्छा ?

Q. 375. And what about *karma* giving life-span ?

उत्तर ३७५—णोयमा ! सब्बत्थोवा जीवा आउयस्स कम्मस्स देसबंधगा
अबंधगा संखेज्जगुणा ।

A. 375. *Gautama !* In the case of *karma* giving life-span, smallest in number are those with the bondage of a part, and a countable number of times more are those with no bondage.

[correlation between the bondage of bodies]

प्रश्न ३७६—जस्स णं भंते ! ओरालियसरीरस्स सब्बबंधे से णं भंते !
वेउव्वियसरीरस्स किं बंधए अबंधए ?

Q. 376. *Bhante !* One who has the bondage of the whole

of a gross body, does he, or does he not, acquire the bondage of a fluid body ?

उत्तर ३७६—गोयमा ! णो बंधए अबंधए ।

A. 376. Gautama ! He does not. He remains without it.

प्रश्न ३७७—आहारगसरीरस्स किं बंधए अबंधए ?

Q. 377. ... does he, or does he not, acquire the bondage of a caloric body ?

उत्तर ३७७—गोयमा ! णो बंधए अबंधए ।

A. 377. Gautama ! He does not. He remains without it.

प्रश्न ३७८—तेयासरीरस्स किं बंधए अबंधए ?

Q. 378. ... does he, or does he not, acquire the bondage of a fiery body ?

उत्तर ३७८—गोयमा ! बंधए णो अबंधए ।

A. 378. Gautama ! He does. He does not remain without it.

प्रश्न ३७९—जइ बंधए किं देसबंधए सव्वबंधए ?

Q. 379. *Bhante* ! If he does, then, is it a bondage of a part, or of the whole ?

उत्तर ३७९—गोयमा ! देसबंधए णो सव्वबंधए ।

A. 379. Gautama ! Bondage of a part, not of the whole.

प्रश्न ३८०—कम्मासरीरस्स किं बंधए अबंधए ?

Q. 380. ... does he, or does he not, acquire the bondage of a *kārman* body ?

उत्तर ३८०—जहेव तेयगस्स जाव...देसबंधए णो सव्वबंधए ।

A. 380. This is similar to a fiery body, till bondage of a part, not of the whole.

प्रश्न ३८१—जस्स णं भंते ! ओरालियसरीरस्स देसबंधे से णं भंते ! वेउव्वियसरीरस्स किं बंधए अबंधए ?

Q. 381. *Bhante* ! One who has the bondage of a part of a gross body, does he, or does he not, acquire the bondage of a fluid body ?

उत्तर ३८१—गोयमा ! णो बंधए अबंधए । एवं जहेव सव्वबंधेणं भणियं तहेव देसबंधेणं वि भाणियव्वं जाव...कम्मगस्स ।

A. 381. Gautama ! He does not. He remains without it. What has been said about the bondage of the whole holds also of the bondage of a part, till the *kārman* body.

प्रश्न ३८२—जस्स णं भंते ! वेउव्वियसरीरस्स सव्वबंधे से णं भंते ! ओरालियसरीरस्स किं बंधए अबंधए ?

Q. 382. *Bhante* ! One who has the bondage of the whole of a fluid body, does he, or does he not, acquire the bondage of a gross body ?

उत्तर ३८२—गोयमा ! णो बंधए अबंधए । आहारगसरीरस्स एवं चेव । तेयगस्स कम्मगस्स य जहेव ओरालिएणं समं भणियं तहेव भाणियव्वं जाव...देसबंधए णो सव्वबंधए ।

A. 382. Gautama ! He does not. He remains without

it. This holds good of a caloric body. A fiery body and a *kārman* body are similar to a gross body, till bondage of a part, not of the whole.

प्रश्न ३८३—जस्स णं भंते ! वेउव्वियसरीरस्स देसबंधे से णं भंते ! ओरालियसरीरस्स किं बंधए अबंधए ?

Q. 383. *Bhante* ! One who has the bondage of a part of a fluid body, does he, or does he not, acquire the bondage of a gross body ?

उत्तर ३८३—गोयमा ! णो बंधए अबंधए । एवं जहेव सव्वबंधेणं भणियं तहेव देसबंधेणं वि भाणियव्वं जाव...कम्मगस्स ।

A. 383. *Gautama* ! He does not. He remains without it. And what has been said of the bondage of the whole will hold in the case of the bondage of a part, till a *kārman* body.

प्रश्न ३८४—जस्स णं भंते ! आहारगसरीरस्स सव्वबंधे से णं भंते ! ओरालियसरीरस्स किं बंधए अबंधए ?

Q. 384. *Bhante* ! One who has the bondage of the whole of a caloric body, does he, or does he not, acquire the bondage of a gross body ?

उत्तर ३८४—गोयमा ! णो बंधए अबंधए । एवं वेउव्वियस्स वि । तेयाकम्माणं जहेव ओरालिएणं समं भणियं तहेव भाणियव्वं ।

A. 384. *Gautama* ! He does not. He remains without it. And this holds good of a fluid body. A fiery body and a *kārman* body are similar to a gross body.

प्रश्न ३८५—जस्स णं भंते ! आहारगसरीरस्स देसबंधे से णं भंते ! ओरालियसरीरस्स...?

Q. 385. *Bhante* ! One who has the bondage of a part of

a caloric body, (does he, or does he not, acquire the bondage of) a gross body ?

उत्तर ३८५—एवं जहा आहारगस्स सन्वबन्धेण भणियं तहा देसबन्धेणं त्रि भाणियन्वं जाव...कम्मगस्स ।

A. 385. Gautama ! What has been said of the bondage of the whole of a caloric body will hold good for the bondage of a part, till a *kārman* body.

प्रश्न ३८६—जस्स णं भंते ! तेयासरीरस्स देसबन्धे से णं भंते ! ओरालियसरीरस्स किं बन्धए अबन्धए ?

Q. 386. *Bhante* ! One who has the bondage of a part of a fiery body, does he, or does he not, acquire the bondage of a gross body ?

उत्तर ३८६—गोयमा ! बन्धए वा अबन्धए वा ।

A. 386. Gautama ! He may, or, he may not.

प्रश्न ३८७—जइ बन्धए किं देसबन्धए सन्वबन्धए ?

Q. 387. *Bhante* ! When he does, is it a bondage of a part, or of the whole ?

उत्तर ३८७—गोयमा ! देसबन्धए वा सन्वबन्धए वा ।

A. 387. Gautama ! It may be a bondage of a part, or of the whole,

प्रश्न ३८८—वेउव्वियसरीरस्स किं बन्धए अबन्धए ?

Q. 388. ...does he, or does he not, acquire the bondage of a fluid body ?

उत्तर ३८८—एवं चेव । एवं आहारगसरीरस्स वि ।

A. 388. Just similar, and so also of the caloric body.

प्रश्न ३८९—कम्मगसरीरस्स किं बंधए अबंधए ?

Q. 389. ...does he, or does he not, acquire the bondage of a *kārman* body ?

उत्तर ३८९—गोयमा ! बंधए णो अबंधए ।

A. 389. Gautama ! He does. He does not remain without it.

प्रश्न ३९०—जइ बंधए किं देसबंधए सव्वबंधए ?

Q. 390. *Bhante* ! If he does, is it a bondage of a part, or of the whole ?

उत्तर ३९०—गोयमा ! देसबंधए णो सव्वबंधए ।

A. 390. Gautama ! It is a bondage of a part, not of the whole.

प्रश्न ३९१—जस्स णं भंते ! कम्मगसरीरस्स देसबंधे से णं भंते ! ओरालियस्स...?

Q. 391. *Bhante* ! One who has the bondage of a part of a *kārman* body, (does he, or does he not, acquire the bondage of) a gross body ?

उत्तर ३९१—जहा तेयगस्स वत्तव्वया भणिया तहा कम्मगस्स वि भाणियव्वा जाव...तेयासरीरस्स जाव....देसबंधए णो सव्वबंधए ।

A. 391. Gautama ! What has been said of a fiery body also holds good of a *kārman* body, till a bondage of a part of the fiery body, not of the whole.

प्रश्न ३९२—एएसि णं भंते । सव्वजीवाणं ओरालियवेउव्वियग्गाहारग-

तेयाकम्मासरीरगाणं देसबंधगाणं सव्वबंधगाणं अबंधगाणं य कयरे कयरेहिंतो जाव...विसेसाहिया वा ?

