

BHAGAVATI SŪTR
भगवती सूत्र भगवती सूत्र
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Sūtra
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K. C. Lalwani

About The Bhagavati Sutra

The *Bhagavati Sutra*, also called *Vihayapannatti*, 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-ratnakosa* 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 Sutra* is the most outstanding contribution of the Jainas to the intellectual world for all times.

BHAGAVATĪ SŪTRA

Sudharma Svāmi's

BHAGAVATI SUTRA

Vol-IV

(Śatakas 9-11)

Prakrit Text with English Translation

by

K. C. Lalwani



JAIN BHAWAN

CALCUTTA

September 1985

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Rs. 70.00

**Published by
Secretary, Jain Bhawan
P-25 Kalakar Street, Calcutta-7**

**Printed by D. P. Mitra
at the Elm Press
63 Beadon Street, Calcutta-6**

PUBLISHER'S NOTE

Professor K. C. Lalwani who died in Calcutta on December 10, 1983 was born in 1921 at Rajshahi (now in Bangladesh) and took his Master's Degree with a First Class from the University of Calcutta in 1943. He taught Economics and Commerce at Calcutta, Poona and Delhi, before joining the Indian Institute of Technology at Kharagpur in West Bengal from where he retired in June 1982. He had 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 another new field of Jainology, wherein he had published several volumes. His work on the *Bhagavati Sūtra*, which he could not complete, had been hailed by Prof. Suniti Kumar Chatterjee as his *magnum opus*. His treatise on the life and doctrines of Mahāvira had been reviewed in the United States as best work on the subject. His lucid exposition of Jaina Stories had proved popular with the English-reading public. His translation of *Uttarādhyayana Sūtra* in verse form has been acclaimed widely.

With heavy heart, we are publishing *Bhagavati Sūtra* Vol IV (*Sataks* 9-11) as far as he could translate of this great work before his death. His untimely death was an irreparable loss to the academic world at large, specially so to the Jinistic Studies.

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Late Professor K. C. Lalwani
born Jan 21, 1921 died Dec 10, 1983

नमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधर्मस्वामो-प्रणीतम्

श्रीभगवती सूत्रम्

णवमौ सतको

Book Nine

गहा

जंबुद्वीवे-जोइस-अंतरदीवा-असोच्च-गंगेय ।

कुंडगामे-गुरिसे णवमम्मि सतंमि चोत्तीसा ॥

Couplet

Jambūdvīpa, Jyotiṣkas, Isles in the Salt Ocean,
Knowledge of Law without hearing,
Gangeya, Kuṇḍagrāma, Killer of men,
Thirty-four Chapters in Book Nine.

पढमो उद्देसो

Chapter One

तेणं कालेणं तेणं समएणं मिहिला नामं णयरी होत्था । वण्णओ । माणिभद्दे चेइए । वण्णओ । सामी समोसठे परिसा णिग्गया जाव...भगवं गोयमे पज्जुवासमाणे एवं वयासी—

In that period, at that time, there was a city named Mithilā. Description. A *caitya* named Maṇibhadra. Description. Bhagavān Mahāvīra arrived there. People went out, till Bhagavān Gautama made the following submission :

[Isles in the Salt Ocean]

प्रश्न १—कहि णं भंते ! जंबुद्दीवे दीवे किं संठिए णं भंते ! जंबुद्दीवे दीवे ?

Q. 1. *Bhante* ! What is the location of Jambūdvīpa ? What is its shape ?

उत्तर १—एवं जंबुद्दीवपण्णत्ती भाणियव्वा जाव...एवामेव सपुव्वावरेणं जंबुद्दीवे दीवे चोद्दस सलिला सयसहस्सा छप्पणं च सहस्सा भवंतीति मक्खाया ।

A. 1. *Gautama* ! On this, refer to the *Jambūdvīpa Prajñāpti*, till in Jambūdvīpa, in the eastern side and in the western side, there are 14,56,000 rivers.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. *Bhante* ! So they are. ...So.

पढमो उद्देसो समत्तो ।

Chapter One ends.

बीओ उद्देशो

Chapter Two

रायगिहे जाव...एवं वयासी—

In the city of Rājagṛha, till (Indrabhūti Gautama) made the following submission :

[*Moons in Jambūdvīpa*]

प्रश्न २—जंबुद्वीवे णं भंते ! दीवे केवइया चंदा पभासिंसु वा पभासंति वा पभासिस्संति वा ?

Q. 2. *Bhante* ! How many moons did shine, do shine and will shine on Jambūdvīpa ?

उत्तर २—एवं जहा जीवाभिगमे जाव...एणं च सयसहस्सं तेत्तीसं खलु भवे सहस्साइं णव य सया पण्णासा तारागणकोडाकोडीणं सोभं सोभिंसु सोभिंति सोभिस्संति ।

A. 2. *Gautama* ! On this, refer to the *Jivābhīgama Sūtra*, till 1,33,950 *koṭākoṭī* (millions) stars did shine, do shine and will shine (on Jambūdvīpa).

प्रश्न ३—लवणे णं भंते ! समुद्दे केवइया चंदा पभासिंसु वा पभासिंति वा पभासिस्संति वा ?

Q. 3. *Bhante* ! How many moons did shine, do shine and will shine on the Salt Ocean ?

उत्तर ३—एवं जहा जीवाभिगमे जाव...ताराओ । धायइसंडे कालोदे पुक्खरवरे अग्निंतरपुक्खरद्धे मणुस्सखेत्ते—एएसु सव्वेसु जहा जीवाभिगमे जाव...एगससीपरिवारो तारागणकोडाकोडीणं ।

A. 3. Gautama ! On this, refer to the *Jivābhigama Sūtra*, till the description of the stars. On Dhātakikhaṇḍa, Kālodadhi, Puṣkarāvāra, inner half of Puṣkara, and the region inhabited by men, reference is to be made to the same source, till the family of one moon, till *koṭākoṭi* number of stars.

प्रश्न ४—पुक्खरद्धे णं भंते ! समुद्वे केवइया चंदा पभासिंसु वा...?

Q. 4. *Bhante* ! How many moons did shine, do shine and will shine on the Puṣkarārdha Ocean ?

उत्तर ४—एवं सव्वेसु दीवसमुद्वेसु जोइसियाणं भाणियव्वं जाव...सयंभूरमणे जाव...सोभं सोभिंसु वा सोभंति वा सोभिस्संति वा ।

A. 4. Gautama ! As aforesaid for the planetary bodies on all the Islands and Oceans, till Sayambhūramaṇa, till did shine, do shine and will shine.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. *Bhante* ! So they are. ...So.

बीओ उद्वेसो समत्तो ।

Chapter Two ends

तद्दो-तीसद्दो उद्देसो

Chapters Three, till Thirty

रायगिहे जाव...एवं वयासी—

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

[on men in the isles in the Salt Ocean]

प्रश्न ५—कहि णं भंते ! दाहिणिल्लाणं एगोरुयमणुस्साणं एगोरुयदीवे णामं दीवे पण्णत्ते ?

Q. 5. *Bhante* ! Where in the south is the location of the Ekoruka island inhabited by men of the Ekoruka species ?

उत्तर ५—गोयमा ! जंबुद्वीवे दीवे मंदरस्स पव्वयस्स दाहिणेणं चुल्ल-हिमवंतस्स वासहरपव्वयस्स पुरत्थिमिल्लाओ चरिमंताओ लवणसमुद्दं उत्तर-पुरत्थिमेणं तिण्णि जोयणसयाइं ओगाहिता एत्थ णं दाहिणिल्लाणं एगोरुय-मणुस्साणं एगोरुयदीवे णामं दीवे पण्णत्ते । गोयमा ! तिण्णी जोयणसयाइं आयामविक्खंभेणं णवएगूणवण्णे जोयणसए किंचिविजेसुणे परिक्खेवेणं पण्णत्ते । से णं एगाए पउमवरवेइयाए एगेण य वणसडेणं सव्वओ समंता संपरिक्खित्ते दोण्ह वि पमाणं वण्णओ य एवं एएणं कमेणं एवं जहा जीवाभिगमे जाव...सुद्धदंतदीवे जाव...देवलीगपरिग्गहा णं ते मणुया पण्णत्ता समणाउसो ! एवं अट्ठावीसंपि अंतरदीवा सएणं सएणं आयामविक्खंभेणं भाणियव्वा णवरं दीवे दीवे उद्देसओ एवं सव्वे वि अट्ठावीसं उद्देसगा ।

A. 5. *Gautama* ! To the south of Mount Meru, in Jambūdvīpa, there is a *varsadhara* mountain named Cullahimavanta. From the eastern extremity of this mountain, as you proceed 300 *yojanas* in the north-east in

the Salt Ocean, there, on the southern side, you have the Ekoruka island inhabited by men of the Ekoruka species. Gautama ! This island is 300 *yojanas* square and its boundary line is slightly less than 949 *yojanas*. This island is girdled by a *padmavara-vedikā* and a forest strip. They have been described at length in the *Jīvābhigama Sūtra*. The description of all the isles, 28 in number, till Suddhadanta, is similar, which is to be noted, till men living in these isles acquire, after death, the life of divine beings. The dimensions of all the 28 isles are to be noted from the same source, but it is necessary to devote one chapter for each, so that there will, in all, be 28 chapters.

—सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! So they are. Bhante ! So they are. ...So.

तइओ-तीसइमो उद्देसो समत्तो ।

Chapters Three, till Thirty end.

एगतीसइमो उद्देशो

Chapter Thirty One

रायगिहे जाव... एवं वयासी—

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

[*on the knowledge of the Law without hearing*]

प्रश्न ६—असोच्चा णं भंते ! केवलिस्स वा केवलिसावगस्स वा केवलि-
सावियाए वा केवलिउवासगस्स वा केवलिउवासियाए वा तप्पक्खियस्स वा
तप्पक्खियसावगस्स वा तप्पक्खियसावियाए वा तप्पक्खियउवासगस्स वा
तप्पक्खियउवासियाए वा केवलिपण्णत्तं धम्मं लभेज्जा सवणयाए ?

Q. 6. *Bhante* ! Does one (apparently a human being) derive the knowledge of the Law (*dharna*) enunciated by the omniscient without hearing it from an omniscient personality (*kevalin*), from his male or female follower (*śrāvaka, śrāvikā*), from his male or female devotee (*upāsaka, upāsikā*), from one self-enlightened, from his male or female follower, from his male or female devotee ?

उत्तर ६—गोयमा ! असोच्चा णं केवलिस्स वा जाव...तप्पक्खियउवा-
सियाए वा अत्थेगइए केवलिपण्णत्तं धम्मं लभेज्जा सवणयाए अत्थेगइए केवलि-
पण्णत्तं धम्मं णो लभेज्जा सवणयाए ।

A. 6. *Gautama* ! Some derive this benefit while some others do not.

प्रश्न ७—से केणट्ठेणं भंते ! एवं वुच्चइ—असोच्चा णं जाव...णो
लभेज्जा सवणयाए ?

Q. 7. *Bhante* ! What is the reason, till some others do not ?

उत्तर ७—गोयमा ! जस्स णं णाणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ से णं असोच्चा केवलिस्स वा जाव...तप्पक्खियउवासियाए वा केवलि-
पण्णत्तं धम्मं लभेज्जा सवणयाए । जस्स णं णाणावरणिज्जाणं कम्माणं
खओवसमे णो कडे भवइ से णं असोच्चा णं केवलिस्स वा जाव...तप्पक्खिय
उवासियाए वा केवलिपण्णत्तं धम्मं णो लभेज्जा सवणयाए । से तेणट्ठेणं
गोयमा ! एवं वुच्चइ—तं चेव जाव...णो लभेज्जा सवणयाए ।

A. 7. Gautama ! One who has exhausted or tranquilised *karma* enshrouding knowledge derives the benefit of the Law enunciated by the omniscient without hearing from anyone of the persons stated ; one who has not exhausted or tranquilised *karma* enshrouding knowledge does not derive the benefit of the Law without hearing from anyone of the persons stated. Such is the reason.

प्रश्न ८—असोच्चा णं भंते ! केवलिस्स वा जाव...तप्पक्खियउवासियाए
वा केवलं बोहिं वुज्भेज्जा ?

Q. 8. *Bhante* ! Does one derive pure enlightenment (implying faith) without hearing from an omniscient person, till the female devotee of one who is self-enlightened ?

उत्तर ८—गोयमा ! असोच्चा णं केवलिस्स वा जाव...अत्थेगइए
केवलं बोहिं वुज्भेज्जा अत्थेगइए केवलं बोहिं णो वुज्भेज्जा ।

A. 8. Gau'tama ! Some do while some others do not..

प्रश्न ९—से केणट्ठेणं भंते ! जाव...णो वुज्भेज्जा ?

Q 9. *Bhante* ! What is the reason, till some others do not ?

उत्तर ९—गोयमा ! जस्स णं दरिसणावरणिज्जाणं कम्माणं खओवसमे कडे
भवइ से णं असोच्चा केवलिस्स वा जाव...केवलं बोहिं वुज्भेज्जा । जस्स
णं दरिसणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ से णं असोच्चा
केवलिस्स वा जाव...केवलं बोहिं णो वुज्भेज्जा । से तेणट्ठेणं जाव...णो
वुज्भेज्जा ।

A. 9. Gautama ! One who has exhausted or tranquilised *karma* enshrouding faith (*darśana*) derives, without hearing, pure enlightenment ; one who has not exhausted or tranquilised *karma* enshrouding faith does not. Such is the reason.

प्रश्न १०—असोच्चा णं भंते ! केवलस्स वा जाव...तप्पक्खियउवासियाए वा केवलं मुंडे भवित्ता अगाराओ अणगारियं पव्वएज्जा ?

Q. 10. *Bhante* ! Does one without hearing from an omniscient personality, till the female devotee of one who is self-enlightened, be initiated into the life of a homeless monk by simply renouncing his home and tonsuring his head ?

उत्तर १०—गोयमा ! असोच्चा णं केवलस्स वा जाव...उवासियाए वा अत्थेगइए केवलं मुंडे भवित्ता अगाराओ अणगारियं पव्वएज्जा अत्थेगइए केवलं मुंडे भवित्ता अगाराओ अणगारियं णो पव्वएज्जा ।

A. 10. Gautama ! Some may be so initiated while some others may not.

प्रश्न ११—से केणट्ठेणं जाव...णो पव्वएज्जा ?

Q. 11. *Bhante* ! What is the reason, till some others may not ?

उत्तर ११—गोयमा ! जस्स णं धम्मंतराइयाणं कम्मणं खओवसमे कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलं मुंडे भवित्ता अगाराओ अणगारियं पव्वएज्जा । जस्स णं धम्मंतराइयाणं कम्मणं खओवसमे णो कडे भवइ से णं असोच्चा केवलस्स वा जाव...मुंडे भवित्ता जाव...णो पव्वएज्जा । से तेणट्ठेणं गोयमा ! जाव...णो पव्वएज्जा ।

A. 11. Gautama ! One who has exhausted or tranquilised *karma* obstructing the fulfilment of the Law (in short, obstructing conduct) may, without hearing, be initiated into monkhood if he renounces his home and undergoes a tonsure ; but this does not hold in the case of one who has not exhausted or tranquilised the aforesaid *karma*. Such is the reason.

प्रश्न १२—असोच्चा णं भते ! केवलिस्स वा जाव...उवासियाए वा केवलं बंभचेरवासं आवसेज्जा ?

Q. 12. *Bhante* ! Is it possible for one to assume, without hearing from an omniscient personality, till the female devotee of one who is self-enlightened, the pure robe of the celibate ?

उत्तर १२—गोयमा ! असोच्चा णं केवलिस्स वा जाव...उवासियाए वा अत्येगइए केवलं बंभचेरवासं आवसेज्जा अत्येगइए केवलं बंभचेरवासं णो आवसेज्जा ।

A. 12. *Gautama* ! It may be possible for some but not for some others.

प्रश्न १३—से केणट्ठेणं भते ! एवं दुच्चइ—जाव...णो आवसेज्जा ?

Q. 13. *Bhante* ! What is the reason, till not for some others ?

उत्तर १३—गोयमा ! जस्स णं चरित्तावरणिज्जाणं कम्माणं खओवसमे कडे भवइ से णं असोच्चा केवलिस्स वा जाव ..केवलं बंभचेरवासं आवसेज्जा । जस्स णं चरित्तावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ से णं असोच्चा केवलिस्स वा जाव...णो आवसेज्जा । से तेणट्ठेणं जाव...णो आवसेज्जा ।

A. 13. *Gautama* ! One who has exhausted or tranquilised *karma* enshrouding conduct may, without hearing as aforesaid, assume the robe of the celibate ; but for one who has not exhausted or tranquilised *karma* obstructing conduct, this is not possible. Such is the reason.

प्रश्न १४—असोच्चा णं भते ! केवलिस्स वा जाव...केवलेणं संजमेणं संजमेज्जा ?

Q. 14. Is it possible for one to be restrained, without

hearing from an omniscient personality, till the female devotee of one who is self-enlightened, by practising pure restraint ?

उत्तर १४—गोयमा ! असोच्चा णं केवलिस्स वा जाव...उवासियाए वा अत्थेगइए केवलेणं संजमेणं संजमेज्जा अत्थेगइए केवलेणं संजमेणं णो संजमेज्जा ।

A. 14. Gautama ! It may be possible for some but not for some others.

प्रश्न १५—से केणट्ठेणं जाव...णो संजमेज्जा ?

Q. 15. *Bhante* ! What is the reason, till not for some others ?

उत्तर १५—गोयमा ! जस्स णं जयणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ से णं असोच्चा णं केवलिस्स वा जाव...केवलेणं संजमेणं संजमेज्जा । जस्स णं जयणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ से णं असोच्चा केवलिस्स वा जाव...णो संजमेज्जा । से तेणट्ठेणं गोयमा ! जाव...अत्थेगइए णो संजमेज्जा ।

A. 15. Gautama ! One who has exhausted or tranquilised *karma* enshrouding effort (i.e., obstructing energy) may, without hearing as aforesaid, be restrained by practising pure restraint ; but this does not hold in the case of one who has not exhausted or tranquilised the aforesaid *karma*. Such is the reason.

प्रश्न १६—असोच्चा णं भंते ! केवलिस्स वा जाव...उवासियाए वा केवलेणं संवरेणं संवरेज्जा ?

Q. 16. *Bhante* ! Is it possible for one to check, without hearing from an omniscient personality, till the female devotee of one who is self-enlightened, the inflow of fresh *karma* by sincere withdrawal ?

उत्तर १६—गोयमा ! असोच्चा णं केवलस्स वा जाव...अत्थेगइए केवलेणं संवरेणं संवरेज्जा अत्थेगइए केवलेणं जाव...णो संवरेज्जा ।

A. 16. Gautama ! It may be possible for some but not for some others.

प्रश्न १७—से केणट्ठेणं जाव...णो संवरेज्जा ?

Q. 17. *Bhante* ! What is the reason, till not for some others ?

उत्तर १७—गोयमा ! जस्स णं अज्झवसाणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलेणं संवरेणं संवरेज्जा । जस्स णं अज्झवसाणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ से णं असोच्चा केवलस्स वा जाव...णो संवरेज्जा । से तेणट्ठेणं जाव...णो संवरेज्जा ।

A. 17. Gautama ! One who has exhausted or tranquilised *karma* enshrouding cognitive conduct (*adhyavaśāna = bhāva cāritā*) may, without hearing as aforesaid, check the inflow of fresh *karma* by sincere withdrawal, but not one who has not so exhausted or tranquilised *karma* enshrouding cognitive conduct. Such is the reason.

प्रश्न १८—असोच्चा णं भंते ! केवलस्स वा जाव...केवलं आभिणिबोहियणाणं उप्पाडेज्जा ?

Q. 18. Is it possible for one to acquire knowledge based on pure perception without hearing as aforesaid ?

उत्तर १८ गोयमा ! असोच्चा णं केवलस्स वा जाव...उवासियाए वा अत्थेगइए केवलं आभिणिबोहियणाणं उप्पाडेज्जा अत्थेगइए केवलं आभिणिबोहियणाणं णो उप्पाडेज्जा ।

A. 18. Gautama ! It may be possible for some but not for some others.

प्रश्न १९—से केणट्ठेणं जाव...णो उप्पाडेज्जा ?

Q. 19. *Bhante* ! What is the reason, till not for some others ?

उत्तर १९—गोयमा ! जस्स णं आभिणिबोहियणाणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलं आभिणिबोहियणाणं उप्पाडेज्जा । जस्स णं आभिणिबोहियणाणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलं आभिणिबोहियणाणं णो उप्पाडेज्जा । से तेणट्ठेणं जाव...णो उप्पाडेज्जा ।

A. 19. *Gautama* ! One who has exhausted or tranquilised *karma* enshrouding pure perception may, without hearing as aforesaid, acquire it, but not one who has not so exhausted or tranquilised *karma* enshrouding perception. Such is the reason.

प्रश्न २०—असोच्चा णं भंते ! केवलं जाव...केवलं सुयणाणं उप्पाडेज्जा ?

Q. 20. *Bhante* ! Is it possible for one to acquire pure *śruta* knowledge without hearing as aforesaid ?

उत्तर २०—एवं जहा आभिणिबोहियणाणस्स वत्तव्वया भणिया तहा सुयणाणस्स वि भाणियव्वा णवरं सुयणाणावरणिज्जाणं कम्माणं खओवसमे भाणियव्वे । एवं चेव केवलं ओहिणाणं भाणियव्वं णवरं ओहिणाणावरणिज्जाणं कम्माणं खओवसमे भाणियव्वे । एवं केवलं मणपज्जवणाणं उप्पाडेज्जा णवरं मणपज्जवणाणावरणिज्जाणं कम्माणं खओवसमे भाणियव्वे ।

A. 20. *Gautama* ! What has been stated about pure perception also holds about pure *śruta* knowledge, pure extra-sensory knowledge and pure psychological knowledge, exhaustion or tranquilisation being relevant of *karma* affecting that particular perceptual, *śruta*, extra-sensory or psychological knowledge, as the case may be.

प्रश्न २१—असोच्चा णं भंते ! केवलस्स वा जाव...तप्पक्खियउवासियाए वा केवलणाणं उप्पाडेज्जा ?

Q. 21. *Bhante!* Is it possible for one to acquire supreme knowledge without hearing as aforesaid ?

उत्तर २१—एवं चेव णवरं केवलणाणावरणिज्जाणं कम्माणं खए भाणियव्वेः सेसं तं चेव । से तेणट्ठेणं गोयमा ! एवं वुच्चइ जाव...केवलणाणं उप्पाडेज्जा ।

A. 21. Gautama ! Repeat all that is already stated, except that exhaustion or tranquilisation here is relevant of *karma* obstructing supreme knowledge.

प्रश्न २२—असोच्चा णं भंते ! केवलिस्स वा जाव...तप्पकुखियउवासियाए वा केवलपण्णत्तं धम्मं लभेज्जा सवणयाए केवलं बोहिं बुज्भेज्जा केवलं मुंडे भवित्ता अगाराओ अणगारियं पव्वएज्जा केवलं बंभचेरवासं आवसेज्जा केवलेणं संजमेणं संजमेज्जा केवलेणं संवरेणं संवरेज्जा केवलं आभिणिवोहियणाणं उप्पाडेज्जा जाव...केवलं मणपज्जवणाणं उप्पाडेज्जा केवलणाणं उप्पाडेज्जा ?

Q. 22. *Bhante!* Is it possible for one to derive without hearing from an omniscient personality, till the female devotee of one self-enlightened, the benefit of having heard the Law propounded by the omniscient, to acquire pure enlightenment, to court the life of a homeless monk by simply giving up his home and undergoing a tonsure, to assume the pure robe of the celibate, to be restrained by practising pure restraint, to check the inflow of fresh *karma* by sincere withdrawal, to have knowledge based on pure perception, till pure psychological knowledge, till supreme knowledge ?

उत्तर २२—गोयमा ! असोच्चा णं केवलिस्स वा जाव...उवासियाए वा अत्थेगइए केवलपण्णत्तं धम्मं लभेज्जा सवणयाए अत्थेगइए केवलपण्णत्तं धम्मं णो लभेज्जा सवणयाए अत्थेगइए केवलं बोहिं बुज्भेज्जा अत्थेगइए केवलं बोहिं णो बुज्भेज्जा अत्थेगइए केवलं मुंडे भवित्ता अगाराओ अणगारियं पव्वएज्जा अत्थेगइए जाव...णो पव्वएज्जा अत्थेगइए केवलं बंभचेरवासं आवसेज्जा अत्थेगइए केवलं बंभचेरवासं णो आवसेज्जा अत्थेगइए केवलेणं

संजमेणं संजमेज्जा अत्थेगइए केवलणं सजमेणं णो संजमेज्जा । एवं संवरेणं वि । अत्थेगइए केवलं आभिणिबोहियणाणं उप्पाडेज्जा अत्थेगइए जाव...णो उप्पाडेज्जा । एवं जाव...मणपज्जवणाणं अत्थेगइए केवलणाणं उप्पाडेज्जा अत्थेगइए केवलणाणं णो उप्पाडेज्जा ।

A. 22. Gautama ! Without hearing from an omniscient personality, till the female devotee of one self-enlightened, some may derive the benefit of having heard the Law propounded by the omniscient, while some others may not ; some may acquire pure enlightenment, while some others may not ; some may court the life of a homeless monk by simply giving up his home and undergoing a tonsure, while some others may not ; some may assume the pure robe of the celibate, while some others may not ; some may be restrained by practising pure restraint, while some others may not ; some may check the inflow of fresh *karma*, while some others may not ; some may have knowledge based on pure perception while some others may not, till likewise with psychological knowledge ; some may have supreme knowledge, while some others may not.

प्रश्न २३—से केणट्ठेणं भंते ! एवं वुच्चइ असोच्चा णं तं चेव जाव... अत्थेगइए केवलणाणं णो उप्पाडेज्जा ?

Q. 23. *Bhante* ! What is the reason, till some others may not ?

उत्तर २३—गोयमा ! जस्स णं णाणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ जस्स णं दरिसणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ जस्स णं धम्मंतराइयाणं कम्माणं खओवसमे णो कडे भवइ एवं चरित्तावरणिज्जाणं जयणावरणिज्जाणं अज्झवसाणावरणिज्जाणं आभिणिबोहियणाणावरणिज्जाणं जाव...मणपज्जवणाणावरणिज्जाणं कम्माणं खओवसमे णो कडे भवइ जस्स णं केवलणाणावरणिज्जाणं जाव...खए णो कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलपण्णत्तं धम्मं णो लभेज्जा सवणयाए केवलं बोहिं णो बुज्जेज्जा जाव...केवलणाणं णो उप्पाडेज्जा । जस्स णं णाणावरणि-

ज्जाणं कम्माणं खओवसमे कडे भवइ जस्स णं दरिसणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ जस्स णं धम्मंतराइयाणं एवं जाव...जस्स णं केवलणाणावरणिज्जाणं कम्माणं खए कडे भवइ से णं असोच्चा केवलस्स वा जाव...केवलपण्णत्तं धम्मं लभेज्जा सवणयाए केवलं बोहि बुज्जेज्जा जाव... केवलाणाणं उप्पाडेज्जा ।

तस्स णं भंते ! छट्ठछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं उड्ढं वाहाओ पगिञ्चिय पगिञ्चिय सूराम्भिमुहस्स आयावणभूमिए आयावेमाणस्स पगइभद्दयाए पगइउवसंतयाए पगइपयणुकोहमाणमायालोभयाए मिउमद्दवसंपण्णयाए अल्लीणयाए भद्दयाए विणीययाए अण्णया कयावि सुभेणं अञ्जवसाणेणं सुभेणं परिणामेणं लेस्साहि विसुञ्जमाणीहि विसुञ्जमाणीहि तयावरणिज्जाणं कम्माणं खओवसमेणं ईहाओहमग्गणगवेसणं करेमाणस्स विब्भंगे णामं अण्णाणे समुप्पज्जइ से णं तेणं विब्भंगणाणेणं समुप्पण्णेणं जह्ण्णेणं अंगुलस्स असंखेज्जइभागं उक्कोसेणं असंखेज्जाइं जोयणस्सहस्साइं जाणइ पासइ से णं तेणं विब्भंगणाणेणं समुप्पण्णेणं जीवे वि जाणइ अजीवे वि जाणइ पासइत्थे सारंभे सपरिग्गहे संकिलस्समाणे वि जाणइ विसुञ्जमाणे वि जाणइ से णं पुव्वामेव सम्मत्तं पडिवज्जइ सम्मत्तं पडिवज्जित्ता समणधम्मं रोएइ समणधम्मं रोएत्ता चरित्तं पडिवज्जइ चरित्तं पडिवज्जित्ता लिंगं पडिवज्जइ तस्स णं तेहि मिच्छत्तपज्जवेहि परिहायमाणेहि परिहायमाणेहि सम्मदंसणपज्जवेहि परिवड्ढमाणेहि परिवड्ढमाणेहि से विब्भंगे अण्णाणे समत्तपरिग्गहिए खिप्पामेव ओही परावत्तइ ।

A. 23. Gautama ! One who has not exhausted or tranquilised *karma* enshrouding knowledge, *karma* enshrouding faith, *karma* obstructing Law, *karma* enshrouding conduct, *karma* enshrouding effort, *karma* obstructing subjective conduct, *karma* enshrouding pure perception, till pure knowledge about psychology, *karma* enshrouding supreme knowledge, such one does not, without hearing from an omniscient personality, till the female devotee of one self-enlightened, derive the knowledge of the Law, does not acquire pure enlightenment, till does not supreme knowledge. One who has exhausted or tranquilised *karma* enshrouding knowledge, *karma* enshrouding faith, *karma* obstructing Law,

till *karma* preventing the acquisition of supreme knowledge, such one does, even without hearing as aforesaid, derive the benefit of having heard the Law, does acquire pure enlightenment, till supreme knowledge.

One who incessantly undergoes fast missing six meals at a time, who exposes himself with his arms raised to the blaze of the burning sun, from an elevated ground, who is polite and gentle by nature, whose passions, viz., anger, pride, attachment and greed, are very much subdued, who is humble and delicate in his disposition, who has no desire or attachment for pleasure, comes to acquire some day, due to his inherent delicacy and humility, auspicious effort, good luck, pure tinge, and on account of the exhaustion or tranquilisation of *karma* imparting such tinges as may be unwholesome, in the process of passing through diverse efforts to acquire knowledge, *ihā, apoha, mārgaṇa, gaṛeṣaṇa*, the non-knowledge called *vibhaṅga*. By dint of this non-knowledge, he is able to know and see from the smallest fraction of a finger in the minimum, till upto a distance of innumerable thousand miles in the maximum. With this non-knowledge derived, he knows the encased soul, as he also knows matter ; he knows the sinner, the worldly-wise, the grabber, the sufferer, as he also knows the pure encased souls. Then this man with *vibhaṅga* knowledge first acquires equanimity, and thereafter derives taste for the religion of the Śramaṇas, which induces him to court the latter's conduct. Thereafter he assumes the robe of a monk. Then false outlook gradually loses hold of him, and its place is gradually filled up by right faith, till at last his *vibhaṅga* knowledge comes in touch with equanimity and changes soon into true extrasensory (*avadhi*) knowledge.

प्रश्न २४—से णं भंते ! कइसु लेस्सासु होज्जा ?

Q. 24. *Bhante* ! (Coming to such a man who has acquired *avadhi* knowledge), in how many tinges may he exist ?

उत्तर २४—गोयमा ! तिसु विसुद्धलेस्सासु होज्जा तं जहा—तेउलेस्साए पम्हलेस्साए सुक्कलेस्साए ।

A. 24. Gautama ! In three pure tinges may he exist, viz., red, pink and white.

प्रश्न २५—से णं भंते ! कइसु णाणेषु होज्जा ?

Q. 25. *Bhante* ! In how many types of knowledge may he exist ?

उत्तर २५—गोयमा ! तिसु आभिणिबोहियणाणसुयणाणओहिणाणेषु होज्जा ।

A. 25. Gautama ! He may exist in three types, viz., perceptual, *śruta* and extra-sensory.

प्रश्न २६—से णं भंते ! किं सजोगी होज्जा अजोगी होज्जा ?

Q. 26. *Bhante* ! Is he with or without activity ?

उत्तर २६—गोयमा ! सजोगी होज्जा णो अजोगी होज्जा ।

A. 26. Gautama ! He is with, not without, activity.

प्रश्न २७—जइ सजोगी होज्जा किं मणजोगी होज्जा वइजोगी होज्जा कायजोगी होज्जा ?

Q. 27. *Bhante* ! If he be with activity, then is it the activity of the mind, speech or body ?

उत्तर २७—गोयमा ! मणजोगी वा होज्जा वइजोगी वा होज्जा कायजोगी वा होज्जा ।

A. 27. Gautama ! He is with the activity of the mind as well as speech as well as body.

प्रश्न २८—से णं भंते ! किं सागारोवउत्ते होज्जा अणागारोवउत्ते वा होज्जा ?

Q. 28. *Bhante* ! Has he the equipment of knowledge or of faith.

उत्तर २८—गोयमा ! सागारोवउत्ते वा होज्जा अणागारोवउत्ते वा होज्जा ।

A. 28. *Gautama* ! He has the equipment of knowledge as well as of faith.

प्रश्न २९—से णं भंते ! कयरम्मि संघयणे होज्जा ?

Q. 29. *Bhante* ! What sort of body structure does he have ?

उत्तर २९—गोयमा ! वइरीसहणारायसंघयणे होज्जा ।

A. 29. *Gautama* ! He is said to have what is called *vajra-r̥ṣabha-nārāca* (which is considered to be the best among body structures).

प्रश्न ३०—से णं भंते ! कयरम्मि संठाणे होज्जा ?

Q. 30. *Bhante* ! How about his shape ?

उत्तर ३०—गोयमा ! छग्हं संठाणाणं अण्णयरे संठाणे होज्जा ।

A. 30. *Gautama* ! Anyone of the six shapes.

प्रश्न ३१—से णं भंते ! कयरम्मि उच्चत्ते होज्जा ?

Q. 31. *Bhante* ! How tall is he ?

उत्तर ३१—गोयमा ! जहण्णेणं सत्तरयणीए उक्कोसेणं पंचधणुसइए होज्जा ।

A. 31. Gautama ! Minimum seven cubits and maximum 500 *dhanuṣ*.

प्रश्न ३२—से णं भंते ! कयरम्मि आउए होज्जा ?

Q. 32. *Bhante* ! How long is his life-span ?

उत्तर ३२—गोयमा ! जहण्णेणं साइरेगट्टुवासाउए उक्कोसेणं पुव्वकोडी-आउए होज्जा ।

A. 32. Gautama ! Slightly more than eight years and maximum a *pūrva-koṭi*.

प्रश्न ३३—से णं भंते ! किं सवेदए होज्जा अवेदए होज्जा ?

Q. 33. *Bhante* ! Is he with or without sex ?

उत्तर ३३—गोयमा ! सवेदए होज्जा णो अवेदए होज्जा ।

A. 33. Gautama ! He is with, not without, sex.

प्रश्न ३४—जइ सवेदए होज्जा किं इत्थिवेदए होज्जा पुरिसवेदए होज्जा पुरिसणपुंसगवेदए होज्जा णपुंसगवेदए होज्जा ?

Q. 34. *Bhante* ! If he be with sex, is he a woman, a man, a man-*eunuch* (not a full *eunuch*), or an *eunuch* ?

उत्तर ३४—गोयमा ! णो इत्थिवेदए होज्जा पुरिसवेदए वा होज्जा णो णपुंसगवेदए होज्जा पुरिसणपुंसगवेदए वा होज्जा ।

A. 34. Gautama ! Not a woman, but a man ; not an *eunuch*, but a man-*eunuch*,

प्रश्न ३५—से णं भंते ! किं सकसाई होज्जा अकसाई होज्जा ?

Q. 35. *Bhante* ! Is he with, or without, passions ?

उत्तर ३५—गोयमा ! सकसाई होज्जा णो अकसाई होज्जा ।

A. 35. *Gautama* ! He is with, not without, passions.

प्रश्न ३६—जइ सकसाइ होज्जा से णं भंते ! कइसु कसाएसु होज्जा ?

Q. 36. *Bhante* ! If with passions, with how many passions, pray ?

उत्तर ३६—गोयमा ! चउसु संजलणकोहमाणमायालोभेसु होज्जा ।

A. 36. *Gautama* ! He has all the four, burning (short-lived) anger, pride, attachment and greed.

प्रश्न ३७—तस्स णं भंते ! केवइया अज्भवसाणा पण्णत्ता ?

Q. 37. *Bhante* ! How many types of subjective conduct has he ?

उत्तर ३७—गोयमा ! असंखेज्जा अज्भवसाणा पण्णत्ता ।

A. 37. *Gautama* ! He has innumerable types.

प्रश्न ३८—ते णं भंते ! किं पसत्था अपसत्था ?

Q. 38. *Bhante* ! Are they wholesome, or unwholesome ?

उत्तर ३८—गोयमा ! पसत्था णो अप्पसत्था ।

से णं भंते ! तेहि पसत्थेहि अज्भवसाणेहि वड्डमाणेहि अणंतेहि णेरइयभवग्गहणेहितो अप्पाणं विसंजोएइ अणंतेहि तिरिक्खजोणिय जाव...

विसंजोएइ अणतेहि मणुस्सभवग्गहणेहितो अप्पाणं विसंजोएइ अणतेहि देवभवग्गहणेहितो अप्पाणं विसंजोएइ । जाओ वि य से इमाओ णेरइय-तिरिक्खजोणियमणुस्सदेवग्गइणामाओ चत्तारि उत्तरपयडीओ तासिं च णं उवग्गहिए अणंताणुबंधी कोहमाणमायालोभे खवेइ अणं-खवेइत्ता अपच्चक्खाण-कसाए कोहमाणमायालोभे खवेइ अपच्चखवेइत्ता पच्चक्खाणावरण कोहमाण-मायालोभे खवेइ पच्चखवेइत्ता संजलणकोहमाणमायालोभे खवेइ संजखवेइत्ता पंचविहं णाणावरणिज्जं णवविहं दरिसणावरणिज्जं पंचविहं अंतराइयं तालमत्थाकडं च णं मोहणिज्जं कट्टु कम्मरयविकिरणकरं अपुव्वकरणं अणुपविट्ठस्स अणंते अणुत्तरे णिव्वाधाए णिरावरणे कसिणे पडिपुण्णे केवल-वरणाणदंसणे समुप्पणे ।

A. 38. Gautama ! They are wholesome, not unwholesome.

With the widening of his wholesome conduct, this man (with *avadhi* knowledge) liberates himself with the help of his ever widening wholesome conduct, from an infinite number of births in the hells, in the world of animals, in the world of men and in the heavens, exhausts his infinitely binding anger, pride, attachment and greed inherent in the nature of these four existences and even other natures, exhausts unrenounced anger, pride, attachment and greed, then exhausts anger, pride, attachment and greed obstructing renunciation, and thereafter exhausts the burning (short-lived) anger, pride, attachment and greed. Then he exhausts five types of *karma* enshrouding knowledge, nine enshrouding faith, five causing obstruction and turning *karma* causing delusion into what looks like a headless palm, whereon shines his supreme knowledge and faith which is infinite, unprecedented, unobstructed, uncovered, full and complete, which was so long lost in the welter of *karma* dust.

प्रश्न ३९—से णं भंते ! केवलपण्णत्तं धम्मं आघवेज्ज वा पण्णवेज्ज वा परूवेज्ज वा ?

Q. 39. *Bhante* ! Does he enunciate, assert and establish the Law, which is usually due from the omniscient ?

उत्तर ३९—णो इणट्ठे समट्ठे णणत्थ एगण्णाएण वा एगबागरणेण वा ।

A. 39. Gautama ! He cannot. Beyond citing one illustration and giving reply to one question, he does not enunciate the Law.

प्रश्न ४०—से णं भंते ! पव्वावेज्ज वा मुंडावेज्ज वा ?

Q. 40. *Bhante* ! Does he initiate another, tonsure another into monkhood ?

उत्तर ४०—णो इणट्ठे समट्ठे उवएसं पुण करेज्जा ।

A. 40. Gautama ! He cannot. He simply directs him (to some more competent person who may initiate him into monkhood).

प्रश्न ४१—से णं भंते ! सिज्झइ जाव...अंतं करेइ ?

Q. 41. *Bhante* ! Is he perfected, till does he end all misery ?

उत्तर ४१—हंता सिज्झइ जाव...अंतं करेइ ।

A. 41. Gautama ! Yes, he is perfected, till he ends all misery.

प्रश्न ४२—से णं भंते ! किं उट्ठुं होज्जा अहे होज्जा तिरियं होज्जा ?

Q. 42. *Bhante* ! Do people like this live in the upper regions, or in the lower regions or in the regions inhabited by animals ?

उत्तर ४२—गोयमा ! उट्ठुं वा होज्जा अहे वा होज्जा तिरियं वा होज्जा । उट्ठुं होज्जमाणे सद्दावइवियडावइगंधावइमालवंतपरियाएसु वट्टवेयडुपव्वएसु होज्जा । साहरणं पडुच्च सोमणसवणे वा होज्जा पंडगवणे वा होज्जा । अहे होज्जमाणे गड्ढाए वा दरीए वा होज्जा । साहरणं पडुच्च पायाले वा भवणे वा होज्जा । तिरियं होज्जमाणे पण्णरससु कम्मभूमीसु होज्जा । साहरणं पडुच्च अट्ठाइज्जदीवसमुदतदेवकदेसभाए होज्जा ।

A. 42. Gautama ! They live in the upper regions, also in

the lower regions, also in the regions inhabited by animals. When in the upper regions, they live on the Vaitāḍhya type of mountains, viz., Sabdāpātī, Vikaṭāpātī, Gandhāpātī and Mālyavanta, or even in Saumanasa or Pāṇḍuka forest. When in the lower regions, they live in cravices and caves, or even in the shelves (*pāṇāla*) and cells (*bhavana*) of the lower regions. While in the animal world, they live in fifteen lands of spiritual activity, or even in two islands and a half and in a portion of the oceans.

प्रश्न ४३—ते णं एगसमए णं केवइया होज्जा ?

Q. 43. *Bhante!* How many of them may live in a unit of time (*samaya*) ?

उत्तर ४३—गोयमा ! जंहुण्णेणं एक्को वा दो वा तिण्णि वा उक्कोसेणं दस । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—असोच्चा णं केवलिसस वा जाव...अत्थेगइए केवलिपण्णत्तं धम्मं लभेज्जा सवणयाए अत्थेगइए असोच्चा णं केवलिपण्णत्तं जाव...णो लभेज्जा सवणयाए जाव...अत्थेगइए केवलणाणं उप्पाडेज्जा अत्थेगइए केवलणाणं णो उप्पाडेज्जा ।

A. 43. *Gautama!* Minimum one, two or three, and maximum ten. Hence I say, without hearing from an omniscient personality, till the female devotee of one self-enlightened, someone may have the benefit of having heard the Law, and someone may not have it, till someone may have supreme knowledge, and someone may not have it.

[on the knowledge of Law on hearing]

प्रश्न ४४—सोच्चा णं भंते ! केवलिसस वा जाव...तप्पक्खियउवासियाए वा केवलिपण्णत्तं धम्मं लभेज्जा सवणयाए ?

Q. 44. *Bhante!* Does one derive the knowledge of Law on hearing from an omniscient personality, till the female devotee of one who is self-enlightened ?

उत्तर ४४—गोयमा ! सोच्चा णं केवलिस्स वा जाव...अत्थेगइए केवलि-
पणत्तं धम्मं एवं जा चेव असोच्चाए वत्तव्वया सा चेव सोच्चाए वि भाणियव्वा
णवरं अभिलावो सोच्चे त्ति । सेसं तं चेव णिरवसेसं जाव...जस्स णं
मणपज्जवणाणावरणिज्जाणं कम्माणं खओवसमे कडे भवइ जस्स णं केवल-
णाणावरणिज्जाणं कम्माणं खए कडे भवइ से णं सोच्चा केवलिस्स वा जाव...
उवासियाए वा केवलपणत्तं धम्मं लभेज्जा सवणयाए केवलं वोहिं वुज्जेज्जा
जाव...केवलणाणं उप्पाडेज्जा ।

तस्स णं अट्टमंअट्टमेणं अणिक्खित्तेणं तवोकम्ममेणं अप्पाणं भावेमाणस्स
पगइभद्दयाए तहेव जाव...गवेसणं करेमाणस्स ओहिणाणे समुप्पज्जइ से णं
तेणं ओहिणाणेणं समुप्पणेणं जहण्णेणं अंगुलस्स असंखेज्जइभागं उक्कोसेणं
असंखेज्जाइं अलोए लोयप्पमाणमेत्ताइं खंडाइं जाणइ पासइ ।

A. 44. Gautama ! It is possible for some, but not so for some others. Repeat in this case all that has been said about knowledge without, except that in the present case, use the expression 'on hearing'. The rest *verbatim* as before, till one who has exhausted *karma* enshrouding the knowledge of the psychology of others, one who has exhausted *karma* obstructing supreme knowledge, acquires enlightenment regarding the Law, derives pure enlightenment, till has supreme knowledge.

Such a person practising incessant fasts missing eight meals at a time, on account of his inherent humility, and because of his submission to diverse efforts, *ihā-apoha-mārgaṇa-gaveṣaṇa*, comes to acquire extra-sensory knowledge, by dint of which he can know and see from the smallest fraction of a finger in the minimum, till upto innumerable portions of space each as vast as the universe (*loka*) in the maximum.

प्रश्न ४५—से णं भंते ! कइसु लेस्सासु होज्जा ?

Q. 45. *Bhante* ! In how many tinges may he exist ?

उत्तर ४५—गोयमा ! छसु लेसासु होज्जा तं जहा कण्हलेस्साए जाव...
सुक्कलेस्साए ।

A. 45. Gautama ! In six, from black, till white.

प्रश्न ४६—से णं भंते ! कइसु णाणेसु होज्जा ?

Q. 46. *Bhante* ! In how many types of knowledge does he exist ?

उत्तर ४६—गोयमा ! तिसु वा चउसु वा होज्जा । तिसु होज्जमाणे तिसु आभिणिबोहियणाणसुयणाणओहिणाणेसु होज्जा । चउसु होज्जमाणे आभिणिबोहियणाणसुयणाणओहिणाणमणपज्जवणाणेसु होज्जा ।

A. 46. *Gautama* ! He exists in three types or four. When three, he exists in perceptual, *śruta* and extra-sensory knowledge ; when four, he exists in perceptual, *śruta*, extra-sensory and psychological.

प्रश्न ४७—से णं भंते ! किं सजोगी होज्जा अजोगी होज्जा ?

Q. 47. *Bhante* ! Is he with, or without, activity ?

उत्तर ४७—एवं जोगो उवओगो संघयणं संठाणं उच्चत्तं आउयं च एयाणि सव्वाणि जहा असोच्चाए तहेव भाणियव्वाणि ।

A. 47. *Gautama* ! Regarding activity, experience, structure, shape, height and life-span,—he is similar to one without hearing.

प्रश्न ४८—से णं भंते ! किं सवेदए पुच्छा ?

Q. 48. *Bhante* ! What about his sex ?

उत्तर ४८—गोयमा ! सवेदए वा होज्जा अवेदए वा होज्जा ।

A. 48. *Gautama* ! He may be with, or without, sex.

प्रश्न ४९—जइ अवेदए होज्जा किं उवसंतवेदए होज्जा खीणवेदए होज्जा ?

Q. 49. *Bhante* ! If without sex, is it because of tranquillisation or because of enfeeblement ?

उत्तर ४९—गोयमा ! णो उवसंतवेदए होज्जा खीणवेदए होज्जा ।

A. 49. Gautama ! Not tranquilisation, but enfeeblement.

प्रश्न ५०—जइ सवेदए होज्जा किं इत्थीवेदए होज्जा पुरिसवेदए होज्जा णपुंसगवेदए होज्जा पुरिसणपुंसगवेदए होज्जा पुच्छा ?

Q. 50. *Bhante* ! If he be with sex, is he a woman, a man, an *eunuch*, or a man-*eunuch* ?

उत्तर ५०—गोयमा ! इत्थीवेदए वा होज्जा पुरिसवेदए वा होज्जा पुरिसणपुंसगवेदए वा होज्जा ।

A. 50. Gautama ! He may be a woman, or a man or a man-*eunuch*.

प्रश्न ५१—से णं भंते ! किं सकसाई होज्जा अकसाई होज्जा ?

Q. 51. *Bhante* ! Is he with, or without passions ?

उत्तर ५१—गोयमा ! सकसाई वा होज्जा अकसाई वा होज्जा ?

A. 51. Gautama ! He may with as well as without passions.

प्रश्न ५२—जइ अकसाई होज्जा किं उवसंत कसाई होज्जा खीणकसाई होज्जा ?

Q. 52. *Bhante* ! If he be without passions, is it because his passions are tranquilised or enfeebled ?

उत्तर ५२—गोयमा ! णो उवसंत कसाई होज्जा खीणकसाई होज्जा ।

A. 52. Gautama ! They are not tranquilised, but enfeebled.

प्रश्न ५३—जइ सकसाई होज्जा से णं भंते ! कइसु कसाएसु होज्जा ?

Q. 53. *Bhante!* If he be with passions, how many passions does he have ?

उत्तर ५३—गोयमा ! चउसु वा तिसु वा दोसु वा एकम्मि वा होज्जा । चउसु होज्जमाणे चउसु संजलणकोहमाणमायालोभेसु होज्जा । तिसु होज्जमाणे तिसु संजलणमाणमायालोभेसु होज्जा । दोसु होज्जमाणे दोसु संजलणमायालोभेसु होज्जा । एगम्मि होज्जमाणे एगम्मि संजलणलोभे होज्जा ।

A. 53. Gautama ! He may have four, three, two or even one. When four, they are short-lived anger, pride, attachment and greed ; when three, short-lived pride, attachment and greed ; when two, short-lived attachment and greed ; when one shortlived greed.

प्रश्न ५४—तस्स णं भंते ! केवइया अज्झवसाणा पण्णत्ता ?

Q. 54. *Bhante!* How many subjective conduct does he have ?

उत्तर ५४—गोयमा ! असखेज्जा । एवं जहा असौच्चाए तहेव जाव... केवलवरणाणदंसणे समुप्पज्जइ ।

A. 54. Gautama ! Innumerable, as in the case of one without hearing.

प्रश्न ५५—से णं भंते ! केवलपण्णत्तं धम्मं आघवेज्ज वा पण्णवेज्ज वा परूवेज्ज वा ?

Q. 55. *Bhante!* Does he enunciate, propound and establish the Law given by the omniscient ?

उत्तर ५५—हंता ! आघवेज्ज वा पण्णवेज्ज वा परूवेज्ज वा ।

A. 55. Yes, he does enunciate, propound and establish it.

प्रश्न ५६—से णं भंते ! पव्वावेज्ज वा मुंडावेज्ज वा ?

Q. 56. *Bhante* ! Does he initiate and tonsure another ?

उत्तर ५६—हंता गोयमा ! पव्वावेज्ज वा मुंडावेज्ज वा ।

A. 56. Yes, Gautama, he does initiate and tonsure another.

प्रश्न ५७—तस्स णं भंते ! सिस्सा वि पव्वावेज्ज वा मुंडावेज्ज वा ?

Q. 57. *Bhante* ! Does his disciple initiate and tonsure another ?

उत्तर ५७—हंता पव्वावेज्ज वा मुंडावेज्ज वा ।

A. 57. Yes, he does initiate and tonsure another.

प्रश्न ५८—तस्स णं भंते ! पसिस्सा वि पव्वावेज्ज वा मुंडावेज्ज वा ?

Q. 58. *Bhante* ! Does his disciple in the second generation initiate and tonsure another ?

उत्तर ५८—हंता पव्वावेज्ज वा मुंडावेज्ज वा ।

A. 58. Yes, he does initiate and tonsure another.

प्रश्न ५९—से णं भंते ! सिज्झइ बुज्झइ जाव...अंतं करेइ ?

Q. 59. *Bhante* ! Is he perfected, enlightened, till end all misery ?

उत्तर ५९—हंता सिज्झइ जाव...अंतं करेइ ।

A. 59. Yes, he does.

प्रश्न ६०—तस्स णं भंते ! सिस्सा वि सिज्झंति जाव...अंतं करेति ?

Q. 60. *Bhante* ! Is his disciple perfected, till ends all misery ?

उत्तर ६०—हंता सिज्झंति जाव...अंतं करेति ।

A. 60. Yes, he is, till ends all misery.

प्रश्न ६१—तस्स णं भंते ! पसिस्सा वि सिज्झंति जाव...अंतं करेति ?

Q. 61. *Bhante !* Is his disciple in the second generation perfected, till ends all misery ?

उत्तर ६१—एवं चेव जाव...अंतं करेति ।

A. 61. As aforesaid, till ends all misery.

प्रश्न ६२—से णं भंते ! कि उड्डं होज्जा ?

Q. 62. *Bhante !* Do people like this live in the upper regions ?

उत्तर ६२—जहेव असोच्चाए जाव...तदेवकदेसभाए होज्जा ।

A. 62. As aforesaid in the case of those without hearing, till a portion of the oceans.

प्रश्न ६३—से णं भंते ! एगसमए णं केवइया होज्जा ?

Q. 63. *Bhante !* How many of them may live in a unit of time (*samaya*) ?

उत्तर ६३—गोयमा ! जहण्णेणं एक्को वा दो वा तिण्णि वा उक्कोसेणं अट्टसयं । से तेणट्ठेणं गोयमा ! एवं वुच्चइ—सोच्चा णं केवलिसस वा जाव... केवलिववासियाए वा जाव...अत्थेगइए केवलणाणं उप्पाडेज्जा अत्थेगइए केवलणाणं णो उप्पाडेज्जा ।

A. 63. *Gautama !* Minimum one, two or three and maximum one hundred and eight. Hence I say, on hearing, till some may have and some others may not have the supreme knowledge.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante !* So it is. You are right.

एगतीसइमो उद्देसो समत्तो ।

Chapter Thirty one ends.

वत्तीसइमो उद्देशो

Chapter Thirtytwo

[an interview with Gāngeya]

तेणं कालेणं तेणं समएणं वाणियग्गामे णामं णयरे होत्था । वण्णओ ।
दुइपलासिए चेइए । सामी समोसडे । परिसा णिग्गया । धम्मो कहिओ ।
परिसा पडिगया ।

In that period, at that time, there was a city named Vānījyagrāma. Description. There was a *caitya* named Dyutipalāṅga. Bhagavān Mahāvīra arrived there. People went out. Spoke on the Law (*dharma*). People went back home.

तेणं कालेणं तेणं समएणं पासावच्चिज्जे गंगेए णामं अणगारे जेणेव समणे
भगवं महावीरे तेणेव उवागच्छइ । तेणेव उवागच्छित्ता समणस्स
भगवओ महावीरस्स अदूरसामंते ठिच्चा समणं भगवं महावीरं एवं
वयासी ।

In that, period, at that time, there was a monk named Gāngeya, a follower of Pārśva, who arrived where Bhagavān Mahāvīra was camped. Having arrived, he took a seat, neither very near, nor very far and made the following submission :

गांगेय—संतरं भंते ! णेरइया उववज्जंति णिरंतरं णेरइया उववज्जंति ?

Gāngeya—*Bhante* ! Are the infernal beings born with, or without, a time-gap ?

महावीर—गंगेया ! संतरं पि णेरइया उववज्जंति णिरंतरं पि णेरइया
उववज्जंति ।

Mahāvīra—Gāngeya ! They are born with a time-gap, as well as without.

गांगेय—संतरं भंते ! असुरकुमारा उववज्जंति गिरंतरं असुरकुमारा उववज्जंति ?

Gāngeya—Bhante ! Are the Asurakumāras born with, or without, a time-gap ?

महावीर—गांगेया ! संतरं पि असुरकुमारा उववज्जंति गिरंतरं पि असुरकुमारा उववज्जंति । एवं जाव...थणियकुमारा ।

Mahāvīra—Gāngeya ! They are born with a time-gap, as well as without, and like this, till the Stanitkumāras.

गांगेय—संतरं भंते ! पुढविकाइया उववज्जंति गिरंतरं पुढविकाइया उववज्जंति ?

Gāngeya—Bhante ! Are the earth bodies born with, or without, a time-gap ?

महावीर—गांगेया ! णो संतरं पुढविकाइया उववज्जंति गिरंतरं पुढविकाइया उववज्जंति । एवं जाव...वणस्सइकाइया । बेइदिया जाव...वेमाणिया एए जहा णेरइया ।

Mahāvīra—Gāngeya ! They are born, not with a time-gap, but without, and like this, till plants. Two-organ beings, till the Vaimānikas, are like the infernal beings.

गांगेय—संतरं भंते ! णेरइया उव्वट्ठंति गिरंतरं णेरइया उव्वट्ठंति ?

Gāngeya—Bhante ! Do the infernal beings die with, or without, a time-gap ?

महावीर—गांगेया ! संतरं पि णेरइया उव्वट्ठंति गिरंतरं पि णेरइया उव्वट्ठंति । एवं जाव...थणियकुमारा ।

Mahāvīra—Gāngeya ! They die with a time-gap, as well as without, and like this, till the Stanitkumāras.

गंगेय—संतरं भंते ! पुढविकाइया उव्वट्टंति पुच्छा ?

Gāngeya—Bhante ! Do the earth bodies die with a time-gap, pray ?

महावीर—गंगेया ! णो संतरं पुढविकाइया उव्वट्टंति णिरंतरं पुढविकाइया उव्वट्टंति । एवं जाव...वणस्सइकाइया णो संतरं णिरंतरं उव्वट्टंति ।

Mahāvīra—Gāngeya ! They die not with a time-gap, but incessantly, all the while, and like this, till plants.

गंगेय—संतरं भंते ! बेइदिया उव्वट्टंति णिरंतरं बेइदिया उव्वट्टंति ?

Gāngeya—Bhante ! Do the two-organ beings die with, or without, a time-gap ?

महावीर—गंगेया ! संतरं पि बेइदिया उव्वट्टंति णिरंतरं पि बेइदिया उव्वट्टंति । एवं जाव...वाणमंतरा ।

Mahāvīra—Gāngeya ! They die with a time-gap, as well as without, and like this, till the Vāṇavyantaras.

गंगेय—संतरं भंते ! जोइसिया चयंति पुच्छा ?

Gāngeya—Bhante ! Do the Jyotiṣkas go out with a time-gap, pray ?

महावीर—गंगेया ! संतरं पि जोइसिया चयंति णिरंतरं पि जोइसिया चयंति । एवं जाव...वेमाणिया वि ।

Mahāvīra—Gāngeya ! Sometimes they go out with a time-gap and sometimes they do not, and like this, till the Vaimānikas.

गंगेय—कइविहे णं भंते ! पवेसणए पण्णत्ते ?

Gāngeya—Bhante ! How many types of entrance are there ?

महावीर—गंगेया ! चउव्विहे पवेसणए पण्णत्ते तं जहा—णेरइयपवेसणए तिरिक्खजोणियपवेसणए मणुस्सपवेसणए देवपवेसणए ।

Mahāvīra—Gāngeya ! Four types, viz., entrance into the hells, the world of animals, into that of men and into the heavens.

गंगेय—णेरइयपवेसणए णं भंते ! कइविहे पण्णत्ते ?

Gāngeya—Bhante ! How many types of entrances are there into the hells ?

महावीर—गंगेया ! सत्तविहे पण्णत्ते तं जहा—रयणप्पभापुढविणेरइयपवेसणए जाव...अहेसत्तमापुढविणेरइयपवेसणए ।

Mahāvīra—Gāngeya ! Seven types, into Ratnaprabhā hell, till into the lowest seventh.

गंगेय—एणे णं भंते ! णेरइए णेरइयपवेसणएणं पविसमाणे कि रयणप्पभाए होज्जा सक्करप्पभाए होज्जा जाव...अहेसत्तमाए होज्जा ?

Gāngeya—Bhante ! In entering into the hells, does one first go to Ratnaprabhā hell, Śarkarāprabhā hell, till the lowest seventh ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा ।

Mahāvīra—Gāngeya ! May be Ratnaprabhā, or any other, till the lowest seventh. (7 alternative forms)

गंगेय—दो भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा कि रयणप्पभाए होज्जा जाव...अहेसत्तमाए होज्जा ?

Gāngeya—When two souls enter into the hells, do they enter into Ratnaprabhā hell, or any other, till the lowest seventh ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए होज्जा जाव...एगे रयणप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए होज्जा जाव...अहवा एगे सक्करप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए होज्जा एवं जाव...अहवा एगे वालुयप्पभाए एगे अहेसत्तमाए होज्जा । एवं एककेक्का पुढवी छड्डेयव्वा जाव...अहवा एगे तमाए एगे अहेसत्तमाए होज्जा ।

Mahāvīra—Gāngeya ! Together, they may be born in Ratnaprabhā hell, or any other, till the lowest seventh, (7 forms) or, one in Ratnaprabhā and another in one of the six hells, (6 forms) or, one in Śarkarāprabhā and another in one of the five, (5 forms) or, one in Vālukāprabhā and another in one of the four, (4 forms) or, one in Pañkaprabhā and another in one of the three, (3 forms) or, one in Dhūmaprabhā and another in either of the two, (2 forms) or, one in Tamahprabhā and another in the lowest one, (1 form), total 28 forms.

(The rest is given in a tabular form by omitting the details which will not interest a reader.)

गांगेय—तिणिण भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा कि रयणप्पभाए होज्जा जाव...अहेसत्तमाए होज्जा ?

