



Abhandlungen
für die
Kunde des Morgenlandes
herausgegeben von der
Deutschen Morgenländischen Gesellschaft
unter der verantwortlichen Redaction
des **Prof. Dr. Otto Loth.**

Sechster Band.

Leipzig, 1878
in Commission bei F. A. Brockhaus.

I n h a l t.

- No. 1. Chronique de Josué le Stylite, écrite vers l'an 515. Texte et traduction par M. l'abbé **Paulin Martin**.
- No. 2. Indische Hausregeln. Sanskrit und Deutsch herausgegeben von **Adolf Friedrich Stenzler**. II. Pâraskara. Erstes Heft. Text.
- No. 3. Polemische und apologetische Literatur in arabischer Sprache, zwischen Muslimen, Christen und Juden, nebst Anhängen verwandten Inhalts. Mit Benutzung handschriftlicher Quellen von **Moritz Steinschneider**.
- No. 4. Indische Hausregeln. Sanskrit und Deutsch herausgegeben von **Adolf Friedrich Stenzler**. II. Pâraskara. Zweites Heft. Uebersetzung.

The Kalpasûtra of Bhadrabâhu.

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VII. Band.

No. 1.

The
Kalpasûtra of Bhadrabâhu

edited

with an Introduction, Notes

and

a P r â k r i t - S a ṃ s k r i t G l o s s a r y

by

Hermann Jacobi.

Leipzig 1879.

In Commission bei F. A. Brockhaus.

THIS EDITION OF THE KALPASŪTRA

IS INSCRIBED TO

GEORG BÜHLER C. I. E.

EDUCATIONAL DEPARTMENT OF BOMBAY ETC. ETC.

AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

Preface.

Though Professor A. Weber's excellent treatise: "Ueber ein Fragment der Bhagavati" which contains a rather large specimen of the original text based on a single Manuscript, appeared more than ten years ago, this edition of the Kalpasûtra is the first attempt to critically edit a complete Jaina work. Hence I hope that due allowance will be made for the difficulty of my task, when it will be found that I have but imperfectly reached the end aimed at.

The Introduction contains besides the information on the Kalpasûtra a discussion of the general questions connected with Jainism. In that part of my work I have refrained from largely entering on a criticism of the opinions of former scholars because they were derived from scant and insufficient materials — and not because I was wanting in respect due to my predecessors. — The Notes contain chiefly extracts from the Commentaries, and though they may occasionally furnish not all the information required, still they give all that is offered by native writers for the elucidation of the text. For easier passages the Glossary which contains the Sanskrit translation of the Prâkrit words adopted by the commentators, will be sufficient.

Dr. Bühler advised to write my Introduction and Notes in English in order to make my book at once accessible to Indian readers. It seems to me that the Hindu scholars who are willing to take into account the researches of their European colleagues, deserve some consideration, and that it also is the interest of the

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latter to use, if possible, that language which at present is the *lingua franca* of India. I am aware that in electing to write in English, I have not escaped the lot of those who in a foreign country write in a foreign language. But I trust that in spite of my mistakes my meaning will be intelligible.

My thanks are due to Dr. Bühler for the assistance he has given me, as well as to the lamented Dr. Paul Goldschmidt and to Dr. Eduard Müller, who both, one after the other, abandoned in my favour their undertaking to edit the Kalpasûtra. Finally I have to acknowledge with best thanks the liberality and readiness with which Dr. R. Rost, Librarian of the India Office Library, K. M. Chatfield Esq., Director of Public Instruction, Bombay, and Professor Lepsius, Chief Librarian of the Royal Library at Berlin, have complied with my applications for the loan of Manuscripts.

Münster, Westphalia
20th November 1878.

Hermann Jacobi.

Introduction.

Before entering upon an inquiry about the date of Mahāvīra's Nirvāṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahāvīra to have been the teacher of Gautama-Buddha because one of Mahāvīra's disciples, Indrabhūti, is often called Gotamasvāmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Čatruṇḡjayamāhātmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhūti was a Brāhmaṇa, and not a Kshatriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhūti had forsaken the religion of Vardhamāna in order to found a rival sect, the Jaina sūtras, which have been composed some time after the Nirvāṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahāvīra¹). For the sūtras plainly state that Jamāli, the sister's son of Mahāvīra, caused the first schism, and the Bhagavatī (*saṃy* 17) sneers at another disciple of Mahāvīra, Gosāle Makkhaliputte — who, by the by, is evidently identical with the Makkhali-Gosālo mentioned in the Pāli sūtras as one of the "six heretical teachers" and opponents of Buddha.

Prof. H. Wilson, in his essay on the Religious sects of the Hindus, starts a theory entirely opposed to that of Colebrooke.

1) There is a legend about Indrabhūti which shows how much he was attached to his teacher. At the time of Mahāvīra's death he was absent. On his return, hearing of his beloved teacher's sudden decease, he was overcome with grief. He then became aware that the last remaining bond which tied him to the saṃsāra, was the feeling of love he still entertained for his teacher. Therefore he cut asunder that bond, and thus, *chinnapiyabamdhane*, he reached the state of a *kevalin*. He died a month after Mahāvīra's Nirvāṇa.

