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DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

K. V. Abhyankar

DASAVEALIYA SUTTA

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(दशवैकालिकसुत्तम्)

**Critically edited
with introduction, notes and translation.**

BY

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AHMEDABAD.

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PREFACE.

(to the First Edition).

The chief aim of this edition of the Daśavaikālika Sūtra is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript-copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the Dehlā Upāśraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar, and some typical oldest manuscripts at the Dehlā Upāśraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāśraya, which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat, (*i. e.* 1586 A. D. or thereabout) as the date of its being written; the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1513 Samvat as their dates, while the oldest of the Dehlā Upāśraya copies go back to Samvat fifteenth century. The text of the Niryukti is based upon two manuscript copies of the Dehlā Upāśraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sūtra available and they have also been consulted, the Āgama-daya Samiti edition with Haribhadrasūri's commentary, Dr. Jivaraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla-

tion into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Āgamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary *viz.* the Niryukti of Bhadrabāhu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadrācārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarāti glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadrāsūri's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head *viz.* the various Āṅga books.

March 1, 1932.

K. V. Abhyankar.

Preface to the Second Edition.

The Second Edition is prepared with a few necessary additions and alterations. The Niryukti is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1938.

K. V. Abhyankar.

INTRODUCTION.

1. The Daśavaikālika Sūtra is one of the four Mūlasūtras of the Jaina Āgama or Siddhānta (canonical books) which is made up of eleven Aṅga Sūtras excluding the Ditṭhivāya (believed to be the 12th Aṅga which is no longer extant), 12 Upāṅga Sūtras, 10 Painṇā Sūtras (miscellaneous texts), 6 Cheda Sūtras, 4 Mūla Sūtras and 2 Chūlikā (or appendix) Sūtras. The Aṅga Sūtras form the most important portion of the Canon. The First Aṅga Sūtra viz. the Ācārāṅga Sūtra gives strict rules and regulations about the behaviour of the monk. The other Aṅga Sūtras state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The Upāṅga Sūtras are subsidiary to the Aṅga Sūtras, and, as their name signifies, they form good explanatory and illustrative glosses on the Aṅga Sūtras. Although the connection of the Upāṅga Sūtras with the Aṅga Sūtras might be only nominal, each one of them is cited as connected with an Aṅga Sūtra. The ten Painṇā Sūtras discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six Cheda Sūtras discuss the behaviour of the monks citing the various prohibitions and expiations. The four Mūla Sūtras—Uttarādhyayana, Āvaśyaka, Daśavaikālika and Piṇḍaniryukti—discuss mainly the conduct of the Ascetics; while the Chūlikā Sūtras discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

2. The origin of the Daśavaikālika Sūtra is traditionally given in a very interesting way. Sejjambhava is said to have been the author of the book, and, as stated in the first note on Chapter I (Notes pages 1-2) the book, in fact, is said to have been an extract-in-brief from the whole Canon. It defines monkhood, its strict observance and the glorious fruit resulting there-from. It was composed originally for the purpose of enlightening the boy-sage Maṇaga within a short period of six months at the end of which he was to die. Sejjambhava was the pupil of Prabhava, who in turn was the pupil of Jambu, the pupil of Sudharma, Mahāvira's pupil. This order of the spiritual genealogy shows that the Daśavaikālika Sūtra was composed by Sejjambhava 75 or 80 years after Mahāvira's time and it could consequently be a faithful epitome giving the gist of the Āgama teaching which was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations.

3. A critical analysis of the contents of the Sūtra would show that the Sūtra enunciates the noblest principles of the Jain Faith which emphasizes with equal force right knowledge and right conduct as its constituents. The first chapter states that Religion consists of three things :—non-violence, self-restraint and penance. We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful Karma-Pudgalas ; and, to find out and to lay down the right path to clarify the souls of the Karma-impurity form the aim and object respectively of every philosophy and religion. The work of clarification is two-fold (i) by stopping the further influx of Karma, and (ii) by destroying or removing the dirt of Karma that has already entered. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part.

4. The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next; and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk.

5. In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism, howsoever small or great it might be. The monk is to eat only those things where there exists no life of any kind; so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz. the abandonment of night-meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6. The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms; it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms.

7. The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks". The monk is asked to take a strict care of eighteen points which include the six vows, the six groups of living organisms, and the six actions which are highly improper for a monk.

8. The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind, absolute harmlessness in talk would require an

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extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9. The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being required no special effort to be made for it.

10. The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win positively this battle of worldly life and secure Liberation. Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character.

11. The last chapter defines in as clearest terms as possible one, who is a real monk, by summarizing the main teaching of all the preceding chapters. The features are arranged in a graded order. Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk.

12. The two Chūlikās or appendix chapters form a fitting crown to the teaching of the Sūtra. They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, insults and indignities cares and anxieties are boundless and unimaginable. The monk should bear in mind a few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss.

13. As can be seen from the analysis of the contents given above, the Daśāvaikālika Sūtra is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance; and, a monk, who has such a conduct, is the real monk.

14. The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner. Individually taken, the thoughts form very excellent moral or philosophical precepts. In the second chapter stanza 5, the author states—"mortify yourself, give up delicacy, overcome desires and know that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungent, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghee and honey." Again in Ch. VIII St. 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion"; or in St. 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quitted his home." So also in Ch. XII St. 16 the author says "the self should always be protected with all the senses kept well within bounds; if unprotected, the soul moves within the circle of transmigration, if well-protected, the soul becomes free from misery." All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner.

15. Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina. Thus, the gist of the fourth chapter can be stated in a philosophical language as follows:—Life is observed in all things that show movement and growth which in fact form its logical mark. It is seen to exist not only in living bodies but in earth, water, fire, air and plants too. It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as '*acitta*' which become permissible to

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16. There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27).

17. A close inspection of the contents of the Daśavaikālika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvira or they were composed by the Gaṇadharas along with the twelve Aṅga books, it is certain that the other portion of the Canon which includes the Daśavaikālika Sūtra was composed after the Aṅgas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

to the several books of the canon in the two or three councils that were held much later after their composition, the last of such councils being held at Valābhipura in Kathiawar under the presidentship of Devardhigaṇi 980 years after Mahāvira.

18. The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Uttarādhyayana, the authorship of the book ascribed by tradition to Mahāvira, as also the presence of Niryukti (gloss) on the Sūtra by Bhadrabāhu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 75 or 80 years after Mahāvira. The mention of several technical terms (Cf. Ch. III St. 11) without any line of explanation, the concise and yet exhaustive mention of several items in the different topics (vide अ३ सुहुमाई० VIII. 13 ; दस अ३ य० VI. 7), the reference to Mahāvira at the beginning of the fourth chapter and lastly the considerations of metre go to corroborate the same date. The two Chūlikās or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrasūri has rightly observed it.

19. The book is written in a style not much different from that of the Sūtras. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is the striking peculiarity of the style; many forms such as विज्जं, जाणं and the like—in the Nom. Sing. are freely used as in the Ācārāṅga and the Sūtrakṛtāṅga Sūtras; many forms such as वयसा, कायसा, जोगसा etc. are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit forms. Instances of omissions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Sejjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son; and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेजालिय or वैकालिक, of दस or दश (ten chapters). The Sage Sejjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the nasal म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for म् and vice-versa as also the endings इज्जा or एज्जा, अंति or एंति, एण or एणं, एहि or एहिं, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anuṣṭub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitāliya metre.

20. There is not a large variety of metres seen in the book. The general metre is the Anuṣṭub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being long is generally observed although there are noticed not a few exceptions to it. The instances of pure Āryā metre are very few in the book, their total number not exceeding ten. It is found that here and there a foot of Āryā is noticed in the Anuṣṭub Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end in other chapters and the appendices. Although these metres apparently show a large variety, they can be brought under one common head *viz.* the old **Vaitāliya metre** of the Pāli and Ardha-Māgadhī Sūtras which represents a stage midway between the Vedic त्रिष्टुप् and जगती on the one hand and the Classical जाति (इन्द्रवज्रा, उपेन्द्रवज्रा and वंशस्थ) and वैतालीय on the other. (For details on this point, see article on "dissertation on an old metre etc." Gujarat College Magazine No. 31 of February 1931).

21. The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition —, —,) generally at the end of the foot, but sometimes in the middle of the foot also. The number of letters is immaterial in this old Vaitāliya; it is the number of syllabic instants and the pair of determinants that determine this metre. Each odd foot is generally divided into three parts of 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end. To analyse very briefly—stanzas 1 to 13 of the tenth chapter present the regular Vaitāliya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants and a long letter at the end of each foot. Stanzas V-1. 97 and V-2. 50 have one

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vaitāliya of 18 syllabic instants in each foot or they may be called Jāti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are :—VI. 68-69 ; VII. 42, 52, 54-57 ; VIII. 40, 41, 62-64 ; IX-I. 1-17 ; IX-2. 1, 22, 23 ; IX-3. 1-15 ; IX-4. 10, 12-14 ; X. 14-21 App. 1. 11-18 and App. 2. 5-16.

22. Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarāṭi is available. The निर्युक्ति of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of हरिभद्रसूरी comes next which is very exhaustive and scholarly being a commentary on the text and Nir्यukti both. Besides these two commentaries, there are also available in manuscript copies the Laghuṭikā of Sumatisūri, the Śabdārthavṛtti of Samaya-sundara, the Chūrṇi in Prākṛit, the Avacūri in Sanskrit and Bālāvabodha in Gujarāṭi. There are also noticed commentaries by Trilokācārya, Jñānasāgara and his pupil which bear no titles. The manuscripts of Chūrṇi and Nir्यukti are few, while those of the bare text or the text with the Avacūri or of the text with the Gujarāṭi gloss are more numerous, there being more than 20 of each in the Dehlā Upāśraya alone.

23. The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. ३ belonging to Dosabhai

Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by इज्जा and आत्मनेपद endings. There is no date given and there are not written the Chūlikās. Ms. क of Jesalmere (dated Saṃvat 1643, Friday Āṣāḍha Śuddha 5) with बालवबोध in Gujarāṭi written by Rājahamṣa Mahopādhyāya, the pupil of the जिनराजसूरि of खरतरगच्छ, was selected to represent the northern Mss. The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment. It has got no Chūlikās written. Ms. ख is also an old manuscript (dated Saṃvat 1653, Sunday Bhādrapad Vad 1) stated to be written at Stambhatīrtha (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. ग with दीपिका in Sanskrit is slightly different from ख. Ms. घ was chosen to represent the manuscripts at the Bhandarkar Oriental research Institute, Poona. It bears Saṃvat 1515 and Śaka 1377 as its date. The discrepancy between the Śaka and the Saṃvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे श्रावण शुद्ध ७ सोमदिने लिखितं found at the end. It has the Chūlikās at the end; and a Sanskrit gloss. Two other Mss. at the Institute bear Saṃvat 1492 and 1663 as their dates while the others bear no date. Ms. च represents the Ahmedabad collection at the Dehlā Upāśraya, which appears to be very old although no date is given therein. It is a very reliable manuscript which has got the two Chūlikās. It is the Ms. च on which the present edition has been mainly based.

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March 1st 1932.

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॥ दसवेआलियसुत्तं ॥

॥ पढममज्झयणं ॥

धम्मो मंगलमुक्किट्टं^१ अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥ १ ॥
जहा दुमस्स पुप्फेसु भमरो^२ आवियई रसं ।
न य पुप्फं किलामेइ सो^३ य पीणेइ अप्पयं ॥ २ ॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो ।
विहंगमा^४ व पुप्फेसु दाणभत्तेसणे रया ॥ ३ ॥
वरं च विर्त्ति लब्भामो न य कोइ उवहम्मइ ।
अहागडेसु^५ रीयन्ति पुप्फेसु भमरा जहा ॥ ४ ॥
महुकारसमा बुद्धा जे भवन्ति अणिसिया ॥
नाणापिण्डरया दन्ता तेण वुच्चन्ति साहुणो ॥ ५ ॥ त्ति बेमि ॥
॥ पढमं दुमपुप्फियज्झयणं समत्तं ॥

॥ बीयमज्झयणं ॥

कहं नु कुज्जा सामण्णं जो कामे न निवारए ।
पए पए विसीयंतो संकप्पस्स वसं गओ ॥ १ ॥
वत्थगन्धमलंकारं^६ इत्थीओ सयणाणि य ।
अच्छन्दा जे न भुंजन्ति न से चाइ त्ति वुच्चइ ॥ २ ॥
जे य कन्ते पिए भोए लद्धे^७ वि पिठिकुव्वइ ।
साहीणे चयई भोए से हु चाइ त्ति वुच्चइ ॥ ३ ॥

१ क. ख. मुक्कट्टं. २ क. ख. ग. घ. च आवियइ. ३ ख. सो य पीणेइ.
४ ख. इव पुप्फेसु. ५ अ. क. रीयते. ६ अ. ख. इत्थिओ. ७ ख. ग. घ. विप्पिट्ठि.
क. विप्पिट्ठि.

'समाइ पेहाइ परिव्वयन्तो
 सिथा मणो ^१निस्सरइ बहिद्धा ।
 “न सा महं नो वि अहं पि तीसे”
 इच्चेव ताओ ^३विणएज्ज रागं ॥ ४ ॥
 आयावयाही, चय ^४सोअमल्लं,
 कामे कमाही, ^५कमियं खु दुक्खं ।
 छिन्दाहि दोसं, विणएज्ज रागं,
 एवं सुही ^६होहिसि संपराए ॥ ५ ॥
 पक्खन्दे जलियं ^७जोइं धूमकेउं दुरासयं ।
 'नेच्छंति वन्तयं भोत्तुं कुले जाया अगन्धणे ॥ ६ ॥
 धिरत्थु ते जसोकामी जो तं जीवियकारणा ।
 वन्तं इच्छसि आवेउं ! सेयं ते मरणं भवे ॥ ७ ॥
 अहं च भोगरायस्स तं च सि अन्धगवण्हिणो ।
 मा कुले गन्धणा होमो, संजमं निहुओ चर ॥ ८ ॥
 जइ तं काहिसि भावं जा जा ^९दिच्छसि नारिओ ।
^{१०}वायाविद्धो व्व हडो अट्ठियप्पा भविस्ससि ॥ ९ ॥
 तीसे सो वयणं सोच्चा ^{११}संजयाए सुभासियं ।
 अंकुसेण जहा नागो धम्मे संपडिवाइओ ॥ १० ॥
 एवं करेन्ति संबुद्धा पण्डिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु जहा से ^{१२}पुरिसोत्तिमे ॥ ११ ॥ त्ति वेमि ॥
 ॥ वीयं सामण्णपुव्वयज्झयणं समत्तं ॥

॥ तइयमज्झयणं ॥

संजमे सुट्ठियप्पाणं विप्पमुक्काण ताइणं ।

तेसिमेयमणाइणं निग्गन्थाण महेसिणं ॥ १ ॥

१ स. च. समाए पेहाए. २ च. नीसरइ; स. निस्सरइ. ३ स. विणएज्ज.
 ४ अ. क. स. सोगमल्लं. ५ क. कमियं. ६ स. होहि सुसंपराए. ७ क. जोयं धूमकेयं.
 ८ अ. स. घ. निच्छंति. ९ अ. क. दिच्छसि. १० अ. स. विधुव्व हडो. ११ स.
 संजइ; घ. संजयाइ. १२ अ. क. स. पुरिसुत्तमो.

उद्देसियं कीयगडं नियागं अभिहडाणि य ।
 राइभत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
 सन्निही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 संवाहणं ^१दन्तपहोवणा य संपुच्छणं देहपलोयणा य ॥ ३ ॥
^२अट्ठावय नालीए छत्तस्स य धारणट्ठाए ।
^३तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥ ४ ॥
^४सेज्जायरपिण्डं च आसन्दी पलियङ्कए ।
 गिहन्तरनिसेज्जा य गायस्सुव्वट्ठणाणि य ॥ ५ ॥
 गिहिणो वेयावडियं जा य आजीववित्तिया ^५ ।
 तत्तानिव्वुडभोइत्तं ^६आउरस्सरणाणि य ॥ ६ ॥
 मूलए सिङ्गवेरे य उच्छुखंडे अनिव्वुडे ।
 कन्दे मूले य सच्चित्ते फले बीए य आमए ॥ ७ ॥
 सोवच्चले सिन्धवे लोणे ^७रोमालोणे य आमए ।
 सामुद्दे पंसुखारे य कालालोणे य आमए ॥ ८ ॥
 धूवणेत्ति वमणे य बत्थीकम्माविरेयणे ।
 अञ्जणे ^८दन्तवण्णे य गायब्भङ्गविभूसणे ॥ ९ ॥
 सव्वमेयमणाइणं निग्गन्थाण महेसिणं ।
 संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥
 पञ्चासवपरिन्नाया तिगुत्ता छसु संजया ।
 पञ्चनिग्गहणा धीरा निग्गन्था उज्जुदंसिणो ॥ ११ ॥
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
^९वासासु पडिसंलीणा संजया सुसमाहिया ॥ १२ ॥
 परीसहरिऊदन्ता धुयमोहा जिइन्दिया ।
 सव्वदुक्खप्पहीणट्ठा पक्कमन्ति महेसिणो ॥ १३ ॥
 दुक्कराई ^{१०}करेत्ताणं दुसहाईं सहेत्तु य ।
 के ^{११}इत्थ देवलोगेसु केइ सिज्झान्ति नीरया ॥ १४ ॥

१ अ. दंतपहोवणो य संपुच्छणं. २ अ. क. ग. अट्ठावए य नालीए.
 ३ स. तिगिच्छं. ४ स. सिज्जायर. ५ अ. क. ग. ० वत्तिया. ६ अ. घ. भाइत्तं.
 ७ अ. घ. रूमालोणे. ८ अ. दंतकट्ठे. ९ च. वासासु प्पडि. १० स. घ. करित्ता.
 ११ अ. ग. एत्थ.

खवित्ता पुव्वकम्माइं संजमेण तवेण य ।

सिद्धिमग्गमणुप्पत्ता ताइणो परिनिव्वुड ॥ १५ ॥ त्ति बेमि ॥

॥ तइयं खुड्डियायारकहज्झयणं समत्तं ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु छज्जी-
वणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया
सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ॥

कयरा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती ॥

इमा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती । तं जहा । पुढविकाइया; आउका-
इया; तेउकाइया; वाउकाइया; वणस्सइकाइया; तसकाइया ॥

पुढवी ^१चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ
सत्थपरिणएणं । आउ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं । तेउ चित्तमन्तमक्खाया अणेगजीवा पुढो-
सत्ता अन्नत्थ सत्थपरिणएणं । वाउ चित्तमन्तमक्खाया अणेगजीवा
पुढोसत्ता अन्नत्थ सत्थपरिणएणं । वणस्सई चित्तमन्तमक्खाया
अणेगजीवा पुढोसत्ता अन्नत्थ ^२सत्थपरिणएणं । तं जहा । अग्गवीया
मूलवीया पोरेवीया खन्धवीया बीयरुहा संमुच्छिमा तणलया
वणस्सइकाइया सबीया चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं ॥

से जे पुण इमे अणेगे बहवे तसा पाणा तं जहा । अण्डया
पोयया जराउया रसया ^३संसेयया संमुच्छिमा उब्बिभया उववाइया

१ क. घ. च. चित्तमंतक्खाया. २ अ. सत्थपरिणएणं । तस चित्तमंतम-
क्खाया...तं जहा । ३ अ. क. ख. ग. संसेइमा.

जेसिं^१ केसिं चि पाणाणं अभिक्कन्तं पडिक्कन्तं संकुचियं पसारियं रुयं भंतं तसियं पलाइयं आगइगइविच्चाया जे य कीडपयंगा जा य कुन्थुपिवीलिया सव्वे बेइंदिया सव्वे तेइंदिया सव्वे चउरिंदिया सव्वे पंचिंदिया सव्वे तिरिक्खजोणिया सव्वे नेरइया सव्वे मणुया सव्वे देवा सव्वे पाणा^२ परमाहम्मिया । एसो खलु छट्ठो जीव-निकायो “तसकायो” ति पवुच्चइ ॥

इच्चेसिं छण्हं जीवनिकायाणं नेव सयं दंडं समारंभिज्जा, नेवन्नेहिं दंडं समारंभाविज्जा, दंडं समारम्भन्ते वि अन्ने न^३ सम-णुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं^४ वायाए काएणं न करेमि न कारवेमि^५ करेन्तं पि अन्नं न समणुजाणामि तस्स भन्ते पडिक्कमामि निंदामि^६ गरिहामि अप्पाणं वोसिरामि ॥

पढभे भन्ते महव्वए पाणाइवायाओ वेरमणं । सव्वं भन्ते पाणाइवायं पच्चक्खामि, से सुहुमं वा बायरं वा तसं वा थावरं वा । नेव सयं पाणे अइवाएज्जा, नेवन्नेहिं पाणे अइवायावेज्जा पाणे अइवायंते वि अन्ने न^७ समणुजाणामि जावज्जीवाए तिविहं तिवि-हेणं मणेणं^८ वायाए काएणं न करेमि न कारवेमि^९ करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि^{१०} गरिहामि अप्पाणं वोसिरामि; पढभे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमणं । सव्वं भन्ते मुसावायं पच्चक्खामि से कोहा वा लोहा वा भया वा नेव सयं मुसं वएज्जा नेवन्नेहिं मुसं वायावेज्जा मुसं वयन्ते वि अन्ने न^{११} समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं^{१२} वायाए काएणं न करेमि न कारवेमि^{१३} करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि^{१४} गरिहामि अप्पाणं वोसिरामि; दोच्चे भन्ते मह-व्वए उवट्ठिओ मि । सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

१ च. किसिं चि. २ च. परमाहम्मिया; क परमाहम्मी स एसो. ३ क. घ. समणुजाणिज्जा. ४ अ. वयाए. ५ च. करितं पि. ६ च. गरहामि. ७ क. घ. समणुजाणिज्जा. ८ अ. वयाए. ९ च. करितं पि. १० च. गरहामि. ११ क. घ. समणुजाणिज्जा १२ अ. वयाए. १३ च. करितं पि. १४ च. गरहामि.

अहावरे तच्चे भन्ते महव्वए अदिच्चादाणाओ वेरमणं । सव्वं भन्ते अदिच्चादाणं पच्चक्खामि से गामे वा नयरे वा रणे वा अप्पं वा बहू वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं अदिच्चं गिण्हेज्जा, नेवन्नेहिं अदिच्चं गिण्हावेज्जा, अदिच्चं गिण्हन्ते वि अच्चे न ^१समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं पि अच्चं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि ^४गरिहामि अप्पाणं वोसिरामि; तच्चे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ अदिच्चादाणाओ वेरमणं ॥ ३ ॥

अहावरे चउत्थे भन्ते महव्वए मेहुणाओ वेरमणं । सव्वं भन्ते मेहुणं पच्चक्खामि से दिव्वं वा माणुसं वा तिरिक्खजोणियं वा नेव सयं मेहुणं सेवेज्जा, नेवच्चेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अच्चे न ^१समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं पि अच्चं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि ^४गरिहामि अप्पाणं वोसिरामि चउत्थे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

अहावरे पञ्चमे भन्ते महव्वए परिग्गहाओ वेरमणं । सव्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा बहू वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं परिग्गहं परिगेण्हेज्जा, नेवन्नेहिं परिग्गहं परिगेण्हावेज्जा, परिग्गहं परिगेण्हन्ते वि अच्चे न ^१समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं पि अच्चं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि पञ्चमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहावरे छट्ठे भन्ते वए राइभोयणाओ वेरमणं । सव्वं भन्ते राइभोयणं पच्चक्खामि से असणं वा पाणं वा खाइमं वा साइमं वा नेव सयं ^१राइं भुंजेज्जा, नेवन्नेहिं राइं भुजावेज्जा

१ क. घ. समणुजाणिज्जा. २. अ. वयाए. ३ च. करिंतं पि. ४ च. गरहामि.

राइं भुंजंते वि अन्ने न ^१समणुजाणामि जावज्जीवाए तिविहं
तिविहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं
पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि
^४गरिहामि अप्पाणं वोसिरामि ^५छट्ठे भन्ते वए उवट्ठिओ मि ।
सन्वाओ राइभोयणाओ वेरमणं ॥

इच्चेयाइं पञ्च महव्वयाइं राइभोयणवेरमणछट्ठाइं अत्त-
हियट्ठयाए उवसंपज्जित्ताणं विहरामि ॥ ६ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से पुढविं वा भित्तिं वा सिलं
वा लेलुं वा ससरक्खं वा कायं ससरक्खं वा वत्थं हत्थेण वा
पाएण वा कट्ठेण वा ^६किलिंचेण वा अङ्गुलियाए वा ^७सिला-
गाए वा सिलागहत्थेण वा नालिहेज्जा न विलिहेज्जा न
घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न
घट्टावेज्जा न भिन्दावेज्जा, अन्नं आलिहन्तं वा विलिहन्तं
वा घट्टन्तं वा भिन्दन्तं वा न ^१समणुजाणामि जावज्जीवाए
तिविहं तिविहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि
^३करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
निन्दामि ^४गरिहामि अप्पाणं वोसिरामि ॥ ७ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से उदगं वा ओसं वा हिमं वा
^८महियं वा करगं वा हरतणुगं वा सुद्धोदगं वा उदउल्लं वा
कायं उदओल्लं वा वत्थं सासिणिद्धं वा कायं ससिणिद्धं वा
वत्थं नामुसेज्जा न संफुसेज्जा न आवीलेज्जा न पवीलेज्जा
न अक्खोडेज्जा न पक्खोडेज्जा ^९न आयावेज्जा न पयावेज्जा,
अन्नं नामुसावेज्जा न संफुसावेज्जा ^{१०}न आवीलावेज्जा न

१ क. घ. समणुजाणिज्जा. २ अ. वयाए. ३ च. करितं पि. ४ च. गरिहामि.

५. स. छट्ठे वए. ६ अ. स. घ. कलिंचेण. ७ अ. स. च. सिलागाए वा सिलाग.

८ च. महिगं वा. ९ अ. च. नावीलेज्जा. १० च. नायावेज्जा. ११ च. नावीलावेज्जा.

पवीलावेज्जा न अक्खोडावेज्जा न पक्खोडावेज्जा न आया-
वेज्जा न पयावेज्जा, अन्नं आमुसन्तं वा संफुसन्तं वा आवी-
लेन्तं वा पवीलेन्तं वा अक्खोडेन्तं वा पक्खोडेन्तं वा आया-
वेन्तं वा पयावेन्तं वा न ^१समणुजाणामि, जावज्जीवाए तिविहं
तिविहेणं मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं
पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि
गरिहामि अप्पाणं वोसिरामि ॥ ८ ॥

६०० से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से अगणिं वा ^२इङ्गलं वा
^३मुम्मुरं वा अर्च्चि वा जालं वा अलायं वा ^४सुद्धागणिं वा
उक्कं वा न उंजेज्जा ^५न घट्टेज्जा न उज्जालेज्जा न निव्वा-
वेज्जा, अन्नं न उंजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न
निव्वावेज्जा, अन्नं उंजंतं वा घट्टंतं वा उज्जालंतं वा निव्वा-
वंतं वा न ^६समणुजाणामि जावज्जीवाए तिविहं तिविहेणं
मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं पि अन्नं
न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि गरि-
हामि अप्पाणं वोसिरामि ॥ ९ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से सिएण वा विहुयणेण वा
तालियंटेण वा पत्तेण वा पत्तभङ्गेण वा साहाए वा साहा-
भङ्गेण वा ^७पिहुणेण वा पिहुणहत्थेण वा चेलेण वा चेल-
कणेण वा हत्थेण वा मुहेण वा अप्पणो वा कायं बाहिरं
वा वि पोग्गलं न ^८फूमेज्जा, न वीएज्जा अन्नं न फूमावेज्जा
अन्नं फूमन्तं वा वीयन्तं वा न ^९समणुजाणामि जावज्जी-
वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करोमि न

१ क. च. समणुजाणिज्जा. २ ख. इंगालिं. ३ अ. मुम्मरं. ४ क. सुद्धागणियं.
५ घ. न घट्टिज्जा न भिदिज्जा न उज्जालिज्जा न पज्जालिज्जा न निव्वाविज्जा.
६ क. घ. समणुजाणिज्जा. ७ च. गरहामि. ८ च. पेट्टणेण वा. ९ ग. घ. फुमेज्जा;
ख. फुंसिज्जा. १० क. घ. समणुजाणिज्जा.

कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से बीएसु वा बीयपइठेसु वा
रूढेसु वा रूढपइठेसु वा जाएसु वा जायपइठेसु वा हरिएसु
वा हरियपइठेसु वा छिन्नेसु वा छिन्नपइठेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सिएसु वा न गच्छेज्जा न
चिट्ठेज्जा न निसीएज्जा न तुयट्ठेज्जा, अन्नं न गच्छावेज्जा
न चिट्ठावेज्जा न निसीयावेज्जा न तुयट्ठावेज्जा, अन्नं गच्छन्तं
वा चिट्ठंतं वा निसीयन्तं वा तुयट्ठन्तं वा न समणुजाणामि
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न
करोमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स
भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से कीडं वा पयंगं वा कुन्थुं
वा पिवीलियं वा हत्थांसि वा पायंसि वा बाहुंसि वा
ऊरुंसि वा उदरंसि वा सीसंसि वा वत्थांसि वा पडिग्ग-
हंसि वा रयहरणंसि वा गोच्छंसि वा उडुगंसि वा दण्ड-
गंसि वा पीढगंसि वा फलहंसि वा सेज्जंसि वा संथार-
गंसि वा अन्नयरंसि वा तहप्पगारे उवगरणजाए तओ संज-
यामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय एगन्ते
अवणेज्जा, नो णं संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ १ ॥

१ च. गरहामि. २ स. ऊरंसि वा. ३ स. वत्थांसि वा पायगंसि वा
रयहरणंसि वा कंबलंसि वा गुच्छंसि वा उडुयांसि वा दंडंसि वा; अ. वत्थांसि वा
पायपुंछणंसि वा रयहरणंसि वा कंबलंसि वा पडिग्गहंसि वा उडगंसि वा. ४ अ. क.
स. घ. एगन्तमवणमेज्जा.

^१अजयं चिट्ठमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ २ ॥
 अजयं आसमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ३ ॥
 अजयं सयमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ४ ॥
^२अजयं भुज्जमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ५ ॥
 अजयं भासमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ६ ॥
 कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ? ।
 कहं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ? ॥ ७ ॥
 जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए ।
 जयं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ॥ ८ ॥
 सव्वभूयप्पभूयस्स सम्मं भूयाइं पासओ ।
 पिहियासवस्स दन्तस्स पावं कम्मं न बन्धइ ॥ ९ ॥
 पढमं नाणं तओ दया, एवं चिट्ठइ सव्वसंजए ।
 अन्नाणी किं काही किं वा नाहिइ छेय पावगं ॥ १० ॥
^३सोच्चा जाणइ कल्लाणं सोच्चा जाणइ पावगं ।
 उभयं पि जाणइ सोच्चा जं छेयं तं समायरे ॥ ११ ॥
 जो जीवे वि न याणाइ अजीवे वि न याणइ ।
 जीवाजीवे अयाणंतो कह सो नाहीइ संजमं ॥ १२ ॥
 जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
 जीवाजीवे वियाणंतो सो हु नाही उ संजमं ॥ १३ ॥
 जया जीवमजीवे य दो वि एए वियाणइ ।
 तया गइं बहुविहं सव्वजीवाण जाणइ ॥ १४ ॥
 जया गइं बहुविहं सव्वजीवाण जाणइ ।
 तया पुण्णं च पावं च बंधं मोक्खं च जाणइ ॥ १५ ॥

१ अ. अयं श्लोको न दृश्यते; प्रायो लेखकप्रमादाद् भ्रष्टो भवेत्. २ अ.
 इमौ श्लोकौ व्युत्क्रमेण दृश्येते. ३ अ. क. च. नाही छेय. ४ ख. सेय. ५ ख. सुच्चा
 ६ क. ख. याणइ ७ च. याणइ ८ क. नाही य संजमं; च. नाही संजमं. ९ च.
 बंधमोक्खं च.

जया पुण्णं च पावं च बंधं मोक्खं च जाणह ।
 तथा ^१निव्विन्दए भोए जे दिव्वे जे य माणुसे ॥ १६ ॥
 जया निव्विन्दए भोए जे दिव्वे जे य माणुसे ।
 तथा चयइ ^२संभोगं सव्विभतरबाहिरं ॥ १७ ॥
 जया चयइ संभोगं सव्विभतरबाहिरं ।
 तथा मुण्डे भवित्ताणं ^३पव्वयइ अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताणं पव्वयइ अणगारियं ।
 तथा संवरमुक्कट्ठं धम्मं फासे अणुत्तरं ॥ १९ ॥
 जया संवरमुक्कट्ठं धम्मं फासे अणुत्तरं ।
 तथा धुणइ कम्मरयं अबोहिकलुसं कडं ॥ २० ॥
 जया धुणइ कम्मरयं अबोहिकलुसं कडं ।
 तथा सव्वत्तगं नाणं दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सव्वत्तगं नाणं दंसणं चाभिगच्छइ ।
 तथा लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा ^४जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ॥ २३ ॥
 जया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ।
 तथा कम्मं ^५खवित्ताणं सिद्धिं गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
 तथा लोगमत्थयत्थो सिद्धो ^६भवइ सासओ ॥ २५ ॥
 सुहसायगस्स समणस्स सायाउलगस्स निगामसाइस्स ।
 उच्छोलणापहाविस्स ^७दुलहा सोग्गइ तारिसगस्स ॥ २६ ॥
 तवोगुणपहाणस्स उज्जुमईखन्तिसंजमरयस्स ।
 परीसहे जिणन्तस्स सुलहा ^८सोग्गइ तारिसगस्स ॥ २७ ॥
 पच्छा वि ते पयाया खिप्पं गच्छन्ति अमरभवणाइं ।
 जेसिं ^९पियो तवो संजमो य खन्ती य बम्भचेरं च ॥ २८ ॥
 इच्चेयं छज्जीवणियं सम्महिट्ठो सया जए ।
^{१०}दुलहं लभित्तु सामम्णं कम्मुणा न विराहेज्जासि ॥ २९ ॥

॥ त्ति वेमि ॥

॥ चउत्थं छज्जीवणियज्झयणं समत्तं ॥

१ अ. निव्विदई. २ अ. संजोगे; क घ. संजोगं. ३ अ. क. ख ग. घ. पव्वयइ. ४ स. जोए. ५ च. खवेत्ताणं. ६ अ. क. घ. हवइ. ७ अ. क. स. द. पहाइस्स; ग. पहाविस्स. ८ च. सोग्गइ. ९ क. पियो. १० च. दुलमं.