Gāngeya—When three souls enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए दो सक्करप्पभाए होज्जा जाव...अहवा एगे रयणप्पभाए दो अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए एगे सक्करप्पभाए होज्जा जाव...अहवा दो रयणप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए दो वालुयप्पभाए होज्जा जाव..अहवा एगे सक्करप्पभाए दो अहेसत्तमाए होज्जा । अहवा दो सक्करप्पभाए एगे वालुयप्पभाए होज्जा जाव...अहवा दो सक्करप्पभाए एगे अहेसत्तमाए होज्जा । एवं जहा सक्करप्पभाए वत्तव्वया भणिया तथा सव्वपुढवीणं भाणियव्वं जाव...अहवा दो तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए होज्जा ।
 अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे पंकप्पभाए होज्जा जाव...
 अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे अहेसत्तमाए होज्जा । अहवा
 एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए होज्जा । अहवा एगे
 रयणप्पभाए एगे वालुयप्पभाए एगे धूमप्पभाए होज्जा । एवं जाव...
 अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे अहेसत्तमाए होज्जा । अहवा
 एगे रयणाप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए होज्जा जाव...अहवा एगे
 रयणप्पभाए एगे पंकप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए
 एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे धूमप्पभाए
 एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे तमाए एगे अहेसत्त-
 माए होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए
 होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए एगे धूमप्पभाए होज्जा
 जाव...अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए एगे अहेसत्तमाए होज्जा ।
 अहवा एगे सक्करप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए होज्जा जाव...अहवा
 एगे सक्करप्पभाए एगे पंकप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे
 सक्करप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे सक्करप्प-
 भाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए
 एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए
 एगे धूमप्पभाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए एगे
 तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए एगे अहेसत्तमाए
 होज्जा । अहवा एगे वालुयप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा ।
 अहवा एगे वालुयप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा
 एगे वालुयप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे पंकप्प-
 भाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे पंकप्पभाए एगे धूमप्पभाए
 एगे अहेसत्तमाए होज्जा । अहवा एगे पंकप्पभाए एगे तमाए एगे अहेसत्तमाए
 होज्जा । अहवा एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा ।

Mahāvira—Gāṅgeya ! When three souls enter into the hells,
 the distribution is as follows :

When lodged in one hell	- 7 forms
When distributed in two	- 42 forms
When in three	- 35 forms, total 84 forms.

गांगेय—चत्वारि भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा किं रयणप्प-
भाए होज्जा पुच्छा ?

Gāngeya—When four souls enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा
होज्जा । अहवा एगे रयणप्पभाए तिण्णि सक्करप्पभाए होज्जा अहवा एगे
रयणप्पभाए तिण्णि वालुयप्पभाए होज्जा एवं जाव...अहवा एगे रयणप्पभाए
तिण्णि अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए दो सक्करप्पभाए
होज्जा एवं जाव...अहवा दो रयणप्पभाए दो अहेसत्तमाए होज्जा । अहवा तिण्णि
रयणप्पभाए एगे सक्करप्पभाए होज्जा एवं जाव...अहवा तिण्णि रयणप्पभाए एगे
अहेसत्तमाए होज्जा...अहवा एगे सक्करप्पभाए तिण्णि वालुयप्पभाए होज्जा ।
एवं जहेव रयणप्पभाए उवरिमाहिं समं चारियं तथा सक्करप्पभाए वि
उवरिमाहिं समं चारेयव्वं । एवं एककेक्काए समं चारेयव्वं जाव...अहवा
तिण्णि तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए दो वालुयप्पभाए होज्जा अहवा
एगे रयणप्पभाए एगे सक्करप्पभाए दो पंकप्पभाए होज्जा एवं जाव...एगे
रयणप्पभाए एगे सक्करप्पभाए दो अहेसत्तमाए होज्जा । अहवा एगे
रयणप्पभाए दो सक्करप्पभाए एगे वालुयप्पभाए होज्जा एवं जाव...अहवा
एगे रयणप्पभाए दो सक्करप्पभाए एगे अहेसत्तमाए होज्जा । अहवा दो
रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए होज्जा एवं जाव...अहवा
दो रयणप्पभाए एगे सक्करप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे
रयणप्पभाए एगे वालुयप्पभाए दो पंकप्पभाए होज्जा एवं जाव...अहवा एगे
रयणप्पभाए एगे वालुयप्पभाए दो अहेसत्तमाए होज्जा । एवं एएणं गमएणं
जहा तिण्हं तियसंजोगो तथा भाणियव्वो जाव...अहवा दो धमप्पभाए एगे
तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए एगे पंकप्प-
भाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए
एगे धूमप्पभाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे
वालुयप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए
एगे वालुयप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए
एगे सक्करप्पभाए एगे धूमप्पभाए होज्जा । अहवा

एगे रयणप्पभाए एगे सक्करप्पभाए एगे पंकप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे पंकप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पाभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे पंकप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए होज्जा । एवं जहा रयणप्पभाए उवरिमाओ पूढवीओ चारियाओ तथा सक्करप्पभाए वि उवरिमाओ चारियव्वाओ जाव...अहवा एगे सक्करप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे पंकप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे पंकप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा ।

Mahāvira—Gāngeya ! In that case, the distribution is as follows :

When lodged in one hell - 7 forms

When distributed in two - 63 forms

(1-3, 2-2, 3-1 × 21 alternatives)

When in three	- 105 forms
(1-1-2, 1-2-1, 2-1-1 × 35 alternatives)	
When in four	- 35 forms, total 210 forms.

गांगेय—पंच भंते ! णेरइया णेरइप्पवेसणएणं पविसमाणा किं रयणप्पभाए होज्जा पुच्छा ।

Gāngeya—When five souls enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए चत्तारि सक्करप्पभाए होज्जा जाव... अहवा एगे रयणप्पभाए चत्तारि अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए तिण्णि सक्करप्पभाए होज्जा । एवं जाव...अहवा दो रयणप्पभाए तिण्णि अहेसत्तमाए होज्जा । अहवा तिण्णि रयणप्पभाए दो सक्करप्पभाए होज्जा । एवं जाव...अहेसत्तमाए होज्जा । अहवा चत्तारि रयणप्पभाए एगे सक्करप्पभाए होज्जा । एवं जाव...अहवा चत्तारि रयणप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए चत्तारि वालुयप्पभाए होज्जा । एवं जहा रयणप्पभाए समं उवरिमपूढवीओ चारियाओ तथा सक्करप्पभाए वि समं चारेयव्वाओ जाव...अहवा चत्तारि सक्करप्पभाए एगे अहेसत्तमाए होज्जा । एवं एक्केक्काए समं चारेयव्वाओ जाव...अहवा चत्तारि तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए तिण्णि वालुयप्पभाए होज्जा । एवं जाव...अहवा एगे रयणप्पभाए एगे सक्करप्पभाए तिण्णि अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए दो सक्करप्पभाए दो वालुयप्पभाए होज्जा । एवं जाव...अहवा एगे रयणप्पभाए दो सक्करप्पभाए दो अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए एगे सक्करप्पभाए दो वालुयप्पभाए होज्जा । एवं जाव...अहवा दो रयणप्पभाए एगे सक्करप्पभाए दो अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए तिण्णि सक्करप्पभाए एगे वालुयप्पभाए होज्जा । एवं जाव...अहवा एगे रयणप्पभाए तिण्णि सक्करप्पभाए एगे अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए दो सक्करप्पभाए एगे वालुयप्पभाए होज्जा । एवं जाव...अहेसत्तमाए । अहवा तिण्णि रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए होज्जा । एवं जाव...

वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे पंकप्पभाए एगे तमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए एगे धूसप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे पंकप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए जाव...एगे तमाए होज्जा । अहवा एगे सक्करप्पभाए जाव...एगे पंकप्पभाए एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए जाव...एगे पंकप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे वालुयप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे पंकप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे वालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvīra—Gāngeya ! In that case, the distribution is as follows :

When lodged in one hell -	7 forms
When distributed in two -	84 forms
(1-4, 2-3, 3-2, 4-1 × 21 alternatives)	
When in three	- 210 forms
(1-1-3, 1-2-2, 2-1-2, 1-3-1, 2-2-1, 3-1-1 × 35 alternatives)	
When in four	- 140 forms
(1-1-1-2, 1-1-2-1, 1-2-1-1, 2-1-1-1 × 35 alternatives)	
When in five	- 21 forms, total 162 forms.

गंगेय—छभंते ! णेरइया णेरइयपवेसणएणं पविसमाणा किं रयणप्पभाए होज्जा पुच्छा ?

Gāngeya—When six of them enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए पंच सक्करप्पभाए होज्जा अहवा एगे रयणप्पभाए पंच वालुयप्पभाए होज्जा जाव...अहवा एगे रयणप्पभाए पंच

अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए चत्तारि सक्करप्पभाए होज्जा जाव...अहवा दो रयणप्पभाए चत्तारि अहेसत्तमाए होज्जा । अहवा तिण्णि रयणप्पभाए तिण्णि सक्करप्पभाए एवं एएणं कमेणं जहा पंचण्हं दुयासंजोगो तथा छण्ह वि भाणियव्वो णवरं एक्को अब्भहिओ संचारेयव्वो जाव...अहवा पंच तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए चत्तारि बालुयप्पभाए होज्जा अहवा एगे रयणप्पभाए एगे सक्करप्पभाए चत्तारि पंकप्पभाए होज्जा एवं जाव...अहवा एगे रयणप्पभाए एगे सक्करप्पभाए चत्तारि अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए दो सक्करप्पभाए तिण्णि बालुयप्पभाए होज्जा । एवं एएणं कमेणं जहा पंचण्हं तियासंजोगो भणिओ तथा छण्ह वि भाणियव्वो णवरं एक्को अहिओ उच्चारेयव्वो सेसं तं चेव । चउक्कसंजोगो वि तहेव पंचगसंजोगो वि तहेव णवरं एक्को अब्भहिओ संचारेयव्वो जाव पच्छिमो भंगो अहवा दो बालुयप्पभाए एगे पंकप्पभाए एगे धूमप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा ।

अहवा एगे रयणप्पभाए एगे सक्करप्पभाए जाव...एगे तमाए होज्जा । अहवा एगे रयणप्पभाए जाव...एगे धूमप्पभाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए जाव...एगे पंकप्पभाए एगे तमाए एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए जाव...एगे बालुयप्पभाए एगे धूमप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए एगे पंकप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे बालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए एगे बालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvira—Gāngeya ! In that case, the distribution is as follows :

When lodged in one hell - 7 forms

When distributed in two - 105 forms

(1-5, 2-4, 3-3, 4-2, 5-1 × 21 alternatives)

When in three - 350 forms

(1-1-4, 1-2-3, 2-1-3, 1-3-2, 2-2-2, 3-1-2, 1-4-1, 2-3-1, 3-2-1, 4-1-1 × 35 alternatives)

When in four	- 350 forms
(1-1-1-3, 1-1-2-2, 1-2-1-2, 2-1-1-2, 1-1-3-1, 1-2-2-1, 2-1-2-1, 1-3-1-1, 2-2-1-1, 3-1-1-1 × 35 alternatives)	
When in five	- 105 forms
(1-1-1-1-2, 1-1-1-2-1, 1-1-2-1-1, 1-2-1-1-1, 2-1-1-1-1 × 21 alternatives)	
When in six	- 7 forms, total 924 forms.

गांगेय—सत्त भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा पुच्छा ?

Gāngeya—When seven of them enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए छ सक्करप्पभाए होज्जा । एवं एएणं कमेणं जहा छण्हं दुयासंजोगो तथा सत्तण्ह वि भाणियव्वं णवरं एगो अब्भहिओ संचारिज्जइ सेसं तं चव । तियासंजोगो चउक्कसंजोगो पंचसंजोगो छक्कसंजोगो य छण्हं जहा तथा सत्तण्ह वि भाणियव्वं णवरं एक्केक्को अब्भहिओ संचारेयव्वो जाव...छक्कगसंजोगो । अहवा दो सक्करप्पभाए एगे वालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvīra—*Gāngeya* ! In that case, the distribution is as follows :

When lodged in one hell	- 7 forms
When distributed in two	- 126 forms
(1-6, 2-5, 3-4, 4-3, 5-2, 6-1)	
When in three	- 525 forms
(1-1-5, 1-2-4, 2-1-4, 1-3-3, 2-2-3, 3-1-3, 1-4-2, 2-3-2, 3-2-2, 4-1-2, 1-5-1, 2-4-1, 3-3-1, 4-2-1, 5-1-1)	
When in four	- 700 forms
(1-1-1-4, etc., 20 forms x 35 alternatives)	
When in five	- 315 forms
(1-1-1-1-3, etc., 15 forms x 21 alternatives)	

When in six	- 42 forms
(1-1-1-1-2, etc., 6 forms x 7 alternatives)	
When in seven	- 1 form, total 1716 forms.

गांगेय—अट्ट भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा पुच्छा ?

Gāngeya—When eight of them enter into the hells, pray ?

महावीर—गांगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए सत्त सक्करप्पभाए होज्जा । एवं दुयासंजोगो जाव...छक्कसंजोगो य जहा सत्तण्हं भण्णियो तथा अट्टण्हं वि भाणियव्वो णवरं एक्केक्को अब्भह्णियो संचारेयव्वो सेसं तं चेव जाव... छक्कसंजोगस्स । अहवा तिण्णि सक्करप्पभाए एगे वालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए जाव...एगे तमाए दो अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए जाव...दो तमाए एगे अहेसत्तमाए होज्जा । एवं संचारेयव्वं जाव...अहवा दो रयणप्पभाए एगे सक्करप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvira—In that case, *Gāngeya*, the distribution is as follows :

When lodged in one hell	- 7 forms
When distributed in two	- 147 forms
(1-7, 2-6, etc., 7 forms x 21 alternatives)	
When in three	- 735 forms
(1-1-6, etc., 21 forms x 35 alternatives)	
When in four	- 1225 forms
(1-1-1-5, etc., 35 forms x 35 alternatives)	
When in five	- 735 forms
(1-1-1-1-4, etc., 35 forms x 21 alternatives)	
When in six	- 147 forms
(1-1-1-1-1-3, etc., 21 forms x 7 alternatives)	
When in seven	- 7 forms, total 3003 forms.
(1-1-1-1-1-1-2, etc., 7 forms x 1 alternative)	

गंगेय—णव भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा किं पुच्छा ?

Gāngeya—When nine of them enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए अट्ट सक्करप्पभाए होज्जा । एवं दुयासंजोगो जाव...सत्तगसंजोगो य जहा अट्टण्हं भणियं तहा णवण्हं पि भाणियव्वं णवरं एक्केक्को अब्भहिओ संचारेयव्वो सेसं तं चेव । पच्छिमो आलावगो—अहवा तिण्णि रयणप्पभाए एगे सक्करप्पभाए एगे वालुयप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvira—Gāngeya. In that case, the distribution is as follows :

When lodged in one hell -	7 forms
When distributed in two -	168 forms
(1-8, 2-7, etc., 8 forms x 21 alternatives)	
When in three	- 980 forms
(1-1-7, etc., 21 forms x 35 alternatives)	
When in four	- 1960 forms
(1-1-1-6, etc., 56 forms x 35 alternatives)	
When in five	- 1470 forms
(1-1-1-1-5, etc. 70 forms x 21 alternatives)	
When in six	- 392 forms
(1-1-1-1-1-4, etc., 56 forms x 7 alternatives)	
When in seven	- 28 forms, total
	5005 forms.
(1-1-1-1-1-1-3, etc., 2 forms x 1 alternative)	

गंगेय—दस भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा पुच्छा ?

Gāngeya—When ten of them enter into the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए णव सक्करप्पभाए होज्जा । एवं दुयासंजोगो जाव...सत्तसंजोगो य जहा णवण्हं णवरं एक्केक्को अब्भहिओ संचारेयव्वो सेसं तं चेव । अपच्छिमआलावगो—अहवा चत्तारि रयणप्पभाए एगे सक्करप्पभाए जाव...एगे अहेसत्तमाए होज्जा ।

Mahāvīra—Gāngeya ! In that case, the distribution is as follows :

- When lodged in one hell - 7 forms
 When distributed in two - 189 forms
 (1-9, 2-8, etc., 9 forms x 21 alternatives)
 When distributed in three - 1260 forms
 (1-1-8, etc., 36 forms x 35 alternatives)
 When distributed in four - 2940 forms
 (1-1-1-7, etc., 84 forms x 35 alternatives)
 When distributed in five - 2646 forms
 (1-1-1-1-6, etc., 126 forms x 21 alternatives)
 When distributed in six - 882 forms
 (1-1-1-1-1-5, etc., 126 forms x 7 alternatives)
 When distributed in seven - 84 forms, total
 8008 forms.
 (1-1-1-1-1-1-5, etc., 84 forms x 1 alternative)

गांगेय—संखेज्जा भंते ! णेरइया णेरइयपवेसणएणं पविसमाणा पुच्छा ?

Gāngeya—When a countable number of them (from 11 onwards till the limit of countable number called *Sirṣa-prahelikā*) enter the hells, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए संखेज्जा सक्करप्पभाए होज्जा एवं जाव... अहवा एगे रयणप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा दो रयणप्पभाए संखेज्जा सक्करप्पभाए होज्जा एवं जाव...अहवा दो रयणप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा तिण्णि रयणप्पभाए संखेज्जा सक्करप्पभाए होज्जा । एवं एएणं कमेणं एक्केक्को संचारेयव्वो जाव...अहवा दस

रयणप्पभाए संखेज्जा सक्करप्पभाए होज्जा । एवं जाव...अहवा दस रयणप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा संखेज्जा रयणप्पभाए संखेज्जा सक्करप्पभाए होज्जा जाव...अहवा संखेज्जा रयणप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा एवं जहा रयणप्पभा उवरिमपुढवीहिं समं चारिया एवं सक्करप्पभा वि उवरिमपुढवीहिं समं चारेयव्वा । एवं एक्केक्का पुढवी उवरिमपुढवीहिं समं चारेयव्वा जाव...अहवा संखेज्जा तमाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा । अहवा एगे रयणप्पभाए एगे सक्करप्पभाए संखेज्जा पंकप्पभाए होज्जा जाव... अहवा एगे रयणप्पभाए एगे सक्करप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए दो सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा जाव...अहवा एगे रयणप्पभाए दो सक्करप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए तिण्णि सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा । एवं एएणं कमेणं एक्केक्को संचारेयव्वो । अहवा एगे रयणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा जाव...अहवा एगे रयणप्पभाए संखेज्जा वालुयप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा दो रणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा जाव...अहवा दो रयणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा तिण्णि रयणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा । एवं एएणं कमेणं एक्केक्को रयणप्पभाए संचारेयव्वो जाव...अहवा संखेज्जा रयणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा वालुयप्पभाए होज्जा जाव... अहवा संखेज्जा रयणप्पभाए संखेज्जा सक्करप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए एगे वालुयप्पभाए संखेज्जा पंकप्पमाए होज्जा जाव...अहवा एगे रयणप्पभाए एगे वालुयप्पभाए संखेज्जा अहेसत्तमाए होज्जा । अहवा एगे रयणप्पभाए दो वालुयप्पभाए संखेज्जा पंकप्पभाए होज्जा । एवं एएणं कमेणं तियासंजोगो चउक्कसंजोगो जाव...सत्तगसंजोगो य जहा दसण्हं तहेव भाणियव्वो । पच्छिमो आलावगो सत्तसंजोगस्स अहवा संखेज्जा रयणप्पभाए संखेज्जा सक्करप्पभाए जाव... संखेज्जा अहेसत्तमाए होज्जा ।

Mahāvīra—Gāṅgeya ! In that case, the distribution is as follows :

When lodged in one hell	-	7 forms
When distributed in two	.	231 forms
When distributed in three	-	735 forms
When distributed in four	-	1085 forms
When distributed in five	-	861 forms
When distributed in six	-	357 forms
When distributed in seven	-	61 forms, total
		3337 forms

गांगेय—असंखेज्जा भंते ! णेरइया णेरइयप्पवेसणएणं पुच्छा ?

Gāngeya—When an unlimited number of them enter into the hell, pray ?

महावीर—गंगेया ! रयणप्पभाए वा होज्जा जाव...अहेसत्तमाए वा होज्जा । अहवा एगे रयणप्पभाए असंखेज्जा सक्करप्पभाए होज्जा । एवं दुयासंजोगो जाव...सत्तगसंजोगो य जहा संखेज्जाणं भणिओ तथा असंखेज्जाणं वि भाणियव्वो णवरं असंखेज्जाओ अब्भहिओ भाणियव्वो । सेसं तं चेव जाव...सत्तगसंजोगस्स पच्छिभो आलावगो—अहवा असंखेज्जा रयणप्पभाए असंखेज्जा सक्करप्पभाए जाव...असंखेज्जा अहेसत्तमाए होज्जा ।

Mahāvīra—Gāngeya ! In that case, the distribution is as follows :

When lodged in one hell	-	7 forms
When distributed in two	-	252 forms
When distributed in three	-	805 forms
When distributed in four	-	1190 forms
When distributed in five	-	945 forms
When distributed in six	-	392 forms
When distributed in seven	-	67 forms, total
		3658 forms.

गांगेय—उक्कोसेणं भंते ! णेरइया णेरइयप्पवेसणएणं पुच्छा ?

Gāngeya—*Bhante* ! What is their optimum distribution when they enter into the hells ?

महावीर—गंगेया ! सब्बे वि ताव रयणप्पभाए होज्जा अहवा रयणप्पभाए य सक्करप्पभाए य होज्जा अहवा रयणप्पभाए य वालुयप्पभाए य होज्जा जाव...अहवा रयणप्पभाए य अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए य सक्करप्पभाए य वालुयप्पभाए य होज्जा एवं जाव...अहवा रयणप्पभाए य सक्करप्पभाए य अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए वालुयप्पभाए पंकप्पभाए य होज्जा जाव...अहवा रयणप्पभाए वालुयप्पभाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए पंकप्पभाए धूमाए होज्जा । एवं रयणप्पभं अमुयंतेसु जहा तिण्हं तियासंजोगो भणिओ तहा भाणियव्वं जाव...अहवा रयणप्पभाए तमाए य अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए य सक्करप्पभाए वालुयप्पभाए पंकप्पभाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए वालुयप्पभाए धूमप्पभाए य होज्जा जाव...अहवा रयणप्पभाए सक्करप्पभाए वालुयप्पभाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए पंकप्पभाए धूमप्पभाए य होज्जा । एवं रयणप्पभं अमुयंतेसु जहा चउण्हं चउक्कगसंजोगो भणिओ तहा भाणियव्वं जाव...अहवा रयणप्पभाए धूमप्पभाए तमाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए वालुयप्पभाए पंकप्पभाए धूमप्पभाए य होज्जा । अहवा रयणप्पभाए जाव...पंकप्पभाए तमाए य होज्जा । अहवा रयणप्पभाए जाव...पंकप्पभाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए वालुयप्पभाए धूमप्पभाए तमाए य होज्जा । एवं रयणप्पभं अमुयंतेसु जहा पंचण्हं पंचगसंजोगो तहा भाणियव्वं जाव...अहवा रयणप्पभाए पंकप्पभाए जाव...अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए जाव...धूमप्पभाए तमाए य होज्जा । अहवा रयणप्पभाए जाव...धूमप्पभाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए जाव...पंकप्पभाए तमाए य अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए वालुयप्पभाए धूमप्पभाए तमाए अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए सक्करप्पभाए पंकप्पभाए जाव...अहेसत्तमाए य होज्जा । अहवा रयणप्पभाए वालुयप्पभाए जाव...अहेसत्तमाए होज्जा । अहवा रयणप्पभाए य सक्करप्पभाए य जाव...अहेसत्तमाए य होज्जा ।

Mahāvira—Gāngeya ! There is not a single optimum, but seven optima all of which may hold. One may be that all of them are in Ratnaprabhā hell, or in Ratnaprabhā and

Śarkarāprabhā, till Ratnaprabhā and the lowest seventh. The distribution is shown below :

When in Ratnaprabhā alone	- 1 form
When in two, one being Ratnaprabhā	- 6 forms
When in three, one being Ratnaprabhā	- 15 forms
When in four, one being Ratnaprabhā	- 20 forms
When in five, one being Ratnaprabhā	- 15 forms
When in six, one being Ratnaprabhā	- 6 forms
When in all the seven	- 1 form,
	total 64 forms.

गांगेय—एयस्स णं भंते ! रयणप्पभापुढविणेरइयप्पवेसणगस्स सवकरप्पभा-
पुढवि जाव...अहेसत्तमापुढविणेरइयप्पवेसणगस्स कयरे कयरे जाव...
विसेसाहिया वा ?

Gāngeya—Bhante ! Between the seven hells, where the entry is more, where less, where similar and where especially more ?

महावीर—गंगेया ! सव्वत्थोवे अहेसत्तमापुढविणेरइयपवेसणए तमा-
पुढविणेरइयपवेसणए असंखेज्जगुणे । एवं पडिलोमगं जाव...रयणप्पभापुढवि-
णेरइयपवेसणए असंखेज्जगुणे ।

Mahāvīra—Gāngeya ! Smallest is the entry into the lowest seventh. Innumerable times more is the entry into the sixth, and proceed in this reverse order, till innumerable times more is the entry in Ratnaprabhā.

गांगेय—तिरिक्खजोणियपवेसणए णं भंते ! कइविहे पण्णत्ते ?

Gāngeya—Bhante ! How many are the types of entrance into the animal world ?

महावीर—गंगेया ! पंचविहे पण्णत्ते तं जहा—एगिंदियतिरिक्खजोणिय-
पवेसणए जाव...पंचिंदियतिरिक्खजोणियपवेसणए ।

Mahāvīra—Gāngeya ! Five, as an one-organ being, till a five-organ being.

गंगेय—एगे भंते ! तिरिक्खजोणिए तिरिक्खजोणियप्पवेसणएणं पविसमाणे किं एगिदिएसु होज्जा जाव...पंचिदिएसु होज्जा ?

Gāngeya—Bhante ! When a soul enters into the animal world, is he lodged among the one-organ beings, till five-organ beings ?

महावीर—गंगेया ! एगिदिएसु वा होज्जा जाव...पंचिदिएसु वा होज्जा ।

Mahāvīra—Gāngeya ! He may be lodged in any one of these, as a one-organ being, till a five-organ being.

गंगेय—दो भंते ! तिरिक्खजोणिया पुच्छा ?

Gāngeya—Bhante ! When two souls enter into the animal world, are they lodged among one-organ beings, etc. ?

महावीर—गंगेया ! एगिदिएसु वा होज्जा जाव...पंचिदिएसु वा होज्जा । अहवा एगे एगिदिएसु होज्जा एगे बेइदिएसु होज्जा एवं जहा णेरइयप्पवेसणए तहा तिरिक्खजोणियप्पवेसणए वि भाणियव्वे जाव.. असंखेज्जा ।

Mahāvīra—Gāngeya ! They may be lodged among one-organ beings, till five-organ beings, or one among one-organ beings and another among two-organ beings, and so on as in the case of entrance into the hells, till a non-countable number of souls enter into the animal world.

गंगेय—उक्कोसा भंते ! तिरिक्खजोणिया पुच्छा ?

Gāngeya—Bhante ! What is their optimum distribution ?

महावीर—गंगेया ! सब्बे वि ताव एगिदिएसु होज्जा अहवा एगिदिएसु वा बेइदिएसु वा होज्जा । एवं जहा णेरइया चारिया तहा तिरिक्खजोणिया वि चारेयव्वा । एगिदिया अमुयंतेसु दुयासंजोगो तियासंजोगो चउक्कसंजोगो पंचसंजोगो उवउंजिऊण भाणियव्वो जाव..अहवा एगिदिएसु वा बेइदिय जःव...पंचिदिएसु वा होज्जा ।

Mahāvīra—Gāngeya ! All of them may be lodged among one-organ beings, or among one-organ and two-organ beings, and so on, as the optimum distribution in the hells. Also state, without excluding one-organ beings, forms of their distribution among two, three, four and five-organ beings, till all among one-organ beings, or among two-organ beings, till among five-organ beings.

गंगेय—एयस्स णं भंते ! एगिदियतिरिक्खजोणियपवेसणस्स जाव...
पंचिदिय तिरिक्खजोणियपवेसणस्स य कयरे कयरे जाव.. विसेसाहिया वा ?

Gāngeya—*Bhante* ! Between the five types, in which is the entry more, in which less, in which similar and in which especially more ?

महावीर—गंगेया ! सब्वत्थोवे पंचिदियतिरिक्खजोणियपवेसणए चउरि-
दियतिरिक्खजोणियपवेसणए विसेसाहिए तेइदिय विसेसाहिए बेइदिय
विसेसाहिए एगिदियतिरिक्ख विसेसाहिए ।

Mahāvīra—Gāngeya ! Smallest in number are those entering among the five-organ beings. Especially more are those entering among the four-organ beings. Especially more are those entering among the three-organ beings. Especially more are those entering among the two-organ beings. And especially more are those entering among the one-organ beings.

गंगेय—मणुस्सपवेसणए णं भंते ! कइविहे पणत्ते ?

Gāngeya—*Bhante* ! How many are the types of entrance into the world of men ?

महावीर—गंगेया ! कुविहे पणत्ते तं जहा—संमुच्छिममणुस्सपवेसणए
गब्भवक्कंतियमणुस्सपवेसणए य ।

Mahāvīra—Gāngeya ! One without mating by parents and another from the mother's womb.

गांगेय—एगे भंते ! मणुस्से मणुस्सप्पवेसणएणं पविसमाणे कि संमुच्छिम-
मणुस्सेसु होज्जा गब्भवक्कंतियमणुस्सेसु होज्जा ?

Gāngeya—Bhante ! While entering into the world of men,
does a soul use the first channel, or the second one ?

महावीर—गंगेया ! संमुच्छिममणुस्सेसु वा होज्जा गब्भवक्कंतियमणुस्सेसु
वा होज्जा ।

Mahāvīra—Gāngeya ! He may use either, without mating
or the mother's womb.

गांगेय—दो भंते ! मणुस्स पुच्छा ?

Gāngeya—Bhante ! What is the position when two souls
enter into this world ?

महावीर—गंगेया ! संमुच्छिममणुस्सेसु वा होज्जा गब्भवक्कंतियमणुस्सेसु
वा होज्जा । अहवा एगे संमुच्छिममणुस्सेसु वा होज्जा एगे गब्भवक्कं-
तियमणुस्सेसु वा होज्जा । एवं एएणं कमेणं जहा णेरइयप्पवेसणए तहा
मणुस्सप्पवेसणए वि भाणियव्वे जाव...दस ।

Mahāvīra—Gāngeya ! They may enter without mating or
through the mother's womb, or one without mating and
another through the mother's womb, and so on, as in the
case of the hells, till ten souls entering into this world.

गांगेय—संखेज्जा भंते ! मणुस्सा पुच्छा ?

Gāngeya—Bhante ! What is the position when a countable
number enter into this world ?

महावीर—गंगेया ! संमुच्छिममणुस्सेसु वा होज्जा गब्भवक्कंतियमणुस्सेसु
वा होज्जा । अहवा एगे संमुच्छिममणुस्सेसु होज्जा संखेज्जा गब्भवक्कंतिय-
मणुस्सेसु वा होज्जा । अहवा दो संमुच्छिममणुस्सेसु होज्जा संखेज्जा
गब्भवक्कंतिय मणुस्सेसु होज्जा । एवं एक्केक्कं उस्सारितेसु जाव...अहवा
संखेज्जा संमुच्छिममणुस्सेसु होज्जा संखेज्जा गब्भवक्कंतियमणुस्सेसु होज्जा ।

Mahāvira—*Gāngeya* ! They may enter without mating, or through the mother's womb, or one without mating and the rest through the mother's womb, or two through mating and the rest through the mother's womb, till a countable number enter without mating and a countable number through the mother's womb.

गांगेय—असंखेज्जा भंते ! मणुस्सा पुच्छा ?

Gāngeya—*Bhante* ! What is the position when the number is beyond count ?

महावीर—गांगेया ! सव्वे वि ताव संमुच्छिममणुस्सेसु होज्जा । अहवा असंखेज्जा संमुच्छिममणुस्सेसु एगे गब्भवक्कतियमणुस्सेसु होज्जा । अहवा असंखेज्जा संमुच्छिममणुस्सेसु दो गब्भवक्कतिय मणुस्सेसु होज्जा । एवं जाव...असंखेज्जा संमुच्छिममणुस्सेसु होज्जा संखेज्जा गब्भवक्कतियमणुस्सेसु होज्जा ।

Mahāvira—*Gāngeya* ! All may enter without mating, or an uncountable number may enter without mating and one through the mother's womb, or an uncountable number may enter without mating and two through the mother's womb, till an uncountable number may enter without mating and a countable number through the mother's womb.

गांगेय—उक्कोसा भंते ! मणुस्सा पुच्छा ?

Gāngeya—*Bhante* ! What is their optimum distribution ?

महावीर—गांगेया ! सव्वे वि ताव संमुच्छिममणुस्सेसु होज्जा । अहवा संमुच्छिममणुस्सेसु य गब्भवक्कतियमणुस्सेसु वा होज्जा ।

Mahāvira—*Gāngeya* ! All of them may enter without mating, or some may enter without mating and some through the mother's womb.

गांगेय—एयस्स णं भंते ! संमुच्छिममणुस्सपवेसणगस्स गब्भवक्कतिय-मणुस्सपवेसणगस्स य कयरे कयरे जाव...विसेसाहिया ?

Gāngeya—Bhante ! Between the two, which one is more, which one less, similar or especially more ?

महावीर—गंगेया ! सब्बत्थोवे गब्भवक्कत्तियमणुस्सपवेसणए संमुच्छिम-
मणुस्सप्पवेसणए असंखेज्जगुणे ।

Mahāvīra—Gāngeya ! Smaller in number are those who enter through the mother's womb ; innumerable times more are those who enter without mating.

गंगेय—देवपवेसणए णं भंते ! कइविहे पण्णत्ते ?

Gāngeya Bhante ! How many are the types of entrance into the heavens ?

महावीर—गंगेया ! चउव्विहे पण्णत्ते तं जहा—भवणवासीदेवपवेसणए
जाव...वेमाणियदेवपवेसणए ।

Mahāvīra—Gāngeya ! Four, from the *bhavanas*, till the *vimānas*.

गंगेय—एगे भंते ! देवे देवपवेसणएणं पविसमाणे किं भवणवासीसु होज्जा
वाणमंतरजोइसियवेमाणिएसु होज्जा ?

Gāngeya—Bhante ! When a soul enters into a heaven, is he lodged in a *bhavana*, or among the *Vyantaras*, *Jyotiṣkas* or *Valmānikas* ?

महावीर—गंगेया ! भवणवासीसु वा होज्जा वाणमंतरजोइसियवेमाणिएसु
वा होज्जा ।

Mahāvīra—Gāngeya ! He may be into any one of these four.

गंगेय—दो भंते देवा देवपवेसणएणं पुच्छा ?

Gāngeya—Bhante ! What is the position when two souls enter into the heavens ?

महावीर—गंगेया ! भवणवासीसु वा होज्जा वाणमंतरजोइसिय-वेमाणिएसु वा होज्जा । अहवा एगे भवणवासीसु एगे वाणमंतरेसु होज्जा एवं जहा तिरिक्खजोणियपवेसणए तहा देवपवेसणए वि भाणियव्वे जाव... असंखेज्ज वि ।

Mahāvīra—Gāngeya ! They may enter into the *bhavanas*, or among the *Vyantarās*, *Jyotiṣkas* or *Vaimānikas* ; or one in a *bhavana* and another among the *Vyantarās*, and so on, as in the world of animals, till the entry of an uncountable number of souls into the heavens.

गंगेय—उक्कोसा भंते ! पुच्छा ?

Gāngeya—*Bhante* ! What is their optimum distribution ?

महावीर—गंगेया ! सव्वे वि ताव जोइसिएसु होज्जा अहवा जोइसिय-भवणवासीसु य होज्जा अहवा जोइसियवाणमंतरेसु य होज्जा अहवा जोइसिय-वेमाणिएसु य होज्जा अहवा जोइसिएसु य भवणवासीसु य वाणमंतरेसु य होज्जा अहवा जोइसिएसु य भवणवासीसु य वेमाणिएसु य होज्जा अहवा जोइसिएसु य वाणमंतरेसु य वेमाणिएसु होज्जा अहवा जोइसिएसु य भवणवासीसु य वाणमंतरेसु य वेमाणिएसु य होज्जा ।

Mahāvīra—Gāngeya ! All of them may be lodged among the *Jyotiṣkas*, or among the *Jyotiṣkas* and *Vyantarās*, or among the *Jyotiṣkas* and *Vyantarās*, or among the *Jyotiṣkas* and *Vaimānikas*, or among the *Jyotiṣkas*, *Vyantarās* and *Bhavanavāsis* or among the *Jyotiṣkas*, *Bhavanavāsis* and *Vaimānikas*, or among the *Jyotiṣkas*, *Vyantarās* and *Vaimānikas*, or among the *Jyotiṣkas* *Bhavanavāsis*, *Vyantarās* and *Vaimānikas*,

गंगेय—एयस्स णं भंते ! भवणवासीदेवपवेसणगस्स वाणमंतरदेवपवेसणगस्स जोइसियदेवपवेसणगस्स वेमाणियदेवपवेसणगस्स य कयरे कयरे जाव...विसेसाहिया वा ?

Gāngeya—*Bhante* ! Between the four, which one is more which one less, similar or especially more ?

महावीर—गंगेया ! सव्वत्थोवे वेमाणियदेवपवेसणए भवणवासीदेवपवेसणए असंखेज्जगुणे वाणमंतरदेवपवेसणए असंखेज्जगुणे जोइसियदेवपवेसणए संखेज्जगुणे ।

Mahāvīra—Gāngeya ! Smallest in number are those who are lodged in the *vimānas* ; innumerable times more are those who are lodged in the *bhavanas* ; innumerable times more are those who are lodged among the *Vyantaras*. But a countable number of times more are the entries among the *Jyotiṣkas*.

गंगेय—एयस्स णं भंते ! णेरइयपवेसणगस्स तिरिक्खजोणिय मणुस्स देवपवेसणगस्स य कयरे कयरे जाव...विसेसाहिए वा ?

Gāngeya—Bhante ! Between entry into the hells, in the animal world, into the world of men and in the heavens, which one is more, which one less, similar or especially more ?

महावीर—गंगेया ! सव्वत्थोवे मणुस्सपवेसणए णेरइयपवेसणए असंखेज्जगुणे देवपवेसणए असंखेज्जगुणे तिरिक्खजोणियपवेसणए असंखेज्जगुणे ।

Mahāvīra—Gāngeya ! Smallest in number are the entries into the world of men. Innumerable times more are the entries into the hells. Innumerable times more are the entries into the heavens. Innumerable times more are the entries into the animal world.

गंगेय—संतरं भंते ! णेरइया उव्वज्जंति णिरंतरं णेरइया उव्वज्जंति संतरं असुरकुमारा उव्वज्जंति णिरंतरं असुरकुमारा उव्वज्जंति जाव...संतरं वेमाणिया उव्वज्जंति णिरंतरं वेमाणिया उव्वज्जंति संतरं णेरइया उव्वट्ठंति णिरंतरं णेरइया उव्वट्ठंति जाव...संतरं वाणमंतरा उव्वट्ठंति णिरंतरं वाणमंतरा उव्वट्ठंति संतरं जोइसिया चयंति णिरंतरं जोइसिया चयंति संतरं वेमाणिया चयंति णिरंतरं वेमाणिया चयंति ?

Gāngeya—Bhante ! Are the infernal beings born with a gap or without a gap ? Are Asurakumāras born with a gap or without a gap, till are the Vaimānikas born with a gap or without a gap? Do the infernal beings die with a gap or without a gap, till do the Vyantaras die with a gap or without a gap ? Do the Jyotiṣkas descend with a gap or without a gap, till do the Vaimānikas descend with a gap or without a gap ?

महवीर—गंगेया ! संतरं पि णेरइया उववज्जंति णिरंतरं पि णरइया उववज्जंति जाव...संतरं पि थणियकुमारा उववज्जंति णिरंतरं पि थणियकुमारा उववज्जंति । णो संतरं पुढविकाइया उववज्जंति णिरंतरं पुढविकाइया उववज्जंति एवं जाव...वणस्सइकाइया । सेसा जहा णेरइया जाव...संतरं पि वेमाणिया उववज्जंति णिरंतरं पि वेमाणिया उववज्जंति । संतरं पि णेरइया उव्वट्ठंति णिरंतरं पि णेरइया उव्वट्ठंति एवं जाव... थणियकुमारा । णो संतरं पुढविकाइया उव्वट्ठंति णिरंतरं पुढविकाइया उव्वट्ठंति एवं जाव...वणस्सइकाइया । सेसा जहा णेरइया णवरं जोइसिय-वेमाणिया चयंति अभिलावो जाव...संतरं पि वेमाणिया चयंति णिरंतरं पि वेमाणिया चयंति ।

Mahāvīra—Gāngeya ! The infernal beings may be born with a gap or without a gap till Stanitkumāras may be born with a gap or without a gap. Earth bodies are born, not with a gap, but without a gap, till plants. The rest, till the Vaimānikas, are like the infernal beings who may be born with a gap or without a gap. The infernal beings may die with a gap or without a gap, and repeat this till Stanitkumāras. Earth bodies die, not with a gap, but without, and repeat this till plants. The rest are like the infernal beings, except the Jyotiṣkas and Vaimānikas who descend (not die), with a gap as well as without.

गंगेय—सओ भंते ! णेरइया उववज्जंति असओ भंते ! णेरइया उववज्जंति ?

Gāngeya—Bhante ! Are the existing infernal beings born ? Are the non-existing infernal beings born ?

महावीर—गंगेया ! सओ णेरइया उव्वज्जंति णो असओ णेरइया उव्वज्जंति । एवं जाव...वेमाणिया ।

Mahāvira—Gāngeya ! The existing ones, not the non-existing, and like this, till the Vaimānikas.

गंगेय—सओ भंते ! णेरइया उव्वट्ठंति असओ णेरइया उव्वट्ठंति ?

Gāngeya—*Bhante* ! Do the existing infernal beings die ? Do non-existing infernal beings die ?

महावीर—गंगेया ! सओ णेरइया उव्वट्ठंति णो असओ णेरइया उव्वट्ठंति । एवं जाव...वेमाणिया णवरं जोइसियवेमाणिएसु चयंति भाणियव्वं ।

Mahāvira—Gāngeya ! The existing infernal beings, not the non-existing ones, die, and like this till the Vaimānikas, except that Joytiṣkas and the Vaimānikas descend.

गंगेय—सओ भंते ! णेरइया उव्वज्जंति असओ भंते ! णेरइया उव्वज्जंति सओ असुरकुमारा उव्वज्जंति जाव...सओ वेमाणिया उव्वज्जंति असओ वेमाणिया उव्वज्जंति । सओ णेरइया उव्वट्ठंति असओ णेरइया उव्वट्ठंति सओ असुरकुमारा उव्वट्ठंति जाव...सओ वेमाणिया चयंति असओ वेमाणिया चयंति ?

Gāngeya—*Bhante* ! Are the infernal beings born among the existing, or among the non-existing, ones ? Are Asurakumāras born among existing Asurakumāras, or among the non-existing ones ? Till, are the Vaimānikas born among the existing Vaimānikas, or among the non-existing ones ? Do the infernal beings die from among the existing, or from among the non-existing, ones ? Do Asurakumāras die from among the existing, or from among the non-existing, ones ? Till, do the Vaimānikas die from among the existing, ones ?

महावीर—गंगेया ! सओ णेरइया उववज्जंति णो असओ णेरइया उववज्जंति सओ असुरकुमारा उववज्जंति णो असओ असुरकुमारा उववज्जंति जाव...सओ वेमाणिया उववज्जंति णो असओ वेमाणिया उववज्जंति सओ णेरइया उवट्ठंति णो असओ णेरइया उवट्ठंति जाव...सओ वेमाणिया चयंति णो असओ वेमाणिया चयंति ।

Mahāvira—Gāngeya ! The infernal beings are born among the existing, not among the non-existing, infernal beings. Asurakumāras are born among existing Asurakumāras, not among the non-existing ones, till the Vaimānikas are born among the existing, not among the non-existing, ones. The infernal beings die from among the existing, not from among the non-existing, ones. Till the existing Vaimānikas descend, not the non-existing ones.

गंगेय—से केणट्ठेणं भंते ! एवं वुच्चइ—सओ णेरइया उववज्जंति णो असओ णेरइया उववज्जंति जाव...सओ वेमाणिया चयंति णो असओ वेमाणिया चयंति ?

Gāngeya—Bhante ! What is the reason, till the existing Vaimānikas descend not the non-existing ones ?

महावीर—से णुणं गंगेया ! पासेणं अरहया पुरिसदाणीएणं सासए लोए बुइए अणाईए अणवयग्गे जहा पंचमसए जाव...जे लोक्कइ से लोए । से तेणट्ठेणं गंगेया ! एवं वुच्चइ- जाव...सओ वेमाणिया चयंति णो असओ वेमाणिया चयंति ।

Mahāvira—Gāngeya ! Arhat Pārśva, the best among men, has called the universe eternal, without a beginning and without an end (repeat what is stated in S. 5. U. 9.), till what is visible (*lokkat*) is the universe (*loka*). Hence Gāngeya, it has been said, till the existing Vaimānikas descend, not the non-existing ones.

गंगेय—सयं भंते ! एवं जाणह उदाहु असयं असोच्चा एए एवं जाणह उदाहु सोच्चा सओ णेरइया उववज्जंति णो असओ णेरइया उववज्जंति जाव...सओ वेमाणिया चयंति णो असओ वेमाणिया चयंति ?

Gāngeya—Bhante ! Do you know yourself, or not yourself, by hearing or not by hearing infernal beings are born, not the non-existing ones, and so on ?

महावीर—गंगेया ! सयं एए एवं जाणामि णो असयं असोच्चा एए एवं जाणामि णो सोच्चा सओ णेरइया उववज्जंति णो असओ णेरइया उववज्जंति जाव...सओ वेमाणिया चयंति णो असओ वेमाणिया चयंति ।

Mahāvīra—Gāngeya ! I know myself, not otherwise, not by hearing, without hearing, that the existing, not the non-existing, infernal beings are born, etc.

गंगेय—से केणट्टेणं भंते ! एवं वुच्चइ—तं चेव जाव...णो असओ वेमाणिया चयंति ?

Gāngeya—Bhante ! How do you justify ?

महावीर—गंगेया ! केवली णं पुरत्थिमेणं मियं पि जाणइ अमियं पि जाणइ । दाहिणेणं एवं जहा सह दुहेसए जाव...णिव्वुडे णाणे केवलिसस । से तेणट्टेणं गंगेया ! एवं वुच्चइ—तं चेव जाव...णो असओ वेमाणिया चयंति ।

Mahāvīra Gāngeya ! The omniscient know things in the east within a limit and beyond limit ; and like this in the south ; and like this (as said in S. 6. U. 4) till the knowledge of the omniscient takes no limit. *Gāngeya !* Thus do I justify.

गंगेय—सयं भंते ! णेरइया णेरइएसु उववज्जंति असयं णेरइया णेरइएसु उववज्जंति ?

Gāngeya—Bhante ! Are the infernal beings themselves, or not themselves, born among the infernal beings ?

महावीर—गंगेया ! सयं णेरइया णेरइएसु उववज्जंति णो असयं णेरइया णेरइएसु उववज्जंति ।

Mahāvīra—Gāngeya ! They are born themselves, not other wise.

गांगेय—से केणट्टेणं भंते ! एवं वुच्चइ—जाव...उववज्जंति ?

Gāngeya—Bhante ! How does it happen ?

महावीर—गंगेया ! कम्मोदएणं कम्मगुह्यत्ताए कम्मभारियत्ताए कम्मगुहसंभारियत्ताए असुभाणं कम्माणं उदएणं असुभाणं कम्माणं विवागेणं असुभाणं कम्माणं फलविवागेणं सयं णेरइया णेरइएसु उववज्जंति णो असयं णेरइया णेरइएसु उववज्जंति । से तेणट्टेणं गंगेया ! जाव...उववज्जंति ।

Mahāvīra—Gāngeya ! The infernal beings are born themselves, not otherwise, because of karma coming up, because of the importance of karma, because of its weight, because of its importance and weight, because of impious karma coming up, because of the outcome of impious karma, because of the result and outcome of impious karma. Hence so.

गांगेय—सयं भंते ! असुरकुमारा पुच्छा ?

Gāngeya—Bhante ! Are Asurakumāras themselves, or not themselves, born among Asurakumāras ?

महावीर—गंगेया ! सयं असुरकुमारा जाव...उववज्जंति णो असयं असुरकुमारा जाव...उववज्जंति ।

Mahāvīra—Gāngeya ! They are born themselves, not otherwise.

गांगेय—से केणट्टेणं तं चेव जाव...उववज्जंति ?

Gāngeya—Bhante ! Why so ?

महावीर—गंगेया ! कम्मोदएणं कम्मोवसमेणं कम्मविगईए कम्मविसोहीए कम्मविशुद्धीए सुभाणं कम्माणं उदएणं सुभाणं कम्माणं विवागेणं सुभाणं कम्माणं फलविवागेणं सयं असुरकुमारा असुरकुमारत्ताए उववज्जंति णो असयं असुरकुमार जाव...उववज्जंति । से तेणट्टेणं जाव...उववज्जंति एवं जाव...थणियकुमारा ।

Mahāvira—Gāngeya ! They are born themselves because of *karma* coming up, till the result and outcome of impious *karma*.

गंगेय—सयं भंते ! पुढविकाइया पुच्छा ?

Gāngeya—*Bhante* ! Are the earth bodies themselves, or not themselves born among the earth bodies ?

महावीर—गंगेया ! सयं पुढविकाइया जाव...उववज्जंति णो असयं पुढविकाइया जाव...उववज्जंति ।

Mahāvira—Gāngeya ! They are themselves born, not otherwise.

गंगेय—से केणट्टेणं जाव...उववज्जंति ?

Gāngeya—*Bhante* ! Why so ?

महावीर—गंगेया ! कम्मोदएणं कम्मगुह्यत्ताए कम्मभारियत्ताए कम्म-गुरुसंभारियत्ताए सुभासुभाणं कम्माणं उदएणं सुभासुभाणं कम्माणं विवागेणं सुभासुभाणं कम्माणं फलविवागेणं सयं पुढविकाइया जाव...उववज्जंति णो असयं पुढविकाइया जाव...उववज्जंति से तेणट्टेणं जाव...उववज्जंति । एवं जाव...मणुस्सा । वाणमंतरजोइसियवेमाणिया जहा असुरकुमारा । से तेणट्टेणं गंगेया ! एवं वुच्चइ—सयं वेमाणिया जाव...उववज्जंति णो असयं जाव...उववज्जंति ।

Mahāvira—Gāngeya ! Again because of *karma* coming up, till impious *karma*. Repeat this till men. The Vyantaras, Jyotiṣkas and the Vaimānikas are like Asurakumāras. Hence so, till the Vaimānikas are themselves, not otherwise, born among the Vaimānikas.

तप्पभिइं च णं से गंगेये अणगारे समणं भगवं महावीरं पच्चभिजाणइ सव्वण्णुं सव्वदरिंसि । तएणं से गंगेये अणगारे समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहीणं करेइ करेत्ता वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुब्भं अंतियं चाउज्जामाओ

धम्माओ पंचमह्व्वइयं एवं जहा कालासवेसियपुत्तो तहेव भाणियव्वं जाव...
सव्वदुक्खप्पहीणे ।

Whereon Monk Gāngeya realised that Bhagavān Mahāvira was all-knowing and all-seeing. Thrice he walked round him in reverence, paid his homage and obeisance and said, *Bhante* ! I would like to receive from you the religion of the Five Vows in lieu of my present religion based on the Four Vows (repeat the whole description of Kālāsyaveṣika-putra in S. 1 U. 9), till Monk Gāngeya was perfected, enlightened, liberated, till ended all misery.

बत्तीसइमो उद्देशो समत्तो ।

Chapter Thirtytwo ends.

तेत्तीसइमो उद्देशो

Chapter Thirtythree

[*R̥ṣabhadattā and Devānandā*]

तेणं कालेणं तेणं समएणं माहणकुंडग्गामे णयरे होत्था । वण्णओ । बहुसालए चेइए । वण्णओ । तत्थ णं माहणकुंडग्गामे णयरे उसभदत्ते णामं माहणे परिवसइ । अड्ढे दित्ते वित्ते जाव...अपरिभूए । रिउव्वेदज्जुव्वेद-सामवेदअथव्वणवेद जहा खंदओ जाव...अण्णेसु य बहुसु बंभण्णएसु सुपरिणिट्ठिए समणोवासए अभिगयजीवाऽजीवे उवलद्धपुण्णपावे जाव...अप्पाणं भावेमाणे विहरइ । तस्स णं उसमदत्तस्स माहणस्स देवाणंदा णामं माहणी होत्था । सुकुमालपाणिपाया जाव...पियदंसणा सुरूवा समणोवासिया अभिगय-जीवाजीवा उवलद्धपुण्णपावा जाव...विहरइ ।

In that period, at that time, there was a city named Brāhmaṇakuṇḍa. Description. There was a *caitya*. Description. In that city, there lived a Brahmin named R̥ṣabhadatta. He was rich and powerful, fearless and famous, besides, like Skandaka, he was well-versed in the Vedas, *Rk*, *Yajur*, *Sāma* and *Atharva*, and many other Brahminical texts. (Later, during the spiritual regime of Arhat Pārśva), he became a devotee of the Śramaṇa path, knew thoroughly the fundamentals, such as, soul, matter, etc., was acquainted with the distinction between virtue and vice, etc., till his was the life of an enlightened personality. He had a wife named Devānandā. She had very tender limbs, till she possessed a very pleasant appearance. She was also a devotee of the Śramaṇa path, knew well the fundamentals, was acquainted with the distinction between virtue and vice, etc., till hers was the life of an enlightened personality.

तेणं कालेणं तेणं समएणं सामी समोसडे । परिसा जाव...पज्जुवासइ ।

In that period, at that time, Śraṃṇa Bhagavān Mahāvīra arrived there. People went out, till worshipped him.

तएणं से उसभदत्ते माहणे इमीसे कहाए उवलद्धुते समाणे हट्ट जाव...
 हियाए जेणेव देवाणंदा माहणी तेणेव उवागच्छइ। उवागच्छिता देवाणंदं
 माहणि एवं वयासी—एवं खलु देवाणुप्पिए ! समणे भगवं महावीरे आइगरे
 जाव...सव्वण्णू सव्वदरिसी आगासगएणं चक्केणं जाव...सुहंसुहेणं विहरमाणे
 बहुसालए चेइए अहापडिख्वं जाव...विहरइ। तं महाफलं खलु देवाणुप्पिए !
 तहारूवाणं अरहंताणं भगवंताणं णामगोयस्स वि सवणयाए किमंग पुण
 अभिगमणवंदणणमंसणपडिपुच्छणपज्जुवासणयाए एगस्स वि आयरियस्स
 घस्मियस्स सुवयणस्स सवणयाए किमंग पुण विउलस्स अट्टस्स गहणयाए।
 तं गच्छामो णं देवाणुप्पिए ! समणं भगवं महावीरं वंदामो णमंसामो
 जाव...पज्जुवासामो। एयं णं इहभवे य परभवे य हियाए सुहाए खमाए
 णिस्सेसाए आणुगामियत्ताए भविस्सइ।

On hearing about the arrival of Bhagavān Mahāvīra, R̥ṣabhadatta was immensely delighted, till his heart was filled with joy. He came to his wife Devānandā and said unto her, "Oh beloved of the gods ! The organiser of the Order, till all-knowing and all-seeing Bhagavān Mahāvīra who is linked with the divine disc in heaven, while wandering happily, has arrived here and is duly camped at the *caitya* named Vahuśālaka. The mere mention of the name and line of this divine personality is capable of giving great results, what to speak of the outcome of such a rare chance of being able to go into his presence, pay homage and obeisance to him, have our doubts resolved, and worship him. When the listening of a single, noble, pious word from such a worthy personality is capable of giving great results, where is the doubt about great results emanating when one listens a whole sermon ? So, oh beloved of the gods, let us go, pay our homage and obeisance, till worship him. This will do us good, confer bliss, preserve our joy and give the highest benefit and meritorious acquisitions in this life as well as in the life ahead."

तएणं सा देवाणंदा माहणी उसभदत्तेणं माहणेणं एवं वृत्ता समाणी हट्ट जाव...
हियया करयल जाव...कट्टु उसभदत्तस्स माहणस्स एयमट्टं विणएणं
पडिसुणेइ ।

Being thus addressed by her husband, Devānandā was highly delighted at heart, till she welcomed the suggestion by touching her forehead with fingers on her folded palms.

तएणं से उसभदत्ते माहणे कोडुंबियपुरिसे सदावेइ । कोडुंबियपुरिसे
सदावेत्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! लहुकरणजुत्तजोइय-
समखुरवालिहाणसमलिहियसिगेहिं जंबुणया मयकलावजुत्तपरिविसिट्टेहिं रयया-
मयघटासुत्तरज्जुयपवरकंचणणत्थपग्गहोग्गहियएहिं णीलुप्पलकयामेलएहिं पवर-
गोणजुवाणएहिं णाणामणिरयणघटियाजालपरिगयं सुजायजुगजोत्तरज्जुयजुग-
पसत्थसुविरचियणिमियं पवरलक्खणोववेयं धम्मियं जाणप्पवरं जुत्तामेव
उवट्टवेह । उवट्टवेत्ता मम एयमाणत्तियं पच्चप्पिणह । तएणं ते कोडुं-
बियपुरिसा उसभदत्तेणं माहणेणं एवं वृत्ता समाणा हट्ट जाव...हियया करयल
एवं सामी तहत्ताणाए विणएणं वयणं जाव...पडिसुणेत्ता खिप्पामेव लहुकरणजुत्त
जाव...धम्मियं जाणप्पवरं जुत्तामेव उवट्टवेत्ता जाव...तमाणत्तियं
पच्चप्पिणंति ।

Thereon R̥ṣabhadatta called his men and said unto them, "Oh beloved of the gods ! Bring here the best and most auspicious of chariots, with bells dangling and decorated with precious stones, with good seats and bridle, drawn by two fine and young bulls who have a quick pace, who are beautiful and alike in grace, with similar hoofs and tails, with golden ornaments tied round their neck, with fine movement, with silver bells tinkling, with a golden rope passing through the nostrils of the animals, with blue lotus covering their heads, yoked to it, and report to me the fulfilment of the order." On receiving this order from the brahmin, his men were highly pleased, till they touched their foreheads with fingers on their folded palms and said, "Oh master ! We shall act as desired by you." So saying, they accepted the order and proceeded for its execution, till they made ready a fine and auspicious chariot and reported about the same.

तएणं से उसभदत्ते माहणे ष्हाए जाव...अप्पमहग्घाभरणालंकियसरीरे साओ गिहाओ पडिणिक्खमइ। पडिणिक्खमिता जेणेव बाहिरिया उवट्टाणसाला जेणेव धम्मिए जाणप्पवरे तेणेव उवागच्छइ। उवागच्छिता धम्मियं जाणप्पवरं दुरुढे। तएणं सा देवाणंदा माहणी अंतो अंतेउरंसि ष्हाया। कयवलकम्मा कयकोउयमंगलपायच्छिता किंच वरपायपत्तणेउरमणिमेहलाहार-रचियउचियकडगखुड्डुगएगावलीकंठसुत्तउरत्थगेवेज्जसोणिसुत्तगणाणामणिरयण-भूसणविराइयंगी चीणंसुयवत्थपवरपरिहिया दुगुल्लसुकुमालउत्तरिज्जा सव्वोउय-सुरभिकुसुमवरियसिरया वरचंदणवंदिया वराभरणभूसियंगी कालागरुधूवधूविया सिरिसमाणवेसा जाव...अप्पमहग्घाभरणालंकियसरीरा बहुंहि खुज्जाहि चिलाइ-याहि णाणादेसविदेसपरिपिडयाहिं सदेसणेवत्थगहियवेसाहिं इंगियिंचितियपत्थिय-वियाणियाहिं कुसलाहिं विणीयाहिं चेडियाचक्कवालवरिसधरथेरकंचुइज्ज-महत्तरगवंदपरिक्खिता अंतेउराओ णिग्गच्छइ णिग्गच्छिता जेणेव बाहिरिया उवट्टाणसाला जेणेव धम्मिए जाणप्पवरे तेणेव उवागच्छइ उवागच्छिता जाव... धम्मियं जाणप्पवरं दुरुढा।

Thereon Brahmin R̥sabadatta took his bath, till decorated his body with ornaments, light in weight but high in value, came out of his house and proceeded towards the place where stood the chariot duly yoked and took his seat. Brahmani Devānandā too took her bath in her apartment, performed the necessary rites at the time of bath and fulfilled the propitiatory and expiatory duties ; then she decorated her legs with ornaments, her head with ornaments studded with gems, put bracelets on her arms and rings on her fingers, a single-line necklace studded with precious stones round her neck, a costly thread and a long garland-like necklace on her breast, and a precious thread round her waist ; then she put on a silken robe and covered her body with a silken wrapper, decorated the hairs on her head with scented flowers of all seasons, put sandal paste on her forehead, looking in her jewellery and aroma like goddess Śrī, the goddess of wealth. She came out attended by maids with a hunch on their back, maids from Cilātadeśa, till maids from many other lands in their national costumes, who could read gestures, who were expert and gentle, in the company of other members of

their family, attended by local maids, *eunuchs*, personal attendants of long-standing and elderly women, and proceeded towards the car-shed, till took her seat.

