

॥ दसवेयालिय सुत्त ॥

THE
DASAVEYĀLIYA SUTTA

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DASAVEYĀLIYA SUTTA

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Introduction.

The Dasaveyāliya Sutta forms part of the Āgama or Siddhānta, the Canon of the Holy Scriptures of the Jains. Together with the Uttarajjhāyā (commonly called Uttarajjhayana Sutta), the Āvassaganijjutti and the Piṇḍanijjutti it forms a small group of texts named Mūlasutta. This designation seems to mean that these four works are intended to serve the Jain monks and nuns in the beginning (मूल) of their career. Similarly, another group of texts which are intended to lay down rules of monkish life and to fix the course of procedure in case of transgression, is called Cheyasutta after the छेय (छेद), a punishment which consists in "shortening" the seniority of the culprit, thus degrading him in rank.

At an early stage the monk has to become acquainted with the principal tenets and rules of the Order. To the latter belong the Āvassaga (आवश्यक) formulas and the rules regarding the acquisition of alms (पिण्ड) from which two of the Mūlasuttas derive their name. In the titles of the other two, such concrete items do not appear, the names having a general meaning which, however, cannot be made out with absolute certainty. This contrast in the titles has its parallel in the diversity of the contents of the works. For in them, the special disciplinary topics, to a great extent raised to a higher level by a metrical adaptation, are intermingled with contemplations of a more general nature and descriptions of the monk's life, with systematical treatises, and with legends and parables of an educational character. From this mixture of contents it can easily be understood why tradition, as represented in Hemacandra's *Parīśiṣṭaparvan* 5, 81ff. in accordance with earlier models (among them *Dasaveyāliyanijjutti* 14 foll.¹), should ascribe the origin of the *Dasaveyā-*

¹) For both passages compare Jacobi's edition of the "*Sthavirāvali Charita* or *Parīśiṣṭaparvan*", Calcutta 1891.

liya Sutta to an intention to condense the essence of the sacred lore into an anthology. It is reported there that Sejjambhava (Śayyambhava¹) composed the text for his son Maṇaga (Maṇaka) whose destined span of life was, as he knew, too short to master the whole of the Canon. As even a man of such high a spiritual standing as Sejjambhava was, could not, even in the opinion of old times, have extemporised a work of such dimensions, the Dasaveyāliya was rightly considered not to be wholly his own work, but as a selection made by him from texts already in existence.

The Nijjuttī (16 foll.) sees its way to report accurately the different sources from which the respective chapters were taken (an act which of course does not exclude their having been re-cast by Sejjambhava). These sources are said to be some of the 14 Pūrvas which, as is well known, preceded, according to tradition, the Angas. I am not in a position to subscribe this without hesitation. It is evident that Dasav. 4 I—V, 5 and 7 show a very close connection with passages in the Cūlāo of the Āyāranga, the existence of which, together with that of the Viyāhapannatti and the Diṭṭhivāya, is presupposed by Dasav. 8, 49. It might be said that, as the Diṭṭhivāya is reported to have contained the Pūrvas, it may well have been the source of our text. But on the one hand we have no certain knowledge of the wording of the Pūrvas and what we do know about it, does nothing to confirm that assertion, and on the other hand the Āyāranga shows just those prescriptions which, in a versified form, appear in the Dasaveyāliya. The natural conclusion is that the author of the latter took his materials from the former and from similar texts. Tradition further says that Sejjambhava succeeded in completing his work in ten lectures, composed in the course of ten evenings (विकाल), whence the title is derived²). Be this at it may — for वेयालिय is the Prakrit

¹) This is the traditional Sanskrit form, but I cannot suppress my conjecture that this is a derivation from Svayambhū, the name being otherwise unintelligible.

²) It is a curious incongruity that the Nijjuttī, with the exception of v. 6, speaks throughout of the “Dasakāliya” instead of the Dasaveyāliya.

substitute for more than one Sanskrit word¹⁾ —, it is clear that the title establishes a connection between the number ten and the extent of our text. Indeed it seems that the original extent of the work was not more than ten lectures. On the one hand the twelfth chapter calls itself (12, 1) an appendix (चूलिया) and it is clearly a later addition on account of the Āryā metre, which, in its common form, is not used in works of the early period²⁾, to which the language of our text belongs, on the other hand, the eleventh chapter cannot have formed the conclusion of the whole, as an अन्तमङ्गल is entirely absent, while it is found in 10, 21 and while the author laid stress upon having an आरम्भल in 1,1. These chapters 11 and 12 are, of course, secondary only in so far as they are later additions, their age being about the same as that of the main work. For their text, with the exception of the Āryā introduction, shows no other language than do the parts preceding them. I therefore am not in a position to agree with those editors who leave them out.

The Dasaveyāliya Sutta needs no words of recommendation. Even to-day it fully accomplishes its object, viz. to serve as an anthology of sacred lore. The present writer wishes to say that he knows no text more suitable for the purpose of introducing his students to Jain law and language, although more archaisms in the form of words than in our text are to be found in the Āyāranga, Sūyagaḍaṅga and Uttarajjhāyā and although, from time to time, uninflected nouns and verbs are to be found in it, a sign of some carelessness on the side of the author or compiler. In the fourth Chapter, the student is presented with the fundamental principles of Jainism: the doctrine of the extent of life in the universe and with the Great Vows, in addition to which instructions are given how to act in conformity with them. It may be pointed out that a special form of non-violence, viz. abstention from food in

¹⁾ Besides वैकालिक "connected with the evening time" it may be वैचारिक, वैतारिक and वैतालिक. In the canonical Jain work तन्दुलवेयलिया it is the first of these three words.

²⁾ The Āryā chapters of the Uttarajjhāyā Sutta are evidently later than the bulk of that work. The same can be said of the Āryās in Āyāranga II 15.

the dark, is not to be found in the corresponding text in Āyār. II, 15¹⁾. A general survey of the practical and ethical demands of the monkish life is to be found in the Sixth, Eighth, Tenth and Twelfth Chapters. It is in the nature of the subject that a number of terms and expressions are used again and again in these chapters, but as an original author would have avoided such repetitions, this may serve as another proof that those expositions were taken from different sources. It may not be out of place to point out the similarity between Dasav. 10 with Utt. 15 with regard to metre. In both these chapters we have a curious mixture of Indravajrā, Aupacchandāsaka and Vaitāliya pādas, to say nothing of prose and (perhaps²⁾) fragments of Āryā, a mixture which shows that the author or the authors had, to a great extent, lost their feeling for the niceties of prosody. Special subjects are treated in the Third, Fifth, Seventh, Ninth, and Eleventh Chapters. Of these, the Fifth is the most elaborate, as it deals with a matter of highest importance and great scope of variety, viz. how food and drink should be obtained by the monk (or nun) on the begging-tour. The reader should compare Āyār. II, 1, Piṇdesaṇā, as many prescriptions codified there appear in our text. In a higher degree this is the case with Dasav. 7, a treatise on Right Speech, which is clearly derived from Āyār. II, 4, Bhāsājāyā, though the Śloka fragments occurring in both texts³⁾ may go back to a common source. Chapter Nine deals with the willingness of the pupil to learn sacred lore and good conduct from the teacher and to obey him with reverence. The Eleventh Chapter considers a possibility (which often will have occurred) viz. that a monk's outward and inward troubles come to a head in his resolve to leave the hard life as a houseless lonely beggar and to return to the companionship of family and village.

I do not hesitate to attribute the greatest value to those expositions of special subjects. In these much more than in

¹⁾ Jacobi's edition (1882) p. 131 foll.

²⁾ 10, 11b चक्रोत्त-पद्धार-तज्जणायो य is the second half of a Gāhā line. But without य it is an even Aupacchandāsaka pāda.

³⁾ Cp. भासेज्ज पद्मवं Āyār. p. 93 l. 2 foll. and p. 94, § 11 and 12 (Jacobi's edition).

the general chapters, how ever instructive, we meet not only with details of Jain life which it is most desirable to know, but we obtain, thanks to, as it were, a series of miniature portraits, a splendid insight into the strength and weakness of human nature. The man responsible for selecting and arranging these documents must have been as keen an observer as his predecessors who composed them. Besides this, he shows his good taste in the arrangement of his materials. For the reader of the preceding lines will soon have noticed that the chapters with even numbers, beginning with the fourth, are devoted to general subjects, while those with odd numbers, beginning with the fifth, serve some special purpose. Thus we have a chain with alternating links, a chain which, following the model of the old works, is introduced by the solemn phrase: "O Long-Lived One, I have heard that the Lord spoke thus".¹⁾ The beginning link of this chain is formed by the Chapters One to Three. Of these, the third is a kind of preliminary survey of discipline, while the two other ones deserve their honourable place by their symbolical and legendary contents. Without doubt, it has been the model of the Uttarajjhāyā that led the author to place the charming parable²⁾ in the beginning, and from the same work he must have taken the quotation which adorns the second chapter.

The Dasaveyāliya Sutta has repeatedly been printed in India, after it was first edited by Professor Dr. Ernst Leumann in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (Journal of the German Oriental Society) Vol. 46 (1892), pp. 613—643. It is followed there by the Nijjuttī on pp. 643—663 and preceded by a highly valuable introduction formed by an investigation of the stories alluded to in the commentaries. The text, as critically constituted by the first editor, is, in this book, intended to serve the need of Prakrit students. It could be taken nearly unchanged from

¹⁾ In our text these words indeed serve as a solemn introduction of the principal part of the whole which looks as if the fourth chapter had two introductory passages: *सुयं मे* etc. and *इह खलु* etc. Their original meaning, however, is that one member of an assembly of monks announced his contribution to a restitution of texts (cp. the present writer's "Worte Mahāvīras" p. 8f.).

²⁾ It is also to be found Dhammapada v. 49.

the Nāgarī transcription supervised by the present writer in the charge of the late Dr. Jivraj Ghelabhai Doshi, L. M. S. (Bombay), a book of which the third edition came out in 1924. When the Managing Representatives of Sheth Anandji Kalianji, Ahmedabad, decided to have it printed once more for the purpose mentioned, it appeared desirable to add an English translation and notes. Having been charged with this translation, it has been my endeavour to make it not only exact but legible. The different character of both languages made it unavoidable to add many words which cannot well be left out in good English. Other additions were necessary for the sake of clearness in the face of the concise and often abrupt style of the original. Again, many an addition is intended as a kind of commentary in order that there might not be too many notes. Of course it was necessary to render account of these insertions. From this scientific responsibility and for the benefit of the reader all words added by the translator are enclosed in square brackets, while words substituted for repetitions which might have been awkward in English, have been put in round brackets. I thankfully acknowledge to have made use of Professor Jacobi's English translation of parallel passages in the Sacred Books of the East, Vols. XXII and XLV, and of Professor Leumann's German metrical version of Chapters 1—3 in the study I mentioned. But on the whole way my companion and guide was Haribhadra, who lived about the middle of the 8th century A. D.¹⁾, and whose Tīkā can easily be consulted in the reliable edition of the Devchand Lalbhai Fund (Gr. 47, 1918). I hardly need to say that I was not in a position to follow this guide everywhere, though he is a chief representative of ancient Jain scholarship. In some cases I thought the notes to be the right place shortly to point out his different view. In general, the notes concern matters of language. But their number could well be limited, as the elements of grammar and some important features of Ardhamāgadhi of course must

¹⁾ The merit of having ascertained this date belongs to Munirāj Shri Jinavijaya, see Jacobi in his introduction to the Samarāicca Kahā (Bibliotheca Indica, 1926).

be presupposed. The student is requested to consult Professor Bechardas' well-deserving Ardha Magadhi Reader before he approaches Pischel's monumental Prakrit Grammar (Grammatik der Prakrit-Sprachen, 1900).

In concluding these preliminary remarks, I heartily wish to thank my friend and former pupil Dr. Alexander Zieseniss for his revision of my English style, on which occasion he made some valuable suggestions.

The Manuscripts of the Dasaveyāliya Sutta used by Professor Leumann were the following:

B = Avacūri in the Prussian Library, Berlin.

H = Haribhadra Suri.

j = Ms. belonging to Prof. Jacobi of Haribhadra's Laghu-Vṛtti. The author is Sumati Suri.

s = Strassburg Ms. of Haribhadra's Laghu-Vṛtti.

S = Strassburg Ms. of the Nirvyūkti.

॥ दशवैकालिकसूत्रम् ॥

(दुमपुष्पिया.)

॥ प्रथममध्ययनम् ॥

धम्मो मङ्गलमुक्कटुं अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥ १ ॥
जहा दुमस्स पुप्फेसु भमरो आवियइ रसं ।
न य पुप्फं किलामेइ सो य पीणेइ अप्पयं ॥ २ ॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो ।
विहंगमा व पुप्फेसु दाण-भत्तेसणे रया ॥ ३ ॥
वयं च वित्तिं लब्भामो न य कोइ उवहम्मई ।
अहागडेसु रीयन्ते पुप्फेसु भमरा जहा ॥ ४ ॥
महुकार-समा बुद्धा जे भवन्ति अणिस्सिया ।
नाणा-पिण्ड-रया दन्ता, तेण वुच्चन्ति साहुणो ॥ ५ ॥ पत्ति वेमि ॥

(सामखपुव्वगं.)

॥ द्वितीयमध्ययनम् ॥

कहं नु कुज्जा सामखं जो कामे न निवारए ।
पए पए विसीयन्तो संकप्पस्स वसं गओ ? ॥ १ ॥

वत्थ-गन्धमलंकारं इत्थीओ^१ सयणाणि य ।
 अच्छन्दा जे न भुञ्जन्ति न से „चाइ“ त्ति वुच्चई ॥२॥
 जे य कन्ते पिए भोए लङ्गे विप्पिट्टि^२-कुव्वई ।
 साहीणे चयई^३ भोए से हु „चाइ“ त्ति वुच्चई ॥३॥

समाए पेहाए परिव्वयन्तो ।

सिया मणो निस्सरई बहिङ्गा, ॥

„न सा महं नो वि अहं पि तीसे“ ।

इच्चेव ताओ विणएज्ज रागं ॥४॥

आयावयाही ! चय सोगुमल्लं ! ।

कामे कमाही ! कमियं खु दुक्खं ॥

छिन्दाहि दोसं ! विणएज्ज रागं !

एवं सुही होहिसि संपराए ॥५॥

पक्खन्दे जलियं जोइं धूम-केउं दुरासयं ।

नेच्छन्ति वन्तयं भोत्तुं कुले जाया अगन्धणे ॥६॥

धिरत्थु ते जसो-कामी जो तं जीविय-कारणा ।

वन्तं इच्छसि आवेउं ! सेयं ते मरणं भवे ॥७॥

अहं च भोग-रायस्स, तं च सि अन्धवणिहणो ।

मा कुले गन्धणा होमो, संजमं निहुओ चर ॥८॥

जइ तं काहिसि भावं जा जा दच्छिसि^४ नारिओ ।

१ B इत्थीओ.

२ ४ वि पि०.

३ B चए.

४ B दिच्छसि, ५ दच्छसि.

वायाइडो ब्र हढो अट्टियप्पा भविस्ससि ॥९॥
 तीसे सो वयणं सोच्चा संजयाए सुभासियं ।
 अङ्कुसेण जहा नागो धम्मे संपडिवाइओ ॥१०॥
 एवं कोरेन्ति संबुद्धा पण्डिया पवियक्खणा ।
 विणियट्टन्ति भोगेसु जहा से पुरिसुत्तमो ॥११॥त्तिबेमि॥

(खुड्डियायारो.)

॥ तृतीयमध्ययनम् ॥

संजमे सुट्टियप्पाणं विप्पमुक्काण ताइणं ।
 तेसिमेयमणाइखं निग्गन्थाण महेसिणं ॥१॥
 उहेसियं १ कीयगंडं २ नियागं ३ अभिहडाणि ४ य ।
 राइंभत्ते ५ सिणारो ६ य गन्ध ७ मल्ले ८ य वीयणे ९॥२॥
 सन्निही गिहि-मत्ते य रायपिण्डे किमिच्छए ।
 संबाहणं दन्त-पहोयणा य संपुच्छण देह-पलोयणा य॥३॥
 अट्टावए य नाली य छत्तस्स य धारणाट्टाए ।
 तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥४॥
 सेज्जायर-पिण्डं च आसन्दी पलियङ्कए ।

१ ४ किय०.

२ Bs राय-

३ Bs बी०.

४ B ०हणा.

५ B नालीए छ०. B omits य.

गिहन्तर-निसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥
 गिहिणो वेयावडियं जा य आजीव-वत्तिर्या ।
 तत्तानिबुड-भोइत्तं आउर-स्सरणाणि य ॥ ६ ॥
 मूलए सिङ्गवेरे य उच्छु-खण्डे अनिबुडे ।
 कन्दे मूले य सच्चित्ते फले बीए य आमए ॥ ७ ॥
 सोवच्चले सिन्धवे लोणे रोमा-लोणे य आमए ।
 सामुहे पंसु-खारे य काला-लोणे य आमए ॥ ८ ॥
 धूवणे त्ति वमणे य वत्थी-कम्म विरेयणे ।
 अञ्जणे दन्तवणे य गायाभङ्ग-विभूसणे ॥ ९ ॥
 सव्वमेयमणाइस्सं निग्गन्थाण महेसिणं ।
 संजमम्मि य जुत्ताणं लहुभूय-विहारिणं ॥ १० ॥
 पञ्चासव-परिन्नाया ति-गुत्ता छसु संजया ।
 पञ्च-निग्गहणा धीरा निग्गन्था उज्जु-दंसिणो ॥ ११ ॥
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
 वासासु पडिसंलीणा संजया सु-समाहिया ॥ १२ ॥
 परीसह-रिज दन्ता धुयं-मोहा जिइन्दिया ।
 सव्व-दुक्ख-प्पहीणट्ठा पक्कमन्ति महेसिणो ॥ १३ ॥
 दुक्कराइं करेत्ताणं दुस्सहाइं सहेत्तु य ।
 के एत्थं देवलोगेसु केई सिञ्जन्ति नीरया ॥ १४ ॥

१ B -वित्तया.

२ Bs बत्थी.

५ B केइत्थ.

२ B omits य.

४ B धूय.

६ B के य सि०.

खवित्ता पुव्व-कम्माइं संजमेण तवेण य ।

सिद्धि-मग्गमणुप्पत्ता ताइणो परिनिव्वुड ॥१५॥ त्ति वेमि॥

(छज्जीवणिया.)

॥ चतुर्थमध्ययनस् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं ।

इह खलु छज्जीवणिया नामञ्जयणं समणेणं भगवया

महावीरेणं कासवेणं पवेइया सुयक्खाया सुपन्नत्ता ।

सेयम्मे अहिज्जिउं ॥ अञ्जयणं धम्मपन्नत्ती ॥

कयरा खलु सा छज्जीवणिया नामञ्जयणं समणेणं

भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया

सुपन्नत्ता?

इमा खलु सा छज्जीवणिया नामञ्जयणं, तं

जहा । पुढवि-काइया आउ-काइया तेउ-काइया

वाउ-काइया वणस्सइ-काइया तस-काइया ॥

पुढवि चित्तमन्तक्खाया अणेग-जीवा पुढो-सत्ता

अन्नत्थ सत्थ-परिणएणं, आउ चित्तमन्तक्खाया

अणेग-जीवा पुढो-सत्ता अन्नत्थ सत्थ-परिणएणं,

१ H in S. चित्तमन्त°. ०मन्त° and ०मन्तम°, pathantaras
in H, s j ०मन्तम°.

तेउ चित्तमन्तक्खाया अणेग-जीवा पुढो-सत्ता अन्नत्थ
 सत्थ-परिणएणं, वाउ चित्तमन्तक्खाया अणेग-जीवा
 पुढो-सत्ता अन्नत्थ सत्थ-परिणएणं, वणस्सइ चित्तम-
 न्तक्खाया अणेग-जीवा पुढो-सत्ता अन्नत्थ सत्थ-परि-
 णएणं, तं जहा । अग्ग-बीया मूल-बीया पोर-बीया
 खन्ध-बीया बीय-रुहा सम्मुच्छिमा, तण-लया वणस्सइ-
 काइया स-बीया चित्तमन्तक्खाया अणेग-जीवा पुढो-
 सत्ता अन्नत्थ सत्थ-परिणएणं ॥

से जे पुण इमे अणेगे बहवे तसा पाणा, तं
 जहा । अण्डया पोयया जराउया रसया संसेइमा
 सम्मुच्छिमा उब्भिया ओववाइया जेसिं केसिंचि पा-
 णाणं अभिक्कन्तं पडिक्कन्तं संकुचियं पसारियं रुयं
 भन्तं तसियं पलाइयं आगइ-गइ-विन्नाया ॥

जे य कीड-पयङ्गा जा य कुन्थु-पिपीलिया सब्बे
 बेन्दिया सब्बे तेइन्दिया सब्बे चउरिन्दिया सब्बे पञ्चि-
 न्दिया सब्बे तिरिक्ख-जोणिया सब्बे नेरइया सब्बे मणुया
 सब्बे देवा सब्बे पाणा परमाहम्मिया,

एसो खलु छट्ठो जीव-निकाओ तस-काओ त्ति
 पवुच्चई,

इच्चेसिं छण्हं जीव-निकायाणं नेव सयं दण्डं
 समारम्भेज्जा, नेवच्चेहिं दण्डं समारम्भावेज्जा, दण्डं

समारम्भन्ते वि अन्ने न समणुजाणेज्जा ॥

जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए
काएणं न करेमि न कारवेमि करेणं पि अन्नं न
समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि
गरिहामि अप्पाणं वोसिरामि ॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं ।
सब्बं भन्ते पाणाइवायं पच्चक्खामि, से सुहुमं वा बायरं
वा तसं वा थावरं वा । नेव सयं पाणे अइवाएज्जा,
नेवन्नेहिं पाणे अइवायावेज्जा, पाणे अइवायन्ते वि
अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं तिवि-
हेणं मणेणं वायाए काएणं न करेमि न कारवेमि
करेणं पि अन्नं न समणुजाणामि, तस्स भन्ते
पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरा-
मि, पढमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ पाणाइ-
वायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेर-
मणं । सब्बं भन्ते मुसावायं पच्चक्खामि, से कोहा वा
लोहा वा भया वा हासा वा । नेव सयं मुसं वएज्जा,
नेवन्नेहिं मुसं वायावेज्जा, मुसं वयन्ते वि अन्ने न स-
मणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं

वायाए काएणं न करेमि न कारवेमि करेन्तं पि
अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
निन्दामि गरिहामि अप्पाणं वोसिरामि, दोच्चे भन्ते
महब्बए उवट्ठिओ मि । सव्वाओ मुसावायाओ वेर-
मणं ॥ २ ॥

अहावरे तच्चे भन्ते महब्बए अदिन्नादाणाओ
वेरमणं । सव्वं भन्ते अदिन्नादाणं पच्चक्खामि, से गामे
वानगरेवारत्ते वा अप्पं वा बहं वा अणुं वा थूलं वा चि-
त्तमन्तं वा अचित्तमन्तं वा । नेव सयं अदिन्नं गेणहेज्जा,
नेवच्चेहिं अदिन्नं गेणहावेज्जा, अदिन्नं गेणहन्ते वि
अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं तिवि-
हेणं मणेणं वायाए काएणं न करेमि न कारवेमि
करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडि-
क्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि,
तच्चे भन्ते महब्बए उवट्ठिओ मि । सव्वाओ अदिन्नादाण-
ओ वेरमणं ॥ ३ ॥

अहावरे चउत्थे भन्ते महब्बए मेहुणाओ वे-
रमणं । सव्वं भन्ते मेहुणं पच्चक्खामि, से दिव्वं वा माणुसं
वा तिरिक्खजोणियं वा । नेव सयं मेहुणं सेवेज्जा, नेव-
च्चेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न
समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणे-

णं वायाए काएणं न करेमि न कारवेमि करेन्तं पि
अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि नि-
न्दामि गरिहामि अप्पाणं वोसिरामि, चउत्थे भन्ते
महव्वए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥४॥

अहावरे पच्चमे भन्ते महव्वए परिग्गहाओ वे-
रमणं । सव्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा
बहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं
वा । नेव सयं परिग्गहं परिगेहहेज्जा, नेवन्नेहिं
परिग्गहं परिगेहहावेज्जा, परिग्गहं परिगेहहन्ते
वि अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं
तिविहेणं मणेणं वायाए काएणं न करेमि न
कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स
भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं
वोसिरामि, पच्चमे भन्ते महव्वए उवट्ठिओ मि ।
सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहावरे छट्ठे भन्ते वए राईभोयणाओ वेरमणं ।
सव्वं भन्ते राईभोयणं पच्चक्खामि, से असणं वा पाणं
वा खाइमं वा साइमं वा नेव सयं राई भुञ्जेज्जा, नेव-
न्नेहिं राई भुञ्जावेज्जा, राई भुञ्जन्ते वि अन्ने न सम-

णुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं
वायाए काएणं न करेमि न कारवेमि करेणं पि
अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
निन्दामि गरिहामि अप्पाणं वोसिरामि, छट्ठे भन्ते
वए उवट्ठिओ मि । सव्वाओ राईभोयणाओ वेरमणं ॥

इच्चेइयाई पच्च महब्बयाई राईभोयणवेरमणछ-
ट्ठाई अत्त-हियट्ठयाए उवसंपज्जित्ताणं विहरामि ॥६॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा
परिसा-गओ वा सुत्ते वा जागरमाणे वा, से पुढविं
वा भित्तिं वा सिलं वा लेलुं वा ससरक्खं वा कायं स-
सरक्कं वा वत्थं हत्थेण वा पाएण वा कट्ठेण वा क-
लिञ्चेण वा अङ्गुलियाए वा सलागाए वा सलाग-
हत्थेण वा नालिहेज्जा न विलिहेज्जा न घट्टेज्जा न
भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न
घट्टावेज्जा न भिन्दावेज्जा, अन्नं आलिहन्तं वा वि-
लिहन्तं वा घट्टन्तं वा भिन्दन्तं वा न समणुजाणेज्जा,
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काए-

णं न करेमि न कारवेमि करेन्तं पि अन्नं न समणु-
जाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि
अप्पाणं वोसिरामि ॥ ७ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा
परिसा-गओ वा सुत्ते वा जागरमाणे वा, से उदगं
वा ओसं वा हिमं वा महियं वा करगं वा हरतणुगं
वा सुद्धोदगं वा उदओल्लं वा कायं उदओल्लं वा व-
त्थं ससिणिड्डं वा कायं ससिणिड्डं वा वत्थं नामुसे-
ज्जा न संफुसेज्जा न आवीलेज्जा न पवीलेज्जा
न अक्खोडेज्जा न पक्खोडेज्जा न आयावेज्जा न पया-
वेज्जा, अन्नं नामुसावेज्जा न संफुसावेज्जा न आवी-
लावेज्जा न पवीलावेज्जा न अक्खोडावेज्जा न प-
क्खोडावेज्जा न आयावेज्जा न पयावेज्जा, अन्नं आ-
मुसन्तं वा संफुसन्तं वा आवीलन्तं वा पवीलन्तं वा
अक्खोडन्तं वा पक्खोडन्तं वा आयावेन्तं वा पयावेन्तं
वा न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं
मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं
पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ८ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
 पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा
 परिसा-गओ वा सुत्ते वा जागरमाणे वा, से अगणिं
 वा इङ्गालं वा मुम्मुरं वा अच्चिं वा जालं वा अलायं
 वा सुद्धागणिं वा उद्धं वा न उद्धेज्जा न घट्टेज्जा न
 उज्जालेज्जा न निद्धावेज्जा, अन्नं न उद्धावेज्जा न
 घट्टावेज्जा न उज्जालावेज्जा न निद्धावेज्जा, अन्नं
 उद्धन्तं वा घट्टन्तं वा उज्जालन्तं वा निद्धावन्तं वा न
 समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणे-
 णं वायाए काएणं न करेमि न कारवेमि करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ९ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
 पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा
 परिसा-गओ वा सुत्ते वा जागरमाणे वा, से सिएण वा
 विहुयणेण वा तालियण्टेण वा पत्तेण वा पत्त-भङ्गेण
 वा साहाए वा साहा-भङ्गेण वा पिहुणेण वा पिहुण-

हत्थेण वा चेलेण वा चेल-कसेण वा हत्थेण वा
 मुहेण वा अप्पणो वा कार्यं बाहिरं वा वि पोग्गलं
 न फुमेज्जा न वीएज्जा, अन्नं न फुमावेज्जा न वीया-
 वेज्जा, अन्नं फुमन्तं वा वीयन्तं वा न समणुजाणेज्जा,
 जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काए-
 णं न करेमि न कारवेमि करेन्तं पि अन्नं न समणु-
 जाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहा-
 मि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
 पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा
 परिसा-गओ वा सुत्ते वा जागरमाणे वा, से ब्रीएसु वा
 बीय-पडट्टेसु वा रूढेसु वा रूढ-पडट्टेसु वा जाएसु वा
 जाय-पडट्टेसु वा हरिएसु वा हरिय-पडट्टेसु वा छिन्ने-
 सु वा छिन्न-पडट्टेसु वा सच्चित्तेसु वा सच्चित्त-कोल-
 पडिनिस्सिएसु वा न गच्छेज्जा न चिट्टेज्जा न निर्से-
 एज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा न चिट्ठावे-
 ज्जा न निर्सेयावेज्जा न तुयट्ठावेज्जा, अन्नं गच्छन्तं वा
 चिट्ठन्तं वा निर्सेयन्तं वा तुयट्ठन्तं वा न समणुजाणे-
 ज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए

काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न
समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि
गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-
पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परि-
सा-गओ वा सुत्ते वा जागरमाणे वा, से कीडं वा पय-
ङ्गं वा कुत्थुं वा पिपीलियं वा हत्थंसि वा पायंसि वा
बाहुंसि वा ऊरुंसि वा उदरंसि वा सीसंसि वा वत्थं-
सि वा^१ (पडिग्गंहंसि वा कच्चलंसि वा पायपुञ्छणंसि
वा) रयहरणंसि वा गोच्छगंसि वा उण्डुयंसि वा द-
ण्डगंसि वा पीढगंसि^२ वा फलगंसि वा सेज्जंसि वा
संथारगंसि वा अन्नयरंसि वा तह-प्पगारे उवगरण-
जाए^३ तओ संजयामेव पडिलेहिय पडिलेहिय पमज्जिय
पमज्जिय एगन्तमवणेज्जा, नीणं संघायमावज्जेज्जा ॥ १२ ॥
अजयं चरमाणो उ पाण-भूयाड हिंसई ।
बन्धई पावयं कम्मं, तं से होड कडुयं फलं ॥ १ ॥

१ The words () not in H.

२ ४ पत्तंसि.