॥ पंचममज्झयणं--पढमो उद्देसओ ॥

संपत्ते ^१भिक्षुकालम्मि असंभन्तो अमुच्छिओ ।
 इमेण कमजोगेण भत्तपाणं गवेसए ॥ १ ॥
 से गामे वा नयरे वा गोयरग्गओ मुणी ।
 चरे मन्दमणुव्विग्गो अव्वक्खित्तेण चेयसा ॥ २ ॥
 पुरओ जुगमायाए पेहमाणो महिं चरे ।
 वज्जेन्तो बीयहरियाइं पाणे य दगमाट्टियं ॥ ३ ॥
 ओवायं विसमं खाणुं विज्जलं परिवज्जए ।
 संकमेण न गच्छेज्जा विज्जमाणे ^२परक्कमे ॥ ४ ॥
 पवडन्ते व से तत्थ पक्खलन्ते व संजए ।
 हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥ ५ ॥
 तम्हा तेण न गच्छेज्जा संजए सुसमाहिए ।
 सइ अन्नेण मग्गेण जयमेव परक्कमे ॥ ६ ॥
 इङ्गालं छारियं रासिं तुसरासिं च गोमयं ।
 ससरक्खेहिं पाएहिं संजओ तं नइक्कमे ॥ ७ ॥
 न चरेज्ज वासे वासन्ते महियाए व पडन्तिए ।
 महावाए व वायन्ते तिरिच्छसंपाइमेसु वा ॥ ८ ॥
 न चरेज्ज ^३वेससामन्ते बंभचेरवसाणए^४ ।
 बंभयारिस्स दंतस्स होज्जा तत्थ विसोत्तिया ॥ ९ ॥
^५अणायणे चरंतस्स ^६संसग्गीए अभिक्खणं ।
 होज्जा वयाणं पीडा सामण्णम्मि य संसओ ॥ १० ॥
 तम्हा एयं वियाणित्ता दोसं ^७दुग्गइवट्ठणं ।
 वज्जए वेससामंतं मुणी ^८एगंतमास्सिए ॥ ११ ॥
 साणं ^९सूयं गाविं दित्तं गोणं हयं गयं ।
^{१०}संडिभं कलहं जुद्धं दूरओ परिवज्जए ॥ १२ ॥
 अणुण्णए नावणए अप्पहिट्ठे अणाउले ।
 इंदियाइं जहाभागं दमइत्ता मुणी चरे ॥ १३ ॥

१ स. भिक्षुकालम्मि. २ अ. परिक्रमे. ३ अ. वेसवासंते; ख. वेसवासंतं. ४ क.
 ग. वसाणए ५ अ. अणायणे; क अणाययण-चरंतस्स. ६ ख. संसग्गीइ. ७ च. दोग्गइ
 ८ अ. मासिए । ९ ग. घ. सूयं गाविं; अ. सूयइगाविं; ग. सूअगाविं. १० ख. घ. संडिभं.

दवदवस्स न गच्छेज्जा भासमाणो य गोयरे ।
 हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥ १४ ॥
 आलोयं थिग्गलं दारं सन्धिं दग्भवणाणि य ।
 चरंतो न विनिज्झाए संकट्ठाणं विवज्जए ॥ १५ ॥
 रत्तो गहवईणं च रहस्सारक्खियाण य ।
 संकिलेसकरं ठाणं दूरओ परिवज्जए ॥ १६ ॥
 पडिक्कुलं न पविसे मामगं परिवज्जए ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥ १७ ॥
 साणीपावारपिहियं अप्पणा नावपंगुरे ।
 कवाडं नो पणोल्लेज्जा ओग्गहंसि अजाइया ॥ १८ ॥
 गोयरग्गपविट्ठो उ वच्चमुत्तं न धारए ।
 ओगासं फासुयं नच्चा अणुन्नविय वोसिरे ॥ १९ ॥
 नीयदुवारं तमसं कोट्ठगं परिवज्जए ।
 अचक्खुविसओ जत्थ पाणा दुप्पाडिलेहगा ॥ २० ॥
 जत्थ पुप्फाईं बीयाईं विप्पइण्णाईं कोट्ठए ।
 अहुणोवलित्तं ओल्लं दट्ठूणं परिवज्जए ॥ २१ ॥
 एलगं दारगं साणं वच्छगं चावि कोट्ठए ।
 उल्लङ्घिया न पविसे विउहत्ताण व संजए ॥ २२ ॥
 असंसत्तं पलोएज्जा नाइदुरावलोथए ।
 उप्फुल्लं न विनिज्झाए नियट्ठेज्जा अयंपिरो ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेव पडिलेहिज्जा भूमिभागं वियक्खणो ।
 सिणाणस्स य वच्चस्स संलोगं परिवज्जए ॥ २५ ॥
 दग्गमट्ठियआयाणे बीयाणि हरियाणि य ।
 परिवज्जन्तो चिट्ठेज्जा सट्ठिन्दिस्समाहिण ॥ २६ ॥

१ अ. ख.. गिहवईणं २ अ. रहस्सारक्खियाणि. ३ ख. अप्पणो. ४ च.
 ओग्गहं से. ५ च. ओयासं. ६ च. अणुन्नायम्मि. ७ क. णीयंदुवारं; घ. णीअदुवारं.
 ८ अ. जत्थ पाणाईं. ९ ख. कुट्ठए. १० च. विउहत्ताण; ख. विहुत्ताण च; अ.
 विओत्ताणं वसं जए. ११ क. ख. नियंटिज्ज. १२ अ. अयंपिरे १३ अ. वियक्खणे.
 १४ ख. सणाणस्स. १५ च. संलोकं. १६ अ. घ. दग्गमट्ठी व आयाणे.

तत्थ से चिठ्ठमाणस्स आहरे पाणभोयणं ।
 अकप्पियं न ^१गेणहेज्जा, पडिगाहेज्ज कप्पियं ॥ २७ ॥
 आहरन्ती सिया तत्थ ^२परिसाडेज्ज भोयणं ।
^३दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २८ ॥
 संमद्दमाणी पाणाणि बीयाणि हरियाणि य ।
 असंजमकरिं नच्चा ^४तारिसं परिवज्जए ॥ २९ ॥
 साहट्ठु निक्खिवित्ताणं सच्चित्तं ^५घट्टियाणि य ।
 तहेव समणट्ठाए उदगं संपणोल्लिया ॥ ३० ॥
 ओगाहइत्ता चलइत्ता आहरे पाणभोयणं ।
 दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ३१ ॥
 पुरेकम्मेण हत्थेण ^६दव्वीए भायणेण वा ।
 दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ३२ ॥
^७एवं—

उदओल्ले ससिणिद्धे ससरक्खे मट्टियाऊसे ।
 हरियाले ^८हिङ्गुल्लए मणोसिला अंजणे लोणे ॥ ३३ ॥
 गेरुय वण्णिय सेडिय सोरट्टिय पिठ्ठु ^९कुक्कुसकए य ।
^{१०}उक्कट्ठमसंसट्ठे ^{११}संसट्ठे चेव बोद्धव्वे ॥ ३४ ॥
 असंसट्ठेण हत्थेण ^{१२}दव्वीए भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा ^{१३}पच्छाकम्मं जहिं भवे ॥ ३५ ॥
 संसट्ठेण हत्थेण दव्वीए भायणेण वा ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३६ ॥
^{१४}दोण्हं तु भुंजमाणाणं एगो तत्थ निमंतए ।
 दिज्जमाणं न इच्छेज्जा छन्दं से पडिलेहए ॥ ३७ ॥
 दोण्हं तु भुंजमाणाणं दो वि तत्थ निमंतए ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३८ ॥
 गुव्विणीए उवन्नत्थं विविहं पाणभोयणं ।
^{१५}भुंजमाणं विवज्जेज्जा, भुत्तसेसं पडिच्छए ॥ ३९ ॥

१ च. इच्छेज्जा. २ अ. पडिसाडिज्ज. ३ अ. दैतियं. ४ क. तारिसिं. ५ अ. घट्टियाण. ६ च. दव्वीए. ७ अ. एवं उदल्ले. ८ च. हिङ्गुल्लोए. ९ च. कुक्कुस. १० अ. क. ख. घ. उक्किट्ठ. ११ अ. मसंदिट्ठे. १२ ग. दव्वीए. १३ अ. घ. दुण्हं. १४ ख. भुजमाणं.

सिया य समणट्ठाए गुव्विणी कालमासिणी ।
 उट्ठिया वा निसीएज्जा निसन्ना वा पुणुट्ठए ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणगं ^१पिज्जएमाणी दारगं वा कुमारियं ।
 तं निक्खिवित्तु ^२रोवंतं आहरे पाणभोयणं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
^३जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
^४दगवारण पिहियं नीसाए पीढएण वा ।
 लोढेण वा वि लेवेण सिलेसेण व केणइ ॥ ४५ ॥
 तं च उट्ठिभदिउं दिज्जा समणट्ठाय व ^५दावए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणट्ठा पगडं इमं ॥ ४७ ॥
^६तारिसं भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा पुण्णट्ठा पगडं इमं ॥ ४९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमट्ठा पगडं इमं ॥ ५१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणट्ठा पगडं इमं ॥ ५३ ॥

१ अ. पिज्जमाणी; क. घ. थणयं पिज्जेमाणी. २ अ. ग. घ. रोयंतं ३ अ.
 पुस्तके अयं श्लोको न दृश्यते; गुर्जरभाषायामधस्तादनुवादो दृश्यते. ४ क. घ.
 दगवारेण; अ. दगवाहेण. ५ च. दावए. ६ क. घ. ग. घ. तं भवे.

तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५४ ॥
 उद्देसियं कीयगडं पूईकम्मं च आहडं ।
 अज्झोयरपामिच्चं मीसजायं च वज्जए ॥ ५५ ॥
 उगमं से पुच्छेज्जा कस्सट्ठा केण वा कडं ।
 सोच्चा निस्संकियं सुद्धं^१ पडिगाहेज्ज संजए ॥ ५६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 पुप्फेसु^२ होज्ज उम्मीसं बीणसु हरिणसु वा ॥ ५७ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५८ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 उदगंमि होज्ज निक्खित्तं उत्तिगपणगेसु वा ॥ ५९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 अगणिम्मि होज्ज निक्खित्तं तं च संघट्ठिया दए ॥ ६१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६२ ॥
 एवं—उस्सक्किया ओसक्किया उज्जालिया पज्जालिया निव्वाविया ।
 उस्सिचिया निस्सिचिया^३ उव्वत्तिया ओयारिया दए ॥ ६३ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६४ ॥
 होज्ज कट्ठं^४ सिलं वा वि इट्ठालं वा वि एगया ।
 ठवियं संकमट्ठाए तं च होज्ज चलाचलं ॥ ६५ ॥
 न तेण भिक्खू गच्छेज्जा दिट्ठो तत्थ असंजमो ।
 गंभीरं झुसिरं चेव सार्धदियसमाहिण ॥ ६६ ॥

१ ग. उगमं से पुच्छिज्जा; ख घ से अ पुच्छिज्जा. २ ख. पडिगाहिज्ज
 ३ ख. च. होज्ज वामीसं. ४ अ. तेअम्मि. घ. तेअम्मि ५ च. उस्सक्किया. ६ च.
 उवत्तिया. ७ ग. घ. सिले. ८ ख. ठावियं चंकमट्ठाए. ९ अ. क. ग. भिक्खु.

निस्सेणिं फलगं पीढं ^१उस्सवित्ताणमारुहे ।
^२मंचकीलं च पासायं ^३समणट्ठाए व दावए ॥ ६७ ॥
 दुरूहमाणी पवडेज्जा हत्थं ^४पायं व लूसए ।
 पुढविजीवे वि हिंसैज्जा जे य ^५तं निस्सिया जगा ॥ ६८ ॥
 एयारिसे महादोसे जाणिऊण महेसिणो ।
 तम्हा मालोहडं भिक्खं ^६न पडिगेण्हंति संजया ॥ ६९ ॥
 कंदं मूलं पलंबं वा आमं छिन्नं व सन्निरं ।
 तुंबागं सिंगवेरं च आमगं परिवज्जए ॥ ७० ॥
 तहेव ^७सत्तुचुण्णाइं कोलचुण्णाइं आवणे ।
^८सक्कुलिं फणियं पूयं अन्नं वा वि तहाविहं ॥ ७१ ॥
^९विक्कायमाणं पसदं रएण परिफासियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ७२ ॥
 बहुअट्ठियं पोगलं ^{१०}अणिमिसं वा बहुकंटयं ।
 अत्थियं ^{११}तैदुयं बिल्लं उच्छुखंडं च ^{१२}संबलिं ॥ ७३ ॥
 अप्पे सिया ^{१३}भोयणजाए ^{१४}बहुउज्झियधम्मिए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ७४ ॥
 तहेवुच्चावयं पाणं अदुवा ^{१५}वारधोवणं ।
 संसेइमं चाउलोदगं अहुणाधोयं विवज्जए ॥ ७५ ॥
 जं जाणेज्ज चिराधोयं मईए दंसणेण वा ।
^{१६}पडिपुच्छिऊण सोच्चा वा जं च निस्संकियं भवे ॥ ७६ ॥
^{१७}अजीवं परिणयं नच्चा पडिगाहेज्ज संजए ।
 अह संकियं ^{१८}भवेज्जा आसाइत्ताण ^{१९}रोयए ॥ ७७ ॥
 थोवमासायणट्ठाए हत्थगम्भि ^{२०}दलाहि मे ।
 मा मे अच्चंबिलं पूई नालं ^{२१}तण्हविणित्तए ॥ ७८ ॥

१ क. ख. ऊसवित्ताणमारुहे; च. ओसवित्ताणमारुहे. २ अ. क. ख. ग. घ. मंचं
 कोलं च. ३ ख. च. समणट्ठा एव दावए. ४ च. पायं च. ५ च. तन्निस्सिया. ६ च. न
 पडिगाहेज्ज संजए; ख. न पडिगिण्हंति. ७ ख. सत्थु. ८ च. कोलु. ९ क. संकुलं; घ.
 सक्कुलिं. १० ख. विक्कीयमाणं. ११ क. ख. अणमिसं. १२ च. तैदुयं. १३ अ. ख. च.
 सिंबलिं. १४ क. भोयणिज्जाए. १५ ख. बहुउज्झियधम्मिए; अ. बहु उज्झिया भायणे.
 १६ क. वारधोअणं; ग घ. वारधोयणं. १७ ख. च. पडिपुच्छिण. १८ ख. अज्जीयं. १९
 च. हवेज्जा. २० च. रोचए. २१ क. दलाह. २२ अ. ग. घ. तण्हं; क. तिण्हं.

तं च अच्चंबिलं पूइं नालं तण्हविणित्तण ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ७९ ॥
 जं च होज्ज अकामेणं विमणेण पडिच्छियं ।
 तं अप्पणा न पिबे नो वि अन्नस्स दावण ॥ ८० ॥
 एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
 जयं परिठ्वेज्जा परिठप्प पडिक्कमे ॥ ८१ ॥
 सिया य गोयरगगओ इच्छेज्जा परिभोत्तयं ।
 कोट्ठगं भित्तिमूलं वा पडिलेहित्ताण फासुयं ॥ ८२ ॥
 अणुन्नविच्च मेहावी पडिच्छन्नम्मि संवुडे ।
 हत्थगं संपमाज्जित्ता तत्थ भुंजिज्ज संजए ॥ ८३ ॥
 तत्थ से भुंजमाणस्स अट्ठियं कण्ठओ सिया ।
 तणकट्ठसक्करं वा वि अन्नं वा वि तहाविहं ॥ ८४ ॥
 तं उक्खिविच्च न निक्खिवे आसएण न छुड्डए ।
 हत्थेण तं गहेऊणं एगंतमवक्कमे ॥ ८५ ॥
 एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
 जयं परिठ्वेज्ज परिठप्प पडिक्कमे ॥ ८६ ॥
 सिया य भिक्खू इच्छेज्जा सेज्जामागम्म भोत्तयं ।
 सर्पिडपायमागम्म उंडुयं पडिलेहिया ॥ ८७ ॥
 विणएण पविसित्ता सगासे गुरुणो मुणी ।
 इरियावहियमायाय आगओ य पडिक्कमे ॥ ८८ ॥
 आभोएत्ताण नीसेसं अइयारं जहक्कमं ।
 गमणागमणे चेव भत्तपाणे य संजए ॥ ८९ ॥
 उज्जुप्पन्नो अणुद्विग्गो अट्ठाक्खित्तेण चेयसा ।
 आलोए गुरुसगासे जं जहा गहियं भवे ॥ ९० ॥
 न सम्ममालोइयं होज्जा पुट्ठि पच्छा व जं कडं ।
 पुणो पडिक्कमे तस्स वोसिट्ठो चित्तए इमं ॥ ९१ ॥
 अहो जिणेहिऽसावज्जा वित्ती साहूण देसिया ।
 मोक्खसाहणहेउस्स साहुदेहस्स धारणा ॥ ९२ ॥

१ ख. जयं च परिठ्वेज्जा. २ ख. न खिवे. ३ अ. क. ग. भिक्खु. ४ ख. य.
 उडुयं; घ. उंडुअं. ५ क. पुव्वं. ६ ख. वोसिट्ठो. ७ च. जिणेहि सावज्जा.

^१नमोक्कारेण पारेत्ता करेत्ता जिणसंथवं ।
 सज्झायं पट्टवित्ताणं वीसमेज्ज खणं मुणी ॥ ९३ ॥
 वीसमतो इमं चित्ते हियमट्ठं लाभमट्ठिओ ।
 जइ मे अणुग्गहं कुज्जा साहू, होज्जामि ^२तारिओ ॥ ९४ ॥
 साहवो तो चियत्तेणं निमंतेज्ज जहक्कमं ।
 जइ तत्थ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजए ॥ ९५ ॥
 अह ^३कोइ न इच्छेज्जा तओ भुंजेज्ज ^४एक्कओ ।
 आलोए भायणे साहू जयं ^५अपरिसाडियं ॥ ९६ ॥
^६तित्तगं व कडुयं व कसायं अंबिलं व महुरं लवणं वा ।
^७एय लद्धमन्नत्तपउत्तं महुघयं व भुंजेज्ज संजए ॥ ९७ ॥
 अरसं विरसं वा वि सूइयं वा असूइयं ।
 उल्लं वा जइ वा सुक्कं मंथुकुम्मासभोयणं ॥ ९८ ॥
 उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
 मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
 दुल्लहा ^८उ मुहादाई मुहाजीवी वि दुल्लहा ।
 मुहादाई मुहाजीवी दो वि गच्छन्ति ^९सोग्गइं ॥ १०० ॥
 ॥ ति वेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए पढमुद्देसओ समत्तो ॥

॥ पंचममज्झयणं-त्रीओ उद्देसओ ॥

पडिग्गहं ^{१०}संलिहित्ताणं ^{११}लेवमायाए संजए ।
^{१२}दुग्गंधं वा सुग्गंधं वा सव्वं भुंजे न ^{१३}छड्डए ॥ १ ॥
 सेज्जा निसीहियाए समावन्नो य गोयरे ।
^{१४}अयावयट्ठा भोच्चाणं जइ तेण न संथरे ॥ २ ॥
^{१५}तओ कारणमुप्पन्ने भत्तपाणं गवेसए ।
 विहिणा पुव्ववुत्तेण इमेणं उत्तरेण य ॥ ३ ॥

१ क. ख. घ. नमुक्कारेण पारित्ता करित्ता. २ ख. तारओ. ३ अ. क. कोई.
 ४ अ. ख. ग. घ. एगओ. ५ क. अपपरिसाडियं. ६ च. तित्तिं च कडुयं च; ७
 अ. क. ग. एयं लद्ध. ८ च. दु. ९ च. सोग्गइं. १० अ. संगहित्ताणं. ११ ख.
 लेवमायाय. १२ अ. क. ग. दुग्गंधं. १३ ख छड्डए. १४ अ. क. आयावयट्ठा; ख.
 आयावयट्ठं. १५ च. तउ.

कालेण निक्खमे भिक्खू कालेण य पडिक्खमे ।
 अकालं च विवज्जित्ता काले कालं समायरे ॥ ४ ॥
 अकाले चरसी भिक्खू कालं न पडिलेहासि ।
 अप्पाणं च किलामेसि सन्निवेसं च गरिहासि ॥ ५ ॥
 सइ काले चरे भिक्खू कुज्जा पुरिस्कारियं ।
 अलाभो त्ति न सोएज्जा तवो त्ति अहियासए ॥ ६ ॥
 तहेवुच्चावया पाणा भत्तहाए समागया ।
 तउजुयं न गच्छिज्जा जयमेव परक्खमे ॥ ७ ॥
 गोयरग्गपविट्ठो उ न निसीएज्ज कत्थइ ।
 कहं च न पवंधेज्जा चिट्ठित्ताण व संजए ॥ ८ ॥
 अग्गलं फलिहं दारं कवाडं वा वि संजए ।
 अवलंबिया न चिट्ठेज्जा गोयरग्गओ मुणी ॥ ९ ॥
 समणं माहणं वा वि किविणं वा वणीमगं ।
 उवसंकमंतं भत्तहा पाणहाए व संजए ॥ १० ॥
 तं अइक्कमित्तु न पविसे न चिट्ठे चक्खुगोयरे ।
 एणंतमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥ ११ ॥
 वणीमगस्स वा तस्स दायगस्सुभयस्य वा ।
 अप्पत्तियं सिया हीज्जा लहुत्तं पवयणस्स वा ॥ १२ ॥
 पडिसेहिए व दिन्ने वा तओ तम्मि नियात्तिए ।
 उवसंकमेज्ज भत्तहा पाणहाए व संजए ॥ १३ ॥
 उप्पलं पउमं वा वि कुसुयं वा मगदंतियं ।
 अन्नं वा पुप्फ सच्चित्तं तं च संलुंचिया दए ॥ १४ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १५ ॥
 उप्पलं पउमं वा वि कुसुयं वा मगदंतियं ।
 अन्नं वा पुप्फ सच्चित्तं तं च संमदिया दए ॥ १६ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १७ ॥

१ क. च. गरिहासि. २ घ. च. तउज्जुअं; ख. तउ उज्जुयं; अ. तउंजुअं.
 ३ ख. जयामेव. ४ च. किवणं. ५ ख. अक्कमित्तु. ६ अ. च. चक्खुफासओ. ७ क.
 लहुयत्तं. ८ अ. च. तारिसं.

सालुयं वा विरालियं ^१कुमुयं उप्पलनालियं ।
 मुणालियं सासवनालियं उच्छुखंडं अनिव्वुडं ॥ १८ ॥
 तरुणं वा पवालं रुक्खस्स तणगस्स वा ।
 अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥
 तरुणियं वा ^२छिवाडिं आमियं भज्जियं ^३सइं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥
 तहा ^४कोलमणस्सिन्नं वेलुयं कासवनालियं ।
 तिलपप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥
 तहेव ^५चाउलं पिट्टं वियडं वा तत्तनिव्वुडं ।
 तिलपिट्टं ^६पूइपिण्णागं आमगं परिवज्जए ॥ २२ ॥
 कविट्ठं ^७माउलिंगं च मूलगं मूलगत्तियं ।
 आमं असत्थपरिणयं मणसा वि न पत्थए ॥ २३ ॥
 तहेव फलमंथूणि बीयमंथूणि जाणिया ।
^८बिहेलगं पियालं च आमगं परिवज्जए ॥ २४ ॥
 समुयाणं चरे भिक्खू कुलं उच्चावयं सया ।
 नीयं कुलमइक्कम्म ऊसदं ^९नाभिधारए ॥ २५ ॥
 अदीणो वित्तिमेसेज्जा न विसीएज्ज पंडिए ।
 अमुच्छिओ भोयणम्मि मायन्ने एसणारए ॥ २६ ॥
 बहं परघरे अत्थि विविहं खाइमसाइमं ।
 न तत्थ पंडिओ ^{१०}कुप्पे इच्छा देज्ज परो न वा ॥ २७ ॥
 सयणासणवत्थं वा भत्तपाणं व संजए ।
 अर्वितस्स न कुप्पेज्जा पच्चक्खे वि य दीसओ ॥ २८ ॥
 इत्थियं पुरिसं वा वि ^{११}डहरं वा महल्लगं ।
 वंदमाणं न जाएज्जा नो य णं फरुसं वए ॥ २९ ॥
 जे न वंदे न से कुप्पे वंदिओ न समुक्कसे ।
 एवमन्नेसमाणस्स सामण्णमणुच्चिट्ठइ ॥ ३० ॥
 सिया एगइओ लद्धं लोभेण ^{१२}विणिगूहइ ।
 मा मेयं दाइयं संतं दट्ठुणं सयमायए ॥ ३१ ॥

— १ च. कुमुयप्पलनालियं. २ ग. घ. छेवाडिं. ३ क. सयं; ख. सियं. ४ अं.
 कोलमणुस्सिन्नं वेणुयं कासनालियं. ५ अ. चालियं पेट्टं. ६ क. पूइपन्नागं; ७ क.
 माउलिंगं. ८ अ. बहेलगं. ९ ख. नाभिधारए. १० च. कप्पे. ११ ख. डहरं
 धी. १२ अ. ख. विणिगूहए.

अत्तट्ठागुरुओ लुद्धो बहुं पावं पकुव्वइ ।
 दुत्तोसओ य से होइ निव्वाणं च न गच्छइ ॥ ३२ ॥
 सिया एगइओ लद्धुं विविहं पाणभोयणं ।
 १भद्दगं भद्दगं भोच्चा विवण्णं विरसमाहरे ॥ ३३ ॥
 जाणंतु ता इमे समणा २आययट्ठी अयं मुणी ।
 संतुट्ठो ३सेवई पंतं तूहवित्ती सुतोसओ ॥ ३४ ॥
 पूयणट्ठा जसोकामी माणसंमाणकामए ।
 बहुं पसवई पावं मायासल्लं च कुव्वइ ॥ ३५ ॥
 सुरं वा मेरगं वा वि अन्नं वा मज्जगं रसं ।
 ४ससक्खं न पिबे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
 ५पिया एगइओ तेणो न मे कोइ वियाणइ ।
 तस्स पस्सह दोसाइं नियडिं च सुणेह मे ॥ ३७ ॥
 वड्ढइ सोड्डिया तस्स मायामोसं च भिक्खुणो ।
 अयसो य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
 निच्छुविग्गो जहा तेणो अत्तकम्मोहिं दुम्मई ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥
 ६आयरिए नाराहेइ समणे यावि तारिसो ।
 गिहत्था वि णं गरहंति ७जेण जाणंति तारिसं ॥ ४० ॥
 ८एवं तु अगुणप्पेही गुणाणं च विवज्जओ ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ४१ ॥
 ९तवं कुव्वइ मेहावी पणीयं वज्जए रसं ।
 मज्जप्पमायविरओ तवस्सी अइउक्कसो ॥ ४२ ॥
 तस्स पस्सह कल्लाणं अणेगसाहुपूइयं ।
 विउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥ ४३ ॥
 एवं तु गुणप्पेही १अगुणाणं विवज्जओ ।
 तारिसो मरणंते वि आराहेइ संवरं ॥ ४४ ॥

१ अ. उदगं. २ च. आयतट्ठी. ३ ख. सेवए. ४ अ. ख. घ. ससरक्खं. ५ ख.
 पियाई एगओ. ६ ख. आयरिओ नाराहेइ. ७ ख. तेण. ८ अ. पुस्तके इमो श्लोको
 व्युत्क्रमेण पठ्येते. ९ अ. क. ख. घ. अगुणाणं च विवज्जओ.

आयरिए आराहेइ समणे यावि तारिसो ।
 गिहत्था वि णं पूयन्ति जेणं जाणांति तारिसं ॥ ४५ ॥
 तवतेणे ^१वइतेणे रूवतेणे य जे नरे ।
 आयारभावतेणे य कुव्वइ देवकिव्विसं ॥ ४६ ॥
 लङ्गूण वि देवत्तं उववन्नो देवकिव्विसे ।
 तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥ ४७ ॥
 तत्तो वि से चइत्ताणं ^२लब्धिही ^३एलमूयगं ।
 नरयं तिरिक्खजोणिं वा बोही जत्थ सुदुल्लहा ॥ ४८ ॥
 एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
 अणुमायं पि मेहावी मायामोसं विवज्जए ॥ ४९ ॥
 सिक्खिऊण भिक्खेसणसोहिं संजयाण बुद्धाण सगासे ।
 तत्थ ^४भिक्खु ^५सुप्पणिहिंदिए तिव्वलज्जगुणवं
 विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥
 ॥ पंचमज्झयणस्स पिंडेसणाए बीओ उद्देसओ समत्तो ॥

॥ छठमज्झयणं ॥

नाणदंसणसंपन्नं संजमे य तवे रयं ।
 गणिमागमसंपन्नं उज्जाणम्मि समोसदं ॥ १ ॥
 रायाणो रायमच्चा य माहणा अदुव खत्तिया ।
 पुच्छन्ति निहुयप्पाणो कहं भे ^६आयारगोयरे ॥ २ ॥
 तेसिं सो निहुओ दंतो सव्वभूयसुहावहो ।
 सिक्खाए सुसमाउत्तो आइक्खइ वियक्खवणो ॥ ३ ॥
 हंदि धम्मत्थकामाणं ^७निगंथाणं सुणेह मे ।
 आयारगोयरं भीमं सयलं दुरहिट्ठियं ॥ ४ ॥
 नन्नत्थ एरिसं ^८वुत्तं जं लोए परमदुच्चरं ।
 विउलट्ठाणभाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ ख. ग. घ. च. वयतेणे. २ च लज्झही; अ. लप्सइ. ३. ख. एडमूयगं; घ.
 एलमूअगं. ४ अ. क. ग. भिक्ख. ५ अ. ग. सुप्पणिहिंदिए. ६ घ. आयारगोयरो;
 च. आयारगोयरं. ७ च. निगंथाण. ८ ख. वोत्तु.

सखुद्धुगवियत्ताणं वाहियाणं च जे गुणा ।
 १अखंडफुडिया कायव्वा तं सुणेह जहा तथा ॥ ६ ॥
 दस अठ्ठ य ठाणाइं जाइं बालोऽवरज्झइं २ ।
 तत्थ अण्णयरे ठाणे निग्गन्थत्ताओ भस्सइ ॥ ७ ॥
 ३वयच्छक्कं कायच्छक्कं अकप्पो गिहिभायणं ।
 पलियङ्क ४निसेज्जा य सिणाणं ५सोभवज्जणं ॥ ८ ॥
 तत्थिमं पढमं ठाणं महावीरेण देसियं ।
 अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो ॥ ९ ॥
 जावन्ति लोए पाणा तसा अदुव थावरा ।
 ते जाणमजाणं वा न हणे ६नो व घायए ॥ १० ॥
 ७सव्वजीवा वि इच्छन्ति जीविउं न मरिज्जिउं ।
 तम्हा ८पाणवहं घोरं निग्गन्था वज्जयन्ति णं ॥ ११ ॥
 अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।
 हिंसगं न मुसं बूया नो वि अन्नं ९वयावए ॥ १२ ॥
 मुसावाओ य लोणमि सव्वसाह्महिं गरहिओ ।
 अविस्सासो य भूयाणं तम्हा मोसं विवज्जए ॥ १३ ॥
 चित्तमंतमचित्तं वा अप्पं वा जइ वा बहुं ।
 दंतसोहणमेत्तं १० पि ११ओग्गहंसि अजाइया ॥ १४ ॥
 तं अप्पणा न गेण्हन्ति नो वि गिण्हावए परं ।
 अन्नं वा १२गिण्हमाणं पि नाणुजाणन्ति संजया ॥ १५ ॥
 अबंभचरियं घोरं पमायं दुराहिद्वियं ।
 नायरन्ति मुणी लोए १३भेयायणवज्जिणो ॥ १६ ॥
 मूलमेयमहम्मस्स महादोससमुस्सयं ।
 तम्हा मेहुणसंसग्गं निग्गन्था वज्जयन्ति णं ॥ १७ ॥
 विडमुब्भेइमं लोणं तेल्लं सप्पि च फाणियं ।
 न ते सन्निहिमिच्छन्ति नायपुत्तवओरया ॥ १८ ॥

१ अ. घ. अखंड. २ ख. घ. विरज्झइं. ३ च. छक्क. ४ क. च. निसिज्जा
 सिणाणं. ५ अ. सोह. ६ च. नो वि घायए. ७ अ. ख. सव्वे जीवा वि. ८ अ.
 ख. पाणिवहं. ९ ख. वियावए. १० क. ख. घ. मित्तपि. ११ च. उग्गहं से. १२
 ग. च. गेण्हमाणं. १३ अ. क. ख. भेयायणविवज्जिणो.

१लोभस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
 जे सिया सन्निहीकामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं व पायं वा कंबलं पायपुंछणं ।
 तं पि संजमलज्जट्ठा धारेंति १परिहिति य ॥ २० ॥
 न सो परिग्गहो वुत्तो ३नायपुत्तेण ताइणा ।
 मुच्छा परिग्गहो वुत्तो इइ वुत्तं महेसिणा ॥ २१ ॥
 सव्वत्थुवाहिणा बुद्धा संरक्खणपरिग्गहे ।
 आवि अप्पणो वि देहंमि नायरंति ममाइयं ॥ २२ ॥
 अहो निच्चं तवोकम्मं सव्वबुद्धेहिं वणिणयं ।
 जा य लज्जासमा वित्ती एगभत्तं च भोयणं ॥ २३ ॥
 संतिमे ४सुहुमा पाणा तसा अइव थावरा ।
 जाइं राओ अपासंतो कहमेसणियं चरे ॥ २४ ॥
 उदउल्लं बीयसंसत्तं पाणा ५निव्वडिया माहिं ।
 दिया ताई विवज्जेज्जा राओ तत्थ कहं चरे ॥ २५ ॥
 एयं च दोसं दट्ठुणं नायपुत्तेण भासियं ।
 सव्वाहारं न भुंजंति निग्गंथा राइभोयणं ॥ २६ ॥
 पुढविकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ २७ ॥
 ६पुढविकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवइट्ठणं ।
 पुढविकायसमारंभं जावज्जीवाए वज्जए ॥ २९ ॥
 आउकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ३० ॥
 आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवइट्ठणं ।
 आउकायसमारंभं जावज्जीवाए वज्जए ॥ ३२ ॥

१ अ. घ. लोभस्सेसणुप्फासो; क. लोभस्सेस अणुप्फासे; च. लोभस्सेसणु-
 फासो. २ अ. क. ख. ग. घ. परिहरंति य. ३ क. नाइपुत्तेण. ४ अ. सुहुमा. ५ अ.
 निवडिया; घ. निव्वडिया. ६ अ. पुढविकायं हिंसंतो.