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sūtras represent Mahāvīra not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kūnika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *biruda* of Bimbisāra; and his son Kūnika, also called Bibbhisāraputte ¹), is evidently identical with Bimbisāra's son, Ajātaçatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kūnika's son Udāyin who, according to Jaina tradition, founded Pāṭaliputra, will be readily identified with Udayibhaddako, son of Ajātaçatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisāra and Ajātaçatru, recur, hidden under other names (Çreṇika and Kūnika), in the Jaina *aṅgas* as those of Mahāvīra. This holds good even of minor personages, such as Gosāla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisāra: Bibbhisāra), and the Licchavi kings (the Lecchaī of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çākyaśiṃha and Vardhamāna have the same epithets, Buddha, Jina, and Mahāvīra, and the wife of either was named Yaçodā. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamāna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahāvīra was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism does face, by the theory of the syādvāda, which possesses some resemblance to, but not the depth of, the Heraclitic *ῥεῖ τὰ πάντα*. Mahāvīra shares the common belief in the existence of a permanent soul

1) *e. g.* in the Aupapādikasūtra. Hemacandra gives the form Bambhasāra. Petersburgh Dictionary s. v.

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and the efficacy of religious penances, two doctrines which are opposed by the Bauddhas. His ethics went scarcely beyond rules for monks, as the ethics of most religious sects of the Hindus do. In short, Mahāvīra was rather of the ordinary cast of religious men in India; he may be allowed a talent for religious matters, but he possessed not the genius Buddha undoubtedly had. Buddha followed up his philosophical ideas to the very brink of Nihilism, striving throughout for clearness in argumentation rather than for ingeniousness in scholastic distinctions. Therefore, his philosophy forms a system based on a few fundamental ideas, whilst that of Mahāvīra scarcely forms a system, but is merely a sum of opinions (*paññattis*) on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides his consistency in speculation, there is another still more obvious mark of superiority in Buddha, viz. his deep moral sense and his compassionate feeling for the miseries of men which he vented in so many admirable aphorisms and apologues. It is the ethical element that gives to the Buddhist writings their superiority over those of the Jainas. Mahāvīra treated, as I have stated, ethics as corollary and subordinate to his metaphysics, with which he was chiefly concerned. This outline of Buddha's and Mahāvīra's teaching leads to the belief that they were two distinct persons. The differences between the doctrines of the one and those of the other are also very considerable, and even the technical terms in which their fundamental ideas are conveyed, do not agree. Finding thus the difficulties multiply, if we try to identify Mahāvīra and Buddha, we feel inclined to give credence to the traditions of the Bauddhas and Jainas that Buddha and Mahāvīra were two distinct personages, but contemporaries. On that supposition, the general resemblance between the two sects will at once appear natural. For two founders of religious sects, living at the same time and in the same country, had of course to draw on the same stock of general ideas, philosophical and ethical, which were common to the whole generation. And that generation seems to have had a tendency to oppose Brahminical orthodoxy. For if we read the account of the doctrines of the six heretical teachers at the time of Buddha, given in the *Sāmaññaphalasutta* of the Bauddhas, we find that they were all, more or less, reformers, and that Buddha differed from them only by the superiority of his genius. Therefore it is not against reason and probability that another reformer of Buddha's time succeeded likewise in founding an independent sect. Before I bring forward such arguments as are, in my opinion, sufficient to establish that theory as an historical truth, we must meet two counter-arguments which have been adduced by the defenders of the priority of Buddhism. First, it has been believed, on the authority of Hamilton Buchanan, if I am not mistaken, that the Jainas acknowledge the system of caste, and on

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that belief the following theory of the origin of Jainism was based. The Bauddhas being persecuted by the Brahmins adopted the system of caste by way of accommodation to their fanatical rivals, who would have entirely suppressed heterodoxy, but for that concession. Thus, it was imagined, declining Buddhism changed into Jainism. I will not discuss the theory, but I deny the fact. The Jaina community is only divided into *yatis* and *grâvalkas*, and if in any part of India the Jainas practically recognise the distinctions of caste, it is just the same with the Christians and Mahomedans of Southern India, and even with the Bauddhas of Ceylon. This has nothing to do with the religion, it is only the adoption of social distinctions, which are rooted too deeply in the mind of the Indian nation as to be abolished by the word of a religious reformer. The Buddhist writings speak frequently of Brâhmaṇas, but nobody would for that reason accuse the Bauddhas of an adoption of the religious system of cast. Secondly, it has been considered as a proof of the priority of Buddhism that Pâli is a more archaic language than the Prâkrit of the Jainas. The fact is true, but it proves nothing. For I shall show in the sequel that the form of the Jaina sûtras as we have them now, was fixed only one thousand years after Mahâvira's death. It is but reasonable that during the preceding millennium the language of the sûtras underwent great alterations in consequence of the natural tendency of those who handed down the sûtras by oral tradition or writing, to substitute current idioms for antiquated forms; just as the works of German authors of the middle ages were transcribed into the dialect of the scribe's country and time. In one instance, however, a trace of the original language is left, sufficient to show that it differed from the written language in one of its most characteristic features. Words like *agaṇî*, *âcariya*, *suhuma* etc. as they are written in the sûtras, must according to the evidence of the metres, have been pronounced: *agṇî âcarya suhma* etc. But the authors of the sûtras could not have spoken thus, if their language had followed the phonetic rules common to all Prâkrits, to which the written language of the sûtras avowedly belongs. For a fuller discussion of the point in question I refer the reader to the "*Zeitschrift für vergleichende Sprachforschung*" v. XXIII, p. 594 sqq. The few facts quoted above will suffice to show that the form of the language cannot be adduced as an argument against the antiquity of the Jaina literature; it is even less valid as a proof against the antiquity of Jainism. Finally, we know that a part of the Jaina literature, the fourteen pûrvas, has been lost, but we know not in what language the pûrvas were composed.