Q. 392. *Bhante* ! Of all the living beings, with gross, fluid, caloric, fiery and *kārman* bodies, with a bondage of a part, a bondage of the whole and no bondage, which ones are less in number, till especially more ?

उत्तर ३९२—गोयमा ! सव्वत्थोवा जीवा आहारगसरीरस्स सव्वबंधगा तस्स चेव देसबंधगा संखेज्जगुणा । वेउव्वियसरीरस्स सव्वबंधगा असंखेज्जगुणा तस्स चेव देसबंधगा असंखेज्जगुणा । तेय कम्मगाणं अबंधगा अणंतगुणा दोण्ह वि तुल्ला । ओरालियसरीरस्स सव्वबंधगा अणंतगुणा तस्स चेव अबंधगा विसेसाहिया तस्स चेव देसबंधगा असंखेज्जगुणा । तेयाकम्मगाणं देसबंधगा विसेसाहिया । वेउव्वियसरीरस्स अबंधगा विसेसाहिया । आहारगसरीरस्स अबंधगा विसेसाहिया ।

A. 392. *Gautama* ! Smallest in number are those with a caloric body with a bondage of the whole ; a countable times more are those with a bondage of a part. Innumerable times more than the second are those with a fluid body with a bondage of the whole ; innumerable times more than the third are those with a bondage of a part. An infinite times more than the fourth are those with a fiery body and with a *kārman* body with no bondage, and their numbers are similar. An infinite times more are those with a gross body with a bondage of a whole ; those with no bondage are especially more ; those with a bondage of a part are innumerable times more. Especially more are those with a *kārman* body with a bondage of a part ; especially more are those with a fluid body with no bondage ; also especially more are those with a caloric body with no bondage.

—सेवं भंते ! सेवं भंते ! त्ति

Bhante ! So they are. So they are.

णवमो उद्देशो समप्तो ।

Chapter Nine ends.

दशमो उद्देशो

Chapter Ten

रायगिहे णयरे जाव...एवं वयासी :

[on devotion to conduct and canons]

In the city of Rājagṛha, till made the following sub-mission :

प्रश्न ३९३—अण्णउत्थिया णं भंते ! एवं आइक्खंति जाव...एवं परूवेति—एवं खलु सीलं सेयं सुयं सेयं सुयं सेयं सीलं सेयं । से कहमेयं भंते ! एवं ?

Q. 393. *Bhante !* The heretics hold, till firmly assert that conduct is good, canons (*śruta*) are good, canons (independent of conduct) are good or conduct (independent of canons) is good. *Bhante !* How far is the assertion correct ?

उत्तर ३९३—गोयमा ! जं णं ते अण्णउत्थिया एवं आइक्खंति जाव... जे ते एवं आहंसु मिच्छा ते एवं आहंसु । अहं पुण गोयमा ! एवं आइक्खामि जाव....परूवेमि—एवं खलु मए चत्तारि पुरिसजाया पणत्ता । तं जहा—सीलसंपण्णे णामं एगे णो सुयसंपण्णे सुयसंपण्णे णामं एगे णो सीलसंपण्णे एगे सीलसंपण्णे वि सुयसंपण्णे वि एगे णो सीलसंपण्णे णो सुयसंपण्णे । तत्थ णं जे से पढमे पुरिसजाए से णं पुरिसे सीलवं असुयवं । उवरए अविण्णायधम्मे । एस णं गोयमा ! मए पुरिसे देसाराहए पणत्ते । तत्थ णं जे से दोच्चे पुरिसजाए से णं पुरिसे असीलवं सुयवं । अणुवरए विण्णायधम्मे । एसं णं गोयमा ! मए पुरिसे देसविराहए पणत्ते । तत्थ णं जे से तच्चे पुरिसजाए से णं पुरिसे सीलवं सुयवं । उवरए विण्णायधम्मे । एसं णं गोयमा ! मए पुरिसे सब्वाराहए पणत्ते । तत्थ णं जे से चउत्थे पुरिसजाए से णं पुरिसे असीलवं असुयवं । अणुवरए अविण्णायधम्मे । एस णं गोयमा ! मए पुरिसे सब्वविराहए पणत्ते ।

A. 393. Gautama ! What the heretics hold, till assert, is far from the truth. My view in this matter is, and I firmly hold this view, that there are four types of people as follows : some have conduct but not canons ; some have canons but not conduct ; some have both ; and some have neither. Gautama ! Of these, the first type has conduct but not canons. He is desisted from sin but is ignorant of the Law. I call him a part-follower. The second type has canons but not conduct. He knows the Law but does not desist from sin. I call him a part-heretic. The third type has both so that he desists from sin as well as knows the Law. He is a full follower. The fourth type has neither so that he neither desists from sin nor knows the Law. Such a person is a full heretic.

[devotion and devotee]

प्रश्न ३९४—कइविहा णं भंते ! आराहणा पणत्ता ?

Q. 394. *Bhante* ! How many types is devotion (*ārāhaṇā*) ?

उत्तर ३९४—गोयमा ! तिविहा आराहणा पणत्ता तं जहा—
णाणाराहणा दंसणाराहणा चरित्ताराहणा ।

A. 394. Gautama ! Devotion is of three types, viz., devotion to knowledge, to faith, to conduct.

प्रश्न ३९५—णाणाराहणा णं भंते ! कइविहा पणत्ता ?

Q. 395. *Bhante* ! How many types is devotion to knowledge ?

उत्तर ३९५—गोयमा ! तिविहा पणत्ता तं जहा—उक्कोसिया मज्झिमा जहण्णा ।

A. 395. Gautama ! Three types, viz., high, medium and low.

प्रश्न ३९६—दंसणाराहणा णं भंते ! कइविहा ?

Q. 396. *Bhante !* How many types is devotion to faith ?

उत्तर ३९६—एवं चेव तिविहा वि : एवं चरित्ताराहणा वि ।

A. 396. *Gautama !* The same three, and so also conduct.

प्रश्न ३९७—जस्स णं भंते ! उक्कोसिया णाणाराहणा तस्स उक्कोसिया दंसणाराहणा जस्स उक्कोसिया दंसणाराहणा तस्स उक्कोसिया णाणाराहणा ?

Q. 397. *Bhante !* Is it correct to say that one who has a high devotion to knowledge has also a high devotion to faith, and *vice versa* ?

उत्तर ३९७—गोयमा ! जस्स उक्कोसिया णाणाराहणा तस्स दंसणाराहणा उक्कोसा वा अजहणुक्कोसा वा । जस्स पुण उक्कोसिया दंसणाराहणा तस्स णाणाराहणा उक्कोसा वा जहण्णा वा अजहणमणुक्कोसा वा ।

A. 397. *Gautama !* One who has a high devotion to knowledge may have a high or medium devotion to faith ; one who has a high devotion to faith may have a high, low or medium devotion to knowledge.

प्रश्न ३९८—जस्स णं भंते ! उक्कोसिया णाणाराहणा तस्स उक्कोसिया चरित्ताराहणा जस्सुक्कोसिया चरित्ताराहणा तस्सुक्कोसिया णाणाराहणा ?

Q 398. *Bhante !* Is it correct to say that one who has a high devotion to knowledge has also a high devotion to conduct, and *vice versa* ?

उत्तर ३९८—जहा उक्कोसिया णाणाराहणा य दंसणाराहणा भणिया तहा उक्कोसिया णाणाराहणा य चरित्ताराहणा य भाणियव्वा ।

A. 398. Gautama ! What has been said of knowledge and faith holds good of knowledge and conduct as well.

प्रश्न ३९९—जस्स णं भंते ! उक्कोसिया दंसणाराहणा तस्स उक्कोसिया चरित्ताराहणा जस्सुक्कोसिया चरित्ताराहणा तस्सुक्कोसिया दंसणाराहणा ?

Q. 399. *Bhante* ! Is it correct to say that one who has a high devotion to faith has also a high devotion to conduct and vice versa ?

उत्तर ३९९—गोयमा ! जस्स उक्कोसिया दंसणाराहणा तस्स चरित्ताराहणा उक्कोसा वा जहणणा वा अजहणमणुक्कोसा वा । जस्स पुण उक्कोसिया चरित्ताराहणा तस्स दंसणाराहणा णियमा उक्कोसा ।

A. 399. Gautama ! One who has a high devotion to faith may have a high, low or medium devotion to conduct, but one who has a high devotion to conduct has, as a rule, a high devotion to faith.