^१जायतेयं न इच्छंति पावगं जलइत्तए ।
 तिक्खमन्नयरं सत्थं सव्वओ वि दुरासयं ॥ ३३ ॥
 पाईणं पडिणं वा वि उद्दहं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥ ३४ ॥
^२भूयाणमेसमाघाओ हव्ववाहो न संसओ ।
 तं पईवपयावट्ठा संजया किंचि नारभे ॥ ३५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तेउकायसमारंभं जावज्जीवाए वज्जए ॥ ३६ ॥
^३अनिलस्स समारंभं बुद्धा मन्नंति तारिसं ।
 सावज्जबहुलं चेयं नेयं ताईहिं सेवियं ॥ ३७ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न ते वीइउमिच्छंति वीयावेऊण वा परं ॥ ३८ ॥
 जं पि वत्थं व पायं वा कंबलं पायपुंळणं ।
 न ते ^४वायमुईरंति, जयं परिहरंति य ॥ ३९ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वाउकायसमारंभं जावज्जीवाए वज्जए ॥ ४० ॥
 वणस्सइं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ४१ ॥
 वणस्सइं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४२ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वणस्सइसमारंभं जावज्जीवाए वज्जए ॥ ४३ ॥
 तसकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ४४ ॥
 तसकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तसकायसमारंभं जावज्जीवाए वज्जए ॥ ४६ ॥

१ अ. तेउकायं. २ च. भूयाणं एस वाघाओ. ३. अ अनलकायसमारंभं;
 क. ख. अगणिकाय. ४ अ. वायमुदीरंति; क. घ. वाउमुईरंति.

जाइं ^१चत्तारिऽभोज्जाइं ^२इसिणाहारमाइणि ।
 ताइं तु ^३विवज्जंतो संजमं अणुपालए ॥ ४७ ॥
 पिंढं सेज्जं च वत्थं च चउत्थं पायमेव य ।
 अकप्पियं न इच्छेज्जा पडिगाहेज्ज कप्पियं ॥ ४८ ॥
 जे नियागं ममायंति कीयमुद्देसियाहडं ।
 वहं ते समणुजाणंति इइ वुत्तं महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुद्देसियाहडं ।
 वज्जयंति ठियप्पाणो निग्गंथा धम्मजीविणो ॥ ५० ॥
 कंससु कंसपाएसु कुंडमोएसु वा पुणो ।
 भुंजंतो असणपाणाइ आयारा ^४परिभस्सइ ॥ ५१ ॥
 सीओदगसमारंभे मत्तधोयणछड्डुणे ।
 जाइं ^५छणंति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 पच्छाकम्मं पुरेकम्मं सिया तत्थ ^६न कप्पइ ।
 एयमट्ठं न भुंजंति निग्गंथा गिहिभायणे ॥ ५३ ॥
 आसंदीपलियंकेसु मंचमासालएसु वा ।
 अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासंदीपलियंकेसु ^७न निसेज्जा न पीढए ।
 निग्गंथाऽपडिलेहाए बुद्धवुत्तमहिठ्ठगा ॥ ५५ ॥
 गंभीरविजया एए पाणा दुप्पडिलेहगा ।
^८आसंदीपलियंका य एयमट्ठं विवज्जिया ॥ ५६ ॥
 गोयरग्गपविट्ठस्स निसेज्जा जस्स कप्पइ ।
 इमेरिसमणायारं आवज्जइ अबोहियं ॥ ५७ ॥
 विवत्ती बंभचेरस्स पाणाणं च वहे वहो ।
 वणीमगपडीघाओ ^९पडिकोहो अगारिणं ॥ ५८ ॥
 अगुत्ती बंभचेरस्स इत्थीओ वावि संकणं ।
 कुसीलवइढणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पइ ।
 जराए अभिभूयस्स वाहियस्स तवस्सिणो ॥ ६० ॥

१ क. चत्तारिभुंजाइ. घ. चत्तारिभुंज्जाइ. २ अ. क. घ. च. असणाहार;
 स. एसणाहार. ३ च. विवज्जित्ता. ४ स परिभस्सए. ५ अ. च. छिन्नंति. ६ स. न.
 कप्पए. ७. न सिज्जाए न पीढए. ८ अ. घ. पलियंकोयं. ९ स पडिग्घाओ.

वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।

^१वोक्कंतो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥

संतिमे सुहुमा पाणा ^२घसासु भिलुगासु य ।

जे उ भिक्खू सिणायंतो ^३वियडेणुप्पलावए ॥ ६२ ॥

तम्हा ते न सिणायंति सीएण उसिणेण वा ।

जावज्जीवं वयं घोरे असिणाणमहिट्ठगा ॥ ६३ ॥

सिणाणं अदुवा कक्कं लोद्धं पउमगाणि य ।

गायस्सुव्वट्ठणट्ठाए नायरंति कयाइ वि ॥ ६४ ॥

^४नगिणस्स वा वि मुंडस्स दीहरोमनहंसिणो ।

मेहुणा उवसंतस्स किं ^५विभूसाए कारियं ॥ ६५ ॥

विभूसावत्तियं भिक्खू कम्मं बंधइ चिक्कणं ।

संसारसायरे घोरे जेणं पडइ दुरुत्तरे ॥ ६६ ॥

विभूसावत्तियं चेयं बुद्धा मन्नंति तारिस्सं ।

^६सावज्जबहुलं चेयं नेयं ताईहिं सेवियं ॥ ६७ ॥

खवेति अप्पाणममोहदंसिणो

तवे रया संजम अज्जवे गुणे ।

धुणांति पावाइं ^७पुरेकडाइं

नवाइं पावाइं न ते करंति ॥ ६८ ॥

सओवसंता अममा अकिंचणा

^८सविज्जविज्जाणुगया जसंसिणो ।

^९उउप्पसन्ने विमले व चंदिमा

सिद्धिं विमाणाइ उवेति ताइणो ॥ ६९ ॥ त्ति वेमि ॥

॥ छठं महिल्लियायारकहज्झयणं समत्तं ॥

१ अ. ख. वुक्कंतो २ अ. घासासु. ३ अ. ख. घ. वियडेणुप्पिलावए. ४ अ. निगणस्स; ख. घ. नगणस्स; च. निगिणस्स. ५ ख. विभूसाइ. ६ क. घ. च. सावज्जं बहुलं. ७ च. पुराकडाइं. ८ अ. अवज्जविज्जाणुगया; च. सवेज्जवज्जाणुगया. ९ च. उउप्पसन्ने.

॥ सत्तममज्झयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णवं ।
 दोण्हं तु विणयं सिख्खे दो न भासेज्ज सत्त्वसो ॥ १ ॥
 जा य सच्चा अवत्तत्वा सच्चामोसा य जा मुसा ।
 जा य बुद्धेहिऽणाइण्णा न तं भासेज्ज पन्नवं ॥ २ ॥
 असच्चमोसं सच्चं च अणवज्जमकक्कसं ।
 समुप्पेहमसंदिद्धं गिरं भासेज्ज पन्नवं ॥ ३ ॥
 एयं च अट्ठमन्नं वा जं तु नामेइ सासयं ।
 स भासं सच्चमोसं पि तं पि धीरो विवज्जए ॥ ४ ॥
 वितहं पि तहामोत्तिं जं गिरं भासए नरो ।
 तम्हा सो पुट्ठो पावेणं किं पुण जो मुसं वए ॥ ५ ॥
 तम्हा गच्छामो वक्खामो अमुगं वा णे भविस्सइ ।
 अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
 एवमाइ उ जा भासा एसकालम्मि संकिया ।
 संपयाइययट्ठे वा तं पि धीरो विवज्जए ॥ ७ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जमट्ठं तु न जाणेज्जा एवमेयं ति नो वए ॥ ८ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जत्थ संका भवे तं तु एवमेयं ति नो वए ॥ ९ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 निस्संकियं भवे जं तु एवमेयं ति निहिसे ॥ १० ॥
 तहेव फरुसा भासा गुरुभूओवघाइणी ।
 सच्चा वि सा न वत्तत्वा जओ पावस्स आगमो ॥ ११ ॥
 तहेव काणं काणे त्ति पंडगं पंडगे त्ति वा ।
 वाहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वए ॥ १२ ॥
 एणन्नेण अट्ठेण परो जेणुवहम्मइ ।
 आयारभावदोसन्नू न तं भासेज्ज पन्नवं ॥ १३ ॥
 तहेव होले गोले त्ति साणे वा वसुले त्ति य ।
 दमए दूहए वा वि न तं भासेज्ज पन्नवं ॥ १४ ॥

१ अ. महामोत्तिं; ख. घ. च. तहामुत्तिं. २ ख. मे भविस्सइ. ३ ख. घ. काणित्ति पंडगं पंडगि त्ति. ४ अ. ख. च. वसुलि त्ति. ५ क. च. नेवं भासेज्ज; ख. घ. नेवं भासिज्ज.

अज्जिए पज्जिए वा वि अम्मो माउसिए त्ति य ।
 पिउसिए भाइणेज्ज त्ति धुए नत्तुणिए त्ति य ॥ १५ ॥
 हले हले त्ति अन्ने त्ति भट्टे सामीणि गोमिणि ।
 होले गोले वसुले त्ति इत्थियं नेवमालवे ॥ १६ ॥
 नामधेज्जेण णं बूया इत्थीगोत्तेण वा पुणो ।
 जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥ १७ ॥
 अज्जए पज्जए वा वि बप्पो चुल्लपिउ त्ति य ।
 माउला भाइणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥ १८ ॥
 हे हो हले त्ति अन्न त्ति भट्टा सामिय गोमिय ।
 होल गोल वसुल त्ति पुरिसं नेवमालवे ॥ १९ ॥
 नामधेज्जेण णं बूया पुरिसगोत्तेण वा पुणो ।
 जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥ २० ॥
 पंचिन्दियाणं पाणाणं एस इत्थी अयं पुमं ।
 जाव णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥ २१ ॥
 तहेव मणुसं पसुं पक्खिं वा वि सरीसिवं ।
 थूले पमेइले वज्जे पाइमे त्ति य नो वए ॥ २२ ॥
 परिवुढे त्ति णं बूया बूया उवाचिए त्ति य ।
 संजाए पीणिए वा वि महाकाए त्ति आलवे ॥ २३ ॥
 तहेव गाओ दोज्झाओ दम्मा गोरहग त्ति य ।
 वाहिमा रहजोग्ग त्ति नेवं भासेज्ज पन्नवं ॥ २४ ॥
 जुवंगवे त्ति णं बूया धेणुं रसदय त्ति य ।
 रहस्से महल्लए वा वि वए संवहणे त्ति य ॥ २५ ॥
 तहेव गंतुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥ २६ ॥
 अलं पासायखंभाणं तोरणणं गिहाण य ।
 फलिहगलनावाणं अलं उदगदोणिणं ॥ २७ ॥
 पीढए चंगवेरे य नंगले मइयं सिया ।
 जन्तलट्ठी व नाभी वा गंडिया व अलं सिया ॥ २८ ॥

१ क. ख. भायणिज्ज. २ क. ख. नत्तुणिय. ३ क. घ. इत्थीगोत्तेण. ४ क. च. अन्ने त्ति. ५ क. पुरिसगोत्तेण. ६ क. ख. पसुं. ७ ख. परिवुढि त्ति. ८ ख. पीणिए. ९ अ. ख. घ. जुवगावि त्ति. १० ख. रसदिय त्ति; अ. रसदए त्ति; घ. रसदइ त्ति. ११ क. ख. घ. तोरणाणि गिहाणि य.

ओंसणं सयणं जाणं होज्जा वा ^१किंचुवस्सए ।
 भूओवघाइणिं भासं नेवं भासेज्ज पन्नवं ॥ २९ ॥
 तहेव गंतुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥ ३० ॥
 जाइमंता इमे रुक्खा दहिंवट्ठा महालया ।
 पयायसाला विडिमा वए दरिसाणि त्ति य ॥ ३१ ॥
 तहा फलाई पक्काइं पायखज्जाइं नो वए ।
 वेलोइयाइं टालाइं वेहिमाइं ति नो वए ॥ ३२ ॥
 असंघडा इमे अंबा ^२बहुनिव्वट्ठिमा फला ।
 वएज्ज बहुसंभूया भूयरूव त्ति वा पुणो ॥ ३३ ॥
^३तहोसहीओ पक्काओ नीलियाओ छवी इ य ।
 लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥ ३४ ॥
^४रूढा बहुसंभूया ^५थिरा ऊसढा वि य ।
 गढिभयाओ पसूयाओ ससाराओ त्ति आलवे ॥ ३५ ॥
 तहेव संखाडिं नच्चा किच्चं कज्जं ति नो वए ।
 तेणगं वा वि वज्जे त्ति ^६सुतित्थे त्ति य आवगा ॥ ३६ ॥
 संखाडिं संखाडिं बूया ^७पणियट्ठ ति तेणगं ।
^८बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥
 तहा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥
 बहुवाहडा अमाहा बहुसलिलुप्पिलोदगा ।
 बहुवित्थडोदगा यावि एवं भासेज्ज पन्नवं ॥ ३९ ॥
 तहेव सावज्जं जोगं परस्सट्ठाए निट्ठियं ।
 कीरमाणं ति वा नच्चा सावज्जं ^९नालवे मुणी ॥ ४० ॥
 सुकडे त्ति सुपक्के त्ति सुच्छिन्ने सुहडे मडे ।
 सुनिट्ठिए सुलट्ठे त्ति सावज्जं वज्जए मुणी ॥ ४१ ॥

१ क. ख. किं तुवस्सए. २ क. बहुनिव्वट्ठिमा फला. ३ अ. क. तहेवोसहीओ.
 ४ अ. रूढा च बहु. ५ अ. थिरा च ऊसढा इ य; ख थिराओ ऊसढा वि य.
 ६ क. ख. सुतित्थि त्ति. ७ ख. पणट्ठ त्ति य तेणगं; च. पणियट्ठे त्ति. ८ च.
 बहुस्समाणि. ९ अ. क. ख. घ. ण लवे.

पयत्तपक्क त्ति य पक्कमालवे
 पयत्तछिन्न त्ति व छिन्नमालवे ।
 पयत्तलट्ठ त्ति व कम्महेउयं
 पहारगाढ त्ति व गाढमालवे ॥ ४२ ॥

^१सव्वुक्कसं परगघं वा अउलं नात्थि एरिसं ।
 अचाक्कियमवत्तत्वं अचियत्तं चेव नो वए ॥ ४३ ॥
 सव्वमेयं वइस्सामि सव्वमेयं ति नो वए ।
^२अणुवीइ सव्वं ^३सव्वत्थ एवं भासेज्ज पन्नवं ॥ ४४ ॥

^४सुक्कीयं वा सुविक्कीयं अकिज्जं किज्जमेव वा ।
 इमं गेण्ह इमं मुअ पणियं नो वियागरे ॥ ४५ ॥
 अप्पगघे वा महगघे वा ^५कए व्वा विक्रए वि वा ।
 पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥ ४६ ॥
 तहेवासंजयं धीरो आस एहि करोहि वा ।
^६सय, चिट्ठ, वयाहि त्ति नेवं भासेज्ज पन्नवं ॥ ४७ ॥

बहवे इमे असाहू लोए वुच्चंति साहुणो ।
 न लवे असाहुं साहु त्ति साहुं साहु त्ति आलवे ॥ ४८ ॥
 नाणदंसणसंपन्नं संजमे य तवे रयं ।
 एवंगुणसमाउत्तं संजयं साहुमालवे ॥ ४९ ॥

देवाणं ^७मणुयाणं च तिरियाणं च वुग्गहे ।
^८अमुयाणं जओ होउ मा वा ^९होउ त्ति नो वए ॥ ५० ॥

वाओ वुट्ठं व सीउण्हं खेमं धायं सिवं ति वा ।
 कया णु होज्जा एयाणि मा वा ^{१०}होउ त्ति नो वए ॥ ५१ ॥
 तहेव मेहं ^{११}व णहं व माणवं
 न देव देव त्ति गिरं वएज्जा ।

संमुच्छिण्ण उन्नए ^{१२}या पओए
 वएज्ज वा ^{१३}वुट्ठ बलाहग त्ति ॥ ५२ ॥

^{१४}अन्तलिक्ख त्ति णं बूया गुज्झाणुचरिय त्ति य ।
 रिद्धिमंतं नरं दिस्स रिद्धिमंतं ति आलवे ॥ ५३ ॥

१ घ. सव्वुक्कस्सं. २ अ. अणुविअ; क. अणुवीइ. ३ क. सव्वत्थं. ४ ग. घ. सुक्कियं. ५ अ. ग. कए व. ६ च. सयं. ७ ख. माणुसाणं च; घ. मणुआणं. ८ ख. च. अमुगाणं. ९ अ. होज्जा त्ति. १० ख. घ. च णहं च. ११ क. ख. च. वा. पओए. १२ क. ग. घ. वुट्ठे बलाहय त्ति. १३ अ. ख. अंतलिक्खे त्ति.

तहेव सावज्जणुमोयणी गिरा
 ओहारिणी जा य ^१परोवघाइणी ।
 से ^२कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं वएज्जा ॥ ५४ ॥
 सवक्कसुद्धिं समुपेहिया मुणी
 गिरं च दुट्ठं परिवज्जए सया ।
 मियं अदुट्ठं ^३अणुवीइ भासए
 सयाण मज्झे लहई पसंसणं ॥ ५५ ॥
^४भासाए दोसे य गुणे य जाणिया
 तीसे य दुट्ठे परिवज्जए सया ।
 छसु संजए सामणिए सया जए
 वएज्ज बुद्धे हियमाणुलोमियं ॥ ५६ ॥
 परिकवभासी सुसमाहिइंदिए
 चउक्कसायावगए अणिस्सिए ।
 स निद्धुणे ^५धुत्तमलं पुरेकडं
 आराहए लोगमिणं तहा परं ॥ ५७ ॥ ति वेमि ॥
 ॥ सत्तमं सुवक्कसुद्धी अज्झयणं समत्तं ॥

॥ अट्ठममज्झयणं ॥

^६आयारपणिहिं लद्धुं जहा कायव्व भिक्खुणा ।
 तं भे उदाहरिस्सामि आणुपुत्विं सुणेह मे ॥ १ ॥
 पुढावि दग अगणि ^७मारुय तणरुक्ख सबीयगा ।
 तसा य पाणा ^८जीव त्ति इइ वुत्तं महेसिणा ॥ २ ॥
 तेसिं अच्छणजोएण निच्चं होयव्वयं सिया ।
 मणसा काय वक्केण एवं ^९भवइ ^{१०}संजए ॥ ३ ॥
 पुढाविं भित्तिं सिलं लेलुं नेव भिन्दे न संलिहे ।
 तिविहेण करणजोएण संजए सुसमाहिए ॥ ४ ॥

१ क. परोवघायणी. २ अ. घ. कोहलोहभयहासावमाणओ; ख. कोहलोहा भयहास. ३ क. अणुवीय. ४ क. भासाइ. ५ ख. च. धुणमलं, ६ ख. आयारपणिहिं. ७ च. वारु. ८ अ. जिवंति; ख. जीवुत्ति. ९ ख. घ. हवइ. १० अ. संजमे.

^१सुद्धपुढवीए न ^२निसीए ^३ससरक्खम्मि य आसणे ।
 पमज्जित्तु निसीएज्जा जाइत्ता जस्स उग्गहं ॥ ५ ॥
 सीओदगं न सेवेज्जा सिलावुट्ठं हिमाणि य ।
 उसिणोदगं तत्तफासुयं पडिगाहेज्ज संजए ॥ ६ ॥
 उदउल्लं अप्पणो कायं नेव पुंछे न संलिहे ।
 समुप्पेह तहाभूयं नो णं संघट्टए मुणी ॥ ७ ॥
^४इंगालं अगणिं अर्च्चि अलायं वा सजोइयं ।
 न उंजेज्जा न घट्टेज्जा नो णं निव्वावए मुणी ॥ ८ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न ^५वीएज्जप्पणो कायं बाहिरं वा वि पोग्गलं ॥ ९ ॥
 तणरुक्खं न छिंदेज्जा फलं मूलं व कस्सइ ।
 आमगं विविहं बीयं मणसा वि न पत्थए ॥ १० ॥
 गहणेसु न चिट्ठेज्जा बीएसु हरिएसु वा ।
 उदगंमि तहा निच्चं उत्तिगपणगेसु वा ॥ ११ ॥
 तसे पाणे न हिंसेज्जा वाया अदुव कम्मणा ।
 उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥ १२ ॥
 अट्ठ सुहुमाइं पेहाए जाइं जाणित्तु संजए ।
 दूयाहिगारी भूएसु आस चिट्ठ सणहि वा ॥ १३ ॥
^६कयराइं अट्ठ सुहुमाइं जाइं पुच्छेज्ज संजए ।
 इमाइं ताइं मेहावी आइक्खेज्ज वियक्खणे ॥ १४ ॥
 सिणेहं पुप्फसुहुमं च पाणुत्तिङ्गं तहेव य ।
 पणगं बीय हरियं च अंडसुहुमं च अट्ठमं ॥ १५ ॥
 एवमेयाणि जाणित्ता सव्वभावेण संजए ।
^७अप्पमत्ते जए निच्चं सव्विदियसमाहिए ॥ १६ ॥
 धुवं च पडिलेहेज्जा जोगसा पायकम्बलं ।
 सेज्जमुच्चारभूमिं च संथारं अदुवासणं ॥ १७ ॥
 उच्चारं पासवणं खेलं सिघाण जल्लियं ।
 फासुयं पडिलेहिता परिठावेज्ज संजए ॥ १८ ॥
 पविसित्तु परागारं पाणट्ठा भोयणस्स वा ।
 जयं चिट्ठे मियं भासे न य रूवेसु मणं करे ॥ १९ ॥

१ अ. सुद्धपुढविं; क. घ. सुद्धपुढवीइ. २ क. ख. ग. घ. निसिए. ३ अ. घ. ससरक्खम्मि आसणे; क. ससरक्खे व. ४ ख. इंगालिं. ५ क. ख. ग. घ. वीएज्ज अप्पणो. ६ अ. पुस्तके अयं श्लोको न दृश्यते. ७ क. च. अप्पमत्तो.

बहुं सुणेइ कण्णेहिं बहुं अच्छीहिं ^१पेच्छइ ।
 न य दिठ्ठं सुयं सव्वं भिक्खू अक्खाउमरिहइ ॥ २० ॥
 सुयं वा जइ वा दिठ्ठं न ^२लवेज्जोवघाइयं ।
 न य ^३केण उवाएणं गिहिजोगं समायरे ॥ २१ ॥
 निट्ठाणं रसनिज्जूढं भद्दगं पावगं ति वा ।
 पुट्ठो वा वि अपुट्ठो वा लाभालाभं न निट्ठिसे ॥ २२ ॥
 न य भोयणम्मि गिद्धो चरे उंछं ^४अयंपिरो ।
 अफासुयं न भुंजेज्जा कीयमुद्देसियाहडं ॥ २३ ॥
 सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
 मुहाजीवी असंबद्धे ^५हवेज्जा जगनिस्सिए ॥ २४ ॥
 ल्हवित्ती सुसंतुट्ठे अप्पिच्छे ^६सुहरे सिया ।
 आसुरत्तं न गच्छेज्जा सोच्चाणं जिणसासणं ॥ २५ ॥
 कण्णसोक्खेहिं सद्देहिं ^७पेमं नाभिनिवेसए ।
 दारुणं कक्कसं फासं काएण अहियासए ॥ २६ ॥
 खुहं पिवासं दुस्सेज्जं सीउण्हं अरई भयं ।
^८अहियासे अव्वहिओ ^९देहदुक्खं महाफलं ॥ २७ ॥
 अत्थंगयंमि आइच्चे पुरत्था य अणुग्गए ।
 आहारमइयं सव्वं मणसा वि न पत्थए ॥ २८ ॥
^{१०}अर्तितिणे अचवले अप्पभासी मियासणे ।
 हवेज्ज उयरे दन्ते थोवं लद्धं न खिसए ॥ २९ ॥
^{११}न बाहिरं ^{१२}परिभवे अत्ताणं न समुक्कसे ।
 सुयलाभे न मज्जेज्जा जच्चा ^{१३}तवसिं बुद्धिए ॥ ३० ॥
 से जाणं अजाणं वा कट्ठु आहम्मियं पयं ।
 संवरे खिप्पमप्पाणं बीयं तं न समायरे ॥ ३१ ॥
 अणायारं परक्कम्म नेव गूहे न निण्हवे ।
 सुई सया वियडभावे असंसत्ते जिइंदिए ॥ ३२ ॥
 अमोहं वयणं कुज्जा आयरियस्स महप्पणो ।
 तं परिगिज्झ वायाए कम्मुणा उववायए ॥ ३३ ॥

१ क. पिच्छई; ख. पिच्छए. २ ख. लविज्जा उव०; घ. लविज्जोव० ३ ख.
 घ. केण उवाएण; अ. क. केणइ उवाएण. ४ ख. अयंपिरे. ५ अ. हविज्ज जोग-
 निस्सिए; क. ख. हविज्ज जग० ६ अ. सुभरे. ७ च. पेम्मं. ८ च. अहियासए. ९
 अ. ख. ग. देहे दुक्खं. १० अ. अंतिमेणं अचवले अप्पसमी मिआसणे. ११ अ.
 न य बाहिरं. १२ घ. परिहवे; च. परिहवे. १३ क. तवस्सिबुद्धिए.

अधुवं जीवियं नच्चा सिद्धिमग्गं वियाणिया ।
 विणियट्ठेज्ज भोगेसु आउं परिमियमप्पणो ॥ ३४ ॥
 बलं थामं च पेहाए सद्धमारोगमप्पणो ।
 १खेत्तं कालं च विन्नाय २तहप्पाणं ३न जुंजए ॥ ३५ ॥
 जरां जाव न ४पीलेइ वाही जाव न वट्ठइ ।
 जाविदिवा न हायंति ताव धम्मं समायरे ॥ ३६ ॥
 कोहं माणं च मायं च लोभं च पाववट्ठणं ।
 वमे चत्तारि ५दोसे उ इच्छंतो हियमप्पणो ॥ ३७ ॥
 कोहो पीइं पणासेइ माणो विणयनासणो ।
 माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥ ३८ ॥
 उवसमेण हणे कोहं माणं मट्ठवया जिणे ।
 मायं चज्जवभावेणं लोभं ६संतोसओ जिणे ॥ ३९ ॥
 कोहो य माणो य अणिग्गहीया माया य लोभो य पवट्ठमाणा ।
 चत्तारि एए कसिणा कसाया सिंचंति मूलाइं पुणढभवस्स ॥ ४० ॥
 राइणिएसु विणयं पउंजे ७धुवसीलं सययं न हावइज्जा ।
 ८कुम्भो व्व अलीणपलीणगुत्तो परक्कमेज्जा तवसंसंजमम्मि ॥ ४१ ॥
 निइं च न बहु मत्तेज्जा सप्पहासं विवज्जए ।
 मिहोकहार्हिं न रमे सज्झायम्मि रओ सया ॥ ४२ ॥
 जोगं च समणधम्मम्मि जुंजे अणलसो धुवं ।
 जुत्तो य समणधम्मम्मि अट्ठं लहइ अणुत्तरं ॥ ४३ ॥
 इहलोगपारत्ताहियं जेणं गच्छइ सोग्गइ ।
 ९बहुसुयं पज्जुवासेज्जा पुच्छेज्जत्थाविणिच्छयं ॥ ४४ ॥
 हत्थं पायं च कायं च पणिहाय जिइंदिए ।
 अलीणगुत्तो निसिए सगासे गुरुणो मुणी ॥ ४५ ॥
 न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।
 न य ऊरुं सप्पासेज्जा चिट्ठेज्जा गुरुणन्तिए ॥ ४६ ॥
 अपुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।
 पिट्ठिमंसं न खाएज्जा मायामोसं विवज्जए ॥ ४७ ॥

१ क. ख. घ. च. खित्तं. २ च. तह अप्पाणं. ३ अ. क. घ. च. निजुंजए;
 अ. निओगए. ४ ख. पीडेइ. ५ ख. दोसाइ; घ. दोसे अ. ६ अ. च. संतुट्ठिए. ७
 ख. क. च. धुवसीलयं. ८ क. कुम्भु व्व; च. कुम्मे व्व. ९ च. बहुसुयं.

अप्पत्तियं जेण सिया आसु कुप्पेज्ज वा परो ।
 सत्त्वसो तं न भासेज्ज भासं आहियगामिणिं ॥ ४८ ॥
 दिट्ठं मियं असंदिद्धं पडिपुण्णं वियंजियं ।
 अयंपिरमणुत्विग्गं भासं निसिर अत्तवं ॥ ४९ ॥
 आचारपन्नत्तिधरं दिट्ठिवायमाहिज्जगं ।
 १वइविकखलियं नच्चा न तं उवहसे मुणी ॥ ५० ॥
 नक्खत्तं सुमिणं जोगं निमित्तं मन्तभेसजं ।
 गिहिणो तं न आइक्खे भूयाहिगरणं पयं ॥ ५१ ॥
 अन्नदं पगडं २लयणं भएज्जा सयणासणं ।
 उच्चारभूमिसंपन्नं इत्थीपसुविवाज्जियं ॥ ५२ ॥
 विवित्ता य भवे सेज्जा नारीणं न लवे कहं ।
 गिहिसंथवं न कुज्जा कुज्जा साहूहिं संथवं ॥ ५३ ॥
 जहा कुक्कुडपोयस्स निच्चं कुललओ भयं ।
 एवं खु बंभयारिस्स इत्थीविग्गहओ भयं ॥ ५४ ॥
 चित्तभित्तिं न निज्झाए नारिं वा सुअलंकिरियं ।
 भक्खरं पिव दट्ठणं दिट्ठिं पडिसमाहरे ॥ ५५ ॥
 ३हत्थपायपाडिच्छिन्नं कण्णनासाविकाप्पियं ।
 आवि ४वाससइं नारिं बंभयारी विवज्जए ॥ ५६ ॥
 विभूसा इत्थिसेसग्गी ५पणीयरसभोयणं ।
 नरस्सत्तगवेसिस्स विसं तालउडं जहा ॥ ५७ ॥
 अंगपच्चंगसंठाणं चारुल्लवियपेहियं ।
 इत्थीणं तं न निज्झाए कामरागविवड्डणं ॥ ५८ ॥
 विसएसु मणुत्तेसु ६पेमं नाभिनिवेसए ।
 अणिच्चं ७तेसिं विज्जाय परिणामं ८पोग्गलाण य ॥ ५९ ॥
 पोग्गलाण परीणामं तेसिं नच्चा जहा तथा ।
 विणीयतण्हो विहरे ९सीइभूएण अप्पणा ॥ ६० ॥
 जाए सद्धाए निकखंतो परियायट्ठाणमुत्तमं ।
 तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥ ६१ ॥

१ च. वयविकखलियं. २ अ. घ. च. लेणं ३ ख. च. हत्थपायपालिच्छिन्नं.
 ४ ख. घ. च. वाससयं. ५ क. घ. च. पणीयं. ६ च. पेम्म. ७ च. तेसु. ८ क.
 पुग्गलाण य. ९ च. सीयभावेण.

तवं चिमं संजमजोगयं च
 सज्झायजोगं च सया ^१अहिठ्ठए ।
 सूरे व सेणाए समत्तमाउहे
 अलमप्पणो होइ अलं परेसिं ॥ ६२ ॥
 सज्झायसज्झाणरयस्स ताइणो
 अपावभावस्स ^२तवे रयस्स ।
 विसुज्झई ^३जं से मलं पुरेकडं
 समीरियं रूपमलं व जोइणा ॥ ६३ ॥
 से तारिसे दुक्खसहे जिइंदिए
 सुएण जुत्ते अममे अर्किचणे ।
 विरायई कम्मघणम्मि अवगए
 कसिणब्भपुडावगमे व चन्दिमे ॥ ६४ ॥ त्ति वेमि ॥
 ॥ अट्ठमं आचारप्पणिही अज्झयणं समत्तं ॥

॥ णवममज्झयणं—पढमो उद्देसओ ॥

थंभा व कोहा व मयप्पमाया
^४गुरुस्सगाए विणयं न सिक्खे ।
 सो चेव ऊ तस्स अभूइभावो
 फलं व कीयस्स वहाय होइ ॥ १ ॥
 जे यावि ^५मंदं त्ति गुरुं विइत्ता
 डहरे इमे अप्पसुए त्ति नच्चा ।
 हीलेंति मिच्छुं पडिवज्जमाणा
 करेंति आसायण ते गुरूणं ॥ २ ॥
 पगईए मंदा वि ^६भवंति एगे
 डहरा वि य जे सुयबुद्धोववेया ।
 आचारमंता गुणसुद्धियप्पा
 जे हीलिया सिहिरिव भास कुज्जा ॥ ३ ॥

१ ख. घ. अहिठ्ठिए. २ अ. तवोरयस्स. ३ ख. घ. च. जं. सि. ४ ख.
 गुरूसगासे. ५ क. ख. मंदित्ति. ६ ख. हवंति.

जे यावि नागं डहरं ति नच्चा
 आसायए से ^१अहियाय होइ ।
 एवायरियं पि हु हीलयंतो
 नियच्छई जाइपहं खु मंदे ॥ ४ ॥
^२आसीविसो यावि परं सुरुठो
 किं ^३जीवनासाओ परं नु कुज्जा ।
 आयरियपाया पुण अप्पसन्ना
 अबोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावगं जलियमवक्कमेज्जा
 आसीविसं वा वि हु कोवएज्जा ।
 जो वा विसं खायइ ^४जीवियठ्ठी
 एसोवमासायणया गुरुणं ॥ ६ ॥
 सिया हु से ^५पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्खे ।
 सिया विसं हालहलं न मारे
 न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
 जो पव्वयं सिरसा ^६भेत्तुमिच्छे
 सुत्तं व सीहं पडिबोहएज्जा ।
 जो वा दए सत्तिअग्गे पहारं
 एसोवमासायणया गुरुणं ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज व सत्तिअग्गं
 न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसन्ना
 अबोहिआसायण नत्थि मोक्खो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च. अहियाइ. २ क. आसिविसो वावि. ३ ख. च. जीयनासाउ; क.
 जीवियनासा. ४ अ. जीवमट्ठं. ५ क. च. पावए नो डहेज्जा. ६ ख. च.
 भित्तुमिच्छे. ७ अ. क. अबोहिआसायण.

जहाहियग्गी जलणं नमंसे
 नाणाहुईमंतपयाभिसित्तं ।
 एवायरियं उवचिठ्ठएज्जा
 अणंतनाणोवगओविं संतो ॥ ११ ॥
 जस्संतिए धम्मपयाइं सिकखे
 तस्संतिए वेणइयं पउंजे ।
 सक्कारए सिरसा पंजलीओ
 कायगिरा भो मणसा य निच्चं ॥ १२ ॥
 लज्जा दया संजम बंभचेरं
 कल्लाणभागिस्स विसोहिठाणं ।
 जे मे गुरू सययमणुसासयंति
 ते हं गुरू सययं पूययामि ॥ १३ ॥
 जहा निसंते तवणच्चिचमाली
 पभासई केवलभारहं नु ।
 एवायरिओ सुयसीलबुद्धिए
 विरायई सुरमज्जे व इंदो ॥ १४ ॥
 जहा ससी कोमुइजोगजुत्त
 नक्खत्ततारागणपरिवुडप्पा ।
 खे सोहई विमले अब्भमुक्के
 एवं गणी सोहइ भिक्खुमज्जे ॥ १५ ॥
 महागरा आयरिया महेसी
 समाहिजोगे सुयसीलबुद्धिए ।
 संपाविउकामे अणुत्तराई
 आराहए तोसए धम्मकामी ॥ १६ ॥
 सोच्चाण मेहाविसुभासियाइं
 सुस्सुसए आयरियप्पमत्तो ।
 आराहइत्ताण गुणे अणेगे
 सो पावई सिद्धिमणुत्तरं ॥ १७ ॥ ति वोमि ॥
 ॥ णवमअज्झयणस्स विणयसमाहीए पढमो उद्देसओ समत्तो ॥

१ क. ग. विणइअं. २ अ. ख. सयमणुसासयंति. ३ अ. च. भारहकेवलं
 नु. ४ च. सोहए. ५ क. ख. घ. तोसइ.