३ ४ क० वा पा० वा after दण्डगंसि वा.

४ ४ गोच्छंसि.

५ ४ उडु०, B. उण्डगंसि, H in ४ उण्डके, ४ उण्डु के.

६ B and S omit दण्ड० वा.

७ ४ पीढंसि.

अजयं चिट्टमाणो उ पाण-भूयाइ हिंसई ।
 बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥२॥
 अजयं आसमाणो उ पाण-भूयाइ हिंसई ।
 बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥३॥
 अजयं सयमाणो उ पाण-भूयाइ हिंसई ।
 बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥४॥
 अजयं भुञ्जमाणो उ पाण-भूयाइ हिंसई ।
 बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥५॥
 अजयं भासमाणो उ पाण-भूयाइ हिंसई ।
 बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥६॥
 कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ? ।
 कहं भुञ्जन्तो भासन्तो पावं कम्मं न बन्धई ? ॥७॥
 जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए, ।
 जयं भुञ्जन्तो भासन्तो पावं कम्मं न बन्धई ॥८॥
 सब्ब-भूयप्प-भूयस्स सम्मं भूयाइ पासओ ।
 पिहियासवस्स दन्तस्स पावं कम्मं न बन्धई ॥९॥
 पढमं नाणं तओ दया, एवं चिट्ठइ सब्ब-संजए, ।
 अन्नाणी किं काही किं वा नाहिइ छेय पावगं ? ॥१०॥
 सोच्चा जाणइ कल्लाणं सोच्चा जाणइ पावगं ।
 उभयं पि जाणई सोच्चा जं छेयं तं समायरे ॥११॥

जो जीवे वि न याणाइ अजीवे वि न याणई ।
 जीवाजीवे अयाणन्तो कह सो नाही उ संजमं ? ॥१२॥
 जो जीवे वि वियाणाइ अजीवे वि वियाणई ।
 जीवाजीवे वियाणन्तो सो हु नाही उ संजमं ॥१३॥
 जया जीवमजीवे य दो वि एए वियाणई ।
 तया गइ बहुविहं सब्ब-जीवाण जाणई ॥१४॥
 जया गइ बहुविहं सब्ब-जीवाण जाणई ।
 तया पुणं च पावं च बन्धं मोक्खं च जाणई ॥१५॥
 जया पुणं च पावं च बन्धं मोक्खं च जाणई ।
 तया निब्बिन्दए भोए जे दिव्वे जे य माणुसे ॥१६॥
 जया निब्बिन्दए भोए जे दिव्वे जे य माणुसे ।
 तया चयइ संभोगं सब्बिन्तर-बाहिरं ॥१७॥
 जया चयइ संभोगं सब्बिन्तर-बाहिरं ।
 तया मुण्डे भवित्ताणं पव्वइए अणगारियं ॥१८॥
 जया मुण्डे भवित्ताणं पव्वइए अणगारियं ।
 तया संवरमुक्कट्टं धम्मं फासे अणुत्तरं ॥१९॥
 जया संवरमुक्कट्टं धम्मं फासे अणुत्तरं ।
 तया धुणइ कम्म-रयं अबोहि-कलुसं कडं ॥२०॥
 जया धुणइ कम्म-रयं अबोहि-कलुसं कडं ।
 तया सब्बत्तगं नाणं दंसणं चाभिगच्छई ॥२१॥

जया सव्वत्त-गं नाणं दंसणं चाभिगच्छई ।
 तया लोगमलोगं च जिणो जाणइ केवली ॥२२॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तया जोगे निरुम्भित्ता सेलेसिं पडिवज्जई ॥२३॥
 जया जोगे निरुम्भित्ता सेलेसिं पडिवज्जई ।
 तया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरञ्चो ॥२४॥
 जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरञ्चो ।
 तया लोग-मत्थय-त्थो सिद्धो भवइ सासञ्चो ॥२५॥
 सुह-सायगस्स समणस्स सायाउलगस्स निगाम-
 साइस्स ।
 उच्छीलणा-पहोइस्स दुलहा सोग्गइ तारिसगस्स ॥२६॥
 तवो-गुण-पहाणस्स उज्जु-मइ खन्ति-संजम-रयस्स ।
 परीसहे जिणन्तस्स सुलहा सोग्गइ तारिसगस्स ॥२७॥
 (पच्छा वि ते पयाया खिप्पं गच्छन्ति अमर-भवणाइं ।
 जेसिं पी उ तवो संजमो य खन्ती य बम्भचेरं च ॥)
 इच्चेयं छज्जीवणियं सम्महिट्ठी सया जए ।
 दुलहं लभित्तु सामणं कम्मुणा न विराहेज्जासि ॥२८॥
 ॥ त्ति वेमि ॥



१ B. तव.

२ This śloka only in B and in the Avachuri.

(पिरडेसणा)

॥ पञ्चममध्ययनम् ॥ प्रथम उद्देशकः ॥

संपत्ते भिक्ख-कालम्मि असंभन्तो अमुच्छिओ ।
 इमेण कम-जोगेण भत्त-पाणं गवेसए ॥ १ ॥
 से गामे वा नगरे वा गोयरग्ग-गओ मुणी ।
 चरे मन्दमणुव्विग्गो अव्वक्खित्तेण चेयसा ॥ २ ॥
 पुरओ जुग-मायाए पेहमाणो महिं चरे ।
 वज्जन्तो बीय-हरियाइं पाणे य दग-मट्ठियं ॥ ३ ॥
 ओवायं विसमं खाणुं विज्जलं परिवज्जए ।
 संकमेण न गच्छेज्जा विज्जमाणे परक्कमे ॥ ४ ॥
 पवडन्ते व से तत्थ पक्खलन्ते व संजए ।
 हिंसेज्ज पाण-भूयाइं तसे अदुव थावरे ॥ ५ ॥
 तम्हा तेण न गच्छेज्जा संजए सु-समाहिए ।
 सइ अन्नेण मग्गेण जयमेव परक्कमे ॥ ६ ॥
 इङ्गालं छारियं रासिं तुस-रासिं च गोमयं ।
 ससरक्खेहि पाएहिं संजओ तं नइक्कमे ॥ ७ ॥
 न चरेज्ज वासे वासन्ते महियाए व पडन्तिए ।
 महा-वाए व वायन्ते तिरिच्छ-संपाइमेसु वा ॥ ८ ॥
 न चरेज्ज वेस-सामन्ते बम्भचेर-वसाणुए ।
 बम्भयारिस्स दन्तस्स होज्जा तत्थ विसोत्तिया ॥ ९ ॥

अणायणे चरन्तस्स संसग्गीए अभिक्खणं ।
 होज्ज वयाणं पीला सामखम्मि य संसओ ॥ १० ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्डुणं ।
 वज्जए वेस-सामन्तं मुणी एगन्तमस्सिए ॥ ११ ॥
 साणं सूयं गाविं दित्तं गोणं हयं गयं ।
 संडिब्भं कलहं जुड्डं दूरओ परिवज्जए ॥ १२ ॥
 अणुन्नए नावणए अप्पहिट्ठे अणाउले ।
 इन्दियाइं जहा भागं दमइत्ता मुणी चरे ॥ १३ ॥
 दवदवस्स न गच्छेज्जा भासमाणो यं गोयरे ।
 हसन्तो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥ १४ ॥
 आलोयं थिग्गलं दारं संधिं दग-भवणाणि य ।
 चरन्तो न विणिक्काए सङ्क-ट्ठाणं विवज्जए ॥ १५ ॥
 रत्तो गहवईणं च रहसारक्खियाणि य ।
 संकिलेस-करं ठाणं दूरओ परिवज्जए ॥ १६ ॥
 पडिकुट्ट-कुलं न पविसे, मामगं परिवज्जए ।
 अचियत्त-कुलं न पविसे, चियत्तं पविसे कुलं ॥ १७ ॥
 साणी-पावर-पिहियं अप्पणा नावपङ्कुरे ।
 कवाडं नो पणोल्लेज्जा ओग्गहंसि अजाइया ॥ १८ ॥
 गोयरग-पविट्ठो उ वच्च-मुत्तं न धारए ।
 ओगासं फासुयं नच्चा अणुन्नविय वोसिरे ॥ १९ ॥

नीय-दुवारं तमसं कोट्टुगं परिवज्जए ।
 अचक्खु-विसओ जत्थ पाणा दुप्पडिलेहगा ॥ २० ॥
 जत्थ पुप्फाड् बीयाड् विप्पइस्साड् कोट्टुए ।
 अहुणोवलित्तं ओल्लं दट्टूणं परिवज्जए ॥ २१ ॥
 एल्लगं दारगं साणं वच्छगं चावि कोट्टुए ।
 उल्लङ्घिया न पविसे विउहित्ताण व संजए ॥ २२ ॥
 असंसत्तं पलोएज्जा, नाइदूरावलोयए ।
 उप्पुल्लं न विणिज्जाए नियट्टेज्ज अयम्पिरो ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग-गओ मुणी ।
 कलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेव पडिलेहेज्जा भूमि-भागं वियक्खणो ।
 सिणाणस्स य वच्चस्स संलोगं परिवज्जए ॥ २५ ॥
 दग-मट्ठी-आयाणे बीयाणि हरियाणि य ।
 परिवज्जन्तो चिट्ठेज्जा सच्चिन्दिय-समाहिए ॥ २६ ॥
 तत्थ से चिट्ठमाणस्स आहरे पाण-भोयणं ।
 अकप्पियं न गेएहेज्जा, पडिगाहेज्ज कप्पियं ॥ २७ ॥
 आहरन्ती सिया तत्थ परिसाडेज्ज भोयणं ।
 देत्तिंयं पडियाड्क्खे „न मे कप्पइ तारिसं“ ॥ २८ ॥
 सम्महमाणी पाणाणि बीयाणि हरियाणि य ।
 असंजम-करिं नच्चा तारिसं परिवज्जए ॥ २९ ॥

साहट्टु निक्खिवित्ताणं सच्चित्तं घट्टियाणि य, ।
 तहेव समणट्टाए उदगं संपणोल्लिया ॥ ३० ॥
 आगाहइत्ता चलइत्ता आहरे पाण-भोयणं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ३१ ॥
 पुरेकम्मेण हत्थेण दब्बीए भायणेण वा ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ३२ ॥
 एवं उदओल्ले ससिणिच्चे ससरक्खे मट्टिया ऊसे ।
 हरियाले हिङ्गुलुए मणोसिला अञ्जणे लीणे ॥ ३३ ॥
 गेरुय बखिय सेडिय सोरट्टिय पिट्टु कुक्कुस कए य ।
 उक्कट्टमसंसट्टे संसट्टे चेव बोधब्वे ॥ ३४ ॥
 असंसट्टेण हत्थेण दब्बीए भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥ ३५ ॥
 ससंसट्टेण हत्थेण दब्बीए भायणेण वा
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३६ ॥
 दोएहं तु भुञ्जमाणाणं एगो तत्थ निमन्तए, ।
 दिज्जमाणं न इच्छेज्जा, छन्दं से पडिलेहए ॥ ३७ ॥
 दोएहं तु भुञ्जमाणाणं दो वि तत्थ निमन्तए ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३८ ॥

१ H णट्टियाण.

२ S दब्बिए.

३ S उक्कट्ट B उक्किट्ट.

४ B ०व्वा.

५ S पडिसे०.

गुद्विणीए उवन्नत्थं विविहं पाण-भोयणं ।
 भुज्जमाणं विवज्जेज्जा, भुत्त-सेसं पडिच्छए ॥ ३९ ॥
 सिया य समणट्ठाए गुद्विणी कालमासिणी ।
 उट्ठिया वा निसीएज्जा निसन्ना वा पुणुट्ठाए ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ४१ ॥
 थण्णं पज्जेमाणी दारणं वा कुमारियं ।
 तं निक्खवित्तु रोयन्तं आहरे पाण-भोयणं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ४३ ॥
 जं भवे भत्तपाणं तु कप्पाकप्पम्मि सङ्कियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ४४ ॥
 दग-वारएण पिहियं नीसाए पीढएण वा ।
 लोढेण वा वि लेवेण सिलेसेण व केणई ॥ ४५ ॥
 तं च उब्भिन्दिउं देज्जा समणट्ठाए व दावए ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ४६ ॥
 असणं पाण्णं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा „दाणट्ठा पगडं इमं“ ॥ ४७ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ४८ ॥

असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा „पुण्ड्रा पगडं इमं“ ॥ ४९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ५० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा „वणिमट्टा पगडं इमं“ ॥ ५१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा „समण्डा पगडं इमं“ ॥ ५३ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ५४ ॥
 उहेसियं कीयगडं पूई-कम्मं च आहडं ।
 अञ्जोयर पामिच्चं मीस-जायं च वज्जए ॥ ५५ ॥
 उग्गमं से पुच्छेज्जा कस्सट्टा केण वा कडं ।
 सोच्चा निस्सङ्खियं सुडं पडिगाहेज्ज संजए ॥ ५६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 पुप्फेसु होज्ज उम्मीसं बीएसु हरिएसु वा ॥ ५७ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ५८ ॥

असणं पाणं वा वि खाइमं साइमं तहा ।
 उदगम्मि होज्ज निक्खित्तं उत्तिङ्ग-पण्णेसु वा ॥ ५९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ६० ॥
 असणं पाणं वा वि खाइमं साइमं तहा ।
 अगणम्मि होज्ज निक्खित्तं तं च संघट्टिया दए ॥ ६१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ६२ ॥
 एवं उस्सक्किया ओसक्किया उज्जालिया पज्जालिया
 निव्वाविया ।
 उस्सिच्चिया निस्सिच्चिया उव्वत्तिंया ओयारिया दए ॥ ६३ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ६४ ॥
 होज्ज कट्ठं सिले^१ वा वि इट्ठालं वा वि एगया ।
 ठवियं संकमट्ठाए तं च होज्ज चलाचलं ॥ ६५ ॥
 न तेण भिक्खु गच्छेज्जा, दिट्ठो तत्थ असंजमो ।
 गम्भीरं भुसिरं चेव सच्चिन्दिय-समाहिए ॥ ६६ ॥

१ s तारिसं भत्त^० and तं भवे.

२ H ओयत्तिया (s j ओवत्तिया) Avach. also अपवर्त्य.

३ s सिलं, H and Avach. शिला.

निस्सेणिं फलं पीढं उस्सविज्ञाणमारुहे ।
 मच्चं कीलं च पासायं समणट्ठाए वं दावए ॥ ६७ ॥
 दुरुहमाणी पवडेज्जा हत्थं पायं वं लूसए ।
 पुढवि-जीवे वि हिंसेज्जा जे य तं-निस्सिया जगा ॥ ६८ ॥
 एयारिसे महा-दोसे जाणिऊण महेसिणी ।
 तम्हां मालोहडं भिक्खं न पडिगेएहन्ति संजया ॥ ६९ ॥
 कन्दं मूलं पलच्चं वा आमं छिन्नं व सन्निरं ।
 तुष्ठागं सिङ्गवरं च आमगं परिवज्जए ॥ ७० ॥
 तहेव सत्तु-चुष्साई कोल-चुष्साई आवणे ।
 सङ्कुलिं फाणियं पूयं अन्नं वा वि तहाविह ॥ ७१ ॥
 विक्कायमाणं पसंढं एण परिफासियं ।
 देनियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ७२ ॥
 बहु-अट्ठियं पोग्गलं अणिमिसं वा बहु-कण्ठयं ।
 अत्थियं तिन्दुयं विल्लं उच्छु-खण्डं च सच्चलिं ॥ ७३ ॥
 अप्पे सिया भोयण-ज्जाए बहु-उज्झिय-धम्मिए ।
 देनियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ७४ ॥
 तहेवुच्चावयं पाणं अदुवा वार-धोयणं ।
 ससेइमं चाउलोगदं अहुणा-धोयं विवज्जए ॥ ७५ ॥

१ s ऊसं B ऊसं (!).

२ B वा.

३ s च.

४ H हन्दि.

५ s पडिगाहेज्ज संजए.

६ H and Avach. प्रसन्न.

७ B अणामिं, Jacobi's Mss. अणमिं

८ s सिम्बलिं.

जं जाणेज्ज चिराधीयं मईए दंसणेणं वा ।
 पडिपुच्छिऊण सोचा वा जं च निस्सङ्खियं भवे ॥ ७६ ॥
 अजीवं परिणयं नचा पडिगाहेज्ज संजए ।
 अह सङ्खियं भवेज्जा आसाइत्ताण रोयए ॥ ७७ ॥
 „थोवमासायणट्टाए हत्थगम्भि दलाहि मे ।
 मा मे अच्चच्चिलं पूई, नालं तंणहं विणेत्तए“ ॥ ७८ ॥
 तं च अच्चच्चिलं पूई नालं तंणहं विणेत्तए ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ७९ ॥
 तं च होज्ज अकामेणं विमणेण पडिच्छियं ।
 तं अप्पणा न पिबे, नो वि अन्नस्स दावए ॥ ८० ॥
 एगन्तमवक्कमित्ता अचित्तं पडिलेहिया ।
 जयं परिट्टवेज्जा, परिट्टप्प पडिक्कमे ॥ ८१ ॥
 सिया य गोयरग-गओ इच्छेज्जा परिभोत्तुयं ।
 कोट्टुगं भित्ति-मूलं वा पडिलेहित्ताण फासुयं ॥ ८२ ॥
 अणुन्नवेत्तु मेहावी पडिच्छन्नम्भि संवुडे ।
 हत्थगं संपमज्जित्ता तत्थ भुञ्जेज्ज संजए ॥ ८३ ॥
 तत्थ से भुञ्जमाणस्स अट्ठियं कण्ठओ सिया ।
 तण-कट्ट-सक्करं वा वि अन्नं वा वि तहाविहं ॥ ८४ ॥

१ B दरिस०.

२ B तिण्हं, ४ तण्ह.

३ ४ अच्चि०.

तं उक्खवित्तु न निक्खवे, आसएण न छड्डए ।
 हत्थेण तं गहेऊणं एगन्तमवक्कमे ॥ ८५ ॥
 एगन्तमवक्कमित्ता अचित्तं पडिलेहिया ।
 जयं परिट्टवेज्जा, परिट्टप्प पडिक्कमे ॥ ८६ ॥
 सिया य भिक्खु इच्छेज्जा सेज्जमागम्म भोत्तुर्यं ।
 स-पिण्डपायमागम्म उडुयं पडिलेहिया ॥ ८७ ॥
 विणएण पविसित्ता सगासे गुरुणो मुणी ।
 इरियावहियमायाय आगओ य पडिक्कमे ॥ ८८ ॥
 आभोएत्ताण नीसेसं अइयारं जह-क्कमं ।
 गमणागंमणे चेव भत्तपाणे व संजए ॥ ८९ ॥
 उज्जुप्पन्नो अणुव्विग्गो अब्बक्खित्तेण चेयसा ।
 आलोए गुरु-सगासे जं जहा गहियं भवे ॥ ९० ॥
 न सम्ममालोइयं होज्जा पुब्बिं पच्छा व जं कडं ।
 पुणो पडिक्कमे तस्स, वोसिट्ठो चिन्तए इमं ॥ ९१ ॥
 अहो जिणेहिं असावज्जा वित्ती साहूण देसिया ।
 मोक्ख-साहणहेउस्स साहु-देहस्स धारणा ॥ ९२ ॥
 नमोक्कारेण पारेत्ता करेत्ता जिण-संथवं ।
 सज्जायं पट्टवेत्ताणं वीसमेज्ज खणं मुणी ॥ ९३ ॥
 वीसमन्तो इमं चित्ते हियमट्ठं लाभमट्ठिओ ।
 जह मे अणुग्गहं कुज्जा साहू, होज्जामि तारिओ ॥ ९४ ॥

साहवो तो चियत्तेणं निमन्नेज्ज जहक्कमं, ।
 जइ तत्थ केइ इच्छेज्जा तेहिं सङ्घि तु भुञ्जे ॥ ९५ ॥
 अह कोई न इच्छेज्जा तओ भुञ्जेज्ज एगओ ।
 आलोए भायणे साहू जयं अर्परिसाडियं ॥ ९६ ॥
 तित्तगं व कडुयं व कसायं अम्बिलं व महुरं लवणं वा ।
 एयं लङ्घमन्नट्ट-पउत्तं महु-घयं व भुञ्जेज्ज संजए ॥ ९७ ॥
 अरसं विरसं वा वि सूइयं वा असूइयं ।
 ओल्लं वा जइ वा सुक्कं मन्थु-कुम्भास-भोयणं ॥ ९८ ॥
 उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं,
 मुहा-लङ्घं मुहा-जीवी भुञ्जेज्जा दोस-वज्जियं ॥ ९९ ॥
 दुल्लहा उं मुहा-दाई, मुहा-जीवी वि दुल्लहा, ॥
 मुहा-दाई मुहा-जीवी दो वि गच्छन्ति सोग्गई ॥ १०० ॥
 ॥ ति वेमि ॥

॥ पञ्चममध्ययनम् ॥ द्वितीय उद्देशकः ॥

पडिग्गहं संलिहिन्नाणं लेव-मायाए संजए ।
 दुगन्थं वा सुगन्थं वा सव्वं भुञ्जे, न छड्डए ॥ १ ॥
 सेज्जा निसीहियाए समावन्नो यं गोयरे ।
 आयावयट्ठा भोच्चाणं जइ तेण न संथरे ॥ २ ॥

१ B अप्परि°, H and Avach. उड्डे. . २ ४ डु.

३ ४ मायाय.

