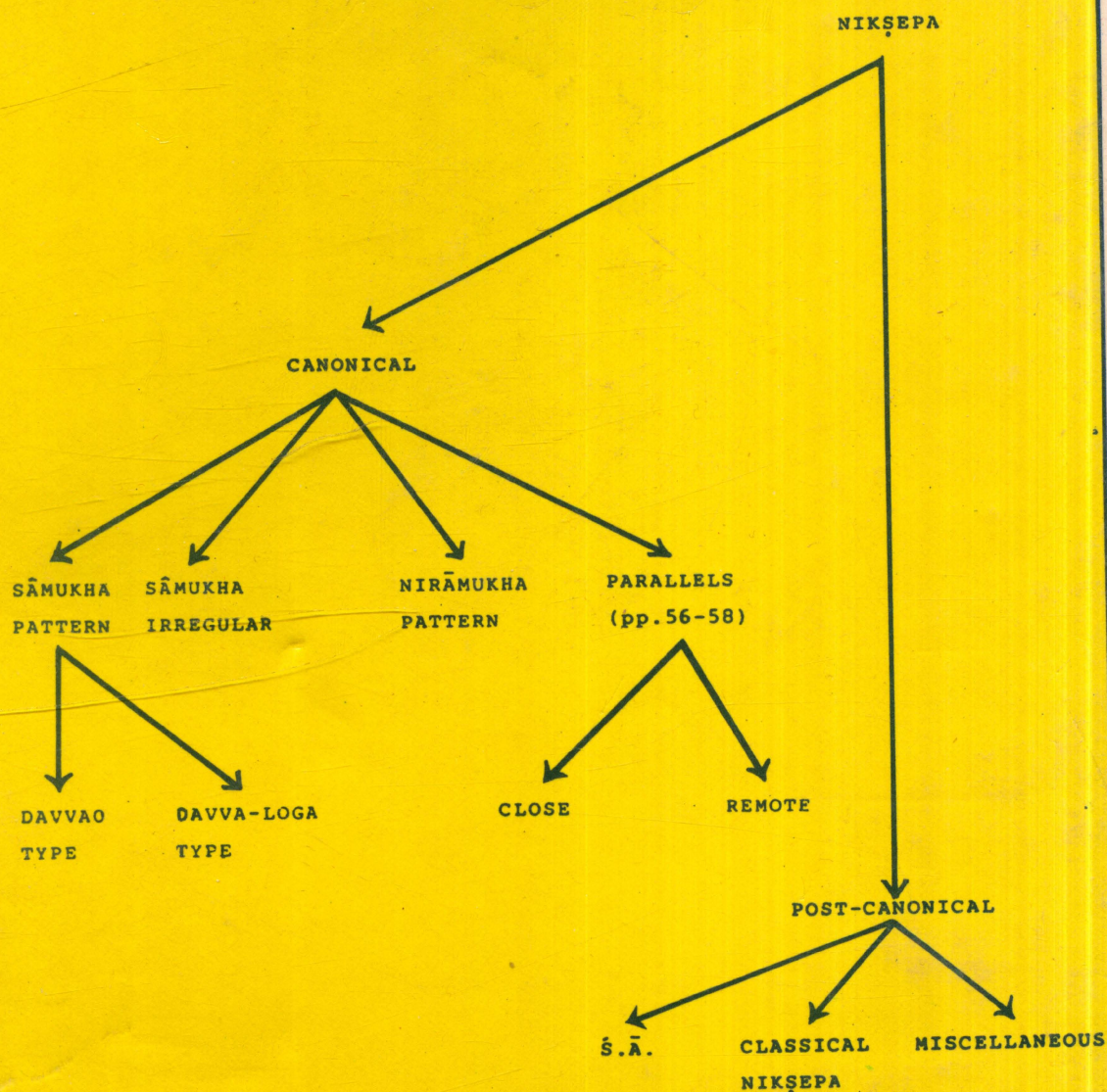


THE CANONICAL NIKSEPA

Studies in JAINA Dialectics



BANSIDHAR BHATT

THE CANONICAL NIKṢEPA

STUDIES IN JAINA DIALECTICS

BANSIDHAR BHATT

With a foreword by

K. BRUHN
&
H. HAERTEL

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*To Professor Klaus Bruhn
in esteemed respect and many grateful
recollections of his kindness towards me*

EDITORS' FOREWORD

To explain the nikṣepa of the Jainas - the subject of Mr. B. BHATT's enquiry - is no easy task. E. LEUMANN was the first scholar to study individual nikṣepas systematically (1900/1934), and it was an article published by L. ALSDORF in 1973 which made the nikṣepa known to a wider circle of scholars. Analogies and parallels inside and outside India being conspicuous by their absence, the nikṣepa has defied all attempts at adequate description, definition and classification. It may be called a "dialectical technique" (often employed in a "pseudo-exegetical" function), but it can be explained only with the help of comprehensible examples. This is what L. ALSDORF did in his essay.

The specialists have not studied the nikṣepa material in its entirety but have concentrated on the nikṣepa in the post-canonical (and later canonical) literature of the Śvetāmbaras. By contrast, Mr. BHATT's subject is the canonical nikṣepa. This is, of course, the origin of the post-canonical nikṣepa, but not just an "earlier form" of it. There are several varieties of the canonical nikṣepa: some fairly close to the later nikṣepa, some rather different; some self-contained units, some embedded in a maze of dialectical patterns where they cannot be isolated without difficulty. It is only in the post-canonical works, and in related canonical works, that the nikṣepa is named ("nikṣepa" and other forms of 'ni-kṣip'), that it is always clearly separated from its context, and that a scattering of words is found which discuss the nikṣepa (rudimentary meta-language).

It is for these reasons that the present study has a historical aspect, describing as it does the origins of one of the most peculiar and most significant developments in the post-canonical literature (commentaries of the Nirvyukti and Bhāṣya types). We would, however, underrate the present enquiry by calling it simply a study in the origins of something, i.e. in the origins of something else. Mr. BHATT has here studied a cluster of logically related patterns, and this is no doubt the primary aspect of his efforts. We are therefore in the first instance neither directly nor indirectly concerned with a well-defined concept or doctrine, and this general fact creates general problems, both on the theoretical and practical levels.

We would therefore like to refer to observations on a "new empiricism" in Indology put forward recently by S.A. SRINIVASAN (1977). This empiricism would be characterized

by "intensive analysis" and by the emphasis on "individual elements". The common view that the elements are mainly parts of the whole is discarded. The elements - i.e. all elements - are recognized as subjects in their own right. The approach is new in so far as it considers the elements as such, and not only those which have a pivotal function in their respective setting, or answer to a predetermined set of expectations (e.g. relevance to date and authorship, to origin and development). The consequence are steps towards an inventory of the entire building material of a work (group of works etc.): ideas, attitudes, concepts, subjects, patterns, motifs, topoi, floating verses, stock-phrases. It would also appear that the new empiricism has a descriptive bias in so far as it is not committed to the building of theories (or to "a theory") but organizes its material in a flexible way according to the requirements and possibilities of the case.

Let us add that the new strategy is particularly suited to scholastic works. Scholasticism (in the general sense of prodigious casuistry, classification etc.) is a fairly homogeneous area. Here one has to study all aspects or none. That such studies are morphological and formalistic is due to the nature of the material. Again they tend to have wider implications (within the scholastic domain), because even a study of isolated phenomena may produce a better appreciation of general patterns or form principles.

Our theoretical survey has supplied the general background, but it has hardly touched the special problems of the present monograph: The *nikṣepa* examples in the canon of the Jainas are scattered over fairly large works; they often consist of inconspicuous phrases within the general context; they are not linked with any well-defined and limited dogmatical subject but occur in a wide employment area; they belong to works where translations are of little value unless accompanied by morphological analysis

The normal philological problems, often analogous to or related to the new problems, exist side by side with the issues just mentioned. A study of dialectical patterns or morphological features is almost invariably linked with studies in the stratification and interrelation of the works. But it must be emphasized that the reverse implication is not less obvious. Any study, historical or otherwise, of scholastic works is lost labour as long as their structure is not adequately exposed. This applies also to scholastic passages in less technical works. Finally we should mention that the numerous "Parallels" (supplied in the present study in connection with each individual *nikṣepa*) form a network of cross-references within the relevant literature (*Bhagavatī* etc.). The exploitation of these references would be a time-consuming undertaking, but it would add considerably to our knowledge of the works concerned.

The student of purely scholastic material cannot rely on established methods. He has to find his way without a compass. Mr. BHATT has entered this impervious territory and has succeeded in finding means of orientation. This may be a stimulus for analogous studies in related areas.

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PREFACE

The present thesis is the outcome of my studies in Jaina dialectics - a subject which was suggested by Professor BRUHN when I joined in 1969 the INSTITUT FÜR INDISCHE PHILOLOGIE UND KUNSTGESCHICHTE (then SEMINAR FÜR INDISCHE PHILOLOGIE) of the FREIE UNIVERSITÄT BERLIN. I had the opportunity to discuss with Professor BRUHN questions relating to Jaina literature in general and to Jaina dialectics in particular.

The present thesis is concerned with the canonical nikṣepa, but it could not have been completed had I not studied the rich post-canonical literature of the Jainas and the post-canonical nikṣepa as well. I have also studied dialectical problems from Jaina literature which were not connected with the nikṣepa, viz. the naya concept or naya technique. In a paper read in 1975 at the 19th German Oriental Conference (DEUTSCHER ORIENTALISTENTAG) I have discussed problems of textual stratification in connection with the literary transmission of Umāsvāti's Tattvārthādhigama Sūtra (the most authoritative work on Jaina dogmatics). See the bibliographical references on p.XVIII.

For a study of the canonical nikṣepa it is very important to have a thorough knowledge of the Jaina canon - particularly of the Śvetāmbara canon. Due to the lack of reference works it was necessary to go through the entire canon in order to study both, the nikṣepa matter and related phenomena. The present study is the first attempt of this kind, and I hope that shortcomings of the work can, to some extent, be explained by the difficulties in the preparation of this study (for details refer to the Introduction).

A loan-scholarship granted by the INDIA FOUNDATION (Poona) enabled me to come to Germany for higher studies, a plan which had been made long ago. Also, a scholarship granted by the GRADUIERTENFÖRDERUNG and temporary employment in the "Konkordanz" (Jaina Concordance - a project subsidized by the DEUTSCHE FORSCHUNGSGEMEINSCHAFT and carried out at the INSTITUT FÜR INDISCHE PHILOLOGIE UND KUNSTGESCHICHTE), enabled me to work in Germany for a considerable time and to complete my thesis.

My thanks go to Professor Dr. HERBERT HÄRTEL and Professor Dr. KLAUS BRUHN, who have included my study in the Series "Indologia Berolinensis".

I am specially indebted to Professor BRUHN who discussed with me the problems connected with this thesis during all the stages of the work. His scholarship and the keen interest he took in my studies have been a constant encouragement.

. A fellow-scholar - he does not want his name to be mentioned - has typed my thesis. The reader who finds the text tolerably intelligible on account of the typographical lay-out will appreciate the care bestowed by the anonymous co-worker on the execution of his difficult task.

I am also grateful to my wife: VASUDHA and my children (son: ASHOK, daughter: NINA) who had to live in India facing difficulties during my stay in Germany.

Doch auch in dieser Region des Nichtmehr und des
Nochnicht wird eine Sprache gesprochen, der, wenn
ich mich so ausdrücken darf, etwas wie eine
Grammatik nicht ganz fehlt.

*HERMANN OLDENBERG on the beginnings
of Indian philosophy.*

PREFACE TO THE INDIAN EDITION

The original edition of **The Canonical Nikṣepa (Studies in Jaina Dialectics)** is now no longer available on the market since almost all its remaining copies were inundated and rendered totally unsaleable in 1988 in the warehouse of Messrs E.J. Brill, Leiden (Holland) - the Publishers of that edition. Soon after receiving the shocking news from Messrs Brill I became more and more determined to get it reprinted in India so that it might be easily available to any Indian institute or scholar. From its publication in 1978 up to today, no new texts have appeared on the market, and to the best of my knowledge, no fresh light has been shed on this specialized theme of the Nikṣepa. Hence neither a new edition of this book is necessary nor has its reprint required any radical alterations or additions. Almost all the significant reviews recommended this book and my approach to the problems therein. But Pt. D.D. MALVANIA, *Sambodhi*, vol. 8 (L.D. Institute of Indology, Ahmedabad 1980), pp. 173-174 criticised the english expression non-physical nature for the determinant "bhāva". He struggled hard to find and provide a better translation of "bhāva" on the basis of Jaina ontology. Not being satisfied by his own suggested translations ("internal", "nearer to the fact regarding the soul") he finally considered "modification" as a proper word for "bhāva". But his contention was not clear and became inconsistent, since he ventured to utilize the word "modification" for both, physical nature (= dravya) and non-physical nature (= bhāva)!

For the sake of brevity I used the expression non-physical nature for "bhāva" as opposed to the determinant "dravya" (physical nature) in a more general way and only rarely. This is quite appropriate to such a study which is entirely based on a historical aspect, where structural elements should be viewed as distinct and different from the standard philosophical concepts. This contention is expressly stated in the book more than once. I will quote here some sentences from it.

>> We are therefore in the first instance neither directly nor indirectly concerned with a well-defined concept or doctrine, ... << (Editors' Foreword).

>> ~~we can only~~ say that the concepts and categories have such and such meanings (as known from other contexts), and that the discourse follows this or that pattern, but it is not possible to "explain" the discussion in a conventional manner. << (Introduction p. xv).

>> The "determinants" are actually aspects, but their function is not uniform... << (p. 42).

>> ...in a number of cases the translation of "bhāva" by "non-physical nature" is too narrow. << (p. 58).

For the standard determinants acting in an obscure manner, and oscillation between determinant and predication, see pp. 57, 58.

The late Professor THOMAS BURROW, University of London *Bulletin*, xlii, Pt. 1 (1979), pp. 190-91 suggested including in this book a study of the post-canonical Nikṣepa

as well, and hoped that a second work dealing with the later scholastic Nikṣepa would appear in due course. Unfortunately I have been so involved in other fields of teaching that I can hardly devote sufficient time and ease to such a task at present. Perhaps the contribution which I have made since then to Jaina philology, more particularly to the Nikṣepa, will be evident from some of my published articles. Among them **A Composite Nikṣepa in the Ācāra-Niryukti** (Gedenkschrift: Ludwig Alsdorf, ANIS 23, Universitaet Hamburg 1981, pp. 1-9) is directly concerned with the study of the post-canonical Nikṣepa, and its irregular elements and exceptional form. Here, it is shown how Nikṣepas are flexible in some respects, and how they are subject to rules in other respects (the LOKA- Nikṣepas in the Ācāra-Niryukti and in the Āvāsya-Niryukti, and their composite character is a case in point). In **Mahāpariṇṇā: The Lost Chapter in the Ācārāṅgasūtra** (32nd AIOC Proceedings, B.O. Research Institute, Poona 1987, pp. 353-57) I have again dealt with the Nikṣepa material of the post-canonical text, Ācāra-Niryukti and given some clues towards tracing the lost chapter, Mahāpariṇṇā, inside the Ācāra itself. In **Ācāra-Cūlās and -Niryukti. Study I** (Mme. Colette Caillat Felicitation Volume, Indologica Taurinensia 14, Torino 1987-88, pp. 95-116) and in **Study II** (Jozef Deléu Felicitation Volume, Tokyo, expected in 1991) I have, on the basis of the existing Nikṣepa material, demonstrated that the Ācāra text earlier contained only one cūlā, viz., Bhāvanā (**Study I**), and that the Mahāvira-biography in it is a later interpolation (**Study II**). This all reveals that the study of the post-canonical Nikṣepas helps us trace various structures not only in the Niryuktis, Cūrṇis and Tīkās but also in the Sūtra texts of the Jainas. Perhaps I shall be able to publish in the future further observations on the post-canonical Nikṣepas.

Once again I dedicate this Indian edition to Professor Dr. KLAUS BRUHN who first initiated me into the study of Jainism in 1969 and has continued to give me his advice up to this day.

I am much indebted to the Publishers, Messrs E.J. Brill and also to the Editors of the first edition: Prof. Dr. KLAUS BRUHN (Institut fuer Indische Philologie und Kunstgeschichte der Freien Universitaet Berlin) and Prof. Dr. Mrs. MARIANNE YALDIZ (the present successor to Prof. Dr. HERBERT HAERTEL, Museum fuer Indische Kunst Berlin, Staatliche Museen Preussischer Kulturbesitz) for permitting the publication of this Indian edition. I have also to thank Mr. KISHORE CHAND JAIN of Messrs Bharatiya Vidya Prakashan, Delhi, for his initiative and enterprise in publishing this edition in India.

Muenster, 31st January, 1990

BANSIDHAR BHATT

INTRODUCTION

The very character of the present study calls for some explanation. As indicated in the sub-title, its subject is taken from the field of Indian "dialectics". In Indological discussions, the word "dialectics" has been employed in a very general manner, and it seems justified to use this expression even for those developments which have been described by German scholars, on more than one occasion, as the "Systematisierungssucht" and "Klassifizierungssucht" of the Indian pandits. Such an element is omnipresent in technical treatises - including their precursors and including also ramifications in semi-technical contexts. It is nevertheless natural that hitherto all the relevant works were primarily studied with reference to their contents and not with reference to structural features. Mention of the structural or "dialectical" elements was, on the whole, casual (and reserved for the general evaluation of the works). The opposite way has been chosen in the present enquiry.

The "nikṣepa" plays an important part in the post-canonical literature of the Śvetāmbara Jains and in later Digambara works. But we have to distinguish between this later phase ("post-canonical nikṣepa") and an earlier phase ("canonical nikṣepa"). The post-canonical nikṣepa is a dialectical technique - and as such it is not only employed but also explained. By contrast, the canonical nikṣepa (nikṣepa as found in the Śvetāmbara canon) is a pattern or a cluster of related patterns, and the very word "nikṣepa" (or a synonymous expression) does not occur. It was therefore only after a study of the post-canonical nikṣepa that the idea to isolate the nikṣepa area within the field of canonical dialectics came to our mind. This subject involves of course certain problems: In the field of canonical dialectics it is sometimes difficult to draw a line of distinction between nikṣepa matter and other matter. On the other hand, the canonical nikṣepas are simpler in their structure than the post-canonical nikṣepas.

Nikṣepas are found in many dogmatical works of the Jaina canon, but the nikṣepa material (canonical nikṣepa) is mainly found in three works: Bhagavatī (also called Vyākhyāprajñapti), Jīvābhigama, and Prajñāpanā. They cover together almost half of the entire Śvetāmbara canon. There are not very many ancient commentaries on these three works (they contain far less exegetical matter than several other canonical works). But in modern times, the Bhagavatī (as the most comprehensive and most important work

Even in the case of the classical nikṣepa it becomes at times difficult to separate a nikṣepa from its respective context. In principle, this difficulty increases the more we proceed in our "reverse movement". Eventually (in the earliest layers) the nikṣepa is just part of a greater unit of discussion, and the proposition of separate "nikṣepas" (or related structures) appears to be hazardous. No doubt, we have at times added bits of the immediate or further context, but such a procedure does not solve the problem in its entirety. There remains a gulf between a macroscopic analysis (as supplied recently by the Belgian scholar J. DELEU) and an analysis of disconnected, but morphologically related passages as undertaken in the present investigation. Broadly speaking, the study of micro-structures and the study of macro-structures supplement each other. However, the systematic coordination of both approaches would require a new initiative.

The main part of the thesis is formed by Chapter 5. This contains sixty "Entries", each consisting of a nikṣepa with or without pieces from the context added to it. Explanations etc. have been added to the individual Entries, but the general survey is contained in the preceding Chapter 4. Chapters 1-3 have the character of pariśiṣṭas or supplements, but were deliberately placed at the beginning. It is hoped that the numerous catalogues, charts, etc. found in several parts of the monograph will help the reader to find his way through this little known field of Indology.

BIBLIOGRAPHY AND ABBREVIATIONS¹

A MAIN SECTION

- | | |
|-------------------------|--|
| Abhayadeva | See <ĀgS Bhagavatī> in Section B. |
| Abhidhānarājendra | Ratlam 1913-1925, vols.I-VII. |
| Ācāra Cūrṇi | ŚS 1941. |
| Ācāra Ni. | See <SCSP Ācāra> in Section B. |
| AKM | Abhandlungen für die Kunde des Morgenlandes. |
| Ak.Wiss.Lit.Mainz | Verlag der Akademie der Wissenschaften und der Literatur in Mainz. |
| ALSDORF, Āryā | LUDWIG ALSDORF, The Āryā Stanzas of the Uttarajjhāyā, Ak.Wiss.Lit.Mainz 1966, pp.153-220. |
| ALSDORF, Ex.Lit. | LUDWIG ALSDORF, Jaina Exegetical Literature and the History of the Jaina Canon. Unpublished. |
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| ANIS | Alt- und Neu-Indische Studien, hrsg. vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg (1928 seqq.). |
| Anuyogadvāra Cūrṇi | Edition with Haribhadra's commentary on Sūtra and Cūrṇi. ĀgS 1928. Sūtra text not in full (only pratikas supplied). |
| Āvaśyaka Ni. Haribhadra | Āvaśyakasūtra with Nirukti and Haribhadra's commentary (on Sūtra and Nirukti) ĀgS 1916-1917. [a] Haribhadra's commentary, [b] the Nirukti version underlying his commentary. |
| Āvaśyaka Nirukti Cūrṇi | ŚS 1928. |

¹ Refer also to pp.143-48.

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- Bhā. Bhāṣya.
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PART I

T A B L E S

CHAPTER 1

SUBDIVISIONS IN THE RELEVANT CANONICAL WORKS

References, *dvāra-gāthās*, subdivisions, titles, and colophons are technical devices which need not be considered in each particular case. A study of the literary material in its entirety should, however, pay due attention to all these elements. In order to focus the problem and for the convenience of the reader (*sūtra*-references are given invariably in the *nikṣepa* passages edited by us) we supply below the subdivisions of the canonical works which are relevant to our study. They are taken from the *Suttāgame* edition (which basically agrees with the *Ṭikā* editions). References to the pages of the *Suttāgame* ed. ("S.I", "S.II") have also been given. A list of the works (and commentators) appears on this page, remarks on the individual works on pp.11-13 below.

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Mūlasūtra 3:	Nandī (Haribhadra, Malayagiri)
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4.	666	15.	705		
5.	667-669	16.	706	<u>30 (S.I, pp.905-910)</u>	
6.	670-672	17.	707	30.1.	823-824
7.	673	18.	708	2.	825
8.	674-681	19.	709	3.	826
9.	682-683	20.	710	4-11.	827
10.	684-686	21.	711		
		22.	712	<u>31 (S.I, pp.910-912)</u>	
<u>21 (S.I, pp.810-812)</u>		23.	713	31.1.	828
21.1.1.	687	24.	714	2.	829
2-10;				3.	830
2.1-10;		<u>25 (S.I, pp.851-898)</u>		4.	831
3.1-10;		25.1.	715-718	5.	832
4.1-10;	} 688	2.	719-722	6.	833
5.1-10;		3.	723-732	7.	834
6.1-10;		4.	733-744	8.	835
7.1-10;		5.	745-749	9-12.	836
8.1-10.		6.	750-784	13-16.	837
		7.	785-803	17-20.	838
<u>22 (S.I, pp.812-813)</u>		8.	804	21-24.	839
22.1.1-10;		9.	805	25-28.	840
2.1-10;		10.	806		
3.1-10;	} 689	11.	807	<u>32 (S.I, pp.912-913)</u>	
4.1-10;		12.	808	32.1.	841
5.1-10;				2-28.	842
6.1-10.		<u>26 (S.I, pp.898-903)</u>			
<u>23 (S.I, pp.813-814)</u>		26.1.	809-813	<u>33 (S.I, pp.913-916)</u>	
23.1.1-10;	} 690	2.	814	33.1.1.	843
2.1-10;		3.	815	2.	844
				3.	845

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33.1.4-11.	846	35.10.1-11;	} 858	38.9.1-11;	} 861
2.1-11.	847	11.1-11;		10.1-11;	
3.1-11;		12.1-11.		11.1-11;	
4.1-11;				12.1-11.	
5.1-11;		<u>36 (S.I, pp.930-931)</u>			
6.1-11;		36.1.1-11;	} 859	<u>39 (S.I, p.931)</u>	} 862
7.1-11;	848	2.1-11;		39.1.1-11;	
8.1-11;		3.1-11;		2.1-11;	
9.1-9;		4.1-11;		3.1-11;	
10.1-9;		5.1-11;		4.1-11;	
11.1-9;		6.1-11;		5.1-11;	
12.1-9.		7.1-11;		6.1-11;	
		8.1-11;		7.1-11;	
<u>34 (S.I, pp.916-925)</u>		9.1-11;		8.1-11;	
34.1.1.	849-850	10.1-11;		9.1-11;	
2.	851	11.1-11;		10.1-11;	
3-11.	852	12.1-11.		11.1-11;	
2.1-11;				12.1-11.	
3.1-11;		<u>37 (S.I, p.931^f)</u>			
4.1-11;		37.1.1-11;	} 860	<u>40 (S.I, pp.931-934)</u>	} 863
5.1-11;		2.1-11;		40.1.1-11.	
6.1-11;	853	3.1-11;		2.1-11;	
7.1-11;		4.1-11;		3.1-11;	
8.1-11;		5.1-11;		4.1-11;	
9.1-9;		6.1-11;		5.1-11;	
10.1-9;		7.1-11;		6.1-11;	
11.1-9;		8.1-11;		7.1-11;	
12.1-9.		9.1-11;		8.1-11;	
		10.1-11;		9.1-11;	
<u>35 (S.I, pp.925-930)</u>		11.1-11;		10.1-11;	} 864
35.1.1.	854-855	12.1-11.		11.1-11;	
2.	856			12.1-11;	
3-11.	857			13.1-11;	
2.1-11;		<u>38 (S.I, p.931)</u>			
3.1-11;		38.1.1-11;	} 861	14.1-11;	
4.1-11;		2.1-11;		15.1-11;	
5.1-11;	858	3.1-11;		16.1-11;	
6.1-11;		4.1-11;		17.1-11;	
7.1-11;		5.1-11;		18.1-11;	
8.1-11;		6.1-11;		19.1-11;	
9.1-11;		7.1-11;		20.1-11;	
		8.1-11;		21.1-11.	

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1-36 (Sāmaśaraṇa)

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1.	1-43	191-206		
2.	44-64	1. 207-208	1.	244-249
3.1.	65-80	2. 209-223	2.	250-256
2.	81-94	4. 224-225	3.	257-260
3.	95	5. 226-239	4.	261-262
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PRAJÑĀPANĀ (S.II, pp.265-533)

1.	1-78	3.14.	183	5.	246-279
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2.	145-146	17.	186	3.	291-297
3.	147-151	18.	187	4.	298-302
4.	152-171	19.	188	5.	303-319
5.	172	20.	189	6.	320-323
6.	173	21.	190-193	7.	324-325
7.	174	22.	194	8.	326-328
8.	175	23.	195	7.	329-336
9.	176	24.	196-210	8.	337-342
10.	177-179	25.	211	9.	343-352
11.	180	26.	212-216	10.	353-371
12.	181	27.	217	11.	372-404
13.	182	4.	218-245	12.	405-413

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13.	414-418	18.10.	542	25.	637
14.	419-424	11.	543	26.	638-639
15.1.	425-446	12.	544	27.	640
2.	447-459	13.	545	28.1.	641-649
16.	460-474	14.	546	2.1-3.	650
17.1.	475-485	15.	547	4.	651
2.	486-499	16.	548	5.	652
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5.	528-529	19.	551	8.1-2.	655
6.	530-531	20.	552	9-11.	656
18.1.	532	21.	553	12-13.	657
2.	533	22.	554	29.	658-660
3.	534	19.	555	30.	661-663
4.	535-536	20.	556-568	31.	664
5.	537	21.	569-581	32.	665
6.	538	22.	582-597	33.	666-673
7.	539	23.1.	598-609	34.	674-681
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1.	1-5	8.	1-64	(=Leumann 1-63)
2.	1-11	9.1.	1-17	
3.	1-15	2.	1-24	
4.	1-17 (=Leumann 1-12)	3.	1-15	
	1-29	4.	1-7	(=Leumann 1-12)
5.1.	1-100	10.	1-21	
2.	1-50	1.Cūlikā	1-18,	
6.	1-69		1-18	(=Leumann 1-17)
7.	1-57	2.Cūlikā	1-16	

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1.	1-48	6.	1-17	12.	1-47
2.	1 (prose, vs.1),	7.	1-30	13.	1-35
	2-22 (vss.2-46)	8.	1-20	14.	1-53
3.	1-20	9.	1-62	15.	1-16
4.	1-13	10.	1-37	16.	1-10, 1-17
5.	1-32	11.	1-32	17.	1-21

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18.	1-54	28.	1-36
19.	1-98	29.	1-73 (Charpentier 1-74)
20.	1-60	30.	1-37
21.	1-24	31.	1-21
22.	1-51 (Charpentier 1-49)	32.	1-111
23.	1-89	33.	1-25
24.	1-27	34.	1-61
25.	1-45	35.	1-21
26.	1-53	36.	1-271 (Charpentier 1-267)
27.	1-17		

NANDĪ (S.II, pp.1061-1083)

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ANUYOGADVĀRA (S.II, pp.1085-1163)

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KALPASŪTRA (S.II, *Parīṣiṣṭa* 1, pp.1-42)

(Jinacarita) 1-228

Gaṇaharāītherāvalī 1-5

Sāmāyārī 1-64

In the case of the thirteen works considered in the tables, differences in the traditional subdivision are minimal. - As far as the upper levels of the subdivision (all subdivisions except sūtras) are concerned, the traditional system was adopted for the modern editions and translations. It is only on the lowest level (sūtra level) that differences occur. The redactors of the Suttāgame edition have often split the traditional sūtras so that a greater total is obtained. In some cases they have also welded several smaller sūtras into one bigger sūtra. Splitting is still more conspicuous in the editions of the Jaina Āgama Series. However, all these deviations do not affect the system as such. In case of differences, the bigger sūtra (old or new arrangement) invariably presents an integral multiple of the smaller sūtras contained in it. Different totals are also obtained whenever one text supplies more (or less) textual matter than the other (e.g. due to the omission of spurious verses or sentences). But such differences are on the whole negligible. The situation changes only in those cases where modern scholars have adopted an entirely new system of subdivision on the

sūtra level, in order to make the textual matter more transparent for their readers. This was done by some European Indologists. - Terms (e.g. ajjhayaṇa) and titles (e.g. Logavijaya) could not be included in the tables. For the śataka and uddeśa titles in the Bhagavatī refer to DELEU pp.355-357. - The expression "Tīkā" is used for all the relevant commentaries (tīkā, vṛtti, etc.).

ĀCĀRA: 1.7 is called "vyavacchinna" by the author of the Tīkā. Through numbering is found in both, Suttāgame and Tīkā. The Tīkā has 402 sūtras (against 1086 in S.). JACOBI has edited and translated the work (Pali Text Society edition 1882; translation in SBE 22, 1884). He follows the sūtra division of the Tīkā, but his numbering is uddeśa-wise (uddeśa = "third figure": 1.1.1.1). SCHUBRING has edited Bambhacerāṃ in 1910, and changed the subdivision on the sūtra level.

SŪTRAKRĪTA: The Suttāgame edition has through numbering beside uddeśa-wise numbering (uddeśa = "third figure"), the Tīkā has only the latter system. JACOBI's translation (SBE 45, 1895) shows uddeśa-wise numbering, but sometimes the sūtras of the Tīkā have been split.

STHĀNA: Through numbering in Suttāgame and Tīkā. 783 sūtras in the latter, 1089 in the former.

SAMAVĀYA: 159 sūtras in the Tīkā, 275 in the Suttāgame edition.

BHAGAVATĪ: Through numbering in Suttāgame and Tīkā. 867 sūtras in both cases. In the Tīkā, the total is given as 868, but this is due to a mistake in counting (figure "90" not used, "91" follows after "89", ĀgS. p.118^b). WEBER edited in 1866/67 a section of 2.1. This is subdivided into "§§ 18-80" which are not identical with the sūtras (Weber's entire monograph is subdivided into §§). DELEU (1970) has, below the uddeśa level (uddeśa = "third figure"), one or two levels which replace the sūtra system. See DELEU p.11: "I completely dropped the sūtra counting of these editions..." - The tables demonstrate the enormous extent of the Bhagavatī. SCHUBRING (Kleine Schriften p.416) called it "eine fast unerschöpfliche Fundgrube für dogmatische, mythologische, historische Angaben" and DELEU (p.9) says "To the prospective reader this monumental text in fact presents itself as a kind of bewildering omnium gatherum of episodes, discussions, expositions, detached statements, calculations, references and quotations..."

AUPAPĀTIKA: The first block is invariably separated from the second on account of the colophon "samāsaraṇaṃ samattam". However, the sūtra subdivision of the Suttāgame edition is not found in the Tīkā. This has subdivision by "interpunctuation" (using the symbol "chaḥ"), but not by numbering. The chaḥ-interpunctuation is, however, not the basis of the sūtra subdivision in the Suttāgame edition. The paragraphs in LEUMANN's edition (1883) have (also) no support in the tradition.

JĪVĀBHIGAMA: Malayagiri's subdivision (DLJP No.50) is identical with that of the Suttāgame edition. - Note that in "paḍivattī" 3 the numbering of the uddeśas (1-3, 1-2, 1-2) is not continuous. The paḍivattī numbering itself starts afresh after paḍivattī 9 (sūtra 243). The second block (sūtras 244-272) is possibly a later addition.

PRAJÑĀPANĀ: Through numbering in Suttāgame and Jaina-Āgama-Series editions. 714 sūtras in the former, 2176 in the latter.

DAŚAVAĪKĀLIKA: There are slight differences (of various types) between Suttāgame - Tīkā - LEUMANN/SCHUBRING. The relevant details are, however, not required in the present context. Apart from very minor points which have no bearing on the problem of subdivision and numbering, SCHUBRING's edition (1932) is identical with LEUMANN's (1892).

UTTARĀDHYAYANA: Minor deviations in JACOBI's translation (SBE 45, 1895), which recur in identical form in CHARPENTIER's edition (1922). See the tables above.

NANDĪ: The Jaina Āgama Series edition has 120 sūtras against 59 sūtras in the Suttāgame edition. The Tīkā has also 59 sūtras.

ANUYOGADVĀRA: 140 sūtras in Haribhadra's Tīkā, 156 in Hemacandra Maladhārin's Tīkā, 153 in the Suttāgame edition, 606 in the Jaina-Āgama-Series.

KALPASŪTRA: The first section is traditionally regarded as a unit, but a general title is missing (the title "Jinacarita" was coined by Jacobi). Tīkā (e.g. Dharma-sāgara gaṇin), Suttāgame, and JACOBI (SBE 22, 1884) agree in their subdivision of "Jinacarita" and Sāmāyārī, but there is little agreement with respect to the Gaṇaharāiṭherāvalī.

CHAPTER 2

GENERAL CATALOGUE¹

We have prepared two registers for the canonical nikṣepa. The General Catalogue (this chapter) contains the complete canonical material, while the List of Entries (following chapter) considers only those nikṣepas which have been edited in Chapter 5. ----- The material of the General Catalogue is defined by its four sub-titles (pp.15, 22, 25, 27). The basic distinction is between "Sāmukha" (Nos.1-74) and "Nirāmukha" (Nos.75-124) respectively. Apart from this, the arrangement is based on the traditional order of the works where the nikṣepas occur (Sthāna, Samavāya, etc.) and on the places of the nikṣepas within the respective works (Sthāna 3, Sthāna 4, etc.). ----- A nikṣepa supplied in Chapter 5 in the form of an Entry (and listed in Chapter 3) has been provided with a double asterisk (*23*, i.e. No.23^{§5}). Here the number refers, not to the nikṣepa as such, but to a particular occurrence. Any additional occurrence of the same nikṣepa has been marked with a single asterisk (9*, i.e. No.9). ----- References to related passages (partial textual agreement, but no nikṣepa character) have not been included in the General Catalogue. They will be found in the respective Entries under the heading "Parallels" (e.g. compare p.95). ----- The basic information supplied in the General Catalogue consists of the "catch-word" (PURISE etc.) and the set of "determinants" (nāma etc.). However, sometimes more text has been given and sometimes less. Four Nirāmukha nikṣepas from the Bhagavatī (Nos.88-91) and almost all the Nirāmukha nikṣepas from Jīvābhigama and Prajñāpanā have been quoted in full as they do not appear as Entries. The character of the nikṣepa passages being not uniform, differences in the presentation could not be avoided. ----- Some nikṣepas are self-contained tracts of varying sizes, others inconspicuous elements embedded in long discussions. All these cases have been included in the General Catalogue. Different are the reference formulas (e.g. evaṃ jāva SUKKA-LESSĀ in No.86^{§45}, see p.124). Being merely extensions of a preceding nikṣepa (and resulting from the repetitive character of the material), they could not be considered as nikṣepas in their own right. It was not even necessary to include them always in the text of our Entries. ----- Eighteen nikṣepas have no execution in their canonical context (Nos.1-8, 14-16, 46, 47, 54, 56, 58, 67, 74). This material belongs to post-canonical works from which it was taken before the canon acquired its present shape. For details and references see Appendix

1 For the explanation of terms see the references in Appendix II.

V^b. Eleven out of these eighteen nikṣepas (designated below as "borrowings") belong to Sthāna (Nos.1-8 and 14-16): according to the number of determinants - three, four, five, ten - they were incorporated in Sthāna 3, 4, 5, 10. ----- Nikṣepas Nos.17, 18, 60, 65 are also incomplete (see Appendix VI). ----- A twofold distinction (BADDHELLAYA / MUKKELLAYA) is found in the Prajñāpanā nikṣepas Nos.102-109, a threefold distinction (añāie / apajjvasie) in the Prajñāpanā nikṣepas Nos.117-120. The phrase "kālaḥ keva-ciraṃ hoi" recurs repeatedly in both, Jīvābhigama (No.93 etc.) and Prajñāpanā (No.110 etc.).

(a) S Ā M U K H A I N S T A N C E S (Nos.1-74)

- 1 Sthāna 3.1.163, S.I, p.202. Borrowing. No execution.
tao INDĀ pa(nnattā), taṃ (jahā):
nām'-INDE¹ davv'-INDE² bhāv'-INDE³. SMC.: nām'-INDE¹ thavaṇa'-INDE² davv'-INDE³.
- 2 Sthāna 3.1.173, S.I, p.204. Borrowing. No execution.
tao PURISA-JĀYĀ pa(nnattā), taṃ (jahā):
nāma-PURISE¹ davva-PURISE² bhāva-PURISE³. SMC.: nāma-PURISE¹ thavaṇa-PURISE² davva-PURISE³.
- 3 Sthāna 3.2.204, S.I, p.209. Borrowing. No execution.
tivihe LOGE pannatte, taṃ (jahā):
nāma-LOGE¹ thavaṇa-LOGE² davva-LOGE³.
- 4 Sthāna 4.1.321, S.I, p.226. Borrowing. No execution.
cauvvihe PAMĀNE pa(nnatte), taṃ (jahā):
davva-PPAMĀNE¹ khetta-PPAMĀNE² kāla-PPAMĀNE³ bhāva-PPAMĀNE⁴.
- 5 Sthāna 4.1.324, S.I, p.227. Borrowing. No execution.
cauvvihe SAMSĀRE pa(nnatte), taṃ (jahā):
davva-SAMSĀRE¹ khetta-SAMSĀRE² kāla-SAMSĀRE³ bhāva-SAMSĀRE⁴.
- 6 Sthāna 4.1.339, S.I, p.229. Borrowing. No execution.
cauvvihā OGĀHANĀ pa(nnattā), taṃ (jahā):
davv'-OGĀHANĀ¹ khet'-OGĀHANĀ² kāl'-OGĀHANĀ³ bhāv'-OGĀHANĀ⁴.
- 7 Sthāna 4.2.372, S.I, p.234. Borrowing. No execution. *savva* opposed to *ekka*.
cattāri SAVVĀ pa(nnattā), taṃ (jahā):
nāma-SAVVAE¹ thavaṇa-SAVVAE² āesa-SAVVAE³ niravasesa-SAVVAE⁴.
- 8 Sthāna 4.2.383, S.I, p.238. Borrowing. No execution.
cauvvihe SACCE pa(nnatte), taṃ (jahā):
nāma-SACCE¹ thavaṇa-SACCE² davva-SACCE³ bhāva-SACCE⁴.

- 9* Sthāna 5.3.530, S.I, pp.265-66. davvao. Execution in 4 lines. See No.23^{§5}.
 se [̄DHAM'-ATTHIKĀE] samāsao pañcavihe pa(nnatte), taṃ (jahā):
davvao¹ khettāo² kālo³ bhāvao⁴ ḡṇao⁵.
- 10* Sthāna 5.3.530, S.I, p.266. davvao. Execution in 2 lines. See No.24^{§6}.
 (se [̄ADHAM'-ATTHIKĀE] samāsao pañcavihe pannatte, taṃ jahā:
davvao¹ khettāo² kālo³ bhāvao⁴ ḡṇao⁵.)
- 11* Sthāna 5.3.530, S.I, p.266. davvao. Execution in 2 lines. See No.25^{§7}.
 (se [̄ĀGĀS'-ATTHIKĀE] samāsao pañcavihe pannatte, taṃ jahā:
davvao¹ khettāo² kālo³ bhāvao⁴ ḡṇao⁵.)
- 12* Sthāna 5.3.530, S.I, p.266. davvao. Execution in 3 lines. See No.26^{§8}.
 (se [̄JĪV'-ATTHIKĀE] samāsao pañcavihe pannatte, taṃ jahā:
davvao¹ khettāo² kālo³ bhāvao⁴ ḡṇao⁵.)
- 13* Sthāna 5.3.530, S.I, p.266. davvao. Execution in 4 lines. See No.27^{§9}.
 (se [̄POGGAL'-ATTHIKĀE] samāsao pañcavihe pannatte, taṃ jahā:
davvao¹ khettāo² kālo³ bhāvao⁴ ḡṇao⁵.)
- 14 Sthāna 5.3.540, S.I, p.268. Borrowing. No execution.
 pañcavihe ANANTE pa(nnatte), taṃ (jahā):
nāmĀNANTAE¹ thavanĀNANTAE² davvĀNANTAE³ ḡṇanĀNANTAE⁴ paesĀNANTAE⁵.
- 15 Sthāna 10.985, S.I, p.307. Borrowing. No execution.
 dasavihe ANANTAE pa(nnatte), taṃ (jahā):
nāmĀNANTAE¹ thavanĀNANTAE² davvĀNANTAE³ ḡṇanĀNANTAE⁴ paesĀNANTAE⁵
egao⁶ NANTAE⁶ duhao⁷ NANTAE⁷ desa-vitthārĀNANTAE⁸ savva-vitthārĀNANTAE⁹
sāsayĀNANTAE¹⁰.
- 16 Sthāna 10.1008, S.I, p.308. Borrowing (verse). No execution. See No.56.
 dasavihe SACCE pa(nnatte), taṃ (jahā):
 "janavaya¹ sammaya² thavanā³ nāme⁴ rūve⁵ paducca-SACCE⁶ ya
 vavahāra⁷ bhāva⁸ joge⁹, dasame ovamma-SACCE ya."
- 17 Samavāya 213, S.I, p.363. List of determinants only.
 "... Thāne naṃ davva-ḡṇa-khetta-kāla-pajjava-pay'atthānaṃ ..."
- 18 Samavāya 215, S.I, p.364. List of determinants only.
 "Viyāhe naṃ ... davva-ḡṇa-khetta-kāla-pajjava-padesa-parināma-jahatthiya-
bhāva-aṇugama-nikkheva-naya-ppamāṇa- ... -payāsiyāṇaṃ ..."
- *19* Bhagavatī 2.1.90, S.I, p.420. davvao. Execution in 9 lines. § 1.
 evaṃ khalu mae, Khandayā, cauvvihe LOE pannatte, taṃ jahā:
davvao¹ khettāo² kālo³ bhāvao⁴.

- *20* Bhagavatī 2.1.90, S.I, p.420. davvao.. Execution in 7 lines. § 2.
evam khalu (mae, Khandayā, cauvvihe JĪVE pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴.)
- *21* Bhagavatī 2.1.90, S.I, p.420. davvao. Execution in 6 lines. § 3.
Khandayā, mae evam khalu cauvvihā SIDDHĪ pa(nnattā), tam (jahā):
davvao¹ khettāo² kālaō³ bhāvao⁴).
- *22* Bhagavatī 2.1.90, S.I, pp.420-21. davvao. Execution in 5 lines. § 4.
(evam khalu mae, Khandayā, cauvvihe SIDDHE pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴.)
- *23* Bhagavatī 2.10.117, S.I, pp.433-34. davvao. Execution in 3 lines. § 5.
See No.9.
se [DHAMM'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴ gunao⁵.
- *24* Bhagavatī 2.10.117, S.I, p.434. davvao. Execution in 1 line. § 6.
See No.10.
(se [ADHAMM'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴ gunao⁵.)
- *25* Bhagavatī 2.10.117, S.I, p.434. davvao. Execution in 3 lines. § 7.
See No.11.
(se [ĀGĀS'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴ gunao⁵.)
- *26* Bhagavatī 2.10.117, S.I, p.434. davvao. Execution in 3 lines. § 8.
See No.12.
se [JĪV'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ (khettāo² kālaō³ bhāvao⁴) jāva gunao⁵.
- *27* Bhagavatī 2.10.117, S.I, p.434. davvao. Execution in 3 lines. § 9.
See No.13.
se [POGGAL'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ khettāo² kālaō³ bhāvao⁴ gunao⁵.
- *28* Bhagavatī 5.7.217, S.I, pp.484-85. Irregular. Execution in 4 lines. § 47.
"eyassa nam, bhante, davva-tṭhān'-ĀUYASSA¹ khetta-tṭhān'-ĀUYASSA² ogāhana-
tṭhān'-ĀUYASSA³ bhāva-tṭhān'-ĀUYASSA⁴ kayare 2 (kayarehinto) (appā vā bahuyā
vā tullā vā) jāva visesāhiyā vā?"
- *29* Bhagavatī 7.1.268, S.I, p.511. Irregular. Execution in 17 lines. § 48.
"aha, bhante, khettāIKKANTASSA¹ kālāIKKANTASSA² maggāIKKANTASSA³
pamānāIKKANTASSA⁴ PĀṆA-BHOYANASSA ke atṭhe pannatte?"

- 30* Bhagavatī 8.2.321, S.I, pp.545-46. davvao. Execution in 3 lines. See No.70^{§17}.
 "Goyamā, se [ĀBHINIBOHIYA-NĀNE] samāsao cauvihe pa(nnatte), taṃ jahā:
davvao¹ khettao² (p.546) kālao³ bhāvao⁴.
- 31* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 3 lines. See No.72^{§19}.
 "Goyamā, se [SUYA-NĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ 4 (khettao² kālao³ bhāvao⁴).
- 32* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 2 lines. See No.66^{§14}.
 "Goyamā, se [OHI-NĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ 4 (khettao² kālao³ bhāvao⁴).
- 33* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 1 line. See No.68^{§15}.
 "Goyamā, se [MAṆA-PAJJAVA-NĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ 4 (khettao² kālao³ bhāvao⁴).
- 34* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 2 lines. See No.69^{§16}.
 "Goyamā, se [KEVALA-NĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ khettao² kālao³ bhāvao⁴.
- *35* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 3 lines. § 10.
 "Goyamā, se [MAI-ANNĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ khettao² kālao³ bhāvao⁴.
- *36* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 3 lines. § 11.
 "Goyamā, se [SUYA-ANNĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ 4 (khettao² kālao³ bhāvao⁴).
- *37* Bhagavatī 8.2.321, S.I, p.546. davvao. Execution in 2 lines. § 12.
 "Goyamā, se [VIBHANGA-NĀNE] samāsao cauvihe pannatte, taṃ jahā:
davvao¹ 4 (khettao² kālao³ bhāvao⁴).
- *38^a* Bhagavatī 11.10.419, S.I, p.631. davva-loga. Execution in 10 lines. § 20 A.
 "Goyamā, cauvihe LOE pannatte, taṃ jahā:
davva-LOE¹ khetta-LOE² kāla-LOE³ bhāva-LOE⁴."
- *38^b* Bhagavatī 11.10.419, S.I, p.632. davvao. Execution in 8 lines. § 20 B.
No programme.
- *39* Bhagavatī 13.7.495, S.I, pp.692-93. davva-loga. Execution in 12 lines. § 21.
 "Goyamā, pañcavihe pannatte, taṃ jahā:
davv'-ĀVĪCIYA-MARANE¹ khett'-ĀVĪCIYA-MARANE² kāl'-ĀVĪCIYA-MARANE³
bhav'-ĀVĪCIYA-MARANE⁴ bhāv'-ĀVĪCIYA-MARANE⁵."

- *40* Bhagavatī 13.7.495, S.I, p.693. davva-loga. Execution in 6 lines. § 22.
 "Goyamā, pañcavihe pannatte, taṃ jahā:
davv'-OHI-MARANE¹ khet'-OHI-MARANE² (kāl'-OHI-MARANE³ bhav'-OHI-MARANE⁴)
jāva bhāv'-OHI-MARANE⁵."
- *41* Bhagavatī 13.7.495, S.I, p.693. davva-loga. Execution in 6 lines. § 23.
 "Goyamā, pañcavihe pannatte, taṃ jahā:
davv'-ĀINTIYA-MARANE¹ khet'-ĀINTIYA-MARANE² (kāl'-ĀINTIYA-MARANE³
bhav'-ĀINTIYA-MARANE⁴). jāva bhāv'-ĀINTIYA-MARANE⁵."
- *42* Bhagavatī 14.7.522, S.I, pp.703-04. Irregular. Execution in 31 lines. § 49.
 "Goyamā, chavvihe tullae pannatte, taṃ jahā:
davva-tullae¹ khetta-tullae² kāla-tullae³ bhava-tullae⁴ bhāva-tullae⁵
saṃthāna-tullae⁶."
- *43* Bhagavatī 17.3.597, S.I, p.757. davva-loga. Execution in 11 lines. § 24.
 "Goyamā, pañcavihā EYANĀ pa(nnattā), taṃ jahā:
davv'-EYANĀ¹ khet'-EYANĀ² kāl'-EYANĀ³ bhav'-EYANĀ⁴ bhāv'-EYANĀ⁵."
- *44* Bhagavatī 18.3.619, S.I, p.768. davva-loga. Execution in 12 lines. § 25.
 "Māgandiyaputtā, duvihe BANDHE pa(nnatte), taṃ (jahā):
davva-BANDHE¹ ya bhāva-BANDHE² ya."
- *45* Bhagavatī 18.10.645, S.I, pp.780-81. davva-loga. Execution in 8 lines. § 26.
 "se nuṇaṃ te, Somilā, bambhannaesu naesu duvihā MĀSĀ pa(nnattā), taṃ (jahā):
davva-MĀSĀ¹ ya kāla-MĀSĀ² ya."
- 46 Bhagavatī 19.9.659, S.I, p.789. davva-loga. No execution.
 "Goyamā, pañcavihe KARANE pannatte, taṃ jahā:
davva-KARANE¹ khetta-KARANE² kāla-KARANE³ bhava-KARANE⁴ bhāva-KARANE⁵."
- 47 Bhagavatī 19.9.659, S.I, p.789. davva-loga. No execution.
 "Goyamā, pañcavihe [NERAIYĀNAM] KARANE pa(nnatte), taṃ (jahā):
 [NERAIYĀNAM] davva-KARANE¹ ([NERAIYĀNAM] khetta-KARANE² [NERAIYĀNAM]
kāla-KARANE³ [NERAIYĀNAM] bhava-KARANE⁴) jāva [NERAIYĀNAM] bhāva-KARANE⁵."
- *48* Bhagavatī 20.5.669, S.I, p.801. davva-loga. Execution in 6 lines. § 27.
 "Goyamā, cauvihe PARAMĀNŪ pa(nnatte), taṃ (jahā):
davva-PARAMĀNŪ¹ khetta-PARAMĀNŪ² kāla-PARAMĀNŪ³ bhāva-PARAMĀNŪ⁴."
- 49* Bhagavatī 25.7.801, S.I, p.894. davva-loga. Execution in 8 lines. See No.53^{§29}.
 "OMOYARIYĀ duvihā pa(nnattā), taṃ (jahā):
davv'-OMOYARIYĀ¹ ya bhāv'-OMOYARIYĀ² ya."