॥ णवममज्झयणं-बीओ उद्देसओ ॥

मूलाओ खंधप्पभवो दुमस्स

खंधाउ पच्छा समुवेंति साहा ।

साहप्पसाहा विरुहंति पत्ता

^१तओ य से पुप्फ फलं रस्से य ॥ १ ॥

एवं धम्मस्स विणओ मूलं परमो से मोक्खो ।

जेण किंत्ति सुयं ^२सिग्धं निस्सेसं चाभिगच्छइ ॥ २ ॥

जे य चंडे मिण थद्धे दुव्वाइ ^३नियडी सढे ।

वुज्झइ से अविणीयप्पा कट्ठं सोयगयं जहा ॥ ३ ॥

विणयं पि जो उवाएण चोइओ कुप्पई नरो ।

दिव्वं सो सिरिमेज्जन्ति दंडेण पडिसेहए ॥ ४ ॥

तहेव अविणीयप्पा उववज्झा हया गया ।

दीसंति दुहमेहंता अभियोगमुवट्ठिया ॥ ५ ॥

तहेव सुविणीयप्पा उववज्झा हया गया ।

दीसंति सुहमेहंता ^४इड्ढिं पत्ता महायसा ॥ ६ ॥

तहेव अविणीयप्पा लोगंसि नरनारिओ ।

दीसंति दुहमेहंता छाया ते विगल्लिंदिया ॥ ७ ॥

दंडसत्थपरिजुण्णा ^५असब्भवयणेहिं य ।

कलुणा ^६विवन्नछंदा ^७खुप्पिवासापरीगया ॥ ८ ॥

तहेव सुविणीयप्पा लोगंसि नरनारिओ ।

दीसंति सुहमेहंता इड्ढिं पत्ता महायसा ॥ ९ ॥

तहेव अविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति दुहमेहंता आभियोगमुवट्ठिया ॥ १० ॥

तहेव सुविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति सुहमेहंता इड्ढिं पत्ता महायसा ॥ ११ ॥

जे ^८आयरियउवज्झायाणं सुस्सूसावयणंकरा ।

तेसिं सिक्खा पवट्ठंति जलसित्ता इव पायवा ॥ १२ ॥

१ अ. ग. च. तओ से पुप्फं च फलं रसो य । २ स. सग्धं. ३ क. नियडे.

४ अ. इड्ढिपत्ता. ५ च. परिजिण्णा. ६ स. च. विवण्णछाया. ७ स. घ. च.

खुप्पिवासाए परिगया. ८ च. आयरिउवज्झायाणं.

अप्पणट्ठा परट्ठा वा सिप्पा नेउणियाणि य ।
 गिहिणो उवभोगट्ठा इहलोगस्स कारणा ॥ १३ ॥
 जेण बंधं वहं घोरं परिवायं च दारुणं ।
 सिक्खमाणा नियच्छंति जुत्ता ते ललिइंदिया ॥ १४ ॥
 ते वि तं गुरुं पूयंति तस्स सिप्पस्स कारणा ।
 सक्कारेति णमंसन्ति तुट्ठा निद्वेसवत्तिणो ॥ १५ ॥
 किं पुण जे सुयग्गाही अणन्तहियकामए ।
 आयरिया जं वए भिक्खू तम्हा तं नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गइं ठाणं नीयं च आसणाणि य ।
 नीयं च पाए वंदेज्जा नीयं कुज्जा य अंजलिं ॥ १७ ॥
 संघट्ठित्ता काएणं तहा उवहिणामवि ।
 खमेह अवराहं मे वएज्ज न पुणो त्ति य ॥ १८ ॥
 दुग्गओ वा पओएणं चोइओ वहई रहं ।
 एवं दुबुद्धि किच्चाणं वुत्तो वुत्तो पकुव्वइ ॥ १९ ॥
 आलवंते लवंते वा न निसेज्जाए पडिस्सुणे ।
 मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥ २० ॥
 कालं छंदोवयारं च पडिलेहित्ताण हेउहिं ।
 तोहिं तेहिं उवाएहिं तं तं संपडिवायए ॥ २१ ॥
 विवत्ती अविणीयस्स संपत्ती विणियस्स य ।
 जस्सेयं दुहओ नायं सिक्खं से अभिगच्छइ ॥ २२ ॥
 जे यावि चण्डे मइइड्डिगारवे
 पिसुणे नरे साहस हीणपेसणे ।
 अदिट्ठधम्मे विणए अकोविए
 असंविभागी न हु तस्स मोक्खो ॥ २३ ॥
 णिद्वेसवत्ती पुण जे गुरुणं
 सुयत्थधम्मा विणयंमि कोविया ।
 तरित्तु ते ओहमिणं दुरुत्तरं
 खवित्तु कम्मं गइमुत्तमं गय ॥ २४ ॥ त्ति वेमि ॥
 णवमअज्झयणस्स विणयसमाहीए बिइओ उद्वेसगो समत्तो ।

१ क. किं पुणो जे; ख. घ. किं पुणं जे. २ ख. नीया व. ३ अ. असणाणि-
 ४ अ. पओगेणं. ५ अ. न निस्सेए; ख. न निसेज्जाए; च. न निसेज्जाए. ६ ख-
 मोतूण; च. मुतूण. ७ अ. क. तेणं तेणं उवाएहिं; ख. घ. तेण तेण उवाएण. ८ अ-
 ख. मयइड्डि.

॥ णवममज्झयणं तइओ उद्देसओ ॥

आयरियग्गिमाहियग्गी
 सुस्सूसमाणो पडिजागरिज्जा ।
 आलोइयं इंगियमेव नच्चा
 जो छन्दमाराहयई स पुज्जो ॥ १ ॥
 आयारमट्ठा विणयं पउंजे
 सुस्सूसमाणो परिगिज्झ वक्कं ।
 जहोवइट्ठं अभिकंखमाणो
 गुरुं तु नासाययई स पुज्जो ॥ २ ॥
 राइणिणसु विणयं पउंजे
 डहरा वि य जे परियायजिट्ठा ।
 नीयत्तणे वट्ठइ सच्चवाइ
 ओवायवं वक्ककरे स पुज्जो ॥ ३ ॥
 अन्नायउंछं चरई विसुद्धं
 जवणट्ठया समुयाणं च निच्चं ।
 अलद्धुयं नो परिदेवएज्जा
 लद्धं न विकंथयई स पुज्जो ॥ ४ ॥
 संथारसेज्जासणभत्तपाणे
 अप्पिच्छया अइलाभे वि संते ।
 जो एवमप्पाणाभितोसएज्जा
 संतोसपाहन्नरए स पुज्जो ॥ ५ ॥
 सक्का सहेउं आसाइ कंटया
 अओमया उच्छहया नरेणं ।
 अणासए जो उ सहेज्ज कंटए
 वईमए कण्णसरे स पुज्जो ॥ ६ ॥
 मुहुत्तदुक्खा उ हवंति कंटया
 अओमया ते वि तओ सुउद्धरा ।

१ गुरु तु नासायई. २ अ. रायणणएसु; क. स. घ. रायणिएसु. ३ अ. घ. णियट्ठणे; क. ग. नियत्तणे. ४ अ. घ. सच्चवाइ. ५ अ. चरए. ६ अ. विकत्थयई; घ. च. विकत्थई. ७ च. अप्पाणमभि. ८ क. च. आसाए; ग. आसाय. ९ च. हु. १० अ. स. सुउद्धरा.

वायादुरुत्ताणि दुरुद्धराणि
 वेराणुबंधीणि ^१महब्भयाणि ॥ ७ ॥
 समावयंता वयणाभिघाया
 कण्णं गया ^२दुम्माणियं जणंति ।
 धम्मो त्ति किच्चा परमगसूरे
 जिइंदिए जो ^३सहई स पुज्जो ॥ ८ ॥
 अवण्णवायं च परंमुहस्स
 पच्चक्खओ पडिणीयं च भासं ।
 ओहारिणि अप्पियकारिणि च
 भासं न भासेज्ज सया स पुज्जो ॥ ९ ॥
 अलोलुए ^४अक्कुहए अमाई
 अपिसुणे यावि अदीणवित्ती ।
 नो भावए नो वि य भावियप्पा
 अकोउहल्ले य सया स पुज्जो ॥ १० ॥
 गुणेहि साहू, ^५अगुणेहिऽसाहू
^६गिण्हाहि साहूगुण मुअऽसाहू ।
^७वियाणिया अप्पगमप्पणं
 जो रागदोसोहिं समो स पुज्जो ॥ ११ ॥
 तहेव डहरं व महल्लगं वा
 इत्थी पुमं पव्वइयं गिहिं वा ।
 नो हीलए नो वि य खिसएज्जा
 थंभं च कोहं च चए स पुज्जो ॥ १२ ॥
 जे माणिया सययं माणयंति
^८जत्तेण कळं व निवेसयंति ।
 ते माणए माणरिहे तवस्सी
 जिइंदिए सच्चरए स पुज्जो ॥ १३ ॥
 तेसिं गुरुणं गुणसागराणं
 सोच्चाण मेहावि सुभासियाइं ।

१ ख. महब्भयाणि. २ च. दुम्मणयं. ३ ख. सहए. ४ क. ख. घ. च. अकु-
 हए. ५ ख. अगुणे असाहू. ६ ख. गिण्हाइ. ७ च. वियाणई. ८ अ. युत्तेण कण्णं.

चरे मुणी पंचरण तिगुत्तो

चउक्कसायावगए स पुज्जो ॥ १४ ॥

गुरुमिह सययं पडियरिय मुणी

जिणवयनिउणे अभिगमकुसले ।

धुणिय रयमलं पुरेकडं

भासुरमउलं गइं गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयसमाहीए तइओ उद्देसओ समत्तो ॥

॥ णवममज्झयणं—चउत्थो उद्देसओ ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु थेरोहिं
भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरोहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा
पण्णत्ता ? ॥ २ ॥

इमे खलु ते थेरोहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा
पण्णत्ता । तं जहा । विणयसमाही, सुयसमाही, तवसमाही,
आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे णिच्च पंडिया ।

अभिरामयंति अप्पाणं जे भवंति जिइंदिया ॥ ४ ॥

चउव्विहा खलु विणयसमाही भवइ । तं जहा । अणुसासि-
ज्जन्तो सुस्सूसइ, सम्मं संपडिवज्जइ, वेयमाराहयइ, न य भवइ
अत्तसंपग्गहिण चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुस्सूसइ तं च पुणो अहिट्ठए ।

न य माणमएण मज्जइ विणयसमाही आययट्ठिए ॥ ६ ॥

चउव्विहा खलु सुयसमाही भवइ । तं जहा । सुयं मे भविस्सइ
त्ति अज्झाइयव्वं भवइ, एगग्गचित्तो भविस्सामि त्ति अज्झाइयव्वं
भवइ, अप्पाणं ठावइस्सामि त्ति अज्झाइयव्वं भवइ, ठिओ परं
ठावइस्सामि त्ति अज्झाइयव्वं भवइ, चउत्थं पयं भवइ । भवइ य
एत्थ सिलोगो ॥ ७ ॥

१ क. ख. जिणमयनिउणे. २ अ. क. घ. च. णिच्चं. ३ अ. हवंति. ४ ख.
चउव्विहे खलु. ५ क. ख. च. वेयमाराहइ. ६ क. ख. इत्थ. ७ ख. अज्झाइयव्वयं.

नाणमेगग्गचित्तो य ठिओ ठावयई परं ।

सुयाणि य अहिज्जित्ता रओ सुयसमाहिण ॥ ८ ॥

चउव्विहा खलु तवसमाही भवइ । तं जहा । नो इहलोगट्ठयाए तवमहिठ्ठेज्जा, नो परलोगट्ठयाए तवमहिठ्ठेज्जा, नो कित्तिवण्णसद्द-
सिलोगट्ठयाए तवमहिठ्ठेज्जा, नन्नत्थ निज्जरट्ठयाए तवमहिठ्ठेज्जा
चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥ ९ ॥

विविहगुणतवोरए य निच्चं

भवइ निरासए निज्जरट्ठिए ।

तवसा धुणइ पुराणपावगं

जुत्तो सया तवसमाहिण ॥ १० ॥

चउव्विहा खलु आयारसमाही भवइ, तं जहा । नो इहलो-
गट्ठयाए आयारमहिठ्ठेज्जा, नो परलोगट्ठयाए आयारमहिठ्ठेज्जा, नो
कित्तिवण्णसद्दसिलोगट्ठयाए आयारमहिठ्ठेज्जा, नन्नत्थ आरहन्तेहिं
हेऊहिं आयारमहिठ्ठेज्जा चउत्थं पयं भवइ । भवइ य एत्थ
सिलोगो ॥ ११ ॥

जिणवयणरए अर्तितिणे
पडिपुण्णाययमाययट्ठिए^१ ।

आयारसमाहिसंबुडे

भवइ य दंते भावसंधए ॥ १२ ॥

अभिगम चउरो समाहिओ

सुविसुद्धो सुसमाहियप्पओ ।

विउलहियसुहावहं पुणो

कुव्वइ सो पयखेममप्पणो ॥ १३ ॥

जाईमरणाउ मुच्चई

इत्थत्थं च चयाइ सव्वसो ।

सिद्धे वा भवइ सासए

देवो वा अप्परए महिट्ठिए ॥ १४ ॥ त्ति वेमि ॥

॥ णवमं विणयसमाही अज्झयणं समत्तं ॥

१ ख. नन्नत्थ णं. २ अ. ख. घ. इत्थ. ३ अ. क. ख. जुत्तो य सया. ४
अ. क. तवसमाहीए. ५ ख. च. आरहंतिएहिं; घ. आरहिंतेहिं. ६ अ. ख. घ. अर्तितणे.
७ च. आययट्ठए. ८ ख. अभिगम्म चउरो सुसमाहिओ. ९ ख. इत्थत्थं चयइ;
अ. क. घ. इत्थत्थं च चयइ.

॥ दसमं अज्झयणं ॥

१निकखम्ममाणाय बुद्धवयणे

णिच्चं चित्तसमाहिओ हवेज्जा ।

इत्थीण वसं न यावि गच्छे

वंतं नो १पडियायइ जे स भिक्खू ॥ १ ॥

पुढविं न खणे न खणावए

सीउदगं न पिए न पियावए ।

अगणिसत्थं जहा सुनिसियं

तं न जले न जलावए जे स भिक्खू ॥ २ ॥

अनिलेण ३न विए न वियावए

हरियाणि न छिन्दे न छिन्दावए ।

बीयाणि सया विवज्जयन्तो

सच्चित्तं ४नाहारए जे स भिक्खू ॥ ३ ॥

वहणं तसथावराण होइ

५पुढवीतणकट्टनिस्सियाणं ।

तम्हा उहेसियं न भुंजे

नो वि पए न पयावए जे स भिक्खू ॥ ४ ॥

६रोइयनायपुत्तवयणे

अप्पसमे मच्चेज्ज छप्पि काए ।

पञ्च य फासे महव्वयाइं

पञ्चासवसंवरए जे स भिक्खू ॥ ५ ॥

चत्तारि वमे सया कसाए

धुवजोगी य हवेज्ज बुद्धवयणे ।

अहणे निज्जायरुवरयए

गिहिजोगं ७परिवज्जए जे स भिक्खू ॥ ६ ॥

सम्मद्विठी सया अमूढे

अत्थि हु नाणे तवे संजमे य ।

तवसा धुणइ पुराणपावगं

मणवयकायसुसंबुडे जे स भिक्खू ॥ ७ ॥

१ ख. घ. च. निकखम्ममाणाइ. २ ख. च. पडियावियइ. ३ अ. क. च. न
वीए न वियावए. ४ ख. नाहारयइ. ५ अ. क. घ. च. पुढवितण. ६ ख. रोयइ य
नाय०; घ. रोइअनाय० ७ अ. क. घ. च. अत्तसमे. ८ च. परिवज्जए स.

तहेव असणं पाणगं वा
 विविहं खाइम साइमं लभित्ता ।
 १ होही अट्ठो सुए परे वा
 तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
 तहेव असणं पाणगं वा
 विविहं खाइमसाइमं लभित्ता ।
 छांदिय साहम्मियाण भुंजे
 भोच्चा सज्झायए य जे स भिक्खू ॥ ९ ॥
 न य वुग्गहियं कहं कहिज्जा
 न य कुप्पे निहुइंदिए पसंते ।
 संजमधुवजोमज्जुत्ते
 उवसंते अविहेडए जे स भिक्खू ॥ १० ॥
 जो सहइ २ हु गामकण्टए
 अक्कोसपहारतज्जणाओ य ।
 भयभेरवसइ सप्पहासे
 समसुहदुक्खसहे य जे स भिक्खू ॥ ११ ॥
 पडिमं पडिवज्जिया मसाणे
 नो ३ भाए भयभेरवाइं दिस्स ।
 विविहगुणतवोरए य निच्चं
 न सरीरं चाभिकंखइ जे स भिक्खू ॥ १२ ॥
 असइं वोसट्ठचत्तदेहे
 अक्कुट्ठे व हए व त्खसिए वा ।
 पुढाविसमे मुणी हवेज्जा
 अनियाणे ४ अकोउहल्ले य जे स भिक्खू ॥ १३ ॥
 अभिभूय काएण परीसहाइं
 समुद्धरे जाइपहाउ अप्पयं ।
 विइत्तु जाइमरणं ५ महाभयं
 तवे रए ६ सामणिए जे स भिक्खू ॥ १४ ॥

१ ख. होहिइ अट्ठो सए परे वा. २ क. हू काम. ३ अ. क. भीए; ख. च.
 मायए. ४ अ. क. अकोउहल्ले जे. ५ ख. महाभयं. ६ च. सामणिए स.

हत्थसंजए पायसंजए
 वायसंजए संजईदिए ।
 अज्झप्परए सुसमाहियप्पा
 सुत्तत्थं च वियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्छिण्णए अगिद्धे
 अन्नायउच्छं पुलनिप्पुलाए ।
 कयविक्रयसन्निहिओ विरए
 सव्वसंगावगए य जे स भिक्खू ॥ १६ ॥
 अलोले भिक्खू न रसेसु गिद्धे
 उच्छं चरे जीविय नाभिकङ्खी ।
 इद्धि च सक्कारण पूयणं च
 चए ठियप्पा अणिहे जे स भिक्खू ॥ १७ ॥
 न परं वएज्जासि अयं कुसीले
 जेणन्नो कुप्पेज्ज न तं वएज्जा ।
 जाणिय पत्तेय पुण्णपावं
 अत्ताणं न समुक्कसे जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य रुवमत्ते
 न लाभमत्ते न सुएण मत्ते ।
 मयाणि सव्वाणि विवज्जयंतो
 धम्मज्झाणए य जे स भिक्खू ॥ १९ ॥
 पवेयए अज्जपयं महामुणी
 धम्मे ठिओ ठावयई परं पि ।
 निक्खम्म वज्जेज्ज कुसीललिङ्गं
 न यावि हासंकुहए जे स भिक्खू ॥ २० ॥
 तं देहवासं असुइं असासयं
 सया चए निच्चहियट्ठियप्पा ।
 छिंदित्तु जाईमरणस्स बंधणं
 उवेइ भिक्खू अपुणागमं गइं ॥ २१ ॥ ति वेमि ॥
 ॥ सभिक्खू अज्झयणं दसमं समत्तं ॥

१ अ. पुलनिप्पुलाइ; घ. पुलनिप्फुलाए. २ क. ख. घ. संनिहिओवरए. ३ अ.
 क. अलोलो. ४ च. अणिहे स. ५ च. जेणन्न कुप्पेज्ज. ६ ख. च. अज्जवयं. ७
 च. हासंकुहए ८ ख. मरणं सबंधणं.

॥ रइवक्का चूलिया पढमा ॥

इह खलु भो पव्वइएणं उप्पन्नदुक्खेणं संजमे अरइसमावन्नचि-
त्तेणं ओहाणुप्पोहिणा अणोहाइएणं चेव हयरस्सिगयंकुसपोयपडा-
गारभूयाइं^१ इमाइं अट्टारस टाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति ।
तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लहुस्सगा^२ इत्तरिया गिहीणं कामभोगा ॥ २ ॥

भुज्जो य^३ सायबहुला मणुस्सा ॥ ३ ॥

इमं च मे दुक्खं न चिरकालोवट्ठाइ भविस्सइ ॥ ४ ॥

ओमजणपुरक्कारे ॥ ५ ॥

वंतस्स य^४ पडियाइयणं गिहीणं ॥ ६ ॥

अहरगइवासोवसंपया ॥ ७ ॥

दुलभे खलु भो गिहीणं धम्मे गिहिवासमज्झे वसंताणं ॥ ८ ॥

आयंके से वहाय होइ ॥ ९ ॥

सकंप्पे से वहाय होइ ॥ १० ॥

सोवक्केसे^५ गिहिवासे निरुवक्केसे परियाए ॥ ११ ॥

वक्के गिहिवासे मोक्खे परियाए ॥ १२ ॥

सावज्जे गिहिवासे अणवज्जे परियाए ॥ १३ ॥

बहुसाहारणं गिहीणं कामभोगा ॥ १४ ॥

पत्तयं पुण्णीपावं ॥ १५ ॥

अणिच्चे खलु भो मणुयाण जीविए कुसग्गजलबिंदुचंचले ॥ १६ ॥

बहुं च खलु पावं कम्मं पगडं ॥ १७ ॥

३ पावाणं च खलु भो कडाणं कम्माणं पुत्वि दुच्चिण्णाणं
दुप्पडिक्कताणं वेयइत्ता मोक्खो; नत्थि अवेयइत्ता, तवसा वा झोस-
इत्ता । अट्टारस पयं भवइ ॥ १८ ॥ भवइ य^६ एत्थ सिलोगो ।

४ ज्ञया य^७ च्चयइ धम्मं अणज्जो भोगकारणा ।

५ सत्तथ मुच्छिण्ण वाले आयइं नावबुज्झइ ॥ १ ॥

१ घ. पडागाभूयाइं. २ ख. इत्तरिया; घ. इत्तरिआ. ३ च. साइबहुला. ४ ख.
इमे इमे दुक्खे; घ. च. इमे अ मे. ५ स. पडिआवयणं; घ. पडिआयणं; च. पुस्तके
'गिहीणं' इति न दृश्यते. ६ ख. घ. आयंको. ७ स. घ. गिहवासे. ८ च. निरवज्जे.
९ च. दुप्पडिक्कताणं. १० स. घ. वेइत्ता. ११ स. घ. इत्थ.

जया ओहाविओ होइ इंदो वा पडिओ छमं ।
 सव्वधम्मपरिबभट्ठो स पच्छा परितप्पइ ॥ २ ॥
 जया य वंदिमो होइ पच्छा होइ अवंदिमो ।
 देवया व च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
 जया य पूइमो होइ पच्छा होइ अपूइमो ।
 राया व रज्जपवभट्ठो स पच्छा परितप्पइ ॥ ४ ॥
 जया य माणिमो होइ पच्छा होइ अमाणिमो ।
 सेट्ठि व्व कव्वडे बूडो स पच्छा परितप्पइ ॥ ५ ॥
 जया य थेरओ होइ समइकंतजोव्वणो ।
 मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
 जया य कुकुडंबस्स कुतत्तीहिं विहम्मइ ।
 हत्थी व बंधणे बद्धो स पच्छा परितप्पइ ॥ ७ ॥
 पुत्तदारपरिकिण्णो मोहसंताणसंतओ ।
 पंकोसन्नो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
 अज्ज याहं गणी हंतो भावियप्पा बहुस्सुओ ।
 जइ हं रमतो परियाए सामण्णे जिणदेसिए ॥ ९ ॥
 देवलोससमाणो उ परियाओ महेसिणं ।
 रयाणं, अरयाणं च महानरयसारिसो ॥ १० ॥
 अमरोवमं जाणिय सोक्खमुत्तमं
 रयाणं परियाए तहारयाणं ।
 निरयोवमं जाणिय दुक्खमुत्तमं
 रमेज्ज तम्हा परियाय पंडिए ॥ ११ ॥
 घम्माउ भट्ठं सिरिओ अवैयं
 जन्नागिविज्झायमिवप्पतेयं ।
 हीलंति णं दुव्विहियं कुसीला
 दादुद्धियं घोरविसं व नागं ॥ १२ ॥
 इहेवधम्मो अयसो अकित्ती
 दुन्नामधेज्जं च पिहुज्जणम्मि ।

१ स. च. चुया. २ स. सिट्ठि व्व; च. सेट्ठी व. ३ घ. कुकुडुंबस्स. ४ स. कुत्तितीहिं; घ. कुत्तितीहिं. ५ घ. च. विहम्मइ. ६ च. पुत्तदारपरिकिण्णो. ७ घ. च. महानिरयसारिओ. ८ स. घ. परियाइ; च. परिआइ. ९ स. घ. सिरिओ ववैयं.

चुयस्स धम्माओ अहम्मसेविणो
 संभिन्नवित्तस्स य हेठुओ गई ॥ १३ ॥
 भुंजित्तु भोगाइं पसज्झ चेयसा
 तहाविहं कट्टु असंजमं बहुं ।
 गइं च गच्छे अणभिज्झियं दुहं
 बोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
 इमस्स वा नेरइयस्स जंतुणो
 दुहोवणीयस्स किलेसवत्तिणो ।
 पलिओवमं झिज्जइ सागरोवमं
 किमंग पुण मज्झ इमं मणोदुहं ॥ १५ ॥
 न मे चिरं दुक्खमिणं भविस्सइ
 असासया भोगपिवास जंतुणो ।
 १ न चे सरीरेण इमेणवेस्सइ
 अवेस्सई जीवियपज्जवेण मे ॥ १६ ॥
 २ जस्सेवमप्पा उ हवेज्ज निच्छओ
 चणज्ज देहं न उ धम्मसासणं ।
 तं तारिसं नो पयलेन्ति इन्दिया
 उवेन्तवाया व सुदंसणं गिरिं ॥ १७ ॥
 इच्चेव संप्रस्सिय बुद्धिमं नरो
 आयं उवायं विविहं वियाणिया ।
 काएण वाया अदु माणसेणं
 तिसुत्तिगुत्तो जिणवयणमहिट्ठिज्जासि ॥ १८ ॥ त्ति बेमि ॥
 ॥ रइवक्का पढमा चूलिया समत्ता ॥

॥ बीया चूलिया ॥

चूलियं तु प्रवक्खामि सुयं केवलिभासियं ।
 जं सुणित्तु सपुज्जाणं धम्मे उप्पज्जए मई ॥ १ ॥
 अणुसोयपट्ठिए बहुजणम्मि पडिसोयबद्धलक्खेणं ।
 पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥ २ ॥
 अणुसोयसुहो लोगो, पडिसोओ आसवो सुविहियाणं ।
 अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥ ३ ॥

१ ख. च. न मे सरीरेण इमेण विस्सई अविस्सई. २ घ. इमेणवस्सई
 अवस्सई. ३ ख. च. जस्सेव अप्पा उ हवेज्ज निच्छओ.

तम्हा आयारपरक्कमेण संवरसमाहिबहुलेण ।
 चरिया गुणा य नियमा य होंति साहूण दट्ठत्वा ॥ ४ ॥
 अणिप्पयवासो समुयाणचारिया
 अन्नायउत्तं पइरिक्कया य ।
 अप्पोवही कलहविवज्जणा य
 विहारचरिया इसिणं पसत्था ॥ ५ ॥
 आइण्णओमाणविवज्जणा य
 ओसन्नदिट्ठाहडभत्तपाणे ।
 संसट्ठकप्पेण चरेज्ज भिक्खू
 तज्जायसंसट्ठ जई जणज्जा ॥ ६ ॥
 अमज्जमंसासि अमच्छरीया
 अभिक्खणं निव्विगईगया य ।
 अभिक्खणं काउस्सग्गकारी
 सज्झायजोगे पयओ हवेज्जा ॥ ७ ॥
 न पडिन्नवेज्जा सयणासणाइं
 सेज्जं निसेज्जं तह भत्तपाणं ।
 गामे कुले वा नगरे व देसे
 ममत्तभावं न कहिचि कुज्जा ॥ ८ ॥
 गिहीणो वेयावडियं न कुज्जा
 अभिवायणं वंदण पूयणं वा ।
 असंकिलिट्ठेहिं समं वसेज्जा
 मुणी चरित्तस्स जओ न हाणी ॥ ९ ॥
 न या लभेज्जा निउणं सहायं
 गणाहियं वा गुणओ समं वा ।
 एक्को वि पावाइं विवज्जयंतो
 विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥
 संवच्छरं चावि परं पमाणं
 वीर्यं च वासं न तहि वसेज्जा ।
 सुत्तस्स मग्गेण चरेज्ज भिक्खू
 सुत्तस्स अत्थो जह आणवेइ ॥ ११ ॥
 जो पुव्वरत्तावररत्तकाले
 संपेहई अप्पगमप्पणं ।

किं मे कडं किं च मे किञ्चसेसं
 किं संकाणिज्जं न समायरामि ॥ १२ ॥
 किं मे परो पासइ किं च अप्पा
 किं चाहं खलियं न विवज्जयामि ।
 इच्चैव सम्मं अणुपासमाणो
 अणागयं नो पडिबन्ध कुज्जा ॥ १३ ॥
 जत्थेव पासे कइ दुप्पउत्तं
 काएण वाया अदु माणसेणं ।
 तत्थेव धीरो पडिसाहरेज्जा
 आइण्णो खिप्पामिव कखलीणं ॥ १४ ॥
 जस्सेरिसा जोग जिइंदियस्स
 धिईमओ सप्पुरिसस्स निच्चं ।
 तमाहु लोए पडिबुद्धजीवी
 सो जीवई संजमजीविणं ॥ १५ ॥
 अप्पा हु खलु सययं रक्खियव्वो
 सत्तिविदिण्हिं सुसमाहिण्हिं ।
 अरक्खिओ जाइपह उवेइ
 सुरक्खिओ सव्वइहाण मुच्चइ ॥ १६ ॥ त्ति बोमि ॥
 ॥ बीया चूलिया समत्ता ॥

सेज्जंभवं गणहरं जिणपडिमादंसणेण पडिबुद्धं ।
 मणगपियरं च दसकालियस्स निज्जुहगं वंदे ॥ १ ॥
 मणगं पडुच्च सेज्जंभवेण निज्जुहिया दसज्झयणा ।
 वेयालिये य ठविया तम्हा दसकालियं नाम ॥ २ ॥
 छहि मासेहि अहीयं अज्झयणमिणं तु अज्जमणणेण ।
 छम्मासा परियाओ अह कालगओ समाहीए ॥ ३ ॥
 आणंदअंसुवायं काही सेज्जंभवा तहिं थेरा ।
 जसभइस्स य पुच्छा कहणा य वियालणा संघे ॥ ४ ॥
 तुम्हारिसा गणपहू मोहपिसाएहिं जइ छलिज्जंति ।
 ता भणसु तुमं चिय धीर धीरिमा कं समुल्लियउ ॥ ५ ॥
 रइयाइं गणहरोहिं बुद्धसपुव्वाइं बारसंगाइं ।
 दसकालियरयणं पुण समुद्धयं जेण तस्स नमो ॥ ६ ॥

A short note on the Vaitāliya metre.

1. *Origin of the Vaitāliya and the Gāthā metres.*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatrī and even feet of Jagatī to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhistic Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Niryuktis in connection with them. These Gāthā metres consisted of 14 matras in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatrī and the Jagatī metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitāliya to Gāthā.*—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitāliya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatrī and the Jagatī having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitāliya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitāliya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

liya metre, and from the use of the term Gāthā in connection with the verses written in that metre (see Suttanipāta and Uttarādhyayana-niryukti.). To this Vaitāliya a long letter was occasionally added at the end of the foot and another variety was obtained which is found in the Suttanipāta (Ch. 1, 2, 5, 44) as well as in the Uttarādhyayanasūtra (Ch. 15) which in later Sanskrit literature became known as Aupacchandāsika.

3. The peculiar metre of the Jain and the Buddhistic Sūtras can be said to be a variety of the General Gāthā Group made up of 14 and 16 matras respectively for the odd and the even feet and having the determinant in the middle of the foot instead of at the end, this last, feature alone differentiating it from the regular Vaitāliya. The metre, can also be named Vaitāliya (representing only another variety of the regular Vaitāliya), or, it can be designated as Gāthā. A peculiar variety having the determinant iambs in the middle of the foot, forming the second or the middle part of six matras, can be safely said to be the metre of the Upadhānassaya (Ācārāṅga IX), the Itthiparinṇā (Sūtrakṛtāṅga IV), the Kāviliṇṇa (Uttarādhyayana VIII) and Mettasutta and Tuvattakasutta (Suttanipāta VIII and LII). Another form of this with a slight change is also noticed e. g. in the Daśavaikālika Sūtra where each foot is breakable into three parts of four mātrās each followed by a long letter, the first part being made up of 4 mātrās, and the second and the third parts being made up of an anapaest consisting also of 4 mātrās. It can be said that here, too, there are found two iambs (serving the function of determinants) in the second and the third parts. No attention is paid by the writers of the Sūtras to the number of letters in each foot which often is even 9 or 10 instead of the average 8 in odd lines, and 10 to 12 too, in even lines instead of the normal 9.

NOTES

CHAPTER I.

The title of the book is दसवेआलिअ (Sk. दशवैकालिक). The traditional view explaining the term दसवेआलिअ is put forth by the निर्युक्ति in Gāthās 12-14 : सामाइय-अणुकमओ वण्णेउं विगयपोरि-सीए उं । निज्जूहं किर सेज्जंभवेण दसकालियं तेण ॥ जेण व जं व पडुच्चा जत्तो जावन्ति जह य ते ठविया । सो तं च तओ ताणि य तहा य कमसो कहेयव्वं ॥ सेज्जंभवं गणधरं जिणपडिमादंसणेण पडिबुद्धं । मणगपियरं दसकालियस्स निज्जूहं वंदे ॥ The story can be briefly given as follows:—Vardhamāna, the last Tirthankara had his pupil सुघर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu ; Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Gaṇadhara suitable to hold charge of the Church. He began to search one from among the householders. He thought of a Brāhmaṇa named सेज्जंभव (Sk. शर्यभ) as a suitable person to succeed him. He sent two of his pupils to सेज्जंभव at Rājagṛha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जंभव and on being refused they should exclaim “ alas ! Religious Truth is not known ! ” and walk away. The pupils did as they were instructed. सेज्जंभव was set a-thinking and he approached his teacher and asked him about the Truth. The teacher said at first that the Vedas were the Truth. सेज्जंभव thereupon drew out the sword and repeated the question. The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth. He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him. सेज्जंभव became a monk and came to possess the knowledge of the Fourteen Pūrvas. The relatives of सेज्जंभव felt very much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (मृणं) felt the presence of a foetus. She was pregnant at the time and duly gave birth to a son who was named मृणं on account of the remark उवलक्खेमि मृणं (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become a monk, the boy left his house to see his father whom he met in the city of Champā. The boy also became a monk. The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence, he extracted religious precepts from the Pūrva books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As a consequence, the composition of सेज्जंभव came to be known as वैकालिक. As the number of chapters—excluding the two appendix chapters—is ten, the name given to the Sūtra is “Dasaveāliya-sutta” (Sk. दसवैकालिक-सूत्र). The Nirukti calls the book by the name दसकालिय also. The book has 10 chapters—designated by the word अज्झयण (Sk. अध्ययन). The Nirukti cites the following regarding the extraction of the matter of the book from the Pūrva books:—
 आयप्पवायपुव्वा निव्वूढा होइ धम्मपण्णत्ती । कम्मप्पवायपुव्वा पिंडस्स उ एसणा
 ति विहा ॥ सच्चप्पवायपुव्वा निव्वूढा होइ बक्कसुद्धी उ । अवसेसा निव्वूढा नवमस्स उ
 तइयवत्थओ ॥ बिइओ विय आएसो गणिपिडगाओ दुवालसंगाओ । एयं किर निव्वूढं
 मणगस्स अणुग्गहट्ठाए ॥ निरुक्ति 16-18.