We have seen that the holy books of the Jainas point to the age of Bimbisâra and Ajâtaçatru as the time of Mahâvira's life. It will now be necessary to trace the Jaina sect back, if possible, to that early period. The most general term for Jaina monks in

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the sūtras is *Niggam̐tha*, and for the nuns *Niggam̐thī*; Varāhamihira and Hemacandra call them *Nirgran̐thas*, whilst other writers substitute synonyms such as *Vivasana*, *Muktāmbara* etc. (Petersburgh Dictionary s. vv. Çam̐kara and Ānandagiri to Vedānta Darçana II, 2, 33.) It should be noticed that the older word *Arhata* and the more modern one *Jaina* apply as well to the lay community as to the monks. The name *nirgran̐tha* for religious men different from the *Çraman̐as* of the Bauddhas occurs under the form *Nigan̐tha* in the Açoka inscriptions (Lassen. Ind. Alt. vol. II, p. 468., 2nd ed.), and has already been identified by Dr. Bühler (Three new edicts of Açoka p. 6) with the Jaina *Nirgran̐thas*. The Piṭakas of the Bauddhas often mention the *Nigan̐thas* as opponents of Buddha and his followers (see Childers. Pāli Dictionary s. v. *nigan̐tha*). These facts prove that, as far as the Buddhist writings reach, the Jainas and Bauddhas were rivals; and the early existence of this rivalry may perhaps be inferred from some of their ancient historical legends. Thus, whilst the Bauddhas expressly state that Ajātaçatru killed his father, and that he was of a cruel and wicked disposition previous to his conversion to the true faith, the Jainas try to white-wash Kūṇika, whom we have already identified with Ajātaçatru, from the stain of intentional parricide. For the Nirayāvalisūtra tells a long story how Kūṇika fancied himself unjustly treated by his father, and for that reason put his father into prison. But his mother told him that his father had always been kind to him, and that by no deeds of his he had merited such a treatment at the hand of his son. Kūṇika, being convinced by his mother, took up an axe to cut asunder his father's fetters. On seeing his son approach with an axe in his hand, Çren̐ika believed that he was to be killed. To save his family from such a crime, he committed suicide. Kūṇika of course was very much afflicted when he found his father dead etc. etc. This story, told with an amusing *naïveté*, shows that the Jainas had reason to speak with less candour of their patron's sins than the Bauddhas; and that reason probably was, that the monarch had received the Jainas into his favour long before he extended it to the Bauddhas.

In the same manner, an early date for the distinct personality of Mahāvira, who may either be considered as the founder of the sect, or as a reformer of an already existing creed, which latter view of the matter I am inclined to adopt, can be established. First, an inscription found in the Kankali mound at Mathurā by General Cunningham, begins with a salutation to the Arhat Mahāvira Devanāsa. (Archeol. Survey of India vol. III, p. 35., Ed. Thomas. Jainism or the early creed of Açoka p. 82.) As the inscription is appended to a "Naked standing figure", it is apparent that Mahāvira is intended for Vardhamāna, and not for Buddha. The inscription is dated *saṃvatsare* 98, and though it has not yet been

settled to what Era the dates of the inscriptions found at Mathurâ refer, the occurrence of Huvishka's and Kanishka's names proves that they belong to the beginning of our era. Secondly, in Buddhist writings the founder of the Jaina faith is mentioned, though not under one of his common names, but as Niganthanâtha or Nigantha Nâtaputta. Nigantha we know already as a term for Jaina monks. Nâtaputta I identify with Nâyaputta, a *biruda* of Mahāvira, used in the Kalpasûtra and the Uttarâdhyayanāsûtra. The Buddhist books of Nepal call Niganthanâtha the son of Djñāti (Burnouf. Lotus de la bonne loi p. 450) and the Jainas call him Jñātaputra (see Petersburg Dictionary s. v. jñātaputra), cf. also the following śloka from Hemacandra's Pariṣiṣṭaparvan I, 3.