तएणं से उसभदत्ते माहणे देवाणंदाए माहणीए सद्धि धम्मियं जाणप्पवरं दुरूढे समणे णियगपरियालसंपरिवुडे माहणकुंडग्गामं णयरं मज्झमज्झेणं णिग्गच्छइ। णिग्गच्छिता जेणेव बहुसालए चेइए तेणेव उवागच्छइ। तेणेव उवागच्छिता छत्ताईए तित्थगराइसए पासइ पासित्ता धम्मियं जाणप्पवरं ठवेइ ठवित्ता धम्मियाओ जाणप्पवराओ पच्चोरुहइ पच्चोरहित्ता समणं भगवं महावीरं पंचविहेणं अभिगमेणं अभिगच्छइ तं जहा—सच्चित्ताणं दब्बाणं विउसरणयाए एवं जहा विइयसए जाव...तिविहाए पज्जुवासणयाए पज्जुवासइ। तएणं सा देवणंदा माहणी धम्मियाओ जाणप्पवराओ पच्चोरुहइ पच्चोरहित्ता बहूहि खुज्जाहि जाव...महत्तरगवंदपरिक्खित्ता समणं भगवं महावीरं पंचविहेणं अभिगमेणं अभिगच्छइ तं जहा—सच्चित्ताणं दब्बाणं विउसरणयाए अच्चित्ताणं दब्बाणं अविमोयणयाए विणोयणयाए गायलट्टीए चक्खुप्फासे अंजलिपग्गहेणं मणस्स एगत्तीभावकरणेणं जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। उवागच्छिता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ करित्ता वंदइ णमंसइ। वंदित्ता णमंसित्ता उसभदत्तं माहणं पुरओ कट्टु द्विया चेव सपरिवारा सुस्सूसमाणी णमंसमाणी अभिमुहा विणएणं पंजलिउडा जाव...पज्जुवासइ।

Then Brahmin R̥ṣabhadatta and his wife, Devānandā, seated on the chariot and attended by members of their retinue, passed through the city and arrived at the Vahusālaka park. When the supernaturals like canopy, etc., round Bhagavān Mahāvīra became visible, they stopped the chariot and alighted from it. Then R̥ṣabhadatta proceeded towards Bhagavān Mahāvīra after taking five necessary precautions (for details, S. 2 U. 5), till worshipped him in three modes. Devānandā also did the same, bowing low in humility, and folded her hands when Bhagavān Mahāvīra's attention was drawn. With full concentration of her mind, she encircled him thrice and paid her homage and obeisance, and thereafter she stood behind her husband, with her attendants,

carefully listening, humbly bending low and standing in the presence of Bhagavān Mahāvīra with her hands folded in humility and worshipping.

तएणं सा देवणंदा माहणी आगयपण्हाया पप्फुयलीयणा संवरियवलयबाहा कंचुयपरिक्खत्तिया धाराहयकलंबगं पिव समूसवियरोमकूवा समणं भगवं महावीरं अणिमिसाए दिट्ठीए पेहमाणी पेहमाणी चिट्ठइ ।

As the pious lady stood like this, she had a natural flow of milk in her breast. Her eyes were filled with tears of joy. Her bangles became tight on her thrilled arms. She felt a profound delight all over her body. Her brassiers got expanded. Like the pollens of *kadamba* flower beaten by rain-drops, all the pore-hairs on her body were thrilled with joy. She fixed her steady gaze on Bhagavān Mahāvīra and looked at him without even a wink.

—भंते !

भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी—

प्रश्न ६४—किं णं भंते ! एसा देवाणंदा माहणी आगयपण्हाया तं चैव जाव...रोमकूवा देवाणुप्पियं अणिमिसाए दिट्ठीए पेहमाणी पेहमाणी चिट्ठइ ?

Bhante !

Bhagavān Gautama paid his homage and obeisance, till made the following submission :

Q. 64 *Bhante !* Why is there a natural flow of milk in the breast of Brahmani Devānandā, till her pore-hairs are thrilled with joy, and why does she fix her steady gaze on you ?

—गोयमाइ !

समणे भगवं महावीरे भगवं गोयमं एवं वयासी—

उत्तर ६४—एवं खलु गोयमा ! देवाणंदा माहणी ममं अम्मगा अहंणं देवाणंदाए माहणीए अत्तए । तएणं सा देवणंदा माहणी तेणं पुव्वपुत्तसिणेह-

रागेणं आगयण्ह्या जाव...समूसवियरोमकूवा ममं अणिमिसाए दिट्ठीए पेहमाणी पेहमाणी चिट्ठइ।

Gautama !

Śamana Bhagavān Mahāvīra replied to **Gautama** thus :

A. 64 **Gautama!** You do not know this **Brahmani Devānandā** happens to be my mother, and I am her child. Because of this natural affection of a mother for her child, there is the flow of milk in her breast, till her pore-hairs are thrilled with joy, and she stands with her gaze fixed on me.

तएणं समणे भगवं महावीरे उसभदत्तस्स माहणस्स देवाणंदाए माहणीए तीसे य महति महालियाए इसिपरिसाए जाव...परिसा पडिगया।

After this, **Bhagavān Mahāvīra** spoke at length to his guests as well as to the vast assembly of people, after which people went back home.

तएणं से उसभदत्ते माहणे समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा णिसम्म हट्ठुट्ठे उट्ठाए उट्ठेइ उट्ठाए उट्ठेत्ता समणं भगवं महावीरं तिक्खुत्तो जाव...णमंसित्ता एवं वयासी—एवमेयं भंते ! तहमेयं भंते ! जहा खंदओ जाव...से जहेयं तुब्भे वदह त्ति कट्टु उत्तरपुरत्थिमं विसिभागं... अवक्कमइ अवक्कमित्ता सयमेव आभरणमल्लाज्जंकारं ओमुयइ सयमेव ओमुइत्ता सयमेव पंचमुट्ठियं लोयं करेइ करित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पयाहिणं जाव...णमंसित्ता एवं वयासी—आलित्ते णं भंते ! लोए पलित्ते णं भंते ! लोए आलित्तपलित्ते णं भंते ! लोए जराए मरणेण य एवं एएणं कमेणं जहा खंदओ तहेव पव्वइओ जाव...सामाइयमाइयाइं एक्कारस्स अंगाइं अहिज्झइ जाव...बहुहि चउत्थल्लट्ठुट्ठमदसम जाव...विचित्तेहि तवोक्कमेहि अप्पाणं भावेमाणे बहुइं वासाइं सामण्णपरियागं पाउणइ पाउणित्ता मासियाए संलेहणाए अत्ताणं भूसेइ भूसित्ता सट्ठि भत्ताइं अणसणाए छेदेइ छेदिता जस्सट्ठाए कीरइ णगभावो जाव...तमट्ट आराहेइ आराहेत्ता जाव...सव्वदुक्खप्पहीणे ।

On hearing and accepting the words of Bhagavān Mahāvīra, Ṛṣabhadatta was highly delighted and pleased. He stood up, moved thrice round Bhagavān Mahāvīra, paid his homage and obeisance and submitted, “*Bhante* ! What you have said is right”, etc., exactly as Skandaka did. (S. 2 U. 1). Then he walked in the north-eastern direction, took out his garlands, ornaments and decorations, pulled out five handful of hairs and came back to Bhagavān Mahāvīra, to whom he paid his homage and obeisance and submitted as follows : “*Bhante* ! This world is ablaze. This world is in flames. Ablaze and in flames, because of old age and death”, etc., he spoke, like Skandaka, and courted monkhood, till studied the eleven *Āṅgas*, till performed fasts of diverse duration, missing four, six, eight or ten meals at a time, thereby enriching his soul. Having lived thus for many years, fulfilling the code of a *śramaṇa*, he entered into a long fast, missing altogether sixty meals, and attained the goal for which he had courted the life of a monk, till ended all misery.

तएणं सा देवाणंदा माहणी समणस्स भगवओ महावीरस्स अंतियं धम्मं
 सोच्चा णिसम्म हट्ठा तुट्ठा समणं भगवं महावीरं तिक्खुत्तो आयाहिणंपयाहिणं
 जाव...णमंसित्ता एवं वयासी—एवमेयं भंते ! तहमेयं भंते ! एवं जहा
 उसभदत्तो तहेव जाव...धम्मं आइक्खियं । तएणं समणे भगवं महावीरे
 देवाणंदं माहिणि सयमेव पव्वावेइ सयमेव पव्वावित्ता सयमेव अज्जचंदणाए
 अज्जाए सीसिणित्ताए दलयइ । तएणं सा अज्जाचंदणा अज्जादेवाणंदामाहिणि
 सयमेव पव्वावेइ सयमेव मुंडावेइ सयमेव सेहावेइ एवं जहेव उसभदत्तो तहेव
 अज्जचंदणाए अज्जाए इमं एयारूवं धम्मियं च उवएसं समं संपडिवज्जइ तमाणाए
 तहा गच्छइ जाव...संजमेणं संजमइ । तएणं सा देवाणंदा अज्जा अज्जचंदणाए
 अज्जाए अंतियं सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ सेसं तं चेव जाव...
 सब्बदुक्खप्पहीणा ।

On hearing and accepting in her heart the words of Bhagavān Mahāvīra, the worthy lady Devānandā too was highly delighted and pleased. She moved round him thrice, till paid her homage and obeisance, and said, “*Bhante*!

What you have said is right", as her husband had done, till, "I want a place in your spiritual order." Thereon Bhagavān Mahāvira initiated her himself and placed her under the guidance of Āryā Candanā. Like her husband, she too was an worthy acquisition into the order wherein she planted herself into restraint. She studied the eleven *Āngas* under her preceptress, till ended all misery.

[*Jamāli the rebel*]

तस्स णं माहणकुंडगामस्स णयरस्सपच्चत्थिमेणं एत्थ णं खत्तियकुंडगामे णामं णयरे होत्था । वण्णओ । तत्थ णं खत्तियकुंडगामे णयरे जमाली णामं खत्तियकुमारे परिवसइ । अट्ठे दित्ते जाव...अपरिभूए उप्पि पासायवरगए फुट्ट-माणेहिं मुइंगमत्थएहिं वत्तीसइबद्धेहिं णाडएहिं णाणाविहवरतरुणीसंपउत्तेहिं उवणच्चिज्जमाणे उवणच्चिज्जमाणे उवगिज्जमाणे उवगिज्जमाणे उवलालिज्जमाणे उवलालिज्जमाणे पाउसवासात्तसरयहेमंतवसंतगिम्ह पज्जंते छप्पि उऊ जहा-विभवेणं माणमाणे कालं गालेमाणे इट्ठे सट्ठफरिसरसरूवगंधे पंचविहे माणुस्सए कामभोगे पच्चणुब्भवमाणे विहरइ ।

To the west of Brāhmaṇakuṇḍa, there was a city named Kṣatriyakuṇḍa. Description. In that city, there lived a kṣatriya youth named Jamāli. He was rich, powerful, till fearless. He lived in a fine mansion where *mṛdaṅgas* were played all the time, where there were many beautiful girls with gracious limbs who danced all the while to impart joy, where eulogies were shouted in his praise all the while, where there was joy everywhere, enjoying comforts provided by the six seasons, pre-rain, rain, autumn, winter, spring and summer, happily passing his time, and enjoying the most coveted of human joys in the form of sound, touch, taste, shape and smell.

तएणं खत्तियकुंडगामे णयरे सिघाडगतिकचउक्कचच्चर जाव...बहुजणसहेइ वा जहा उववाइए जाव...एवं पण्णवेइ एवं परूवेइ एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे आइगरे जाव...सव्वण्णु सव्वदरिसी माहणकुंडगामस्स णयरस्स बहिया बहुसालए चेइए अहापडिरूवं जाव...विहरइ । तं महप्फलं खलु देवाणुप्पिया ! तहारूवाणं अरहंताणं भगवंताणं जहा उववाइए जाव...

एगाभिमुहे खत्तियकुंडग्गामं णयरं मज्झमज्झेणं णिग्गच्छइ णिग्गच्छिता जणव माहणकुंडग्गामे णयरे जेणेव बहुसालए चेइए एवं जहा उववाइए जाव...तिविहाए पज्जुवासणयाए पज्जुवासइ ।

One day, in all the parks, triangles, squares, highways, everywhere, there was the same uproar from crowds in the city of Kṣatriyakunḍa, description as in the *Aupapātika Sūtra*, till many a citizen spoke among themselves, "Oh beloved of the gods ! Bhagavān Mahāvira, the organiser of the Order, all knowing and all seeing, has arrived and is camped in the Vahuśālaka park outside Brāhmaṇakunḍa. When the mention of such a worthy name and his line is capable of giving great merit," etc., as in the *Aupapātika*, till the flow of the entire populace was in the same direction which was, moving through the city of Kṣatriyakunḍa, to the Vahuśālaka park, etc., as in the *Aupapātika*, till worshipped him in three modes.

तएणं तस्स जमालिस्स खत्तियकुमारस्स तं महयाजणसइं वा जाव... जणसण्णिवायं वा सुणमाणस्स वा पासमाणस्स वा धयं एयारूवे अज्जत्थिए जाव...समुप्पज्जित्था—कि णं अज्ज खत्तियकुंडग्गामे णयरे इंदमहे इ वा खंदमहे इ वा मुगुंदमहे इ वा णागमहे इ वा जक्खमहे इ वा भयमहे इ वा क्वमहे इ वा तडागमहे इ वा णईमहे इ वा दहमहे इ वा पव्वयमहे इ वा रुक्खमहे इ वा चेइयमहे इ वा थूभमहे इ वा जणं एए बह्वे उग्गा भोगा राइण्णा इक्खागा णया कोरव्वा खत्तिया खत्तियपुत्ता भडा भडपुत्ता जहा उववाइए जाव...सत्थवाहप्पभिइओ ण्हाया कयबलिकम्मा जहा उववाइए जाव...णिग्गच्छइ एवं संपेहेइ एवं संपेहिता कंचुइज्ज पुरिसं सदावेइ सदावित्ता एवं वयासी—कि णं देवाणुप्पिया ! अज्ज खत्तियकुंडग्गामे णयरे इंदमहे इ वा जाव...णिग्गच्छइ । तएणं से कंचुइज्जपुरिसे जमालिणा खत्तियकुमारेणं एवं वुत्ते समाणे हट्टुट्टे समणस्स भगवओ महावीरस्स आगमणगहियविणिच्छए करयल जमालि खत्तियकुमारं जएणं विजएणं वद्धावेइ वद्धावित्ता एवं वयासी—णो खलु देवाणुप्पिया ! अज्ज खत्तियकुंडग्गामे णयरे इंदमहे इ वा जाव...णिग्गच्छंति । एवं खलु देवाणुप्पिया ! अज्ज समणे भगवं महावीरे जाव...सव्वण्णु सव्वदरिसी माहणकुंडग्गामस्स णयरस्स बहिया बहुसालए चेइए अहापडिरूवं उग्गहं जाव...विहरइ । तएणं एए

बह्वे उग्गा भोगा जाव...अप्पेगइया वंदणवत्तियं जाव...णिग्गच्छंति । तएणं से जमाली खत्तियकुमारे कंचुइपुरिसस्स अंतियं एयं अट्टं सोच्चा णिसम्म हट्टुट्ट जाव...कोडुं वियपुरिसे सद्दावेइ । सद्दावेत्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! चाउग्घटं आसरहं जुत्तामेव उवट्टवेह उवट्टवेत्ता मम एयमाणत्तियं पच्चप्पिणह । तएणं ते कोडुं वियपुरिसा जमालिणा खत्तियकुमारेण एवं वुत्ता समाणा जाव...पच्चप्पिणंति ।

When he heard from his mansion the noise and movement of a multitude of men, Jamāli said unto himself, "What's the matter today ? Are they celebrating the Indra festival, or Skanda festival, Vasudeva festival, *nāga* festival, *yakṣa* festival, spirit festival, well festival, tank festival, river festival, canal festival, mountain festival, tree festival, *cāitya* festival, mound festival or any other, so that people from the lines of Ugra, Bhoga, Rājanya, Ikṣvāku, Jnāṭṛ, Kuru and all others, have, after taking their bath, come out *en masse* ?" Then he made enquiries from his attendant who ascertained the reason, till made sure of the arrival of Bhagavān Mahāvīra, came back, and gave the following report to his master : "Oh beloved of the gods ! Today there is no Indra festival, or any other, but Bhagavān Mahāvīra has arrived at the Vahuśālaka park and is duly encamped there. So the kṣatriyas from the lines of Ugra, etc., are all on their way thither to pay their homage and obeisance to the worthy soul." Having heard these words, Jamāli was highly delighted and pleased. He called forth his men and said unto them, "Oh beloved of the gods ! Please arrange at once my horse-drawn chariot with four bells and bring it hither and report to me," The men carried out the order and reported.

तएणं से जमालिखत्तियकुमारे जेणेव मज्जणघरे तेणेव उवागच्छइ तेणेव उवागच्छिता ण्हाए कयबलिकम्मे जाव...उववाइए परिसावणओ तथा भाणियव्वं जाव...चंदणोकिण्णगायसरीरे सव्वालंकार विभूसिए मज्जणघराओ पडिणिक्खमइ मज्जणघराओ पडिणिक्खमित्ता जेणेव बाहिरिया उवट्टाणसाला जेणेव चाउग्घटं आसरहे तेणेव उवागच्छइ तेणेव उवागच्छिता चाउग्घटं आसरहं दुरूहइ चाउग्घटं आसरहं दुरूहिता सकोरंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं महयाभडचडकरपहकरवंदपरिखित्ते खत्तियकुंडग्गामे णयरे

मज्झमज्जेणं णिग्गच्छइ णिग्गच्छित्ता जेणेव माहणकुंडग्गामे णयरे जेणेव बहुसालए चेइए तेणेव उवागच्छइ उवागच्छित्ता तुरए णिग्गिण्हेइ तुरए णिग्गिण्हित्ता रहं ठवेइ रहं ठवेत्ता रहाओ पच्चोरूहइ पच्चोरूहित्ता पुप्फ-तंबोलाऽऽउहमाइयं वाहणाओ य विसज्जेइ वाहणाओ विसज्जेत्ता एगसाडियं उत्तरासंगं करेइ करेत्ता आयंते चोक्खे परमसुइब्भूए अंजलिमउलियहत्थे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ करेत्ता जाव...तिविहाए पज्जुवासणाए पज्जुवासइ। तएणं समणे भगवं महावीरे जमालिस्स खत्तिय-कुमारस्स तीसे य महत्तिमहालियाए इसि जाव...धम्मकहा जाव...परिसा पडिगया।

Jamāli went to his bath room and performed the necessary rites connected with bath, as described in the *Aupavātika*, till wore sandal paste on his body, which was diversely decorated. He came out of his house and took his seat on the chariot. With an umbrella bedecked with *korāṇṭaka* flowers, and surrounded by many worthy warriors, Jamāli passed through Kṣatriyakunḍa and arrived at Vahuśālaka park. Having stopped his horses, he alighted from the chariot, removed the superfluous decorations and shoes and placed on his shoulder a wrapper with a single fold. Having thus sanctified himself, he came into the presence of Bhagavān Mahāvīra with folded hands. He moved round him thrice and duly worshipped him. After Bhagavān Mahāvīra had addressed his noble and inspiring words to Jamali and the vast assembly of men, people went back.

तएणं से जमालिखत्तियकुमारे समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा णिसम्म हट्टुत्तु जाव...हियए उट्टाए उट्टेइ उट्टाए उट्टेत्ता समणं भगवं महावीरं तिक्खुत्तो जाव...णमंसित्ता एवं वयासी—सइहामि णं भंते ! णिग्गंथं पावयणं पत्तियामि णं भंते ! णिग्गंथं पावयणं रोएमि णं भंते ! णिग्गंथं पावयणं अब्भुट्टेमि णं भंते ! णिग्गंथं पावयणं एवमेयं भंते ! तहमेयं भंते ! अवितहमेयं भंते ! असंदिद्धमेयं भंते ! जाव...से जहेयं तुब्भे वयह जं णवरं देवाणुप्पिया ! अम्मापियरो आपुच्छामि तएणं अहं देवाणुप्पियाणं अंतियं मुंडे भवित्ता अगाराओ अणगारियं पव्वयामि अहासुहं देवाणुप्पिया ! मा पडिबंधं ।

Having heard the sermon, Jamāli was highly delighted and pleased, till he stood up and moved round him thrice, till submitted as follows : “*Bhante* ! I have respect for the tenets of the Nirgranthas. I have faith in these tenets, I have taste for them. I am ready to follow them. They are true, authoritative, true for all times. Oh beloved of the gods ! Having taken the permission of my parents, I intend to give up my life as a householder and get tonsured and initiated at your hands in your order of monks.” On hearing these words, Bhagavān Mahāvīra said, “Oh beloved of the gods ! Do as it may please you, but dealy not.”

तएणं से जमाली खत्तियकुमारे समणेणं भगवया महावीरेणं एवं वुत्ते समाणे हट्टुट्टे समणं भगवं महावीरं तिक्खुत्तो जाव...णमंसित्ता तामेव चाउग्घंटं आसरहं दुरूहेइ दुरूहिता समणस्स भगवओ महावीरस्स अंतियाओ बहुसालाओ चेइयाओ पडिणिक्खमइ पडिणिक्खमित्ता सकोरंटं जाव...धरिज्जमाणे णं महयाभडचडगर जाव...परिक्खित्ते जेणेव खत्तियकुंडग्गामे णयरे तेणेव उवागच्छइ उवागच्छित्ता खत्तियकुंडग्गामं णयरं मज्झमज्झेणं जेणेव सए गेहे जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ उवागच्छित्ता तुरए णिणिण्हइ णिणिण्हित्ता रहं ठवेइ ठवित्ता रहाओ पच्चोरुहइ रहाओ पच्चोरुहिता जेणेव अब्भंतरिया उवट्ठाणसाला जेणेव अम्मापियरो तेणेव उवागच्छइ उवागच्छित्ता अम्मापियरो जएणं विजएणं वद्धावेइ जएणं विजएणं वद्धावित्ता एवं वयासी— एवं खलु अम्मयाओ ! मए समणस्स भगवओ महावीरस्स अंतियं धम्मे णिसंते से वि य मे धम्मे इच्छिए पडिच्छिए अभिरुइए ! तएणं तं जमालि खत्तियकुमारं अम्मापियरो एवं वयासी—धण्णेसि णं तुमं जाया ! कयत्थे सि णं तुमं जाया ! कयपुण्णे सि णं तुमं जाया ! कयलक्खणे सि णं तुमं जाया ! जं णं तुमे समणस्स भगवओ महावीरस्स अंतियं धम्मे णिसंते से वि य धम्मे इच्छिए पडिच्छिए अभिरुइए ।

Having obtained the permission, Jamāli was immensely delighted and pleased at heart. He moved thrice round Bhagavān Mahāvīra, paid him his homage and obeisance, till took his seat again on his horse-drawn vehicle fitted with four bells. He came out from the august presence of

Bhagavān Mahāvira at the Vahuśālaka park, till with the umbrella decorated with *koranṭaka* flowers spread over his head and surrounded by many warriors, and passing through the city of Kṣatriyakunḍa, he reached the chariot shed outside his house, stopped the horse and alighted from his vehicle. Then he came to his parents, and having expressed due respect for them, he said, "My dear parents ! To-day I have heard the law (*dharma*) from no less a person than Bhagavān Mahāvira. His words have impressed me profoundly, and they appear to me to be very wholesome." Parents replied, "Dear son ! You are lucky. You are fortunate. You are pious. You bear auspicious marks, so that you have heard the Law from no less a person than Bhagavān Mahāvira, and that his words have impressed you and appeared to you to be wholesome."

तएणं से जमालिखत्तियकुमारे अम्मपियरो दोच्चं पि एवं वयासी—एवं खलु मए अम्मयाओ ! समणस्स भगवओ महावीरस्स अंतिए धम्मे णिसंते जाव...अभिरुइए । तएणं अहं अम्मयाओ ! संसारभउद्विग्गे भीए जम्म-जरा मरणेणं तं इच्छामि णं अम्मयाओ तुब्भेहि अब्भणुण्णाए समाणे समणस्स भगवओ महावीरस्स अंतियं मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए ।

Jamāli said to his parents thus : "My dear parents, I am always haunted by the fear the world is, the fear of birth, old age and death. So, my dear parents, if you be so kind as to permit me, I wish to give up the life of a householder, get my head tonsured and be initiated at the hands of Bhagavān Mahāvira to join his holy order of monks."

तएणं सा जमालिस्स खत्तियकुमारस्स माया तं अणिट्ठं अकतं अप्पियं अमणुण्णं अमणामं असुयपुव्वं गिरं सोच्चा णिसम्म सेयागयरोमकूवपगलंत-विलीणगत्ता सोगभरपवेवियंगमंगी णित्तेया दीणविमणवयणा करयलमलियव्व-कमलमाला तक्खणओलुग्गदुव्वलसरीरलावणुणुणुणिच्छाया गयसिरीया पसिडिलभूसणपडंतखुण्णियसंचुण्णियधवलवलयपव्वदुत्तरिज्जा मुच्छावसणदु-चेयगरुई सुकुमालविकिण्णकेसहत्था परसुणिकत्त व्व चंपगलया णिव्वत्तमहे व्व

इंदलट्टी विमुक्कसंधिबंधणा कोट्टिमतलंसि घसत्ति सव्वंगेहि सणिवड्डिया ।
 तएणं सा जमालिस्स खत्तियकुमारस्स माया ससंभमोवत्तियाए तुरियं
 कंचणभिगारमुह्विणिगयसीयलविमलजलधारपरिसिच्चमाणणिव्ववियगायलट्टी
 उक्खेवयतालयंतवीयणगजणियवाएणं संफुसिएणं अंतेउरपरिजणेणं आसासिया
 समाणी रोयमाणी कंदमाणी सोयमाणी विलवमाणी जमालि खत्तियकुमारं
 एवं वयासी तुमं सि णं जाया ! अम्मं एगे पुत्ते इट्ठे कंते पिए मणुण्णे मणामे
 थेज्जे वेसासिए सम्मए बहुमए अणुमए भंडकरंडगसमाणे रयणे रयणम्भूए
 जीविकुत्तविये हिययणंदिजणणे उंबरपुप्फमिव दुल्लहे सवणयाए किमंग ! पुण
 पासणयाए । तं णो खलु जाया ! अम्हे इच्छामो तुव्वं खणमवि विप्पओगं
 तं अच्छाहि ताव जाया ! जाव...ताव अम्हे जीवामो तओ पच्छा अम्हेहि
 कालगएहि समाणेहि परिणयवये वड्ढियकुलवंसतंतुकज्जम्मि णिरवयक्ख
 समणस्स भगवओ महावीरस्स अंतियं मुडे भवित्ता अगाराओ अणगारियं
 पव्वइहिसि ।

On hearing these words which were harmful, unpalatable, unbearable, non-appealing, causing distress to the mind, and never heard before, and realising their implication, the mother sweated all over her body. She was completely shaken with grief, and the glow on her face suddenly disappeared. She looked pale and was beaten by a deep sorrow. Her body became sick and weak like a lotus garland molested between two palms. She lost her grace, lusture and beauty. The tight ornaments on her body became loose, her bangles slipped out of her arms and crushed on the ground. Her wrapper was in complete disorder. Her body became heavy as she fell down in a swoon. Her tender locks were dishevelled. Like a *campak* creeper cut with an axe, or like the uprooted pole of *Indradvaja* (a banner) after the celebration is at an end, she lost her balance, and with her limbs loosened she fell on the ground. The maid servants soon rushed in to sprinkle cool and pure water on her from golden jars which restored her senses, and fanned her with bamboo and palm-leaf fans, with water drops gently pouring on her which gave her rest and confidence. With her senses restored, the mother lamented, wailed, cried and shouted as follows :
 "My dear boy ! You are dear to me, you are beloved,

an object of affection, a pleasure for the mind, my sole support, my confidant, whom I value most, like a box of jewellery, like a costly stone, like festivity to the living, my joy, only son. Like the *udumvara* flower (which is not visible), I deem it to be a rare fortune to hear your name, what to speak of being able to fix my eyes on you. I cannot bear even for a moment the separation from you. Hence I suggest that so long as I am alive, you stay at home and serve the line, when I am dead and gone and you too are advanced in age, when the line is securely established, you may renounce the life of a householder and be a monk."

तएणं जमाली खत्तियकुमारे अम्मापियरो एवं वयासी—तहा वि णं तं अम्मयाओ ! जं णं तुब्भे मम एवं वयह तुमं सि णं जया ! अम्हं एगे पुत्ते इट्ठे कंते चेव जाव...पव्वइहिसि । एवं खलु अम्मयाओ ! माणुस्सए भवे अणेगजाइजरा मरणरोगसारीरमाणसपकामदुक्खवेयणवसणसओवद्वाविभूए अधुवे अणिइए असासए संज्झम्भरागसरिसे जलबुब्बुयसमाणे कुसग्गजलविदुसणिभे सुविणगदंसणोवमे विज्जुलयाचंचले अणिच्चे सडणपडणविद्धंसणधम्मे पुंविं वा पुच्छा वा अवस्स विप्पजहियव्वे भविस्सइ । से केस णं जाणइ अम्मयाओ ! के पुंविं गमणयाए के पच्छा गमणयाए । तं इच्छामि णं अम्मयाओ ! तुब्भेहि अम्भणुणाए समाणे समणस्स जाव...पव्वइत्तए ।

Jamāli said, "My dear parents ! I appreciate the sentiment expressed by my mother ; but think for a moment that this human life is tortured by birth, old age, death, physical ailment, mental pain and a thousand other troubles. This life is transient, short and brief. Like the colours on the evening sky, like bubbles on water, like dew drops on the *kuśa* tip ; like a dream or the flash of lightning, human life is restless and fleeting. Its nature is to rot, to fall, to decay, to die. Sooner rather than later, it has to go. Who can say, my dear parents, who from amongst us is to go earlier and who later ? So please be good enough to give me permission to join the order of Bhagavān Mahāvīra as a monk."

तएणं तं जमालि खत्तियकुमारं अम्मापियरो एवं वयासी—इमं च ते जाया ! सरीरगं पविसिट्ठुक्खलक्खणवज्जणगुणोववेयं उत्तमबलवीरीयसत्तजुत्तं विण्णाण-

वियक्खणं ससोहग्गुणसमुस्सियं अभिजायमहक्खमं विविहवाहिरोगरहियं
णिरूवहयउदत्तलट्ठं पंचिदियपडुपढमजोव्वणत्थं अणेगउत्तमगुणेहि संजुत्तं तं
अणुहोहि ताव जाया । णियगसरीररूवसोहग्गजोव्वणगुणे तओ पच्छा
अणुभूय णियगसरीररूवसोहग्गजोव्वणगुणे अम्हेहि कालगएहि समाणेहि
परिणयवये वड्डियकुलवंसतंतुकज्जम्मि णिरवयक्खे समणस्स भगवओ महावीरस्स
अंतियं मुंडे भवित्ता अगाराओ अणगारियं पव्वइहिसि ।

Parents replied, "Dear son ! This your body is endowed with grace, with good signs and marks and is full of possibilities. It has the necessary power, strength and merit. It is rich in knowledge and in good luck. It is noble, healthy and able. It is far from debility, it is dignified and full of grace. It has vigorous organs of senses and is at the prime of youth. So long you have grace, luck, youth and possibility, it behoves thee to make use of these. When, later, we are no more, and you have also lived through your age, and enriched the family and the line with progeny, you are free to be initiated by Bhagavān Mahāvira."

तएणं से जमाली खत्तियकुमारे अम्मापियरो एवं वयासी—तहा वि णं तं
अम्मयाओ ! जं णं तुब्भे ममं एवं वयह—इमं च णं ते जाया ! सरीरगं तं
चेव जाव...पव्वइहिसि । एवं खलु अम्मयाओ ! माणुस्सगं सरीरं
दुक्खाययणं विविहवाहिसयसंणिकेयं अट्टियकट्टुट्टियं छिराण्हारुजालओणद्ध-
संपिणद्धं मट्टियभंडं व दुव्वलं असुइसंकिलिट्ठं अणिट्टवियसव्वकालसंठप्पयं
जराकुणिमज्जरघरं व सडणपडणविद्धंसणधम्मं पुव्वि वा पच्छा वा अवस्सं
विप्पजहियव्वं भविस्सइ । से के सणं जाणइ अम्मयाओ ! के पुव्वि तं चेव
जाव...पव्वइत्तए ।

Jamāli said, "My dear parents ! I appreciate all that you have spoken, but you know well that this human body is the abode of misery, the shelter of many a disease, made of bones which are like hard wood, covered with arteries and veins, like a pot made from clay, a storehouse of impurity. One is required to take care of such a thing all the while. But this body is destined to disentigrate someday, and who knows who is to go earlier and who is to be left behind ? So please permit me."

तएणं तं जमालि खत्तियकुमारं अम्मापियरो एवं वयासी—इमाओ य ते जाया ! विपुलकुलबालियाओ सरिसियाओ सरित्तयाओ सरिव्वयाओ सरिसलावण्णरूवजोव्वणगुणोव्वेयाओ सरिसएहिंतो कुलेहिंतो आणिएल्लियाओ कलाकुसलसव्वकालालियमुहोचियाओ मद्दवगुणजुत्तणिउणविणओवयारपंडिय-वियक्खणाओ मंजुलमियमहुरभणियविहसियविप्पेविक्खयगइविलासच्चिट्टियविसार-याओ भविकलकुलसीलसालिणीओ विसुद्धकुलवंससंताणतंतुवद्धणप्पगव्वभवय-भाविणीओ मणाणुकूलहियइच्छियाओ अट्ट तुज्झ गुणवल्लहाओ उत्तमाओ णिच्चं भावाणुरत्तसव्वंगमुंदरीओ भारियाओ । तं भुंजाहि ताव जाया ! एयाहिं सद्धिं विउले माणुस्सए कामभोगे । तओ पच्छा भुत्तभोगी विसयविगयवोच्छिण्णकोउहल्ले अम्हेहिं कालगएहिं जाव...पव्वइहिसि ।

Parents replied, "Dear boy ! Here you have your eight wives, all born in noble families, who have attained their youth. They are alike in grace, alike in age, alike in beauty and grace, full of merit, very worthy of you. They have been brought here from similar families. They are proficient in arts and fit to be taken care of and kept in comfort all the while. They are tender, skilled and polite, sweet and delightful, measured in speech, graceful in laugh, sight, movement and in their daily life. They are endowed with good conduct and good connections, capable with their youth and vitality to enrich the family they have joined. They have love in their mind, affection in their heart, dear and bracing all the while devoted to you. With such loving wives, you should enjoy human life in all respects. So long as your body has grace, luck, youth and possibility, you make full use of it."

तएणं से जमाली खत्तियकुमारे अम्मापियरो एवं वयासी—तहा वि णं तं अम्मयाओ ! जं णं तुब्भे मम एयं वयह—इमाओ ते जाया ! विपुलकुल जाव...पव्वइहिसि । एवं खलु अम्मयाओ ! माणुस्सगा कामभोगा असुई असासया वंतासवा पित्तासवा खेलासवा सुक्कासवा सोणियासवा उच्चार-पासवणखेलसिघाणगवंतपित्तपूयसुक्कसोणियसमुब्भवा अमणुण्णदुरुव्वमुत्तपूइय-पुरिसपुण्णा मयगंधुस्सासअसुभणिसासउव्वेयणगा बीभत्था अप्पकालिया लहुसगा कलमलाहियासदुक्खबहुजणसाहारणा परिकिलेसकिच्छदुक्खसज्झा अबुह-

जणणिसेविया सया साहुगरहणिज्जा अणंतसंसारवद्वणा कडुगफलविवागा चुडल्लिव्व अमुच्चमाणदुक्खाणुबंधिणो सिद्धिगमणविग्घा। से के स णं जाणइ अम्मयाओ! के पुंविं गमणयाए के पच्छा। तं इच्छामि णं अम्मयाओ जाव...पव्वइत्तए।

Jamāli said, "My dear parents! I appreciate all that you have said about my wives. They are really very worthy things. But you know well that these human desires and experiences so much extolled by you are always impure, apart from being transient. Their base is impure, blood, saliva, semen. They are unpleasant, loathsome, full of foul odour. Through energy and respiration, they generate restlessness, but in themselves, they are unwholesome, transient, light, impure like *kalmala* (an impure substance in human body), causing misery, and they are common to all human beings. The enjoyment of desires, as you know, causes severe mental and physical exhaustion. Such a thing may be coveted only by the fools, but wise men always avoid them. The enjoyment of desires only enlongens the process of the infinite world. It is pungent in its outcome, painful like the touch of a bundle of hay, extremely distressing and difficult to get rid of. The enjoyment of desires is a major hurdle on the road to salvation. Considering all these, my dear parents, please permit me."

तएणं तं जमालि खत्तियकुमारं अम्मापियरो एवं वयासी—इमे य ते जाया! अज्जयपज्जयपिउपज्जयागए सुबहुहिरण्णे य सुवण्णे य कसे य दूसे य विउलधण-कणग जाव...संतसारसावएज्जे अलाहि जाव...आसत्तमाओ कुलवंसाओ पकामं दाउं पकामं भोत्तुं परिभाएउं तं अणुहोहि ताव जाया! विउले माणुस्सए इड्डिसक्कारस्समुदए तओ पच्छा अणुहयकल्लाणे वड्डियकुलवंसं जाव... पव्वइहिसि।

Parents replied, "Dear son! Here in your home, you have a vast store of silver, gold, bell-metal, cloth, till things of value collected by your grand-father, great-grand-father and great great-grand-father. The treasure is so vast that even if it is distributed for seven generations with open palms, enjoyed or

shared, it is not likely to come to an end. We request you to make the best use of this treasure and earn honour coveted by men. When you have done this, then you will have time to think of joining the holy order.”

तएणं से जमाली खत्तियकुमारे अम्मयापियरो एवं वयासी—तहा वि णं तं अम्मयाओ ! जं णं तुब्भे ममं एवं वयह इमं च ते जाया ! अज्जयपज्जय जाव...पव्वइहिस्सि । एवं खलु अम्मयाओ ! हिरण्णे य सुवण्णे य जाव... सावएज्जे अग्गिसाहिए चोरसाहिए रायसाहिए मच्चुसाहिए दाइयसाहिए अग्गिसामण्णे जाव...दाइयसामण्णे अधुवे अणिए असासए पुंवि वा पच्छा वा अवस्स विप्पजाहियब्बे भविस्सइ से केस णं जाणइ तं चेव जाव... पव्वइत्तए ।

Jamāli said, “My dear parents ! You have just now stated about silver, gold and other treasures, but you know, fire, thief, king and death are everywhere to deprive you of these. Even relatives may claim a portion and co-sharers demand a share. The treasure objects are transient, short-lived and fleeting. Sooner rather than later, they are destined to go. So please be good to permit me.”

तएणं तं जमालि खत्तियकुमारं अम्मयाओ जाहे णो संचाएति विसयाणु-लोमाहिं बहूहिं आघवणाहि य पणवणाहि य सणवणाहि य विणवणाहि य आघवेत्तए वा पणवेत्तए वा सणवेत्तए वा विणवेत्तए वा ताहे विसयपडि-कूलाहिं संजमभयुव्वेयणकराहिं पणवणाहिं पणवेमाणा एवं वयासी—एवं खलु जाया ! णिग्गंथे पावयणे सच्चे अणुत्तरे केवले जहा आवस्सए जाव... सव्वदुक्खाणं अंतं करेइ । अहीव एगंतदिट्ठीए खुरो इव एगंतधाराए लोहमया जवा चावेयव्वा वालुयाकवले इव णिस्साए रांगा वा महाणई पडिसोयगमणयाए महासमुद्धो वा भुयाहिं दुत्तरो । तिक्खं कमियव्वं गरुयं लंबेयव्वं असिधारणं वयं चरियव्वं । णो खलु कप्पइ जाया ! समणाणं णिग्गंथाणं आहाकम्मिए इ वा उद्देसिए इ वा मिस्सजाए इ वा अज्जभोयरए इ वा पूइए इ वा कीए इ वा पामिच्चे इ वा अछेज्जे इ वा अणिसट्ठे इ वा अभिहडे इ वा कंतारभत्ते इ वा दुब्भिकवभत्ते इ वा गिलाणभत्ते इ वा वदलियाभत्ते इ वा पाहुणगभत्ते इ वा सेज्जायरपिडे इ वा रायपिडे इ वा मूलभोयणे इ वा कंदभोयणे इ वा

फलभोगे इ वा बीयभोगे इ वा हरियभोगे इ वा भुत्तए वा पायए वा ।
 तुमं सि च णं जाया ! सुहसमुच्चिए णो चेव णं दुहसमुच्चिए । णालं सियं
 णालं उण्हं णालं खुहा णालं पिवासा णालं चोरा णालं वाला णालं दंसा णालं
 मसगा णालं वाइयपित्तियसेंभियसण्णिवाइए विविहरोगायके परिस्सहोवसग्गे
 उदिण्णे अहियावित्तए । तं णो खलु जाया ! अम्हे उ इच्छामो तुम्भं खणमवि
 विप्पओगं तं अच्छाहि ताव जाया ! जाव...ताव अम्हे जीवामो । तओ पच्छा
 अम्हेहि जाव...पव्वइहिसि ।

Having failed to change the mind of their son through persuasion, despite all their attractive speeches, arguments, inducements and allurements, Jamāli's parents changed their method. They now talked of hardship and trouble generated by restraint. Said they, "Dear son ! The words of the *nirgranthas* are indeed true. They are unrivalled and have none equal to them. They are just, complete, correct, cutters of the worldly knot. They know the road to perfection and liberation. They are free from falsehood, and capable to end all misery. But, dear son, like the fixed gaze of the snake, the sharp edge of a weapon, grains of corn made from iron, this religion of the *nirgranthas* is difficult to fulfil. It is as tasteless as a mouthful of sand. It is as difficult to practise as difficult it is to face the tremendous current of the mighty river Gāṅgā or to swim through an ocean with bare hands. It is as difficult to practise as difficult it is to walk on the edge of a naked sword. It is difficult like a rock, and its vows have the sharpness of a sword. Besides, dear son, the following things are prohibited to a *nirgrantha* monk : (1) food prepared or cooked with a monk in view, (2) food prepared or cooked with a purpose, (3) food prepared or cooked for self as well as the monk, (4) increasing the quantity of food on receiving the information that a monk is out on a begging mission, (5) food mixed with impure staff, (6) anything bought for a monk, (7) anything borrowed for a monk, (8) anything snatched from a child or a servant and offered to a monk, (9) anything offered without the knowledge of the owner, (10) anything brought from another place, (11) food prepared for beggars, (12) food prepared to feed famine-stricken people, (13) food prepared

for a patient, (14) food prepared for beggars on a rainy day, (15) food prepared for guests, (16) food from the house where the monk is lodged, (17) food prepared for a monarch, etc. Besides, a *nirgrantha* monk is forbidden to take roots, trunk of a tree, fruits, seeds or green vegetables. Dear son ! You are fit to enjoy the pleasures of life, and not to tread on the path of sorrow. You are not meant to bear hardships like heat, cold, hunger, thirst, thieves, animals, drones, mosquitoes, and sundry diseases, and pains generated by them. Besides, our dear child, we cannot bear separation from you even for a moment. So we request you to stay at home so long as we are alive, and when we are no more, you are free to join the holy order."

तएणं से जमाली खत्तियकुमारे अम्मापियरो एवं वयासी—तहा वि णं तं अम्मयाओ ! जं णं तुब्भे ममं एवं वयह—एवं खलु जाया ! णिग्गंथे पावयणे सच्चे अणुत्तरे केवले तं चेव जाव...पव्वइहिंसि। एवं खलु अम्मयाओ ! णिग्गंथे पावयणे कीवाणं कायरारणं कापुरिसाणं इहलोग-पडिवद्धाणं परलोगपरंमुहाणं विसयतिसियाणं दुरणुच्चरे पागयजणस्स । धीरस्स णिच्छियस्स ववसियस्स णो खलु एत्थं किंचि वि दुक्करं करणयाए । तं इच्छामि णं अम्मयाओ ! तुब्भेहि अब्भणुण्णाए समाणे समणस्स भगवओ महावीरस्स जाव...पव्वइत्तए ।

Jamāli said, "My dear parents! I fully agree with you about what you have said about the *nirgrantha* monks and the hardships borne. The practice of restraint is indeed difficult for the wretched, the miserable and the weak, for addicts to mundane life who know not the life ahead, and who are, therefore, immersed in the enjoyment of the so-called pleasures. But I am sure, it is not difficult for those who are steady, powerful, determined and daring. So please permit me."

तएणं तं जमालि खत्तियकुमारं अम्मापियरो जाहे णो संचाएत्ति विसयाणुलोमाहिं य विसयपडिकूलाहिं य बहूहिं आघवणाहिं य पण्णवणाहिं य आधवित्तए वा जाव...विण्णवित्तए वा ताहे अकामाईं चेव जमालिस्स खत्तियकुमारस्स णिक्खमणं अणुमण्णित्था ।

When the parents of Jamāli found that all their speeches, arguments, allurements and threat's were of no use, they had no other alternative but to agree. They gave him permission to join the holy order of monks of Bhagavān Mahāvira.

तएणं तस्स जमालिस्स खत्तियकुमारस्स पिया कोडु'बियपुरिसे सद्दावेइ सद्दावित्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! खत्तियकुडग्गामं णयरं सग्भिन्तरवाहिरियं आसियसंमज्जिओवलित्तं जहा उववाइए जाव... पच्चप्पिणंति । तएणं से जमालिस्स खत्तियकुमारस्स पिया दोच्चं पि कोडु'बियपुरिसे सद्दावेइ सद्दावित्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! जमालिस्स खत्तियकुमारस्स महत्थं महग्घं महरिहं विपुलं णिक्खमणाभिसेयं उवट्टवेह । तएणं ते कोडु'बियपुरिसा तहेव जाव...पच्चप्पिणंति । तएणं तं जमालि खत्तियकुमारं अम्मापियरो सीहासणवरंसि पुरत्थाभिमुहं णिसीयावेत्ति णिसीयावेत्ता अट्टसएणं सोवणियाणं कलसाणं एवं जहा रायप्पसेणइज्जे जाव... अट्टसएणं भोमेज्जाणं कलसाणं सव्विड्ढिए जाव...महया रवेणं महया महया णिक्खमणाभिसेएणं अभिसिचंति ।

Thereafter, Jamāli's father called his men and spoke unto them as follows : "Oh beloved of the gods ! Quickly sprinkle water inside and outside the city of Kṣatriyakunḍa, clean the ground with broomsticks, etc.," description as per the *Aupapātika*, till they came back and reported the due fulfilment of the order. Then Jamāli's father spoke again unto them the following words, "Oh beloved of the gods ! Quickly do arrange for the farewell of our dear son prior to his exit to join the holy order in a very elaborate, grand, worthy and befitting manner." When this was done, Jamāli's parents placed their son on a chair facing towards the east and completed the exit ritual with rich outpourings from 108 golden jars, till 108 earthen jars, with suitable utterances, as contained in the *Rājaprasānīya Sūtra*.

महया महया णिक्खमणाभिसेएणं अभिसिचित्ता करयल जाव...जएणं विजएणं वद्धावेत्ति जएणं विजएणं वद्धावित्ता एवं वयासी—भण जाया ! किं देमो किं पयच्छामो किणा वा ते अट्टो ? तएणं से जमाली खत्तियकुमारे अम्मापियरो एवं वयासी—इच्छामि णं अम्माओ कुत्तियावणाओ रयहरणं

च पडिगहं च आणितं कासवगं च सदाविउं । तएणं से जमालिस्स खत्तिय-
कुमारस्स पिया कोडु बियपुरिसे सदावेइ कोडु बियपुरिसे सदावित्ता एवं
वयासी—खिप्पामेव भो देवाणुप्पिया ! सिरिघराओ तिण्णिण सयसहस्साइं सहाय
दोहिं सयसहस्सेणं कुत्तियावणाओ रयहरणं च पडिगहं च आणेह सयसहस्सेणं
कासवगं सदावेह ।

Having completed the rituals, they hailed him with shouts of victory and success and spoke unto him the following words : “Dear son ! What may we give to you ? What may we do for you ? What do you need from us ?” Thereon Jamāli said, “Dear parents ! Please get me my duster and the begging bowl from the *kutrikā* shop ; also call in a barber from the same place.”

तएणं ते कोडु बियपुरिसा जमालिस्स खत्तियकुमारस्स पिउणा एवं वुत्ता
समाणा हट्ट तुट्ट करयल जाव...पडिसुणेत्ता खिप्पामेव सिरिघराओ
तिण्णिसहस्साइं तहेव जाव...कासवगं सदावेति ।

Jamāli's father called his men and said, “Quickly beget three lakh gold pieces from the safe, out of which pay two lakhs for the duster and the begging bowl, and one lakh is to be given to the barber who is to come here at once.”

तएणं से कासवए जमालिस्स खत्तियकुमारस्स पिउणा कोडु बियपुरिसेहिं
सदाविए समाणे हट्टे तुट्टे ण्हाए कयबलिकम्मे जाव...सरीरे जेणेव जमालिस्स
खत्तियकुमारस्स पिया तेणेव उवागच्छइ ।

The orders were duly carried out. When the barber received the invitation, he was immensely pleased. He finished his bath, put on his clothes and came to Jamāli's father.

उवागच्छित्ता करयल जमालिस्स खत्तियकुमारस्स पियरं जएणं विजएणं
वद्धावेइ जएणं विजएणं वद्धावित्ता एवं वयासी—संदिसंतु णं
देवाणुप्पिया ! जं मए करणिज्जं । तएणं से जमालिस्स
खत्तियकुमारस्स पिया तं कासवगं एवं वयासी—तुमं देवाणुप्पिया !
जमालिस्स खत्तियकुमारस्स परेणं जत्तेणं चउरंगुलवज्जे णिवखमणपाओग्गे

अगकेसे कप्पेहि । तएणं से कासवे जमालिस्स खत्तियकुमारस्स पिउणा एवं वुत्ते समाणे हट्टुट्टकरयल जाव...एवं सामी ! तहत्ताणाए विणएणं वयणं पडिसुणेइ ।

Having arrived, the barber shouted victory and success for Jamāli's father and enquired what for he had been called, whereon said Jamāli's father as follows : "Oh beloved of the gods ! Please cut the hairs of Jamālikumār leaving about four fingers' length at the crest suitable for entry into the order of monks. Having been commissioned thus, the barber was highly delighted. With folded hands expressing respect, he said, "My master ! I shall do as per your order."

पडिसुणित्ता सुरभिणा गंधोदएणं हत्थपाए पक्खालेइ पक्खालित्ता सुद्धाए अट्टपडलाए पोत्तीए मुहं बंधइ मुहं बंधित्ता जमालिस्स खत्तियकुमारस्स परेणं जत्तेणं चउरंगुलवज्जे णिक्खमणपाओग्गे अगकेसे कप्पेइ । तएणं सा जमालिस्स खत्तियकुमारस्स माया हंसलक्खणेणं पडसाडएणं अगकेसे पडिच्छइ अगकेसे पडिच्छित्ता सुरभिणा गंधोदएणं पक्खालेइ सुरभिणा गंधोदएणं पक्खालित्ता अग्गेहि वरेहि गंधेहि मल्लेहि अच्छेइ अग्गेहि वरेहि गंधेहि मल्लेहि अच्छित्ता सुद्धे वत्थे बंधइ सुद्धे वत्थे बंधित्ता रयणकरंडंगंसि पक्खवइ पक्खवित्ता हारवारिधारसिदुवारच्छिण्णमुत्तावलप्पगासाइ सुयवियोगदूसहाइ अंसूइ विणिम्मयमाणी विणिम्मयमाणी एवं वयासी—एस णं अहं जमालिस्स खत्तियकुमारस्स बहूसु तिहीसु य पक्वणीसु य उस्सवेसु य जण्णेसु य छण्णेसु य अपच्छिमे दरिसणे भविस्सईति कट्टु ऊसीसगमूले ठवेइ ।

Having accepted the assignment, he washed his hands and feet with scented water, covered his mouth with a clean eight-fold cloth and performed the hair-cut, leaving them about four fingers' length at the crest. The hairs were received by Jamāli's mother on a piece of cloth, white like a swan, washed them clean in scented water, worshipped them with the best of perfumes and garlands, wrapped them in the cloth and placed them in a casket inlaid with gems and precious stones, after which, lamenting the separation of her son, like a garland which had lost its loop, or water bursting into a downpour, or like a bunch of *sinduvār* flowers scattered or

pearls from a broken necklace, profusely shedding tears, said she, "These hairs of my dear son will be like a last meeting or incessant meeting with him on particular days, on festive occasions, during ceremonials, worships and sacrifices meant for the benefit of the *nāgas*, and so on and so forth." Having said like that, she deposited the casket beneath her pillow.

तएणं तस्स जमालिस्स खत्तियकुमारस्स अम्मापियरो दोच्चं पि उत्तरावक्कमणं सीहासणं रयावेति दोच्चं पि उत्तरावक्कमणं सीहासणं रयावित्ता जमालिस्स खत्तियकुमारस्स सेयापीयएहि कलसेहि ण्हावेति सेयापियएहि कलसेहि ण्हावित्ता पम्हलसुकुमालाए सुरभीए गंधकासाईए गायाइं लूहेति लूहित्ता सरसेणं गोसीसचंदणेणं गायाइं अणुलिपति अणुलिपित्ता णासाणिस्सासवायवोज्झं चक्खुहरं वण्णफरिसजुत्तं हयलालापेलवाऽइरेणं धवलं कणगखचित्तंतकम्मं महरिहं हंसलक्खणपडसाडणं परिहितं परिहित्ता हारं पिणद्धेति पिणद्धित्ता अद्धहारं पिणद्धेति पिणद्धित्ता एवं जहा सूरियाभस्स अलंकारो तहेव जाव...चित्तं रयणसंकडुक्कडं मउडं पिणद्धति । कि बहुणा । गंधिमवेडिमपूरिमसंधाइमेणं चउव्विहेणं मल्लेणं कप्परुक्खणं पिव अलंकियविभूसियं करेति । तएणं से जमालिस्स खत्तियकुमारस्स पिया कोडुंबियपुरिसे सदावेइ सदावित्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! अणेगखंभसयसणिविट्ठं लीलट्ठियसालभंजियागं जहा रायप्पसेणइज्जे विमाणवण्णओ जाव...मणिरयणघंटियाजालपरिक्खित्तं पुरिससहस्सवाहिणि सीयं उवट्ठवेह उवट्ठवेत्ता मम एयमाणत्तियं पच्चप्पिणह ।

When this was done, Jamāli's parents placed another chair in the north and offered him an anointment from pitchers made of gold and silver, and soaked him dry with a piece of red and fragrant towel. Then they rubbed on his body *gośirṣa* sandal paste. Then they gave him a piece of fine silk cloth to wear which shivered even at the touch of respiration, pleasant to the eyes, bright in colour and soft in touch. The cloth was softer than the saliva from the horse's mouth, embroidered with golden thread, and printed with the emblem of the swan. Then they placed on his neck a full necklace (with 18 strings), and a half necklace (with 9 strings), and decorated his body with various other ornaments, as described in the *Rājaprasānya Sūtra*, till placed a turban

studded with precious stones on his head. Needless to add more to the description beyond saying that fully decorated in all respects, he looked like a *kalpa* tree. Now, Jamāli's father called his men and said unto them as follows : "Oh beloved of the gods ! Arrange at once a palanquin with hundreds of posts with dancing figures carved on them, etc., as per the *Rājaprasnīya Sūtra*, till to be carried by a thousand bearers, and report to me the execution of my order."

तएणं ते कोडु बियपुरिसा जाव...पच्चप्पिणंति । तएणं सेजमाली खत्तियकुमारे केसालंकारेणं वत्थालंकारेणं मल्लालंकारेणं आभरणालंकारेणं चउव्विहेणं अलंकारेणं अलंकारिए समाणे पड्डिपुण्णालंकारे सीहासणाओ अब्भुट्टेइ सीहासणाओ अब्भुट्टित्ता सीयं अणुप्पदाहिणीकरेमाणे सीयं दुरूहइ दुरूहित्ता सीहासणवरंसि पुरत्थाज्जिमुहे सण्णिसण्णा ।

The valets did accordingly and reported. Then Jamāli, with his fourfold decorations, viz, decoration of the hairs, decoration with cloth, decoration with wreaths and decoration with ornaments, rose from his seat. He boarded the palanquin from the south and sat on the finest cushion meant for him with his face turned towards the east.

तएणं तस्स जमालिस्स खत्तियकुमारस्स माया ण्हाया कयवलिकम्मा जाव... सरीरा हंसलक्खणं पडसाडगं गहाय सीयं अणुप्पदाहिणीकरेमाणी सीयं दुरूहइ सीयं दुरूहित्ता जमालिस्स खत्तियकुमारस्स दाहिणे पासे भदासणवरंसि सण्णिसण्णा । तएणं तस्स जमालिस्स खत्तियकुमारस्स अम्मधाई ण्हाया जाव...सरीरा रथहरणं पडिगहं च गहाय सीहं अणुप्पदाहिणीकरेमाणी सीयं दुरूहइ सीयं दुरूहित्ता जमालिस्स खत्तियकुमारस्स वामे पासे भदासणवरंसि सण्णिसण्णा । तएणं तस्स जमालिस्स खत्तियकुमारस्स पिट्टओ एगा वरतरुणी सिगारागारचारवेसा संगयगय जाव...रूवज्जोव्वणविलासकलिया सुंदरथण- हिमरययकुमुदकुंदेदुप्पगासें सकोरंटमल्लदामं धवलं आयवत्तं गहाय सलीलं उवरि धारेमाणी धारेमाणी चिट्टइ । तएणं तस्स जमालिस्स उभओ पासिं दुवे वरतरुणीओ सिगारागारचार जाव...कलियाओ णाणामणिक्कणग-

रयणविमलमहरिहतवणिज्जुज्जलविचित्तदंडाओ चिल्लियाओ सखंककुंददुदगरय-
अमयमहियफेणपुंजसण्णिकासाओ धवलाओ चामराओ गहाय सलीलं
बीयमाणीओ चिट्ठंति । तएणं तस्स जमालिस्स खत्तियकुमारस्स उत्तरपुरत्थि-
मेणं एगा वरतरुणी सिगारागार जाव...कलिया सेयं रययामयं विमलसलिलपुण्णं
मत्तगयमहामुहाकिइसमाणं भिगारं गहाय चिट्ठइ । तएणं तस्स जमालिस्स
खत्तियकुमारस्स दाहिणपुरत्थिमेणं एगा वरतरुणी सिगारागार जाव...कलिया
चित्तकणगदंडं तालवेटं गहाय चिट्ठइ ।

Then the mother of Jamāli, having finished her bath, till decorated herself with ornaments and silk with the emblem of a swan and boarded the palanquin from the right and took her seat to the right of Jamāli. Then Jamāli's caretaker maid, having taken her bath, till decorated herself with ornaments, with the duster and the begging bowl in her hand, boarded the palanquin from the right, and took her seat to the left of Jamāli. Then a lady with a delightful frame, beautiful dress, graceful movement, with her body full of beauty and youth, boarded the palanquin with a white umbrella in her hand which was decorated with gold and silver and with garlands made from sundry flowers like lotus, *mogara* and *korantaka*, and spread it on his head in a delightful posture. Then stood to the left and to the right of Jamāli two beautiful dames with exquisite grace and beautiful robes fanning him with *cāmaras*. The handles of these *cāmaras* were made from red (pure) gold of immense value studded with diamonds and stones and the hairs were spotlessly white like the conch, *aṅka*, moon, *mogara* (a flower) streaks of water or bubbles over churned nectar. To the northeast of Jamāli stood a woman in delightful robes, as if freshly coming out of her dressing room with a jat which looked like the head of an infatuated elephant and which was white, made of silver, full of water. To the south-east, stood another woman in delightful robes, as if emerging afresh from the dressing room, with a fan in her hand which had its handle made from precious decorated gold.

तएणं तस्स जमालिस्स खत्तियकुमारस्स पिया कोडुं बियपुरिसे सहावेइ
सहावित्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया ! सरिस्सयं सरिस्सयं

सरिर्व्वयं सरिसलावणरूवजोव्वणगुणोव्वेयं एगाभरण वसणगहियणिज्जोयं
कोडुं बियवरतरुणसहस्सं सदावेह । तएणं ते कोडुं बियपुरिसा जाव...
पडिसुणित्ता खिप्पामेव सरिसयं सरित्तयं जाव...सदावेति ।

Then Jamāli's father called his men and gave the following order : "Assemble here a thousand youth of similar complexion, similar age, similar grace, budding with youth, with similar dress and decorations." The valets went out to execute the order.

तएणं ते कोडुं बियपुरिसा जमालिस्स खत्तियकुमारस्स पिउणा कोडुं बिय-
पुरिसेहि सदाविया समाणा हट्टुट्टु ण्हाया कयबलिकम्मा कयकोउयमंगलपायच्छित्ता
एगाभरणवसणगहियणिज्जोया जेणेव जमालिस्स खत्तियकुमारस्स पिया तेणेव
उवागच्छंति तेणेव उवागच्छित्ता करयल जाव...वद्धावेत्ता एवं वयासी—संदिसंतु
णं देवाणुप्पिया ! जं अम्मेहि करणिज्जं ।

Being thus commissioned, one thousand young men were delighted and happy. They took their bath, dressed and decorated themselves alike and reported to Jamāli's father. With folded hands, they paid their respect to him and said, "Oh beloved of the gods ! We are here to act according to your pleasure."