St. 1. The term ‘dharma’ is here defined and explained to be a collection of three things—abstinence from injury, self-restraint and austerities. The term अहिंसा (abstinence

from injury) refers to the general attitude of mercy to living beings, known technically as प्राणातिपातविरति or प्राणिदया which forms the First Vow in Jainism. The term संयम (self-restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word संयम is equivalent to आस्रवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions. cf. दुर्गोतिप्रसूतान् जीवान्यस्माद्वारयते ततः । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृतः ॥

St. 2-3 रसं आवियइ (Sk. रसं आपिबति) sucks the flower-juice. The word श्रमण is explained as श्राम्यन्ति तपस्यन्ति इति श्रमणाः । It is defined as यः समः सर्वभूतेषु त्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा श्रमणोऽसौ प्रकीर्तितः ॥ The word श्रमण occurs in Pāṇini (II-i-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prākṛit verse refers to monks of five different sects; cf:—“ निगंथ-सक-तावस-गेरुय-आजीव पंचहा समणा.” The word मुक्ता (Sk. मुक्ताः) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion of possession—external as well as internal. संतिसाहवो (Sk. सन्ति साधवः or शान्ति-साधवः) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि). cf. निर्युक्ति “ संति विज्जंति ति य संति सिद्धि व साहेति ” निर्युक्ति 121. दाण० (Sk. (दानभवतैषणे रताः) Always given to accepting what is given (दान). what is clean (भक्त i. e. प्रासुक) and what is free from faults of begging (एषणा) in connection with searching (गवेषणा), receiving (ग्रहणैषणा) and use (परिभोगैषणा). The two stanzas signify that the monk is to go from house to house in high and low families and accept food, in no way prepared or meant for

him just as bees move from flower to flower and suck the juice which is in no way meant for them. cf. तत्थ समणा तवस्सी परकडपरनिद्धियं विगयधुमं । आहारं एसंति जोगाणं साहणद्वाए ॥ णवकोडी-परिसुद्धं उग्गमउप्पायणेसणासुद्धं । छद्धानरक्खणद्वा अहिंसअणुपालणद्वाए ॥ for छद्धान—vide वेयण वेयावच्चे इरियद्वाए य संजमद्वाए । तह पाणवत्तियाए छट्ठं पुण धम्मचित्ताए ॥

St. 4. वित्ति (Sk. वृत्ति) Alms, lit. maintenance, उवहम्मइ (Sk. उपहन्यते). 'हम्म' is the base of the passive of the root हन्. The line means 'we shall get alms in such a way that none (i. e. no living organism, earth-body etc.) would be killed'. अहागडेसु (Sk. यथाकृतेषु) prepared for themselves and their people by the householders. रीयन्ते (Sk. रियन्ति or रिणन्ति) go, move to. The reading रीयन्ति appears grammatically better, although रीयन्ते appears to be the generally accepted one.

St. 5. अणिस्सिया (Sk. अनिश्रिताः) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit. बुद्धा (Sk. बुद्धाः) Conversant with the religious truth. The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word; cf. कार्यं वायं च मणं च ईदियाई च पंच दमयन्ति । धारेंति वंमचेरं संजमयन्ति कसाए य ॥ जं च तवे उज्जुत्ता तेणेसिं साहुल्लखणं पुण्णं । तो साहुणो ति भण्णइ साहुणो निगमणं चेयं ॥ निर्युक्ति 140, 141.

CHAPTER II.

St. 1. विसीयंतो [Sk. विषीदन्] lit. drooping, getting loose; committing mistakes or faltering at every step. संकप्प [Sk. संकल्प] ignoble thought. The particle नु is idiomatically used in the sense of censure. cf. कथं नु स वैयाकरणो योपशब्दं प्रयुङ्क्ते । or कथं नु स राजा यो न रक्षति ।

St. 2-3 The two stanzas define the term चाई [Sk. त्यागी] which means श्रमण or साधु. He is not a real त्यागी or श्रमण who does not enjoy splendid garments, ornaments, women, couches etc. only because they are not at his disposal ; but, one, who abandons these things even when he could enjoy them, is a real Tyāgī.

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name. सुबन्धु was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chāṇakya and fraudulently burnt him to death. Before his death, Chāṇakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc. provided he remained strictly indifferent like a monk to the several objects ; if he did not so remain, he was to die. Subandhu tried the truth of the statement, and the man, whom he placed in charge, died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu *i. e. those who do not enjoy only because they cannot afford to do so* are not real 'Tyāgins' ; but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal. अच्छन्दा [Sk. अच्छन्दाः or अस्ववशाः] not at one's disposal as opposed to साहीण [Sk. स्वाधीन] at one's disposal. The form अच्छन्दा is Nom. pl. and qualifies ये (साधवः). It is used in the literal sense अस्ववशाः here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl. can be understood to be used for the Acc. pl. and the word अच्छन्द would then qualify the word पदार्थान् taken as understood, meaning अनात्मवशान् or अविद्यमानान्. Stanza No 2

refers to such Sādhus in name as have taken the vow of monk for livelihood. Cf. “आजीविकामात्रानिमित्तगृहीतव्रताः, भोक्तुकाम अपि असंपत्तितो नासेवन्ते, न ते त्यागिन उच्यन्ते” दशवैकालिकवृत्ति. पिष्टिकुव्वइ [Sk. पृष्ठीकुर्वन्ति] put at the back, throw away. The commentator Haribhadrāsūri reads विपिट्टिकुव्वइ as one word, explaining as follows—विविधैः अनेकैः प्रकारैः शुभभावनादिभिः पृष्ठतः करोति परित्यजति । वि can, however, be taken separately as अपि.

St. 4. समाइ पेहाह [समया प्रेक्षया] lit. with the same eye or sight; looking alike at all objects. परिव्वयंतो—The word is Nom. sing. of परिव्वयन्त the pres. part. of वय् (वज्) with परि. It appears to be used for the Gen. sing. as all the commentators explain it. सिया [Sk. स्यात्] is many times used in the sense of कदाचित् (possibly, it may be). The words ‘न सा महे...तीसे’ allude to an old story of a merchant boy who abandoned his young wife and became a monk. The young monk openly proclaimed as taught by his preceptor ‘न सा महे’ ‘She is not mine, nor am I hers’ but all along inwardly thought सा वि महे अहे पि तीसे. ‘She is mine and I, too, am hers,’ and felt very much for having abandoned her. As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife putting a question whether the daughter of so and so was living or not. If the answer was in the affirmative, he wanted to become a house-holder again. The woman recognised him and thought that if she gave the correct reply, he would abandon monkhood. Hence, she replied that the girl, he inquired about, was given to another. Thereupon he appreciated the remark of his preceptor ण सा महे the truth of which was brought home to him. The stanza states that if a monk perchance were to think of love, he should contemplate upon the line “न सा महे” and at once withdraw his mind from the woman he thought of.

St. 5 आयावयाही [Sk. आतापय] Mortify the flesh by bodily austerities. चय सोअमल्लं [Sk. त्यज सौकुमार्यं] Abandon delicateness of the body. Many manuscripts read सोगमल्लं. The word सोगमल्ल is frequently used in Prakrit and it is also explained in Prākṛta-prakāśa. In all, there are four alternative forms:—सोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल. कामे० Overcome desires and, at once misery is automatically overcome (कमियं=कान्तं). संपराअ [Sk. संपराय] (1) worldly life (2) fight with emotions.

St. 6-11. Stanzas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि. The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk. राजीमती, too, became a nun and started for the mountain रैवतक or Girnar where अरिष्टनेमि was gone. On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence. रथनेमि did not accept the drink saying that she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराध्ययन ch. XXII.

The passage in the उत्तराध्ययन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Daśavaikālika are identical with stanzas 41 to 44, 46 and 49 respectively of the Uttarādhyaṇa. पक्खंदे appears to be used for पक्खंदेति or पक्खंदेज्जा. The stanza means that serpents belonging to the Agandhana family would rather throw (पक्खंदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of

Gandhana family suck the poison from the wound inflicted by them. वन्तयं [Sk. वान्तं] vomited.

St. 7. The wording धिरस्यु ते is used for the Sk. धिगस्तु ते Fie upon you. जसोकामी [यशस्कामिन्] is used here in the Vocative case—"desirous of fame". The commentators read the word अजसोकामी also. आवेडं [Sk. आपातुं] The root पिब and पी are used in Prākṛit for the Sk. root पा to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि. Although the match did not actually take place, राजीमती looked upon it as having taken place. She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk. Because, she as a wife, was abandoned by अरिष्टनेमि, looked upon by her as her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्तं [Sk. वान्तां] vomited. The writer of the वृत्ति takes वन्तं equal to Sk. वान्तं and understands a reference to the various enjoyments of domestic life which रथनेमि vomited or abandoned when he became a monk.

Sk. 8. भागरायस्स [Sk. भोगराजस्य] Jācobi has remarked in his note on उत्तराध्ययन XXII. 43 that भोग is a mistake for भोज. There was a country as well as a tribe by name भोज, and उग्रसेन, the father of राजीमती, might have been connected with it. The word भोग might have been written for भोज as the former was a very famous Kshatriya clan mentioned in Jain Literature and Scriptures, as one much honoured by ऋषभदेव. हरिभद्रसूरि explains भोगराज as उग्रसेन. The writer of the वृत्ति takes the word भोजराज and explains it as उग्रसेन. अन्धग-वृष्टिणो [Sk. अन्धकवृष्टेः]. The commentator Haribhadra explains अन्धकवृष्टिण as another name of समुद्रविजय, the father of रथनेमि. अन्धक and वृष्टिण were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धकवृष्टिण; and समुद्रविजय belonged to this clan.

It is interesting to note that in the Hindu mythology अन्धकवृष्णि is the name of the Yādava clan to which बलराम and कृष्ण belonged, while उग्रसेन was the name of the father of कंस and देवकी. मा कुले गंधणा होमो [Sk. मा (आवां एकैकप्रधानकुले) गन्धनौ (i. e. गन्धनसर्पसदृशौ) भूव] Let us not be गन्धन snakes in our noble families. Cf. "जह ण सम्पत्तुल्ला होमो ति भणियं होइ." Ms. ख reads संयम, for संजम, throughout the passage.

St. 9. The words तासु तासु are to be understood after the word नारीओ. The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हड refers to an aquatic plant. The writer of the Vṛtti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रज्ञापना I, and उत्तरा० II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc.

St. 10. संजयाए [Sk. संयतायाः] Of the self-restrained nun. The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri.

St. 11 पुरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III.

St. 1. Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विप्रमुक्ताः)

from worldly matter, who are the protectors of the six groups of living beings (तायिणं), and who are free from external possessions and internal emotions (निगंथाणं). The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras. अणाङ्गण [Sk. अनावरित or अनावर्णि] lit. unpractised. For similar rules see आचारांग (II-1); सूत्रकृतांग (I-9) and उत्तराध्ययन (I-I.)

St. 2. उद्देशियं [Sk. उद्देशिकं] Food prepared by a layman for a particular monk. If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vrtti remarks that उद्देशिक includes आधाकर्मिक also. कीयगडं [Sk. क्रीतकृतं] made by buying things for the monk. (This refers to the eighth of the Udgama faults). णियाग [Sk. नित्यक] given as regular alms to a monk after inviting him. अभिहड [Sk. अभिहत] brought from a distance for the monk. This is possibly the same as अध्याहत the eleventh of the Udgama-dosās. रात्रिभक्त [रात्रिभक्त] eating at night. This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows. वीयण [Sk. वीजन] Fanning.

St. 3 संनिही. [Sk. संनिधिः] Storing up things for future use, in cases of emergency for self or others. गिहिमत्ते [Sk. गृहि-अमत्रं] the pot of the householder. The commentators translate गिहिमत्त as गृहिमात्र. रायपिण्डे किमिच्छे [Sk. राजपिण्डः किमिच्छकः] The word रायपिण्ड means 'royal food' i. e. rich food. किमिच्छकः means 'food prepared according to the desire of the monk after asking him what he desires.' It appears that रायपिण्ड and किमिच्छक are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूरि (आगमोदयसमिति edition) appears to take them together. संवाहणं. This line appears to be a line of the Upajāti metre. संवाहणं means shampooing. The Sanskrit word is संवाहन. हरिभद्रसूरि, however, has given the Sk.

word संवाधन. दन्तप्रहोवणा [Sk. दन्तप्रधावन] the cleaning of teeth. संपुच्छणं [Sk. संप्रघ्नः] Query about a layman of a prohibited nature or query about self. पलोगणा [Sk. प्रलोचनं] looking.

St. 4. अद्वावय [Sk. अष्टापद or अर्थपद] gambling by playing with counters (सारियूतं), or making remarks about politics. नालीए [Sk. नालिका] A special variety of playing with dice where the dice are cast on the ground through something like a tube. The line अद्वावयनालीए छत्तस्स य धारणद्वाए appears to be the line read generally by the Manuscripts, which sounds like a line of the Āryā metre. धारणद्वाए [Sk. धारणार्थाय]. The commentator हरिभद्र looks upon धारणद्वाए as archaic for धारणमनार्थाय. He explains it as 'holding the umbrella for a sinful purpose' holding it when unrequired. The writer of the Vṛtti translates the word as धारणमार्थाय, and explains it as 'holding the umbrella for a purpose.' It is likely that there might have been the reading ' छत्तस्स य धारणं अणद्वाए ' making the line a line of आर्यागीति. तेगिच्छं [Sk. विकित्सा] Treatment of the disease. पाणहा [Sk. उपानहौ] shoes on the feet-समारंभं च जोइणो [Sk. समारम्भञ्च ज्योतिषः] Kindling of fire.

St. 5. सेज्जायर [Sk. शय्यातर] A layman who gives residence to the monk. आसंदी [Sk. आसन्दी] A raised seat. गिहंतरनिसेज्जा [गृहान्तरनिषया] (1) Sitting at a place other than one's own residence; (2) Sitting at a place between two houses. उव्वट्ठन [Sk. उद्धर्तन] Rubbing so as to remove the dirt.

St. 6. वेयावडियं [Sk. वैयावृत्यं] Service. Doing any service to the householder, just as begging food for him, is prohibited. The word वेयावडिय occurs frequently and is explained by commentators as वैयावृत्य in Sanskrit. The word rather corresponds to Sk. वैयापृत्य or व्यापृतता. आजीववत्तिआ [Sk. आजीववृत्तिता] Maintaining oneself by following the occupation of the caste or family. तत्तानि० [Sk. तप्तानिर्वृतभोजित्वम्] Drinking that water which is heated (तप्त) no doubt, but which is not finished or accomplished in purity. The

water, in order to be निर्वृत or परिणत i. e. drinkable must be absolutely boiling which is ascertained by noticing the bubbles thrice on the surface. आउरस्सरण [Sk. आतुरस्सरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger. The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'.

St. 7. This and the next two stanzas give a list of forbidden articles of food. मूलए [Sk. मूलकः] a white root used for vegetable purposes known by almost the same word in the vernaculars. सिङ्गवेर [Sk. शृङ्गवेर] wet ginger. उच्छुखंडे अनिव्वुडे [Sk. इच्छुखण्डः अनिवृतः] A piece of sugarcane that is not निर्वृत or परिणत i. e. which is not kept for a sufficiently long time so as to become fit for eating. The word अनिव्वुडे qualifies मूलए and सिङ्गवेर also. सच्चित्त [Sk. सचित्त] possessed of living organisms. आमके [Sk. आमकं] raw.

St. 8. There are mentioned here the various kinds of salt, prohibited for the use of monks.

St. 9. There are described here the various treatments of the body prohibited for the monks. धूपण [Sk. धूपन] exposing one's garment to smoke so that it should dry up. The word is also explained to mean 'smoking.' वत्थीकम्म [Sk. वस्तिकर्म] Application of oil for vacating the bowels, serving the purpose of the enema. The words वमन and विरेचन refer to emittants and purgatives respectively by the use of मदन fruit and myrobalan. अंजन [Sk. अञ्जन] refers to the use of collyrium and the like. गायाभंग (Sk. गात्राभ्यङ्ग) anointing the limbs.

St. 10. लघुभूयविहारिणं [Sk. लघुभूतविहारिणं] moving as lightly and freely as the wind. The word लघुभूत literally means 'become lightened or light,' and hence 'wind' secondarily.

St. 11. The behaviour of the monks is very briefly described here by a reference to its main features. पंचासव• (Sk. पञ्चास्रवपरिज्ञाताः or ज्ञातपञ्चास्रवाः) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings,' 'telling a lie,' etc. The word, in short, refers to the Five Great Vows characterized by a complete abstinence from the five items— हिंसा, मृषावाद, अदत्तादान, मैथुन and परिग्रह. तिगुप्तो (Sk. त्रिगुप्ताः) characterized by the Three Guptis. छसु संजया [Sk. षट्सु संयताः] Restrained towards the six groups of living organisms as described in the next chapter. पंचनिग्रहणा [Sk. पञ्चनिग्रहणाः] Restraining the five senses. धीराः courageous. The commentator explains the word as धिया राजन्तीति धीराः. उज्जुदंसिणो [Sk. ऋजुदर्शिनः] Seeing the straight thing viz. मोक्ष; i. e. striving for Release.

St. 12. पडिसंलीण [Sk. प्रतिसंलीन] Staying in their place of residence.

St. 13 परीसहरिऊदंता [Sk. परिषंहरिपुदान्ताः or दान्तपरिषहरिपवः] Who have checked down the enemies in the form of the twentytwo Pariṣahas or troubles. For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyaṇa Ch. II.

St. 14 सव्वदुक्खपहीणट्ठा [Sk. सर्वदुःखप्रहाणार्थीय] All commentators translate the word पहीणट्ठा as प्रक्षयार्थम्. पहाण would be a better reading, although not found in the manuscripts. पक्कमंति [Sk. प्रक्रमन्ति] Strive.

CHAPTER IV.

There is given the description of धर्मे or religion of the monks in the first chapter. Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed. As the

ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter. The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk. As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छज्जीवणिया [Sk. षड्जीवनिकाय]. The conception of life in matter, which we call dead matter to-day has been in fact found in India since very ancient time. The elements like earth, water etc. were stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books. The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements. For details see आचारांगसूत्र. (Ch. I-1) and उत्तराध्ययनसूत्र. (Ch. 36). “ Whatever grows or whatever promotes the growth of other things is living ” appears to be the principle to determine the presence of life or otherwise in a thing. The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as षड्जीवनिकाय by the commentators. Perhaps the original word might have been छज्जीवणियाइया (Sk. षड्जीवनिकायिका) or छज्जीवणियाया (Sk. षड्जीवनिकाया).

Section 1. आउसं archaic Voc. sing. of आउस corresponding to Sk. आयुष्मन्. Sometimes there is found the Nom. sing., or, the Voc. sing. ending in an Anuswāra in the Āgama literature especially in the case of such words as have got the corresponding Sk. word ending in अन्. See विज्जं (विद्वान्); जयं (यतन् irregular for यत्मानः). The commentators suggest that the words आउसं and तेण can be read together as one word, and they give various alternative explanations

of the combined words आउसंतेण such as (1) by the long-lived one, or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk. आवसता] or (3) by the considerate one (आमृषता) in which case the word is to be read as आमुसंतेण. कासवेण [Sk. काश्यपेन] by one whose Gotra name is काश्यप. सुअक्खाया [Sk. सुआख्याता] well explained in the assembly of gods, men and asuras. The word अक्खाय frequently occurs for आख्यात in the Āgamas. धम्मपण्णत्ती [Sk. धर्मप्रज्ञप्तिः] because it leads to the knowledge of religion. The Nom. sing. धर्मप्रज्ञप्तिः is used here for the Abl. sing. धर्मप्रज्ञप्तेः in the sense of हेतु or reason. सेयं मे अहिज्जिउं [Sk. श्रेयो मे अध्येतुं] it is beneficial for me to read.

चित्तमंतमक्खाया (चित्तवती आख्याता) is said to be possessed of mind or sensation. The word चित्तमंतं in the neuter gender is archaic or the word might be चित्तमंत only, with an additional nasal. The writer of the वृत्ति notices the reading चित्तमंतमक्खाया and explains that पृथ्वी (the earth) possesses a subtle slight sensation cf. चित्तमात्रा, स्तोत्रचित्तेत्यर्थः । पुढोसता [Sk. पृथक्सत्त्वाः] with several distinct living organisms. The word occurs at several places in the आचाराङ्गसुत्र सत्थपरिणअ (Sk. शस्त्रपरिणय) working of the destroyer. Fire, sunshine, wind, salt etc. are mentioned as शस्त्रs or destroyers of life in connection with the earth. cf. निर्युक्ति— दन्वं सत्थग्गिविसं नेहंबिलखारलोणमाईअं ॥ अग्गवीया [Sk. अग्रबीजाः] having seed at the end such as कोरंटक and other plants. This and the subsequent words mention the variety of the vegetable kingdom.

अण्डया [Sk. अण्डजाः] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses, as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कंतं, पडिक्कंतं etc. which refer to the various kinds of movements. परमाहम्मिआ [Sk. परमधर्मिकाः] desirous of happiness (परम). The lengthening of the last

vowel of परम is archaic. तसकाओ [Sk. त्रसकायः] The group known by the name 'trasa'. The word त्रस is derived from the root त्रस् to feel, to be nervous, and refers to such living organisms as have the capacity to feel. It appears that the term त्रस is here used for the last group, as opposed to the term स्थावर used for the first five groups. The तत्त्वार्थाधिगमसूत्र (II. 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्थावर and the rest viz. तेजस्, वायु and beings possessed of two to five senses as त्रस.

दंडं [Sk. दण्डं] The word is to be understood in the general sense of smashing, beating or troubling. The order of the prophet is 'इच्छेसि...न समणुजाणेज्जा' prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble. Consequently, the monk is to make a solemn declaration before his preceptor in the words "जावज्जीवाए...वोसिरामि" undertaking not to cause trouble to living beings by mind, by word or by body in any of the three ways mentioned above, viz. by himself, by others or by consent to others. He further declares that in case he errs, he would do the प्रतिक्रमण ceremony for it, would censure himself for it privately and publicly and would take himself away from it. This very thing is the First Great Vow, the solemn acceptance of which by the monk before his preceptor is described in the words that follow:-

पढमे भन्ते...वेरमणं. पाणाइवायं [Sk. प्राणातिपातं-इन्द्रियातिपातं] injury to any limbs or senses. The words अइवाइज्जा, अइवायाविज्जा and समणुजाणिज्जा should rather have been अइवाएमि, अइवायाएमि, and समणुजाणामि. The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text. The Five Great Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy. cf. "अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः" (पातञ्जलयोगसूत्र II-30).

They are mentioned quite similarly in the Buddhistic Philosophy—the word वेरमणी taking the place of वेरमण.

Section 6. छंदे भन्ते वए० Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance. It is called simple वए (Sk. व्रतं). Some manuscripts call it even महव्वअ [महाव्रत] just as the other five are called by that name. असणं वा० [Sk. अशनं वा पानं वा खादिमं वा स्वादिमं वा] This fourfold division of foodstuffs occurs frequently in the Sūtra literature and refers, as the commentators explain it, to general eatables, drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation. अत्तहियद्वयाए [Sk. आत्महितार्थतायै] For the sake of his spiritual benefit.

Section 7. This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms. लेलु [Sk. लेष्टु] a clod of earth. ससरक्ख [Sk. सरजस्क] dusty, soiled with dust. किलिचेण by a small stick. Some manuscripts read कलिच also. The word is entirely Prakrit. Haribhadrāsūri, however, gives the Sanskrit word कलिञ्ज and explains it as क्षुद्रकाष्ठ. सलगा [Sk. शलाका] A small iron wire. हत्थ [Sk. हस्त] Collection. आलिहेज्जा० [Sk. आलिखेत्, विलिखेत् घट्टयेत्, भिन्द्यात्] Should scratch, carve, shake, or break.

Section 8. ओस [Sk. अवश्याय] frost, white dew. हिम Ice, snow. महियं [Sk. महिकां] mist. करगं hail-stone. हरतणुग The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc. The word occurs also in कल्पवृक्ष. सुद्धोदग [Sk. शुद्धोदक] refers to rain-water. उल्ल [Sk. आर्द्र] Wet. ण आमुसेज्जा० [Sk. न आमृशेत्, न संस्पृशेत्, न आपीडयेत्, न प्रपीडयेत्, न आस्फोटयेत्, न प्रस्फोटयेत्, न आतापयेत्, न प्रतापयेत्.] Should neither touch nor clasp, neither press, nor twist, neither strike nor smash, neither heat nor burn.

The section refers to various forms of water and the possible injurious actions towards them.

Section 9. The section refers to various fire bodies and the possible injurious actions in their case. इंगाल [Sk. अंगार] Burning embers. मुम्भुर [Sk. मुसुर] hot ashes. अलाय [Sk. अलात] Fire-brand. उक्कं [Sk. उल्का] Burning meteor. ण उज्जेजा [Sk. न उत्तिच्चेत्, न घट्टयेत्, न उज्ज्वालयेत्, न निर्वापयेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish.

Section 10. The section refers to the wind bodies and possible injuries to them. सिण [Sk. सिचयेन] The word सिअ possibly stands here for सिचअ or सिअअ meaning a garment or its end. Haribhadrāsūri explains it as Chowrie. विहुयण and तालियंट [Sk. विधवन and तालवृन्त] both mean 'fan.' ण फूमेज्जा° [Sk. न फूत्कुर्यात्, न वीजियेत्.] Should neither blow nor fan.

Section 11. The section refers to the plant and herb group and the possible injuries to them. The word पइह [Sk. प्रसिद्धि] in the passage means 'placed upon,' and refers to things placed upon seeds, sprouts etc. कोल is a Prākṛit word for the Sanskrit word घुण the wood-insect. तुयट्ठ is a peculiar Prākṛit root often occurring in the old Sūtras which corresponds to [Sk. त्वग् + वृत्] and means 'turn from one side to another.'

Section 12. The section refers to living beings of two or more senses and the possible injurious actions to them. पडिग्गहंसि [Sk. पतद्ग्रहे] in the begging bowl. The word occurs in this sense very frequently in the Āgama Literature. पायपुंछण [Sk. पादपुच्छन] A sort of duster which the Jain monks take with them. गोच्छग A piece of cloth to clean pots etc. उडग The word is a purely Prākṛit (देशी) word. The commentators explain it as स्थंडिल or altar. The passage, however, shows that it is one of the accompani-

ments (उपकरण) of a monk. संजयामेव [संयत एव or संयतं एव] with self-restraint. The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas. पडिलेहिय [Sk. प्रतिलेख्य] having scrutinized or inspected.

St. 1 अजयं [Sk. अयतन् or अयतं] without striving i. e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom. sing. like विज्जं etc. and gives a fairly good sense ; it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिद्धमाणो etc. पाणभूयाई [Sk. प्राणभूतानि]. पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk. भूत] refers to beings possessed of one sense. होइ कडुयं फलं [Sk. भवति कटुकफलं] gives a bitter or bad fruit.

St. 8. जयं [Sk. यतन् or यतमानः] striving or careful. See note above on अजयं.

St. 9. The stanza appears to give a nice summary of the teaching given above in the chapter. The Genitive case is used in the stanza for the Accusative case: सब्वभूयप्पभूयस्स [Sk. सर्वभूतात्मभूतस्य i. e. सर्वभूतात्मभूतं] Looking upon all beings as upon his own Self. पिहिआसवस्स [Sk. पिहितास्रवस्य] who has shut up all possible influx of Karmān.

St. 10. The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above, (in stanzas 1 to 8) and summarized elegantly in Stanza 9. The metre of the Stanza appears to be Vaitāliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —,) at the end of each foot. The only amendment necessary to be made for the sake of the metre is to insert a word like नु after किं and read काही as काहिइ and नाही as नाहिइ. काहिइ and नाहिइ [Sk. कश्चिच्छति and ज्ञास्यति] are grammati-

cally correct and the latter is in fact the reading of some manuscript copies. छेअ [Sk. छेक] clever, i. e. beneficial. The reading सेय [Sk. श्रेय.] is accepted by some Gujarāṭi and Sanskrit glosses.

St. 11-25 These stanzas give in a beautiful manner the steps of the ladder of Spiritual Progress without entering into the technicalities of the annihilation of Karman, which form a characteristic feature of the खवगस्सेणि. The steps are 1 जीवाजीवज्ञान 2 जीवगति, 3 पुण्यपापबन्धमोक्षस्वरूप, 4 भोग-निर्वेद, 5 संयोगत्याग, 6 अनगारित्व, 7 संवरधर्मस्पर्श or चारित्रधर्म, 8 कर्म-रजोधूनन, 9 केवलज्ञानदर्शन, 10 लोकालोकज्ञान, 11 शैलेषीप्रतिपत्ति, and 12 अखिलकर्मक्षय which is in fact the सिद्धि or Perfection. The word सन्निभतरबाहिरं is not suitable for the metre although it is found in all manuscripts. Perhaps the original word was सअन्निभतरबाहिरं or सव्वन्निभतरबाहिरं. The word refers to the internal and external affections. Cf. com. क्रोधादि-हिरण्यादि-संबन्धमित्यर्थः । The word फासे may have been used for फासइ or फासेज्जा (सृशति or सृशेत्). अबोहिकलुसंकडं [Sk. अबोधिकलुषकृतम्] arisen out of the blot of false knowledge. The nasal after स is unnecessary. By लोग [Sk. लोक] there are to be taken the three worlds at the top of which is the सिद्धिलोक. The whole space outside these worlds is known as अलोक the endless void. सेलेसि [Sk. शैलेषी] The perfectly motionless condition of the body while one is meditating.

St. 26-28. These stanzas are written in a different metre for the sake of variety at the end of the chapter. Stanzas 26 and 27 can be said to be varieties of Vaitāliya of 14 and 16 Mātrās for the odd and the even feet. They can be explained as Āryā also with slight modifications. St. 28 is clearly in आर्यागीति metre. सुहसायग [Sk. सुखास्वादक] enamoured of pleasures; who has a taste for pleasures. सायाउलग [Sk. साताकुल] with mind perturbed with thoughts of future pleasures. उच्छोलनापहाविस्स (Sk. उत्सोलनाप्रधाविनः) washing

his limbs with water. उज्जुमई (Sk. ऋजुमतेः) The Nom. is used for the Genitive. The stanza पच्छा वि ते is not explained by हरिभद्रसूरि and some वृत्तिकार in Sanskrit. Other वृत्तिकार (see manuscript ख) have explained it. It might have been a later addition. The metre आयगीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same. ण विराहिज्जासि [Sk. न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them. cf. जले जीवाः स्थले जीवाः आकाशे जीवमालिनि । जीवमालाकुले लोके कथं भिक्षुरहिंसकः ॥ This Adhyayana is also named आचार or धर्मप्रज्ञप्ति or चारित्रधर्म or चरण or धर्म cf. जीवाजीवामिगमो आचारो चेव धम्मपण्णत्ती । ततो चरित्तधम्मो चरणे धम्मे अ एगदा. (निर्युक्ति st. 297)

CHAPTER V-1.

St. 1. The several ways of guarding oneself against injury to living beings have been given in the previous chapter. One cannot guard oneself against injury to living beings unless one is able to preserve one's body. The preservation of body depends on food; consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter. Manuscript ख reads भिक्खु for भिक्ख which may be in a way a better reading, as the word भिक्खु furnishes the subject in the sentence and the adjectives असंभन्तो etc. can be connected with it. अमुच्छिअ [Sk. अमूर्च्छित] Not greedy; not covetous.

St. 2 गोअरग्गओ [Sk. गोचराग्रगतः] Engaged in or moving for alms which is the best course. The word अग्र is taken as an adjective to गोचर by the commentators.

St. 3 जुगमायाए [Sk. युगमात्रया] to the extent of the distance of one युग or yoke of the cart.

St. 4 ओवाय [Sk. अवपात] pit, ditch. विसम [Sk. विषम] Uneven place. विज्जल mud. The commentator explains the word as विज्जल, a place at which water is slightly dried up. संक्रम [Sk. संक्रम] a bridge. परक्रम [Sk. पराक्रम] another way which is round about and distant.

St. 6 सह अन्नेण मग्गेण [Sk. सति अन्यस्मिन्मार्गे] when there is another road available. The Instrumental is used for the Locative. The words अन्नेण मग्गेण might have perhaps been अन्ने णं मग्गे णं originally. जयं [Sk. यतन् irregular for यतमानः or यतं used as an adverb] carefully, scrutinizingly.

St. 7 छारियं [Sk. क्षारिकं] Salty, saline.

St. 8 तिरिच्छसंपाद्मेसु [Sk. तिर्यक्संपादिमेषु] when there is an onrush of lower creatures like locusts etc.

St. 9 वेससामंतं [Sk. वेशसामन्त.] The locality of public women. बंभचेरवसाणअ [Sk. ब्रह्मचर्यवशानक or ब्रह्मचर्यावसानक], Some manuscripts follow the reading बंभचेरवसाणअ which is explained by the commentators in the same way as the reading बंभचेरवसाणअ. हरिभद्रसूरि explains the word in the first way :—bringing celibacy under its clutches. The other explanation ब्रह्मचर्यावसानक (putting an end to celibacy) is proposed by the writer of one Vṛtti. विसुत्तिआ [Sk. विप्रोतसिका] opposite tendency of the mind by a remembrance of the past pleasures.

St. 10 अणायण [Sk. अनायतन] Bad locality. The regular Prākṛit word is possibly आणाययण or अणाअअण which is read as अणायण for the sake of metre here. संसग्गी [Sk. संसर्गी Fem. form standing for the Masc. form संसर्ग] by the contact thereof. वयाणं पीडा [Sk. व्रतानां पीडा]. The commentator हरिभद्रसूरि gives the way in which movements in the precincts

of public women cause a disturbance to all the five Great Vows.