Kalyāṇapādapârāmaṃ ṣrutagāṅgāhimācalam |
viçvāmbhojaraviṃ devaṃ vande çri-Jñātanandanam ||

That name is given to Mahāvira because of his father's being a *jñātakshattriya* cf. Kalpasûtra § 110. — Nigantha Nâtaputta is, in the Sāmaññaphalasutta, called an Agnivaicyāyana. That must be a mistake of the Bauddha tradition, for Mahāvira was a Gautama. But we can account for this mistake by supposing that the Bauddhas confounded the founder of the sect with his chief disciple Sudharman, who is so very often mentioned in the sūtras as the propounder of Mahāvira's doctrines to Jambusvāmin, and who was an Agnivaicyāyana. Unfortunately the passage of the Sāmaññaphalasutta which gives the doctrines of Nigantha Nâtaputta, is not explicit and clear; but the conjectural translation of it, I may state, contains nothing to preclude the identification of Nigantha Nâtaputta with Mahāvira. That is born out to full evidence by a legend which first led Dr. Bühler to identify the Niganthanâtha with Mahāvira. It is told in the Ātmavâtāra (Hardy. Manual of Buddhism p. 271), the Vaiçyantara, and other Buddhist books, that the Niganthanâtha died in Pāvā, after having had a dispute with his former disciple Upālī, who had embraced the doctrines of Buddha. As the death of Mahāvira did take place in Pāvā (Kalpasûtra § 122), and as the Jaina monks were called Niganthas, it is beyond doubt that by Niganthanâtha the same person as Mahāvira is intended.

The result of the preceding inquiry, that Buddha and Mahāvira were two distinct persons but contemporaries, furnishes us with a clue to the Jaina chronology. It is obvious that the Nirvāṇas of both teachers can be separated by a few years only. Therefore the Nirvāṇa of Mahāvira must fall somewhere within 490 and 460 B.C., because the adjusted date of Buddha's Nirvāṇa, 477 B.C., has, since the discovery of the three new edicts of Aśoka by General Cunningham, and their historical and philological interpretation by Dr. Bühler, been proved to be correct between very narrow limits.

The traditional date of Mahāvira's Nirvāṇa is 470 years before Vikrama according to the Çvetāmbaras, and 605 according to the Digambaras. The interval of 135 years between the dates of the

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Nirvâṇa as recorded by the two sects, being equal to that between the Sarpvat and Çaka Eras, makes it probable that the Vikrama of the Digambaras is intended for Çâlivâhana, who is always confounded with the older Vikrama. That the Çvetâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's Era is embodied in many books of the Çvetâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's Vicâraçreṇi, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler, who has first published them (Indian Antiquary II. 362).

jaṇṇi rayañṇiṃ kâlagao
 arihâ tittṇaṃkaro Mahâvîra |
 taṇṇi rayañṇiṃ Avanti-vai
 ahiṣitto Pâlagô râyâ || 1 ||
 saṭṭhi Pâlaga-raṇṇo
 paṇavaṇṇa-sayaṇ tu hoi Naṇḍâṇa |
 aṭṭha-sayaṇ Muriyâṇaṇ
 tisam cia Pûsamittassa || 2 ||
 Balamitta-Bhânumittâ
 saṭṭhi varisâṇi catta Nahavahane |
 taha Gaddabhilla-rajjam
 terasa varisâ Sagassa cau || 3 ||

1. Pâlaka, the Lord of Avanti, was anointed in that night in which the Arhat and Tirthaṃkara Mahâvîra entered Nirvâṇa.

2. Sixty are (the years) of king Pâlaka, but one hundred and fifty five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta [Pushyamitra].

3. Sixty (years) ruled Balamitra and Bhânumitra, forty Nabho-vâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Çaka.

"These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vîra and Vikrama, and form the basis of the earlier Jaina chronology".

The sum of years elapsed between the commencement of the Era of Vikrama and the reign of the Mauryas as stated in the verses just quoted, is $255 = 4 + 13 + 40 + 60 + 30 + 108$. By adding 57, the number of years expired between the commencements of the Sarpvat and the Christian Eras, we arrive at 312 B.C. as the date of Candragupta's abhisheka. The near coincidence of this date with the date derived from Greek sources, proves that the Vikrama of the third verse is intended for the founder of the Sarpvat era (57 B.C.), and not for the founder of the Çaka Era (78 A.D.), because on the latter premiss Candragupta's abhisheka

would date 177 B.C.¹). The reigns of Pālaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Candragupta and the Nirvâṇa; adding 215 to 312 B.C., we arrive at 527 B.C. as the epoch of Mahāvīra's Nirvâṇa, differing by sixteen years from the Nirvâṇa of Buddha, according to the chronology of Ceylon, or 543 B.C.

There is also a different statement of the interval between the Nirvâṇa and Candragupta's coronation. For Hemacandra says in the *Parīṣiṣṭaparvan* VIII, 341

evaṃ ca ṛi Mahāvīre mukte varshaçate gate |

pañcapañcāçadadhike Candragupto 'bhavan nṛipaḥ ||

"And thus 155 years after the liberation of Mahāvīra, Candragupta became king".

Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvīra would fall 467 B.C.