- 50* Bhagavatī 25.7.803, S.I, p.897. davva-loga. Execution in 10 lines. See No.55^{§30}
 "VIUSAGGE duvihe pa(nnatte), taṃ (jahā):
davva-VIUSAGGE¹ ya bhāva-VIUSAGGE² ya."
- *51* Jñātādharmakathā 1.5.62, S.I, p.997. davva-loga. Execution in 4 lines. § 28.
 "se vi ya SOE duvihe pannatte, taṃ jahā:
davva-SOE¹ ya bhāva-SOE² ya."
- 52* Aupapātika 16, S.II, p.8. davva-loga. Execution in 4 lines. See No.73^{§33}.
 "se ya PADIBANDHE cauvihe pannatte, taṃ jahā:
davvao¹ khittao² kālo³ bhāvo⁴."
- *53* Aupapātika 18, S.II, pp.8-9. davva-loga. Execution in 13 lines. § 29.
 See No.49.
 "2 (OMOYARIYĀ) duvihā pannattā, taṃ jahā:
davv'-OMOYARIYĀ¹ ya bhāv'-OMOYARIYĀ² ya."
- 54 Aupapātika 18, S.II, p.9. davva-loga. No execution.
 "2 (BHIKKHĀ-YARIYĀ) aṇeḡa-vihā pannattā, taṃ jahā:
davvābhiggaha-CARAE¹ khettābhiggaha-CARAE² kālābhiggaha-CARAE³
bhāvābhiggaha-CARAE⁴ ukkhitta-CARAE⁵ nikkhitta-CARAE⁶ ukkhitta-
nikkhitta-CARAE⁷ nikkhitta-ukkhitta-CARAE⁸ vattijjamāna-CARAE⁹
sāharijjamāna-CARAE¹⁰ uvanīya-CARAE¹¹ avanīya-CARAE¹² uvanīya-
avanīya-CARAE¹³ avanīya-uvanīya-CARAE¹⁴ samsattha-CARAE¹⁵
asamsattha-CARAE¹⁶ taj-jāya-samsattha-CARAE¹⁷ annāya-CARAE¹⁸
mona-CARAE¹⁹ dittha-lābhie²⁰ adittha-lābhie²¹ puttha-lābhie²²
aputtha-lābhie²³ bhikkha-lābhie²⁴ abhikkha-lābhie²⁵ anna-gilāyae²⁶
ovanihie²⁷ parimiya-pindavāie²⁸ suddh'esanie²⁹ samkhā-yattie³⁰."
- *55* Aupapātika 19, S.II, p.12. davva-loga. Execution in 12 lines. § 30.
 See No.50.
 "2 (VIUSSAGGE) duvihe pannatte, taṃ jahā:
davva-VIUSSAGGE¹ / ya / bhāva-VIUSSAGGE² ya."
- 56 Prajñāpanā 11.388, S.II, p.399. davva-loga. No execution. See No.16.
 "Goyamā, dasavihā pannattā, taṃ jahā:
jaṇavaya-SACCĀ¹ sammaya-SACCĀ² thavaṇa-SACCĀ³ nāma-SACCĀ⁴ rūva-SACCĀ⁵
paducca-SACCĀ⁶ vavahāra-SACCĀ⁷ bhāva-SACCĀ⁸ joga-SACCĀ⁹ ovamma-SACCĀ¹⁰."
- a verse:
 < jaṇavaya¹ sammaya² thavaṇā³ nāme⁴ rūve⁵ paducca-SACCE⁶ ya
vavahāra⁷ bhāva⁸ joge⁹, dasame ovamma-SACCE¹⁰ ya.>

- *57* Prajñāpanā 15.2.452-59, S.II, pp.420-25. davva-loga. Execution in 154 lines.
§ 31.
"Goyamā, duvihā pannattā, taṃ jahā:
davv'-INDIYĀ¹ ya bhāv'-INDIYĀ² ya."
- 58 Prajñāpanā 35.683, S.II, p.521. davvao. No execution.
"Goyamā, cauvvihā VEYANĀ pannattā, taṃ jahā:
davvao¹ khettao² kālo³ bhāvao⁴."
- 59* Jambūdvīpa 2.31, S.II, p.552. davva-loga. Execution in 8 lines. See No.73^s33.
"se PADIBANDHE cauvvihe bhavai, taṃ jahā:
davvao¹ khettao² kālo³ bhāvao⁴."
- 60 Daśavaikālika 8.vs.35, S.II, p.967. Interpolated stanza (SCHUBRING, Kleine Schriften, p.170, note 1), containing the phrase "khettaṃ kālaṃ ca".
balaṃ thāmaṃ ca pehāe, saddhā āruggam (^oā-m-ā^o) appaṇo
khettaṃ kālaṃ ca vinnāya, taḥ'appāṇaṃ nijaṇṇajae.
- *61* Uttarādhyayana 24.vss.6-7, S.II, p.1022. davvao. Execution in vs.7. § 13.
davvao¹ khettao² c'eva, kālo³ bhāvao⁴ taḥā
JAYANĀ cauvvihā vuttā, taṃ me kittayao suṇa. (vs.6)
- *62* Uttarādhyayana 30.vss.14-24, S.II, pp.1036-37. davva-loga. Execution in vss. 15-24. § 32.
OMOYARANAM pañcahā, samāseṇa viyāhiyaṃ
davvao¹ khetta²-kāleṇaṃ³, bhāveṇaṃ⁴ pajjavehi⁵ ya. (vs.14)
- *63* Uttarādhyayana 33.vss.16-25, S.II, p.1045. Irregular. No execution. § 50.
eyāo mūla-payadīo uttarāo ya āhiyā.
PAES'-AGGAM khetta¹ kāle² ya bhāvam³ ca uttaraṃ suṇa. (16)
- *64* Uttarādhyayana 36.vss.3,11-250, S.II, pp.1049-59. Irregular. No execution.
§ 51.
davvao¹ khettao² c'eva, kālo³ bhāvao⁴ taḥā
parūvaṇā tesim bhava, JIVĀNAM AJIVĀNA ya. (vs.3)
- 65 Nandī 12.vs.61 (and 62), S.II, p.1065.
kāle¹ caṇḥa vuddhī, kālo¹ bhaiyavvu khitta²-vuddhīe
vuddhie davva³-pajjavā, bhaiyavvā khitta²-kālā¹ u. (vs.61)
suhuma ya hoi kālo, tatto suhumayaraṃ havai khittam.
aṅgula-sedhī-mitte, osappiṇio asaṃkhijjā. (vs.62)

- *66* Nandī 16, S.II, p.1065. davvao. Execution in 7 lines. § 14. See No.32.
 taṃ [OHI-NĀNAM] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- 67 Nandī 17.vs.63, S.II, p.1066. davvao. No execution.
 "OHI bhava-paccaio, guṇa-paccaio ya vaṇṇio duviho.
 tassa ya bahu vigappā, davve¹ khitte² ya kāle³ ya."
- *68* Nandī 18, S.II, p.1067. davvao. Execution in 14 lines. § 15. See No.33.
 taṃ [MAṆA-PAJJAVA-NĀNAM] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- *69* Nandī 22, S.II, p.1068. davvao. Execution in 5 lines. § 16. See No.34.
 taṃ [KEVALA-NĀNAM] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- *70* Nandī 37, S.II, pp.1071-72. davvao. Execution in 4 lines. § 17. See No.30.
 taṃ [ĀBHINIBOHIYA-NĀNAM] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- *71* Nandī 43, S.II, p.1073. davvao. Execution in 8 lines. § 18.
 taṃ [SAMMA-SUYAM] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- *72* Nandī 58, S.II, p.1083. davvao. Execution in 4 lines. § 19. See No.31.
 se [SUYA-NĀNE] samāsao cauvvihe pannatte, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- *73* Kalpasūtra 118, S.II. (Pariśiṣṭa 1), p.22. davva-loga. Execution in 8 lines.
 § 33. See Nos.52 and 59.
 "se ya PADIBANDHE cauvvihe pannatte, taṃ jahā:
davvao¹ khittao² kālo³ bhāvao⁴.
- 74 Kalpasūtra 128, S.II. (Pariśiṣṭa 1), p.23. davva-loga. No execution. Compare
 Āvaśyaka Nir yukti 1059.
 "... gae se [Mahāvīre] bhāv¹-UJJOE¹ davv¹-UJJOYAM² karissāmo."

(b) NIRĀMUKHA INSTANCES IN THE BHAGAVATĪ
 (Nos.75-91)

- *75* Bhagavatī 1.1.15, S.I, pp.386-87. Execution in 2 lines. § 34. See No.92.
 "ASURA-KUMĀRĀ naṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"
 Determinants: davvao¹ khettao² kālo³ bhāvao⁴.

- *76* Bhagavatī 1.1.15, S.I, p.387. Execution in 4 lines. § 35. See No.92.
 "PUDHAVI-KĀIYĀ (ṇaṃ, bhante,) kiṃ (ĀHĀRAM) ĀHĀRENTI?"
Determinants: davvao¹ khettāo² kālo³ bhāvao⁴.
- *77* Bhagavatī 1.7.61, S.I, p.406. Execution in 2 lines. § 36.
 "JĪVE ṇaṃ, bhante, GABBHAM VAKKAMAMĀNE kiṃ sa-indie vakkamai, aṇ-indie vakkamai?" "Goyamā, siya sa-indie vakkamai, siya aṇ-indie vakkamai."
 "se keṇ'aṭṭheṇaṃ, bhante, evaṃ vuccai: siya sa-indie vakkamai, siya aṇ-indie vakkamai?"
Determinants: davv'-indiyāim¹ bhāv'-indiyāim².
- For nikṣepa Z[§]Z see p.159.
- *78* Bhagavatī 2.1.85, S.I, p.416. Execution in 6 lines. § 37. See No.92.
 "kiṃ ṇaṃ, bhante, JĪVĀ Ā(NAMANTI VĀ) PĀ(NAMANTI VĀ) U(SSASANTI VĀ) NĪ(SASANTI VĀ)?"
Determinants: davvao¹ khettāo² kālo³ bhāvao⁴.
- *79* Bhagavatī 5.8.220, S.I, p.486. Execution in 4 lines. § 38. See the Entry.
- *80* Bhagavatī 5.8.220, S.I, pp.486-87. Execution in 9 lines. § 39. See the Entry.
- *81* Bhagavatī 5.8.220, S.I, p.487. Execution in 5 lines. § 40. See the Entry.
- *82* Bhagavatī 7.2.273, S.I, p.514. Execution in 2 lines. § 41.
 "JĪVĀ ṇaṃ, bhante, kiṃ sāsaya a-sāsaya?" "Goyamā, JĪVĀ siya sāsaya siya a-sāsaya." "se keṇ'aṭṭheṇaṃ, bhante, evaṃ vuccai: JĪVĀ siya sāsaya siya a-sāsaya?"
Determinants: davv'-aṭṭhayāe¹ bhāv'-aṭṭhayāe².
- *83* Bhagavatī 8.9.347, S.I, p.564. Execution in 5 lines. § 42.
 "jīvassa ṇaṃ, bhante, puḍhavi-kāiyatte no-puḍhavi-kāiyatte puṇar avi puḍhavi-kāiyatte PUDHAVI-KĀIYA-EG'-INDIYA-ORĀLIYA-SARĪRA-PPAOGA-BANDH'-ANTARAM kālo¹ kevac-ciraṃ hoi?"
Determinants: kālo¹ khettāo².
- *84* Bhagavatī 8.9.347, S.I, p.564. Execution in 3 lines. § 43.
 VAṆASSAI-KĀIYĀṆAṆA: ("jīvassa ṇaṃ, bhante, vaṇassai-kāiyatte no-vaṇassai-kāiyatte puṇar avi vaṇassai-kāiyatte VAṆASSAI-KĀIYA-EG'-INDIYA-ORĀLIYA-SARĪRA-PPAOGA-BANDH'-ANTARAM kālo¹ kevac-ciraṃ hoi?"
Determinants: kālo¹ khettāo².
- *85* Bhagavatī 8.9.348, S.I, p.567. Execution in 3 lines. § 44.
 "ĀHĀRAGA-SARĪRA-PPAOGA-BANDH'-ANTARAM ṇaṃ, bhante, kālo¹ kevac-ciraṃ hoi?"
Determinants: kālo¹ khettāo².

- *86* Bhagavatī 12.5.449, S.I, p.664. Execution in 2 lines. § 45.
 "KANHA-LESĀ ṇaṃ, bhante, kai-vannā 4 (kai-gandhā kai-rasā kai-phāsā)
 pa(nnattā)?"
Determinants: davva-LESAM¹ paḍucca, bhāva-LESAM² paḍucca.
- *87* Bhagavatī 14.4.512, S.I, p.699. Execution in 3 lines. § 46.
 "PARAMĀNUPOGGALE ṇaṃ, bhante, kiṃ carime a-carime?"
Determinants: davv'-ādesenaṃ¹ khett'-ādesenaṃ² kāl'-ādesenaṃ³ bhāv'-ādesenaṃ⁴.
- 88 Bhagavatī 25.2.722, S.I, p.854. Execution in 4 lines. Note the reference within the reference (printed in small size).
 "JIVE ṇaṃ, bhante, jāiṃ davvāiṃ orāliya-sarīrattāe geṇhai tāiṃ kiṃ ṭhiyāiṃ
 geṇhai a-ṭhiyāiṃ geṇhai?" "Goyamā, ṭhiyāiṃ pi geṇhai a-ṭhiyāiṃ pi geṇhai."
 "tāiṃ, bhante, kiṃ davvao¹ geṇhai, khettao² geṇhai, kāla³ geṇhai, bhāvao⁴
 geṇhai?"
 "Goyamā,
davvao¹ vi geṇhai, khettao² vi geṇhai, kāla³ vi geṇhai, bhāvao⁴ vi geṇhai.
 - tāiṃ davvao¹: aṇanta-paesiyaṃ davvāiṃ. khettao²: asaṃkhejja-paes'-
 ogādhāiṃ. evaṃ jahā Pannavaṇāe paḍhame āhār'uddesae [Prajñāpanā 28.1.642:
kāla³: annayara-ṭṭhiyāiṃ no a-putṭhāiṃ āhārenti/geṇhai jahā
 Bhās'uddesae (Prajñāpanā 11.396: "jāiṃ, bhante, putṭhāiṃ geṇhai tāiṃ
 kiṃ ti-disiṃ geṇhai jāva chad-disiṃ geṇhai?" "Goyamā,)] jāva nivvāghāeṇaṃ
 chad-disiṃ. vāghāyaṃ paḍucca: siya ti-disiṃ, siya cau-disiṃ, siya pañca-
 disiṃ."
- 89 Bhagavatī 25.6.758, S.I, p.877. Execution in 2 lines.
 "PULĀE ṇaṃ, bhante, kiṃ sa-liṅge hojjā, anna-liṅge hojjā, gihi-liṅge hojjā?"
 "Goyamā,
davva-LIṆGAM¹ paḍucca: sa-liṅge vā hojjā, anna-liṅge vā hojjā, gihi-liṅge vā
 hojjā. - bhāva-LIṆGAM² paḍucca: niyamaṃ sa-liṅge hojjā."
 evaṃ jāva SINĀE. // 758 //
- 90 Bhagavatī 25.6.779, S.I, p.884. Execution in 3 lines.
 "PULĀGASSA ṇaṃ, bhante, kevaiaṃ kālāṃ antaraṃ hoi?"
 "Goyamā,
 jahannaṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālāṃ aṇantaṃ osappiṇi-

ussappiṇṇo kālo¹. - khettā²: av'addhaṃ poggala-pariyaṭṭaṃ des'-ūṇaṃ."
evaṃ jāva NIYANTHASSA.

- 91 Bhagavatī 25.7.787, S.I, pp.887-88. Execution in 2 lines.

"PARIHĀRA-VISUDDHIYA-SAMJAE ṇaṃ, bhante, kiṃ pucchā (sa-liṅge hojjā,
anna-liṅge hojjā, gihi-liṅge hojjā)?"

"Goyamā,

davva-LIṆGA¹ pi, bhāva-LIṆGA² pi paḍucca: sa-liṅge hojjā, no anna-liṅge
hojjā, no gihi-liṅge hojjā."

- (c) N I R Ā M U K H A I N S T A N C E S I N T H E J Ī V Ā B H I G A M A
(Nos.92-100)

- 92 Jīvābhigama 1.13, S.II, pp.107-108. Execution in 32 lines (see § 34, § 35,
§ 37). Also compare Nos.101, 122, 123.

"te ṇaṃ, bhante, JĪVĀ kim ĀHĀRAM ĀHĀRENTI?"

- 93 Jīvābhigama 1.43, S.II, p.118. Execution in 3 lines.

"THĀVARE ṇaṃ, bhante, THĀVARE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappiṇṇo
avasappiṇṇo kālo¹. khettā²: aṇantā loyā asaṃkhejjā puggala-pariyaṭṭā,
te ṇaṃ puggala-pariyaṭṭā āvaliyāe asaṃkhejjai-bhāgo."

- 94 Jīvābhigama 1.43, S.II, p.118. Execution in 2 lines.

"TASE ṇaṃ, bhante, TASE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappiṇṇo avasappiṇṇo kālo¹. khettā²: asaṃkhejjā logā."

- 95 Jīvābhigama 2.59, S.II, p.126. Execution in 2 lines.

..., sesāṇaṃ (ĀU-KKĀIYĀ, TEU-KKĀIYĀ, VĀU-KKĀIYĀ, ṇaṃ, bhante, kālo¹
kevac-ciraṃ hoi?"

"Goyamā,)

jaha(nneṇaṃ) anto(-muhuttaṃ), ukko(seṇaṃ) asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇī-osaṇṇiṇi kālo¹. khettā²: asaṃkhejjā loyā."

96 Jīvābhigama 5.232, S.II, p.244. Execution in 3 lines.

"SUHUMASSA ṇaṃ, bhante, kevaiyaṃ kālaṃ antaraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-mu(huttaṃ), ukko(seṇaṃ) asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇī-osaṇṇiṇi kālo¹. khettā²: aṅgussa asaṃkhejjai-bhāgo."

97 Jīvābhigama 5.235, S.II, p.244. Execution in 4 lines.

"BĀYARE ṇaṃ, bhante, BĀYARE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jaha(nneṇaṃ) anto(-muhuttaṃ), ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇī-osaṇṇiṇi kālo¹. khettā²: aṅgussa asaṃkhejjai-bhāgo."

98 Jīvābhigama 1.247, S.II, p.252. Execution in 3 lines.

"CHAUMATTHA-ĀHĀRAE ṇaṃ, (bhante, CHAUMATTHA-ĀHĀRAE tti kālo¹) jāva
kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ khuddāgaṃ bhava-ggahaṇaṃ du-sama'-ūṇaṃ, ukko(seṇaṃ) asaṃkhejjaṃ
kālaṃ (asaṃkhejjāo ussappaṇī-osaṇṇiṇi) jāva kālo¹. khettā²: aṅgussa
asaṃkhejjai-bhāgo."

99 Jīvābhigama 3.253, S.II, pp.254-55. Execution in 3 lines.

BĀYARĀ ("BĀYARE ṇaṃ, bhante, BĀYARE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,)

jaha(nneṇaṃ) anto(-muhuttaṃ), ukko(seṇaṃ) asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇī-osaṇṇiṇi kālo¹. khettā²: aṅgussa asaṃkhejjai-bhāgo."

100 Jīvābhigama 9.271, S.II, p.262. Execution in 3 lines.

"PUḌHAVI-KĀIE ṇaṃ, bhante, PUḌHAVI-KĀIE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jaha(nneṇaṃ) anto(-muhuttaṃ), ukko(seṇaṃ) asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappiṇī-osappiṇīo kālo¹. khettāo²: asaṃkhejjā loyā."

(d) NIRĀMUKHA INSTANCES IN THE PRAJÑĀPANĀ
(Nos.101-124)

- 101 Prajñāpanā 11.395, S.II, pp.401-02. Execution in 33 lines (for the rest of the execution see § 34, § 35, § 37). Also compare Nos.92, 122, and 123.

"JĪVE ṇaṃ, bhante, jāiṃ dāvvaṃ bhāsattāe giṇhai tāiṃ kiṃ ṭhiyāiṃ giṇhai, a-ṭhiyāiṃ giṇhai?" "Goyamā, ṭhiyāiṃ giṇhai, no a-ṭhiyāiṃ giṇhai." "jāiṃ, bhante, ṭhiyāiṃ giṇhai tāiṃ kiṃ dāvva¹ giṇhai, khettāo² giṇhai, kālo³ giṇhai, bhāvao⁴ giṇhai?"

"Goyamā,

dāvva¹ vi giṇhai, khettāo² vi (giṇhai), kālo³ vi (giṇhai), bhāvao⁴ vi giṇhai."

- 102 Prajñāpanā 12.407, S.II, p.405. Execution in 5 lines.
"kevaiyā ṇaṃ, bhante, ORĀLIYA-SARĪRAYĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAYĀ ya MUKKELLAYĀ ya.

tattha ṇaṃ je te BADDHELLAYĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettāo²: asaṃkhejjā logā. - - - tattha ṇaṃ je te MUKKELLAYĀ: te ṇaṃ aṇantā, aṇantāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettāo²: aṇantā logā, a-bhava-siddhiehinto aṇanta-puṇā siddhāṇanta-bhāgo."

Nos.102-109 (Prajñāpanā 12) have been transferred to Anuyogadvāra 143 (S.II, pp.1142-46).

- 103 Prajñāpanā 12.407, S.II, p.405. Execution in 5 lines.
"kevaiyā ṇaṃ, bhante, VEUVVIYA-SARĪRAYĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettāo²: asaṃkhejjāo sedhīo payarassa asaṃkhejjai-bhāgo. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ aṇantā, aṇantāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. jahā ORĀLIYASSA MUKKELLAGĀ tah' eva VEUVVIYASSA (MUKKELLAGĀ) vi bhāṇiyavvā.

- 104 Prajñāpanā 12.407, S.II, p.406. Execution in 6 lines.

"kevaiyā ṇaṃ, bhante, TEYAGA-SARĪRAYĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ aṇantā, aṇantāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettā²: aṇantā logā. davvā³: siddhehinto aṇanta-guṇā savva-jīvaṇanta-bhāg' ūṇā. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ aṇantā, aṇantāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettā²: aṇantā logā. davvā³: savva-jīvehinto aṇanta-guṇā jīva-vaggassāṇanta-bhāgo."

- 105 Prajñāpanā 12.408, S.II, p.406. Execution in 6 lines.

"NERAIYĀṆAṃ, bhante, kevaiyā VEUVIYA-SARĪRĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettā²: asaṃkhejjāo sedhīo payarassa asaṃkhejjai-bhāgo. tāsi ṇaṃ sedhīṇaṃ vikkhambha-sūi aṅgula-paḍhama-vagga-mūlaṃ biiya-vagga-mūla-paḍuppanṇaṃ. ahavā ṇaṃ aṅgula-biiya-vagga-mūla-ghaṇa-ppamāṇa-mettāo sedhīo. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ jahā ORĀLIYASSA MUKKELLAGĀ tahā bhāṇiyavvā."

- 106 Prajñāpanā 12.409, S.II, p.406. Execution in 5 lines.

"ASURA-KUMĀRĀṆAṃ, bhante, kevaiyā VEUVIYA-SARĪRĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettā²: asaṃkhejjāo sedhīo payarassa asaṃkhejjai-bhāgo, tāsi ṇaṃ sedhīṇaṃ vikkhambha-sūi aṅgula-paḍhama-vagga-mūlassa asaṃkhejjai-bhāgo. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ jahā ORĀLIYASSA MUKKELLAGĀ tahā bhāṇiyavvā."

- 107 Prajñāpanā 12.410, S.II, p.407. Execution in 5 lines.

"PUDHAVI-KĀIYĀṆAṃ, bhante, kevaiyā ORĀLIYA-SARĪRAGĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettā²: asaṃkhejjā logā. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ aṇantā, aṇantāhiṃ ussappiṇī-osappiṇīhiṃ

avahīranti kālo¹. khettao²: aṇanta logā, a-bhava-siddhiehinto aṇanta-guṇā
siddhāṇaṃ aṇanta-bhāgo."

108 Prajñāpanā 12.412, S.II, p.407. Execution in 8 lines.

"BE-INDIYĀṆAṃ, bhante, kevaīyā ORĀLIYĀ SARĪRAGĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-
osappiṇīhiṃ avahīranti kālo¹. khettao²: asaṃkhejjāo sedhīo payarassa
asaṃkhejjai-bhāgo, tāsī ṇaṃ vikkhambha-sūī asaṃkhejjāo joyaṇa-kodākodīo
asaṃkhejjāhiṃ sedhi-vagga-mūlāhiṃ. - BE-INDIYĀṆAṃ ORĀLIYĀ-SARĪREHIṃ
BADDHELLAGEHIṃ payaro avahīrai, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ
kālo¹. khettao²: aṅgula-payarassa āvaliyāe ya asaṃkhejjai-bhāga-pali-
bhāgeṇaṃ. - - - tattha ṇaṃ je te MUKKELLAGĀ: te ṇaṃ jahā ORĀLIYĀ-MUKKELLAGĀ."

109 Prajñāpanā 12.413, S.II, p.408. Execution in 9 lines.

"MANUSSĀṆAṃ, bhante, kevaīyā ORĀLIYĀ-SARĪRAGĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: BADDHELLAGĀ ya MUKKELLAGĀ ya.

tattha ṇaṃ je te BADDHELLAGĀ: te ṇaṃ siya saṃkhejjā, siya asaṃkhejjā.
jahanna-pae saṃkhejjā, saṃkhejjāo kodākodīo, ti-jamala-payassa uvaṇiṃ
cau-jamala-payassa hitthā. - ahava ṇaṃ pañcama-vagga-paḍuppanno chaṭṭho
vaggo. - ahava ṇaṃ cha-nnauī-cheyanaga-dāi-rāsī, ukkosa-pae asaṃkhejjā,
asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ avahīranti kālo¹. khettao²: rūva-
pakkhittehiṃ maṇussehiṃ sedhī avahīrai, tīse sedhīe āgāsa-khettehiṃ
avahāro maggiṇjai - asaṃkhejjā, asaṃkhejjāhiṃ ussappiṇī-osappiṇīhiṃ
kālo¹. khettao²: aṅgula-paḍhama-vagga-mūlaṃ taiya-vagga-mūla-paḍuppannaṃ.
- - - tattha ṇaṃ je te MUKKELLAGĀ: te jahā ORĀLIYĀ ohiyā MUKKELLAGĀ."

110 Prajñāpanā 18.533, S.II, p.452. Execution in 4 lines.

"TIRIKKHA-JONIE ṇaṃ, bhante, TIRIKKHA-JONIE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahannaṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ aṇantaṃ ussappiṇī-
osappiṇīo kālo¹. khettao²: aṇanta logā, asaṃkhejjā poggala-pariyattā,
te ṇaṃ puggala-pariyattā āvaliyāe asaṃkhejjai-bhāgo."

- 111 Prajñāpanā 18.535, S.II, pp.453-54. Execution in 2 lines.

"PUDHAVI-KĀIE ṇaṃ, pucchā (bhante, PUDHAVI-KĀIE tti kālo¹ kevac-ciraṃ hoi?)"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇi-osaṇṇi kālo¹. khettā²: asaṃkhejjā logā."

- 112 Prajñāpanā 18.535, S.II, p.454. Execution in 3 lines.

VANASSAI-KĀIYĀṆAṃ pucchā ("VANASSAI-KĀIE ṇaṃ, bhante, VANASSAI-KĀIE tti
kālo¹ kevac-ciraṃ hoi?")

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappaṇi-
osaṇṇi kālo¹. khettā²: aṇantā logā, asaṃkhejjā puggala-pariyattā,
te ṇaṃ puggala-pariyattā āvaliyāe asaṃkhejjai-bhāgo."

- 113 Prajñāpanā 18.536, S.II, p.454. Execution in 2 lines.

"SUHUME ṇaṃ, bhante, SUHUME tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇi-osaṇṇi kālo¹. khettā²: asaṃkhejjā logā."

- 114 Prajñāpanā 18.536, S.II, p.454. Execution in 2 lines.

SUHUMA-PUDHAVI-KĀIE, SUHUMA-ĀU-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VĀU-KĀIE,
SUHUMA-VANAPPHAĪ-KĀIE, SUHUMA-NIGODE vi

("Goyamā,)

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇi-osaṇṇi kālo¹. khettā²: asaṃkhejjā logā."

- 115 Prajñāpanā 18.536, S.II, p.454. Execution in 3 lines.

"BĀYARE ṇaṃ, bhante, BĀYARE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ asaṃkhejjāo
ussappaṇi-osaṇṇi kālo¹. khettā²: aṅgulassa asaṃkhejjai-bhāgaṃ."

- 116 Prajñāpanā 18.536, S.II, p.454. Execution in 3 lines.

"NIGOE ṇaṃ, bhante, NIGOE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā,

jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappiṇī-
osappiṇīo kālo¹. khettāo²: addhāijjā poggala-pariyattā."

- 117 Prajñāpanā 18.538, S.II, p.455. Execution in 3 lines.

"SA-VEDAE ṇaṃ, bhante, SA-VEDAE tti kālo¹ kevac-ciraṃ hoi?"

"Goyamā, SA-VEDAE tīvihe pannatte, taṃ jahā: aṇāie va apajjāvasie,
aṇāie vā sa-pajjāvasie, S'-ĀIE VĀ SA-PAJJAVASIE.

tattha ṇaṃ je se S'-ĀIE SA-PAJJAVASIE: se jahanneṇaṃ anto-muhuttaṃ,
ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappiṇī-osappiṇīo kālo¹. khettāo²:
av' addhaṃ poggala-pariyattāṃ des' ūṇaṃ."

- 118 Prajñāpanā 18.541, S.II, pp.456-57. Execution in 3 lines.

"MICCHĀ-DITṬHĪ ṇaṃ, bhante, pucchā (MICCHĀ-DITṬHĪ tti kālo¹ kevac-ciraṃ
hoi?")

"Goyamā, MICCHĀ-DITṬHĪ tīvihe pannatte, taṃ jahā: aṇāie vā apajjāvasie,
aṇāie vā sa-pajjāvasie, S'-ĀIE VĀ SA-PAJJAVASIE.

tattha ṇaṃ je se S'-ĀIE SA-PAJJAVASIE: se jahanneṇaṃ anto-muhuttaṃ,
ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappiṇī-osappiṇīo kālo¹. khettāo²:
av' addhaṃ poggala-pariyattāṃ des' ūṇaṃ."

- 119 Prajñāpanā 18.542, S.II, p.457. Execution in 3 lines.

ANNĀNĪ, MAI-ANNĀNĪ, SUYA-ANNĀNĪ, pucchā.

"Goyamā, ANNĀNĪ, MAI-ANNĀNĪ, SUYA-ANNĀNĪ, tīvihe pannatte, taṃ jahā:
aṇāie vā apajjāvasie, aṇāie vā sa-pajjāvasie, S'-ĀIE VĀ SA-PAJJAVASIE.

tattha ṇaṃ je se S'-ĀIE SA-PAJJAVASIE: se jahanneṇaṃ anto-muhuttaṃ,
ukkoseṇaṃ aṇantaṃ kālaṃ aṇantāo ussappiṇī-osappiṇīo kālo¹. khettāo²:
av' addha-poggala-pariyattāṃ des' ūṇaṃ."

- 120 Prajñāpanā 18.544, S.II, p.457. Execution in 3 lines.

"ASAMJAE ṇaṃ, bhante, ASAMJAE tti *pucchā* (kāla¹ kevac-ciraṃ hoi?"

"Goyamā, ASAMJAE tivihe pannatte, taṃ jahā: aṇāie vā apajjavasiē,
aṇāie vā sa-pajjavasiē, S'-ĀIE VĀ SA-PAJJAVASIE.

tattha ṇaṃ je se S'-ĀIE SA-PAJJAVASIE: se jahanneṇaṃ anto-muhuttaṃ,
ukkoseṇaṃ aṇantaṃ kālaṃ aṇantaṃ ussappiṇī-osappiṇīo kāla¹. khettā²:
av' addhaṃ poggala-pariyattaṃ des' ūṇaṃ."

- 121 Prajñāpanā 18.546, S.II, p.458. Execution in 3 lines.

"CHAUMATTH'-ĀHĀRAE ṇaṃ, bhante, CHAUMATTH'-ĀHĀRAE tti kāla¹ kevac-ciraṃ
hoi?"

"Goyamā,

jahanneṇaṃ khuddāga-bhava-ggahaṇaṃ du-samaya-ūṇaṃ, ukkoseṇaṃ asamkhejjaṃ
kālaṃ asamkhejjāo ussappiṇī-osappiṇīo kāla¹. khettā²: aṅgulassa
asamkhejjai-bhāgaṃ."

- 122 Prajñāpanā 28.1.642, S.II, pp.504-05. Execution in 23 lines.

"NERAIYĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

For the execution see § 34, § 35, § 37. Also compare Nos.92, 101, and 123.

- 123 Prajñāpanā 28.1.645, S.II, pp.505-06. Execution in 6 lines.

"PUḌHAVI-KĀIYĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

For the execution see § 34, § 35, § 37. Also compare Nos.92, 101, and 122.

- 124 Prajñāpanā 35.683, S.II, p.521. Execution in 1 line.

"NERAIYĀ ṇaṃ, bhante, kiṃ davvao¹ VEYANĀṀ VEDENTI, (khettā² VEYANĀṀ
VEDENTI, kāla³ VEYANĀṀ VEDENTI,) *jāva* bhāvao⁴ VEYANĀṀ VEDENTI?"

"Goyamā,

davvao¹ vi VEYANĀṀ VEDENTI, (khettā² vi VEYANĀṀ VEDENTI, kāla³ vi
VEYANĀṀ VEDENTI,) *jāva* bhāvao⁴ vi VEYANĀṀ VEDENTI."

evaṃ jahā VEMĀNIYĀ.

CHAPTER 3

LIST OF ENTRIES

The list given below corresponds to Chapter 5 (Entries). The §-symbol stands for "Entry", and "No." stands for the number as given in Chapter 2. Here and in other cases it seemed practical to mention both together. - Besides No./§ we supply below the reference to the relevant work (Bhagavatī etc.), the "determinants" (<davva, khetta, kāla, bhāva> etc.), and (as far as possible) the "catch-word" (<LOE> etc.).

(a) SĀMUKHA, DAVVAO TYPE (§§ 1-19, 20B)

No. 19	§ 1	Bhag. 2.1.90	davva, khetta, kāla, bhāva	LOE
20	§ 2	2.1.90	davva, khetta, kāla, bhāva	JIVE
21	§ 3	2.1.90	davva, khetta, kāla, bhāva	SIDDHĪ
22	§ 4	2.1.90	davva, khetta, kāla, bhāva	SIDDHE
23	§ 5	2.10.117	davva, khetta, kāla, bhāva, guṇa	DHAMM'-ATTHIKĀE
24	§ 6	2.10.117	davva, khetta, kāla, bhāva, guṇa	AHAMM'-ATTHIKĀE
25	§ 7	2.10.117	davva, khetta, kāla, bhāva, guṇa	AGAS'-ATTHIKĀE
26	§ 8	2.10.117	davva, khetta, kāla, bhāva, guṇa	POGGAL'-ATTHIKĀE
27	§ 9	2.10.117	davva, khetta, kāla, bhāva, guṇa	JĪV'-ATTHIKĀE
35	§ 10	8.2.321	davva, khetta, kāla, bhāva	MAI-ANNĀNE
36	§ 11	8.2.321	davva, khetta, kāla, bhāva	SUYA-ANNĀNE
37	§ 12	8.2.321	davva, khetta, kāla, bhāva	VIBHAṅGA-NĀNE
61	§ 13	Utt. 24, vss. 6-7	davva, khetta, kāla, bhāva	JAYANĀ
66	§ 14	Nandī 16	davva, khetta, kāla, bhāva	OHI-NĀNAM
68	§ 15	18	davva, khetta, kāla, bhāva	MAṆA-PAJJAVA-NĀNAM
69	§ 16	22	davva, khetta, kāla, bhāva	KEVALA-NĀNAM
70	§ 17	37	davva, khetta, kāla, bhāva	ĀBHINI BOHIYA-NĀNAM
71	§ 18	43	davva, khetta, kāla, bhāva	SAMMA-SUYAM
72	§ 19	58	davva, khetta, kāla, bhāva	SUYA-NĀNE
38	^b § 20B	Bhag. 11.10.419	davva, kāla, bhāva	LOE etc.

(b) SĀMUKHA, DAVVA - LOGA TYPE (§§ 20A, 21-33)

No. 38 ^a 20A	Bhag. 11.10.419	davva, khetta, kāla, bhāva	LOE
39 ^s 21	13.7.495	davva, khetta, kāla, bhava, bhāva	ĀVĪCIYA-MARANE
40 ^s 22	13.7.495	davva, khetta, kāla, bhava, bhāva	OHI-MARANE
41 ^s 23	13.7.495	davva, khetta, kāla, bhava, bhāva	ĀINTIYA-MARANE
43 ^s 24	17.3.597	davva, khetta, kāla, bhava, bhāva	EYANĀ
44 ^s 25	18.3.619	davva, bhāva	BANDHE
45 ^s 26	18.10.645	davva, kāla	MĀSĀ
48 ^s 27	20.5.669	davva, khetta, kāla, bhāva	PARAMĀNU
51 ^s 28	Jñātā 1.5.62	davva, bhāva	SOE
53 ^s 29	Aup. 18	davva, bhāva	OMOYARIYĀ
55 ^s 30	19	davva, bhāva	VIUSSAGGE
57 ^s 31	Pra. 15.2.452-59	davva, bhāva	INDIYĀ
62 ^s 32	Utt. 30, vss.14-24	davva, khetta, kāla, bhāva, pajjava	OMOYARANAM
73 ^s 33	Kalpa 118	davva, khetta, kāla, bhāva	PADIBANDHE

(c) NIRĀMUKHA (§§ 34-46)

No. 75 ^s 34	Bhag. 1.1.15	davva, khetta, kāla, bhāva	
76 ^s 35	1.1.15	davva, khetta, kāla, bhāva	
77 ^s 36	1.7.61	davva, bhāva	
2 ^s 2	1.9.73	davva, bhāva	(see p.159)
78 ^s 37	2.1.85	davva, khetta, kāla, bhāva	
79 ^s 38	5.8.220	davva, khetta, kāla, bhāva	
80 ^s 39	5.8.220	davva, khetta, kāla, bhāva	
81 ^s 40	5.8.220	davva, khetta, kāla, bhāva	
82 ^s 41	7.2.273	davva, bhāva	
83 ^s 42	8.9.347	kāla, khetta	
84 ^s 43	8.9.347	kāla, khetta	
85 ^s 44	8.9.348	kāla, khetta	
86 ^s 45	12.5.449	davva, bhāva	
87 ^s 46	14.4.512	davva, khetta, kāla, bhāva	

(d) SĀMUKHA IRREGULAR (§§ 47-51)

No. 28 ^s 47	Bhag. 5.7.217	davva, khetta, ogāhaṇa, bhāva	ĀUYASSA
29 ^s 48	7.1.268	khetta, kāla, magga, pamāṇa	AI ^o PĀ ^o -BHO ^o
42 ^s 49	14.7.522	da ^o , khe ^o , kā ^o , bhava, bhāva, samthāṇa	tullae
63 ^s 50	Utt. 33, vss.16-25	khetta, kāla, bhāva	PAES'-AGGAN
64 ^s 51	36, vss.3,11-250	davva, khetta, kāla, bhāva, pajjava	JĪVA, AJĪVA

(e) P A R A L L E L S (§§ 52-60)

§ 52	Bhag.	7.2.271
§ 53		11.1.408
§ 54		18.10.646
§ 55		25.3.726
§ 56		25.4.740
§ 57		25.4.743
§ 58	Jiva.	2.48
§ 59		3.1.78
§ 60	Pra.	15.1.435

PART II

ANALYSIS AND DOCUMENTATION

CHAPTER 4

THE ANALYSIS

(a) GENERAL OBSERVATIONS

The first western scholar who interpreted the *nikṣepa* was L. ALSDORF. His article on this subject was published in the Journal of the Oriental Institute (Baroda) in 1973 and republished in Germany in 1974 ("Kleine Schriften"). ALSDORF does not claim to have surveyed the whole field in a systematic manner. Even then he has introduced to his readers the two patterns which constitute the "post-canonical *nikṣepa*" (see our Introduction). In our scheme (p.148) they are designated as "Ś.Ā." (ALSDORF, pp.458-60) and "classical *nikṣepa*" (ALSDORF, pp.461-62) respectively. The abbreviation "Ś.Ā." stands for "śarīra" and "āgama", two terms which play an important part in the terminological set-up of this pattern. Here it is not possible to explain the difference between the "classical *nikṣepa*" and "Ś.Ā.". It is also not possible to demonstrate that they are more developed than their canonical predecessors. A comparison of our monograph with ALSDORF's article will, however, enable the reader to form an idea of the situation.

"Post-canonical" is a convenient designation, but it should not be taken verbatim. One of the two patterns - "Ś.Ā." - is peculiar to *Anuyogadvāra*, a canonical work. However, *Anuyogadvāra* is amongst the latest canonical works, and the Ś.Ā. pattern is structurally more advanced than any of the "canonical" *nikṣepas*. It would also appear that its influence is greater in the later than in the earlier post-canonical literature. Possibly it developed at the same time as the classical *nikṣepa* (or even earlier), but became popular only at a comparatively late date. Our term "classical" *nikṣepa* derives from the observation that this pattern is more flexible and free from orthodox conceptualizations as they are typical of the Ś.Ā. pattern.

The post-canonical *nikṣepa* has a name - "*nikṣepa*" - and the ancient authorities have discussed this *nikṣepa* as a dialectical technique in its own right (just as the *nayas* were not only employed, but also discussed: see inter alia "*Kundakunda*" and "*Tattvārtha*" I-III). The terms and phrases used in these discussions call for separate investigations. A comparable nomenclature and "meta-language" is, however, missing almost completely in the case of the canonical *nikṣepa* (and related dialectical structures in the canon).

Hence even the term "nikṣepa" is not taken from the canonical works themselves but from the later works.

In the case of the subdivisions etc. of the nikṣepa, it was of course necessary to coin new terms. The employment of Sanskrit and Prakrit words proved more practical than the use of figures etc. ("1" and "2", "1a" and "1b") or English words ("nikṣepa with programme", "nikṣepa without programme"). The terms created for our purposes of classification are no doubt artificial, and they have no connection whatsoever with the relevant Sanskrit and Prakrit works. The principles of formation are nevertheless more or less the same as those employed in śāstra literature (metrics, poetics, etc.). There are six terms of this type:-

Forms of the nikṣepa	Ś.Ā.	"śarīra" and "āgama" (see above)
	Sāmukha	nikṣepa with Āmukha, i.e. with "programme" (the literal sense of āmukha is "commencement")
	Nirāmukha	nikṣepa without Āmukha, i.e. "without programme"
	davvac	[nikṣepas introducing the determinants in the ablative case, e.g.:] <u>davvao</u> ["according to substance": §1]
	davva-loga	[nikṣepas supplying determinant and catch-word in the form of a compound, e.g.:] <u>davva-LOGA</u> ["world according to substance": §20A]
	Āmukha style	recurring dialectical pattern, employing "programmes" but not to be classified as nikṣepa

The preliminary explanations given above will become clear in the course of the present chapter. Here it will suffice to say that "Sāmukha" and "Nirāmukha" are the basic forms of the canonical nikṣepa, and that "davvac" and "davva-loga" are subdivisions of the first form. We may add that the programme section of the nikṣepa is often designated as "programme" (and not as "Āmukha"). - Classification is an "internal" problem, while the separation of the nikṣepas from their respective contexts and the distinction between nikṣepas and non-nikṣepas are external problems. Again the separation from the context is a morphological operation which destroys the textual continuum (i.e. the subject of the philologist).

The treatment of the individual Entries (Chapter 5) raises several technical questions. The problem of references has already been discussed in the Introduction. It invariably affects three elements: the "source" (expressly mentioned whenever necessary), the "gap" (invariably filled, the relevant words appearing in parenthesis), and the "reference indication" (marked by italics). See for example §8: "avaṇṇe (agandhe, arase, aphāse) jāva arūvī ...". The parenthesis appears before (our example) or after (see e.g. *evam* in §10) the "reference indication". Very small gaps often have no "reference indication"

(kati in §9). Sometimes we have supplied words not contained in the original text (mainly "catch-words", see the next section), putting them into square brackets. The "source" is normally mentioned in the Analysis following the Entry proper. - - - For the text of the Entry we have employed typographical devices according to a fairly rigid system. The devices are mainly connected with references (just mentioned), with the structure of the nikṣepa (see the next Section), or with the structure of the Entry text in its entirety. In the latter case we have employed sub-titles. See in particular §§34 and 45. Sūtra numbers - forming part of the transmitted text - have been included (e.g. ¶ 117 ¶ in §9). - - - A section called "Parallels" appears after almost all the "Entries". But there we have merely referred to the relevant matter (verses, passages, etc.) - without mentioning the character of the parallel. The more important parallels have been considered in the so-called "Analysis", but for a close study of an individual "Entry" all the parallels supplied by us should be taken into account. (The word "parallel" is also used in a quite different sense: see Chapter 4g.) - - - We have invariably quoted the Suttāgame edition (misprints corrected), but the data preceding the "Entries" include a reference to a work edition (pothī or book format - normally text and commentary - see Section B of the Bibliography). Each page of the Suttāgame edition has 30 lines. We have added in a number of cases a reference to the lines. The uniform size of the pages permits a fairly precise estimate of the size of the different canonical "works" (see p.141: Bhagavaī = pp.384-939; Kappavaḍḍisiyāo = pp.771-72). In the case of "Entries" taken from the Bhagavatī we have mentioned invariably the relevant page(s) in DELEU's monograph. Whenever text portions were omitted in our edition, we have mentioned in parentheses the number of lines or pages in the Suttāgame edition (see e.g. §10). - - - The "Entry" in its narrowest sense is the text of a single nikṣepa, with or without matter from the immediate or distant context added to it (see the Introduction). The term "Entry" may, however, also be used for both text and treatment ("Parallels", "Analysis", etc.). The symbol is "\$", preceding the figure of the Entry. In most cases it was advisable to add the number from the General Catalogue (Chapter 2). As we have put the \$-symbol above the line, the reader will find the fuller reference and the shorter reference as "No.19^{\$1}" and "^{\$1}" respectively.

In contradistinction to the List of Entries (Ch.3), the General Catalogue (Ch.2) omits the "parallels" and combines "Sā mukha: davvao", "Sā mukha: davva-loga", "Sā mukha: irregular" in one single section. In Ch.2, doublets are enumerated separately, and nikṣepas without "execution" (programme only) have been included. As a consequence, many nikṣepas have been mentioned twice (No.66^{\$14} = No.32), and some appear only as numbers (No.1). Conversely, the parallels listed in Chapter 3 as §§52-60 are not included in Chapter 2 which considers only nikṣepas.

(b) SĀMUKHA , DAVVAO TYPE (FIRST PART)

The davvao and davva-loga types form small families of dialectical structures in the nikṣepa area (Sāmukha area). The former type is to be discussed now, and the first part of this discussion will also serve as an introduction to the canonical nikṣepa in general. What is true of the davvao nikṣepa, is to a greater - or lesser - extent true of all the nikṣepas. But there are only very few features which are shared by all nikṣepas, and a full demonstration can never be based on a single model. Here we have selected §5 (davvao). The translation: -

[Gotama questions Mahāvīra:] "Sir, how many astikāyas ("Seinsmassen") are taught to exist?" "O Gotama, five astikāyas are taught to exist, viz. the dharma-, adharma-, ākāṣa-, jīva-, and pudgala-astikāya." "Sir, how many colours, smells, tastes, and touches [perceptions of contact] does the dharma-astikāya ["medium of movement"] possess?" "O Gotama, it possesses no colour(s), no smell(s), no taste(s), no touch(es), no shape(s), no jīva(s), it is eternal, [synonym:] eternal, a substance relating to the world [and not relating to the non-world].

The dharma-astikāya is - in short - taught as fivefold, viz. with respect to dravya (substance), kṣetra (space), kāla (time), bhāva (non-physical nature), guṇa (quality).

According to dravya, the dharma-astikāya is one dravya [i.e. one member in the set of astikāyas (= "dravyas")]. - According to kṣetra, it has the measurements of the world.

- According to kāla, never did it not exist, never does it not exist, never will it not exist, it did exist, it does exist, it will exist, it is firm, eternal, [synonym:] eternal, imperishable, [synonym:] imperishable, [synonyms continued:] eternal, eternal.

- According to bhāva, it does not possess colour(s), smell(s), taste(s), touch(es). - According to guṇa, its quality is movement."

A particular entity (here: dharma-astikāya, Pkt. dhamm'-atthikāya) is exposed to a question ("how many colours ...?"). Then, the determinants are consulted and supply their respective answers. In the present case, the answers can be understood without difficulty (provided the reader is familiar with the ancient vocabulary). If we describe the process in our language, we say that, in reply to a question, the "catch-word" DHAMM'-ATTHIKĀE is "examined" with the help of the "determinants" davva¹, khetta², kāla³, bhāva⁴, guṇa⁵, so that a number of answers ("predications") is obtained. The "catch-word" designates the basic concept which is subjected to the operation; it appears invariably in capital letters. The term "catch-word" was originally chosen with regard to the post-canonical nikṣepa but it can be used for the canonical nikṣepa as well. The "determinants" are actually aspects, but their function is not uniform and a more neutral expression ("determinant" instead of "aspect") seemed preferable. The determinants

(davva etc.) are underlined, except a few cases where the same determinants are mentioned over and again. Each determinant has a number assigned to it, a device which is of special importance in the field of the post-canonical nikṣepa where the lists of determinants are sometimes very long. A classical nikṣepa discussed by ALSDORF has no less than 15 determinants (catch-word: UTTARA; determinants: nāma¹ ... bhāva¹⁵). The character of the question and the relation between question and answer are not uniform. - - - Generally speaking, descriptions of dialectical patterns should not be too vague, but also not too detailed (even related cases may show structural differences). - - - In order to demonstrate our system we supply below three lines from nikṣepa §5, first according to the Suttāgame edition and afterwards according to our typography:-

[S.I, p.433 lines 28-30:]

se samāsao pañcavihe pannatte, taṃjahā - davvao khettao kālao bhāvao guṇao, davvao ṇaṃ dhammatthikāe ege davve,

[Our text:]

se [̣DHAMM'-ATTHIKĀE_7 samāsao pañcavihe pannatte, taṃ jahā:
davvao¹ khettao² kālao³ bhāvao⁴ guṇao⁵.

davvao¹ ṇaṃ DHAMM'-ATTHIKĀE: ege davve.

The programme (Āmukha) is set off against its context by indentation. It is the first or second subunit of the composition (the analysis of the composition is different from the analysis of the logical structure as given above). The individual nikṣepa has two to four subunits:

(introduction)
~~programme~~ or "Āmukha"
 execution
 (concluding sentence)

The details will be discussed in the respective Sections.

(c) SĀMUKHA, DAVVAO TYPE (SECOND PART)

The davvao type of Sāmukha is an important division in our classification. However, the number of specimens being limited, we cannot discuss this form of the canonical nikṣepa in an abstract manner but have to consider the available material. The number of Entries (20 in all: §§1-19 plus §20B) is greater than the number of real occurrences. The 20

Entries include three blocks:-

- §§ 1-4 (= Bhagavatī 2.1.90)
 §§ 5-9 (= Bhagavatī 2.10.117)
 §§ 10-12 (= Bhagavatī 8.2.321)

Such a block is the result of repeated employment of the same pattern and shows little internal variation. Again, five of the six examples taken from Nandī are mutually related (§§ 14-17, 19), although they do not show the full characteristics of a block (contiguity and minimal variation). § 18 (also Nandī) stands alone. §§ 13 (Uttarādhyaṇa) and 20B (Bhagavatī) are irregular in one way or the other. The arrangement of our Entries follows on the whole the usual order of the canonical works.

The five related nikṣepas from Nandī form what we call the jñāna-pentad, and this is also found in the Bhagavatī. However, in the latter work the five nikṣepas were made contiguous and another group of three nikṣepas (an ad hoc composition - the "ajñāna-triad") was added. The ajñāna-triad immediately follows the jñāna-pentad:-

JÑĀNA-PENTAD

Nandī	Our quota- tion of the Nandī nikṣepas	Bhagavatī	Our quotation of the Bhagavatī nikṣepas	Logical sequence (= sequence in Bhagavatī)	Catch-word
sūtra		sūtra			
16	No. 66 § 14	8.2.321	No. 32	3rd	OHI-NĀṆAM
18	No. 68 § 15	8.2.321	No. 33	4th	MAṆA-PAJJAVA-NĀṆAM
22	No. 69 § 16	8.2.321	No. 34	5th	KEVALA-NĀṆAM
37	No. 70 § 17	8.2.321	No. 30	1st	ĀBHINI BOHIYA-NĀṆAM
58	No. 72 § 19	8.2.321	No. 31	2nd	SUYA-NĀṆAM

AJÑĀNA-TRIAD

Bhagavatī	Our quotation	Catch-word
sūtra 8.2.321	No.35 ^{§10}	MAI-ANNĀNE
8.2.321	No.36 ^{§11}	SUYA-ANNĀNE
8.2.321	No.37 ^{§12}	VIBHĀNGA-NĀNE

For the subject refer to p.151 below and to LEUMANN, Übersicht, p.40^b. - As the jñāna-pentad occurs in two works, we had to supply double quotations in this case. The jñāna-pentad in Bhagavatī immediately precedes the ajñāna-triad of the same work, but we have supplied the Entries for the pentad from Nandī (which is later in the order of the canonical works, but more original with respect to this particular passage). Again we have followed the order of the five nikṣepas as given in Nandī. Further explanations can be dispensed with as the numbering of the charts follows the principles observed in the General Catalogue (Ch.2) on the one hand and the List of Entries (Ch.3) on the other. The page references for the eight Entries (and for the introductory passages preceding the pentad and the triad at some distance) will be found at the respective places. The page references for Bhagavatī 8.2.317 (introduction) and 8.2.321 (pentad plus triad) are the following: S.I, p.540 (ĀgS p.342^b) and S.I, pp.545-46 (ĀgS pp.356^{a-b}).

§13 (vss.6-7) is "irregular" in the sense that the text is metrical and connected with monastic discipline (a subject which is otherwise not found in the davvao area). In Bhagavatī 11.10.419, §20B (davvao) follows §20A (davva-loga), hence the letters A and B in spite of the reversed order in our treatment (§20B before §20A). §20B has no programme (and no introduction). The character of the catch-words suggests some relationship with the davva-loga type, but the treatment should be viewed in the context of the Nirāmukha area. Considering the position of davvao vis-à-vis davva-loga on the one hand and Nirāmukha on the other, classification as davvao seemed justifiable.

We shall now discuss the different subunits as enumerated on p.43 above. The problem of an introduction arises only in the case of §§1-12 and 14-19. Again we consider in the davvao context exclusively questions immediately preceding the nikṣepa. These show the following "elements" (for the term "element" refer to p.59 below): - §§1-4: "sa-anta/aṇanta"; §§5-9: "kai-vaṇṇa, kai-gandha ..."; §§10-12 (plus Nos.30-34 in Bhagavatī, which differ in this respect from §§14-17 and 19 in Nandī): "kevaiya visaya".

The programme. Apart from §5-9 (showing guṇa as their fifth determinant), all the davvao nikṣepas have the four standard determinants davva, khetta, kāla, bhāva. The catch-word is missing in almost all the programmes but was supplied by us in square brackets. The initial phrases ("elements") are the following: - §§1-4: "evaṃ khalu";

§§5-9, §§10-12, §§14-17 plus 19, §18: "se/taṃ samāsao"; §13 nil; §20B (./.). The element "taṃ samāsao" is typical of the Nandī.

The execution. The corollary of the "question" (in the introduction) is the answer (in the execution). But here we prefer the term "predications" as it neutralizes the difference between nikṣepas with and nikṣepas without "question" (see above). The "question" may but need not consist of a sentence having the catch-word as its subject ("lokaḥ ekaḥ, lokaḥ sa-antaḥ"). A complete survey of all the predications cannot be given, but the following analytical observations may be found useful. The word nāṇa (as part of the catch-word) attracts the element "jāṇai, pāsai", the determinant davva attracts the element "davva", and the determinant bhāva attracts "bhāva", "pajjava", as well as "vaṇṇa, gandha, rasa, phāsa". The catch-word (supplied in the programme on the basis of the preceding text) does not necessarily recur in the execution. There are the following changes:-

§10	[-MAI-ANNĀNE_]	MAI-ANNĀNĪ	jāṇai, pāsai
§11	[-SUYA-ANNĀNE_]	SUYA-ANNĀNĪ	āghavei, pannavei, parūvei
§12	[-VIBHAṅGA-NĀNE_]	VIBHAṅGA-NĀNĪ	jāṇai, pāsai
§14	[-OHI-NĀṆAM_]	OHI-NĀNĪ	jāṇai, pāsai
§15	[-MAṆA-PAJJAVA-NĀṆAM_]	UJJU-MAĪ (bahuvrīhi)	jāṇai, pāsai
		VIULA-MAĪ (bahuvrīhi)	jāṇai, pāsai
§16	[-KEVALA-NĀṆAM_]	KEVALA-NĀNĪ	jāṇai, pāsai
§17	[-ĀBHINIBOHIYA-NĀṆAM_]	ĀBHINIBOHIYA-NĀNĪ	jāṇai, pāsai
§19	[-SUYA-NĀNE_]	SUYA-NĀNĪ	jāṇai, pāsai

The element "jāṇai, pāsai" is restricted to §§10, 12, 14-17, 19. Like "jāṇai, pāsai", the change of the catch-word is restricted to cases where the catch-word contains "nāṇa".

Concluding sentence. Such sentences are only found in §§1-4 (introduced by "se ttaṃ" or "tattha").

The formula used for the determinant is of special importance. A survey of all passages with determinants (nikṣepas, close parallels, remote parallels) would bring together a very considerable quantity of dialectical material. As suggested by the name, the "davva" nikṣepa uses the ablative (substantive plus ablative ending). §18 has additional determinants with a different formula: egaṃ purisaṃ paḍucca etc. Determinants following this formula consist of at least two words (paḍucca and a substantive in the accusative). A third formula is obtained, if the nikṣepa-like character of §13 (vs.4) is accepted: kāleṇa etc. (substantive plus instrumental ending). Two more formulas will be given below (No.67).