St. 12 Both the readings सूअं गावि and सूर्य गावि are not in accordance with the metre अनुष्टुप्. The reading साणं सूअं गावि presents an appearance of a foot of the Āryā metre. सूआ and सूआ stand respectively for सूता and सूतिका delivered recently. संडिभं [Sk. संडिभं] A place where children meet for playing.

St. 13 अणुण्णए गावणए [Sk. अनुन्नतो नावन्तः] Neither high nor low ; neither elated nor depressed. The remark refers both to the body and to the mind. जहाभागं [Sk. यथाभागं] with reference to the objects of sense.

St. 14 दवदवस्स [Sk. द्रुतं द्रुतं] quickly. कुलं उच्चावचं [Sk. कुलं उच्चावचं] high and low families. The remark refers to families living in houses of decent and ugly appearance as well as to those which belong to people of high and low extract.

St. 15 आलोय (Sk. आलोक) Window ; थिगल door in a window. The word is a Deshī one. संधि Hole cut in a window. विणिज्झाए (Sk. विनिश्चायेत्) should observe with eagerness.

St. 16 रहस्सारक्खियण (Sk. रहस्यानि आरक्षिकाणां) The word रहस्सा is used for the accusative plural and is connected with the preceding two words and the following one. The whole line means 'secret places of kings, merchants, and constables.'

St. 17 पडिकुट्टकुलं (Sk. प्रतिकुष्टकुलं) Impure or censurable houses such as those where death has recently occurred and hence, which are temporarily rendered impure or those belonging to washermen etc. which are permanently so. मामगं (Sk. मामकं) Where there exists the feeling of 'let not', 'let not'

in the mind of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses. Cf. the remark in the foot-note of a वृत्ति “मम गृहे कश्चिन्मा गच्छतु इति यत्र गृहपतिर्वेक्ति तन्मामकम्”. चियत् The word is a Deshī one occurring frequently in the Sūtra Literature meaning ‘cheerful’ (प्रीतिकर); Cf. औपपातिकसूत्र. The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it.

St. 18 साणीपावारपिहियं (Sk. शाणीप्रावारपिहितं) screened by a curtain of hemp or camble etc. अवपंगुरे (Sk. अपावृणुयात्) अवंगुर or अवपगुर appears to be a Deshī root in the sense of ‘opening’. The words अवंगु and अवंगुय are frequently seen in the sense of ‘opened’ Cf. अवंगुयदुवारे (राजप्रश्नीयसूत्र, also औपपातिकसूत्र), पणोल्लेज्जा (Sk. प्रणोदयेत्) should open. The root प्रणुल्ल or पणोल्ल is used in Pāṛkṛit in the sense of pushing or opening, corresponding to the Sanskrit root प्र + नुद्. ओगगह or उगगह (Sk. अवग्रह) Permitted shelter or residence. The word is frequently used in this sense in the old Jain Sūtras. The word has, besides this, several other senses such as ‘pot’, ‘sensual knowledge’, ‘determinate knowledge’, ‘obtainment’, ‘an acceptable thing’. अजाइआ (Sk. आयाचित्वा) without seeking. The regular gerund form is जाइत्ता, which appears to be read as जाइता for the sake of metre and the form जाइआ is obtained from it by the omission of the consonant त्; or जाइअ can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic.

St. 19. Cf. “पुक्खमेव साहुणा सण्णाकाइओवयोगं काळण गोअरे पविसिअव्वं.....आयविराहणा ” (हरिभद्रसूर टीका) For details see ओघनिर्युक्ति.

St. 20. तमस Dark. The word is used in an adjectival sense. कुट्टग (Sk. कोष्ठक) room, apartment.

St. 22. विउहिताण व (Sk. व्यूह्य वा) after driving away or setting aside.

St. 26. दगमद्वियआयाणे (Sk. उदकमृत्तिकाऽऽदानान्) The word आयाण is used here in the sense of 'road' (मार्ग).

St. 27. कप्पिअ (Sk. कल्पित). The words कप्पिअ and अकप्पिअ are used in the sense of 'acceptable' and 'unacceptable' respectively.

St. 28. परिसाडिज्ज (Sk. परिशाटयेत्) Would abandon, would throw on the ground. दितियं (Sk. दत्ता) The lady who offers. The feminine form दितियं is used, as, generally the person offering alms to the monk is a woman.

St. 30 साहट्ठु (Sk. संहृत्य) collecting together. घट्टियाणि (Sk. घट्टयित्वा). After shaking. The forms साहट्ठु, निक्खिवित्ता, घट्टियाणि, संपणुल्लिया, ओगाहइत्ता and चलइत्ता are all gerund forms. घट्टियाण is a better reading grammatically.

St. 33-34. These two stanzas are written in the Āryā metre. The Locative case in the words उदउल्ले etc. is used in the sense of विषये (with regard to or in connection with dripping things etc.) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty, or muddy. हरियाल (Sk. हरिताल), मणोसिला (Sk. मनःशिला), हिंगुलअ (Sk. हिंगुलक), गेरुअ (Sk. गैरिक), वण्णिअ (Sk. वर्णिका), सेडिय (Sk. श्वेतिका) and सोरट्टिय (Sk. सौराष्ट्रिका) are various kinds of earth. असंसट्ठ and संसट्ठ refer respectively to hands which are clean and which are unclean, being besmeared with condiments and the like. The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas.

St. 40 कालमासिणी advanced in pregnancy. Lit. one whose time of delivery is imminent कालेन प्रसवकालेन युक्ता मासः कालमासः, तद्वती. If such a woman takes the trouble of stand-

ing up or sitting down for giving alms, the food becomes unacceptable.

St. 42-43. The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with the rules given above. The commentator refers to a practice traditionally obtaining among monks in this connection: A monk, moving in a group or गच्छ, is less strict than one who moves alone. The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept the alms although the child does not cry.

St. 45-46 The stanzas refer to food kept in a pot covered by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like. If the cover is removed for the purpose of giving food to the monk, the food becomes unacceptable.

St. 47-54. The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature. अशन refers to ordinary eatable articles like bread etc. पानक refers to drinks. खादिम refers to special delicious articles, while स्वादिम refers to articles of taste. Such articles are unacceptable if it be known that they are prepared for, gifting away, or for merit, or for mendicants or for monks

St. 55 उद्देशिज (Sk. औद्देशिक) prepared purposely for the monk. क्रीयगड (Sk. क्रीतकृत) purchased; prepared after purchasing (the article) for a monk. पृङ्कम्म (Sk. पूतिकर्म) polluted by fault of पूर्वकर्म, पश्चात्कर्म etc. आहड (Sk. आहृत) brought purposely from a distance by the householder. अज्झोय (Sk. अज्जवपूरक) Supplemented for the sake of the monk by mixing water or milk. पामिच्च (Sk. प्रामित्य) brought on credit for the monk. मीसजाय (Sk. मिश्रजात) mixed with other impure articles. All such articles are unacceptable.

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc.

St. 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms. उत्सक्रिया (Sk. उत्प्लव्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms. ओसक्रिया (Sk. अवप्लव्य) after taking out the fuel. उज्जालिआ (Sk. उज्ज्वालय) after kindling the fire. पज्जालिया (Sk. प्रज्वालय) after making the fire ablaze. निव्वाविया (Sk. निर्वाप्य) after putting out the fire. उस्सिचिया निस्सिचिया (Sk. उत्सिच्य निषिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out. उव्वत्तिया or ओवत्तिया (Sk. अपवर्त्य) after putting aside the pot full of boiling liquid. ओयारिया (Sk. अवतार्य) after taking down (the pot) from the hearth.

Sk 65-69. संक्रमद्वाए (Sk. संक्रमार्थीय) For the sake of crossing (the particular watery or muddy tract.) The words निस्सेणि (Sk. निःश्रेणि), फलग (Sk. फलक) and पीढ (Sk. पीठ) refer respectively to a small ladder, a plank, and a footstool used for ascending a garret, or a floor. कीलं is to be connected with उत्सृत्य. The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील). जग (Sk. जगन्ति) living organisms. All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms.

St. 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables. पलंब (Sk. प्रलम्ब) any fruit hanging from the stem. सन्निर Vegetable of leaves. तुंबाग (Sk. तुंबाक) A gourd-like fruit. The commentator explains the word differently citing the senses—(1) wet Tulaśi plant and (2) tendons inside the stalk of the tree. सिंगेर (Sk. शृङ्गिरेर) Wet ginger. सक्कुलि (Sk. शक्कुलि) A preparation of fried sesamum and sugar. फाणिय (Sk. फाणित)

Treacle. पूय A Deshi word in the sense of sweet eatable balls.

St. 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eating flesh and fish which were given to them by the householders? The commentator Haribhadrāsūri notices the difficulty and remarks that the monks in times of famine etc. had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words पुद्गल and अनिमिष as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which is not edible.

St. 75-81 These stanzas refer to prohibited drinks. उच्चावय (Sk. उच्चावच) Very costly as well as very meagre. वारधोवन [वारकधावन] Water after washing the pot of brown sugar and the like. संसेइम (Sk. संसेकिम) Water after washing flour, or, water mixed with flour. The Sanskrit equivalent संस्वेदज given by the commentator is not satisfactory although the explanation पिष्टोदकादि is quite correct. दलाहि (Sk. देहि) The root दल is used in the sense of 'giving' in Prākṛit. जयं Nom. singular; or used as an adverb. (see note above p. 31)

St. 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St. 87-96 These stanzas describe the way in which a monk should eat the alms when he chooses to do so at his residence (सिज्जा). उण्डुअ (Sk. उन्दुक) the spot. इरियावहिया (Sk.

ईर्यापथिका) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by the recital of Āgama passages like “ इच्छामि पडिक्कमिउं इरियाव-
हियाए ” etc. आभोएत्ताण० (Sk. आभोग्य) After recounting over the sins of omission and commission (अतिचार) in connection with movements and eating. आलोए (Sk. आलोचयेत्) Should relate before the preceptor. साहू (Sk. साधवः) The word is a subject to कुञ्जा. चिअत्तेण with an affectionate heart अप्परिसाडियं (Sk. अपरिशाटितम्) without a violent act such as throwing the food away by hand or spitting it out.

St. 97-100. Stanza 97 is put in a different metre possibly for the sake of change. These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were, not transferring it even from one jaw to another. The words तिक्त (Sk. तिक्तक) and कडुअ (Sk. कटुक) respectively mean ‘bitter’ and pungent.’ In Gujarati and Marathi, the words have quite the opposite senses. In Hindi the senses are similar to those obtaining in Sanskrit and Prākṛit. अन्नत्थ पउत्तं (Sk. अन्यार्थं प्रयुक्तं) Useful for i. e. conducive to Moksha. सूअ (Sk. सूचित) dressed with condiments. मंथुकुम्मासमोयणं (Sk. मन्थुकुल्माषभोजनं) Food made up of jujube powder and ordinary beans. मुहालद्ध (Sk. मुधालब्ध) Obtained without doing any service like story-telling or predicting the future. मुहाजीवी (Sk. मुधाजीवी) maintaining oneself without doing any service. मुहादाई (Sk. मुधादायी) Giving without getting anything in return. An interesting story is given here of a Vaiṣṇava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him. Once, the horse of the householder was stolen. The ascetic found it in the early morning near the river where he had been to bathe. On returning home, the ascetic said that he had left his garment on the bank of the river. The householder sent his servant to fetch it. The servant gave

the news about the horse. The householder at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him.

CHAPTER V-2.

St. 1 पडिग्गह [Sk. पतद्ग्रह] Utensil. संलिहिता [Sk. संलिख्य] after cleaning. लेवमायाए [Sk. लेपमात्रया] upto the layer of food. The writer of the gloss explains लेवमायाए as लेपं आदाय (उपजीव्य). The idea, although not clearly expressed, appears to be that the monk should eat everything of good or bad smell having cleaned the pot upto the last layer of the food.

St. 2-13 अयावयद्वा (Sk. अयावदर्थ) not upto his hearts' content. जइ तेणं न संथरे (Sk. यदि तेन न संस्तरेत्) If he is not able to sustain thereby. कारणमुप्पणे (कारणे उत्पन्ने) When the occasion comes i. e. when he feels hungry. अकाले चरसी भिक्खू° This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time. सइ काले (Sk. सति काले or स्मृतिकाले) When it is the proper time of begging ; or when the monk is remembered by the householders. तउज्जुअं (Sk. तदुजुक्) Straight on in front of them. किविण (Sk. कृपण) A miserable fellow. वणीमग (Sk. वनीमक or वनीपक) A beggar. अप्पित्तियं (Sk. अप्रीतिकं) some unpleasurable thought e. g. this monk does not know manners or ways of the people.

St. 14-17 मृगदन्तिआ (Sk. मल्लिका) the flower of Mālātī or Mogarā. The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिका. The creeper is named मृगदन्तिका possibly because its buds appear quite similar to the teeth of the deer.

St. 18-24. These stanzas mention various roots, bulbs, stems, fruits etc. which are prohibited when they are raw,

or fresh. सालुअ (Sk. शालूक) the bulbous root of the lotus. विसलिया (Sk. विशालिका) the bulbous root of Palāśa (Mar. पळस; Guj. खाखरो). सासवणालिआ (Sk. सर्षपनालिका) the mustard blossoms. अनिव्वुड (Sk. अनिर्वृत्त) Not quite ripe, hence possessed of living organisms. The Sanskrit word सचित्त is frequently mentioned as an explanation of the word अनिर्वृत्त. छिवाडि The word is a Deshi one meaning a pod of ground nuts and the like. Such a pod is prohibited when it is fresh or fried only once. कोल jujube. अनुस्सिन्न (Sk. अनुस्त्विन्न un-boiled. कासवणालिअ, तिलपप्पडग, and नीम are fruits of trees respectively known as कासवणालिआ or श्रीपर्णी (the silk cotton tree सावरी), तिलपर्पटी and निम्ब. वियड (Sk. विकृत) cold water which is not boiled. तत्तानिव्वुड (Sk. तप्तानिर्वृत्त) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice. तिलपिट्ठ (Sk. तिलपिष्ट) bread containing sesamum. पूइपिण्णाग (Sk. पूतिपिण्याक) rough or ordinary oil cake. कवित्थ (Sk. कपित्थ) wood apple. माउलिं (Sk. मातुलिङ्ग) citron fruit. मूलग and मूलगत्तिय respectively mean the मूलक vegetable leaves and the मूलक vegetable root. फलमंथुणि powder of jujube and other fruits. The word मंथु (derived from the Sk. root मथ्) means powder. विहेलग (Sk. विभीतक) Mar, बेहेडा Guj. बहेडा. पियाल (Sk. प्रियाल) a kind of fruit. All these fruits are prohibited when they are raw.

St. 25-31 समुयाण (Sk. समुदान) is used in the Sūtra Literature in the sense of alms or begging. ऊसड (उत्सृत) High, noble. मायण्णे (Sk. मात्राज्ञः) Knowing the quantity of food to be taken. एसणारए (Sk. एषणारतः) Taking care of begging alms. The word एसणा is used in the sense of 'pure alms', 'faultless begging of alms' as well as 'movement for alms.' इच्छा stands for the instrumental form इच्छाए with desire, at his free will. ण से कुप्पे (Sk. न अस्य or तस्य कुप्येत्) should not be angry with him. मा मेयं दाइयं० [Sk. मा मे इदं दर्शितं सद् दृष्ट्वा स्वयं (आचार्यः) आदद्यात्] Lest the preceptor would take it for himself if it were shown to him.

St. 32-35. अत्तद्वागुरुओ (Sk. आत्मार्थगुरुकः) The word is taken as one word by the commentator in the sense 'one looking upon his preceptor as selfish' i. e. 'thinking the preceptor to be selfish.' आत्मार्थः (selfish) गुरुः यस्य. The word may also mean 'having great self-interest' or 'greatly selfish.' आययट्ठी (Sk. आयताथो) Seeking the lofty thing viz. Moksha. ल्हवित्ती (Sk. रुक्षवृत्तिः) Staying on coarse things or food. The commentator takes ल्हह (Sk. रुक्ष) 'hard' in the sense of संयम 'self-restraint' which is hard to practise. पूयणद्वा (Sk. पूजनार्थः) desiring to be worshipped or honoured.

St. 36-41. ससक्खं (ससाक्ष्यं) lit. when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks, and hence the word implies that intoxicating drinks are always prohibited. सारक्खं (Sk. संरक्षन्) protecting. This is an instance of the Anusvāra substitution for the final which is found in the Sūtra Literature in the case of Sanskrit words ending in न् in the Nominative Singular Masculine. Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency only ? पियए (Sk. पिबेत्) The Sanskrit base पिब of the root पा to drink is changed into पिब, then पिअ, and then पिय of which पियए is Potential 3rd. per. sing. The reading पिया may well correspond to Sanskrit. पीयात्. दोसाई (Sk. दोषान्) faults, sins. The word is used in the neuter gender sometimes in Prākṛit. नियडि (Sk. निवृत्ति) Deceit. सुडिया (Sk. शौण्डिका) extreme liking, addiction. मायामोसं (Sk. मायामृषावादौ) deception and falsehood.

St. 42-44. पणीय (Sk. प्रणीत) Rich, well prepared. The commentator Haribhadrāsūri explains it by the Sanskrit word स्निग्ध oily, rich in oil. मज्ज° free from drinking and carelessness. अइउक्कसो (Sk. अत्युत्कर्षः) transcending or going beyond egotism ; free from the conceit that he is a great monk etc. अगुणाणं च° The word च goes against metre

and may be left out. आराहेइ संवरं This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk. आराधयति (Prak. आराहइइ primarily).

St. 46-49 तवतेणे० The word तेण (Sk. स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator. देवकिब्बिसं (Sk. देवकिब्बिसम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god. The usually used word is देवकिब्बिसिया, the word देवकिब्बिस being frequently used in the sense of lower gods, Cf. उव वन्नो देवकिब्बिसे in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods. चइत्तारणं (Sk. च्युत्वा) Dropping down to the lower world viz. earth. एल्लूयणं (Sk. एडमूकतां) Dumbness of a ram. The idea is—he is born as a man, but he becomes dumb like a ram. अणुमार्यपि (Sk. अणुमात्रमपि) Even slight.

St. 50. The change of metre is a fitting one here as the stanza is the last one of the chapter. The metre is an archaic one of the वैताल्य type found in the old Sūtras. Every foot has here 4 parts—three parts of 5, 5, and 4 Mātrās each and the fourth part consisting of one long letter; each of the three parts has at its end a determinant made up of a short and a long letter (—). The scheme, in short, is (— — —, — — — —, — — — —, —). For purposes of metre भिक्खे is to be read as भिक्खए; बुद्धाण, similarly, is to be read as बुद्धआण. भिक्खेसणसोहिं (Sk. भिक्षेष्णाञ्छद्धिं) Purity in begging the alms characterized by avoiding faults of आधाकर्म, उद्गमदोष etc. For the various faults of भिक्षा—vide उत्तराध्ययन (Ch. 1 and 24). तिव्वलज्जगुणवं (Sk. तीव्रलज्जागुणवान्) Possessed of the merit viz. rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of संयम or self-restraint.

CHAPTER VI.

St. 1-4 गणिं (Sk. गणिनं) Standing at the head of a Gana or collection of monks ; the head or the Ācārya of the Jaina Church. रायणो० The references to king's ministers, Brāhmaṇas (माहणा), and Kshatriyas show that there were followers of the Jain Faith in all the Four Castes of India. निहुञ्ज (Sk. निभृत्) Steady, unagitated. धम्मत्थकामाणं (Sk. धर्मार्थकामानां) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution ; धर्मेस्य अर्थः प्रयोजनरूपः मोक्षः तत्कामानाम्. Curiously enough the word apparently mentions the three aims and ends of life—धर्म, अर्थ and काम—although the meaning here is quite different, referring, as it does, to Moksha alone which is the fourth end of life. दुरहिट्ठिय (Sk. दुरधिष्ठित) Difficult to be resorted to by ordinary persons. The word दुरहिट्ठिय is a peculiar word in the Jain Sūtras in the sense of 'difficult to be practised'; cf. आचाराङ्गसूत्र. (I.) धर्म Religion is of two kinds in the first place—गृहस्थधर्म and अनगारधर्म; the former is further characterized by 12 items, while the latter is characterized by 10 items ; see निर्युक्ति, St. 246-248.

St. 5. गणत्थ (Sk. न अन्यत्र) Nowhere else. There is the reference to the other systems of religion and philosophy such as the Sāṅkhya and others. The derivation (न अन्यत्र suggests a double negative in the word, while, in fact there is only one negative in sense. The word might have been perhaps taken from some Deshi dialect. The wording नत्थ occurs very frequently in the Āgama Literature, in the sense of 'except', 'without'. विउल्लङ्घणभाइस्स (Sk. विपुल्लस्थान-भागिनः) of the monk following Samyama or self-restraint (विपुल्लस्थान) lit. 'the cause of the Most Extensive thing or the sublime thing viz. मोक्ष.'

St. 6. खुड्ढग (Sk. क्षुद्रक) monks physically and mentally weak. वियत्त (Sk. व्यक्त) monks who are strong physically

and mentally. बाहिअ (Sk. व्याधित) diseased. अखंडफुडिआ (Sk. अखंडाऽस्फुटिताः) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirely all the various Gunas (i. e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy. These Gunas are 18 as mentioned in the next stanza.

St. 7 जाइं बालोवरज्झइ (Sk. यानि बालोऽपराध्यति) lit, ' which a weak man breaks ' or ' in connection with which the weak man commits mistakes.'

St. 8 वयच्छकं. This stanza occurs in the Niryukti and is not commented upon by Haribhadrāsūri. It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं निर्युक्तिगाथा' is put after the stanza. As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here. The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc ; avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza.

St. 10. मरिज्जिउं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive; but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिउं, मरेउं (Sk. मर्तुं to die). मरिज्जिउं may have been peculiarly used in Prākṛit to convey the passive sence ' to be killed.'

St. 13-16 उगगहंसि (Sk. अवग्रह) At the place of residence. अजाइया probably stands for अजाइय (अयाचित्वा) without begging, the lengthening of the vowel being due to its

being at the end of the line. भेयाययणव्रजिणो (Sk. भेदायतनवार्जिनः)
Taking care not to violate the rules of good conduct.

St. 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaning कदाचित्) at some time. परिहरंति (Sk. परिधारयन्ति) use, put on. The Prākṛit form परिहरंति appears to be based upon the Sanskrit form परिधरन्ति. मुच्छा (Sk. मूर्च्छा) attachment, addiction. उवहिणा (Sk. उपधिना) by garment or pot which is looked upon as instrument or साधन for संयम. The word युक्ताः or उपलक्षिताः is to be understood to be connected with उपधिना. संरक्खणपरिगहे (Sk. संरक्षणपरिग्रहे) Even though they have property which is only meant for the preservation of living beings.

St. 23-24 लज्जासमा attended with संयम; not inconsistent with संयम. The word लज्जा is very frequently found used in the sense of संयम in the Sūtra Literature. एकमत्तं (Sk. एकमत्तं) (1) Single, (2) not producing any bondage; vide हरिभद्रसूरि's remark—एकं-द्रव्यतः एकसंख्यानुगतं, कर्मबन्धाभावात् अद्वितीयं भावत एकम् ॥ राजो (Sk. रात्रौ) by night. This is one of the several instances where the Prākṛit form is not derived from the Prākṛit base, but it is derived directly from the Sanskrit form. Instances of this 'Sanskritism' are found in large numbers in the earlier Sūtras like the Ācārāṅga and the Sūtrakṛtāṅga.

St. 25 उदउल्लं बीयसंसत्तं (Sk. उदकाद्रि बीजसंसक्तं) Wet with water and mixed with seeds. These words qualify भोजन or food taken as understood according to Haribhadrāsūri. It is possible to take these words as forms of Acc. Sing. fem. to qualify महीं which is used for the Loc. Sing. महीं as the commentator says. विवज्जिज्जा (Sk. विवर्जयेत्) May avoid; may leave aside.

St. 27-46 These stanzas refer to abstinence from injury to living organisms. तिविहेण करणजोगेणं (Sk. त्रिविधेन करणयोगेन)

in all three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्षुः (Sk. चाक्षुष) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावकं (Sk. पावकं) Fire. The commentator explains the word as पापक Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—‘a very sharp, unassailable weapon piercing from all sides’ can justify the use of the word पावक ‘sinful,’ as qualifying fire. अन्नयरं सत्यं (Sk. अन्यतरच्छत्रं) explained as सर्वतोधारशस्त्रं by हरिभद्रसूरि a weapon assailing from all sides as seen from the stanza that follows. अणुदिसां (Sk. अनुदिक्षु) in the four sub-quarters, the Genitive stands here for the Locative; there can be taken the Accusative also, the vowel at the end of अणुदिसां being lengthened for metrical purposes. आघातो (Sk. आघातः) stroke, destruction. पर्द्वपयावद्धा (Sk. प्रदीपप्रतापार्थं) For purposes of light and heat. वीयावेऊ ण वा परं (Sk. वीजजितुं न वा परं) Nor do they desire to ask others to fan. न ते वाय० (Sk. न ते वातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St. 47-53 There are given above twelve out of the eighteen items which refer to the मूलगुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तरगुण (subordinate merits). अशुजाई (Sk. अभोज्यानि) disallowed. The vowel अ is omitted for purposes of metre. अकल्पिअं (Sk. अकल्पितं) Unfit for use. There are given by Haribhadrāsūri two kinds of अकल्प, (unfitness) cf. ते च अकल्पादयः षडुत्तरगुणाः । तत्राकल्पो द्विविधः—शिक्षकस्थापनाकल्पः अकल्पस्थापनाकल्पश्च । तत्र शिक्षकस्थापनाकल्पः अनधीतपिण्डनिर्युक्त्यादिना आनीतमाहारादि न कल्पते इति । उक्तं च :—अणहीआ खलु जेणं पिंडेसणसेज्जवत्थपाएसा । तेणाणियाणि जतिणो कप्पंति न पिंडमाईणि । उडबद्धंमि न अणला वासावासे उ दोवि णो सेहा । दिक्खिज्जंती पायं ठवणाकल्पो इमो होइ । अकल्पस्थापनाकल्पमाह—जाई चत्तारि० ॥ नियाग (Sk. नित्यक) given regularly; reserved daily for a monk. cf. Com. नित्यमामन्त्रितं पिंडम्. ममायंति. like, love,

accept. ममाय is a Prākṛit denominative root from the word मम. कंस (Sk. कांस्य) a cup. कंसापाणसु (Sk. कांस्यपात्रेषु) in bronze pots. कुण्डमोअ (कुण्डमोद) a pot probably of the form of the paw of the elephant. In such pots a monk is not to eat, because these pots are washed after the Sādhū is gone and often they are washed before the Sādhū dines and consequently they entail the use of cold water before and after (पुरेकम्म and पच्छाकम्म) for the monk as stated in the following stanzas. मत्त (Sk. अमत्र) pot. छण्णन्ति (Sk. क्षण्यन्ते) are killed; the reading छिप्पन्ति (Sk. क्षियन्ते) means 'are thrown' and consequently injured; छण्णन्ति is explained as छियन्ते by the writer of the Dipikā.

St. 54-60. आसालअ (Sk. आशालक) a kind of seat. गंभीर-विजया: the word is rendered as 'अप्रकाशाश्रयाः' by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there. निसिज्जा (Sk. निषय) taking a seat, sitting. विवत्ति (Sk. विपत्ति) Violation. कुसील (Sk. कुशील) breach of celibacy. जस्स कप्पइ (Sk. यस्य कल्पते) for whom there is allowed. The words तस्य न दोषः are to be understood after जस्स कप्पइ.

St. 61-67 जह (Sk. हीन). The form is a peculiar one; it appears to be the past pass, part. of the Prakṛit root जह to abandon. घसा hollow ground. विअइ (Sk. विकृत) pure, boiled; lit. transformed; boiled water can be looked upon as transformed in a way, and hence the word विअइ is frequently used in that sense. उप्पिलावए (Sk. उत्प्लावयेत्) would wash away. अहिङ्गम. (Sk. अधिष्ठातृक) Resorting to. The word appears to have at its basis the Sanskrit word अधिष्ठाक. कक्क (Sk. कल्क) plaster or paste of sandal etc. नगिण (Sk. नग्न) completely naked like a जिनकल्पिक monk; or wearing limited garments. नहंसिणो (Sk. नखवतः) possessed of long unclipped nails. The word नहंसि in Prākṛit appears to be based upon the imaginary Sk. word नखस्विन् formed on the analogy of यशस्विन्. विभूसावत्ति (Sk. विभूषाप्रत्यय or rather विभूषाप्रत्ययिक)

caused by or depending upon विभूषा (decoration). The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhi in the sense of cause or dependence. Cf. the word प्रतीत्यसमुत्पाद; so also cf. पडिच्च (Pali), पडुच्च or पच्चय (Ardha-Mag.). चिकण terrible lit. sticky, difficult to be undone. चेअं (Sk. चेतः) mind, mental condition. In the second line of the stanza the word चेअं is taken as च and एअं (Sk. एतद्). The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration; and hence those saviours of the world never resorted to it, i. e. they never had a mind inclined to decoration.

St. 68-69. There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, —) at the end of each foot. खवंति (Sk. क्षपयन्ति) lit. reduce i. e. calm down the ordinarily perturbed soul by those practices of self-restraint. सविज्जविज्जा० (Sk. स्वविद्यविद्यानुगताः) possessed of the love which knows the soul (स्व=आत्मा). उउ (Sk. ऋतौ) In the proper season i. e. in the Sarad season. The Loc. case affix may be considered to have been omitted; or उउप्पसन्न may be understood as a compound word. सिद्धि Perfection, Liberation. विमाणाइं (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 Heavens. Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection; while others, who have got some Karma remaining, go to some provinces in the twelve Heavens.

CHAPTER VII

St. 1. The Genitive case भासाणं can be taken in the sense of the object, construed with परिसंखाय (having known); or the word स्वरूपं can be understood and भासाणं can be connected with it. विणय [Sk. विनय] Use, employment. The monk should make only two (i. e. the first and the fourth) out of the four assertions : (a) what is सत्या i. e. quite true and definite which is the first (d) what is असत्याऽमृषा i. e. neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the like-which is the fourth. The monk should carefully avoid the second, i. e. असत्या untrue assertion as well as the third viz. सत्यामृषा or मिश्र which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says— ' there were born ten babies to-day in the village ' or ' twenty deaths occur in the city every day ' . Regarding the first and the fourth assertions also, he should make only those assertions which are not harmful in any way when made.

St. 2. Four utterances are always to be avoided—(a) true (सत्या) in cases when the assertion is improper to be made as causing harm like the assertion of Kausika ' here is the hamlet. ' ; (b) absolutely untrue (असत्या), (c) partly true, and partly false (सत्यामृषा) being indefinite such as ' ten births take place every day in this town. ' and lastly (d) neither true nor untrue, i. e. indifferent असत्याऽमृषा in cases where it is not admitted by the Prophet such as mandates or invitations. It is pointed out here that although (a) सत्या (true) and (d) असत्याऽमृषा (indifferent) assertions are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable, etc. They should be made only when they are faultless, mild, considerate and definite.

St. 4. This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal good

(सासय Sk. शाश्वत), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3.

St. 5. (Sk. तथावृत्ति) Apparent, or appearing to be such and such an one. The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies.

St. 6-10 एसकालमि (Sk. एष्यत्काले) in future time. संपयाइयमदे (Sk. सांप्रतातीतार्थे) regarding matters of the present and the past. The use of the nasal after अइय is archaic as found frequently in the Sūtras. The commentator Haribhadrāsūri notices the reading 'थोयथोयं तु निदिसे' in the place of 'एवमेयं तु निदिसे' explaining it as 'परिमितया वाचा निर्दिशेत्'. The reading has not been, however, noticed in any of the manuscripts consulted for this edition.

St. 11-20. फरुसा (Sk. परुषा) Harsh, गुरुभ्रुओ (Sk. गुरुभ्रूतो-पचातिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact. काण Squint. पंडग (Sk. पण्डक) Impotent. उवहम्मइ (Sk. उपहन्यते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras. दमए (Sk. द्रमके) miserable wench. दुहए (Sk. दुर्भगे) Unlucky girl. The terms अज्जिए, पज्जिए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अज्जिए etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use expressions referring to worldly ties. इत्थीगोत्रेण (Sk. स्त्री-गोत्रेण) by the family epithet of the woman like गार्गी. जहारिहमभिगिज्झ (Sk. यथाहं अभिगृह्य) taking into consideration the merits and the age of the person addressed. अज्जए पज्जए० (Sk. आर्यकः प्रार्यकः etc.) These terms refer to the male relations which correspond to the female relations in stanza 15.

St. 21-25 The prohibition here implies indefiniteness of knowledge or likelihood of injury with respect to the objects referred to. जाइ (Sk. जाति) generic name without reference to the gender. सरीसव (Sk. सरीसृप) reptile. पमेइल (प्रमेदिल) fleshy, plump. पाइम (Sk. पक्विम) ripe. परिवुढ (Sk. परिवृढ) grown up. उवचिअ (Sk. उपचित) developed. दुज्झ (Sk. दोह्य) fit to be milked. गोरहक (Sk. गोरथक) A very young bullock ; cf. the Marāthi word गोन्हा. रसदया (Sk. रसदा) A milk-giving Cow. रहस्स (Sk. ह्रस्व) small. It is to be noticed that the order of the consonants ह and र is reversed in Prākṛit. संवहण F it to draw the chariot.

St. 26-28. पेहाय (Sk. प्रेक्ष्य). Having seen. अलं Sufficient ; fit to be used for. फलिअ (Sk. परिच) the fastening bar of the city gate. पीठए (Sk. पीठकः) foot-stool ; the Nom. case here is used for the Dative. चंगवेर Probably a Deshi word in the sense of a wooden cup ; the दीपिका appears to read the word as चंचवेर. नंगल (Sk. लाङ्गल) ploughshare. मइय A Deshi word for a wooden cover for corn in the field. The writer of the Dipikā appears to have read the word मडिक here. गंडिका The goldsmith's box for keeping instruments. It also means 'the rest for the anvil.'

St. 29-31 आसणं The words एभिर्वृक्षैः are to be understood with this line which means by these trees there can be made a seat, or a couch or a cart fit for the hermit's residence. The fault of such utterances is the displeasure of the spirit of trees or the deity residing in the trees.

प्यायसाला विडिमा (Sk. प्रजातशाला विडिमा). Small twigs with sprouts shooting off from them. वए (Sk वदेत्) should say.

St. 32. पायखज्जाई (Sk. पाकखाद्यानि) fit to be eaten after they become ripe; which could be eaten after being placed in grass etc. for some time. वेलोइयाई (Sk. वेलोचितानि) fit to be plucked. Lit. having got the proper time for being plucked. टालाई very raw. वेहिमाणि (Sk. वेधिमानि) fit to be cut or broken. The commentator explains the word as द्वैधिकानि or द्वैधिमानि. As far as possible the monk is not to speak about these things at all. When absolutely necessary, then only he should speak about them and that too, in the manner given above so as to avoid temptation to householders to pluck the fruits or eat them. If, on hearing the words of the monk, the householder plucks them, the monk would incur the faults अधिकरण and the like.