[*last life of a devotee*]

प्रश्न ४००—उक्कोसियं णं भंते ! णाणाराहणं आराहेत्ता कइहिं भवगहणेहिं सिज्झइ जाव...अंतं करेइ ?

Q. 400. *Bhante* ! Through high devotion to knowledge, in how many lives does one attain perfection, till end all misery ?

उत्तर ४००—गोयमा ! अत्येगइए तेणेव भवगहणेणं सिज्झइ जाव... अंतं करेइ ! अत्येगइए दोच्चेणं भवगहणेणं सिज्झइ जाव...अंतं करेइ । अत्येगइए कप्पोवए सु वा कप्पाईए सु वा उववज्जइ ।

A. 400. Gautama ! Some are perfected, till end all misery in that very life ; some others in two lives ; some are born in heavens called *kalpas*, and some in those beyond the *kalpas*.

प्रश्न ४०१—उक्कोसिपं णं भंते ! दंसणाराहणं आराहेत्ता कइहिं भवग्गहणेहिं...?

Q. 401. *Bhante* ! Through high devotion to faith, in how many births does one attain perfection, till end all misery ?

उत्तर ४०१—एवं चेव ।

A. 401. *Gautama* ! As in the case of high knowledge.

प्रश्न ४०२—उक्कोसियं णं भंते ! चरित्ताराहणं आराहेत्ता...?

Q. 402. *Bhante* ! Through high devotion to conduct, till end all misery ?

उत्तर ४०२—एवं चेव णवरं अत्येगइए कप्पाईएमु उववज्जइ ।

A. 402. *Gautama* ! The same, except that some are born in heavens beyond the *kalpas*.

प्रश्न ४०३—मज्झिमियं णं भंते ! णाणाराहणं आराहेत्ता कइहिं भवग्गहणेहिं सिज्झइ जाव...अंतं करेइ ?

Q. 403. *Bhante* ! Through medium devotion to knowledge, in how many births does one attain perfection, till end all misery ?

उत्तर ४०३—गोयमा ! अत्येगइए दोच्चेणं भवग्गहणेणं सिज्झइ जाव... अंतं करेइ । तच्चं पुण भवग्गहणं णाइक्कमइ ।

A. 403. *Gautama* ! Some are perfected, till end all misery, in two lives ; in any case, they are not born beyond their third life.

प्रश्न ४०४—मज्झिमियं णं भंते ! दंसणाराहणं आराहेत्ता...?

Q. 404. *Bhante* ! What about those with a medium devotion to faith ?

उत्तर ४०४—एवं चेव । एवं मज्झिमियं चरित्ताराहणं पि ।

A. 404. Gautama ! The same, and so also in the case of medium devotion to conduct.

प्रश्न ४०५—जहणियं णं भंते ! णाणाराहणं आराहेत्ता कइहिं भवग्गहणेहिं सिज्झइ जाव...अंतं करेइ ?

Q. 405. *Bhante* ! Through low devotion to knowledge, in how many births does one attain perfection, till end all misery ?

उत्तर ४०५—गोयगा ! अत्थेगइए तच्चेणं भवग्गहणेणं सिज्झइ जाव... अंतं करेइ । सत्तद्वठ भवग्गहणाइं पुण णाइक्कमइ । एवं दंसणाराहणं पि एवं चरित्ताराहणं पि ।

A. 405. Gautama ! Some are perfected, till end all misery in three lives ; in any case, they are not born beyond their seventh or eighth life. The same holds good of low devotion to faith and low devotion to conduct.

[on transformation of matter]

प्रश्न ४०६—कइविहे णं भंते ! पोग्गलपरिणामे पण्णत्ते ?

Q. 406. *Bhante* ! How many types is transformation of matter (*pudgala pariṇāma*) ?

उत्तर ४०६—गोयमा ! पंचविहे पोग्गलपरिणामे पण्णत्ते तं जहा— वण्णपरिणामे गंधपरिणामे रसपरिणामे फासपरिणामे संठाणपरिणामे ।

A. 406 Gautama ! Five types, as colour, as smell, as taste, as touch and as shape.

प्रश्न ४०७—वण्णपरिणामे णं भंते ! कइविहे पण्णत्ते ?

Q. 407. *Bhante* ! How many types is transformation of colour ?

उत्तर ४०७—गोयमा ! पंचविहे पणत्ते तं जहा—कालवणपरिणामे जाव...सुक्किल्लवणपरिणामे । एवं एणं अभिलावेणं गंधपरिणामे दुविहे रसपरिणामे पंचविहे फासपरिणामे अट्ठविहे ।

A. 407. Five, black, till white ; two types of smell, five types of taste and eight types of touch.

प्रश्न ४०८—संठाणपरिणामेणं भंते ! कइविहे पणत्ते ?

Q. 408. *Bhante !* How many types is transformation of shape ?

उत्तर ४०८—गोयमा ! पंचविहे पणत्ते तं जहा—परिमंडलसंठाणपरिणामे जाव...आययसंठाणपरिणामे ।

A. 408. Gautama ! Five, circular, till rectangular.

[*space-points of matter*]

प्रश्न ४०९—एगे भंते ! पोग्गलत्थिकायपएसे किं दव्वं दव्वदेसे दव्वाइं दव्वदेसा । उदाहुं दव्वं च दव्वदेसे य उदाहुं दव्वं च दव्वदेसा य उदाहुं दव्वाइं च दव्वदेसे य उदाहुं दव्वाइं च दव्वदेसा य ।

Q. 409. *Bhante !* Is one space-point of matter (*pudgalāstikāya*) equivalent to one object (*dravya*), or one part-object (*dravya-deśa*), or many objects, or many part-objects, or one object, and one part-object, or one object and many part-objects, or many objects and one part-object ?

उत्तर ४०९—गोयमा ! सिय दव्वं सिय दव्वदेसे । णो दव्वाइं णो दव्वदेसा णो दव्वं च दव्वदेसे य जाव...णो दव्वाइं च दव्वदेसा य ।

A. 409. Gautama ! To a certain extent, it is one object and to a certain extent, it is one part-object, but never many objects or many part-objects nor, till many objects and many part-objects.

प्रश्न ४१०—दो भंते ! पोग्गलत्थिकायपएसा किं दव्वं दव्वदेसे पुच्छा ?

Q. 410. *Bhante* ! Are two space-points of matter equivalent to one object, or one part-object, etc., as before ?

उत्तर ४१०—गोयमा ! सिय दव्वं सिय दव्वदेसे सिय दव्वाइं सिय दव्वदेसा सिय दव्वं च दव्वदेसे य णो दव्वं च दव्वदेसा य । सेसा पडिसेहेयव्वा ।

A. 410. Gautama ! To a certain extent, they are one object, or one part-object, or many objects, or many part-objects, or one object and one part-object, but never one object and many part-objects. The rest as before.

प्रश्न ४११—तिणिण भंते ! पोग्गलत्थिकायपएसा किं दव्वं दव्वदेसे पुच्छा ?

Q. 411. *Bhante* ! What is the position in the case of three space-points ?

उत्तर ४११—गोयमा ! सिय दव्वं सिय दव्वदेसे एवं सत्त भंगा भाणियव्वा जाव...सिय दव्वाइं च दव्वदेसे य णो दव्वाइं च दव्वदेसा य ।

A. 411. Gautama ! To a certain extent, they are one object, or one part-object, (seven forms), till many objects and one part-object, but never many objects and many part-objects.

प्रश्न ४१२—चत्तारि भंते ! पोग्गलत्थिकायपएसा किं दव्वं पुच्छा ?

Q. 412. *Bhante* ! What is the position in the case of four space-points ?

उत्तर ४१२—गोयमा ! सिय दव्वं सिय दव्वदेसे अट्ठभंगा भाणियव्वा जाव...सिय दव्वाइं च दव्वदेसा य । जहा चत्तारि भणिया एवं पंच छ सत्त जाव...असंखेज्जा ।

A. 412. Gautama ! To a certain extent, one object,

till many objects and many part-objects, all the eight forms ; the same holds good in case of five, six, seven, even innumerable space-points.

प्रश्न ४१३—अणन्ता भन्ते ! पोग्गलत्थिकायपएसा किं दब्बं ?

Q- 413. *Bhante* ! What is the position if the space-points be infinite in number ?