४ H and Avach. व

तञ्चो कारणमुप्पन्ने भत्तपाणं गवेसए ।
 विहिणा पुब्ब-वुत्तेण इमेणं उत्तरेण य ॥ ३ ॥
 कालेण निक्खमे भिक्खू, कालेण य पडिक्कमे ।
 अकालं च विवज्जेत्ता काले कालं समायरे ॥ ४ ॥
 „अकाले चरसि भिक्खू, कालं न पडिलेहसि ।
 अप्पाणं च किलामेसि, सन्निवेसं च गरिहसि“ ॥ ५ ॥
 सइ काले चरे भिक्खू, कुज्जा पुरिसकारियं ।
 „अलाभो“ त्ति न सोएज्जा, „तवो“ त्ति अहियासए ॥ ६ ॥
 तहेवुच्चावया पाणा भत्तट्ठाए समागया ।
 त-उजुयं न गच्छेज्जा, जयमेव परक्कमे ॥ ७ ॥
 गोयरग्ग-पविट्ठो उ न निसीएज्ज कत्थई ।
 कहं च न पबन्धेज्जा चिट्ठिक्काण व संजए ॥ ८ ॥
 अगगलं फलिहं दारं कवाडं वा वि संजए ।
 अवलब्धिया न चिट्ठेज्जा गोयरग्ग-गञ्चो मुणी ॥ ९ ॥
 समणं माहणं वा वि किविणं वा वणीमगं ।
 उवसंकमन्तं भत्तट्ठा पाणट्ठाए व संजए ॥ १० ॥
 तं अइक्कमित्तु न पविसे, न चिट्ठे चक्खु-गोयरे ।
 एगन्तमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥ ११ ॥
 वणीमगस्स वा तस्स दायगस्सुभयस्स वा ।
 अप्पत्तियं सिया होज्जा लहुत्तं पवयणस्स वा ॥ १२ ॥

पडिसेहिए व दिन्ने वा तओ तम्मि नियत्तिए ।
 उवसंकमेज्ज भत्तट्ठा पाणट्ठाए व संजए ॥ १३ ॥
 उप्पलं पउमं वा वि कुमुयं वा मगदन्तियं ।
 अन्नं वा पुप्फ सच्चित्तं तं च संलुञ्चिया दए ॥ १४ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ १५ ॥
 उप्पलं पउमं वा वि कुमुयं वा मगदन्तियं ।
 अन्नं वा पुप्फ सच्चित्तं तं च सम्महिया दए ॥ १६ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ १७ ॥
 सालुयं वा बिरालियं कुमुयं उप्पल-नालियं ।
 मुणालियं सासव-नालियं उच्छु-क्खण्डं अनिबुडं ॥ १८ ॥
 तरुणगं वा पवालं रुक्खस्स तणगस्स वा ।
 अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥
 तरुणियं वा छेवाडिं आमियं भज्जियं सइं ।
 देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ २० ॥
 तहा कीलमणस्सिन्नं वेलुयं कासव-नालियं ।
 तिल-पप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥

तहेव चाउलं पिटुं वियडं वा तत्त-निबुडं ।
 तिल-पिटुं पूड-पिन्नागं आमगं परिवज्जए ॥ २२ ॥
 कविटुं माउलङ्गं च मूलगं मूलगत्तियं ।
 आमं अ-सत्थ-परिणयं मणसा वि न पत्थए ॥ २३ ॥
 तहेव फल-मन्थूणि बीय-मन्थूणि जाणिया ।
 बिहेलगं पियालं च आमगं परिवज्जए ॥ २४ ॥
 समुयाणं चरे भिक्खू कुलं उच्चावयं सया ।
 नीयं कुलमइक्कम्म ऊसढं नाभिधारए ॥ २५ ॥
 अदीणो वित्तिमेसेज्जा न विसीएज्ज परिडए ।
 अमुच्छिओ भोयणम्मि माय-न्ने एसणा-रए ॥ २६ ॥
 „बहुं पर-घरे अत्थि विविहं खाइम-साइमं“ ।
 न तत्थ परिडओ कुप्पे, इच्छा देज्ज परो न वा ॥ २७ ॥
 सयणासण-वत्थं वा भत्तपाणं व संजए ।
 अदेत्तास्स न कुप्पेज्जा पच्चक्खे वि य दीसओ ॥ २८ ॥
 इत्थियं पुरिसं वा वि डहरं वा महल्लगं ।
 वन्दमाणं न जाएज्जा, नो य णं फरुसं वए ॥ २९ ॥
 जे न वन्दे न से कुप्पे, वन्दिओ न समुक्कसे, ।
 एवमन्नेसमाणस्स सामणमणुचिट्ठई ॥ ३० ॥

१ B and Avach. माउलिङ्गं.

२ B H and Avach. खाइमं.

सिया एगईओ लङ्गु लोभेण विणिगूहई ।
 „मा मेयं दाइयं सन्तं दट्टुणं सयमायए“ ॥ ३१ ॥
 अत्तट्टा-गुरुओ लुङ्गो बहुं पावं पकुवई ।
 दुत्तोसओ य से होइ, निव्वाणं च न गच्छई ॥ ३२ ॥
 सिया एगईओ लङ्गु विविहं पाण-भोयणं ।
 भद्दं भद्दं भोच्चा विवखं विरसमाहरे ॥ ३३ ॥
 जाणन्तु ता इमे समणा „आययट्ठी अयं मुणी ।
 संतुट्ठो सेवई पन्तं लूह-विच्ची सुतोसओ“ ॥ ३४ ॥
 पूयणट्ठा जसो-कामी माण-सम्माण-कामए ।
 बहुं पसवई पावं, माया-सल्लं च कुवई ॥ ३५ ॥
 सुरं वा मेरगं वा वि अन्नं वा मज्जगं रसं ।
 स-सक्खं न पिबे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
 पिया एगईओ तेणो न मे कोइ वियाणई ।
 तस्स पस्सह दोसाइ, नियडिं च सुणेह मे ॥ ३७ ॥
 वड्ढई सोण्डया तस्स माया-मोसं च भिक्खुणो ।
 अयसो य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
 निच्चुव्विगो जहा तेणो अत्त-कम्मेहि दुम्मई ।
 तारिसो मरणन्ते वि नाराहेइ संवरं ॥ ३९ ॥
 आयरिए नाराहेइ समणे यावि तारिसो ।
 गिहत्था वि णं गरहन्ति जेण जाणन्ति तारिसं ॥ ४० ॥

एवं तु अगुण-प्पेही गुणाणं च विवज्जओ ।
 तारिसो मरणन्ते वि नाराहेइ संवरं ॥ ४१ ॥
 तवं कुब्बइ मेहावी, पणीयं वज्जए रसं ।
 मज्ज-प्पमाय-विरओ तवस्सी अइउक्कसो ॥ ४२ ॥
 तस्स पस्संह कल्लाणं अणेग-साहु-पूइयं ।
 विउलं अत्थ-संजुत्तं कित्तइस्सं, सुणेह मे ॥ ४३ ॥
 एवं तु गुण-प्पेही अगुणाणं च विवज्जओ ।
 तारिसो मरणन्ते वि आराहेइ संवरं ॥ ४४ ॥
 आयरिए आराहेइ समणे यावि तारिसो ।
 गिहत्था वि णं पूयन्ति जेण जाणन्ति तारिसं ॥ ४५ ॥
 तव-तेणे वड-तेणे रूव-तेणे य जे नरे ।
 आयार-भाव-तेणे य कुब्बइ देव-किब्बिसं ॥ ४६ ॥
 लङ्खण वि देवत्तं उववन्नो देव-किब्बिसे ।
 तत्थावि से न याणाइ 'किं मे किच्चा इमं फलं?' ॥ ४७ ॥
 तत्तो वि से चइत्ताणं लब्धिही एल-मूयगं ।
 नरयं तिरिक्ख-जोणिं वा बोही जत्थ सु-दुल्लहा ॥ ४८ ॥
 एयं च दोसं दट्ठुणं नायपुत्तेण भासियं ।
 अणु-मायं पि मेहावी माया-मोसं विवज्जए ॥ ४९ ॥
 सिक्खिऊण भिक्खेसण-सोहिं संजयाण बुद्धाण सगासे ।
 तत्थ भिक्खू सुप्पणिहिइन्दिए तिब्ब-लज्ज गुणवं
 विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥

(धम्मट्ठकहा.)

॥ षष्ठममध्ययनम् ॥

नाण-दंसण-संपन्नं संजमे य तवे रयं ।
 गणिमागम-संपन्नं उज्जाणम्मि समोसढं ॥ १ ॥
 रायाणो रायमच्चा य माहणा अदुव खत्तिया ।
 पुच्छन्ति निहुयप्पाणो कहं भे आयार-गोयरो ? ॥ २ ॥
 तेसि सो निहुओ दन्तो सब्भूय-सुहावहो ।
 सिक्खाए सु-समाउत्तो आइक्खइ वियक्खणो ॥ ३ ॥
 हन्दि धम्मत्थ-कामाणं निग्गन्थाणं सुणेह मे ।
 आयार-गोयरं भीमं सयलं दुरहिट्ठियं ॥ ४ ॥
 नत्तत्थ एरिसं वुत्तं जं लोए परम-दुच्चरं ।
 विउल-ट्ठाण-भाइस्स न भूयं न भविस्सई ॥ ५ ॥
 स-खुड्ढग-वियत्ताणं वाहियाणं च जे गुणा ।
 अखण्ड-कुडिया कायवा तं सुणेह जहा तहा ॥ ६ ॥
 दस अट्ठ य ठाणाइं जाई बालो ऽवरज्जई ।
 तत्थ अन्नयरे ठाणे निग्गन्थत्ताओ भस्सई ॥ ७ ॥
 वय-छक्क काय-छक्कं अकप्पो गिहि-भायणं ।
 पलियङ्क निसेज्जा य सिणाणं सोभ-वज्जणं ॥ ८ ॥
 तत्थिमं पढमं ठाणं महावीरेण देसियं ।
 अहिंसा निउणा दिट्ठा सब्भूएसु संजमो ॥ ९ ॥

जावन्ति लोए पाणा तसा अदुव थावरा ।
 ते जाणमजाणं वा न हणे नो व घायए ॥ १० ॥
 सब्ब-जीवा वि इच्छन्ति जीविउं न मरिज्जिउं ।
 तम्हा पाण-वहं घोरं निग्गन्था वज्जयन्ति णं ॥ ११ ॥
 अप्पणट्ठा परट्ठा वा कीहा वा जइ वा भया ।
 हिंसगं न मुसं बूया नो वि अन्नं वयावए ॥ १२ ॥
 मुसा-वाओ यं लोगम्मि सब्ब-साहूहि गरहिओ ।
 अविस्सासो य भूयाणं, तम्हा मोसं विवज्जए ॥ १३ ॥
 चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहु ।
 दन्त-सोहण-मेत्तं पि ओग्गहंसि अजाइया ॥ १४ ॥
 तं अप्पणा न गेहहन्ति नो वि गेहहावए परं ।
 अन्नं वा गेहहमाणं पि नाणुजाणन्ति संजया ॥ १५ ॥
 अबम्भचरियं घोरं पमायं दुरहिट्ठियं ।
 नायरन्ति मुणी लोए भेयाययण-वज्जिणी ॥ १६ ॥
 मूलमेयमहम्मस्स महादोस-समुस्सयं ।
 तम्हा मेहुण-संसंगं निग्गन्था वज्जयन्ति णं ॥ १७ ॥
 विडमुब्भेइमं लोणं तेत्तं सप्पि च फाणियं ।
 न ते सन्निहिमिच्छन्ति नायपुत्त-वओ-रया ॥ १८ ॥

१ H and Avach. नो वि घा° (नापि घा°). २ H हि.

३ S व.

४ S °द्वयं.

५ B भेयायण-विव°.

६ B °सग्गि.

७ B, s, and Avach. वि°.

लोभस्सेसणुफासे मन्ने अन्नयरामवि ।
 जे सिया सन्निही-कामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं व पायं वा कच्चलं पायपुञ्छणं ।
 तं पि संजम-लज्जट्ठा धारेन्ति परिहरन्ति य ॥ २० ॥
 न सो परिग्गहो वुत्तो नायपुत्तेण ताइणा ॥
 „मुच्छा परिग्गहो वुत्तो“ इइ वुत्तं महेसिणा ॥ २१ ॥
 सब्बत्थुवहिणा बुद्धा संरक्खण-परिग्गहे ।
 अवि अप्पणो वि देहम्मि नायरन्ति ममाइयं ॥ २२ ॥
 अहो निच्चं तवो-कम्मं सब्ब-बुद्धेहि वस्सियं ।
 जां य लज्जा-समा वित्ती एग-भत्तं च भीयणं ॥ २३ ॥
 सन्तिमे सुहुमा पाणा तसा अदुव थावरा ।
 जाइं राओ अपासन्तो कहमेसणियं चरे? ॥ २४ ॥
 उदओल्लं बीय-संसत्तं पाणा निव्वडिया महिं ।
 दिया ताइं विवज्जेज्जा, राओ तत्थ कहं चरे? ॥ २५ ॥
 एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
 सव्वाहारं न भुञ्जन्ति निग्गन्था राइंभीयणं ॥ २६ ॥
 पुढविकायं न हिंसन्ति मणसा वयस कायसा ।
 तिविहेण करण-जोएण संजया सु-समाहिया ॥ २७ ॥
 पुढविकायं विहिंसन्तो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥

१ B °फासो.

२ जाव ल० H.

३ H and Avach. निवडि° (निपतिता:).

४ s रायभो°.

तम्हा एयं वियाणिता दोसं दुग्गइ-वड्डणं ।
 पुढविकाय-समारम्भं जावज्जीवाए वज्जए ॥ २९ ॥
 आउकायं न हिंसन्ति मणसा वयस कायसा ।
 तिविहेण करण-जोएण संजया सु-समाहिया ॥ ३० ॥
 आउकायं विहिसन्तो हिंसई उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणिता दोसं दुग्गइ-वड्डणं ।
 आउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ३२ ॥
 जायतेयं न इच्छन्ति पावगं जलईत्तए ।
 तिक्वमन्नयरं सत्थं सव्वओ वि दुरासयं ॥ ३३ ॥
 पाईणं पडिणं वा वि उड्डं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥ ३४ ॥
 भूयाणमेसमाघाओ हववाहो, न संसओ ।
 तं पईव-पयावट्ठा संजया किंचिं नारभे ॥ ३५ ॥
 तम्हा एयं वियाणिता दोसं दुग्गइ-वड्डणं ।
 तेउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ३६ ॥
 अनिलस्स समारम्भं बुद्धा मन्नन्ति तारिसं ।
 सावज्ज-बहुलं चेयं, नेयं ताईहि सेवियं ॥ ३७ ॥

१ B जा०.

२ B अहो.

३ H चापि and Avach. (not वापि).

४ B ०याण.

५ s किंच.

तालियण्टेण पत्तेण साहा-विहुयणेण वा ।
 न ते वीईउमिच्छन्ति वीयावेऊण वा परं ॥ ३८ ॥
 जं पि वत्थं व पायं वा कच्चलं पायपुञ्छणं ।
 न ते वायमुईरन्ति जयं परिहरन्ति य ॥ ३९ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्डणं ।
 वाउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ४० ॥
 वणस्सइं न हिंसन्ति मणसा वयस कायसा ।
 तिविहेण करण-जोएण संजया सु-समाहिया ॥ ४१ ॥
 वणस्सइं विहिंसन्तो हिंसइं उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४२ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्डणं ।
 वणस्सइ-समारम्भं जावज्जीवाए वज्जए ॥ ४३ ॥
 तसकायं न हिंसन्ति मणसा वयस कायसा ।
 तिविहेण करण-जोएण संजया सु-समाहिया ॥ ४४ ॥
 तसकायं विहिंसन्तो हिंसइं उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्डणं ।
 तसकाय-समारम्भं जावज्जीवाए वज्जए ॥ ४६ ॥
 जाइं चत्तारि ऽभोज्जाइं इसिणाहार-माईणि ।
 ताइं तु विवज्जन्तो संजमं अणुपालए ॥ ४७ ॥

पिण्डं सेज्जं च वत्थं च चउत्थं पायमेव य ।
 अकप्पियं न इच्छेज्जा, पडिगाहेज्ज कप्पियं ॥ ४८ ॥
 जे नियागं ममायन्ति कीयमुद्देसियाहडं ।
 वहं ते समणुजाणन्ति इइं वुत्तं महेसिणा ॥ ४९ ॥
 तम्हा असण-पाणाई कीयमुद्देसियाहडं ।
 वज्जयन्ति ठियप्पाणो निग्गन्था धम्म-जीविणो ॥ ५० ॥
 कंसेसु कंस-पाएसु कुण्ड-मोएसु वा पुणो ।
 भुञ्जन्तो असण-पाणाई आयारा परिभस्सई ॥ ५१ ॥
 सीओदग-समारम्भे मत्त-धोयणं-छड्डणे ।
 जाइं छणन्ति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 पच्छाकम्मं पुरेकम्मं सिया तत्थ न कप्पई ।
 एयमट्ठं न भुञ्जन्ति निग्गन्था गिहि-भायणे ॥ ५३ ॥
 आसन्दी-पलियङ्केसु मच्च-मासालएसु वा ।
 अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासन्दी-पलियङ्केसु न निसेज्जा न पीढए ।
 निग्गन्था ऽपडिलेहाए बुद्ध-वुत्तमहिट्ठगा ॥ ५५ ॥
 गम्भीर-विजया एए पाणा दुप्पडिलेहगा, ।
 आसन्दी-पलियङ्का य एयमट्ठं विवज्जिया ॥ ५६ ॥
 गोयरग-पविट्ठस्स निसेज्जा जस्स कप्पई ।
 इमेरिसमणायारं आवज्जइ अबोहियं ॥ ५७ ॥

विवत्ती बम्भचेरस्स पाणाणं च वहे वहो ।
 वणीमग-पंडीघाओ पडिकोहो यगारिणं ॥ ५८ ॥
 अगुत्ती बम्भचेरस्स इत्थीओ यावि सङ्कणं ।
 कुसील-वड्डणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पई ।
 जराए अभिभूयस्स वाहियस्स तवस्सिणो ॥ ६० ॥
 वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।
 वोक्कन्तो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥
 सन्तिमे सुहुमा पाणा घसासु भिलंगासु य ।
 जे उ भिक्खू सिणायन्तो वियडेणुप्पलावए ॥ ६२ ॥
 तम्हा ते न सिणायन्ति सीएण उसिणेण वा ।
 जावज्जीवं वयं घोरे असिणाणमहिट्टगा ॥ ६३ ॥
 सिणाणं अदुवा कक्कं लोड्डं पउमगाणि य ।
 गायस्सुव्वट्टणट्टाए नायरन्ति कयाइ वि ॥ ६४ ॥
 नैगिणस्स वा वि मुण्डस्स दीह-रोम-नहंसिणो ।
 मेहुणा उवसन्तस्स किं विभूसाए कारियं! ॥ ६५ ॥
 विभूसा-वत्तियं भिक्खू कम्मं बन्धइ चिक्कणं ।
 संसार-सायरे घोरे जेणं पडंड दुरुत्तरे ॥ ६६ ॥

१ B पडि°, s पडिग्घाओ.

२ s संकुलं.

३ H in S and Avach. भिलु°.

४ B उप्पि°.

५ Bsj निग°, s निगि°, Avach. नग°.

विभूसा-वत्तियं चेयं बुद्धा मन्नन्ति तारिसं ।

सावज्जा-बहुलं चेयं, नेयं ताईहि सेवियं ॥ ६७ ॥

खवेन्ति अप्पाणममोह-दंसिणो

तवे रया संजम अज्जवे गुणे ।

धुणन्ति पावाइ पुरे-कडाइं,

नवाइ पावाइ न ते करेन्ति ॥ ६८ ॥

सओवसन्ता अममा अकिंचणा

स-विज्ज-विज्जाणुगया जसंसिणो ।

उउ-प्पसन्ने विमले व चन्दिमा

सिद्धिं विमाणाइ उवेन्ति ताइणो ॥ ६९ ॥

॥ त्ति वेमि ॥

(वक्कसुद्धी.)

॥ सप्पममध्ययनम् ॥

चउण्हं खलु भासाणं परिसंखाय पन्नवं ।

दोण्हं तु विणयं सिक्खे, दो न भासेज्ज सब्बसो ॥ १ ॥

जा य सच्चा अवत्तद्वा सच्चाभोसा य जा मुसा ।

जा य बुद्धेहि ऽणाइसा न तं भासेज्ज पन्नवं ॥ २ ॥

असच्चमोसं सच्चं च अणवज्जमकक्कसं ।

समुप्पेहमसंदिद्धं गिरं भासेज्ज पन्नवं ॥ ३ ॥

एयं च अट्टमन्नं वा जं तु नामेइ सासयं ।
 स भासं सच्चमोसं पि तं पि धीरो विवज्जए ॥ ४ ॥
 वितहं पि तहामोत्तिं जं गिरं भासए नरो ।
 तम्हा सो पुट्टो पावेणं, किं पुण जो मुसं वए ॥ ५ ॥
 तम्हा 'गच्छामो, वक्खामो, अमुगं वा णे भविस्सई ।
 अहं वा णं करिस्सामि, एसो वा णं करिस्सई' ॥ ६ ॥
 एवमाई उ जा भासा एस-कालम्मि सङ्किया ।
 संपयाईय-मट्टे वा तं पि धीरो विवज्जए ॥ ७ ॥
 अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए ।
 जमट्टं तु न जाणेज्जा 'एवमेयं' ति नो वए ॥ ८ ॥
 अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए ।
 जत्थ सङ्का भवे तं तु 'एवमेयं' ति नो वए ॥ ९ ॥
 अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए ।
 निस्सङ्कियं भवे जं तु 'एवमेयं' ति निहिसे ॥ १० ॥
 तहेव फरुसा भासा गुरु-भूआवघाइणी ।
 सच्चा वि सा न वत्तवा जओ पावस्स आगमो ॥ ११ ॥
 तहेव काणं 'काणे' त्ति पण्डगं 'पण्डगे' त्ति वा ।
 वाहियं वा वि 'रोगि' त्ति तेणं 'चोरे' त्ति नो वए ॥ १२ ॥
 एएणन्नेण अट्टेण परो जेणुवहम्मई ।
 आयार-भाव-दोस-नू न तं भासेज्ज पन्नवं ॥ १३ ॥

तहेव 'होले' 'गोले' त्ति 'साणे' वा 'वसुले' त्ति य ।
 'दमए' 'दूहए' वा वि न तं भासेज्ज पन्नवं ॥ १४ ॥
 अज्जिए पज्जिए वा वि अम्मो माउसिउ त्ति य ।
 पिउंस्सिए भाइंणेज्जं त्ति धूए नत्तुणिए त्ति य ॥ १५ ॥
 हले हले त्ति अन्ने त्ति भट्टे सामिणि गोमिणि ।
 होले गोले वसुले त्ति इत्थियं नेवमालवे ॥ १६ ॥
 नामधेज्जेण णं बूया इत्थी-गोत्तेण वा पुणो ।
 जहारिहमभिगिञ्छ आलवेज्ज लवेज्ज वा ॥ १७ ॥
 अज्जए पज्जए वा वि बप्पो चुल्ल-पिउ त्ति य ।
 माउला भाइंणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥ १८ ॥
 हे हो हले त्ति अन्नं त्ति भट्टा सामिय गोमिय ।
 होल गोल वसुलं त्ति पुरिसं नेवमालवे ॥ १९ ॥
 नामधेज्जेण णं बूया पुरिस-गोत्तेण वा पुणो ।
 जहारिहमभिगिञ्छ आलवेज्ज लवेज्ज वा ॥ २० ॥
 पञ्चिन्दियाण पाणाणं 'एस इत्थी, अयं पुमं' ।
 जाव णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥ २१ ॥
 तहेव मणुसं पसुं पक्खि वा वि सरीसिवं ।
 'थूले पमेइले वञ्छे पाइमे' त्ति य नो वए ॥ २२ ॥

१ B नेयं, H नैवं.

२ B पियसिए.

३ Bs भाय°.

४ B णिय.

५ s भाय°.

६ BH हे हो इले त्ति.

७ s अन्नं, B अन्ने.

८ Bs णसुलि.

परिवुड्डे त्ति णं बूया, बूया उवचिए त्ति य ।
 संजाए पीणिए वा वि महाकाए त्ति आलवे ॥ २३ ॥
 तहेव गाओ दुब्भाओ, दम्मा गो-रहग त्ति य ।
 वाहिमा रह-जोग्ग त्ति, नेवं भासेज्ज पन्नवं ॥ २४ ॥
 जुवं-गवे त्ति णं बूया, धेणुं रसदय त्ति य ।
 रहस्से महल्लए वा वि वए संवहणे त्ति य ॥ २५ ॥
 तहेव गन्तुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥ २६ ॥
 अलं पासाय-खम्भाणं तोरण्णं गिहाणं य ।
 फलिहग्गल-नावाणं अलं उदग-दोणिणं ॥ २७ ॥
 पीढए चङ्गवेरे य नङ्गले मइये सिया ।
 जन्त-लट्ठी व नाभी वा गण्डिया व अलं सिया ॥ २८ ॥
 आसणं सयणं जाणं होज्जा वा किंचुवस्सए ।
 भूओवघाड्णिं भासं नेवं भासेज्ज पन्नवं ॥ २९ ॥
 तहेव गन्तुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥ ३० ॥
 जाइमन्ता इमे रुक्खा दीह-वट्ठा महालया ।
 पयाय-साला विडिमा वए दरिसणि त्ति य ॥ ३१ ॥
 तहा फलाइ पक्काइं पाय-खज्जाइ नो वए ।
 वेलोइयाइ टालाइं वेहिमाइं^१ ति नो वए ॥ ३२ ॥

१ Bs °णाणि गिहाणि य.

२ s दण्डि°.

३ s B कितु°.

४ s बेहिमं च त्ति.

असंघंढा इमे अस्मा बहु-निव्वट्टिमां फला ।
 वएज्ज बहु-संभूया भूय-रूव त्ति वा पुणो ॥ ३३ ॥
 तहोसंहीओ पक्काओ नीलियाओ छंवी इ य ।
 लाइमा भज्जिमाओ त्ति पिहु-खज्ज त्ति नो वए ॥ ३४ ॥
 रुढा बहु-संभूया थिरा ऊसढा वि य ।
 गब्भियाओ पसूयाओ ससाराओ त्ति आलवे ॥ ३५ ॥
 तहेव संखडिं नच्चा किच्चं कज्जं ति नो वए ।
 तेणगं वा वि वज्जे त्ति, सु-तित्थे^१ त्ति य आवगा ॥ ३६ ॥
 संखडिं संखडिं बूया, पणियट्ठं ति तेणगं, ।
 'बहु-समाणि तित्थाणि आवगाणं' वियागरे ॥ ३७ ॥
 तहा नईओ पुष्पाओ काय-तिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणि-पेज्ज त्ति नो वए ॥ ३८ ॥
 बहु-वाहडा अगाहा बहु-सलिलुप्पिलोदगा ।
 बहु-वित्थडोदगा यावि, एवं भासेज्ज पन्नवं ॥ ३९ ॥
 तहेव सावज्जं जोगं परस्सट्ठाए निट्ठियं ।
 कीरमाणं ति वा नच्चा सावज्जं नालवे मुणी ॥ ४० ॥
 सुकडे त्ति सुपक्के त्ति सुद्धिन्ने सुहडे मडे ।
 सुनिट्ठिए सुलट्ठे त्ति सावज्जं वज्जए मुणी ॥ ४१ ॥

१ H in S असंख^०, to write असंथ^०? (असमर्थाः).

२ H निर्वतित-फ^०.

३ Bs and Avach. तहेवोस^०.

४ H छवय इति वा.

५ Bs सुत्तिथे.

६ Bs न लवे.

पयत्त-पक्के त्ति व पक्कमालवे,
 पयत्त-छिन्न त्ति व छिन्नमालवे, ।
 पयत्त-लट्ठ त्ति व कम्म-हेउयं,
 पहार-गाढ त्ति व गाढमालवे ॥ ४२ ॥
 सव्वुक्कंसं परग्घं वा अउलं नत्थि एरिसं ।
 अचक्कियमवत्तव्वं अचियत्तं चेव नो वए ॥ ४३ ॥
 'सव्वमेयं वड्ढस्सामि, सव्वमेयं' त्ति नो वए ।
 अणुवीडं सव्वं सव्वत्थ एवं भासेज्ज पन्नवं ॥ ४४ ॥
 सु-क्कियं वा सु-विक्कीयं अकिज्जं किज्जमेव वा ।
 'इमं गेएहं, इमं मुच्च पणियं' नो वियागरे ॥ ४५ ॥
 अप्पग्घे वा महग्घे वा कए व विक्कए वि वा ।
 पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥ ४६ ॥
 तहेवासंजयं धीरो 'आस, एहि करेहि वा
 सयं, चिट्ठ, वयाहि' त्ति नेव भासेज्ज पन्नवं ॥ ४७ ॥
 बहवे इमे असाहु लोए वुच्चन्ति साहुणो ।
 न लवे असाहुं साहु त्ति, साहुं साहु त्ति आलवे ॥ ४८ ॥
 नाण-दंसण-संपन्नं संजमे य तवे रयं ।
 एवं-गुण-समाउत्तं संजयं साहुमालवे ॥ ४९ ॥

१ H in S ०क्कसं.

२ B ०वीय.

३ H in S सु-क्कीयं.

४ S सु-विक्रियं.

५ H गृह्णीयात्, Avach. गृहाण.

६ B वा.

७ Bs सयं.

८ H and Avach. नालवे.

देवाणं मणुयाणं च तिरियाणं च वुर्गहे ।
 अमुयाणं जओ होउ मा वा होउ त्ति नो वए ॥ ५० ॥
 वाओ वुट्ठं व सीउएहं खेमं धायं सिवं ति वा ।
 कया णु होज्ज एयाणि मा वा होउ त्ति नो वए ॥ ५१ ॥
 तहेव मेहं व नहं व माणवं
 न देव देव त्ति गिरं वएज्जा ।
 'संम्मच्छिए उन्नए वा पओए'
 वएज्ज वा 'वुट्ठे बलाहए' त्ति ॥ ५२ ॥
 अन्तलिक्ख त्ति णं बूया गुञ्जाणुचरिय त्ति य ।
 रिद्धिमन्तं नरं दिस्स 'रिद्धिमन्त' ति आलवे ॥ ५३ ॥
 तहेव सावज्जणुमोयणी गिरा
 ओहारिणी जा य परोवघाइणी ।
 से कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं वएज्जा ॥ ५४ ॥
 संवक्क-सुद्धिं समुपेहिया^१ मुणी,
 गिरं च दुट्ठं परिवज्जए सया ।
 मियं अदुट्ठं अणुवीई^२ भासए
 सयाण मज्जे लहई पसंसणं ॥ ५५ ॥

१ H and Avach. विग्रहे.

२ Bs समु०.

३ B वुट्ठ.

४ H and Avach. सवक्क and सव्वक्क.

५ H and Avach. संप्रेच्छ instead of optative.

६ B ०वीय.

भासाए दोसे य गुणे य जाणिया
 तीसे य दुट्टे परिवज्जए सया ।
 छसु संजए सामणिए सया जए
 वएज्ज बुद्धे हियमाणुलोमियं ॥ ५६ ॥
 परिक्ख-भासी सुसमाहिइन्दिए
 चउक्कसायावगए अणिसिए ।
 स निद्धुणे धुत्त-मलं पुरे-कडं,
 आराहए लोगमिणं तहा परं ॥ ५७ ॥ ति बेमि ॥



(आचारपणिही.)