St. 33. असंथडा (Sk. असंस्तुताः) not brooking delay or time; no longer able to bear the burden of fruits. भूअरूवा (Sk. भूतरूपाः) possessed of raw fruits. बहुनिव्वडिमाफला (Sk. बहुनिर्वर्तितफलाः) with many ripe fruits. The lengthening of the vowel in मा is archaic evidently for purposes of metre. वइज्ज (Sk. वदेत्) should describe. नीलिआओ छवीई (Sk. नीलिकाः छवयः) 'blue are pods of वाल, चोळा etc.' लाइम (Sk. लवनीय) ripe for cutting. पिहुखज्ज (Sk. पृथुकखाद्याः) fit to be eaten like roasted rice or पोहा.

St. 34. ओसडा (Sk. उत्सृताः) free from danger or damage. ससाराओ (Sk. ससाराः) With ripe grains formed inside.

St. 35-39. किज्जं कज्जं (Sk. क्रियां कार्यां) an action which ought to be performed. पणिअट्ठ (Sk. पणितार्थ) who has put his life at stake. संखडि A feast, A festival. Lit. a place where animals are put to death. वियागरे (Sk. व्याकुर्यात्) should describe. पाणिपिज्ज (Sk. प्राणिपेयाः) With water possible to be drunk by animals. बहुवाहडा (Sk. बहुवाहिताः) With ample water. The form वाहड is very obscurely used. उप्पिलोदगा

(Sk. उत्तुतोदकाः) With waters overflowing the banks. वित्थड (Sk. विस्तृत) stretched.

St. 41-46. सुहृड (Sk. सुहृत) Well-taken. सुनिष्ठिअ (Sk. सुनिष्ठित) Well-accomplished. सावज्जं वज्जए (Sk. सावद्यं वर्जयेत्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words सुकड etc. being used, the words पयत्तपक्क etc. (Sk. प्रयत्नपक्क etc.) may be used. अविक्कियं (Sk. अविक्कियं) unpolished, unprepared (showing the ease with which it can be obtained). अचियत्तं unpleasant. creating mental unrest. अणुवीइ (Sk. अनुविचिन्त्य) thoughtfully. Lit. after thinking well. The use of the word is an archaic one; the form is frequently found in the old Sūtras like the Ācāraṅga. 'किज्ज' (Sk. क्रेय) fit to be purchased. पणिय (Sk. पणित) A marketable article.

St. 47-53. सय (Sk. शेष) sleep. वयाहि (Sk. व्रज) Go. वुग्गह (Sk. व्युदग्रह) Fight, battle. धाय (Sk. धात) Prosperity, affluence. The monk is never to express his dissatisfaction at these occurrences even when they are troublesome to some. 'देव देव' ति the term देव is commonly used by people in connection with cloud, sky or king. The use is unjustified for the monks, as it is not strictly a correct one.

St. 54-57. सावज्जणुमोअणी (Sk. सावद्यानुमोदनी) Language of approval regarding faulty actions. कोह लेह The Abl. case termination is omitted in the case of these words. There is a change of metre as the chapter is coming to its close. The metre is the old जाति metre of 12 letters with two determinants at the end. सवक्कसुद्धि (Sk. सद्वाक्यशुद्धिः) Purity of good expressions. सयाण (Sk. सतां) among the good. The word सत or सय is here used for Sk. सत्. The usually used

word is स in Prakrit when the consonant which follows is doubled. जाणिया (Sk. ज्ञात्वा) having known. जाणिय is the usual form of the gerund ; here, however, the last vowel is lengthened. The word may also stand for the Sanskrit word जानीयात्. चउक्कसायावगए (Sk. चतुष्कषायापगतः) away from i. e, free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit. अनिस्सिए (Sk. अनिश्रितः) Not adhering to anything.

CHAPTER VIII.

St. 1. आयारप्पणिहि [Sk. आचारप्रणिधि] The store of the various modes of behaviour. The word पणिहि also means concentration. कायव्व (Sk. कर्तव्यं). The nasal at the end is omitted for purposes of metre. मे (Sk. मवद्भ्यः) to you.

St. 2. The six divisions of living organisms are given here, which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed. अच्छण (Sk. अक्षण) non-injury ; non-violence.

St. 4-12. तिविहेण करणजोएणं The reference is to the nine-fold character of action :—The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. उग्गह (Sk. अवग्रह) Place of residence ; (2) permission to stay. पुंछे (Sk. प्रोच्छेत्) should clean, should rub. बाहिर पुग्गल refers to external things like hot food or hot water etc. The word पुग्गल or पोग्गल (Sk. पुद्गल) is often found used in Jain Literature in a very general sense like body, thing, article etc. उदगंमि ; the word is variously interpreted here by the

commentators as the literal sense 'water' is not suitable here in the context of plants and vegetables. The word may mean a particular plant of the name उदक or it may mean water which contains moss and many aquatic plants.

St. 15-19. The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them. स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुष्पसूक्ष्म refers to flowers of the Banian, the Udumbara and other trees. प्राणिसूक्ष्म refers to subtle living bodies like germs or bacteria. उत्तिगसूक्ष्म refers to small herbs growing in the monsoon called बिलाडीनी टोप in Gujarāṭi or कुतय्याचें मूत in Marāṭhi. पनकसूक्ष्म refers to moss as well as mould. वीजसूक्ष्म refers to subtle seeds. हरित refers to subtle vegetable growth on earth similar in colour to earth, grown in the monsoon. अण्डसूक्ष्म refers to small eggs like those of lice and the like. जोगसा (Sk. योगसात् or योगेन) with exertion, carefully. The form appears to be archaic, similar to कायसा both arrived at on the analogy of मनसा. खेळ (Sk. श्लेष्म) Mucus from the throat or cough (गळफो Guj.). सिंघाण (Sk. सिंघाण) Mucus from the nose. जळिय (Sk. जलित) dirt on the body.

St. 20-34. The monk is to relate, out of what he has seen, only such things as are good or harmless, such as his seeing a pupil giving religious instructions to a king etc. and not such things as his seeing the wife of so and so weeping etc. गिद्धाण (Sk. निष्ठान) Food possessed of an excellent taste, colour etc. निज्जूढ (Sk. निर्व्यूढ) Devoid of savour; coarse. मुहाजीवी (Sk. मुधाजीवी) Living by no profession of any type (cf. note on Ch. V-1 St. 100) सुहरे (Sk. सुभरः) Easily satisfied. आसुरत्तं (Sk. आसुरत्वं) Anger; lit. demoniac disposition. तित्तिणे The word is a Deshi one probably onomatopoeic, meaning- 'chattering or muttering in anger the words तिणू तिणू,' cf. Mar. तणतणण/रा. The commentators explain

it as अलाभे यत्किञ्चनभाषी. खिसए (Sk. खिसयेत्) should disdain. आहम्मियं पदं (Sk. अधार्मिकं पदं) An irreligious step, explained by commentators as मूलेत्तरगुणविराधना.

St. 35. बलं थामं च० This stanza is not found in Haribhadrasūri's commentary. दीपिकाकार has however noticed it.

St. 36-40 जरा जाव० The thought is very frequently found in Sanskrit Literature. cf. भर्तृहरि—“ यावत्स्वस्थमिदं कलेवरगृहं ” or “ गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ”. कसिणा (Sk. कृत्स्नाः, कृष्णा वा) (1) All, (i. e. in their entireness); (2) black.

St. 41-50. राइणिएसु (Sk. रत्नाधिकेषु) superior in religious merits. It would have been better had there been noticed a reading like रयणाहिएसु in any of the manuscript copies. कुम्मुव्व The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand, feet etc. perfectly within limits. मिहोकहाहिं (Sk. मिथःकथासु) in confidential talks. किच्चाण. (Sk. कृत्यानां) Of the preceptors. जेण (Sk. येन) by means of which. The neuter form is used irregularly for the feminine form जाए referring to भासाण. Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective of gender, cf. सामान्ये नपुंसकम्. विअं (Sk. व्यक्तां) distinct. णिसिर—The form stands for णिसिरे (Sk. निसृजेत्) should utter. दिट्ठिवायमहिज्जगं (Sk. दृष्टिवादमधीयानं) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective दिट्ठिवायमहिज्जगं implies the knowledge of the monk of the base, the affix, the augment, the substitute etc. of words which he is studying, making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes he should not be laughed at; much less an ordinary monk who may commit mistakes frequently.

St. 51. भूयाहिगरणं (Sk. भूताधिकरणं) leading to the injury of living beings. इत्थीविग्गह (Sk. स्त्रीविग्रह) the body of the

women; the word shows the danger to Samyama from women even after their death from their dead bodies. तालउडे (Sk. तालपुटे) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit. समत्तमाउहे (Sk. समासायुधः) Furnished with all weapons. The insertion of म् (nasal) is archaic. जं सि (Sk. यद् आसीत्) which was.

CHAPTER IX—1

St. 1-17. अभ्रूद्भावो—condition of adversity or wretchedness or ill-luck-फलं व कीअस्स. (Sk. फलमिव कीचकस्य). It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit. The terms हीलणा and आसायणा (Sk. हेलना and आशातना) mean disrespect and mental agony, in general. अबोहि आसायण (Sk. अबोद्ध्या आशातनया). For the sake of metre, the words अबोहि and आसायण are used here without case terminations in an archaic style. Disrespect or censure (हीलण or खिसण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अबोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil. सत्ति (Sk. शक्ति) may be an instrument similar to the lance or spear. गणी—One at the head of the group, also known by the word आचार्य. आयरियपमत्तो (Sk. आचार्य अप्रमत्तः) The omission of the case termination is a peculiarity of the archaic style here.

CHAPTER IX-2

St. 1-12. तओ सि (Sk. ततः अस्य) The word सि is used for से which means 'अस्य' (of it). The religion is here compared with a tree. णियडी (Sk. निवृत्तिमान्) full of fraud. एहंता (Sk. एघ्यन्तः) increasing. The word may be explained as एघ्यन्तः getting (lit. going to). अभियोग The duty or character

of a servant. छाया (Sk. छाताः) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit. जक्खा गुञ्जगा (यक्षाः गुञ्जकाः) Gods of those names known respectively by the words व्यन्तर and भवनवासि also. सिक्खा (Sk. शिक्षाः) Training, discipline.

St. 12-21. Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family, does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिप्पा (Sk. शिल्पानि) and जेउणियाणि (नैपुणिकानि) may be taken respectively to mean 'useful arts' and 'fine arts.' उवहिणामवि (Sk. उपविनापि) also with the garment or any article that he keeps. The nasal after उवहिण is archaic and unnecessary. The word उवहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. आलवन्ते० This stanza is not noticed by the commentator Haribhadrāsūri and hence it might have been a later addition. The author of the Dīpikā has noticed it.

St. 22-24 विवत्ती (Sk. विपत्तिः) Destruction, loss etc. of knowledge and other merits of an undisciplined monk, as a result of his insubordination. मइइड्डिगारवे (Sk. ऋद्धिगौरवमतिः) Bent upon securing his own worldly prosperity and greatness; possessed of a foolish sense of his prosperity and greatness. The transposition of the word मति in the compound is a peculiarity of the Prākṛit dialects. खवित्तु...गया. Having annihilated their भवोपग्राहिकर्म by penance, and discipline, they secure a place in the Perfect Region सिद्धिगति. The change in the metre is the characteristic of the conclusion of the chapter.

CHAPTER IX-3.

St. 1-5. आहियग्गी (Sk. आहिताग्निः) One who keeps the Fire constantly in his house and worships that regularly. The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc. in the Sūtra-Literature shows the great hold which the Mīmāṃsakas had over the Brāhman community in those days. राहणिएसु (Sk. रत्नाधिकेषु) Superior in religious merit. परियायजिद्वा (Sk. पर्यायज्येष्ठः) Senior in the order of monks. The word परियाय literally means a condition ; here it refers to the condition of monkhood. उवायवं (Sk. अवपातवान्) Bowing down ; obedient. cf. अवपातवान् वन्दनाशीलः निकटवर्ती वा. अन्नाय (Sk. अज्ञातः) Unknown ; the case termination is omitted here. जवणट्टया (Sk. यापनार्थं) Merely to sustain his body by means of which he practises self-restraint. विकथइ (Sk. विकथ्यते) does not boast or brag that he is lucky or the district is a good one. The reading विकथइ has got one letter wanting as far as the metre is concerned. The Sanskrit word विकथयति must have been present in the mind of the poet when the stanza was composed. अप्पिच्छया (Sk. अल्पमिच्छता or अल्पेच्छया), With little desire i. e. without any hankering.

St. 6-15 आसाइ (Sk. आशया) with an expectation of future benefit. दुम्मणिअं (Sk. दुर्मनस्कृतां) displeasure, mental pain. परमग्गसूरे (Sk. परमाग्रशूरः) Extremely brave ; superior in bravery to the greatest philanthropist or warrior. The word may stand for परमाग्रशूर meaning ' brave in following the highest path i. e. the path of Liberation.' अकुहए (Sk. अकुहकः) Without any jugglery.' भावय (Sk. भावयेत्) should think evil. गिण्हाहि० (Sk. गृहाण साधून्गुणान् ; मुञ्च असाधून् गुणान्). The omission of the case affixes is archaic. जत्तेण (Sk. यत्नेन) with great effort.

CHAPTER IX-4.

Section—1. चत्वारि विनयसमाहिङ्गणा. (Sk. चत्वारि विनयसमाधिस्थानानि) The word समाधि is used in the sense of समाधान i. e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—विनयसमाधि, श्रुतसमाधि, तपःसमाधि and आचारसमाधि—show the four ways in which such a condition is secured.

Section—2. The four constituent itmes of विनयसमाधि are given here—(a) patience and attention, (b) sound and careful grasp of the subject, (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede.

Section—3. अज्झाइअव्वयं (Sk. अध्येतव्यकं) To study. It appears that अज्झाय and अहिज्ज are the two bases in Prakrit of the Sk. root अधि + इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guṇa change) and अधीय्.

Section—4. कित्तिवण्ण. The words कीर्ति, वर्ण, शब्द and श्लोक are almost synonymous. The commentator Haribhadrasūri has however drawn nice distinctions; cf. सर्वदिग्ग्यापी साधुवादः कीर्तिः, एकदिग्ग्यापी वर्णः, अर्धदिग्ग्यापी शब्दः, तत्स्थान एव श्लाघा श्लोकः and has remarked that one should not practise penance like घर्मिष्ठ for any benefit in this world; so also one should not practise it like ब्रह्मदत्त for any supramundane benefit; one should practise it simply to destroy Karma. The word नन्नत्थ (Sk. नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf. note on Ch. VI—St. 5.

Section—4. अतितिणे (Sk. अतितिणः) Ungrumbling. The root तिण्तिण् appears to be onomatopœtic referring to the hot

grudging words one utters, when one is impatient of other's talks (see note above pp. 67-68). पडिपुण्णा० (Sk. प्रतिपूर्णः आयतं आयतार्थिकः) Full of scriptural knowledge (प्रतिपूर्णः) and extremely (आयतं) desirous of Liberation (आयतार्थिकः). भावसंधण (Sk. भावसंधायकः) Joining himself to the perfect mental condition. अभिगम चउरो० The last two stanzas summarize the general effects of perfection in the four Samādhis. The word अभिगम is used for अभिगम्य (अभिगमिअ in Prakrit) for metrical purposes. पयखेमं (Sk. पदं क्षेमं) Place of benefit. इत्थं (इत्थंस्त्वं in Sanskrit) The germinal cause for conditions or existences in this world or in the lower worlds.

CHAPTER X.

This chapter is named 'सभिक्षू' अध्ययन on account of every stanza of the chapter ending with the word स भिक्षू. A large variety of metres is noticed in the chapter. Some verses have got even different feet in different metres. The metres are old and irregular. On the whole, the metre appears to be the old वैतालीय metre consisting of 14 or 16 syllabic instants in each foot with the pair of determinants— (—, —) made up of one short and one long letter—at the regular end or near the end of each foot. For detailed observations on this metre (vide " Dissertation on an old and obscure metre in the Jain Sūtras " Gujarat College Magazine Serial No. 31, dated February 1931.)

St. 1-6. आणाइ (Sk. आज्ञया) according to the behest of the prophet. पडियाअइ (Sk. प्रत्यापिबति) drinks back, The word पडियाअइ stands possibly for प्रत्यादाति. वहणं (Sk. वधनं or वधः) Injury or slaughter. अत्तसमे० (आत्मसमान् मन्येत पद् कायान्) should look upon the six groups of living organisms as upon his own self. This is, in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from

it is absolutely necessary for self-restraint. पञ्चासवसवरः (Sk. पञ्चासवसवरः) Stopping the five-fold influx of Karma by means of the five senses.

St. 7-12. अस्थि ह० The monk should have a strong conviction about the necessity of right knowledge, penance and self-control for a real spiritual progress. The word मणवयकायसुसंवृडे (Sk. मनोवाकायसुसंवृतः) refers to the three Guptis. सुए (Sk. श्वः) For to-morrow. निहे (Sk. निदध्यात्) should keep. युगहिअं (Sk. व्युद्ग्रहिक्) pertaining to fight. The commentator gives the Sanskrit word वैग्रहिक्. अविहेडए (Sk. अविहठकः) despising or disrespectful. The commentator offers another explanation also in the words क्रोधादीनां विच्छेदक इत्यन्ये. The Dipika notices the reading उवहेडगे.

St. 12-15. पडिमं (Sk. प्रतिमां) Motionless condition like that of a statue or of an idol. हए व लसिए वा (Sk. हतो वा लसितो वा) struck or pierced. पुडविसमे (Sk. पृथ्वीसमः) similar to the earth in bearing everything. cf. the epithet सर्वसहा for the earth. अनियाणे (Sk. अनिदानः) Without any निदान or desire for something to be obtained.

St. 16-21 अन्नायउच्छं (Sk. अज्ञातः उच्छं (चरति) इति) Unknown to the householders, who collects alms in small quantities from different places. पुलनिप्पुलाए (Sk. पुलकनिप्पुलाकः) Living on food coarse or otherwise. The word पुलग literally means coarse unsubstantial food and hence may secondarily mean a fault which leads one to suppose that self-restraint is of no avail. If this sense be taken पुलनिप्पुलाअ would mean 'free from mental delusion which leads one to suppose that संयम is of no avail'; cf. com. संयमापादकदोषरहितः The word पुल means 'high', 'raised up' (समुच्छ्रित or उन्नत) and the word पुलनिप्पुलाय may also consequently mean 'spiritually exalted and free from unsubstantial thoughts. अणिहे (Sk. अनिमः) Without any fraud. This is the explanation given by हरिभद्रसूरि and दीपिकाकार both. The word may mean unattached (अस्नेहः). जाणिय पत्तैय पुणपावं (Sk. ज्ञात्वा प्रत्येकं

पुण्यपापं) Knowing that merit and sin belong individually to separate individuals. This is one of the golden philosophical thoughts which the monk is asked to entertain always cf. आचारांगसूत्र “जाणित्तु दुक्खं पत्तेयं सायं” etc. हासंकुहए (Sk. हास्यकुहकः) Doing something creating laughter or mirth (हास्यकारि-कौतुककर्ता.) the nasal after हास is archaic.

APPENDIX No. 1.

Para 1. This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sūtra. The first appendix is aptly called रतिवाक्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood. ओहाणुप्पेहिणा अणोहाइएण [Sk. अवधानोत्प्रेक्षिणा (अपसरणोत्प्रेक्षिणा) अनवधावितेनैव (अनुत्प्रव्रजितेनैव)]. By a monk who is thinking of renouncing but who has not actually renounced. The word अवधान for ओहाण is given by Haribhadrasūri. It appears that ओहाण stands for अवहान or अवधावन. दुस्समाए (Sk. दुःषमायां) in the spiritually descending era. The conception of the alternate cycles of the ascending and the descending eras (सुषमा and दुःषमा) is a peculiar one to the Jain Philosophy. साइबहुल (Sk. सातिबहुलः) Full of fraud. Full of lies. इमे य मे दुक्खे (Sk. इदं च मे दुःखं) This grief of mine. The word दुःख is used here in the Masculine gender. पडियायणं (Sk. प्रत्यापानं) Drinking back. The word should rather mean ‘taking back’ (प्रत्यादानं). गिहवास (Sk. गृहपाश or गृहवास). Traps or nooses of house; viz. wife, children etc. or residence in a house. आयङ्क (Sk. आतङ्कः) disease like cholera or any other one bringing quick death. संकपे (Sk. संकल्पः) Thought of separation etc. which leads to cruel deeds. सोवक्केसे (Sk. सोपक्केशः) attended with domestic worries like husbandry, trade etc. परिआए (Sk. पर्यायः) Condition. The word

परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monks. पत्तयं पुण्णपावं (Sk. प्रत्येकं पुण्यपापं) Individually separate is the merit and sin. (Compare above, pp. 78-79). The Commentator Haribhadrāsūri remarks here that each of the three expressions beginning with सोवक्केसे गिहवासे° is split up into two, and the eighteen expressions are over at the end of पत्तयं पुण्णपावं according to the older tradition. वेइत्ता (Sk. वेदयित्वा) After experiencing the fruits.

St. 1-16 ओहाविओ (Sk. अवधावितः) Run away from monkhood. छमं (Sk. क्षमं) to the earth. A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse. The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions. जन्नग्गिविज्झाय (Sk. विध्यात-यज्ञाग्निं) Extinguished sacrificial fire. The transposition of words is archaic, cf. also the word दाढुद्धिअं (Sk. उद्धृतदंष्ट्रं). पिहुज्जणंमि (Sk. पृथग्जने) Among common persons. पसज्जवेअसा (Sk. प्रसङ्गचेतसा) with a defiant mind, i. e. with an attitude devoid of religiousness. झिज्जइ (Sk. क्षीयते). passes on, rolls on. अविस्सइ (Sk. अपयास्यति or अपेक्ष्यति) will disappear. The Prākṛit form is derived directly from the Sanskrit form अपेक्ष्यति.

St. 17-18. These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above. पइलंति (Sk. प्रचालयन्ति) shake, disturb. आय acquisition of right knowledge and the like. उवाय [Sk. उपाय] The means to get right knowledge etc. वियाणिआ can be explained as a gerund form (विज्ञाय) or a potential form (विजानीयात्).

APPENDIX 2.

The appendix is called विविक्तचर्याचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone-

St. 1. केवलभासिअं (Sk. केवलिभाषितां) Spoken by the omniscient sage, Sīmandhara Swami. The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon. The monk, unable to observe it, died. The lady thereupon, felt that she was the cause of the monk's death and desired to approach the Tirthankara. A deity took her near Sīmandhara Swāmi who told her that she was innocent and gave her advice in the form of this appendix. Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life, as the Fruit or Goal which he has in view for his spiritual benefit is in that direction. He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures. cf. निमित्तमासाद्य यदेव किंचन स्वधर्ममार्गे विसृजन्ति बालिशाः । तपश्च्युतज्ञानधनास्तु साधवो न यान्ति कृच्छ्रे परमेपि विक्रियाम् ॥ कपालमादाय विपन्नवाससा वरं द्विष-
द्वेष्मसमृद्धिरीक्षिता । विहाय लज्जां न तु धर्मवैशेषे सुरेन्द्रसार्येपि समाहितं मनः ॥ २ ॥
पापं समाचरति वीतघृणो जघन्यः प्राप्यापदं सवृण एव विमन्थ्यबुद्धिः । प्राणात्ययेपि न तु साधुजनः स्ववृत्तं वेलां समुद्र इव लङ्घयितुं समर्थः ॥ ३ ॥

St. 3. पडिसोओ आसवो (Sk. प्रतिस्त्रोतः आश्रवः) The commentator Haribhadrāsūri explains the word आश्रव as " activity of mind, body and speech leading to spiritual benefit, being characterised by a conquest of senses." He, however, sees that his explanation is exactly opposite to the usual sense of the word आश्रव which means influx of 'Karma' and proposes consequently another explanation (or reading perhaps like आसमो) viz. " acceptance of vows " (आश्रम). The

word आसव can be taken here to mean 'activity' which, connected with the word सुविहितानां (of monks), would mean 'ascetic life.'

St. 4. आचारपरक्रमेण (Sk. आचारपराक्रमेण) possessed of strength for observing the practices of the monks. चरिआ (Sk. चर्या) movement from place to place. गुणा (Sk. गुणाः) merits such as the Mūlaguṇas and the Uttaraguṇas. नियमा (Sk. नियमाः) rules and regulations regarding begging, its time and so on. The metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पइरिक्क्या (Sk. प्रतिरिक्ता) Resorting to a solitary place. ओसन्नदिग्गहडभत्तपाणे (Sk. उत्सन्नदिग्गहतभक्तपानः) Having food and drink brought (आहत) from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses. The word 'ओसन्न' has the sense of 'generally' (प्रायः in Sanskrit). cf. देवा ओसन्नं सायं वेयणं वेपंति.

St. 7. For reference to flesh and wine here, see note on Ch. V-1, St. 73. The commentator Haribhadrāsūri rejects the explanation given by some commentators of the words मद्य and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similia-
rity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking. निव्विगइं गया (Sk. निर्विकृतिं गताः) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary. असंकिल्हेहि (Sk. असंकिल्भेः) With those who have not troubled them.

TRANSLATION.

Religion is the highest bliss ! it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds); even gods bow down to him who has his mind always firm in religion. (1). Just as bees suck honey from the flowers of a tree and do not make the flowers fade although they satisfy themselves, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers. (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers. (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated Sâdhus on that score. (5). Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood? (1). He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2). He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own. (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control); on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying separately the fruits of his or her own actions). (4). Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief is overcome ; cut off the feeling of hatred, control passion, and you will be happy in this wordly life (5). Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6).

Oh you lover of fame, fie upon you inasmuch as you, for the sake of your life, wish to eat back what you have vomited ; death is in fact better (than this) for you. (7). I am the daughter of the king of Bhogas (named Ugrasena); so also, you belong to the race of Andhakavṛṣṇis (being the son of Samudravijaya); let us not be (like) Gandhana serpents being born in noble families ; be firm in self-restraint. (8). If you feel passion for whichever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind. (9).

Having heard these good words of the self-controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad. (10). Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi). (11). Thus I say.

CHAPTER III.

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people :—

(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (in the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mūlaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw, (39) Sauvarchala salt, (40) crystal salt, (41) ordinary salt, (42) Romaka salt, (43) sea-salt, (44) Pāmsu salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc., (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration of the body. All these things are not to be practised by the great sages who are free from the ties of the world, who practise self-restraint and who move as lightly as the wind. (10).

Those monks are free from worldly ties who know well the five ways of the influx of Karma (such as injury to living beings etc.), who are guarded in the three (mind, word and body), who are well-restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight. (11). The self-restrained monks, who are full of contentment, heat themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery. (13). Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action. (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance; thus, following the road of Perfection (like right knowledge etc.) they protect the six groups of living beings and eventually go to the place of the Perfect. (15). Thus I say.

CHPATER IV.

Sudharma-swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet: Well, in the assembly of the Ganadharas, there was well cognised, well explained and well practised by the monk Mahāvira of the Kāshyapa clan the lesson by name ‘chajjivaniā’ (six groups of lives); it is beneficial to me to study that chapter which explains religion.

Well, Sir, what is that lesson named 'six groups of lives' which was well cognised... of Kāshyapa clan? Is it beneficial etc... religion?

Well, the following is that lesson etc.....clan. It is beneficial for me ('for you' rather, with the reading भे) to study religion. The lesson runs as follows: The six groups are—the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion.

The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (*i. e.* the earth) is made lifeless (*lit.* changed) by the use of weapon. Water is stated to be alive ... weapon; fire is stated to be alive ... weapon; wind is stated to be alive ... weapon; vegetables and plants are stated to be alive...weapon. The following are the divisions of the plant group:—top-seeded, root-seeded, knot-seeded, branch-seeded seed-growing, shooting out without visible seed, grass and creepers—these form the vegetable group; these are said to be alive when there is the seed present in them; they are full of individual lives all separate except when they are changed *i. e.* turned lifeless by the use of weapon.

Now, the following are what are termed as moving lives of various kinds:—born from eggs; born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed, such as locusts etc.), burst out from the ground, born suddenly (such as gods etc.). They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, fearing, running, coming and going; they are, for example, insects and gnats, Kunthus and ants. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as ' trasa ' group.

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why ! I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul.

The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc.....on the part of my soul. I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings. (1).

Now, another i. e. the second Great Vow. viz abstinence from false speech. I renounce all false speech, Divine Sir; hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc...in the second Great Vow; it is abstinence from all kinds of false utterances. (2).

Now, another viz. the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what is not given. Hence, in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate. Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etc.....in the third Great Vow; it is abstinence from taking what is not given i. e. abstinence from theft. (3).

Now another, *viz.* the fourth Great Vow, abstinence from sexual intercourse. I renounce all sexual intercourse, Divine sir; hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etc.....in the fourth Great Vow; it is abstinence from sexual intercourse. (4).

Now, Divine sir, another i. e. the fifth Great Vow, abstinence from property. I renounce, Divine sir, every possession. Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate; I shall never make another keep any possession, nor shall I give consent to another keeping possession. As long as I am alive, I would not etc.....in the fifth Great Vow. It is abstinence from all possession. (5).

Now Divine sir, the sixth Great Vow, abstinence from night-meal. I renounce, Divine sir, meal by night altogether; hence, whatever it might be, eatable, drinkable, chewable or tastable,—I shall never myself dine at night, nor make others dine at night, nor shall I consent to others dining at night. As long as I am alive...I would not etc. in the sixth Great Vow; it is abstinence from all kinds of meals at night. Well, having undertaken these five Great Vows with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall move. (6).

The monk or the nun, who is self-restrained, who is devoted to penance and who has renounced sinful acts, should never by day or by night, alone or in an assembly of monks, asleep or awake, scratch or dig, shake or break, by hand or by foot, by stick or by blade, by finger, by pencil or by a bundle of pencils, (any piece of) earth or wall, stone or clod, dusty body or dusty garment; he should not make another scratch, dig, shake or break (any of the above) nor should he consent to another when he is scratching, digging, shaking or breaking etc. (He should say:) as long as I am alive, I would not in any of the three ways etc.,.....(as on page 6).....abandon such inclination on the part my soul. (7).

The monk or the nun.....awake, touch or rub, move or churn, shake once or frequently, warm or heat, water, or frost, snow or mist, hailstone or water drop on plants, rainwater or drenched body or garment, or wet body or garment; he should not cause another person to touch or rub etc.....; nor should he consent to another when he is touching or rubbing etc.....(He should say); as long as etc.....on the part of my soul. (8).

The monk or the nun...awake, ignite or stir, move or fan, blow or extinguish fire or ember or burning ember, flame or blaze fire-brand or ball of fire or burning meteor; he should not make another person ignite or stir etc.....nor should he consent to...of my soul. (9).

The monk or the nun.....awake, blow or fan by chowrie or by winnowing instrument or by fan, by leaf or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing; he should not make another person blow or fan the same; nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc....inclination on the part of my soul. (10).

The monk or the nun...awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood-insects etc., he should not make another person tread etc.; nor should he consent to another doing the same. He should say—as long as I am alive etc.....abandon such inclination on the part of my soul. (11),

Were the monk or the nun.....awake, to find an insect or a gnat, Kunthu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging-bowl or mantle, on Pādapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner; he should never put them together and hurt them. (12).

Moving without carefulness, a monk causes injury to breathing animals and other living organisms; thereby he incurs sinful Karman which results into a bitter fruit for him (1). Standing without carefulness a monk causes etc. (2.) Sitting etc.....(3). Sleeping etc.....(4). Eating etc. (5). Speaking etc.....(6).

Then how should a monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7).

He should move with carefulness, stand with carefulness, he should sit with carefulness, sleep with carefulness: eating and speaking with carefulness. he does not incur a sinful Karman (8).

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living

organisms, who has stopped all influx of Karman and who is self-restrained. (9). Knowledge first, and then mercy; with this in view stands the whole group of monks ; for, what will an ignorant person do ? how can he discriminate between merit and sin and see one of them better than the other ? (10). It is after hearing, that one knows what is beneficial ; so also, it is after hearing, that one knows what is sinful ; both these one knows after hearing ; one should take that path which is better. (11). One, who does not know living beings, does not also know the non-living beings ; how can one know self-restraint if one does not know what is living and what is non-living ? (12). One who knows living beings, knows also the non-living beings ; one who knows living and non-living beings, knows verily the self-restraint. (13).

When one knows both life and non-life, then one comes to know the variety of existences of all living beings. (14). When one knows the variety.....beings, then one knows merit as well as sin, bondage as well as release. (15). When one knows merit.....release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well as human. (16). When one becomes disgusted.....human, then one relinquishes attachment externally as well as internally. (17). When one relinquishes.....internally, then one becomes a shaven-headed monk and quits the house. (18) When one becomes.....the house, then one grasps the excellent self-restraint, the unparalleled Religion. (19). When one grasps.....religion, then one shakes off the dust of Karman, brought about by the dirt of false Faith. (20). When one shakes off.....faith, then one comes to possess universal knowledge and faith. (21). When one comes to possess.....faith, then one becomes all-conqueror and omniscient and comes to know the Loka

(world) and the Aloka (void). (23). When one comes to know.....Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness. (23). When one curbs.....motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from passion (or sin, or dust of Karma). (24). When one annihilates.....passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being. (25).

Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with water. (26). To such a monk, however, who is devoted to the merit of penance, who is straightforward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twentytwo troubles, blessed condition is quite easy to obtain. (27). Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later. (28). With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain. (29). Thus I say.

CHAPTER V—1.

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below:—(1). The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his

mind perfectly undisturbed. (2). He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3). He should avoid a pit, an uneven surface, a pillar, and a muddy spot : when there is a way about (i. e. round about way), he should not go by a bridge. (4). The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there. (5).

Therefore, the self restrained monk, who has been well-placed in the path laid down by the prophet should not go by that way ; if there be another road he should use that with vigilance. (6). With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung. (7). He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects. (8). He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy. There are likely to be cross currents there in the mind of the celibate and the self-restrained. (9).

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger. (10). Therefore, knowing this (i. e. what is said above) a monk seeking Absolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11).

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight. (12). Neither looking up nor looking low, neither delighted

nor downcast, the monk should move for alms exercising full and due control over his senses. (13). Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing. (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; in short, he should avoid the smallest ground for suspicion (15). He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity; so also, he should avoid families which prohibit the entrance of mendicants; he should avoid families which are not pleased at the sight of monks; he should enter those families where people are pleased at their sight. (17).

In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however, not check attendance to calls of nature; he should attend them, when impatient, at a faultless place having secured the permission (of householders). (19). He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings cannot properly be seen. (20). He should avoid a room where there are scattered flowers or seeds; he should also avoid it if he finds it recently plastered and wet. (21). The self-restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf. (22). Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms). (23). While moving for alms, he should

not cross the limits set by the householders; he should move within a limited area, knowing the permissible area of the various houses or families. (24). He should stand within the permissible area looking at the ground; he should avoid the sight of bath-rooms or privies. (25). Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables. (26).