As compared with *davvao*, the *davva-loga* type to be described in the next Section is more uniform and more rigid in its structure. The main difference lies of course in the wording of the determinant ("*davvao*" - "*davva-loga*"). The common element of the *davvao* and *davva-loga* types is the programme (*Āmukha*) which is missing in the case of the *Nirāmukha* pattern. However, from the point of view of contents, *Sāmukha:davvao* and *Nirāmukha* are closely related. Both are connected with the "lore of quantity" (e.g. *loē*, *asamkhejjāo joyaṇa-koḍā-koḍiō*, etc.) and with *Syādvāda* (*Ajñānavāda*) elements (*atthi puṇa sa-ante / n' atthi puṇa se ante; siya sāsaya / siya a-sāsaya*).

Cases of borrowing (producing doublets) occur twice in the *davvao* area. The *jñāna-pentad* was borrowed by the *Bhagavatī* from *Nandī*, and §§5-9 were borrowed from *Bhagavatī* by *Sthāna*. The Entry is always derived from the primary occurrence, and the secondary occurrences (borrowings) have numbers ("No."), but no paragraphs ("§").

There are two instances classified by us as "*davvao* without execution" (see Nos.58 and 67 in the General Catalogue). The second instance has two new formulas for the determinants: "*bhava-paccaio*", "*guṇa-paccaio*", as well as "*davve*", "*khitte*", "*kāle*" (locatives).

It may be objected that here and elsewhere the number of clearly related specimens is too small to justify the formulation of a specific type. But "types", however small, are certainly more practical than a maze of cross-references.

(d) SĀMUKHA, DAVVA-LOGA TYPE

From the point of view of phraseology, the *davva-loga* type is distinguished from the *davvao* type by the combination of catch-word and determinant (e.g. *davva-loga*, written as *davva-LOGA*¹) and by the "repeated question" in the execution. However, the second characteristic does not occur invariably. Before going into details we supply a demonstration (§29, text on pp.98-99): -

"What is *OMOYARIYĀ*?"

"*OMOYARIYĀ* is twofold: *OMOYARIYĀ* with respect to *dravya* (substance) and *OMOYARIYĀ* with respect to *bhāva* (non-physical nature)."

"What is *OMOYARIYĀ* with-respect-to-*dravya*?" "*OMOYARIYĀ* with-respect-to-*dravya* is twofold: *OMOYARIYĀ* w-r-t-d with respect to implements and *OMOYARIYĀ* w-r-t-d with respect to food and drink." "What is *OMOYARIYĀ* w-r-t-d with respect to implements?" "*OMOYARIYĀ* w-r-t-d w-r-t-i is threefold: one garment, one alms-bowl, no enjoyment of these implements." This is *OMOYARIYĀ* w-r-t-d w-r-t-i. "What is *OMOYARIYĀ* w-r-t-d with respect to

food and drink?" "OMOYARIYĀ w-r-t-d w-r-t-f-a-d has numerous forms:-

- somebody takes (per day) eight mouthfuls of the size of a hen's egg, (this case is called:) "app'-āhāre" ("little food", but the word may also be construed as a bahu-vrīhi compound);
- somebody takes (per day) twelve mouthfuls of the size of a hen's egg, (this case is called:) "av'addh'-OMOYARIYĀ" (less than half OMOYARIYĀ);
- somebody takes (per day) sixteen mouthfuls of the size of a hen's egg, (this case is called:) "dubbhāga-patt'-OMOYARIYĀ" (half OMOYARIYĀ);
- somebody takes (per day) twenty-four mouthfuls of the size of a hen's egg, (this case is called:) "patt'-OMOYARIYĀ" (full OMOYARIYĀ);
- somebody takes (per day) thirty-one mouthfuls of the size of a hen's egg, (this case is called:) "kiṃc'ūṇ'-OMOYARIYĀ" (reduced OMOYARIYĀ);
- somebody takes (per day) thirty-two mouthfuls of the size of a hen's egg, (this case is called:) "pamāṇa-patte" (?);
- a monk takes (per day) one mouthful less, (he is called:) "no-pakāma-rasa-bhoi" (eating without desire and enjoyment) -

thus should it be said." This is OMOYARIYĀ w-r-t-d w-r-t-f-a-d. This is OMOYARIYĀ w-r-t-d.

"What is OMOYARIYĀ with-respect-to-bhāva?" "OMOYARIYĀ w-r-t-b has numerous forms: absence of krodha (anger), absence of māna (arrogance), absence of māyā (deceit), absence of lobha (greed), absence of loquacity, absence of quarrelsomeness (or appa-kohe etc. bahuvrīhis). This is OMOYARIYĀ w-r-t-b. This is OMOYARIYĀ.

The climax is clear from 8 up to 32, but the terminology is obscure. Also compare SCHUBRING, Chedasūtras p.82.

There are in all fourteen Entries (§§20A, 21-33), but §§21-23 form a triad with little internal variation. §24 is separate but closely related to the triad. §20A considers in its execution only one determinant (khetta), and in the case of §33 we get the davvao formula (PADIBANDHE ... davvao ...). §26 is slightly irregular: the element "tattha ṇaṃ je te" as well as the long binary ramification derived from dhanna-MĀSĀ (see our graph) are alien to the nikṣepa area. §32 is metrical and its text is not intact. §52 could be included, but it does not have the standard determinants. Conversely, §27 has the logical structure of davvao.

All the fourteen nikṣepas except §32 contain an *i n t r o d u c t i o n*, and all the introductions except those of §§28 and 33 contain a question. The questions are introduced by the elements "se kiṃ taṃ" (§§29-30) and "kaiviha" (§20A, 21-25, 27, 31). For the question in the execution ("repeated question") see below.

The phraseology of the programme (text before "taṃ jahā") follows three different formulas:-

§§21-23, 31	vocative, cauvihe pannatte, taṃ jahā:
§§20A, 24-25, 27	vocative, cauvihe catch-word pannatte, taṃ jahā:
§§(23), 29-30	catch-word duvihe pannatte, taṃ jahā:

§52 follows the second formula, §33 the third formula (but "se ya PADIBANDHE"); §§26 and 32 are irregular in their wording. There are no points of agreement between davvao (formulas: "evaṃ khalu mae ..." and "se samāsao ...") and davva-loga. - Deviations from the standard set of determinants (davva, khetta, kāla, bhāva) are more numerous in davva-loga than in davvao (see the List of Entries). - Apart from §33, the compound formula "davva-loga" is found everywhere (also in §52). Within the execution, the tendency of forming compounds continues in the majority of cases, but only the compound in the programme is found practically everywhere so that it can be used as an element of the definition. There are some remote parallels to the compound formula outside the nikṣepa area.

In the case of the execution, we have to distinguish between §26 (slightly irregular), §28, §32 (metrical, text not intact), §33 on the one hand, and the remaining nikṣepas (§52 may also be considered) on the other. §20A, §§21-25, 27, 29-31, and 52 are characterized by the "repeated question". In most of these nikṣepas, davva-loga etc. (catch-word plus determinant) are subdivided into a number of sub-terms (subdivisions) with an additional member added at the beginning of the compound. Below we supply for the eleven cases the phrase introducing the "repeated question" and two words of the answer (numeral adjective and first subdivision):-

§20A	kaiviha	tiviha	aholoya-khetta-LOE
§21	kaiviha	cauviha	neraiya-davv'-ĀVĪCIYA-MARANE
§22	kaiviha	cauviha	neraiya-davv'-OHI-MARANE
§23	kaiviha	cauviha	neraiya-davv'-ĀINTIYA-MARANE
§24	kaiviha	cauviha	neraiya-davv'-EYANĀ
§25	kaiviha	duviha	paoga-BANDHE (-davva- omitted)
§27	kaiviha	cauviha	acchejje
§29	se kiṃ taṃ	duviha	uvagarana-davv'-OMOYARIYĀ
§30	se kiṃ taṃ	cauviha	sarīra-VIUSSAGGE (-davva- omitted)
§31	kai	aṭṭha	do sottā
§52	kaiviha	duviha	savva-mūlaguṇa-PACCAKKHĀNE

§§27 and 31 have only been included by virtue of the "repeated question", but the remaining nine nikṣepas show a uniform pattern in the reply to the question. Apart from a minor difference in §31 (kaiviha - kai), the introductory phrase of the "repeated question"

ion" is identical with the phrase in the question preceding the programme. - In a general manner, it can be said that davva-loga is closely connected with HAMG, whereas HAMG is absolutely absent in davvao. However, only §§21-24 employ HAMG in a uniform manner. - The above list indicates the area of conformity - reaching up to the answers given in reply to the "repeated question" (viz. compounds in all cases except §§27 and 31). After this point, the differences amongst the different nikṣepas are so great that conformity of all the nine specimens or an appreciable part of them can nowhere be demonstrated. The programme is the centre of the nikṣepas, and the highest degree of conformity is found in the text immediately preceding or following it. The greater the distance from the centre, the greater the discrepancies.

It is, however, worthy of note that the extension of the compound (davva-loga) has been carried out rather systematically. Below we supply the evidence for all the davva-loga nikṣepas, giving in all cases the maximum length, i.e. the longest chain of compounds available:-

§20A	Rayaṇappabhāpuḍhavi-aholoya-khetta-LOE	4 members
§21	neraiya-davv'-ĀVĪCIYA-MARANE	3 members
§22	neraiya-davv'-OHI-MARANE	3 members
§23	neraiya-davv'-ĀINTIYA-MARANE	3 members
§24	neraiya-davv'-EYANĀ	3 members
§25	s' āiya-vīśasā-[davva-]BANDHE	3 members
§26	kāla-MĀSĀ, attha-[davva-]MĀSĀ	2 members
§27	davva-PARAMĀNU	2 members
§28	davva-SOE	2 members
§29	uvagarāṇa-davv'-OMOYARIYĀ	3 members
§30	koha-kasāya-[bhāva-]VIUSSAGGE	3 members
§31	davv'-INDIYĀ	2 members
§32	kāl'-OMĀNĀM	2 members
§33	PADĪBANDHE	1 member
§52	savva-mūlaguṇa-PACCAKKHĀṆE	3 members

No doubt, the formation of chains with more than two members is not found in all cases, and there also remains the problem of omitted members (square brackets). Even then we can say that the tendency to form compounds with three (and theoretically even more) members was very strong in the davva-loga area. These chains do not necessarily show an identical logical structure but, generally speaking, the tendency to form compounds over and above the "davva-loga" nucleus (and the partiality for the "repeated question") clearly demonstrate that davva-loga is basically different from davvao. - Both types are ramificatory, but davva-loga presents a system of coexistent realities which may have considerable depth. By contrast, davvao has mutually exclusive statements which

coexist only as long as the determinants are not employed, and ramification below the level of the determinants is rare. The two following examples demonstrate the contrast:-

§28 (davva-loga)	<u>davva</u> -SOE: udaeṇaṃ ya maṭṭiyāe ya
§1 (davvao)	<u>davvao</u> : ege LOE [<u>and not</u> asaṃkhejjāo etc.]

The only exception to the above davva-loga definition is the (ontological) nikṣepa §27 which has the logical structure of davvao.

It might be suggested that davva-loga is similar to the post-canonical nikṣepa which shows the peculiar process of "nikṣepization" (deriving various concepts from the catch-word). However, nikṣepization produces concepts which are more or less independent from the catch-word (considering its normal meaning), whereas the concepts derived from the davva-loga catch-words are generally subdivisions of the latter. The only clear example of nikṣepization is §26.

From the point of view of syntax, the true sentences in §§21-24 and at the end of §28 are worthy of note. There are border-line cases (standing midway between true sentences and pseudo-sentences) as well.

It is no doubt correct to say that davva-loga is more "concrete" than davvao (davvao being mainly concerned with ontology and epistemology), but even in davva-loga the abstract element is not missing altogether (§§21-24 and 27).

The concluding portion as found in a number of specimens is not uniform in character. In §§21-24, 26 (se keṇ' aṭṭheṇaṃ ... se teṇ' aṭṭheṇaṃ ...) and §29 (se kiṃ taṃ ... se ttaṃ ...), the concluding sentence is a sort of colophon; in §28, the sentence is explanatory; in §§21-25 the nikṣepas are concluded with (or supplemented by) *evaṃ* extensions.

§29-30 (taken from Aupapātika) recur in the Bhagavatī (Nos.49-50). §33 (taken from the Kalpasūtra) recurs in both, Aupapātika (No.52) and Jambūdvīpaprajñapti (No.59).

If we ignore §§20A and 20B, we can say that the davva-loga nikṣepas in the Bhagavatī are confined to Śatakas 13-25, while all davvao nikṣepas occur in Śatakas 2-8 (sūtras 2.1.90; 2.10.117; 8.2.321). §§20A (davva-loga) and 20B (davvao) belong to sūtra 11.10.419 (i.e. Śataka 11). Again the majority of the davva-loga nikṣepas belongs to the Bhagavatī, while all davvao nikṣepas (except two) belong to either Bhagavatī or Nandī.

The 'nikṣepas without execution' listed as davva-loga mainly belong to the Sthānāṅga (Nos.1-8 and 14-16). There are two such nikṣepas from the Bhagavatī (Nos.46-47) and one each from Aupapātika (No.54), Prajñāpanā (No.56), and Kalpasūtra (No.74). See pp. 156-

157. - Sthāna has employed nikṣepas with and (more particularly) without execution in order to obtain sets of three (Nos.1-3), four (Nos.4-8), five (Nos.9-14), and ten subdivisions (Nos.15-16). Nos.9-13 are the only Sthāna nikṣepas with execution (doublets of the Entries §§5-9). The nikṣepas Nos.1-8 and 14-16 are post-canonical and were borrowed from Āvaśyaka Niryukti etc. They are "canonical" only by virtue of their inclusion into Sthāna.

(e) N I R Ā M U K H A

The Sāmukha pattern was defined by the presence of the "programme". The problem of distinguishing the Sāmukha pattern from the post-canonical forms of the nikṣepa did not arise (the difference being considerable), and the distinction from the earlier and less elaborate forms was automatically drawn by the programme which served as a solemn introduction to Mahāvīra's answer and transformed a simple dialogue (or rather a piece of dialogue) into a self-contained composition. In the case of the Nirāmukha nikṣepa, definition is again definition against related but simpler forms. As the Nirāmukha nikṣepa is not very complex and not very uniform, we can distinguish it from related matter only on account of the determinants. Two or more terms from the standard set "davva, khetta, kāla, bhāva" are sufficient to characterize a unit (question-cum-answer) as a Nirāmukha nikṣepa. Theoretically, two or three of these terms could occur in questions-cum-answers in any function. However, experience shows, that two or more of these terms occurring in the same sentence normally operate as determinants, and this is the lower limit of the Nirāmukha nikṣepa.

The lower degree of complexity vis-à-vis Sāmukha is linked with a higher degree of flexibility. In the case of the Sāmukha nikṣepas, the substitution of unexpected determinants was rare (§52 is an example of a davva-loga structure with determinants not belonging to the standard set). Such cases are, however, common on the Nirāmukha "level", and they will be discussed in the Section on "Parallels".

We supply the demonstration in the present case in the form of a Sanskrit paraphrase (mainly chāyā type) of two short and simple Nirāmukha nikṣepas, viz. §§36 and 41. The Nirāmukha nikṣepas (and related structures) often take the shape of terminological puzzles where the various combinations of terms become meaningless if an attempt is made to replace the Prakrit terms, one by one, by English terms.

§36: -

"JĪVAḤ ... GARBHAM AVAKRĀMAN kiṃ sa-indriyo 'vagrāmati [athavā] an-indriyo 'vagrāmati?"
 "he Gautama, syāt sa-indriyo 'vagrāmati, syād an-indriyo 'vagrāmati." "kenārthena ...
 syāt sa-indriyo 'vagrāmati, syād an-indriyo 'vagrāmatīty ucyate?"

"Gautama,

dravyendriyāṇi¹ pratītya: an-indriyo 'vagrāmati. bhāvendriyāṇi² [varṇa-gandha-rasa-sparśā ity arthaḥ] pratītya: sa-indriyo 'vagrāmati. tenārthena ... syāt sa-indriyo 'vagrāmati, syād an-indriyo 'vagrāmatīty ucyate."

§41: -

"JĪVĀḤ ... kiṃ śāśvatāḥ [athavā] a-śāśvatāḥ?" "he Gautama, JĪVĀḤ syāc chāśvatāḥ, syād a-śāśvatāḥ." "kenārthena ... JĪVĀḤ syāc chāśvatāḥ, syād a-śāśvatā ity ucyate?"

"Gautama,

dravyārthatayā¹: śāśvatāḥ. bhāvārthatayā²: a-śāśvatāḥ. tenārthena, Gautama, JĪVĀḤ syāc chāśvatāḥ, syād a-śāśvatā ity ucyate."

evaṃ yathā JĪVĀS tathā NAIRAYIKĀḤ [naraka-vāsina ity arthaḥ], evaṃ yāvad VAIMĀNIKĀḤ [vimāna-vāsina ity arthaḥ] syāc chāśvatāḥ, syād a-śāśvatāḥ." ...

The post-canonical nikṣepa contains a "nikṣepization" of the catch-word. The Sāmukha nikṣepa "examines" the catch-word. The Nirāmukha nikṣepa is, basically, just an answer given to a question. Below we list our 13 Nirāmukha nikṣepas in a way which demonstrates the varying degrees of similarity with the Sāmukha nikṣepas:-

(i) Catch-word examined, situation similar to Sāmukha

- §§38-39 SAVVA-POGGALĀ ... sa-aḍḍhā ...?
 §41 JĪVĀ ... sāsayā ...?
 §45 KAṆHA-LESĀ ... kai-vaṇṇā ...?
 §46 PARAMĀṆU-POGGALE ... carime ...?

(ii) Catch-word examined, situation different from Sāmukha

- §§42-44 [§42:] jīvassa ... PUḌHAVIKĀIYA-EG'INDIYA-ORĀLIYASARĪRA-PPAOGABANDH'-
 ANTARAM kālao¹ kevac-ciraṃ hoi?
 §40 POGGALĀṆAM ... kayare kayarehinto ...?

(iii) Expression "catch-word" not applicable

- §§ 34-35 [§ 34:] ASURA-KUMĀRĀ ... kim ĀHĀRAM ĀHĀRENTI?
 § 36 JĪVE ... GABBHAM VAKKANAMĀNE kim sa-indie vakkamai ...?
 § 37 kiṇ ṇaṃ ... JĪVĀ ĀṆA(MANTI VĀ) ...?

In the cases of (ii) and (iii), we have used the capitals freely in order to isolate the main elements within the question.

Nirāmukha nikṣepas are found in Bhagavatī, Jīvābhigama, Prajñāpanā, and Anuyogadvāra. We have supplied the Nirāmukha nikṣepas from Bhagavatī Śatakas 1-14 as Entries (§§ 34-46 plus § 2, see p.159) and the remaining instances from Bhagavatī, as well as the instances from Jīvābhigama and Prajñāpanā, with full text as numbers in the General Catalogue (Nos.88-124). The interrelation of Bhagavatī, Jīvābhigama, and Prajñāpanā is seen in the case of Entries §§ 34, 35, 37 (references under No.92 in the General Catalogue).

Nirāmukha is closely connected with ontology. The similarities between Nirāmukha and Sāmukha:davvao have already been mentioned on p.47 above. But the tendency of Sāmukha: davva-loga to form compounds can also be traced back to Nirāmukha (§ 36: davv'-indiyāiṃ, bhāv'-indiyāiṃ; § 45: davva-LESAM, bhāva-LESAM; §§ 42-44: chains of compounded terms). It would thus appear that the Nirāmukha area is a sort of prima materia out of which the better defined Sāmukha nikṣepas arose. But even a simple statement like this has possibly to be modified in the light of a more extensive analysis of the works.

The presentation of the Nirāmukha nikṣepas is beset with difficulties. For the convenience of the reader we have introduced a fictitious middle line:-

"Goyamā, (Āmukha not supplied)

This occupies the place of the programme in the Sāmukha nikṣepas and will, it is hoped, make the analysis of the Nirāmukha nikṣepas easier.

The essential problem is placed by the close connection between the Nirāmukha nikṣepas and the respective context. The nikṣepa is distinguished by the presence of two or more standard determinants, but this does not settle the question of the relation between the nikṣepa and the passages preceding and following it.

Generally speaking, we are concerned with works where the same subjects are taken up over and over again and where the same patterns are employed many times. But there is also the tendency towards fragmentation, and therefore both subject and pattern need not remain identical over a long distance (see DEJEU § 21). Thus the character of the relation (or relationship) between a nikṣepa and the passages preceding and following it varies a good deal. Sometimes the pattern is identical, and in such cases we have used

the term "isomorphous" for the non-nikṣepa passage.

We have presented in most cases more than one nikṣepa, taking several nikṣepas together or adding non-nikṣepa passages. Such pieces of text are, on the whole, compact. The different portions have been distinguished by sub-titles.

The reference problem is particularly acute in the case of §§34-35 and 37 (see the sub-titles). Here it will be inevitable to use a normal edition along with the text given by us.

(f) SĀMUKHA IRREGULAR

Although the number of Sāmukha specimens is limited we have ~~included a few~~ ^{added a few} untypical cases (Sāmukha irregular) in order to ensure as much uniformity as possible. Their classification as "Parallels" should not have presented any problem. But the importance attached in our classificatory system to the standard determinants suggested a distinction between unclassified cases with standard determinants (the present Section) and cases without (the following Section). The word "Sāmukha" is not to be understood as a very precise description of the material to be presented in §§47-51. However, the question of irregular nikṣepas hardly arises within the Nirāmukha area where a fixed pattern is conspicuous by its absence. It is only a certain connection with (and deviation from) the Sāmukha pattern which justifies the employment of the expression "irregular".

The two programme verses in §§50-51 (§50: vs.16; §51: vs.3) are strictly speaking merely "nikṣepas without execution". They have been presented as Entries on account of their connection with the context. This connection may be called "secondary", but it would appear that ~~the other verses~~ are not much earlier and could be part and parcel of any nikṣepa.

A few canonical nikṣepas contained in canonical works outside the Suttāgame edition and in the early exegetical literature (Niryuktis etc., Cūṛṇis etc.) might have escaped our notice. We quote one instance which we traced in the Mahānisīha (DELEU, Mahānisīha, p.71, translation p.148):-

tahā ABHIGGAHĀ: davvao¹, khettao², kālao³, bhāvao⁴.

tattha davve¹: kummās'-āiyaṃ davvaṃ GAHEYAVVAṃ. - khettao²: gāme, bahiṃ vā gāmassa. - kālao³: paḍhama-porisi-m-āisu. - bhāvao⁴: koha-m-āi-saṃpanno. jaṃ dehi imaṃ gahissāmi."

A group of canonical nikṣepas could be traced in the Āvaśyaka Cūrṇi (on Āvaśyaka Nir-yukti 776, Haribhadra pp.307^a-307^b).

(g) P A R A L L E L S

Parallels as mentioned in the Entries are passages which show points of contact with individual nikṣepas. Parallels in the sense of the present Section form a corpus (corpuses) which structurally resemble(s) the nikṣepa corpus. We distinguish between "close" and "remote" parallels. The number of "close" parallels is considerable (see p.67 below). They have not been surveyed systematically but nine specimens have been presented as Entries (§§52-60). All these nine parallels consist of a question-cum-answer unit, and they all have two or more, but at the most four determinants. The standard determinants are hardly in evidence, but the sets of determinants may include one standard determinant. The determinants are, in all cases, well-known terms rather than ad hoc expressions. The most complex parallel is §52 (similar to the Sāmukha nikṣepas). The others are simpler (§§53 and 59), or of minimal size (§§55, 57-58, 60). The parallels §§54 and 56 are untypical if projected on the background of the nikṣepa material. The determinants are supplied below:-

- §52: mūla-guṇa-PACCAKKHĀṆE, uttara-guṇa-PACCAKKHĀṆE
- §53: bhav'-ādesenaṃ, kāl'-ādesenaṃ
- §54: davv'-atṭhayāe, nāṇa-damsaṇ'-atṭhayāe, paes'-atṭhayāe, uvaog'-atṭhayāe
- §55: ogh'-ādesenaṃ, vihāṇ'-ādesenaṃ
- §56: davv'-atṭhayāe, paes'-atṭhayāe, apaes'-atṭhayāe
- §57: sa-tṭhāṇ'-antaram paḍucca, para-tṭhāṇ'-antaram paḍucca
- §58: khettaṃ paḍucca, dhamma-caraṇaṃ paḍucca
- §59: davv'-atṭhayāe, vanṇa-pajjavehiṃ (etc.)
- §60: ogāhaṇ'-atṭhayāe, paes'-atṭhayāe

If more material were brought together we could classify the specimens on the lines of the classification on pp.53-54 above.

The employment of the term "remote parallels" is hazardous. Here the similarity is apparently restricted to some features, and it might appear safer to consider these cases under the aspect of typical features (patterns, formulas, clichés) as they are found everywhere in our works. However, the facts are such that we would not do sufficient justice to their relationship with the nikṣepa, if we included the relevant cases merely into a general survey of typical features. It is better to treat the remote parallels (however heterogeneous in themselves) as a subject in its own right. The following observations will, it is hoped, give a rough idea of the situation.

Sometimes unmistakable determinants occur under conditions deviating from those obtaining in the area of the *nikṣepas* and of the (close) parallels. An example is supplied by *Sthāna* 3.4.270 (S.I, p.219; = *Bhagavatī* 8.8.338, S.I, p.556) which consists of six isomorphous units:-

<u>guruṃ</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): āyariya-PADINĪE, uvajjhāya-PADINĪE, therā-PADINĪE.
<u>gaim</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): ihaloya-PADINĪE, paraloya-PADINĪE, duhaoloya-PADINĪE.
<u>samūhaṃ</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): kula-PADINĪE, gaṇa-PADINĪE, saṃgha-PADINĪE.
<u>anukampaṃ</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): tavassi-PADINĪE, gilāṇa-PADINĪE, seha-PADINĪE.
<u>bhāvaṃ</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): nāṇa-PADINĪE, dāsaṇa-PADINĪE, caritta-PADINĪE.
<u>suyaṃ</u> paḍucca	tao PADINĪYĀ pa(nnattā), taṃ (jahā): sutta-PADINĪE, attha-PADINĪE, tad-ubhaya-PADINĪE.

It is hardly possible to translate PADINĪE (*pratyanīka* = "adversary") in a way which fits in all the seven cases.

Compare also *Bhagavatī* 1.1.12 (S.I, pp.385-86): -

"neraiyāṇaṃ, bhante, kaivihā poggalā bhijjanti?" "Goyamā, kamma-davvavaggaṇaṃ ahikicca duvihā poggalā bhijjanti, taṃ jahā: añū ceva, bāyarā ceva 1." "neraiyāṇaṃ, bhante, kaivihā poggalā cijjanti?" "Goyamā, āhāra-davvavaggaṇaṃ ahikicca duvihā poggalā cijjanti, taṃ jahā: añū ceva, bāyarā ceva 2."

The standard determinants "(davva,) khetta, kāla, bhāva" have a set of counterparts, acting in an obscure manner sometimes as substitutes and sometimes as predications (*paes'-ogādhā, samaya-tthiyyā, guṇa* [etc.]). Below we have collected, without further discussion, the main facts from three different passages:-

[*Bhagavatī* 25.4.739, S.I, p.864; passage close to §56: s u b s t i t u t e s]

paramāṇu-POGGALĀ
 ega-paes'-ogādhā ... POGGALĀ
 ega-samaya-tthiyyā ... POGGALĀ
 ega-guṇa-kālagā ... POGGALĀ [kāla = first example of *vaṇṇa*, *vaṇṇa* = first example of *guṇa*; see below]

[§34 etc.: p r e d i c a t i o n s ; compare the remark on bhāva on p.46 above]

davvac¹: [text not to be considered]

khettāo²: asaṃkhejja-paes'-ogādhāim

kāla³: annayara-ṭṭhiyāim

bhāvao⁴: vaṇṇamantāim, gandhamantāim, rasamantāim, phāsamantāim

[§49: p r e d i c a t i o n s]

davva-tullae¹... paramāṇu-poggale ...

khetta-tullae²... ega-paes'-ogādhē poggale ...

kāla-tullae³... ega-samaya-ṭṭhiye poggale ...

bhava-tullae⁴... [text not relevant]

bhāva-tullae⁵... ega-guṇa-kālae poggale ...

saṃthāṇa-tullae⁶... [text not relevant]

The material also demonstrates that in a number of cases the translation of "bhāva" by "non-physical nature" is too narrow. Another parallel set corresponding to the four standard determinants is contained in vs.4 of §13:-

ālambañeṇa [compare ārammaṇa/ārambaṇa in the Buddhist texts]

kāleṇa [kāla]

maggeṇa [khetta]

jayaṇāi [bhāva]

..... IRIYAM rie.

For oscillation between determinant and predication refer also to No.77§36 (indiya).

An instance of unconventional "nikṣepization" (refer for this term to p.51 above) is apparently found in Bhagavatī 8.9.346 etc. (S.I, p.561; pp.122-23 below), viz. ālāvaṇa-BANDHE, alliyāvaṇa-BANDHE, sarīra-BANDHE, sarīra-ppaoga-BANDHE.

In principle, isomorphous material (e.g. compare §§42-44: "similar pattern without khettāo"; §45: isomorphous passages) is different from "parallels" in the sense of the present Section.

(h) ELEMENTS, STYLES, SUNDRY PATTERNS

Classification on a large scale is in most cases more difficult than classification of comparatively small units. Even then it seemed desirable to extend the scope of the

classification beyond the limits of the nikṣepa area (and analogous areas) in order to avoid an isolated treatment of the phenomenon.

We have used, in a number of cases, "e l e m e n t" as a term. Such "elements" may be very simple (e.g. "do" [= "two"] in a subdivision) or fairly complex (e.g. "kayare kayarehinto appā vā bahuyā vā tullā vā viśes'-āhiyā vā?"). Elements may be typical of works (or any self-contained pieces of literary tradition), an example being "taṃ samāsao" which is typical of Nandī. Apart from this, elements may be connected with certain dialectical developments, the nikṣepa with its various typical parts being a case in point. Ultimately we have to consider elements which are not restricted to any particular area. The question-and-colophon cliché seems to be an instance of this (se ken' aṭṭheṇaṃ ... se teṇ' aṭṭheṇaṃ ...). It is found in quite different contexts. Below, elements will be mentioned in connection with styles, patterns, and individual works.

As a preliminary survey we have isolated outside the nikṣepa area two dialectical "s t y l e s": the "Āmukha style" and the "Bhaṅgī style". The latter is connected with operations amongst which the so-called caturbhaṅgī is best known. The former operates with units such as the "programmes" of our Sāmukha nikṣepas. In fact both styles, more particularly the Āmukha style, exist outside the nikṣepa area and inside it. But on the whole, their involvement in nikṣepa dialectics is only a fraction of their overall distribution. For the sake of uniformity it might appear preferable to speak also of a "nikṣepa style" (considering mainly the determinants), thus bringing the total of inter-related "styles" to three. We nevertheless decided to use the word "style" only in the two cases just mentioned. Apart from "nikṣepa", "Āmukha style", and "Bhaṅgī style", there are less wide-spread dialectical developments such as the "paes'-ogāḍha complex" (Section g) and the "kāla triad" (pp.62 foll. below and §58).

Most of the elements employed in the Ā m u k h a s t y l e are known from the nikṣepa programmes:-

[Question:] kaj, kaiviha, se kiṃ taṃ, kevaiya.

[Answer:] do (etc.), duviha (etc.), pannatta, taṃ jahā.

[Answer, second plane:] tattha ṇaṃ je te.

A clear example of the Āmukha style (as found outside the nikṣepa area) is Sthāna 2.1. 102 (S.1, p.187):-

duvihe daṃsaṇe (pannatte): samma-daṃsaṇe ceva, micchā-daṃsaṇe ceva. - - - samma-daṃsaṇe duvihe (pannatte): nisagga-samma-daṃsaṇe ceva, abhigama-samma-daṃsaṇe ceva. nisagga-samma-daṃsaṇe duvihe (pannatte): paḍivāī ceva, a-paḍivāī ceva. - - - micchā-daṃsaṇe duvihe (pannatte), taṃ jahā: abhiggahiya-micchā-daṃsaṇe ceva, aṇ-abhiggahiya-micchā-daṃsaṇe ceva. abhiggahiya-micchā-daṃsaṇe duvihe (pannatte): sa-pajjvasie ceva, a-pajjvasie ceva. evaṃ aṇ-abhiggahiya-micchā-daṃsaṇe vi (duvihe pannatte:

sa-pajjavasi ceva, a-pajjavasi ceva). ¶ 102 ¶

This specimen contains the elements "duvha", "pannatta", "taṃ jahā", and it is at the same time a good example of simple ramification. It was taken from Sthāna, i.e. from a work which does not show the question-cum-answer ("dialogue") pattern. Specimens introduced by a question, as they are found in Bhagavatī, Jīvābhigama, and Prajñāpanā, tend to be more complex. We quote Prajñāpanā 12.405-406 (S.II, p.405):-

"kai ṇaṃ, bhante, sarīrā pannattā?" "Goyamā, pañca sarīrā pannattā, taṃ jahā: orālie, veuvvie, āhārae, teyae, kammae." ----- "neraiyāṇaṃ, bhante, kai sarīrayā pannattā?" "Goyamā, tao sarīrayā pannattā, taṃ jahā: veuvvie, teyae, kammae." *evaṃ asurakumārāṇa vi jāva thaṇṇiyakumārāṇaṃ.* "puḍhavi-kāiyāṇaṃ, bhante, kai sarīrayā pannattā?" "Goyamā, tao sarīrayā pannattā, taṃ jahā: orālie, teyae, kammae." *evaṃ vāu-kāiya-vajjaṃ jāva caur'-indiyāṇaṃ.* "vāu-kāiyāṇaṃ, bhante, kai sarīrayā pannattā?" "Goyamā, cattāri sarīrayā pannattā, taṃ jahā: orālie, veuvvie, teyae, kammae." *evaṃ pañc'-indiya-tirikkha-joṇiyāṇa vi.* "maṇussāṇaṃ, bhante, kai sarīrayā pannattā?" "Goyamā, pañca sarīrayā pannattā, taṃ jahā: orālie, veuvvie, āhārae, teyae, kammae." *vāṇamantara-joisiya-vemaṇiyāṇaṃ jahā nāragāṇaṃ.* ¶ 405-406 ¶

In the Āmukha style (as elsewhere), isomorphous passages may show minor phraseological differences which are in many cases - though not always - coincidental. The five sūtras Sthāna 6.548-52 (S.I, p.270) are a case in point. They show the following beginnings with different formulas for "six":-

- 6.548: chaj-jīvanikāyā pa(nnattā), taṃ (jahā):
 6.549: cha tāra-ggahā pa(nnattā), taṃ (jahā):
 6.550: chavvihā saṃsāra-samāvannagā jīvā pa(nnattā), taṃ (jahā):
 6.551: puḍhavi-kāiyā cha-gaiyā, cha-āgaiyā pa(nnattā), taṃ (jahā):
 6.552: chavvihā savva-jīvā pa(nnattā), taṃ (jahā):

The single phrase "tattha ṇaṃ je te" (mentioned above) may be demonstrated by the sūtra Prajñāpanā 17.1.478 (S.II, p.435):-

"neraiyā ṇaṃ, bhante, savve sama-veyaṇā?" "Goyamā, no in' atṭhe samatṭhe." "se ken' atṭheṇaṃ, bhante, evaṃ vuccai: neraiyā no savve sama-veyaṇā?" "Goyamā, neraiyā duvihā pannattā, taṃ jahā: saṃṇi-bhūyā ya a-saṃṇi-bhūyā ya. tattha ṇaṃ je te saṃṇi-bhūyā, te ṇaṃ mahā-veyanatarāgā. tattha ṇaṃ je te a-saṃṇi-bhūyā, te ṇaṃ appa-veyaṇa=tarāgā. se ten' atṭheṇaṃ, Goyamā, evaṃ vuccai: neraiyā no savve sama-veyaṇā." ¶ 478 ¶

In connection with the Āmukha style we can quote from the Abhidhamma the following passage (Vibhaṅga 17.4.80):-

tattha katamāni tīni bhayāni? jāti-bhayaṃ, jarā-bhayaṃ, maraṇa-bhayaṃ. ----- tattha

katamaṃ jāti-bhayaṃ? jātiṃ paṭicca bhayaṃ bhayānakaṃ, chambhitattaṃ, loma-haṃso, cetaso utrāso. idaṃ vuccati "jāti-bhayaṃ". tattha katamaṃ jarā-bhayaṃ? jaraṃ paṭicca bhayaṃ bhayānakaṃ, chambhitattaṃ, loma-haṃso, cetaso utrāso. idaṃ vuccati "jarā-bhayaṃ". tattha katamaṃ maraṇa-bhayaṃ? marañam paṭicca bhayaṃ bhayānakaṃ, chambhitattaṃ, loma-haṃso, cetaso utrāso. idaṃ vuccati "maraṇa-bhayaṃ". imāni tīni bhayāni.

More complex parallels will be found in other Abhidhamma works. E.g. compare V. STACHE-ROSEN, *Dogmatische Begriffsreihen im älteren Buddhismus* II.1 (1968), p.104 (Saṅgīti-sūtra, Saṅgītiparyāya); II.2 (1968), pp.75 foll. (Dharmaskandha). The similarity of the Abhidhamma passages with the Jaina material is obvious, but it is apparently not possible to trace still closer parallels.

The Āmukha style is, on the whole, a simple method of classification (and/or subdivision) and not restricted to any specific literary province. It is even found in the Pañcatantra literature, and it has been commented upon by modern scholars with an undertone of sarcasm. By contrast, the B h a ṅ g ī s t y l e is restricted to philosophical and semi-philosophical discussions, and some concrete forms of this style figure amongst the more important achievements of Indian philosophical thought. The Bhaṅgī style (the name has been derived by us from the Jaina term "caturbhaṅga" or "caturbhaṅgī", see below) juxtaposes mutually exclusive statements. The range of variation is much greater than would appear at first sight. It is employed, sometimes in a casual manner (compare the Āmukha style), and sometimes in the form of a well-defined "theory", "doctrine", or "method". In the latter case it tends to be more complex than in the former. Our nikṣepas contain only simple instances such as sa-ante / aṇ-ante in §1.

The caturbhaṅga has been described by L. ALSDORF (ALSDORF, Āryā, pp.186-187), A. METTE (METTE, Piṇḍ'esaṇā: Index s.v. cau-bhaṅga), and others. It is of frequent occurrence in the Cautthoddesa of Sthāna as well as in the Catukkanipāta of the Aṅguttaranikāya. The following specimen is taken from Vyavahāra 10 where it occurs along with a number of other instances of the caturbhaṅgī:-

—cattāri āyariyā pannattā, taṃ jahā:

uddesaṇ'-āyarie ṇāṃ' ege, no vāyaṇ'-āyarie	(A ⁺ / B ⁻)
vāyaṇ'-āyarie ṇāṃ' ege, no uddesaṇ'-āyarie	(B ⁺ / A ⁻)
ege uddesaṇ'-āyarie vi, vāyaṇ'-āyarie vi	(A ⁺ / B ⁺)
ege no uddesaṇ'-āyarie, no vāyaṇ'-āyarie	(A ⁻ / B ⁻)

References: Vyavahāra 10.286 or 10.12 (S.II, p.827) = Sthāna 4.3.403 (S.I, p.242); SCHUBRING, Lehre § 150; SCHUBRING, Chedasūtras, pp.46, 88, 91. - From the Aṅguttaranikāya we quote 4.10.6.1:-

cattāro 'me, bhikkhave, puggalā santo samvijjamānā lokassim. katame cattāro?

atta-hitāya paṭipanno, no para-hitāya	(A ⁺ / B ⁻)
para-hitāya paṭipanno, no atta-hitāya	(B ⁺ / A ⁻)
nev' atta-hitāya paṭipanno, no para-hitāya	(A ⁻ / B ⁻)
atta-hitāya ceva paṭipanno, para-hitāya ca.	(A ⁺ / B ⁺)

Rich material for a study of complex bhaṅgī patterns is found in the Paṭṭhāna (Pāli Abhidharma). Our Entry §56 may be added. [Refer also to pp.160-64.]

Historical surveys of the relevant dialectical developments will be found in the following: SCHRADER, pp.46 foll. (ancient Indian agnosticism, Jaina concept of relativism); SCHUBRING, § 77 (nikṣepa, bhaṅgī, relativism). For the bhaṅgī patterns in the madhyama-ka-vāda refer to M. WALLESEER, Die mittlere Lehre (Mādhyamika-Śāstra) des Nāgārjuna, nach der tibetischen Version übertragen, Heidelberg 1911. See in particular Section 22 on the Tathāgata. For the position of Paṭṭhāna in the history of the Pāli Abhidharma refer to A. K. WARDER, The Mātikā [in:] Mohavicchedanī, PTS edition, London 1961.

Although we do not use the expression "nikṣepa style" we have to mention that several philosophical areas make use of determinants. Outside the Śvetāmbara canon, this is mainly true of the doctrine of two truths (M. SPRUNG, The Problem of Two Truths, Dordrecht/Boston 1973; BHATT, Kundakunda) and of the Buddhist doctrine of causality (Paṭṭhāna etc.). The formulas are not uniform. We only mention samupāśritya and paṭicca (as examples of absolutives). A sprinkling of determinants is also found outside these main areas (Śvetāmbara dialectics, two truths, causality). And although the different determinants differ a good deal, both in wording and in meaning, we have to admit that a common factor, however small, is also in evidence. In the wording, absolutives and ablatives (in -taḥ) are fairly common, while the meaning suggests in the majority of cases a description of the determinants as "aspects".

Some dialectical phenomena are defined by the recurrence of a minimum of logical and phraseological features, but there are other cases where the similarity between the various instances is considerable. Even the different forms of the nikṣepa show varying degrees of conformity. A very high degree of conformity exists in the case of the p a e s ' o g ā ḍ h a pattern (Section g above) and in the case of the k ā l a - t r i a d. The triad is mostly followed by an "appā-bahu" conclusion. "appā-bahu" as such (statement concerning quantity) is very common, and it forms the dominant feature of Prajñāpanā 3 (the so-called Bahuvattavayapaya, see SCHUBRING p.33). Below we supply a specimen of the triad-cum-appābahu, time-and-quantity, from Jīvābhigana (there are more than fifteen instances of the quadruple pattern in this work, while occurrences outside it are rare). The text contains numerous "elements" in the sense of our definition ("se kiṃ taṃ", "kevaiyaṃ kālaṃ thiṃ pannattā", etc.); the employment of

"tattha ṇaṃ je te" at the beginning of the tract is worthy of note. We have subdivided each of the four pieces (see the Roman figures), and we have underlined the words pajjattaga/apajjattaga in a way which renders the analysis easier. Material for the study of appā-bahu will be found in DELEU's book on the Bhagavatī (Index, p.354, s.v. Relative Frequency). Reference: Jīvābhigama 224-225 (S.II, pp.241-42). The interlocutors are Mahāvīra and Goyama. A detailed description of the relationships (nikṣepa vis-à-vis paes' ogāḍha, nikṣepa vis-à-vis triad-cum-appābahu) must be reserved for a later occasion.

INTRODUCTION

tattha ṇaṃ je te evaṃ āhaṃsu: pañcavihā saṃsāra-samāvannagā jīvā paṇṇattā, te evaṃ āhaṃsu, taṃ jahā: eg'-indiyā, be-indiyā, te-indiyā, caur'-indiyā, pañc'-indiyā. "se kiṃ taṃ eg'-indiyā?" "2 (eg'-indiyā) duvihā paṇṇattā, taṃ jahā: pajjattagā ya apajjattagā ya." evaṃ (be-indiyā, te-indiyā, caur'-indiyā. "se kiṃ taṃ pañc'-indiyā?") jāva "pañc'-indiyā duvihā paṇṇattā, taṃ (jahā): pajjattagā ya apajjattagā ya."

FIRST KĀLA MOTIF

[I:] "eg'-indiyassa ṇaṃ, bhante, kevaiaṃ kālaṃ ṭhiī paṇṇattā?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ bāvīsaṃ vāsa-sahassāiṃ." "be-indiya(ssa ṇaṃ, bhante, kevaiaṃ kālaṃ ṭhiī paṇṇattā?" "Goyamā,) jahanneṇaṃ anto-mu(huttaṃ), ukkoseṇaṃ bārasa saṃ= vaccharāṇi." evaṃ te-indiyassa: (jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ) eg'ūṇapannaṃ rā'indiyāṇaṃ; caur'-indiyassa: (jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ) chaṃ-māsā; pañcēndiyassa jaha(nneṇaṃ) anto-mu(huttaṃ), ukkoseṇaṃ tettiṣaṃ sāgarovamāiṃ. -----

[II:] "apajatta-eg'-indiyassa ṇaṃ (bhante) kevaiaṃ kālaṃ ṭhiī paṇṇattā?" "Goyamā, jahanneṇaṃ anto-mu(huttaṃ), ukkoseṇa vi anto(-muhuttaṃ)." evaṃ savvesiṃ pi apajatta-gāṇaṃ (be-indiyāṇaṃ, te-indiyāṇaṃ, caur'-indiyāṇaṃ) jāva pañcēndiyāṇaṃ. -----

[III:] pajjatt'-eg'-indiyāṇaṃ (pajjatta-be-indiyāṇaṃ, pajjatta-te-indiyāṇaṃ, pajjatta-caur'-indiyāṇaṃ, pajjatta-) jāva pañcēndiyāṇaṃ pucchā. "Go(yamā), jahanneṇaṃ anto(-mu=huttaṃ), ukko(seṇaṃ) bāvīsaṃ vāsa-sahassāiṃ anto-muhutt'ūṇāiṃ." evaṃ ukkosiyā vi ṭhiī anto-muhutt'ūṇā savvesiṃ pajjattāṇaṃ kāyavvā.

SECOND KĀLA MOTIF

[I:] "eg'-indie ṇaṃ, bhante, eg'-indie tti kālao kevac-ciraṃ hoi?" "Goyamā, jahanneṇaṃ anto-mu(huttaṃ), ukko(seṇaṃ) vaṇassai-kālo." "be-indie ṇaṃ, bhante, be-indie tti kālao kevac-ciraṃ hoi?" "Goyamā, jaha(nneṇaṃ) anto-mu(huttaṃ), ukkoseṇaṃ saṃkhejjaṃ kālaṃ." (te-indie) jāva caur'-indie: saṃkhejjaṃ kālaṃ. "pañcēndie ṇaṃ, bhante, pañcēndie tti

kālaō kevac-ciraṇ hoi?" "Goyamā, jaha(nneṇaṃ) anto-mu(huttaṃ), ukko(seṇaṃ) sāgarovama-sahassaṃ sāiregaṃ." ----- [II:] "apajjatta-eg'-indie ṇaṃ, bhante, (apajjatta-eg'-indie tti) kālaō kevac-ciraṇ hoi?" "Goyamā, jahanneṇaṃ anto-mu(huttaṃ), ukkoseṇa vi anto-muhuttaṃ." (*evaṃ apajjatta-be-indie, -te-indie, -caur'-indie*) jāva pañc'-indiya-apajjattae. ----- [III:] "pajjattaga-eg'-indie ṇaṃ, bhante, (pajjattaga-eg'-indie tti) kālaō kevac-ciraṇ hoi?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ saṃkhejjāiṃ vāsa-sahassāiṃ." *evaṃ [pajjatta-] be-indie vi. navaraṃ saṃkhejjāiṃ vāsāiṃ.* "[pajjatta-] te-indie ṇaṃ, bhante, (pajjatta-te-indie tti) kālaō kevac-ciraṇ hoi?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ) saṃkhejjā rā'indiyā." [pajjatta-] caur'-indie ṇaṃ, saṃkhejjā māsā. pajjatta-pañc'-indie, sāgarovama-saya-puhattaṃ sāiregaṃ.

THIRD KĀLA MOTIF

[I:] "eg'-indiyassa ṇaṃ, bhante, kevaiyaṃ kālaṃ antaraṃ hoi?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ do sāgarovama-sahassāiṃ saṃkhejja-vāsa-m-abbhahiyāiṃ." "be-indiyassa ṇaṃ (bhante) antaraṃ kālaō kevac-ciraṇ hoi?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ vaṇassai-kālo." *evaṃ te-indiyassa, caur'-indiyassa, pañcēndiyassa.* ----- [II:] apajjattagāṇaṃ *evaṃ ceva.* ----- [III:] pajjattagāṇa *vi evaṃ ceva.* || 224 ||

APPĀ-BAHU

[I:] "eesi ṇaṃ, bhante, eg'-indi(ya)-be-in(diya)-te-in(diya)-cau(r'-indiya)-pañc'-indiyāṇaṃ kayare 2 (kayare)hinto appā vā bahuyā vā tullā vā viṣes'-āhiyā vā?" "Goyamā, savva-tthovā pañcēndiyā, caur'-indiyā viṣes'-āhiyā, te-indiyā viṣes'-āhiyā, be-indiyā viṣes'-āhiyā, eg'-indiyā ananta-guṇā. ----- [II:] *evaṃ apajjattagāṇaṃ:* savva-tthovā pañcēndiyā apajjattagā, caur'-indiyā apajjattagā viṣes'-āhiyā, te-indiyā apajjattagā viṣes'-āhiyā, be-indiyā apajjattagā viṣes'-āhiyā, eg'-indiyā apajjattagā ananta-guṇā, sa-indiyā apa(jjattagā) vi(ses'-āhiyā). ----- [III:] savva-tthovā caur'-indiyā pajjattagā, pañcēndiyā pajjattagā viṣes'-āhiyā, be-indiya-pajjattagā viṣes'-āhiyā, te-indiya-pajjattagā viṣes'-āhiyā, eg'-indiya-pajjattagā ananta-guṇā, sa-indiyā pajjattagā viṣes'-āhiyā." ----- [IV:] "eesi ṇaṃ, bhante, sa-indiyāṇaṃ pajjattaga-apajjattagāṇaṃ kayare 2 (kayare)hinto (appā vā bahuyā vā tullā vā viṣes'-āhiyā vā)?" "Goyamā, savva-tthovā sa-indiyā apajjattagā, sa-indiyā pajjattagā saṃkhejja-guṇā." *evaṃ eg'-indiyā vi.* "eesi ṇaṃ, bhante, be-indiyāṇaṃ pajjattāpajjattagāṇaṃ kayare 2 (kayare)hinto appā vā bahuyā vā tullā vā viṣes'-āhiyā vā?" "Goyamā, savva-tthovā be-indiyā pajjattagā, apajjattagā asaṃkhejja-guṇā." *evaṃ tēndiya-caur'-indiya-pañcēndiyā vi.* ----- [V:] "eesi ṇaṃ, bhante, eg'-indiyāṇaṃ be-indi(yāṇaṃ) te-indi(yāṇaṃ) caur'-indi(yāṇaṃ) pañcēndiyāṇaṃ pajjattagāṇaṃ apajjattagāṇaṃ ya kayare 2 (kayare)hinto appā vā bahuyā vā tullā vā viṣes'-āhiyā vā)?" "Goyamā, savva-tthovā caur'-indiyā pajjattagā, pañcēndiyā pajjattagā viṣes'-āhiyā, be-indiyā pajjattagā viṣes'-āhiyā, te-indiyā pajjattagā viṣes'-āhiyā, pañcēndiyā apajjattagā asaṃkhejja-guṇā, caur'-indiyā apajjattā viṣes'-āhiyā, te-indiya-apajjattā viṣes'-āhiyā, be-indiyā apajjattā viṣes'-āhiyā, eg'-indiya-apajjattā

ananta-guṇā, sa-indiyā apajjattā viṣes'-āhiyā, eg'-indiya-pajjattā saṃkhejja-guṇā, sa-indiya-pajjattā viṣes'-āhiyā, sa-indiyā viṣes'-āhiyā."

"COLOPHON"

se ttaṃ pañcavihā saṃsāra-samāvaṇṇagā jīvā pa(nnattā). ¶ 225 ¶

A catalogue or a glossary of all the " e l e m e n t s " is not envisaged. Many of them have been mentioned directly and indirectly in the present and in the previous Section (compare in particular the list of determinants in Section g and §47 'Analysis'). A systematic study of elements should be supplemented by a study of the reference devices (jāva etc.) and of the rudimentary elements of a meta-language (e.g. "saṃ-ciṭṭhaṇā, used in Jīvābhigama for one of the three kāla motifs). There exists in fact a close connection between our reference devices and the beginnings of a meta-language, as there is little difference between an abbreviated quotation like "kayare 2 jāva viṣes'āhiyā vā"(§40) and a term like "appa-baḥuṃ", "appā-bahuyam" (verse in §47; verse quoted in the Analysis for §§38-40).

Whenever we study a text containing features with a more general distribution ("typical elements", "formulas", "clichés", "topics", "standard patterns"), we have to project the individual feature (this may be structural, phraseological, or lexicographical) on the background of its entire employment area. This throws light on both the meaning (function) of the feature and the interrelation of the relevant works. Below, hints for the study of employment areas have been given with reference to e l e m e n t s. References to elements (determinants only) occurring in the Entries of Chapter 5 (e) have been added at the end. The sets of determinants are always complete sets (two and only two, three and only three determinants). With two exceptions, elements of the nikṣepa proper have not been considered.

BHAGAVATĪ

Determinants "davv'-aṭṭhayāe", "paes'-aṭṭhayāe". Sub-determinants of da^o and pa^o: "ogh'-ādesenaṃ", "vihān'-ādesenaṃ". [Distribution in the canon:] Sub-determinants in Bhagavatī only (Śataka 25). Determinants in Bhagavatī and Jīvābhigama only, majority in the former.

Determinants "bhav'-ādesenaṃ", "kāl'-ādesenaṃ". Part of the question: "gai-r-āgaṃ karejjā". Determinants and "gai-r-āgaṃ karejjā" largely concomitant. [Distribution:] Determinants-plus-"gai-r-āgaṃ karejjā" in Bhagavatī only (Śatakas 11 and 24; technical term: "saṃveho"). Determinants alone in Bhagavatī only (Śatakas 11 and 24). "gai-r-āgaṃ

karejjā" alone - as a reference to the relevant Bhagavatī passages - occasionally found outside Bhagavatī.

Determinants "davva" and "bhāva", i.e. only these two determinants. [Distribution:] Mainly in Bhagavatī.

JĪVĀBHIGAMA

Kāla triad with or without appā-bahu as its fourth member. [Distribution:] Kāla triad with appā-bahu mainly in Jīvābhigama, occasionally outside it. Kāla triad alone (or single kāla motifs) occasionally in Jīvābhigama and other works. - Technical term for one of the kāla motifs ("... kālao kevac-ciraṃ hoi?") "saṃciṭṭhaṇā" in Jīvābhigama, "aṇubandha" in *Bhagavatī* and *Prajñāpanā*.

"tattha ṇaṃ je te". [Distribution:] Mainly Jīvābhigama, occurrences outside Jīvābhigama mainly borrowings from (or references to) Jīvābhigama.

PRAJÑĀPANĀ

Determinants "davv'-aṭṭhayāe", "paes'-aṭṭhayāe", "davv'-aṭṭha-paes'-aṭṭhayāe". [Distribution:] In *Prajñāpanā* only. Occurrences outside *Prajñāpanā* are borrowings from *Prajñāpanā*. Mostly combined with appā-bahu (and different from the twofold set "davv'-aṭṭhayāe", "paes'-aṭṭhayāe").