The gāthās assign just as many years to the reign of the Nandas, as Hemacandra allots to the whole interval between Candragupta and the Nirvâṇa. Hence it would appear that he has taken no account of the 60 years of Pālaka's reign. It is difficult to believe that Hemacandra should have made such a gross blunder. I, therefore, think it more probable that the tradition he followed, differed from that incorporated in the chronological gāthās, which latter deserves, in my opinion, less credit. Not only is the number of years (155) allotted in the gāthās to the reign of the Nandas unduly great, but also the introduction of Pālaka, lord of Avanti, in the chronology of the Māgadha kings looks very suspicious. Neither the Bauddhas nor the Brahmins mention a prince of that name. There is a Pālaka amongst the kings of Magadha, but he belongs to the Pradyota line which preceded the Çaiçunāgas, princes of which dynasty were the contemporaries of Mahāvīra. There is another Pālaka mentioned in the *Mṛicchakaṭikā*, who was king of Ujjayinī or Avanti, and is said to have been dethroned by Āryaka. This Pālaka is perhaps the same as the Pālaka, mentioned, in the *Kathāsaritsāgara*, as brother-in-law of Udayana, the fabulous king of Vatsa. That king was, perhaps, mistaken for Udāyin, son of Kūṇika, and thus Pālaka, king of Avanti, came, perhaps, to be mistaken for the Pradyota of the same name, and was then made the contemporary of Mahāvīra. However this may have been, Pālaka had, most

1) I call attention to the fact that this date of Candragupta's abhisheka coincides with the beginning of the Seleucidan Era. Mr. Ed. Thomas (*Records of the Gupta Dynasty in India* p. 17, 18) believes that the Seleucidan Era maintained for a long time its ground in Upper India and exerted much influence upon the chronological records of the succeeding dynasties. If the correctness of Mr. Thomas' theory could be demonstrated by direct proof, it would be easy to account for the rather puzzling fact that the Jaina date of Candragupta's abhisheka comes so near the truth.

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probably, no place in the original chronology of the Jainas. He is, I am inclined to believe, a mere chronological fiction of the Jainas introduced into their history in order to make it better agree with the Buddhist chronology of Ceylon. For the discrepancy of sixty years between the traditional date of Mahāvīra's Nirvāṇa and the one inferred from Hemacandra's statement, reminds us too strongly of a similar discrepancy of 66 years incorporated in the chronology of the Bauddhas, to think of an independent origin of both. We know that the Jainas were once numerous and powerful amongst the Tamulians. For a strong influence of Jainism can be traced in the early Tamil literature as noticed by Graul and Caldwell¹). It was perhaps then and there, that the Jainas, living on the continent opposite to Ceylon, were influenced by the Bauddhas, and altered their own chronology after the model of that of the rival sect. But this is, of course, a mere conjecture, and I will not lessen its value by urging it too far. To return to our discussion of the date of the Nirvāṇa, it is obvious that the year 467 B.C. which we inferred from Hemacandra's record, can not be far wrong, because it agrees so very well with the adjusted date of Buddha's Nirvāṇa 477 B.C., a synchronism which by our previous research has been established as necessary.

The greater value of the adjusted date of the Nirvāṇa as compared with the traditional one can, moreover, be established by collateral proofs adduced from Jaina history. For the *Āvaṇyakaśūtra*, one of the āgamas or sacred books of the Jainas, gives, in the chapter called *uvaghāya nijjuttī*, details of the six *nihnavas* or schisms; they are repeated at greater length in the *Ṭika* of the *Uttarādhyaṇa* by Devendraganin saṃ 1179 (*navakarahara*)²). The third *nihnava*, the *avyaktamatam*, was, according to both authorities, originated 214 A.V. by the disciples of Āśhādha. The Mauryaking of Rājagṛha, Balabhadra, (Muriya Balabhadda A.S., Moriyavaṃsapasūo U.Ṭ.) brought the heretics back to the right faith. If the *gāthās* were right in dating the Maurya dynasty from 215 A.V., a branch of that family could hardly have reigned at Rājagṛha 214 A.V. But there is no improbability in the statement if we accept Hemacandra's date according to which the Maurya dynasty begins 155 years after the Nirvāṇa; this involves, of course, the correctness of the adjusted date of the Nirvāṇa. To the same result we are led by the following consideration. Mahāgiri and Suhastin were, according to all Therāvalis, disciples of Sthūlabhadra, who is unanimously said by all writers to have

1) See Caldwell, compar. Gram. of Dravidian languages intr. p. 129 note.

2) This *Ṭikā* has been extracted from the *vṛitti* of Ṣāṇṭyācārya. The explanation of the text is his own work; the numerous legends told in his commentary are verbally copied from that of Ṣāṇṭyācārya.

died 215 A.V. After the demise of Mahâgiri, which event is placed by Merutuṅga 245 years after the Nirvâṇa, Suhastin became *yugapradhâna*. He won over Samprati, grandson and successor of Aṣoka, to the Jaina creed. As Aṣoka died 94 years after Candragupta's abhisheka (256 A.B.—162), Samprati's reign would date from 309 A.V. (215 + 94) according to the chronological gâthâs, or from 249 A.V. (155 + 94) according to Hemacandra's account. The latter date is the only one possible, because Samprati and Suhastin (245) were contemporaries, and as it is based on the same record, from which we deduced the adjusted date of the Nirvâṇa, it is valid as an auxiliary proof for the correctness of the latter¹).