उत्तर ४१३—एवं चेव जाव...सिय दब्बाइं च दब्बदेसा य ।

A. 413. *Gautama* ! The same eight forms, as stated, till many objects and many part-objects.

[*sky over the universe and space-points of the soul*]

प्रश्न ४१४—केवइया णं भन्ते ! लोगागासपएसा पणत्ता ?

Q, 414. *Bhante* ! How many are the space-points on the sky covering the universe (*loka*).

उत्तर ४१४—गोयमा ! असंखेज्जा लोगागासपएसा पणत्ता ।

A. 414. *Gautama* ! They are innumerable.

प्रश्न ४१५—एगमेगस्स णं भन्ते ! जीवस्स केवइया जीवपएसा पणत्ता ?

Q, 415. *Bhante* ! How many are the space-points on each and every soul ?

उत्तर ४१५—गोयमा ! जावइया लोगागासपएसा एगमेगस्स णं जीवस्स एवइया जीवपएसा पणत्ता ।

A. 415. *Gautama* ! Each and every soul has as many space-points as the sky covering the universe.

[*karma bondage of the soul*]

प्रश्न ४१६—कइ णं भन्ते ! कम्मपगडीओ पणत्ताओ ?

Q. 416. *Bhante* ! How many are the types of *karma* ?

उत्तर ४१६—गोयमा ! अट्ठ कम्मपगडीओ पणत्ताओ तं जहा—
णाणावरणिज्जं जाव...अंतराहयं ।

A. 416. *Gautama* ! Eight, viz., *karma* enshrouding knowledge, till *karma* causing obstruction.

प्रश्न ४१७—णेरइयाणं भंते ! कइ कम्मपगडीओ पणत्ताओ ?

Q. 417. *Bhante* ! How many are the types of *karma* for the infernal beings ?

उत्तर ४१७—गोयमा ! अट्ठ । एवं सव्वजीवाणं अट्ठ कम्मपगडीओ
ठावेयवाओ जाव...वेमाणियाणं ।

A. 417. *Gautama* ! Eight, and this holds good of all the living beings, till the *Vaimānikas*.

प्रश्न ४१८—णाणावरणिज्जस्स णं भंते ! कम्मस्स केवइया अविभाग-
पलिच्छेदा पणत्ता ?

Q. 418. *Bhante* ! How many are the inseparable chapters (layers) of *karma* enshrouding knowledge ?

उत्तर ४१८—गोयमा ! अणंता अविभागपलिच्छेदा पणत्ता ।

A. 418. *Gautama* ! They are infinite in number.

प्रश्न ४१९—णेरइयाणं भंते ! णाणावरणिज्जस्स कम्मस्स केवइया
अविभागपलिच्छेदा पणत्ता ?

Q. 419. *Bhante* ! How many are the inseparable chapters of *karma* enshrouding knowledge in the case of the infernal beings ?

उत्तर ४१९—गोयमा ! अणंता अविभागपलिच्छेदा पणत्ता । एवं
सव्वजीवाणं जाव... ।

A. 419. Gautama ! They are also infinite in number ; and this holds good of all the living beings.

प्रश्न ४२०—वेमाणियाणं पुच्छा ?

Q. 420. And what about the Vaimānikas, pray ?

उत्तर ४२०—गोयमा ! अणंता अविभागपलिच्छेदा पणत्ता । एवं जहा णाणावरणिज्जस्स अविभागपलिच्छेदा भणिया तथा अट्ठण्ह वि कम्मपगडीणं भाणियक्वा जाव...वेमाणियाणं जाव...अंतराइयस्स ।

A. 420. The same infinite. And what has been said of *karma* enshrouding knowledge holds good of all the eight types of *karma*, till one causing obstruction, and applies to all living beings, till the Vaimānikas.

प्रश्न ४२१—एगमेगस्स णं भंते ! जीवस्स एगमेगे जीवपएसे णाणावरणिज्जस्स कम्मस्स केवइएहिं अविभागपलिच्छेदेहिं आवेडिय-परिवेडिए ?

Q. 421. *Bhante* ! How many inseparable chapters of *karma* enshrouding knowledge encircle and envelope each and every space-point of a single living being ?

उत्तर ४२१—गोयमा ! सिय आवेडियपरिवेडिए सिय णो आवेडिय-परिवेडिए । जइ आवेडियपरिवेडिए णियमा अणंतेहिं ।

A. 421. Gautama ! Sometimes it is so encircled and enveloped, and sometimes it is not. When it is encircled and enveloped, it is so, as a rule, by an infinite number of inseparable chapters.

प्रश्न ४२२—एगमेगस्स णं भंते ! णेरइयस्स एगमेगे जीवपएसे णाणावरणिज्जस्स कम्मस्स केवइएहिं अविभागपलिच्छेदेहिं आवेडिय-परिवेडिए ?

Q. 422. *Bhante* ! How many inseparable chapters of *karma* enshrouding knowledge encircle and envelope each and every space-point of an infernal being ?

उत्तर ४२२—गोयमा ! णियमं अणंतेहिं जहा णरइयस्स एवं जाव...
वेमाणियस्स णवरं मणुस्स जहा जीवस्स ।

A. 422. Gautama ! As a rule, they are infinite in number ; and this holds good of all the living beings, till the Vaimānikas. Human beings are like five organ beings.

प्रश्न ४२३—एगमेगस्स णं भंते । जीवस्स एगमेगे जीवपएसे दरिस्सण-
वरणिज्जस्स कम्मस्स केवइएहिं ?

Q. 423. *Bhante* ! How many inseparable chapters of *karma* enshrouding faith encircle and envelope each and every space-point of a living being ?

उत्तर ४२३—एवं जहेव णाणावरणिज्जस्स तहेव दंडगो भाणियव्वो जाव...
वेमाणियस्स । एवं जाव...अंतराइयस्स भाणियव्वं णवरं वेयणिज्जस्स
आउयस्स णामस्स गोयस्स—एएसिं चउण्ह वि कम्माणं मणुसस्स जहा
णेरइयस्स तहा भाणियव्वं । सेसं तं चेव ।

A. 423. Similar to *karma* enshrouding knowledge, and this holds good of all the living beings, till the Vaimānikas, till *karma* causing obstruction, exception being *karma* giving experience, life-span, name and lineage. In these four cases, what has been said of the infernal beings will apply to human beings. The rest as stated before.

(correlation between different types of *karma*)

प्रश्न ४२४—जस्स णं भंते ! णाणावरणिज्जं तस्स दरिस्सणावरणिज्जं
जस्स दरिस्सणावरणिज्जं तस्स णाणावरणिज्जं ?

Q. 424. *Bhante* ! Is it correct to say that one who acquires *karma* enshrouding knowledge also acquires *karma* enshrouding faith, and *vice versa* ?

उत्तर ४२४—गोयमा ! जस्स णं णाणावरणिज्जं तस्स दरिस्सणावरणिज्जं

णियमं अत्थि । जस्स णं दरिसणावरणिज्जं तस्स वि णाणावरणिज्जं नियमं अत्थि ।

A. 424. Gautama ! One who acquires *karma* enshrouding knowledge, as a rule, acquires *karma* enshrouding faith, and one who acquires *karma* enshrouding faith also acquires *karma* enshrouding knowledge.

प्रश्न ४२५—जस्स णं भंते ! णाणावरणिज्जं तस्स वेयणिज्जं जस्स वेयणिज्जं तस्स णाणावरणिज्जं ?

Q. 425. *Bhante* ! Is it correct to say that one who acquires *karma* enshrouding knowledge also acquires *karma* giving experience, and *vice versa* ?

उत्तर ४२५—गोयमा ! जस्स णाणावरणिज्जं तस्स वेयणिज्जं नियमं अत्थि जस्स पुण वेयणिज्जं तस्स णाणावरणिज्जं सिय अत्थि सिय णत्थि ।

A. 425. Gautama ! One who acquires *karma* enshrouding knowledge, as a rule, acquires *karma* giving experience ; but one who acquires *karma* giving experience sometimes may and sometimes may not acquire *karma* enshrouding knowledge.

प्रश्न ४२६—जस्स णं भंते ! णाणावरणिज्जं तस्स मोहणिज्जं जस्स मोहणिज्जं तस्स णाणावरणिज्जं ?

Q. 426. *Bhante* ! Is it correct to say that one who acquires *karma* enshrouding knowledge also acquires *karma* causing delusion, and *vice versa* ?