॥ अष्टममध्ययनम् ॥

आचार-पणिहिं लड्डुं जहा कायव भिक्खुणा ।
 तं मे उदाहरिस्सामि आणुपुत्तिं, सुणेह मे ॥ १ ॥
 पुढवि दग अगणि मारुय तण रुक्ख स-बीयगा ।
 तसा य पाणा जीव त्ति इइ वुत्तं महेसिणा ॥ २ ॥
 तेसिं अच्छण-जोएण निच्चं होयव्वयं सिया ।
 मणसा काय वक्केण, एवं भवइ संजए ॥ ३ ॥
 पुढवि भित्तिं सिलं लेलुं नेव भिन्दे न संलिहे ।
 तिविहेण करण-जोएण संजए सु-समाहिए ॥ ४ ॥

सुद्ध-पुढवीए न निसिए ससरक्खम्मि य आसणे ।
 पमज्जित्तु निसीएज्जा जाइत्ता जस्स ओग्गहं ॥ ५ ॥
 सीओदगं न सेवेज्जा सिला-वुट्ठं हिमाणि य ।
 उसिणोदगं तत्त-फासुयं पडिगाहेज्ज संजए ॥ ६ ॥
 उदओल्लं अप्पणो कायं नेव पुञ्छे न संलिहे ।
 समुप्पेह तहा-भूयं नो णं संघट्टए मुणी ॥ ७ ॥
 इङ्गालं अगणिं अच्चिं अलायं वा स-जोइयं ।
 न उञ्जेज्जा न घट्टेज्जा नो णं निञ्चावए मुणी ॥ ८ ॥
 तालियखेटेण पत्तेण साहा-विहुयणेण वा ।
 न वीएज्ज अप्पणो कायं बाहिरं वा वि पोग्गलं ॥ ९ ॥
 तण-रुक्खं न छिन्देज्जा फलं मूलं व कस्सई ।
 आमगं विविहं बीयं मणसा वि न पत्थए ॥ १० ॥
 गहणेसु न चिट्टेज्जा बीएसु हरिएसु वा ।
 उदगम्मि तहा निच्चं उत्तिङ्ग-पणगेसु वा ॥ ११ ॥
 तसे पाणे न हिंसेज्जा वाया अदुव कम्मणा ।
 उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥ १२ ॥
 अट्ठं सुहुमाइ पेहाए जाइं जाणित्तु संजए ।
 दयाहिगारी भूएसु आस चिट्ठं सएहि वा ॥ १३ ॥
 कयराइ अट्ठं सुहुमाइ जाइं पुञ्छेज्ज संजए ? ।
 इमाइ ताइ मेहावी आइक्खेज्ज वियक्खणे ॥ १४ ॥

सिणोहं पुप्फ-सुहुमं च पाणुत्तिङ्गं तहेव य ।
 पण्णं वीय हरियं च अण्ड-सुहुमं च अट्ठमं ॥ १५ ॥
 एवमेयाणि जाणित्ता सब्ब-भावेण संजए ।
 अप्पमत्ते जए निच्चं सब्बिन्दिय-समाहिए ॥ १६ ॥
 धुवं च पडिलेहेज्जा जोगसा पाय-कच्चलं ।
 सेज्जमुच्चारभूमिं च संथारं अट्ठवासणं ॥ १७ ॥
 उच्चारं पासवणं खेलं सिङ्गाण जल्लियं ।
 फासुयं पडिलेहित्ता परिट्ठावेज्ज संजए ॥ १८ ॥
 पविसित्तु परागारं पाणट्ठा भोयणस्स वा ।
 जयं चिट्ठे, मियं भासे, न यं रुवेसु मणं करे ॥ १९ ॥
 बहं सुणेइ कखेहिं, बहं अच्छीहि पेच्छई, ।
 न य दिट्ठं सुयं सब्बं भिक्खू अक्खाउमरिहई ॥ २० ॥
 सुयं वा जइ वा दिट्ठं न लवेज्जोवघाइयं ।
 न य केणइ उवाएणं गिहि-जोगं समायरे ॥ २१ ॥
 निट्ठाणं रस-निज्जूढं भद्दं पावणं ति वा ।
 पुट्ठो वा वि अपुट्ठो वा लाभालाभं न निहिसे ॥ २२ ॥
 न य भोयणम्मि गिद्धो चरे उज्जं अयम्पिरो ।
 अफासुयं न भुज्जेज्जा कीयमुद्देसियाहडं ॥ २३ ॥
 सन्निहिं च न कुब्बेज्जा अणु-मायं पि संजए ।
 मुहा-जीवी असंबुद्धे हवेज्ज जग-निस्सिए ॥ २४ ॥

१ ४ ० मत्तो.

२ य not in H.

३ H in S and Avach. नालवे०.

४ असंबुद्धे H.

लूह-विक्ती सु-संतुष्टे अप्पिच्छे सुंहरे सिया ।
 आसुरत्तं न गच्छेज्जा सोच्चाणं जिण-सासणं ॥ २५ ॥
 कण-सोक्खेहि सहेहिं पेमं नाभिनिवेसए ।
 दारुणं कक्कसं फासं काएण अहियासए ॥ २६ ॥
 खुहं पिवास दुस्सेज्जं सीउएहं अरई भयं ।
 अहियासे अब्बहिओ, देहे दुक्खं महा-फलं ॥ २७ ॥
 अत्थंगयम्मि आइच्चे पुरत्था य अणुग्गए ।
 आहारमइयं सब्बं मणसा वि न पत्थए ॥ २८ ॥
 अतिन्तिणे अचवले अप्प-भासी मियासणे ।
 हवेज्ज उयरे दन्ते, थोवं लङ्घुं न खिसए ॥ २९ ॥
 न बाहिरं परिभवे, अत्ताणं न समुक्कसे, ।
 सुय-लाभे न मज्जेज्जा जच्चा तवसि बुद्धिए ॥ ३० ॥
 से जाणं अजाणं वा कटु आहम्मियं पयं ।
 संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥ ३१ ॥
 अणायारं परक्कम्म नेव गूहे, न निणहवे ।
 सुई सया वियड-भावे असंसत्ते जिइन्दिए ॥ ३२ ॥
 अमोहं वयणं कुज्जा आयरियस्स महप्पणो, ।
 तं परिगिञ्छ वायाए कम्मुणा उववायए ॥ ३३ ॥
 अधुवं जीवियं नच्चा सिद्धि-मग्गं वियाणिया ।
 विणियट्टेज्ज भोगेसु आउं परिमियमप्पणो ॥ ३४ ॥

(बलं थामं च पेहाए सङ्घामारोगमप्पणो ।
 खेत्तं कालं च विन्नाय तहप्पाणं न जुञ्जए ॥)
 जरा जाव न पीलेइ वाही जाव न वड्डई ।
 जाविन्दिया न हायन्ति ताव धम्मं समायरे ॥ ३५ ॥
 कोहं माणं च मायं च लोभं च पाव-वड्डणं ।
 वमे चत्तारि दोसे उ इच्छन्तो हियमप्पणो ॥ ३६ ॥
 कोहो पीइ पणासेइ, माणो विणय-नासणो ।
 माया मित्ताणि नासेइ, लोभो सब्ब-विणासणो ॥ ३७ ॥
 उवसमेण हणे कोहं, माणं महवया जिणे ।
 मायं चज्जव-भावेण, लोभं संतोसञ्चो जिणे ॥ ३८ ॥

कोहो य माणो य अणिग्गहीया

माया य लोभो य पवड्डमाणा ।

चत्तारि एए कसिणा कसाया

सिञ्चन्ति मूलाइ पुण्णभवस्स ॥ ३९ ॥

रौइणिएसु विणयं पउञ्जे,

धुव-सीलयं सययं हावएज्जा ।

कुम्मो व्व अल्लीण-पलीण-गुत्तो

परक्कमेज्जा तव-संजमम्मि ॥ ४० ॥

१ This śloka is found only in B and the Avach. (and interpolated in s j).

२ j तहत्ताणं न जोजए.

३ S जाव इ०.

४ H in S कोहे.

५ Bs राय०.

निहं च न बहु-मन्नेज्जा, स-प्पहासं विवज्जए ।
 मिहो-कहाहिं न रमे सञ्जायम्मि रओ सया ॥ ४१ ॥
 जोगं च समण-धम्मम्मि जुञ्जे अणलसो धुवं ।
 जुत्तो य समण-धम्मम्मि अट्ठं लहइ अणुत्तरं ॥ ४२ ॥
 इहलोग-पारत्त-हियं जेणं गच्छइ सोग्गइं ।
 बहु-सुयं पज्जुवासेज्जा, पुच्छेज्जत्थ-विणिच्छयं ॥ ४३ ॥
 हत्थं पायं च कायं च पणिहाय जिइन्दिए ।
 अल्लीण-गुत्तो^१ निसिए सगासे गुरुणो मुणी ॥ ४४ ॥
 न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।
 न य ऊरुं समासेज्जा चिट्ठेज्जा गुरुणन्तिए ॥ ४५ ॥
 अपुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।
 पिट्ठि-मंसं न खाएज्जा, माया-मोसं विवज्जए ॥ ४६ ॥
 अप्पत्तियं जेण सिया आसु कुप्पेज्ज वा परो ।
 सबसो तं न भासेज्जा भासं अहिय-गामिणिं ॥ ४७ ॥
 दिट्ठं मियं असंदिद्धं पडिपुणं वियज्जियं ।
 अयम्पिरमणुच्चिग्गं भासं निसिर अत्तवं ॥ ४८ ॥

१ B बहु-स्सु०.

२ B ०त्तो वि नि०.

३ H and Avach. समाश्रित्य (instead of. ०श्रयेत्).

४ H ०माणस्स य०.

५ B पिट्ठ.

६ H and Avach. वियं जियं (व्यक्तां जितां).

आयार-पन्नत्ति-धरं दिट्ठिवायमहिज्जगं ।
 वड्-विकल्लियं नच्चा न तं उवहसे मुणी ॥ ४९ ॥
 नक्खत्तं सुमिणं जोगं निमित्तं मन्त-भेसजं ।
 गिहिणो तं न आइक्खे भूयाहिगरणं पयं ॥ ५० ॥
 अन्नट्ठं पगडं लयणं भएज्ज सयणासणं ।
 उच्चार-भूमि-संपन्नं इत्थी-पसु-विवज्जियं ॥ ५१ ॥
 विवित्ता य भवे सेज्जा, नारीणं न लवे कहं ।
 गिहि-संथवं न कुज्जा, कुज्जा साहूहि संथवं ॥ ५२ ॥
 जहा कुक्कुड-पोयस्स निच्चं कुललओ भयं ।
 एवं खु बम्भयारिस्स इत्थी-विग्गहओ भयं ॥ ५३ ॥
 चित्त-भित्तिं न निज्झाए नारिं वा सु-अल्लंकियं, ।
 भक्खरं पिव दट्ठुणं दिट्ठिं पडिसमाहरे ॥ ५४ ॥
 हत्थ-पाय-पडिच्छिन्नं कण-नास-विगप्पियं ।
 अवि वाससँइं नारिं बम्भयारी विवज्जए ॥ ५५ ॥
 विभूसा इत्थि-संसग्गी पणीय-रस-भोयणं ।
 नरस्सत्त-गवेसिस्स विसं तालउडं जहा ॥ ५६ ॥
 अङ्ग-पच्चङ्ग-संठाणं चारुल्लविय-पेहियं ।
 इत्थीणं तं न निज्झाए काम-राग-विवड्डुणं ॥ ५७ ॥

१ s वय.

२ B जोए.

३ H and Avach. गृहीणां.

४ s सुवलं०.

५ s पलि०.

६ s वाससयं.

७ H and Avach. चारु-लवि०.

विसएसु मणुन्नेसुं पेमं नाभिनिवेसए ।

अण्णिच्चं तेसि विन्नाय परिणामं पोग्गलाण उ ॥ ५८ ॥

पोग्गलाण परीणामं तेसिं नच्चा जहा तथा ।

विणीय-तण्हो विहरे सीईभूएण अप्पणा ॥ ५९ ॥

जाए सच्चाए निक्खन्तो परियाय-ट्ठाणमुत्तमं ।

तमेव अणुपालेज्जा गुणे आयरिय-सम्मए ॥ ६० ॥

तवं चिमं संजम-जोगयं च

सञ्जाय-जोगं च सया अहिट्ठए ।

सूरे व सेणाए समत्त-माउहे

अलमप्पणी होइ अलं परेसिं ॥ ६१ ॥

सञ्जाय-सञ्जाण-रयस्स ताइणी

अपाव-भावस्स तवे रयस्स ।

विसुञ्छई जं से^१ मलं पुरे-कडं

समीरियं रुप्प-मलं व जोइणा ॥ ६२ ॥

से तारिसे दुक्ख-सहे जिइन्दिए

सुएण जुत्ते अममे अकिंचणे ।

विरायई कम्म-घणम्मि अवगए

कसिणब्भ-पुडावगमे व चन्दिम ॥ ६३ ॥ त्ति वेमि

(विणयसमाही.)

॥ नवममध्ययनम् ॥ प्रथम उद्देशकः ॥

थम्भा व कोहा व मर्य-प्पमाया
 गुरुस्सगासे विणयं न सिक्खे ।
 सो चेव ओ तस्स अभूइ-भावो,
 फलं व कीयस्स वहाय होइ ॥ १ ॥
 जे यावि मन्द त्ति गुरुं विइत्ता
 डहरे इमे अप्प-सुए त्ति नच्चा ।
 हीलन्ति मिच्छं पडिवज्जमाणा
 करेन्ति आसायण ते गुरुणं ॥ २ ॥
 पगईए मन्दा वि भवन्ति एगे
 डहरा वि य जे सुय-बुद्धोववेया ।
 आयारमन्ता गुण सुट्ठियप्पा
 जे हीलिया सिहिरिव भास कुज्जा ॥ ३ ॥
 जे यावि नागं डहरं ति नच्चा
 आसायए से अहियाय होइ ।
 एवायरियं पि हु हीलयन्तो
 नियच्छई जाइ-पहं खु मन्दे ॥ ४ ॥

१ H and Avach. माय.

२ s गुरु-स० H and Avach. गुरोः.

३ H विणए न चिट्ठे.

आसीविसो यावि परं सु-रुट्टो
 किं जीव-नासाओ परं नु कुज्जा ? ।
 आयरिय-पाया पुण अप्पसन्ना,
 अबोहि-आसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावगं जलियमवक्कमेज्जा
 आसीविसं वा वि हु कोवएज्जा ।
 जो वा विसं खायइ जीवियट्टी
 एसोवमासायणया गुरुणं ॥ ६ ॥
 सिया हु से पावय नो डहेज्जा,
 आसीविसो वा कुविओ न भक्खे ।
 सिया विसं हालहलं न मारे,
 न यावि मोक्खो गुरु-हीलणाए ॥ ७ ॥
 जो पच्चयं सिरसा भेत्तुमिच्छे
 सुत्तं व सीहं पडिबोहएज्जा ।
 जो वा दए सत्ति-अग्गे पहारं
 एसोवमासायणया गुरुणं ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिन्दे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिन्देज्ज व सत्ति-अग्गं
 न यावि मोक्खो गुरु-हीलणाए ॥ ९ ॥

आयरिय पाया पुण अप्पसन्ना,
आबोहि-आसासण नत्थि मोक्खो ।

तम्हा अणाबाह-सुहाभिकह्मी
गुरु-प्पसायाभिमुहो रमेज्जा ॥ १० ॥

जहाहियग्गी जलणं नमंसे
नाणाहुई-मन्त-पयाभिसित्तं ।

एवायरियं उवचिट्ठएज्जा
अणन्त-नाणोवगओ वि सन्तो ॥ ११ ॥

जस्सन्ति ए धम्म-पयाइ सिक्खे
तस्सन्ति ए विणइयं पउञ्जे ।

सक्कारे सिरसा पञ्जलीओ
काय-गिरा „भो“ मणसा य निच्चं ॥ १२ ॥

लज्जा दया संजम बम्भचेरं
कल्लाण-भागिस्स विसोहि-ठाणं ।

जे मे गुरु सययमणुसासयन्ति
ते हं गुरु सययं पूययामि ॥ १३ ॥

जहा निसन्ते तवणच्चिमाली
पभासई केवल-भारहं तु ।

एवायरिओ सुय-सील-बुद्धि ए
विरायई सुर-मज्जे व इन्दो ॥ १४ ॥

जहा ससी कीमुइ-जोग-जुंते
 नक्खत्त-तारा-गण-परिवुडप्पा ।
 खे सोहई विमले अब्भ-मुक्के,
 एवं गणी सोहई भिक्खु-मज्जे ॥ १५ ॥
 महागरा आयरिया महेसी
 समाहि-जोगे सुय-सील-बुद्धिए ।
 संपाविउ-कामे अणुत्तराई
 आराहए, तोसए धम्म-कामी ॥ १६ ॥
 सोच्चाण मेहावि-सुभासियाई
 सुस्सूसए आयरियंप्पमत्तो ।
 आराहइत्ताण गुणे अणेगे
 से पावई सिद्धिमणुत्तरं ति ॥ १७ ॥ बेमि ॥



॥ नवममध्ययनम् ॥ द्वितीय उद्देशकः ॥

मूलाओ खन्ध-प्पभवो दुमस्स,
 खन्धाओ पच्छा समुवेन्ति साहा ।
 साह-प्पसाहा विरुहन्ति पत्ता,
 तओ से पुप्फं च फलं रसो य ॥ १ ॥

एवं धम्मस्स विणओ मूलं, परमो से मोक्खो ।
 जेण कित्तिं सुयं संग्घं निस्सेसं चाभिगच्छई ॥ २ ॥
 जे य चण्डे मिए थड्डे दुब्बाई नियडी सढे ।
 बुद्धई से अविणीयप्पा कटुं सोय-गयं जहा ॥ ३ ॥
 विणयं पि जो उवाएण चोडओ कुप्पई नरो ।
 दिव्वं सो सिरिमेज्जन्ति दण्डेण पडिसेहए ॥ ४ ॥
 तहेव अविणीयप्पा उववक्खा हया गया ।
 दीसन्ति दुहमेहन्ता आभिओगमुवट्ठिया ॥ ५ ॥
 तहेव सुविणीयप्पा उववक्खा हया गया ।
 दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ६ ॥
 तहेव अविणीयप्पा लोगंसि नर-नारिओ ।
 दीसन्ति दुहमेहन्ता छाया ते विगलिन्दिया ॥ ७ ॥
 दण्ड-सत्थ-परिजुष्सा असब्ब-वयणेहि य ।
 कलुणा विवन्नं-छन्दा खुप्पिवासाए परिगया ॥ ८ ॥
 तहेव सुविणीयप्पा लोगंसि नर-नारिओ ।
 दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ९ ॥
 तहेव अविणीयप्पा देवा जक्खा य गुक्कगा ।
 दीसन्ति दुहमेहन्ता आभिओगमुवट्ठिया ॥ १० ॥
 तहेव सुविणीयप्पा देवा जक्खा य गुक्कगा ।
 दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ११ ॥

१ Bs सिग्घं.

२ H and Avach. चाधि०.

३ H and Avach. व्यापन्न-

जे आयरिय-उवञ्हायाणं सुस्सूसा-वयणं-करा ।
 तेसिं सिक्खा पवड्ढन्ति जल-सित्ता इव पायवा ॥१२॥
 अप्पणट्ठा परट्ठा वा सिप्पा नेउणियाणि य ।
 गिहिणो उवभोगट्ठा इहलोगस्स कारणा ॥ १३ ॥
 जेण बन्धं वहं घोरं परियावं च दारुणं ।
 सिक्खमाणा नियच्छन्ति जुत्ता ते ललिइन्दिया ॥ १४ ॥
 ते वि तं गुहं पूयन्ति तस्स सिप्पस्स कारणा ।
 सक्कारेन्ति नमंसन्ति तुट्ठा निहेस-वत्तिणो ॥ १५ ॥
 किं पुण जे सुय-ग्गाही अणन्त-हिय-कामए ! ।
 आयरिया जं वए भिक्खू तम्हा तं नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गइं ठाणं, नीयं च आसणाणि य,
 नीयं च पाए वन्देज्जां, नीयं कुज्जा य अञ्जलिं ॥ १७ ॥
 संघट्टइत्ता काएणं तहा उवहिणा-मवि ।
 „खमेह अवराहं मे“ वएज्ज „न पुणो“ त्ति य ॥ १८ ॥
 दुग्गओ वा पओएणं चोइओ वहई रहं, ।
 एवं दुवुद्धि किच्चाणं वुत्तो वुत्तो पकुवई ॥ १९ ॥
^१(आलवन्ते लवन्ते वा न निसेज्जाए पडिस्सुणे ।
 मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥)

१ B कारण, H ०णं.

२ ४ वन्दित्ता.

३ This śloka after 19 only in s and without comment.

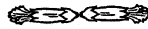
कालं छन्दोवयारं च पडिलेहित्ताण हेउहिं ।
 तेणं तेणं उवाएहिं तं तं संपडिवायए ॥ २० ॥
 विवत्ती अविणीयस्स, संपत्ती विणियस्स य ।
 जस्सेयं दुहओ नायं सिक्खं से अभिगच्छई ॥ २१ ॥

जे यावि चण्डे मइ-इड्ढि-गारवे
 पिसुणे नरे साहस हीण-पेसणे ।

अदिट्ठ-धम्मे विणए अकोविए
 असंविभागी न हु तस्स मोक्खो ॥ २२ ॥

निहेस-वत्ती पुण जे गुरुणं
 सुयन्थ-धम्मा विणयम्मि कोविया ।

तरित्तु ते ओहमिणं दुरुत्तरं
 खवित्तु कम्मं गइमुत्तमं गय ॥ २३ ॥ त्ति वेमि ॥



॥ नवममध्ययनम् ॥ तृतीय उद्देशकः ॥

आयरियग्गिमिवाहियग्गी
 सुस्सूसमाणो पडिजागरेज्जा ।

आलोइयं इड्ढियमेव नच्चा
 जो छन्दमाराहयई स पुज्जो ॥ १ ॥

१ s तेहिं तेहिं, H and Avach. तेन तेनोपायेन.

२ H and Avach. अधि०.

३ Bs आलोइय.

आयार-मट्टा विणयं पउञ्जे
 सुस्ससमाणो परिगिञ्ज वक्कं ।
 जहोवड्डुं अभिकह्ममाणो
 गुरुं तु नासाययई, स पुज्जो ॥ २ ॥
 राइणिएसु विणयं पउञ्जे
 डहरा वि य जे परियाय-जेट्टा ।
 नियत्तणे वट्टइ सच्च-वाई
 ओवायवं वक्क-करे, स पुज्जो ॥ ३ ॥
 अन्नाय-उञ्छं चरई विमुद्धं
 जवणट्टया समुयाणं च निच्चं ।
 अलङ्घयं नो परिदेवएज्जा,
 लङ्घुं न विकंथयई, स पुज्जो ॥ ४ ॥
 संथार-सेज्जासण-भत्तपाणे
 अप्पिच्छया अइलाभे वि सन्ते ।
 जो एवमप्पाणभित्तोसएज्जा
 संतोस-पाहन्न रए स पुज्जो ॥ ५ ॥
 सक्का सहेउं आसाए कण्टया
 अओमया उच्छहया नरेणं ।
 अणासए जो उ सहेज्ज कण्टए
 वईमए कण-सरे स पुज्जो ॥ ६ ॥

१ s पडिगि०.

२ Bs नासायई.

३ Bs, H in S. and Avach. रायणि०.

४ H and Avach. नीचत्वे.

मुहुत्त-दुक्खा उं हवन्ति कण्टया
 अओमया, ते वि तओ सु-उद्धरा ।
 वाया-दुरुत्ताणि दुरुद्धराणि
 वेराणुबन्धीणि महब्भयाणि ॥ ७ ॥
 समावयन्ता वयणाभिघाया
 कखं-गया दुम्मणियं जणन्ति ।
 धम्मो त्ति किच्चा परमग्ग-सूरे
 जिइन्दिए जो सहई स पुज्जो ॥ ८ ॥
 अवण-वायं च परम्मुहस्स
 पच्चक्खओ पडिणीयं च भासं ।
 ओहारिणिं अप्पियकारिणिं च
 भासं न भासेज्ज सया, स पुज्जो ॥ ९ ॥
 अलोलुए अकुंहेह अमाई
 अपिसुणे यावि अदीण-विच्ची ।
 नो भावए नो वि य भावियप्पा
 अकोउहल्ले य सया स पुज्जो ॥ १० ॥
 गुणेहि साहू, अगुणेहि ऽसाहू,
 गेणहाहि साहू-गुण, मुच्चसाहू ।
 वियाणिया अप्पगमप्पएणं
 जो राग-दोसेहि समो स पुज्जो ॥ ११ ॥

तहेव डहरं व महल्लगं वा

इत्थी पुमं पव्वइयं गिहिं वा ।

नो हीलए नो वि य खिसएज्जा,

थम्भं च कीहं च चए, स पुज्जो ॥ १२ ॥

जे माणिया सययं माणयन्ति

जत्तेण कन्नं व निवेसयन्ति ।

ते माणए माणरिहे तवस्सी

जिइन्दिए सच्च-ए, स पुज्जो ॥ १३ ॥

तेसिं गुरूणं गुणसागराणं

सोच्चाण मेहावि सुभासियाइं ।

चरे मुणी पञ्चए तिगुत्तो

चउक्कसायावगए, स पुज्जो ॥ १४ ॥

गुरुमिह सययं पडियरिय मुणी

जिणं-वय-निउणे अभिगम-कुसले ।

धुणिय रय-मलं पुरे-कडं

भासुरमउलं गइं गय ॥ १५ ॥ त्ति बेमि ॥



॥ नवममध्ययनम् ॥ चतुर्थ उद्देशकः ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्टाणा पन्नत्ता ॥ कयरे खलु ते थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्टाणा पन्नत्ता? इमे खलु ते थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्टाणा पन्नत्ता, तं जहा । विणय-समाही सुय-समाही तव-समाही आया-र-समाही ॥ १ ॥

विणए सुए तवे य आयारे निच्चं पण्डया ।
अभिरामयन्ति अप्पाणं जे भवन्ति जिइन्दिया ॥ २ ॥
चउव्विहा खलु विणय-समाही भवइ, तं जहा । अणु-
सासिज्जन्तो सुस्सूसइ, सम्मं संपडिवज्जइ, वेयमा-
राहयइ, न य भवइ अत्त-संपग्गहिए चउत्थं पयं
भवइ ॥ ३ ॥ भवइ य एत्थ सिलोगो ।

पेहेइ हियाणुसासणं, सुस्सूसइ, तं च पुणो अहिट्टए ।
न य माण-मएण मज्जइ विणय-समाही आययट्टिए ॥ ४ ॥

चउव्विहा खलु सुय-समाही भवइ, तं जहा ।
सुयं मे भविस्सइ त्ति अज्झाडयव्वं भवइ, एगग-
चित्तो भविस्सामि त्ति अज्झाडयव्वं भवइ, अप्पाणं
ठावइस्सामि त्ति अज्झाडयव्वं भवइ, ठिओ परं

ठावइस्सामि त्ति अञ्जाइयइं भवइ चउत्थं पयं
भवइ ॥ ५ ॥ भवइ य एत्थ सिलोगो ।

नाणमेगग्ग-चित्तो य ठिओ ठावयई परं
मुयाणि य अहिज्जित्ता रओ सुय-समाहिए ॥ ६ ॥

चउत्तिहा खलु तव-समाही भवइ, तं जहा । नो
इहलोगट्टयाए तवमहिट्टेज्जा, नो परलोगट्टयाए तव-
महिट्टेज्जा, नो कित्ति-वण-सह-सिलोगट्टयाए तवम-
हिट्टेज्जा, नन्नत्थ निज्जरट्टयाए तवमहिट्टेज्जा चउत्थं
पयं भवइ ॥ ७ ॥ भवइ य एत्थ सिलोगो ।

विविह-गुण-तवो-रणं यं निच्चं
भवइ निरासए निज्जरट्टिए ।

तवसा धुणइ पुराण-पावगं
जुत्तो सया तव-समाहिए ॥ ८ ॥

चउत्तिहा खलु आयार-समाही भवइ, तं जहा ।
नो इहलोगट्टयाए आयारमहिट्टेज्जा, ना परलोगट्ट-
याए आयारमहिट्टेज्जा, नो कित्ति-वण-सह-सिलोग-
ट्टयाए आयारमहिट्टेज्जा, नन्नत्थ आरहन्तेहिं हे-
ज्जहिं आयारमहिट्टेज्जा चउत्थं पयं भवइ ॥ ९ ॥
भवइ य एत्थ सिलोगो ।

जिणं-वयण-रए अतिन्तणे
 पडिपुणाययमाययट्टिए ।
 आयार-समाहि-संवुडे
 भवइ य दन्ते भाव-संधए ॥ १० ॥
 अभिगम चउरो समाहिओ
 सुविसुद्धो सुसमाहियप्पओ ।
 विउल-हिय-सुहावहं पुणो
 कुव्वइ सो पय-खेममप्पणो ॥ ११ ॥
 जाइ-मरणाओ मुच्चइ
 इत्थत्थं च चयइ सबसो ।
 सिद्धे वा भवइ सासए
 देवो वा अप्प-रए महिट्टिए ॥ १२ ॥ त्ति वेमि ॥



(स-भिक्षु-अञ्जयणं.)