I shall now pass to the statement of the Jainas regarding Bhadrabâhu, the reputed author of the Kalpasûtra. The few facts known of that Thera are mixed up with a good deal of what is clearly legendary; but it is impossible to separate throughout truth from fiction. Nevertheless, we must try to find out the historical basis in the legends of Bhadrabâhu. For this purpose, a chronological arrangement of the authorities consulted will be indispensable. I divide them into three classes. The first of them contains 1) the two Therâvalis embodied in the Kalpasûtra, and that placed at the head of the Âvaçyaka and Nandî Sûtras; 2) the Rîshimaṇḍalasûtra by Dharmaghosha. These works are later than 980 A.V. Many centuries younger than the works just mentioned is the

1) Having concluded our chronological investigation, I must add a few words about the attempts made by former writers to fix the initial date of the Jainas. The want of sufficient information which proved fatal to them in the attempt to form a correct idea of the origin of Jainism, was, of course, a still greater obstacle in chronological researches. Prof. Weber combining the legendary traditions that the Kalpasûtra was read to a king Dhruvasena 980 A.V., and that a Çilâditya reigned 947 A.V., assigned the year 349 B.C. to the death of Mahâvîra. Even if the dates which form the basis of Prof. Weber's calculation were correct — which however is open to grave doubts — we should still be at a loss to ascertain which of the three Dhruvasenas, and which of the six Çilâdityas known as yet, are the persons intended in the above mentioned records. Besides this incertitude, the chronology of the Valabhi dynasty on which the calculations of Prof. Weber are based, is as yet an unsolved problem. As Prof. Lassen's arguments in criticising Prof. Weber's result (Ind. Alt. IV. p. 762. sqq.) are founded on the same unsafe ground, we can pass them over without further remarks. The Çatruṅjayamâhâtmyam, that "wretched forgery by some yati of the 12th or 14th century" as Dr. Bühler calls it (Three new edicts of Aṣoka, p. 21. note), contains at least the common tradition that Mahâvîra died 470 years before Vikrama. But neither Weber nor Lassen could see the importance of this statement, because at the time they wrote, it appeared a settled point that Jainism was of a comparatively modern origin. This prejudice had, of course, to disappear before a more extensive knowledge of the Jaina literature than could be had twenty years ago. Thanks to the endeavours of Dr. Bühler, the whole of the Jaina literature has been made accessible to European scholars, and we are no more obliged to draw our information of Jainism from fragmentary and dubious sources.

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Pariṣiṣṭaparvan by Hemacandra. To the third class belong the legends incorporated in the more modern commentaries of the Kalpasūtra, the *vyṛtti* of the Rishimaṇḍalasūtra by Padmamandiraganin (finished sam 1513 at Jesulmer), and similar works.

According to the Therāvalis, Bhadrabāhu was the sixth Thera (or *Sthavira* in Sanskrit) after Mahāvira. The name of his Gotra is Prâcina, which means, probably, only "an old gotra", because a gotra of that name does not occur elsewhere in Indian books. Bhadrabāhu was the disciple of Yaçobhadra, and had, as stated in the more detailed Therāvali of the Kalpasūtra, four disciples, Godâsa, Agnidatta, Janadatta and Somadatta, the first of whom founded the Godâsagana.

In the Rishimaṇḍalasūtra only one verse (167) is devoted to Bhadrabāhu, whilst his successor Sthûlabhadra is praised in a score of stanzas. It runs thus:

dasa-kappa-vvavahârâ
 nijjûḍhâ jeṇa navama-puvvâo |
 vappâmi Bhaddabâhum
 tam apacchima-sayala-suya-nâṇi ||

"I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and the vyavahâra from to the ninth pûrva." *Apacchima* might be translated: "not the last", but as it has usually the sense of "the very last", I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the *çrutakevalins*, Sthûlabhadra being the last who knew all the fourteen pûrvas. Sthûlabhadra's successors down to Vajra possessed only ten pûrvas, and are for that reason called *daçapûrvins*. After Vajra the knowledge of the pûrvas was entirely lost, see Hemacandra's Abhidhânacintâmani 33, 34. The same author relates in the ninth sarga of the Pariṣiṣṭaparvan, how it happened that the last four pûrvas became extinct with Sthûlabhadra. The saṅgha of Pâtali-putra, having collected the 11 aṅgas, sent, in order to procure the twelfth, the dṛiṣṭivâda, Sthûlabhadra and 499 other sâdhus to Bhadrabāhu, who was then staying in Nepal. In consequence of his having undertaken the mahâprâṇavrata, he could teach his pupils at such a slow rate only, that after some time all were wearied and fell away, except Sthûlabhadra. He learned from the mouth of Bhadrabāhu ten pûrvas in as many years. Then Bhadrabāhu found fault with him, and refused to teach him the rest of the pûrvas. But on Sthûlabhadra's entreaty, he continued his teaching on the condition that he should teach nobody else the last four pûrvas. Dharmaghosha's words can be reconciled to this legend on the supposition that he regarded Sthûlabhadra's knowledge as imperfect, because he could not impart the whole of it to others. Therefore, Bhadrabāhu's knowledge was superior, and he could be called *apacchima-sayala-suya-nâṇi*. But this inter-

pretation is rather laboured, and I should, therefore, prefer to believe that the older tradition made Bhadrabâhu the last *çrutakevalin*, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages.

By the first half of Dharmagosha's stanza we are informed that Bhadrabâhu extracted the *daçakalpas* and the *Vyavahâra* (sûtra) from the ninth pûrva. In the introduction of most commentaries of the Kalpasûtra ten kalpas are spoken of (Stevenson, Kalpa-sûtra p. 3 sqq.). Therefore, by *Dasakappa* the Kalpasûtra is most probably intended. The *Vyavahârasûtra* is one of the *chedas*, a class of the *âgamas*. (Bühler, Report on Sanscrit MSS. 1872—1873, p. 12.) In the *vr̥itti* of the *Ṛishimaṇḍalasûtra* a longer list of Bhadrabâhu's works is given.