उत्तर ४२६—गोयमा ! जस्स णाणावरणिज्जं तस्स मोहणिज्जं सिय अत्थि सिय णत्थि । जस्स पुण मोहणिज्जं तस्स णाणावरणिज्जं नियमं अत्थि ।

A. 426. Gautama ! One who acquires *karma* enshrouding knowledge sometimes may and sometimes may not acquire

karma generating delusion ; but one who acquires *karma* causing delusion, as a rule, acquires *karma* enshrouding knowledge.

प्रश्न ४२७—जस्स णं भंते ! णाणावरणिज्जं तस्स आउयं ?

Q. 427. *Bhante !* What about *karma* enshrouding knowledge and *karma* giving a life-span ?

उत्तर ४२७—एवं जहा वेयणिज्जेण समं भणियं तथा आउएण वि समं भाणियव्वं । एवं णामेण वि एवं गोएण वि समं । अंतराएण समं जहा दरिस्सणावरणिज्जेण समं तहेव णियमा परोप्परं भाणियव्वाणि ।

A. 427. *Gautama !* What has been said about *karma* giving experience will hold good of *karma* giving a life-span, also of *karma* giving a name and a lineage. What has been said of *karma* enshrouding faith is to be repeated in case of *karma* causing obstruction.

प्रश्न ४२८—जस्स णं भंते ! दरिस्सणावरणिज्जं तस्स वेयणिज्जं जस्स वेयणिज्जं तस्स दरिस्सणावरणिज्जं ?

Q. 428. *Bhante !* Is it correct to say that one who acquires *karma* enshrouding faith also acquires *karma* giving experience, and *vice versa* ?

उत्तर ४२८—जहा णाणावरणिज्जं उवरिमेहिं सत्तहिं कम्मेहिं समं भणियं तथा दरिस्सणावरणिज्जं पि उवरिमेहिं छहिं कम्मेहिं समं भाणियव्वं जाव...अंतराइएणं ।

A. 428. *Gautama !* What has been said above about *karma* enshrouding knowledge *vis-à-vis* other seven *karma* has to be repeated regarding *karma* enshrouding faith *vis-à-vis* other six types, till *karma* causing obstruction.

प्रश्न ४२९—जस्स णं भंते ! वेयणिज्जं तस्स मोहणिज्जं जस्स मोह-णिज्जं तस्स वेयणिज्जं ?

429. *Bhante* ! Is it correct to say that one who acquires *karma* giving experience also acquires *karma* causing delusion, and *vice versa* ?

उत्तर ४२९—गोयमा ! जस्स वेयणिज्जं तस्स मोहणिज्जं सिय अत्थि सिय णत्थि जस्स पुण मोहणिज्जं तस्स वेयणिज्जं णियमं अत्थि ।

A. 429. Gautama ! One who acquires *karma* giving experience sometimes may and sometimes may not acquire *karma* causing delusion, but one who acquires *karma* causing delusion acquires, as a rule, *karma* giving experience.

प्रश्न ४३०—जस्स णं भंते ! वेयणिज्जं तस्स आउयं ?

Q. 430. *Bhante* ! Is it correct to say that one who acquires *karma* giving experience also acquires *karma* giving a life-span ?

उत्तर ४३० एवं एयाणि परोप्परं णियमं । जहा आउएण समं एवं णामेण वि गोएण वि समं भाणियब्बं ।

A 430. Verily the two go together, and as with life-span, so with name and lineage.

प्रश्न ४३१—जस्स णं भंते ! वेयणिज्जं तस्स अंतराइयं पुच्छा ?

Q. 431. *Bhante* ! Is it correct to say that one who acquires *karma* giving experience also acquires *karma* causing obstruction ?

उत्तर ४३१—गोयमा ! जस्स वेयणिज्जं तस्स अंतराइयं सिय अत्थि सिय णत्थि । जस्स पुण अंतराइयं तस्स वेयणिज्जं णियमं अत्थि ।

A. 431. Gautama ! One who acquires *karma* giving experience sometimes may and sometimes may not acquire *karma* causing obstruction, but one who acquires *karma* causing obstruction acquires, as a rule, *karma* giving experience.

प्रश्न ४३२—जस्स णं भंते ! मोहणिज्जं तस्स आउयं जस्स णं भंते !
आउयं तस्स मोहणिज्जं ?

Q. 432. *Bhante* ! Is it correct to say that one who acquires *karma* causing delusion also acquires *karma* giving a life-span ?

उत्तर ४३२—गोयमा ! जस्स मोहणिज्जं तस्स आउयं णियमं अत्थि
जस्स पुण आउयं तस्स पुण मोहणिज्जं सिय अत्थि सिय णत्थि । एवं णामं
गोयं अंतराइयं च भाणियव्वं ।

A. 432. Gautama ! One who acquires *karma* causing delusion acquires, as a rule, *karma* giving a life-span but one who acquires *karma* giving a life-span sometimes may and sometimes may not acquire *karma* causing delusion. The same holds good of *karmā* giving a name and a lineage and *karma* causing obstruction.

प्रश्न ४३३—जस्स णं भंते ! आउयं तस्स णामं पुच्छा ?

Q. 433. *Bhante* ! Is it correct to say that one who acquires *karma* giving a life-span also acquires *karma* giving a name ?

उत्तर ४३३—गोयमा ! दो वि परोप्परं णियमं । एवं गोत्तेण वि ससं
भाणियव्वं ।

A. 433. Gautama ! As a rule, the two go together. So also *karma* giving a lineage.

प्रश्न ४३४—जस्स णं भंते ! आउयं तस्स अंतराइयं पुच्छा ?

Q. 434. *Bhante* ! Is it correct to say that one who acquires *karma* giving a life-span also acquires *karma* causing obstruction ?

उत्तर ४३४—गोयमा ! जस्स आउयं तस्स अंतराइयं सिय अत्थि सिय
णत्थि । जस्स पुण अंतराइयं तस्स आउयं णियमं अत्थि ।

A. 434. Gautama ! One who acquires *karma* giving a life-span sometimes may and sometimes may not acquire *karma* causing obstruction, but one who acquires *karma* causing obstruction acquires, as a rule, *karma* giving a life-span.

प्रश्न ४३५—जस्स णं भंते ! णामं तस्स गोयं जस्स णं गोयं तस्स णं णामं पुच्छा ?

Q. 435. *Bhante* ! Is it correct to say that one who acquires *karma* giving a name also acquires *karma* giving a lineage, and *vice versa* ?

उत्तर ४३५—गोयमा ! जस्स णं णामं तस्स णियमा गोयं जस्स णं गोयं तस्स णियमा णामं । दो वि एए परोप्परं णियमा अत्थि ।

A. 435. Gautama ! One who acquires *karma* giving a name invariably acquires *karma* giving a lineage and one who acquires *karma* giving a lineage invariably acquires *karma* giving a name. As a rule, the two go together.

प्रश्न ४३६—जस्स णं भंते ! णामं तस्स अंतराइयं पुच्छा ?

Q. 436. *Bhante* ! Is it correct to say that one who acquires *karma* giving a name also acquires *karma* causing obstruction, and *vice versa* ?

उत्तर ४३६—गोयगा ! जस्स णामं तस्स अंतराइयं सिय अत्थि सिय णत्थि । जस्स पुण अंतराइयं तस्स णामं णियमा अत्थि ।

A. 436. Gautama ! One who acquires *karma* giving a name sometimes may and sometimes may not acquire *karma* causing obstruction, but one who acquires *karma* causing obstruction acquires, as a rule, *karma* giving a name.

प्रश्न ४३७—जस्स णं भंते ! गोयं तस्स अंतराइयं पुच्छा ?

Q. 437. *Bhante* ! Is it correct to say that one who

acquires *karma* giving a lineage also acquires *karma* causing obstruction, and *vice versa* ?

उत्तर ४३७—गोयमा ! जस्स णं गोयं तस्स अंतराइयं सिय अत्थि सिय णत्थि । जस्स पुण अंतराइयं तस्स गोयं णियमं अत्थि ।

A. 437. Gautama ! One who acquires *karma* giving a lineage sometimes may and sometimes may not acquire *karma* causing obstruction, but one who acquires *karma* causing obstruction acquires, as a rule, *karma* giving a lineage.

(nature of a living being)

प्रश्न ४३८—जीवे णं भंते ! किं पोग्गली पोग्गले ?