॥ दशममध्ययनम् ॥

निक्खम्म-माणाय बुद्ध-वयणे
 निच्चं चित्त-समाहिओ हवेज्जा ।

१ H जिन-वचन, Avach. जिनप्रवचन.

२ B सिद्धो.

३ B and Avach. निक्खम्ममाणाय.

इत्थीण वसं न यावि गच्छे

वन्तं नो पडियायई जे स भिक्खू ॥ १ ॥

पुढविं न खणे न खणावए,

सीओदगं न पिए न पियावए ।

अगणि सत्थं जहा सु-निसियं

तं न जले न जलावए जे स भिक्खू ॥ २ ॥

अनिलेण न वीए न वीयावए,

हरियाणि न छिन्दे न छिन्दावए ।

बीयाणि सया विवज्जयन्तो

सच्चित्तं नाहारए जे स भिक्खू ॥ ३ ॥

वहणं तस-थावराण होइ

पुढवि-तण-कटु-निस्सियाणं ।

तम्हा उहेसियं न भुञ्जे,

नो वि पए न पयावए जे स भिक्खू ॥ ४ ॥

रोइय-नायपुत्त-वयणे

अप्प-समे मन्नेज्ज छप्पि काए ।

पञ्च य फासे महवयाइं

पञ्चासव-संवरेण जे स भिक्खू ॥ ५ ॥

१ B पडियाहियई, H and Avach. प्रत्यापिबति (instead of प्रत्यादीयते).

२ B पुढवि.

३ H and Avach. रोचयित्वा (for रोइत्ता?).

४ B अत्त.

५ B संवरे, H and Avach. संवुडे य (०वृत्तश्च).

चत्तारि वमे सया कसाए
 धुव-जोगी यं हवेज्ज बुद्ध-वयणे ।
 अहणे निज्जाय-रूव-रयए
 गिहि-जोगं परिवज्जए जे स भिक्खू ॥ ६ ॥
 सम्महिट्ठी सया अमूढे
 „अत्थि हु नाणे तंवे संजमे य“ ।
 तवसा धुणइ पुराण-पावगं
 मण-वयं-काय-सुसंवुडे जे स भिक्खू ॥ ७ ॥
 तहेव असणं पाणगं वा
 विविहं खाइमं-साइमं लभित्ता ।
 „होही अट्ठो सुए परे वा“
 तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
 तहेव असणं पाणगं वा
 विविहं खाइम-साइमं लभित्ता ।
 छन्दिय साहम्मियाण भुञ्जे
 भोच्चा सञ्जाय-रए य जे स भिक्खू ॥ ९ ॥
 न य वुग्गहियं कहं कहेज्जा
 न य कुप्पे निहुइन्दिए पसन्ते ।
 संजम-धुव-जोग-जुत्ते
 उवसन्ते अविहेडंए जे स भिक्खू ॥ १० ॥

१ य not in B. २ H and Avach. तवे य सं० (तपस्व सं०).

३ B वइ.

४ s खाइमं सा० (also H?).

५ H in S and Avach. अवहे०.

जो सहइ हु गाम-कण्टए

अक्कोस-पहार-तज्जणाओ य ।

भय-भेरव-सह स-प्पहासे

सम-सुह-दुक्ख-सहे य जे स भिक्खू ॥ ११ ॥

पडिमं पडिवज्जिया मसाणे

नो भाए भय-भेरवाइ दिस्स ।

विविह-गुण-तवो-ए य निच्चं

न सरीरं चाभिकह्खई जे स भिक्खू ॥ १२ ॥

असइ वोसंठु-चत्त-देहे

अक्कुट्टे व हए व लूसिए वा ।

पुढवि-समे मुणी हवेज्जा

अनियाणे अकोहल्ले य जे स भिक्खू ॥ १३ ॥

अभिभूय काएण परीसहाइं

समुद्धरे जाइ-पहाओ अप्पयं ।

विइत्तु जाई-मरणं महब्भयं

तवे ए सामणिए जे स भिक्खू ॥ १४ ॥

हत्थ-संजए पाय-संजए

वाय-संजए संजइन्दिए ।

अण्हप्प-ए सुसमाहियप्पा

सुत्तत्थं च वियाणई जे स भिक्खू ॥ १५ ॥

१ Bs भायए.

२ s वोसिठ.

३ Bs अकोउह^०, s ^०हल्लए.

उवहिम्मि अमुच्छिए अगिडे

अन्नाय-उज्झं पुल-निप्पुलाए ।

कय-विक्रय-सन्निहिआ विरए

सव्व-सङ्गावगए य जे स भिक्खू ॥ १६ ॥

अलोलो भिक्खू न रसेसु गिडे

उज्झं चरे जीविय-नाभिकह्ही ।

इड्ढिं च सक्कारण पूयणं च

चए ठियप्पा अणिहे जे स भिक्खू ॥ १७ ॥

न परं वएज्जासि „अयं कुसीले“

जेण्णो कुप्पेज्ज न तं वएज्जा ।

जाणिय पत्तेयं पुण्ण-पावं

अत्ताणं न समुक्कसे जे स भिक्खू ॥ १८ ॥

न जाइ-मत्ते न य रुव-मत्ते

न लाभ-मत्ते न सुएण मत्ते ।

मयाणि सव्वाणि विवज्जर्यन्तो

धम्म-ज्जाण-रएँ य जे स भिक्खू ॥ १९ ॥

पवेयए अज्ज-पयं महा-मुणी,

धम्मे ठिओ ठावयई परं पि ।

१ B अन्ने.

२ ४ पत्तेयं.

३ H and Avach. विवज्ज्यं (०जइत्ता).

४ B रए जे, H रए हि जे.

निक्खम्म वज्जेज्ज कुसील-लिङ्गं
 न यावि हासं कहए जे स भिक्खू ॥ २० ॥
 तं देह-वासं असुइं असासयं
 सया चए निच्च-हिय-ट्टियप्पा ।
 छिन्दिच्चु जाई-मरणस्स बन्धणं
 उवेइ भिक्खू अपुणागमं गइं ॥ २१ ॥ ति बेमि ॥

(रड्वक्क-चूलिया पढमा.)

॥ एकादशमध्ययनम् ॥

इह खलु भो पव्वइएणं उप्पन्न-दुक्खेणं संजमे
 अरइ-समावन्न-चित्तेणं ओहाणुप्पेहिणा अणोहाइए-
 णं चेव हयरस्सि-गयङ्कुस-पोयपडागा-भूयाइं इमाइं
 अट्टारस ठाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति, तं
 जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लहुस्सगा इत्तरियां गिहीणं काम-भोगा ॥ २ ॥

भुज्जी य साय-बहुला मणुस्सा ॥ ३ ॥

इमं च मे दुक्खं न चिरकालोवट्टाइ भविस्सइ ॥ ४ ॥

ओम-जण-पुरक्कारे ॥ ५ ॥

वन्तस्स य पडियाइयणं गिहीणं ॥ ६ ॥

अहरगइ-वासोवसंपया ॥ ७ ॥

दुल्लभे खलु भो गिहीणं धम्मे गिहि-वास-मज्जे
वसन्ताणं ॥ ८ ॥

आयङ्के से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोवक्केसे गिहि-वासे, निरुवक्केसे परियाए ॥ ११ ॥

बन्धे गिहि-वासे, मोक्खे परियाए ॥ १२ ॥

सावज्जे गिहि-वासे, अणवज्जे परियाए ॥ १३ ॥

बहु-साहारणा गिहीणं काम-भोगा ॥ १४ ॥

पत्तेयं पुण-पावं ॥ १५ ॥

अणिच्चे खलु भो मणुयाण जीविए कुसग्ग-
जल-बिन्दु-चञ्चले ॥ १६ ॥

बहुं च खलु पावं कम्मं पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्माणं पुब्बिं
दुच्चिखाणं दुप्पडिक्कन्ताणं वेयइत्ता मोक्खो, नत्थि
अवेयइत्ता, तवसा वा भोसइत्ता । अट्टारसमं पयं
भवइ ॥ १८ ॥ भवइ य एत्थ सिलोगो ।

जया य चयई धम्मं अणज्जो भोग-कारणा ।

१ B पडियायणं.

२ गि० not in sH.

३ s निरवज्जे.

४ B दुप्पडिक्क०, H and Avach. दुप्परक्क०.

५ B वेइत्ता and अवे०.

से तत्थ मुच्छिए बाले आयइं नावबुद्धइं ॥ १ ॥
 जया ओहाविओ होइ इन्दो वा पडिओ छमं ।
 सब-धम्म-परिब्भट्ठो स पच्छा परितप्पइं ॥ २ ॥
 जया य वन्दिमो होइ पच्छा होइ अवन्दिमो ।
 देवया व च्चुर्या ट्ठाणा स पच्छा परितप्पइं ॥ ३ ॥
 जया य पूइमो होइ पच्छा होइ अपूइमो ।
 राया व रज्ज-पब्भट्ठो स पच्छा परितप्पइं ॥ ४ ॥
 जया य माणिमो होइ पच्छा होइ अमाणिमो ।
 सेट्ठि व कब्बडे छूढो स पच्छा परितप्पइं ॥ ५ ॥
 जया य थेरओ होइ समइक्कन्त-जोवणो ।
 मच्छो व गंलिं गिलित्ता स पच्छा परितप्पइं ॥ ६ ॥
 (जया य कुकुडंबस्स कुतत्तीहिं विहम्मइं ।
 हत्थी व बन्धणे बद्धो स पच्छा परितप्पइं ॥)
 पुत्त-दार-परिक्खो मोह-संताण-संतओ ।
 पङ्कोसन्नो जहा नागो स पच्छा परितप्पइं ॥ ७ ॥
 „अज्ज याहं गणी होन्तो भावियप्पा बहुस्सुओ ।
 जइ हं रमन्तो परियाए सामखे जिण-देसिए“ ॥ ८ ॥

१ B चुर्या.

२ s H गलं.

३ B गलित्ता.

४ This śloka only in B and the
Avach. (and interpolated in s j).

५ H अथ तावदहं (अज्ज ताहं).

देवलोग-समाणो उ परियाओ महेसिणं ।
 रयाणं, अरयाणं च महानरय-सालिसो ॥ ९ ॥
 अमरोवमं जाणिय सोक्खमुत्तमं
 रयाण परियाए, तहारयाणं ।
 निरओवमं जाणिय दुक्खमुत्तमं
 रमेज्ज तम्हा परियाय पण्डिए ॥ १० ॥
 धम्माओ भट्टं सिरिओववेयं
 जन्नागि विज्झायमिवप्प-तेयं ।
 हीलन्ति णं दुव्विहियं कुसीला
 दादुद्धियं घोर-विसं व नागं ॥ ११ ॥
 इहेवधम्मो अयसो अकित्ती
 दुन्नामधेज्जं च पिहुज्जणम्मि ।
 चुयस्स धम्माओ अहम्म-सेविणो
 संभिन्न-वित्तस्स य हेटुओ गइ ॥ १२ ॥
 भुञ्जित्तु भोगाइ पसञ्ज चेयसा
 तहाविहं कट्टु असंजमं बहुं ।
 गइं च गच्छे अणभिर्ज्जियं दुहं,
 बोही य से नो सुलभा पुणो पुणो ॥ १३ ॥
 „इमस्स ता नेरइयस्स जन्तुणो
 दुहोवणीयस्स किलेस-वत्तिणो ।

पलिओवमं भिज्जइ सागरोवमं,
 किमङ्ग पुण मङ्ग इमं मणो-दुहं! ॥ १४ ॥
 न मे चिरं दुक्खमिणं भविस्सई,
 असासया भोग-पिवास जन्तुणो ।
 न चे सरीरेण इमेणवेस्सई,
 अवेसई जीविय-पज्जवेण मे“ ॥ १५ ॥
 जस्सेवमप्पा उ हवेज्ज निच्छिओ
 चएज्ज देहं, न उ धम्म-सासणं ।
 तं तारिसं नो पयलेन्ति इन्दिया
 उवन्त-वाया व सुदंसणं गिरिं ॥ १६ ॥
 इच्चेव संपस्सिय बुद्धिमं नरो
 आयं उवायं विविहं वियाणिया ।
 काएण वाया अदु माणसेणं
 तिगुत्ति-गुत्तो जिण-वयणमहिट्टेज्जासि ॥ १७ ॥
 ॥ त्ति वेमि ॥



(चूलिया.)

॥ द्वादशमध्ययनम् ॥

चूलियं तु पवक्खामि सुयं केवलि-भासियं ।
 जं सुणित्तु संपुष्पाणं धम्मे उप्पज्जए मई ॥ १ ॥

अणुसोय-पट्टिए बहु-जणम्मि पडिसोय-लङ्घ-लक्खेणं ।
 पडिसोयमेव अप्पा दायव्वो होउ-कामेणं ॥ २ ॥
 अणुसोय-सुहो लोगो, पडिसोओ आसवो सुविहियाणं ।
 अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥ ३ ॥
 तम्हा आयार-परक्कमेण संवर-समाहि-बहुलेणं ।
 चरिया गुणा य नियमा य होन्ति साहूण दट्टव्वा ॥ ४ ॥

अणिएय-वासो समुयाण-चरिया

अन्नाय-उज्झं पडिरिक्कया य ।

अप्पोवही कलह-विवज्जणा य

विहार-चरिया इसिणं पसत्था ॥ ५ ॥

आइस्स-ओमाण-विवज्जणा य

ओसन्न-दिट्ठाहड-भत्त-पाणे ।

संसट्ठ-कप्पेण चरेज्ज भिक्खू

तज्जाय-संसट्ठ जई जएज्जा ॥ ६ ॥

अ-मज्ज-मंसासि अमच्छरीयां

अभिक्षणं निव्विगईगया य ।

अभिक्षणं काउस्सग्ग-कारी,

सन्हाय-जोगे पयओ हवेज्जा ॥ ७ ॥

न पडिन्नवेज्जा सयणासणाई

१ Bs पयरि०.

२ H and Avach. अमच्छरी य.

३ H and Avach. निर्विकृतिकश्च.

सेज्जं निसेज्जं तह भत्त-पाणं ।
 गामे कुले वा नगरे व देसे
 ममत्त-भावं न कहिंचि कुज्जा ॥ ८ ॥
 गिहिणी वेयावडियं न कुज्जा
 अभिवायणं वन्दणं पूयणं वा ।
 असंकिलिट्ठेहि समं वसेज्जा
 मुणी चरित्तस्स जञ्जो न हाणी ॥ ९ ॥
 न या लभेज्जा निउणं सहायं
 गुणाहियं वा गुणञ्जो समं वा ।
 एक्को वि पावाइ विवज्जयन्तो
 विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥
 संवच्छरं चावि परं पमाणं,
 बीयं च वासं न तहिं वसेज्जा ।
 सुत्तस्स मग्गेण चरेज्ज भिक्खू
 सुत्तस्स अत्थो जह आणवेइ ॥ ११ ॥
 जो पुब्बरत्तावररत्त-काले
 संपेहँइ अप्पगमप्पणं ।
 „किं मे कँडं? किं च मे किच्च-सेसं?
 किं सक्कणिज्जं न समायरामि? ॥ १२ ॥

१ B कहंचि.

२ B एगो.

३ B अपेक्खइ.

४ Bs ०डं किच्च म.

किं मे परो पासइ? किं च अप्पा?

किं चाहं खलियं न विवज्जयामि?“ ।

इच्चेव सम्मं अणुपासमाणो

अणागयं नो पडिबन्ध कुज्जा ॥ १३ ॥

जत्थेव पासे कइ दुप्पउत्तं

काएण वाया अदु माणसेणं ।

तत्थेव धीरो पडिसाहरेज्जा

आइन्धो खिप्पमिव क्खलीणं ॥ १४ ॥

जस्सेरिसा जोग जिइन्दियस्स

धिईमओ सप्पुरिसस्स निच्चं ।

तमाहु लोए „पडिबुद्ध-जीवी“,

सो जीवई संजम-जीविएण ॥ १५ ॥

अप्पा हु खलु संययं रक्खियव्वो

सव्विन्दिएहिं सुसमाहिएहिं ।

अरक्खिओ जाइ-पहं उवेइ,

सुरक्खिओ सव्व-दुहाण मुच्चइ ॥ १६ ॥ त्ति वेमि ॥



1. The Chapter dealing with Blossoms on a Tree.

1. The best word to begin with, is Dharma. [Dharma consists] in non-violence, self-control, and asceticism. Even the gods revere him whose mind is always [concentrated] upon Dharma.

2. As the bee sucks honey in the blossoms of a tree without hurting the blossom, and strengthens itself, 3. so those pious monks, who are without attachment in the world are content with searching their outfit and food like unto the flying [bees] in the blossoms. 4. [They say:] "We earn our living and no one [of the almsgivers] is hurt [by our doing so]." They go where they [may] meet with accidental alms, as the bees do at the blossoms. 5. Like the bees [are] the wise monks who are independent [of home and family], accustomed to food of any kind and content with it. Therefore they are called Pious Ones. Thus I say.

2. The Chapter that begins with Monkhood.

1. How can he practise monkhood who does not restrict his desires, stumbling at every step and subject to [his] wishes?

2. They who unwillingly abstain from [wearing fine] garments, [using] perfumes [and] ornaments, [having] women and couches — [such a man] is not called one who abandons.

3. But he who turns his back to the desired and dear sensual pleasures which he came to enjoy and willingly leaves those pleasures, he is called one who abandons. 4. When [a monk] is wandering about, looking calmly [at things], it may happen that his mind passes outward [of the permitted circle of thought towards a woman. Then] he must turn his longing

away from her, thinking: she is not mine nor am I hers, [I have nothing to do with her]. 5. Thou must practise austerities,

give up weakness, overcome the desires, then thou wilt have

overcome evil; cut off hate and have done with love, then thou wilt be happy in all future. 6. Serpents that are born in a noble family would rather rush into a deadly fire that blazes and smokes than consent to swallow [the poison] they have sent forth. 7. "Fie upon you who are greedy of glory! In attachment to life you are going to swallow your own vomit! Death were better for you. 6. I am [the daughter] of King Bhoja, and you are [the son] of Andhaga-Vaṇḍi — let us not be, [as it were], base-born snakes in [our noble] families. You must earnestly practice self-control. 9. If you produce this state of mind [in the presence of] all women you [should happen to] see, you will be waving like a reed moved by the wind." 10. [Rahanemi], having heard this good speech of the chaste Rāimai, was brought back to the Dharma as an elephant is brought back [to his duty] by the [driver's] goad. 11. Thus act awakened, wise and far-sighted [men]. They turn away from the [sensual] pleasures like that hero. Thus I say.

3. The Small Description of Right Conduct.

1. The Free Ones, Great sages, who stand fast in self-control, who are free [from worldly ties and] protect [themselves from temptations], might commit the following sins: 2. eating food or taking utensils especially prepared [or] bought [for them], [food] which they have brought themselves [to a householder in order to eat it there], [or] which was fetched [for them by the layman]; eating at night-time, having a bath, [using] perfumes, [wearing] a garland and [having] a fan; 3. [having] a stock of things, an outfit [like that] of a householder, [taking] that which a king [or his people] may present him, taking [anything] with picking and choosing; [having] a massage [or] brushing the teeth, asking [idle] questions or looking into a looking-glass. 4. [Likewise it is forbidden] to have a draught-board, a dice-box, to carry a parasol without need [or to carry] medicine with them, [to wear] shoes on the feet, to kindle a fire; 5. [to take] alms from the harbour, [to use] an easy chair or a sofa; to sit down between two houses, to rub the limbs, 6. [to allow] a householder to do him a service, to work for payment, to drink unboiled water, to

remind a sick person [of desirable food]; 7. to eat black radishes, ginger, sugar-cane, onions, before life has departed from them, roots, fruits, and seeds in their natural living state, 8. [and] salt of seven different kinds, still containing life. 9. [It is forbidden to use] frankincense, [to apply] vomitives, purgatives, [or] digestives, unguents, a piece of wood for the teeth and [all other kinds of] ointments and ornaments of the body. 10. All this [would be] a sin of the Free Ones, the great sages, who possess self-control and follow a wandering life, having become lightened [of the burden of sins]. 11. Wise and honest, they have rejected the influence [pouring in through the] five [organs], they are watchful concerning [those] three, [viz. mind, speech, and body], they control themselves with respect to the six [forms of life], they subdue the five [senses]. 12. [Monks who are] controlled [and] eager endure the heat in summer-time, in the cold season they go about uncovered, during the rains they live secluded. 13. In order to remove all evil, the great sages lead an active life, opposed to troubles, content without delusion, with subdued senses. 14. Having done that which is difficult to do, having forborne what is difficult to forbear, some of them [pass] to the worlds of the gods, others attain perfection unburdened [by Karman]. 15. When, through self-control and ascetic practices, they have annihilated [their] former deeds, those who protect [themselves from temptations] reach the road to perfection and make an end of existence. Thus I say.

4. Six Groups of Souls.

O Long-Lived One, I have heard that the Lord spoke thus: Here [follows] the chapter called "Concerning the Six Groups of Souls", propounded, well told and well proclaimed by the Monk [and] Lord Mahāvira of the Kāśyapa Gotra.

[A pupil says:] It is good for me to study [this text]. [For] studying [means] proclamation of Dharma. What then are these six Groups of Souls?

They are as follows: [souls] incorporated in earth-bodies, water-bodies, fire-bodies, wind-bodies, plant-bodies, and [spontaneously] moving bodies. Earth, (water, fire, wind,

plants), provided that they were not treated by instruments, are said to be living, containing many souls, embracing single beings.

[Plants are of many kinds], viz.: the seeds have their place at the top, at the root, at the stalk, or on the branch, [the plants] come from seeds or they coagulate. Grass and creepers, bodies for plant [-souls], with seeds, are said to be . . . (*etc. as above*) . . . embracing single beings.

There are many [spontaneously] moving beings: they come from an egg, they are born fully developed [or] with a chorion, they originate in moisture [or] in sweat, they coagulate [spontaneously], they appear from the earth or from the void. Beings that go forward [and] backward, bend [and] stretch, cry, roam about, tremble, [or] run away, knowing how to come and how to go: 'worms and insects, bugs and ants', all beings with two, three, four, and five senses, [the last-named group embracing] all [higher] animals, all hell-beings, all men [and] all gods, [that is to say], all beings of highest and of lowest rank — this sixth group of souls is the group of [spontaneously] moving [souls].

Towards these six groups of souls he should not perform any act of violence himself, nor cause it to be performed by others, nor allow others who perform it, to do so.

As long as I live I [shall] not perform [an act of violence] in [one of the] three ways, viz. with mind, speech and body, nor [shall] I cause [another person] to perform [it], nor [shall] I allow another person who performs it, to do so. [On the contrary,] I [shall] confess [such an act, and] blame [and] censure [myself when I have performed it], and abandon myself [in repentance].

I. The first great vow, o my Master, [concerns] the abstention from injuring any [living] being. O my master, I renounce all injury against any being, be it subtle or gross, [spontaneously] moving or immovable. I [shall myself] not injure any living being, nor cause it to be injured by others, nor allow others who injure it, to do so. As long as I live, I [shall] not perform an injury against a being . . . (*etc. as before*) . . . [in repentance]. O my Master, I have taken the first great vow, [concerning] the abstention from injuring a living being.

II. Now follows, o my Master, the second great vow, [concerning] the abstention from false speech. O my Master, I renounce all false speech, may it arise from anger, greed, fear, or mirth. I [shall myself] not speak falsely, nor cause false speech to be spoken by others, nor allow others who speak it, to do so. As long as I live, I [shall] not speak falsely... (*etc. as before*)... [in repentance]. O my Master, I have taken the second great vow, [concerning] the abstention from false speech.

III. Now follows, o my Master, the third great vow, [concerning] the abstention from taking that which is not given. O my Master, I renounce all taking that which is not given, whether in a village or in a town or apart from human dwellings, be the object little or much, small or big, living or lifeless. I [shall] not take [myself] that which is not given, nor cause it to be taken by others, nor allow others who take it, to do so. As long as I live, I [shall] not take that which is not given... (*etc. as before*)... [in repentance]. O my Master, I have taken the third great vow, [concerning] the abstention from taking that which is not given.

IV. Now follows, o my Master, the fourth great vow, [concerning] the abstention from sexual acts. O my Master, I renounce every sexual act, be it connected with gods, human beings, or animals. I [shall myself] not perform a sexual act, nor cause it to be performed by others, nor allow those who perform it, to do so. As long as I live, I [shall] not perform a sexual act... (*etc. as before*)... [in repentance]. O my Master, I have taken the fourth great vow, [concerning] the abstention from sexual acts.

V. Now follows, o my Master, the fifth great vow [concerning] the abstention from property. O my Master, I renounce all property, be it little or much, small or big, living or lifeless. I [shall myself] not acquire property... (*etc. as before*)... [in repentance]. O my Master, I have taken the fifth great vow, [concerning] the abstention from property.

VI. Now follows, o my Master, the sixth vow, the abstention from eating at night. O my Master, I renounce all eating at night, be [the food] consistent, liquid, [food] spiced or sweetened. I [shall myself] not eat at night nor cause [anything] to

be eaten by others at night, nor allow others who eat at night, to do so. As long as I live, I [shall] not eat at night... (*etc. as before*)... [in repentance]. O my Master, I have taken the sixth vow, [concerning] the abstention from eating at night.

These five great vows to which is appended the sixth, viz. [concerning] the abstention from eating at night, I have made my own for my own good.

VII. A monk or a nun, who is self-controlled and abstinent and has renounced bad actions, should not at day- or night-time, alone or in company with others, sleeping or waking, dig into, scratch, graze or pierce the [level] ground or a slope, a stone or a clod, or his own dusty body or garment with his hand or foot, a wooden stick or a bamboo-stick, his finger, a needle or a handful of needles. He (she) should not cause another monk or nun (to do so), nor allow another monk or nun (to do so). "As long as I live... (*etc. as before*)... [in repentance]".