तएणं से जमालिस्स खत्तियकुमारस्स पिया तं कोडुं बियवरतरुणसहस्सं पि एवं
वयासी—तुब्भे णं देवाणुप्पिया ! ण्हाया कयबलिकम्मा जाव...गहियणिज्जोआ
जमालिस्स खत्तियकुमारस्स सीयं परिवहह ।

Thereon spake thus Jamāli's father, "Oh beloved of the gods ! You have to carry Jamālikumār in his palanquin."

तएणं ते कोडुं बियपुरिसा जमालिस्स खत्तियकुमारस्स जाव...
पडिसुणित्ता ण्हाया जाव...गहियणिज्जोआ जमालिस्स खत्तियकुमारस्स सीयं
परिवहंति । तएणं तस्स जमालिस्स खत्तियकुमारस्स पुरिससहस्सवाहिणि
सीयं दुरूढस्स समाणस्स तप्पढमयाए इमे अट्टट्टु मंगलगा पुरओ अहाणुपुव्वीए
संपट्टिया तं जहा—सोत्थियसिरिवच्छ जाव...दप्पणा । तयाणंतरं च णं
पुण्णकलसभिगारं जहा उववाइए जाव...गगणतलमणुलिहंती पुरओ

अहाणुपुव्वीए संपट्टिया एवं जहा उववाइए तहेव भाणियव्वं जाव...
आलयं च करेमाणा जयजयसद्दं च पउजमाणा पुरओ अहाणुपुव्वीए
संपट्टिया । तयाणंतरं च णं बहवे उग्गा भोगा जहा उववाइए जाव...
महापुरिसवग्गुरापरिक्खत्ता जमालिस्स खत्तियकुमारस्स पुरओ य मग्गओ य
पासओ य अहाणुपुव्वीए संपट्टिया ।

The youngmen did accordingly. Ahead of the palanquin started the following eight auspicious objects : *svastika*, *śrīvatsa*, *nandyāvarta*, *vardhamānaka*, *bhadrāsana*, a jar, a fish and a mirror, followed by a jar which was full, and sundry objects as described in the *Aupapātika*, till followed by a gigantic banner which touched the sky. People followed shouting victory unto the hero. The palanquin was flanked, preceded and followed by men born in the line of Ugra, Bhoja, etc., and by many a prominent personality.

तएणं से जमालिस्स खत्तियकुमारस्स पिया ष्हाया कयबलिकम्मा जाव...
विभूसिए हत्थिकव्वंधवरगए सकोरंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं सेयवर
चामरारिहि उद्धुव्वमाणीहि ह्यगयरहपवरजोहकलियाए चाउरंगिणीए सेणाए
सद्धिं संपरिवुडे महयाभडचडगर जाव...परिक्खत्ते जमालिस्स खत्तियकुमारस्स
पिट्ठओ अणुगच्छइ । तएणं तस्स जमालिस्स खत्तियकुमारस्स पुरओ महं आसा
आसवरा उभओ पासि णागा णागवरा पिट्ठओ रहा रहसंगेल्ली । तएणं से
जमाली खत्तियकुमारे अब्भुगार्यभिगारे परिगहियतालियंटे ऊसवियसेयल्लत्ते
पवीइयसेयचामरवालवीयणाए सव्विड्डीए जाव...णाइयरवेणं तयाणंतरं च
बहवे लट्ठिग्गाहा कुंतग्गाहा जाव...पुत्थयगाहा जाव...वीणग्गाहा । तयाणंतरं
च णं अट्ठसयं गयाणं अट्ठसयं तुरयाणं अट्ठसयं रहाणं । तयाणंतरं च णं
लउडअसिकोतहत्थाणं बहणं पायत्ताणीणं पुरओ संपट्टियं । तयाणंतरं च णं
नहवे राईसरत्तलवर जाव...सत्थवाहप्पभिइओ पुरओ संपट्टिया खत्तियकुंडग्गामं
णयरं मज्झमज्जेणं जेणेव माहणकुंडग्गामे णयरं जेणेव बहुसालए चेइए जेणेव
समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए ।

Jamāli's father too completed his bath and fulfilled other rites, put on worthy clothes and ornaments befitting the occasion and took his seat on the back of an elephant. With an umbrella decorated with garlands of *korantaka*

flowers spread over his head, fanned by a pair of white *cāmaras*, surrounded by horses, elephants, chariots and bards and a four-fold army, he was at the rear of the procession. There were noble horses of good breed preceding Jamālikumār, noble elephants on both his sides and rows of chariots in the rear. Thus the procession started with the display of grandeur, till resounding with the sound of musical instruments. There were many men in his front carrying jars and plam leaves. There followed in the rear many men with poles, javelines, texts, till *vīṇā*. Next to them moved 108 elephants, 108 horses and 108 chariots. Next to them were many men on foot with poles, javelines and swords. Next to them walked princes, wealthy men, *talavars*, till rich merchants. Moving through the city of Kṣatriyakunḍa, the procession proceed towards Vahuśālaka park outside the city where was camped Bhagavān Mahāvīra with his monks.

तएणं तस्स जमालिस्स खत्तियकुमारस्स खत्तियकुंडगामं णयरं मज्झमज्झेणं
 णिग्गच्छमाणस्स सिघाडगतियचउक्क जाव...पहेसु बहवे अत्थत्थिया जहा
 उववाइए जाव...अभिणंदिया य अभित्थुणंता य एवं वयासी—जय जय णंदा !
 धम्मेणं जय जय णंदा ! तवेणं जय जय णंदा ! भद्दं ते अभग्गेहि णाण-
 दंसणचरित्तमुत्तमेहि अजियाइं जिणाहि इंदियाइं जीयं च पालेहि समणधम्मं ।
 जियविग्घो वि य वसाहि तं देव ! सिद्धिमज्जे णिहणाहि य रागदोसमल्ले
 तवेणं धिइधणियवद्धकच्छे महाहि य अट्ट कम्मसत्तू ज्ञाणेणं उत्तमेणं सुक्केणं
 अंपमत्तो हराहि आराहणपडागं च धीर ! तेलोक्करंगमज्जे पावय वित्तिमिर-
 मणुत्तरं केवलं च णाणं गच्छ य मोक्खं परं पदं जिणवरोवदिट्ठेणं सिद्धिमग्गेणं
 अकुडिलेणं हंतां परीसहचमू अभिभविय गामकंटकोवसग्गाणं धम्मं ते
 अदिग्घमत्थु—त्ति कट्टु अभिणंदति य अभित्थुणंति य ।

As the procession passed through the streets, triangles, squares, highways, in the city, many an indigent person flocked in the expectation of receiving treasures and desired objects. They hailed him and praised him and said, "Oh giver of joy ! Attain ye victory through the spiritual path. Attain ye victory through penance. We wish you well. Thou conquereth the uncontrollable sense organs with the purest knowledge, faith and conduct and proceedeth unhindered on the

path of the *Śramaṇas*. Equipped with unshakable patience, thou conquereth all hindrances. Attaineth thou victory against the army of hardships by subduing thy sense organs. Attaineth thou victory through penances against the dirt of attachment and malice and wholly uprooteth thy enemy consisting of eightfold *karma* bondage through noble and white meditation. Oh embodiment of patience ! Roameth thou over the world uninfatuated, with the banner of devotion unfurled. Attaineth thou the purest and the highest, the supreme knowledge, and entereth thou into liberation through the straight path of perfection, as suggested by the best of Jinas. May there be no obstruction on thy spiritual path !”

तएणं से जमाली खत्तियकुमारे णयणमालासहस्सेहि पिच्छिज्जमाणे पिच्छिज्जमाणे एवं जहा उववाइए कुणिओ जाव...णिग्गच्छइ णिग्गच्छिता जेणेव माहणकुंडंगामे णयरे जेणेव बहुसालए चेइए तेणेव उवागच्छइ उवागच्छिता छत्ताईए तित्थगराइसए पासइ पासिता पुरिससहस्सवाहिणिं सीयं ठवेइ पुरिससहस्सवाहिणिओ सियाओ पच्चोरुहइ। तएणं तं जमालि खत्तियकुमारं अम्मापियरो पुरओ काउं जेणेव समणे भगवं सहावीरे तेणेव उवागच्छंति उवागच्छिता समणं भगवं महावीरं तिवखुत्तो जाव...णमंसिता एवं वयासी—एवं खलु भंते ! जमाली खत्तियकुमारे अम्हं एगे पुत्ते इट्ठे कंते जाव...किमंग ! पुणपासणयाए से जहा णामए उपप्ले इ वा पउमे इ वा जाव...सहस्सपत्ते इ वा पंके जाए जले संवुड्ढे णोज्वलिप्पइ पंकरएणं णोज्वलिप्पइ जलरएणं एवामेव जमाली वि खत्तियकुमारे कामेहिं जाए भोगेहिं संवुड्ढे णो विलिप्पइ कामरएणं णो विलिप्पइ भोगरएणं णो विलिप्पइ मित्तणाइणियगसयणसंबंधिपरिजणेणं । एस णं देवाणुप्पिया ! संसारभयुच्चिग्गे भीए जम्मण मरणेणं । देवाणुप्पियाणं अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वतेइ । तं एव णं देवाणुप्पियाणं अम्हे सीसभिक्षं दलयामो पडिच्छंतु णं देवाणुप्पिया ! सीस भिक्षं ।

Like Koṇika (vide *Aupapātika Sūtra*), Jamālikumār, witnessed by thousands who had thronged the thoroughfares, came out of city and approached the park. No sooner were the supernaturals around the Tirthaṅkara were visible, than he alighted from the palanquin borne by a thousand youth.

Then with Jamāli to their fore, his parents came near Bhagavān Mahāvira, thrice moved round him and prayed as follows : “*Bhante !* We beg to present to you our only, dear and affectionate son, Jamālikumār. We deem it a rare fortune to hear his name, rarer still to be able to set our eyes on him. Like a lotus born in mud and brought up in water, still free from the touch of both, Jamālikumār born in desires and brought up in pleasures is also free from both. He is equally detached towards his relatives, kins, friends and attendants. *Bhante !* This our son, Jamāli, has a sense of fear of this worldly life. He is alarmed of life and death. He desires to be tonsured and initiated by you into the order as a monk. For this reason, we make an offer of him unto you as a disciple. Be kind to accept him.”

तएणं समणे भगवं महावीरे जमालि खत्तियकुमारं एवं वयासी—अहासुहं देवाणुप्पिया ! मा पडिबंधं । तएणं से जमाली खत्तियकुमारे समणेणं भगवया महावीरेणं एवं वुत्ते समाणे हट्टुट्टे समणं भगवं महावीरं तिक्खुत्तो जाव...णमंसित्ता उत्तरपुरत्थिमं दिसिभागं अवक्कमइ अवक्कमित्ता सयमेव आभरणमल्लालंकारं ओमुयइ । तएणं सा जमालिस्स खत्तियकुमारस्स माया हंसलक्खणेणं पडसाडएणं आभरणमल्लालंकारं पडिच्छइ पडिच्छित्ता हारवारि जाव...विणिम्मयमाणी विणिम्मयमाणी जमालि खत्तियकुमारं एवं वयासी—घडियव्वं जाया ! जइयव्वं जाया ! परिक्कमियव्वं जाया ! अस्सिं च णं अट्टे णो पमाएयव्वं ति कट्टु जमालिस्स खत्तियकुमारस्स अम्मापियरो समणं भगवं महावीरं वंदंति णमंसंति वंदित्ता णमंसित्ता जामेव दिसि पाउब्भया तामेव दिसि पडिगया ।

Thereon Śramaṇa Bhagavān Mahāvira spake unto the kṣatriya youth Jamālikumār : “Oh beloved of the gods ! Do as it may suit thee, but delay not.” Being thus spoken to by Bhagavān Mahāvira, Jamāli was highly delighted and pleased. He moved thrice round Bhagavān Mahāvira, till paid his homage and obeisance. Then he proceeded to the north-east where he took out his ornaments, garlands and jewellery. The mother received them on a piece of silk with the emblem of swan printed thereon. Then shedding tears, like the pearls of a necklace scattered or

drops of water, she addressed the following words to her dear son, "Dear son ! Exert ye in restraint, strive for restraint, be steadfast in restraint. Waver not in restraint." Then the parents paid their homage and obeisance to Bhagavān Mahāvira and went back to the direction from which they came.

तएणं से जमाली खत्तियकुमारे सयमेव पंचमुट्टियं लोयं करेइ करिता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ एवं जहा उसभदत्तो तहेव पव्वइओ णवरं पंचहिं पुरिससएहिं सद्धिं तहेव जाव...सामाइयमाइयाइं एवकारस अंगाइं अहिज्झइ अहिज्झत्ता बहूहिं चउत्थच्छट्टुम जाव...मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ।

Thus Jamāli entered into the holy order of Bhagavān Mahāvira, like brahmin Rṣabhadatta, by uprooting himself of hairs. He was accompanied by five hundred men who too courted monkhood. Monk Jamāli studied the *Āṅga* texts and practised many fasts, for a day, for two, three days, till a fortnight and a month. Thus he lived on enriching his soul.

तएणं से जमाली अणगारे अणया कयाइ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ उवागच्छिता समणं भगवं महावीरं वंदइ णमंसइ वंदिता णमंसिता एवं वयासी—इच्छामि णं भंते ! तुब्भेहिं अब्भणुणाए समाणे पंचहिं अणगारसएहिं सद्धिं बहिया जणवयविहारं विहरित्तए । तएणं समणे भगवं महावीरे जमालिस्स अणगारस्स एयमट्टुं णो आढाइ णो परिजाणइ तुसिणीए संचिट्टइ । तएणं से जमाली अणगारे समणं भगवं महावीरं दोच्चं पि तच्चं पि एवं वयासी—इच्छामि णं भंते ! तुब्भेहिं अब्भणुणाए समाणे पंचहिं अणगारसएहिं सद्धिं जाव...विहरित्तए । तएणं समणे भगवं महावीरे जमालिस्स अणगारस्स दोच्चं पि तच्चं पि एयमट्टुं णो आढाइ जाव...तुसिणीए संचिट्टइ । तएणं से जमाली अणगारे समणं भगवं महावीरं वंदइ णमंसइ वंदिता णमंसिता समणस्स भगवओ [महावीरस्स अंतियाओ बहुसालाओ चेइयाओ पडिणिकखमइ पडिणिकखमिता पंचहिं अणगारसएहिं सद्धिं बहिया जणवयविहारं विहरइ ।

One day, Monk Jamāli paid his homage and obeisance to Bhagavān Mahāvira and submitted : “*Bhante !* If you are pleased to permit me, I intend to roam independently in separate regions in the company of (my) five hundred monks.” Bhagavān Mahāvira did neither accept, nor respond to his request but kept a mum. The request was repeated a second time, and then a third time, but Bhagavān Mahāvira was still silent as before. Thereon Monk Jamāli paid his homage and obeisance to him and himself separated from him. He moved out of the park in the company of five hundred monks to roam independently in some other regions.

तेणं कालेणं तेणं समएणं सावत्थी णामं णयरी होत्था । वण्णओ । कोट्टए चेइए । वण्णओ जाव...वणसंडस्स । तेणं कालेणं तेणं समएणं चंपा णामं णयरी होत्था । वण्णओ । पुण्णभद्दे चेइए । वण्णओ जाव...पुढविसिलापट्टओ । तएणं से जमाली अणगारे अण्णया कयाइं पंचहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगामं द्दइज्जमाणे जेणेव सावत्थी णयरी जेणेव कोट्टए चेइए तेणेव उवागच्छइ तेणेव उवागच्छित्ता अहापडिरूवं उग्गहं ओगिण्हइ ओगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । तएणं समणे भगवं महावीरे अण्णया कयाइं पुव्वाणुपुव्विं चरमाणे जाव...सुहंसुहेणं विहरमाणे जेणेव चंपा णयरी जेणेव पुण्णभद्दे चेइए तेणेव उवागच्छइ उवागच्छित्ता अहापडिरूवं उग्गहं ओगिण्हइ ओगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ।

In that period, at that time, there was a city named Śrāvastī. Description. It had a park outside named Koṣṭhaka. Description, till forest-strip. In that period, at that time, there was another city named Campā. Description. It had a park outside named Pūrṇābhadrā. Description, till there lay a slab of stone. Now it so chanced that Monk Jamāli, along with his band of five hundred monks, in the course of his wandering from village to village, arrived at the park named Koṣṭhaka outside Śrāvastī, and forming a mental vow about the fulfilment of certain condition worthy of a monk (as a precondition for his taking food), he camped in the said park. At the same time, Śramaṇa Bhagavān Mahāvira too arrived at Campā and camped at the park named Pūrṇābhadrā.

तएणं तस्स जमालिस्स अणगारस्स तेहि अरसेहि य विरसेहि य अंतेहि य पंतेहि य लूहेयि य तुच्छेहि य कालाइक्कंतेहि य पमाणाइक्कंतेहि य सीएहि य पाणभोयणेहि अणया कयाइं सरीरगंसि विउले रोगायंके पाउब्भूए उज्जले विउले पगाढे कक्कसे कडुए चंडे दुक्खे दुग्गे तिब्बे दुरहियासे । पित्तज्जर-परिगयसरीरे दाहवुक्कंतिए या वि विहरइ । तएणं से जमाली अणगारे वेयणाए अभिभूए समाणे समणे णिग्गंथे सद्दावेइ सद्दावित्ता एवं वयासी—तुब्भेणं देवाणुप्पिया ! मम सेज्जासंथारगं संथरह ।

Now, because of his intake of food which was sometimes without taste or with bad taste, or which remained after the donor's use, or which was not substantial or without butter, hence coarse, or because of untimely intake of food or because it was excessive or inadequate, and sometimes due to the intake of decomposed food, Jamāli fell severely ill. This caused him a severe burning which was intense, deep, intolerable, severe, painful, troublesome, unbearable and immensely painful. He ran a very high temperature and his body emitted heat like fire. Being unable to bear the pain, he said to his monks, "Oh beloved of the gods ! Please spread my bed on which I intend to lie."

तएणं ते समणा णिग्गंथा जमालिस्स अणगारस्स एयमट्ठं विणएणं पडिसुणेंति पडिसुणित्ता जमालिस्स अणगारस्स सेज्जासंथारगं संथरंति । तएणं से जमाली अणगारे बलियतरं वेयणाए अभिभूए समाणे दोच्चं पि समणे णिग्गंथे सद्दावेइ सद्दावित्ता दोच्चं पि एवं वयासी—ममं णं देवाणुप्पिया ! सेज्जासंथारए णं कि कडे कज्जइ । तएणं ते समणा णिग्गंथा जमालि अणगारं एवं वयासी—णो खलु देवाणुप्पिया णं सेज्जासंथारए कडे कज्जइ ।

The monks politely accepted the request and applied themselves to the task. But the pain was so severe that he was unable to sit even for a moment. So he enquired if the bed was ready, to which he got the following reply, "Oh beloved of the gods ! It's not yet ready, but it will be ready very soon."

तएणं तस्स जमालिस्स अणगारस्स अयमेयारूवे अज्झत्थिए जाव... समप्पज्जित्था—जं णं समणे भगवं महावीरे एवं आइक्खइ जाव...एवं परूवेइ—एवं खलु चलमाणे चलिए उदीरिज्जमाणे उदीरिए जाव... णिज्जरिज्जमाणे णिज्जिण्णे । तं णं मिच्छा । इमं च णं पच्चक्खमेव दीसइ सेज्जासंथारए कज्जमाणे अकडे संथरिज्जमाणे असंथरिए । जम्हा णं सेज्जासंथारए कज्जमाणे अकडे संथरिज्जमाणे असंथरिए तम्हा चलमाणे वि अचलिए जाव...णिज्जरिज्जमाणे वि अणिज्जिण्णे—एवं संपेहेइ संपेहिता समणे णिग्गंथे सद्दावेइ सद्दावित्ता एवं वयासी—जं णं देवाणुप्पिया ! समणे भगवं महावीरे एवं आइक्खइ जाव...परूवेइ एवं खलु चलमाणे चलिए तं चेव सव्वं जाव...णिज्जरिज्जमाणे अणिज्जिण्णे । तएणं तस्स जमालिस्स अणगारस्स एवं आइक्खमाणस्स जाव...परूवेमाणस्स अत्थेगइया समणा णिग्गंथा एयमट्ठं सद्दहंति पत्तियंति रोयंति अत्थेगइया समणा णिग्गंथा एयमट्ठं णो सद्दहंति णो पत्तियंति णो रोयंति । तत्थ णं जे ते समणा णिग्गंथा जमालिस्स अणगारस्स एयमट्ठं सद्दहंति पत्तियंति रोयंति ते णं जमालिं चेव अणगारं उवसंपज्जित्ता णं विहरंति । तत्थ णं जे ते समणा णिग्गंथा जमालिस्स अणगारस्स एयं अट्ठं णो सद्दहंति णो पत्तियंति णो रोयंति ते णं जमालिस्स अणगारस्स अंतियाओ कोट्टयाओ चेइयाओ पडिणिक्खमंति पडिणिक्खमित्ता पुव्वाणुपुव्वि चरमाणा गामाणुगामं दुइज्जमाणा जेणेव चंपा णयरी जेणेव पुण्णभट्ठे चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करंति करित्ता वंदंति णमंसंति वंदित्ता णमंसित्ता समणं भगवं महावीरं उवसंपज्जित्ता णं विहरंति ।

On hearing these words of his fellow monks, a thought flashed in Jamāli's mind, "Bhagavān Mahāvira asserts, till establishes that 'moving is moved, till exhausting is exhausted'. But this appears to be wrong. For, I find that when a bed is in the process of being spread out, it is not already spread. By the same logic, what is said to be moving has not yet completed the movement, but is still in the process, till what is exhausting is not yet fully exhausted, but is still extant." Having thought like that, he called his monks and repeated his thought. On hearing his words, some monks expressed regard, conviction and acceptance, while others rejected his line of reasoning and withdrew from his company. They came

to the park named Pūrṇabhadrā outside the city of Campā and re-entered Bhagavāna Mahāvira's group with his permission.

तएणं से जमाली अणगारे अणया कयावि ताओ रोगायंकाओ विप्पमुक्के हट्ठे जाए अरोए बलियसरीरे सावत्थीए णयरीए कोट्टयाओ चेइयाओ पडिणिकखमइ पडिणिकवमिक्खा पुव्वाणुपुव्वि चरमाणे गामाणुगामं दूइज्जमाणे जेणेव चंपा णयरी जेणेव पुण्णभइ चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ तेणेव उवागच्छित्ता समणस्स भगवओ महावीरस्स अदूरसामंते ठिच्चा समणं भगवं महावीरं एवं वयासी—जहा णं देवाणुप्पियाणं बहवे अंतेवासी समणा णिग्गंथा छउमत्था भवित्ता छउमत्थावक्कमणेणं अवक्कंता । णो खलु अहं तथा छउमत्थे भवित्ता छउमत्थावक्कमणेणं अवक्कंते । अहं णं उप्पण्णणाणदंसणघरे अरहा जिणे केवली भवित्ता केवलिवक्कमणेणं अवक्कंते ।

After some time, Monk Jamāli was cured of his ailment and moved out from the park named Koṣṭhaka, and wandering from village to village, he reached the park Pūrṇabhadrā outside the city of Campā. About the same time, Bhagavāna Mahāvira too arrived at the same park and camped in another part of it. (Having known about the arrival of Bhagavāna Mahāvira thither), one day Jamāli came to him and standing within his presence, neither near nor far, he spoke out the following words, "Oh beloved of the gods ! It happens with many a monk not to be sufficiently enlightened, but to remain a *chadmastha* (novice) throughout their life. But take in for certain that I am not like anyone of them. I am already a victor, a *Jina*, an omniscient personality, with the acquisition of supreme (*kevala*) knowledge and faith, and you see, I wander on the surface of this earth as an omniscient personality."

तएणं भगवं गोयमे जमालिं अणगारं एवं वयासी—णो खलु जमाली ! केवलिस्स णाणे वा दंसणे वा सेलंसि वा थंभंसि वा थुभंसि वा आवरिज्जइ वा णिवारिज्जइ वा । जइ णं तुमं जमाली ! उप्पण्णणाणदंसणघरे अरहा जिणे केवली भवित्ता केवलिवक्कमणेणं अवक्कंते तो णं इमाइ दो वागरणाइ

वागरेहि—सासए लोए जमाली ! असासए लोए जमाली ! सासए जीवे जमाली ! असासए जीवे जमाली ! तएणं से जमाली अणगारे भगवया गोयमेणं एवं वुत्ते समाणे संकिए कखिए जाव...कलुससमावण्णे जाए या वि होत्था णो संचायइ भगवओ गोयमस्स किंचि वि पमोक्खं आइक्खित्तए तुसिणीए संचिट्ठइ ।

On hearing these words of Jamāli, Indrabhūti Gautama spoke unto him as follows : “Monk Jamāli ! The knowledge and faith of omniscient personality is neither overshadowed nor obstructed by a mountain, a pillar or a mound. If you have really become a victor, a *jina*, a *kevalī*, and live like that, will you care to meet a couple of questions I intend to put to you. They are : Is the universe (*loka*) eternal or transcient ? Is the encased soul (*jīva*) eternal or transcient ?” On hearing these questions put to him by Indrabhūti Gautama, Jamāli was afraid, terror-stricken, till confused. He was unable to meet the questions and stood dumb.

जमाली ! त्ति समणे भगवं महावीरे जमालि अणगारं एवं वयासी—अत्थि णं जमाली ! ममं बह्वे अंतेवासी समणा णिग्गथा छउमत्था जे णं पभू एयं वागरणं वागरित्तए जहा णं अहं णो चेव णं एयप्पमारं भासं भासित्तए जहा णं तुमं । सासए लोए जमाली ! जं णं कयाइ णासी ण कयाइ ण भवइ ण कयाइ ण भविस्सइ । भुवि च भवइ य भविस्सइ य । धुवे णिए सासए अक्खए अव्वए अवट्ठिए णिच्चे । असासए लोए जमाली ! जं ओसप्पिणी भवित्ता उस्सप्पिणी भवइ उस्सप्पिणी भवित्ता ओसप्पिणी भवइ । सासए जीवे जमाली ! जं ण कयाइ णासी जाव...णिच्चे । असासए जीवे जमाली ! जं णं णेरइए भवित्ता त्तिरिक्खजोणिए भवइ त्तिरिक्खजोणिए भवित्ता मणुस्से भवइ मणुस्से भवित्ता देवे भवइ ।

Thereon Bhagavān Mahāvīra addressed him as follows : “Jamāli ! Many of my monks are, as you say, very ordinary persons, but they are able to meet these questions as much as I; but, unlike you, they never acclaim themselves to be victors, *jinās* or *kevalīs*.” Continued Bhagavān Mahāvīra, “Jamāli ! This universe is in one sense, eternal, and it is not that it never was, it has always been, it is and it will ever be. The

universe is fixed, eternal, permanent, non-eroding, non-diminishing, everexistent. In another sense, however, it is transcient, for, there is the down-phase of the time-cycle, followed by the up phase, and down-phase again, and so it goes on. Like-wise, the embodied soul is, in one sense, eternal, and it is not that it never was, it never is or it will never be, rather, it has always been, it is and it will ever be, till it is ever-existent. But in another sense, it is transcient, since it often passes through the hells, the world of animals, the world of men and the heavens."

तएणं से जमाली अणगारे समणस्स भगवओ महावीरस्स एवं आइक्ख-
माणस्स जाव...एवं पब्बेमाणस्स एयं अट्ठं णो सद्दहइ णो पत्तियइ णो रोएइ ।
एयमट्ठं असद्दहमाणे अपत्तियमाणे अरोएमाणे दोच्चं पि समणस्स भगवओ
महावीरस्स अतियाओ आयाए अवक्कमइ दोच्चं पि आयाए अवक्कमित्ता बहूहिं
असब्भावुब्भावणाहिं मिच्छत्ताभिणिवेसेहि य अप्पाणं च परं च तदुभयं च
वुग्गाहेमाणे वुप्पाएमाणे बहूइं वासाइं सामण्णपरियागं पाउणइ पाउणित्ता
अद्धमासियाए संलेहणाए अत्ताणं झूसेइ भूसित्ता तीसं भत्ताइं अणसणाए छेदेइ
छेदित्ता तस्स ठाणस्स अणालोइयअपडिक्कंते कालमासे कालं किच्चा लंतए
कप्पे तेरससागरोवमठिइएसु देवकिब्बिसिएसु देवेषु देवकिब्बिसियत्ताए
उववण्णे ।

(But it had hardly any impact on Jamāli who continued to) make claims as aforesaid and declared himself to be an omniscient personality. He moved out from the presence of Bhagavān Mahāvīra and went on spreading false ideas, there-by planting himself, planting others, and planting both himself and others into falsehood and lived like that for many years as a monk. Then he reduced the weight of his body by fasts lasting for a fortnight missing thirty meals at a stretch and passed away without confession and atonement to be born as a inferior god (*kilviṣika*) in the heaven named Lāntaka with a life-span of thirteen *sāgaras*.

तएणं भगवं गोयमे जमालि अणगारं कालगयं जाणित्ता जेणेव समणे भगवं
महावीरे तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं वंदइ णमंसइ
वंदित्ता णमंसित्ता एवं वयासी—

Having learnt that Jamāli had passed away Indrabhūti Gautama paid homage and obeisance to Bhagavān Mahāvira and submitted as follows :

प्रश्न ६५—एवं खलु देवाणुष्पियाणं अंतेवासी कुसिस्से जमाली णामं अणगारे से णं भंते ! जमाली अणगारे कालमासे कालं किच्चा कर्हिं गए कर्हिं उववण्णे ?

Q. 65. *Bhante* ! I am inquisitive to learn where after death, your rebel disciple, has gone and where has he been born again ?

समणे भगवं महावीरे भगवं गोयमं एवं वयासी—

Sramaṇa Bhagavān Mahāvira replied to *Bhagavān Gautama* thus :

उत्तर ६५—एवं खलु गोयमा ! ममं अंतेवासी कुसिस्से जमाली णामं अणगारे से णं तथा मम एवं आइक्खमाणस्स एयं अट्ठं णो सदहइ एयं अट्ठं असदहमाणे दोच्चं पि ममं अंतियाओ आयाए अवक्कमइ दोच्चं... अवक्कमिता बहूहिं असब्भावुब्भाणाहिं तं चेव जाव... देवकिव्विसियत्ताए उववण्णे ।

A. 65. *Gautama* ! My rebel disciple, *Jamāli*, who had neither respect nor confidence in what I taught has, after death, been born among the *kilviṣika* gods.

प्रश्न ६६—कइविहा णं भंते ! देवकिव्विसिया पण्णत्ता ?

Q. 66. *Bhante* ! How many types of *kilviṣika* gods are there ?

उत्तर ६६—गोयमा ! तिविहा देवकिव्विसिया पण्णत्ता तं जहा— तिपलिओवमट्ठिइया तिसागरोवमट्ठिइया तेरससागरोवमट्ठिइया ।

A. 66. *Gautama* ! There are three types, viz., with a span of three *palyas*, with a span of three *sāgaras* and with a span of thirteen *sāgaras*.

प्रश्न ६७—कर्हिं णं भंते ! तिपलिओवमट्ठिइया देवकिव्विसिया परिवसंति ?

Q. 67. *Bhante* ! Where do those with a span of three *palyas* reside ?

उत्तर ६७—गोयमा ! उप्पि जोइसियाणं हिट्ठि सोहम्मीसाणेसु कप्पेसु एत्थ णं तिपलिओवमट्ठिइया देवकिव्विसिया परिवसंति ।

A. 67. Gautama ! They reside above the Jyotiṣkas, but underneath Saudharma and Iśāna.

प्रश्न ६८—कहिं णं भंते ! तिसागरोवमट्ठिइया देवकिव्विसिया परिवसंति ?

Q. 68. *Bhante* ! Where do those with a span of three *sāgaras* reside ?

उत्तर ६८—गोयमा ! उप्पि सोहम्मीसाणाणं कप्पाणं हिट्ठि सणं-कुमारमाहिदेसु कप्पेसु एत्थ णं तिसागरोवमट्ठिइया देवकिव्विसिया परिवसंति ।

A. 68. Gautama ! They reside above Saudharma and Iśāna, but underneath Sanatkumāra and Māhendra.

प्रश्न ६९—कहिं णं भंते ! तेरससागरोवमट्ठिइया देवकिव्विसिया देवा परिवसंति ?

Q. 69. *Bhante* ! Where do those with a span of thirteen *sāgaras* reside ?

उत्तर ६९—गोयमा ! उप्पि बंभलोगस्स कप्पस्स हिट्ठि लंतए कप्पे एत्थ णं तेरससागरोवमट्ठिइया देवकिव्विसिया देवा परिवसंति ।

A. 69. Gautama ! They reside above the heaven Brahma, but underneath Lāntaka.

प्रश्न ७०—देवकिव्विसिया णं भंते ! केसु कम्मादाणेसु देवकिव्विसियत्ताए उववत्तारो भवंति ?

Q. 70. *Bhante* ! What type of *karma* bondage takes one into this particular species ?

उत्तर ७०—गोयमा ! जे इमे जीवा आयरियपडिणीया उवज्जायपडिणीया कुलपडिणीया गणपडिणीया संघपडिणीया आयरियउवज्जायाणं अयसकरा अवण्णकरा अकित्तिकरा बहूहि असम्भावुम्भावणाहि मिच्छताभिणिवेसेहि य अप्पाणं परं च तदुभयं च वुग्गाहेमाणा वुप्पाएमाणा बहूइ वासाइं सामण्णपरियागं पाउणंति पाउणित्ता तस्स ठाणस्स अणालोइयपडिक्कंता कालमासे कालं किच्चा अण्णयरेसु देवकिव्विसिएसु देवकिव्विसियत्ताए उववत्तारो भवंति तं जहा—तिपलिओवमट्ठिइएसु वा तिसागरोवमट्ठिइएसु वा तेरससागरोवमट्ठिइएसु वा ।

A. 70. Gautama ! Those who are hostile to the *ācārya*, the teacher, *kula*, *gaṇa* and the order, who speak ill of the *ācārya* and the teacher, cast aspersion on them, spread calumny about them, who teach false doctrines, who plant themselves, others, themselves and others, into wrong faith and misguide, though such ones live as monks, but die without confession and atonement, are born as *kilviṣika* gods, of which three types according to their lifespan has been stated before.

प्रश्न ७१—देवकिव्विसिया णं भंते ! ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणंतरं चयं चइत्ता कहिं गच्छंति कहिं उववज्जंति ?

Q. 71. *Bhante* ! When these *kilviṣika* gods exhaust their life-span, existence and stay in that particular species, where do they go, where are they reborn ?

उत्तर ७१—गोयमा ! जाव...चत्तारि पंच णेरइयतिरिक्खजोणियमणुस्स-देवभवग्गहणाइं संसारं अणुपरियट्ठित्ता तओ पच्छा सिज्जंति बुज्जंति जाव...अंतं करेति । अत्थेगइया अणाइयं अणवदग्गं दीहमद्धं चाउरंतसंसारकंतारं अणुपरियट्ठंति ।

A. 71. Gautama ! Some of them pass through four or five more lives in the hells, in the worlds of animals or of men, or in the heavens, after which they are perfected, enlightened and enter into liberation, while others continue to glide back and forth into one or the other of the four forms of existence in this vast wilderness that worldly life is, eternal, infinite and vast.

प्रश्न ७२—जमाली णं भंते ! अणगारे अरसाहारे विरसाहारे अंताहारे पंताहारे लूहाहारे तुच्छाहारे अरसजीवी विरसजीवी जाव...तुच्छजीवी उवसंतजीवी पसंतजीवी विवित्तजीवी ?

Q. 72. *Bhante* ! Did Jamāli live on food without taste food with a bad taste, till insignificant food, with a tranquil life, a peaceful life and a pure and solitary life ?

उत्तर ७२—हंता ! गोयमा ! जमाली णं अणगारे अरसाहारे विरसाहारे जाव...विवित्तजीवी ।

A. 72. Yes, Gautama, he lived on food without taste, till he lived a pure and solitary life.

प्रश्न ७३—जइ णं भंते ! जमाली अणगारे अरसाहारे विरसाहारे जाव... विवित्तजीवी कम्हा णं भंते ! जमाली अणगारे कालमासे कालं किच्चा लंतए कप्पे तेरससागरोवमट्टिइएसु देवकिन्विसिएसु देवेसु देवकिन्विसियत्ताए उववण्णे ?

Q. 73. *Bhante* ! If he really lived an austere life taking food without taste, till lived a pure and solitary life, why has he been born as a *kilviṣika* god ?

उत्तर ७३—गोयमा ! जमाली णं अणगारे आयरियपडिणीए उवज्जाय-पडिणीए आयरियउवज्भायाणं अयसकारए अवण्णकारए जाव...वुप्पाएमाणे जाव...बहूइं वासाइं सामण्णपरियागं पाउणइ पाउणित्ता अद्धमासियाए सलेह्णाए तीसं भत्ताइं अणसणाए छेदेइ छेदित्ता तस्स ठाणस्स अणालोइय-पडिक्कंते कालमासे कालं किच्चा लंतए कप्पे जाव...उववण्णे ।

A. 73. Gautama ! It is because he was hostile to his *ācārya* and to his teacher. He spoke ill of them, spread infamy about them, till he planted himself, others, and himself and others into wrong faith, and became misguided and confused and did the same to others. True, he led the life of a monk and emaciated his body through fasts as long as a fortnight missing thirty meals at a stretch, but

while dying, he did neither confess nor make amends for misdeeds and wrong beliefs. So he has been born in Lāntaka as an inferior god with a span of thirteen *śāgaras*.

प्रश्न ७४—जमाली णं भंते ! देवत्ताओ देवलोगाओ आउक्खएणं जाव...
कहिं उववज्जिहिइ ?

Q. 74. *Bhante* ! When he exhausts his life there and moves out, till where will he be reborn ?

उत्तर ७४—गोयमा ! चत्तारि पंच तिरिक्खजोणियमणुस्सदेवभवग्गहणाइं
संसारं अणुपरियट्ठित्ता तओ पच्छा सिज्जिहिइ जाव...अंतं काहिइ ।

A. 74. *Gautama* ! For four or five lives, he live in the worlds of animals, of men and of gods, after which he will be perfected, enlightened and liberated.

—सेवं भंते ! सेवं भंते ! त्ति ।

Bhante ! It is so. What you say is right.

तेतीसइमो उद्देशो समत्तो ।

Chapter Thirtythree ends.

चौत्तीसइमो उद्देसा

Chapter Thirtyfour

[*Killer of a man or no-man*]

तेणं कालेणं तेणं समएणं रायगिहे जाव...एवं वयासी—

In that period, at that time, till made the following submission :

प्रश्न ७५—पुरिसे णं भंते ! पुरिसं हणमाणे कि पुरिसं हणइ णोपुरिसं हणइ ?

Q. 75. *Bhante* ! In killing a man, does one kill a man or no-man (i.e., forms of life other than man) ?

उत्तर ७५—गोयमा ! पुरिसं पि हणइ णोपुरिसे वि हणइ ।

A. 75. *Gautama* ! He kills the man as well as no-man.

प्रश्न ७६—से केणट्ठेणं भंते ! एवं बुच्चइ—पुरिसं पि हणइ जाव...णोपुरिसे वि हणइ ?

Q. 76. *Bhante* ! Why do you say so ?

उत्तर ७६—गोयमा ! तस्स णं एवं भवइ—एवं खलु अहं एगं पुरिसं हणामि से णं एगं पुरिसं हणमाणे अणेगे जीवे हणइ से तेणट्ठेणं गोयमा ! एवं बुच्चइ—पुरिसं पि हणइ जाव...णोपुरिसे वि हणइ ।

A. 76. *Gautama* ! While killing a man, he thinks that he is killing that man, but, in fact, he is killing many other living beings. Hence so.

प्रश्न ७७—पुरिसे णं भंते ! आसं हणमाणे कि आसं हणइ णोआसे वि हणइ ?

Q. 77. *Bhante* ! In killing a horse, does one kill the horse or no-horse ?

उत्तर ७७—गोयमा ! आसं पि हणइ णोआसे वि हणइ ।

A. 77. *Gautama* ! He kills the horse as well as no-horse.

प्रश्न ७८—से केणट्टेणं ?

Q. 78. *Bhante* ! Why so ?

उत्तर ७८—अट्टो तहेव । एवं हत्थिं सीहं वग्घं जाव...चित्तलणं । एए सव्वे इक्कगमा ।

A. 78. As aforesaid, and the same about killing an elephant, a lion, a tiger till a cittalaga (a wild animal), the same reading for all.

प्रश्न ७९—पुरिसे णं भंते ! अण्णयरं तसं पाणं हणमाणे किं अण्णयरं तसं पाणं हणइ णोअण्णयरे तसे पाणे हणइ ?

Q. 79. *Bhante* ! In killing a mobile animal, does one kill that animal, or others too ?

उत्तर ७९—गोयमा ! अण्णयरं पि तसं पाणं हणइ णोअण्णयरे वि तसे पाणे हणइ ।

A. 79. *Gautama* ! He kills that as well as others.

प्रश्न ८०—से केणट्टेणं भंते ! एवं वुच्चइ—अण्णयरं पि तसं पाणं णोअण्णयरे वि तसे पाणे हणइ ?

Q. 80. *Bhante* ! Why so ?

उत्तर ८०—गोयमा ! तस्स णं एवं भवइ एवं खलु अहं एगं अण्णयरं तसं पाणं हणामि से णं एगं अण्णयरं तसं पाणं हणमाणे अणेगे जीवे हणइ से तेणट्टेणं गोयमा ! तं चेव एए सव्वे वि एक्कगमा ।

A. 80. Gautama ! In killing mobile animal, he thinks that he is killing that animal alone, but actually he kills many others. Hence so. The same reading for all similar cases.

[Killer of a monk or no-monk]

प्रश्न ८१—पुरिसे णं भंते ! इसि हणमाणे कि इसि हणइ णोइसि हणइ ?

Q. 81. *Bhante* ! In killing a monk (*psī*), does one kill a monk or no-monk ?

उत्तर ८१—गोयमा ! इसि पि हणइ णोइसि पि हणइ ।

A. 81. Gautama ! He kills both.

प्रश्न ८२—से केणट्टेणं भंते ! एवं बुच्चइ जाव...णोइसि पि हणइ ?

Q. 82. *Bhante* ! Why so ?

उत्तर ८२—गोयमा ! तस्स णं एवं भवइ—एवं खलु अहं एगं इसि हणामि से णं एगं इसि हणमाणे अणंते जीवे हणइ से तेणट्टेणं णिक्खेवो ।

A. 82. Gautama ! The killer has the feeling that he is killing only the monk, but in fact, he is killing life in other forms too.

प्रश्न ८३—पुरिसे णं भंते ! पुरिसं हणमाणे कि पुरिसवेरेणं पुट्टं णोपुरिसवेरेणं पुट्टं ?

Q. 83. *Bhante* ! In killing a man, is one touched by malice against the man or against no-man ?

उत्तर ८३—गोयमा ! णियमं ताव पुरिसवेरेणं पुट्टं अहवा पुरिसवेरेणं य णोपुरिसवेरेणं य पुट्टं अहवा पुरिसवेरेणं य णोपुरिसवेरेहिं य पुट्टं । एवं आसं एवं जाव...चित्तलंगं जाव...अहवा चित्तलावेरेणं य णोचित्तलावेरेहिं य पुट्टं ।

A. 83. Gautama ! As a rule, he is touched by malice against the man ; but he may also be touched by malice against the man as well as a no-man or many a no-man. Likewise about a horse, till a *cittalaga*.

प्रश्न ८४—पुरिसे णं भंते ! इंसि हणमाणे कि इसिवेरेणं पुढे णोइसिवेरेणं पुढे ?

Q. 84. *Bhante* ! In killing a monk, is one touched by malice against the monk or against no-monk ?

उत्तर ८४—गोयमा ! णियमं ताव इसिवेरेण य णोइसिवेरेहि य पुढे ।

A. 84. Gautama ! As a rule, he is touched by malice against the monk ; but he may also be touched by malice, till many a no-monk.

[*One-organs and their respiration*]

प्रश्न ८५—पुढविकाइए णं भंते ! पुढविकाइयं चेव आणमइ वा पाणमइ वा ऊससइ वा णीससइ वा ?

Q. 85. *Bhante* ! Do earth bodies inhale and exhale other earth bodies ? Do they take them in and out as a part of their respiration ?

उत्तर ८५—हंता गोयमा ! पुढविकाइए पुढविकाइयं चेव आणमइ वा जाव णीससइ वा ।

A. 85. Yes, Gautama, they do.

प्रश्न ८६—पुढविकाइए णं भंते ! आउविकाइयं आणमइ जाव... णीससइ वा

Q. 86. *Bhante* ! Do earth bodies inhale and exhale water bodies, etc. ?

उत्तर ८६—हंता गोयमा ! पुढविकाइए चव आउक्काइयं आणमइ जाव...णसिसइ वा । एवं तेउक्काइयं वाउक्काइयं एवं वणस्सइ-काइयं ।

A. 86. Yes, they do, and this holds good also of fire bodies, air bodies and plants.

प्रश्न ८७—आउक्काइए णं भंते ! पुढविकाइयं आणमइ वा पाणमइ वा ?

Q. 87. *Bhante* ! Do water bodies inhale and exhale earth bodies, etc. ?

उत्तर ८७—एवं चव ।

A. 87. As aforesaid.

प्रश्न ८८—आउक्काइए णं भंते ! आउक्काइयं चव आणमइ वा ?

Q. 88. *Bhante* ! Do water bodies inhale and exhale other water bodies, etc. ?

उत्तर ८८—एवं चव । एवं तेउवाउवणस्सइकायं ।

A. 88. As aforesaid. The same holds of fire bodies, air bodies and plants.

प्रश्न ८९—तेउक्काइए णं भंते ! पुढविकाइयं आणमइ वा ?

Q. 89. *Bhante* ! Do fire bodies inhale and exhale earth bodies, etc. ?

उत्तर ८९—एवं ।

A. 89. As aforesaid.

प्रश्न ९०—जाव...वणस्सइकाइए णं भंते ! वणस्सइकाइयं चव आणमइ वा ?

Q. 90. *Bhante* ! Do plants inhale and exhale plants, etc. ?

उत्तर ९०—तहेव ।

A. 90. As aforesaid.

प्रश्न ९१—पुढविकाइए णं भंते ! पुढविकाइयं चेव आणममाणे वा पाणममाणे वा ऊससमाणे वा णीससमाणे वा कइकिरिए ?

Q. 91. *Bhante* ! While inhaling and exhaling other earth bodies, how many activities do earth bodies perform ?

उत्तर ९१—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए ।

A. 91. Sometimes three, sometimes four, sometimes five.

प्रश्न ९२—पुढविकाइए णं भंते ! आउक्काइयं आणममाणे वा ?

Q. 92. *Bhante* ! While inhaling and exhaling water bodies, how many activities do earth bodies perform ?

उत्तर ९२—एवं चेव । एवं जाव...वणस्सइकाइयं एवं आउक्काइएण वि सव्वे वि भाणियव्वा एवं तेउक्काइएण वि एवं वाउक्काइएण वि ।

A. 92. As aforesaid. Likewise with fire bodies, air bodies and plants. Likewise also about water bodies vis-a-vis earth bodies, as well as fire bodies and air bodies vis-a-vis earth bodies.

प्रश्न ९३—जाव...वणस्सइकाइए णं भंते ! वणस्सइकाइयं चेव आणममाणे वा—पुच्छा ?

Q. 93. And what about plant life ?

उत्तर ९३—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए ।

A. 93. Gautama ! They too perform sometimes three and sometimes four or five activities.

प्रश्न ९४—वाउक्काइए णं भंते ! इक्खस्स मूलं पचालेमाणे वा पवाडेमाणे वा कइकिरिए ?

Q. 94. *Bhante* ! In moving and uprooting a tree, how many activities do air bodies perform ?

उत्तर ९४—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए । एवं कदं एवं ।

A. 94. Gautama ! Sometimes three, and sometimes four or five activities, till moving and felling the trunk of a tree.

प्रश्न ९५—जाव...बीयं पचालेमाणे वा पुच्छा ?

Q. 95. And in moving a seed, pray ?

उत्तर ९५—गोयमा ! सिय तिकिरिए सिय चउकिरिए सिय पंचकिरिए ।

A. 95. Gautama ! Sometimes three, sometimes four and sometimes five.

--सेवं भंते ! सेवं भंते ! त्ति ।

--*Bhante* ! It is so. What you say is right.

चोत्तीसइमो उद्देशो समत्तो ।

Chapter Thirtyfour ends.

णवमं सयं समत्तं ।

Book Nine ends.

नमोत्थुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधर्मस्वामी-प्रणीतम्

श्रीभगवती सूत्रम्

दशमो सतको

Book Ten

गहा

दिसि संवुडअणगारे आयट्ठी सामहत्थि देवि ।

सभा उत्तरअंतरदीवा दसमम्मि सयम्मि चउत्तीसा ॥

Couplet

Direction, A Restrained Monk, Self-power of the Gods,
Śyāmahastī, Consorts of Gods, Sudharma Council,
Twenty-eight Islands in the Salt Ocean—Contents of
Thirty-four Chapters of this Book.

पढमो उद्देशो

Chapter One

रायगिहे जाव...एवं वयासी—

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

[*Directions*]

प्रश्न १—किमियं भंते ! पाईणा ति पवुच्चइ ?

Q. 1. *Bhante* ! What is the nature of the eastern direction ?

उत्तर १—गोयमा ! जीवा चेव अजीवा चेव ।

A. 1. *Gautama* ! It has the form of a *jīva* as well as of a *non-jīva*.

प्रश्न २—किमियं भंते ! पडीणा ति पवुच्चइ ?

Q. 2. *Bhante* ! What is the nature of the western direction ?

उत्तर २—गोयमा ! एवं चेव । एवं दाहिणा एवं उदीणा एवं उड्ढा एवं अहो वि ।

A. 2. *Gautama* ! It is similar to the eastern direction. So also the north and the south ; so also the upper region and the region underneath.

प्रश्न ३—कइ णं भंते ! दिसओ पणत्ताओ ?

Q. 3. *Bhante* ! How many are the directions ?

उत्तर ३—गोयमा ! दस दिसाओ पण्णत्ताओ तं जहा—पुरत्थिमा पुरत्थिम-
दाहिणा दाहिणा दाहिणपच्चत्थिमा पच्चत्थिमा पच्चत्थिमुत्तरा उत्तरा
उत्तरपुरत्थिमा उट्ठा अहो ।

A. 3. Gautama ! They are ten, viz., east, east-south (*agni*), south, south-west (*nairṭa*), west, west-north (*vāyu*), north, north-east (*iśāna*), above and beneath.

प्रश्न ४—एयासि णं भंते ! दसण्हं दिसाणं कइ णामधेज्जा पण्णत्ता ?

Q. 4. *Bhante* ! What are the names for these ten ?

उत्तर ४—गोयमा ! दस णामधेज्जा पण्णत्ता तं जहा—इंदा अग्गेयी जमा
य णेरई वारुणी य वायव्वा सोमा ईसाणी य विमला य तमा य बोद्धव्वा ।

A. 4. Gautama ! They have ten names, viz., *Aindrī* (east), *Āgneyī* (east-south), *Yāmyā* (south), *Nairṭī* (south-west), *Vāruṇī* (west), *Vāyabya* (west-north), *Saumyā* (north), *Aiśānī* (north-east). *Vimalā* (above) and *Tamā* (below).

प्रश्न ५—इंदा णं भंते ! दिसा कि जीवा जीवदेसा जीवपएसा अजीवा
अजीवदेसा अजीवपएसा ?

Q. 5. *Bhante* ! Is the east in the form of a *jīva*, a portion (*deśa*) of a *jīva*, a space-point (*pradeśa*) of a *jīva*, a non-*jīva*, a portion of a non-*jīva* or a space-point of a non-*jīva* ?

उत्तर ५—गोयमा ! जीवा वि तं चेव जाव...अजीवपएसा वि । जे
जीवा ते णियमा एगिदिया बेइदिया जाव...पंचिदिया अणिदिया । जे
जीवदेसा ते णियमा एगिदियदेसा जाव...अणिदियदेसा । जे जीवपएसा ते
एगिदियपएसा बेइदियपएसा जाव...अणिदियपएसा । जे अजीवा ते दुविहा
पण्णत्ता तं जहा—रुविअजीवा य अरुविअजीवा य । जे रुविअजीवा ते
चउव्विहा पण्णत्ता तं जहा—खंधा खंधदेसा खंधपएसा परमाणुपोगला । जे
अरुविअजीवा ते सत्तविहा पण्णत्ता तं जहा—णोधम्मत्थिकाए धम्मत्थि-
कायस्स देसे धम्मत्थिकायस्स पएसा । णोअधम्मत्थिकाए अधम्मत्थिकायस्स
देसे । अधम्मत्थिकायस्स पएसा । णोआगासत्थिकाए आगासत्थिकायस्स
देसे । आगासत्थिकायस्स पएसा । अट्ठासमए ।

A. 5. Gautama ! It is all these, till a space-point of a non-*jīva*. Those who are *jīvas* (embodied souls) have one organ of sense, two organs of sense, till five organs, and some are non-organ beings (meaning omniscient persons). Those who are portions of a *jīva* may be portions of an one organ being, till of a non-organ (omniscient) being. Those who are space-points of a *jīva* are, as a rule, the space-points of an one-organ being, or a two-organ being, till of non-organ being. Those which are non-*jīvas* may be with a form or without a form. Those with a form are of one or other of the four types, viz., a *skandha* (a conglomeration of atoms), a (*deśa*) portion of a *skandha*, space-points (*pradeśa*) of a *skandha* and *paramāṇu pudgala* (molecules). Non-*jīvas* without a form are of seven types, viz., not motion-that-be (*dharmāstikāya*) but a portion of it, space-points of the same, not rest-that-be (*adharmāstikāya*) but a portion of it, space-points of the same, not space-that-be (*ākāśastikāya*) but a portion of it, space-points of the same, and limitless time (*addhā-samaya*).

प्रश्न ६—अग्नेयी णं भंते ! दिसा कि जीवा जीवदेसा जीवपएसा—
पुच्छा ?

Q. 6. *Bhante* ! Is east-south in the form of a *jīva*, a portion of a *jīva* or space-points of a *jīva*, etc. ?

उत्तर ६—गोयमा ! णोजीवा जीवदेसा वि जीवपएसा वि । अजीवा वि अजीवदेसा वि अजीवपएसा वि । जे जीवदेसा ते णियमा एगिदियदेसा । अहवा एगिदियदेसा य बेइंदियस्स देसे । अहवा एगिदियदेसा य बेइंदियस्स देसा य । अहवा एगिदियदेसा य बेइंदियाण य देसा । अहवा एगिदियदेसा य तेइंदियस्स देसे य । एवं चेव तियभंगो भाणियव्वो । एवं जाव... अणिदियाणं तियभंगो । जे जीवपएसा ते णियमा एगिदियपएसा । अहवा एगिदियपएसा य बेइंदियस्स पएसा अहवा एगिदियपएसा य बेइंदियाण य पएसा । एवं आइल्लविरहिओ जाव...अणिदियाणं । जे अजीवा ते दुविहा पणत्ता तं जहा—रूविअजीवा य अरूविअजीवा य । जे रूविअजीवा ते चउव्विहा पणत्ता तं जहा—खंधा जाव...परमाणुपोग्गला । जे अरूविअजीवा ते सत्तविहा पणत्ता तं जहा—णोधम्मत्थिकाए धम्मत्थिकायस्स देसे ।

धम्मत्थिकायस्स पएसा । एवं अहम्मत्थिकायस्स वि जाव...आगासत्थिकायस्स पएसा अद्दासमए । विदिसामु णत्थि जीवा । देसे भंगो य होइ सब्वत्थ ।

A. 6. Gautama ! Not a *jīva*, but a portion of a *jīva*, space-points of a *jīva*, a non-*jīva*, a portion of a non-*jīva* as well as space-points of a non-*jīva*. Those who have portions of a *jīva* have, as a rule, a portion of one-organ beings or many portions of one-organ beings or one portion of a two-organ being, or many portions of one-organ beings and many portions of a two-organ being, or many portions of one-organ beings and many portions of many two-organ beings, or many portions of one-organ beings and one portion of a three-organ being. These three forms hold good of three-organ beings, and the same three hold good in each subsequent case, till non-organ (omniscient) beings. Coming to the space points of a *jīva*, they are, as a rule, the space-point of an one-organ being, or many space-points of one-organ beings or many space-points of a two-organ being, or many space-points of one-organ beings of many space-points of many two organ beings. For all subsequent cases, till non-organ (omniscient) beings, take out the first form and state the next two. Non-*jīvas* may be with a form or without a form. Those with a form may be *skandha*, till *paramāṇu pudgala*. Those without a form are seven viz., not motion-that-be, but a portion there of, space-points there of and likewise with rest-that-be, till space-points of space-that-be and limitless time. In the angular direction, there is no *jīva*. Hence relevant are the forms of a portion of a *jīva* and its space-points.

प्रश्न ७—जमा णं भंते ! दिसा किं जीवा ?

Q. 7. *Bhante* ! Is south in the form of a *jīva*, etc. ?

उत्तर ७—जहा इंदा तहेव णिरवसेसा । णेरई य जहा अग्गेयी । वारुणी जहा इंदा । वायव्वा जहा अग्गेयी । सोमा जहा इंदा । ईसाणी जहा अग्गेयी । विमलाए जीवा जहा अग्गेयीए । अजीवा जहा इंदा । एवं तमाए वि णवरं अरूवि छट्ठिवा अद्दासमयो ण भण्णइ ।

A. 7. Gautama ! South is like the east, south-west is like east-south. West is like the east, west-north is like east-south. North is like the east, north-east is like east-south. Region above is like east-south so far as *jīvas* are concerned and like the east regarding *non-jīvas*. So also is the region below, exception being that here *non-jīvas* without a form are of six types only, there being no time factor.

[*Body*]

प्रश्न ८—कइ णं भंते ! सरीरा पणत्ता ?

Q. 8. *Bhante* ! How many types of body are there ?

उत्तर ८—गोयमा ! पंच सरीरा पणत्ता तं जहा—ओरालिए जाव...
कम्मए ।

A. 8. Gautama ! Five, gross, till *kārman*.

प्रश्न ९—ओरालियसरीरे णं भंते ! कइविहे पणत्ते ?

Q. 9. *Bhante* ! How many types are the gross bodies ?

उत्तर ९—एवं ओगाहणासंठाणं णिखसेसं भाणियव्वं जाव...अप्पा-
बहुणं ति ।

A. 9. Gautama ! On this refer to the Chapter on body forms in the *Prajñāpaṇā Sūtra*, till more or less.

—सेवं भंते ! सेवं भंते ! ति ।

—*Bhante* ! So it is. You are right.

पढमो उद्देशो समप्तो ।

Chapter One ends.

बीओ उद्देशो

Chapter Two

रायगिहे जाव...एवं वयासी—

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

[*Activities*]

प्रश्न १०—संबुडस्स णं भंते ! अणगारस्स वीयीपंथे ठिच्चा पुरओ रूवाइं णिज्झायमाणस्स मग्गओ रूवाइं अवयक्खमाणस्स पासओ रूवाइं अवलोएमाणस्स उड्डुं रूवाइं आलोएमाणस्स अहे रूवाणि आलोएमाणस्स तस्स णं भंते ! किं इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ?

Q. 10. *Bhante* ! Does a restrained monk till rooted in passions, while observing things in his front, things in the rear, things on both the sides, things above and things beneath, indulge in the *iriyāpathikī*, or in *sāmparāikī*, activity ?

उत्तर १०—गोयमा ! संबुडस्स णं अणगारस्स वीयीपंथे ठिच्चा जाव... तस्स णं णो इरियावहिया किरिया कज्जइ संपराइया किरिया कज्जइ ।

A. 10. Gautama ! Such a monk rooted in passions indulges in, not in *iriyāpathikī*, but in *sāmparāikī*, activity.

प्रश्न ११—से केणट्टेणं भंते ! एवं वुच्चइ जाव...संपराइया किरिया कज्जइ ?

Q. 11. *Bhante* ! What is the reason for this ?

उत्तर ११—गोयमा ! जस्स णं कोहमाणमायालोभा...एवं जहा सत्तमसए पढभोद्देसए जाव...से णं उस्सुत्तमेव रियइ से तेणट्टेणं जाव...से संपराइया किरिया कज्जइ ।

A. 11. Gautama ! *Iriyāpathikī* activity acquires relevance only when his anger, attachment and greed are wholly uprooted, till the said restrained monk acts contrary to the code, as stated in Chapter One of Book Seven.

प्रश्न १२—संबुडस्स णं भंते ! अणगारस्स अवीयीपंथे ठिच्चा पुरओ रुवाइं णिज्जायमाणस्स जाव...तस्स णं भंते ! कि इरियावहिया किरिया कज्जइ—पुच्छा ?

Q. 12. *Bhante* ! Does a restrained monk not rooted in passions, while observing as aforesaid, indulge in *iriyāpathikī*, or in *sāmparāikī*, activity.

उत्तर १२—गोयमा ! संबुड...जाव तस्स णं इरियावहिया किरिया कज्जइ णो संपराइया किरिया कज्जइ ।

A. 12. Gautama ! He indulges in *iriyāpathikī*, not *sāmparāikī*, activity.

प्रश्न १३—से केणट्टेणं भंते ! एवं वुच्चइ ?