Daçavaikâlikasy' Âcârânga-Sûtrakṛitâṅgayoḥ |
Uttarâdhyayana-Sûryaprajñaptayoḥ Kalakasya ca ||
Vyavahâra-Rshibhâshit'-Âvaçyakânâm ivâḥ (?) kramât |
Daçâçrutâkhyaskandhasya niryuktîr daça so 'tanot ||
tathâ 'nyâm bhagavâṃç cakre saṃhitâm Bhâdrabâhaviṃ.

"He composed the ten *niryuktis*, namely the (*niryuktis*) of the Daçavaikâlika, Âcârânga, Sûtrakṛitânga, Uttarâdhyayana, Sûryaprajñapti, Kalaka (?), Vyavahâra, Ṛishibhâshita, Âvaçyaka, and then (itaḥ kramât) that of the Daçâçrutaskandha; the venerable (Bhadrabâhu) also composed an other saṃhitâ, the Bhâdrabâhavi." Dr. Bühler has already noticed that the *Niryuktis* of the *ângas* are attributed to Bhadrabâhu (l. c. p. 6.), and he has succeeded in procuring copies of the Âcârâṅganiryukti and the Oghaniryukti. In the sequel it will appear probable that Bhadrabâhu did not compose the *Niryukti* of, but the Daçâçrutaskandha itself. That work is sometimes mistaken for the Kalpasûtra. Of the *Saṃhitâ* we shall speak below. Besides these works, the *Uvasaggahara-stotra* is attributed to Bhadrabâhu in a gâthâ found in the *kathâ-nakas* of the Kalpasûtra:

uvasaggaharam thuttam
kâûṇam jeṇa saṅgha-kallâṇam |
karuṇâ-pareṇa vihiṃ
sa Bhaddabâhu gurû jayau ||

"Victory to Bhadrabâhusvâmin who by composing the *Uvasaggahara-stotra* bestowed, out of pity, happiness on the saṅgha".

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabâhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns ¹⁾.

1) uvasaggaharam Pâsam Pâsam vaṃdâmi kamma-ghana-mukkam |
visahara-visa-ninnâsam maṅgala-kallâṇa-âvâsam || 1 ||
visahara-phulîṅga-maṃtam kaṃṭhe dhârei jo sayâ maṇuo |
tassa gaha-roga-mâri-duṭṭha-jarâ jaṃti uvasâmam || 2 ||
cittḥau dūre maṃto tujjha paṇâmo vi bahuphalo hoi |

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The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hemacandra down to the most modern scholiast, in the year 170 A.V. Hem. Pariṣiṣṭaparvan IX, 112:

Vira-mokshâd varsha-çate saptaty-agre gate sati |
Bhadrabâhur api svâmî -yayau svargaṃ samâdhinâ ||

"After hundred and seventy years from the liberation of Mahāvira had elapsed, Bhadrabâhusvâmin also reached svarga (siddhi) by profound meditation".

It may be remarked that the dates of the Çrutakevalins only are given; I dare not decide whether they may be relied on.

A legendary story about the rivalry between Bhadrabâhu and Varâhamihira, is told by a great many modern Jaina writers, but not by Hemacandra. It seems to have grown out of the fact that Bhadrabâhu was regarded as the author of two astronomical works, a commentary on the Sûryaprajñapti and the Bhâdrabâhavi Samhitâ, and of the Uvasaggahara stotra, and that Jaina astronomy was scornfully treated by other astronomers (see Siddhântaçiromaṇi III, 10). For these motives will be recognized in the legend which I shall now briefly relate. Bhadrabâhu and Varâhamihira, two brothers living in Pratiṣṭhâna, had become Jaina monks. Before his death, Yaçobhadra appointed Saṃbhûtivijaya and Bhadrabâhu his successors to the dignity of âcârya. Varâhamihira who had expected for himself that distinction, forsook the Jaina religion, furious with disappointment. By his learning in astronomy, he won a great reputation which he strengthened by spreading a fabricated story. He told the easily deceived people that by his zeal he had propitiated the Sun, who had taken him into his car, and shown him the movements of the celestial bodies. By such means he succeeded in gaining the favour of the king and in ousting the

nara-tiriesu vi jivâ pâvamti na dukkha-dohaggaṃ || 3 ||
Tuha sammatte laddhe ciptâmaṇi-kappapâyav'-abbhahie |
pâvamti avigghenaṃ jivâ ayarâ'-maraṇaṃ thâṇaṃ || 4 ||
ia saṃthuho mahâyasa bhatti-bbhara-nibbharena hiaena |
tâ deva desu bohiṃ bhava bhava Pâsa jinaçamda || 5 ||

1. „I adore Pârçva, the expeller of evil spirits, Pârçva, who is free from all (or the eight) karmas, who destroys the poison of the poisonous (snakes), the abode of prosperity and happiness.

2. Whatever man knows always by heart (this) charm against snakes and fire (?), for him disaster, disease, pestilence, and decrepit age, will go to destruction.