While he is standing there, (the lady in the house) may bring to him drinks and eatables; the monk should not take what is improper to be taken; he should only take what is permissible. (27). Perhaps the lady may bring alms after upsetting the eatables or things (on the ground); the monk should repudiate her, saying "such a food is not permissible to me." (28). Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables; having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms. (29). Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachitta* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in; the monk in that case should repudiate her etc...(30-31). If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc.,...(32). Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manass'ilā or Anjana or Sea-salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit; the hand etc. being soiled or not. (33-34).

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms).

(35). He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance. (36). When out of two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other. (37). When out of two persons dining together, both invite, he should accept the offer provided the food is fit for acceptance. (38). If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food if it is offered before it is eaten (by people for whom it is prepared); he should, however, accept the remnant when their dinner is over. (39).

If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the eatables and drinkables become unfit for the self-restrained monk; he should repudiate her saying that the food is not fit for him to accept. (40-41). If a woman with a sucking child, leaves aside, the child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatable and drinkable articles become unfit for..... to accept. (43). Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her.....to accept. (44). If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her.....to accept. (45-46). If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrain-

ed monks; he should repudiate her.....to accept. (47-48). If the monk comes to know.....with a view to secure merit, such an article.....to accept. (49-50). If the monk comes to know..... with a view to be given to beggars, such an article.....to accept. (51-52). If the monk comes to know..... with a view to be given to monks, such an article.....to accept. (53-54).

The monk should avoid food meant for him, or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented, or brought on credit, or mixed with unacceptable articles. (55). In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared; and on hearing that it is free from any suspicion and is quite pure, the self-restrained monk should accept it. (56). If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (*i. e.*) fresh seeds, it becomes unfit.....to accept. (57-58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc., it becomes unfit.....to accept. (59-60). If the article.....be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit.....to accept. (61-62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit.....to accept. (63-64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark

or which is hollow. (65-66). If, for giving alms, the woman puts up a ladder, or a plank or a stool, and stands on it, or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69).

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70). So also, he should avoid barley powder or jujube powder or sesamum-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate.....to accept. (71-72). If a woman offers him a lump of flesh with many bone-pieces, or fish with many scales (lit. thorns), or Astika fruit, or Tinduka fruit, or Bilva fruit, or piece of sugar-cane, or Simhālī fruit, he should repudiate her saying such a thing is unfit for him, the reason being that in these things there is little to eat and much to abandon. (73-74). So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done. (75). If, by his own discretion or sight, or by inquiry, or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for doubt, he should see (*i. e.* determine) after tasting a sip. (76-77). He should say;—"give a little bit in my hand to taste; water which is very sour or impure (lit. stinking) cannot quench my thirst." (78). If a woman were to give such water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her.....to accept. (79). If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80). Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite. (81).

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83). While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite. (84-86). If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it. (87). Then, having entered the place with humility and performing the Iryāpathika rite, he should stand motionless near the preceptor. (88). During that condition of absolute motionlessness (कायेत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89), Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and how he got.

(90). If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows:—Oh! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (91-92).

Then, having abandoned the motionless condition (of the body) after salutations (with the words *Namo Arihantānam* etc), and having praised the prophets (with the words 'लोगस्स उज्जोयगेर' etc.) one should resume lessons (*i. e.* study) and take rest till all others have arrived. (93). Then, while taking rest, the monk seeking his advantage (*viz.* the destruction of his Karma निर्जरूप-लभ), should think for his benefit: "if the other monks do favour to me (by sharing my alms), I shall be saved indeed, (94). Then, with permission from his preceptor, he should invite other monks with a cheerful mind in the prescribed order and if some of them desire so, he should eat partaking his food with them. (95). If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth. (96).

Bitter or pungent, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (*i. e.* for body alone or for Liberation), as if it were a mixture of honey and ghee. (97). Without taste or with spoiled taste, dressed or not-dressed, wet or dried. made up of jujube powder or black beans, he should eat it with the same feeling; he should not censure the food he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (98-99). It is difficult to find persons giving without any motives, as also persons living without employing any

means of livelihood; both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V—2.

The self-restrained monk should eat everything possessed of bad or good smell etc. and throw nothing away having cleaned the pot upto its surface. (1). In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below : (2-3). The monk should move out at a proper time, he should return at a proper time ; avoiding improper time he should do every timely action at its proper time. Otherwise, he is likely to be blamed as follows :—(4) ‘ You move, oh monk, at an improper time ’ ; ‘ you do not see the proper time ’ ; ‘ you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village ’. (5). At the proper time the monk should move and should bodily exert himself ; he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance. (6), Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully. (7).

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so ; he should only stand with full self-restraint. (8). The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch-gate, (9). If there be seen by him an ascetic, or a Brāhman, or a

poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house ; he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self-composed. (10-11). (If he pushes himself on), perhaps there would be incurred the displeasure of the beggar, or of the donor, or of both, or there would be the slighting of the scriptural Injunction. (12). When, however, the beggar has returned from a place after getting the alms or without getting it, then only, the self-restrained monk should approach (the place) for food or drink. (13). If the woman (offering alms) plucks up a lily, or a lotus, or a night-lotus, or Mṛgadantikā (Mallikā according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self-restrained monks to accept, they should repudiate the donor saying ‘ such a thing is unacceptable to me.’ (14-15). If the woman tramples or crushes a lily etc...to me. (16-17). He should avoid the lotus root, or the Palāśa root, or lily-stalk, or lotus-stalk, or lotus-bulb, or mustard bunch, or sugar-cane, when it has not ripened and become fit for use. (18). So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (and hence containing living organisms). (19). He should repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying ‘ such a thing is not fit for my use.’ (20). So also he should avoid unboiled jujubes, or bamboo sprouts or fruits of Śrīparṇī, Tilaparpaṇī and Nimba trees, when they are raw. (21). So also he should avoid rice-cake, cold water, or insufficiently boiled water, sesamum-cake or raw oil-cake. (22). He should not desire, even in mind, to have the wood-apple, or the citron fruit, or the Mūlaka root and leaves when they are raw and not made fit by the use of Śāstra. (23). The same should be noted with respect to jujube flour, or seed flour ; he should also avoid raw Bibhītaka nut and Rāyana fruit (24).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one. (25). Undejected he should seek alms ; the wise monk should never be depressed ; he should not be overfond of food, he should know the measured quantity and should beg according to rules. (26). A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables; the man may give or not at his sweet will. (27). The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there. (28). The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him ; he should not reprimand them (if they do not give). (29). The monk should not be angry with one who does not salute ; on being saluted, he should not be elated ; if he begs in the way given above, his monkhood remains intact. (30). Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him. (31). Such a greedy monk, who is very selfish, commits gross sin ; he becomes difficult to be satisfied and never gets Liberation. (32). Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied. Such a monk who is after his own worship who hankers after fame and loves honour and respect, incurs much sin and becomes possessed of deceitful mental attitude. (33-35).

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action. (36) A monk may sometimes drink, when he is alone, thinking that nobody knows him; he is verily a thief; look at his faults and hear from me about the deception he practises. (37). Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood. (38). Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached. (39). Such a monk does not respect his preceptors nor other monks; even householders blame him because they know him to be so (i. e. improperly behaved). (40). Thus, such a monk, pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached. (41).

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicating liquors and does not commit errors; he is an ascetic without any pride of asceticism. (42). Look to his bliss which is respected by many monks, which is limitless, and which brings about the Desired End; I shall describe him; please listen to me. (43). Thus, such a monk pursuing merits and avoiding demerits practises self-restraint even when death has approached. (44). Such a monk respects his preceptors as well as other monks; even householders respect him because they know him to be so (i. e. properly behaved). (45).

A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which he gets the existence of low gods. (46). Even on getting the condition of gods, being born among low

gods, he does not know there of what deed his existence as a low god has been the result. (47). After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal where enlightenment is extremely difficult to obtain. (48). Having noticed these faults expounded by Mahāvira, the son of Jñāta, the wise monk should avoid even the slightest deceit or falsehood. (49). Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act. (50). Thus I say.

CHAPTER VI

Kings, royal ministers, Brāhmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden :—‘Learned sir, what is the range of the monk’s course of action ?’ Then, the learned and self-restrained monk who was quite calm and composed, who conduced to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows :—(1-3).

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk’s course of actions. (4). In no other Faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practise, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future. (5). Hear from me in their real aspect those meritorious actions which are to be observed without any breach or violation by all monks whether they be weak or strong, diseased or healthy. (6).

Hear those eighteen topics in respect of which an ignorant monk commits errors; if error be committed in any of these topics, the monk falls down from monkhood. (7). They are:—the Six vows; the Six groups of living bodies, the faulty course of action, avoidance of the pot of the householder and avoidance of cot, of seat, of bath and of decoration. (8). The first item among them as proclaimed by Mahāvīra, is complete non-injury which is characterized by self-restraint with regard to all living organisms. (9). Whatever living organisms there are in the world, whether they be movable or immovable, the monk should never himself consciously or unconsciously injure them, nor cause injury to them through others. (10). For, all living beings without exception desire to live, never they desire to die; therefore, the monks, who are free from worldly ties, avoid injury to living beings which is terrible in its effects. (11). For one's own sake or for another's sake, out of anger or out of fear, never should a monk speak a lie which is (always) injurious, nor make another speak it. (12). Giving a lie is always condemned in this world by all monks; it is a thing which causes distrust in the heart of beings; one should therefore completely avoid lies. (13). Self-restrained monks do not accept anything—not even a tooth-brush—without begging it of a householder, whether the thing be animate or inanimate, small or big; they never make another accept it, nor they approve of another accepting it. (15). Monks carefully avoiding any cause leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to. (16). It is the root of irreligion attended with gross faults; hence it is, that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse. (17). The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvīra), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar; the thought of possession is a result of avarice; methinks, one desirous of possessing these or any other thing is a householder and not a monk. (19). Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self-restraint or out of a sense of shame; they keep it without any attachment. (20). "Simple possession is not called possession by the saviour Mahāvīra; it is *attachment* that is called *possession*" so says the great sage. (21). Although at places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self-restraint; they do not have any attachment to it; they do not have attachment even to their own body. (22). Oh wonder! Leading a life consistent with self-restraint, and dining only once,—these two—have been described as an obligatory penance by the enlightened prophet. (23).

There are so many subtle living organisms movable as well as immovable; how can a person move for alms in a faultless manner when he cannot see these subtle organisms? (24). A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth; but, how can he move, faultlessly at night? (25). Having observed these faults it has been said by Mahāvīra that the monks, who are free from worldly ties, do not take at night food of any of the four kinds. (26). The self-restrained and ever-satisfied monks

never injure in any of the three ways *viz.* by self, by others or by consent given to others, the earth group of living organisms, by mind, or by word, or by body. (27). For, a monk injuring earth-body of living organisms also injures various visible as well as invisible movable creatures resting on the earth-body. (28). Therefore, knowing this fault which aggravates the bad future condition, a monk should avoid any undertaking regarding the earth-body upto the end of his life. (29). The self-restrained and ever-satisfied monks never injure.....the water-body of living organisms etc.....(as in stanzas 27-29, with the substitution of water-body for earth-body).....(30-32). They do not wish to kindle the fire-body, which is sinful (as destroyer of many things), which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side. (33). Fire spreads burning to the east, to the west, high up, to sub-quarters, below, to the south, and to the north. (34). There is no doubt that this fire is a great destroyer of living beings; therefore, the self-restrained monks should not do any thing to ignite it. (35) Therefore, knowing this fault..... (as in stanza 29 with the substitution of fire-body for earth body) (36). The enlightened monks look upon undertaking regarding wind-bodies as exactly similar to that regarding fire-bodies; it is very blameable, the saviours had never any recourse to it. (37). They never fan or ask others to fan (nor allow others doing it) by a palm-leaf fan or by a leaf, or, by the shaking of a branch. (38). By means of what they possess—the garment or the pot or the blanket or the duster—they never set the air in motion; in fact, they carefully avoid it. (39). Therefore.....(as in stanza 29 with ' wind-body ' substituted for earth-body'). (40). They do not injure the vegetable body in any of the three ways.....(as in stanzas 27-29 with 'vegetable body ' substituted for 'earth-body '). (41-43). They do not injure..... (as in stanzas 27-29) with ' moving bodies ' substituted for

'earth-body'. (44-46). The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use. (These four things are :—) food, residence, garment and the pot as the fourth; one should not accept these four when they are unfit, he should accept them when they are fit. (47-48). Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury ; so the great sage has said. (49). Hence, monks, living a religious life and free from worldly ties, with their minds fixed in self-restraint avoid food and drink (meant for them), as also things purchased, meant or brought from a distance for them. (50).

A monk taking food and drink in bronze cups or bronze pots, or earthen jugs (belonging to householders), falls from monkhood. (51). The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken. (52). When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned ; it is for this reason that monks free from worldly ties do not eat in householder's pots. (53). For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs. (54). Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot-stools unless they have been inspected by them. (55). These things have dark recesses and corners where living beings are difficult to be seen ; chairs and cots are to be avoided for this reason. (56). If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit. (57). He thereby incurs the faults

of (i) the loss of celibacy, (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (58). (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women. (59).

In any of the following three cases, there is allowed sitting in the householder's house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance. (60). If a monk were to take bath, whether he be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned. (61). There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i. e. heated) water. (62). The monks, therefore, never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive. (63). They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs. (64). What is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse? (65). A monk contracts very sticky (or obstinate) Karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed. (66). The enlightened monks consider the mind also in the same way (i. e. full of fault) when it is inclined to decoration; the saviours of the world had never such a mind as is full of fault in these ways. (67). With a vision free from delusion, devoted to penance, full

of self-restraint and straight-forwardness, the monks purify their own soul; they shake off sins committed previously and do not contract fresh ones. (68). The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma. (69). Thus I say.

CHAPTER VII.

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i. e. the second and the third) he should never use. (1). He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life). (2). He should utter a speech, which is the common one being neither true nor false, or, which is true, provided that it is faultless, soft, considerate and definite. (3). The wise monk should also avoid this speech (viz. the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation. (4). A man does commit sin if he gives out a false speech although it is apparently quite true; much more so then the one, who gives an actual lie. (5). One should therefore avoid utterances like 'we do go', 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing'. (6). This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid. (7).

Regarding the past, the present or the future time, a monk should not speak with definiteness a thing which he does not know. (8). Regarding the past.....not speak with definiteness that, about which there may be a doubt. (9) Regarding.....a monk should speak with definiteness (viz. this is so and so) that, about which there is no room for doubt. (10). So also, he should not utter a speech which is harsh or harmful to many beings although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint', a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour should not speak this or any other thing by which another is harmed. (13). So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms grandma, great grandma, or mama, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (14-17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (18-20).

In connection with animals possessed of five senses he should talk in general terms only, as long as he has not distinctly seen whether there is a female or male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or

fit to be cooked. (22). He should verily say that he or she is strong, or well-formed, or developed, or healthy or possessed of a big body. (23). So also, the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot. (24). He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25).

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water-tubs; he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough-share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil. (26-28). Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence. (29). So also, when he visits a garden.....that the trees are of a good family, lofty, round or big; or they have many branches and twigs, or they are beautiful to look at. (30-31). So also, about fruits, he should not say that they are ripe, or fit to be ripened in grass etc., or they are fit to be plucked, or raw, or fit to be split-up. (32). He should rather say—'the mango trees are unable to bear the burden of fruits', or, there are many fruits with the seeds formed inside, 'or there are many ripe fruits or many fruits with seeds not formed.' (33).

So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted. (34). He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the ears come out or possessed of substantial

seeds. (35). So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit thing, or deserving to be done; so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable. (36). When he has to describe them, he should rather speak of a feast as a dinner, of a thief as one risking one's life for a selfish object, of rivers that the ford is very nearly level. (37). So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks. (38). When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streams or have waters spread far and wide. (39).

Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. (40). The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc. (41). In connection with a cooked article he should say 'cooked with effort'; regarding what is cut, he should say 'cut with effort'; regarding a beautiful girl, he should say that she has to be specially taken care of if she becomes a nun; in connection with a thing well-done, he should say that the thing has caused a lot of Karma; so also in connection with a person that has been wounded he should say he is deeply wounded. (42). He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar, unpurified, or indescribable. (43). So also, he should not say—'I shall tell all this', or 'you tell all this'; after full consideration only, one should use expressions like 'all', 'everywhere'. (44).

So also, he should not say with respect to marketable articles—'this is well-purchased' or 'this is well-sold'.

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this.' (45). In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless. (46). Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc. (47). Many ascetics, who are not monks, are called monks in this world; a monk should not call as 'monk' one who is not a monk; he should call as 'monk' one who is really a monk. (48). One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above. (49).

Regarding a fight of gods, men or lower animals; the monk should not say that a particular side should win or that a particular side should lose. (50). The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?'; so also he should not express 'let these not occur.' (51). Similarly, he should not refer to a cloud, or sky, or a man by the word 'deva'; he should rather say—the cloud has got up or risen up; or he should say the cloud has showered. (52). He should speak of sky by using the word '*antarikṣa*' or '*guhyanucarita*' (region of the Guhyakas); he should call a man prosperous on ascertaining that he is prosperous. (53). So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others. (54). A monk should have the purity and goodness of speech; he should always avoid bad speech; he speaks after seeing that what he means to speak is moderate and harmless; thus, he gets fame among the good. (55). Knowing the merits and faults,

of speech, he should avoid its faults; restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56). Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next. (57). Thus I say.

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour'; please, listen to me. (1). The Great Sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life. (2). One should always see that no action is done injurious to them by mind, by body or by word; by behaving thus, one becomes a self-restrained monk. (3). The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways i. e. by himself, by others or by giving permission to others. (4). He should not sit on living earth or on a seat full of dust; but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5). He should not take cold water, hail stones, or ice; the self-restrained monk should take heated water which is made life-less by fully boiling it (i. e. until the bubbles have been seen thrice). (6). He should not rub or touch his body when it is wet with water; having seen his body wet, he should not touch it even slightly. (7). The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire-brand. (8). He should not fan his

own body or any other (hot) substance by a fan or a leaf, or a small twig. (9). He should not cut grass or plant or fruit or root; he should entertain in his mind not even a thought about any of the various raw seeds. (10). He should not stand in thickets of trees; so also, he should never place his foot on seeds, green herbs, water, fungus or moss. (11). He should not injure by word or deed the moving animals; desisting from harm to any living being, he should see the variety of life in the Universe. (12).

He should note down the *eight subtle things*; having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, or standing or lying down. (13). "Which are those eight subtle things?" the self-restrained monk may ask; the wise and learned monk should state them as follows;—subtle water-life, subtle flower-life, subtle germs, subtle insects, subtle moss-life, subtle seed-life, subtle plant-life, and subtle egg-life. (14-15). Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life). (16). He should always clean, as much as he can, the begging-bowl, the blanket, the place of residence, the spot for attending natural calls, his bed-sheet and his seat. (17). Having found a spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt. (18).

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects. (19). A monk may hear much by his ears, or see various things by his eyes; but he is not to relate what he has seen or heard. (20). Heard or seen,

he should not speak what is injurious ; in no way should he practise the behaviour of a householder. (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22). Without speaking, he should move in high and low families, never being in any way covetous of food ; he should not eat what is impure or purchased or meant or brought for him. (23). The self-restrained monk should not keep any stock, not even the slightest (of any article) ; living without following any profession, not attached to anything, he should be devoted to look to the protection of living organisms. (24). Following a rigid life, easily satisfied, and with little desire he should live on a small quantity ; following the precept of the Prophet he should never get enraged. (25). He should not form a liking for words sweet to hear ; he should bear by his body any harsh and unbearable contact. (26). Unafflicted, he should (calmly) bear hunger, thirst, bad bedding, cold, heat, displeasure, or fear, always thinking that pain to body (silently borne) results in Great Fruit viz. Liberation. (27). After the Sun has set (in the west) and before he has risen in the east, the monk should not desire for food etc. even in his mind. (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little. (29). He should not despise others ; he should not be puffed up ; he should not feel proud of his learning, caste or asceticism. (30).

Having taken an irreligious step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time. (31). Having done an improper deed he should not keep it back, nor conceal it ; he should always be pure, open-minded, unattached and have

his senses fully controlled. (32). He should obey the words of his high-souled preceptor; having said 'yes' to his order, he should execute it. (33). Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments; life after all is limited. (34). Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul). (35). While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion. (36). Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37). Anger puts an end to love; conceit destroys humility; deceit removes friends, while avarice destroys everything. (38). One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment. (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40). A monk should behave modestly before other monks of superior religious merit; never should he give up his sterling character; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint. (41). He should not show fondness for sleep; should avoid mirthful talks; should not take delight in secret talks; but he should always be devoted to his studies. (42). Without indolence, he should always devote his activities to the observance and practice of monkhood; devoted to monkhood, he obtains the unparalleled object viz. Omniscience. (43).

He should serve his learned preceptor who is beneficial to him in his career, here and beyond; by following him he secures a good future condition; he should ask him the

true meaning in places of doubt. (44). He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities. (45). Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit ; he should not sit placing his leg upon his thigh. (46). He should not speak unasked, nor he should interrupt (the teacher) when he is speaking ; he should not have any backbiting and he should safely avoid deception and false-hood. (47). He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked. (48). A self-controlled monk should speak what is seen, in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement. (49). A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue. (50). A monk should not talk to a householder about astrology, dream-significance, or hypnotism, or science of omens, incantations, or medicine—all these being places where the life and safety of living beings are (vitally) concerned. (51). He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts. (52). If the place of residence is solitary, a monk should not narrate any story to women there ; he should not form any intimacy with the householder ; he should have intimacy only with the monks. (53). Just as a chicken has always a danger from a cat, so a celibate monk has always a danger from the figure of a woman. (54).

He should not gaze at a wall with paintings (of women etc.) nor should he gaze at a woman who is well-decorated.

If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun. (55). A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56). To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57). He should never ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire. (58). He should not feel attachment for lovely things knowing well the transitory transformation of those various objects. (59). Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition. (60).

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61). Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles. (62). In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat. (63). In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64). Thus I say.

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc. to Haribhadrāsūri), or mistake, that (feeling which prevents him from being respectful) is verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo tree. (1). Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor. (2). There are some, who, by nature, are dull (although grown up in age); there are others, who, although raw in age, are endowed with learning and enlightenment; they are conversant with the monk's rules of behaviour and have got their mind well-fixed in the monk's merits; if despised, they would burn to ashes (the despiser) just like the flame of fire. (3). Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences. (4). Can a cobra, although much infuriated do anything beyond taking life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release. (5). A man despising his preceptor can be compared with one who would pass through the blazing fire, or, with one, who would infuriate a cobra, or, with one, who, desiring to live, would yet eat poison. (6). May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations); release, however, would never be obtained when the preceptor is despised. (7). Again, a man despising his

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile. (8). Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut; never, of course, is there release obtainable after despising the preceptor. (9). When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release. Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor. (10). Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor. (11). A monk should be respectful before one from whom he has learnt religious precepts; he should always honour him with folded hands by his head, body, speech, as well as mind. (12).

Sense of shame, compassion, self-restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt). A good pupil, bearing this in mind, consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good." (13). Just as the hot-rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods. (14). Just as the moon, attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks. (15). The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed of equanimity

of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors ; having thereby obtained excellent merit, the monk goes to the Highest condition. (17). Thus, I say.

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches ; out of them grow the twigs and the leaves ; and, then, there are produced flowers, fruits and the juice. (1). Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice) ; it is by the obedience that one gets, quickly and completely, renown and learning. (2). The ignorant fellow (lit. beast), who is furious, proud, foul-tongued, deceitful, roguish, and destitute of self-control, is driven down the current of worldly life like a log of wood in a stream. (3). A monk, who becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him. (4). For example, there are seen horses and elephants in the royal stables, coming to grief, if disobedient, being made the carriers of burden. (5). There are also seen for example, horses and elephants in the royal stable rolling in pleasures, if responsive, being decorated and well-reputed. (6). So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs, or maimed with punishments and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger ; thirst and the like. (8). So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame. (9). So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves. (10). So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown. (11).

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water. (12). There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies. Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient. Much more then, one, who learns precepts and desires for eternal good, should respect or adore his own preceptors ; hence, a monk should not disdain what the learned preceptors would say. (13-16). He should have lower beds, slower gait, lower place, and lowlier seats ; he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body. (17). Touching the preceptor's body or garment etc. he should say—'forgive me for my fault, I would not commit it again'. (18). Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told. (19). A wise monk should not be sitting when he hears his preceptor speaking or conversing ; he should hear him, getting up from his seat. (20). Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having known the

necessary things by means of the various causes. (21). That pupil gets the proper training who knows both these things—that an uncontrolled man suffers, and secondly, that an obedient man prospers. (22). A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name ; never indeed can he get Release. (23). On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (24). So I say.

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so, a monk, waiting upon his preceptor, should be wakeful to everything the preceptor requires ; having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one. (1). A monk should behave with humility for learning proper practices ; when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the word ; a pupil who never despises his preceptor is a worthy one. (2). One should be full of humility before monks superior in religious merit although they be young or old in age ; a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one. (3). A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one. (4). Although a monk be in a position to get much of bedding, residence, seats, food and

drink, if he desires little and keeps himself contented; looking upon contentment as the principal thing, he is, really a worthy one. (5). It is possible for a man of ambition to bear iron darts with hopes about the future but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one. (6). Iron darts pain only for a while, and they can be easily extracted; but, injurious words are hard to be extracted; they result in enmities and are very terrible in consequences. (7). Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears; but a monk, who, with controlled senses being really brave, tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one. (8).

A monk should not use words of censure behind the back of another; he should not use painful language in the presence of another; so also, he should not use determinative expression as well as unpalatable expression a monk who behaves thus, is really a worthy one. (9). A monk, who is neither covetous, nor tricky, nor deceitful nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity (to witness dramas etc.), is really a worthy one. (10). He is a monk who possesses the above mentioned virtues; he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice; having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11). Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or householder, and abandons self-conceit and anger is really a worthy one. (12). A monk should always respect his worthy preceptors who, when respected, respect the pupil in return, and place him with great effort in a position of honour just as the father does his daughter; the monk, who does so, being controlled in

senses and devoted to truth, is really a worthy one. (13). A wise-monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues should move devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride deceit and avarice); the monk, who does so, is really a worthy one. (14). After serving constantly his preceptor, a monk becomes clever in the doctrines of the Jina, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the lustrous and unparalleled goal. (15). Thus I say,

CHAPTER IX-4

I have heard, oh long-lived one, the Divine Sage has said the following :—By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of Soul) resulting from modesty. (1).

Well, Sir, which are those four items of etc.....modesty, stated by the old divine monk ? (2).

The following are the four items of etc.....modesty, stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance, and spiritual ecstasy from conduct. (3).

Those who are self-controlled and who perfectly know modesty, scriptures, penance and conduct, are able to find delight for their soul. (4).

Four are the items of the spiritual ecstasy from modesty, explained as follows :—listening to instructions attentively; understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited in any way which is the fourth item. There is the following verse containing this idea :—(5).

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride. (6).

Four are the items of spiritual ecstasy from scriptures explained as follows:—undertaking the study with a view to become proficient in scriptures; undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item. There is the following verse containing this idea:—(7). The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others; studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures. (8).

Four are the items of spiritual ecstasy from penance explained as follows:—one should not practise penance for securing any interest in this world; one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory; one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse. (9). The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance. (10).

Four are the items of ecstasy from conduct explained as follows:—A monk should not observe the monk's conduct rules for any worldly interest; he should not do so for any interest in the world beyond; he should not do it for fame, renown, reputation or glory; he should observe the monk's conduct rules for purposes mentioned

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse. (11). The monk who experiences spiritual ecstacy from right conduct, becomes devoted to the words of Jina, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition. (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13). He becomes free from birth and death and abandons everything mundane; he becomes eternally liberated or a god of little impurity and much prosperity. (14).

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned, is the real monk. (1). One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. fire, is the real monk. (2). One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containing living organism, is the real monk. (3). One, who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk. (4). Having liked the words of Mahāvira, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows ; one, who stops influx of all the five kinds (of Karma), is the real monk. (5).

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk. (6). One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well-guarded in mind, word and body, is the real monk. (7). So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk. (8). So also, having obtained various eatables, drinkables, chewables and tastables, one who calls one's co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9). One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk. (10). One, who bears the thorns (*i. e.* villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk. (11). Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12). That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused, or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk. (13). Having borne the (twenty two) troubles by

his body, the monk, who withdraws himself from the path of transmigration and who, knowing birth and death to be great dangers, becomes fixed in penance and monkhood, is the real monk. (14). Exercising control over hands, feet, tongue and senses, one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts, is the real monk. (15). Not loving the appendages (like garments and the like), uncovetous, one, who begs in several places all unknown to him and, remains free from faults, who is free from sale, purchase and storing and is devoid of all attachments, is the real monk. (16). The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undecentful, is the real monk. (17). Do not say with respect to another monk that he has no character; do not say anything by which another would be angry; one, who observes this and, knowing that merit and demerit pertain separately to individuals, does not become proud of himself is the real monk. (18). Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk. (19). The great sage should know the precepts of the true religion; stationed in religion, he places others also there; having quitted the house he should avoid any practice of bad monks; he should not laugh or joke; one who does this is a real monk. (20). The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return. (21).

APPENDIX 1

Well, learned monks, the following *eighteen things*, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who has got much suffering after he has been initiated, who hence has become apathetic to monkhood, and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far):—(1) Well, Sir, miserable is life in this Descending Era (Avasarpinī). (2) Enjoyments of desires of the householders are unsubstantial and temporary. (3) Again, men are full of fraud. (4) This misery of mine will not be lasting for a long time. (5) A layman has to show respect to inferior persons even. (6) Reversion to householder's life is drinking back the vomited contents. (7) Reversion to householder's life is a preparation for residence in hell. (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz, religion. (10) Thought about good or bad leads to self-destruction. (11) Householder's life is attended with much trouble; the condition of the monk is destitute of any worries. (12) Householder's life is bondage; monk's condition is Liberation. (13) Householder's life is attended with sins; monk's life is sinless. (14) The desires and enjoyments of householders are quite common (i. e. liable to be removed by thieves and others). (15) Merit and sin are individually separate. (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass. (17) I have already committed many a sin; (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them; or, it results by annihilating the Karma by penance;

this is the eighteenth thing:—There is a group of stanzas referring to these eighteen things:—

When an ignoble man abandons religion for the sake of enjoyments, that ignorant fool becomes attached to them and does not know his future benefit. (1). When he has fallen back (to the householder's life), he becomes deprived of all religious practices and comes afterwards to repentance like Indra fallen down upon the earth. (2).

When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat. (3). When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned. (4). When

the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet. (5). When such a monk, fallen from monkhood, passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait. (6).

When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post. (7). When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud. (8).

(He may well think:—) Had I kept myself in monkhood prescribed by the Jina, I would have, to-day, become the Head of the group with spiritually developed mind and full of religious learning. (9). The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition; if, however, they do not, the condition is similar to that in Great Hell. (10). Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell; a wise monk should find delight in monkhood. (11). People certainly despise the monk

fallen from religion, and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite; they despise him as they would do a cobra of fierce venom whose fangs have been uprooted. (12). For a man fallen from monkhood, following irreligious practices and possessed of breach of character, there is in store here in this world irreligion, infamy, ill-repute and bad name among common persons and eventually a fall into hells. (13). Having enjoyed the various enjoyments with a licentious mind and having led a life of want of self-control, the monk goes after death to a condition which cannot be contemplated; enlightenment is not at all easy for him even after he has revolved in many existences. (14). In the case of this hell-insect, full of pain and living in misery, there is to roll a very long period like Palyopama or Sāgaropama (before he will become free from pain); why should I then think of my pain here (which is practically little) when compared with that of the insect? (15). This my misery will not remain long; temporary is the desire of enjoyment of a being; if it does not vanish with this body, (during lifetime), it will vanish when the life would terminate. (16). When a monk has got a determined thought that he would rather abandon his body rather than Religious Law, senses cannot move him as he is settled in self-restraint just as tempestuous winds do not move the Mountain Meru. (17). Having seen this, a wise monk should know his (spiritual) gain and the various means: guarded in three, a monk should follow the precepts of Jina in body, word and mind. (18). Thus I say.

APPENDIX 2.

I would like now to state the conclusion which is a part of the Sacred Learning stated by the Omniscient; having heard this, virtuous persons have their mind

turned to religion. (1). When the large majority of people are going along the current, a man, who wants to become free and has his goal to the opposite side, has to turn himself against the current. (2). People feel ease in going along the current; to observe the practices of the well-behaved, viz. the monks, is going against the current. In short, following worldly life is going along the current; while crossing the worldly life is going against the current. (3). Hence, by one who has got strength of mind in observing the practices of the monk and who possesses self-restraint and contentment, there have to be observed rules and regulations about movement, mental virtues, and vows. (4). No fixed residence at a place, begging at several places, receiving alms in very small quantities from people who do not know him, staying at a solitary place, having as few as possible of the necessary articles, avoidance of quarrels—these constitute the best regulations regarding movement for the monk. (5). A monk should try to avoid crowded places and places where he is likely to be insulted; he should try to have food and drink that is brought from a near place which is generally visible; so also he should try to have food offered by hand or spoon which may have a small quantity sticking to it, provided always that the article sticking to the hand is the same as the article served. (6). Not taking wine and flesh, without any jealousy, and desisting even from pure food from time to time, frequently keeping the body in a motionless condition, the monk should be always exerting for study. (7). He should not get promises (in advance) about beddings, seats, dwellings, or study rooms, or food, or drink; he should not show fondness for any object either in the town or in the family, in the city or in the country. (8).

He should not do service to householders, nor greeting, saluting or worshipping them; the sage should stay with

monks who are not troubled for serving householders ; thus, his monkhood would not suffer. (9). • If, perchance, he fails to get a monk-companion who is clever (in the monk's observances) and who is superior to him in merits or equal, he should move alone avoiding sins, and not sticking to objects of enjoyment. (10). The maximum time limit for stay at one place is one Samvatsara i. e. the four months of the monsoon (lit. year); he should not stay there again next year (for one year or four months) where he has once stayed. The monk should walk by the path of the Sacred Texts, that is, he should behave in accordance with what scriptures have laid down. (11). A monk should, in the first and the last watch of the night, think 'by himself about himself, regarding—what he has done, what has remained to be done, what he is not doing although possible to be done, whether somebody sees him (committing fault) or he himself sees him doing it, so also, what fault he is not able to avoid ; a monk looking to these things carefully would not commit in future the breach of Samayama. (12-13). Wherever, a brave monk sees some fault of his indeed, word or mind, he should check himself (from going by wrong path) and go by the right one like a horse of noble breed who follows the direction of the bridle. (14). The good monk, who practises the things laid down above, who has conquered his senses and who is courageous, is in fact the monk whom people call possessed of enlightened life ; it is he who lives a life of self-restraint. (15). Self is always to be protected with all the senses kept well-within bounds ; if unprotected, the soul goes to the circle of transmigration ; if well-protected, the soul becomes free from all misery. (16). Thus I say.