Determinants "ogāhaṇ'-aṭṭhayāe", "paes'-aṭṭhayāe", "ogāhaṇa-paes'-aṭṭhayāe". [Distribution:] In *Prajñāpanā* only.

Determinants "davv'-aṭṭhayāe", "paes'-aṭṭhayāe", "ogāhaṇ'-aṭṭhayāe". [Distribution:] In *Prajñāpanā* only (*Prajñāpanā* Chapter 5).

Determinants "... kālao, khettao ..." (nikṣepa with two determinants in chiasmal arrangement, compare §§ 42-44). Predicate avahīranti. [Distribution:] Chiasm-cum-predicate in *Prajñāpanā* only (Chapter 12). Occurrences outside *Prajñāpanā* are borrowings from this work. Chiasm alone is occasionally found outside *Prajñāpanā* (and as an integral element of the respective works).

NANDĪ

"se kiṃ taṃ", "taṃ samāsao". [Distribution:] In *Nandī* only (occurrences outside *Nandī* are borrowings from *Nandī*).

The following elements are integral parts of "parallels" (i.e. of "close" parallels): davv'-aṭṭhayāe plus ogh'-ādesenaṃ/vihān'-ādesenaṃ (§55). bhav'-ādesenaṃ, kāl'-ādesenaṃ (§53). davv'-aṭṭhayāe, paes'-aṭṭhayāe, davv'-aṭṭha-paes'-aṭṭhayāe (§56; here Bhagavatī has borrowed from Prajñāpanā). ogāhaṇ'-aṭṭhayāe, paes'-aṭṭhayāe, ogāhaṇa-paes'-aṭṭhayāe (§60). Each occurrence of such a set constitutes a parallel - in the sense of "close" parallel. It must be admitted that the number of close parallels (most of them contain such sets) is considerable and even greater than the number of "canonical nikṣepas".

CHAPTER 5

THE ENTRIES

(A) SĀMUKHA, DAVVAO TYPE

NO.19^{S1}. BHAGAVATĪ 2.1.90. Nos.19-22 (§§1-4) form a block. REFERENCES:
ĀgS p.117^b; S.I, p.420; DELEU p.89 (II 1¹); WEBER pp.261-62 (WEBER's
§§ 42-44).

"Khandayā" tti samāṇe bhagavaṃ Mahāvīre Khandayaṃ Kaccāya(ṇa-sagottam) evaṃ vayāsī,
"se nūṇaṃ tuṃaṃ, Khandayā, Sāvattḥīe nayaṛīe Piṅgalaenaṃ niyaṇṭṭheṇaṃ Vesāliya-sāvaṇṇaṃ
iṇaṃ akkhevaṃ pucchīe: 'Māgahā, kiṃ sa-ante LOE aṇante LOE, evaṃ taṃ (sa-ante JĪVE
aṇante JĪVE, sa-antā SIDDHĪ aṇantā SIDDHĪ, sa-ante SIDDHE aṇante SIDDHE, keṇa vā
maraṇeṇaṃ maramāṇe jīve vadḍhati vā hāyati vā?)' jeṇ' eva mama antie teṇ' eva havvam
āgae. se nūṇaṃ, Khandayā, ayam aṭṭhe samatṭhe?" "hantā atthi." "je vi ya te,
Khandayā, ayam eyārūve abbatthīe cintīe patthīe maṇo-gae saṃkappe samuppajjitthā:
'kiṃ sa-ante LOE aṇante LOE?' tassa vi ṇaṃ ayam aṭṭhe:

evaṃ khalu mae, Khandayā, cauvihe LOE pannatte, taṃ jahā:
davvao¹ khettāo² kālao³ bhāvao⁴.

davvao¹ ṇaṃ: ege LOE. sa-ante. khettāo² ṇaṃ LOE: asaṃkhejjāo joyaṇa-koḍākoḍīo āyāma-
vikkhambenaṃ asaṃkhejjāo joyaṇa-koḍākoḍīo parikkhevenaṃ pa(nnattā). atthi puṇa sa-
ante. kālao³ ṇaṃ LOE: na kayāvi na āsī, na kayāvi na bhavati, na kayāvi na bhavissati,
bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvāe avatṭṭhīe nicce.
n' atthi puṇa se ante. bhāvao⁴ ṇaṃ LOE: aṇantā vaṇṇa-pajjavā gandha(-pajjavā) rasa=
(-pajjavā) phāsa-pajjavā aṇantā saṃthāṇa-pajjavā aṇantā garuya-lahuya-pajjavā aṇantā
agaruya-lahuya-pajjavā. n' atthi puṇa se ante.

se ttam, Khandagā, davvao¹ LOE sa-ante, khettāo² LOE sa-ante, kālao³ LOE aṇante,
bhāvao⁴ LOE aṇante."

PARALLELS: No.2 (Sthāna, SMC p.121^a). Nos.38^a-38^b (§§20A-B). Bhagavatī 13.4.478-
79; S.I, p.683. Ācāra Ni.176, 238. Mūlācāra 7.40 (LEUMANN, Übersicht. p.17^a).

Āvaśyaka Ni.1057 (Haribhadra p.494^b). R̥ṣibhāṣitāni 31. For Sūtrakṛta see the Analysis.

ANALYSIS: Text in parentheses (following *evaṃ taṃ*) taken from Bhagavatī 2.1.90 (S.I, p.418: Skandaka episode). "Examination" (p.53 supra) of LOE, JĪVE, SIDDHĪ, SIDDHE in Nos.19-22 (§§1-4); marāna (supra and S.I, p.421) treated in a different manner. Structure in Nos.19-22 (§§1-4) identical, text contiguous. Corresponding to the main question ('kiṃ sa-ante ... aṇante ...?') - recurring at the beginnings of Nos.19-22 (§§1-4) - sa-ante/aṇante is added to the quantitative statement given against each determinant. Refer for this formula also to the concluding passages in Nos.19-22 (§§1-4: se ttaṃ, ...). Concluding passages recur in Nos.53, 55 (§§29, 30: se ttaṃ ... [davva-loga]), No.45§26 (se teṇ' aṭṭheṇaṃ ... [davva-loga]) and No.82§41 (se teṇ' aṭṭheṇaṃ ... [Nirāmukha]). For a partial parallel to the series of catch-words refer to Sūtrakṛta 2.5 (S.I, p.170): vs.12 (loe), vs.13 (jīve), vs.25 (siddhī). The general topic (loe, jīve, etc.) in Nos.19-22 (§§1-4) is in keeping with the preceding passages (sūtra 90). ṇaṃ (after the determinants) is typical of the execution section in the davva type nikṣepas.

NOTES: sagotta (sa-gotra) is "samāna-gotra" (Pāṇini 6.3.85); Kaccāyaṇa-sagotta = "Kātyāyana-gotrīyāṇi samāna-gotre" (Abhidhānarājendra III, p.183^a). For Kaccāyaṇa-sagotta refer to Candraprajñapti (10.16.48; S.II, p.714); for Kaccāyaṇa-gotta refer to Sthāna (7.674; S.I, p.278). For the Brahmin Skandaka see DELEU p.40. Vaiśālīya is one of Mahāvīra's names (SCHUBRING § 17). akkheva is ākṣepa = praśna (Abhayadeva ĀgS p.114^b). Māgahā (vocative): Skandaka was apparently a native of Magadha. "mama antie" in the sense of "aḥam". havvaṃ = "quickly" (PISCHEL §§ 336-37). se ... aṭṭhe samatṭhe? = "is this correct?" For āyāma/vikkhambha (length/breadth) refer to Abhayadeva (ĀgS p.119^b: "āyāmo dairghyam, viṣkambho vistāraḥ"). parikkheva = paridhi (Abhayadeva ĀgS p.119^b), "circumference". The canonical prose cliché "na kayāvi na ... nicce" stands for "eternity". pajjava = viśeṣa (Abhayadeva ĀgS p.119^b; SCHUBRING § 60). For garuṇa/laḥuṇa refer to Abhayadeva (Bhagavatī 1.9.73, ĀgS p.96^b: "...guru-laghu-dravyaṃ rūpi, aguru-laghu-dravyaṃ tv arūpi ... guru-laghuḥ vāyuḥ ... aguru-laghu ākāśam ..."); to the Cūrṇi (p.43) on Nandī 43; to Viśeṣāvaśyaka Bhā.653-56 (including Āvaśyaka Ni.40, Jinabhadra p.131). guru/laghu refers to sparśa (Sthāna 8.760, S.I, p.288; see also the gāthā quoted in Abhayadeva's commentary on Bhagavatī: "gāthā 2", ĀgS p.96^b). For general information on Nos.19-22 (§§1-4) see WEBER pp.196-97.

NO.20^{S2}. BHAGAVATĪ 2.1.90. - REFERENCES: ĀgS pp.117^b-118^a; S.I, p.420; DELEU p.89 (II 1¹); WEBER p.263 (§ 45).

"je vi ya te, Khandayā, (ayam eyārūve abbatthie cintie patthie maṇo-gae saṃkappe samuppajjitthā: 'kiṃ) jāva sa-ante JĪVE aṇante JĪVE?' tassa vi ṇaṃ ayam aṭṭhe:

evaṃ khalu (mae, Khandayā, cauvihe JĪVE pannatte, taṃ jahā:
davvao¹ khettao² kālao³ bhāvao⁴.)

jāva davvao¹ ṇaṃ: ege JĪVE. sa-ante. khettao² ṇaṃ JĪVE: asaṃkhejja-paesie asaṃkhejja-paes'-ogāḍhe. atthi puṇa se ante. kālao³ ṇaṃ JĪVE: na kayāvi na āsi, (na kayāvi na bhavati, na kayāvi na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭhie) jāva nicce. n' atthi puṇa se ante. bhāvao⁴ ṇaṃ JĪVE: aṇantā nāṇa-pajjavā aṇantā dāsaṇa-pa(jjavā) aṇantā caritta-pa(jjavā) aṇantā aguru-lahuya-pa(jjavā). n' atthi puṇa se ante.

se ttaṃ: davvao¹ JĪVE sa-ante, khettao² JĪVE sa-ante, kālao³ JĪVE aṇante, bhāvao⁴ JĪVE aṇante."

PARALLELS: No.19^{§1}. - Daśavaikālika Ni.65, 220.

ANALYSIS: Text in parentheses (followed by jāva) taken from No.19^{§1}.

NOTES: For paesa = "unit of space" see Tattvārtha 5.7 ff. ogāḍha (avagāḍha) = "interlocked", "sustained"; cf. Abhayadeva on Bhagavatī 1.6.55 (ĀgS p.83^a): "ogāḍhā lolī-bhāvaṃ gatāḥ": the pudgalas which acquired a state of being mingled together with other ones. ogāḍha is in most cases connected with paesa (pp.57-58 and 62). For an explanation of this term refer to Abhayadeva on Bhagavatī 5.7.218 (ĀgS p.237^a): "avagāhanā hi dravye saṅkoca-vikocayor abhāve sati bhavati, tat-sad-bhāve ca na bhavati, ... drumatve khadiratvam ivēti").

NO.21^{§3}. BHAGAVATĪ 2.1.90. - REFERENCES: ĀgS p.118^a; S.I, p.420; DELEU p.89 (II 1¹); WEBER p.264 (§ 46).

"je vi ya te, Khandayā, pucchā: im' eyārūve [abbhatthiē] cintie (patthie maṇo-gae saṃkappe samuppajjitthā: 'kiṃ) jāva sa-antā SIDDHĪ aṇantā SIDDHĪ?' tassa vi ṇaṃ āyam atṭhe:

Khandayā, mae evaṃ khalu cauviḥā SIDDHĪ pa(nnattā), taṃ (jahā):
davvao¹ 4 (khettao² kālao³ bhāvao⁴).

davvao¹ ṇaṃ: egā SIDDHĪ. sa-antā. khettao² ṇaṃ SIDDHĪ: paṇayālisaṃ joyaṇa-saya-saha=ssāim āyāma-vikkhambheṇaṃ egā joyaṇa-koḍī bāyālisaṃ ca joyaṇa-saya-sahassāim tisaṃ ca joyaṇa-sahassāim donni ya aṇāpanna-joyaṇa-sae kiṃci vises'-āhie parikkheveṇaṃ. atthi puṇa se ante. kālao³ ṇaṃ SIDDHĪ: na kayāvi na āsi, (na kayāvi na bhavati, na kayāvi

na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭhie nicce. n' atthi puṇa se ante). bhāvao⁴ ya *jahā* LOYASSA *tahā bhāṇiyavvā*.

tattha: davvao¹ SIDDHĪ sa-antā, khettao² SIDDHĪ sa-antā, kālao³ SIDDHĪ aṇantā, bhāvao⁴ SIDDHĪ aṇantā."

PARALLELS: No.19^{§1}.

ANALYSIS: Text in parentheses (text followed by *jāva*, cliché for "eternity") taken from No.19^{§1}. 4 (following davvao¹) is an abbreviation, which here stands for the series of four determinants as given in No.19^{§1}. "tattha" corresponds to "se ttam" in §§ 1, 2, 4 (concluding passages).

NOTES: siddhi = "īṣat-prāgbhārā pṛthivī" (Abhayadeva ĀgS pp.119^b-120^a); compare Abhayadeva's explanation with Sthāna 8.843 (S.I, pp.293-94) and Samavāya 42 (S.I, p.326).

NO.22^{§4}. BHAGAVATĪ 2.1.90. - REFERENCES: ĀgS p.118^a; S.I, pp.420-21; DELEU p.89 (II 1¹); WEBER p.266 (§ 47).

"je vi ya te, Khandayā, (ayam eyārūve abbatthie cintie patthie maṇo-gae saṃkappe samuppajjitthā) *jāva* 'kiṃ [sa-ante SIDDHE_] aṇante SIDDHE?' *taṃ c' eva* (tassa vi ya ayam aṭṭhe:

evaṃ khalu mae, Khandayā, cauvvihe SIDDHE pannatte, *taṃ jahā*:
davvao¹ khettao² kālao³ bhāvao⁴.)

jāva davvao¹ ṇaṃ: ege SIDDHE. sa-ante. khettao² ṇaṃ) SIDDHE: asaṃkhejja-paesie asaṃkhejja-paes'-ogāḍhe. atthi puṇa se ante. kālao³ ṇaṃ SIDDHE: s'-āie apajjavasie. n' atthi puṇa se ante. bhā(vao⁴ ṇaṃ) SIDDHE: aṇantā ṇāṇa-pajjavā aṇantā daṃsaṇa-pajjavā (aṇantā caritta-pajjavā) *jāva* aṇantā aguruya-lahuya-pa(jjavā). n' atthi puṇa se ante.

se ttam: davvao¹ SIDDHE sa-ante, khettao² SIDDHE sa-ante, kālao³ SIDDHE aṇante, bhāvao⁴ SIDDHE aṇante."

PARALLELS: No.19^{§1}.

ANALYSIS: Text in parentheses (followed by *jāva*) taken from No.19^{§1}.

NOTES: sa-pajjavasiya/apajjavasiya almost always concomitant with s'-ādi/aṇādi.

NO.23^{§5}. BHAGAVATĪ 2.10.117. Nos.23-27 (§§5-9) form a block. - REFERENCES: ĀgS p.147^b; S.I, pp.433-34; DELEU p.94 (II 10^a).

"kati ṇaṃ, bhante, atthikāyā pa(nnattā)?" "Goyamā, pañca atthikāyā pa(nnattā), tam jahā: DHAMM'-ATTHIKĀE, ADHAMM'-ATTHIKĀE, ĀGĀS'-ATTHIKĀE, JĪV'-ATTHIKĀE, POGGAL'-ATTHIKĀE." "DHAMM'-ATTHIKĀE ṇaṃ, bhante, kati-vaṇṇe kati-gandhe kati-rase kati-phāse?" "Goyamā, avaṇṇe agandhe arase aphāse arūvī ajīve sāsae avatṭhie loga-davve.

se [DHAMM'-ATTHIKĀE] samāsao pañcavihe pannatte, tam jahā:
davvao¹ khettao² kālao³ bhāvao⁴ guṇao⁵.

davvao¹ ṇaṃ DHAMM'-ATTHIKĀE: ege davve. khettao² ṇaṃ: loga-ppamāṇa-mette. kālao³: na kayāvi na āsi, na kayāvi n' atthi (na kayāvi na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭhie) jāva nicce. bhāvao⁴: avaṇṇe agandhe arase aphāse. guṇao⁵: gamaṇa-guṇe."

PARALLELS: Nos.23-27 (§§5-9) recur in Sthāna as borrowings (5.3.530, SMC pp.316^a-316^b): Nos.9-13 (also contiguous). OKUDA, verse "K:44".

ANALYSIS: Text in parentheses (followed by jāva) is a canonical cliché for "eternity" (see No.19^{§1}). Structure in Nos.23-27 (§§5-9) identical, text contiguous. guṇao⁵ is not a standard determinant. arūvī, ajīve, etc. occur in the introduction but not in the execution. The 11 remaining nikṣepas in Sthāna (Nos.1-8, 14-16) are borrowings from post-canonical literature (pp. 156-57). For "samāsao" and "se/tam" as a peculiarity of Nandī see No.66^{§14}. In Nos.23-27: §§5-9 (and Nos.9-13), the catch-words recur only once, viz. in the execution for davvao¹ (same procedure in No.71^{§18}). Nos.23-27 (§§5-9) appear at the beginning of Uddeśa 10 and constitute the whole sūtra 117. The general topic "atthikāe" in Nos.23-27 (§§5-9) is in keeping with the following sūtras 118, 122-24 (119: jīva; 120-21: log'-āgāsa / alog'-āgāsa). In the parallel cases, "n' atthi" is mostly replaced by "na bhavati".

NOTES: bhaviṃsu is singular (similar cases PISCHEL § 518). Abhayadeva (ĀgS p.148^b) explains bhāvao⁴ by "paryāyataḥ" and guṇao⁵ by "kāryataḥ". For gamaṇa-guṇa as the basis for the movement of the jīvas refer to Abhayadeva (ĀgS p.148^b: "jīva-pudgalānāṃ ... gaty-upaṣṭambha [sic! upastambha = "support"] - hetur matsyānāṃ jalam ivēti"). For general information on Nos.23-27 (§§5-9) see WEBER pp.206-07 and SCHUBRING § 57.

NO.24^{§6}. BHAGAVATĪ 2.10.117. - REFERENCES: ĀgS p.147^b; S.I, p.434; DELEU p.94 (II 10^a).

AHAMM' ATTHIKĀE vi evaṃ c' eva, navaraṃ: guṇao⁵: ṭhāṇa-guṇe

ANALYSIS: For vi evaṃ c' eva refer to No.23^{§5}.

NOTES: navaraṃ = "only" (Hemacandra, SH. 2.188-89, p.418; PISCHEL § 184). The word navaraṃ indicates variation. For ṭhāṇa-guṇa as the basis for inertia or immobility of the jīvas refer to Abhayadeva (ĀgS p.148^b: "... jīva-pudgalānāṃ ... sthity-upa=ṣṭambha[sic!]-hetur matsyānāṃ sthalaṃ ivēti").

NO.25^{§7}. BHAGAVATĪ 2.10.117. - REFERENCES: ĀgS p.147^b; S.I, p.434; DELEU p.94 (II 10^a).

ĀGĀS'-ATTHIKĀE vi evaṃ c' eva, navaraṃ: khettāo² ṇaṃ ĀGĀS'-ATTHIKĀE: loyāloya-ppa=māṇa-mette aṇante c' eva. jāva guṇao⁵: avagāhaṇā-guṇe.

ANALYSIS: For vi evaṃ c' eva and jāva refer to No.23^{§5}.

NOTES: For avagāhaṇā as the receptacle of the jīvas refer to Abhayadeva (ĀgS p.148^b: "... jīvādīnāṃ avakāṣa-hetur badarāṇāṃ kuṇḍaṃ iva").

NO.26^{§8}. BHAGAVATĪ 2.10.117. - REFERENCES: ĀgS pp.147^b-148^a; S.I, p.434; DELEU p.94 (II 10^a).

"JĪV'-ATTHIKĀE ṇaṃ, bhante, kati-vaṇṇe kati-gandhe kati-rase kati-phāse?" "Goyamā, aṇaṇṇe (agandhe arase aphāse) jāva arūvī jīve sāsae avatṭhie loga-davve.

se /JĪV'-ATTHIKĀE/ samāsao pañcavihe pannatte, taṃ jāhā:
davvao¹ (khettāo² kālao³ bhāvao⁴) jāva guṇao⁵.

davvao¹ ṇaṃ JĪV'-ATTHIKĀE: aṇantāiṃ jīva-davvāiṃ. khettāo²: loga-ppamāṇa-mette.
kālao³: na kayāvi na āsi (na kayāvi na bhavati, na kayāvi na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭhie) jāva nicce.
bhāvao⁴ puṇa: aṇaṇṇe agandhe arase aphāse. guṇao⁵: uvaoga-guṇe."

ANALYSIS: Text in parentheses (followed by jāva) taken from No.23^{§5} and No.19^{§1} (cliché for "eternity").

NOTES: For uvaoga refer to Abhayadeva (ĀgS p.148^b: "upayogaḥ, caitanyaṃ sākārānā=kāra-bhedam"; sākāra-caitanya = jñāna, anākāra-caitanya = darśana; see the Notes in No.66^{§14}).

NO.27^{§9}. BHAGAVATĪ 2.10.117. - REFERENCES: ĀgS p.148^a; S.I, p.434; DELEU p.94 (II 10^a).

"POGGAL'-ATTHIKĀE ṇaṃ, bhante, kati-vaṇṇe kati-gandhe (kati-)rase (kati-)phāse?"
 "Goyamā, pañca-vaṇṇe pañca-rase du-gandhe aṭṭha-phāse rūvī ajīve sāsae avatṭhie loga-davve.

se [POGGAL'-ATTHIKĀE] samāsao pañcavihe pannatte, taṃ jahā:
 davvao¹ khettao² kālao³ bhāvao⁴ gūṇao⁵.

davvao¹ ṇaṃ POGGAL'-ATTHIKĀE: anantāiṃ davvāiṃ. khettao²: loya-ppamāṇa-mette.
 kālao³: na kayāvi na āsi, (na kayāvi na bhavati, na kayāvi na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭhie) jāva nicce.
 bhāvao⁴: vaṇṇamante gandha(mante) rasa(mante) phāsamante. gūṇao⁵: gahaṇa-guṇe." | 117 |

ANALYSIS: jāva refers to the cliché for "eternity" (see No.19^{§1}).

NOTES: For gahaṇa = "appropriation" (DELEU p.94) refer to Abhayadeva (ĀgS p.148^b: "... grahaṇaṃ, paraspareṇa sambandhanaṃ, jīvena vāūdārikādibhiḥ prakārair iti").

NO.35^{§10}. BHAGAVATĪ 8.2.321 (nikṣepa proper), 8.2.317 etc. (introduction).
 First member of the ajñāna-triad (see p.45 above). - REFERENCES:
 ĀgS pp.343^a, 356^b; S.I, pp.540, 546; DELEU p.147 (VIII 2⁶).

"annāṇe ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, tivihe pannatte, taṃ jahā:
 MAI-ANNĀṇE, SUYA-ANNĀṇE, VIBHAṆGA-NĀṆE." ... (follow 7 pages in the Suttāgame edition) ... "MAI-ANNĀṆASSA ṇaṃ, bhante, kevaie visae pannatte?"

"Goyamā, se [MAI-ANNĀṆE] samāsao cauvvihe pannatte, taṃ jahā:
 davvao¹ khettao² kālao³ bhāvao⁴.

davvao¹ ṇaṃ MAI-ANNĀṆĪ: mai-annāṇa-parigayāiṃ davvāiṃ jānai pāsai. evaṃ (khettao² ṇaṃ MAI-ANNĀṆĪ: mai-annāṇa-parigayaṃ khettaṃ jānai pāsai. kālao³ ṇaṃ MAI-ANNĀṆĪ: mai-annāṇa-parigae kāle jānai pāsai.) jāva bhāvao⁴ MAI-ANNĀṆĪ: mai-annāṇa-parigae bhāve jānai pāsai."

PARALLELS: jñāna-pentad in the Nandī. - Rājaprasnīya 60; S.II, p.86. Jīvābhigama 7.267; S.II, pp.258-59. Prajñāpanā 3.177, S.II, p.328; ibid. 18.542, S.II, p.457. Tattvārtha 1.9.

ANALYSIS: See No.66^{§14} (jñāna-pentad). - *evaṃ* ... *jāva*: text supplied on the basis of the preceding sentence. The ajñāna-triad is missing in the Nandī (see p.44 above). In the Nandī, ajñāna is twofold (matyajñāna and śrutājñāna) and not "examined" (not subjected to the nikṣepa procedure); a vibhaṅga-jñāna is not mentioned at all. Thus the ajñāna-triad seems to be a later development. The text of Nos.35-37 (^{§§}10-12) and Nos.30-34 is contiguous, the structure of the three ajñāna-nikṣepas identical. The term visae (kevaie visae pannatte?) is unexpected. Abhayadeva takes "se" in the programme either for -NĀṆA-VISAE or for -NĀṆE (ĀgS p.357^b: "se" ... ĀBHINIBODHIKA-JÑĀNA-VIṢAYAS tad vāBHINIBODHIKA-JÑĀNAM ...). "se" no doubt stands for MAI-ANNĀṆE. In the execution of Nos.35-37 (^{§§}10-12), each ajñāna is replaced by its "possessor" (MAI-ANNĀṆE ... MAI-ANNĀṆĪ). "parigayaṃ khettaṃ" (singular) and "parigae kāle" (plural) supplied here, and in §§ 11-12, on the basis of Abhayadeva (ĀgS p.360^b). Nos.35-37 (^{§§}10-12) occupy (along with Nos.30-34) the whole sūtra 321, and the subject is in agreement with the surrounding sūtras.

NOTES: mati-jñāna (common in the post-canonical literature) and ābhinibodhika-jñāna (common in the canon) are considered to be synonyms by the later Jain tradition (Tattvārtha 1.13; Viśeṣāvaśyaka Bhā.394-96 on Āvaśyaka Ni.12, Jinabhadra p.85); eventually, ābhinibodhika-jñāna gives way to mati-jñāna. For "jānai pāsai" see the Notes in No.66^{§14} and also p.46. For further information on jñāna in Jainism refer to the articles of JAINI and SHAH.

NO.36^{§11}. BHAGAVATĪ 8.2.321. - REFERENCES: ĀgS pp.356^b-357^a; S.I, p.546; DELEU p.147 (VIII 2⁶).

"SUYA-ANNĀṆASSA ṇaṃ, bhante, kevaie visae pannatte?"

"Goyamā, se [SUYA-ANNĀṆE] samāsao cauvvihe pannatte, taṃ jahā:
dāvva¹ 4 (khettā² kālā³ bhāvā⁴).

dāvva¹ ṇaṃ SUYA-ANNĀṆĪ: suya-annāṇa-parigayāiṃ dāvva¹ āghavei pannavei parūvei.
evaṃ khettā² (ṇaṃ SUYA-ANNĀṆĪ: suya-annāṇa-parigayaṃ khettaṃ āghavei pannavei parūvei.)
kālā³ (ṇaṃ SUYA-ANNĀṆĪ: suya-annāṇa-parigae kāle āghavei pannavei parūvei).
bhāvā⁴ ṇaṃ SUYA-ANNĀṆĪ: suya-annāṇa-parigae bhāve āghavei taṃ c' eva (pannavei parūvei)."

PARALLELS: No.35^{§10}.

ANALYSIS: 4 refers to the series of four determinants (cf. No.35^{§10}). evaṃ khettao² (...) kāla³ (...) and taṃ c' eva (...): text supplied on the basis of the first sentence. The cliché "jānai pāsai" - generally connected with jñāna-passages (viz. Nos. 30-34, 35^{§10}, 37^{§12}, 66^{§14}, 68^{§15}, 69^{§16}, 70^{§17}, 72^{§19}) - has been replaced by the cliché "āghavei ... parūvei". In some recensions, "daṃseti nidaṃseti uvadaṃseti" is added to "āghavei pannavei parūvei" (see Abhayadeva ĀgS p.360^b).

NOTES: āghavei = ākhyāpayati (PISCHEL §.88). For the cliché "āghavei ... parūvei" refer to LEUMANN, Übersicht p.40^b, lines 40 ff.

NO.37^{§12}. BHAGAVATĪ 8.2.321. - REFERENCES: ĀgS p.357^a; S.I, p.546; DELEU p.147 (VIII 2⁶).

"VIBHAṄGA-NĀṆASSA ṇaṃ, bhante, kevaie visae pannatte?"

"Goyamā, se [VIBHAṄGA-NĀNE_7 samāsao cauvvihe pannatte, taṃ jahā: davvao¹ 4 (khettao² kāla³ bhāvao⁴).

davvao¹ ṇaṃ VIBHAṄGA-NĀṆĪ: vibhaṅga-nāṇa-parigayāiṃ davvāiṃ jānai pāsai. evaṃ (khettao² ṇaṃ VIBHAṄGA-NĀṆĪ: vibhaṅga-nāṇa-parigayāṃ khettaṃ jānai pāsai. kāla³ ṇaṃ VIBHAṄGA-NĀṆĪ: vibhaṅga-nāṇa-parigae kāle jānai pāsai.) jāva bhāvao⁴ ṇaṃ VIBHAṄGA-NĀṆĪ: vibhaṅga-nāṇa-parigae bhāve jānai pāsai." || 321 ||

PARALLELS: No.35^{§10}. - Sthāna 7.659 (S.I, pp.276-77). Bhagavatī 3.6.161 (S.I, p.462); ibid. 8.2.317 (S.I, pp.540-41); ibid. 9.31.365 (S.I, p.578).

ANALYSIS and NOTES: 4 refers to the four determinants. evaṃ ... jāva: text supplied on the basis of the first sentence. vibhaṅga is here invariably prefixed to jñāna (and not to ajñāna) although it is traditionally considered a kind of ajñāna, standing for avadhy-ajñāna. vibhaṅga designates a fraction of avadhi-jñāna (cf. Āvaśyaka Ni.65, Haribhadra p.45^a; Abhayadeva ĀgS p.344^b: "avadhi-bhedo vibhaṅgaḥ"). As such, it has the connotation of incomplete and merely partial knowledge (hence the identification with ajñāna). For vibhaṅga-jñāna see also LEUMANN, Übersicht pp.41^aff.; SCHUBRING § 79.

NO.61^{§13}. UTTARĀDHYAYANA 24, vss.4-8 (nikṣepa proper = vss.6-7). - REFERENCES: DLJP p.515^a; S.II, p.1022; CHARPENTIER p.179. -

Below we have indented the spurious vss.5-7 as a block, and vs.6 (programme) has not been set off against the rest.

ālambanēṇa (1) kāleṇa (2) maggeṇa (3) jayaṇāi (4) ya
cau-kāraṇa-parisuddham saṃjae iriyaṃ rie vs.4

tattha: ālambanāṃ (1) nāṇaṃ dāsaṇaṃ caraṇaṃ tahā,
kāle (2) ya divase vutte, magge (3) uppaha-vajjie. vs.5

davvao¹ khettao² c' eva kālao³ bhāvao⁴ tahā
JAYANĀ (4) cauuvihā vuttā, taṃ me kittayao suṇa. vs.6

davvao¹: cakkhusā pehe, juga-mittaṃ ca - khettao²,
kālao³: jāva rījjā, uvautte ya - bhāvao⁴. vs.7

indiy'-atthe vivajjittā sajjhāyaṃ c' eva pañcahā
tam-muttī tap-purakkāre uvautte riyāṃ rie. vs.8

PARALLELS: See the various references to the juga-māyāe formula as given in the Notes. Also compare Ācāra Ni.311-12; Mūlācāra 5.104-09 (OKUDA pp.58-59).

ANALYSIS: Vss.5-7 are ignored by the Cūrṇi (see below); vs.8 clearly continues vs.4 (the same refrain: saṃjae iriyaṃ rie / uvautte riyāṃ rie); uvautte in vs.7 is a repetition of uvautte in vs.8; kālao³ in vss.6-7 is somewhat unexpected after the inclusion of kāleṇa (2) in vs.4; "pehe, juga-mittaṃ" in vs.7 is a transformation of an earlier canonical formula (see the Notes). It would therefore appear that verses 4 and 8 form one unit (which represents an old description of iriyā) and that verses 5-7 were inserted at a later date. On the basis of the Cūrṇi text (and Jacobi's rendering in SBE 45, pp.130-31) this small piece can be translated in the following way: "The walking of a well-disciplined monk should be pure in four respects: in respect to the ālambana complex [see the Cūrṇi], in respect to time, in respect to the way, in respect to effort (yatna). ¶ verse 4 ¶ (The monk) should walk with due attention, avoiding the (five) objects of the senses and the five kinds of study [see Uttarādhyaṇa 30, vs.34; S.II, p.1037], being the embodiment of "that" (tat = correct iriyā), being devoted to "that" [compare Ācāra 1.5.6.323; S.I, p.19]. ¶ verse 8 ¶ Incidentally we may mention that vs.4 contains an archaic nikṣepa-like structure with four determinants, reminiscent of our fourfold set "(dravya) - kṣetra - kāla - bhāva". See p.58 above. The word "kāraṇa" even supplies an equivalent of our term "determinant", while the later nomenclature has no general term for dravya etc. Below we supply the text of the Cūrṇi (pp.266-67). It should be noted that svādhyāya (study) during the "iriyā" is expressly prohibited according to the interpretation of the Cūrṇikṛt ("na ca svādhyāyaṃ kurvātā ...").

"atṭha u pavayaṇa-mātā" ity-ādi gāthā-trayaṃ (vss. 1-3) gatārthaṃ. ----- "ālambaṇeṇa" gāthā-dvayaṃ (vss. 4 and 8): īryā-samitir abhidhīyate. "īra gati-preraṇayoh" (cf. Vācas-patyam "īra gatau prerāṇe") īra gatau, gantavyaṃ gamaṇaṃ. tat kārāṇa-pariśuddhaṃ vak-tavyam. tad yathā: ālambanena (1), kālena (2), mārgeṇa (3), upayuktena (4, see the note) ca. ālambanena kārāṇeṇa: caitya-vandana-ācāryādi-prayojana-śarīra-cintādinā kārāṇeṇa gamaṇaṃ kartavyam, na hi nir-nimittam. tathā āgame 'py abhihitam: 'jāva ṇaṃ ayaṃ jīve eyati veyati calatīty ādi' (cf. Bhagavatī 3.3.152, S.I, p.456, lines 26-27). kālena: yad yasmin kāle kartavyaṃ tasminn eva karoti. yathā bhikṣā-kāle bhikṣārthaṃ paryaṭati. evaṃ sarva-kāle mantavyam. mārgeṇa: saṃyamōpaghāta-rahitena gantavyam. yatnena: yugānta-ra-pralokinā upayuktena gantavyam. (End of the commentary on vs.4.) indriyārthāvyākṣip-tena gantavyam. na ca svādhyāyaṃ kurvatā gantavyam. tan-mūrtinā tad eva puraskṛtya gan-tavyam. (End of the commentary on vs.8.) ----- idānīm bhāṣā-samitiḥ: "kohe māṇe ya" ity-ādi gāthā-dvayaṃ (vss.9-10).

In line 4 of the Cūrṇi text, jayaṇāi/yatnena has been replaced by "upayuktena", in line 10, jayaṇāi/yatnena has been explained by "upayuktena". Mūlācāra 5.105 (OKUDA p.59; parallel to our vs.4) has replaced jayaṇā by "uvaoga" (op.cit.p.125 on 5.105). By contrast, the word uvautte of vs.8 has not been mentioned in the Cūrṇi (lines 10-12).

Among the inserted verses 5-7, vs.5 supplies short explanations for ālabhana, kāla, mārge; vss.6-7 supply a fully fledged nikṣepa for JAYANĀ. The explanation of ālabhana is not reflected in the Cūrṇi (the Cūrṇi version recurs in the following: Vasunandin on Mūlācāra 5.106; Aparājita on Mūlārādhana 119!; see also OKUDA, p.125 on Mūlācāra 5.105). jayaṇā is embedded into two different dialectical structures: "archaic" nikṣepa on iriyā (jayaṇā = kārāṇa No.4), normal nikṣepa on jayaṇā itself (JAYANĀ = catch-word).

- JACOBI's translation of vss.5-7 (SBE 45, p.130): "The cause is: knowledge, faith, and right conduct; the time is day-time; the road excludes bad ways. || 5 || The effort is fourfold, viz. as regards: 1. substance, 2. place, 3. time, and 4. condition of mind. Hear me explain them. || 6 || With regard to substance: the (walking monk) should look with his eyes; with regard to place: the space of a yuga (i.e. four hastas or cubits); with regard to time: as long as he walks; and with regard to condition of mind: carefully. || 7 || "

NOTES: For jayaṇā ("effort") see LEUMANN, Aupapātika p.120 and SCHUBRING § 173. juga-mitta (mitta = mātra) "as long as a yoke"; 1 juga = 4 cubits; see Samavāya 17.4, S.I, p.357; KIRFEL, Kosmographie p. 337. --- At the beginning of the Analysis we mentioned that vs.7 has transformed the traditional formula (juga-māyāe ...). We shall now supply the references and quotations for the old formula: Ācāra 2.3.1.718 (S.I, p.60) "je bhikkhū vā 2 (bhikkhūṇi vā) gāmaṇugāmaṃ dūjjamāṇe purao juga-māyaṃ pehamāṇe datṭhūṇa tase pāṇe ... pāyaṃ rīyejjā ..."; Bhagavatī 18.8.638 (S.I, p.776) "bhāviy'-appaṇe purao duhao juga-māyāe pehāe rīyaṃ rīyamāṇassa ... tassa ṇaṃ bhante kiṃ iriyā-vahiyā kiriyā kajjai ...?"; Daśāśruta 6.150 (S.II, p.930) "sammaṃ kaeṇa phāsemāṇe pālemāṇe purao juga-

māyāe pehamāṇe datṭhūṇa tase pāṇe ... pāe rīejjā ..."; Daśavaikālika 5.1.2-3 (S.II, p.954) "*purao juga-māyāe pehamāṇo mahim care* ...". The wording of the Tattvārtha (Bhāṣya) is close to the old formula: Tattvārtha 9.5 "*tatrāvaśyakāyāiva samyamārtham sarvato yuga-mātra-nirīkṣaṇā-yuktasya śanair nyasta-padā gatiṃ iryā-samitiḥ*". The phrase "*purao juga-māyāe*" occurs also in the Oghaniryukti (Piṇḍesaṇā 432, see METTE p.176). The <juga-māyāe> formula appears with some variants in Mūlācāra 1.11 ("... jug'-antara-ppheṇā ... iriyā-samidī have ...") and ibid. 5.106 (see OKUDA p.59: "*iriyāvaha-... avaloganteṇa hodi ... purado juga-ppamāṇam* ...").

NO.66^S14. NANDĪ 1-5 [6] (introduction), NANDĪ 16 (nikṣepa proper). First member of the jñāna-pentad (see p.44 above). - REFERENCES: PTS pp.17, 21, 30; ĀgS pp.65^a, 71^b, 75^a, 76^b, 97^a-97^b; S.II, pp.1063, 1065; DELEU p.147 (Bhagavatī VIII 2⁶).

nāṇaṃ pañcavihaṃ pannattaṃ, taṃ jahā: ĀBHINIBOHIYA-NĀṆAṃ, SUYA-NĀṆAṃ, OHI-NĀṆAṃ, MAṆA-PAJJAVA-NĀṆAṃ, KEVALA-NĀṆAṃ. ¶ 1 ¶ taṃ samāsao duvahaṃ pannattaṃ, taṃ jahā: paccakkhaṃ ca parokkhaṃ ca. ¶ 2 ¶ "se kiṃ taṃ paccakkhaṃ?" "paccakkhaṃ duvahaṃ pannattaṃ, taṃ jahā: indiya-paccakkhaṃ [ca] no-indiya-paccakkhaṃ ca." ¶ 3 ¶ "... (3 lines in the Suttāgame edition) ..." ¶ 4 ¶ "se kiṃ taṃ no-indiya-paccakkhaṃ?" "no-indiya-paccak-khaṃ tivahaṃ pannattaṃ, taṃ jahā: OHI-NĀṆA-paccakkhaṃ, MAṆA-PAJJAVA-NĀṆA-paccakkhaṃ, KEVALA-NĀṆA-paccakkhaṃ." ¶ 5 ¶ "se kiṃ taṃ OHI-NĀṆA-paccakkhaṃ?" "... (3 pages in the Suttāgame edition) ..." ¶ 6 ¶ - ¶ 15 ¶

taṃ / OHI-NĀṆAṃ / samāsao cauvvahaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ OHI-NĀṆĪ: jahanneṇaṃ aṇantāiṃ rūvi-davvāiṃ jāṇai pāsai, ukkoseṇaṃ savvāiṃ rūvi-davvāiṃ jāṇai pāsai. khittao² ṇaṃ OHI-NĀṆĪ: jahanneṇaṃ aṅgulassa asaṃkhi-jjai-bhāgaṃ jāṇai pāsai, ukkoseṇaṃ asaṃkhijjaiṃ aloge loga-ppamāṇa-mittāiṃ khaṇḍāiṃ jāṇai pāsai. kālao³ ṇaṃ OHI-NĀṆĪ: jahanneṇaṃ āvaliyāe asaṃkhijjai-bhāgaṃ jāṇai pāsai, ukkoseṇaṃ asaṃkhijjāo ussappiṇṇo avasappiṇṇo aīyaṃ aṇāgayaṃ ca kālaṃ jāṇai pāsai. bhāvao⁴ ṇaṃ OHI-NĀṆĪ: jahanneṇaṃ aṇante bhāve jāṇai pāsai, ukkoseṇaṃ vi aṇante bhāve jāṇai pāsai, savva-bhāvāṇaṃ aṇanta-bhāgaṃ jāṇai pāsai." ¶ 16 ¶

PARALLELS: No.35^S10. - The jñāna-pentad recurs in the Bhagavatī as a block. - Bhaga-vatī 9.31.369; S.I, p.580. Upāsakadaśā 1.12.14; S.I, pp.1134, 1135, 1138. Jīvābhi-gama 3.216; S.II, p.239. Prajñāpanā 30.663; S.II, pp.514-15 (referred to by Siddhasena Divākara: Sanmatitarka 2.4.). Tattvārtha 1.21-23, 26, 28. Āvaśyaka Ni.24-25, 29-37, 66 (Haribhadra pp.29^a ff.). Anuyogadvāra 1.145; S.II, pp.1085, 1147. Jītakalpa Bhā. 36-73, 2127. Āvaśyaka Nirvyukti Cūrṇi pp.37 ff., 67-68. Viśeṣāvaśyaka Bhā.565 ff.

(Jinabhadra pp.118 ff.).

ANALYSIS: Nos.66^{§14}, 68^{§15}, 69^{§16} each form one sūtra. All the five nikṣepas (they are not contiguous) agree in their subject with the general context. They were obviously transferred from Nandī to Bhagavatī (and not vice versa). The structure of all members of the pentad is identical (and different from that of No.71^{§18}). In Nandī, the word "samāsao" in the programmes of the pentad is always preceded by a pronoun ("taṃ" in Nos.66^{§14}, 68^{§15}, 69^{§16}, 70^{§17}; "se" in Nos.30, 32-34) which stands for the catch-word. Examples of se samāsao/taṃ samāsao (Bhagavatī passages influenced by the Nandī) are also found in the following: Nos.23-27: §§5-9; 31; 35-37: §§10-12). "samāsao" in Nandī indicates a previous treatment of a more detailed character. This word has become a common expression in the nikṣepa nomenclature of the post-canonical literature. Short questions ("se kiṃ taṃ ...?") and the word "samāsao" in the programme (also the word "tattha" introducing in one case the execution) are peculiarities of Nandī (also of Anuyogadvāra). They mostly occur in connection with ramification (subdivision). In the execution of Nos.66^{§14}, 69^{§16}, 70^{§17}, 72^{§19} (also Nos.35-37: §§10-12), each jñāna is replaced by its "possessor". For the remaining No.68^{§15} (= No.33) see its text. For details about "se kiṃ taṃ ...?" see No.53^{§29}.

NOTES: rūvi-davvāṃ = "pudgala-dravyāṇi" (Abhayadeva on Bhagavatī 8.2.323, ĀgS p.359^a). For "jāṇai" (sākāra character of jñāna) and "pāsai" (darśana, anākāra character of jñāna) see Viśeṣāvaśyaka Bhā.760 (Jinabhadra p.146); Malayagiri (pp.137^a-138^b) on Nandī; Abhayadeva (Bhagavatī, ĀgS p.359^a); Haribhadra (PTS p.30: "jānāti viśeṣākāreṇa, paśyati sāmānyākāreṇa"). For the - later - Nandī formula ("jāṇai, na pāsai": No.70^{§17}; also Prajñāpanā 30.661-63 [S.II, pp.513-15]) and the - earlier - Bhagavatī formula ("jāṇai pāsai": No.30) see LEUMANN, Übersicht p.40^b, lines 55 ff. and pp.41^a-41^b. For "jāṇai, na pāsai" (beside the reading "jāṇai pāsai") in No.72^{§19} (= No.34) refer to Haribhadra (PTS p.95) and Abhayadeva (Bhagavatī 8.2.323, ĀgS pp.358^b-359^a). For the Pāli parallels refer to the PTS Dictionary (p.115^b "The use of the emphatic phrase jānāti passati is very frequent."). asaṃkhiṇṇai (asaṃkhejjaya, asaṃkhyeyaka: Abhayadeva on Bhagavatī 8.2.323, ĀgS p.359^a) = "innumerable". āvaliyā is the smallest countable unit of time. ussappiṇī/osappiṇī is the ascending/descending half of the time-wheel (SCHUBRING § 120; DELEU p.284). According to JACOBI, this is a later improvement of an earlier concept (SBE 45, p.17, note 1). For details about time measurement see Anuyogadvāra 137-43 (S.II, pp.1131-46); Viśeṣāvaśyaka Bhā.2499-2554 on Āvaśyaka Ni.503-17 (Jinabhadra pp.462-79); KIRFEL, Kosmographie pp.337-39. khaṇḍa = "unit" (SCHUBRING § 113), also = "continent" (e.g. in chakkhaṇḍaṃ Bharahaṃ). For avadhi-jñāna see LEUMANN, Übersicht p.41^a; SCHUBRING § 78. For details about jñāna refer to the articles of JAINI and SHAH.

NO.68^S15. NANDĪ 17 etc. (introduction) and NANDĪ 18 (nikṣepa proper). -
REFERENCES: PTS pp.31, 34-35; ĀgS pp.99^b, 107^b-108^a; S.II,
pp.1066, 1067.

"se kiṃ taṃ MAṆA-PAJJAVA-NĀṆAṃ?" "... (37 lines in the Suttāgame edition) ... maṇussāṇaṃ
MAṆA-PAJJAVA-NĀṆAṃ samuppajjai. || 17 || taṃ [MAṆA-PAJJAVA-NĀṆAṃ] ca duvīhaṃ uppajjai,
taṃ jahā: UJJU-MAĪ ya VIULA-MAĪ ya.

taṃ [MAṆA-PAJJAVA-NĀṆAṃ] samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ UJJU-MAĪ: aṇante aṇanta-paesie khande jāṇai pāsai, te c' eva VIULA-
MAĪ: abbahiyatarāe viulatarāe visuddhatarāe vi-timiratarāe jāṇai pāsai. khittao² ṇaṃ
UJJU-MAĪ: jahanneṇaṃ aṅgulassa asaṃkhejjaya-bhāgaṃ, ukkoseṇaṃ ahe jāva imīse rayaṇa-
ppabhāe pudhavi uvarima-heṭṭhille khuddaga-payare, uddhaṃ jāva joiyassa uvarima-tale,
tiriyaṃ jāva anto-maṇussa-khitte addhāijjesu dīva-samuddesu pannarasasu kamma-bhūmisu
tīsāe akamma-bhūmisu chappannāe antara-dīvagesu sanni-pañcēndiyāṇaṃ pajjattayāṇaṃ maṇo-
gae bhāve jāṇai pāsai, taṃ c' eva VIULA-MAĪ: addhāijjehim aṅgulehim abbahiyatarāṃ
viulatarāṃ visuddhatarāṃ vi-timiratarāgaṃ khettaṃ jāṇai pāsai. kālao³ ṇaṃ UJJU-MAĪ:
jahanneṇaṃ paliovamassa asaṃkhijjai-bhāgaṃ, ukkoseṇa vi paliovamassa asaṃkhijjai-bhāgaṃ
aiyaṃ aṇāgayāṃ vā kālaṃ jāṇai pāsai, taṃ c' eva VIULA-MAĪ: abbahiyatarāgaṃ viulatarāgaṃ
visuddhatarāgaṃ vi-timiratarāgaṃ jāṇai pāsai. bhāvao⁴ ṇaṃ UJJU-MAĪ: aṇante bhāve jāṇai
pāsai, savva-bhāvāṇaṃ aṇanta-bhāgaṃ jāṇai pāsai, taṃ c' eva VIULA-MAĪ: abbahiyatarāgaṃ
viulatarāgaṃ visuddhatarāgaṃ vi-timiratarāgaṃ jāṇai pāsai."

PARALLELS: Nos.35^S10, 66^S14. - Ācāra 2.15.1015; S.I, p.93. Prajñāpanā 1.59, S.II,
p.284; 17.3.503, S.II, pp.444-45. Jītakalpa Bhā.74-85. Āvaśyaka Ni.76 (Haribhadra
p.49^a). Āvaśyaka Nirukti Cūrṇi pp.71-72. Tattvārtha 1.24-26, 29. Viśeṣāvaśyaka
Bhā.806-17 (Jinabhadra pp.153-55); "svōpajña" on 810 (Jinabhadra p.153).

ANALYSIS: "taṃ" in and above the programme stands for MAṆA-PAJJAVA-NĀṆAṃ. The catch-
word MAṆA-PAJJAVA-NĀṆAṃ in the programme is replaced by UJJU-MAĪ and VIULA-MAĪ in the
execution (details also in the Notes). UJJU-MAĪ and VIULA-MAĪ (the two varieties of
MAṆA-PAJJAVA-NĀṆAṃ) do not follow the tendency (p.46 above) to form compounds with
-NĀṆA as final member (compare the catch-word SAMMA-SUYAṃ of No.71^S18).

NOTES: For maṇa-pajjava-nāṇa etc. see LEUMANN, Übersicht pp.41 ff. For ujju-maī/viula-
maī refer to Nandī Cūrṇi (p.15: "ujju-matī sāmanna-ggāhiṇi tti ... vipula-matī bahu-
visesa-ggāhiṇi tti...") and Haribhadra's commentary, PTS p.34; Abhayadeva on Bhagavatī
8.2.323 (ĀgS p.359^b); Viśeṣāvaśyaka Bhā.780 and 3595 (Jinabhadra pp.149 and 712 respect-
ively). vi-timiratarāga: timiratarāga from Skt. timira, negated by prefix vi- (cf.
Abhayadeva on Bhagavatī 8.2.323, ĀgS pp.359^b-360^a: "atiśayena vigatāndhakārā iva ye te

vi-timiratarās ta eva vi-timiratarakāḥ"). For uvarima-heṭṭhilla, khuḍḍaga-payara see SCHUBRING § 129 (footnote). joiya no doubt stands in the sense of joisiya (SCHUBRING § 125). For aḍḍhāijja (ardha-tṛtīya = "two and a half") as used in the present context see SCHUBRING § 117. For the pannarasa kamma-bhūmi (the 15 places where karman is bound and consumed) and its reverse - tīsā akamma-bhūmi - see DELEU p.256. For the chappannā antara-dīvagā see SCHUBRING § 117 (reference to the inhabitants); also refer to Jīvābhigama 3.108 (S.II, p.152) = Prajñāpanā 1.61 (S.II, p.284). saṃni-pañcēndiyā are the five-sensed beings with consciousness (saṃjñin). pajjattaya = "developed" (DELEU p.266). These saṃni-pañcēndiyā pajjattayā are mentioned among the 14 bhūta-grāmas ("groups of beings") in Samavāya 48 (S.I, p.327). A discussion of the various figures given in the texts will also be found in GUÉRINOT, pp.256-257.

NO.69^{§16}. NANDĪ 19 (introduction) and NANDĪ 22 (nikṣepa proper). -
REFERENCES: PTS pp.37, 40; ĀgS pp.111^b, 133^b-134^a; S.II, pp.1067, 1068.

"se kiṃ taṃ KEVALA-NĀṆAM?" "... (21 lines in the Suttāgame edition)... ¶ 19-21 ¶

taṃ / KEVALA-NĀṆAM / samāsao cauvvīhaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ KEVALA-NĀṆĪ: savva-davvāiṃ jāṇai pāsai. khittao² ṇaṃ KEVALA-NĀṆĪ: savvaṃ khittaṃ jāṇai pāsai. kālao³ ṇaṃ KEVALA-NĀṆĪ: savvaṃ kālaṃ jāṇai pāsai. bhāvao⁴ ṇaṃ KEVALA-NĀṆĪ: savve bhāve jāṇai pāsai."

PARALLELS: Nos.35^{§10}, 66^{§14}. - Bhagavatī 5.4.184; S.I, p.474. Rājaprasāniya 22; S.II, p.53. Āvaśyaka Ni.77 (Haribhadra p.49^b); Āvaśyaka Nirukti Cūṇi pp.78-79. Jītakalpa Bhā.94-107. Tattvārtha 1.30 and 10.1. Viśeṣāvaśyaka Bhā.818 ff. (Jinabhadra pp.155 ff.).

NO.70^{§17}. NANDĪ 24 etc. (introduction). NANDĪ 37 (nikṣepa proper). -
REFERENCES: PTS pp.44, 46, 55; ĀgS pp.140^a, 144^a, 183^b-184^a; S.II, pp.1068, 1071-72.

'se kiṃ taṃ parokkha-nāṇaṃ?' "parokkha-nāṇaṃ duvīhaṃ pannattaṃ, taṃ jahā: ĀBHINIBOHIYA-NĀṆA-parokkhaṃ ca SUYA-NĀṆA-parokkhaṃ ca." ... (7 lines in the Suttāgame edition) ...
¶ 24-25 ¶ "se kiṃ taṃ ĀBHINIBOHIYA-NĀṆAM?" " ... (4 pages in the Suttāgame edition) ...
... ¶ 26-36 ¶

taṃ / ĀBHINIBOHIYA-NĀṆAṃ / samāsao cauvvihaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ ĀBHINIBOHIYA-NĀṆĪ: āeseṇaṃ savvāiṃ davvāiṃ jāṇai, na pāsai. khittao² ṇaṃ ĀBHINIBOHIYA-NĀṆĪ: āeseṇaṃ savvaṃ khettaṃ jāṇai, na pāsai. kālao³ ṇaṃ ĀBHINIBOHIYA-NĀṆĪ: āeseṇaṃ savvaṃ kālaṃ jāṇai, na pāsai. bhāvao⁴ ṇaṃ ĀBHINIBOHIYA-NĀṆĪ: āeseṇaṃ savve bhāve jāṇai, na pāsai."

PARALLELS: Nos.35^{§10}, 66^{§14}. - Tattvārtha 1.13-20. Viśeṣāvaśyaka Bhā.175 ff., 400 (Jinabhadra pp.41 ff., 86).