Q. 438. *Bhante* ! Is a living being an owner of matter (*pudgali*) or matter (*pudgala*) itself ?

उत्तर ४३८—जीवे पोग्गली वि पोग्गले वि ।

A. 438. Gautama ! He is a *pudgali* as well as a *pudgala*, an owner of matter as well as matter itself.

प्रश्न ४३९—से केणट्ठेणं भंते ! एवं वुच्चइ—जीवे पोग्गलि वि पोग्गले वि ।

Q. 439. *Bhante* ! Why do you say that he is a *pudgali* as well as a *pudgala* ?

उत्तर ४३९—गोयमा ! से जहा णामए छत्तेणं छत्ती दंढेणं दंढी घडेणं घडी पडेणं पडी करेणं करी एवामेव गोयमा ! जीवे वि सोइंदियचक्खिंदिय-चाण्णिंदियजिब्भिंदियफासिंदियाइं पडुच्च पोग्गली जीवं पडुच्च पोग्गले । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—जीवे पोग्गलि वि पोग्गले वि ।

A. 439. Gautama ! As one with an umbrella (*chatra*) is called a *chatri*, with a stick (*danda*) a *dandi*, with a jar (*ghata*) a *ghati*, with a piece of silk (*pata*) a *pati*, with a hand (*kara*) a *kari*, so a living being with the organs of hearing, vision, smell, taste and touch is called a *pudgali*; but relative to another living being, he is a *pudgala*. Hence so.

प्रश्न ४४०—णेरइएणं भंते ! किं पोग्गली... ?

Q. 440. *Bhante ! Are the infernal beings pudgali or pudgala ?*

उत्तर ४४०—एवं चेव एवं चेव वेमाणिए णवरं जस्स जइ इंदियाइं तस्स तइ वि भाणियव्वाइं ।

A. 440. As aforesaid, till the Vālmānikas ; but in each case, the number of sense organs must be specifically stated.

प्रश्न ४४१—सिद्धे णं भंते ! किं पोग्गली पोग्गले ?

Q. 441. *Bhante ! Are the perfected beings pudgali or pudgala ?*

उत्तर ४४१—गोयमा ! णो पोग्गली पोग्गले ।

A. 441. Not *pudgali* but *pudgala*.

प्रश्न ४४२—से केणट्ठेणं भंते ! एवं वुच्चइ ज'व...पोग्गले ?

Q. 442. *Bhante ! Why do you say so, till pudgala ?*

उत्तर ४४२—गोयमा ! जीवं पडुच्च से तेणट्ठेणं गोयमा ! एवं वुच्चइ—सिद्धे णो पोग्गली पोग्गले ।

A 442. Gautama ! Relative to another living being, a perfected being is a *pudgala*. Hence so.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante ! You are right. It is so.*

दसमो उद्देशो समप्तो

Chapter Ten ends.

अट्ठमं सयं समत्तं ।

Book Eight ends.

Book Eight

Notes

Q. 1. Matter consciously transformed into body, etc., through the activity of a living being is called *prayoga-pariṇata pudgala*. Matter spontaneously transformed, is called *visrasā-pariṇata pudgala*. A third transformation is a mixture of the two, *misrasā-pariṇata pudgala*. The third form is attained when the first is in suspense and the second operates as in the case of (the disintegration of) a dead body, or when the natural process of gross body formation is supplemented by food intake which is a conscious process.

Q. 2-23 Nine sections are given to matter consciously transformed. Section one deals with matter consciously transformed in the case of one to five-organ beings. Section two deals with their attainments. Section three deals with body form. Section four deals with their organs of senses. Section five deals with body form and sense organs together. Section six deals with colour, smell, taste, touch and shape. Section seven brings together body form and colour, smell, taste, touch and shape. Section eight brings together the organs of senses and colour, smell, taste, touch and shape.

Q. 27-32. The word *yoga* means the activity of the body mind and speech. The tranquilisation or exhaustion of obstruction to energy (*virya*) causing a throb of matter constituting the mind, speech and body is also called *yogā* or *prayoga*. For the operation of matter, mind, speech and body provide the necessary media, of which mind takes four forms, speech four forms and body seven forms in all fifteen forms. Four forms of activity of the mind are those based on truth (*satya-manah-yoga*), untruth (*asatyamanah-yoga*), truth-un-

truth (*satyāmṛṣa-manah-yoga*) and nontruth non-untruth (*asatya-amṛṣa-manah-yoga*). The same four for speech. When existing in the mind as an idea, it is a mental phenomenon ; but when expressed, it becomes a phenomenon of speech.

When the body, gross and others, takes objects, from the mind and transforms the same through the activity of the mind, it is called *manah-prayoga-pariṇata*. A similar process through speech is called *vacana-prayoga-pariṇata*, and through body is called *kāya-prayoga-pariṇata*.

Violence in any form is called *ārambha*. Matter transformed through a violent process of a truthful mind is called *ārambha-satya-manah-prayoga-pariṇata*. And likewise matter transformed by speech and by body. Absence of violence is called *anārambha*. A mental resolve to kill is *sārambha*, and when the resolve is put into effect, it is *samārambha*.

Q. 33-42 Physical inclinations leading to activity are called *kāya-yoga*. *Kāya* means a collection or an aggregate. As the gross physical body consists of a collection of matter-atoms, *pudgala-skandhas*, it is called *kāya*. *Kāya-yoga* takes seven forms as follows : (1) *Audārika kāyayoga* or activity of the gross body made of *pudgala-skandhas*. The activity is relevant of men and animals. (2) *Audārika-miśra kāyayoga* or activity of the gross-cum-mixed body, the latter being fluid, caloric or *kārman*.

Q. 43-45 (3) *Vaikriya kāyayoga* or activity of the fluid body. (4) *Vaikriya-miśra kāyayoga* or activity of gross-cum-mixed body.

Q. 46-47 (5) *Āhāraka kāyayoga* or activity of the caloric body. (6) *Āhāraka-miśra kāyayoga* or activity of the caloric-cum-mixed body.

Q. 48 (7) *Kārman kāyayoga* or activity of the *karman* body. A probable question may be, why the fiery (*taljas*) body has been left out. The answer is that the fiery body is never

separate nor separable from the *kārman* body. In each case, it is the outlet of energy which is relevant.

A. 46. For the last portion, perhaps a more appropriate rendering will be : "...and not when these conditions are reversed". So to be replaced is the portion as follows : "and not when there is no affluence but other conditions are fulfilled."

Q. 57-67 When two objects are involved, the total number of forms are 1204. Similarly are stated the number of forms for three, four, till an infinite number of objects, the meaning of which is difficult to catch by people who are not connected with the Jaina tradition.

Q. 69. The word *āśiṣa* stands for reptiles who have poison in their teeth. Some are poisonous reptiles by birth and others are by *karma*. The latter is a power derived by developed animals and human beings to do harm to others. Such souls cannot move up beyond the eighth heaven, and they are never developed. According to A. 73, such reptiles by *karma* may exist among the divine beings but not among the infernal beings, nor among one, two, three or four-organ animals. (A. 74)

A. 85. *Ābhāsa* is a bare indication from a distance. *Ihā* refers to an enquiry to check the correctness or otherwise of the indication. *Avāya* stands for a determination that it is this and not anything else. With *dhāraṇā* the thing is fixed in mind so that the memory is not erased even at a gap of time. *Nandi Sutra* has the following synonyms for these four which are as follows :

ābhāsa or *avagraha*—*avagrahaṇa*, *upadhāraṇa*, *śravaṇa*
avalambana, *medhā*.

ihā—*ābhogana*, *mārgaṇa*, *gabesaṇa*, *cintā*, *vimarṣa*.

avāya—*ābartana*, *pratyāvartana*, *avāya*, *buddhi*, *vijñāna*.

dhāraṇā—dharāṇa, dhāraṇa, sthāpaṇā, pratiṣṭhā, koṣṭha.

Their duration has been indicated in the following couplet :

उगहे इक्कसमइए अंतोमुहुत्तिया ईहा ।

अंतोमुहुत्तिए अवाए धारणा संखेज्जं वा कालं असंखेज्जं वा कालं ।

Avagraha or *ābhāsa* lasts for a unit of time called *samaya*. *Ihā* lasts for less than a *muhurta*. (48 minutes). So also *avāya*, less than a *muhurta*. *Dhāraṇa* lasts for a limited or unlimited time depending on the life-span of the person concerned.