Q. 13. *Bhante* ! What is the reason for this ?

उत्तर १३—जहा सत्तमे सए पढमोद्देसए जाव...से णं अहासुत्तमेव रीयइ से तेणट्टेणं जाव...णो संपराइया किरिया कज्जइ ।

A. 13. Gautama ! It is because his passions have ceased and so he indulges in *iriyāpathikī*, not *sāmparāikī*, activity, as stated in Book Seven, Chapter One.

[*Uterus and Pain*]

प्रश्न १४—कइविहा णं भंते ! जोणी पणत्ता ?

Q. 14. *Bhante* ! How many types of uterus are there ?

उत्तर १४—गोयमा ! तिविहा जोणी पणत्ता तं जहा—सीया उसिणा सीओसिणा । एवं जोणीपयं णिरवसेसं भाणियव्वं ।

A. 14. Gautama ! Three types, viz., warm, cool and temperate. On this refer to the chapter entitled *Yonipada* in the *Prajñāpāṇā Sūtra*.

प्रश्न १५—कइविहा णं भंते ! वेयणा पणत्ता ?

Q. 15. *Bhante* ! How many types are the pains ?

उत्तर १५—गोयमा ! तिविहा वेयणा पणत्ता तं जहा—सीया उसिणा सीओसिणा । एवं वेयणापयं णिरवसेसं भाणियव्वं ।

A. 15. Gautama ! Three, viz., warm, cool and moderate. For details Chapter 35 on Pains in the *Prajñāpāṇā Sūtra*.

प्रश्न १६—जाव...णेरइया णं भंते ! कि दुक्खं वेयणं वेदेंति सुहं वेयणं वेदेंति अदुक्खमसुहं वेयणं वेदेंति ?

Q. 16. *Bhante* ! Do the infernal beings suffer pains which is in the form of misery or in the form of happiness or in the form of non-misery non-happiness.

उत्तर १६—गोयमा ! दुक्खं पि वेयणं वेदेंति सुहं पि वेयणं वेदेंति अदुक्खमसुहं पि वेयणं वेदेंति ।

A. 16. Gautama ! They suffer pain which may take either of the three forms.

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[*Resolve and Devotion*]

मासियं णं भंते ! भिक्खुपडिमं पडिवणस्स अणगारस्स णिच्चं वोसट्ठे काए चियत्ते देहे—एवं मासिया भिक्खुपडिमा णिरवसेसा भाणियव्वा जहा दसाहि जाव...आराहिया भवइ ।

भिक्खू य अण्णयरं अकिच्चट्ठाणं पडिसेवित्ता से णं तस्स ठाणस्स अणालोइया अपडिक्कंते कालं करेइ णत्थि तस्स आराहणा । से णं तस्स ठाणस्स आलोइयपडिक्कंते कालं करेइ अत्थि तस्स आराहणा । भिक्खू य अण्णयरं

अकिच्चट्टाणं पडिसेवित्ता तस्स णं एवं भवइ—पच्छा वि णं अहं चरिमकाल-
समयंसि एयस्स ठाणस्स आलोएस्सामि जाव...पडिक्कमिस्सामि से णं तस्स
ठाणस्स अणालोइय अपडिक्कंते जाव...णत्थि तस्स आराहणा । से णं तस्स
ठाणस्स आलोइय पडिक्कंते कालं करेइ अत्थि तस्स आराहणा । भिवखू य
अण्णयरं अकिच्चट्टाणं पडिसेवित्ता तस्स णं एवं भवइ—जइ ताव समणोवासगा
वि कालमासे कालं किच्चा अण्णयरेसु देवलोएसु देवत्ताए उववत्तारो भवंति
किमंग पुण अहं अणपण्णियदेवत्तणंपि णो लभिस्सामि त्ति कट्टु, से णं तस्स
ठाणस्स अणालोइय अपडिक्कंते कालं करेइ णत्थि तस्स आराहणा । से णं
तस्स ठाणस्स आलोइय पडिक्कंते कालं करेइ अत्थि तस्स आराहणा ।

Regarding a monk who is resolved to undergo a month-long fast, who has given up attachment to the body and who does not take care of body, refer to the relevant portion in *Dasāśruta Skandha*, till he is a true devotee.

If by chance a monk indulges in a lapse and if he dies without confession and atonment for it, he is not a true devotee. But if he dies after confession and atonment, he is a true devotee. If a monk has indulged in a lapse and if he thinks that he would make a confession and atonment for the same before his final movements, but dies before he has done so, he is not a true devotee. If, however, he dies after confession and atonment, he is a true devotee. If a monk has indulged in a lapse and if after this he thinks that whenever a follower may be born in heaven, why should he himself not be born as an *anapanniya* god, but dies before confession and atonment, he is not a true devotee. If, however, he dies after confession and atonment, he is a true devotee.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So it is. You are right.

बीओ उद्देशो समत्तो ।

Chapter Two ends.

तईओ उद्देसो

Chapter Three

रायगिहे जाव...एवं वयासी—

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

[*Power of Gods*]

प्रश्न १७—आईड्डीए णं भंते ! देवे जाव...चत्तारि पंच देवावासंतराइ वीइक्कंते तेण परं परिड्डीए ?

Q. 17. *Bhante* ! Is it correct that a god crosses through four or five heavenly abodes by dint of his own power, and beyond that he does by dint of assumed power (i.e., power to transform) ?

उत्तर १७—हंता गोयमा ! आयड्डीए णं तं चेव । एवं असुरकुमारै विणवरं असुरकुमारावासंतराइ सेसं तं चेव । एवं एएणं कमेणं जाव... थणियकुमारै एवं वाणमंतरे जोइसवेमाणिए जाव...तेण परं परिड्डीए ।

A. 17. *Gautama* ! He does go upto four or five heavenly abodes by dint of his own power and beyond that by dint of assumed power. The same holds of *Asurakumāras*, exception being that they cross through the abodes of *Asurakumāras* by dint of their own power. The rest as aforesaid, i.e. till *Stanitkumāras*, *Vāṇavyantaras*, *Jyotiṣkas* and *Vaimānikas* cross through four or five heavenly abodes by dint of their own power, and beyond that by dint of assumed power.

प्रश्न १८—अप्पड्डीए णं भंते ! देवे से महड्डियस्स देवस्स मज्झंमज्झेणं वीइवएज्जा ?

Q. 18. *Bhante* ! Can an inferior god pass through a superior God ?

उत्तर १८—णो इणट्टे समट्ठे ।

A. 18. Gautama ! No, he cannot.

प्रश्न १९—समिद्धीए णं भंते ! देवे समद्धीयस्स देवस्स मज्झमज्झेणं वीइवएज्जा ?

Q. 19. *Bhante* ! Can a god pass through another who has a similar power ?

उत्तर १९—णो इणट्टे समट्ठे । पमत्तं पुण वीइवएज्जा ।

A. 19. Gautama ! No, he cannot, unless he is infatuated.

प्रश्न २०—से णं भंते ! किं विमोहिता पभू अविमोहिता पभू ?

Q. 20. *Bhante* ! Does he go by hypnotising the god, or without hypnotising him ?

उत्तर २०—गोयमा ! विमोहिता पभू णो अविमोहिता पभू ।

A. 20. Gautama ! He can go by hypnotising him, not without.

प्रश्न २१—से भंते ! किं पुंवि विमोहिता पच्छा वीइवएज्जा पुंवि वीइवइत्ता पच्छा विमोहेज्जा ?

Q. 21. *Bhante* ! Does he hypnotise him before he goes or hypnotise him after he has gone ?

उत्तर २१—गोयमा ! पुंवि विमोहिता पच्छा वीइवएज्जा णो पुंवि वीइवइत्ता पच्छा विमोहेज्जा ।

A. 21. Gautama ! He hypnotises him before he goes, and not the other way.

प्रश्न २२—महिद्धीए णं भंते ! देवे अप्पड्डियस्स देवस्स मज्झमज्झेणं वीइवएज्जा ?

Q. 22. *Bhante* ! Can a superior god pass exactly through the middle of an inferior god ?

उत्तर २२—हंता वीइवएज्जा ।

A. 22. *Gautama* ! Yes, he can.

प्रश्न २३—से भंते ! किं विमोहिता पभू अविमोहिता पभू ?

Q. 23. *Bhante* ! Does he do so by hypnotising the inferior god or without hypnotising him.

उत्तर २३—गोयमा ! विमोहिता वि पभू अविमोहिता वि पभू ।

A. 23. *Gautama* ! He does so by hypnotising him as well as by not hypnotising him.

प्रश्न. २४—से भंते ! किं पुंवि विमोहिता पच्छा वीइवएज्जा पुंवि वीइवइत्ता पच्छा विमोहेज्जा ?

Q. 24. *Bhante* ! Does the superior god hypnotise him before going or afterwards ?

उत्तर २४—गोयमा ! पुंवि वा विमोहेत्ता पच्छा वीइवएज्जा पुंवि वा वीइवइत्ता पच्छा विमोहेज्जा ।

A. 24. *Gautama* ! He may do so before as well as afterwards.

प्रश्न २५—अप्पड्डिय णं भंते ! असुरकुमारे महड्डियस्स असुरकुमारस्स मज्झमज्झेणं वीइवएज्जा ?

Q. 25. *Bhante* ! Does an inferior Asurakumāra pass through a superior Asurakumāra ?

उत्तर २५—णो इणट्ठे समट्ठे । एवं असुरकुमारेण वि तिण्णि आलावगा भाणियव्वा जहा ओहिणं देवेणं भणिया । एवं जाव...थणियकुमारेणं वाणमंतरजोइसियवेमाणिएणं एवं चेव ।

A. 25. Gautama ! No, he cannot. The three considerations which, apply to ordinary gods also hold good of Asura-kumāras, till Stanitkumāras, Vāṇavyantaras, Jyotiṣkas and Vaimānikas.

प्रश्न २६—अप्पड्डिए णं भंते ! देवे महिड्डियाए देवीए मज्झंमज्झेण वीइवएज्जा ?

Q. 26. *Bhante* ! Can an inferior god pass exactly through the middle of a superior goddess ?

उत्तर २६—णो इणट्ठे समट्ठे ।

A. 26. Gautama ! No, he cannot.

प्रश्न २७—समड्डिए णं भंते देवे समड्डियाए देवीए मज्झंमज्झेण ?

Q. 27. *Bhante* ! Can a god pass exactly through the middle of a goddess with similar power ?

उत्तर २७—एवं तहेव देवेण य देवीए य दंडओ भाणियव्वो जाव.... वेमाणियाए ।

A. 27. Gautama ! As in the case of two gods with similar powers and like this, till the Vaimānikas.

प्रश्न २८—अप्पड्डिया णं भंते ! देवि महिड्डियस्स देवस्स मज्झंमज्झेण ?

Q. 28. *Bhante* ! Can an inferior goddess pass exactly through the middle of a superior god ?

उत्तर २८—एवं एसो वि तईओ दंडओ भाणियव्वो ।

A. 28. Gautama ! No, she cannot, and repeat the same in all cases, till a superior Vaimānika goddess can pass exactly through the middle of an inferior Vaimānika god.

प्रश्न २९—जाव...महिद्धिया वेमाणिणी अप्पद्धियस्स वेमाणियस्स मज्झमज्झेणं वीइवएज्जा ?

Q. 29. *Bhante* ! Can a superior Vaimānika goddess pass exactly through the middle of an inferior Vaimānika god ?

उत्तर २९—हंता वीइवएज्जा ।

A. 29. Yes, Gautama ! She can.

प्रश्न ३०—अप्पद्धिया णं भंते ! देवी महिद्धियाए देवीए मज्झमज्झेणं वीइवएज्जा ?

Q. 30. *Bhante* ! Can an inferior goddess pass exactly through the middle of a superior goddess ?

उत्तर ३०—णो इणट्ठे समट्ठे । एवं समद्धिया देवी समद्धियाए देवीए तहेव महिद्धिया वि देवी अप्पद्धियाए देवीए तहेव । एवं एक्केक्के तिण्णि तिण्णि आलावगा भाणियव्वा ।

A. 30. Gautama ! No, she cannot. Repeat what is stated above in case of two goddesses with similar power, also in case of a superior goddess with an inferior goddess. Thus three forms have to be repeated in each case.

प्रश्न ३१—जाव...महिद्धिया णं भंते ! वेमाणिणी अप्पद्धियाए वेमाणिणीए मज्झमज्झेणं वीइवएज्जा ?

Q. 31. Can a superior Vaimānika goddess pass exactly through the middle of an inferior Vaimānika goddess ?

उत्तर ३१—हंता वीइवएज्जा ।

A. 31. Yes, Gautama ! She Can.

प्रश्न ३२—सा भंते ! किं विमोहिता पभू ?

Q. 32. *Bhante* ! Does she go by hypnotising her before or does she hypnotise her afterwards ?

उत्तर ३२—तहेव जाव...पुर्वि वा वीइवइत्ता पच्छा विमोहेज्जा । एए चत्तारि दंडगा ।

A. 32. Gautama ! As aforesaid, till, she my hypnotise her even afterwards. State four forms as above.

[*Sound of a horse*]

प्रश्न ३३—आसस्स णं भंते ! धावमाणस्स कि खु-खु त्ति करेइ ?

Q. 33. *Bhante* ! While runuing, why does a horse make sound like *khu-khu* ?

उत्तर ३३—गोयमा ! आसस्स णं धावमाणस्स हिययस्स य जगयस्स य अंतरा एत्थ णं कक्कडए णामं वाए संमुच्छइ जेणं आसस्स धावमाणस्स खु-खु त्ति करेइ ।

A. 33. Gautama ! While he is runniug, a type of wind called Karkāṭa is generated between his heart and the lever because of which he makes sound like *khu.-khu*.

[*On Language*]

प्रश्न ३४—अहं भंते ! आसइस्सामो सइस्सामो चिट्ठिस्सामो णिसिइ-स्सामो तुयट्ठिस्सामो—

आमंतणी आणवणी जायणी तह पुच्छणी य पणवणी ।

पच्चक्खाणी भासा भासा इच्छाणुलोमा य ॥

अणभिग्गहिया भासा भासा य अभिग्गहम्मि बोद्धवा ।

संसयकरणी भासा वोयडमव्वोयडा चैव ॥

पणवणी णं एसा भासा ण एसा भासा मोसा ?

Q. 34. *Bhante* ! There are twelve forms of language—address, order, prayer, question, advice, refusal, consent, enquiry, conviction, confusion, distinct and indistinct. Now, when one says, I shall take lodge, I shall lie, I shall stand, I shall sit, I shall stretch, do these forms conform to the fifth type viz, advice, and is it correct to say that they are never false ?

उत्तर ३४—हंता गोयमा ! आसइस्सामो तं चेव जाव...ण एसा भासा मोसा ।

A. 34. Yes, Gautama ! They conform to the fifth type and they are never false.

—सेवं भंते ! सेवं भंते त्ति ।

—*Bhante* ! So they are. You are right.

तईओ उद्देसो समत्तो ।

Chapter Three ends.

चउत्थो उद्देसो

Chapter Four

[*Interview with Śyāmahastī on Thirty-Three
Gods of Camarendra*]

तेणं कालेणं तेणं समएणं वाणिज्जग्गामे णयरे होत्था । वण्णओ ।
दुइपलासए चेइए । सामी समोसढे । जाव...परिसा पड्डिगया । तेणं
कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई णामं
अणगारे जाव...उड्डुंजाणू जाव...विहरइ । तेणं कालेणं तेणं समएणं समणस्स
भगवओ महावीरस्स अंतेवासी सामहत्थी णामं अणगारे पगइभद्दए जहा रोहे
जाव...उड्डुंजाणू जाव...विहरइ । तएणं से सामहत्थी अणगारे जायसड्डे
जाव...उट्ठाए उट्ठेइ उट्ठित्ता जेणेव भगवं गोयमे तेणेव उवागच्छइ
उवागच्छित्ता भगवं गोयमं तिक्खुत्तो जाव...पज्जुवासमाणे एवं वयासी—

In that period, at that time, there was a city named *Vāṇijyagrāma*. Description. There was a Caitya named *Dyūtipalāśa* outside the city. *Bhagavān Mahāvīra* arrived there, till people went back after hearing the sermon. In that period, at that time, *Indrabhūti Gautama*, the seniormost disciple of *Bhagavān Mahāvīra* was seated with his knee erect. In that period, at that time, *Bhagavān Mahāvīra* had another disciple, *Śyāmahastī* by name, who, like *Roha*, was gentle by nature and who was also seated with his knee erect. The said monk *Śyāmahastī* had a question in his mind so that he got up and came to *Indrabhūti Gautama*. Thrice he moved round him, till paid his homage and obeisance and submitted as follows :

सामहत्थी—अत्थि णं भंते ! चमरस्स असुरिदस्स असुरकुमाररण्णो
त्तायत्तीसगा देवा ?

Śyāmahastī—Bhante ! Is it a fact that *Camarendra*, the *Indra* of *Asurakumāras*, their king, has thirty-three gods with him ?

इदंभूइ गीयमा—हंता अत्थि ।

Indrabhūti—Yes, it is.

सामहत्थी—से केणट्टेणं भंते ! एवं वुच्चइ—चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगा देवा ?

Syāmahastī—*Bhante* ! What is the reason for this ?

इदंभूइ गीयमा—एवं खलु सामहत्थी ! तेणं कालेणं तेणं समएणं इहेव जंबूदीवे दीवे भारहे वासे कायंदी णाम णयरी होत्था । वण्णओ । तत्थ णं कायंदीए णयरीए तायत्तीसं सहाया गाहावई समणोवासया परिवसंति अट्ठा जाव...अपरिभूया अभिगयजीवाजीवा उवलद्धपुण्णपावा वण्णओ जाव... विहरंति । तएणं ते तायत्तीसं सहाया गाहावई समणोवासया पुट्ठि उग्गा उग्गविहारी संविग्गा संविग्गविहारी भवित्ता तओ पच्छा पासत्था पासत्थ-विहारी ओसण्णा ओसण्णविहारी कुसीला कुसीलविहारी अहाच्छंदा अहाच्छंद-विहारी बहूइ वासाइं समणोवासगपरियागं पाउणंति पाउणित्ता अट्ठमासियाए संलेहणाए अत्ताणं भूसंति अत्ताणं भूसित्ता तीसं भत्ताइं अणसणाए छेदंति छेदित्ता तस्स ठाणस्स अणालोइयअपडिक्कंता कालमासे कालं किच्चा चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगदेवत्ताए उववण्णा ।

Indrbhūti—*Syāmahastī* ! The description of these thirty-three gods is as follows. In that period, at that time, in Bharatakṣetra, there was a city named Kākandī. In that city, there lived thirty-three followers of the Śramaṇa path, who were mutually helpful. They were rich, till free from fear. They knew about embodied soul and matter and they knew virtue and vice. These thirty-three followers were house-holders with noble thoughts and noble conduct, careful and well-behaved, but later they became lax, degenerated from their austerity, developed bad conduct and became unscrupulous in their behaviour. They lived for many years within the Śramaṇa fold after which they reduced their body through fortnightly fasts missing thirty meals at a time and passed away, but they did not undergo

confession and atonment for their lapses, they have been born æ thirty-three gods under Camarendra, the Indra of the Asuras, their king.

सामहृथी—जप्पभिइं च णं भंते ! ते काकंदगा तायत्तीसं सहाया गाहावई समणोवासगा चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगदेवत्ताए उववण्णा तप्पभिइं च णं भंते ! एवं वुच्चइ—चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगा देवा ?

Syāmahastī—*Bhante* ! Does it mean then that Camarendra acquired these thirty-three gods only after the thirty-three followers at Kākandī had passed away ?

तएणं भगवं गोयमे सामहृथिणा अणगारेणं एवं वुत्ते समणे संकिए कंखिए वित्तिगिच्छिए उट्टाए उट्टेइ उट्टाए उट्टित्ता सामहृथिणा अणगारेणं सद्धि जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । तेणेव उवागच्छित्ता समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी—

On hearing this question Bhagavān Gautama became somewhat confused and he had no ready answer to meet it. So he got up, and with monk Syāmahastī following, he came to Bhagavān Mahāvīra, till made the following submission,

प्रश्न ३५—अत्थि णं भंते ! चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 35. *Bhante* ! Is it a fact that Camarendra, the Indra of the Asuras, their king, has thirty-three gods under him ?

उत्तर ३५—हंता अत्थि ।

A. 35. Yes, Gautama ! It is.

प्रश्न ३६—से केणट्टेणं भंते ! एवं वुच्चइ—एवं तं चेव सव्वं भाणियव्वं जाव...तप्पभिइं च णं एवं वुच्चइ—चमरस्स असुरिदस्स असुरकुमाररण्णो तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 36. *Bhante* ! What is the reason for this, repeat what is said above, till since then Camaredra has thirty-three gods ?

उत्तर ३६—णो इणट्टे समट्टे गोयमा ! चमरस्स णं असुरिदस्स असुरकुमाररण्णो तायत्तीसगाणं देवाणं सासए णामधेज्जे पण्णत्ते जं णं कयाइ णासी ण कयाइ ण भवइ ण कयाइ ण भविस्सइ जाव...णिच्चे अब्बोच्छित्तिणयट्टयाए अण्णे चयंति अण्णे उववज्जंति ।

A. 36. Gautama ! Camarendra has always had these thirty-three so that it is not correct to say that they were not there nor is it correct to say that at any time they will not be there. They are eternal, except that when one group checks out, another checks in. So there is no vacancy at any time.

[*Thirty-three Gods of Valindra and Dharanendra*]

प्रश्न ३७—अत्थि णं भंते ! बलिस्स वइरोयणिदस्स वइरोयणरण्णो तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 37. *Bhante* ! Does Valindra, the Indra of the Vairocanas, their king, have thirty-three gods under him ?

उत्तर ३७—हंता अत्थि ।

A. 37. Yes, Gautama ! He has.

प्रश्न ३८—से केणट्टेणं भंते ! एवं वुच्चइ—बलिस्स वइरोयणिदस्स जाव...तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 38. *Bnante* ! How do you say so ?

उत्तर ३८—एवं खलु गोयमा ! तेणं कालेणं तेणं समएणं इहेव जंबुद्दीवे दीवे भारहे वासे बिभेले णामं सण्णिवेसे होत्था । वण्णओ । तत्थ णं बिभेले सण्णिवेसे जहा चमरस्स जाव...उववणा । जप्पभिइं च णं भंते ! बिभेलगा तायत्तीसं सहाया गाहावई समणोवासगा बलिस्स वइरोयणिदस्स सेसं तं चव जाव...णिच्चे अब्बोच्छित्तिणयट्टयाए अण्णे चयंति अण्णे उववज्जंति ।

A. 38. Gautama ! In that period, at that time, there was a small town named Vibhela in Bharatkṣetra in Jambūdvīpa. In that town, there lived thirty-three followers, etc., all as stated before, till were born gods till *Bhante* ! Does it mean that Valindra acquired these thirty-three only after the thirty three followers at Vibhela had passed away ? till No, that is not correct. They are eternal, till while one group checks out, another group checks in, there being no vacancy at any time.

प्रश्न ३९—अत्थि णं भंते ! धरणस्स णागकुमारिदस्स णागकुमाररण्णो तायत्तीसगा देवा ?

Q. 39. *Bhante* ! Does Dharāṇa, the Nāgākumārenda, the Indra of the Nāgas, their king, has thirty three gods under him ?

उत्तर ३९—हंता अत्थि ।

A. 39. Yes, Gautama ! He has.

प्रश्न ४०—से केणट्टेणं जाव...तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 40. *Bhante* ! How do you say so ?

उत्तर ४०—गोयमा ! धरणस्स णागकुमारिदस्स णागकुमाररण्णो तायत्तीसगाणं देवाणं सासए णामधेज्जे पण्णत्ते जं ण कयाई णासी जाव... अण्णे चयंति अण्णे उववज्जंति । एवं भूयाणंदस्स वि एवं जाव... महाघोसस्स ।

A. 40. Gautama ! The thirty-three gods of Dharāṇa, the Indra of the Nāgākumāras, their king, are also eternal so that it is not that they were not there or that they will not be there, while one group checks out, another group checks in, there being no vacancy at any time. The same holds good of the thirty-three gods of Bhūtānanda, till of Mahāghoṣa Indra.

[*Thirty-three Gods of Śakrendra*]

प्रश्न ४१—अत्थि णं भंते ! सक्कस्स देविदस्स देवरण्णो पुच्छा ?

Q. 41. *Bhante* ! What is the position about Śakrendra, the Indra of the Devas, their king ?

उत्तर ४१—हंता अत्थि ।

A. 41. *Gautama* ! He has also thirty-three gods.

प्रश्न ४२—से केणट्ठेणं जाव...तायत्तीसगा देवा तायत्तीसगा देवा ?

Q. 42. *Bhante* ! What is the reason for this ?

उत्तर ४२—एवं खलु गोयमा ! तेणं कालेणं तेणं समएणं इहेव जंबुद्वीवे दीवे भारहे वासे पलासए णामं सण्णिवेसे होत्था । वण्णओ । तत्थ णं पलासए सण्णिवेसे तायत्तीसं सहाया गाहावई समणोवासया जहा चमरस्स जाव...विहरंति । तएणं ते तायत्तीसं सहाया गाहावई समणोवासया पुंन्वि पि पच्छा वि उग्गा उग्गविहारी संविग्गा संविग्गविहारी बहूइं वासाइं समणोवासगपरियागं पाउणंति पाउणित्ता मासियाए संलेहणाए अत्ताणं झूसंति भूसित्ता सट्ठि भत्ताइं अणसणाए छेदंति छेदित्ता आलोइयपडिक्कंता समाहिपत्ता कालमासे कालं किच्चा जाव...उववण्णा । जप्पभिइं च णं भंते ! पालासिगा तायत्तीसं सहाया गाहावई समणोवासगा सेसं जहा चमरस्स जाव...अण्णे उववज्जंति ।

A. 42. *Gautama* ! In that period, at that time, in Bharataśetra in Jambūdvīpa, there was a town named Palāsaka. There lived thirty-three followers who were mutually helpful. These thirty-three were and had always been men of noble outlook and noble conduct, ever cautious and ever alert, who lived on for many years, after which they reduced their bodies by month-long fast missing as many as sixty meals at a time, and in the end, after due confession and atonment, passed away while in a trance ; these have been born as the thirty-three gods under Sakrendra, rest as before, till while one group checks out, another checks in, there being no vacancy at any time.

प्रश्न ४३—अत्थि णं भंते ! ईसाणस्स ?

Q. 43. *Bhante* ! What about *Isānendra* ?

उत्तर ४३—एवं जहा सक्कस्स णवरं चंपाए णयरीए जाव...उववण्णा । जप्पभिइं च णं भंते ! चंपिज्जा तायत्तीसं सहाया सेसं तं चेव जाव...अण्णे उववज्जंति ।

A. 43. *Gautama* ! The position is similar to that of *Sakrendra*, except that in the present case, the thirty-three followers lived in the city of *Campā*.

प्रश्न ४४—अत्थि णं भंते ! सणकुमारस्स देविदस्स देवरण्णो पुच्छा ?

Q. 44. And what about *Devendra Sanatkumāra* ?

उत्तर ४४—हंता अत्थि ।

A. 44. *Gautama* ! He too has thirty-three gods under him.

प्रश्न ४५—से केणट्ठेणं ?

Q. 45. *Bhante* ! How is it so ?

उत्तर ४५—जहा धरणस्स तहेव एवं जाव...पाणयस्स एवं अच्चुयस्स जाव...अण्णे उववज्जंति ।

A. 45. *Gautama* ! What has been said of *Dharaṇendra* also holds good here, till the *Indra* in *Prāṇata*, till the *Indra* in *Acyūta*, till there is no vacancy at any time.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right.

चउत्थो उद्देसो समत्तो ।

Chapter Four ends.

पंचमो उद्देशो

Chapter Five

तेणं कालेणं तेणं समएणं रायगिहे णामं णयरे । गुणसिलए चेइए जाव... परिसा पडिगया । तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स बहवे अंतेवासी थेरा भगवंतो जाइसंपण्णा कुलसंपण्णा जहा अट्टमे सए सत्तमुद्देसए जाव...विहरंति । तएणं ते थेरा भगवंतो जायसड्ढा जायसंसया जहा गोयमसामी जाव...पज्जुवासमाणा एवं वयासी—

In that period, at that time, there was a city named Rājagṛha. Outside the city, there was a Caitya named Guṇasīlaka, till people went back. In that period, at that time, Bhagavān Mahāvira had in his group many senior monks born in high clans and high lines as described in Chapter Seven in Book Eight. These monks had some questions to ask, and being inquisitive, they paid their homage and obeisance, in the manner Indrabhūti Gautama did, till submitted as follows :

थेरा भगवंतो—चमरस्स णं भंते ! असुरिदस्स असुरकुमाररण्णो कइ अग्गमहिंसीओ पण्णत्ताओ ?

Monks—*Bhante* ! How many are th principal consorts of Camarendra, the Indra of the Asuras, their king ?

भगवान महावीर—अज्जो ! पंच अग्गमहिंसीओ पण्णत्ताओ तं जहा—काली रायी रयणी विज्जु मेहा । तत्थ णं एगमेगाए देवीए अट्टट्ट देवीसहस्स परिवारो पण्णत्तो ।

Mahāvira—Āryas ! He has five named as Kāli, Rājī, Rajanī, Vidyut and Meghā, each one in turn has a family as large as eight thousand.

थे. भ.—पभू णं भंते ! ताओ एगमेगा देवी अण्णाइं अट्टट्ट देवीसहस्साइं परिवारं विउव्वित्तए ?

Monks—*Bhante* ! Is it possible for a single goddess to raise family of eight thousand ?

भ. म.—एवामेव सपुत्रावरेणं चत्तालीसं देवीसहस्रा । सेतं तुडिए ।

Mahāvīra—Yes, it is. Thus all told the total strength is forty thousand goddesses. This is called a Group (*Truṭika* or *Varga*).

थे. भ.—पभू णं भंते ! चमरे असुरिदे असुरकुमारराया चमरचंचाए रायहाणीए सभाए सुहम्माए चमरंसि सीहासणंसि तुडिएणं सिद्धि दिव्वाइं भोगभोगाइं भुंजमाणे विहरित्तए ?

Monks—*Bhante* ! Is it possible for Camarendra to be seated on his throne named Camara in his Council Hall named Sudharma in his capital city Camaracañcā and enjoy divine pleasures in the company on his vast family of forty thousand goddesses ?

भ. म.—णो इणट्टे समट्टे ।

Mahāvīra—No, this does not hold.

थे. भ.—से केणट्टेणं भंते ! एवं वुच्चइ—णो पभू चमरे असुरिदे चमरचंचाए रायहाणीए जाव...विहरित्तए ?

Monks—*Bhante* ! What is the reason for this ?

भ. म.—अज्जो ! चमरस्स ण असुरिदस्स असुरकुमाररणो चमरचंचाए रायहाणीए सभाए सुहम्माए माणवए चेइयखंभे वइरामएसु गोलवट्टसमुग्गएसु बहूओ जिणसकहाओ सण्णिविखत्ताओ चिट्ठंति जाओ णं चमरस्स असुरिदस्स असुरकुमाररणो अण्णेसि च बहूणं असुरकुमाराणं देवाणं य देवीणं य अच्चणिज्जाओ वंदणिज्जाओ णमंसणिज्जाओ पयणिज्जाओ सक्कारणिज्जाओ सम्माणणिज्जाओ कल्लाणं मंगलं देवयं चेइयं पज्जुवासणिज्जाओ भवन्ति तेसि पणिहाए णो पभू से तेणट्टेणं अज्जो ! एवं वुच्चइ—णो पभू चमरे असुरिदे जाव...चमरचंचाए जाव...विहरित्तए । पभू णं अज्जो ! चमरे असुरिदे

असुरकुमारराया चमरचंचाए रायहाणीए सभाए सुहम्माए चमरंसि सीहासणंसि चउसट्ठीए सामाणीय साहस्सीहिं तायत्तीसाए जाव..अण्णेसि च बहूणं असुरकुमारेहिं देवेहिं य देविहिं स सद्धिं संपरिवुडे मह्याहय जाव... भुंजमाणे विहरित्तए ? केवलं परियारिड्डीए णो चेव णं मेहुणवत्तियं ।

Mahāvira—Aryas ! The reason is that in the said Council Hall named Sudharma, there is a pillar named Mānavaka which contains within it in a round casket made from thunder many bones of the Jinas which were for Camarendra and his goddesses objects of veneration and reverence, worthy of obeisance and worship. They are helpful, beneficial and good. So Camarendra cannot enjoy the company of his goddesses in the proximity of this holy object. But all the same, being seated on the throne in his Council Hall in the capital city, he is capable of listening to incessant music and watching continuous play on the stage in the company of his goddesses, thirty-three principal gods under him, 64000 Sāmānika gods and many others and thus enjoy the divine munificence but he cannot indulge in sex behaviour there.

थे. भ.—चमरस्स णं भंते ! असुरिदस्स असुरकुमाररण्णो सोमस्स महारण्णो कइ अग्गमहिंसीओ पण्णत्ताओ ?

Monks—Bhante ! How many are the principal consorts of Soma, the Lokapāla or the lord of a direction under Camarendra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—कणगा कणगलया चित्तगुत्ता वसुंधरा । तत्थ णं एगमेगाए देवीए एगमेगं देवीसहस्सं परिवारे पण्णते । पभू णं ताओ एगमेगाए देवीए अण्णं एगमेगं देवीसहस्सं परिवारं विउव्वित्तए ? एवामेव सपुब्बावरेणं चत्तारि देवीसहस्सा । सेत्तं तुडिं ।

Mahāvira—Aryas ! He has four principal consorts named as Kaṇakā, Kaṇakalatā, Citraguptā and Vasundharā, each having a family of one thousand goddesses. Thus there are four thousand goddesses in all constituting the group.

थे. भ.—पभू णं भंते ! चमरस्स असुरिदस्स असुरकुमाररण्णो सोमे
ग्रहा राया सोमाए रायहाणीए सभाए सुहम्माए सोमंसि सीहासणंसि
तुडिणं ?

Monks—*Bhante* ! Is it possible for Lokapāla Soma, being seated on his throne named Soma in his Council Hall named Sudharma in his capital city named Soma to enjoy the company of his consort goddesses ?

भ. म.—अवसेसं जहा चमरस्स णवरं परिवारो जहा सूरियाभस्स । सेसं
तं चेव जाव...णो चेव णं मेहुणवत्तियं ।

Mahāvira—*Aryas* ! The answer is similar to that given in the case of Camarendra, though the specific description of his family is similar to that of Sūryābha described in *Rājaprasāniya Sūtra*. The rest as before, till he cannot indulge in sex behaviour there.

थे. भ.—चमरस्स णं भंते ! जाव...रण्णो जमस्सं महारण्णो कंइ
अग्गमहिंसीओ पण्णत्ताओ ?

Monks—*Bhante* ! How many consorts have Lokapāla Yama, the lord of a direction under Camarendra ?

भ. म.—एवं चेव णवरं जभाए रायहाणीए । सेसं जहा सोमस्स । एवं
वरुणस्स वि णवरं वरुणाए रायहाणीए । एवं वेसमणस्स वि णवरं वेसमणाए
रायहाणीए । सेसं तं चेव जाव...मेहुणवत्तियं ।

Mahāvira—*Aryas* ! He has as many as Lokapāla Soma has, exception being that his capital city is named Yamā, similar again are Lokapāla Varuṇa and Lokapāla *Vaisramaṇa*, exception being that the former's capital city is called Varuṇā and that of the latter is called Vaisramaṇa. The rest as before, till they cannot indulge in sex behaviour there.

[Family of Valindra]

थे. भ.—बलिस्स णं भंते ! वइरोयणिदस्स पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of Vali, the Indra of the Vairocanas ?

भ. म.—अज्जो ! पंच अग्गमहिंसीओ पणत्ताओ तं जहा—सुभा णिसुंभा रंभा णिरंभा मयणा । तत्थ णं एगमेगाए देवीए अट्टट्ट सेसं जहा चमरस्स णवरं बलिचंचाए रायहाणीए परिवारो जहा मोज्जेसए सेसं तं चेव जाव...मेहुणवत्तियं ।

Mahāvīra—*Āryas* ! He has five named as Subhā, Nisumbhā, Rambhā, Nirambhā and Madanā each having raised a family of eight thousand. The rest is similar to that of Camaendra, except that in this case the capital city is named Valicañcā. His family is similar to the description contained in Chapter One, Book Three, till he cannot indulge in sex behaviour there.

थे. भ.—बलिस्स णं भंते ! वइरोयणिदस्स वइरोयणरण्णो सोमस्स महारण्णो कइ अग्गमहिंसीओ पणत्ताओ ?

Monks—*Bhante* ! How many principal consorts have Lokapāla soma, the Lord of a direction under Valindra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पणत्ताओ तं जहा—मीणगा सुभद्दा विजया असणी । तत्थ णं एगमेगाए देवीए सेसं जहा चमरसोमस्स एवं जाव...वेसमणस्स ।

Mahāvīra—Four, named as Menakā, Subhadrā, Vijayā and Aśanī. The rest is similar to that of Lokapāla soma under Camarendra. Like this, till Lokapāla Vaisraṇa of Valindra.

थे. भ.—धरणस्स णं भंते ! णागकुमारिदस्स णागकुमाररण्णो कइ अग्गमहिंसीओ पणत्ताओ ?

Monks—*Bhante* ! How many are the principal consorts of Dharāṇa, the Indra of the Nāgas, their king ?

भ. म.—अञ्जो ! छ अग्गमहिंसीओ पण्णत्ताओ तं जहा—इला सुक्का सतारा सोदामिणी इंदा घणविज्जुया । तत्थ णं एगमेगाए देवीए छ छ देवीसहस्सा परिवारो पण्णत्तो ।

Mahāvīra—*Āryas* ! He has six principal consorts named Ilā, Sukrā, Satārā, Saudāminī, Indrā and Ghana-vidyut, each having raised a family of six thousands.

थे. भ.—पभू णं भंते ! ताओ एगमेगा देवी अण्णाइं छ छ देविसहस्साइं परिवारं विउव्वित्तए ?

Monks—Which means that they can bring into six thousand goddesses each ?

भ. म.—एवामेव सपुब्बावरेणं छत्तीसाइं देविसहस्साइं से तं तुडिण ।

Mahāvīra—Yes, *Āryas* ! they can do so. In all, they can bring into being 36000 goddesses which constitute one group.

थे. भ.—पभू णं भंते ! धरणे ?

Monks—*Bhante* ! Is it possible for Dharaṇendra, till enjoy the company of his goddesses ?

भ. म —सेसं तं चेव णवरं धरणाए रायहाणीए धरणंसि सीहासणंसि सओ परिवारो सेसं तं चेव ।

Mahāvīra—No, *Āryas* ! It is not, so far as sex indulgence is concerned, as before, except that his capital city is named Dharaṇa and his throne is named Dharaṇa.

थे भ.—धरणस्स णं भंते ! णागकुमारिदस्स लोणपालस्स कालवालस्स महारण्णो कइ अग्गमहिंसीओ पण्णत्ताओ ?

Monks—*Bhante* ! How many are the principal consorts of Lokapāla Kālabāla of the Indra of the Nāgas ?

भ. म.—अञ्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—असोगा

विमला सुप्पभा सुदंसणा । तत्थ णं एगमेगाए...अवसेसं जहा चमरलोगपालाणं ।
एवं सेसाणं तिण्ह वि ।

Mahāvīra—*Āryas* ! He has four named as Aśokā, Vimalā, Suprabhā and Sudarśanā. Their family and those of the remaining three Lokapālas are similar to those of the Lokapālas of Camarendra.

थे. भ.—भूयाणिदस्स भंते ! पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of the Bhūtānanda ?

भ. म.—अज्जो ! छ अग्गमहिस्सीओ पणत्ताओ तं जहा—रूया रूयसा सुरूया रूयगावई रूयकंता रूयप्पभा । तत्थ णं एगमेगाए देवीए अवसेसं जहा धरणस्स ।

Mahāvīra—*Āryas* ! He has six named as Rūpā, Rūpāmsā, Surūpā, Rūpakāvati, Rūpakāntā, Rūpaprabhā, with the family strength similar to that of Dharaṇendra.

थे. भ.—भूयाणंदस्स णं भंते ! णागवित्तस्स पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of Lokapāla Nāgavitta of Bhūtānanda ?

भ. म.—अज्जो ! चत्तारि अग्गमहिस्सीओ पणत्ताओ तं जहा—सुणंदा सुभदा सुजाया सुमणा । तत्थ णं एगमेगाए अवसेसं जहा चमरलोगपालाणं । एवं सेसाणं तिण्ह वि लोगपालाणं । जे दाहिणिल्ला इंदा तेसिं जहा धरणिदस्स लोगपालाण वि तेसिं जहा धरणस्स लोगपालाणं । उत्तरिल्लाणं इंदाणं जहा भूयाणंदस्स लोगपालाण वि तेसिं जहा भूयाणंदस्स लोगपालाणं णवरं इंदाणं सव्वेसिं रायहाणीओ सीहासणाणि य सरिसणामगाणि परिवारो जहा तइए सए पढमे उद्देसए । लोगपालाणं सव्वेसिं रायहाणीओ सीहासणाणि य सरिसणामगाणि परिवारो जहा चमरस्स लोगपालाणं ।

Mahāvīra—*Āryas* ! He has four named as Sunandā, Subhadrā, Sujātā and Sumanā, their family strength being similar to

those of the Lokapāla Camarendra. The remaining three Lokapālas are similar to the Lokapālas of Camarendra. The Indras in the south and their Lokapālas are akin to Bhū:ānanda and his Lokapālas. It should, however, be noted that the names of the throne and capital city of each Indra resembles the name of the particular Indra. Their family is similar to the description given in Chapter One, Book Three. The names of the throne and capital city of each Lokapāla is similar to the names of the particular Lokapāla, and the description is similar to that of their families of the Lokapālas of Camarendra.

[Family of the Indra of the Vyantaras and others]

थे. भ.—कालस्स णं भंते ! पिसायिदस्स पिसायरण्णो कइ अग्गमहिंसीओ पण्णत्ताओ ?

Monks—*Bhante* ! How many are the principal consorts of Kāla, the Indra of the Piśācas, their king ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—कमला कमलप्पभा उप्पला सुदंसणा । तत्थ णं एगमेगाए देवीए एगमेगं देविसहस्सं सेसं जहा चमरलोगपालाणं । परिवारो तहेव णवरं कालाए रायहाणीए कालंसि सीहासणंसि सेसं तं चेव एवं महाकालस्स वि ।

Mahāvira—*Aryas*—They are four named as Kamalā, Kamalābrabhā, Utpalā, and Sudarśanā, each having a family of a thousand goddesses. The rest, including the Lokapālas, is similar to that of Camarendra, except that his capital city is named as Kāla and throne named as Kāla, so also about Mahākāla.

थे. भ.—सुखस्स णं भंते ! भूतिदस्स भूतरण्णो पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of Surūpa, the Indra of the Bhū:as (Spirits), their king ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—ख्ववई

बहुर्भवा सुर्भवा सुभगा । तत्थ णं एगमेगाए सेसं जहा कालस्स । एवं पडिर्भवस्स वि ।

Mahāvīra—Āryas ! He has four named as Rūpavati, Bahurūpā, Surūpā and Subhagā. Their families being similar to those of the consorts of Kāla. Likewise with Pratrirūpendra.

थे. भ.—पुण्णभद्दस्स णं भंते ! जक्खिंदस्स पुच्छा ?

Monks -*Bhante* ! What about Pūrṇabhadra, the Indra of the Yakṣas, their king ?

भ. म.—अज्जो ! चत्तारि अग्गमहिस्सीओ पण्णत्ताओ तं जहा—पुण्णा बहुपुत्तिया उत्तमा तारया । तत्थ णं एगमेगाए सेसं जहा कालस्स । एवं माणिभद्दस्स वि ।

Mahāvīra—Āryas ! He has four named as Pūrṇā, Bahuputrikā, Uttamā and Tārakā, their families being similar to those of the consorts of Kālendra. Likewise with Maṇibhadra.

थे. भ.—भीमस्स णं भंते ! रक्खसिदस्स पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of Bhīma, the Indra of the Rākṣasas, their king ?

भ. म.—अज्जो ! चत्तारि अग्गमहिस्सीओ पण्णत्ताओ तं जहा—पउमा पउमावती कणगा रयणप्पभा । तत्थ णं एगमेगाए सेसं जहा कालस्स । एवं महाभीमस्स वि ।

Mahāvīra—Āryas ! He has four named as Padmā, Padmāvati, Kaṇakā and Ratnaprabhā, their families being similar to those of the consorts of Kālendra. Likewise with Mahābhīma.

थे. भ.—किण्णरस्स णं भंते ! पुच्छा ?

Monks—*Bhante* ! What about the Indra of the Kinnaras ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पणत्ताओ तं जहा—वड्ढेसा केतमती रतिसेणा रइप्पिया । तत्थ णं सेसं तं चेव । एवं किप्पुरिसस्स वि ।

Mahāvira—*Āryas* ! He has four named as Avatamsā, Ketumati, Ratisenā and Ratipriyā. The rest as before. So also with Kimpuruṣendra.

थे. भ.—सप्पुरिसस्स णं पुच्छा ?

Monk—*Bhante* ! What about Satpuruṣendra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पणत्ताओ तं जहा—रोहिणी णवमिया हिरी पुप्फवती । तत्थ णं एग्गेगाए सेसं तं चेव । एवं महा-पुरिसस्स वि ।

Mahāvira—*Āryas* ! He has four consorts named as Rohinī, Navamikā, Hri and Puspavati. The rest as before. So also with Mahāpuruṣendra.

थे. भ.—अतिकायस्स णं पुच्छा ?

Monks—*Bhante* ! What about Atikāyendra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पणत्ताओ तं जहा—भुयंगा भुयगवई महाकच्छा फुडा । तत्थ णं सेसं तं चेव । एवं महाकायस्स वि ।

Mahāvira—*Āryas* ! He has four consorts named Bhujangā, Bhujangavati, Mahākacchā and Sphuṭā. The rest as before. So also with Mahākāyendra.

थे. भ.—गीयरइस्स णं पुच्छा ?

Monks—What about Gitaratindra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पणत्ताओ तं जहा—सुधोसा विमला सुस्सरा मरस्सई । तत्थ णं सेसं तं चेव । एवं गीयजसस्स वि । सव्वेसि एएसि जहा कालस्स णवरं सरिसणामियाओ रायहाणिओ सीहासणाणि य सेसं तं चेव ।

Mahāvīra—He has four named as Sughoṣā, Vimalā, Susvarā and Sarasvatī. The rest as before. So also with Gītaśa Indra. Their Lokapālas are similar to the Lokapālas of Kāleन्द्रा. The names of their throne and capital cities resemble the names of the respective Indras.

[*Family of Jyotiṣendra and others*]

शे. भ.—चंद्रस्स णं भंते ! जोइसिदस्स जोइसरण्णो पुच्छा ?

Monks—Bhante ! How many are the principal consorts of Candra (the moon) the Indra of the Jyotiṣkas, their king ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—चंदप्पभा दोसिणाभा अच्चिमाली पभंकरा । एवं जहा जीवाभिग्गे जोइसियउद्देसए तहेव सूरस्स वि—सूरप्पभा आयवामा अच्चिमाली पभंकरा । सेसं तं चेव जाव...णो चेव णं मेहुणवत्तियं ।

Mahāvīra—Āryas ! He has four named as Candraprabhā, Jyotsnābhā, Arcimāli and Prabhankarā. The rest as given in Pratiṣatti 3 on the planets in the *Jivābhigama Sūtra*. So also about the Sun whose four principal consorts are named as Suryaprabhā, Ātapābhā, Arcimāli and Prabhāṅkarā. The rest as before, till cannot indulge in sex behaviour there.

शे. भ.—इंगालस्स णं भंते ! महग्गहस्स कइ अग्गमहिंसीओ पुच्छा ?

Monk—Bhante ! How many are the principal consorts of the Mahāgraha (great planet) named Aṅgāra ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—विजया वेज्जयंति जयंती अपराजिया । तत्थ णं एग्गेगाए देवीए सेसं तं चेव चंदस्स णवरं इंगालवड्ढेसए विमाणे इंगालगंसि सीहासणंसि सेसं तं चेव । एवं विद्यालगस्स वि । एवं अट्ठासीतीए वि महाग्गहाणं भाणियव्वं जाव... भावकेउस्स णवरं वड्ढेसगा सीहासणाणि य सरिसणाग्गाणि सेसं तं चेव ।

Mahāvira—*Aryas* ! He has four named as Vijayā, Vijayantī, Jayantī and Aparājitā. Their families are similar to those of the consorts of the moon, but his abode is named as Aṅgāravataṅśaka and his throne is named as Aṅgāraka. Likewise with the great planet named Vyāla and likewise with 88 great planets, till Bhāvaketu, but their abodes and thrones are named after the occupants.

[Family Śakrendra and others]

थे. भ.—सक्कस्स णं भंते ! देविदस्स देवरण्णो पुच्छा ?

Monke—*Bhante* ! What about the principal consorts of Śakrendra ?

भ. म.—अज्जो ! अट्ट अग्गमहिस्सीओ पण्णत्ताओ तं जहा—पउमा सिवा सेया अंजु अमला अच्छरा णवमिया रोहिणी। तत्थ णं एग्गेगाए देवीए सोलस सोलस देवीसहस्सा परिवारो पण्णत्तो। पभू णं ताओ एग्गेगा देवी अण्णाइं सोलस सोलस देवीसहस्साइं परिवारं विउव्वित्तए ? एवामेव सपुब्बावरेणं अट्टावीसुत्तरं देविसयसहस्सं परिवारं विउव्वित्तए सेत्तं तुडिए।

Mahāvira—*Aryas* ! He has eight principle consorts named as Padmā, Sivā, Sreyā, Anju, Amalā, Apsarā, Navamikā and Rohinī, each having a family of sixteen thousand goddesses, which means that each one can produce upto sixteen thousand, total 1,28,000, constituting a single group.

थे. भ.—पभू णं भंते ! सक्के देविदे देवराया सोहम्मे कप्पे सोहम्मेवडेंसए विमाणे सभाए सुहम्माए सक्कंसि सीहासणंसि तुडिएणं सद्धि ?

Monks—*Bhante* ! Is Śakrendra, seated on his throne named Sakra, in his Council Hall named Sudharmā in his heavenly abode named Saudharmāvataṅśa, capable of enjoying the company of his group ?

भ. म.—सेसं जहा चमरस्स णवरं परिवारो जहा मोउद्देसए ।

Mahāvira—Āryas ! In this matter, his position is similar to that of Camarendra,. His family has already been described in Book Three, Chapter One.

थे. भ.—सक्कस्स णं देविदस्स देवरण्णो सोमस्स महारण्णो कइ अग्गमहिंसीओ पुच्छा ?

Monks—Bhante ! How many are the principal consorts of his Lokapāla Soma, the lord of the direction ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—रोहिणी मदणा चित्ता सोमा । तत्थ णं एगमेगा सेसं जहा चमरलोगपालाणं णवरं सयंपभे विमाणे सभाए सुहम्माए सोमंसि सीहासणंसि सेसंतं चेव । एवं जाव...वेसमणस्स णवरं विमाणाइं जहा तइयसए ।

Mahāvira—Āryas ! He has four named as Rohinī, Madanā, Citrā and Somā. The rest like that of Camarendra, in Svayamprabhavimāna, seated on his throne Soma in his hall named Sudharma, till he cannot indulge in sex behaviour there. And like this till Vaisramaṇa, but the description of their Vimāna etc., is similar to that given in Book Three Chapter Seven.

थे. भ.—ईसाणस्स णं भंते ! पुच्छा ?

Monks—Bhante ! How many are the principal consorts of Iśānendra ?

भ. म.—अज्जो ! अट्ठ अग्गमहिंसीओ पण्णत्ताओ तं जहा—कण्हा कण्हराईं रामा रामरक्खिया वसू वसुगुत्ता वसुमित्ता वसुधरा । तत्थ णं एगमेगाए सेसं जहा सक्कस्स ।

Mahāvira—Āryas ! He has eight named as Kṛṣṇā, Kṛṣṇarāji, Rāmā, Rāmarakṣitā, Vasu, Vasuguptā, Vasumitrā, and Vasundharā. The rest is similar to that of Śakrendra.

शे. भ.—ईसाणस्स णं भंते ! देविदस्स सोमस्स महारण्णो कइ अग्ग-
महिंसीओ पुच्छा ?

Monks—*Bhante* ! How many are the principal consorts of
his Lokapāla Soma, the lord of the direction ?

भ. म.—अज्जो ! चत्तारि अग्गमहिंसीओ पण्णत्ताओ तं जहा—पुढवी राई
रयणी विज्जू । तत्थ णं सेसं जहा सकस्स लोगपालाणं एवं जाव...वरुणस्स
णवरं विमाणा जहा चउत्थसए सेसं तं चेव जाव...णो चेव णं मेहुण-
वत्तियं ।

Mahāvira—*Āryas* ! He has four, similar to those of
Sakrendra's Lokapāla, except that their heavenly seats are
similar to those as described in Chapters One, Two, Three and
Four. The rest as before, till they cannot indulge in sex
behaviour there.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right.

पंचमो उद्देशो समप्तो ।

Chapter Five ends.

छटुओ उद्देसो

Chapter Six

[Council of Śakrendra]

प्रश्न ४६—कहि णं भंते ! सक्कस्स देविदस्स देवरण्णो सभा सुहम्मा पण्णत्ता ?

Q. 46. *Bhante* ! Where is the Sudharma council of Sakrendra ?

उत्तर ४६—गोयमा ! जंबुद्वीवे दीवे मंदरस्स पक्वयस्स दाहिणेणं इमीसे रयणप्पभाए एवं जहा रायप्पसेणइज्जे जाव...पंच वड्डेसगा पण्णत्ता तं जहा— असो गवड्डेसए जाव...मज्झे सोहम्मवड्डेसए । से णं सोहम्मवड्डेसए महाविमाणे अद्धतेरसजोयणसयसहस्साइं आयामविक्खंभेणं

एवं जह सूरियाभे तहेव माणं तहेव उववाओ ।
सक्कस्स य अभिसेओ तहेव जह सूरियाभस्स ॥१॥

अलंकार अच्चणिया तहेव जाव...आयरक्ख त्ति ।
दो सागरोवमाइं ठीई ।

A. 46. Gautama ! To the south of Mt. Meru in Jambūdvīpa, at a distance of crores of *yojanas* of beautiful landscape similar to Ratnaprabhā, at a high altitude, it is located in a heaven named Saudharma, as given in *Rājaprasānīya Sūtra*, till Saudharma which has two *avatāṃśaka-vimānas* on one side and another two on the other side, total five *vimānas*. Its dimension is twelve and a half lakh *yojanas* in length and similar *yojanas* in breadth. His genesis, coronation, decorations, etc., till his body-guards are similar to that of a god named Sūryābha. Śakrendra has a life-span of two *sāgaras*.

प्रश्न ४७—सक्केणं भंते ! देविंदे देवराया केमहिद्धिए जाव...केमहा-सोक्खे ।

Q. 47. *Bhante* ! What is the size of Śakrendra's fortune and what is the extent of his happiness ?

उत्तर ४७—गोयमा ! महिद्धिए जाव...महासोक्खे । से णं तत्थ बत्तीसाए विमाणावाससयसहस्साणं जाव...विहरइ एवं महिद्धिए जाव... महासोक्खे सक्के देविंदे देवराया ।

A. 47. Gautama ! He commands a huge fortune and is immensely happy. He is the master of 32 lakh heavenly seats. He has a great fortune and a great happiness in which he lives.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are. You are right.

छट्ठमो उद्देशो समप्तो ।

Chapter Six ends.

सत्तमादि चोत्तीसइमपज्जंता

Chapters Seven to Thirty four

[*Ekoruka and other isles in Salt Ocean*]

प्रश्न ४८—कहि णं भंते ! उत्तरिल्लाणं एगोरुयमणुस्साणं एगोरुयदीवे णामं दीवे पण्णत्ते ?

Q. 48. *Bhante* ! Where is the Isle named Ekoruka in the north wherein reside men of Ekoruka species ?

उत्तर ४८—एवं जहा जीवाभिगमे तहेव णिरवसेसं जाव...सुद्धदंतदीवो त्ति । एए अट्टावीसं उद्देसगा भाणियव्वा ।

A. 48. Gautama ! For Ekoruka isle, till Suddhadanta isle, for all, refer to *Jīvābhigama Sūtra*, devoting one chapter to each one of 28 isles, in all, 28 chapters.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So they are ! You are right.

सत्तमादि चोत्तीसइमपज्जंता उद्देसा समत्ता ।

Chapters Seven to Thirty-four ends.

समत्तं दसमं सयं ।

Book Ten ends.

नमोत्तुणं समणस्स भगवओ महावीरस्स

गणधर-श्रीसुधमंस्वामी-प्रणोतम्

श्रीभगवती सूत्रम्

एगारसभो सतको

Book Eleven

गाहा

उप्पल सालु पलासे कुंभी नाली य पउम कण्णिय ।
णल्लिण सिव लोग काला-लभिय दस दो य एक्कारे ॥

Couplet

Utpala, Śāluka, Palāśa, Kumbhī, Nāḍika,
Padma, Karṇ kā, Nallina,
Rājarṣi Siva, Cosmos, Time, City of Ālavika,
Contents of Book Eleven.

पढमो उद्देशो

Chapter One

[Life in Utpala]

तेणं कालेणं तेणं समएणं रायगिहे जाव...पज्जुवासमाणे एवं वयासी—

In that period, at that time, in the city of Rājagṛha, till made the following submission :

प्रश्न १—उप्पले णं भंते ! एगपत्तए किं एगजीवे अणेगजीवे ?

Q. 1. *Bhante* ! Has an *Utpala*, a lotus with a single petal, one soul or many souls ?

उत्तर १—गोयमा ! एगजीवे णो अणेगजीवे । तेण परं जे अण्णे जीवा उववज्जंति तेणं णो एगजीवे अणेगजीवे ।

A. 1. *Gautama* ! When with a single petal an *Utpala* has a single soul, not many ; when later it acquires more souls (with the blossoming of more petals), it has not one soul, but many.

प्रश्न २—ते णं भंते ! जीवा कओहितो उववज्जंति ? किं णेरइएहितो उववज्जंति, तिरि० मणु० देवेहितो उववज्जंति ?

Q. 2. *Bhante* ! Wherefrom does this soul come to be born in an *Utpala*,—from an infernal, a subhuman, a human or from a divine being ?

उत्तर २—गोयमा ! णो णेरइएहितो उववज्जंति, तिरिक्खजोणिएहितो वि उववज्जंति मणुस्सेहितो० देवेहितो वि उववज्जंति । एवं उववाओ भाणियव्वो जहा वक्कंतीए वणस्सइकाइयाणं जाव...ईसाणेति ।

A. 2. Gautama ! It does not come from the infernal region, but it comes from the sub-human, human or divine state Refer on this the relevant chapter in the *Prajñāpānā Sūtra*, till divine beings from upto the heaven named *Iṣāna* may come down in *Utpala*.

प्रश्न ३—ते णं भंते ! जीवा एगसमए णं केवइआ उववज्जंति ?

Q. 3. *Bhante* ! How many souls may be born in an *Utpala* during a single time unit ?

उत्तर ३—गोयमा ! जहण्णेणं एक्को वा दो वा तिण्णि वा उक्कोसेणं संखेज्जा वा असंखेज्जा वा उववज्जंति ।

A. 3. Gautama ! Their number may be one, two or three in the minimum and many or innumerable in the maximum.

प्रश्न ४—ते णं भंते ! जीवा समए समए अवहीरमाणा अवहीरमाणा केवइकालेणं अवहीरंति ?

Q. 4. *Bhante* ! If innumerable, suppose one soul is taken out during a time unit, then how much time it will take to remove all the souls from it ?

उत्तर ४—गोयमा ! ते णं असंखेज्जा समए समए अवहीरमाणा अवहीरमाणा असंखेज्जाहि उस्सप्पिणिओस्सप्पिणिहि अवहीरंति णो चैव णं अवहिया सिया ।

A. 4. Gautama ! In doing so, innumerable up and down phases of the time cycle may elapse, and yet the process may not be complete. But no one has ever done it and no one can ever do it.

प्रश्न ५—तेसि णं भंते ! जीवाणं केमहालिआ सरीरोगाहिणा पणत्ता ?

Q. 5. *Bhante* ! What is the length of the souls in an *Utpala* ?

उत्तर ५—गोयमा ! जहण्णेणं अंगुलस्स असंखेज्जइभागं उक्कोसेणं साइरेणं जोयणसहस्सं ।

A. 5. *Gautama* ! The smaller length may be as big as the smallest fraction of a finger and the biggest length may be slightly more than a thousand *yojanas*.

प्रश्न ६—ते णं भंते ! जीवा णाणावरणिज्जस्स कम्मस्स किं बंधगा अबंधगा ?

Q. 6. *Bhante* ! Do these souls acquire *karma* enshrouding knowledge, or do they not acquire it ?

उत्तर ६—गोयमा ! णो अबंधगा बंधए वा बंधगा वा । एवं जाव... अंतराइयस्स ।

A. 6. *Gautama* ! They do acquire *karma* enshrouding knowledge : they are not free from it. When there is one soul, it has a single bondage ; but when there are many, there are many bondages. Likewise with all types of *karma*, till one causing obstruction and *karma* giving life-span being excepted.

प्रश्न ७—णवरं आउयस्स पुच्छा ?