VIII. A monk or a nun... should not... touch, press, shake more or less violently, or warm or heat flowing water, hoarfrost, snow, fog-moisture, hail, dew or rain-water, or his own wet or damp body of garment. He (she) should not... [in repentance].

IX. A monk or a nun... should not... kindle, stir up, feed or destroy a fire, a glowing piece of coal, a fire under ashes, a small fire made up from parts of a bigger one, a torch, a fire-brand, fire burning without fuel or meteoric fire. He (she) should not... [in repentance].

X. A monk or a nun... should not... blow or fan his (her) body or any substance outside it with a whisk, a fan, a palm-leaf, a leaf of another kind, a branch or a part of all these, a bird's tail or several of these tied together, a garment or its hem, with the hand or with the mouth. He (she) should not... [in repentance].

XI. A monk or a nun... should not... walk, stand, sit, or lie down on seed-grains, seed-buds, plants in process of development or fully developed, or on layers of these, if they should be living, or on their [wooden] supports, if they should be inhabited by worms. He (she) should not... [in repentance].

XII. A monk or a nun . . . should . . . carefully inspect and wipe hands, feet, arms, legs, belly, head, garment, bowl, cloth, hand-brush, broom, dust-brush, stick, bench, stool, bed, straw or any other utensil and softly remove any worm, insect, louse or ant [found on it]; it should not be brushed away rudely.

1.—6. He who walks, (stands, sits, and lies down, eats and speaks) carelessly, will hurt living beings. He binds evil Karman, that is his bitter reward. 7. How should he walk, stand, sit and lie down? In what manner shall he eat and speak in order that he may not bind evil Karman? 8. He should walk, stand, sit, and lie down carefully; if he eats and speaks carefully, he does not bind evil Karman. 9. Evil Karman does not attach itself to a man who identifies himself with all beings [and by this] looks on the beings in the right manner, who has closed the doors of 'influence' and is content. 10. First knowledge, then charity: this is the stand-point of a fully controlled monk. What shall the ignorant monk do, or will he know what is wholesome and what is evil? 11. When he has learnt, then he knows good and evil; when he has learnt, he knows both these, and he performs what is wholesome. 12. How shall he know self-control, who does not know the souls and the non-souls [and therefore] is ignorant of both? 13. He will know self-control, who does know the souls and the non-souls [and therefore] is acquainted with both. 14. If he knows good and evil, both these, then he knows the [cause of the] manifold ranks of all beings. 15. (Therefore), he knows merit and demerit, bondage and salvation. 16. (Therefore) he becomes disgusted with the pleasures of gods and men. 17. (Therefore) he gives up inward and outward connection. 18. (Therefore) he becomes tonsured and leaves [his] home. 19. (Therefore) he comes in contact with the highest safe-guard, the insuperable Dharma. 20. (Therefore) he puts off the dust of Karman, the [self]-acquired dirt of ignorance. 21. (Then) he approaches to the all-pervading knowledge [and] intuition. 22. (Then), being a Jina [and] Kevalin, he knows the world and the "non-world". 23. (Then) he stops the functions [of his body] and reaches the climax of a human being. 24. (Then) he destroys [the rest of his] Karman and attains perfection.

25. (Then), abiding at the top of the world, he is perfected [and] eternally existing. 26. A monk, who enjoys [worldly] happiness, whose mind is filled with pleasant thoughts, who rests whenever he likes, who washes his body — such an one will hardly attain a happy state. 27. A monk, who cares for austerities and virtues, who is honest, who likes to practise patience and self-control, who vanquishes the [22] troubles — such an one will surely attain a happy state. 28. A [monk] with right faith should always strive after this [knowledge] of the six groups. When he has obtained the life of a monk, difficult [as it is], he should not sin by Karman. Thus I say.

5. The Begging-Tour.

Part 1.

1. When the time for begging has come, a monk should look for food and drink in the following manner, free from troubles and delusions. 2. A monk, who [wishes] to do his very best on the begging-tour should, in a village or a town, walk along slowly, perseveringly [and] with untroubled mind. 3. He should walk looking in front with his eyes on the ground as far as one yuga, in order to avoid seeds, sprouts, animals, water and wet clay. 4. He should avoid a hollow, an elevation, a stump [of a tree or] mud, and when he comes upon them, not walk straight forward if he can pass by [another] way. 5. By falling or stumbling a [monk, how ever] self-controlled, would injure moving or immovable beings. 6. Therefore a self-controlled and careful [monk] should not go along that way, but should pass on attentively, if there should be another way. 7. He should not pass with wet feet over charcoal, a heap of salt [or] of husks, [or] dung. 8. He should not walk about, when rain or snow is falling, a strong wind is blowing or swarms of insects [are on the way]. 9. He should not go near a prostitute, for his is chastity, and a chaste and restrained [monk] might be led astray there. 10. He who walks in places unfit for him might, by the contact [with people], [once or] several times imperil [his] vows and thereby endanger his monkhood. 11. Therefore he should know this

sin which brings forth a bad existence in the future, and avoid approaching a prostitute, preferring loneliness. 12. He should keep far away from a dog, a cow which has calved, a vicious bull, horse [or] elephant, a playground, a debate, a match. 13. The monk's gait should be neither pretentious nor servile, neither joyous nor angry, and he should restrain [his] senses within their boundary. 14. He should not, on his tour, go hastily or speaking, [and] should never approach houses, either noble or mean, with laughter. 15. When walking, he should not take any notice of a loophole, a freshly plastered spot, a door, a fissure or bathing-rooms, and should avoid a place offering temptations [of this kind]. 16. He should keep far away from the private rooms of the king, and of [simple] householders, as he will have [nothing but] trouble there. 17. He should not enter a refusing, selfish, unkind household, but a kind one. 18. Without having asked for a room, he should from himself not open that which is closed by a cotton curtain, and should not draw back a bolt. 19. If he [wishes] to do his very best on the begging-tour, he should not keep back his excrements [and] urine, but, knowing a place conforming to rules and having asked permission, he should get rid of them. 20. He should avoid a dark store-room with a low door, where one cannot see, [for] he would not [be able to] make out living beings there. 21. He should avoid a store-room, where flowers [and] seeds are scattered about, [or] which he notices to be newly whitewashed [and] still wet. 22. He should not enter a store-room where he must climb over, or take out, a sheep, a child, a dog, [or] a calf. 23. He should regard [an object] without paying special attention [to it], he should not look from far off [or] with widely opened eyes, he should withdraw without a remark. 24. If he [wishes] to do his very best on the begging-tour, he should not go where he is not admitted; if he knows the place of the inhabitants, he should enter up to a certain distance. 25. There an experienced [monk] should inspect the part of the ground allowed to him and avoid the sight of bathing water [and] excrements. 26. He should avoid seeds and plants upon a place with wet clay with all senses on the alert. 27. When he is standing there, he should receive food and drink. He should

refuse that which is not acceptable, and take that which is acceptable. 28. If a woman of the house wastes the food when distributing it, he should refuse [it, saying to] the [alms-] giver: "I may not accept such [alms]". 29. [When he notices that] she crushes living beings, seeds [and] plants with her foot, he should avoid such [a house], knowing that she performs that which is not suitable to [his] self-control. 30. [It may happen that] after having, for some reason or other, taken back the alms, [she brings it] after having thrown away that which was in the vessel, [or] she brings food and drink having stirred round animate substances that were inside, [or] she pours out water [to clean the vessel] for the monk, 31. [to resume:] she brings food and drink having put her hand into the vessel and poured out [that which was inside]. [In all these cases] he should refuse [the alms saying to] the giver: "I may not accept such [alms]." 32. If she gives with a hand, a spoon, or a vessel which she has purposely washed before, 33. if her hand is wet of [flowing] water [or] of a little bit of water, is dusty, [soiled with] clay, with salt from the desert, orpiment, vermilion, realgar, collyrium, salt from the sea, 34. red chalk, yellow clay, white chalk, alum, rice-flour, *kukkusa*, etc. as well as with ground drugs, [and] if [his own hand is] not soiled with any such matter, [he should refuse [the alms]... (etc. as in 31)... 35. He should not wish to have that which is given with an unsoiled hand, spoon [or] vessel, if there would be the *pacchākamma* sin. 36. But he may accept that which is given with a soiled hand, if [allowed] food is concerned. 37. If of two persons engaged in taking their meal the one should invite him, he should not accept that which is given, unless he has made out the kind disposition [of the other person]. 38. [But] if both should invite him, he should accept (it) because it is allowed food. 39. He should avoid food and drink of all kinds destined for a pregnant woman [and] being eaten by her, [but] he should eat that which she has left. 40. It may happen that a pregnant woman in her ninth month sits down for his sake, when standing, and rises when sitting; 41. [an alms thus given] is not allowed to monks, [and] he should refuse [it, saying]: "I may not accept such [alms]". 42. If she brings food and drink

having put down her crying boy or girl to whom she is giving the breast, 43. that food and drink is not allowed... (*etc. as 41*)... 44. And if it is dubious whether or not food and drink are allowed, [the monk] should refuse [it]... (*etc. as 28*)... 45. If [food and drink] are covered by a lid, a mill-stone, a plank, a grindstone, clay or any cement, 46. and [the alms-giver] uncovers it expressly for the monk and gives him some of it or causes some of it to be given him, the monk should refuse [it]... (*etc. as 28*)... 47. When he knows or is informed that food (of any kind) was prepared for being distributed among [Jain] monks, 49. [or] for acquire merit, 51. [or] for the sake of beggars, 53. [or] for the sake of monks [of other sects], 48., 50., 52., 54. that food and drink would not be allowed... (*etc. as 41*)... 55. He should avoid [alms] especially prepared for him personally, bought, mingled with food prepared for monks [in general], [alms] which has to be fetched, [alms] which is given after the original quantity has purposely been increased, [alms] which has been borrowed, [and alms] which is destined partly for the household and partly for the monk. 56. He should inquire about the origin [of the alms, i. e.] for whom it was prepared and by whom, and when he has heard that it is indubitably pure, he may accept it. 57. Food of any kind might be mingled with blossoms, seeds, and plants, 59. it might be laid in water or where there is organic dust [as found in cracks] and mould; 61. or into fire, and [the lady] might give it, having destroyed, 63. increased, diminished, added to, poked, extinguished, damped, moistened, stirred up, [or] banked [the fire]. 58. 60. 62. 64. Such food and drink would not be allowed... (*etc. as 41*)... 65. It may happen that a piece of wood, a stone, or a brick, has been laid [on the ground] to tread on and is shaky, 66. will give way, and is full of holes; over this a monk who is attentive with all his senses, may not walk, [for] a lack of self-control is to be seen [thereon]. 67. It might happen that [the lady], having raised [or put into position] a ladder, a bench [or] a stool, mounts [to the upper board of] a scaffold, [or having raised] a climbing pole climbs to a platform [and] sends down [food etc.] for the monk, 68. [and] in climbing down she falls and [hurts] her hand or foot, and injures souls in the earth or upon it:

69. the wise ones, knowing such-like great faults, do not accept an alms that is taken from a loft. 70. [The monk] should avoid a bulb, a root, [or] a [palm-] fruit, when cut off unripe, or salad, a gourd, ginger, when in their natural state, 71. 72. ground corn [or] pepper, spiced curd, dumplings, pastry or other similar [food], which was sold in a shop and, having lain open, is covered by dust; he should refuse it... (*etc. as 41*) 73. Meat or fish with many bones, asthika- and tenduka-fruits, bilva, sugar-cane and eriodendron, 74. would be an alms small in quantity, but a great prostitution of the Dharma; the monk should refuse it... (*etc. as 41*) 75. Likewise he should avoid [intoxicating] drink of good and inferior quality, or a drink wherein fruits have been washed, or a drink into which cold water was poured, [or] rice-water, if the rice has been freshly washed. 76. [But] if, from his own judgment or observation or from an answer to his question he knows the rice to have been washed a long time ago, and it [therefore] is beyond reproof, 77. [and] he knows it to be lifeless and changed [by human treatment], the monk may accept it. If it is dubious, he should taste and decide. 78. [He should say]: "Give me a little upon my hand in order that I may taste it, [you must] not [give me] sour [and] mouldy [rice], it is not fit to quench the thirst." 79. If (this is the case), he should refuse it... (*etc. as 41*) 80. If he should have accepted [such a drink], not because he had a liking for it, but, inadvertently, he should not drink it himself nor cause it to be given to another [monk.]. 81. [but] he should go to a lonely spot, examine it with regard to its freedom from living beings, carefully pour it away and then come back. 82. If he [will] do his very best on the begging-tour, he should, when he wants to have his meal, inspect a corner or the foot of a wall, whether it is unobjectionable, and, 83. having obtained the permission of his master and having thoroughly wiped his hand, eat there, provided that the place is covered in. 84. When he is eating, it might happen that he meets with a bone, a thorn, a bit of grass, a little piece of wood, a little stone, or some similar thing [in his food]; 85. having taken it out, he should not throw it away nor eject it from his mouth, [but] he should take it in his hand, go to a lonely spot 86. (*and do as told in 81*).

87. Supposing that the monk should wish to eat after having come back to his quarters, he should, having returned with the collected alms, duly inspect it, 88. come in respectfully to [the place] where [his] Guru is [seated], approach with the airyāpathiki-formula and, bowing down, 89. in due order, without concealing anything, confess any transgression which he might have been guilty of during his going or returning or his collecting food and drink. 90. As an honest [and] steadfast [monk] with undisturbed mind, he should report to his Guru all he has obtained and [tell him] how he got it. 91. [If] he has not reported rightly or changed the succession [of alms] he should confess it at that time and while performing kāyōtsarga, think as follows: 92. Lo! The Jinās have shown [us] monks how to live without reproach and how to preserve [our] body as a means of obtaining salvation. 93. When he has finished the namaskāra-formula and the "Praise of the Jinās", and has begun his study, the monk should rest a while, 94. (during which time), from the desire to obtain [dharma-]lābha, he should think the following wholesome thought: if [the monks] were kind towards me [by accepting my invitation] I should be happy. 95. He then should invite the [other] monks in due order, with kindness, and should eat there with those who like [to eat with him]. 96. If no one likes [to do so], the monk should eat alone, [but] within their sight, carefully from his vessel without dropping [anything]. 97. [Food the taste of which is] pungent, bitter, astringent, sour, sweet, or salt, if obtained, [though] destined for another [person], should be eaten by a monk, as if it were ghī with honey. 98. [Such mean] food [that consists of] pounded jujube and beans and has no taste or a bad one, that is spiced or not, that is moist or dry, 99. be it obtained in small or big quantities, he should not find fault with, [provided that it is] pure. That which was given to him without regard [to his person], he should eat, if it is free from faults, as a [monk] who practises indifference. 100. People who give (in this way) and [monks] who accept (in this way) are rarely to be found, [but] (both of them) [will] enjoy a happy life [in the future existence]. Thus I say.

Part 2.

1. The monk should wipe [his] alms-bowl in order to remove [any] substances clinging to it and then should eat all [that is filled into it], be its smell good or bad; nothing is to be thrown away. 2. If, in his quarters, during study, or on the begging-tour, he does, on account of exertion, not manage to subsist on that which he has eaten, 3. then, because there is sufficient reason for it, he should [once more] go out for food and drink, in accordance with the rule given above and the one given here. 3. He should go out and return during the time [allowed for the tour] and avoiding its transgression keep within the time-limit. 5. [For people would say:] "You walk round at a time not permitted, o monk, you do not care about the prescribed time. You are injuring your own reputation and you injure the reputation of our village". 6. The monk should go round at the [prescribed] time and should act with energy: he should not be sorry when he receives nothing and endure the pangs of hunger, considering it as a fast. 7. Secondly: [if], in order to partake of the meal, big and small animals have come, he should not go straight through them, but proceed carefully. 8. If he wishes to do his best on the begging-tour, the monk should not sit down anywhere and, while standing, should not indulge in gossiping. 9. (Under the same supposition,) he should not stand leaning against a [big] bolt, a cross-beam, a door, or its leaf. 10. If a wandering monk of another sect, a poor man, or a [professional] beggar has come [to a house] for food [and] drink, 11. a [Jain] monk should not enter [the house] by going in before the others nor stare at those people, but he should retire and stand there alone. 13. If he is not welcome to [such] a beggar or to the almsgiver or to both, or if his request has no weight, he should come for food and drink only when that [beggar] has retired after an alms has been refused or given to him.

14. If [the woman] gives him lotuses of various kind, mrgadantika or another living flower, having plucked it here and there [or] 16. having torn it, 15. 17. such an alms would not be allowed... (*etc. as 5, 1, 41*).... 18. [The monk] should avoid bulbous roots, growing in water or on dry ground, lotus-stalks of various kinds [and] pieces of sugar-cane, [all

these as long as they are] not fully deprived of life, 19. [and] the young sprout of a tree, a grass or any other green plant, [as long as it is] in its natural condition. 20. If [the woman] gives him a fresh-grown bean roasted [only] once, he should refuse [it]... (*etc. as 5, 1, 41*) 21. (The same holds good of) unboiled jujubes, bilva, śrīparṇī, cales of sesamum, [and] nīpa, 22. (of) ground rice or unsufficiently boiled water, of ground sesamum and a cake of mustard. 23. Wood-apples, citrons, radish, [and] a ball of [ground] roots, [all these as long as they are] raw [and] not treated by any instrument, should not be desired [by a monk] even in thought. 24. Likewise he should avoid ground fruits [and] seeds, and the vibhitaka and priyāla fruits in raw condition, [wherever he becomes] aware [of them].

25. The monk should go house by house, be it noble or lowly; he should not pass by a lowly house and go only to a noble one. 26. He should beg his living in a good temper and, being wise, he should not be depressed. He should not be greedy for food, should know his limit and be content to beg his alms. 27. [When he is told that] in the next house there are to be had manifold sweets or spiced food, a wise [monk] should not be excited, [but should wait and see], whether or not, after his liking, the other [householder] will give him of them. 28. He should not be angry with a [man] who does not give him quarters, a garment or food and drink, even if he sees him before his eyes. 29. He should not beg of a woman or a man, be they young or grown-up, who salute him, nor should he speak a harsh word to them. 30. He should not be angry with a person who does not salute him, and when he has been saluted, he should not be conceited — that is the true monkhood of him who seeks [his food]. 31. It may happen that a [monk who is] alone, having collected [food that pleases him] in his greediness, covers it [with mean alms] in order that [his Guru], when it is shown to him, might not take it [for himself]. 32. [Such a monk] has loaded [his soul] with selfishness, he is greedy and works much bad [Karman], he is hard to please and does not reach the state of perfection. 33. It may also happen that [a monk who is] alone, having collected food and drink of various kind, eats that which

pleases him and shows [his Guru] that which is mean-looking and tasteless. 34. [His object is that] his brethren shall know him to be a zealous monk who contentedly accepts raw food, lives most severely and is well-pleased [with his mode of life]. 35. For the sake of honour, longing after glory (and) respect from all sides, [such a monk] works much bad [Karman] and creates [within his soul] the sin of deceit. 36. The monk should not drink liquor, wine or any other intoxicating liquid in the presence of witnesses and thus keep his reputation. 37. [If] he drinks it being alone, like a thief, thinking that nobody knows him — behold [the consequences of] his sins and hear from me his unfair dealing: 38. With [such a] monk, his craving for drink, deceitful untruth, bad reputation, distance from the supreme goal and impiousness are steadily growing. 39. By his bad actions, [this] man of evil spirit is always afraid and restless like a thief. In this state of mind, he does not, even at the hour of death, adhere to watchfulness. 40. Such a man is not loyal towards [his] teachers nor the [other] monks and the laymen too blame him, because they know him as such [a bad character]. 41. It is the same thing with a [monk] who gives way to his faults and avoids virtues. In this state of mind... (*etc. as 39*).... 42. A clever monk fasts [and] avoids spices offered [to him], he desists from being careless with liquors, he practices fasting [and] keeps a high standard. 43. Behold his virtue, which many [fellow-]monks revere! Far-reaching [and] substantial, [as it is,] I shall praise it, listen to me! 44. Just [like him] is [a monk] who cultivates virtues and avoids faults. In this state of mind, he adheres to watchfulness in the hour of death. 45. Such a man is loyal towards [his] teachers and the [other] monks, and the laymen too revere him, because they know him as such a [good character]. 46. A man who, [in the manner of] a thief, claims the fasting, preaching, outward habit, conduct [and] mind [of a pious monk to be as his], works a future existence as a servant god. 47. And when he is to be born as a god and comes to existence as a servant god, he does not know which of his deeds results in this. 48. When his life there has come to an end, he will be born with impediment in his speech, then in one of the hells or as an animal, where it is very difficult

to attain enlightenment. 49. Having [fore]seen these evil consequences, Nāyaputta has said: a wise [monk] should avoid even the slightest deceitful untruth. 50. Having learnt the pure search of alms at the [feet of the] Controlled [and] Enlightened Ones, the monk should live in accordance with it, with subdued senses, full of bitter shame [for his previous lack of knowledge and] rich in virtue. Thus I say.

6. Exposition of Dharma.

1. A teacher who possesses knowledge and faith, who is devoted to self-control and ascetic practices and knows the tradition, when he is staying [in a garden in order to deliver his teaching], 2. will be asked by kings, their counsellors, brahmans and nobles who are eagerly searching [for truth]: which is your conduct? 3. To them, the eager, restrained, [and] clever [monk] who confers salvation to all living beings [and] is well trained through instruction, will explain [as follows]: 4. Lo, hear me, in all its details, [explain] the hard, difficult conduct of the Free Ones, the lovers of Dharma and Artha. 5. In no other [system] has been taught anything which, among worldly people, is [so] hard to carry out; a man may adhere to a great many tenets, [but there has] never been [taught], nor will be [taught to him] anything like our principles. 6. That good behaviour that is to be adhered to by fully trained [monks] including quite young ones [as well as] by sick [brethren] — hear it truly explained by me.

7. An unwise [monk] might be untrue to the Law in eighteen cases; in one or another (of them) he falls from true monkhood.

8. There are, [as objects of injury,] six vows [and] six groups of bodies [harbouring souls], [there is] non-observance of rules [in a number of items], [unallowed use of] a householder's vessel [or] of a couch, an [unsuitable] place of study, bathing [and non-avoidance] of ornaments. 9. This is the first case as taught by Mahāvira: self-control with regard to all living beings under the name of wise non-violence. 10. As many moving or immovable beings as there are in the world, [as many of them] a monk should not injure nor cause to be

injured, neither consciously nor unconsciously. 11. All beings desire to live and not to be killed, therefore the Free Ones avoid the dreadful [act of] killing. 12. From anger or fear a monk should not speak falsely nor cause another [monk] to do so, be it for his own sake or for another man's. 13. False speech is censured by all pious people in the world and [causes] mistrust with [all] living beings, therefore should he avoid (it). 14. Without having asked for it, the monks should not, in [their] quarters, take living or lifeless matter, be it little or much, not even if it is not more than a little piece of wood to clean the teeth with. 15. [They should not take it] themselves nor cause another to take it, nor allow another who is taking it, [to do so]. 16. The monks, avoiding [all] occasions of [moral] ruin in the world, do not practise unchastity, that dreadful, badly practised carelessness. 17. [Unchastity is] the root of evil, a mighty accumulation of faults, therefore the Free Ones avoid sexual intercourse. 18. Those who adhere to the word of Nāyaputta, do not store viṭa- and sea-salt, oil, ghī, [and] dumplings. 19. [To store] even the one or other [of these things] would indeed approach to greed. He who desires to hoard [things] is a householder, not a monk. [But] with regard to garment, bowl, cloth and broom, [the monks] wear and carry them and make exclusive use of them from a sense of restraint and of shame. 21. These, Nāyaputta the Abandoner has not reckoned as property. [On the other hand] the Great Sage has said that property means delusion. 22. In no case the wise [monks], by [having] an outfit, tend to acquire property, though they keep it to sustain their body. 23. How wonderful are the unceasing austerities which have been described by all wise men, the style of life that is identical with shame [over previous injurious deeds], and meal taken once a day! 24. [For] how could [the monk] go on his begging-tour at night, when he cannot see those minute beings movable or immovable? 25. There fall beings upon the earth when it is wet with water [or] mixed with seeds. During daylight [a monk] is able to avoid them, [but] how can he go at such places during the night? 26. Having [fore]seen these evil consequences, Nāyaputta has said: the Free Ones do never eat food at night.

27. 30. Controlled [and] eager [monks] do not injure the earth (the water) [either] in thought, word and deed [or] by [one of] the three kinds of action. 28. 31. [A man] who injures the earth (the water), injures [all beings] that live in it and manifold moving animals which one can see and which one can not see. 29. 32. Therefore he should know this sin which brings forth a bad existence in the future and, as long as he lives, avoid to have to do with the earth (water). 33. [The monks] do not wish to kindle a fire, [that is] a sharp weapon, not to be approached in any [of the ten directions]: 34. in the East, West, North, South, the intermediate points, beneath and above, everywhere it would burn living beings. 35. Without doubt this fire is a danger for living beings. Therefore the monks should not kindle it for the purpose of light [or] warmth. 36. Therefore... (*etc. as 29*)... avoid to have to do with fire. 37. Production of wind too is regarded as [a danger] of this kind by the wise [monks], and [indeed] it is much to be blamed [and] the abandoners do not approve of it. 38. They do not wish to fan, or to cause another [one] to fan, with a whisk or by waving a branch. 39. As to [their] garment, bowl, cloth, [and] broom, [the monks] do not produce wind with them, [but] they carefully avoid [to do so]. 40. Therefore... (*etc. as 29*)... avoid to have to do with wind. 41—46. Controlled... (*etc. as 27—29, but in 41—43 plants, in 44—46 moving animals instead of earth and water*). 47. By avoiding the four [things] which, [if not in the prescribed condition], a wise monk may not use, viz. food etc., [a monk] should continually practise self-control. 48. Alms, quarters, garment, and fourthly a bowl he should not accept, if they are not conform with the rules, but only if they are. 49. Those who accept food brought by themselves, in order to eat it at the householder's, food bought, prepared, or fetched for them, are privy to murder, thus it was said by the Great Sage. 50. Therefore the steadfast [and] true Free Ones avoid food and drink (of that kind). 51. [A monk] who takes food and drink from a brass vessel, a bowl or a pot, falls from good conduct. 52. Lack of self-control is to be perceived, when living beings are hurt by the use of cold water [and] by washing and cleaning a vessel. 53. Where

cleaning [of the vessel] after [use or] before [use] is to be [foreseen], it is not allowed to accept [the alms]. For this reason, the Free Ones do not eat from a householder's vessel. 54. It is considered as a sin by the good [monks] to sit for a shorter or a longer time on an easy chair or on a sofa, a scaffold or an āśālaka. 55. The Free Ones, following the word of the wise [teachers], [should not be found] on easy chairs, sofas, a place of study, or a bench, without having inspected it. 56. Those beings are difficult to be seen, as they dwell in places not to be found. For this reason, easy chairs and sofas are to be avoided. 57. To [a monk] who wishes to do his very best on the begging-tour, a sin leading to lack of knowledge [and resulting in sins] of the following kind might occur, when he is allowed to sit down [for rest]: 58. Transgression of [the vow of] chastity, injury against living beings by killing them, wrong [inflicted] on beggars, anger [caused in the mind] of householders, 59. non-observation of chastity, trouble from a woman. From [every] case that would encourage bad conduct [a monk] should keep far away. 60. To sit down [for rest] on the begging-tour is allowed to a [monk] of the [following] three [kinds only]: one afflicted by old age, one afflicted by illness, [and] one who is fasting. 61. [A monk] who not being ill desires a bath — [by him] good conduct is transgressed, [and his] self-control is incomplete. 62. There are those very small beings living in fissures and furrows [of the ground], and a monk would frighten them by [pouring out] pure water when bathing. 63. Therefore [the monks] do not bathe neither in cold water nor in warm one; as long as they live, they practise the hard vow [called] abstaining from bathing. 64. They never have a bath nor use paste, lodhra, or padmaka in order to rub their body. 65. What has a naked, or [at least] tonsured [monk] who is hairy and long-nailed and is far from sensual pleasures, to do with adornment! 66. By adornment, a monk binds Karman which is [so] slippery [that] it makes him fall in the deadful ocean of Saṃsāra, so difficult to be crossed. 67. Adornment is regarded... (*etc. as 37*)... . 68. [But] those who look upon that which is opposed to delusion, who are content with fasting and with the virtue of self-control and simplicity,

subdue themselves; they shake off [the effect of their] former evil deeds and abstain from working new ones. 69. Calm in themselves, free from egotism, without property, endowed, thanks to their own knowledge, with knowledge, of best reputation, the abandoners will go to perfection or to the heavenly regions, bright like the bright moon in the clearness of autumn.