Śruta knowledge has fourteen types, viz., *akṣara śruta*, *ana-kṣara śruta*, etc.

Avadhi or extra-sensory knowledge has two types, viz., *bhāva-pratyaya* and *guṇapratyaya*.

Manahparyāya has two types, viz., *ṛjumatī* and *vipulamati*. *Kevala* is a single type.

Vibhanga knowledge which is virtually a non-knowledge is the reverse of extra-sensory knowledge.

Q. 99-125. The twenty gate-ways of knowledge considered here are indicated in the following couplets :

गइइंदिए य काए सुहुमे पज्जत्तए भवत्ये य ।

भवसिद्धिए य सण्णी लद्धि उवओग जोये य ॥१

लेस्सा कसाय वेए आहाररे णाणगोयरे काले ।

अंतर अप्पावहुयं च पज्जवा चेह दाराइं ॥२

Q. 126. *Labdhi* is a special power or capacity derived through the spiritual process when *karma* of sundry types is either exhausted or tranquilised. Noticed in the discussion are ten types of *labdhi* which are : knowledge, faith, conduct, part-conduct, gift, gain, enjoyment, continuous enjoyment, energy and sense organs. Knowledge as *labdhi* has its coun-

terpart in non-knowledge as *labdhi*. There are five types of knowledge and three of non-knowledge. Faith as *labdhi* may be right, wrong and mixed. Conduct as *latdhi* has five items, viz., state of equanimity, termination of previous *karma* and its replacement by great vows, special penances for the termination of *karma*, conduct cutting out greed and conduct free from passions and excesses and shining in purity. Energy as *labdhi* has three types, viz., energy of the fool, that of the prudent and mixed. Sense organs are five. Other items of *labdhi* take only one variety, and no distinction has been introduced here between their *mulaguna* and *uttaraguna*.

Q. 177-78. For the respective duration of knowledge and non-knowledge, reference has been made to Pada 18 of the *Prajñāpāṇā Sūtra*. The duration of perception and *śruta* knowledge has been stated to be less than a *muhūrta* in the minimum and slightly more than sixty-six *sāgaras* in the maximum. So is extra-sensory knowledge, except that its minimum duration is one unit of indivisible time called *samaya*. For psychological knowledge, the minimum duration is one *samaya* and the maximum slightly less than ten million *pūrvas*. The supreme knowledge has a beginning, but once acquired, it never goes.

Perceptual non-knowledge and *śruta* non-knowledge have three types of duration, viz., without a beginning and without an end, without a beginning but with an end and with a beginning and with an end. For the last one, the minimum is less than a *muhūrta*, though the maximum is an infinite time. For *vibhanga* knowledge, the minimum is one *samaya* and maximum is slightly less than ten million *pūrvas* added to thirty-three *sāgaras*.

For the time-gap of each type, reference has been made to the *Jivābhigama Sūtra* where it is stated as follows :

For the first four types of knowledge, minimum time-gap is less than a *muhūrta* and maximum slightly less than half of a *pudgala-parāvartarā*. The supreme knowledge takes no time-gap. For perceptual and *śruta* non-knowledge, the

time-gap is stated to be less than a *muhūrta* and slightly more than sixty-six *sāgaras* respectively. For the *vibhanga* knowledge, they are less than a *muhūrta* and an infinite time.

Q. 180. Difference between one state and another has been called category or *paryāya*. It may be within the same class called *svaparyāya*, or as between one class and another called *paraparyāya*. Thus different states of perceptual knowledge belong to the *svaparyāya* group while one state under perceptual knowledge and another under scriptural knowledge belongs to the *paraparyāya* group. The state of things in *paraparyāya* helps one to clearly identify the state of things in *svaparyāya*. The categories are infinite for all the five types of knowledge. The discussion on the respective size, being more, less or especially more, is, however, relevant of *svaparyāya* only.

Q. 185. The details about these trees and fruits and their names are contained in the *Prajñāpañā Sūtra*, Pada one.

Q. 191. The idea seems to be that the space-points of the living organism or *jīva* are untouchable and remain untouched by a weapon, or finger or anything else. These space-points do not separate immediately after a limb has been separated.

Q. 194. The words *carima* and *acarima* describe the relative location. Something may be in an extreme location in one respect and not in an extreme location in another respect. In the present case of Ratnaprabhā hell, however, no relativity is involved so that it has been said to be both *carima* and *acarima*.

Q. 195. An endeavour incited by *karma* or a wicked thing has been called *kiriya* (*kriyā*), which is to be distinguished from another word *yoga* which refers to the activities of the body, speech and mind. Or to reverse the position, any activity is *kiriya* which gives *karma* bondage.

Such activities are of five types, physical, instrumental, etc., whose further division gives twenty-five types. The *Prajñapañā Sūtra*, Pada one, has an exhaustive treatment on the subject.

Q. 203. There are three modes, to do, to order, to approve, and three instruments, mind, body and speech. They give nine alternatives as follows :

3 modes and 3 instruments, 3 modes and 2 instruments,
3 modes and 1 instrument, 2 modes and 3 instruments,
2 modes and 2 instruments, 2 modes and 1 instrument,
1 mode and 3 instruments, 1 mode and 2 instruments,
1 mode and 1 instrument, total 9.

Through permutation and combination, they take 49 forms. Multiply them by 3, past, present and future, and this gives 147 forms. This much for each *kiriya*, so that for five, the total will be 735 forms.

Q. 206. The word *karmādāna* implies deeds which give *karma bondage*. The list containing 15 items shows the line of business prohibited for the Jainas. The list includes virtually everything, even the use of machinery, the only important exceptions being money-lending and acting as a broker or middleman.

Q. 208. In the Jaina context, the four words, *asaṇa-pāṇa-khāyima-sāyima* go together. *Asaṇa* stands for anything that satisfies hunger ; *pāṇa* stands for anything which quenches thirst ; *khāyima* stands for anything which, like milk, meets both hunger and thirst ; *sāyima* neither satisfies hunger nor quenches thirst, though like betel it may impart taste to the mouth.

Q. 208. In the three questions, the word *taharubam* occurs thrice. The first two refer to a Jaina monk, while the last one to a monk of some heretical order. In both the cases, the donor is a follower of the one or the other. Hence the

use of the word *padilābhemānassa*. Any offer to an ordinary beggar has a different word which is *dalayayl* or *dalejja*.

Q. 209. The words *afāsuyena* and *anesantijjen* are worthy of note. Ordinarily they may mean 'with the association of living things' and 'with fault'. But such meaning becomes irrelevant here in the context of 'much exhaustion of *karma* and little sin' following an offer. Besides, such food is unacceptable to a monk. Hence the commentators interpret the two words with reference to what is contained in the *Ācārāṅga Sūtra*. According to this source, food becomes *anesantiya* when the food collected by a monk is excessive or has little edible portion or it has been received without the knowledge and permission of the owner or where the thing does not remain wholesome till use. A food may be *afāsuya* when the vessel containing it touches some prohibited thing. But the exception is food which though impure is given under exceptional circumstances to save the life of a monk, which earns merit.

Q. 210. The word *thanḍilla* refers to the type of land on which the unused portion of the food or food not meant for the receiving monk is to be deposited. This act needs exceptional care. Ten adjectives of the type of land referred to by the word are :

अणावायमसंलोए अणावाए चेव होइ संलोए ।

आवायमसंलोए आवाए चेव होइ संलोए ॥ १ ॥

अणावायमसंलोए परस्स अणुवचाइए ।

समे अज्झुसिरे यावि अचिरक्कालकयम्मि य ॥ २ ॥

वित्थिण्णे दूरमोगाढे णासण्णे बिलवज्जिण ।

तसपाणबीयरहिण उच्चारईणि वोसिरे ॥ ३ ॥

They are : a piece of land where no one comes nor observes, where not a single life is killed, which is flat, which is not covered with grass, leaves or hay, which has just been made free from life by the burning of fire, whose dimension is one cubit by one cubit, where the soil underneath upto two inches is free from life, which is not near a village

or an orchard, where there are no holes sheltering rats, and which is free from moving animals and germinable seeds.

The first condition, viz., where no one comes nor observes, takes four forms which are :

where no one comes nor observes, where no one comes but the place is visible from a distance, where someone may come but does not observe, and where someone comes as well as observes.