Q. 7. *Bhante* ! Do these souls in an *Utpala* acquire *karma* giving a life-span, or do they not acquire it ?

उत्तर ७—गोयमा ! बंधए वा अबंधए वा बंधगा वा अबंधगा वा ; अहवा बंधए य अबंधए य अहवा बंधए य अबंधगा य अहवा बंधगा य अबंधए य अहवा बंधगा य अबंधगा य एते अट्ट भंगा ।

A. 7. *Gautama* ! One soul may acquire this bondage, another soul may not acquire this ; many souls may acquire

this bondage, many souls may not acquire this ; or, one soul may acquire this bondage and another may not acquire this ; or one soul may acquire this bondage and many may not acquire this ; or many souls may acquire this bondage and one soul may not acquire this ; or many souls may acquire this bondage and many souls may not acquire this—eight forms in all.

प्रश्न ८—ते णं भंते ! जीवा णाणावरणिज्जस्स कम्मस्स किं वेयगा अवेयगा ?

Q. 8. *Bhante* ! Do these souls in an *Utpala* experience *karma* obstructing knowledge, or do they not experience it ?

उत्तर ८—गोयमा ! णो अवेयगा वेयए वा वेयगा वा । एवं जाव... अंतराइयस्स ।

A. 8. *Gautama* ! They do experience it and do not go without experience. When there is a single soul, the experience comes to one ; when there are many souls, it comes to many. Like this, till *karma* causing obstruction.

प्रश्न ९—ते णं भंते ! जीवा किं सायावेयगा असायावेयगा ?

Q. 9. *Bhante* ! Is this experience wholesome in nature or unwholesome ?

उत्तर ९—गोयमा ! सायावेयए वा असायावेयए वा अट्ट भंगा ।

A. 9. *Gautama* ! For one soul, it may be wholesome ; for another soul, it may be unwholesome, the same eight forms as stated before.

प्रश्न १०—ते णं भंते ! णाणावरणिज्जस्स कम्मस्स किं उदई अणुदई ?

Q. 10. *Bhante* ! Does *karma* enshrouding knowledge in the case of the souls in an *Utpala* come up, or does it not come up ?

उत्तर १०—गोयमा ! णो अणुदई उदई वा उदइणो वा । एवं जाव...
अंतराइयस्स ।

A. 10. Gautama ! Verily it comes up and does not remain dormant,—for one soul when there is one, and for many souls when there are many. And like this till *karma* causing obstruction.

प्रश्न ११—ते णं भंते ? जीवा णाणावरणिज्जस्स कम्मस्स किं उदीरगा
अणुदीरगा ?

Q. 11. *Bhante* ! Does *karma* enshrouding knowledge in the case of the souls in an *Utpala* fructify, or does it go without fructification ?

उत्तर ११—गोयमा ! णो अणुदीरगा उदीरए वा उदीरगा वा ।
एवं जाव...अंतराइयस्स । णवरं वेयणिज्जा-उएसु अट्ट भंगा ।

A. 11. Gautama ! It does fructify and does not go without fructification,—for one soul when there is one, and for many souls when there are many. And like this, again, till *karma* causing obstruction. For *karma* giving experience and for *karma* giving a life-span, always state the eight forms given above.

प्रश्न १२—ते णं भंते ! जीवा किं कण्हलेसा णीललेसा काउलेसा
तेउलेसा ?

Q. 12. *Bhante* ! Are these souls in an *Utpala* with a black tinge, blue tinge, grey tinge or red tinge ?

उत्तर १२—गोयमा ! कण्हलेसे वा जाव...तेउलेसे वा कण्हलेस्सा वा
णीललेस्सा वा काउलेस्सा वा तेउलेस्सा वा । अहवा कण्हलेसे य णीललेस्से य
एवं एए दुयासंजोग-तियासंजोग-चउक्कसंजोगेणं असीती भंगा भवंति ।

A. 12. Gautama ! One soul may have black tinge, till one soul may have red tinge. Or, many souls may have black tinge, or many may have blue tinge, or many may have grey

tinge, or many may have red tinge, or one may have black tinge and another may have blue tinge. State these by two's, three's, four's giving in all eighty forms.

प्रश्न १३—ते णं भंते ! जीवा किं सम्मद्दिट्ठी मिच्छादिट्ठी सम्मामिच्छादिट्ठी ?

Q. 13. *Bhante* ! Are these souls in an *Utpala* endowed with a right outlook, or with a wrong outlook, or with an outlook which is neither right nor wrong ?

उत्तर १३—गोयमा ! णो सम्मद्दिट्ठी णो सम्मामिच्छादिट्ठी, मिच्छादिट्ठी वा मिच्छादिट्ठीणो वा ।

A. 13. *Gautama* ! They are not endowed with a right outlook not with an outlook which is neither right nor wrong, and no matter whether one soul or many, all are endowed with a wrong outlook.

प्रश्न १४—ते णं भंते ! जीवा किं णाणी अण्णाणी ?

Q. 14. *Bhante* ! Are these souls in an *Utpala* endowed with knowledge or with non-knowledge ?

उत्तर १४। गोयमा ! णो णाणी अण्णाणी वा अण्णाणिणो वा ।

A. 14. *Gautama* ! They are not endowed with knowledge and no matter whether one soul or many, all are endowed with non-knowledge.

प्रश्न १५—ते णं भंते ! जीवा किं मणजोगी वयजोगी काययोगी ?

Q. 15. *Bhante* ! Are these souls in an *Utpala* endowed with the activity of the mind, the activity of the speech and the activity of the body ?

उत्तर १५—गोयमा ! णो मणजोगी णो वयजोगी काययोगी वा. कायजोगिणो वा ।

A. 15. Gautama ! They are not endowed with the activity of the mind nor with the activity of the speech, and no matter whether one or many, all are endowed with the activity of the body.

प्रश्न १६—ते णं भंते ! जीवा किं सागारोवउत्ता अणागारोवउत्ता ?

Q. 16. *Bhante* ! Are the souls in an *Utpala* endowed with faculty of knowledge or of faith ?

उत्तर १६—गोयमा ! सागारोवउत्ते वा अणागारोवउत्ते वा अट्ट भंगा ।

A. 16. Gautama ! One of them may be endowed with the faculty of knowledge, or one of them may be endowed with the faculty of faith, et seq., eight forms as before.

प्रश्न १७—तेसि णं भंते ! जीवाणं सरीरगा कइवण्णा कइग्ंधा कइरसा कइफासा पणत्ता ?

Q. 17. *Bhante* ! How many are the colours of the bodies of these souls in an *Utpala*, how many smells, how many tastes and how many touches ?

उत्तर १७—गोयमा ! पंचवण्णा पंचरसा दुग्ंधा अट्टफासा पणत्ता । ते पुण अप्पणा अवण्णा अग्ंधा अरसा अफासा पणत्ता ।

A. 17. Gautama ! Five colours, five tastes, two smells, and eight touches, but the souls themselves do not have any colour, smell, taste or touch.

प्रश्न १८—ते णं भंते ! जीवा किं उस्तासगा णिस्तासगा णोउस्तास-णिस्तासगा ?

Q. 18. *Bhante* ! Are these souls in an *Utpala* endowed with the faculty of *uśvāsa* (a form of respiration), are they endowed with the faculty of *niśvāsa* (normal respiration) or are they endowed with the faculty of *no-uśvāsa-niśvāsa* (when the souls are not endowed with full attainments) ?

उत्तर १८—गोयमा ! उस्सासए वा णिस्सासए वा णोउस्सासणिस्सासए वा । उस्सासगा वा णिस्सासगा वा णोउस्सासणिस्सासगा वा । अहवा उस्सासए य णिस्सासए य अहवा उस्सासए य णोउस्सासणिस्सासए य अहवा णिस्सासए य णोउस्सासणिस्सासए य । अहवा उस्सासए य णिस्सासए य णोउस्सासणिस्सासए य । अट्ट भंगा । एए छब्बीसं भंगा भवन्ति ।

A. 18. Gautama ! One may be endowed with the faculty of *uśvāsa*, or one may be endowed with the faculty *niśvāsa*, or one may be endowed with the faculty of *no-uśvāsa-niśvāsa* ; or many may be endowed with the faculty of *uśvāsa*, or many may be endowed with the faculty of *niśvāsa*, or many may be endowed with the faculty of *no-uśvāsa-niśvāsa* ; or one with *uśvāsa* and one with *niśvāsa*, and so on (four forms), or one with *uśvāsa* and one with *no-uśvāsa-niśvāsa*, so on (four forms), or one with *uśvāsa* and one with *no-uśvāsa-niśvāsa*, and so on (four forms) or one with *uśvāsa*, one with *niśvāsa* and one with *no-uśvāsa-niśvāsa*, and so on (eight forms) in all 26 forms.

प्रश्न १९—ते णं भंते । जीवा किं आहारगा अणाहारगा ?

Q. 19. *Bhante* ! Do those souls in an *Utpala* have an intake of food, or do they have no intake of food ?

उत्तर १९—गोयमा ! णो अणाहारगा आहारए वा अणाहारए वा एवं अट्ट भंगा ।

A. 19. Gautama ! All the souls are not without an intake of food. Some of those have intake and some of those do not have it, and so on, eight forms.

प्रश्न २०—ते णं भंते ! जीवा किं विरया अविरया विरयाविरया ?

Q. 20. *Bhante* ! Are those souls in an *Utpala* all desisted, non-desisted or part desisted ?

उत्तर २०—गोयमा ! णो विरया णो विरयाविरया अविरिए वा अविरया वा ।

A. 20. Gautama ! They are not all desisted, nor part desisted, but one or many are non-desisted.

प्रश्न २१—ते णं भंते ! जीवा कि सकिरिया अकिरिया ?

Q. 21. *Bhante* ! Are these souls in an *Utpala* active or passive ?

उत्तर २१—गोयमा ! णो अकिरिया सकिरिए वा सकिरिया वा ।

A. 21. Gautama ! No matter whether one or many, they are not passive, but active.

प्रश्न २२—ते णं भंते ! जीवा कि सत्तविहबंधगा अट्टविहबंधगा ?

Q. 22. *Bhante* ! Do these souls in an *Utpala* take seven types of bondage or eight types ?

उत्तर २२—गोयमा ! सत्तविहबंधए वा अट्टविहबंधए वा । अट्ट भंगा ।

A. 22. Gautama ! They may be either one or the other, eight forms, as aforesaid.

प्रश्न २३—ते णं भंते ! जीवा कि आहारसण्णोवउत्ता भयसण्णोवउत्ता भेदुणसण्णोवउत्ता परिग्गहसण्णोवउत्ता ?

Q. 23. *Bhante* ! Do they take food, have fear, sex and acquisition ?

उत्तर २३—गोयमा ! आहारसण्णोवउत्ता वा असीती भंगा ।

A. 23. Gautama ! They take food, etc., eighty forms as in the case of gateway of tinges (*leśyā dvāra*).

प्रश्न २४—ते णं भंते ! जीवा कि कोहकसायी माणकसायी मायाकसायी लोभकसायी ?

Q. 24. *Bhante* ! Do they have passions, anger, pride, attachment and greed ?

उत्तर २४—गोयमा ! असीती भंगा ।

A. 24. Gautama ! The same eighty forms as before.

प्रश्न २५—ते णं भंते ! जीवा किं इत्थिवेयगा पुरिसवेयगा णपुंसगवेयगा ?

Q. 25. *Bhante* ! Are they women, are they men, are they *eunuchs* ?

उत्तर २५—गोयमा ! णो इत्थिवेयगा णो पुरिसवेयगा णपुंसगवेयए वा णपुंसगवेयगा वा ।

A. 25. Gautama ! They are neither women, nor men, but one or many, all are *eunuchs*.

प्रश्न २६—ते णं भंते ! जीवा किं इत्थिवेयबंधगा पुरिसवेयबंधगा णपुंसगवेयबंधगा ?

Q. 26. *Bhante* ! Do they acquire the experiences of a woman, of a man or of an *eunuch* ?

उत्तर २६—गोयमा ! इत्थिवेयबंधए वा पुरिसवेयबंधए वा णपुंसगवेयबंधए वा छव्विसं भंगा ।

A. 26. Gautama ! They acquire the experiences of a woman, of a man as well as of an *eunuch*, 26 forms as in the case of *usvāsa dvāra*.

प्रश्न २७—ते णं भंते ! जीवा किं सण्णी असण्णी ?

Q. 27. *Bhante* ! Are they endowed with a mind or with no mind ?

उत्तर २७—गोयमा ! णो सण्णी असण्णी वा असण्णीणो वा ।

A. 27. Gautama ! They are not endowed with a mind, and no matter whether one or many, they are without mind.

प्रश्न २८—ते णं भंते ! जीवा किं सइदिया अणदिया ?

Q. 28. *Bhante* ! Are these souls in an *Utpala* endowed with sense organs or not so endowed with ?

उत्तर २८—गोयमा ! णो अणदिया सइदिए वा सइदिया वा ।

A. 28. *Gautama* ! They are not without sense organs. When one it is endowed with sense organs ; when many, they are endowed with sense organs.

प्रश्न २९—से णं भंते ! उप्पलजीवेति कालतो केवचिरं होइ ?

Q. 29. *Bhante* ! How long does a soul in an *Utpala* remain in that state ?

उत्तर २९—गोयमा ! जहण्णेणं अंतोमुहुत्तं उक्कोसेणं असंखेज्ज कालं ।

A. 29. *Gautama* ! Minimum for less than a *muhūrta* and maximum, for a very long time.

प्रश्न ३०—से णं भंते ! उप्पलजीवे पुढविजीवे पुणरवि उप्पलजीवेति केवइयं कालं सेवेज्जा ? केवइयं कालं गइरागइं करेज्जा ?

Q. 30. *Bhante* ! Suppose a soul in an *Utpala* is reborn as an earth body and then reverts to *Utpala*. How long can it move back and forth like this ?

उत्तर ३०—गोयमा ! भवादेसेणं जहण्णेणं दो भवग्गहणाइं उक्कोसेणं असंखेज्जाइं भवग्गहणाइं । कालादेसेणं जहण्णेणं दो अंतोमुहुत्ता उक्कोसेणं असंखेज्जं कालं एवइयं कालं सेवेज्जा एवइयं कालं गइरागइं करेज्जा ।

A. 30. *Gautama* ! As per transmigration, minimum, two times, and maximum innumerable times. As per time, minimum, less than two *muhūrtas*, and maximum, a very long time.

प्रश्न ३१—से णं भंते ! उप्पलजीवे आज्जीवे ?

Q. 31. *Bhante* ! If the soul of an *Utpala* is reborn as water body and then reverts to *Utpala*, how long can it move back and forth like this ?

उत्तर ३१—एवं चैव एवं जहा पुढविजीवे भणिए तहा जाव...वाउजीवे भाणियन्वे ।

A. 31. *Gautama* ! This is similar to migration to the earth body, till air body.

प्रश्न ३२—से णं भंते ! उप्पलजीवे से वणस्सइजीवे से पुणरवि उप्पलजीवेत्ति केवइयं कालं सेवेज्जा-केवइयं कालं गइरागइं करेज्जा ?

Q. 32. *Bhante* ! When the soul of an *Utpala* is reborn in some other plant life, then reverts to *Utpala*, how long can it move back and forth like this ?

उत्तर ३२—गोयमा ! भवादेसेणं जहण्णेणं दो भवग्गहणाइं उक्कोसेणं अणंताइं भवग्गहणाइं कालादेसेणं जहण्णेणं दो अंतोमुहुत्ता उक्कोसेणं अणंतं कालं तरूकालं एवइयं कालं सेवेज्जा एवइयं कालं गइरागइं करेज्जा ।

A. 32. *Gautama* ! As per transmigration, minimum, two times and maximum, innumerable times. As per time, minimum, less than two *muhūrtas* and maximum, an infinite time.

प्रश्न ३३—से णं भंते ! उप्पलजीवे बेइंदियजीवे पुणरवि उप्पलजीवे त्ति केवइयं कालं सेवेज्जा-केवइयं कालं गइरागइं करेज्जा ?

Q. 33. *Bhante* ! When the soul of an *Utpala* is reborn as a two organ being and then reverts to *Utpala*, how long can it move back and forth like this ?

उत्तर ३३—गोयमा ! भवादेसेणं जहण्णेणं दो भवग्गहणाइं उक्कोसेणं संखेज्जाइं भवग्गहणाइं कालादेसेणं जहण्णेणं दो अंतोमुहुत्ता उक्कोसेणं

संखेज्जं कालं एवइयं कालं सेवेज्जा-एवइयं कालं गइरागइं करेज्जा । एवं तेइदियजीवे एवं चउररदियजीवे वि ।

A. 33. Gautama ! As per transmigration minimum, twice and maximum, a countable number of times. As per time, minimum, less than two *muhūrtas* and maximum, for a limited period of time. Likewise with three and four organ beings.

प्रश्न ३४—से णं भंते ! उप्पलजीवे पंचेदियतिरिक्खजोणियजीवे पुणरवि उप्पलजीवेत्ति पुच्छा ?

Q. 34. *Bhante* ! When the soul of an *Utpala* is reborn in the subhuman world of animals and then reverts to *Utpala*, how long can it move back and forth like this ?

उत्तर ३४—गोयमा ! भवादेसेणं जहण्णेणं दो भवग्गहणाइं उक्कोसेणं अट्ट भवग्गहणाइं कालादेसेणं जहण्णेणं दो अंतोमुहुत्ताइं उक्कोसेणं पुव्वकोडि-पुहुत्तं एवइयं कालं सेवेज्जा-एवइयं कालं गइरागइं करेज्जा । एवं मणुस्सेण वि समं जाव एवइयं कालं गइरागइं करेज्जा ।

A. 34. Gautama ! As per transmigration, minimum, twice and maximum, eight times. As per time, minimum, less than two *muhūrtas*, and maximum, for an infinite time. Likewise with transmigration to the world of men and reverting back and forth.

प्रश्न ३५—ते णं भंते ! जीवा किमाहारमाहारेंति ?

Q. 35. *Bhante* ! What food is taken by the soul in an *Utpala* ?

उत्तर ३५—गोयमा ! दव्वओ अणंतपएसियाइं दव्वाइं एवं जहा आहारुद्देसए वणस्सइकाइयाणं आहारो तहेव जाव...सव्वप्पणयाए आहार-माहारेंति । णवरं णियमा छहिंसि सेसं तं चेव ।

A. 35. Gautama ! It collects food from an infinite number of regions, as stated in the *Prajñāpaṇā Sūtra* chapter

on Food for Plants, till collects food from all regions but as a rule, it collects food from six directions.

प्रश्न ३६—तेसि णं भंते ! जीवाणं केवइयं कालं ठिई पण्णत्ता ?

Q. 36. *Bhante* ! How long is the span of existence of the soul in an *Utpala* ?

उत्तर ३६—गोयमा । जहण्णेणं अंतोमुहुत्तं उक्कोसेणं दस वास-
सहस्साइ ।

A. 36. *Gautama* ! Minimum, less than a *muhūtra*, and maximum, ten thousand years.

प्रश्न ३७—तेसि णं भंते ! जीवाणं कइ समुग्घाया पण्णत्ता ?

Q. 37. *Bhante* ! How many *samudghātas* do it experience ?

उत्तर ३७—गोयमा ! तओ समुग्घाया पण्णत्ता । तं जहा—वेयणासमुग्घाए
कसायसमुग्घाए मारणंतियसमुग्घाए ।

A. 37. *Gautama* ! Three, viz., pains, passions and death.

प्रश्न ३८—ते णं भंते ! जीवा मारणंतियसमुग्घाएणं किं समोहया मरंति
असमोहया मरंति ?

Q. 38. *Bhante* ! Does it die a *samohaya* death or an *asamohaya* death ?

उत्तर ३८—गोयमा ! समोहया वि मरंति असमोहया वि मरंति ।

A. 38. *Gautama* ! It may be either one or the other.

प्रश्न ३९—ते णं भंते ! जीवा अणंतरं उव्वट्टित्ता कहिं गच्छंति कहिं
उव्वज्जंति ? किं णेरइएसु उव्वज्जंति तिरिक्खजोणिएसु उव्वज्जंति ?

Q. 39. *Bhante* ! Immediately after death, where does the soul in an *Utpala* go, where is it reborn ? Is it reborn in the hells, or in the sub-human world of animals, or in the world of men, or in the heavens ?

उत्तर ३९—एवं जहा वक्कंतीए उव्वट्टणाए वणस्सइकाइयाणं तहा भाणियव्वं ।

A. 39. *Gautama* ! On this, refer to *Prajñāpāṇā Sūtra* Chapter Six.

प्रश्न ४०—अहं भंते ! सव्वे पाणा सव्वे भूया सव्वे जीवा सव्वे सत्ता उप्पलमूलत्ताए उप्पलकंदत्ताए उप्पलणालत्ताए उप्पलपत्तत्ताए उप्पलकेसरत्ताए उप्पलकणियत्ताए उप्पलथिभुगत्ताए उववणणपुव्वा ?

Q. 40. *Bhante* ! For the root, trunk, stalk, leaf, pollen, *karnikā* and *thibhuga* (the point where the leaf sprouts) of an *Utpala*, are all the *prāṇas*, *bhūtas*, *jīvas*, *sattvas* (for their meaning, refer to vol. 1) born for the first time ?

उत्तर ४०—हंता गोयमा ! असइं अदुवा अणंतखुत्तो !

A. 40. *Gautama* ! They have been born many times, may be an infinite number of times in these very forms (i.e., as root, trunk, etc.)

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So they are. You are right.

पढमो उद्देशो समत्तो ।

Chapter One ends.

[Here conclude the thirty-three gateways for an *Utpala*]

वीईओ उद्देशो

Chapter Two

[*Life in a Śāluka*]

प्रश्न ४१—सालुए णं भंते ! एगपत्तए कि एगजीवे अणेगजीवे ?

Q. 41. *Bhante* ! Does a *Śāluka* with a single petal have one soul or many souls ?

उत्तर ४१—गोयमा ! एगजीवे । एवं उप्पलुद्दे सगवत्तव्वया अपरिसेसा भाणियव्वा जाव...अणंतखुत्तो । णवरं सरीरोगाहणा जहण्णेणं अंगुलस्स असंखेज्जइभागं उक्कोसेणं धणुपुहुत्तं । सेसं तं चेव ।

A. 41. *Gautama* ! One soul. In all respects it is similar to an *Utpala*, except in size where the minimum is a smallest fraction of a finger and maximum two to nine *dhanuṣa*.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So it is. You are right.

वीईओ उद्देशो समत्तो ।

Chapter Two ends.

तईओ उद्देसो

Chapter Three

[*Life in a Palāśa*]

प्रश्न ४२—पलासे णं भंते ! एगपत्तए कि एगजीवे अणेगजीवे ?

Q. 42. *Bhante* ! Does a *Palāśa* with a single petal have one soul or many souls ?

उत्तर ४२—एवं उप्पलुद्देसगवत्तव्वया अपरिसेसा भाणियव्वा । णवरं सरीरोगाहणा जहण्णेणं अंगुलस्स असंखेज्जइभागं उक्कोसेणं गाउयपुहुत्ता देवा एएसु चेव ण उववज्जंति ।

A. 42. *Gautama* ! Repeat the whole account of the chapter on *Utpala*, except in size where the minimum is a smallest fraction of a finger and the maximum two to nine *gaus*, and a god is never reborn as a *Palāśa*.

प्रश्न ४३—लेस्सासु ते णं भंते ! जीवा किं कण्हलेस्से णीललेस्से काउलेस्से ?

Q. 43. *Bhante* ! Does the soul in a *Palāśa* have a black, blue or grey tinge ?

उत्तर ४३—गोयमा ! कण्हलेस्से वा णीललेस्से वा काउलेस्से वा छव्वीसं भंगा । सेसंतं चेव ।

A. 43. *Gautama* ! It may have a black, blue or an ash tinge. State twenty-six forms as given above.

—सेवं भंते ! सेवं भंते ! ति

—*Bhante* ! So it is. You are right.

तईओ उद्देसो समत्तो ।

Chapter Three ends.

चउत्थो उद्देसो

Chapter Four

[*Life in a Kumbhika*]

प्रश्न ४४—कुंभिए णं भंते ! एगपत्तए कि एगजीवे अणेगजीवे ?

Q. 44. *Bhante* ! Does a *Kumbhika* with a single petal have one soul or many souls ?

उत्तर ४४—एवं जहा पलासुद्देसए तहा भाणियव्वे । णवरं ठिइ जहण्णेणं अंतोमुहुत्तं उक्कोसेणं वासपुहुत्तं । सेसं तं चेव चेव ।

A. 44. *Gautama* ! It is similar to a *Palāśa*, except that its minimum span of life is less than a *muhūrta* and the maximum span two to nine years.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So it is. You are right.

चउत्थो उद्देसो समत्तो ।

Chapter Four ends.

पंचमो उद्देशो

Chapter Five

[*Life in a Nālika*]

प्रश्न ४५—नालिका एकात्मिका भवेत् ! एकात्मिका किं एकात्मिका अनेकात्मिका ?

Q. 45. *Bhante* ! Does a *Nālika* with a single petal have one soul or many souls ?

उत्तर ४५—एवं कुम्भिकात्मिकाव्यापारवत्सं भाणियन्वा ।

A. 45. *Gautama* ! It is exactly similar to a *Kumbhika* in all respects.

—सेवं भवेत् ! सेवं भवेत् ! त्ति ।

—*Bhante* ! So it is. You are right.

पंचमो उद्देशो समाप्तः ।

Chapter Five ends.

छट्टो उद्देसो

Chapter Six

[*Life in a Padma*]

प्रश्न ४६—पउमे णं भंते एगपत्तए किं एगजीवे अणेगजीवे ?

Q. 46. *Bhante* ! Does a *Padma* with a single petal have one soul or many souls ?

उत्तर ४६—एवं उप्पलुद्देसगवत्तव्वया णिरवसेसा भाणियव्वा ।

A. 46. *Gautama* ! It is similar to an *Utpala* in all respects.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So it is. You are right.

छट्टो उद्देसो समत्तो ।

Chapter Six ends.

सत्तमो उद्देशो

Chapter Seven

[*Life in a Karnikā*]

प्रश्न ४७—कणिए णं भंते ! एगपत्तए किं एगजीवे अणेगजीवे ?

Q. 47. *Bhante* ! Does a *Karnikā* with a single petal have one soul or many souls ?

उत्तर ४७—एवं चेव णिरवसेसं भाणियब्बं ।

A. 47. *Gautama* ! It is similar to an *Utpala* in all respects.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So it is. You are right.

सत्तमो उद्देशो समत्तो ।

Chapter Seven ends.

अट्टमो उद्देशो

Chapter Eight

[*Life in a Nalina*]

प्रश्न ४८—णलिणे णं भंते ! एगपत्तए कि एगजीवे अणेगजीवे ?

Q. 48. *Bhante* ! Does a *Nalina* with a single petal have one soul or many souls ?

उत्तर ४८—एवं चेव णिरवसेसं जाव...अणंतखुत्तो ।

A. 48. *Gautama* ! It is similar to an *Utpala* in all respects.

—सेवं भंते ! सेवं भंते ! त्ति ।

—*Bhante* ! So it is. You are right.

अट्टमो उद्देशो समत्तो ।

Chapter Eight ends.

णवमो उद्देशो

Chapter Nine

[*Rājarsi Śiva*]

तेणं कालेणं तेणं समएणं हत्थिणापुरे णामं णयरे होत्था । वण्णओ । तस्स णं हत्थिणापुरस्स णयरस्स बहिया उत्तरपुरत्थिमे दिसिभागे एत्थ णं सहसंबवणे णामं उज्जाणे होत्था । सव्वोउयपुप्फफलसमिद्धे रम्भे णंदणवण-सण्णिप्पगासे सुहसीतलच्छाए मणोरमे साउप्फले अकंटए पासाइए जाव... पडिखूवे । तत्थ णं हत्थिणापुरे णयरे सिवे णामं राया होत्था । महया-हिमवंतं । वण्णओ । तस्स णं सिवस्स रण्णो धारिणी णामं देवी होत्था । सुकुमालं । वण्णओ । तस्स णं सिवस्स रण्णो पुत्ते धारिणीए अत्तए सिवभद्दे णामं कुमारे होत्था । सुकुमालं जहा सूरियकंते जाव...पच्चुवेक्खमाणे पच्चुवेक्खमाणे विहरइ ।

In that period, at that time, there was a city named Hastināpur. Description. To the north-east of the said city there was a garden named Sahasrāmṛavana which offered fruits and flowers of all seasons. It was as charming as the *Nandana* garden in heaven. The shade of its trees was cool and pleasant. It was pleasing to the mind, with many tasteful fruits, free from thorns, delight-giving, till beautiful. In the said city of Hastināpur, the ruling monarch was Śiva. He was as great as the Himavān (Himalayas), etc., state all descriptions of the king. Dhāriṇī was his principal consort. Her limbs were tender and graceful. Description. The king had a son from her who was named Śivabhadra. His limbs were also very tender and graceful, like that of prince Sūryakānta in the *Rājaprasāñya Sūtra*, till the said prince looked after the kingdom, provinces and the army.

तएणं तस्स सिवस्स रण्णो अण्णया कया वि पुव्वरत्तावरत्तकालसमयंसि रज्जधुरं चित्तेमाणस्स अयमेयाखूवे अज्झत्थिए जाव...समुप्पज्जित्था—अत्थि ता मे पुरा पोरणाणं । जहा तामलिस्स जाव...पुत्तेहि वड्ढामि पसूहि वड्ढामि

रज्जेणं वड्ढामि एवं रट्टेणं बलेणं वाहणेणं कोसेणं कोट्टागारेणं पुरेणं अंतेउरेणं वड्ढामि ; विपुलधणकणगरयणं जाव...संतसारसावएज्जेणं अईव अईव अभिवड्ढामि तं किं णं अहं पुरा पोराणाणं जाव...एगंतसोवखयं उच्चेहमाणे विहरामि ? तं जाव...ताव अहं हिरण्णेणं वड्ढामि तं चेव जाव...अभिवड्ढामि जाव...मे सामंतरायाणो वि वसे वट्टंति तावता मे सेयं कल्लं पाउप्पभाए जाव... जलंते सुवहुं लोहीलोहकडाहकडुच्छुयं तंबियं तावसभंडगं घडावेत्ता सिवभदं कुमारं रज्जे ठवित्ता तं सुवहुं लोहीलोहकडाहकडुच्छुयं तंबियं तावसभंडगं गहाय जे इमे गंगाकूले वाणपत्था तावसा भवन्ति तं जहा—होत्तिया पोत्तिया कोत्तिया जण्णई सड्ढई थालई हुंबउट्टा दंतुक्खलिया उम्मज्जगा संमज्जगा णिमज्जगा संपक्खाला उद्धकंडूयगा अहोकिंडूयगा दाहिणकूलगा उत्तरकूलगा संखधमया कूलधमगा मियलुद्धया हत्थितावसा जलाभिसेयकिडिणगाया अंबुवासिणो वाउवासिणो वक्कलवासिणो जलवासिणो चेलवासिणो अंबुभक्खिणो वायभक्खिणो सेवालभक्खिणो मूलाहारा कंदाहारा पत्ताहारा तयाहारा पुप्फाहारा फलाहारा बीयाहारा परिसडियकंदमूलपंडुपत्तपुप्फफलाहारा उदंडा रुक्खमूलिया मंडलिया वणवासिणो बिलवासिणो दिसापोक्खिया ढायावणाहिं पंचगितावेहिं इंगालसोल्लियंपिव कंडुसोल्लियंपिव कट्टसोल्लियंपिव अप्पाणं जाव...करेमाणा विहरन्ति (जहा उववाइए जाव...कट्टसोल्लियं पिव अप्पाणं करेमाणा विहरन्ति) तत्थ णं जे ते दिसापोक्खी तावसा तेसि अंतियं मुंडे भवित्ता दिसापोक्खीयतावसत्ताए पव्वइत्तए । पव्वइए वि य णं समाणे अयमेयारुवं अभिग्गहं अभिगिण्हिस्सामि—कप्पइ मे जावज्जीवाए छट्टं छट्टेणं अणिविखत्तेणं दिसाचक्कवालेणं तवोकम्मेणं उड्डं बाहाओ पगिज्झिय पगिज्झिय जाव...विहरित्तए त्ति कट्टु एवं संपेहेइ ।

In the last quarter of one night, while ruminating over the affairs of the state, he had a thought in his mind that by the influence of pious *karma*, acquired in the past, etc., similar to *tāpasa Tāmali* in S. 3.1.1., I have my progeny, cattle, kingdom, provinces, army, vehicles, treasure, palace, city and harems etc., ever growing. I have ample wealth, gold and diamonds, till objects of worth, which are incessantly growing and because of my pious deeds in the past, I am enjoying pleasures which are perfect. Now, I think, a time has come when, as my treasure is growing, till the vassal kings pay me

homage and allegiance, to-morrow as the sun rises in all its brightness, I collect many vessels, pots, laddles, and other objects used by the tāpasa monks, and abdicate in favour of prince Śivabhadra. Then with the aforesaid equipments I go to those tāpasa monks who are living in *vāṇaprastha* on the other bank of the Gangā, viz., those who worship fire (*agnihotrī*), those who use cloth, those who lie on the ground, those who offer sacrifice, those who are revered, those who carry *khappara*, those who carry *kuṇḍikā* those who live on fruits, those who dive once to finish their bath, those who dive several times, those who remain under water for some time, those who rub clay on their body before bath, *ūrdhakaṇḍuka*, *adhokaṇḍuka*, *dakṣiṇakūlaka*, *uttarakūlaka*, *śankhadhamaka*, *kūladhamaka*, *mṛgalubdhaka*, *hastītāpasa*, those who take food after worshipping water, those living in caves, those who live in air, those wearing bark, those who live in water, those who use garments, those who live on water, those who live on air, those who live on moss, those who live on roots, those who live on trunks those who live on leaves, those who live on barks, those who live on flowers, those who live on fruits, those who live on seeds, those who live on fall-outs of trunk, root, bark, leaf, fruits or flower from a tree, those who carry a tall pole, those who live inside the trunk of the trees, those who live in a *maṇḍala*, or in a forest, or in a cave or those who worship the directions with water, those who expose themselves to five types of heat and reduce their body into a log, as described in the *Aupapātika Sūtra*, till those who turn their body into a log ; and from among these, I go to those who worship the directions with water before they take a fruit dish, and obtain my own initiation into monkhood. And then I take the vow to practise fasts, two days a time, till the end of my life, coupled with a penance named *dikcakravāla* in which I keep both my hands up. I think, this is worthwhile for me. Such was the trend of thought in king Śiva.

संपेहेता कल्लं जाव...जलंते सुबहुं लोहीलोह० जाव...षडावेत्ता
कोडुं बियपुरिसे सदावेइ सदावेत्ता एवं वयासी—खिप्पामेव भो देवाणुप्पिया !
हत्थिणापुरं णयरं सच्चिंतरेवहिरियं आसिय० जाव...तमाणत्तियं पच्चप्पिणंति
ए णं से सिवे राया दोच्चं पि कोडुं बियपुरिसे सदावेइ सदावेत्ता एवं

वयासी—खिप्पामेव भो देवाणुप्पिया ! सिवभद्दस्स कुमारस्स महत्थं महत्थं विउलं रायाभिसेयं उवट्टवेह । तएणं ते कोडुं बियपरिस्सा तहेव उवट्टवेति । तएणं से सिवे राया अणेगगणणायगदंडणायग० जाव...संधिपालसद्धि संपरिवुडे सिक्कभद्दं कुमारं सीहासणवरंसि पुरत्थाभिमुहं णिसियावेइ णिसियावेत्ता अट्टसएणं सोवण्णियाणं कलसाणं जाव...अट्टसएणं भोमेज्जाणं कलसाणं सव्विड्डीए जाव... रवेणं महया महया रायाभिसेणेणं अभिसिच्चति म० म० पम्हलसुकुमालाए सुरभीए गंधकासाईए गायाइं लूहेइ पम्हल० पम्हल० सरसेणं गोसीसेणं एवं जहेव जमालिस्स अलंकारो तहेव जाव...कप्परुक्खगं विव अलंकियविभूसियं करेइ करित्ता करयल० जाव...कट्टु सिवभद्दं कुमारं जएणं विजएणं वद्धावेति जएणं विजएणं वद्धावित्ता ताहिं इट्ठाहिं कंताहिं पियाहिं जहा उववाइए कूणियस्स जाव...परमाउं पालपाहि इट्टजणसंपरिवुडे हत्थिणाउरस्स णयरस्स अण्णेसिं च बहूणं गामागरणयरं० जाव...विहराहि ति कट्टु जयजयसद्दं पउंजंति । तएणं से सिवभद्दे कुमारे राया जाए । महया हिमवंतं । वण्णाओ जाव...विहरइ ।

Having had this sort of thought in his mind, king Śiva called the blacksmiths next morning and got the vessels, bowl, and other objects of use by a tāpasa monk manufactured. Then he called his men and said, "Oh beloved of the gods ! Please sprinkle water inside and outside Hastināpur and clean the city at once", till they reported back the fulfilment of the commission. Then the king said again, "Oh beloved of the gods ! Arrange at once the coronation ceremony of prince Śivabhadra." When the arrangements were complete, king Śiva, accompanied by the tributary kings of different ranks, placed the prince on a grand throne with his face turned towards the east. Then his anointment was performed with 108 golden jars, till 103 earthen jars in grand munificence and to the accompaniment of musical instruments. Then he was wiped dry with a very soft and perfumed towel. Then *gostr̥ṣa* sandal paste was rubbed on his body, till like Jamāli, he was decorated and adorned like the *Kalpa* tree. Then with folded hands he wished glory and success for the new monarch and blessed him, as in the case of king Koṇika in the *Aupapātika Sūtra* with words which were good, pleasant and dear, till wished him a long life and a glorious reign at Hashtināpur and the adjoin-

ing territories supported by his dear men and a very happy life as the head of the family, kingdom and provinces, till shouted his victory again and again. Thus prince Śivabhadra was declared the new monarch. The new monarch soon became the leader of the kings like the great Himavān mountain among the hills. Description.

तएणं से सिवे राया अणया कयाइं सोभर्णसि तिहिकरणदिवसमुहत्त-
णक्खत्तंसि विउलं असणपाणखाइमसाइमं उवक्खडावेइ उवक्खडावेत्ता मित्त-
णाइणियगं जाव...परिजणं रायाणो य खत्तिया आमतेइ आमतेत्ता तओ पच्छा
ण्हाए जाव...सरीरे भोयणवेलाए भोयणमंडवंसि सुहासणवरगए तेणं मित्तणाइ-
णियगसयणं जाव...परिजणेणं राएहि य खत्तिएहि य सद्धिं विउलं असण-
पाणखाइमसाइमं एवं जहा तामली जाव...सक्कारेइ संमाणेइ सक्कारित्ता
संमाणित्ता तं मित्तणाइं जाव...परिजणं रायाणो य खत्तिए य सिवभइं च
रायाणं आपुच्छइ आपुच्छित्ता सुबहुं लोहीलोहकडाहकडुच्छुयं जाव...मंडगं
गहाय जे इमे गंगाकूलगा वाणपत्था तावसा भवंति तं चैव जाव...तेसि अंतियं
मुंडे भवित्ता दिसापोक्खियतावसत्ताए पव्वइए पव्वइए वि य णं समाणे
अयमेयारूवं अभिग्गहं अभिगिण्हइ—कप्पइ मे जावज्जीवाए छट्ठं० तं चैव
जाव...अभिग्गहं अभिगिण्हइ अभिगिण्हित्ता पढमं छट्ठक्खमणं उवसंपज्जित्ता णं
विहरइ ।

After this, on another auspicious day with favourable stars up in the sky, he got prepared a large variety and quantity of food, drink, dainties and delicacies and invited to dinner friends, relations, neighbours, servants, kings and *kṣatriyas* of all ranks. Then having taken his bath, as the dinner time approached, he took his seat in the dining hall and dined with his friends, relations, till the *kṣatriyas* and honoured them. Then with the permission of all, including that of the new monarch, he picked up the equipments of a monk and got himself initiated at the hands of the monks who worship directions called *dīśāprokṣak* on the bank of the Gangā. Then as per his previous resolve, he decided to practise fasts for two days at a time, missing in all six meals, and these fasts were to be repeated.

तएण से सिवे रायरिसी पढमछट्टुक्खमणपारणगंसि आयावणभूमिए पच्चोरुहइ पच्चोरुहिता वागलवत्थणियत्थे जेणेव सए उडए तेणेव उवागच्छइ तेणेव उवागच्छिता किट्ठिणसंकाइयगं गिण्हइ गिण्हिता पुरत्थिमं दिसं पोक्खेइ पुरत्थिमाए दिसाए सोमे महाराया पत्थाणे पत्थियं अभिरक्खउ सिवं रायरिसीं अभिरक्खिता जाणि य तत्थ कंदाणि य मूलाणि य तयाणि य पत्ताणि य पुष्पाणि य फलाणि य बीयाणि य हरियाणि य ताणि अणुजाणउ ति कट्टु पुरत्थिमं दिसं पसरइ पुरत्थिमं दिसं पसरइत्ता जाणिय तत्थ कंदाणि य जाव... हरियाणि य ताइ गेण्हइ गिण्हिता किट्ठिणसंकाइयं भरेइ किट्ठिं दब्भे य कुसे य समिहाओ य पत्तामोडं च गिण्हइ गिण्हिता जेणेव सए उडए तेणेव उवागच्छइ उवागच्छिता किट्ठिणसंकाइयगं ठवेइ किट्ठिं वेदिं वड्डेइ वे० उवलेवणसंमज्जणं करेइ उ० दब्भकलसाहत्यगए जेणेव गंगा महाणदी तेणेव उवागच्छइ तेणेव० गंगामहाणई ओगाहेइ गंगा० जलमज्जणं करेइ जल० जलकीडं करेइ जल० जलाभिसेयं करेइ जला० आयंते चोक्खे परमसुइभूए देवयपिइकयकज्जे दब्भकलसाहत्यगए गंगाओ महाणईओ पच्चुत्तरइ गंगाओ० जेणेव सए उडए तेणेव उवागच्छइ तेणेव० दब्भेहि य कुसेहि य वालुयाएहि य वेइं रएइ वेइं रएत्ता सरएणं अरणिं महेइ सर० अग्गि पाडेइ अग्गिं पाडेत्ता अग्गिं संधुक्केइ अग्गिं० समिहाकट्टाई पक्खिवइ समिहा० अग्गिं उज्जालेइ अग्गिं० अग्गिस्स दाहिणे पासे सत्तंगाइं समादहे। तं जहा—सकहं वक्कलं ठाणं सिज्जा भंडं कमंडलुं। दंडदारं तहुअप्पाणं अहे ताइं समादहे। महुणा य घएण य तंदुलेहि य अग्गि हुणइ अग्गिं हुणित्ता चरं साहेइ चरं साहेत्ता बलिं वइस्सदेवं करेइ बलिं० अतिहिपूयं करेइ अतिहि० तओ पच्छा अप्पणा आहारमाहारेइ।

On completion of his first two days of fast, the monarch-sage Śiva came down from the exposure ground with a view to break his fast. He wrapped his bark-cloth and came to his thatch. Then with his bamboo bowl etc., he worshipped the East and prayed, "Oh Mahārajā Soma, the ruler of the East! May you protect me, Śiva, who is now engaged in spiritual deeds and may you permit him to collect roots, trunks, bark, fruits, flowers, leaves, etc., which may be available in the East for his upkeep." Having prayed like this, he

proceeded in that direction, filled up his bowl with roots trunks, etc., and returned to his own thatch. Having placed the bowl on the ground, he wiped clean and besmeared the altar. Thereafter with a cocoanut and small jar in his hand, he came to the bank of the Gangā, and dived inside the water. Then having completed his bath and cleaned his mouth and body, he came back to his thatch and decorated the altar with sand, cocoanut and *kuśa* and lit a fire on it by rubbing two pieces of sacrificial wood. Then to the right hand side of the said fire, he placed seven objects as follows : *sakathā* (an object of worship), bark, lamp, bed, water pot, staff and his own body. Then he offered oblation to Vaiśyadeva into the fire with honey, ghee and rice. Then he fed a guest and broke his fast.

तएणं से सिवे रायरिसी दोच्चं छट्टुक्खमणं उवसंपज्जित्ता णं विहरइ । तएणं से सिवे रायरिसी दोच्चे छट्टुक्खमणपारणगंसि आयावणभूमिओ पच्चोरुहइ, आयावण० एवं जहा पढमपारणगं णवरं दाहिणगं दिसं पोक्खेइ दाहिण० दाहिणाए दिसाए जमे महाराया पत्थाणे पत्थियं सेसं तं चेव आहारमाहारेइ । तएणं से सिवे रायरिसी तच्चं छट्टुक्खमणं उवसंपज्जित्ता णं विहरइ । तएणं से सिवे रायरिसी सेसं तं चेव णवरं पच्चच्छिमाए दिसाए वरुणे महारायापत्थाणे पत्थियं सेसं तं चेव जाव आहारमाहारेइ । तएणं से सिवे रायरिसी चउत्थं छट्टुक्खमणं उवसंपज्जित्ताणं विहरइ । तएणं से सिवे रायरिसी चउत्थछट्टुक्खमण० एवं तं चेव णवरं उत्तरदिसं पोक्खेइ उत्तराए दिसाए वेसमणे महाराया पत्थाणे पत्थियं अभिरक्खउ सिवं सेसं तं चेव जाव...तओ पच्छा अप्पणो आहारमाहारेइ ।

After this he performed his second fast for two days missing six meals and having completed it, he descended from the exposure ground, put on his bark-cloth, etc. all as aforesaid, except that this time he worshipped the South and prayed, "Oh Yama, the ruler of the South ! May you save me, Śiva, who am engaged in spiritual practices to elevate my life hereafter," etc., all as before. Then he broke his fast. After his third fast, he worshipped Varuṇa, the ruler of the West, and prayed as aforesaid. After his fourth fast, he worshipped Vaiśramaṇa, the ruler of the North, and prayed as aforesaid, till broke his fast.

तएणं तस्स सिवस्स रायरिसिस्स छट्ठं छट्ठेणं अणिक्खत्तेणं दिसाचक्कवालेणं जाव...आयावेमाणस्स पगइभइयाए जाव...विणीययाए अण्णया कया वि तयावरणिज्जाणं कम्मणं खओवसमेणं ईहापोहमग्गणगवेसणं करेमाणस्स विब्भंगे णामं अण्णाणे समुप्पण्णे। से णं तेणं विब्भंगणाणेणं समुप्पण्णेणं पासइ अस्सिं लोए सत्त दीवे सत्त समुद्दे तेण परं ण जाणइ ण पासइ ।

Because of his worshipping the directions combined with two-day fasts, because of the exposure he took and because of his gentle habits, he had tranquilisation and exhaustion of a particular *karma* (enshrining *vibhaṅga*) and while practising *īhā*, *apoha*, *mārgaṇā* and *gaveṣaṇā*, one day he was in possession of *vibhaṅga* knowledge. With this knowledge acquired, he could know and see seven isles (continents) and seven oceans, but nothing beyond these.

तएणं तस्स सिवस्स रायरिसिस्स अयमेयारूवे अब्भत्थिए जाव...समुप्पज्जित्थ—
अत्थि णं ममं अइसेसे णाणदंसणे समुप्पण्णे एवं खलु अस्सिं लोए सत्त दीवा
सत्त समुद्दा तेण परं वोच्छिण्णा दीवा य समुद्दा य एवं संपेहेइ एवं०
आयावणभूमीओ पच्चोरूहइ आ० वागलवत्थणियत्थे जेणेव सए उडए तेणेव
उवागच्छइ तेणेव० सुबहुं लोहीलोहकडाहकडुच्छुयं जाव...भंडगं किडिण-
संकाइयं च गेणहइ गेणहत्ता जेणेव हत्थिणापुरे णयरे जेणेव तावसावसहे तेणेव
उवागच्छइ तेणेव० भंडणिकखेवं करेइ भंड० हत्थिणापुरे णयरे सिंघाडगतिग०
जाव...पहेसु बहु जणस्स एवमाइक्खइ जाव...एवं परूवेइ—अत्थि णं
देवाणुप्पिया ! ममं अइसेसे णाणदंसणे समुप्पण्णे एवं खलु अस्सिं लोए जाव
...दीवा य समुद्दा य । तएणं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोच्चा
णिसम्म हत्थिणापुरे णयरे सिंघाडगतिग० जाव...पहेसु बहु जणो अण्णमण्णस्स
एवमाइक्खइ जाव...परूवेइ—एवं खलु देवाणुप्पिया ! सिवे रायरिसी एवं
आइक्खइ जाव...परूवेइ—अत्थि णं देवाणुप्पिया ! ममं अइसेसे णाणदंसणे
जाव...तेण परं वोच्छिण्णा दीवा य समुद्दा य । से कहमेयं मण्णे एवं ?

Thereon the monarch-sage Siva had an idea in his mind, "Well ! I have come to acquire super-human knowledge and faith by dint of which I have realized that this universe consists of seven isles and seven oceans only." Having

thought like that he descended from the exposure ground, put on his bark-cloth and returned to his thatch. Then he picked up his equipments and having done so he came to the hermitage of the t̄āpasa monks at Hastināpur, and then having deposited his equipments in the hermitage, he appeared in the city of Hastināpur and spoke to men on highways, in the parks and squares in part as follows : "Oh beloved of the gods ! I have come to acquire super-human knowledge and faith so that I know for certain that this universe consists of seven isles and seven oceans only." On hearing these words of the royal-sage, men talked among themselves as follows, "Oh beloved of the gods ! The royal-sage Śiva says like this, etc., till how do we accept his contention ?"

तेणं कालेणं तेणं समएणं सामी समोसढे । परिसा जाव पडिगया । तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी जहा विइयसए णियठुद्देसए जाव...अडमाणे बहुजणसद्दं णिसामेइ बहुजणो अण्ण-मण्णस्स एवं आइक्खइ एवं जाव...परूवेइ—एवं खलु देवाणुप्पिया ! सिवे रायरिसी एवं आइक्खइ जाव...परूवेइ अत्थि णं देवाणुप्पिया ! तं चैव जाव वोच्छिण्णा दीवा य समुद्दा य । से कहमेयं मण्णे एवं ?

In that period, at that time, Bhagavān Mahāvīra arrived there. People went out, till having heard him, they went back. In that period, at that time, Indrabhūti Gautama, the senior-most disciple of Bhagavān Mahāvīra, while going on a begging mission, as per the description in Book Two, heard people talking among themselves. They said to one another, "Oh beloved of the gods ! The monarch-sage Śiva claims that he is in possession of super-human (occult) powers till in the universe, there are only seven isles and seven oceans, and nothing more beyond these. How do we accept this thesis ?"

तएणं भगवं गोयमे बहुजणस्स अंतियं एयमट्ठं सोच्चा णिसम्म जाव...सद्धे जहा णियठुद्देसए जाव...

Having heard these discussions, Gautama had some doubt.

curiosity and inquisitiveness enkindled in him. Having come back to his lodge, he submitted to Bhagavān Mahāvira in part as follows :

प्रश्न ४९—तेण परं वोच्छिण्णा दीवा य समुद्दा य । से कहमेयं भंते ! एवं ?

Q. 49. *Bhante* ! The monarch-sage Śiva claims that in the universe there are seven isles and seven oceans, and nothing more beyond these, etc. How is that ?

समणे भगवं महावीरे भगवं गोयमं एवं वयासी—

Bhagavān Mahāvira interrupted :

उत्तर ४९—जणं गोयमा ! से बहुजणे अणमणस्स एवमाइक्खइ तं चेव सव्वं भाणियव्वं जाव...भंडणिकखेवं करेइ हत्थिणापुरे णयरे सिघाडग० तं चेव जाव...वोच्छिण्णा दीवा य समुद्दा य । तएणं तस्स सिवस्स रायरिसिस्स अंतिए एयमट्ठं सोच्चा णिसम्म तं चेव सव्वं भाणियव्वं जाव...तेण परं वोच्छिण्णा दीवा य समुद्दा य तण्णं मिच्छा । अहं पुण गोयमा ! एवमाइक्खामि...जाव पख्वेमि—एवं खलु जंबुदीवाइया दीवा लवणाईया समुद्दा संठाणओ एगविहि-विहाणा वित्थारओ अणेगविहिविहाणा एवं जहा जीवाभिगमे जाव...सयंभूरमणपज्जवसाणा अस्सिं तिरियलोए असंखेज्जे दीवसमुद्दे पणत्ते समणाउसो !

A. 49. This is wholly incorrect. Oh Gautama ! I assert like this, till establish that Jambūdvīpa and other isles and Salt ocean and other oceans being round in shape are similar, but in width, each is twice the isle preceding it and hence are different, etc., as described in the *Jīvābhigama-Sūtra*, till, oh long lived monks, in this world of beings, till the ocean named Svayambhūramaṇa, there are many isles and oceans.

प्रश्न ५०—अत्थि णं भंते ! जंबुदीवे दीवे दग्वाइं सवण्णाइं पि अवण्णाइं पि सगंघाइं पि अगंघाइं पि सरसाइं पि अरसाइं पि सफासाइं पि अफासाइं पि अणमणबद्धाइं अणमणपट्टाइं जाव...घडत्ताए चिट्ठंति ।

Q. 50. *Bhante* ! Are the objects in Jambūdvīpa, with or without colour, with or without smell, with or without taste, with or without touch, bound, touched, and related to one another ?

उत्तर ५०—हंता अत्थि ।

A. 50. Yes, Gautama, they are.

प्रश्न ५१—अत्थि णं भंते ! लवणसमुद्दे दव्वाइं सवण्णाइं पि अवण्णाइं पि सगंधाइं पि अगंधाइं पि सरसाइं पि अरसाइं पि सफासाइं पि अफासाइं पि अण्णमण्णवद्धाइं अण्णमण्णपुट्ठाइं जाव...घडत्ताए चिट्ठंति ।

Q. 51. *Bhante* ! Are the objects in Lavaṇa Samudra with or without colour till related to one another ?

उत्तर ५१—हंता अत्थि ।

A. 51. Yes Gautama ! They are.

प्रश्न ५२—अत्थि णं भंते ! धायइसंडे दीवे दव्वाइं सवण्णाइं पि एवं चेव एवं जाव...संयभूरमणसमुद्दे ?

Q. 52. *Bhante* ! Are the objects in Dhātakikhaṇḍa, till Svayambhūramaṇa, with or without colour, till related to one another ?

उत्तर ५२—जाव हंता अत्थि ।

A. 52. Yes, Gautama, they are.

तएणं सा महत्तिमहालिया महच्चपरिसा समणस्स भगवओ महावीरस्स अंतियं एयमट्ठं सोच्चा णिसम्म हट्ठतुट्ठा समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता नमंसित्ता जामेव दिसं पाउब्भुया तामेव दिसं पडिगया ।

On hearing these words of Bhagavān Mahāvira and having accepted them at heart, the whole assembly was highly

delighted and pleased, the people paid their homage and obeisance to Bhagavān Mahāvīra and went away.

तए णं हत्थिणापुरे णयरे सिंघाडग० जाव...पहेसु बहुजणो अण्णमण्णस्स एवमाइक्खइ जाव...परूवेइ—जण्णं देवाणुप्पिया ! सिवे रायरिसी एवमाइक्खइ जाव...परूवेइ—अत्थि णं देवाणुप्पिया ! ममं अइसेसे णाणे जाव...समुद्दा य तं णो इणट्ठे समट्ठे । समणे भगवं महावीरे एवमाइक्खइ जाव...परूवेइ—एवं खलु एयस्स सिवस्स रायरिसिस्स छट्ठं छट्ठेणं तं चेव जाव...भंडणिकखेवं करेइ भंडणिकखेवं करेत्ता हत्थिणापुरे णयरे सिंघाडग० जाव...समुद्दा य । तएणं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोच्चा णिसम्म जाव...समुद्दा य तण्णं मिच्छा । समणे भगवं महावीरे एवमाइक्खइ—एवं खलु जंबुदीवाइया दीवा लवणाइया समुद्दा तं चेव जाव...असंखेज्जा दीपसमुद्दा पण्णत्ता समणाउसो !

In the city of Hastināpur, in the parks till on all the high ways, many people talked among themselves in part as follows : “Oh beloved of the gods ! The claim of the monarch-sage Śiva that he has come to acquire super-human power by dint of which he establishes that there are seven oceans and seven isles, and nothing more beyond that, is wholly wrong. Śramaṇa Bhagavān Mahāvīra asserts like this, till establishes that (because of incessant fasts lasting for two days each, he has come to acquire distorted extra-sensory knowledge which extend upto seven isles and seven seas only, but not beyond them, which is not a correct account. In reality,) besides Jambūdvīpa and others, in all, seven isles and salt oceans, there are innumerable isles and oceans.

तए णं से सिवे रायरिसी बहुजणस्स अंतियं एयमट्ठं सोच्चा णिसम्म संकिए कंखिए वित्तिगिच्छिए भेदसमावण्णे कलुससमावण्णे जाए यावि होत्था । तए णं तस्स सिवस्स रायरिसिस्स संकियस्स कंखियस्स जाव...कलुससमावण्णस्स से विभंगे अण्णाणे खिप्पामेव परिवडिए ।

On hearing the above discussion among many people, the monarch-sage Śiva was afraid, alarmed, doubtful, uncertain, confused, and his *vibhaṅga* knowledge disappeared at once.

तएणं तस्स सिवस्स रायरिसिस्स अयमेयारूवे अब्भत्थिए जाव... समुप्पज्जित्था—एवं खलु समणे भगवं महावीरे आइगरे तित्थगरे जाव... सव्वण्णु सव्वदरिसी आगासगएणं चक्केणं जाव...सहसंबवणे उज्जाणे अहापडिरूवं जाव...विहरइ तं महाफलं खलु तहारूवाणं अरहंताणं भगवंताणं णामगोयस्स जहा उववाइए जाव...गहणयाए तं गच्छामि णं समणं भगवं महावीरं वंदामि जाव...पज्जुवासामि एयं णे इहभवे य परभवे य जाव...भविस्सइ त्ति कट्टु एवं संपेहेइ ।

That he had a thought like this in his mind, “Śramaṇa Bhagavān Mahāvīra who is the re-giver of the spiritual tenets, reformer of the church order till all-knowing, all-seeing, whose movement is followed by the spiritual wheel in the sky, is at this moment camped, with a suitable mental resolve, in the park named Sahasrāmra. When the hearing of the name and the line of such a great person is the giver of a great merit, the merit acquired in going before him, in paying him homage and obeisance, all as stated in the *Aupapātika Sūtra*, must be immensely more, till when a single spiritual word heard from him is a giver of great merit, then what to speak of the outcome of hearing his whole sermon. Hence it is necessary that I go to Śramaṇa Bhagavān Mahāvīra, pay homage and obeisance to him, till worship him. This will surely do me good not only in this life but in the life ahead.”

एवं संपेहिता जेणेव तावसावसहे तेणेव उवागच्छइ तेणेव उवागच्छित्ता तावसावसहं अणुप्पविसइ तावसावसहं अणुप्पविसित्ता सुबहुं लोहीलोहकडाह० जाव...किडिणसंकाइणं च गेण्हइ गेण्हित्ता तावसावसहाओ पडिणक्खमइ ताव० परिवडियविठ्ठं गे हत्थिणाउरं णयरं मज्झमज्जेणं णिग्गच्छइ णिग्गच्छित्ता जेणेव सहसंबवणे उज्जाणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ तेणेव उवागच्छित्ता समणं भगवं महावीरं तिव्वुत्तो आयाहिणपयाहिणं करेइ वंदइ णमंसइ वंदित्ता णमंसित्ता णच्चासण्णे णाइदूरे जाव...पंजलिउडे पज्जुवासइ । तएणं समणे भगवं महावीरे सिवस्स रायरिसिस्स तीसे य महत्तिमहालियाए० जाव...आणाए आराहए भवइ ।

Having thought like this, he came to the lodge of the monks. Therefrom he picked up his belongings and stepped out. Deprived of his *vibhaṅga* knowledge, monarch-sage Śiva paced through the city of Hastināpur, and arrived at the Sahasrāmra park, in the august presence of Bhagavān Mahāvīra. He moved round him thrice and paid his homage and obeisance to him, and then, standing not very near not very far, till with folded palms worshipped him. Bhagavān Mahāvīra spoke before the great assembly and the monarch-sage Śiva, concluding, "In moulding one's conduct like this, one becomes truly a devotee."

तएणं से सिवे रायरिसी समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा णिसम्म जहा खंदओ जाव...उत्तरपुरच्छिमं दिसीभागं अवक्कमइ अवक्कमइत्ता सुबहुं लोहीलोहकडाहं जाव...किट्ठिणसंकाइगं एगंते एडेइ ए० सयमेव पंचमुट्ठियं लोयं करेइ सयमे० समणं भगवं महावीरं एवं जहेव उसभदत्ते तहेव पन्वइओ तहेव इक्कारस अंगाइं अहिज्जइ तहेव सव्वं जाव... सव्वदुक्खप्पहीणे ।

Having heard the words of Bhagavān Mahāvīra, till having accepted them, the monarch-sage Śiva like Skandaka earlier, moved to some distance in the north-east, till deposited all the belongings of a Tāpasa monk at one place. Then he himself plucked his hairs five times, and came back near Bhagavān Mahāvīra and like Rṣabhadatta (Bk. 9 Ch. 33) took shelter in his spiritual order. He studied all the eleven *Aṅgas*, till was liberated of all the miseries.

भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी—

Having paid his homage and obeisance to Bhagavān Mahāvīra, Indrabhūti Gautama submitted as follows :

प्रश्न ५३—जीवा णं भंते ! सिज्झमाणा कयरंमि संघयणे सिज्झंति ?