7. Purity in Speech.

1. Of the four kinds of speech, the thoughtful [monk] should, after consideration, learn the training in two, [but] should not use the other two ones at any occasion. 2. That [form of speech] which is true, [but] not to be uttered, that which is half-true, that which is [quite] untrue and which is not practised by the Jinas, the thoughtful [monk] should not use. 3. [But] he should, after deliberation, use a speech not exposed to doubt, [a speech] which is neither true nor untrue and [a speech] which is true, provided that it is not to be blamed [and] rough. 4. But this or that topic which confines the Eternal within limits — this half-true speech the wise [monk] should avoid. 5. By a speech which is untrue, though its appearance is that of a true one, a man is touched by sin, how much more a man who speaks plain untruth! 6. Such speech therefore, as e g. "we [shall] go", "we shall say", "we shall have to do that", or: "I shall do that", or "he shall do that", 7. uncertain in the future or with regard to a matter of the present [or] of the past, a wise [monk] should avoid. 8. 9. If [a monk] does not know, [or] has some doubt about, a matter which concerns past, present, and future, he should not say: "it is thus"; 10. (this he should do only) when there is no room for doubt.

11. Furthermore: rough speech which might hurt respectable persons, how ever true it may be, must not be said, because evil will result from it. 12. Therefore a monk should not call a one-eyed man, a castrate, a sick person, a thief, (by these names). 13. Because the person concerned would be hurt by this or a similar statement, a thoughtful [monk] should not utter such speech, when he knows [that] faults of conduct

and of feeling [would result from it]. 14. Therefore, a thoughtful [monk] should not call a man: "you loon", "you lout", "you dog", "you sūdra", "beggar", "miserable one". 15. [A woman should be called] "revered one", "most revered one", "[my] mother", "sister of [my] mother", "sister of [my] father", "[my] sister", "[my] daughter", or "[my] granddaughter", 16. "my friend", "*annā*", "[my] mistress", "mylady", "your honour"; [a monk] should not call her: "you loon", "you lout", "you sūdrā". 17. He may call [her] by her name or by [that of] her gotra [and] speak unto her in either a few or many words, paying [her] his respect according to her deserts. 18. [A man should be called] "revered one", "most revered" one, "[my] father", "[my] uncle", "[my] nephew", "[my] grandson", 19. "my dear", "dear friend", "*annā*", "Sir", "mylord", "your honour"; [a monk] should not call him: "you loon", "you lout", "you sūdra". 20 he may call [him]... (*etc. as 17, but him instead of her*)....

21. As long as a monk does not know whether a higher animal is a male or a female, he should [simply] speak of it as a creature.

22. Further, [a monk] should not say of a man, a quadruped, a bird, or a snake: "He (it) is big [and] fat [and] fit to be killed [and] cooked". 23. He should say: "he (it) is of increased bulk, [his (its) body] is well grown, he (it) has attained a sizable shape". 24. In this manner, a thoughtful [monk] should not say: "[these] cows should be milked, tamed, [or] covered, they are fit to draw a waggon [or] a car". 25. He should say: "this is a young bull", "this is a milk cow", [or] he should say that he (she) is small or large, and that he (she) is a draught-animal. 26. Likewise, a thoughtful [monk], when having gone into a garden, on hills, or in woods, and having seen there big trees, should not speak as follows: 27. "[These trees] are fit for pillars in palaces, for gates, houses, bars, bolts, boats, buckets, 28. stools, trays, ploughs, coverings [of seeds in the ground], poles [in machines], naves [of wheels], [or] tool-chests. 29. [Out of this tree] might be [made] a seat, a bed, a car, or any [other] thing in a house": such speech which does harm to living beings, a thoughtful [monk] should not utter. 30. A thoughtful [monk].... (*etc. as*

26) . . . should speak as follows. 31. "Those trees are a noble sight to the eye, of high growth [or] round shape and covering much ground, they have [many] branches [or] big branches." 32. Furthermore, he should not say that [their] fruits are ripe and might be cooked and eaten, (nor) that it is time to collect them, [or] that they can be cut into pieces. 33. He should say that [e. g.] these mango-trees cannot stand [any longer] to bear their many fruits, or that their fruits are fully developed, [or] that they are fully grown, or that they have developed their proper shape. 34. Furthermore, he should not say that vegetables are ripe, their skin has become dark, they are fit to be fried, roasted, or eaten half-ripe. 35. [But] he should say that they are grown up, fully grown, strong, have overcome [all dangers], are run to seed, have thrown out their seeds, [or] are full of sap. 36. Furthermore, when he knows that there is [or, will be]. a festive entertainment, he should not say that a religious ceremony is to be performed, (nor should he call) a thief guilty [of the theft], (nor should he mention) that there are famous places of pilgrimage at [a certain] river. 37. He should call a festive-entertainment by just this name and a thief, a man who is in want of [a certain object] to be had for money, and he should say [not more than] that the places of pilgrimage are [of] equal [sanctity] at all rivers. 38. Of rivers which are full of water, he should not say that they can be crossed by wading through [or] in a boat, [or — contemptuously —] that their water might be drunk up by any [small] animal. 39. A thoughtful [monk] should say that [a river] is very full, very deep, has a big head of water, [and] that its waters have spread widely. 40. When [a monk] observes any bad act done or being done in the interest of another person, he should not call it (by that name), 41. [but] should avoid a bad act [on his side and not call it] well done, [or the result] well cooked, well cut, well taken, [well] killed, well performed, [or] pleasant. 42. That which has been cooked or cut, he should design as cooked or cut with [much] labour, that which owes its condition to ornaments he should design as made pleasing [to the eye] with much labour, or that which has been done with vigour he should design as having been executed with strong blows. 43. He should not say that [a

thing] is the best of all, exceedingly valuable, incomparable, unique, impossible, indescribable, [and] never done [before]. 44. He should not say that he will explain all, really all; a thoughtful [monk] should in all cases make a precise [and] complete report. 45. He should not say that an article is well bought or sold, [nor] that it must be or must not be bought [at all], [or] that it ought or ought not to be taken. 46. In every question of an object of commerce, be it valuable or on sale or not, he should speak in an irreproachable manner. 47. Furthermore, a wise [monk should not say] without self-control "sit down", "come [here]", "do [this]", "lie down", "stand [up]", [or] "tell"; a thoughtful [monk] should not say thus. 48. Many people in this world are called Pious Ones (who do not deserve this name). (Such an one) he should not call (so), [but] him who is, he should call (so). 49. [A man who] possesses knowledge [and] faith, who is devoted to self-control and austerities — [a man who] has these qualities [and is] self-controlled, [him] he should call a Pious One. 50. During a struggle between gods [or] men [or] animals he should not wish victory or defeat to one party. 51. He should not (ask): "when shall we have wind?", or "rain", or "cold [weather]", "warm [weather]", "peace", "good living", "welfare", nor (hope for the contrary). 52. Just so, he should not say that a cloud, the sky, or a man is a god, [but] he should [simply] state [the fact] that a cloud has formed itself [or has risen] high, or that a thunder-cloud has sent down rain; 53. [the sky] he should call the sky, [and] when he sees a rich man whom people believe to be served by Guhyakās, he should [simply] call him rich. 54. A speech [is forbidden] which approves of a bad action, or which, by endorsing [an opinion], will offend [another person]; a man should not speak from anger, greed, or fear, nor while in a state of [undue] pleasure. 55. A monk should always avoid bad speech, caring for purity in all his words. He should speak precisely, in well-measured tones and without ill-will, [then] he [will] obtain a good reputation among pious people. 56. He should know the faults and merits of speech, and he should always avoid those who make bad use of it. Controlled [in his conduct] towards the six [groups of souls], [and] always restrained in monkhood the wise one shall speak good [and]

kind [words]. 57. [He who] speaks after consideration, controls his senses well, has overthrown the four passions, [and] is without [worldly] support, purges [his soul] of the dirt resulting from previous evil deeds [and] is sanctified in this world and the next. Thus I say.

8. *Restriction of Conduct.*

1. That which a monk must do after having become capable of the restriction of conduct, I shall explain to you in due order, listen to me. 2. The Great Sage has proclaimed earth, water, fire, wind, trees, and seeds, and the moving animals as [having] souls. 3. One must always, with mind, body, and word, perform non-violence towards these, in this way one becomes self-controlled. 4. A self-controlled [and] careful [monk] should not dig into [or] scratch the [level] ground, a slope, a stone, [or] a clod by the threefold kind of action. 5. He should not sit on the bare ground [and] on a dusty seat, (but) only after he has wiped it, having asked the permission of him who [is concerned]. 6. He should not use unboiled water, nor hail nor snow; he may accept warm water which is pure, because it has been boiled. 7. When his body is wet, he should neither wipe nor rub it; having become aware that it is wet, he should not touch it. 8. A monk should not kindle, stir up, or extinguish [the fire] in a glowing [piece of] coal, a [burning] fire, a [small] fire made up of separate parts, or a burning torch. 9. He should not fan his own body or any substance outside it, with a whisk or by waving a branch. 10. He should not cut off a [blade of] grass [or] a tree, nor the fruit or root of any living plant; he should not even think of obtaining unprepared seeds of any kind. 11. He should never stay in thickets or among seeds or green plants, nor in the water or among [organic] dust [as found in cracks] and mould. 12. He should not injure moving beings by word or deed. Non-violent towards all living beings, he should consider the world [in its] manifold [appearance]. 13. There are eight subtle things with which having become acquainted by consideration you, a monk, should sit, stand, or lay down as

a merciful [man] towards living beings. 14. Which are these eight subtle things which [etc.]? thus a monk will inquire. The wise [and] prudent [teacher] should proclaim them as follows: 15. moisture, minute blossoms, animalcules, [organic] dust [as found in cracks], mould, seeds, [indistinguishable] plants, and eightly eggs [of insects]. 16. Having become acquainted with these, a careful monk should strive earnestly [and] constantly, restrained in all his senses. 17. He should duly [and] with exertion inspect [his] alms-bowl and cloth, his bed, the place of excretions, straw or seat. 18. Excrements, urine, mucus, phlegm, [and] filth, he should put away, having, by inspection, found out a pure place.

19. When he has entered another man's house for the sake of food and drink, he should stand there with care, speak in well-measured tones, and pay no attention to [any] pleasant sight. 20. A monk hears many things with his ears, he sees many things with his eyes, but he must not tell all he has heard or seen. 21. He should not say anything of that which he has heard or seen that might hurt [another person], and by no means act as if he were a householder. 22. He should not call a meal good or bad which is without spices [and,] being asked or not, should not indicate [at which house] he has got something and where not. 23. Not greedy after food he should glean that which has been left [by other mendicants], and should not eat impure [food], [e. g. food] that was bought, prepared, [or] fetched for him. 24. A monk who collects his alms with indifference should not store even the least quantity. [In doing thus], he would not be enlightened and clinging to the world. 25. He should live from rough [food], be well-content, without desires, and well likable; having heard the commandment of the Jinās, he should not be angry about anything whatever. 26. He should not give room to affection under [the influence of] words pleasant to the ears, [and on the other hand] he should endure with his body [any] rough [and] hard touch. 27. Untroubled should he bear hunger, thirst, bad quarters, cold and heat, discontentment, [and] danger, [thinking that such] hardships of the body [will bear] great fruit [in another existence]. 28. After sunset and before sunrise, he should not even think of anything like food. 29. He should

not be a babbler or a thoughtless [man], he should speak in few words [and] eat not more than he has granted himself, he should not be noble [and] restrained, [and] when he has got little [food only], he should not rebuke the giver. 30. He should not belittle a man of another creed nor boast about himself, nor be proud of his obtaining [knowledge of] the sacred lore or of belonging to a noble family, of his ascetic practice and of his discernment.

31. When, consciously or (not), he has done something inconsistent with Dharma, he should quickly shut up his [mind against such 'influence'] and not commit the fault any more.

32. When he has performed something opposed to good conduct, he should neither conceal nor deny it, [being] of pure mind [and] open heart, not clinging [to worldly affairs], with subdued senses.

33. He should comply with the order of his teacher, the noble-minded one. [Wholly] embracing its meaning he should effect it by word and deed.

34. Knowing that life is transient and the span of life allotted to him is limited, and having realised the path to perfection, he should turn away

from worldly enjoyments. 34a. Considering [the transitoriness of] vigour and strength, [the perishable nature of] his own spiritual force and [bodily] health, and [the rapid change of] place and time, he should not cling to them.

35. As long as [the burden of] old age does not press upon him, sickness is not increasing and his senses are not diminishing, he should

attend to Dharma. 36. When he wishes [to promote] that which is good for him, he should get rid of the four faults anger, pride, deceit, and greed which increase the evil.

37. Anger destroys kindness, pride respect, deceit drives away the friends, [but] greed destroys all. 38. He should subdue anger by calmness, pride by humility, deceit by simplicity, and greed by contentment.

39. Anger and pride, when not suppressed, deceit and greed, when increasing: all these four passions water the roots of [that tree called] reincarnation.

40. He should pay respect to the elder monks, he should never diminish [his] care for good conduct. Like the tortoise which protects itself on all sides [from attack], he should persevere in fasting and self-control, [protecting himself from temptation].

41. He should not greatly desire sleep, he should avoid laughing

[people], he should not be delighted with gossip[ing], [but] he should always be content to study. 42. With zeal he should give his labour to the law of the monks, [then] he will reach the highest goal. 43. In order to obtain a good existence in this world or the next one, he should serve a learned [monk] and ask him for his decisions on [various] subjects. 44. [For this purpose], he should sit down near his Guru, his hands, feet, and body motionless, with subdued senses, and entirely protected [from temptation]. 45. He should not stand by the side of, nor before, nor behind his Guru, nor lay one leg upon the other. 46. He should not speak without being asked, [nor] interrupt another one who is speaking, nor [indulge in] backbiting and should avoid deceitful untruth. 47. In no case he should utter a speech which might cause indignation or raise the anger of the man spoken to, [for such speech] would lead to evil [consequences]. 48. Taking good care of himself, he should utter [such] speech [only] as is based on [things he has] seen [himself], measured, straightforward, well-finished, clear, not prolix, [and] not ill-humoured. 49. When he notices that [a monk] who has mastered the Āyāra and the [Viyāha-] Pannatti [and] who is studying the Diṭṭhivāya, makes a mistake in speaking, he should not mock him. 50. To a householder he should not explain [the meaning of] a Nakshatra, a dream, a [sidereal] conjunction, an omen, a spell, [and] a medicine, [for such speech] is [likely] to offend another being.

51. He should use a place of rest, a bed or a seat which are prepared for others, not far from a place of excretion, and not frequented by women and animals. 52. The bed should stand alone, he should not chat with women nor become acquainted with the lord of the house, but with [other] monks [of his creed]. 53. As a chicken will always be in danger from a cat, so a chaste monk is in danger from the bodi[ly] contact with a woman. 54. He should not meditate on the paintings on a wall nor on a woman wearing ornaments, and should turn away the eyes as if he had looked into the sun. 55. He should avoid the contact with a man whose hand or foot have been cut off [in punishment] or whose ear or nose have undergone a [pathological] change [and] with a woman, even of hundred years' age. 56. Ornaments, contact with a woman, spiced food

[are] like deadly poison for a man who is striving after self-[realisation]. 57. He should not think over the formation of any part of the body [and] of the gait, speech, and eye of women, as they promote desire and love. 58. He should not give room to an inclination for pleasant objects of the senses, having recognised the perpetual change of these corpuscular atoms. 59. [And] when he has recognised (this), he should live without any thirst [for experience] and with a cool heart. 60. The creed, which [once] made him leave his home for the very last change, that [creed] he should keep, [persevering] in the virtue approved of by the teachers. 61. He should always carry on the well-known fasting, the function of self-control and of study. Like a chief with bent bow at the head of his army he is master of himself and of other [people]. 62. Of a [monk] who is devoted to study and to pious meditation, who protects [himself] from temptations, has a good heart, [and] is devoted to fasting, [any] previously caused stain [on the soul] will disappear, like a stain on silver [will be] brought away by fire. 63. Such a [monk] who bears [all] pains, has subdued his senses, possesses knowledge of tradition, is without egotism and property, shines forth, when the cloud of Karman has disappeared, like the moon at the definitive removal of the cloudy veil. Thus I say.

9. Devotion to Discipline.

First Part.

1. From conceit, anger, pride, [or] carelessness [a monk] will not learn good conduct towards the Guru. On those [faults] his low [spiritual] state is based and they shall make him perish, as the fruit of the reed [makes perish the very plant which has produced it]. 2. And those who, knowing the guru to be of a limited intellect, young [or] not very learned, mock him — [these] do wrong and offend the Guru. 3. There are some who, though by nature of a limited intellect [or] young, [still] are endowed with knowledge and intelligence, [and] who, practising good conduct [and] standing firm in [their] good qualities would, when mocked, burn [to ashes the imprudent one] like a flame. 4. He who annoys a snake seeing that it is

[still] young, will come to grief. Just so an unwise [monk] who mocks [his] teacher brings about [for himself] the path of existences. 5. Would a snake, being very angry, do anything else than destroy the life [of its enemy]? [This effect is relatively tolerable, but when] the teacher is unkind, [this results from] an offence [that leads to] non-obtainment of knowledge, [and] Salvation is not [possible]. 6. [A man] who leaps into burning fire or who annoys a snake or eats poison — [and still] wishes to live — to his [conduct] an offence against the Guru is comparable [in result]. 7. Perhaps the fire does not burn [him], the angry snake will not strike [at him], the deadly poison will not kill [him]: after an offence against the Guru there is no Salvation. 8. (The same will happen) when [a man tries to] split a mountain with his head or rouses a sleeping lion or strikes against the point of a lance. 9. Perhaps he will [succeed in] split[ting] the mountain, the angry lion will not devour him, or the point of the lance will not hurt him: after an offence against the Guru there is no Salvation. 10. When . . . (etc. as in 5) . . . [possible]. Therefore, if he desires [to obtain] unlimited happiness, he should feel happy in the Guru's kindness. 11. As a Brahmin worships the Fire fed with manifold libations and mantra-words, so [a monk] should stand by the side of the teacher, even when in possession of unlimited knowledge. 12. At that [teacher's feet] from whom he learns the words of religion, he should show respect; he should always honour [him] with bowed head [and hands raised for] anjali, [i. e. with his body], and [besides] with the words "bho" and in [his] mind. 13. [For his thought ought to be:] that Guru who [will] always teach me shame [for futile injury done to living beings], compassion [with them], self-control, [and] chastity, these means of purification for him who has the rare chance to hear the Dharma, [to that Guru] I [shall] always do honour. 14. As at day-break the glorious sun lights up all Bharata, so a teacher by learning, character and intelligence shines forth [amongst men] like Indra among the Gods. 15. As the moon in the night of the fullmoon, surrounded by nakshatras and stars shines forth from the clear, cloudless sky, so a Gani shines forth among the monks. 16. In their exertion of devotion, the most wise teachers are

mines of learning, character and intelligence. A pious [monk] who wishes to reach the highest [abode] should be true [to them] and satisfy [them]. 17. Having learnt [from the teacher] the sayings of the Wise Ones, the monk should carefully obey him. If he practises the various good qualities [taught by the teacher], he [will] reach matchless perfection. Thus I say.

Second Part.

1. From the root comes the trunk of the tree, from the trunk shoot up the branches, from the branches and boughs spring up the leaves, from them the blossom, the fruit and [its] sap. 2. In the same manner discipline is the root of Dharma; by it [the monk will] obtain a glorious reputation [and] complete [knowledge of] tradition. [Dharma's] final [fruit is] Salvation. 3. But [a monk] without discipline, [who is] rough, [of a] limited [intellect], full of conceit, harsh in his words, vulgar, and uncouth, [will] be carried away [in the Samsāra] like a piece of wood in the stream. 4. A man who is angry when [the teacher] with good methods calls him back to discipline, would, with a stick in his hand, drive away even the goddess Śrī, if she should come to him. 5. Saddle-horses and riding-elephants, when undisciplined, are clearly sources of misfortune, when put to work, 6. [but] well-disciplined (ones) are sources of well-being, having obtained vigour and celebrity. 7. Men and women, when undisciplined, are weak, lacking in energy, 8. ill-treated with sticks and sharp instruments and with harsh words, miserable, irresolute, hungry and thirsty, when put to work, 9. [but] ... (*etc. as 6*) ... 10. 11. Gods, Yakshas, and Guhyakas, when undisciplined, ... (*etc. as 5.6.*) ... work [by superior divine beings]. 12. The learning of those monks who show obedience to their spiritual guides or instructors, [will] grow like trees sprinkled with water, 13. just as the handicraft and skill [of a craftsman], when applied in his own or in another person's interest, for the use of a householder, [i. e.] for secular purposes [will increase, if he is docile]. 14. The Guru, through whose instruction able and mighty men learn [the dangers of,] and put a limit to, all cruel treatment — 15. to him they do honour on account of his ability, they pay respect to him with a glad heart [and]

live in harmony with his directions. 16. How much more so [a monk] who [through his Guru] obtains [knowledge of] the sacred texts and longs for endless bliss! Therefore a monk should not neglect him whom he calls his teacher. 17. Modestly [he should beg for] a bed, [should ask to be allowed] to go away [or] to remain, [to take] a seat, modestly he should salute [the teacher's] feet, modestly raise his hands in anjali. 18. When he has touched him with his [own] body or with one of his utensils, he should say: "I crave your pardon" and: "[I shall] not [do it] again." 19. As an ill-tempered bullock [does not] draw the cart [otherwise than] incited by the goad, so [a bad pupil,] by stubbornness fulfils [his duty only] after having been told to do so again and again. (19a. He should not listen to people who talk to him in a few or many words, [sitting] on [his] seat for study, [but], being a wise [monk], he should listen [to them] with deference, having left [his] seat.) 20. [For,] considering the time and whether he is inclined [to do the work or not] with reasons for and against, he [finally] performs this and that by these or other means. 21. An undisciplined [monk] will reap failure, a disciplined one success — he who knows these two [results will be] willing to learn. 22. A man who is cruel, proud of his intellect and wealth, a slanderer, violent, an intriguer, unfamiliar with Dharma, unexperienced in discipline, [and] selfish, will not reach salvation. 23. But they who are obedient to the directions of the Guru, [who] know the Dharma and its meaning, are experienced in discipline, cross that dangerous flood [of Samsāra,] annihilate [their] Karman and reach the highest abode. Thus I say.

Third Part.

1. [The monk] should obediently take care of the teacher, as the Brahmin does of the [holy] fire. He who, observing [the teacher's] look and gesture, voluntarily [and] truly serves him, is deserving of honour. 2. For the sake of good conduct he should adhere to discipline, obediently accepting [his teacher's] words. He who identifies his will with that of the Guru, does not offend him and is deserving of honour. 3. He should adhere to discipline with regard to the older monks, [i. e.]

towards those who became monks before him, even if they are young. He [who] is humble, truthful, [and] devoutly performs that which is ordered, is deserving of honour. 4. [A monk when in search of alms] gleans that which was left disregarded, provided that it is pure, [and] strictly keeps to his round, [collecting only] in order to sustain his life. If he has received nothing, he should not lament, if he has received something, he should not boast of it, [then] he is deserving of honour. 5. With regard to straw, bed, seat, food and drink [he should be] moderate even if there is more to be had or a better quality. He who is thus satisfied and utterly content, is deserving of honour. 6. A man can, with training, endure iron nails because he hopes [to gain profit by this exhibition], but he who, without such hope, endures offensive words which are like arrows in his ears, is deserving of honour. 7. Iron nails cause but a fleeting pain, and afterwards they can easily be removed. (Not so) offensive words, they cause hostility [and] are very dangerous. 8. Offences through words which reach [their goal], penetrate into the ear and produce aversion. He who endures [them] like a champion [in the battle], thinking this [endurance] to be [a demand of] Dharma and having subdued his senses, is deserving of honour. 10. [A monk] who never shows himself greedy, a rogue, an intriguer, a slanderer, or a mean character, who neither obtrudes himself nor lets himself be used as a puppet, [and] who is not inquisitive, is deserving of honour. 11. By virtues, [one becomes] a pious monk, (not so) through faults. Thou shalt acquire the virtues of a pious monk and give up [the faults of] an impious one. He who knows himself through himself and is indifferent towards love and hate, is deserving of honour. 12. Therefore [a monk] should not mock or abuse a woman or a man, be they young or grown up, members of the order or not, and he should give up pride and anger. [Then] he is deserving of honour. 13. To those who must be respected and who [themselves] always respect [Dharma and] with greatest care impart it [to their pupils], a [monk] devoted to fasting, with subdued senses and truthful, should pay respect [as to persons] worthy of it. [Such a monk] is deserving of honour. 14. Having learnt the sayings of the Wise Ones through [the mouth of] the teacher, this mine

of virtues, the monk should live, being content [to keep] the five [vows], careful in the threefold [sense], and knowing [the danger of] the four passions. [Such a monk] is deserving of honour. 15. A monk who serves [his] 'Guru perseveringly, [is] well versed in the teaching of the Jinas and accustomed to attend [his instruction], will go to the bright and incomparable abode, having purged his soul of the dirt resulting from previous evil deeds. Thus I say.

Fourth Part.

1. O Long-Lived One, I have heard that the Lord spoke thus: On this occasion the revered Elders [of the order] have laid down four cases of devotion to discipline. Which are (these)? They are the following: devotion to discipline, to the sacred texts, to fasting, to good conduct. 2. The clever ones who have subdued their senses always take their delight in discipline, the holy texts, fasting, [and] good conduct.

3. Devotion to discipline is fourfold, viz.: a) [a monk] listens attentively, when he is ordered [to do something], b) he is fully prepared [to execute the order], c) he is true to that which he knows, d) [therefore] he is not self-complacent. This is the fourth case, and with regard to this [topic], this sloka is [recited, viz.:] 4. He who is thoroughly devoted to discipline a) pays attention to the order, given for [his own] best, b) is willing to listen, c) sets about executing it [instantly], d) and does not boast [of this action].

5. Devotion to the sacred texts is fourfold, viz.: [a monk] must devote himself to study a) because he wishes to learn, b) with the resolve [to listen] attentively [to the teacher], c) with the resolve to fix his mind [on the texts and] d) to induce another [person] to do the same. This ... (*etc. as in 4*) ... 6. [A monk wishes to obtain] knowledge [of the sacred texts], [he] attentively [listens to the teacher], [he has] fixed [his mind on the texts, and] he induces another [person to do the same].

7. Devotion in fasting is fourfold, viz.: a) [a monk] should not undertake it in order to attain a recompense in this world, b) nor in order to attain a recompense in the next world, c) nor

for the sake of glory and praise. d) He should undertake it only in order to annihilate Karman. This... (*etc. as in 4*)... : 8. And, always devoted to fasting with its manifold merits, [the monk] cherishes no hope [for recompense and] his only goal is annihilation [of Karman]; [the consequences of past evil deeds he removes by fasting, remaining firm in the devotion to fasting.