Of these four, the first one is wholesome but the other three are not.

Q. 220. The three activities referred to are physical, instrumental and malicious which usually go together. The other two, torture and slaughter, may or may not be there. Hence rarely a living being has one or two activities, but invariably three. Cf. *Prajñāpaṇā Sūtra* :

जस्स णं जीवस्स काइया किरिया कज्जइ तस्स अहिगरणीया किरिया
णियमा कज्जइ जस्स अहिगरणीया किरिया कज्जइ तस्स वि काइया किरिया
णियमा कज्जइ ।

Q. 232. The five types of *gatiprapāta* are as follows :

1. *Prayoga-gati* or movement from one place or category to another. 2. *Tata-gati* or movement till the destination has been reached. This type of movement has connection with each foot-step. 3. *Bandhana-chedana-gati* or movement as a result of which a bondage is cut. 4. *Upapāta-gati* or movement from, say, animal life to human life. 5. *Vihaya-gati* or movement through the sky.

Q. 233. The word *padīniya* (*prāṭyanika*) refers to one who is hostile. Hostility may be towards human beings, animals, plants called *gati-prāṭyanika*, towards organisation called *samūha-prāṭyanika*, towards those who are fit for compassion called *anukampā-prāṭyanika*, towards the religious texts called *śrūta-prāṭyanika*, or towards cognition or *bhāvas*

like knowledge, faith and conduct called *bhāva-pratyanika*. This is discussed at length in the six questions and answers.

Q. 239. Inclination, detachment and knowledge thereof in a soul keen for liberation is called *vavahāra* or behaviour. Its five types have been indicated. *Āgama-vyavahāra* include supreme knowledge, psychological knowledge, extra-sensory knowledge and the knowledge of 14, 10 and 9 *pūrvas*. *Śruta-vyavahāra* includes the knowledge of the code of conduct, etc., prescribed in the sacred texts. *Ājñā-vyavahāra* stands for behaviour as per the order of some senior monk. This may be communicated from one person to another who is living at a distance. Behaviour on the basis of special instruction from the *ācārya* is called *dhāraṇā-vyavahāra*. Behaviour to atone for some lapse is called *jīta-vyavahāra*. For the last item, the behaviour of some advanced monks which may be more rigorous may serve as an example. The five are indicated in order of importance, the highest being *āgama-vyavahāra*, to that one who has it, makes use of it. In its absence, one is to depend on *śruta-vyavahāra* and so on down the line. Even within *āgama-vyavahāra*, one who has the supreme knowledge should base his behaviour on it ; but in case one does not have it, he has to use psychological knowledge and so on down the line. In doing so with meticulous care, one becomes the true follower of Bhagavān Mahāvīra.

Q. 241 *Bandha* or bondage in the Jaina context does not mean a bondage with an object like a rope or a chain, (*dravya-bandha*) but the bondage of the soul by *karma* (*bhāva-bandha*). The *iriyāpathikī* type of bondage is due to the activities of the body, mind and speech and the *sāmparāyiki* type of bondage is due to passions. The *iriyāpathikī* bondage may have been acquired in one birth when it is called *grahaṇā-karṣa* or in several births when it is called *bhāvākarṣa*.

Q. 241 Another two bondages with which Chapter Nine starts are *prayoga-bandha* which is acquired and *visrasā-bandha* which is natural. Natural bondage exists in case of the space-points in Motion, Rest and Space, due to inherent grease

binding one atom with another called *bandhana-pratyayika-bandha*, due to being kept in a pot called *bhājana-pratyayika-bandha*, due to transformation called *pariṇāma-pratyayika-bandha*. As to *bandhana-pratyayika-bandha* we have the following couplets which may be deserving of scientific test :

समणिद्धयाए बंधो ण होइ समलुक्खयाए वि ण होइ ।

वेमायणिद्धलुक्खत्तणेण बंधो उ खंधाणं ॥ १ ॥

णिद्धस्स णिद्धेण दुयाहियेणं लुक्खस्स लुक्खेण दुवाहिएणं ।

णिद्धस्स लुक्खेण उवेइ बंधो जहण्ण वज्जो विसमो समो वा ॥ २ ॥

Roughly, the point is that two atoms with the same sap or same roughness do not bind. They bind with each other only when these are similar, and so on.

Q. 289. The word *amohaṇa* refers to a type of formation caused by the rays of the rising and setting sun.

Q. 315. The word *khuddāgabhava* means the shortest stay in one's own body/ species. The finest *nigoda* has 65536 stays in less than a *muhūrta* and as many as 17 in a single respiration.

Q. 321. The terms *anantam kālam*, *anantā logā*, *asamkhejjā poggala-pariyatta āvalikāye asamkhejjaibhāgo*, etc., are more or less indicative of a secular period, expressed in terms of time-units, space or matter, even *vanaspati*. The Jaina calculation is as follows :

Ten *koṭā-koti addha palyopana* makes one *sāgaropama*.

Ten *koṭā-koti sāgaropamas* make one up-phase of time-cycle.

Another ten *koṭā-koti sāgaropamas* make one down-phase.

An infinite number of up and down phases make one *pudgala-parāvartana*.

An *āvalikā* consists of an innumerable number of time-units called *samaya*.

Q. 356. The acquisition of *kārman śarīra* is due to eight types of *karma* indentified by the Jainas. Six factors like hostility to knowledge and to wise men etc., are the cause of *karma* enshrouding knowledge. Similarly there are six enshrouding faith. Ten factors bind *karma* giving pleasant experiences and twelve factors bind *karma* giving unpleasant experiences. Six factors like violent rage, etc., give rise to *karma* causing delusion. Four factors impart life-span. Great endeavour, great acquisition, slaughter and taking meat give life in hell. Attachment, falsehood, etc., give animal life. Humility, politeness, compassion, etc., give the life of man. Restraint with attachment, part restraint, penances of a fool, etc., give life in heaven. Four factors, good as well as bad, generate *karma* giving a name. Pride, good or bad, determines the line of descent. *Karma* creating obstruction is generated from obstruction to gift, gain, enjoyment, etc.

Q. 394. *Ārāḍhanā* means the most rigorous fulfilment of the rules and prescriptions without any lapse. This applies to knowledge, faith and conduct.

Q. 406. The transformation of matter from one state to another is called *poggala-pariṇāma*.

Q. 418. That which remains indivisible even by the knowledge of the omniscient is called *abibhāga-palichedā*.

Q. 424. *et. seq.* The two words '*bhajanā*' and '*niyamā*' occur at many places in the Jaina texts. The former refers to a possibility while the latter to an inevitability. For instance, in some human beings, *karma* enshrouding knowledge and faith and *karma* causing delusion and obstruction may or may not exist, but the other four, viz., *karma* giving experience, life-span, name and lineage exist as a rule. In the remaining twenty-three species (*daṇḍakas*), all the eight types of *karma* exist as a rule. The perfected souls are free from the clutches of *karma*. The *bhajanā* and *niyamā* of eight types of *karma* take 28 forms whose distribution is as follows : *Karma* enshrouding knowledge takes seven, *karma* enshrouding faith six, *karma* giving experience five, *karma* causing delusion four, *karma* giving life-span three, *karma* giving name two and *karma* giving lineage one, total 28. The details are contained in the text.

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About The Author

Professor K. C. Lalwani who is a Social Scientist with specialisation in Economics was born in 1921 and took his Master's Degree with a First Class from the University of Calcutta in 1943. He has taught Economic and Commerce at Calcutta, Poona and Delhi before joining the Indian Institute of Technology at Kharagpur in West Bengal (India) in 1954 where he is now the Head of the Department of Humanities and Social Sciences. He has published many books and innumerable papers in Economics, Commerce, Political Science, Religion, Historiography, Educational Sociology and Contemporary United States. In 1960-61, he went to the United States on a one-year assignment when he addressed seminars at several universities and attended and participated in professional gatherings. He travelled widely in the United States and six countries of Western Europe. Around 1967, he entered into the field of Jainology, wherein he has already published several volumes of the canonical texts. His work on the *Bhagavati Sutra* which will take many more years to complete has been hailed by Prof. Suniti Kumar Chatterjee as his *magnum opus*. His treatise on the life and doctrines of Mahavira has been reviewed in the United States as the best work on the subject. His lucid exposition of Jain Stories has proved popular with the English-reading public. His translation of the *Uttaradhyayana Sutra* in verse-form has been acclaimed widely.