Q. 53. *Bhante* ! In what sort of structure is a soul fit enough to attain perfection, and be perfected ?

उत्तर ५३—गोयमा ! वयरोसभणारायसंघयणे सिज्झंति । एवं जहेव उव्वाइए तहेव संघयणं संठाणं उच्चत्तं आउयं च परिवसणा । एवं सिद्धिगंडिया णिरवसेसा भाणियव्वा जाव...अव्वाबाहं सोवखं अणुहोति सासयं सिद्धा ।

A. 53. Gautama ! It is perfected in the structure called *vajrasabhanārāca*, etc., all as stated in the *Aupapātika Sūtra*, state structure, shape height, life-span and stay, till the boundary of perfection (*siddhigandikā*)...a soul fit enough to attain perfection enjoys eternal bliss, state up to this.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So it is, you are correct.

णवमो उद्देशो समत्तो ।

Chapter Nine ends.

दशमो उद्देशो

Chapter Ten

रायगिहे जाव...एव वयासी—

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

[*Types of the Universe*]

प्रश्न ५४—कइविहे णं भंते ! लोए पणत्ते ?

Q. 54. *Bhante* ! How many types of *loka* (world) are there ?

उत्तर ५४—गोयमा ! चउव्विहे लोए पणत्ते तंजहा—दव्वलोए खेत्तलोए काललोए भावलोए ।

A. 54. *Gautama* ! They have been stated to be four, viz., world as object, world as space, world as time and world as cognition.

प्रश्न ५५—खेत्तलोए णं भंते ! कइविहे पणत्ते ?

Q. 55. *Bhante* ! How many types is the world as space ?

उत्तर ५५—गोयमा ! तिविहे पणत्ते तंजहा—अहोलीयखेत्तलोए तिरियलीयखेत्तलोए उड्डलीयखेत्तलोए ।

A. 55. *Gautama* ! It has three types, viz., world beneath, world in the middle and world high up.

प्रश्न ५६—अहोलीयखेत्तलोए णं भंते ! कइविहे पणत्ते ?

Q. 56. *Bhante* ! How many types is the world as space beneath ?

उत्तर ५६—गोयमा ! सत्तविहे पणत्ते तंजहा—रयणप्पभापुढविअहेल्लोय-
खेत्तलोए जाव...अहेसत्तमापुढविअहोल्लोयखेत्तलोए ।

A. 56. Gautama ! Seven types, Ratnaprabhā hell till the lowest seventh.

प्रश्न ५७—तिरियल्लोयखेत्तलोए णं भंते ! कइविहे पणत्ते ?

Q. 57. How many types is the world as space in the middle ?

उत्तर ५७—गोयमा ! असंखेज्जविहे पणत्ते तंजहा—जंबुद्वीवे दीवे तिरिय-
ल्लोयखेत्तलोए जाव...सयंभूरमणसमुद्धे तिरियल्लोयखेत्तलोए ।

A. 57. Gautama ! Many types, Jambūdvīpa, till Svayambhūramāṇa ocean.

प्रश्न ५८—उड्डल्लोयखेत्तलोए णं भंते ! कइविहे पणत्ते ?

Q. 58. *Bhante* ! How many types is the world as space high up ?

उत्तर ५८—गोयमा ! पण्णरसविहे पणत्ते तंजहा—सोहम्मकप्पउड्डल्लोय-
खेत्तलोए जाव...अच्चुयउड्डलोए गेवेज्जविमाणउड्डलोए अणुत्तरविमाणं
ईसिपम्भारपुढविउड्डल्लोयखेत्तलोए ।

A. 58. Fifteen types, viz., Saudharmakalpa, till Acyuta-
kalpa (twelve), Graiveyaka Vimānas, Anuttara Vimānas and Iṣatprāgbhāra (Siddhasīlā).

प्रश्न ५९—अहोल्लोयखेत्तलोए णं भंते ! किसिंठिए पणत्ते ?

Q. 59. *Bhante* ! What is the shape of the world as space beneath ?

उत्तर ५९—गोयमा ! तप्पागारसिंठिए पणत्ते ।

A. 59. Gautama ! It is tripod in shape.

प्रश्न ६०—तिरियल्लोयखेत्तलोए णं भंते ! किसंठिए पण्णत्ते ?

Q. 60. *Bhante* ! What is the shape of the world as space in the middle ?

उत्तर ६०—गोयमा ! ऋल्लरिसंठिए पण्णत्ते ।

A. 60. Gautama ! It is round like the metallic drum (*jhālar*).

प्रश्न ६१—उड्डुल्लोयखेत्तलोए पुच्छा ?

Q. 61. *Bhante* ! What is the shape of the world as space high up ?

उत्तर ६१—उड्डुमुङ्गाकारसंठिए पण्णत्ते ।

A. 61. Gautama ! It is like a drum called *mṛdaṅga*.

प्रश्न ६२—लोए णं भंते ! किसंठिए पण्णत्ते ?

Q. 62. *Bhante* ! What is the shape of the universe as a whole ?

उत्तर ६२—गोयमा ! सुपइड्डुगसंठिए लोए पण्णत्ते तंजहा—हेट्टा विच्छिण्णे मज्जे संखित्ते जहा सत्तमसए पढमुद्देसए जाव...अंतं करेइ ।

A. 62. Gautama ! The universe as a whole has the shape of a wine cup turned upside down and another placed on it, wide at the bottom, slender in the middle, etc., as described in the Book Seven Chapter One. This universe is wellknown to the masters of knowledge and faith, who are later perfected, till end all misery.

प्रश्न ६३—अलोए णं भंते ! किसंठिए पण्णत्ते ?

Q. 63. *Bhante* ! What is the shape of non-space ?

उत्तर ६३—गोयमा ! भुसिरगोलसंठिए पणत्ते ।

A. 63. Gautama ! It has the shape of a soft ball (*jhusiragola*).

प्रश्न ६४—अहोलोयखेत्तलोए णं भंते ! किं जीवा जीवदेसा जीवपएसा ?

Q. 64. *Bhante* ! In the world as space underneath, is there the soul (*jīva*), parts of the soul, space-points of the soul ?

उत्तर ६४—एवं जहा इंदा दिसा तहेव णिरवसेसं भाणियव्वं जाव ...अद्धासमए ।

A. 64. Gautama ! Similar to what has been stated in Book Ten Chapter One about the eastern direction, till *addhā-samaya*.

प्रश्न ६५—तिरियलोयखेत्तलोए णं भंते ! किं जीवा० ?

Q. 65. *Bhante* ! In the world as space in the middle, is there the soul, (repeat as before) ?

उत्तर ६५—एवं चेव एवं उड्डुलोयखेत्तलोए वि णवरं अरूवी छव्विहा अद्धासमओ णत्थि ।

A. 65. Gautama ! As before ; and so also about the world as space high up except that in this case, there are only six non-shaped non-souls, there being no time. (They are ; motion-that-be, parts there of, rest-that-be, parts there of, vacuum-that-be and parts there of.)

प्रश्न ६६—लोए णं भंते ! किं जीवा० ?

Q. 66. *Bhante* ! Is there the soul in the universe, etc ?

उत्तर ६६—जहा बिईयसए अत्थिउद्देसए लोयागासे णवरं अरूवी सत्तविहा जाव...अहम्मत्थिकायस्स पएसा णोआगासत्थिकाए आगासत्थिकायस्स देसे आगासत्थिकायपएसा अद्वासमए सेसं तं चेव ।

A. 66. Gautama! Similar to Book Two Chapter Ten on things-that be, like the description of the sky on the world (lokākāśa), exception being that the non-shaped non-souls are seven in number, till the space-points of the rest-that-be, not the sky-that-be, but a part of the sky-that-be, space-points of the sky-that-be, and time. The rest as before.

प्रश्न ६७—अलोए णं भंते ! किं जीवा० ?

Q. 67. *Bhante* ! Is there the soul in the non-space ?

उत्तर ६७—एवं जहा अत्थिकायउद्देसए अलोयागासे तहेव णिरवसेसं जाव... अणंताभागूणे ।

A. 67. Gautama! Similar to Book Two Chapter Ten on things-that-be like the description of the sky on non-space, till it is less than the whole sky by an infinite fraction.

प्रश्न ६८—अहेल्लोयखेत्तल्लोयस्स णं भंते ! एगंमि आगासपएसे किं जीवा जीवदेसा जीवप्पएसा अजीवा अजीवदेसा अजीवपएसा ?

Q. 68. *Bhante* ! On a space-point of the sky on the world as space beneath, is there the soul, parts of the soul, space-points of the soul, the non-soul, parts of the non-soul, space-points of the non-soul ?

उत्तर ६८—णोयमा ! णो जीवा जीवदेसा वि जीवपएसा वि अजीवा वि अजीवदेसा वि अजीवपएसा वि । जे जीवदेसा ते णियमा एगिंदिय देसा अहवा एगिंदियदेसा य बेइंदियस्स देसे अहवा एगिंदियदेसा य बेइंदियाण य देसा । एवं मज्झिक्कल्लविरहिओ जाव...अणिंदिएसु जाव...अहवा एगिंदियदेसा य अणिंदियदेसा य । जे जीवपएसा ते णियमा एगिंदियपएसा अहवा एगिंदियपएसा य बेइंदियस्स पएसा अहवा एगिंदियपएसा य बेइंदियाण य

पएसा एवं आइल्लविरहिओ जाव...पंचिंदिएसु अणिंदिएसु तियभंगो । जे अजीवा ते दुविहा पण्णत्ता तंजहा—रूवी अजीवा य अरूवी अजीवा य । रूवी तहेव जे अरूवी अजीवा ते पंचविहा पण्णत्ता तंजहा—णोधम्मत्थिकाए धम्मत्थिकायस्स देसे धम्मत्थिकायस्स पएसे एवं अहम्मत्थिकायस्स वि अद्दासमए ।

A. 68. Gautama ! Not the soul, but parts of the soul, space-points of the soul, the non-soul, parts of the non-soul, space-points of the non-soul. Of these, the parts of the soul are invariably the parts of one-organ beings, or the parts of the one-organ being and a single part of a two-organ being, or the parts of the one-organ being and the parts of two organ beings. To be known like this, except the middle form (viz., the parts of the one-organ beings and a single part of a two-organ being), till the end, till without the organs of sense, till the parts of the one-organ beings and the parts of the beings without the organs of sense. Coming to the space-points of the soul, they are, as a rule, the space-points of the one-organ beings, or the space-points of the one-organ beings and the space-points of one two-organ being or the space-points of the one-organ beings and the space-points of the two-organ beings. Repeat like this till the five-organ beings, two forms only, discarding the first form. State all the three forms in the case of those without the organs of sense. The non-souls have been stated to be of two types, viz, those with a shape and those without a shape. The non-souls with a shape have been already described. The non-souls without a shape are five, viz., parts of motion-that-be, space-points of motion-that-be, parts of rest-that-be, space-points of the rest-that-be and time.

प्रश्न ६९—तिरियल्लोयखत्तल्लोयस्स णं भंते ! एगंमि आगासपएसे किं जीवा० ?

Q. 69. *Bhante* ! Is there the soul on a space-point of the world as space in the middle ?

उत्तर ६९—एवं जहा अहोल्लोयखत्तल्लोयस्स तहेव एवं उड्डल्लोयखत्तल्लोयस्स

वि णवरं अद्वासमओ णत्थि अरूवी चउव्विहा । लोयस्स जहा अहेलोयखेत-
लोयस्स एगंमि आगासपएसे ।

A. 69. Gautama ! What has been said of the world as space beneath has to be repeated in this case, and also about a space-point of the world as space high up ; but since in the last case, there is no time, so there non-souls without a shape are only four. The space-point of the sky over the universe is similar to the space-point of the sky over the world as space underneath.

प्रश्न ७०—अलोयस्स णं भंते ! एगंमि आगासपएसे पुच्छा ?

Q. 70. *Bhante* ! What about the space-point of the sky of the vacant space ?

उत्तर ७०—गोयमा ! णो जीवा णो जीवदेसा तं चेव जाव...अणंतेहिं
अगुरुयलहुयगुणेहिं संजुत्ते सव्वागासस्स अणंतभागूणे ! दव्वओ णं
अहेलोयखेतलोए अणंताइं जीवदव्वाइं अणंताइं अजीवदव्वाइं अणंता
जीवाजीवदव्वा । एवं तिरियलोयखेतलोए वि एवं उड्डुलोयखेतलोए वि ।
दव्वओ णं अलोए णेवत्थि जीवदव्वा णेवत्थि अजीवदव्वा णेवत्थि जीवा-
जीवदव्वा एगे अजीवदव्वदेसे जाव...सव्वागासअणंतभागूणे । कालओ णं
अहेलोयखेतलोए ण कयाइ णासि जाव...णिच्चे एवं जाव...अलोए । भावओ
णं अहेलोयखेतलोए अणंता वण्णपज्जवा जहा खंदए जाव...अणंताअगुरुय-
लहुयपज्जवा एवं जाव...लोए । भावओ णं अलोए णेवत्थि वण्णपज्जवा
जाव...णेवत्थि अगुरुयलहुयपज्जवा एगे अज्जीवदव्वदेसे जाव...अणंताभागूणे ।

A. 70. Gautama ! There is no soul, nor the parts of the soul, etc., as before, till space is characterised by infinite non-heavy-light qualities and is slightly less by an infinite fraction than the whole sky. From the stand point of object, the world as space beneath has an infinite number of soul-objects, an infinite number of non-soul objects, an infinite number of soul-non-soul objects. Like this the world in the middle and the world high up. From the standpoint of object, the vacant space is without a soul object, without a non-soul object, without a soul-non-soul object, but a part of the non-soul, till slightly less by an

infinite fraction than the whole sky. From the standpoint of time, the world as space beneath, it has never been that there is no time, till it is eternal. Like this, till the vacant space, from the standpoint of cognition, the world as space beneath has an infinite categories of colour, as stated in Book Two Chapter One, the Skandaka story, till an infinite number of non-heavy-light categories, and like this of all the worlds. From the standpoint of cognition, the vacant space has no categories of colour, till no non-heavy-light categories, but it is a world of a single non-soul, and it is less by an infinite fraction than the whole sky.

[*Vastness of the Universe*]

प्रश्न ७१—लोए णं भंते ! के महालए पण्णत्ते ?

Q. 71. *Bhante* ! What is stated to be the size of the universe ?

उत्तर ७१—गोयमा ! अयण्णं जंबुद्दीवे दीवे सव्वदीव० जाव... परिक्खेवेणं । तेणं कालेणं तेणं समएणं छ देवा महिद्धीया जाव...महेसक्खा जंबुद्दीवे दीवे मंदरे पव्वए मंदरचूलियं सव्वओ समंता संपरिक्खत्ता णं चिट्ठेज्जा अहेणं चत्तारि दिसाकुमारीओ महत्तरियाओ चत्तारि बलिपिंडे गहाय जंबुद्दीवस्स दीवस्स चउसु वि दिसासु बहिया अभिमुहिओ ठिच्चा ते चत्तारि बलिपिंडे जमगसमगं बहियाभिमुहे पक्खिजेज्जा पभू णं गोयमा ! ताओ एगमेगे देवेते चत्तारि बलिपिंडे धरणिंतलमसंपत्ते खिप्पामेव पडिसारिस्सए ते णं गोयमा ! देवा ताए उक्किट्ठाए जाव...देवगईए एगे देवे पुरच्छाभिमुहे पयाए एवं दाहिणाभिमुहे एवं पच्चत्थाभिमुहे एवं उत्तराभिमुहे एवं उट्ठाभि० एगे देवे अहोभिमुहे पयाए तेणं कालेणं तेणं समएणं वाससहस्साउए दारए पयाए तएणं तस्स दारगस्स अम्मापियरो पहीणा भवंति णो चेव णं ते देवा लोगतं संपाउणंति । तएणं तस्स दारगस्स आउए पहीणे भवइ णो चेव जाव...संपाउणंति तएणं तस्स दारगस्स अट्ठिमिंजा पहीणा भवंति णो चेव णं ते देवा लोगतं संपाउणंति । तएणं तस्स दारगस्स आसत्तमे वि कुलवंसे पहीणे भवइ णो चेव णं ते देवा लोगतं संपाउणंति ।

तएणं तस्स दारगस्स णामगोए वि पहीणे भवइ णो चेव णं ते देवा लोगंतं
संपाउणंति ।

A. 71. Gautama ! The island (continent) called Jambūdvīpa is at the centre of all the isles and oceans. Its circumference is slightly more than 3,16,227 *yojanas*, 3 *krośas*, 128 *dhanus* and 13½ *aṅgulas*. If six gods with great fortune, till great happiness stand at different points all over the *cūlikā* of Mount Mandāra and underneath four Dikkumārīs (goddesses of the directions) stand in four directions on the soil of Jambūdvīpa with sacrificial offerings in their hands with their faces turned outwards, and if the goddesses throw out the sacrificial offerings simultaneously, and if each god is capable of dashing forward with a tremendous speed to catch the offering before it touches the ground, and if with such a superhuman speed, one god dashes in the east, one in the west, one in the north, one in the south, one up and one down, and just then a *gāthāpati* has a son born to him with a life-span of one thousand years, and after this, the parents of the boy pass away even in that much time the gods cannot reach the end of the universe. And after that the boy completes his life-span and passes away, and still the gods cannot reach the end of the universe. Add then a very long time passes during which the bones and marrows of the boy are wholly dilapidated, and still they cannot reach the end. And then since the boy's death, seven generations pass, but still they are no where near the end. And after that, the name and lineage of the boy is wholly wiped out, even walking fast till that time the gods cannot reach the end of the universe.

प्रश्न ७२—तेसि णं भंते ! देवाणं किं गए बहुए अगएवीबहुए ?

Q. 72. *Bhante* ! Is the part of the universe already traversed bigger, or, is the untraversed part bigger ?

उत्तर ७२—गोयमा ! गए बहुए णो अगए बहुए गयाउ से अगए
असंखेज्जइभागे अगयाउ से गए असंखेज्जगुणे लोए णं गोयमा ! ए महालए
पण्णत्ते ।

A. 72. Gautama ! The traversed part is indeed bigger. The untraversed part is less, infinitely less. In other words, the traversed part is infinitely bigger than the untraversed part. Gautama ! Such is the vastness of the universe.

[*Vastness of Non-world i. e. Vacant Space*]

प्रश्न ७३—अलोए णं भंते ! के महालए पणत्ते ?

Q. 73. *Bhante* ! What is the size of the non-world ?

उत्तर ७३—गोयमा ! अयंणं समयखेत्ते पणयालीसं जोयणसयसहस्साइं आयामविकखंभेणं जहा खंदए जाव...परिक्खेवेणं । तेणं कालेणं तेणं समएणं दस देवा महिद्धिया तहेव जाव...संपरिक्खित्ता णं संचिट्ठेज्जा अहे णं अट्ट दिसाकुमारीओ महत्तरियाओ अट्ट बलिपिंडे गहाय माणुसुत्तरस्स पव्वयस्स चउसु वि दिसासु चउसु वि विदिसासु बहियाभिमुहीओ ठिच्चा ते अट्ट बलिपिंडे जमगसमगं बहियाभिमुहीओ पक्खिक्खेज्जा पभू णं गोयमा ! तओ एगमेगे देवे ते अट्ट बलिपिंडे धरणितलमसंपत्ते खिप्पामेव पडिसाहरित्तए ते णं गोयमा ! देवा ताए उक्किट्ठाए जाव देवगईए लोगंते ठिच्चा असंभावपट्टवणाए एगे देवे पुरच्छाभिमुहे पयाए एगे देवे दाहिणपुरच्छाभिमुहे पयाए एवं जाव...उत्तरपुरच्छाभिमुहे एगे देवे उट्ठाभिमुहे एगे देवे अहोभिमुहे पयाए । तेणं कालेणं तेणं समएणं वाससयसहस्साउए दारए पयाए । तएणं तस्स दारगस्स अम्मापियरो पहीणा भवति णो चेव णं ते देवा अलोयंतं संपाउणंति ।

A. 73. Gautama ! The time region or human world (where time sense exists) has a length and breadth of 45,00,000 *yojanas*, etc., all as stated in the Skandaka story, till its circumference. If ten gods with a great fortune stand all around this time region, and beneath them stand eight *Dikkumāris* (goddesses of the directions) with sacrificial offerings in their hands in four directions and four sub-directions of the *Mānuṣottara* Mountain, with their faces turned outwards, and they simultaneously throw out the sacrificial offerings, and if each one of the gods is capable of catching the offering before it touches the ground, if gods

with such a superhuman speed, one dashes from one end of the universe, in the four directions, east, west, north and south, and in the four sub-directions, north-east, south-east, north-west and south west, one up and one down, and just then a *gāthapati* has a son born to him with a life span of one thousand years, and after this the parents of the boy pass away, the boy himself completes his life-span and passes away, his bones and marrows are dilapidated, even seven generations pass after him and his name and lineage have totally faded out, even after walking for such a long time and that too at a superhuman speed, they cannot reach the end of the space.

प्रश्न ७४—तं चेव जाव...तेसि णं देवाणं किं गए बहुए अगए बहुए ?

Q. 74. *Bhante* ! Is the part of the space already traversed bigger, or is the untraversed part bigger ?

उत्तर ७४—गोयमा ! णो गए बहुए आगए बहुए गयाउ से अगए अणंतगुणे अगयाउ से गए अणंतभागे अलोए णं गोयमा ! एमहाए पणत्ते ।

A. 74. *Gautama* ! The traversed part is lesser and the untraversed part is bigger, the latter being infinitely larger than the former, or the former infinitely smaller than the latter. *Gautama* ! The space has been stated to be so vast.

[*Space-points of the Soul placed on a Space-point of the Sky : Example of a Dancer*]

प्रश्न ७५—लोगस्स णं भंते ! एगंमि आगासपएसे जे एगिदियपएसा जाव... पंचिंदियपएसा अणिदियपएसा अणमणवद्धा अणमणपुट्टा जाव...अणमणसमभरघडत्ताए चिट्ठति ? अत्थि णं भंते ! अणमणस्स किंचि आबाहं वा वाबाहं वा उप्पायंति छविच्छेदं वा करेति ?

Q. 75. *Bhante* ! The space-points of one-organ beings, till of five-organ beings, till of beings having no organ of sense, place-point of the sky,—are they linked with one another ? Do they touch one another ? Are they interlocked with one another ? Do they cause pain to one another, cause special pain, or do they pierce one another ?

उत्तर ७५—णो इणट्टे समट्टे ।

A. 75. *Gautama* ! This is not correct. They do not.

प्रश्न ७६—से केणट्टेणं भंते ! एवं वुच्चइ—ल्लोयस्स णं एगंमि आगास-पएसे जे एगिदियपएसा जाव...चिट्ठंति णत्थि णं भंते ! अण्णमण्णस्स किञ्चि आवाहं वा जाव...करंति ?

Q. 76. *Bhante* ! What is the reason for this, till pierce one another ?

उत्तर ७६—गोयमा ! से जहाणामए णट्टिया सिया सिंगारागार-चारूवेसा जाव...कलिया रंगट्टाणंसि जणसयाउलंसि जणसयसहस्साउलंसि बत्तीसइविहस्स णट्टस्स अण्णयरं णट्टविहिं उवदंसेज्जा से णूणं गोयमा ! ते पेच्छणा तं णट्टियं अणिमिसाए दिट्ठीए सव्वओ समंता समभिलोएंति ?

A. 76. *Gautama* ! Taking the case of a dancing girl well-decorated and well-dressed, till with a sweet voice displays one of the thirty two dances in a theatre which has a gathering of hundreds and thousands. Now, *Gautama*, do these spectators see her with motionless eyes ?

—हंता समभिलोएंति ।

—Yes, *Bhante* ! They see her with motionless eyes.

—त्ताओ णं गोयमा ! दिट्ठिओ तंसि णट्टियंसि सव्वओ समंता सण्णि-पडियाओ ?

—And their eyes move all around her ?

—हंता सण्णपडियाओ ।

—Yes, their eyes move all around her.

—अत्थि णं गोयमा ! ताओ दिट्ठीओ तीसे णट्टियाए किंचि वि आबाहं वा वाबाहं वा उप्पाएंति छविच्छेदं वा करेति ?

—Now, Gautama ! Do these motionless glances of the spectators cause her pain or pierce her body ?

—णो इणट्ठे समट्ठे ।

—No, Bhante ! They do not.

—अहवा सा णट्टिया तासिं दिट्ठीणं किंचि आबाहं वा वाबाहं वा उप्पाएइ छविच्छेदं वा करेइ ?

—Or the glances of the dancing girl cause pain or pierce the bodies of the spectators ?

—णो इणट्ठे समट्ठे ।

—No, Bhante ! That is not possible.

—ताओ वा दिट्ठीओ अणमण्णाए दिट्ठीए किंचि आबाहं वा वाबाहं वा उप्पाएंति छविच्छेदं वा करेति ?

—Do these glances cause pain to one another, or pierce one another ?

—णो इणट्ठे समट्ठे ।

—No, they do not.

—से तेणट्ठेणं गोयमा ! एवं वुच्चइ—तं चैव जाव...छविच्छेदं वा करेति ।

—Likewise, Gautama ! It may be said, till nor pierce the body of one another.

प्रश्न ७७—लोकस्स णं भंते ! एगंमि आगासपएसे जहण्णपए जीव-
पएसाणं उक्कोसपए जीवपएसाणं सब्बजीवाणं य कयरे कयरे० जाव...
विसेसाहिया वा ?

Q. 77. *Bhante* ! The minimum number of space-points of the soul on a space-point of the sky, the maximum number of space-points of the soul on a space-point of the sky, and all the souls,—which ones are the smallest in number, which ones are more, at par or especially more, innumerable times more than this are all the souls, especially more are the maximum number of space-points of the soul on a space-point of the sky ?

उत्तर ७७—गोयमा ! सवत्थोवा लोकस्स एगंमि आगासपएसे जहण्णपए
जीवपएसा सब्बजीवा असंखेज्जगुणा उक्कोसपए जीवपएसा विसेसाहिया ।

A. 77. Gautama ! Smallest are the space-points of the soul placed on a space-point of the sky.

—सेवं भंते ! सेवं भंते ! त्ति

—*Bhante* ! So they are. *Bhante* ! So they are.

दसमो उद्देशो समप्तो ।

Chapter Ten ends.

एगारसमो उद्देसो

Chapter Eleven

[Questions of Merchant Sudarśana on Time]

तेणं कालेणं तेणं समएणं वाणियग्गामे णामं णयरे होत्था । वण्णओ । दूइपलासए चेइए । वण्णओ । जाव...पुढविसिलापट्टओ । तत्थ णं वाणियगामे णयरे सुदंसणे णामं सेट्ठी परिवसइ । अड्ढे जाव...अपरिभूए समणोवासए अभिगयजीवाजीवे जाव...विहरइ । सामी समोसढे जाव...परिसा पज्जुवासइ । तएणं से सुदंसणे सेट्ठी इमीसे कहाए लद्धट्ठे समाणे हट्टतुट्ठे ण्हाए कयं जाव... पायच्छित्ते सब्वालंकारविभूसिए साओ गिहाओ पडिणिक्खमइ साओ० सकोरेंठमल्लदामेणं छत्तेणं धरिज्जमाणेणं पायविहारचारेणं महयापुरिसवग्गुरापरिक्खित्ते वाणियगामं णयरे मज्झंमज्झेणं णिग्गच्छइ णिग्गच्छित्ता जेणेव दूइपलासे चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ तेणेव० समणं भगवं महावीरं पंचविहेणं अभिगमेणं अभिगच्छइ तंजहा—सच्चित्ताणं दब्बाणं० जहा उसभदत्तो जाव...तिविहाए पज्जुवासणाए पज्जुवासइ । तएणं समणे भगवं महावीरे सुदंसणस्स सेट्ठिस्स तीसे य महतिमहालयाए जाव...आराहए भवइ । तएणं से सुदंसणे सेट्ठी समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा णिसम्म हट्टतुट्ठं उट्टाए उट्टेइ उट्टाए० समणं भगवं महावीरं तिक्खुत्तो जाव...णमंसित्ता एवं वयासी—

In that period at that time there was a city named *Vāṇijyagrāma*. Description. There was a garden named *Dyutipalāśa*. Description. In that garden there was an earth stone-slab. In that city there lived a merchant named *Sudarśana*. He was rich, powerful till fearless. He was the knower of the tenets of *jīva* and *ajīva* and a worshipper of *Śramaṇas*. *Śramaṇa Bhagavān Mahāvira* arrived there, till the assembly worshipped him. Hearing the arrival of *Bhagavān Mahāvira* the merchant *Sudarśana* was highly delighted and pleased. He then took his bath, decorated his body with ornaments. With an umbrella bedecked with

koranṭa flowers and surrounded by many followers he proceeded on foot to the place where the Lord was staying. Then as stated in Book Nine Chapter Thirtythree on Rṣabhadatta, after taking five necessary precautions till he worshipped him in three modes. Thereafter Bhagavān Mahāvira spoke at length to the Merchant Sudarśana and the vast assembly of the people. On hearing his sermon the merchant Sudarśana was highly delighted and pleased. He stood up, moved thrice round the Lord, paid his homage and obeisance and said :

सुदर्शन—कइविहे णं भंते ! काले पण्णत्ते ?

Sudarśana—*Bhante* ! How many are the types of time ?

महावीर—सुदंसणा ! चउव्विहे काले पण्णत्ते तंजहा—पमाणकाले अहाउणिव्वत्तिकाले मरणकाले अद्धाकाले ।

Mahāvira—Sudarśana ! Four, e.g., *pramāṇa kāla* (standard time), *yathāyuniyṛtti kāla* (time equal to life-span), *maraṇa kāla* (death time) and *addhā kāla*.

सुदर्शन—से किं तं पमाणकाले ?

Sudarśana—*Bhanṭe* ! How many are the types of *pramāṇa kāla* ?

महावीर—पमाणकाले दुविहे पण्णत्ते तंजहा—दिवसप्पमाणकाले राइप्पमाणकाले य । चउपोरिसिए दिवसे चउपोरिसिया राई भवइ । उक्कोसिआ अद्धपंचममुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ जहणिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ ।

Mahāvira—Two, e.g., day time and night time. Day time consists of four *pauruṣī* and so also night time. *Pauruṣī* of day and night time consists of four and half *muhūrtas* in the maximum and 3 *muhūrtas* in the minimum.

सुदर्शन—जया णं भंते ! उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ तया णं कइभागमुहुत्तभागेणं परिहायमाणी परिहायमाणी जहण्णिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ ? जया णं जहण्णिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ तया णं कइभागमुहुत्तभागेणं परिवड्ढमाणी परिवड्ढमाणी उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ ?

Sudarśana—*Bhante !* When the *pauruṣī* of day and night time becomes maximum of four and half *muhūrtas* how much portion of that *pauruṣī* diminishes to become the *pauruṣī* of three *muhūrtas* of day or night time ? Similarly when the *pauruṣī* of day and night time becomes minimum of three *muhūrtas* how much portion of that *pauruṣī* increases to become the *pauruṣī* of maximum of four and half *muhūrtas* of day or night time ?

महावीर—सुदंसणा ! जया णं उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ तया णं बावीससयभागमुहुत्तभागेणं परिहायमाणी परिहायमाणी जहण्णिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ । जया णं जहण्णिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ तया णं बावीससयभागमुहुत्तभागेणं परिवड्ढमाणी परिवड्ढमाणी उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ ।

Mahāvīra—Sudarśana ! When the *pauruṣī* of day or night time becomes of four and half *muhūrtas* it begins to decrease by $1/122$ part of that *pauruṣī*. Similarly when the *pauruṣī* of day or night time becomes minimum of three *muhūrtas* it increases by $1/122$ part of the *pauruṣī*.

सुदर्शन—कया णं भंते ! उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स राईए वा पोरिसी भवइ कया वा जहण्णिया तिमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ ?

Sudarśana—*Bhante !* When the *pauruṣī* of day and night time becomes maximum of four and half *muhūrtas* and minimum of three *muhūrtas* ?

महावीर—सुदंसणा ! जया णं उक्कोसए अट्टारसमुहुत्ते दिवसे भवइ जहणिया दुवालसमुहुत्ता राई भवइ तथा णं उक्कोसिया अद्धपंचममुहुत्ता दिवसस्स पोरिसी भवइ जहणिया तिमहुत्ता राईए पोरिसी भवइ । जया णं उक्कोसिया अट्टारसमुहुत्तिया राई भवइ जहणिए दुवालसमुहुत्ते दिवसे भवइ तथा णं उक्कोसिया अद्धपंचममुहुत्ता राईए पोरिसी भवइ जहणिया तिमहुत्ता दिवसस्स पोरिसी भवइ ।

Mahāvira—When the day becomes of eighteen *muhūrtas* and night of twelve *muhūrtas*, the *pauruṣī* of the day time becomes maximum of four and half *muhūrtas* and of the night time minimum of three *muhūrtas*. Similarly when the night becomes of eighteen *muhūrtas*, the *pauruṣī* of the night time becomes maximum of four and half *muhūrtas* and of the day time minimum of three *muhūrtas*.

सुदर्शन—कया णं भंते ! उक्कोसए अट्टारसमुहुत्ते दिवसे भवइ जहणिया दुवालसमुहुत्ता राई भवइ कया वा उक्कोसिया अट्टारसमुहुत्ता राई भवइ जहणिए दुवालसमुहुत्ते दिवसे भवइ ?

Sudarśana—*Bhante* ! When does the day of maximum eighteen *muhūrtas* and night of twelve *muhūrtas* occur ? When does the night of maximum eighteen *muhūrtas* and day of twelve *muhūrtas* occur ?

महावीर—सुदंसणा ! आसाढपुण्णिमाए उक्कोसए अट्टारसमुहुत्ते दिवसे भवइ जहणिया दुवालसमुहुत्ता राई भवई । पोसस्स पुण्णिमाए णं उक्कोसिया अट्टारसमुहुत्ता राई भवइ जहणिए दुवालसमुहुत्ते दिवसे भवइ ।

Mahāvira—On the full moon day of *Aṣāḍha*, the day of maximum eighteen *muhūrtas* and night of minimum twelve *muhūrtas* and on the full moon night of *Pauṣa* the night of maximum eighteen *muhūrtas* and day of minimum twelve *muhūrtas* occur.

सुदर्शन—अत्थि णं भंते ! दिवसा य राइओ य समा चैव भवन्ति ?

Sudarśana—*Bhante* ! Does day and night of equal *pauruṣī* also occur ?

महावीर—हंता, अत्थि ।

Mahāvīra—Yes, Sudarśana ! Does occur;

सुदर्शन—कया णं भंते ! दिवसा य राईओ य समा चेव भवंति ?

Sudarśana—*Bhante* ! When does day and night of equal *pauruṣī* occur ?

महावीर—सुदंसणा ! चित्तासोयपुणिमासु णं एत्थ णं दिवसा य राईओ य समा चेव भवंति पण्णरसमुहुत्ते दिवसे पण्णरसमुहुत्ता राई भवइ । चउभागमुहुत्तभागूणा चउमुहुत्ता दिवसस्स वा राईए वा पोरिसी भवइ । सेत्तं पमाणकाले ।

Mahāvīra—On the full moon night of Caitra and Āśvina the day and night of equal *pauruṣī* occur. On that day, day and night becomes of fifteen *pauruṣī*, *pauruṣī* being of a quarter less to four *muhūrtas*. This much is said about *pramāṇa kāla*.

सुदर्शन—से किं तं अहाउणिव्वत्तिकाले ?

Sudarśana—How many are the types of *yathāyuniṅṅi kāla* ?

महावीर—अहाउणिव्वत्तिकाले जण्णं णेरइएण वा तिरिक्खजोणिएण वा मणुस्सेण वा देवेण वा अहाउयं णिव्वत्तियं सेत्तं पालेमाणे अहाउणिव्वत्तिकाले ।

Mahāvīra—Sudarśana ! To live according to the life-span as determined by the infernals, animals, human beings and gods themselves, is called *yathāyuniṅṅi kāla*.

सुदर्शन—से किं तं मरणकाले ?

Sudarśana—*Bhante* ! What do you mean by *maraṇa kāla* ?

महावीर—मरणकाले जीवो वा सरीराओ सरीरं वा जीवाओ सेतं मरणकाले ।

Mahāvīra—Sudarśana ! When the *jīva* is separated from the body or the body is separated from the *jīva* it is *maraṇa-kāla*.

सुदर्शन—से किं तं अद्धाकाले ?

Sudarśana—How many are the types of *addhā kāla* ?

महावीर—अद्धाकाले अणेगविहे पणत्ते । से णं समयट्टयाए आवलियट्टयाए जाव...उस्सप्पिणीट्टयाए । एस णं सुदंसणा ! अद्धादोहारच्छेएणं छिज्जमाणी जाहे विभागं णो हव्वमागच्छइ सेतं समए । समयट्टयाए असंखेज्जाणं समयणं समुदयसमिइसमागमेणं सा एगा 'आवलिय' त्ति पवुच्चइ । संखेज्जाओ आवलियाओ जहा सालिउद्देसए जाव...सागरोवमस्स उ एगस्स भवे परिमाणं ।

Mahāvīra—Sudarśana ! *Addhā kāla* is of many types. From *samaya*, *āvalikā* till *utsarpiṇī*. The smallest portion of time is called *samaya*, which is undivisible. Innumerable *śamayas* make one *āvalikā*, countable *āvalikās* make one *ucchvāsa* as stated in Book Six Chapter Seven on *Sāli* till *sāgaropama*.

सुदर्शन—एएहि णं भंते ! पलिओवमसागरोवमेहि किं पओयणं ?

Sudarśana—*Bhante* ! What is the need of *palyopama* and *sāgaropama* ?

महावीर—सुदंसणा ! एएहि पलिओवमसागरोवमेहि णेरइयतिरिक्ख-जोणियमणुस्सदेवाणं आउयाइं मविज्जंति ।

Mahāvīra—By *palyopama* and *sāgaropama* the life span of infernals, animals, human beings and gods are counted.

सुदर्शन—णेरइयाणं भंते ! केवइयं कालं ठिई पणत्ता ?

Sudarśana—*Bhante* ! What is the duration of the life-span of an infernal ?

महावीर—एवं ठिइपयं णिरवसेसं भाणियव्वं जाव...अजहणमणुक्कोसेणं तेत्तीसं सागरोवमाइं ठिई पण्णत्ता ।

Mahāvira—Sudarśana ! Know it as stated in the *Prajñāpāṇā Sūtra*, Chapter Four on Life-span till the not minimum life-span of thirty three *sāgaropamas*.

सुदर्शन—अत्थि णं भंते । एएसि पलिओवमसागरोवमाणं खएइ वा अवचएइ वा ?

Sudarśana—*Bhante* ! Does *palyopama* or *sāgaropama* decrease and erode ?

महावीर—हंता अत्थि ।

Mahāvira—Yes, Sudarśana ! Decreases and erodes.

सुदर्शन—से केणट्ठेणं भंते ! एवं वुच्चइ ‘अत्थि णं एएसि णं पलिओवम-सागरोवमाणं जाव...अवचएइ वा’ ?

Sudarśana—*Bhante* ! Why are you saying so ?

महावीर—एवं खलु सुदंसणा !

Mahāvira—Sudarśana ! This is being illustrated by a story.

[*Life of Mahābala*]

तेणं कालेणं तेणं समएणं हत्थिणागपुरे णामं णयरे होत्था । वण्णओ । सहसंबवणे उज्जाणे । वण्णओ । तत्थि णं हत्थिणागपुरे णयरे बले णामं राया होत्था । वण्णओ । तस्स णं बलस्स रण्णो पभावई णामं देवी होत्था । सुकुमाल० वण्णओ जाव...विहरइ । तएणं सा पभावई देवी अण्णया कयाइ तंसि तारिसगंसि वास-

घरंसि अलिभंतरओ सचित्तकम्मे बाहिरओ दूमियघट्टमट्टे विचित्तउल्लोयचित्ति-
यतले मणिरयणपणासियंघयारे बहुसमसुविभत्तदेसभाए पंचवणसरससुरभिमुक्क
पुष्पपुंजोवयारकलिए कालागुरुपवरकुंदुरुक्कतुरुक्कधूमघमघंतगंधुद्धयाभिरामे
सुगंधिवरगंधिए गंधवट्टिभूए तंसि तारिसगंसि सयणिज्जंसि सालिगणवट्टिए
उभओविब्बोयणे दुहओ उण्णए मज्झे णयगंभीरे गंगापुलिणवालुयउहाल-
सालिसए उवचियखोमियदुगुल्लपट्टपडिच्छायणे सुविरइयरयत्ताणे रत्तंसुय-
संबुए सुरम्मे आइणगरुयबूरणवणीयतुलफासे सुगंधवरकुसुमचुण्णसयणो-
वयारकलिए अद्धरत्तकालसमयंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी
अयमेयारूवं ओरालं कल्लाणं सिवं घण्णं मंगल्लं सत्सिरियं महासुविणं
पासित्ता णं पडिबुद्धा ।

In that period at that time there was a city named Hastināpura. Description. There was a garden named Sahasrāmtavana. Description. In that city there was a king named Bala. Description. He had a queen named Prabhāvati. Her hands and feet were soft etc. Description. The chamber of the queen, in its interior was decorated with frescoes, in the exterior was whitewashed, clean and shining. The ceiling of the chamber was depicted with the paintings, the floor perfectly level and well-marked, the darkness of the chamber was dispelled by jewels and precious stones decorated with heaps of pleasant, fragrant and fresh flowers of multifarious colours and delighted by the curling, scented fumes burning of fine *kundurukka* and *turuška*, as if the chamber had been turned into a pot of scented incense. In that chamber was a couch having a mattress of a full length, with pillows at head and foot, elevated at the two ends, with hollow in the middle, soft like sand on the bank of the Gaṅgā, covered with a sheet of ornamental linen, with a well-worked towel to wrap, covered with red mosquito curtains, delightful to the touch like fur, cotton or butter besprinkled with fine and scented flowers and powder. On such a couch lay queen Prabhāvati, half asleep and half awake and at the confluence of the prior and posterior halves of the night she dreamt the following noble, beautiful, blissful, blessed, auspicious and fortunate great dream and woke up.

हाररयखीरसागरससंककिरणदगरययमहासेलपंडुरतरोरूमणिज्जपेच्छणिज्जं
थिरलट्टपउट्टवट्टपीवरसुत्तिलिट्टुविसिट्टुतिक्खदाढाविडंभ्रियमुहं परिकम्मियजच्चकमल
कोमलमाइअसोभंतलट्टउट्टं रत्तुप्पलपत्तमउअसुकुमालतालुजीहं मूसागयपवर-
कणगतविषयआवत्तायंतवट्टतडिविमलसरिसणयणं विसालपीवरोहं पडिपुण्ण-
विपुलखंधं मिउविसयसुहुमलक्खणपसत्थविच्छिण्णकेसरसडोवसोभियं ऊसिय-
सुणिम्मियसुजायअकोडियलंगूलं सोमं सोमाकारं लीलायंतं जंभायंतं
णह्यलाओ ओवयमाणं णिययवयणमइवयंतं सीहं सुविणे पासित्ता णं पडिबुद्धा ।

In her dream she saw a good-looking delightful, moonlike and jovial lion jumping from the sky towards her face with his body complexion whiter than a heap of pearls, an ocean of milk, the beams of the moon, the foam of waves or the silvery mountain, with mouth adorned with sharp teeth, well-set thick and strong and fixed lusture, with fine lips, soft like a noble lotus, well-proportioned and brilliant with the tip of the tongue protruding with palate mild and tender, like the petals of red lotus with eyes round, thunder like and gentle revolving in the socket like red hot excellent gold just poured, with thighs beautiful and large, with developed and excellent shoulders, with a mane soft, white, fine, auspicious, broad and extended, with tail well-shaped and well-grown, erect and flapping, with claws deep and sharp and with a beautiful tongue adorning the mouth-pit like newly sprout.

तएणं सा भभावईदेवी अयमेयारूवं ओरालं जाव...सस्सिरियं महासुविणं
पासित्ता णं पडिबुद्धा समाणी हट्टतुट्टु जाव...हियया धाराहयकलंबपुपफणं पिव
समूसियरोमकूवा तं सुविणं ओगिण्हइ ओगिण्हिता सयणिज्जाओ अब्भुट्टेइ
सय० अतुरियमचवलमसंभंताए अविलंबियाए रायहंससरिसीए गइए जेणेव
बलस्स रण्णो सयणिज्जे तेणेव उवागच्छइ तेणेव० बलं रायं ताहि इट्टाहि
कंताहि पियाहि मणुण्णाहि मणामाहि ओरालाहि कल्लाणाहि सिवाहि घण्णाहि
मंगल्लाहि सस्सिरीयाहि मियमडुरमजुंलाहि गिराहि संलवमाणी संलवमाणी
पडिबोहेइ पडि० बलेणं रण्णा अब्भणुण्णाया समाणी णाणामणिरयणभत्ति-
चित्तंसि भद्दासणंसि णिसीयइ णिसियत्ता आसत्था विसत्था सुहासणवरगया
बलं रायं ताहि इट्टाहि कंताहि जाव ..संलवमाणी संलवमाणी एवं वयासी—

The queen Prabhāvati having seen this noble till great dream woke up, became happy, glad, pleased, joyful, very much delighted, with her heart expanded, with her pore holes thrilling like the *kadamba* flower struck by rain drops, and welcomed the dream. Then she came out of her bed and descended from the foot-stool. Then she moved at slow, steady, unoverwhelmed, even, swan-like pace in the direction of the couch where lay king Bala and awakened him by addressing him with kind, pleasing, amiable, tender, noble, blissful, auspicious, blessed, helpful, fortune-giving, heart-moving, heart-delighting, measured, sweet and soft words. Then queen Prabhāvati with the permission of king Bala sat down on a noble seat, inlaid with various gems, and decorated with sundry miniatures ; then being composed and calm in her comfortable seat, she addressed him with kind till soft words and said thus :

एवं खलु अहं देवानुष्पिया ! अज्ज तंसि तारिसगंसि सयणिज्जंसि
सालिंगण० तं चेव जाव...णियगवयणमइवयंतं सीहं सुविणे पासित्ता णं पडिबुद्धा
तण्णं देवानुष्पिया ! एयस्स ओरालस्स जाव...महासुविणस्स के मण्णे
कल्लाणे फलवित्तिविसेसे भविस्सइ ?

“Oh beloved of the gods ! Today I, while lying on bed as described, saw a lion entering into my mouth. Oh beloved of the gods ! Tell me what blissful outcome is portended by this noble and great dream ?”

तएणं से बले राया पभावईए देवीए अंतियं एयमट्ठं सोच्चा णिसम्म
हट्टुट्ठु० जाव...हयहियए धाराहयणीवसुरभिकुसुमचंचुमालइयतणुयऊसवियरोम-
कूवे तं सुविणं ओगिण्हइ ओगिण्हत्ता ईहं पविस्सइ ईहं पविसित्ता अप्पणो
साभाविणं मइपुव्वएणं बुद्धिविण्णाणेणं तस्स सुविणस्स अत्थोग्गहणं करेइ
तस्स० पभावइं देविं ताहिं इट्ठाहिं कंताहिं जाव...मंगल्लाहिं मियमहुर-
सत्सिरि० संलवमाणे संलवमाणे एवं वयासी—

On hearing these words from the queen Prabhāvati, and understanding them king Bala became happy and pleased, very much delighted, his heart expanded with glee and his poreholes became thrilled like the petals of the delightful

kadamba blossoms when hurt by raindrops and welcomed and received the dream. Having received it, he was immersed in his thought. Then he determined the significance of the dream by his natural talent and analytical faculty, whereon addressing the queen with kind till measured sweet and soft words, said he thus :

ओराले णं तुमे देवी ! सुविणे दिट्ठे कल्लाणे णं तुमे जाव...
 सस्सिरीए णं तुमे देवी ! सुविणे दिट्ठे आरोग्गत्तुट्ठिदीहाउकल्लाण-
 मंगल्लकारे णं तुमे देवी ! सुविणे दिट्ठे अत्थलाभो देवाणुप्पिए !
 भोगलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए ! रज्जलाभो देवाणुप्पिए !
 एवं खलु तुमं देवाणुप्पिए ! णवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्टमाणराइं-
 दियाणं विइक्कंताणं अम्हं कुलकेउं कुलदीवं कुलपव्वयं कुलवड्डेसयं कुलतिलगं
 कुलकित्तिकरं कुलणंदिकरं कुलजसकरं कुलाधारं कुलपायवं कुलविवद्धणकरं
 सुकुमालपाणिपायं अहीणपडिपुण्णपंचिदियसरिरं जाव...सस्सिसोमाकारं कंतं
 पियदंसणं सुरूवं देवकुमारसमप्पभं दारगं पयाहिसि ।

“Oh beloved of the gods ! Surely very noble are these dreams seen by you. Oh beloved of the gods ! Surely blissful are these dreams seen by you till they are auspicious, blest, helpful, fortunate, givers of healing, happiness and long life and nonending weal and bliss. Oh beloved of the gods ! They portend the acquisition of wealth, of happiness, of progeny, of friends, and of kingdom in consequence of which, on completion of full nine months and seven and half days, you will give birth to a boy, who will be the ensign of our line, the lamp of our line, the crown of our line, the head-mark of our line, the giver of glory to our line, the sun of our line, the support of our line, the joy of our line, the giver of fame to our line, the tree of our line, the exalter of our line, with tender hands and feet, free from any deficiency or depression in the organs of senses and in the body, with gracious marks and auspicious traits, well-proportioned in length, height and weight, with frame beautiful all over, calm like the moon, pleasing, pleasant and beautiful.

से वि य णं दारे उम्मुक्कबालभावे विण्णयपरिणयमित्ते जोव्वण-
 गमणुप्पत्ते सूरे वीरे विक्कंते वित्थिण्णविउलबलवाहणे रज्जवई राया

भविस्सइ । तं उराले णं तुमे जाव...सुमिणे दिट्ठे आरोग्गत्तुट्ठिं जाव...
मंगल्लकारेण णं तुमे देवी ! सुविणे दिट्ठे त्ति कट्टु, पभावं देविं ताहिं
इट्ठाहिं जाव...वग्गूहिं दोच्चं पि तच्चं पि अणुबूहइ ।

“Then passing through his childhood, the boy will attain the knowledge and development due to youth and step into his youth, then at youth, he will be brave, gallant and valourous, and become the master and king of a vast kingdom with a large army and extensive wagons. So oh beloved of the gods, surely very noble is the dream of yours.” And he repeated these twice and thrice.

तएणं सा पभावं देवी बलस्स रण्णो अंतियं एयमट्ठं सोच्चा णिसम्म
हट्टत्तुट्ठिं करयलं जाव...एवं वयासी—एवमेयं देवाणुप्पिया ! तहमेयं
देवाणुप्पिया ! अविहमेयं देवाणुप्पिया ! असंदिद्धमेयं देवाणुप्पिया !
इच्छियमेयं देवाणुप्पिया ! पडिच्छियमेयं देवाणुप्पिया ! इच्छियपडिच्छियमेयं
देवाणुप्पिया ! से जहेयं तुज्जे वयह त्ति कट्टु, तं सुविणं समं पडिच्छइ पडिच्छिता
बलेणं रण्णा अब्भणुण्णाया समाणी णाणामणिरयणभत्तिचित्ताओ भद्दासणाओ
अब्भुट्ठेइ अब्भुट्ठेत्ता अतुरियमच्चलं जाव...गईए जेणेव सए सयणिज्जे तेणेव
उवागच्छइ तेणेव उवागच्छिता सयणिज्जंसि णिसीयइ णिसीइत्ता एवं वयासी—
मा मे से उत्तमे पहाणे मंगल्ले सुविणे अण्णेहिं पावसुमिणेहिं पडिहम्मिस्सइ
त्ति कट्टु, देवगुरूजणसंबद्धाहिं पसत्थाहिं मंगल्लाहिं धम्मियाहिं कहाहिं
सुविणजागरियं पडिजागरमाणी पडिजागरमाणी विहरइ ।

Queen Prabhāvatī too on hearing these from king Bala and understanding them became highly pleased, delighted and happy with her mind full of joy, till touching her head with her ten fingers set on her folded palms, she said thus : “What you say is right, my lord ! It is just, my lord ! It is true, my lord ! There’s no doubt in it, my lord ! It is desired, my lord ! It is expected, my lord ! What you say is the correct significance of the dream, my lord ! So saying she again rightly welcomed the significance of the dream. Having welcomed it, she with the permission of king Bala rose from her seat. Then at paces slow, steady, neverwhelmed, till, she went to the place where stood her

bed. She took her seat on the bed and said thus (unto herself) "Lest other evil dream counteracts this best, most excellent and blissful dream (if I sleep again)..." with this apprehension, she submitted herself to the practice of post-dream awakening and spent her time awake by listening to discourses regarding gods and spiritual guides, bracing, blissful, pious and agreeable.

तएणं से बले राया कोडुं बियपुरिसे सदावेइ सदावेत्ता एवं वयासी—
खिप्पामेव भो देवाणुप्पिया ! अज्ज सविसेसं बाहिरियं उवट्ठाणसालं
गंधोदयसित्तसुइअसंमज्जिओवलित्तं सुगंधंवरपंचवण्णपुप्फोवयारकलियं काला-
गुरुपवरकुंडुरुक्कं जाव...गंधवट्ठिभूयं करेह य करावेह य करित्ता करावित्ता
सीहासणं एह सीहासणं रयावित्ता ममेयं जाव...पच्चप्पिण्ह । तएणं ते
कोडुं बियं जाव...पडिसुणित्ता खिप्पामेव सविसेसं बाहिरियं उवट्ठाणसालं
जाव...पच्चप्पिणंति ।

(Then at day break) king Bala sent for the keepers of the royal household and having called them said thus, "Oh beloved of the gods ! Urgently today and with special haste make ready and have made ready the exterior hall of audience duly cleaned with the brooms, duly besprinkled with fragrant water, and duly besmeared, decorate and have decorated the place with scented flowers of five colours, delight the hall with curling and scented fumes of burning black aloe, *kundurukka* etc. till the hall may turn into a vessel of fragrance. Having done these erect a throne. And on due completion of (my) order report it to me at once." The keepers of the royal household having finished these reported to him the execution of the order.

तएणं से बले राया पच्चूसकालसमयंसि सयणिज्जाओ अब्भुट्ठेइ
सयं पायपीठाओ पच्चोरुहइ पायं जेणेव अट्ठणसाला तेणेव उवागच्छइ
अट्ठणसालं अणुपविसइ जहा उववाइए तहेव अट्ठणसाला तहेव मज्जणघरे जाव
...ससिच्च पियदंसणे णरवई मज्जणघराओ पडिणिक्खमइ पडिणिक्खमित्ता जेणेव
बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ तेणेव उवागच्छित्ता सोहासणवरंसि
पुरत्थाभिमुहे णिसीयइ णिसीइत्ता अप्पणो उत्तरपुरत्थिमे दिसिभाए अट्ठ

भद्रासणां सेयवत्थपच्चुत्थुयाइं सिद्धत्थगकयमंगलोवयाराइं रयावेइ रयावेत्ता
 अप्पणो अदूरसामंते णाणामणिरयणमंडियं अहियपेच्छणिज्जं महग्घ-
 वरपट्टणुगयं सण्हपट्टबहुभत्तिसयचित्तताणं ईहामियउसभ० जाव...भत्तिचित्तं
 अब्भित्तरियं जवणियं अंछावेइ अंछावेत्ता णाणामणिरयणभत्तिचित्तं अत्थरय-
 मउयमसूरगोत्थयं सेयवत्थपच्चुत्थुयं अंगसुहफासुयं सुमउयं पभावईए
 देवीए भद्रासणं रयावेइ रयावित्ता कोडुंबियपुरिसे सदावेइ सदावेत्ता एवं
 वयासी-

Then king Bala came out of his bed. Having got up, he descended from the foot-stool and went to the hall of gymnastic exercises. The description of the exercises and the courses of bath were as described in the *Aupapātika Sūtra* till he came out of the bath room as shining as the moon. Having come out, he moved in the direction of the external hall of audience and having gone there he sat down on the throne with his face turned towards the east. Having taken his seat he got erected in the north-eastern side of him eight chairs of state covered with white cloth and sanctified with mustard. Having got them erected, he got placed an interior screen for queen Prabhāvatī with sundry jewels and precious stones extremely worthseeing, very costly due to the use of the finest silk. Then he got erected a special chair of state for her, bedecked with sundry gems and precious stones, covered with white cloth, very soft, comfortable to touch, and outfitted with a coverlet and a soft pillow. Having got it done, he sent for the keepers of the royal household, and these having arrived he said thus :

खिप्पामेव भो देवाणुप्पिया ! अट्टंगमहाणिमित्तमुत्तत्थधारए विविह-
 सत्थकुसले सुविणलक्कणपाढए सदावेह ।

“Oh beloved of the gods ! Hurry up and bring forth (hither) the interpreters of the significance of dreams, who well knoweth the science of prognostics with its eight branches and are well-versed in other sciences too.”

तएणं ते कोडुवियपुरिसा जाव... पडिसुणित्ता बलस्स रण्णो अंतियाओ पडिणिकखमइ पडिणिकखमित्ता सिग्घं तुरियं चवलं चंडं वेइयं हत्थिणाउरं णयरं मज्झंमज्जेणं जेणेव तेसिं सुविणलक्खणपाढगाणं गिहाइं तेणेव उवागच्छंति तेणेव उवागच्छित्ता ते सुविणलक्खणपाढए सदावेंति ।

Having received the order and assuring compliance thereof they moved out quickly, without delay through the city of Hastināpura towards the quarters wherein resided the interpreters of the significance of dreams. Having reached there they called them out and made known the order of the king.

तएणं ते सुविणलक्खणपाढगा बलस्स रण्णो कोडुवियपुरिसेहिं सदाविया समाणा हट्टुट्टुं पहाया कयं जाव...सरीरा सिद्धत्थग-हरियालियाकयमंगलमुद्धाणा सएहिं सएहिं गेहेहितो णिग्गच्छंति सएहिं सएहिं हत्थिणाउरं णयरं मज्झंमज्जेणं जेणेव बलस्स रण्णो भवणवरवडेंसए तेणेव उवागच्छंति तेणेव उवागच्छित्ता भवणवरवडेंसगपडिदुवारंसि एगओ मिलंति एगओ मिलित्ता जेणेव बाहिरिया उवट्टाणसाला तेणेव उवागच्छंति तेणेव उवागच्छित्ता करयलं बलरायं जएणं विजएणं वद्धावेंति ।

Having heard the king's order they were highly pleased and delighted. They then having taken their bath decorated their body. Then for the sake of good omen putting mustard and *durvā* grass on their respective heads they started from their homes and reached the royal portal. Having reached there they all assembled together and moved inside the exterior hall of audience. Then they greeted the king with folded palms by wishing him glory and victory.

तएणं ते सुविणलक्खणपाढगा बलेणं रण्णा वंदियपूइअसक्कारिअसंमाणिआ समाणा पत्तेयं पत्तेयं पुअवणत्थेसु भद्दासणेसु णिसीयंति । तएणं से बले राया अभावइं देवीं जवणियंतरियं ठावेइ ठावेत्ता पुप्फफल पडिपुण्हत्थे परेणं विष्णएणं ते सुविणलक्खणपाढए एवं वयासी—एवं खलु देवाणुप्पिया ! अभावइं देवी अज्ज तंसि तारिसगंसि वासघरंसि जाव...सीहं सुविणे पासित्ता

णं पडिबुद्धा तण्णं देवाणुप्पिया ! एयस्स ओरालस्स जाव...के मण्णे कल्लाणे फलवित्तिविसेसे भविस्सइ ?

Then having been duly honoured and duly received by the king who paid them obeisance and homage and made them suitable offerings, one by one the interpreters of the significance of dreams took their seats which had been erected earlier. Then king Bala made Prabhāvati sit behind a screen. Thereafter taking fruits and flowers in his hands with great humility he said thus to the interpreters of the significance of dreams : "Oh beloved of the gods ! Last night queen Prabhāvati lying on a bed etc as aforesaid saw a lion. Oh beloved of the gods ! Now it behoves thee to divulge to what best outcome do this dream portend."