9. Devotion to good conduct is fourfold, viz.: [a monk]... (a) — c) as in 7).... d) He should undertake it only according to the reasoning of the Arhats' [teaching]. This... (*etc. as in 4*)... : 10. He delights the word of the Jinas, he does not grumble, his heart is full [of Dharma], he is a seeker for self[-realisation], he is absorbed in the devotion to good conduct and is restrained (and) agrees [to the Law] with [all his] heart. 11. When he is practising the four [kinds of] devotion, is [of] pure [mind and] of composed soul, he works peace for himself which again [and again] brings forth abundant good and happiness. 12. He is freed from birth and death and leaves existence for ever in such [and such] a form [of life]; he either becomes perfected in eternal existence or a proud and mighty god. Thus I say.

10. The Chapter with the Refrain "he is a true monk".

1. He who, having renounced the life of a householder and being well informed, should always concentrate upon the teaching of the Jinas and should not come into contact with women [and therefore] does not swallow [his own] vomit — he [is] a [true] monk. 2. He who does not dig into the earth, drink unboiled water, [and] kindle fire which is sharp like a knife, nor causes [another person] to (do so) — he [is] a [true] monk. 3. He who does not fan [himself or another person] by a draught of air, does not cut plants [and] take living matter [for his meal], always avoiding seeds — he [is] a [true] monk. 4. [When a meal is prepared,] animals and plants, [the former] living in the earth [or] on grass or wood, are terrified. He who, therefore, does not eat or drink that which is prepared exclusively for him nor causes [another person] to (do so) — he

[is] a [true] monk. 5. He who, pleased with the teaching of Nāyaputta, deems the six forms [of living beings] as equal to himself, embraces the five great vows and closes the five [doors of] influences — he [is] a [true] monk. 6. He who continuously expels the four passions and is in close connection with the teaching of the Jinas, owes no riches nor gold and silver and avoids contact with [people] living in houses — he [is] a [true] monk. 7. He who, possessing right belief and, never distracted [and fully convinced] that there exist [true] knowledge, fasting, and self-control — [and] by means of fasting [a monk] removes the [consequences of] past evil deeds —, [he who] guards himself well in mind, speech, and body — he [is] a [true] monk. 8. And he who, having received food of any kind, does not lay aside [any of it] in order that it might serve him to-morrow or the day after to-morrow — he [is] a [true] monk. 9. And he who, having received food of any kind, distributes it among his fellow-believers, then eats [his own share] and, having eaten, devotes himself to study — he [is] a [true] monk. 10. He who does not tell stories which might give rise to a quarrel, nor gives way to anger, [but] subdues his senses, is calm, steadily devoted to self-control, peaceful [and] unoffensive — he [is] a [true] monk. 11. He who, as a man to whom good and bad are one, bears with the injuries of the villages, as abuse, blows and threats, terrible words and [sneering] laughter — he [is] a [true] monk. 12. He who, having undertaken a religious exercise on a cremation-ground, is not frightened by the view of gruesome things and, always being devoted to fasting with its manifold merits, does not care for his body — he [is] a [true] monk. 13. He who, when exposing his body to fatigue and injury, [is] abused, receives blows or is [otherwise] injured, but, as an [untroubled] sage, remains [patient] like the earth, without a thought of recompense or [any other] expectations — he [is] a [true] monk. 14. He who, having overcome all troubles by [the exertion of his] body, withdraws from the path of existences and knowing the great danger of birth and death, is devoted to the prescribed fastings — he [is] a [true] monk. 15. He who controls his hands, feet, speech and senses, turns his mind inward, has a calm soul and knows

the holy texts and their meaning — he [is] a [true] monk. 16. He who is not covetous with regard to his utensils, [gleaning that which has been] carelessly left [by others], being ripe among the unripe, desists from buying, selling, and hoarding treasures and has got rid of all worldly bonds — he [is] a [true] monk. 17. He who, as a monk who has no wants, does not desire spiced food [and] searches for that which was left by others without a thought of prolonging his life, who gives up riches, reputation and honour, is steadfast [and] calm — he [is] a [true] monk. 18. Thou must not say of another [monk] that he is of bad conduct, and not say a word which might raise another person's anger. He who, knowing that which is good and that which is bad, does not boast of himself — he [is] a [true] monk. 19. He who is not proud of his family, his appearance, a gift [of alms] or of his knowledge and is devoted to pious meditation, avoiding all vain boasts — he [is] a [true] monk. 20. The Great Sage proclaims the Noble Word, stands fast in the Dharma and places another one [within its pale]. He who, having renounced the life of a householder, avoids all signs of a bad monk and does not tell a joke — he [is] a [true] monk. 21. He should for ever give up [dwelling] in the body, this unclean [and] transitory house, [his mind] standing firm in the eternal good. A monk who has cut off the fetter of birth and death, goes to that place from which there is no return. Thus I say.

11. First Appendix, [called] Consolations.

When [a man] has begun the life of a monk and is attacked by troubles, has lost all taste for [the practice of] self-control and would like to return [to the life of a householder], but has not yet (done so), then he ought, in the right manner, to indulge in the following eighteen considerations which should be for him that which the reins are for a horse, the goad for an elephant, [or] the sail for a boat. They run as follows: (1) in this [so-called] Bad Epoch it is bad to live. (2) Worthless and transient are the pleasures of people who dwell in houses. (3) Again, human [nature finds] some good [in every misfortune]. (4) This my trouble will not last long. (5) [When I

return to the worldly life, I shall have to pay] respect [even] to low-[born] people. (6) [If I returned to the life of a householder, this would be as if] I swallowed my own vomit. (7) [To return] means to reach a place in hell [after death]. (8) Those who live amidst householders can not easily attain [even] the qualities of a layman. (9) [Such a man] will spread death, when ill (10) or when insane. (11—13) To live the life of a householder is not without pain, fetter, and reproach, (but so) is monkhood. (14) The pleasures of the householders are common to all of them. (15) Merit and demerit are individual. (16) Man's life is fugitive and ends suddenly as the dew-drops that drop from the tips of kuśa-grass. (17) I have committed many an evil deed before, [the fruit of which is ripening now]. (18) Salvation is attained (only) after evil deeds previously done or imperfectly confessed have been felt [in their consequences or have been annihilated by fasting]. This is the eighteenth consideration, and to this [whole topic] the following verse[s are recited:]

1. When an ignoble [monk] relinquishes the Dharma for the sake of pleasures, he does not perceive his future [lot], being deluded and foolish. 2. When he has returned [to the world] he is like the Moon who has fallen down to the earth, [and being deprived of the foundations of his existence], he has entirely fallen from Dharma [and] then he [will] be in pain. 3—5. Having previously been worthy to be saluted, honoured, esteemed, he will then be unworthy of (it), like a god who has come to a lower form of existence, or like a king who has lost his kingdom, or like a rich merchant who has been banished into a village, [and] he [will] then be in pain. 6. When he is old and his young manhood has gone, he, [after having returned, will] be in pain like a fish which has swallowed the hook. (6a. When he is troubled by the wants of his ill-natured family, he [will] then be in pain like an elephant who is in chains.) 7. When wife and sons surround him after he has returned [to the life of a householder and] he is thus entangled in the continuity of delusion, he [will] be in pain like an elephant who has sunk in the swamp 8. [and say to himself:] "To-day I might be a highly esteemed and learned abbot, if I had appreciated the career in the monkhood taught by the Jinas".

9. For those Great Sages who appreciate it, the career of a monk is equal to [the life] in the world of the Gods, but for those who do not, it is like the life in the nethermost hell; 10. A wise [monk] therefore, when he knows that those who appreciate the career of a monk, enjoy highest bliss like to that of the Gods and that those who do not, feel severest pain like to that in hell, should act as the former act. 11. The miserable [man] who has fallen from Dharma, has lost his prestige and is like a sacrificial fire that becomes extinct and without heat; monks of bad conduct [will] abuse him like a poisonous snake which has lost its fangs. 12. Adharma, bad reputation, shame, [and] discredit with every one are the lot of a man who has fallen from Dharma, embraces Adharma and has destroyed his right conduct. 13. When he has enjoyed pleasures to his heart's content and has shown lack of self-control in no lesser degree, he is likely to go to a life of unthinkable pain, and knowledge [of the Faith] shall not come within his reach any more. 14. "Even [the time of] a paliopama or a sāgaropama will [at last] be over for a miserable hell-being in pain; much more so this my disgust. 15. This my trouble will not last long, for Man's thirst for pleasures is not permanent; if it will not disappear together with [the present state of my] body, it will disappear when I leave this life." 16. [A monk] whose heart is thus made firm, would rather give up the body than [ignore] the ordinancy of Dharma; such a man is not troubled by his senses any more than Mount Meru by a wind blowing over its surface. 17. Thus considering and knowing the different consolations [enumerated above], a wise man should adhere to the word of the Jinas, being protected by the three protections, [viz. the protections of] body, speech, and mind. Thus I say.

12. [Second] Appendix.

1. Now I shall proclaim an appendix [based on] words told by the Omniscient One and handed down by tradition, [an appendix] which is suitable to create the [right] idea of Dharma in the mind of those who [in former lives] have accumulated merit. 2. While most people [are swimming]

with the current, a man who wishes to cleanse [himself] must oppose his body to the current and thus receive the oncoming waves. 3. [In this parable it is] the worldly[-minded] people who delight in [swimming with] the current and the [reduced] 'influence' of the virtuous [consists in] the turning back of the flood. The current is the Samsāra, to pass through it is to make headway against it. 4. Therefore [a monk] who perseveringly observes good conduct, continuously 'wards off' [all 'influences' and] is deeply devoted [to the four modes of holy conduct], must take the behaviour, the virtues and the vows of the Pious Ones as an example for his conduct. 5. Without fixed abode, walking from house to house as a beggar, gleaning that which was left [by other mendicants], without possessions, using [a] limited [number of] utensils and avoiding quarrels and arrogant behaviour in a crowd of people: this is proclaimed as the monkish life of the Wise Ones. 6. The monk should go about [begging] according to the rules concerning impurity [of hand or vessel]. Being soiled with the same [substance as the alms consists of], he should strive to harmonize with those rules. 7. [He should] not [drink] liquor nor eat meat, and [he should] not [be] envious [of any one who does so]; [he should] repeatedly practise the kāyōtsarga-posture and abstention from spices [and] be zealous in [all] affairs of study. 8. He should not have a resting-place, a bed, a place of study, [or] food and drink promised [to him]. In a village, a house, a town or a country he should not claim anything as his own. 9. To a man who practises the life of a householder, he should not act as a servant, nor salute, revere or worship him. A monk should live together with good people who do not cause [him] to stray from the [prescribed path of] conduct. 10. If he does not find a suitable companion whose virtues are superior or equal to his own, he should live alone, avoiding all sins and not clinging to desires. 11. [But one] year is the longest period [allowed for this life of seclusion], and he should not live in that [lonely] place for another year. [At any rate] the monk should walk in the path shown, by the Holy Texts [and] in harmony with the [true] meaning. 12. He who, in the first and in the last watches of the night, thoroughly searches his mind [considering] that which he has

done, that which is still to be done by him, [and] that which he has not performed though he was capable of it; 13. whether any other person did observe a [certain] fault of his or whether [only] his own soul [was conscious of it], and why he did not avoid it — if he thus examines himself in the right way, he will not create a new fetter. 14. Wherever an intelligent [monk] sees [himself in danger of doing] any evil whether in deed or word or thought, he should quickly restrain [himself] just as a noble horse does not strain against the curb. 15. A pious [and] intelligent man, with subdued senses, who [constantly practises] restraints of this kind, is commonly called one living in the state of an Awakened One, and he lives a life of self-control. 16. The soul must always be protected by all senses under full control. [An] unprotected [man] must tread the path of [new] birth, a well-protected [man] is free from all pain. Thus I say.

Notes.

(H. = Tīkā of Haribhadra. The 4 padas of a verse ("v." are called a, b, c, d.)

First Chapter.

4. लब्धामो = लब्धामहे and लब्धिही = लप्स्यते (below, 5, 2, 48) are passive forms with active meaning (Pischel's Grammar, § 550).

Second Chapter.

7-10 = Utt. 22, 42-44, 46 (see above, introduction).
जसोकामी "famous" in Jacobi's translation of Utt.

9. त = त्वम् H.

11. भोगेसु here and below; 8, 34, loc. in the meaning of abl.

Third Chapter.

1. ताई = त्रायिन् (त्रायते आत्मानम् H.).

4. धारणद्वाए is contracted from धारणं अणद्वाए.

5. The common Sanskrit rendering of वेज्जायर is शय्यातर where तर apparently has the meaning of "giving", compare वितरति. But शय्याकर seems to be an equally possible rendering.

6. के एत्य stands for केइ एत्य.-नीरय = नीरजस्क "free from the dust" [which Karman produces in the soul].

Fourth Chapter.

The title of this chapter is in Sanskrit षड् जीवनिकायाः, but its Prakrit equivalent in the Introduction, is not छज्जीवणियाया but छज्जीवणिया which looks like a derivative from जीवन. This is the reason why I have translated it by "Concerning the six Groups of Souls".

It would have been more correct to say . . . पवेइयं सुय-क्कायं सुपन्नत्तं i. e. अज्जकयणं and, a little later, कयरं खलु तं छज्जीवणिया नामज्जकयणं . . . पवेइयं etc.

The words जे य कौड-पर्यंगा य जा य कुन्ध-पिपीलिया are a reminiscence from Utt. 3, 4: तथो कीय-पर्यंगा य तथो कुन्ध-पिपीलिया.

परमाहमिया seems to be an old mistake for परमाहमिया.

6th Vow. असणं वा etc. "food consistent" etc. This is the traditional meaning of the चतुर्विध आहार (comp. Thānanga 219^b). In the sequel, it will be rendered by "food of all kinds" or similarly.

Conclusion of the Vows. एइयाइ instead of एययाइ, एतकानि.

IX. सुदागणि seems to be gas which is escaping from the earth and has been inflamed somehow.

XII. The substantive before दण्डग is spelt उण्डग, उण्डुय, in Sanskrit उण्डक, उण्डक. H. gives no meaning, the Avacūri renders it by मादक; for another attempt see below, 5, 1, 87. Considering that, in Jain texts, we meet with उण्ड(ग) as well as with दण्डग, I suppose that we have to do with the former word followed by the latter one which originally may have been a gloss. उण्डग, then, would be not more than a misspelling, due to the similarity between उ and द.

Śloka 10. The metre (Vaitāliya) will be correct if in the second line we read अनाणी किं करिस्मद्. The last word has, apparently under the influence of नाहिइ = आसति, been replaced by काही.

Fifth Chapter.

First Part.

5. अदुवा or, as the metre here required, अदुव, cannot be = अयवा but is = यद्वा (compare the present writer's edition of Āyāranga I, glossary).

10. अनायणे must have been shortened from अनाययणे = अनायतेन. On the other hand, आयतन, in v. 26, has become first आययण and then, by contraction, आयाण.

14. दवदवस्स (from द्रवति, "to run") belongs to a group of adverbs with the ending of the genitive. The stem is either doubled, as here, or tripled, as e. g. in धगधगधगस्स "crackling". See the present writer's Mahānisiha Sutta, p. 93.

18. अजाइया = अयाचित्वा, an instance of an absolutive without a prefix, formed with य instead of त्वा.

22. The "child" (दारक) seems to be rather out of place here.

32—36. Compare Āyār. II 1, 6, 4—7 and 1, 11, 34 foll. पुरेकस्स is cleaning the hand, the vessel or the spoon by water before tendering the alms to the monk. पच्छाकस्स is cleaning the vessel after use, when nothing eatable is left, but when traces are still visible, as is the case with all wet food. In his commentary to 6, 53, H. remarks that some people (अन्ये) take पञ्चात्कर्मन् and पुरःकर्मन् as eating after and before the monk Āyār. II. 1, 6, 7, gives the rule that the hand of the receiving monk should be soiled with the same matter as that of the almsgiver. If this is not the case, the alms should not be accepted.

34. कए य "and so on" seems to be = क्तम् "enough" plus च. In some cases एवमाई is superfluously added.

63. It remains doubtful how उव्वत्तिया (for which H. has ओवत्तिया, अपवर्त्य) and ओयारिया are to be translated.

82—87. In (परि)भोत्तुयं the nominal character of the inf. = (परि)भोक्तुम् has allowed to add the suffix क. The same in अलङ्घयं below, 9, 3, 4.

83. H. takes हत्थग, हत्थक to be the सुखवस्त्रिका and says that the monk eats after having wiped his body with it.

87. For उडुयं H. gives उन्दुकम् = स्थानम्. I suppose the word is ऋतुकम् "properly", "duly".

90. क्त्वा जिनसंस्तवं ...ततो न यदि पूर्वं प्रस्थापितस्ततः स्वाध्यायं प्रस्थाप्य मण्डलपुजीवकस्तमेव कुर्याद्यावदन्य आगच्छन्ति H.

94. तारिओ lit. "saved", भवसमुद्रात् H.

98. मुधासल्लभं कोण्टलादिव्यतिरेकेण प्राप्तं, मुधाजीवी सर्वथा अनिदानजीवी, जाल्याद्यनाजीवक इत्यन्ये H.

Second Part.

2. आयावयद्वा = आतापार्थम्? H. seems to have read अया°.
28. दीसन्तो = दृश्यमानस्य, passive stem with active ending.
31. मामेयं etc. = Āyār. II 1, 10, 2.
38. सोण्डिया, according to H., is शौण्डिका तदत्यन्ताभिष्वङ्गरूपमाया, but शौण्डता, "state of a drunkard", is more probable.
46. The किस्त्रिषिका: have the lowest rank among the Gods, comp. Tattvārthādhigama Sūtra 4, 4.
48. The idea seems to be that a man or a woman with an "impediment in speech" is not able to learn the sacred texts and therefore is excluded from the path to Nirvana.

Sixth Chapter.

4. Note the pun made with काम (Dvandva and Bahuvrīhi).
8. This śloka is considered by H. as belonging to the Nijjuttī.
26. Note the grammatical incongruency.
27. For the three kinds of action see Chapter 4, Introduction.
33. पावग is पावक, not पापक as H. says.
47. This v. is not correct in more than one respect. For the "four (things)" see 48.
49. नियाग, though reproduced by नित्य is निजक with the prakritical ending आग.
52. ह्यन्ति is rendered by क्षिप्यन्ते.
54. आशालको ऽवष्टम्भसमन्वित आसनविशेषः H.
57. आणायारं = अनाचारः, the neuter form apparently under the influence of अणाइस which has the same meaning.

Seventh Chapter.

4. अट्टं ... जं must be taken as ntr. noun (H.)
7. H. remarks that in Madhyadeśa an elderly woman is styled ईश्वरा धर्मप्रिया but elsewhere धर्मशीला.
31. "High", as e. g. the नालिकेरी, "round", as e. g. the नन्दि, "covering much ground" —lit. "big" —, as e. g. the वट (H.). — दरिसणि is not दरिसणिज्जा = दर्शनीयाः (H.) but = दर्शने and belongs to all the mentioned qualities.

32. वेहिम is from व्यध and not = वैधिक (H.).
36. सुतित्ये is a sanskritizism (सुतीर्थेति) while सुतित्य त्ति would be Prakrit.
38. तिज्ज = तार्य, तरणीय. — पाणि-पेज्ज as translated above, is parallel to काक-पेय in Buddhist Sanskrit.
41. = Utt. 1, 36. [सु]मडे lit. "well died", but this does not suit the context. लट्ठ = लषित (from लष्).
42. पहारगाढ = गाढप्रहार.
50. वुग्गह is rightly rendered by विग्रह though it is formally derived from व्युद्ग्रह. The same below, 10, 10.
54. भयसा = भयण (भयेन) like जोगसा below 8, 1f, is not formed under the influence of any neighbouring instr. in असा as are कायसा following मणसा and वयसा, बलसा following सहसा, and पओगसा parallel to वीससा. For all these and other such isolated instr. see Pischel's Grammar, § 364. H. says क्रोधाहोभाङ्गयाद्वासाद्वा as if the word हास were there too. हासमाण has nothing to do with हसति, but comes from हृष् (ved.) हर्षति "to be glad".
55. सयाण = सताम् instead of सन्ताण (e. g. Uvāsagadasāo ed. Hoernle § 85).
57. धुत्त seems to be *धुत्य "that which must be shaken off".

Eighth Chapter.

24. As we cannot attribute to मुहाजीवी a meaning opposite to that which the word has above, 5, 1, 99 foll., we have to combine it with the preceding line.
25. आसुरल = क्रोधभाव H., with a quotation from Thāṅ-anga IV.
30. जच्चा is directly from Sanskrit जात्या instead of जाईए.
34. See note to 2, 11.
- 34a. A rather poor interpolation.
45. Nearly parallel is Utt. 1, 18. The commentators to both texts take किच्चाण as gen. plur. of किच्च "guru". It would not be easy to explain how the word किच्च = कृत्य should have

obtained this meaning. But किञ्चाण here just as elsewhere, is क्त्वा. न पक्षतः etc. क्त्वा (गुरुमिति शेषः) गुरोरन्तिके तिष्ठेत्. The same below, 9, 2, 19: एवं दुर्बुद्धिं क्त्वा.

55. विगप्पिय = विकल्पित but, according to H., = विक्लत "cut off".

58. अणिच्च lit. "transitory".

60a and c = Āyār. I 1, 3 (in the ed. of the present writer p. 3 l. 9).

Ninth Chapter.

First Part.

3. उववेय (in सुद्धोववेय) is a dipology for उवेय = उपेत.

4. एवायरियं stands for एवं आयरियं, comp. अप्पाणभित्तोसएज्जा below, 9, 3, 5, for अप्पणं अभि०; विप्परियासुवेइ Āyār. and Sūyag. for विप्परियाससुवेइ.

5. Lit. "the teacher's feet".

Second Part.

2b. This pāda is not metrical.

3. H. takes मिय as मृग = अन्न (हितमप्युक्तो रुष्यति). But मिय is मित "measured" = "limited", "narrow".

4. पि in a belongs to सिरि in c.

7. विगलिन्दिय "lacking in energy (इन्द्रिय)". The more frequent use of the word to denote living beings with less than five organs of sense (विकलेन्द्रिय) would be out of place here.

14a = Āyār. I 4, 4 (p. 20, l. 16).

19. Compare the parable of the "bad bullock" (खलुङ्ग) Utt. 27. For किञ्चाणं see above, note to 8, 45.

22. मइ-इद्धि-गारव according to H. ऋद्धिगौरवमति, but we can keep the order of the words which of the text shows.

Third Part.

2. In some cases it is difficult to decide whether we have opt. or ind., as the contraction of अइ to ए gives the latter the aspect of an optative.

3. नियत्तण = नीचत्व (H.), ओवायवं = अवपातवान् (H.).

11. अगुणेहि साहु for °हि असाहु, compare above 6, 47
चत्तरि भोज्जाइं for °रि अभोज्जाइं.

13. माणिया = मान्याः, मानार्हाः. H.: मानिताः.

Fourth Part.

10b. = प्रतिपूर्णात्मक आत्मार्थिक. Between the two words, an euphonic *m̐* is inserted, for which many instances occur in our text.

12b. इत्यस्य, according to H., is = इत्यं-स्य, but this, though he adds वर्णसंस्थानादि, would be an adjective, while a substantive is wanted. I think it is इत्यम्-अर्थ or अच, अच being एत्य or इत्य in Ardhamāgadhī. c.d = Utt. 1, 48c. d.

Tenth Chapter.

1. वन्त etc. compare above, 1, 6, and below, 11, (6).

4. वहण is व्यथन, not, as H. says, वधन.

13b = Āyār. I 6, 2 (p. 29, l. 1).

16. A monk who is not very particular as regards the vows is called पुलाग (Viyāhapannatti 25, 6, 1) or पुलाक (Tattvārthādhigama Sūtra 9, 48). Of पुल-निष्पुलाए H. says not more than संयमासारतापादकदोषरहितः. The metre (Indra-vajrā) of this pāda b seems to show that it comes from another context. This would account for its grammatical isolation.

20. न यावि हासं कुहए = न चापि हास्यकुहको, न हास्यकारिकुहकयुक्तः H. But we want a verb in this pada, as the other ones have got one. I suppose that कुहए is wrong for कहएः न चापि हास्यं कथयेत्.

I would add here the metrical scheme of this chapter as given by Leumann.

a) Aupacchandāsaka: 1a (second half) — d, 2c.d, 3c — 7b (first half), d—10, 11c—13, 15c (first half). d, 16a. c. d, 18c. d, 19d. Of these, 4b is an odd pada in the place of an even one.

b) Vaitāliya: 2a. b, 3a. b, 7c, 11a. Of these, 3a and 7c are even padas in the places of odd ones. 2a has a short syllable too much, 3b a long one.

c) Āryā: 11b (but compare Introduction p. VI, note).

d) Indravajrā all the rest with the exception of 15a. b.

Leumann has pointed out that the metre is not correct. According to him, first of all, **जे** ought to be dropped before **स भिक्खू** in 1—10. 12—18 and 20. Further corrections would be the following: 2b **सौउदगं**, c **अगणि**, 4a **होई**, b **पुढवी**, 5a **रोइत्ता** [or **रोइय-जिण-ना०?**], d **संवारण**, 8a **असणं व पा०**, 10c **संजम-नियम-धुव**, 12b **दिस्सा**, d **चभिकङ्कई**, 13c **जड-पुढवि-समे** or **पुढवि-सम-समे**, 16d **सव्वस्सङ्गा०**

Eleventh Chapter.

Prose Part.

पडागा (सितपट) seems to mean “sail” here.

(3) **साय-बहुल** = **स्वाति** (wrong for **स्वात्ति**)-**बहुल**, **मायाप्रचुर** H. I think that the sense of this phrase is as translated.

(6) Compare above, 2, 7 and 10, 1.

(8) **वास** seems to be superfluous.

(9. 10) = *Viyāhapannatti* 16, 2 (fol. 701b). The translation of **संकप** according to H.

(11) **परियाय** lit. “seniority of a monk”.

(17) = *Āyār*. I p. 14, l. 26.

(18) cp. *Viyāhap*. 65a.

Śloka Part.

2. **इन्दो वा** ought to be corrected to **इन्दु व्व**, as not the God Indra is meant here but the Moon.

9. The largest hells (महानरय) are situated at the bottom of the seven floors of the under-world which contain the places of the hell-beings.

16. Mount Meru has sixteen names (Samavāyanga 32a) among which is सुदसन. See also Sūyagaḍanga 1, 6, 10—13.

Twelfth Chapter.

2. होउ-कामिणं, according to H., is = मोक्षतया भवितुकामेन. This is not satisfying, since a word of such an importance for the context as मोक्षतया cannot be suppressed. In my opinion, होउ-काम is the same as धोउ-काम = धौतुकाम "one who wishes to cleanse himself".

3. The translation of the last pāda — पडिसोओ आसवो सुविहिियाणं — is doubtful. If सुविहित is a Karmadhāraya and means "good acts", आसवः सुविहितानाम्, according to Tattvārth. S. 7. 3, is पुण्यम्. But as पुण्य, like पाप, lies within the Samsāra (स्रोतस्) it cannot well be said that it is opposed to it (प्रतिस्रोतस्). If, on the other hand, सुविहित is a Bahuvrīhi and denotes a "pious man", we might adopt the pāthāntara mentioned by H., viz. आसमो, and translate "the stage (आश्रम) of a pious (monk) is opposed to the 'current'".

5. The second half of this v. must be translated in the order 5c, 6a, 5d.

6. Compare note to 5, 1, 32 foll.

7. Some words of this v. are in the plural, other ones in the singular. I have decided to follow H. who gives the sing. throughout.

14. आइस = आजन्म.