ANALYSIS and NOTES: In the execution of No.70^{§17} the word āeseṇaṃ is inserted. For āesa ("instruction") and controversies over its meaning refer to the Nandī Cūrṇi (p.32) and Haribhadra's commentary (PTS pp.55-56); Viśeṣāvaśyaka Bhā.401 (with "svōpajña" which cites No.70^{§17}: Jinabhadra p.86); Abhayadeva (Bhagavatī, ĀgS pp.357^b-358^b); SCHUBRING § 79; LEUMANN, Übersicht p.23^a, footnote 2. For ābhinibodhika-jñāna in general see JACOBI, Tattvārtha pp.295 ff.; SCHUBRING § 73. For "jāṇai, na pāsai" see No.66^{§14}.

NO.71^{§18}. NANDI 38 etc. (introduction), NANDI 43 (nikṣepa proper). -
REFERENCES: PTS pp.58, 62, 65-66; ĀgS pp.187^a, 191^b, 195^a;
S.II, pp.1072, 1073.

"se kiṃ taṃ SUYA-NĀṆA-parokkham?" "SUYA-NĀṆA-parokkham coddasavihaṃ pannattaṃ, taṃ jahā: akkhara-suyaṃ, aṇakkhara-suyaṃ, saṃṇi-suyaṃ, asaṃṇi-suyaṃ, SAMMA-SUYAṃ, miccha-suyaṃ, s'-āiyaṃ, aṇāiyaṃ, sapajjavasiyaṃ, apajjavasiyaṃ, gamiyaṃ, agamiyaṃ, aṅga-paviṭṭhaṃ, aṇaṅga-paviṭṭhaṃ." || 38 || ... (19 lines in the Suttāgame edition) ... || 39-40 || "se kiṃ taṃ SAMMA-SUYAṃ?" "... (19 lines in the Suttāgame edition)..."

taṃ / SAMMA-SUYAṃ / samāsao cauvvihaṃ pannattaṃ, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ SAMMA-SUYAṃ: egaṃ purisaṃ^{1.1} paḍucca: s'-āiyaṃ sa-pajjavasiyaṃ, bahave purise^{1.2} ya paḍucca: aṇāiyaṃ apajjavasiyaṃ. khettao² ṇaṃ: pañca Bharahāiṃ pañc' Eravayāiṃ^{2.1} paḍucca: s'-āiyaṃ sa-pajjavasiyaṃ, pañca Mahāvīdehāiṃ^{2.2} paḍucca: aṇāiyaṃ apajjavasiyaṃ. kālao³ ṇaṃ: ussappinīṃ osappinīṃ^{3.1} ca paḍucca: s'-āiyaṃ sa-pajjavasiyaṃ, no-ussappinīṃ no-osappinīṃ^{3.2} ca paḍucca: aṇāiyaṃ apajjavasiyaṃ. bhāvao⁴ ṇaṃ: je jayā jiṇa-pannattā bhāvā āghavijjanti pannavijjanti parūvijjanti dāṃsijjanti nidāṃsijjanti uvadāṃsijjanti tayā te bhāve^{4.2} paḍucca: s'-āiyaṃ sa-pajjavasiyaṃ,

khā'-ovasamiyaṃ puṇa bhāvaṃ^{4.2} paḍucca: aṇāiyaṃ apajjavasiyaṃ.

PARALLELS: Nos.35^{§10}, 66^{§14}. - Jīvābhigama 3.113 (S.II, p.163) = Prajñāpanā 1.62 (S.II, pp.284-85). Prajñāpanā 18.542 (S.II, p.457). Āvaśyaka Nirvukti Cūrṇi pp. 33-34. Tattvārtha 1.20. Viśeṣāvaśyaka Bhā.525 ff.(Jinabhadra pp.110 ff.).

ANALYSIS: In the execution we have the catch-word SAMMA-SUYA - under davvao¹ - and this is no doubt to be understood in the three remaining cases. SAMMA-SUYA-NĀNĪ or a similar expression is not available. - The catch-word SAMMA-SUYA belongs to the list of terms occurring in the passage quoted before the nikṣepa proper and providing a sort of introduction. On the whole, this nikṣepa seems to be isolated, if compared to the (related) jñāna-nikṣepas. - The employment of the term "parokkha" (passage before the nikṣepa) is unusual. The determinants are "split" (... paḍucca ... paḍucca) in a way which resembles certain developments in the field of the classical nikṣepa. For the cliché "āghavijjanti ..." see No.36^{§11}.

NOTES: samma-suya is "duvālas'-aṅgaṃ gaṇi-piḍagaṃ" (Nandī 41, S.II, p.1073). For gamiya/agamiya (Diṭṭhivāo versus Kāliyaṃ suyaṃ [Nandī 44, S.II, p.1074]) refer to WEBER (Indische Studien 16, pp.341-68). For aṅga-paviṭṭha: canonical works included (praviṣṭa) in the aṅga-literature and coming according to tradition directly from the teachings of the Gaṇadharas, see Nandī 45-47 (S.II, pp.1074-82) and Samavāya 211-26 (S.I, pp.362-71). For an-aṅgapaviṭṭha or aṅga-bāhira - works going back to the teachings of the "Sthavira" - see Nandī 44 (S.II, p.1074). For both terms see JACOBI, Tattvārtha p.297; WEBER, Indische Studien 16-17; SCHUBRING §§ 40-56. paḍucca = pratītya (PISCHEL § 202). For s'-āiya/aṇāiya etc. see No.22^{§4}. For pañca Bharahāiṃ and pañc' Eravayāiṃ refer to Sthāna 2.3.124-25, S.I, p.193; ibid. 10.966, S.I, p.306; KIRFEL, Kosmographie pp.249-52; SCHUBRING §§ 113, 119, 144. For pañca Mahāvidehāiṃ see SCHUBRING § 113. For khāovasamiya/khāovasamiya (one of the stages in the process of annihilating karman) refer to Sthāna 6.649 (S.I, p.275) = Bhagavatī 17.1.592 (S.I, p.755) = Anuyogadvāra 127 (S. II, p.1110). See also JACOBI, Tattvārtha pp.300-01 and No.42^{§49} below.

NO.72^{§19}. NANDĪ 58. - REFERENCES: PTS p.95; ĀgS p.247^b; S.II, p.1083.

se / SUYA-NĀNĪ⁷ samāsao cauvvihe pannatte, taṃ jahā:
davvao¹ khittao² kālao³ bhāvao⁴.

tattha davvao¹ ṇaṃ SUYA-NĀNĪ: uvautte savva-davvāiṃ jāṇai pāsai. khittao² ṇaṃ SUYA-NĀNĪ: uvautte savvaṃ khettaṃ jāṇai pāsai. kālao³ ṇaṃ SUYA-NĀNĪ: uvautte savvaṃ kālāṃ jāṇai pāsai. bhāvao⁴ ṇaṃ SUYA-NĀNĪ: uvautte savve bhāve jāṇai pāsai." || 58 ||

PARALLELS: Nos.35^{§10}, 66^{§14}. - Jītakalpa Bhā.114. Āvaśyaka Ni.18-19 (Haribhadra p.24^a); Āvaśyaka Nirukti Cūrṇi pp.35-36; Viśeṣāvaśyaka Bhā.550 (Jinabhadra p.115).

ANALYSIS: The programme has "se" (against "taṃ" in Nos.66^{§14}, 68^{§15}, 69^{§16}, 70^{§17}, 71^{§18}); hence our addition "SUYA-NĀNE". uvautta = "careful", "devoted" (compare the Ś.Ā. nikṣepa: p. 39 above). A reference to No.72^{§19} is found in the Svōpajña on Viśeṣāvaśyaka Bhā.550 (Jinabhadra p.115). For the reading "jānai, na pāsai" (supplied by Haribhadra) see the Notes on No.66^{§14}.

NO.38^{B§20} B. BHAGAVATĪ 11.10.419. - REFERENCES: ĀgS pp.522^b-523^a; S.I, p.632; DELEU pp.176-77 (XI 10¹). - No.38^{a§20} A = S.I, p.631, lines 11-21; No.38^{b§20} B = S.I, p.632, lines 19-26.

(āmukha not supplied)

davvao¹ ṇaṃ AHELOYA-KHETTA-LOE: aṇantāiṃ jīva-davvāiṃ aṇantāiṃ ajīva-davvāiṃ aṇantā jīvājīva-davvā. evaṃ TIRIYALOA-KHETTA-LOE vi. evaṃ UDDHALOYA-KHETTA-LOE vi. [evaṃ LOE vi.] davvao¹ ṇaṃ ALOE: n' ev' atthi jīva-davvā n' ev' atthi ajīva-davvā n' ev' atthi jīvājīva-davvā, ege ajīva-davva-dese (aguruya-lahue aṇantehiṃ aguruya-lahuya-guṇehiṃ saṃjutte) jāva savv'-āgāsassa aṇanta-bhāg'-ūṇe. ----- kāla² ṇaṃ AHELOYA-KHETTA-LOE: na kayāvi nāsi, (na kayāvi na bhavati, na kayāvi na bhavissati, bhaviṃsu ya bhavati ya bhavissai ya, dhuve nitie sāsate akkhae avvae avatṭṭhie) jāva nicce. evaṃ (TIRIYALOA-KHETTA-LOE, UDDHALOYA-KHETTA-LOE, [LOE ?] jāva ALOE. ----- bhāvao³ ṇaṃ AHELOYA-KHETTA-LOE: aṇantā vaṇṇa-pajjavā jahā Khandae (gandha-pajjavā rasa-pajjavā phāsa-pajjavā aṇantā saṃthāṇa-pajjavā aṇantā garuya-lahuya-pajjavā) jāva aṇantā aguruya-lahuya-pajjavā. evaṃ (TIRIYALOA-KHETTA-LOE, UDDHALOYA-KHETTA-LOE) jāva LOE. bhāvao³ ṇaṃ ALOE: n' ev' atthi vaṇṇa-pajjavā (gandha-pajjavā rasa-pajjavā phāsa-pajjavā n' ev' atthi saṃthāṇa-pajjavā n' ev' atthi garuya-lahuya-pajjavā) jāva n' ev' atthi aguruya-lahuya-pajjavā, ege ajīva-davva-dese (aguruya-lahue aṇantehiṃ aguruya-lahuya-guṇehiṃ saṃjutte savv'-āgāsassa) jāva aṇanta-bhāg'-ūṇe. || 419 ||

PARALLELS: No.38^{a§20} A.

ANALYSIS: davvao¹. evaṃ ... vi: text to be supplied on the basis of the first sentence (repeat: "aṇantāiṃ ..."). Text in parentheses (followed by jāva) is supplied from Bhagavatī 2.10.121 (S.I, p.435). kāla². jāva refers to the cliché for "eternity" (see No.19^{§1}). evaṃ ... jāva: text to be supplied on the basis of the first sentence. In bhāvao³ ṇaṃ AHELOYA-KHETTA-LOE, jahā Khandae ... jāva refers to the Skandaka episode (Bhagavatī 2.1.90, S.I, p.420). evaṃ ... jāva: text to be supplied on the basis of davvao¹. In bhāvao³ ṇaṃ ALOE, the first jāva again refers to Bhagavatī

2.1.90 ("aṇantā" of the original text to be replaced by "n' ev' atthi"). The second jāva refers to 2.10.121 *ibid.* (S.I, p.435).

No.38^b20 B is not quite regular, but sufficiently close to the davvao type to be included here. It consists merely of the execution, and there is no reason to assume that there was originally a programme. The catch-word LOE is quintupled in a way which is reminiscent of the davva-loga type and which produces by itself khetta-compounds, leaving little room for a determinant khetta. This fact possibly prompted the redactors to supply the niksepa without programme. The quintuplication is unusual: AHEI.OYA-KHETTA-LOE, TIRIYALOYA-KHETTA-LOE, UDDHALOYA-KHETTA-LOE, LOE, ALOE (all the five against davvao¹; probably all the five against kāla²; definitely all the five against bhāvao³). There are some other niksepas having also more than one catch-word: No.64^s51 (JĪVA and AJĪVA) and ^s56 (PARAMĀNU-POGGALĀ etc.). The comparison is, however, very general as the latter examples betray no davva-loga influence. - Apart from the general treatment there are two details which demonstrate that No.38^b20 B is - in spite of the quintuplication - nearer to the davvao than to the davva-loga type: the eternity cliché, supplied against kāla², "na kayāvi nāsi ..." (e.g. compare Nos.19-27: ^s1-9); and the bhāvao³ predication "... vaṇṇa-pajjavā ..." (compare Nos.19-22: ^s1-4). These are features which belong to the davvao area. For further details refer to No.38^a20 A.

NOTES: For garuya-lahuya see the Notes on No.19^s1.

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(B) SĀMUKHA, DAVVA-LOGA TYPE

NO.38^a20A BHAGAVATĪ 11.10.419. - REFERENCES: ĀgS pp.521^b-522^a; S.I, p.631; DELEU pp.176-77 (XI 10¹).

"kaivihe ṇaṃ, bhante, LOE pannatte?"

"Goyamā, cauvvihe LOE pannatte, taṃ jahā:
davva-LOE¹ khetta-LOE² kāla-LOE³ bhāva-LOE⁴."

"khetta-LOE² ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, tivihe pannatte, taṃ jahā: aholoya-khetta-LOE^{2.1}, tiriya-loya-khetta-LOE^{2.2}, uddhaloya-khetta-LOE^{2.3}."

"aholoya-khetta-LOE^{2.1} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, sattavihe pannatte, taṃ jahā: Rayanappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.1} (Sakkarappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.2}, Vāluappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.3}, Paṇkappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.4}, Dhūmappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.5}, Tamappabhā-puḍhavi-aholoya-khetta-LOE^{2.1.6}) jāva Ahesattamā-puḍhavi-aholoya-khetta-LOE^{2.1.7}."

----- "tiriya-loya-khetta-LOE^{2.2} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, asaṃkhejja-vihe pannatte, taṃ jahā: Jambuddīve 2 (dīve) tiriya-loya-khetta-LOE^{2.2.1} (.....) jāva Sayambhūramāṇa-samudde tiriya-loya-khetta-LOE^{2.2.n}." ----- "uddhaloya-khetta-LOE^{2.3} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, pannarasa-vihe pannatte, taṃ jahā: Sohamma-kappa-uddhaloya-khetta-LOE^{2.3.1} (Īsāṇa-kappa-uddhaloya-khetta-LOE^{2.3.2}, Saṇamkumāra-uddhaloya-khetta-LOE^{2.3.3}, Māhenda-kappa-uddhaloya-khetta-LOE^{2.3.4}, Bāmbhaloga-kappa-uddhaloya-khetta-LOE^{2.3.5}, Lantaga-kappa-uddhaloya-khetta-LOE^{2.3.6}, Mahāsukka-kappa-uddhaloya-khetta-LOE^{2.3.7}, Sahassāra-kappa-uddhaloya-khetta-LOE^{2.3.8}, Āṇaya-kappa-uddha-loya-khetta-LOE^{2.3.9}, Pāṇaya-kappa-uddhaloya-khetta-LOE^{2.3.10}, Āraṇa-kappa-uddhaloya-khetta-LOE^{2.3.11}) jāva Accuya-kappa-uddhaloya-khetta-LOE^{2.3.12}, Gevejja-vimāṇa-uddha-loya-khetta-LOE^{2.3.13}, Anuttara-vimāṇa-uddhaloya-khetta-LOE^{2.3.14}, Īsīpabbhāra-puḍhavi-uddhaloya-khetta-LOE^{2.3.15}."

PARALLELS: No.19^{§1}. - Prajñāpanā 2.92 ff.(S.II, pp.293 ff.); ibid. 3.196 ff. (S.II, pp.321 ff.).

ANALYSIS OF SŪTRA 11.10.419: This sūtra can be divided into three sections: the present nikṣepa, an intermediate portion, and the nikṣepa No.38^{b§}20B. We supply the main facts in tabular form: -

- (i) No.38^{a§}20A. [subject:] 'khetta-loe triad', viz. aholoya-khetta-loe, tiriya-loya-khetta-loe, uddhaloya-khetta-loe. [treatment:] nikṣepa; catch-word LOE; 'triad' produced by employing the determinant khetta² and ensuing triplication; other determinants (davva¹, kāla³, bhāva⁴) not utilized in the execution.
- (ii) S.I, p.631, line 21 to p.632, line 18. [skeleton:] 'khetta-loe triad' plus 'loe/aloe pair'. [treatment:] <kiṃ saṃṭhi> discourse, <kiṃ jīvā> discourse, <egammi āgāsa-paese> discourse.
- (iii) No.38^{b§}20B. [subject:] triad and pair. [treatment:] nikṣepa; 'triad' and 'pair' as such employed as catch-words (details ibid.); three determinants (davva¹, kāla², bhāva³ - but not khetta) utilized in the execution.

The following sūtras 420-422 deal only with the 'pair' loe/aloe (and not with the 'triad'). 419-422 form one Uddeśa (10). The difference between sūtra 419 on the one hand ('triad' occurring in all the three sections) and sūtras 420-22 (no 'triad') on the other, suggests that sūtra 419 is an accretion (at any rate 419-22 do not form an integrated whole). However, 419 is also disturbed in itself (davva-loga nikṣepa / non-nikṣepa section / davvao nikṣepa without programme). Besides, sūtra 419 (i.e. Bhagavatī 11.10.419) shows affinities with Bhagavatī 2.10.120 ff. (S.I, p.435). The former makes reference to the latter at least eight times (in two cases explicitly), and the subject is more or less the same in both cases ('triad', 'pair', etc.).

ANALYSIS OF NO.38^a§20A: There are three jāvas for aholoya, tiriyaloya, and uddhaloya respectively. The text for the first jāva is available for example in Sthāna 7.669 (S.I, p.278). The second jāva has not been supplied as the tradition is not clear. Here the reader is requested to consult Jīvābhigama 3.166 (S.I, p.210, lines 4-7) in connection with SCHUBRING § 123. For the third jāva compare for example Jīvābhigama 3.207-08 (S.II, pp.234-36) in connection with Tattvārtha 4.20.

NOTES: For aholoya, tiriyaloya, uddhaloya refer to SCHUBRING §§ 60, 80, 107; KIRFEL, Kosmographie pp.213-328. For loga in general see SCHUBRING § 103.

NO.39^b§21. BHAGAVATĪ 13.7.495. Nos.39-41 (§§21-23) form a block. - REFERENCES: ĀgS pp.624^a-624^b; S.I, pp.692-93; DELEU pp.200-01 (XIII 7²).

"kaivihe ṇaṃ, bhante, maraṇe pannatte?" "Goyamā, pañcavihe maraṇe pannatte, taṃ jahā: ĀVĪCIYA-MARAṆE, OHI-MARAṆE, ĀINTIYA-MARAṆE, bāla-maraṇe, paṇḍiya-maraṇe."
"ĀVĪCIYA-MARAṆE ṇaṃ, bhante, kaivihe pannatte?"

"Goyamā, pañcavihe pannatte, taṃ jahā: davv'-ĀVĪCIYA-MARAṆE¹, khett'-ĀVĪCIYA-MARAṆE², kāl'-ĀVĪCIYA-MARAṆE³, bhav'-ĀVĪCIYA-MARAṆE⁴, bhāv'-ĀVĪCIYA-MARAṆE⁵."

"davv'-ĀVĪCIYA-MARAṆE¹ ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte, taṃ jahā: neraiya-davv'-ĀVĪCIYA-MARAṆE^{1.1} tirikkha-jōṇiya-davv'-ĀVĪCIYA-MARAṆE^{1.2} maṇussa-davv'-ĀVĪCIYA-MARAṆE^{1.3} deva-davv'-ĀVĪCIYA-MARAṆE^{1.4}." "se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: neraiya-davv'-ĀVĪCIYA-MARAṆE^{1.1} neraiya-davv'-ĀVĪCIYA-MARAṆE^{1.1.1}," "Goyamā, jaṇ ṇaṃ neraiyā neraie davve vaṭṭamāṇā jāiṃ davvāiṃ neraiy'-āuyattāe gahiyaṃ baddhāiṃ puṭṭhāiṃ kaḍāiṃ paṭṭhaviyaṃ nivittāiṃ abhinivittāiṃ abhisamannāgayaṃ bhavanti tāiṃ davvāiṃ āvīci aṇu-samayaṃ niranataraṃ maranti tti kaṭṭu. se teṇ' atṭheṇaṃ, Goyamā, evaṃ vuccai: neraiya-davv'-ĀVĪCIYA-MARAṆE^{1.1} (neraiya-davv'-ĀVĪCIYA-MARAṆE^{1.1.1}).
"evaṃ (.....) jāva deva-davv'-ĀVĪCIYA-MARAṆE^{1.4}."

"khett'-ĀVĪCIYA-MARAṆE² ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, cauvihe pannatte, taṃ jahā: neraiya-khett'-ĀVĪCIYA-MARAṆE^{2.1} (.....) jāva deva-khett'-ĀVĪCIYA-MARAṆE^{2.4}." "se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: neraiya-khett'-ĀVĪCIYA-MARAṆE^{2.1} 2 (neraiya-khett'-ĀVĪCIYA-MARAṆE^{2.1})?" "Goyamā, jaṇ ṇaṃ neraiyā neraiya-khette vaṭṭamāṇa jāiṃ davvāiṃ neraiy'-āuyattāe evaṃ jah' eva davv'-ĀVĪCIYA-MARAṆE¹ tah' eva khett'-ĀVĪCIYA-MARAṆE² vi."

evaṃ (.....) jāva bhāv'-ĀVĪCIYA-MARAṆE⁵.

PARALLELS: Sthāna 2.4.149 (S.I, pp.200-01); ibid. 3.4.284 (S.I, p.220). Samavāya 57 (S.I, p.330). Bhagavatī 1.4.39 (S.I, p.397); ibid. 2.1.90 (S.I, p.421). R̥ṣibhāṣi=tāni 23. Uttarādhyayana Ni.212 ff.

ANALYSIS: evaṃ (.....) jāva etc.: text to be supplied on the basis of the preceding sentence. ----- Nikṣepa of ĀVĪCIYA-MARAṆE, OHI-MARAṆE, ĀINTIYA-MARAṆE in Nos.39-41 (§§21-23); no nikṣepa in the case of bāla-maraṇa and paṇḍiya-maraṇa (supra and S.I, pp.693-94). Structure in the maraṇa triad (Nos.39-41: §§21-23) uniform, text contiguous, bhāva⁴ introduced as an additional determinant. The preceding sūtras (492: "bhāsā"; 493-94: "āyā") of Uddeśa 7 (Ud. 7 = sūtras 492-95) deal with other subjects. The subject "maraṇa" occurs only in 495, covering the whole sūtra till the end of Uddeśa 7. The execution in the maraṇa triad is connected with HAMG. The relevant passage is always introduced by "se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: ...?" and concluded by "se teṇ' aṭṭheṇaṃ, Goyamā, evaṃ vuccai: ...". This frame is a peculiarity of some Nirāmukha nikṣepas (and related cases) where the question of this "question-and-colophon" cliché occurs in the programme, and a colophon at the end of the execution (see Nos.45^{§26}, 77^{§36}, 82^{§41}, §54, §59). The cliché recurs in the execution of the EYANĀ and tullae nikṣepas (No.43^{§24}: Sāmukha <davva-loga>; No.42^{§49}: Sāmukha <irregular>). The reply to the question in this cliché is non-ramificatory (except No.45^{§26}) and hence the cliché as such does not follow the davva-loga 'technique'.

NOTES: āvīcī (after tāiṃ davvāiṃ): v.l. āvīciyaṃ. āvīciya (etymology doubtful) is a kind of "maraṇa", see DELEU p.200; KAMPTZ, Sterbefasten, p.15, footnote 2. tirikkha-joṇiya = "animals". kaṭṭu (kṛtvā: PISCHEL § 289) = "having thus considered" (= iti hetoh). āvīciya-maraṇa is reminiscent of the Buddhist doctrine of momentariness (see STCHERBATSKY, Vol. I, pp.82 ff.). An analysis of the maraṇa concept cannot be supplied here.

NO.40^{§22}. BHAGAVATĪ 13.7.495. - REFERENCES: ĀgS p.624^b; S.I, p.693; DELEU pp.200-01 (XIII 7²).

"OHĪ-MARANEṇaṃ, bhante, kaivihe pannatte?"

"Goyamā, pañcavihe pannatte, taṃ jahā: davv'-OHĪ-MARANE¹, khett'-OHĪ-MARANE² (kāl'-OHĪ-MARANE³, bhav'-OHĪ-MARANE⁴) jāva bhāv'-OHĪ-MARANE⁵."

"davv'-OHĪ-MARANE¹ naṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte, taṃ jahā: neraiya-davv'-OHĪ-MARANE^{1.1} (tirikkha-jōṇiya-davv'-OHĪ-MARANE^{1.2}, maṇussa-davv'-OHĪ-MARANE^{1.3}) jāva deva-davv'-OHĪ-MARANE^{1.4}."

"se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: neraiya-davv'-OHĪ-MARANE^{1.1} 2 (neraiya-davv'-OHĪ-MARANE^{1.1})?" "Goyamā, jaṇ naṃ neraiyā neraiya-davve vaṭṭamāṇā jāṇ davvāṇ sampayam maranti jaṇ naṃ neraiyā tāṇ davvāṇ aṇāgae kāle puṇo vi marissanti. se teṇ' atṭheṇaṃ, Goyamā, (evaṃ vuccai: neraiya-davv'-OHĪ-MARANE^{1.1}) jāva (neraiya-)davv'-OHĪ-MARANE^{1.1}." ----- evaṃ tirikkha-jōṇiya(-davv'-OHĪ-MARANE^{1.2}), maṇussa(-davv'-OHĪ-MARANE^{1.3}), deva-davv'-OHĪ-MARANE^{1.4} vi.

evaṃ eenaṃ gamaeṇaṃ khett'-OHĪ-MARANE² vi kāl'-OHĪ-MARANE³ vi bhav'-OHĪ-MARANE⁴ vi bhāv'-OHĪ-MARANE⁵ vi.

PARALLELS: No.39[§]21.

ANALYSIS: Text in parentheses (when followed by jāva) supplied on the basis of No. 39[§]21. evaṃ ... vi, evaṃ eenaṃ gamaeṇaṃ ... vi ... vi ... vi ... vi: text to be supplied on the basis of davv'-OHĪ-MARANE¹.

NOTES: For ohi (avadhi) as a kind of "maraṇa" see DELEU p.200; KAMPTZ, Sterbefasten, p.15, footnote 2. For "gama(ka)" in the sense of "identical passage" see JACOBI, SBE. 22, p.72, footnote 2; also Haribhadra (on Āvaśyaka Ni.20, p.25^b): "kiṇcid viśeṣato bhūyo bhūyas tasyāiva sūtrasyōccāraṇaṃ gamah".

NO.41[§]23. BHAGAVATĪ 13.7.495. - REFERENCES: ĀgS p.624^b; S.I, p.693; DELEU pp.200-01 (XIII 7²).

"ĀINTIYA-MARANEṇaṃ, bhante, pucchā (kaivihe pannatte?)."

"Goyamā, pañcavihe pannatte, taṃ jahā: davv'-ĀINTIYA-MARANE¹, khett'-ĀINTIYA-MARANE² (kāl'-ĀINTIYA-MARANE³, bhav'-ĀINTIYA-MARANE⁴) jāva bhāv'-ĀINTIYA-MARANE⁵."

"davv'-ĀINTIYA-MARANE¹ naṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte,

taṃ jahā: neraiya-davv'-ĀINTIYA-MARANE^{1.1} (tirikkha-joṇiya-davv'-ĀINTIYA-MARANE^{1.2},
maṇussa-davv'-ĀINTIYA-MARANE^{1.3}) jāva deva-davv'-ĀINTIYA-MARANE^{1.4}."

"se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: neraiya-davv'-ĀINTIYA-MARANE^{1.1} 2 (neraiya-davv'-ĀINTIYA-MARANE^{1.1})?" "Goyamā, jaṇ ṇaṃ neraiyā neraiya-davve vaṭṭamāṇā jāṃ davvāṃ sampayam maranti je ṇaṃ neraiyā tāṃ davvāṃ aṇāgae kāle no puno vi marissanti. se teṇ' atṭheṇaṃ (Goyamā, evaṃ vuccai: neraiya-davv'-ĀINTIYA-MARANE^{1.1}) jāva (neraiya-davv'-ĀINTIYA-MARANE^{1.1}). ----- evaṃ tirikkha(-joṇiya-davv'-ĀINTIYA-MARANE^{1.2}), maṇussa(-davv'-ĀINTIYA-MARANE^{1.3}), dev[a-davv']-ĀINTIYA-MARANE^{1.4}."

evaṃ khett'-ĀINTIYA-MARANE² vi. evaṃ (.....) jāva bhāv'-ĀINTIYA-MARANE⁵ vi.

PARALLELS: No.39^{§21}.

ANALYSIS: Gaps after *pucchā* filled on the basis of the questions in Nos.39^{§21} (ĀVĪCIYA-MARANE) and 40^{§22} (OHĪ-MARANE). jāva: text supplied on the basis of No. 39^{§21}. evaṃ, evaṃ ... vi, evaṃ (.....) jāva ... vi: text supplied (to be supplied) on the basis of the respective parts of *davv'-ĀINTIYA-MARANE¹*.

NOTES: For āntiya (ātyantika [?]) - not mentioned by PISCHEL) as a kind of "maraṇa" see DELEU p.200; KAMPTZ, Sterbefasten, p.15, footnote 2.

NO.43^{§24}. BHAGAVATĪ 17.3.597. - REFERENCES: ĀgS pp.725^b-726^a; S.I, p.757; DELEU p.232 (XVII 3²).

"kaivihā ṇaṃ, bhante, EYANĀ pannattā?"

"Goyamā, pañcavihā EYANĀ pannattā, taṃ jahā: *davv'-EYANĀ¹*, *khett'-EYANĀ²*, *kāl'-EYANĀ³*, *bhav'-EYANĀ⁴*, *bhāv'-EYANĀ⁵*."

"*davv'-EYANĀ¹* ṇaṃ, bhante, kaivihā pannattā?" "Goyamā, cauvvihā pannattā, taṃ jahā: neraiya-davv'-EYANĀ^{1.1}, tirikkha[-joṇiya]-davv'-EYANĀ^{1.2}, maṇussa-davv'-EYANĀ^{1.3}, deva-davv'-EYANĀ^{1.4}."

"se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: neraiya-davv'-EYANĀ^{1.1} 2 (neraiya-davv'-EYANĀ^{1.1})?" "Goyamā, jaṇ ṇaṃ neraiyā neraiya-davve vaṭṭimsu vā vaṭṭanti vā vaṭṭissanti vā te ṇaṃ tattha neraiyā neraiya-davve vaṭṭamāṇā neraiya-davv'-EYANĀ^{1.1} eimsu vā eyanti vā eissanti vā. se teṇ' atṭheṇaṃ, (Goyamā, evaṃ vuccai: neraiya-davv'-EYANĀ^{1.1}) jāva (neraiya-davv'-EYANĀ^{1.1}). "se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: tirikkha-joṇiya-davv'-EYANĀ^{1.2} 2 (tirikkha-joṇiya-davv'-EYANĀ^{1.2})?" evaṃ c' eva, navaram:

tirikkha-jōṇiya-davv'-E(YAṆĀ^{1.2}) [tti] bhāṇiyavvaṃ. *sesaṃ taṃ c' eva. evaṃ* (.....)
jāva deva-davv'-E(YAṆĀ^{1.4}).

"khatt'-E(YAṆĀ²) ṇaṃ, bhante, kaivihā pannattā?" "Goyamā, cauvvihā pannattā, taṃ
jahā: neraiya-khatt'-E(YAṆĀ^{2.1}) (tirikkha-jōṇiya-khatt'-E(YAṆĀ^{2.2}), maṇussa-khatt'-E(YAṆĀ^{2.3}))
jāva deva-khatt'-E(YAṆĀ^{2.4}). "se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: neraiya-khatt'-
E(YAṆĀ^{2.1}) 2 (neraiya-khatt'-E(YAṆĀ^{2.1}))?" *evaṃ c' eva, navaraṃ: neraiya-khatt'-E(YAṆĀ^{2.1})*
bhāṇiyavvā. evaṃ (.....) jāva deva-khatt'-E(YAṆĀ^{2.4}).

evaṃ kāl'-E(YAṆĀ³) vi. ----- evaṃ bhav'-E(YAṆĀ⁴) vi. ----- [evaṃ bhāv'-E(YAṆĀ⁵) vi.]
----- evaṃ (.....) jāva deva-bhāv'-E(YAṆĀ^{5.4}) vi. || 597 ||

PARALLELS: Nos.39-41 (§§21-23: the maraṇa triad); Bhagavatī 3.3.152 ff.(S.I, pp.
457 ff.); ibid. 5.7.212 ff.(S.I, pp.482 ff.).

ANALYSIS: Text after "se teṇ' atṭheṇaṃ, ..." (followed by jāva) to be supplied on
the basis of No.39^{§21} (ĀVĪCIYA-MARANE); remaining gaps on the basis of *davv'-E(YAṆĀ¹)*.
navaraṃ ... bhāṇiyavvaṃ (... *bhāṇiyavvā*) indicates here and elsewhere variation(s)
within the repetition. (In the present case, the phrase merely indicates that "neraiya-"
is to be replaced by "tirikkha-", and - later on - "davva" by "khetta".) Text of the
present nikṣepa almost at the beginning of Uddeśa 3 (Bhag.17.3.597-599), covering almost
the whole sūtra 597. Subject (calaṇā) and manner of treatment in the following sūtra
(598) similar to the present sūtra.

NOTES: *eyaṇā* = "vibration" (SCHUBRING § 60), *eiṃsu* = "vibrated". For *vaṭṭiṃsu* ...,
eiṃsu ... compare the eternity cliché (Nos.19-27: §§1-9).

NO.44^{§25}. BHAGAVATĪ 18.3.619. - REFERENCES: ĀgS pp.742^b-743^a; S.I, p.768;
DELEU p.237 (XVIII 3³).

"kaivihe ṇaṃ, bhante, BANDHE pannatte?"

"Māgandiyaputtā, duvihe BANDHE pannatte, taṃ jahā: *davva*-BANDHE¹ ya *bhāva*-BANDHE²
ya."

"*davva*-BANDHE¹ ṇaṃ, bhante, kaivihe pannatte?" "Māgandiyaputtā, duvihe pannatte,
taṃ jahā: *paoga*-BANDHE^{1.1} ya *vīsaṣā*-BANDHE^{1.2} ya." "*vīsaṣā*-BANDHE^{1.2} ṇaṃ, bhante,
kaivihe pannatte?" "Māgandiyaputtā, duvihe pannatte, taṃ jahā: *s'-āīya-vīsaṣā*-
BANDHE^{1.2.1} ya *aṇāīya-vīsaṣā*-BANDHE^{1.2.2} ya." "*paoga*-BANDHE^{1.1} ṇaṃ, bhante, kaivihe
pannatte?" "Māgandiyaputtā, duvihe pannatte, taṃ jahā: *siḍhila-bandhaṇa*-BANDHE^{1.1.1}

ya dhaṇiya-bandhaṇa-BANDHE^{1.1.2} ya."

"bhāva-BANDHE² ṇaṃ, bhante, kaivihe pannatte?" "Māgandiyaputtā, duvihe pannatte, taṃ jahā: mūla-pagaḍi-BANDHE^{2.1} ya uttara-pagaḍi-BANDHE^{2.2} ya." "neraiyāṇaṃ, bhante, kaivihe bhāva-BANDHE² pannatte?" "Māgandiyaputtā, duvihe bhāva-BANDHE² pannatte, taṃ jahā: mūla-pagaḍi-BANDHE^{2.1} ya uttara-pagaḍi-BANDHE^{2.2} ya." *evaṃ* (.....) jāva vemāṇiyāṇaṃ.

"nāṇ'-āvaraṇijjassa ṇaṃ, bhante, kammaṣṣa kaivihe bhāva-BANDHE² pannatte?" "Māgandiyaputtā, duvihe bhāva-BANDHE² pannatte, taṃ jahā: mūla-pagaḍi-BANDHE^{2.1} ya uttara-pagaḍi-BANDHE^{2.2} ya." "neraiyāṇaṃ, bhante, nāṇ'-āvaraṇijjassa kammaṣṣa kaivihe bhāva-BANDHE² pannatte?" "Māgandiyaputtā, duvihe bhāva-BANDHE² pannatte, taṃ jahā: mūla-pagaḍi-BANDHE^{2.1} ya uttara-pagaḍi-BANDHE^{2.2} ya." *evaṃ* (.....) jāva vemāṇiyāṇaṃ.

jahā nāṇ'-āvaraṇijjēṇaṃ daṇḍao bhaṇio evaṃ (darisaṇ'-āvaraṇijjēṇaṃ veyāṇijjēṇaṃ moha-nijjēṇaṃ āueṇaṃ nāmeṇaṃ gotteṇaṃ) jāva antarāieṇaṃ bhāṇiyavvo. | 619 |

PARALLELS: Bhagavatī 1.1.18 (S.I, pp.389-90); ibid. 1.3.32 (S.I, p.395); ibid. 1.9.78 (S.I, pp.413-14); ibid. 6.3.233 (S.I, p.493); ibid. 8.9.344-52 (S.I, pp.560-70); ibid. 20.7.673 (S.I, p.803). Daśāśruta Ni.10-12. Tattvārtha 8.3 ff. Viśeṣāvaśyaka Bhā. 4033-40 (Jinabhadra pp.796-97).

ANALYSIS: *jahā ... bhāṇiyavvo*: text for the seven remaining mūla-prakṛtis (compare No.55^{§30}) to be supplied on the basis of the description of nāṇ'-āvaraṇijja-kamma. - - - In our nikṣepa, each term (starting with *davva-BANDHE¹*) is followed by the connective "ya". This is a peculiarity of those *davva-loga* nikṣepas (Nos.45^{§26} [MĀSĀ]; 49-50, identical with 53^{§29} [OMYARIYĀ] and 55^{§30} [VIUSSAGGE]; 51^{§28} [SOE]; 57^{§31} [INDIYĀ]) which have only two determinants in the programme, and present in the execution binary ramification. By contrast, there is no *davva* nikṣepa offering only two determinants in its programme. ----- In the present nikṣepa, the terms derived in the execution for *bhāva-BANDHE²* are one by one connected with HAMG (for such a procedure compare Bhagavatī 7.2.272, S.I, p.513). *bhāva-BANDHE²* has two executions, the second (nāṇ'-āvaraṇijjassa...) being an enlargement (incorporation of the karma-complex) of the first. The sūtras preceding and following sūtra 619 differ in structure and contents: sūtra 617 (at the beginning of Uddeśa 3, introducing the Mākandiputra episode): topic "jīvā"; sūtra 618 (referring to the Indiya-Uddesa of Prajñāpanā, see ibid. 15.1. 438-42, S.II, pp.416-17): topic "āhāra"; sūtra 620: "eṇaṇā-pariṇāma"; sūtra 621 (end of Uddeśa 3): again "āhāra". All these sūtras are connected with HAMG. The present nikṣepa covers the whole of sūtra 619.

NOTES: *paoga* (*paogasā*) and *vīsasā* (*visrasā*: PISCHEL § 364) generally form a pair which is closely connected with the treatment of dharma, adharma, ākāśa (Jītakalpa Bhā.103;

Viśeṣāvaśyaka Bhā.4033-34, Jinabhadra p.796; for the relevant passages in Bhagavatī see the Parallels given above). DELEU p.120: "by an impulse from without (paogasā) or spontaneously (vīśasā)." siḍhila-bandhaṇa ("loose binding") is also related to "ātma-pradeśa" (Abhayadeva on Bhagavatī 1.1.18, ĀgS p.34^b). dhaṇiya = "tight" (Hemacandra DN 5.58, p.206). For mūla-prakṛti and uttara-prakṛti refer to No.63⁵50 (PAES'-AGGAM, Sāṃukha Irregular); DELEU pp.78-79 (I 4 on Pagai). daṇḍao (daṇḍaka) = "section". For bandha refer to SCHUBRING §§ 84-91 (karma theory).

NO.45[§]26. BHAGAVATĪ 18.10.645.- REFERENCES: ĀgS pp.759^a-759^b; S.I, pp.780-81; DELEU p.246 (XVIII 10^{4b}).

"MĀSĀ te, bhante, kiṃ bhakkheyā abhakkheyā?" "Somilā, MĀSĀ me bhakkheyā vi abhakkhe-
yā vi." "se keṇ' atṭheṇaṃ (bhante, evaṃ vuccai: MĀSĀ me bhakkheyā vi) jāva abhakkhe-
yā vi?"

"se nūṇaṃ te, Somilā, bambhannaesu naesu duvihā MĀSĀ pannattā, taṃ jahā:
davva-MĀSĀ¹ ya kāla-MĀSĀ² ya.

tattha naṃ je te kāla-MĀSĀ²: te naṃ Sāvaṇ'-ādīyā^{2.1-11} Āsādha-pajjavasānā^{2.12}
duvālasa pannattā, taṃ jahā: Sāvane^{2.1} Bhaddavae^{2.2} Āsoe^{2.3} Kattie^{2.4} Maggasire^{2.5}
Pose^{2.6} Māhe^{2.7} Phāguṇe^{2.8} Citte^{2.9} Vaisāhe^{2.10} Jetṭha-mūle^{2.11} Āsādhe^{2.12}. te naṃ
samaṇāṇaṃ nigganthāṇaṃ abhakkheyā.

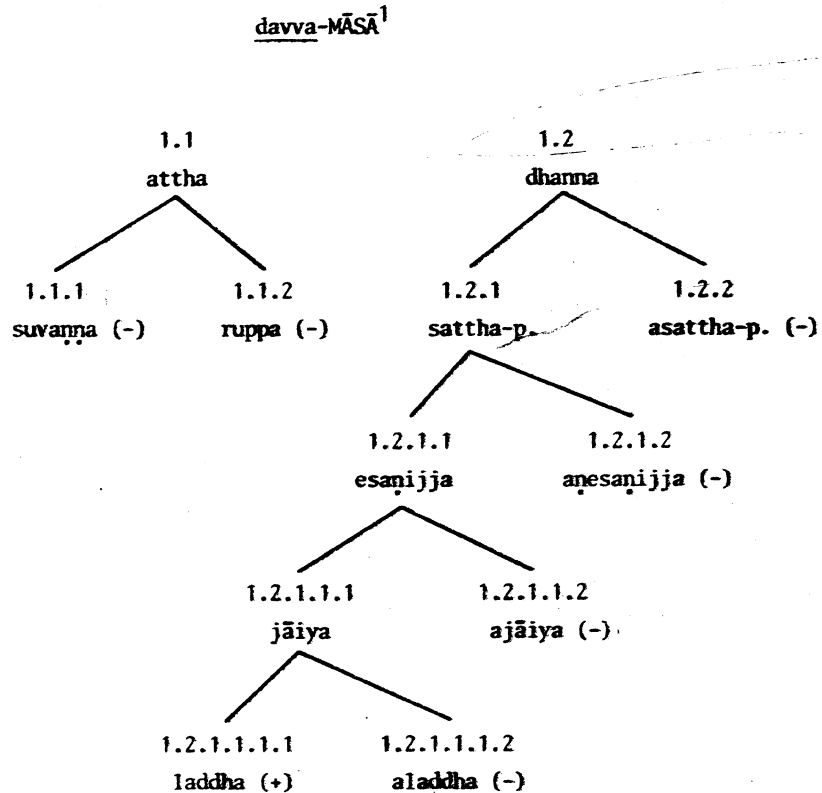
tattha naṃ je te davva-MĀSĀ¹, te duvihā pannattā, taṃ jahā: attha-MĀSĀ^{1.1} ya dhanna-
MĀSĀ^{1.2} ya. tattha naṃ je te attha-MĀSĀ^{1.1}, te duvihā pannattā, taṃ jahā: suvaṇṇa-
MĀSĀ^{1.1.1} ya ruppa-MĀSĀ^{1.1.2} ya. te naṃ samaṇāṇaṃ nigganthāṇaṃ abhakkheyā. tattha naṃ
je te dhanna-MĀSĀ^{1.2}, te duvihā pannattā, taṃ jahā: sattha-pariṇayā^{1.2.1} ya asattha-
pariṇayā^{1.2.2} ya. evaṃ jahā dhanna-sarisavā (tattha naṃ je te asattha-pariṇayā^{1.2.2}
te naṃ samaṇāṇaṃ nigganthāṇaṃ abhakkheyā. tattha naṃ je te sattha-pariṇayā^{1.2.1}, te
duvihā pannattā, taṃ jahā: esaṇijjā^{1.2.1.1} ya aṇesaṇijjā^{1.2.1.2} ya. tattha naṃ je te
aṇesaṇijjā^{1.2.1.2}, te [naṃ] samaṇāṇaṃ nigganthāṇaṃ abhakkheyā. tattha naṃ je te
esaṇijjā^{1.2.1.1}, te duvihā pannattā, taṃ jahā: jāiyā^{1.2.1.1.1} ya ajāiyā^{1.2.1.1.2} ya.
tattha naṃ je te ajāiyā^{1.2.1.1.2}, te naṃ samaṇāṇaṃ nigganthāṇaṃ abhakkheyā. tattha naṃ
je te jāiyā^{1.2.1.1.1}, te duvihā pannattā, taṃ jahā: laddhā^{1.2.1.1.1.1} ya
aladdhā^{1.2.1.1.1.2} ya. tattha naṃ je te aladdhā^{1.2.1.1.1.2}, te naṃ samaṇāṇaṃ nigganthāṇaṃ
naṃ abhakkheyā. tattha naṃ je te laddhā^{1.2.1.1.1.1}, te naṃ samaṇāṇaṃ nigganthāṇaṃ
bhakkheyā.) jāva se teṇ' atṭheṇaṃ (Somilā, evaṃ vuccai: MĀSĀ me bhakkheyā vi) jāva
abhakkheyā vi."

PARALLELS: Jñātādharmakathā 1.5.62, S.I, p.1000 (the same material and the same structure, but no nikṣepa elements).

ANALYSIS: Text in parentheses after "se keṇ' aṭṭheṇaṃ" on the basis of the preceding sentence and the āvīciya-maraṇa nikṣepa (No.39^{§21}). Text in parentheses after "evaṃ jahā dhanna-sarisavā" on the basis of Bhagavatī 18.10.645 (S.I, p.780). In Prakrit, MĀSA has more than one meaning (details below). Cases of homonymy in Bhagavatī 18.10. (including 18.10.645 with our nikṣepa) have been discussed by DELEU on p.246 (XVIII 10. 4^a and 4^b). Such puns (compare in particular, from the preceding part of the same sūtra 645, the double interpretation of sarisavayā as sadṛśa-vayasah on the one hand and sarṣapakāḥ on the other) are rare in the canon, and here elicited by the situation: polemic questions asked by a Brahmin teacher. There is hardly any connection with similar developments in the post-canonical nikṣepa (see p.51 above): the present nikṣepa is an enlarged pun rather than a dialectical structure based on a homonym. For the phrase "tattha ṇaṃ je te" - introducing in all cases the splitting of a concept - compare Jīvābhigama 1.245 (S.II, p.251) and Prajñāpanā 12.406 ff. (S.II, pp.405 ff.). For "tattha" alone compare the JÑĀNA pentad. The question-and-colophon cliché (se keṇ' aṭṭheṇaṃ, ... se teṇ' aṭṭheṇaṃ, ...) already occurred in the four preceding nikṣepas Nos.39-41: ^{§§}21-23 (the MARAṆA triad) and No.43^{§24} (the EYAṆĀ nikṣepa). But there it is merely framed part of the execution, and not - as here - the whole nikṣepa. The pun mainly consists in the distinction between kāla-MĀSĀ (māsāḥ = months) and davva-MĀSĀ (māsāḥ = beans), but the ensuing ramification (binary, see the graph) is of considerable depth and contains some more cases of homonymy. According to the question put to Mahāvīra (see DELEU p.246 'may ... māsa ... be eaten?'), each concept appearing in the nikṣepa is valued as either "bhakkheya" (to be eaten) or "abhakkheya" (not to be eaten). There is of course only one case of "bhakkheya", and this is the objective of the entire ramification (see the Graph). The present nikṣepa is a part of a long discourse given by Mahāvīra in reply to a question put by the Brahmin Somila. The discourse contains two nikṣepas (the present nikṣepa and [§]54). For the connective 'ya' following each term refer to the Analysis of the BANDHA nikṣepa (No.44^{§25}).

NOTES: "se" (introducing the programme) is unexpected. bambhannaesu naesu: Aupapātika 37 (S.II, p.27) uses "satthesu" (śāstreṣu) as synonymous with "naesu". For "naya" in the present context refer also to Abhayadeva (on Bhagavatī 2.1.90, ĀgS p.114^a: naya = nīti, darśana). attha-māsā and dhanna-māsā: māsa's (māsa = weight, cf. DELEU p.246) connected-with-money, and māsa's (māṣa = bean) connected-with-grain, consisting-of-grain. sattha-pariṇaya = transformed by means of instruments (such as udūkhala = wooden mortar, muśala = pestle, see Abhayadeva on Bhagavatī 5.2.181, ĀgS p.213^b and DELEU p.106). Abhayadeva on Bhagavatī 7.1.270 (ĀgS p.293^a) interprets "sattha-pariṇāmiya (-pāṇa-bhoyana)" as "prāsuka", using the well-known term which designates permitted food (see CAILLAT, Études I-II); compare also "phāsu-esañijja" in No.29^{§48}. Pulses etc. which are processed (by husking etc. with the respective tools) have become lifeless (and accept-

able for the monks) - just as boiled water. *esaṇijja* = permitted (METTE, Pind'*esaṇā*, p.65, line 2). *jāiya* (*yācita*) = begged. ----- In the following graph, the symbols (-) and (+) stand for *abhakkheya* and *bhakkheya* respectively.



NO. 48^S 27.

BHAGAVATĪ 20.5.669. - REFERENCES: ĀgS p.787^a; S.I, p.801; DELEU p.255 (XX 5²).

"kaivihe ṇaṃ, bhante, PARAMĀNU pannatte?"

"Goyamā, cauvihe PARAMĀNU pannatte, taṃ jahā: davva-PARAMĀNU¹, khetta-PARAMĀNU², kāla-PARAMĀNU³, bhāva-PARAMĀNU⁴."

"davva-PARAMĀṆU¹ ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte, taṃ jahā: acchejje^{1.1} abhejje^{1.2} aḍajjhe^{1.3} agejjhe^{1.4}."

"khetta-PARAMĀṆU² ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte, taṃ jahā: aṇaddhe^{2.1} amajjhe^{2.2} apaese^{2.3} avibhāime^{2.4}."

"kāla-PARAMĀṆU³ pucchā (ṇaṃ, bhante, kaivihe pannatte?). "Goyamā, cauvvihe pannatte, taṃ jahā: avanṇe^{3.1} agandhe^{3.2} arase^{3.3} aphāse^{3.4}."

"bhāva-PARAMĀṆU⁴ ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, cauvvihe pannatte, taṃ jahā: vaṇṇamante^{4.1} gandhamante^{4.2} rasamante^{4.3} phāsamante^{4.4}."

s' evaṃ, bhante, 2 (s' evaṃ, bhante,) tti jāva viharai. || 669 ||

PARALLELS: Anuyogadvāra 134 (S.II, pp.1124-25).

ANALYSIS: The text of the present nikṣepa covers sūtra 669 (7 lines), the last sūtra of Uddeśa 5 (S.I, p.801). The two preceding sūtras 667-668 (S.I, pp.793-801) offer an elaborate treatment of vaṇṇa, gandha, rasa, phāsa (qualities of the paramāṇu-poggalas). By contrast, the present nikṣepa supplies little information and appears to be an accretion. The abbreviation *pucchā* is confined to *kāla*.

NOTES: The two chains (acchejje etc., aṇaddhe etc.) are technical, but nevertheless show an element of synonymy. Thus "aṇaddhe" (anardha) is just one way of describing indivisibility. Abhayadeva (ĀgS p.788^b) explains this by "sama-saṅkhyāṇavayavābhāvāt". DELEU reads samaya-saṅkhyā'vayavābhāvāt. This misreading results in some erroneous suggestions on p.255 of his book. - The four paryāyas (vaṇṇa, gandha, rasa, sparśa) are in fact only possessed by the pudgala-paramāṇus (Tattvārtha 5.23), not by kāla. However, the set of the nikṣepa determinants is - as such - quite different from philosophical categories such as the five astikāyas (p.151). - For s' evaṃ see PISCHEL § 423.

NO.51^{§28}. JÑĀTĀDHARMAKATHĀ 1.5.62. - REFERENCES: SCSP p.111^b; S.I, p.997.

tae ṇaṃ se Sue parivvāyae tīse parisāe Sudamsaṇassa ya annessiṃ ca bahūṇaṃ Saṃkhāṇaṃ dhammaṃ parikahehi: evaṃ khalu, Sudamsaṇā, amhaṃ SOYA-mūlae dhamme pannatte.

se vi ya SOE duvihe pannatte, taṃ jahā: davva-SOE¹ ya bhāva-SOE² ya.

davva-SOE¹: udaṇaṃ^{1.1} ya maṭṭiyāe^{1.2} ya. bhāva-SOE²: dabbhehi^{2.1} ya mantehi^{2.2} ya.

jaṃ ṇaṃ amhaṃ, devāṇuppiyā, kiṃci asuī bhavai taṃ savvaṃ sajjo puḍhavīe^{1.2} ālippai,
tao pacchā suddheṇa vāriṇā^{1.1} pakkhālijjai, tao taṃ asuī SUĪ bhavai.

PARALLELS: Sthāna 5.3.535 (S.I, p.267). Bhagavatī 11.9.416 (S.I, p.628). Upāsaka-
daśā 7.49 (S.I, p.1150). Aupapātika 37 (S.II, p.27). Āvaśyaka Ni.1241, 1509 (Hari-
bhadrā pp.553^b and 782^b respectively). Daśavaikālika Ni.283. Ogha Ni.714, 794.

ANALYSIS AND NOTES: Śuka and Sudarśana are the interlocutors. SOYA = śauca (purity).
The phrase "se vi ya" introducing the programme is isolated. The execution merely
presents a skeleton. The use of "ya" (programme and execution) is, however, an element
shared with many davva-loga nikṣepas (see the Analysis of the BANDHA nikṣepa: No.44^s25).
The last sentence of the nikṣepa comments upon davva-SOE¹. By contrast, bhāva-SOE² is
left without commentary.

NO.53^s29. AUPAPĀTIKA 18. - REFERENCES: ĀgSg pp.104-06; S.II, pp.8-9;
LEUMANN pp.38-39 (§ 30 II).

"se kiṃ taṃ OMOYARIYĀ?"

2 "(OMOYARIYĀ) duvihā pannattā, taṃ jahā: davv'-OMOYARIYĀ¹ ya bhāv'-OMOYARIYĀ² ya."