तएणं सुविणलक्खणपाढगा बलस्स रण्णो अंतियं एयमट्टं सोच्चा णिसम्म हट्टुट्टुं० तं सुविणं ओगिण्हइ ओगिण्हत्ता ईहं अणुप्पविसइ अणुप्पविसित्ता तस्स सुविणस्स अत्थोग्गहणं करेइ तस्स० अण्णमण्णेणं सद्धिं संचालेति संचालित्ता तस्स सुविणस्स लद्धट्टा गहियट्टा पुच्छियट्टा विणिच्छियट्टा अभिगयट्टा बलस्स रण्णो पुरओ सुविणसत्थाइ उच्चारमाणा उच्चारमाणा एवं वयासी—

On hearing these words of king Bala and understanding it those interpreters of the significance of dreams were delighted at heart, pleased and joyful, and so on and they fixed the dream in their mind. Having fixed it in their mind, they entered upon considering it and discussed it among themselves. Having discussed it they sought to determine correctly the apparent meaning of the dream, to consider divergent meanings as they cropped up from the discussion, to arrive at a consensus and therefrom to a final meaning and thereafter they said to king Bala thus :

‘एवं खलु देवाणुप्पिया ! अम्हं सुविणसत्थंसि बायालीसं सुविणा तीसं महासुविणा बावत्तरि सव्वसुविणा दिट्ठा । तत्थणं देवाणुप्पिया ! तित्थयर-
मायरो वा चक्कवट्टिमायरो वा तित्थयरंसि वा चक्कवट्टिसि वा गव्भं

वक्कममाणंसि एएसिं तीसाए महासुविणाणं इमे चोदस महासुविणे पासित्ता णं पडिबुज्झंति । तं जहा—

गयवसहसीहअभिसेयदामससिदिणयरं ऋयं कुंभं ।

पउमसरसागरविमाणभवणरयणुच्चयसिंहि च ॥

वासुदेवमायरो वा वासुदेवंसि गब्भं वक्कममाणंसि एएसिं चोदसण्हं महासुविणाणं अण्णयरे सत्त महासुविणे पासित्ता णं पडिबुज्झंति । बलदेवमायरो वा बलदेवंसि गब्भं वक्कममाणंसि एएसिं चोदसण्हं महासुविणाणं अण्णयरे चत्तारि महासुविणे पासित्ता णं पडिबुज्झंति । मंडलियमायरो वा मंडलियंसि गब्भं वक्कममाणंसि एएसिं णं चउदसण्हं महासुविणाणं अण्णयरं एगं महासुविणं पासित्ता णं पडिबुज्झंति । इमे य णं देवाणुप्पिया ! पभावईए देवीए एगे महासुविणे दिट्ठे तं ओराले णं देवाणुप्पिया ! पभावईए देवीए सुविणे दिट्ठे जाव...आरोग्तुट्ठिं जाव...मंगल्लकारे णं देवाणुप्पिया ! पभावईए देवीए सुविणे दिट्ठे अत्थलाभो देवाणुप्पिए ! भोगलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए ! रज्जलाभो देवाणुप्पिए ! एवं खलु देवाणुप्पिए ! पभावई देवीणवण्हं मासाणं बहुपडिपुष्णाणं जाव... वीइक्कंताणं तुम्हं कुलकेउं जाव...पयाहिइ । से वि य णं दारए उम्मुक्कवालभावे जाव...रज्जवई राया भविस्सइ अणगारे वा भावियप्पा । तं ओराले णं देवाणुप्पिया ! पभावईए देवीए सुविणे दिट्ठे जाव...आरोग्तुट्ठिदीहाउअकल्लाणं जाव...दिट्ठे ।

“Oh beloved of the gods ! Recorded in our dream books are fortytwo dreams and thirty great dreams, total of all dreams being seventytwo. Oh the beloved of the gods ! When the embryo of an Arhat or a Cakravartī enters into the womb, then the mothers of the Arhats and Cakravartīs wake up on seeing fourteen out of these thirty great dreams. They are :

an elephant, an ox, a lion, anointment,
garlands, the moon, the sun, an ensign, a jar,
a lotus lake, a sea, a celestial abode,
a heap of jems and a burning flame.

“When the embryo of a Vāsudeva enters into the womb they wake up on seeing any seven out of these

fourteen great dreams. When the embryo of a Baladeva enters into the womb the mothers of the Baladevas wake up on seeing any four of these fourteen great dreams. When the embryo of a Māṇḍalika enters into the womb, the mothers of the Māṇḍalikas wake up on seeing any one of these fourteen great dreams. Oh beloved of the gods ! Out of these, queen Prabhāvati has seen only one dream. This dream is surely noble, useful, blissful, auspicious, blest, fortunate, givers of health, happiness and long life, and it signifies non-ending bliss and excellence. It further indicates the acquisition of wealth, of comforts, of progeny, of friends, of kingdom. So do we say on the completion of full nine months and seven days, queen Prabhāvati will give birth to a son who will be the ensign of the line. Then on completion of his childhood he will be either king of a vast territory or a houseless monk. So do we say, oh beloved of the gods ! The dream seen by the queen Prabhāvati is indeed noble till non-ending bliss and excellence.”

तएणं से बले राया सुविणलक्खणपाढगणं अंतिए एयमट्टं सोच्चा णिसम्म हट्टुट्टुं करयलं जाव...कट्टु ते सुविणलक्खणपाढगे एवं वयासी—एवमेयं देवाणुप्पिया ! जाव...से जहेयं तुम्भे वयहत्ति कट्टु तं सुविणं सम्मं पडिच्छइ तं० सुविणलक्खणपाढए विउलेणं असणपाणखाइमसाइमपुप्फवत्थगंध-मल्लालंकारेणं सक्कारेइ सम्माणेइ सक्कारित्ता सम्माणित्ता विउलं जीवियारिहं पीइदाणं दलयइ विउलं० जीवियारिहं पीइदाणं दलयित्ता पडिविसज्जेइ पडिविसज्जेत्ता सीहासणाओ अब्भुट्टेइ सी० जेणेव पभावई देवी तेणेव उवागच्छइ तेणेव उवागच्छित्ता पभावइं देवीं ताहिं इट्ठाहिं कंताहिं जाव...संलवमाणे संलवमाणे एवं वयासी—एवं खलु देवाणुप्पिया ! सुविणसत्थंसि बायालीसं सुविणा तीसं महासुविणा बावत्तरि सव्वसुविणा दिट्ठा । तत्थ णं देवाणुप्पिया ! तित्थयरमायरो वा चक्कवट्ठिमायरो वा तं चेव जाव...अण्णयरं एणं महासुविणं पासित्ता णं पडिबुज्झंति । इमे थ णं तुमे देवाणुप्पिए ! एणे महासुविणे दिट्ठे तं ओराले णं तुमे देवी ! सविणे दिट्ठे जाव...रज्जवई राया मविस्सइ अण्णारे वा भावियप्पा तं ओराले णं तुमे देवी ! सुविणे दिट्ठे जाव...दिट्ठे त्ति कट्टु पभावइं देविं ताहिं इट्ठाहिं कंताहिं जाव...दीच्चं पि तच्छं पि अणुबूहइ ।

On hearing and receiving these words from the interpreters of the dreams, king Bala was happy, delightful and pleased till with folded palms he said thus unto the interpreters of the significance of the dreams : "Oh beloved of the gods ! It is correct as you say." So saying he duly welcomed the dream. Having done so, he gave unto the interpreters of the significance of the dreams much food articles, flowers, clothes, perfumes, wreaths and ornaments and duly adored and honoured them and having bestowed on them enormous gifts out of joy which was enough to support them through life, he took leave of them. Then he got up from the throne and went behind the screen where was seated queen Prabhāvati and said thus unto her : "Oh beloved of the gods ! Noble indeed is the dream seen by you. You will give birth to a son who will be a king of a vast territory or a homeless monk. Oh beloved of the gods ! You have seen noble dream till harbinger of non-ending bliss and excellence. Thus he praised it in sweet delightful till pleasant words twice or thrice.

तएणं सा पभावई देवी बलस्त रण्णो अंतियं एयमट्ठं सोच्चा णिसम्म हट्ठुट्ठं करयलं जाव...एवं वयासी—एयमेयं देवाणुप्पया ! जाव...तं सुविणं सम्मं पडिच्छइ तं० बलेणं रण्णा अब्भणुण्णया समाणी णाणामणिरयण-भत्तिचित्तं जाव...अब्भुट्ठेइ । अतुरियमचवलं जाव...गईए जेणेव सए भवणे तेणेव उवागच्छइ ते० सयं भवणमणुपविट्ठा ।

Queen Prabhāvati on hearing and understanding these became joyous in mind, happy and pleased till she touched her head with ten fingers on her folded palms and said, "Oh beloved of the gods ! what you say is right." Thus saying and welcoming the dream she with the permission of king Bala got up from her seat of state decorated with many gems and adorned with many miniatures, and at paces, neither hasty nor uncertain till swan like repaired to her own chamber.

तएणं सा पभावई देवी ण्हाया कयबलिकम्मा जाव...सव्वालंकारविभूसिया तं गब्भं णाइसीएहि णाइउहेहि णाइतित्तेहि णाइकडुएहि णाइकसाएहि

णाइअंबिलेहि णाइमहुरेहि उउभयमाणसुहेहि भोयणच्छायणगंधमल्लेहि जं
 तस्स गब्भस्स हियं मियं पत्थं गब्भपोसणं तं देसे य काले य आहारमाहारेमाणी
 विवित्तमउएहि सयणा सणेहि पइरिक्कसुहाए मणाणुकूलाए विहारभूमीए
 पसत्थदोहला संपुण्णदोहला सम्माणियदोहला अविमाणियदोहला वोच्छिण्ण-
 दोहला ववणीयदोहला ववगयरोगमोहभयपरित्तासा तं गब्भं सुहंसुहेणं
 परिवहइ । तएणं सा पभावई देवी णवण्हं मासाणं बहुपडिपुण्णाणं अद्धमाणा-
 राईदियाणं वीइक्कंताणं सुकुमालपाणिपायं अहीणपडिपुण्णपंचिदियसरीरं
 लक्खणवज्जणगुणोववेयं जाव...ससिसोमाकारं कंतं पियदंसणं सुरूवं दारयं
 पयाया ।

Queen Prabhāvati took her bath and adorned her body with ornaments. She took neither very cold nor very hot nor very bitter, pungent, astringent, sour and sweet nor very rough, wet or dry but pleasant for different seasons food, wear, perfumes and flowers. She took only such food as was helpful for the progeny-in-womb, adequate, nourishing, able to support the embryo. Her all desires were honoured and fulfilled in details and with meticulous care. Without illness without attachment without fear she carried the weight of the embryo with joy. At the end of nine months and seven and half days she gave birth to a child with tender hands and feet free from any deficiency or depression in the organs of senses and in the body with gracious marks and auspicious traits well-proportioned in length, height and weight, with a frame beautiful all over, calm like the moon, pleasing pleasant and beautiful.

तएणं तीसे पभावईए देवीए अंगपडियारियाओ पभावइं देवीं पसूयं जाणेत्ता
 जेणेव बले राया तेणेव उवागच्छंति तेणेव उवागच्छित्ता करयलं
 जाव...बलं रायं जएणं विजएणं वद्धावेति जएणं विजएणं वद्धावेत्ता
 एवं वयासी—एवं खलु देवाणुप्पिया ! पभावई पियट्टयाए पियं णिवेदेमो
 पियं भे भवउ । तएणं से बले राया अंगपडियारियाणं अंतियं एयमट्टं सोच्चा
 णिसम्म हट्टुट्टुं जाव...धारायणीव जाव...रोमकूवे तासि अंगपडियारियाणं
 मउडवज्जं जहामालियं ओमोयं दलयइ दलयित्ता सेयं रययामयं विमलसलिलपुण्णं

भिङ्गारं च गिण्हइ गिण्हिता मत्थए धोवइ मत्थए धोवित्ता विउलं जीवियारिहं
पीइदाणं दलयइ पीइदाणं दलयित्ता सक्कारेइ सम्माणेइ ।

Knowing the birth of the son the maids who were serving the queen went to king Bala and with folded palms greeted the king by wishing him glory and victory. Then they submitted, "Oh beloved of the gods ! For the pleasure of queen Prabhāvati we are giving the pleasant news of the birth of a son. Let this news be pleasant to you also. Hearing this pleasant news from the maids king Bala was extremely happy till his pores expanded like the *kadamba* flower struck by rain drops. Then he gave the maids all the ornaments of his body except the crown, and washed their heads with clear and pure water poured from white silver jars. He then bestowed on them enormous gift which was enough to support them through life, he took leave of them.

तएणं से बले राया कोडुंबियपुरिसे सदावेइ सदावित्ता एवं वयासी—
खिप्पामेव भो देवाणुप्पिया ! हत्थिणाउरे णयरे चारगसोहणं करेह चारग०
माणुम्माणवड्डणं करेह मा० हत्थिणाउरं णयरं सन्निभंतरबाहिरियं आसिय-
संमज्जिओवलित्तं जाव...करेह कारवेह करेत्ता य कारवेत्ता य जूयसहस्सं वा
चक्कसहस्सं वा पूयामहामहिमसक्कारं वा उस्सवेह० ममेयमाणत्तियं
पच्चप्पिणह ।

Then the king Bala called the keepers of the royal household and addressed them thus : "Oh beloved of the gods ! Quickly open the prison gates and increase the weights and measures. Having done these get besprinkled with water, broomed and smeared and also do these yourselves both inside and outside the city of Hastināpura. Then erect and have erected a thousand pillars and a thousand posts and start the festivities. Thus giving start to the festivities report to me the execution of my order."

तएणं ते कोडुंबियपुरिसा बलेणं रण्णा एवं वुत्ता० जाव...
पच्चप्पिणंति । तएणं से बले राया जेणेव अट्टणसाला तेणेव उवागच्छइ

तेणव उवागच्छिता तं चैव जाव...मज्जणघराओ पडिणिक्खमइ पडिणिक्खमित्ता
उस्सुक्कं उक्करं उक्किट्ठं अदिज्जं अभिज्जं अभडप्पवेसं अदंडकोडडिमं अघरिमं
गणियावरणाडइज्जकलियं अगेगतालाचराणुचरियं अणुद्दुयमुइंगं अभिलाय-
मल्लंदामं पमुइयपक्कीलियं सपुरजणजाणवयं दसदिवसे ठिइवडियं करेइ।
तएणं से बल्ले राया दसाहियाए ठिइवडियाए वट्टमाणीए सइए य साहस्सिए
य सयसाहस्सिए य जाए य दाए य भाए य दलमाणे य दवावेमाणे य सए
य साहस्सिए य सयसाहस्सिए य लंभे पडिच्छेमाणे पडिच्छावेमाणे एवं विहरइ।

Thus having been ordered by the king Bala the royal household keepers started the festivities and reported to king Bala the execution of his orders. Then king Bala went in the direction of the gymnasium, took his exercises and bath. He abolished for ten days all excises, customs and agricultural taxes with the cessation of purchase and sale, weighing and measuring at the shops. He also abolished all disproportionate punishments and bad punishments with the cancellation of debts, with prohibition imposed on collectors to enter the residences of the subjects. For ten days he ordered dance by the best dancing girls continuing, followed suitably at every step by the sounds of *mrdaṅga* with garlands of fresh flowers never allowed to dry. Thus the city dwellers and the dwellers of the entire realm remained deeply immersed in merrymaking festivities and play. Thus in the course of ten days, king Bala spent hundreds, thousands, hundred-thousands coins, gave in charity hundreds, thousands, and hundred-thousands and also received hundreds, thousands, and hundred-thousands of offering.

तएणं तस्स दारगस्स अम्मापियरो पढमे दिवसे ठिइवडियं करेइ तईए दिवसे
चंदसूरदंसणियं करेइ छट्ठे दिवसे जागरियं करेइ एक्कारसमे दिवसे विइक्कंते
णिब्बत्ते असुइयजायकम्मकरणे संपत्ते बारसाहदिवसे विउलं असणं पाणं खाइमं
साइमं उक्कखडाविति उक्कखडावेत्ता जहा सिवो जाव...खत्तिए य आमंतंति
आ० तओ पच्छा ण्हाया कय० तं चैव जाव...सक्कारेति सम्माणेति सक्का०
तस्सेव मित्तणाइ जाव...राईण य खत्तियाण य पुरओ अज्जयपज्जय-
पिउपज्जयागयं बहुपुरिसपरंपरप्परूढं कुलाणुरूव कुलसरिसं कुलसंताणतंतुवद्धणकरं

अयमेयारूढं गोष्णं गुणणिष्फणं णामधेज्जं करेति—जम्हा णं अम्हं इमे दारए बलस्स रण्णो पुत्ते पभावईए देवीए अत्तए तं होउ णं अम्हं एयस्स दारगस्स णामधेज्जं महब्बले । तएणं तस्स दारगस्स अम्मापियरो णामधेज्जं करेति महब्बले त्ति ।

On the first day the parents performed the ritual ceremony as per family tradition, on the third day they showed the infant to the sun and the moon, on the sixth day they observed the superstitious vigil and on the eleventh day they performed operations and ceremonies for the removal of impurities caused by child birth and on the twelfth day prepared plenty of food, drinks, of four categories. Having prepared these they invited and fed all their kṣatriya kinsmen as described in Book Eleven Chapter Nine on Rājaraṣi Śiva. When the dinner was over as per tradition of the family, before that gathering the king gave the name to the boy befitting his family—as he was the son of king Bala and queen Prabhāvati he was named Mahābala.

तएणं से महब्बले दारए पंचधाईपरिग्गहिए तंजहा—खीरधाईए एवं जहा दढपइण्णे जाव...णिवायणिव्वाघायंसि सुहंसुहेणं परिवड्ढुइ । तएणं तस्स महब्बलस्स दारगस्स अम्मापियरो अणुपुव्वेणं ठिइवड्ढियं वा चंदसूरदंसावणियं वा जागरियं वा णामकरणं वा परंगामणं वा पयचंक्रमणं वा जेमामणं वा पिंडवद्धणं वा पज्जपावणं वा कण्णवेहणं वा संवच्छरपडिलेहणं वा चोलोयणं च उवणयणं च अण्णाणि य बहूणि गम्भाधाणजम्मणमाइयाइं कोउयाइं करेति ।

Mahāvalakumār was taken care by five nurses one who gave milk (*kṣiradhātṛī*), one who gave bath (*vajjanadhātṛī*), one who adorned (*maṇḍanadhātṛī*), one who played (*kriḍanadhātṛī*) and one who hold (*aṅkadhātṛī*) as described of prince Dṛdhapratijña in *Rājaprasāniya Sūtra*. He grew happily day by day as a Campaka creeper planted 'at a place without obstruction. As per family prestige, his parents observed all the ceremonies beginning with birth, showing of sun and moon, night vigil, naming the child,

teaching him to move on the strength of the knee, to walk on legs, to start eating cereals, to increase the morsel, to address others, to bore the ears, to invite people on his birthday, to keep tuft of hair on the crest, to invest with holy thread, etc.

तएणं तं महब्वलं कुमारं अम्मापियरो साईरेगट्टवासगं जाणित्ता सोभर्णंसि तिहिकरणवत्त मुहुत्तंसि० एवं जहा दढप्पइण्णो जाव...अलं भोगसमत्थे जाए यावि होत्था । तएणं तं महब्वलं कुमारं उम्मुक्कबालभावं जाव...अलं भोगसमत्थं वियाणित्ता अम्मापियरो अट्ट पासायवडेंसए करेति अब्भुग्गयमूसियपहसिए इव वण्णओ जहा रायप्पसेणइज्जे जाव...पडिरूवे तेसि णं पासायवडेंसगाणं बहुमज्झदेसभागे एत्थ णं महेंगं भवणं करेति अणेगखंभसयसंणिविट्ठं वण्णओ जहा रायप्पसेणइज्जे पेच्छाघरमंडवंसि जाव... पडिरूवे ।

When Mahābalakumār became eight years of age, his parents on an auspicious day at auspicious star at auspicious moment sent him to the master of all arts to learn as stated in the case of prince Dṛdhapratijña till he became fit for enjoying sensual pleasures. Knowing him fit for enjoying etc, his parents got constructed eight best palaces for him. These were tall and beautiful etc. as described in the *Rājaprasāniya Sūtra*. In the centre he got constructed another big palace with hundreds of pillars etc. as described of the auditorium hall in the *Rājaprasāniya Sūtra* till it was very beautiful.

तएणं तं महब्वलं कुमारं अम्मापियरो अण्णया कया वि सोभर्णंसि तिहिकरणदिवसणवत्त मुहुत्तंसि ण्हायं कयवलिकम्मं कयकोउयमंगलपायच्छित्तं सव्वालंकारविभूसियं पमक्खणगण्हाणगीयवाइयपसाहणट्ठं गतिलगकंकणअविहववट्ठ-उवणीयं मंगलसुजंपिएहि य वरकोउयमंगलोवयारकयसंतिकम्मं सरिसयाणं सरित्तयाणं सरिव्वयाणं सरिसलावण्णरूवजोव्वणगुणोव्वेयाणं विणीयाणं कयकोउयमंगलपायच्छित्ताणं सरिसएहि रायकुर्लेहितो आणिल्लियाणं अट्टुहं राय-चरकण्णाणं एगदिवसेणं पाणि गिण्हारिसु ।

Then on an auspicious day at auspicious star and auspicious moment Mahābalakumār was bathed and decorated. Then the married women performed the auspicious ceremonies of *abhyaṅgana*, *vilepana* (putting paste to the body), *maṇḍana* (decoration), *gīt* (singing songs), *tilak* (putting safron mark on the forehead), etc. Thereafter he was married to eight best princesses of the same skin, of the same age, of the same beauty, youth and virtue and brought from equal royal families.

तएणं तस्स महाबलस्स कुमारस्स अम्मापियरो अयमेयारूवं पीइदाणं
दलयंति तंजहा अट्ट हिरण्णकोडिओ अट्ट सुवण्णकोडिओ अट्ट मउडे
मउडप्पवरे अट्ट कुंडलजुए कुंडलजुयप्पवरे अट्ट हारे हारप्पवरे अट्ट अद्धहारे
अद्धहारप्पवरे अट्ट एगावलीओ एगावलिप्पवराओ एवं मुत्तावलीओ एवं
कणगावलीओ एवं रयणावलीओ अट्ट कडगजोए कडगजोयप्पवरे एवं
तुडियजोए अट्ट खोमजुयलाइं खोमजुयलप्पवराइं एवं वडगजुयलाइं एवं
पट्टजुयलाइं, एवं दुगुल्लजुयलाइं अट्ट सिरीओ अट्ट हिरीओ एवं धिईओ
कित्तीओ वुद्धिओ लच्छीओ अट्ट णंदाइं अट्ट भद्दाइं अट्ट तले तलप्पवरे
सव्वरयणामए णियगवरभन्नकेऊ अट्ट भए भयप्पवरे अट्ट वये वयप्पवरे
दसगोसाहस्सिएणं वएणं अट्ट णाडगाइं णाडगप्पवराइं वत्तीसबद्धेणं णाडएणं
अट्ट आसे आसप्पवरे सव्वरयणामए सिरिघरपडिरूवए अट्ट हत्थी हत्थिप्पवरे
सव्वरयणामए सिरिघरपडिरूवए अट्ट जाणाइं जाणप्पवराइं अट्ट जुगाइं
जुगप्पवराइं एवं सिबियाओ एवं संदमाणीओ एवं गिल्लीओ थिल्लीओ
अट्ट वियडजाणाइं वियडजाणप्पवराइं अट्ट रहे पारिजाणिए अट्ट रहे
संगामिए अट्ट आसे आसप्पवरे अट्ट हत्थी हत्थिप्पवरे अट्ट गामे गामप्पवरे
दसकुलसाहस्सिएणं गामेणं अट्ट दासे दासप्पवरे एवं चेव दासीओ एवं
किंकरे एवं कंचुइज्जे एवं वरिसधरे एवं महत्तरए अट्ट सोवणिए
ओलंबणदीवे अट्ट रूप्पामए ओलंबणदीवे अट्ट सुवण्णरूप्पामए ओलंबणदीवे
अट्ट सोवणिए उक्कचणदीवे अट्ट पंचरदीवे ।

After the marriage ceremony the parents of Mahābalakumār gave to their eight daughters-in-law gifts such as : eight crores of silver coins, eight crores of gold coins, eight best crowns, eight pairs of best earrings, eight necklaces, eight half-necklaces, eight necklaces of one string, eight necklaces

of pearls, eight necklaces of gold, eight necklaces of jewels, eight pairs of bangles, eight pairs of *truṭitas*, eight pairs of silken cloth, eight pairs of cotton cloth, eight pairs of *tasars*, eight pairs of *paṭṭas*, eight pairs of *dukulas*, eight *Śrī*, eight *Hrī*, eight *Dhī*, eight *Kīrti*, eight *Buddhi*, eight images of *Lakṣmī*, eight *nandas*, eight *bhadrās*, eight palm trees. All these were made of jewels. For the ensign of the palace (they gave) eight best flags, eight *gokuls*, each *gokul* consisting of ten thousand cows, eight dramatic performances, each performance being enacted by thirtytwo actors, eight best of horses. These were also made of jewels. Eight best elephants of jewel as big as godowns, eight wagons of jewel as big as a palace, eight *yugmas* (carrier), eight palanquins, eight *sandyamānikās* (a kind of palanquin), eight *ambādīs*, eight *thillis* (of horse), eight open wagons, eight chariots for play, eight chariots for fight, eight horses, eight elephants, eight villages each village consisting of ten thousand families, eight servants, eight maid-servants, eight attendants, eight doorkeepers, eight eunuchs, eight *mahattarakṣ* (keepers), eight hanging lamps of silver, of gold, of silver and gold, eight lamps with stands of silver, of gold, of silver and gold, eight *panjar* lamps of silver, of gold, of silver and gold.

एवं चैव तिग्णि वि अट्ट सोवण्णिए थाले अट्ट रूप्पमए थाले अट्ट सुवण्णरूप्पमए थाले अट्ट सोवण्णियाओ पत्तीओः* अट्ट सोवण्णियाइं थासयाइंः अट्ट सोवण्णियाइं मल्लगाइंः अट्ट सोवण्णियाओ तलियाओः अट्ट सोवण्णियाओ कावइआओः अट्ट सोवण्णिए अवएइएः अट्ट सोवण्णियाओ अवयक्काओः अट्ट सोवण्णिए पायपीढएः अट्ट सोवण्णियाओ भिसियाओः अट्ट सोवण्णियाओ करोडियाओः अट्ट सोवण्णिए पल्लकेः अट्ट सोवण्णियाओ पडिसेज्जाओः अट्ट हंसासणाइं अट्ट कोंवासणाइं एवं गरुलासणाइं उण्णयासणाइं पणयासणाइं दीहासणाइं भद्दासणाइं पक्खासणाइं मगरासणाइं अट्ट पउमासणाइं अट्ट दिसासोवत्थियासणाइं अट्ट तेल्लसमुग्गे जहा

* By ३ is meant uttar it in 3 forms as अट्ट सोवण्णियाओ पत्तीओ अट्ट रूप्पमइ य पत्तीओ अट्ट सोवण्ण रूप्पमयाओ पत्तीओ।

रायप्पसेणइज्जे जाव...अट्ट सरिसवसमुग्गे अट्ट खुज्जाओ जहा उववाइए जाव...
 अट्ट पारिसीओ अट्ट छत्ते अट्ट छत्तधारिओ चेडीओ अट्ट चामराओ अट्ट
 चामरधारीओ चेडीओ अट्ट तालियंटे अट्ट तालियंठधारीओ चेडीओ अट्ट
 करोडियाधारीओ चेडीओ अट्ट खीरघाईओ जाव...अट्ट अंकघाईओ अट्ट
 अंगमदियाओ अट्ट उम्मदियाओ अट्ट ण्हावियाओ अट्ट पसाहियाओ अट्ट
 वण्णगपेसीओ अट्ट चुण्णगपेसीओ अट्ट कोट्टागारीओ अट्ट दवकारीओ अट्ट
 उवत्थाणियाओ अट्ट णाडइज्जाओ अट्ट कोडुविणीओ अट्ट महाणसिणीओ
 अट्ट भंडागारिणीओ अट्ट अज्जाधारिणीओ अट्ट पुप्फधारणीओ अट्ट पाणिधारणीओ
 अट्ट बलिकारीओ अट्ट सेज्जाकारीओ अट्ट अब्भिमंतरियाओ पडिहारीओ अट्ट
 बाहिरियाओ पडिहारीओ अट्ट मालाकारीओ अट्ट पेसणकारीओ अण्णं वा
 सुबहुं हिरण्णं वा सुवण्णं वा कंसं वा दूसं वा विउलघणकणग० जाव...
 संतसारसावएण्जं, अलाहि जाव...आसत्तमाओ कुलवंसाओ पकामं दाउं पकामं
 भोत्तुं पकामं परिभाएउं। तएणं से महब्बले कुमारे एगमेगाए भज्जाए
 एगमेगं हिरण्णकोडि दलयइ एगमेगं सुवण्णकोडि दलयइ एगमेगं मउडं
 मउडप्पवरं दलयइ एवं तं चेव सव्वं जाव...एगमेगं पेसणकारिं दलयइ।
 अण्णं वा सुबहुं हिरण्णं वा जाव...परिभाएउं। तएणं से महब्बले कुमारे उप्पि
 पासायवरगए जहा जमाली जाव...विहरइ।

(They gave) of silver, of gold, of gold and silver eight plates, eight smaller plates, eight still smaller plates, eight pots, eight dishes, eight spoons, eight pincers, eight saving pots, eight stools, eight cushions, eight tumblers, eight beds, eight smaller beds, eight *haṅsāsans*, eight *krauncāsans*, eight *garuḍāsans*, eight high stools, eight low stools, eight long stools, eight *bhadrāsans*, eight *pakṣāsans*, eight *makarāsans*, eight *padnāsans*, eight *diksvastikāsans*, eight pots for oil, etc as described in *Rājaprasāniya Sūtra* till eight pots for mustard, eight maids with haunch, etc. as described in *Aupapātika Sūtra* till eight maids from Persia, eight umbrellas, eight maids for holding umbrellas, eight cauries, eight cauri-bearers, eight fans, eight fān-bearers, eight betel-box, eight betel-box-bearers, eight nurses of milk till eight nurses to hold, eight masseurs who massages lightly, eight masseurs who massages with force, eight maids for bathing, eight maids for decorating, eight maids for rubbing sandal wood,

eight maids for making paste of betel, eight keepers of store, eight maids for fun, eight maids for accompanying in the assembly, eight maids for dramatic performances, eight maids to keep company, eight maids to cook, eight maids to keep watch on the store, eight young girls, eight maids for holding flowers, eight maids for storing water, eight maids to cook food for worship, eight maids to spread bed, eight doorkeepers inside, eight doorkeepers outside, eight maids for making garlands, and eight maids for pesting. Besides these they gave silver, gold, bronze, cloth and immense wealth till substantial wealth which was enough to give and enjoy for seven generations. Thus Mahābalakumār also gave to each of his wives one crore of silver coins, one crore of gold coins as described above till eight maids for pesting. Besides these he gave enough silver, gold, etc. Mahābalakumār lived in that best of the palace enjoying all possible human pleasure like Jamālikumāra as described in Book Nine Chapter Thirtythree.

तेणं कालेणं तेणं समएणं विमलस्स अरहओ पओप्पए धम्मघोसे णामं
अणगारे जाइसंपण्णे वण्णओ जहा केसिसामिस्स जाव...पंचहिं अणगारसएहिं
सिद्धिं संपरिवुडे पुव्वाणुपुविं चरमाणे गामाणुग्गामं दूइज्जमाणे जेणेव हत्थिणाउरे
णयरे जेणेव संहसंबवणे उज्जाणे तेणेव उवागच्छइ उवागच्छित्ता
अहापडिरूवं उग्गहं ओगिण्हइ ओगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे
विहरइ । तएणं हत्थिणाउरे णयरे सिंघाडग तिय० जाव...परिसा
पज्जुवासइ ।

At that time in that period was living the homeless monk Dharmaghoṣa, grand disciple of thirteenth Tirthankara Vimalanātha. He was like Keśikumāra endowed with the knowledge of the previous lives till with his family of five hundred monks roaming from village to village arrived at Hastināpura and stayed in the garden called Sahasrāmravana enlightening his soul with restraint and austerities. People of Hastināpura knew of his arrival till they worshipped him.

तएणं तस्स महब्बलस्स कुमारस्स तं महयाजणसद्दं वा जणवूहं वा एवं जहा जमाली तहेव चिंता तहेव कंचुइज्जपुरिसं सद्दावेइ कंचुइज्जपुरिसो वि तहेव अक्खाइ णवरं धम्मघोसस्स अणगारस्स आगमणगहियविणिच्छए करयल० जाव...णिग्गच्छइ । एवं खलु देवाणुप्पिया ! विमलस्स अरहओ पउप्पए धम्मघोसे णामं अणगारे सेसं तं चेव जाव...सो वि तहेव रहवरेणं णिग्गच्छइ । धम्मकहा जहा केसिसामिस्स । सो वि तहेव अम्मापियरो आप्पुच्छइ णवरं धम्मघोसस्स अणगारस्स अंतियं मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए तहेव वुत्तपडिवुत्तया णवरं इमाओ य ते जाया ! विउलरायकुलबालियाओ कला० सेसं तं चेव जाव...ताहे अकामाइं चेव महब्बलकुमारं एवं वयासी—तं इच्छामो ते जाया ! एगदिवसमवि रज्जसिंरिं पासित्तए । तएणं से महब्बले कुमारे अम्मापियराण वयण-मणुत्तमाणे तुसिणीए संचिट्ठइ । तएणं से बले राया कोडुंबियपुरिसे सद्दावेइ एवं जहा सिवभइस्स तहेव रायाभिसेओ भाणियव्वो जाव...अभिंसिचइ । करयलपरिग्गहियं महब्बलं कुमारं जएणं विजएणं वद्धावेंति जएणं विजएणं वद्धावित्ता जाव ..एवं वयासी—भण जाया ! किं देमो किं पयच्छामो सेसं जहा जमालिस्स तहेव जाव...तएणं से महब्बले अणगारे धम्मघोसस्स अणगारस्स अंतियं सामाइयमाइयाइं चोइस पुव्वाइं अहिज्जइ अहिज्जित्ता वूहं चउत्थ० जाव...विचित्तेहिं तवोक्कमेहिं अप्पाणं भावेमाणे बहुपडिपुण्णाइं दुवालसवासाइं सामण्णपरियागं पाउणइ बहु० मासियाए संलेहणाए सट्ठि भत्ताइं अणसणाए० आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा उड्डुं चंदिमसूरिय० जहा अम्मडो जाव...वंभलोए कप्पे देवत्ताए उववण्णे । तत्थ णं अत्थेगइयाणं देवाणं दस सागरोवमाइं ठिई पण्णत्ता तत्थणं महब्बलस्स वि दस सागरोवमाइं ठिई पण्णत्ता । से णं तुमं सुदंसणा ! वंभलोए कप्पे दस सागरोवमाइं दिव्वाइं भोगभोगाइं भुंजमाणे विहरित्ता ताओ चेव देवलोगाओ आउक्खएणं३ अणंतरं चयति चइत्ता इहेव वाणियग्गामे णयरे सेट्टिकुलंसि पुत्तए पच्चायाए ।

Hearing the noise and movement of a multitude of men Mahābalakumār like Jamāli enquired the reason of it from his attendants. The attendants submitted to him with folded hands, "Oh beloved of the gods ! The homeless monk Dharmaghoṣa, grand disciple of the thirteenth Tīrthankara has arrived here. Mahābalakumār went out to worship

him and Dharmaghoṣa Sūri like Keśi addressed the assembly. Hearing his sermon Mahābalakumār became indifferent to the world. He came home and said to his parents, "My dear parents I want to be initiated at the hands of Dharmaghoṣa Sūri." Like Jamālikumār he had a long discussion with his parents till they said, "Dear Son ! How can you take initiation leaving behind this immense wealth and your eight wives born in high families and proficient in arts, etc. till they spoke to him thus unwillingly, "Dear son ! We want to see you as king atleast for one day." Hearing this request Mahābalakumār could not give any reply. Thereafter the parents arranged the coronation ceremony of Mahābalakumār like the coronation ceremony of Śivabhadra as described in Book Eleven Chapter Nine and hailed him with victory and success. Then they spoke to him the following words : "Dear son ! What may we give to you ? What may we do for you ? What do you need from us ?" etc. as stated in the Chapter on Jamāli. Taking initiation from Dharmaghoṣa Sūri Mahābalakumār studied (fourteen *Pūrvas* starting with *sāmāyika* and practised many fasts, for a day, for two, three days till he lived the life of a monk for twelve years. He courted death after a month's *sallekhanā* missing sixty meals enriching his soul by discussing retracing and remaining in equanimity and was born in Brahma Devaloka like Ambaḍa much above the abode of the sun and the moon. Life-span of some of the gods of Brahmadevaloka was stated to be of ten *sāgaropamas*. Accordingly he lived there the life-span of ten *sāgaropamas*. Oh Sudarśana ! In previous life you were Mahābalakumār. After living the life-span of ten *sāgaropamas* in Brahmadevaloka when your life-span, existence and stay was exhausted you descended and was born in the family of the merchant of Vāṇijyagrāma as a son.

तएणं तुमे सुदंसणा ! उम्मुक्कबालभावेणं विण्णायपरिणयमेत्तेणं
 ओव्वणगमणुप्पत्तेणं तहारूवाणं थेराणं अंतियं केवल्लिपण्णत्ते भम्मे णिसंते सेवि
 य भम्मे इच्छिण्णं पडिच्छिण्णं अभिरूइए तं सुट्टुणं तुमं सुदंसणा !
 इयाणि पकरेसि । से तेणट्टेणं सुदंसणा ! एवं बुच्चइ—अत्थि णं एएंसि

पलिओवम सागरोवमाणं खयेइ वा अवचयेइ वा ।

Oh Śudarsana ! Being free from boyhood thou have now attained youth and have heard the teachings of the Jinas from the wise Sthaviras. Their teachings was pleasing to you. Oh Śudarsana ! What you are doing now is right. So I am saying that *palyopama* and *sāgaropama* exhausts and erode.

तएणं तस्स सुदंसणस्स सेट्ठिस्स समणस्स भगवओ महावीरस्स अंतियं एयमट्ठु सोज्जा णिसम्म सुभेणं अज्झवसाणेणं सुभेणं परिणामेणं लेस्साहिं विसुज्झमाणीहिं तयावरणिज्जाणं कम्माणं खओवसमेणं ईहापोहमग्गणगवेसणं करेमाणस्स सण्णीपुव्वजाईसरणे समुप्पण्णे एयमट्ठुं सम्मं अभिसमेइ । तएणं से सुदंसणे सेट्ठि समणेणं भगवया महावीरेणं संभारियपुव्वभवे दुग्गुणाणीयसङ्खसंवेगे ञ्चाणंदंसुपुण्णयणे समणं भगवं महावीरं तिवखुत्तो आयाहिणं पयाहिणं करेइ आ० वंदइ णमंसइ वंदित्ता णमंसित्ता एवं वयासी—

On hearing religion from Bhagavān Mahāvira and understanding it Merchant Śudarsana due to auspicious effort, auspicious result and pure *leśyā* destroying the *karma* obstructing these qualities and practising *ihā*, *apoha*, *mārganā* and *gavesanā* obtained *saṅgī* knowledge of his previous life. Thus he saw distinctly his previous life as described by Mahāvira. This doubly increased his faith. His eyes were filled with tears of joy. Thrice he walked round Bhagavān Mahāvira in reverence, paid his homage and obeisance and said :

एवमेयं भते ! जाव...से जहेयं तुज्झे वयह त्ति कट्टु ।

“*Bhante* ! What you are saying is true. So it is. It is right.”

उत्तरपुच्छिमं दिसिभागं अवक्कमइ सेसं जहा उसभदत्तस्स जाव... सव्वदुक्खप्पहीणे णवरं चोइस पुव्वाइं अहिज्झइ बहुपडिपुण्णाइं दुवालसवासाइं सामण्णपरियागं पाउणइ सेसं तं चेव ।

Saying thus Merchant Śudarsana like Rṣabhadatta as stated in Book Nine Chapter Thirtythree courted monkhood, studied fourteen *Pūrvas*. Having lived as a monk for twelve years till ended all misery.

—सेवं भंते ! सेवं भंते ! त्ति !

—*Bhante* it is so. What you say is right.

एगारसमो उद्देशो समत्तो ।

Chapter Eleven ends.

दुवालसमो उद्देसो

Chapter Twelve

[*R̥ṣibhadraputra, the worshipper of Śramaṇas*]

तेणं कालेणं तेणं समएणं आलभिया णामं णयरी होत्था । वण्णओ । संखवणे चेद्दए । वण्णओ । तत्थ णं आलभियाए णयरीए बह्वे इसिभद्-पुत्तपामोन्खा समणोवासया परिवसंति अड्ढा जाव...अपरिभूया अभिगयजीवा-जीवा जाव...विहरंति । तएणं तेसिं समणोवासयाणं अण्णया कयावि एगयभो सहियाणं समुवाग्गयाणं सण्णिविट्ठणं सण्णिसण्णाणं अयमेयारूवे मिहो क्हासमुल्लावे समुप्पज्जित्थादेवलोएसु णं अज्जो ! देवाणं केवइयं कालं ठिई पण्णत्ता ? तएणं से इसिभद्पुत्ते समणोवासए देवठिइग्गहियट्ठे ते समणोवासए एवं वयासी—देवलोएसु णं अज्जो ! देवाणं जहण्णेणं दस-वाससहस्साइं ठिई पण्णत्ता तेण परं समयाहिया दुसमयाहिया जाव...दससमयाहिया संखेज्जसमयाहिया असंखेज्जसमयाहिया उक्कोसेणं तेत्तीसं सागरोवमाइं ठिई पण्णत्ता । तेण परं वोच्छिण्णा देवा य देवलोगा य । तएणं ते समणोवासया इसिभद्पुत्तस्स समणोवासगस्स एवमाइवखमाणस्स जाव...एवं परूवेमाणस्स एयमट्ठं णो सद्दहंति णो पत्तियंति णो रोयंति एयमट्ठं असद्दहमाणा अपत्तियमाणा अरोएमाणा जामेव दिसं पाउव्भूया तामेव दिसं पडिगया ।

In that period at that time there was a city named Ālabhikā. Description. There was a garden named Saṅkhavana. Description. In that city of Ālabhikā there lived many worshippers of the Śramaṇas headed by R̥ṣibhadraputra. They were rich, powerful till fearless. They were also the knower of the tenets of *jīva* and *ajīva*. Sometime they assembled at a place and discussed amongst themselves thus : “Āryas ! What had been said about the existence

of gods in heavens ?” Hearing this question R̥ṣibhadraputra, the knower of the existence of gods, told the worshippers of the Śramaṇas thus : “Āryas ! the existence of gods in heaven is minimum of ten thousand years. Thereafter increasing from one time, two times till ten times, countable times, uncountable times becomes maximum of thirtythree sāgaropamas. There is no god or heaven with an existence beyond this limit.” The worshippers of the Śramaṇas had no faith, belief or inclination to accept what R̥ṣibhadraputra had said and returned to their respective places.

तेषां कालेण तेषां समएणं समणे भगवं महावीरे जाव...समोसठे जाव...परिसा पज्जुवासइ। तएणं ते समणोवासया इमीसे कहाए लद्धट्टा समाणा हट्टुट्टा एवं जहा तुंगिउद्वेसए जाव...पज्जुवासंति। तएणं समणे भगवं महावीरे तेसिं समणोवासगाणं तीसे य महति० धम्मकहा जाव...आणाए आराहए भवइ।

In that period at that time Bhagavān Mahāvīra arrived there till the assembly worshipped him. Like the worshippers of Śramaṇas of Tungikā they were highly delighted and pleased on hearing the arrival of Bhagavān Mahāvīra till they worshipped him. Bhagavān Mahāvīra spoke at length to those worshippers of the Śramaṇas and the vast assembly till ‘Be the worshippers of the Jinas’.

तएणं ते समणोवासया समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा णिसम्म हट्टुट्टा उट्टाए उट्टेइ उ० समणं भगवं महावीरं वंदंति णमंसंति वंदित्ता णमंसित्ता एवं वयासी—(प्र०) एवं खलु भंते ! इसिभइपुत्ते समणोवासए अमहं एवं आइक्खइ जाव...परूवेइ—देवलोएसु णं अज्जो ! देवाणं जहण्णेणं दस वाससहस्साइं ठिई पणत्ता तेण परं समयाहिया जाव...तेण परं वोच्छिण्णा देवा य देवलोगा य से कहमेयं भंते ! एवं ? (उ०) अज्जो त्ति समणे भगवं महावीरे ते समणोवासए एवं वयासी—जणं अज्जो ! इसिभइपुत्ते समणोवासए तुज्झं एवं आइक्खइ जाव...परूवेइ—देवलोएसु णं

अज्जो ! देवाणं जहण्णेणं दस वाससहस्साइं ठिई पणत्ता तेण परं समयाहिया जाव...तेण परं वोच्छिण्णा देवा य देवलोगा य सच्चे णं एसमट्ठे अहं पुण अज्जो ! एवमाइक्खामि जाव...परूवेमि—देवलोएसु णं अज्जो ! देवाणं जहण्णेणं दस वाससहस्साइं तं चैव जाव...तेण परं वोच्छिण्णा देवा य देवलोगा य सच्चे णं एयमट्ठे । तएणं ते समणोवासगा समणस्स भगवधो महावीरस्स अंतियं एयमट्ठं सोच्चा णिसम्मं समणं भगवं महावीरं वंदति णमंसंति वंदित्ता णमंसित्ता जेणेव इसिभद्दपुत्ते समणोवासए तेणेव उवागच्छंति उवागच्छित्ता इसिभद्दपुत्तं समणोवासगं वंदंति णमंसंति वंदित्ता णमंसित्ता एयमट्ठं सम्मं विणएणं भुज्जो भुज्जो खामेंति । तएणं ते समणोवासया पसिणाइं पुच्छंति प० अट्ठाइं परियाइयंति, अ० समणं भगवं महावीरं वंदंति णमंसंति वं० जामेव दिसं पाउब्भूया तामेव दिसं पडिगया ।

Hearing the sermon of Mahāvīra and understanding it the worshippers of the Śramaṇas were highly pleased and delighted. After paying their homage and obeisance to Mahāvīra and standing before him they said, “Bhante ! Rṣibhadraputra, the worshipper of Śramaṇas had told us that the existence of gods in heaven is minimum of ten thousand years. Thereafter increasing from one time till maximum of thirtythree *sāgaropamas*. There is no god or heaven with an existence beyond this limit. Is this true ?” Mahāvīra replied, “Oh Āryas ! I also say and establish that the existence of gods in heaven is minimum of ten thousand years till maximum of thirtythree thousand *sāgaropamas*. There is no god or heaven with an existence beyond this limit.” Hearing the verdict of Bhagavān Mahāvīra and understanding it, they worshipped and paid their homage to Bhagavān and came where Rṣibhadraputra was. After paying their homage to him they politely asked for his forgiveness, again and again, for not believing in what he had said. Then the worshippers of the Śramaṇas asked Bhagavān Mahāvīra several questions and understood them with their meaning when he explained them. After that paying their homage to Mahāvīra they all returned to their respective places.

भंते त्ति भगवं गोयमे समणं भगवं महावीरं वंदइ णमंसइ बं० एवं वयासी—

When they had gone Gautama after paying his homage and obeisance to Mahāvīra submitted thus :

प्रश्न ७८—पभू णं भंते ! इसिभद्दपुत्ते समणोवासए देवानुप्पियाणं अंतियं मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए ?

Q. 78. *Bhante* ! Is R̥ṣibhadraputra, the worshipper of the Śramaṇas, capable of taking initiation from you as a Śramaṇa after giving up his household life ?

उत्तर ७८—गोयमा ! णो इणट्ठे समट्ठे । गोयमा ! इसिभद्दपुत्ते समणो-वासए बहूहिं सीलव्वयगुणव्वयवेरमणपच्चक्खाणपोसहोववासेहिं अहा-परिग्गहिंएहिं तवोकम्मैहिं अप्पाणं भावेमाणे बहूइं वासाइं समणोवासगपरियागं पाउणिहिइ बं० मासियाए संलेहणाए अत्ताणं भूसेहिइ मा० सट्ठिं भत्ताइं अणसणाए छेदेहिइ छेदेहित्ता आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे अरुणाभे विमाणे देवत्ताए उव्वज्जिहिइ । तत्थ णं अत्थेगइयाणं देवाणं चत्तारिं पलिओवमाइं छिई पण्णत्ता । तत्थ णं इसिभद्द-पुत्तस्स वि देवस्स चत्तारिं पलिओवमाइं ठिई भविस्सइ ।

A. 78. Oh Gautama ! No, he is not capable. But observing many *śilavrata*, *guṇavrata*, *vīraṇavrata*, *pratyākhyāna* and *pausaḍha* and other austerities he will live for many years as a householder purifying his soul. Then he will court death after a month's *saṃlekhaṇā* missing sixty meals and enriching his soul by discussing, and retracing. He will leave this body in *samādhi* and will be born in Saudharma heaven in Aruṇābha *vimāna* as a god. Life-span of some of the gods of the *vimāna* being of four *palyopamas* R̥ṣibhadraputra will get also a life-span of four *palyopamas*.

प्रश्न ७९—से णं भंते ! इसिभद्दुत्ते देवे ताओ देवलोगाओ आउक्खएणं भव०
ठिइक्खएणं जाव...कहि उववणिजहिइ ?

Q. 79. *Bhante* ! Where will he be born after ending his life-span, existence and stay in that *vimāna* ?

उत्तर ७९—गोयमा ! महाविदेहे वासे सिज्जिभहिइ जाव...अंतं काहेइ ।

A. 79. *Gautama* ! He will be liberated in his next life in *Mahāvīdeha* till will end all miseries.

—सेवं भंते ! सेवं भंते ! ति

—*Bhante* ! It is so. What you say is right.

भगवं गायमे जाव...अप्पाणं भावेमाणे विहरइ । तएणं समणे भगवं
महावीरे अण्णया कयाइ आलभियाओ णयरीओ संखवणाओ चेइयाओ
पडिणिक्खमइ पडिणिक्खमिक्खत्ता बहिया जणवयविहारं विहरइ ।

After some time *Bhagavān Mahāvira* left the city of *Ālabhikā* and the garden named *Śaṅkhavana* and began to roam in the countryside.

[*Ascetic Pudgala*]

तेणं कालेणं तेणं समएणं आलभिया णामं णयरी होत्था । वण्णओ ।
तत्थ णं संखवणे णामं चेइए होत्था । वण्णओ । तस्स णं संखवणस्स
चेइयस्स अदूरसामंते पोग्गले णामं परिव्वायए परिवसइ रिउव्वेदजजुव्वेद०
जाव...णएसु सुपरिणिट्टिए छट्ठं छट्ठेणं अणिक्खत्तेणं तवोकम्मेणं उड्डुं बाहाओ०
जाव...आयावेमाणे विहरइ । तएणं तस्स पोग्गलस्स छट्ठं छट्ठेणं जाव...

आयावेमाणस्स पगइभइयाए जहा सिव्वस्स जाव...विब्भंगे णामं अण्णाणे समुप्पण्णे । से णं तेणं विब्भंगेणं णाणेणं समुप्पण्णेणं बंभलोए कप्पे देवाणं ठिइं जाणइ पासइ । तएणं तस्स पोग्गलस्स परिव्वायगस्स अयमेयारूवे अब्भत्थिए जाव...समुप्पज्जित्था—अत्थि णं ममं अइसेसे णाणदंसणे समुप्पण्णे देवलोएसु णं देवाणं जहण्णेणं दसवाससहस्साइं ठिइं पण्णत्ता तेण परं समयाहिया दुसमयाहिया जाव...असंखेज्जसमयाहिया उक्कोसेणं दससागरोवमाइं ठिइं पण्णत्ता तेणं परं वोच्छिण्णा देवा य देवलोगा य—एवं संपेहेइ एवं संपेहेत्ता आयावणभूमीओ पच्चोरुहइ आ० तिदंडकुंडिया जाव .. धाउरत्ताओ य गेण्हइ गेण्हत्ता जेणेव आलंभिया णयरी जेणेव परिव्वायगावसहे तेणेव उवागच्छइ उवागच्छित्ता भंडणिकखेवं करेइ भं० आलंभियाए णयरीए सिघाडग० जाव...पहेसु अण्णमण्णस्स एवमाइवखइ जाव...परूवेइ—अत्थि णं देवाणुप्पिया ! ममं अइसेसे णाणदंसणे समुप्पण्णे देवलोएसु णं देवाणं जहण्णेणं दसवाससहस्साइं तहेव जाव...वोच्छिण्णा देवा य देवलोगा य । तएणं आलंभियाए णयरीए एएणं अभिलावेणं जहा सिव्वस्स तं च्चैव जाव... से कहमेयं मण्णे एवं ? सामी समोसडे जाव...परिसा पडिगया । भगवं गोयमे तहेव भिक्खायरियाए तहेव बहुजणसइं णिसामेइ तहेव० तहेव सव्वं भाणियव्वं जाव...अहं पुण गोयमा ! एवं आइक्खामि एवं भासामि जाव परूवेमि—देवलोएसु णं देवाणं जहण्णेणं दस वाससहस्साइं ठिइं पण्णत्ता तेण परं समयाहिया दुसमयाहिया जाव उक्कोसेणं तेत्तीसं सागरोवमाइं ठिइं पण्णत्ता तेण परं वोच्छिण्णा देवा य देवलोगा य ।

In that period at that time there was a city named Ālabhikā. Description. There was a garden named Saṅkhavana. Description. Not far from that garden there lived an ascetic named Puḍgala. He was the knower of *Rgveda*, *Yajurveda* etc. till proficient in many a Brahmanic *nayas*. He always fasted for two days in sequence and used to expose his body on the exposure ground by raising his hands. Because of these austerities and because of his gentle habits he like Rājaraṣi Śiva acquired *vibhaṅga* knowledge. With this knowledge acquired, he could know and see the life-span, existence and stay of gods of *Brahmadevaloka*. Thereon the ascetic Puḍgala thought in

his mind : "Well, I have come to acquire superhuman knowledge and faith by dint of which I have realised that the existence of gods in heaven is minimum of ten thousand years. Thereafter increasing from one time, two times till countable times becomes maximum of ten *sāgaropamas*. There is no god or heaven with an existence beyond this limit. Having thought like that he descended from the exposure ground. Then picking up his *tridaṇḍa*, *kuṇḍikā* till saffron robes he came to the hermitage of *tāpasa* monks at *Ālabhikā* and then having deposited his equipments in the hermitage he appeared in the city of *Ālabhikā* and spoke to men on highways, in the parks and squares in part as follows : "Oh beloved of the gods ! I have come to acquire superhuman knowledge and faith by dint of which I have known and seen that minimum existence of gods in heaven is of ten thousand years and maximum of ten *sāgaropamas*. There is no god or heaven beyond this limit." On hearing these words of ascetic Pudgala, as stated in the case of *Rājaṛṣi Śiva*, men talked amongst themselves : "Oh beloved of the gods ! How can we accept his contention ? After some time *Bhagavān Mahāvīra* arrived there till *Gautama* went to the town on a begging mission. Having heard the discussion as above he came to *Bhagavān Mahāvīra* and stated what he had heard. *Mahāvīra* replied, "Gautama ! What *Pudgala* says is not true. I say and establish that the existence of gods in heaven is minimum of ten thousand years. Thereafter increasing from one time, two times till maximum of thirtythree *sāgaropamas*. There is no god or heaven with an existence beyond this limit."

प्रश्न ८०—अत्थि णं भन्ते ! सोहम्मे कप्पे दब्बाइं सवण्णाइं पि अवण्णाइं पि ?

Q. 80. Bhante ! Are the objects in Saudharma heaven with or without colour, etc. ?

उत्तर ८०—तहेव जाव...हंता अत्थि एवं ईसाणे वि एवं जाव...अच्चुए एवं गेवेज्जविमाणेसु अणुत्तरविमाणेसु वि ईसिपम्भाराए वि जाव...हंता अत्थि ।

A. 80. Yes Gautama. They are. This is also true of Iśāna heaven till Acyūta, Graiveyaka, Anuttara and Iṣatprāgvārā.

तएणं सा महतिमहालिया जाव...पडिगया ।

Thereafter the assembly went away.

तएणं आलंभियाए णयरीए सिघाडग तिय० अवसेसं जहा सिवस्स जाव...
सव्वदुक्खप्पहीणे णवरं तिदंड-कुंडियं जाव...धाउरत्तवत्थपरिहिए परिवडिय-
विब्भंगे आलंभियं णयरं मज्झमज्झेणं णिग्गच्छइ जाव...उत्तरपुरच्छिमं
दिसिभागं अवक्कमइ अवक्कमिता तिदंडकुंडियं च जहा खंदओ जाव...
पव्वइओ सेसं जहा सिवस्स जाव...अव्वाबाहं सोक्खं अणुभवन्ति सासयं
सिद्धा ।

On hearing from the men of Ālavikā that what he was saying was wrong, like Rājarsī Śiva, Puḍgala was afraid, alarmed, confused and his *vibhaṅga* knowledge disappeared. Then with his equipments he came where Mahāvīra was. When his doubt was removed by Mahāvīra like Skandaka he gave up his *tridaṇḍa*, *kuṇḍikā* and saffron robes and took initiation as a monk and like Rājarsī Śiva became *siddha*, *buddha* and *mukta* i. e. he was liberated and is enjoying the eternal bliss.

—सेवं भन्ते ! सेवं भन्ते ! त्ति ।

—Bhante ! So it is. What you say is right.

दुवालसमो उद्देशो समत्तो ।

Chapter Twelve ends.

एगारसमं सयं समत्तं ।

Satak Eleven ends.

Press Comments on Bhagavati Sūtra

An edition and English translation of the gigantic and encyclopaedic Jain work, the *Bhagavati-sūtra*, was a long-felt desideratum, especially for those who could not follow Ardha-Magadhi easily. This book is of great importance in that the work, being the largest of all Jain canonical writings, contains, besides Jain tenets of philosophy, many things secular, providing information on the political, social, and economic conditions of the contemporary society, education, different systems of religion, cosmology, geography, etc. This provides a high incentive to a scholar doing research in Jainism.

The mode of representation is in the form of a dialogue between Śramaṇa Bhagavān Mahāvīra and Indrabhūti Gautama and this reminds one of Plato's *Republic*.

As regards the translation, it must be said at the outset that the English of Professor Lalwani is so lucid and graceful that it makes for pleasant reading by itself, even without the text. Every word in the translation looks natural to it, and we have the pleasure of reading good English side by side with a graceful Ardha-Magadhi coming from the mouth of Śramaṇa Bhagavān Mahāvīra.

The explanatory notes appended and the different tables clarifying the contents of the text and philosophy incidentally speak of the translator's proficiency in Ardha-Magadhi. Professor Lalwani deserves all praise in undertaking such a strenuous and gigantic task.

—V. L. Joshi, *JRAS* 1976, Part 2.

The rich content of the *Bhagavati Sūtra*, as conveyed by the profundity and precision of its concepts, is at once metaphysical and scientific. Its standpoint is not different

from that of the other Agamas of Jainism, whose distinctive formulation of fundamental principles and theories, like those of space, time and matter, *ahimsā* and *karma*, atomicity and multiplicity of souls, and their evolution through states and degrees of grossness, gets properly highlighted in it. One may well hope that the present translation would attract and inspire fresh scholarship into the field of Jainology.

—K Seshadri, *The Hindu*, Nov 11, 1973.

समीक्ष्य सूत्र जैनों का एक सुप्रसिद्ध लोकप्रिय आगम ग्रन्थ है। इसमें श्रमण महावीर ने इन्द्रभूति गौतम की पृच्छाओं के जो उत्तर दिए थे, उनका व्यवस्थित संकलन है। इतिहास संवाद के रूप में भी कुछ सामग्री इसमें विवृत है। 'भगवती' में संसार, कर्म, नियतिवाद पर तो युक्तियुक्त विवेचन है ही, भगवान महावीर के जीवनवृत्त और कृतित्व से सम्बन्धित सामग्री भी अकूत है। १५ वे अध्याय में अर्द्ध ऐतिहासिक सामग्री है, जिससे भगवान महावीर के जीवन, उनकी पूर्ववर्ती परम्परा और उनके भारतीय समकालीनों पर भी प्रकाश पड़ता है। 'भगवती सूत्र' ५३३ ई० में वर्तमान रूप में आया, और इधर की शताब्दी में सर्वजनसुलभ बनाने के उद्देश्य से इसके छोटे-बड़े कई संस्करण प्रकाशित हुए; यद्यपि अंग्रेजी में भी इसे लाने के प्रयास हुए किन्तु संपूर्ण भगवती सूत्र अभी अंग्रेजी में नहीं लाया जा सका है। समीक्ष्य प्रयत्न इस दिशा में एक स्पष्ट और ठोस कदम है।

भगवती सूत्र को लेकर एक विदेशी भाषा में समर्थ संप्रेषण वस्तुतः एक जटिल समस्या थी किन्तु श्री के. सी. ललवानी ने इसे सर्वोत्कृष्ट रूप में समाहित किया है। अनुवादक के अनुसार भगवान महावीर और इन्द्रभूति गौतम के प्रश्नोत्तर कई दृष्टियों से महत्वपूर्ण हैं: इनकी पद्धति वैज्ञानिक है, इनमें समृद्ध पारिभाषिक शब्दावली है, और जो दृष्टान्त दिए गए हैं वे रोजमर्रा के जीवन से आगृहीत हैं। इस तरह भगवती सूत्र में दर्शन की उच्चकोटि की सामग्री है और भारतीय भाषाओं की पारिभाषिक समृद्धि की असीम संभावनाएँ हैं।

भगवती सूत्र प्राकृत में है, इस दृष्टि से समीक्ष्य अनुवाद सहज, स्वाभाविक और मानक अंग्रेजी में है अतः अनुवादक और प्रकाशक दोनों ही साधुवाद के पात्र हैं।

—डा. नेमीचंद जैन, तीर्थंकर, दिसम्बर, १९७६.

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About The Translator

Kastur Chand Lalwani is a scholar who uses English, and he has already a mass of English writings of the highest excellence on Jaina texts and Jainistics. It will be difficult to find such a wonderful combination of common sense, of a sane approach to religion, with a rationalised love and respect for the Jaina tradition, all on the background of a deep knowledge and understanding of the fundamentals of the Jaina *weltanschauung* and Jaina approach to the Reality. His beautifully printed edition of one canonical text, *Daśavaikālika Sūtra*, with Ardha-Magadhi text, and English translation and commentary is a scholars' as well as book-lovers' delight. And now we have before us what promises to be his *magnum opus* when he completes it, the first of the six volumes of *Bhagavatī Sūtra*, that huge encyclopaedic treatise, in an equally sumptuous edition—text, a fine translation in beautiful English with a commentary. This is a feast for all—intellectual, artistic and historical, and also, shall I say, spiritual? We can only congratulate ourselves for this fine achievement and offer our grateful thanks to Kastur Chand Lalwani, wishing more power to his elbow, as well as to the Jain Bhawan of Calcutta which has given it out to the world.

—SUNITI KUMAR CHATTERJEE

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Humanities, Emeritus Professor of
Comparative Philology in the University
of Calcutta.*