"se kiṃ taṃ davv'-OMOYARIYĀ¹?" "2 (davv'-OMOYARIYĀ¹) duvihā pannattā, taṃ jahā:
uvagaraṇa-davv'-OMOYARIYĀ^{1.1} ya bhatta-pāṇa-davv'-OMOYARIYĀ^{1.2} ya." ----- "se kiṃ taṃ
uvagaraṇa-davv'-OMOYARIYĀ^{1.1}?" "2 (uvagaraṇa-davv'-OMOYARIYĀ^{1.1}) tivihā pannattā,
taṃ jahā: ege vatthe^{1.1.1} ege pāe^{1.1.2} ciyattōvagaraṇa-sāiṇṇaṇāyā^{1.1.3}." se ttaṃ uva=
garaṇa-davv'-OMOYARIYĀ^{1.1}. ----- "se kiṃ taṃ bhatta-pāṇa-davv'-OMOYARIYĀ^{1.2}?" "2
(bhatta-pāṇa-davv'-OMOYARIYĀ^{1.2}) aṇegavihā pannattā, taṃ jahā: aṭṭha (kukkuḍa-aṇḍaga)-
pamāṇa-mette kavale āhāram āhāramāṇe: app'-āhāre^{1.2.1}. duvālasa(-kukkuḍa-aṇḍaga)-pamāṇa-
mette kavale āhāram āhāramāṇe: av'addh'-OMOYARIYĀ^{1.2.2}. solasa(-kukkuḍa-aṇḍaga)-pamāṇa-
mette kavale āhāram āhāramāṇe: dubbhāga-patt'-OMOYARIYĀ^{1.2.3}. cauvvīsa(-kukkuḍa-aṇḍaga)-
pamāṇa-mette kavale āhāram āhāramāṇe: patt'-OMOYARIYĀ^{1.2.4}. ekkatīsaṃ (kukkuḍa-aṇḍaga)-
pamāṇa-mette kavale āhāram āhāramāṇe: kiṃc'ūṇ'-OMOYARIYĀ^{1.2.5}. battīsaṃ (kukkuḍa-aṇḍaga)-
pamāṇa-mette kavale āhāram āhāramāṇe: pamāṇa-patte^{1.2.6}. etto egeṇa vi ghāseṇaṃ ūṇayaṃ
āhāram āhāramāṇe samāṇe nigganthe: no-pakāma-rasa-bhoi^{1.2.7} tti vattavvaṃ siyā." se
ttaṃ bhatta-pāṇa-davv'-OMOYARIYĀ^{1.2}. se ttaṃ davv'-OMOYARIYĀ¹.

"se kiṃ taṃ bhāv'-OMOYARIYĀ²?" "2 (bhāv'-OMOYARIYĀ²) aṇegavihā pannattā, taṃ jahā:
appa-kohe^{2.1} appa-māṇe^{2.2} appa-māe^{2.3} appa-lohe^{2.4} appa-sadde^{2.5} appa-jhañjhe^{2.6}." se

ttam bhāv'-OMOYARIYĀ².

se ttam OMOYARIYĀ.

PARALLELS: For the "tava tract" in Bhagavatī (ĀgS pp.921^a-923^b; DELEU pp.292-94, XXV 7^{2f}) refer to Analysis I (below). --- No.29[§]48 (AIKKANTA PĀṆA-BHOYANA nikṣepa: Bhagavatī). No.62[§]32 (OMOYARANA nikṣepa: Uttarādhyayana). Sthāna 3.3.238 (S.I, pp. 214-15). Vyavahāra 8.220 (S.II, p.820). Tattvārtha 9.19. Niśītha Bhā.42 ff. Mūlācāra 5.153 (OKUDA p.70). Mūlārādhana 211 ff. Tandulavaicārika (SCHUBRING p.12). Āvaśyaka Ni.1064.

ANALYSIS I: THE TAVA COMPLEX AS SUCH. What is understood in the dogmatic works of the Jainas by "tapas" is divided into "outer penance" (six subdivisions) and "inner penance" (again six subdivisions). The locus classicus for treatment and enumeration is Uttarādhyayana Ch.30. The enumeration is given in two verses:

30.8 (outer penance):-

aṇasaṇaṃ (1) ūṇoyariyā (2) bhikkhā-yariyā (3) ya rasa-pariccāo (4) kāya-kilesa (5) saṃlīṇayā (6) ya bajjho tavo hoi.

30.30 (inner penance):-

pāyaccittam (7) viṇao (8) veyāvaccam (9) tah' eva sajjhāo (10) jhāṇam (11) ca viussaggo (12), eso abbhintaro tavo.

We shall refer to the treatment contained in Ch.30 of Uttarādhyayana in connection with nikṣepa No.62[§]32 (see pp.102 ff. below). The nikṣepas to be discussed now are embedded into a tava tract occurring in almost identical form in two texts which are later than Uttarādhyayana, viz. Aupapātika and Bhagavatī. Below we give the necessary references both for the tava tract and for the embedded nikṣepas:-

tava tract: Aup.17-19 (S.II, pp.8-12), Bhag.25.7.801-3 (S.I, pp.893-7)

No.53 [§] 29	Aup.18	No.49	Bhag.25.7.801	OMOYARIYĀ (no.2)
No.54	Aup.18	[reference to Aup. in Bhag.25.7.801]		BHIKKHĀYARIYĀ (no.3)
No.55 [§] 30	Aup.19	No.50	Bhag.25.7.803	VIUSSAGGA (no.12)

The tava tract is a later addition in both texts. In Aupapātika, the tava tract interrupts the continuous narration. In Bhagavatī, it differs from the context on account of the "se kiṃ tam ... se ttam ..." pattern which originated in Nandī (and was used freely also in Anuyogadvāra). This pattern is restricted to the tava tract as far as the Bhagavatī (25.7) is concerned. Again the tava tract was transferred from the Aupapātika to the Bhagavatī (and not vice versa), as the latter text refers thrice explicitly to the

former ("jahā Uvavāie ... jāva ..."). We may add that the tava tract of Aupapātika does not only contain the enumerating gāthā Uttarādhyayana 30.30 on "inner penance" (recognized as a gāthā by LEUMANN, Aupapātika p.40, note 8), but also the enumerating gāthā Uttarādhyayana 30.8 on "outer penance" (not recognized by LEUMANN, Aupapātika p.38, § 30, note 8). For Utt.30.8 and 30.30 refer to ALSDORF, Āryā, pp.210-11. The gāthā 30.8 (pāda 8d missing) is found in S.II on p.8, lines 21-22 (sūtra 18). For "ya" following the determinants (details in our edition) refer to No.44^{§25} supra (BANDHA nikṣepa).

ANALYSIS II: No.53^{§29}. The nikṣepa mainly consists of the exposition of omoyariyā as a particular pattern of fasting (SCHUBRING § 156, our No.29^{§48}). It would appear that the standard number of kavalas or "mouthfuls" was 32 per day (METTE p.122 and p.19, line 2). omoyariyā is the total of possible reductions:

- 8: app'-āhāre
- 12: av'addh'-OMOYARIYĀ
- 16: dubhāga-patt'-OMOYARIYĀ
- 24: patt'-OMOYARIYĀ
- 31: kimc'ūṇ'-OMOYARIYĀ
- 32: pamāṇa-patte (S.II, p.9 "-pattā" is a misprint)
- (x) minus 1: no-pakāma-rasa-bhoi

Compounds with -omoyariyā occur in four, and designations for the "agent" in the three remaining cases. References for (bhatta-pāṇa-davv')omoyariyā: Aupapātika S.II, p.9, lines 5-10; Bhagavatī S.I, p.894, lines 5-7 (quotation-cum-reference); Vyavahāra 8.16 (SCHUBRING, Chedasūtras, pp.43 and 82). Also see DELEU, Mahānisīha, p.70 (explanation of pamāṇa: "battīsaṃ kira kavale āhāro kucchi-pūrao"); CAILLAT, Expiations, p.109; Mūlācāra 5.153 (OKUDA p.70).

NOTES: "kukkūḍa-aṇḍaga" (always put in parentheses) is found in the other editions (LEUMANN, ĀgSg), but is missing in the Suttāgame text. uvagarāṇa = implements. bhatta-pāṇa = food and drink. The third kind of uvagarāṇa is called "ciyattōvagarāṇa (tyaktōpa-karāṇa)-sāijjanayā". This probably means "giving up enjoyment of the uvagarāṇa". For sāijja- refer to the following: Śīlāṅka on Ācāra 2.5.2.373 (SCSP p.366^a); Abhayadeva on Bhagavatī 1.1.15 (ĀgS p.30^b); PISCHEL § 470 (on Aupapātika § 86). jhañjhā = quarrel (PSM); compare jhañjhaṭa (Gujarati) = garrulity; Mahānisīha 5 (DELEU, Mahānisīha, p.185, line 16): kali-kalaḥa-jhañjhā-ḍamara- (four synonyms).

NO.55[§]30. AUPAPĀTIKA 19. - REFERENCES: ĀgSg pp.131-32; S.II, p.12; LEUMANN pp.43-44 (§ 30 VI).

"se kiṃ taṃ VIUSSAGGE?"

2 "(VIUSSAGGE) duvihe pannatte, taṃ jahā: davva-VIUSSAGGE¹ [ya] bhāva-VIUSSAGGE² ya."

"se kiṃ taṃ davva-VIUSSAGGE¹?" "2 (davva-VIUSSAGGE¹) cauvihe pannatte, taṃ jahā: sarīra-VIUSSAGGE^{1.1} gaṇa-VIUSSAGGE^{1.2} uvahi-VIUSSAGGE^{1.3} bhatta-pāṇa-VIUSSAGGE^{1.4}." se ttaṃ davva-VIUSSAGGE¹.

"se kiṃ taṃ bhāva-VIUSSAGGE²?" "2 (bhāva-VIUSSAGGE²) tivihe pannatte, taṃ jahā: kasāya-VIUSSAGGE^{2.1} saṃsāra-VIUSSAGGE^{2.2} kamma-VIUSSAGGE^{2.3}." ----- "se kiṃ taṃ kasāya-VIUSSAGGE^{2.1}?" "2 (kasāya-VIUSSAGGE^{2.1}) cauvihe pannatte, taṃ jahā: koha-kasāya-VIUSSAGGE^{2.1.1} māṇa-kasāya-VIUSSAGGE^{2.1.2} māyā-kasāya-VIUSSAGGE^{2.1.3} loha-kasāya-VIUSSAGGE^{2.1.4}." se ttaṃ kasāya-VIUSSAGGE^{2.1}. ----- "se kiṃ taṃ saṃsāra-VIUSSAGGE^{2.2}?" "2 (saṃsāra-VIUSSAGGE^{2.2}) cauvihe pannatte, taṃ jahā: neraiya-saṃsāra-VIUSSAGGE^{2.2.1} tiriya-saṃsāra-VIUSSAGGE^{2.2.2} māṇiya-saṃsāra-VIUSSAGGE^{2.2.3} deva-saṃsāra-VIUSSAGGE^{2.2.4}." se ttaṃ saṃsāra-VIUSSAGGE^{2.2}. ----- "se kiṃ taṃ kamma-VIUSSAGGE^{2.3}?" "2 (kamma-VIUSSAGGE^{2.3}) atthavihe pannatte, taṃ jahā: nāṇ'-āvaraṇijja-kamma-VIUSSAGGE^{2.3.1} darisaṇ'-āvaraṇijja-kamma-VIUSSAGGE^{2.3.2} veyañña-kamma-VIUSSAGGE^{2.3.3} moha-ñña-kamma-VIUSSAGGE^{2.3.4} āya-kamma-VIUSSAGGE^{2.3.5} nāma-kamma-VIUSSAGGE^{2.3.6} goya-kamma-VIUSSAGGE^{2.3.7} antarāya-kamma-VIUSSAGGE^{2.3.8}." se ttaṃ kamma-VIUSSAGGE^{2.3}. se ttaṃ bhāva-VIUSSAGGE².

se ttaṃ VIUSSAGGE. | 19 |

PARALLELS: Āvaśyaka Ni.1051 (Haribhadra p.487^a). Tattvārtha 9.20. Daśavaikālika Ni.48. Mūlācāra 5.163, 209 (OKUDA pp.73, 84). Utt.30.30.

— ANALYSIS AND NOTES: For the tava complex refer to the previous entry. The viussagga nikṣepa is an ad hoc concatenation of various sets. The 4 kaṣāyas, the 4 types of beings (HAG), and the 8 types of kamma - all supplied against "bhāva" - are well known. viussagga (viosagga) may be used in the sense of kāussagga (SCHUBRING § 161, compare also the relevant vs.30.36 in the tava complex of Uttarādhyayana), and this was probably the original meaning. The present employment of the term (as reflected in the dravya section) obviously demonstrates a derived meaning: indifference towards sarīra (body), gaṇa (?), uvahi (implements), and bhatta-pāṇa (food and drink). gaṇa is not clear (SCHUBRING § 179: "Umgebung", i.e. company, surroundings), but cannot be separated from the well-known term, designating a group of monks. uvahi is quite common (e.g. compare Ogha Nirryukti vss.448 and 511; METTE, Pind'esaṇā, p.70 and p.110).

NO.57^{§31}. PRAJÑĀPANĀ 15.2.452-59. - REFERENCES: JĀGS pp.252-60; S.II, pp.420-25.

"kaivihā ṇaṃ, bhante, INDIYĀ pannattā?"

"Goyamā, duvihā pannattā, taṃ jahā: davv'-INDIYĀ¹ ya bhāv'-INDIYĀ² ya."

"kai ṇaṃ, bhante, davv'-INDIYĀ¹ pannattā?" "Goyamā, attha davv'-INDIYĀ¹ pannattā, taṃ jahā: do sottā^{1.1-2} do nettā^{1.3-4} do ghāṇā^{1.5-6} jīhā^{1.7} phāse^{1.8}." extended, with variations, to HAMG: Prajñāpanā S.II, p.420, line 23 to p.424, line 19. | 452-457. |

"kai ṇaṃ, bhante, bhāv'-INDIYĀ² pannattā?" "Goyamā, pañca bhāv'-INDIYĀ² pannattā, taṃ jahā: so'-INDIE^{2.1} (cakkh'-INDIE^{2.2} ghāṇ'-INDIE^{2.3} jibbh'-INDIE^{2.4}) jāva phās'-INDIE^{2.5}." extended, with variations, to HAMG: Prajñāpanā S.II, p.424, line 21 to p.425, line 18. | 458-459 |

PARALLELS: No.77^{§36} (Nirāmukha).

ANALYSIS AND NOTES: Text in parentheses before jāva supplied on the basis of Prajñāpanā 15.2.447 (S.II, p.418). - The indiya nikṣepa, unusually long if taken in its entirety, is part and parcel of Chapter 15 (Indiyapaya) which deals almost exclusively with the subject "indriya". The ramification does not produce any new concepts, but is merely superimposed on the old notions of the sense organs and their respective faculties. SCHUBRING refers to the text of our nikṣepa in his §§ 67 and 71. SCHUBRING's latter paragraph summarizes to some extent the matter omitted by us (HAMG).

NO.62^{§32}. UTTARĀDHYAYANA 30, vss.14-24. - REFERENCES: DLJP p.604^a; S.II, pp.1036-37; CHARPENTIER pp.213-14.

OMOYARANAM pañcahā, samāseṇa viyāhiyaṃ
davvao¹ khetta² kālenam³, bhāvenam⁴ pajjavehi⁵ ya. (14)

jo jassa u āhāro, tatto oṃaṃ (v.1. avamaṃ) tu jo kare
jahannen' ega-sitth'āī, evaṃ davveṇa¹ ū bhave. (15)

gāme nagare taha rāyahāṇi, nigame ya āgāre pallī
khede kabbada doṇamuha, paṭṭaṇa maḍamba samvāhe (16)

āsama-pae vihāre, samnivese samāya (samā) ghose ya
thali seṇā-khandhāre, satthe samvaṭṭa-kotte ya. (17)

vādesu va ratthāsu (racchāsu) va, gharesu vā evam ittiyaṃ khettaṃ (chettam)
kappai u evam-āī, evaṃ khettena² ū bhava. (18)

peḍā ya addha-peḍā, gomutti payaṅga-vīhiyā c' eva
sambukk'-āvaṭṭ'-āyaya-gantuṃ-paccāgayā chaṭṭhā. (19)

divasassa poruṣiṇaṃ cauṇhaṃ pi u jattio bhava kālo,
evaṃ caramāṇo khalu kāl'-OMĀṆAM³ muṇeyavvaṃ (-yavvo). (20)

ahavā: taiyāe porisīe ūṇ'-āi ghāsam esanto
cau-bhāg'-ūṇāe vā, evaṃ kāleṇa³ ū bhava. (21)

itthī vā puriso vā alaṃkio vā n' alaṃkio vā vi.
annayara-vay'-attho vā annayareṇaṃ va vatthenaṃ. (22)

annaṇa viseseṇaṃ vaṇṇeṇaṃ bhāvaṃ aṇumuyante u,
evaṃ caramāṇo khalu bhāv'-OMĀṆAM⁴ muṇeyavvaṃ. (23)

davve¹ khette² kāle³ bhāvammi⁴ ya āhiyā u je bhāvā,
eehi OMA-carao pajjava⁵-carao bhava bhikkhū. (24)

PARALLELS: For the tava complex refer to No.53^{§29}. - Sthāna 6.599, S.I, p.273.
Daśāśruta 7.158, S.II, p.931. Mūlācāra 5.148-50 (OKUDA pp.68-69). Mūlārādhana
127, 208-09. Daśavaikālika Ni.47. Tattvārtha 9.19.

ANALYSIS AND NOTES: We already discussed two nikṣepas which belonged to the tava complex (No.53^{§29} and No.55^{§30}). The present OMOYARANA nikṣepa is embedded into the earliest version of the tava complex as found in Chapter 30 of Uttarādhyaṇa. A detailed analysis of this chapter has been supplied by L. ALSDORF (ALSDORF, Āryā Stanzas), who also demonstrated the impact of Ch.30 on some of the younger canonical works. (Read "Sutt. p.320" on p.210, line 24.) The OMOYARANA nikṣepa occupies 11 out of 37 verses in the chapter. ALSDORF has shown on pp.211 and 213 that the omyaraṇa portion is, on the whole, a later insertion (and patched up in a way which was exceptional even by contemporary standards). Following his arguments, we have indented the spurious, technical vss.16, 17, and 19 (ALSDORF, p.213, lines 16-29), extending this procedure even to vs. 22. Verse 19 recurs in Daśāśruta S.II, p.931 and in Sthāna S.I, p.273 (see SCHUBRING § 153; DEO p.169). ALSDORF considers vs.14 (anuṣṭubh) to be "most probably ... the only original stanza"(p.213). He has demonstrated in the monograph quoted (as well as in other contributions) that the old metres (anuṣṭubh and others) gradually gave way to the Āryā (i.e. to the "later" Āryā showing the standard form of the metre). Again he has shown that āryās occurring in the four earliest canonical works (viz. Ācāra, Sūtra-kṛta, Daśavaikālika, Uttarādhyaṇa) are invariably later additions (while verses in the other metres are genuine). The anuṣṭubh verse 14 is, however, apparently late and hence amongst the few exceptions to this rule. It does not follow verbatim any of the established formulas for the nikṣepa programme (a metrical rendering of the current phrases being impossible) but reflects nevertheless the typical "nikṣepa language" of

se ya PADIBANDHE cauvihe pannatte, taṃ jahā: davvao¹ khittao² kālo³ bhāvao⁴.

davvao¹ naṃ: sacittācitta^{1.1-1.2}-mīsiesu^{1.3} davvesu. ----- khittao² naṃ: gāme^{2.1} vā, nagare^{2.2} vā, araṇṇe^{2.3} vā, khitte^{2.4} vā, khale^{2.5} vā, ghare^{2.6} vā, aṇṇe^{2.7} vā, nahe^{2.8} vā. ----- kālo³ naṃ: samae^{3.1} vā, āvaliyāe^{3.2} vā, āṇāpāṇue^{3.3} vā, thove^{3.4} vā, khaṇe^{3.5} vā, lave^{3.6} vā, muhutte^{3.7} vā, aho-ratte^{3.8} vā, pakkhe^{3.9} vā, māse^{3.10} vā, uue^{3.11} vā, ayaṇe^{3.12} vā, samvacchare^{3.13} vā, annayare vā dīha-kāla-samjoe^{3.14}. ----- bhāvao⁴ naṃ: kohe^{4.1} vā, māṇe^{4.2} vā, māyāe^{4.3} vā, lobhe^{4.4} vā, bhae^{4.5} vā, hāse^{4.6} vā, piṇṇe^{4.7} vā, dose^{4.8} vā, kalahe^{4.9} vā, abbhakkhaṇe^{4.10} vā, pesunne^{4.11} vā, para-pari-vāe^{4.12} vā, arai-raīe^{4.13} vā, māyā-mose^{4.14} vā, micchā-damsaṇa-salle^{4.15} vā.

PARALLELS: See the Analysis. - Sūtrakṛta 2.1.650 (S.I, pp.143-44); ibid. 2.2.673 (S.I, p.156). Niśītha Bhā.515.

ANALYSIS: A complete presentation of the textual matter becomes difficult if the number of instances increases and if both, text and contexts, do not agree completely. In the case of No.53[§]29 (OMOYARIYĀ nikṣepa) and No.55[§]30 (VIUSSAGGA nikṣepa), only two versions were available (Aupapātika and Bhagavatī, No.53 = No.49, No.55 = No.50), and these versions showed agreement of text and context. By contrast, the PADIBANDHA nikṣepa is found in three works, and the agreement of text-and-context is reduced by changes, abbreviations, omissions, and extensions. We have supplied merely the text of No.73 (Kalpasūtra). The context invariably consists of the description of spiritual excellence, not in abstract terms but in connection with specific persons (below, the theme is simply designated as "description of ..."). These are the basic data: -

- | | | |
|-----------------------|----------------|---|
| No.73 [§] 33 | Kalpasūtra 118 | S.II (Pariśiṣṭa I), p.22, lines 2-9 [description of Mahāvīra]; |
| No.59 | Jamb. 2.31 | S.II, p.552, lines 20-27 (DLJP, p.146 ^a) [description of Rṣabha]; |
| No.52 | Aup. 15 | S.II, p.8, lines 11-15 (LEUMANN § 28) [description of the Gaṇadharas]. |

Nos.52 and 59 are derived from No.73; a detailed textual comparison can be dispensed with. The nomenclature is that of the davvao type, but the contents reflect the davvaloga type. The constant use of "vā" is unusual.

NOTES: The reader is referred to JACOBI's translation in SBE 22. The 15 terms appearing after bhāva form a well-defined set, containing double and triple terms and including the tetrad krodha-māna-māyā-lobha. See SCHUBRING §§ 167-168 and add to his reference Sthāna 1.65 (S.I, p.184). For details about time measurement refer to the Notes on the OHI-NĀṆA nikṣepa (No.66[§]14). In the present nikṣepa, the ramification (sacittācitta-mīsiesu etc.) operates on the determinants as such without any regard for the catchword. The meaning of paḍibandha is "obstacle" (compare Sūtrakṛta 2.7.812, S.I, p.182;

Bhagavatī 2.1.92, S.I, p.423; ibid. 13.6.490, S.I, p.690; etc.). For "obstacle" in the spiritual sense refer to Sūtrakṛta 2.2.673 (S.I, p.156): "apaḍibaddhā, sui-bhūyā, lahu-bhūyā, appa-gganthā" (also Sthāna 9.916 [S.I, p.300]).

* * * * *

(C) NIRĀMUKHA

NO.75⁸34.

BHAGAVATĪ 1.1.15. - REFERENCES: AgS p.26^b; S.I, pp.386-87; DELEU p.47 (I 17). - The asurakumāra passage in Bhag.1.1.15 (= S.I, p.386, line 30 - p.387, line 2 [= 2 lines]) is to be completed with the help of the neraiya passage in Pra.28.1.642 (= S.II, p.504, line 12 - p.505, line 5 [= 22 lines]). The text of the former differs from the beginning of the latter only in the catch-word. The neraiya passage consists of the nikṣepa and two extensions. The gap in the 1st extension is to be filled with a passage in Pra.11.396 (= Bhās' uddesae = S.II, p.402, line 20 - p.403, line 3 [= 13 lines]). We supply the incomplete asurakumāra passage, the tripartite neraiya passage (no parentheses!), and the beginning-plus-end of the Bhās' uddesae. - Details mainly on p.114 below.

Bhagavatī 1.1.15

"ASURA-KUMĀRĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

"Goyamā, (Āmukha not supplied)

davvao¹: aṇanta-paesiyāiṃ davvāiṃ. - - - khitta²-kāla³-bhāva⁴ Pannavaṇā-gamaeṇaṃ sesaṃ
jāhā NERAIYĀṆAṃ.

Prajñāpanā 28.1. 642

"NERAIYĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

"Goyamā, (Āmukha not supplied)

davvao¹: aṇanta-paesiyāiṃ (davvāiṃ). [Text of Pra. as quoted in Bhag. with changed catch-word ends. Text to be supplied in the Bhagavatī without changes begins.] khettao²: asaṃkhejja-paes'-ogaḍḍhāiṃ. - - - kālao³: annayara-ṭṭhiyāiṃ. - - - bhāvao⁴: || vaṇṇa= mantāiṃ || gandhamantāiṃ || rasamantāiṃ || phāsamantāiṃ ||. "jāiṃ, bhante, bhāvao⁴ || vaṇṇamantāiṃ || āhārenti tāiṃ kiṃ ega-vaṇṇāiṃ āhārenti (du-vaṇṇāiṃ āhārenti ti-vaṇṇāiṃ āhārenti cau-vaṇṇāiṃ āhārenti) jāva pañca-vaṇṇāiṃ āhārenti?" "Goyamā, ṭhāṇa-magganāṃ^{4.1}

paḍucca: ega-vaṇṇāiṃ pi āhārenti jāva pañca-vaṇṇāiṃ pi āhārenti. vihāṇa-maggaṇaṃ^{4.2}
 paḍucca: kāla-vaṇṇāiṃ pi āhārenti (nīla-vaṇṇāiṃ pi āhārenti lohiya-vaṇṇāiṃ pi āhārenti
 hālidda-vaṇṇāiṃ pi āhārenti) jāva sukkil(a-vaṇṇ)āiṃ pi āhārenti." "jāiṃ (bhante,) vaṇṇao
 kāla-vaṇṇāiṃ āhārenti tāiṃ kiṃ ega-guṇa-kālāiṃ āhārenti (du-guṇa-kālāiṃ āhārenti
 ti-guṇa-kālāiṃ āhārenti cau-guṇa-kālāiṃ āhārenti pañca-guṇa-kālāiṃ āhārenti chag-guṇa-
 kālāiṃ āhārenti satta-guṇa-kālāiṃ āhārenti aṭṭha-guṇa-kālāiṃ āhārenti nava-guṇa-kālāiṃ
 āhārenti) jāva dasa-guṇa-kālāiṃ āhārenti saṃkhiṇṇa-guṇa-kālāiṃ (āhārenti) asaṃkhiṇṇa-
 guṇa-kālāiṃ (āhārenti) aṇanta-guṇa-kālāiṃ āhārenti?" "Goyamā, ega-guṇa-kālāiṃ pi
 āhārenti jāva aṇanta-guṇa-kālāiṃ pi āhārenti." *evam* (i.e. nīla-vaṇṇāiṃ, lohiya-vaṇṇāiṃ,
 hālidda-vaṇṇāiṃ) jāva sukkil(a-vaṇṇ)āiṃ pi (āhārenti). *evam* || gandhao || (i.e. subbhi-
 gandha, dubbhi-gandha) vi. || rasao || (i.e. titta-, kaḍuya-, kasāya-, ambila-, mahura-)
 vi. jāiṃ bhāva⁴ || phāsamantāiṃ || āhārenti tāiṃ / ṭhāṇa-maggaṇaṃ^{4.1} paḍucca: / no ega-
 phāsāiṃ āhārenti no du-phāsāiṃ āhārenti no ti-phāsāiṃ āhārenti cau-phāsāiṃ pi āhārenti
 (pañca-phāsāiṃ pi āhārenti chap-phāsāiṃ pi āhārenti satta-phāsāiṃ pi āhārenti) jāva
 aṭṭha-phāsāiṃ pi āhārenti. vihāṇa-maggaṇaṃ^{4.2} paḍucca: kakkhaḍāiṃ pi āhārenti (mauyāiṃ
 pi āhārenti garuyāiṃ pi āhārenti lahuyāiṃ pi āhārenti sīyāiṃ pi āhārenti usiṇāiṃ pi
 āhārenti ṇiddhāiṃ pi āhārenti) jāva lukkhāiṃ (pi āhārenti)." "jāiṃ (bhante,) phāsao
 kakkhaḍāiṃ āhārenti tāiṃ kiṃ ega-guṇa-kakkhaḍāiṃ āhārenti jāva aṇanta-guṇa-kakkhaḍāiṃ
 āhārenti?" "Goyamā, ega-guṇa-kakkhaḍāiṃ pi āhārenti jāva aṇanta-guṇa-kakkhaḍāiṃ pi
 āhārenti." *evam aṭṭha vi phāsā bhāṇiyavvā jāva aṇanta-guṇa-lukkhāiṃ pi āhārenti.*

1st EXTENSION OF BHĀVA: AṆANTA-GUṆA-LUKKHA. REFERENCE TO THE BHĀS'UDDESAĒ
 (PRAJÑĀPANA 11.396).

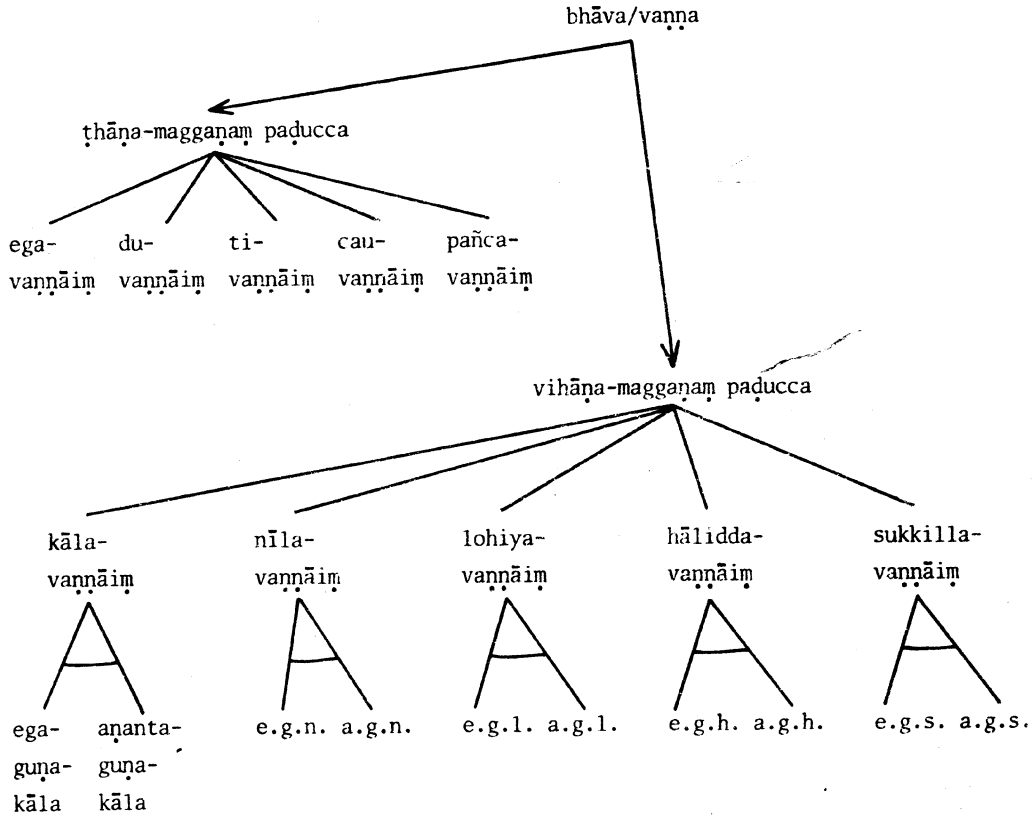
"jāiṃ, bhante, aṇanta-guṇa-lukkhāiṃ āhārenti tāiṃ kiṃ puṭṭhāiṃ āhārenti apuṭṭhāiṃ
 āhārenti?" "Goyamā, puṭṭhāiṃ āhārenti, no apuṭṭhāiṃ āhārenti. jahā Bhās'uddesae
 (13 lines: "jāiṃ, bhante, puṭṭhāiṃ āhārenti ["Bhās'uddesae": geṇhai] jāiṃ,
 bhante, āṇupuvviṃ āhārenti [geṇhai] tāiṃ kiṃ ti-disiṃ āhārenti [geṇhai] jāva chad-
 disiṃ āhārenti [geṇhai]?" "Goyamā,) jāva niyamā chad-disiṃ āhārenti.

2nd EXTENSION OF BHĀVA: OSANNAṀ KĀRAṆAṀ PAḌUCCA

osannaṃ kāraṇaṃ^{4.1} paḍucca: vaṇṇao kāla-nīlāiṃ, gandhao dubbhi-gandhāiṃ, rasao titta-
 kaḍuyāiṃ, phāsao kakkhaḍa-guruya-sīya-lukkhāiṃ, tesiṃ porāṇe vaṇṇa-guṇe gandha-guṇe
 rasa-guṇe phāsa-guṇe vipariṇāmaittā paripīlāittā parisāḍāittā parividdhamsaittā aṇṇe
 apuvve vaṇṇa-guṇe gandha-guṇe rasa-guṇe phāsa-guṇe uppāittā āya-sarīra-khett'-ogāḍhe
 poggale savv'-appaṇayāe āhāraṃ āhārenti."

PARALLELS, ANALYSIS, NOTES: See No.78^{§37}. For the ramification in bhāvao⁴ refer to the tree diagram given below.

bhāvao⁴: || vaṇṇamantāim ||



NO.76^{§35}.

BHAGAVATI 1.1.15. - REFERENCES: AgS p.27^a; S.I, p.387; DELEU p.74 (I 1⁷). - The pudhavi passage in Bhag.1.1.15 (= S.I, p.387, lines 20-23) can be completed in the light of the more or less identical pudhavi passage in Pra.28.1.645 (= S.II, p.505, line 28 - p.506, line 1 [= 2 lines]). - The niksepa of the pudhavi passage in Pra.28.1.645 is to be completed with the help of the neraiya passage in Pra.28.1.642 (= S.II, p.504, lines 12-28). - The 1st extension of the two pudhavi passages is to be completed from the same source (S.II, p.504, lines 28-30 - "completion" because the ends are available in the two pudhavi passages). It should be noted that there are four "ends" in all: Bhās'uddesae (the Bh. fills the gap in the neraiya passage), neraiya passage, pudhavi passage in Pra., pudhavi passage in Bhag. - The 2nd extension of the pudhavi passage in Bhag. is also to be completed with the help of the neraiya passage (= S.II, p.505, lines 2-5, beginning not identical with Bhag.). The 2nd extension of the pudhavi passage in Pra. (= S.II, p.506, lines 1-4) can be ignored in the present context. -

Parentheses have been used in the case of the Bhās'uddesae, but not in the case of Pra.28.1.642. - See p.114 for further details and compare p.106.

Bhagavatī 1.1.15

"PUḌHAVI-KKĀIYĀ [ṇam, bhante,] kim [ĀHĀRAM] ĀHĀRENTI?"

"Goyamā, (Āmukha not supplied)

davvao¹: jahā NERAIYĀṆAM

Prajñāpanā 28.1.645 (intermediate reference or parallel passage: p.114)

"PUḌHAVI-KĀIYĀ ṇam, bhante, kim ĀHĀRAM ĀHĀRENTI?"

["Goyamā,] (Āmukha not supplied)

evam jahā NERAIYĀṆAM

Prajñāpanā 28.1.642

(See the text in No.75[§]34:) "NERAIYĀ ṇam, ... evam aṭṭha vi phāsā bhāṇiyavvā jāva aṇanta-guṇa-lukkhāṃ pi āhārenti.

1st EXTENSION OF BHĀVA: AṆANTA-GUṆA-LUKKHA

"jāṃ, bhante, aṇanta-guṇa-lukkhāṃ āhārenti tāṃ kim puṭṭhāṃ āhārenti apuṭṭhāṃ āhārenti ?" "Goyamā, puṭṭhāṃ āhārenti, no apuṭṭhāṃ āhārenti. jahā Bhās'uddesae
(13 lines: "jāṃ, bhante, puṭṭhāṃ āhārenti ["Bhās'uddesae": geṇhai] jāṃ, bhante, ānupuvviṃ āhārenti [geṇhai] tāṃ kim ti-disiṃ āhārenti [geṇhai] jāva chad-disiṃ āhārenti [geṇhai]?" "Goyamā,) End in *Prajñāpanā* 28.1.642: jāva niyamā chad-disiṃ āhārenti. End in the "parallel passage" *Prajñāpanā* 28.1.645: jāva tāṃ kai-disiṃ āhārenti?" "Goyamā, nivvāghāṇaṃ chad-disiṃ, vāghāyaṃ paḍucca siya ti-disiṃ siya cau-disiṃ siya pañca-disiṃ. End in *Bhagavatī*: jāva ("Goyamā,) nivvāghāṇaṃ chad-disiṃ, vāghāyaṃ paḍucca siya ti-disiṃ siya caud-disiṃ siya pañca-disiṃ.

2nd EXTENSION OF BHĀVA: OSANNAṃ KĀRAṆAṃ PAḌUCCA

Prajñāpanā 28.1.642

(See the text in No.75^{§34};) osannaṃ kāranaṃ^{4.1} paḍucca: vaṇṇao kāla-nīlāiṃ ... āhāraṃ āhārenti."

Bhagavatī 1.1.15

vaṇṇao kāla-nīla-pīta-lohiya-hālidda-sukkillāṇi, gandhao surabhi-gandha 2 (dubbhī-gandhāiṃ), rasao titta 5 (kaḍuya-kasāya-ambila-mahurāiṃ), phāsao kakkhaḍa 8 (mauya-guruya-lahuya-sīya-uṇha-niddha-lukkhāiṃ). *sesaṃ taḥ' eva* [i.e. jahā NERAIYANAM] 7.

PARALLELS, ANALYSIS, NOTES: See No.78^{§37}.

NO.77^{§36}. BHAGAVATĪ 1.7.61. - REFERENCES: ĀgS pp.86^b-87^a; S.I, p.406; DELEU p.82 (I 1^{4a}).

"ĪVE ṇaṃ, bhante, GABBHAṃ VAKKAMAMĀNE kiṃ sa-indie vakkamai, aṇ-indie vakkamai?"
 "Goyamā, siya sa-indie vakkamai, siya aṇ-indie vakkamai." "se keṇ' aṭṭheṇaṃ (bhante, evaṃ vuccai: siya sa-indie vakkamai, siya aṇ-indie vakkamai)?"

"Goyamā, (Āmukha not supplied)

davv'-indiyāiṃ¹ paḍucca: aṇ-indie vakkamai. - - - bhāv'-indiyāiṃ² paḍucca: sa-indie vakkamai. - - - se teṇ' aṭṭheṇaṃ (Goyamā, evaṃ vuccai: siya sa-indie vakkamai, siya aṇ-indie vakkamai)."

PARALLELS: No.57^{§31}. *Bhagavatī* 12.5.450 (S.I, p.664); *ibid.* 20.3.665 (S.I, p.792).

ANALYSIS: Parenthesis supplied - in both cases - on the basis of the "question-and-colophon" cliché (see No.39^{§21}) in connection with the preceding sentence (siya ...). Subject and structure of the Nikṣepa are in close agreement with the context (sūtras 1.7.61-62: discussion on jīva and garbha). - In the execution, "indiya" occurs both with the determinants (or in connection with the determinants) and in the predication (p.42 above). - The present Nikṣepa is one out of five Nirāmukha nikṣepas in the *Bhagavatī* which have only the two determinants davva¹ and bhāva² (the other instances: No.2^{§2} (p.159), No.82^{§41}, No.86^{§45}, No.89, No.91). No.82^{§41} as well as ^{§59} (amongst the "parallels") are closely related to the present nikṣepa (see the texts).

NOTES: vakkamai = avakrāmati (short vowel in the root: PISCHEL § 481). For the subject

(gabbha-vakkanti) refer to SCHUBRING § 63; SCHUBRING, Tandulavaicārika, p.23; WEBER 1866-67, pp.177-78.

NO.78^{§37}. BHAGAVATĪ 2.1.85. - REFERENCES: ĀgS p.109^b; S.I, p.416; DELEU p.88 (II 1²).

"kiṃ ṇaṃ, bhante, JĪVĀ ĀṆA(MANTI VĀ) PĀ(ṆAMANTI VĀ) U(SSASANTI VĀ) NĪ(SASANTI VĀ)?"

"Goyamā, (Āmukha not supplied)

davvao¹ ṇaṃ: aṇanta-paesiyaṃ davvāṃ, khettao² ṇaṃ: asaṃkha-paes'-ogādhāṃ, kālao³: annayara-tṭhitīyaṃ, bhāva⁴: vaṇṇamantāṃ gandhamantāṃ rasamantāṃ phāsamantāṃ ĀṆAMANTI VĀ PĀṆAMANTI VĀ ŪSASANTI VĀ NĪSASANTI VĀ." "jāṃ bhāva⁴ vaṇṇamantāṃ ĀṆA=(MANTI VĀ) PĀṆA(MANTI VĀ) ŪSA(SANTI VĀ) NĪSA(SANTI VĀ), tāṃ kiṃ ega-vaṇṇāṃ ĀṆAMANTI /VĀ/ PĀṆAMANTI /VĀ/ ŪSA(SANTI VĀ) NĪSA(SANTI VĀ)?" Āhāra-gamo neyavvo (29 lines. du-vaṇṇāṃ ĀṆAMANTI VĀ PĀṆAMANTI VĀ ŪSASANTI VĀ NĪSASANTI VĀ ["Āhāra-gama": ĀHĀRENTI] evaṃ jāva lukkhā neyavvā. "tāṃ, bhante, kiṃ puṭṭhāṃ ĀṆAMANTI VĀ PĀṆAMANTI VĀ ŪSASANTI VĀ NĪSASANTI VĀ [ĀHĀRENTI] apuṭṭhāṃ "Goyamā, nivvāghāṇaṃ cha-disiṃ, vāghāyaṃ paḍucca: siya ti-disiṃ siya cau-disiṃ siya pañca-disiṃ) jāva ti-cau-pañca-disiṃ.

PRELIMINARY REMARK ON NO.78^{§37}: The present paragraph has to be viewed in the light of No.75^{§34} and No.76^{§35}. The text in the parentheses ("Āhāra-gamo") has been taken from Jīvābhigama (S.II, pp.107-108) - and not from Prajñāpanā as suggested by Abhayadeva. The "2nd extension of bhāva" (supplied in Jīvābhigama after the first) is not included into the nikṣepa of Bhagavatī 2.1.85, which ends after the words ti-cau-pañca-disiṃ. For the convenience of the reader we have supplied, in the middle of the parenthesis, the end of the nikṣepa proper (evaṃ jāva lukkhā neyavvā) and the beginning of the "1st extension" ("tāṃ, bhante ...). - The quotation from Jīvābhigama is direct, and the text required for Bhagavatī 2.1.85 forms in Jīvābhigama one block.

GENERAL SURVEY OF TEXTUAL MATTER CONNECTED WITH NO.75^{§34}, NO.76^{§35}, AND NO.78^{§37}: The difficulties found here and elsewhere are due, partly to the subject-matter and partly to the processes of "reference" and "application". Leaving aside the subject-matter, we have to mention in the first place the references. The highly repetitive character of the subject-matter necessitates numerous references as means of abbreviation. As elsewhere in Jaina literature, the character of the references depends on the character of the repetitive matter (and on the peculiarities of the individual case). Below we shall give some explanation for the references as contained in our

presentation of the three nikṣepas. The repetitive character which makes the references inevitable can be characterized in the present case (and in many other cases) by the word "application". A piece of text is repeated - in theory at least - verbatim with minor changes (e.g. NERAIYĀ replaced invariably by ASURA-KUMĀRĀ). The piece is identified (reference-technique) by "words" (e.g. *jahā neraiyāṇaṃ*), "titles" (e.g. *jahā Bhās' uddesae*), or both. The ideal model is simple, but in practice the picture is blurred by three factors. In the first place, the reduction may be drastic and may go to the point of not mentioning an individual repetition-case at all (e.g. *jāva VAṆASSAI-KĀIYĀ* after the application of the NERAIYĀ text to the ASURA-KUMĀRĀ and to the PUḌHAVI-KĀIYĀ: water, fire, and wind beings not even mentioned [Prajñāpanā 28, 645]). In the second place, there may be various changes and additions (or omissions) which exceed the mere substitution of single terms. Thirdly, the extent of the piece of text which is applied repeatedly may vary (e.g. second extension of the ĀHĀRA nikṣepa not included in No. 78^s37). The impact of the Ś.Ā. nikṣepa of Anuyogadvāra on the exegetical literature is perhaps the most conspicuous example for the technique of application. Application is a repetition technique affecting pieces of medium size (for example one page in the Suttāgame format). The subject-matter is dogmatical, not descriptive (as against the well-known varṇakas). It is probable that in most cases the primary text (which is applied or multiplied) can easily be distinguished from the secondary texts (the "applications"). These applications may be added (appended) to the primary texts with a high degree of reduction (primary text and application[s] contiguous). They may, however, also occur separately (in the "same" work or in "other" works) with various readings etc. as independent versions (and in a less reduced form). In the present case it is convenient to say that the text in question (primary text cum applications) coincides in extent roughly with our tripartite nikṣepa; and that Prajñāpanā 28.1 contains the primary text with contiguous applications added to it (one application of the textual matter touching the nikṣepa as such: No. 123), while Bhagavatī 1.1.15, Bhagavatī 2.1.85, and Jīvābhigama 1.13 contain separate applications of the nikṣepa in Pra.28.1. Although in Prajñāpanā and Bhagavatī the nikṣepa is embedded into related material, we have isolated it from this context. That such a procedure is not quite arbitrary is demonstrated by the fact that the version in Jīvābhigama 1.13 consists only of the ĀHĀRA nikṣepa (without further discussions on āhāra, as found in Prajñāpanā 28.1 [Āhāra-paya], preceding or following it). Below we supply a synopsis of the six nikṣepas appearing in the four pieces of text just quoted. The variation is always mechanical (mere substitution), but the size varies according to the strength of the reduction. Nikṣepas which are merely implied (not even a minimum of nikṣepa text supplied) cannot be considered. The quotations (in capitals) demonstrate the mechanism of substitution.

Prajñāpanā 28.1.642 (primary text).

"NERAIYĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

No.122

S.II, 504, line 12 - 505, line 5

Prajñāpanā 28.1.645 (intermediate reference: p.114).

"PUDĪHAVI-KĀIYĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

No.123

S.II, 505,28 - 506,4

Bhagavatī 1.1.15.

"ASURA-KUMĀRĀ ṇaṃ, bhante, kim ĀHĀRAM ĀHĀRENTI?"

No.75[§]34

S.I, 386,30 - 387,2

Bhagavatī 1.1.15.

"PUDĪHAVI-KKĀIYĀ kim [ĀHĀRAM] ĀHĀRENTI?"

No.76[§]35

S.I, 387,20-23

Bhagavatī 2.1.85.

"kiṇ ṇaṃ, bhante, JĪVĀ ĀṆA(MANTI VĀ) ...?"

No.78[§]37

S.I, 416,11-16

Jīvābhigama 1.13.

"te ṇaṃ, bhante, JĪVĀ kim ĀHĀRAM ĀHĀRENTI?"

No.92

S.II, 107,7 - 108,13

To this we add a short survey of Prajñāpanā 28 (i.e. 28.1.641 - 28.2.657), more particularly of 28.1 (28.1.641-649). We have to add that 28 in its entirety is concerned with āhāra (food/attraction of matter) and breathing, the former being the main subject. References to breathing (āṇamanti, pāṇamanti, ussasanti, nīsasanti) form a subject in its own right (related of course to āhāra), and this has to be distinguished from the mechanical substitution of the āṇamanti tetrad in the nikṣepa No.78[§]37. --- 28.1 = S.II, p.504, line 3 - p.508, line 28; 28.2 = S.II, p.508, line 29 - p.511, line 17; title for 28 as given in the colophon: "Āhārapayaṃ".

[Prajñāpanā 28.1.641:] āhāra in connection with the neraiyas as the first member of the HAMG set. - - - [Sūtra 642 up to p.505, line 5:] ĀHĀRA nikṣepa for NERAIYĀ. The text is given in full, apart from a reference appearing on p.504, line 30: *jahā bhās' uddesae jāva niyamā chad-disiṃ āhārenti*. This refers to Prajñāpanā 11 (colophon: "... Bhāsāpayam samattam"), sūtra 396 excluding the āryā stanza at the end of the sūtra. See S.II, p.402, line 19 - p.403, line 4 (= 11.396 without the concluding stanza). 11.396 is preceded by yet another application of our nikṣepa, viz. No.101 in 11.395 (main section, 11.396 being the 1st extension, both here and in Prajñāpanā 28.1). The following sūtra 11.397 is not connected with 28.1. - - - [Sūtra 642, the remaining portion; Sūtra 643:] Further discussion of "āhāra" and "breathing" in connection with the neraiyas. - - - [Sūtra 644:] Sūtras 641-643 applied to the asurakumāras. The text is so short that no nikṣepa elements appear. - - - [Sūtra 645:] Sūtras 641-643 applied

to PUḌHAVI-KĀIYĀ, ĀHĀRA nikṣepa for PUḌHAVI-KĀIYĀ supplied in a few lines. The sūtra ends with *jāva vaṇassai-kāiyā*. This covers the beings of the three remaining elements (water, fire, wind) as well and concludes the treatment of the pentad of inanimate beings (earth, water, fire, wind, plants). - - - [Sūtras 646-647:] Applications for the remaining kinds of beings, connection with the basic text loosening. - - - [Sūtras 648-649:] Once more "āhāra" in connection with the neraiyas (*jāva vemāṇiyā*). ----- Prajñāpanā 28.2 (Sūtras 650-657) again treats āhāra in connection with the different kinds of beings: besides HAMG, "jīvā" and "siddhā".

On the basis of this survey we can explain our presentation of the three Bhagavatī nikṣepas. All the three nikṣepas cover only a few lines. The way of reference is parallel in the case of No.75^{§34} and No.76^{§35}, and these have to be reviewed together. In both cases, the reference formula ends with jahā NERAIYĀNAM. Although the relevant part from which the text is to be supplied has not been mentioned, the reference in No.76^{§35} clearly points to the identical nikṣepa in Prajñāpanā 28.1.645 (PUḌHAVI-KĀIYĀ). Not of course in the sense that this nikṣepa contains the full text (it does not even reach up to *davvao*¹), but on account of the fact that in the Prajñāpanā nikṣepa (28.1.645) the reference jahā NERAIYĀNAM is unequivocal: in the chain of ĀHĀRA nikṣepas supplied (or implied) in Prajñāpanā 28.1, NERAIYĀ is the first and PUḌHAVI-KĀIYĀ the third. We can designate the PUḌHAVI-KĀIYĀ nikṣepa in Prajñāpanā 28.1.645 as "intermediate reference" in contradistinction to the NERAIYĀ nikṣepa as the "real reference". Such an intermediate member or "intermediate reference" is missing in the case of No.75^{§34}. No doubt, Prajñāpanā 28.1 does contain a tract on the ASURA-KUMĀRĀ (see above), but this is reduced to such an extent, that the nikṣepa contained in it is not even indicated in the actual text (leaving aside the "2nd extension" which is of little use in the present context). We only get the phrase *evaṃ* jahā NERAIYĀNAM *tahā ASURA-KUMĀRĀNA vi bhāṇiyavvaṃ*, and it is to this phrase that jahā NERAIYĀNAM in No.75^{§34} refers. In other words: the rest of No.75^{§34} has to be supplied from the NERAIYĀ nikṣepa in Prajñāpanā 28.1 via the ASURA-KUMĀRĀ nikṣepa in the same chapter. It was, however, not advisable in this case to include "ASURA-KUMĀRĀ matter" as intermediate reference. The second complication in connection with No.75^{§34} and No.76^{§35} consists in the reference to Prajñāpanā 11.396 which is embedded in the NERAIYĀ nikṣepa (see our survey of Prajñāpanā 28.1). - The procedure in No.78^{§37} is remarkably simple. There is (without mention of the work) a reference to the ĀHĀRA nikṣepa in Jīvābhigama, which supplies the complete text and which is to be inserted up to the end of the 1st extension (the 2nd extension has been dropped by the redactor of the Bhagavatī nikṣepa). It is for this reason that we have adopted the simple procedure of mentioning merely the number of lines (almost 29) which have to be supplied from the relevant work, which is Jīvābhigama 1.13 (section in the middle of the sūtra: S.II, p.107, line 10 to p.108, line 8). - It should be added that No.75^{§34} and No.76^{§35} on the one hand and No.78^{§37} on the other are part and parcel of āhāra/āṇamanti tracts, analogous to the tract in Prajñāpanā 28.1. However, the two tracts in Bhagavatī are more or less secondary if

compared with the one in Prajñāpanā and they do not contain further nikṣepa matter. Therefore a survey of the two tracts in Bhagavatī does not seem necessary in our case.

DETAILS CONNECTED WITH NO.75^{§34}, NO.76^{§35}, AND NO.78^{§37}: In continuation of our treatment of No.78^{§37} we have to explain why we supplied the text from Jīvābhigama 1.13, and not from Prajñāpanā 28.1 as suggested by Abhayadeva (ĀgS p.109^b, he is followed by DELEU p.88). The sūtra mentions an "Āhāra-gama", and in such references "gama" simply designates some passage, not the section of a work. Therefore, "Āhāra-gama" should not be confused with Āhārapaya as the title of Prajñāpanā 28. Again the subject of No.78^{§37} is JĪVĀ, which points to Jīvābhigama rather than to Prajñāpanā. There is also agreement as regards the formula at the end of the 1st extension of the nikṣepa. This formula differs from case to case:

Pra ^o 28.1.642 (NERAIYĀ):	"niyamā chad-disiṃ āhārenti"	(A)
Pra ^o 28.1.645 (PUḌHAVI-KĀIYĀ):	"nivvāghāeṇaṃ ... vāghāyaṃ paḍucca: ..."	(B)
Bha ^o 1.1.15 (ASURA-KUMĀRĀ):	./.	(-)
Bha ^o 1.1.15 (PUḌHAVI-KKĀIYĀ):	"nivvāghāeṇaṃ ... vāghāyaṃ paḍucca: ..."	(B)
Bha ^o 2.1.85 (JĪVĀ):	) jāva ti-cau-paṇca-disiṃ"	(B[!])
Jī ^o 1.13 (JĪVĀ):	"nivvāghāeṇaṃ ... vāghāyaṃ paḍucca: ..."	(B)

The full text of formula B (as distinct from A) appears in our entries. Formula B does of course occur in Prajñāpanā 28.1, however not in the NERAIYĀ nikṣepa which is the first member of the series and therefore of primary importance for reference purposes.

- - - Prajñāpanā 28.1.645 has "*navaraṃ osanna-kāraṇaṃ na bhaṇṇai*". A comparison of the respective passages in Prajñāpanā 28.1.642 (*osanna-kāraṇaṃ paḍucca*) and 28.1.645 (*osanna-kāraṇaṃ na bhaṇṇai*) shows that the former is selective (2 colours etc.), while the latter simply gives the complete sets (5 colours etc.). - - - The category "jīvā" is not part of HAMG but a separate concept (see the graph on p.149 below for HAMG) which occurs alone (e.g. Bhagavatī 2.1.85) and in connection with HAMG (e.g. Jīvābhigama 1.13 and Prajñāpanā 28.2).

The survey of the textual situation already exceeded the scope of the present study (so much more so as we are strictly speaking only concerned with textual matter contained in the Bhagavatī). It is therefore impossible to pursue the matter beyond this point and to enter into a discussion of the contents. The reader is referred to the following: WEBER pp.156-57 (on Bhagavatī 1.1.15), pp.192-94 (Bhagavatī 2.1.84 foll.); SCHUBRING § 66 (breathing), § 96 (āhāra), § 60 (āhārei as opposed to geṇhai). The equivocal character of "āhāra" is emphasized by SCHUBRING in § 96: "*āhāra* (acc. to Ṭhāṇ. 120a one of the movements of the *poggala* happening without a force acting from without) means both, the intake of matter for the purpose of reincarnation (comp. DELEU p.223: XVI 2.1³) and the attraction of atoms in general, especially for eating." [Text of the

English translation with minor changes. 7 DELEU refers on pp.74 and 88 to Prajñāpanā 28. The indices of both, DELEU and SCHUBRING, may be consulted for all the terms occurring in our texts. Thus SCHUBRING discusses in § 71 the pair "osannaṃ kāraṇaṃ paḍucca" versus "saṃtai-bhāvaṃ paḍucca" (our nikṣepa has only "osannaṃ kāraṇaṃ paḍucca", see the "2nd extension"). The word "paḍucca" appears in determinants used in a similar way as the normal nikṣepa determinants (davva etc.). Compare from our nikṣepas also "ṭhāṇa-maggaṇaṃ paḍucca" versus "vihāṇa-maggaṇaṃ paḍucca" (in the main section) and "nivvā-ghāṇaṃ" versus "vāghāyaṃ paḍucca" (at the end of the 1st extension). See pp.56, 65-67 above on the designations used for determinants.

PARALLELS: Bhagavatī 11.1.408 (S.I, pp.624-25); ibid. 17.4.600 (S.I, p.758); ibid. 25.2.722 (S.I, p.854: this is our No.88). Prajñāpanā 7.329 ff. (S.II, pp.384 ff.).

NOTES: viḥāṇa = precision (PSM), compare viḥāṇ'-ādesenaṃ in Bhagavatī 25.3.726 (S.I, p.857). osanna-kāraṇa = bāhulya-kāraṇaṃ (Haribhadra on Prajñāpanā, ŚS p.144). savv'-appaṇaya: PISCHEL § 401. vāghāya: "nivvāghāto loga-majjhe, vāghāto log' ante" (Haribhadra on Prajñāpanā, ŚS p.145).

NO.79^{§38}.

NO.80^{§39}.

NO.81^{§40}.

BHAGAVATĪ 5.8.220. - REFERENCES: ĀgS pp.240^a-241^a; S.I, pp.486-87; DELEU p.116 (V 8¹). - The three nikṣepas are preceded by an isomorphous passage. All the four members form one block.

ISOMORPHOUS PASSAGE

teṇaṃ kāleṇaṃ 2 (teṇaṃ samaeṇaṃ) (3 lines) tae ṇaṃ se Niyaṇṭhiputte aṇa= (gāre) jeṇā-m-eva Nārayaputte aṇagāre teṇ' eva uvāgacchai 2 (uvāgacchittā) Nārayaputtaṃ aṇa(gāraṃ) evaṃ vayāsī:

"SAVVĀ POGGALĀ te, ajjo, kiṃ sa-aḍḍhā, sa-majjhā, sa-paesā - udāhu aṇaḍḍhā, amajjhā, apaesā?"

"ajjo" tti Nārayaputte aṇagāre Niyaṇṭhiputtaṃ aṇagāraṃ evaṃ vayāsī:

"SAVVA-POGGALĀ me, ajjo, sa-aḍḍhā, sa-majjhā, sa-paesā - no aṇaḍḍhā, amajjhā, apaesā."

FIRST NIKṢEPA

tae ṇaṃ se Niyaṇṭhiputte aṇagāre Nārayaputtaṃ a(ṇagāraṃ) evaṃ vadāsī: "jai ṇaṃ te, ajjo,

SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-padesā - no aṇaḍḍhā, amajjhā, apadesā,

kiṃ davv'-ādesena¹, ajjo, SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-padesā - no aṇaḍḍhā, amajjhā, apadesā; khett'-ādesena², ajjo, SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-paesā, tah' eva c' eva (- no aṇaḍḍhā, amajjhā, apadesā); kāl'-ādesena³ taṃ c' eva; bhāv'-ādesena⁴, ajjo, taṃ c' eva?"

tae ṇaṃ se Nārayaputte aṇagāre Niyaṇṭhiputtaṃ aṇagāraṃ evaṃ vadāsī:

"davv'-ādesena¹ vi me, ajjo, SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-padesā - no aṇaḍḍhā, amajjhā, apadesā; khett'-ādesena² vi SAVVE POGGALĀ sa-aḍḍhā, taha c' eva; kāl'-ādesena³ vi taṃ c' eva; bhāv'-ādesena⁴ (taṃ c' eva)."

SECOND NIKṢEPA

tae ṇaṃ se Niyaṇṭhiputte aṇa(gāre) Nārayaputtaṃ aṇagāraṃ evaṃ vayāsī: "jai ṇaṃ, ajjo,

davv'-ādesena¹ SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-paesā - no aṇaḍḍhā, amajjhā, apaesā: evaṃ te paramāṇu-POGGALE vi sa-aḍḍhe, sa-majjhe, sa-paese - no aṇaḍḍhe, amajjhe, apaese; ----- jai ṇaṃ, ajjo, khett'-ādesena² vi SAVVA-POGGALĀ sa-a(ḍḍhā) 3 (sa-majjhā, sa-paesā) jāva evaṃ te ega-paes'-ogāḍhe vi POGGALE sa-aḍḍhe, sa-majjhe, sa-paese; ----- jai ṇaṃ, ajjo, kāl'-ādesena³ SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-paesā: evaṃ te ega-samaya-ṭhiie vi POGGALE 3 taṃ c' eva (sa-aḍḍhe, sa-majjhe, sa-paese); ----- jai ṇaṃ, ajjo, bhāv'-ādesena⁴ SAVVA-POGGALĀ sa-aḍḍhā, sa-majjhā, sa-paesā: evaṃ te ega-guṇa-kālae vi POGGALE sa-a(ḍḍhe) 3 taṃ c' eva (sa-majjhe, sa-paese).

aha te evaṃ na bhavai: to jaṃ vayasi -

'davv'-ādesena¹ vi SAVVA-POGGALĀ sa-a(ḍḍhā) 3 (sa-majjhā, sa-paesā) - no aṇaḍḍhā, amajjhā, apadesā; evaṃ khett'-ādesena² vi; kāl'-ā(desena³ vi); bhāv'-ādesena⁴ vi' -

tan ṇaṃ micchā!" tae ṇaṃ se Nārayaputte aṇagāre Niyaṇṭhiputtaṃ a(ṇagāraṃ) evaṃ vayāsī: "no khalu vayaṃ, devā(ṇuppiyā), eyaṃ aṭṭhaṃ jāṇāmo, pāsāmo. jai ṇaṃ devā(ṇuppiyā) no gilāyanti parikahittae, taṃ icchāmi ṇaṃ devā(ṇuppiyāṇaṃ) antie eyaṃ aṭṭhaṃ soccā nissamma jānittae." tae ṇaṃ se Niyaṇṭhiputte aṇagāre Nārayaputtaṃ aṇagāraṃ evaṃ vayāsī:

"davv'-ādesena¹ vi me, ajjo, SAVVE POGGALĀ sa-padesā vi, apadesā vi, aṇantā;
khett'-ādesena² vi evaṃ c' eva; kāl'-ādesena³ vi (evaṃ c' eva); bhāv'-ādesena⁴
 vi evaṃ c' eva.

je davvao¹ a-padese,

se khettao niyamā apadese, kālao siya sa-padese
 siya apadese, bhāvao siya sa-padese siya apadese

je khettao² a-padese,

se davvao siya sa-padese siya apadese, kālao
 bhayaṇāe (siya sa-padese siya apadese), bhāvao
 bhayaṇāe (siya sa-padese siya apadese);

jahā khettao² evaṃ kālao³,

.

bhāvao⁴,

. "

THIRD NIKṢEPA

"eesiṃ ṇaṃ, bhante, POGGALĀṆAṃ davv'-ādesenaṃ¹, khett'-ādesenaṃ², kāl'-ādesenaṃ³, bhāv'-
 ādesenaṃ⁴ sa-padesāṇa ya apadesāṇa ya kayare 2 (kayarehiṃto) (appā vā bahuyā vā tullā
 vā) jāva viṣes'-āhiyā vā?"

"Nārayaputtā,

savva-tthovā POGGALĀ.

bhāv'-ādesenaṃ⁴: apadesā. kāl'-ādesenaṃ³: apadesā asaṃkhejja-guṇā. davv'-ādesenaṃ¹:
 apadesā asaṃkhejja-guṇā. khett'-ādesenaṃ²: apadesā asaṃkhejja-guṇā (and backwards:)
khett'-ādesenaṃ² c' eva: sa-padesā asaṃkhejja-guṇā. davv'-ādesenaṃ¹: sa-padesā viṣes'-
 āhiyā. kāl'-ādesenaṃ³: sa-padesā viṣes'-āhiyā. bhāv'-ādesenaṃ⁴: sa-padesā viṣes'-āhiyā."
 tae ṇaṃ se ... (three lines in the Suttāgame edition) ... viharai. | 220 |

PARALLELS: Bhagavatī 5.7.214 (S.I, p.483).

ANALYSIS: The four pieces form together Sūtra 5.8.220. An alternative subdivision
 would regard the first three pieces (divisibility) as one block; the fourth piece is
 on "appā-bahu" and not part of the discussion on divisibility. - Isomorphous passage

and first *nikṣepa* are parallel: question and confirmation. The opponent's view is given, first in a simple form (no determinants) and then in a systematic form (*nikṣepa* with four determinants). The structure of the second *nikṣepa* is different. The opponent's view is given but once, in a still more sophisticated form. This is refuted, and only then the correct view is given: the *poggalas* are both *sa-padesa* and *a-padesa* (the triad -*addha*, -*majjha*, -*padesa* does not recur). For the whole discussion the reader is referred to SCHUBRING §§ 58-59 (and to the *Tattvārthasūtra*, which is quoted by SCHUBRING). The third *nikṣepa* follows the *appā-bahu* pattern (compare No.28^{§47} and ^{§56}). This dialectical pattern (introduced by "kayare kayarehinto ...?") has been called the "doctrine of relative number" by SCHUBRING (§ 21). Also compare *gāthā* 1 from the *vṛddhōkta gāthās* (1-36) cited by Abhayadeva (*Bhagavatī*, ĀgS p.242^a): -

vocchaṃ *appā-bahuyam* *davve*¹ *khett'*² -*addha*³ [*-addhā* = *kāla*] - *bhāvao*⁴ *vā vi*
a-paesā-sa-ppaesāṇa POGGAJĀṆAM samāsenam.

Material for the study of *appā-bahu* is mainly found in the "Bahu"vattavvayapaya (*Prajñāpanā* 3).

NOTES: In *Bhagavatī* 5.8.220, *Mahāvīra*'s place is taken by a certain *Niyaṇṭhiputta* (DELEU p.36: "This is the only dialogue in which Mv. [*Mahāvīra*] plays no role whatever."). The following *sūtra* (221) contains a dialogue on *jīvā* and *siddhā* with *Mahāvīra* and *Gautama* as interlocutors. - The meaning of *bhayaṇāe* (end of the second *nikṣepa*) follows from the parenthesis added by us. - "*añantā*" (end of the second *nikṣepa*) and "*savva-tthovā POGGAJĀṆAM*" (third *nikṣepa*) are not clearly related to their context. - The *appā-bahu* pattern mostly occurs at the end of the discussion of a particular topic. Compare in this connection DELEU (p.50) on "final" topics.

NO.82^{§41}. BHAGAVATĪ 7.2.273 (full text). - REFERENCES: ĀgS p.299^b; S.I, p.514; DELEU p.135 (VII 2⁶).

"JĪVĀ ṇaṃ, bhante, kiṃ sāsaya, asāsaya?" "Goyamā, JĪVĀ siya sāsaya, siya asāsaya."
 "se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: JĪVĀ siya sāsaya, siya asāsaya?"

"Goyamā, (Āmukha not supplied)

davv'-*aṭṭhayāe*¹: *sāsaya*. - *bhāv'*-*aṭṭhayāe*²: *asāsaya*. - *se teṇ' aṭṭheṇaṃ*, *Goyamā*, *evaṃ vuccai*: (JĪVĀ siya sāsaya) *jāva* siya *asāsaya*."

evaṃ jahā JĪVĀ tahā NERAIYĀ vi, *evaṃ* (.....) *jāva VEMĀṆIYĀ* (.....) *jāva* siya *sāsaya*, siya *asāsaya*. s' *evaṃ*, *bhante*, s' *evaṃ*, *bhante* tti. || 273 ||

PARALLELS: Bhagavatī 14.4.511 (S.I, p.699); *ibid.* 19.7.657 (S.I, p.787). Rāja-praśnīya 33 (S.II, pp.65-66). Jivābhigama 3.1.78, S.II, p.136 (see §59, "Parallels"); *ibid.* 3.3.125 (S.II, p.170).

ANALYSIS AND NOTES: aṭṭhayāe occurs mostly in connection with the determinants dravya and bhāva. Some examples for the use of "aṭṭha" in dialectical (and non-dialectical) contexts will be found in PISCHEL § 290. For *arthatā refer to EDGERTON's observations on what he calls tā "svārthe" (BHS Grammar, §§ 22.41-43). For the pair sāsaya/asāsaya refer to §59 ("Parallels"). The sūtras immediately preceding 7.2.273 are related to it in their structure. However, the relevant units differ from our nikṣepa in more than one respect (and could not be classified as "incomplete nikṣepas" or the like).

NO.83^{§42}.

NO.84^{§43}.

NO.85^{§44}.

BHAGAVATĪ 8.9.347 (§42-43), 8.9.348 (§44). - REFERENCES: ĀGS pp.394^a, 397^b-398^a, 405^a, 406^a, 409^a-410^a; S.I, pp.560, 564, 566, 567; DELEU pp.154-56 (VIII 9^{a-e}). - In the discussion on "bandha" (Bhagavatī 8.9), time measurements play an important part. In three cases, passages relating to time (kāla ...) have been supplemented by khettāo phrases. These pieces can be considered as nikṣepas.

"kaivihe ṇaṃ, bhante, bandhe paṇṇatte?" "Goyamā, duvihe bandhe paṇṇatte, taṃ jahā: paoga-bandhe ya vīsasā-bandhe ya." || 344 || "vīsasā-bandhe ... (104 lines in the Suttā-game edition) ... saṃkhejja-vāsa-m-abbhahiyāim."

FIRST NIKṢEPA

"JĪVASSA ṇaṃ, bhante, puḍhavi-kāiyatte no-puḍhavi-kāiyatte - puṇar avi puḍhavi-kāiyatte PUDHAVIKĀIYA-EG'INDIYA-ORĀLIYASARĪRA-PPAOGABANDH'ANTARAṃ kāla¹ kevac-ciraṃ hoi?"

"Goyamā, (Āmukha not supplied)

savva-BANDH'ANTARAṃ jahanneṇaṃ do khuddāga-bhava-ggahaṇāim ti-samaya-ūṇāim, ukkoseṇaṃ aṇantaṃ kālaṃ, aṇantāo ussappiṇi-osappiṇiō - kāla¹. ----- khettāo²: aṇantā logā, asaṃkhejjā poggala-pariyattā. te ṇaṃ poggala-pariyattā āvaliyāe asaṃkhejjai-bhāgo.

desa-BANDH'ANTARAṃ jahanneṇaṃ khuddāga-bhava-ggahaṇaṃ samayāhiyaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ (aṇantāo ussappiṇi-osappiṇiō - kāla¹. ----- khettāo²: aṇantā logā, asaṃkhejjā poggala-pariyattā. te ṇaṃ poggala-pariyattā) jāva āvaliyāe asaṃkhejjai-bhāgo."

SECOND NIKṢĒPA

"Goyamā, / Āmukha not supplied /

evaṃ desa-BANDH' ANTARAM pi (jahannenāṃ do khuddāga-bhava-ggaṇāṃ ti-samaya-ūṇāṃ),
 ukkosenam pudhavi-kālo - (kālo¹. ----- khettao²: asamkhejjā logā").

"JĪVASSA ṇaṃ, bhante, vāu-kāiyatte no-vāu-kāiyatte - puṇaṃ avi vāu-kāiyatte VĀUKĀIYA-
EG'INDIYA-VEUVVIYA pucchā (SARĪRA-PPAOGABANDH'ANTARE ṇaṃ, bhante, kālo keva-ciraṃ
hoi?")

evaṃ desa-BANDH'ANTARAM pi (jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ, vaṇassai-kālo").

"ĀHĀRAGASARĪRA-PPAOGABANDH'ANTARE nam, bhante, kālao¹ kevac-ciram hoi?"

"Goyamā, (Āmukha not supplied)

savva-BANDH'ANTARAM jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ, aṇantāo osappiṇi-
ussappiṇi - kālao¹. ----- khettao²: aṇantā loyā, 'av'addhaṃ poggala-pariyaṭṭaṃ des'
ūṇaṃ.

evaṃ desa-BANDH'ANTARAM pi (jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ aṇantaṃ kālaṃ, aṇantāo
osappiṇi-ussappiṇi - kālao¹. ----- khettao²: aṇantā loyā, av'addhaṃ poggala-pariya-
ṭṭaṃ des'ūṇaṃ").

"eesiṃ ṇaṃ, bhante, ... (18 lines in the Suttāgame edition) aṇanta-guṇā."

¶ 349 ¶

PARALLELS: Prajñāpanā 12.407-13, S.II, pp.405-08 (= Anuyogadvāra 143, S.II, pp.1142-
46); ibid. 18.533-54 (S.II, pp.452-59).

ANALYSIS: The selection given above is based on Bhagavatī 8.9.344-49 (S.I, pp.560-
67): first nikṣepa (p.564), second nikṣepa (p.564), piece without khettao (p.566), third
nikṣepa (p.567). The text is contiguous for the first and second nikṣepas (including
the intervening line). Both the subject-matter and the composition of the text can be
studied on the basis of the following scheme: -

1	bandhe	sūtras 344-52 (pp.560-70)
1.1	vīśasā-bandhe	345 (pp.560-61)
1.2	paoga-bandhe	346-52 (pp.561-70)
1.2.1	aṇāie/apajjvasie	346 (pp.561-62)
1.2.2	s'-āie/apajjvasie	
1.2.3	s'-āic/sapajjvasie	
1.2.3.1	ālāvaṇa-bandhe	
1.2.3.2	alliyāvaṇa-bandhe	
1.2.3.3	sarīra-bandhe	347, eight lines (p.562)
1.2.3.4	sarīra-ppaoga-bandhe	347, the rest; 348-50 (pp.562-69)
1.2.3.4.1	orāliya-sarīra-ppaoga-bandhe	347, the rest (pp.562-64)
1.2.3.4.2	veuvviya-sarīra-ppaoga-bandhe	348, 59 lines (pp.564-66)
1.2.3.4.3	āhāraga-sarīra-ppaoga-bandhe	348, the rest (pp.566-67)
1.2.3.4.4	teyā-sarīra-ppaoga-bandhe	349 (p.567)
1.2.3.4.5	kammā-sarīra-ppaoga-bandhe	350 (pp.567-69)
1.2.3.4	[casuistry: 1-5]	351 (pp.569-70)
1.2.3.4	[appā-bahu: 1-5]	352 (p.570)

In our text, we are only concerned with sarīra-ppaoga-bandha. Leaving aside sarīra-
bandha, which presents difficulties, we have bandha ("binding") in verbal senses
(ālāvaṇa-bandha: binding with a rope etc., alliyāvaṇa-bandha: binding in masonry etc.)

and in figurative senses (sarīra-ppaoga-bandha: formation of the body: DELEU p.155). The bandha tetrad (which is here not to be considered as such) presents a nikṣepa-like character. For the five different bodies refer to SCHUBRING § 62. The final portions of the five sections 1.2.3.4.1-5 are devoted to the subject bandh'-antara and to the appā-bahu topic (see our four text pieces on bandh'-antara). The bandha theory has been discussed in detail by LEUMANN (Übersicht, p.44). bandh'-antara is the interval between two bandha phases (ibid. p.44^a). For terms connected with HAMG refer to GUÉRINOT's Chart on p.149 below. For the whole tract (Bhagavatī 8.9), and for various details contained in it, the reader is once more referred to DELEU pp.154-56.

NOTES: For poggala-pariyatṭa see DELEU XII 4. paḍucca = "pratītya, ... āśritya ..." (Abhayadeva, Bhagavatī 8.9.348, ĀgS p.400^a). puḍhavi-kālo = "pṛthivī-kāya-sthiti-kālaḥ, asaṃkhyātāvasarpiṇy-utsarpiṇy-ādi-rūpaḥ" (Abhayadeva, ibid., ĀgS p.404^a), "as much durability of life in time as required by the earth-bodied beings". av'addhaṃ = "less than a half" ("apagatārdham, ardhamaṭram ity arthaḥ": Abhayadeva, ibid., ĀgS p.409^b).

NO.86^s45. BHAGAVATĪ 12.5.449. - REFERENCES: ĀgS pp.571^a-572^a; S.I, p.664; DELEU pp.185, 186, 187 (XII 5^{1a}). - We supply, besides the nikṣepa, two isomorphous passages from the same sūtra (first passage: S.I, p.662; second passage: S.I, p.663).

FIRST ISOMORPHOUS PASSAGE

"aha, bhante, pāṇāivāe, musāvāe, adinn'-ādāṇe, mehuṇe, pariggahe: esa ṇaṃ kai-vaṇṇe, kai-gandhe, kai-rase, kai-phāse pannatte?"

"Goyamā,

pañca-vaṇṇe, pañca-rase, du-gandhe, cau-phāse pannatte."

SECOND ISOMORPHOUS PASSAGE

"neraiyā ṇaṃ, bhante, kai-vaṇṇā (kai-rasā, kai-gandhā) jāva kai-phāsā pannattā?"

"Goyamā,

veuvviya-teyāiṃ paḍucca: pañca-vaṇṇā, pañca-rasā, du-gandhā, aṭṭha-phāsā pannattā.
kammagaṃ paḍucca: pañca-vaṇṇā, pañca-rasā, du-gandhā, cau-phāsā pannattā. jīvaṃ paḍucca:

a-vaṇṇā, (a-rasā, a-gandhā) jāva a-phāsā pannattā."

evaṃ jāva thaṇiya-kumārā.

NIKṢEPA NO. 86^{§45}

"KANHA-LESĀ ṇaṃ, bhante, kai-vaṇṇā [sic!] 4 (kai-gandhā, kai-rasā, kai-phāsā) pa(nna=ttā)?"

"Goyamā, (Āmukha not supplied)

davva-LESAM¹ paḍucca: pañca-vaṇṇā (pañca-rasā, du-gandhā) jāva aṭṭha-phāsā pannattā. - bhāva-LESAM² paḍucca: a-vaṇṇā 4 (a-rasā, a-gandhā, a-phāsā)."

evaṃ jāva SUKKA-LESSĀ.

PARALLELS: Bhagavatī 1.9.73, S.I, p.411 (= Z^{§2}, see p.159). Prajñāpanā 17.4.508-20 (S.II, pp.446-49).

ANALYSIS AND NOTES: For the different śarīras (2nd isomorphous passage) refer to p.123 above. "paḍucca" is used both with determinants (the nikṣepa) and with the part of something (2nd isomorphous passage). For les(s)ā refer to SCHUBRING § 97 (treatment based on Prajñāpanā and Bhagavatī). § 45 has davva and bhāva, but its contents are unusual (see pp.46 and 57-58 on bhāva).

NO. 87^{§46}. BHAGAVATĪ 14.4.512. - REFERENCES: ĀgS p.640^a; S.I, p.699; DELEU pp.206, 207 (XIV 4^{3a-b}). - We have supplied both sūtra 512 (consisting of the nikṣepa) and the preceding sūtra 511, which is closely related to 512.

SŪTRA 511 (ISOMORPHOUS)

"paramāṇu-poggale ṇaṃ, bhante, kiṃ sāsae, asāsae?" "Goyamā, siya sāsae, siya asāsae. "se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: siya sāsae, siya asāsae?"

"Goyamā,

davv'-aṭṭhayāe: sāsae. - vaṇṇa-pajjavehiṃ (rasa-pajjavehiṃ, gandha-pajjavehiṃ) jāva

phāsa-pajjavehiṃ: asāsae. se ten' atṭheṇaṃ (Goyamā, evaṃ vuccai:) jāva siya sāsaē, siya asāsae." || 511 ||

SŪTRA 512 (NIKṢEPA NO.87^{§46})

"PARAMĀNU-POGGALE naṃ, bhante, kiṃ carime, acarime?"

"Goyamā, (āmukha not supplied)

davv'-ādesenaṃ¹: no carime, acarime. - khett'-ādesenaṃ²: siya carime, siya acarime. - kāl'-ādesenaṃ³: siya carime, siya acarime. - bhāv'-ādesenaṃ⁴: siya carime, siya acarime." || 512 ||

PARALLELS: Prajñāpanā 10.358 (S.II, pp.390-91).

ANALYSIS AND NOTES: "no (carima [etc.])" is different from "a- (carima [etc.])". -pajjavehiṃ (versus davv'-atṭhayāe) is used in the sense of a bhāva phrase (see pp.46 and 57-58 above). Therefore, sūtra 511 forms a nikṣepa. For carima/acarima refer to DELEU's note on p.207 (with reference to Abhayadeva and SCHUBRING).

* * * * *

(D) SĀMUKHA IRREGULAR

NO.28^{§47}. BHAGAVATĪ 5.7.217. - REFERENCES: ĀgS pp.235^b-236^a; S.I, pp.484-85; DELEU p.115 (V 7⁶).

"eyassa naṃ, bhante, davva-tṭhāṇ'-ĀUYASSA¹, khetta-tṭhāṇ'-ĀUYASSA², ogāhaṇa-tṭhāṇ'-ĀUYASSA³, bhāva-tṭhāṇ'-ĀUYASSA⁴ kayare 2 (kayarehinto) (appā vā bahuyā vā tullā vā) jāva vises'-āhiyā vā?"

"Goyamā,

savva-tthove khetta-tṭhāṇ'-ĀUE². - ogāhana-tṭhāṇ'-ĀUE³ asaṃkhejja-guṇe. - davva-tṭhāṇ'-ĀUE¹ asaṃkhejja-guṇe. - bhāva-tṭhāṇ'-ĀUE⁴ asaṃkhejja-guṇe."

khett'²-ogāhana'³-davve'¹, bhāva-tṭhāṇ'-ĀUYAM⁴ ca appa-baḥuṃ /
khette'² savva-tthove, sesā^{1,3-4} tṭhāṇā asaṃkhejjā. // || 217 ||

PARALLELS: Bhagavatī 6.8.249 (S.I, p.505).

ANALYSIS: "tṭhāṇa" is almost synonymous with our term "determinant".

NO.29^S48. BHAGAVATĪ 7.1.268. - REFERENCES: ĀgS pp.291^b-292^a; S.I, p.511; DELEU pp.132-33 (VII 1 7^b). - Complete text of sūtra 268. Portion between asterisks not found in all manuscripts.

"aha, bhante, khett'ĀIKKANTASSA'¹ kāl'ĀIKKANTASSA'² magg'ĀIKKANTASSA'³ pamāṇ'ĀIKKANTASSA'⁴ PĀṆA-BHOYANASSA ke aṭṭhe pannatte?"

"Goyamā,

je ṇaṃ nigganthe vā nigganthī vā phāsu-esañijjaṃ ṇaṃ asaṇaṃ 4 (pāṇaṃ khāimaṃ sāimaṃ [Bhagavatī 7.1.263]) añuggae sūrie paḍiggāhittā uggae sūrie āhāram āhārei; esa ṇaṃ, Goyamā, khett'ĀIKKANTE PĀṆA-BHOYANE'¹.

je ṇaṃ nigganthe vā 2 nigganthī vā) (asaṇaṃ pāṇaṃ khāimaṃ) jāva sāimaṃ paḍhamāe porisīe paḍiggāhittā pacchimaṃ porisim uvaṇāvēvettā āhāram āhārei; esa ṇaṃ, Goyamā, kāl'ĀIKKANTE PĀṆA-BHOYANE'².

je ṇaṃ nigganthe vā 2 (nigganthī vā) (asaṇaṃ pāṇaṃ khāimaṃ) jāva sāimaṃ paḍiggāhittā paraṃ addha-joyaṇa-merāe vīkkamāvattā āhāram āhārei; esa ṇaṃ, Goyamā, magg'ĀIKKANTE PĀṆA-BHOYANE'³.

je ṇaṃ nigganthe vā nigganthī vā phāsu-esañijjaṃ (ṇaṃ asaṇaṃ pāṇaṃ khāimaṃ) jāva sāimaṃ paḍiggāhittā paraṃ battisāe pamāṇa-mettāṇaṃ kavalāṇaṃ āhāram āhārei; esa ṇaṃ, Goyamā, pamāṇ'ĀIKKANTE PĀṆA-BHOYANE'⁴.

aṭṭha-pamāṇa-mette kavale āhāram āhāremāṇe: app'-āhāre. - duvālasa-pamāṇa-mette kavale āhāram āhāremāṇe: av'addh'omoyariyā. - solasa-pamāṇa-mette kavale āhāram āhāremāṇe: dubhāga-patte. - cauvvīsaṃ pamāṇa-mette kavale āhāram āhāremāṇe: omoyarie. - battisaṃ pamāṇa-mette kavale *jattio jassa purisassa āhāro, tass'-āhārassa battisaimo bhāgo tap-purisāvekkhāe kavale: iṇaṃ eva kavala-pamāṇaṃ ti.* āhāram āhāremāṇe: pamāṇa-patte.

- etto ekkeṇa vi gāseṇaṃ ūṇagaṃ āhāraṃ āhāreṇaṃ samaṇe nigganthe: no-pakāma-rasa-bhoī ti vattavvaṃ siyā.

esa ṇaṃ, Goyamā, khettāIKKANTASSA¹ kālāIKKANTASSA² maggāIKKANTASSA³ pamāṇāIKKANTASSA⁴ PĀṆA-BHOYANASSA atṭhe pannatte." || 268 ||

PARALLELS: No.53^S29. Vyavahāra 8.220 (S.II, p.820; cf. SCHUBRING, Chedasūtras, pp.43 and 82). Bṛhatkalpa 4.118-21 (S.II, pp.839-40). Niśītha 12.768-69 (S.II, p.893). Niśītha Bhā.4141. Jītakalpa Bhā.963-64. Ogha Ni.279 (Bhāṣya-gāthā). Kalpasūtra 36 (S.II, Pariśiṣṭa 1, p.38). Uttarādhyayana 26, vss.32 and 36 (S.II, p.1026), ALSDORF Āryā, pp.194-97. Śāntisūri's commentary on Uttarādhyayana Sūtra and Nirvyūkti (DLJP p.604^b). Piṇḍaiṣaṇā 581 (METTE p.136). Tattvārtha 9.19. Daśa-vaikālika Cūrṇi (Agastyaśiṃha, PUṆYAVIJAYA ed. p.13, and Jinadāsagaṇin, ŚS pp.23-24). Haribhadra's commentary (DLJP pp.27^a-28^a) on Daśavaikālika Ni.47.

NO.42^S49. BHAGAVATĪ 14.7.522. - REFERENCES: ĀgS pp.648^a-649^a; S.I, pp. 703-04; DELEU pp.209-10 (XIV 7²). - "tulla" occupies the place of a catch-word as far as composition and syntax are concerned, but not with respect to logic. We have used no capitals for "tulla", and we have marked the negative statements in the execution (no tulle) by angles («...»).

"kaivihe ṇaṃ, bhante, tullaḥ pannatte?"

"Goyamā, chavvihe tullaḥ pannatte, taṃ jahā: davva-tullaḥ¹ khettā-tullaḥ² kālā-tullaḥ³ bhava-tullaḥ⁴ bhāva-tullaḥ⁵ saṃthāna-tullaḥ⁶."

"se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: davva-tullaḥ¹ 2 (davva-tullaḥ¹)?" "Goyamā, paramāṇu-poggale paramāṇu-poggalassa davvao¹ tulle, «paramāṇu-poggale paramāṇu-poggala-vairittassa davvao¹ no tulle.» du-paesie khandhe du-paesiyassa khandhassa davvao¹ tulle, «du-paesie khandhe du-paesiya-vairittassa khandhassa davvao¹ no tulle.» evaṃ (ti-paesie, cau-paesie, pañca-paesie, chap-paesie, satta-paesie, atṭha-paesie, nava-paesie) jāva dasa-paesie. tulla-saṃkhejja-paesie khandhe tulla-saṃkhejja-paesiyassa khandhassa davvao¹ tulle, «tulla-saṃkhejja-paesie khandhe tulla-saṃkhejja-vairittassa khandhassa davvao¹ no tulle.» evaṃ tulla-asamkhejja-paesie vi. evaṃ tulla-aṇanta-paesie vi. - - - - - se ten' atṭheṇaṃ, Goyamā, evaṃ vuccai: davva-tullaḥ¹ / davva-tullaḥ¹ 7."

"se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: khettā-tullaḥ² 2 (khettā-tullaḥ²)?" "Goyamā, ega-paes'-ogāḍhe poggale ega-paes'-ogāḍhassa poggalassa khettao² tulle, «ega-paes'-ogāḍhe poggale ega-paes'-ogāḍha-vairittassa poggalassa khettao² no tulle.» evaṃ jāva

dasa-paes'-ogādhe. tulla-saṃkhejja-paes'-ogādhe vi evaṃ c' eva. evaṃ tulla-asamkhejja-paes'-ogādhe vi. - - - - - se teṇ' aṭṭheṇaṃ (Goyamā, evaṃ vuccai: khetta-tullae²) jāva khetta-tullae²."

"se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: kāla-tullae³ 2 (kāla-tullae³)?" "Goyamā, ega-samaya-ṭhiṇe poggale ega-samaya-ṭhiṇyassa poggalassa kāla³ tulle, «ega-samaya-ṭhiṇe poggale ega-samaya-ṭhiṇyā-vairittassa poggalassa kāla³ no tulle.» evaṃ jāva dasa-samaya-ṭhiṇe. tulla-saṃkhejja-samaya-ṭhiṇe evaṃ c' eva. evaṃ tulla-asamkhejja-samaya-ṭhiṇe vi. - - - - - se teṇ' aṭṭheṇaṃ (Goyamā, evaṃ vuccai: kāla-tullae³) jāva kāla-tullae³."

"se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: bhava-tullae⁴ 2 (bhava-tullae⁴)?" "Goyamā, neraie neraiyassa bhav'-aṭṭhayāe⁴ tulle, «neraie neraiya-vairittassa bhav'-aṭṭhayāe⁴ no tulle.» tirikkha-jonṇe evaṃ c' eva. evaṃ maṇusse vi. evaṃ deve vi. - - - - - se teṇ' aṭṭheṇaṃ (Goyamā, evaṃ vuccai: bhava-tullae⁴) jāva bhava-tullae⁴."

"se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: bhāva-tullae⁵ bhāva-tullae⁵?" "Goyamā, ega-guṇa-kālaṇe poggale ega-guṇa-kālayassa poggalassa bhāva⁵ tulle, «ega-guṇa-kālaṇe poggale ega-guṇa-kālaṇa-vairittassa poggalassa bhāva⁵ no tulle.» evaṃ jāva dasa-guṇa-kālaṇe. evaṃ tulla-saṃkhejja-guṇa-kālaṇe poggale. evaṃ tulla-asamkhejja-guṇa-kālaṇe vi. evaṃ tulla-aṇanta-guṇa-kālaṇe vi. jāhā kālaṇe, evaṃ nīlaṇe, lohiyaṇe, hāliddaṇe, sukkillāṇe, evaṃ subbhi-gandhe, evaṃ dubbhi-gandhe, evaṃ titte, (kaḍḍhe, kasāṇe, ambile,) jāva mahure, evaṃ kakkhaḍḍe, (maue, gurue, lahue, sīṇe, ūsiṇe, ṇiddhe,) jāva lukkhe. udaie bhāve udaiyassa bhāvassa bhāva⁵ tulle, «udaie bhāve udaiya-bhāva-vairittassa bhāvassa bhāva⁵ no tulle.» evaṃ uvasamie (bhāve) vi, khaie (bhāve vi), khaḍvasamie (bhāve vi), pāri=ṇāmie (bhāve vi), saṃnivāie bhāve saṃnivāiyassa bhāvassa. - - - - - se teṇ' aṭṭheṇaṃ, Goyamā, evaṃ vuccai: bhāva-tullae⁵ 2 (bhāva-tullae⁵)."

"se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: saṃthāṇa-tullae⁶ 2 (saṃthāṇa-tullae⁶)?" "Goyamā, parimaṇḍale saṃthāṇe parimaṇḍalassa saṃthāṇassa saṃthāṇa⁶ tulle, «parimaṇḍala-saṃthāṇe parimaṇḍala-saṃthāṇa-vairittassa saṃthāṇassa saṃthāṇa⁶ no tulle.» evaṃ vatṭe, t'-amse, caur'-amse, āyaṇe. sama-caur'-amse-saṃthāṇe sama-caur'-amse-saṃthāṇassa saṃthāṇa⁶ tulle, «sama-caur'-amse saṃthāṇe sama-caur'-amse-saṃthāṇa-vairittassa saṃthāṇa⁶ no tulle.» evaṃ [naggoḥa]-parimaṇḍale, evaṃ (s'-āṇe, khujje, vāmaṇe,) jāva huṇḍe. - - - - - se teṇ' aṭṭheṇaṃ (Goyamā, evaṃ vuccai: saṃthāṇa-tullae⁶) jāva saṃthāṇa-tullae⁶." || 522 ||

eyāo mūla-payadīo uttarāo ya āhiyā.
PAES'-AGGAṃ khetta¹-kāle² ya bhāvaṃ³ ca uttaraṃ suṇa. (16)

savvesiṃ c' eva kammāṇaṃ, paes'-aggam aṇantagaṃ
gaṇṭhiya-sattāiyam, anto siddhāṇa āhiyam. (17)

savva-jīvāṇa kammaṃ tu, saṃgahe chad-disā-gayaṃ
savvesu vi paesesu, savvaṃ savveṇa baddhagaṃ. (18)

udahi-sarisa-nāmāṇa, tīsaī koḍikoḍīo
ukkosiyā thiī hoi, anto-muhuttaṃ jahanniyā. (19)

āvaraṇijjāṇa duṇhaṃ pi, veyañijje tah' eva ya
antarāe ya kammaṃmi, thiī esā viyāhiyā. (20)

udahi-sarisa-nāmāṇa, sattariṃ koḍikoḍīo
mohaṇijjassa ukkosā, anto-muhuttaṃ jahanniyā. (21)

tettīsa sāgarovamā, ukkoseṇa viyāhiyā
thiī u āu-kamassa, anto-muhuttaṃ jahanniyā. (22)

udahi-sarisa-nāmāṇa, vīsaī koḍikoḍīo
nāma-gottāṇaṃ ukkosā, aṭṭha muhuttā jahanniyā. (23)

siddhāṇ' aṇanta-bhāgo ya, aṇubhāgā havanti u
savvesu vi paes'-aggam, savva-jīve aicchiyam. (24)

tamhā eesi kammāṇaṃ, aṇubhāgā viyāhiyā
eesi saṃvare c' eva, khavaṇe ya jae buho. (25)

PARALLELS: Bhagavatī 1.1.18 (S.I, p.389); ibid. 1.4.39-40 (S.I, pp.397-98).
Prajñāpanā 23.2.611-25 (S.II, pp.489-95). Kalpa Bhā.91 ff. Tattvārtha 8.15-25.
Ācāra Cūṛṇi p.325. Viśeṣāvaśyaka Bhā.1184-86, Jinabhadra p.226. Mūlācāra 11, vss.
212-38.

NOTE: We are here primarily concerned with verse 16, containing a nikṣepa programme and inserted into Uttarādhyayana Ch.33 (which is on karma). The catch-word (PAES'-AGGA) is a term discussed mainly in the two following vss.17-18 (mentioned also in verse 24), and by the insertion of vs.16 the impression is created that the second part of the karma tract (verses following vs.16) is the "execution" of a nikṣepa programme. - - -
The tract as such (without vs.16) is of considerable interest on account of its literary

parallels. The closest parallel is Tattvārtha 8 (sūtra with bhāṣya), but Prajñāpanā 23.2 and Viśeṣāvaśyaka Bhā.1184-86 are also clearly related. Here we merely supply the Tattvārtha parallels (sūtras in parentheses after the verses from Uttarādhyayana 33): 1-15 (sūtras 3-14), 17-18 (sūtra 25), 19-20 (sūtras 15, 21; also 19), 21 (sūtras 16, 21), 22 (sūtras 18, 21), 23 (sūtras 17, 20), 24 (sūtra 22), 25 (sūtra 24).

NO.64^S51. UTTARĀDHYAYANA 36.vss.3, 4-250. - REFERENCES: DLJP pp.671^b, 674^b-675^a; S.II, pp.1049-59; CHARPENTIER pp.249-50.

davvao¹ khettao² c' eva, kāla³ bhāvao⁴ tahā
parūvaṇā tesim bhava, JĪVĀṆAM AJĪVĀṆA ya. (3)

⋮
⋮
⋮
⋮
⋮

itto kāla-vibhāgaṃ tu, tesim [see vs.11] vucchaṃ cauvvihaṃ. (12cd)

santaim pappā: te 'ṇāī, apajjavasiyā vi ya
ṭhiim paḍucca: s'-āīyā, sa-pajjavasiyā vi ya. (13)

asamkha-kālaṃ ukkosam, ekko samao jahannayaṃ
ajīvāṇa ya rūvīṇaṃ, ṭhiī esā viyāhiyā. (14)

aṇanta-kālaṃ ukkosam, ekko samao jahannayaṃ
ajīvāṇa ya rūvīṇaṃ, antar' eyaṃ viyāhiyaṃ. (15)

PARALLELS: Anuyogadvāra 142 (S.II, pp.1141-42). Brhatkalpa Bhā.153-57.

NOTE: Uttarādhyayana Ch.36 discusses ajīva and jīva in the typical dialectical manner, but without traces of the nikṣepa technique. Verse 3 alone supplies a nikṣepa programme. The post-canonical term parūvaṇā, in the sense of nikkheva, is worthy of note (for parūvaṇā as a synonym of "nikṣepa" see Koṭṭyārya's commentary on Viśeṣāvaśyaka Bhāṣya 3527, 3533, 3534; Jinabhadra pp.698, 699, 700). As in the case of Uttarādhyayana Ch.33. 16 (see the previous nikṣepa No.63^S50), a single verse was inserted subsequently in order to label the whole discussion (vss.4-250, i.e. almost the entire Chapter 36) as the "execution" of a nikṣepa programme. As a specimen of Uttarādhyayana Ch.36 we have supplied three and a half verses on kāla. All the nikṣepa determinants (kāla and the rest) are common terms which occur both inside and outside nikṣepas. The mere presence of these words therefore does not establish the nikṣepa character of a particular piece of text.

(E) PARALLELS

§52. BHAGAVATĪ 7.2.271. - REFERENCES: ĀgS p.295^b; S.I, pp.512-13; DELEU p.134 (VII 2²).

"kaivihe ṇaṃ, bhante, PACCAKKHĀṆE pannatte?"

"Goyamā, duvihe PACCAKKHĀṆE pannatte, taṃ jahā: mūla-guṇa-PACCAKKHĀṆE¹ ya uttara-guṇa-PACCAKKHĀṆE² ya."

"mūla-guṇa-PACCAKKHĀṆE¹ ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, duvihe pannatte, taṃ jahā: savva-mūla-guṇa-PACCAKKHĀṆE^{1.1} ya desa-mūla-guṇa-PACCAKKHĀṆE^{1.2} ya." -----
 "savva-mūla-guṇa-PACCAKKHĀṆE^{1.1} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, pañcavihe pannatte, taṃ jahā: savvāo pāṇāivāyāo veramaṇaṃ, (savvāo musā-vāyāo veramaṇaṃ, savvāo adinn'-ādāṇāo veramaṇaṃ, savvāo mehuṇāo veramaṇaṃ [Sthāna 5.1.484] jāva savvāo pari-ggahāo veramaṇaṃ." ----- "desa-mūla-guṇa-PACCAKKHĀṆE^{1.2} ṇaṃ, bhante, kaivihe pannatte?"
 "Goyamā, pañcavihe pannatte, taṃ jahā: thūlāo pāṇāivāyāo veramaṇaṃ, (thūlāo musā-vāyāo veramaṇaṃ, thūlāo adinn'-ādāṇāo veramaṇaṃ, thūlāo mehuṇāo veramaṇaṃ [Sthāna 5.1.484] jāva thūlāo pariggahāo veramaṇaṃ."

"uttara-guṇa-PACCAKKHĀṆE² ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, duvihe pannatte, taṃ jahā: savv'-uttara-guṇa-PACCAKKHĀṆE^{2.1} ya des'-uttara-guṇa-PACCAKKHĀṆE^{2.2} ya." ----- "savv'-uttara-guṇa-PACCAKKHĀṆE^{2.1} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, dasavihe pannatte, taṃ jahā:

'aṇāgayam, aikkantaṃ, koḍī-sahiyam, niyaṇṭhiyam c' eva, /
 s'-āgāraṃ, aṇāgāraṃ, parimāṇa-kaḍaṃ, niravasesaṃ, //
 samkeyam, c' eva addhāe, PACCAKKHĀṆAṃ bhava dasahā. /'"

"des'-uttara-guṇa-PACCAKKHĀṆE^{2.2} ṇaṃ, bhante, kaivihe pannatte?" "Goyamā, sattavihe pannatte, taṃ jahā: disi-vvayaṃ, uvabhoga-paribhoga-parimāṇaṃ, aṇattha-daṇḍa-veramaṇaṃ, sāmāiyam, desāvagāsiyam, posahāvavāso, atihi-saṃvibhāgo, apacchima-māraṇ'-antiya-saṃ=lehaṇā-jhūsaṇ'-ārāhaṇayā." || 271 ||

PARALLELS: Sūtrakṛta 2.7.810 (S.I, p.178). Sthāna 4.3.390 (S.I, p.240); ibid. 5.1.484 (S.I, pp.255-56); ibid. 10.1020, S.I, p.309 (cf. Anguttaranikāya 3.42 and 8.25). Bhagavatī 3.1.134 (S.I, p.443). Tattvārtha 7.1, 8-17. Aupapātika 33 (S.II, p.23). Daśāśruta 6.141 ff. (S.I, pp.928 ff.). Śrāvakāvaśyakasūtra (S.II [Pariśiṣṭa 3] pp.46-50). Sūtrakṛta Ni.179-80. Cūṇi on Āvaśyaka Ni.523 (Haribhadra p.226^a).

NOTE: paccakkhāṇa is one of the six āvaśyakas. Compare inter alia the paccakkhāṇa-nijjuttī in Mūlācāra 7.vss.130-45 (LEUMANN, Übersicht, p.18). The metrical portion recurs in Sthāna 10.1020 and in the Āvaśyaka tradition (Mūlācāra 7.136-37 and other works).

§53. BHAGAVATĪ 11.1.408. - REFERENCES: ĀgS p.510^b; S.I, p.624; DELEU p.174 (XI 1^c).

"se ṇaṃ, bhante, UPPALA-JĪVE tti kālao kevac-ciraṃ hoi?" "Goyamā, jahanneṇaṃ anto-muhuttaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ 27." "se ṇaṃ, bhante, UPPALA-JĪVE PUḌHAVĪ-JĪVE puṇar avi UPPALA-JĪVE tti kevaiaṃ kālaṃ SEVEJJĀ, kevaiaṃ kālaṃ GAI-R-ĀGAṆ KAREJJĀ?"

"Goyamā, (Āmukha not supplied)

bhav'-ādesenaṃ¹: jahanneṇaṃ do bhava-ggahaṇāṃ, ukkoseṇaṃ asaṃkhejjāṃ bhava-ggahaṇāṃ.
- - - kāl'-ādesenaṃ²: jahanneṇaṃ do anto-muhuttā, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ. evaiaṃ kālaṃ SEVEJJĀ, evaiaṃ kālaṃ GAI-R-ĀGAṆ KAREJJĀ."

"se ṇaṃ, bhante, UPPALA-JĪVE ĀU-JĪVE evaṃ c' eva jaḥā PUḌHAVĪ-JĪVE bhaṇie taḥā jāva VĀU-JĪVE bhāṇiyavve.

PARALLELS: Prajñāpanā 1.vs.42 (S.II, p.278).

NOTE: "27" is a dvāra (topic) number. The uppala (utpala, "lotus") has many jīvas or souls (SCHUBRING §§ 94 and 106). The discussion starts with the earth-soul (introduced by the cumbersome phrase "UPPALA-JĪVE PUḌHAVĪ-JĪVE puṇar avi UPPALA-JĪVE").

§54. BHAGAVATĪ 18.10.646. - REFERENCES: ĀgS p.760^a; S.I, p.781; DELEU pp. 246-47 (XVIII 10^{4c}).

"ege BHAVAṆ, duve BHAVAṆ, akkhae BHAVAṆ, avvae BHAVAṆ, avatṭhie BHAVAṆ, aṇega-bhūya-bhāva-bhavi BHAVAṆ?" "Somilā, ege vi AHAM, (duve vi AHAM, akkhae vi AHAM, avvae vi AHAM, avatṭhie vi AHAM,) jāva aṇega-bhūya-bhāva-bhavi vi AHAM." "se keṇ' atṭheṇaṃ, bhante, evaṃ vuccai: (ege vi AHAM, duvie vi AHAM, akkhae vi AHAM, avvae vi AHAM, avatṭhie vi AHAM, aṇega-bhūya-bhāva-) jāva bhavi vi AHAM?"

"Somilā, (Āmukha not supplied)

davv'-aṭṭhayāe¹: ege AHAM. ----- nāṇa-damsaṇ'-aṭṭhayāe²: duvihe AHAM. ----- paes'-aṭṭhayāe³: akkhae vi AHAM, avvae vi AHAM, avatṭṭhie vi AHAM. ----- uvaog'-aṭṭhayāe⁴: aṇega-bhūya-bhāva-bhavi vi AHAM. ----- se teṇ' aṭṭheṇaṃ (Somilā, evaṃ vuccai: ege vi AHAM, duve vi AHAM, akkhae vi AHAM, avvae vi AHAM, avatṭṭhie vi AHAM, aṇega-bhūya-bhāva-) jāva bhavi vi AHAM."

ettha ṇaṃ se Somile māhaṇe sambuddhe.

PARALLELS: Jñātādharmakathā 1.5.62 (S.I, p.1000).

NOTE: §54 belongs to the same context as No.45^{§26} (MĀSĀ nikṣepa), and the text supplied above is separated from the preceding No.45^{§26} only by a short tract on "kulattha". Mahāvīra's reply to the Brahmin Somila reflects the Syādvāda doctrine (see Abhayadeva ĀgS p.760^b).

§55. BHAGAVATĪ 25.3.726. - REFERENCES: ĀgS pp.862^a-862^b; S.I, p.857; DELEU pp.269-73 (XXV 3⁴).

"PARIMANḌALĀ ṇaṃ, bhante, SAMṬHĀNĀ davv'-aṭṭhayāe¹ kiṃ kaḍa-jumṃā, te'-ogā, dāvāra-jumṃā, kali-ogā?" *pucchā*

"Goyamā, (Āmukha not supplied)

ogh'-ādesenaṃ^{1.1}: siya kaḍa-jumṃā, siya te'-ogā, siya dāvāra-jumṃā, siya kali-ogā.
----- vihāṇ'-ādesenaṃ^{1.2}: no kaḍa-jumṃā, no te'-ogā, no dāvāra-jumṃā; kali-ogā."

NOTE: kaḍa-jumṃa, te'-oga, dāvāra-jumṃa, kali-oga are terms used at dice-playing (SCHUBRING § 21, p.42). The first members stand for the figures 4-3-2-1 (kṛta, tretā, dvāpara, kali), while jumṃa and oga are used in the sense of "even" and "uneven" respectively (compare Abhayadeva on Bhagavatī 18.4.625, ĀgS p.745^b; SCHUBRING § 21 note 3). - ogh'-ādesenaṃ and vihāṇ'-ādesenaṃ are sub-determinants of davv'-aṭṭhayāe and paes'-aṭṭhayāe (used only in connection with a catch-word in plural, and confined to Bhagavatī 25.3 and 25.4). They stand for "sāmānyataḥ" (ogh'-ādesenaṃ) and "bhedataḥ" (vihāṇ'-ādesenaṃ); compare Abhayadeva ĀgS pp.863^b, 864^a. - For "parimaṇḍala" ("circu-lar") as used in connection with "saṃṭhāṇa" ("shape") refer to SCHUBRING § 60, p.135.

§56. BHAGAVATĪ 25.4.740. - REFERENCES: ĀgS pp.879^b-880^a; S.I, pp.865-66; DELEU p.277 (XXV 4^{6b}).

"eesi nam, bhante, PARAMĀNU-POGGALĀNAM, SAMKHEJJA-PAESIYĀNAM ASAMKHEJJA-PAESIYĀNAM ANANTA-PAESIYĀNAM ya KHANDHĀNAM, davv'-atthayāe paes'-atthayāe davv'-attha-paes'-attha-yāe kayare 2 (kayarehinto) (appā vā bahuyā vā tullā vā) jāva vises'-āhiyā vā?"

"Goyamā,

[davv'-atthayāe:] savva-tthovā ANANTA-PAESIYĀ KHANDHĀ davv'-atthayāe. - PARAMĀNU-POGGALĀ davv'-atthayāe ananta-guṇā. - SAMKHEJJA-PAESIYĀ KHANDHĀ davv'-atthayāe samkhejja-guṇā. - ASAMKHEJJA-PAESIYĀ KHANDHĀ davv'-atthayāe asamkhejja-guṇā.

paes'-atthayāe: savva-tthovā ANANTA-PAESIYĀ KHANDHĀ paes'-atthayāe. - PARAMĀNU-POGGALĀ a-paes'-atthayāe ananta-guṇā. - SAMKHEJJA-PAESIYĀ KHANDHĀ paes'-atthayāe samkhejja-guṇā. - ASAMKHEJJA-PAESIYĀ KHANDHĀ paes'-atthayāe asamkhejja-guṇā.

davv'-attha-paes'-atthayāe: savva-tthovā ANANTA-PAESIYĀ KHANDHĀ davv'-atthayāe, te c' eva paes'-atthayāe ananta-guṇā. - PARAMĀNU-POGGALĀ davv'-atthayāe, a-paes'-atthayāe [Prajñāpanā: davv'-attha-apaes'-atthayāe] ananta-guṇā. - SAMKHEJJA-PAESIYĀ KHANDHĀ davv'-atthayāe samkhejja-guṇā, te c' eva paes'-atthayāe samkhejja-guṇā. - ASAMKHEJJA-PAESIYĀ KHANDHĀ davv'-atthayāe asamkhejja-guṇā, te c' eva paes'-atthayāe asamkhejja-guṇā."

PARALLELS: Prajñāpanā 3.26.213 (S.II, pp.335-36).

PATTERN OF COMBINATION: There are four catch-words:-

PARAMĀNU-POGGALĀ	(I)
SAMKHEJJA-PAESIYĀ KHANDHĀ	(II)
ASAMKHEJJA-PAESIYĀ KHANDHĀ	(III)
ANANTA-PAESIYĀ KHANDHĀ	(IV)

and three determinants:-

<u>davv'</u> atthayāe	(1)
<u>paes'</u> atthayāe	(2)
a- <u>paes'</u> atthayāe	(3)

and four predications:-

savva-tthovā	(a)
ananta-guṇā	(b)
samkhejja-guṇā	(c)
asamkhejja-guṇā	(d)

In the threefold execution, the following patterns emerge:-

IV	1	a	IV	2	a	IV	1+2	a+b
I	1	b	I	3	b	I	1+3	b
II	1	c	II	2	c	II	1+2	c
III	1	d	III	2	d	III	1+2	d

NOTE: The involved pattern is alien to the nikṣepa and has to be studied in the light of the context (which is similar in character). The whole discussion is found in both, Bhagavatī and Prajñāpanā, and the text of §56 is almost identical in the two works. §56 is not isolated but forms the fifth element of an eightfold structure (four plus four miniature tracts). In Bhagavatī, sūtras 25.4.739 and 740 each cover one block of four tracts, while Prajñāpanā has only the second block which is split in a convenient manner into four sūtras (one sūtra = one tract): Prajñāpanā 3.26.213-216 (3.26.213 = §56). - For the "paes'ogāḍha complex" which underlies the entire structure refer to Chapter 4 (g).

§57. BHAGAVATĪ 25.4.743. - REFERENCES: ĀgS p.883^b; S.I, p.869; DELEU p.278 (XXV 4⁹).

"PARAMĀṆU-POGGALE ṇaṃ, bhante, kiṃ S'-EE, NIR-EE?" "Goyamā, siya S'-EE, siya NIR-EE
..... (1 1/2 lines in the Suttāgame edition) "PARAMĀṆU-POGGALE ṇaṃ, bhante,
S'-EE kālao kevac-ciraṃ hoi?" "Goyamā, jahanneṇaṃ ekkam samayaṃ (4 lines in
the Suttāgame edition)

"PARAMĀṆU-POGGALASSA ṇaṃ, bhante, S'-EYASSA kevaiyaṃ kālaṃ antaraṃ hoi?"

"Goyamā, (Āmukha not supplied)

sa-tṭhāṇ'-antaram¹ paḍucca: jahanneṇaṃ ekkam samayaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ. -
para-tṭhāṇ'-antaram² paḍucca: jahanneṇaṃ ekkam samayaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ."

"[PARAMĀṆU-POGGALASSA ṇaṃ, bhante, / NIR-EYASSA kevaiyaṃ kālaṃ antaraṃ hoi?"

"Goyamā, (Āmukha not supplied)

sa-tṭhāṇ'-antaram¹ paḍucca: jahanneṇaṃ ekkam samayaṃ, ukkoseṇaṃ āvaliyāe asaṃkhejjai-
bhāgaṃ. - para-tṭhāṇ'-antaram² paḍucca: jahanneṇaṃ ekkam samayaṃ, ukkoseṇaṃ asaṃkhejja=
im kālaṃ."

PARALLELS: Nos.83-85 (§§42-44).

NOTE: The discussion of the PARAMĀNU-POGGAIA (§57 and its context) shows an intriguing variety of opposed terms. - For *eya* ("vibration") refer to SCHUBRING § 60, for the distinction between *sa-* and *para-* refer to BHATT, Kundakunda (observations on the 'non-mystic pattern'). - A similar specimen from *Jīvābhigama* is supplied below (§58).

§58. JĪVĀBHIGAMA 2.44-49. - REFERENCES: DLJP pp.52^a-61^a; S.II, pp.118-22.

tattha je te evaṃ āhaṃsu, "tīviḥā saṃsāra-samāvaṇṇagā jīvā paṇṇattā", te evaṃ āhaṃsu, taṃ jahā: "ITTHĪ, PURISĀ, NAPUṢSAGĀ". | 44 |

..... (42 lines in the Suttāgame edition)

FIRST KĀLA MOTIF

"MAṆUṢṢ'-ITTHĪṆAṃ, bhante, kevaṃ kālāṃ tīhi paṇṇattā?"

"Goyamā, (Āmukha not supplied)

khettam¹ paḍucca: jaha(nneṇaṃ) anto(-muhuttaṃ), ukko(seṇaṃ) tinni paliovaṃmāiṃ. - dhamma-caraṇaṃ² paḍucca: jaha(nneṇaṃ) anto(-muhuttaṃ), ukkoseṇaṃ des'-ūṇā puvva-koḍī."

..... (52 lines in the Suttāgame edition)

SECOND KĀLA MOTIF

"MAṆUṢṢ'-ITTHĪ ṇaṃ, bhante, [MAṆUṢṢ'-ITTHĪ tti_] kālao kevaṃ-ciraṃ hoi?"

"Goyamā, (Āmukha not supplied)

khettam¹ paḍucca: jahanneṇaṃ anto-muhuttaṃ, ukko(seṇaṃ) paliovaṃmāiṃ puvva-koḍi-puhutta-m-abbhahiyāiṃ. - dhamma-caraṇaṃ² paḍucca: jaha(nneṇaṃ) ekkam samayaṃ, ukkoseṇaṃ des'-ūṇā puvva-koḍi."

evaṃ KAMMA-BHŪMIYĀ vi, BHARAH'-ERAVAYĀ vi, navaraṃ ... (2 lines in the Suttāgame edition) ...

..... (21 lines in the Suttāgame edition)

THIRD KĀLA MOTIF

MAṆUSS'-ITTHĪE, ["MAṆUSS'-ITTHĪṆAṃ, bhante, kevaiyaṃ kālaṃ antaraṃ hoi?"

"Goyamā, (Āmukha not supplied)_7

khettam¹ paḍucca: jaha(nneṇaṃ) anto(-muhuttaṃ), ukko(seṇaṃ) vaṇassai-kālo. - dhama-
caranaṃ² paḍucca: jaha(nneṇaṃ) ekkam samayaṃ, ukko(seṇaṃ) aṇantaṃ kālaṃ (aṇantāo
osappiṇi-ussappiṇiō: kālao. khettao: aṇantā loyā [^{§44}]) jāva av'aḍḍha-poggala-pari=
yaṭṭaṃ des'-ūṇaṃ."

evaṃ jāva PUVVAVIDEHA-AVARAVIDEHIYĀO.

PARALLELS: Nos.83-85 (^{§§}42-44); Jīvābhigama 11.245 (S.II, p.251).

NOTE: We have selected the Jīvābhigama passage to demonstrate the three kāla motifs. The portions quoted are concerned with human women (the other types - HAMG pattern - are discussed in the intervening text). For the three motifs (and appā-bahu) refer also to pp.62-65 above.

§59. JĪVĀBHIGAMA 3.1.78. - REFERENCES: DLJP p.98^a; S.II, p.136.

"imā ṇaṃ, bhante, RAYAṆA-PPABHĀ PUḌHAVĪ kiṃ sāsaya, asāsaya?" "Goyamā, siya sāsaya, siya asāsaya." "se keṇ' aṭṭheṇaṃ, bhante, evaṃ vuccai: siya sāsaya, siya asāsaya?"

"Goyamā, (Āmukha not supplied)

davv'-aṭṭhayaē¹: sāsaya. - vaṇṇa-pajjavehim^{2.1}, gandha-pajjavehim^{2.2}, rasa-pajjave-
him^{2.3}, phāsa-pajjavehim^{2.4}: asāsaya. - se teṇ' aṭṭheṇaṃ, Goyamā, evaṃ vuccai: taṃ
c' eva (siya sāsaya,) jāva siya asāsaya."

evaṃ jāva AHESATTAMĀ.

"imā ṇaṃ, bhante, RAYAṆA-PPABHĀ (PUḌHAVĪ) kālao kevac-ciraṃ hoi?" "Goyamā, na kayāi na āsi, na kayāi n' atthi, na kayāi na bhavissai - bhuviṃ ca, bhavai ya, bhavissai ya, dhuvā, niyayā, sāsaya, akkhayā, avvayā, avatṭhiyā niccā."

evaṃ jāva AHESATTAMĀ. | 78 |

PART III

APPENDICES

APPENDIX I

THE CANONICAL WORKS IN THE SUTTĀGAME EDITION

S U T T Ā G A M E V O L . 1

- | | |
|--|---|
| (1) Āyāre (pp.1-99) | (7) Uvāsagadasāo (pp.1127-1160) |
| (2) Sūyagadaṃ (pp.101-182) | (8) Antagaḍadasāo (pp.1161-1190) |
| (3) Thāṇe (pp.183-315) | (9) Aṇuttarovavāiyadasāo (pp.1191-1198) |
| (4) Samavāe (pp.316-383) | (10) Paṇhāvāgaraṇaṃ (pp.1199-1239) |
| (5) Bhagavaī-Vivāhapannattī (pp.384-939) | (11) Vivāgasuyaṃ (pp.1241-1287) |
| (6) Nāyādharmakahāo (pp.941-1125) | |

S U T T Ā G A M E V O L . 2

- | | |
|--------------------------------------|----------------------------------|
| (1) Ovavāiyasuttaṃ (pp.1-40) | (7) Sūriyapannattī (pp.753-754) |
| (2) Rāyapaseṇaiyaṃ (pp.41-103) | (8) Niriyāvaliyāo (pp.755-770) |
| (3) Jīvājīvābhigame (pp.105-264) | (9) Kappavaḍḍisiyāo (pp.771-772) |
| (4) Pannavaṇḍasuttaṃ (pp.265-533) | (10) Pupphiyāo (pp.773-788) |
| (5) Jambuddhivapannattī (pp.535-672) | (11) Pupphacūliyāo (pp.789-791) |
| (6) Candapannattī (pp.673-751) | (12) Vaṇhidasāo (pp.792-796) |

Vavahāro (pp.797-829)

Bihakkappasuttaṃ (pp.831-848)

Nisīhasuttaṃ (pp.849-917)

Dasāsuyakkhandho (pp.919-946)

Dasaveyāliyasuttaṃ (pp.947-976)

Uttarajjhayaṇasuttaṃ (pp.977-1060)

Nandīsuttaṃ (pp.1061-1083)

Aṇuogadārasuttaṃ (pp.1085-1163)

Āvassayasuttaṃ (pp.1165-1172)

Paḍhamāṃ Parisiṭṭhaṃ (Kappasuttaṃ) pp.1-42

Bīyaṃ Parisiṭṭhaṃ (Sāmaīyasuttaṃ) pp.43-45

Taiyaṃ Parisiṭṭhaṃ (Sāvayāvassayasuttaṃ, Paḍikkamaṇasuttaṃ) pp.45-52

Also compare the list in § 41 of SCHUBRING's Doctrine of the Jainas. Further lists have been mentioned by E. WINDISCH and C. TRIPATHI: WINDISCH, Geschichte der Sanskrit-philologie II (Berlin und Leipzig 1920), pp.347-48; TRIPATHI, Catalogue, p.56 ('Canonical Texts').

GUIDE AND GLOSSARY

No. 1

Number in the General Catalogue of *nikṣepas* (Chapter 2). In the case of *nikṣepas* given as Entries, we add the Entry number (e.g. No.19^s1).

§ 1

Number in the List of Entries (see Chapters 3 and 5). Normally supplied in connection with the Number of the General Catalogue (e.g. No.19[§]1). A few Entries are not included in the General Catalogue (§§52-60, see p.35).

No. 19^s 1

Full quotation of a nikṣepa occurring both in the General Catalogue and in the List of Entries (pp.33-34). See p.41.

9*, *23*

Asterisks (single and double) in connection with figures are a device which has only been employed in Chapter 2. See p.14.

DHAMM'-ATTHIKĀE

"Catch-Words" are written with capitals. See pp.42-43.

PUDHAVIKĀIYA-

..... kim ĀHĀRAM ĀHĀRENTI

Non-typical catch-words etc. See pp.53-54.

davvao¹, davva-LOE¹

"Determinants" are provided with a figure (there are at least two determinants in every niksepa) and underlined. Underlining

is sometimes not carried out in all parts of of the nikṣepa text. In compounds like davva-LOE¹, the figure appears after the last member. See pp.42-43; pp.68 and 86.

Īsīmpabbhāra-puḍhavi-uddhaloya-khetta-LOE^{2.3.15}

The extensions of the catch-word LOE (viz. uddhaloya^[3] and Īsīmpabbhāra-puḍhavi^[15]) are numbered in addition to the numbering of the determinant^[2] (see p.87). Occasionally, a second number refers to a sub-determinant (p.131).

indentation

Device which is used to set off the "programme" of the nikṣepa (p.43; example on p.68).

"Goyamā, (Āmukha not supplied)

Fictitious middle-line (p.54).

[DHAMM'-ATTHIKĀE]

Word added by us (not contained in or intended by the transmitted text). See pp.41 and 43.

...) *jāva*

Reference indication (italics) and (referred-to or intended) text supplied by us in parentheses. See the Introduction and pp.40-41.

2 (...)

Reference indication in the form of a figure (see p.116).

... (follow 7 pages in the Suttāgame edition)... Reference mentioning the extent of a portion which has not been quoted by us (p.41; pp.74 and 116).
... (3 lines) ...

■ 117 ■

sūtra number mentioned as part of the transmitted text (p.41; Chapter 1).

(14)

Verse number as given in the text (p.102).

Dashes indicating subdivisions within long sections of an Entry (p.63).

FIRST NIKṢEPA

Subtitle in a complex Entry (p.5; pp.63 and 117).

Some ad hoc devices have not been mentioned here.

(b) CONSPĒCTUS OF THE INTRODUCTION AND OF
CHAPTER 4

pp.XIII-XVI (Introduction)

post-canonical nikṣepa / canonical nikṣepa
canonical nikṣepa, determinants (determinants in general, standard determinants)
canonical nikṣepa / parallels of the canonical nikṣepa
description of the method
repetition-cum-variation, reference devices
separation of the nikṣepa from its context
Entry
Chapters 1-5

pp.39-41 (Chapter 4a)

post-canonical nikṣepa / canonical nikṣepa
Ś.Ā. [o u r term]
classical nikṣepa
the term "nikṣepa"
Sāmukha / Nirāmukha [o u r neologisms]
davvao / davva-loga [o u r terms]
Āmukha style [o u r neologism]
source / gap / reference indication
Entry / Parallels / Analysis ["Parallels"
in this sense different from parallels
in the sense of Chapters 4g and 5E]
Ch.2 (Gen.Cat.), Ch.3 (List)

pp.42-43 (Chapter 4b)

Sāmukha, davvao type [specimen]
question / catch-word / determinant / examination / answer = predication [logical structure]
introduction / programme (Āmukha) / execution / concluding sentence [composition]

pp.43-47	(Chapter 4c)	Sāmukha, .davvao type [survey] jñāna pentad / ajñāna triad introduction / programme / execution / concluding sentence phraseology [lists of elements] question / answer = predication attraction (davva ... davva, bhāva ... bhāva) determinants [list of formulas] lore of quantity Syādvāda
pp.47-52	(Chapter 4d)	Sāmukha, davva-loga type [specimen and survey] phraseology of the question phraseology of the programme (including compounds like davva-loga) phraseology of the execution (repeated questions, compounds) HMG [see App. III] davvao / davva-loga [logical relation] nikṣepization / examination wording of the concluding sentence davvao / davva-loga [distribution]
pp.52-55	(Chapter 4e)	Nirāmukha [description, specimen] Nirāmukha compared with Sāmukha nikṣepization, examination, etc. problem of the catch-word Nirāmukha [distribution] fictitious middle-line isomorphous passages, context problem
pp.55-56	(Chapter 4f)	Sāmukha irregular further nikṣepas (Mahānisīha and Āvaśyaka Cūrṇi)
pp.56-58	(Chapter 4g)	close parallels / remote parallels [description] question-cum-answer unit determinants in our close parallels [list] remote parallels [simple cases] remote parallels [involved cases]

pp.58-67

(Chapter 4h)

elements / styles / sundry patterns

[general description]

question-and-colophon cliché [see also
p.51]Āmukha style [list of elements, Buddhist
parallels]

Bhaṅgī style [description]

bhaṅgī specimens [Jaina and Buddhist, simple
and complex], see also App. VIIIdeterminants outside the field of Śvetāmbara
Jaina dialecticspaes' ogāḍha [pattern in the sense of
Chapter 4h, see Chapter 4g]kāla-triad [pattern in the sense of Chapter
4h; pp.63-65]

appā-bahu, Bahuvattavayapaya (p.62)

triad-cum-appābahu (time-and-quantity), p.62

elements (including reference devices and
beginnings of meta-language), p.65employment areas of various elements (pp.65-
66)

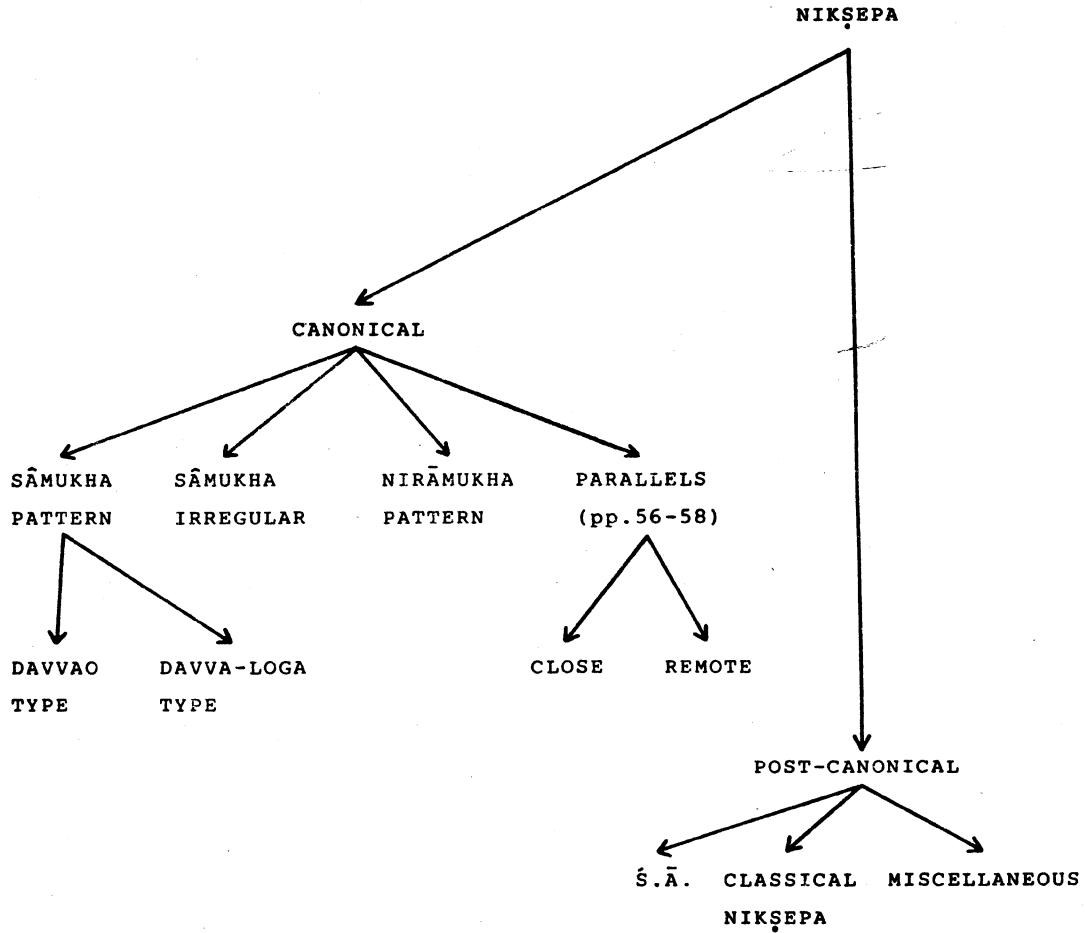
sub-determinants (p.65)

saṃcitṭhaṇā, aṇubandha (p.66)

chiasmal arrangement of determinants (p.66)

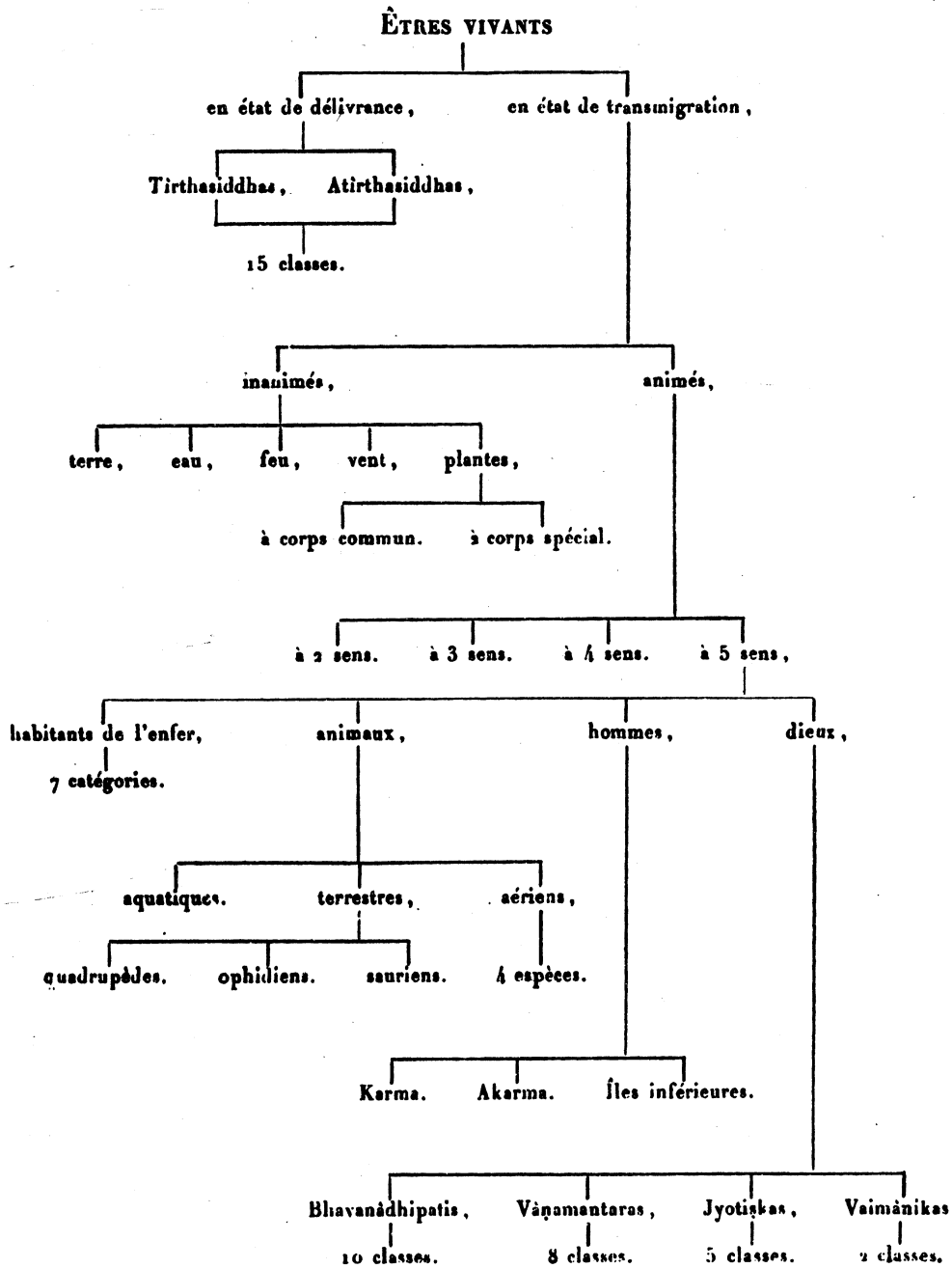
close parallels (p.67)

(c) FORMS OF THE NIKṢEPA (OUR CLASSIFICATION)



APPENDIX III

GUÉRINOT'S CHART



Following DELEU, we have used the abbreviation "HAMG". This stands for the following (see DELEU p.15):-

- H hell-beings [GUÉRINOT: habitants de l'enfer]
- A elementary beings and animals [G.: animaux]
- M human beings [G.: hommes]
- G gods and goddesses [G.: dieux]

In our text, "HAMG" is always used as a collective term without specification of the individual terms actually mentioned (or implied) in the relevant canonical passages. The canonical vocabulary is fairly uniform, but there are differences, and the canonical texts do not favour a quadruple pattern of enumeration. Readers who refer to the original texts should consult the chart given above (GUÉRINOT, p.4); JACOBI's footnote in his translation of Utt. Chapter 36 (JACOBI, SBE 45, pp.206-207); SCHUBRING's and VON GLASENAPP's books on Jainism.

APPENDIX IV

TWO CANONICAL LISTS OF PHILOSOPHICAL TERMS

N Ā Ñ A (KNOWLEDGE)

1. ābhiñibohiya-nāṇa
2. suya-nāṇa
3. ohi-nāṇa
4. maṇa-pajjava-nāṇa
5. kevala-nāṇa
6. maī-annāṇa
7. suya-annāṇa
8. vibhaṅga-nāṇa

See JACOBI, Tattvārthasūtra (pp.294-299).

A T T H I K Ā Y A (ONTOLOGICAL ENTITY)

1. ~~dharm'~~-atthikāe
2. adhamm'-atthikāe
3. āgās'-atthikāe
4. jīv'-atthikāe
5. poggal'-atthikāe
6. addhā-samaya

See SCHUBRING § 57 (Tattvārthasūtra).

APPENDIX V

ALPHABETICAL LIST OF CATCH-WORDS

- (a) Catch-words from *nikṣepas* (Nos.1-124) with execution.
- (b) Catch-words from *nikṣepas* (Nos.1-124) without execution. App. Vb demonstrates the connection of the relevant *nikṣepas* (Nos.1-8, 14-16, 46, 47, 54, 56, 58, 67, 74) with the post-canonical phase.

Refer also to the following Appendix VI.

(a) N I K Ṣ E P A S W I T H E X E C U T I O N

- AIKKANTE PĀṆA-BHOYANE. Bhagavatī. No.29[§]48. Irregular.
- AJĪVA together with JĪVA. Uttarādhyaṇa. No.64[§]51. Irregular.
- [ADHAMM'-ATTHIKĀE]. Bhagavatī. No.24[§]6. Sāṃukha/davvao.
- [ADHAMM'-ATTHIKĀE]. Sthāna. No.10. Sāṃukha/davvao.
- ANNĀṆĪ together with MAI-ANNĀṆĪ, SUYA-ANNĀṆĪ. Prajñāpanā. No.119. Nirāṃukha.
- ALOE together with AHELOYA-KHETTA-LOE, TIRIYALOA-KHETTA-LOE, UDDHALOA-KHETTA-LOE, LOE. Bhagavatī. No.38^{b§}20B. Sāṃukha/davvao.
- ASAMJAE. Prajñāpanā. No.120. Nirāṃukha.
- ASURA-KUMĀRĀ...ĀHĀRAM ĀHĀRENTI. Bhagavatī. No.75[§]34. Nirāṃukha.
- ASURA-KUMĀRĀṆAṃ VEUVVIYA-SARĪRĀ. Prajñāpanā. No.106. Nirāṃukha.
- AHELOYA-KHETTA-LOE together with TIRIYALOA-KHETTA-LOE, UDDHALOA-KHETTA-LOE, LOE, LOE. Bhagavatī. No.38^{b§}20B. Sāṃukha/davvao.
- ĀINTIYA-MARANE. Bhagavatī. No.41[§]23. Sāṃukha/davva-loga.
- (ĀU-KKĀIYĀ) together with (TEU-KKĀIYĀ, VĀU-KKĀIYĀ). Jīvābhigama. No.95. Nirāṃukha.
- ĀUYASSA. Bhagavatī. No.28[§]47. Irregular.
- [ĀGĀS'-ATTHIKĀE]. Bhagavatī. No.25[§]7. Sāṃukha/davvao.

- [ĀGĀS'-ATTHIKĀE]. Sthāna. No.11. Sāmukha/davvao.
- [ĀBHINIBOHIYA-NĀṆAṆ]. Nandī. No.70^{§17}. Sāmukha/davvao.
- [ĀBHINIBOHIYA-NĀṆE]. Bhagavatī. No.30. Sāmukha/davvao.
- ĀVĪCIYA-MARANE. Bhagavatī. No.39^{§21}. Sāmukha/davva-loga.
- ĀHĀRAGA-SARĪRA-PPAOGA-BANDH'-ANTARAM. Bhagavatī. No.85^{§44}. Nirāmukha.
- INDIYĀ. Prajñāpanā. No.57^{§31}. Sāmukha/davva-loga.
- UDDHALOYA-KHETTA-LOE together with AHELOYA-KHETTA-LOE, TIRIYALOYA-KHETTA-LOE, LOE, ALOE. Bhagavatī. No.38^{b§20B}. Sāmukha/davvao.
- EYANĀ. Bhagavatī. No.43^{§24}. Sāmukha/davva-loga.
- OMOYARANĀṆA. Uttarādhyayana. No.62^{§52}. Sāmukha/davva-loga.
- OMOYARIYĀ. Bhagavatī. No.49. Sāmukha/davva-loga.
- (OMOYARIYĀ). Aupapātika. No.53^{§29}. Sāmukha/davva-loga.
- ORĀLIYA-SARĪRAYĀ. Prajñāpanā. No.102. Nirāmukha.
- [OHI-NĀṆAṆ]. Nandī. No.66^{§14}. Sāmukha/davvao.
- [OHI-NĀṆE]. Bhagavatī. No.32. Sāmukha/davvao.
- OHI-MARANE. Bhagavatī. No.40^{§22}. Sāmukha/davva-loga.
- KANHA-LESĀ. Bhagavatī. No.2^{§2} (App.VII). Nirāmukha.
- KANHA-LESĀ. Bhagavatī. No.86^{§45}. Nirāmukha.
- [KEVALA-NĀṆAṆ]. Nandī. No.69^{§16}. Sāmukha/davvao.
- [KEVALA-NĀṆE]. Bhagavatī. No.34. Sāmukha/davvao.
- CHAUMATTHA-ĀHĀRAE. Jīvābhigama. No.98. Nirāmukha.
- CHAUMATTH'-ĀHĀRAE. Prajñāpanā. No.121. Nirāmukha.
- JAYANĀ. Uttarādhyayana. No.61^{§13}. Sāmukha/davvao.
- JĪVA together with AJĪVA. Uttarādhyayana. No.64^{§51}. Irregular.
- [JĪV'-ATTHIKĀE]. Bhagavatī. No.26^{§8}. Sāmukha/davvao.
- [JĪV'-ATTHIKĀE]. Sthāna. No.12. Sāmukha/davvao.
- JĪVASSA PUḌHAVI-KĀIYA-EG'-INDIYA-ORĀLIYA-SARĪRA-PPAOGA-BANDH'-ANTARAM. Bhagavatī. No.83^{§42}. Nirāmukha.
- (JĪVASSA VAṆASSAI-KĀIYA-EG'-INDIYA-ORĀLIYA-SARĪRA-PPAOGA-BANDH'-ANTARAM). Bhagavatī. No.84^{§43}. Nirāmukha.
- JĪVĀ. Bhagavatī. No.82^{§41}. Nirāmukha.

- JĪVĀ Ā(NAMANTI VĀ) PĀ(NAMANTI VĀ) U(SSASANTI VĀ) NĪ(SSASANTI VĀ). Bhagavatī.
No.78[§]37. Nirāmukha.
- JĪVĀ...ĀHĀRAM ĀHĀRENTI. Jīvābhigama. No.92. Nirāmukha.
- JĪVE. Prajñāpanā. No.101. Nirāmukha.
- JĪVE. Bhagavatī. No.88. Nirāmukha.
- (JĪVE). Bhagavatī. No.20[§]2. Sāmukha/davvao.
- JĪVE...GABBHAM VAKKAMAMĀNE. Bhagavatī. No.77[§]36. Nirāmukha.
- TASE. Jīvābhigama. No.94. Nirāmukha.
- TIRIKKHA-JONIE. Prajñāpanā. No.110. Nirāmukha.
- TIRIYALOYA-KHETTA-LOE *together with* AHELOYA-KHETTA-LOE, UDDHALOYA-KHETTA-LOE, LOE,
ALOE. Bhagavatī. No.38^{b§}20B. Sāmukha/davvao.
- tullae. Bhagavatī. No.42[§]49. Irregular.
- (TEU-KKĀIYĀ) *together with* (ĀU-KKĀIYĀ, VĀU-KKĀIYĀ). Jīvābhigama. No.95. Nirāmukha.
- TEYAGA-SARĪRAYĀ. Prajñāpanā. No.104. Nirāmukha.
- THĀVARE. Jīvābhigama. No.93. Nirāmukha.
- [DHAMM'-ATTHIKĀE]. Bhagavatī. No.23[§]5. Sāmukha/davvao.
- [DHAMM'-ATTHIKĀE]. Sthāna. No.9. Sāmukha/davvao.
- NIGOE. Prajñāpanā. No.116. Nirāmukha.
- NERAIYĀ. Prajñāpanā. No.124. Nirāmukha.
- NERAIYĀ...ĀHĀRAM ĀHĀRENTI. Prajñāpanā. No.122. Nirāmukha.
- NERAIYĀṆAM VEUVVIYA-SARĪRĀ. Prajñāpanā. No.105. Nirāmukha.
- PAES'-AGGAM. Uttarādhyayana. No.63[§]50. Irregular.
- PAḌIBANDHE. Aupapātika. No.52. Sāmukha/davva-loga.
- PAḌIBANDHE. Kalpasūtra. No.73[§]33. Sāmukha/davva-loga.
- PAḌIBANDHE. Jambūdvīpa. No.59. Sāmukha/davva-loga.
- PARAMĀṆU-POGGALE. Bhagavatī. No.87[§]46. Nirāmukha.
- PARAMĀṆŪ. Bhagavatī. No.48[§]27. Sāmukha/davva-loga.
- PARIHĀRA-VISUDDHIYA-SAMJAE. Bhagavatī. No.91. Nirāmukha.
- PUDHAVI-KĀIE. Jīvābhigama. No.100. Nirāmukha.
- PUDHAVI-KĀIE. Prajñāpanā. No.111. Nirāmukha.
- PUDHAVI-KĀIYĀ...ĀHĀRAM ĀHĀRENTI. Prajñāpanā. No.123. Nirāmukha.
- PUDHAVI-KĀIYĀ...[ĀHĀRAM] ĀHĀRENTI. Bhagavatī. No.76[§]35. Nirāmukha.

- PUDHAVI-KĀIYĀṆAM ORĀLIYA-SARĪRAGĀ. Prajñāpanā. No.107. Nirāmukha.
- PULĀE. Bhagavatī. No.89. Nirāmukha.
- PULĀGASSA. Bhagavatī. No.90. Nirāmukha.
- [POGGAL'-ATTHIKĀE]. Bhagavatī. No.27[§]9. Sāmukha/davvao.
- [POGGAL'-ATTHIKĀE]. Sthāna. No.13. Sāmukha/davvao.
- POGGALĀṆAM. Bhagavatī. No.81[§]40. Nirāmukha.
- BANDHE. Bhagavatī. No.44[§]25. Sāmukha/davva-loga.
- BĀYARĀ. See (BĀYARE).
- BĀYARE. Jīvābhigama. No.97. Nirāmukha.
- BĀYARE. Prajñāpanā. No.115. Nirāmukha.
- (BĀYARE). Jīvābhigama. No.99. Nirāmukha.
- BE-INDIYĀṆAM ORĀLIYA-SARĪRAGĀ. Prajñāpanā. No.108. Nirāmukha.
- MAI-ANNĀṆĪ together with ANNĀṆĪ, SUYA-ANNĀṆĪ. Prajñāpanā. No.119. Nirāmukha.
- [MAI-ANNĀṆĒ]. Bhagavatī. No.35[§]10. Sāmukha/davvao.
- [MAṆA-PAJJAVA-NĀṆAM]: UJJU-MAĪ / VIULA-MAĪ. Nandī. No.63[§]15. Sāmukha/davvao.
- [MAṆA-PAJJAVA-NĀṆAM] / UJJU-MAĪ; VIULA-MAĪ. Bhagavatī. No.33. Sāmukha/davvao.
- MAṆUSSĀṆAM ORĀLIYA-SARĪRAGĀ. Prajñāpanā. No.109. Nirāmukha.
- MĀSĀ. Bhagavatī. No.45[§]26. Sāmukha/davva-loga.
- MICCHĀ-DITṬHĪ. Prajñāpanā. No.118. Nirāmukha.
- LOE. Bhagavatī. No.19[§]1. Sāmukha/davvao.
- LOE. Bhagavatī. No.38^{a§}20A. Sāmukha/davva-loga.
- LOE together with AHELOYA-KHETTA-LOE, TIRIYALOYA-KHETTA-LOE, UDDHALOYA-KHETTA-LOE, ALOE. Bhagavatī. No.38^{b§}20B. Sāmukha/davvao.
- (VAṆASSAI-KĀIE). Prajñāpanā. No.112. Nirāmukha.
- VAṆASSAI-KĀIYĀṆAM. See (JĪVASSA VAṆASSAI-KĀIYA-EG'-INDIYA-ORĀLIYA-SARĪRA-PPAOGA-BANDH'-ANTARAM). Bhagavatī.
- VAṆASSAI-KĀIYĀṆAM. See (VAṆASSAI-KĀIE). Prajñāpanā.
- (VĀU-KKĀIYĀ) together with (ĀU-KKĀIYĀ, TEU-KKĀIYĀ). Jīvābhigama. No.95. Nirāmukha.
- VIUSAGGE. Bhagavatī. No.50. Sāmukha/davva-loga.
- (VIUSSAGGE). Aupapātika. No.55[§]30. Sāmukha/davva-loga.
- [VIBHAṆGA-NĀṆĒ]. Bhagavatī. No.37[§]12. Sāmukha/davvao.
- VEUVVIYA-SARĪRAYĀ. Prajñāpanā. No.103. Nirāmukha.

- [SAMMA-SUYAM]. Nandī. No.71^{§18}. Sāmukha/davvao.
- SA-VEDAE. Prajñāpanā. No.117. Nirāmukha.
- SAVVA-POGGALĀ. Bhagavatī. No.79^{§38}. Nirāmukha.
- SAVVA-POGGALĀ. Bhagavatī. No.80^{§39}. Nirāmukha.
- SIDDHĪ. Bhagavatī. No.21^{§3}. Sāmukha/davvao.
- (SIDDHE). Bhagavatī. No.22^{§4}. Sāmukha/davvao.
- SUYA-ANNĀNĪ *together with* ANNĀNĪ, MAI-ANNĀNĪ. Prajñāpanā. No.119. Nirāmukha.
- [SUYA-ANNĀNE]. Bhagavatī. No.36^{§11}. Sāmukha/davvao.
- [SUYA-NĀNE]. Nandī. No.72^{§19}. Sāmukha/davvao.
- [SUYA-NĀNE]. Bhagavatī. No.31. Sāmukha/davvao.
- SUHUMA-ĀU-KĀIE *together with* SUHUMA-PUDHAVI-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VĀU-KĀIE, SUHUMA-VANAPPHAI-KĀIE, SUHUMA-NIGODE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMA-TEU-KĀIE *together with* SUHUMA-PUDHAVI-KĀIE, SUHUMA-ĀU-KĀIE, SUHUMA-VĀU-KĀIE, SUHUMA-VANAPPHAI-KĀIE, SUHUMA-NIGODE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMA-NIGODE *together with* SUHUMA-PUDHAVI-KĀIE, SUHUMA-ĀU-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VĀU-KĀIE, SUHUMA-VANAPPHAI-KĀIE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMA-PUDHAVI-KĀIE *together with* SUHUMA-ĀU-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VĀU-KĀIE, SUHUMA-VANAPPHAI-KĀIE, SUHUMA-NIGODE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMA-VANAPPHAI-KĀIE *together with* SUHUMA-PUDHAVI-KĀIE, SUHUMA-ĀU-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VĀU-KĀIE, SUHUMA-NIGODE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMA-VĀU-KĀIE *together with* SUHUMA-PUDHAVI-KĀIE, SUHUMA-ĀU-KĀIE, SUHUMA-TEU-KĀIE, SUHUMA-VANAPPHAI-KĀIE, SUHUMA-NIGODE. Prajñāpanā. No.114. Nirāmukha.
- SUHUMASSA. Jīvābhigama. No.96. Nirāmukha.
- SUHUME. Prajñāpanā. No.113. Nirāmukha.
- SOE. Jñātādharmakathā. No.51^{§28}. Sāmukha/davva-loga.

(b) NIKṢEPAS WITHOUT EXECUTION

- ANANTAE. Sthāna. No.15. ----- SMC p.459^a.
- ANANTE. Sthāna. No.14. ----- SMC p.328^b.
- INDE. Sthāna. No.1. ----- For different readings refer to Sthāna (SMC p.96^b). To be compared with Viśeṣāvaśyaka Bhā. 53-54 (Jinabhadra pp.14-15).

- UJJOE Kalpasūtra. No.74. ----- ĀJG p.124^a; JACOBI p.65. To be compared with Āvaśyaka Ni. 1059 (Haribhadra p.496^b); Niśītha Bhā. 225.
- UJJOYAM See UJJOE.
- OGĀHANĀ Sthāna. No.6. ----- SMC p.193^b.
- OHI Nandī. No.67. ----- ĀgS p.98^b; PTS p.30.
- KARANE Bhagavatī. No.46. ----- ĀgS p.772^b; DELEU p.252 (XIX 9 I). To be compared with Āvaśyaka Ni. 152 (Bhāṣya-gāthā), 1486 (Haribhadra pp.456^b, 776^a).
- [NERAIYĀNAM] KARANE Bhagavatī. No.47. ----- ĀgS p.772^b; DELEU p.252 (XIX 9 I).
- PAMĀNE Sthāna. No.4. ----- SMC p.187^a. To be compared with Viśeṣāvaśyaka Bhā. 941 (Jinabhadra p.177); Anuyogadvāra 131, 132 (S.II, pp. 1119, 1122).
- PURISA-JĀYĀ Sthāna. No.2. ----- For different readings refer to Sthāna (SMC p.107^a). To be compared with Āvaśyaka Ni. 736 (Haribhadra p. 277^a). Also with Viśeṣāvaśyaka Bhā. 2562 (Jinabhadra p.481); Sūtrakṛta Ni. 54-55.
- PURISE See PURISA-JĀYĀ.
- (BHIKKHĀ-YARIYĀ) Aupapātika. No.54. ----- ĀgSg pp.106-108; LEUMANN p.39. To be compared with Sūtrakṛta 2.2.673 (S.I, p.156); Sthāna 5.1.495 (S.I, p.257); Praśnavyākaraṇa 22 (S.I, p.1224).
- LOGE Sthāna. No.3. ----- SMC p.121^a. To be compared with Āvaśyaka Ni. 1057 (Haribhadra p.494^b); Mūlācāra 7.40 (LEUMANN, Übersicht p.17^a); Ācāra Ni. 175, 238.
- VEYANĀ Prajñāpanā. No.58. ----- JĀgS p.425.
- SACCĀ Prajñāpanā. No.56. ----- JĀgS p.213. To be compared with Daśavai-kālika Ni. 273 (DLJP p.208^b, identical). Also with Samavāya 88 (S.I, p.339); Bhagavatī 17.3.599 (S.I, p.758); Praśnavyākaraṇa 2.24 (S.I, p.1228); Uttarādhyayana 29.1, 50 ff. (S.II, pp.1030, 1034 ff.). ----- See SACCE (Nos.8 and 16).
- SACCE Sthāna.No.8. ----- SMC p.222^a. Almost identical with SACCĀ (No.56).
- SACCE Sthāna. No.16. ----- SMC p.464^b. Identical with SACCĀ (No.56).
- SAVVAE See SAVVĀ.
- SAVVĀ Sthāna. No.7. ----- SMC p.211^b. To be compared with Āvaśyaka Ni. 1037 (Haribhadra p.476^b); Viśeṣāvaśyaka Bhā. 4211 (Jinabhadra p.898).
- SAMSARE Sthāna. No.5. ----- For different readings refer to SMC p.187^b. To be compared with Ācāra Ni. 191 (SCSP p.83^a).

APPENDIX VI

DETERMINANTS WITHOUT CATCH-WORDS

As a supplement to the previous appendix, we mention below four cases from Nos.1-124 which are related to the nikṣepa material only on account of the presence of "khetta", "kāla", etc.

- No.17 (p.16): Samavāya. ----- SMC p.104^a. For a similar passage (without determinants) refer to Nandī 48 (S.II, pp.1075-76).
- No.18 (p.16): Samavāya. ----- SMC p.106^b. For a similar passage (without determinants) refer to Nandī 50 (S.II, p.1150). "Nikkheva-Naya-PPamāṇa" in No.18 can be compared with Tattvārtha 1.6 (also Bhāṣya on p. 119^b); Anuyogadvāra 146 (S.II, p.1150); Viśeṣāvaśyaka Bhā. 2744 (Jinabhadra p.530); Rayanāsāra (ascribed to Kundakunda) 160; Devasena's Laghunayacakra 168, 281, 282.
- No.60 (p.21): Daśavaikālika. -----
- No.65 (p.21): Nandī. ----- ĀgS p.90^a; PTS p.26. Vss.61-62 (No.65) identical with Āvaśyaka Ni. 36-37 (Haribhadra pp.32^a-32^b); Viśeṣāvaśyaka Bhā. 613, 617 (Jinabhadra pp.125, 126). Vs.62 is (apart from a few variants) identical with Ācāra Ni. 89.

APPENDIX VII

NIKṢEPA No.Z^SZ (SUPPLEMENT TO THE NIRĀMUKHA SECTIONS)

Insert No.Z^SZ between No.77^S36 and No.78^S37 (pp.23 and 111).

NO.Z^SZ. BHAGAVATĪ 1.9.73. - REFERENCES: ĀgS p.96^a; S.I, p.411; DELEU p.85 (I 9²).

"KANHA-LESĀ ṇaṃ, bhante, kiṃ guruyā (lahuyā, guruya-lahuyā,) jāva a-guruya-lahuyā?"
"Goyamā, no guruyā, no lahuyā. guruya-lahuyā vi, a-guruya-lahuyā vi." "se keṇ'
aṭṭheṇaṃ [bhante, evaṃ vuccai: no guruyā, no lahuyā. guruya-lahuyā vi, a-guruya-lahuyā vi]?"

"Goyamā, (Āmukha not supplied)

davva-LESAM¹ paḍucca: tatiya-padeṇaṃ (i.e. guruya-lahuyā). --- bhāva-LESAM² paḍucca: cauttha-padeṇaṃ (i.e. a-guruya-lahuyā).

evaṃ jāva SUKKA-LESĀ.

PARALLELS: No.86^S45.

APPENDIX VIII

BHAṄĪ MATERIAL (SEE pp.61-62)

ĀCĀRA

"atthi me āyā uvavāie,
n' atthi me āyā uvavāie" 1.1.1.2 (S.I, p.1)

siyā v' ege aṇugacchanti,
a-siyā v' ege aṇugacchanti 1.5.5.314 (S.I, p.18)

..... samiyaṃ ti mannamāṇassa egayā samiyā hoti,
samiyaṃ ti mannamāṇassa egayā a-samiyā hoti,
a-samiyaṃ ti mannamāṇassa egayā samiyā hoti,
a-samiyaṃ ti mannamāṇassa egayā a-samiyā hoti
1.5.5.315 (S.I, p.18)

aha, bhikkhū, jāṇijjā cattāri bhāsa-jjāyāim, taṃ jahā:-
saccam egaṃ paḍhamam bhāsa-jjāyaṃ,
bīyaṃ mosaṃ,
taiyaṃ saccā-mosaṃ,
jaṃ n' eva saccam n' eva mosaṃ n' eva
saccā-mosaṃ, a-saccāmosaṃ nāma cauttham bhāsa-jātam.
2.4.1.771 (S.I, p.67)

The passage recurs in the third Aṅga: Sthāna 4.1.297 (S.I, p.223).

SŪTRAKṚTA

tahā giraṃ samārabha atthi puṇṇaṃ ti no vae /
ahavā n' atthi puṇṇaṃ ti eva eyaṃ maha-bbhayaṃ // (vs.513)

..... tamhā atthi tti no vae // (vs.514)

..... tamhā n' atthi tti no vae // (vs.515)

duhao vi te na bhāsanti, atthi vā n' atthi vā puṇo / (vs.517)

1.11 (S.I, p.126)

..... sattā sannino huccā a-sannino honti,
a-sannino huccā sannino honti,
 hoccā sanni aduvā a-sanni, ...

a-sanni-kāyāo vā sanni-kāe saṃkamanti,
sanni-kāyāo vā a-sanni-kāyaṃ saṃkamanti,
sanni-kāyāo vā sanni-kāyaṃ saṃkamanti,
a-sanni-kāyāo vā a-sanni-kāyaṃ saṃkamanti.

2.4.709 (S.I, p.168)

STHĀNA

jad atthi ṇaṃ loe taṃ savvaṃ du-paḍoāraṃ, taṃ jahā:-

jīvā c' eva a-jīvā c' eva.

sa-joniyā c' eva a-joniyā c' eva.

sāsaya c' eva a-sāsaya c' eva.

2.1.80 (S.I, p.185)

duvihe sadde pa(nnatte), taṃ (jahā):-

bhāsā-sadde c' eva no-bhāsā-sadde c' eva.

bhāsā-sadde duvihe pa(nnatte), taṃ (jahā):-

akkhara-sambaddhe c' eva no-akkhara-sambaddhe c' eva

no-bhāsā-sadde duvihe pa(nnatte), taṃ (jahā):-

āujja-sadde c' eva no-āujja-sadde c' eva.

2.3.117 (S.I, p.192)

tivihā neraiyā pa(nnattā), taṃ (jahā):-

kai-saṃciyā, a-kai-saṃciyā, avattavaga-saṃciyā.

3.1.165 (S.I, p.203)

tao purisa-jāyā pa(nnattā) [taṃ jahā:] -

su-maṇe, duṃ-maṇe, no-su-maṇe no-duṃ-maṇe.

tao purisa-jāyā pa(nnattā) [taṃ jahā:] -
 gantāṇāṃ ege su-maṇe bhavai,
 gantāṇāṃ ege duṃ-maṇe bhavai,
 gantāṇāṃ ege no-su-maṇe no-duṃ-maṇe bhavai.

3.2.212 (S.I, p.210)

Compare Ācāra 2.3.2.735 (S.I, p.62).

tivihā savva-jīvā pa(nnattā), taṃ (jahā):-
samma-ditṭhī, miccha-ditṭhī, samma-miccha-ditṭhī ya.
 ahavā tivihā savva-jīvā pa(nnattā), taṃ (jahā):-
pajjattagā, a-pajjattagā, no-pajjattagā no-a-pajjattagā.

3.2.214 (S.I, pp.210-211)

cattāri vatthā pa(nnattā), taṃ (jahā):-
suddhe nāma-m-egē suddhe,
suddhe nāma-m-egē a-suddhe,
a-suddhe nāma-m-egē suddhe,
a-suddhe nāma-m-egē a-suddhe.

evāṃ eva cattāri purisa-jāyā pa(nnattā), taṃ (jahā):-
suddhe nāma-m-egē suddhe,
cau-bhaṅgo.

4.1.298 (S.I, p.223)

cattāri rukkhā pa(nnattā), taṃ (jahā):-
unnae nāma-m-egē unnae,
unnae nāma-m-egē paṇae,
paṇae nāma-m-egē unnae,
paṇae nāma-m-egē paṇae.

4.1.295 (S.I, p.222)

cattāri seṇāo (pannattāo), taṃ (jahā):-
jaittā nāma-m-egā no parājiniṭṭā
parājiniṭṭā nāma-m-egā no jaittā,
egā jaittā vi parājiniṭṭā vi,
egā no jaittā no parājiniṭṭā.

jaittā nāma-m-egā jayai,
jaittā nāma-m-egā parājiniṭṭai,
parājiniṭṭā nāma-m-egā jayai,
parājiniṭṭā nāma-m-egā parājiniṭṭai.

4.2.365 (S.I, p.233)

cattāri purisa-jāyā pa(nnattā), taṃ (jahā):-

udiōdie nāma-m-ege,

udiy'-atthamie nāma-m-ege,

atthamiōdie nāma-m-ege,

atthamiy'-atthamie nāma-m-ege.

4.3.391 (S.I, p.240)

ahavā heū cauvihe pa(nnatte) [taṃ jahā:] -

atthittaṃ atthi, so heū,

atthittaṃ n' atthi, so heū,

n' atthittaṃ atthi, so heū,

n' atthittaṃ n' atthi, so heū.

4.3.430 (S.I, p.247)

ahavā cauviḥā savva-jīvā pa(nnattā), taṃ (jahā):-

saṃjayā, a-saṃjayā, saṃjayāsaṃjayā, no-saṃjayā no-a-saṃjayā.

4.4.465 (S.I, p.253)

BHAGAVATĪ

"sattame ṇaṃ, bhante, ovās'-antare kiṃ gurue, lahue, guruya-lahue, a-guruya-lahue?" "Goyamā, no gurue, no lahue, no guruya-lahue. a-guruya-lahue."

1.9.73 (S.I, p.410)

"Goyamā,

jassa daviy'-āyā tassa kasāy'-āyā siya atthi siya n' atthi.

jassa puṇa kasāy'-āyā tassa daviy'-āyā niyamaṃ atthi."

12.10.466 (S.I, p.672)

For Bhagavatī 12.10.466/468 refer to DELEU pp.191-92 (XII 10¹⁻³).

"Goyamā, Rayanappabhā-pudhavī siya āyā, siya no āyā, siya avattavvaṃ. āyā i ya no āyā i ya."

12.10.468 (S.I, p.673)

"Goyamā, du-paesie khandhe

1 siya āyā,

2 siya no āyā,

3 siya avattavvaṃ āyā i ya no āyā i ya,

4 siya āyā ya no āyā ya,

5 siya āyā ya avattavvaṃ āyā i ya no āyā i ya,

6 siya no āyā ya avattavvaṃ āyā i ya no āyā i ya."

12.10.468 (S.I, p.673)

"Goyamā, ti-paesie khandhe

1 siya āyā,

2 siya no āyā,

3 siya avattavvaṃ āyā i ya no āyā i ya,

4 siya āyā ya no āyā ya,

siya āyā ya no āyāo (!) ya,

siya āyāo ya no āyā ya,

5 siya āyā ya avattavvaṃ āyā i ya no āyā i ya,

siya āyā ya avattavvāiṃ āyāo ya no āyāo ya,

siya āyāo ya avattavvaṃ āyā i ya no āyā i ya,

6 siya no āyā ya avattavvaṃ āyā i ya no āyā i ya,

siya no āyā ya avattavvāiṃ āyāo ya no āyāo ya,

siya no āyāo ya avattavvaṃ āyā i ya no āyā i ya,

7 siya āyā ya no āyā ya avattavvaṃ āyā i ya no āyā i ya."

12.10.468 (S.I, p.674)

INDOLOGIA BEROLINENSIS

- Band 1 Monika Jordan-Horstmann: Sadani, A Bhojpuri Dialect Spoken in Chotanagpur. Otto Harrassowitz, Wiesbaden 1969.

- Band 2 Otto Werner: Spektralanalytische und metallurgische Untersuchungen an indischen Bronzen. 1972.

- Band 3 Martin Pfeiffer: Elements of Kurukh Historical Phonology. 1972.

- Band 4 Chandrabhal Tripathi: Catalogue of the Jaina Manuscripts at Strasbourg. 1975.

- Band 5 Bansidhar Bhatt: The Canonical Nikṣepa, Studies in Jaina Dialectics. 1977.

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Pt. D.D. MALVANIA, Ahmedabad (Sambodhi, Ahmedabad 1980)

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(personal communication)

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