3. Not to speak of a hymn, a mere obeisance paid to Thee will richly be rewarded: living beings, amongst men and animals do not fall into misfortune and unhappiness.

4. Living beings having attained a correct comprehension of Thee — which surpasses (in value) the Kalpadruma and the philosopher's stone — reach, without obstacle, a station free from decrepitude and death.

5. Thus praised, Glorious one! with a heart full of mighty devotion, Pârçva! mayest thou, o God! therefore, give perfect wisdom in every birth, Moon of the Jinas“!

Jainas from it. At last, Bhadrabāhu came to the help of his religionists and defeated his brother by his superior knowledge of astronomy. Humiliation and anger caused the death of Varāhamihira, who became an evil spirit (dusṭavyantara). As such he brought diseases in the houses of the Jainas, until Bhadrabāhu drove him away by means of the Uvasaggahara stotra. Bhadrabāhu then composed a Samphitā named after him.

The story just related is apparently of no historical interest, and of modern origin, because Hemacandra does not relate it. It, therefore, need not longer detain us; but the Bhādrabāhavī Samphitā calls for further remark. A work of that name has been found by Dr. Bühler (Report on Sanskrit Mss. 1874—1875. p. 20). He informs me that it is of the same character as the other Samphitās; whereby its comparatively modern origin is proved. It is not cited by Varāhamihira, who names amongst his numerous authorities another Jaina astronomer, Siddhasena¹⁾ (Kern, Brihat Samphitā, preface. p. 29). The Bhādrabāhavī Samphitā is, consequently, more modern than Varāhamihira; at any rate, its author can not be the same Bhadrabāhu who composed the Kalpasūtra, because its last redaction, the date of which (980 A.V. = 454 A.D. or 514 A.D.) is mentioned in it, was already earlier than, or at least contemporaneous with, Varāhamihira — not to speak of its composition.

These are the statements of the Jainas about Bhadrabāhu, arranged chronologically. Whatever their historical value may be, they all show that he was unanimously looked upon by the Jainas as one of their oldest and most able authors. His works making part of, and having shared the fate common to, the whole Jaina literature, it will now be incumbent on us to discuss the questions concerning the Jaina literature in general. As its most eminent and sacred part are regarded the 45 Āgamas²⁾. Some of them are attributed to authors, for instance the Daçāvaikālika to Çayyambhava, the Daçāçrutaskandha and Vyavahārasūtra to Bhadrabāhu, the Prajñāpanā to Çyāmārya; but most of the āgamas

1) Siddhasena is a reputed Jaina author, who is said to have made the arrangement of the Samvat Era for king Vikramāditya. The Kalyāṇanandira stotra is attributed to him. (Ind. Stud. XIV, 376 sqq.)

2) The following list of the āgamas has been kindly furnished to me by Dr. Bühler. I A ṅgas: Ācārāṅga, Sūtrakṛdāṅga, Sthānāṅga, Samavāyāṅga, Bhagavati, Jñātadharmakathā, Upāsakadaçā, Antakṛddaçā, Anuttaraupapātika, Praçnavyākaraṇa. Vipākāsūtra: II Upāṅgas: Aupapātika, Rājapraçna, Jivābhigama, Prajñāpanā, Jambudvīpaprajñāpti, Candraprajñāpti, Sūryaprajñāpti, Nirayāvali, which includes the following upāṅgas, Kalpāvatamsa, Pushpika, Pushpacūlika, and Vahnidaçā. III Prakīrṇakas: Catuṣçaraṇa, Aturapratyākhyāna, Bhakta, Saṁstāra Taṇḍulavaiyālī, Candāvīja, Devendrastava, Gaṇivīja, Mahāpratyākhyāna, Virastava. IV Chedas: Niçitha, Mahāniçitha, Vyavahāra, Daçāçrutaskandha, Brihatkalpa, Pāñcakalpa. V Nandisūtra, Anuyogadvāra. VI Mūlasūtras: Uttarādhyayana, Āvaçyaka, Daçāvaikālika, Piṇḍaniryukti.

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are said to have proceeded from the mouth of Mahāvīra. This statement is not to be understood as if Mahāvīra had actually composed the *aṅgas*, *upāṅgas*, etc.; but as they record what had been taught by him, he is regarded as their author. For authorship in India depended chiefly on the matter, the words being rather irrelevant, provided the sense be the same. That Mahāvīra was not the author of the Sūtras in our sense of "author", can easily be proved by those works themselves. For many Sūtras commence by relating that they were declared to Jambu by Sudharman. Most probably, the doctrines and words of Mahāvīra were, originally, not arranged into distinct works. But at Bhadrabāhu's time the eleven *aṅgas* existed already, for he explained them in separate works of his own; compare also the legend of Bhadrabāhu and Sthūlabhadra related above, where it is said that the saṅgha of Pāṭaliputra had collected the eleven *aṅgas*. Since that time the Sūtras must have undergone many alterations. That can be proved by the Sthānāṅgasūtra, which classes under *sthāna* 7 the seven *nīhnavas* or schisms. They are also mentioned together with some details in the Āvaṇṇasūtra. As the seventh *nīhnavā* happened in 584 A.V., it follows that even in the sixth or seventh century after Mahāvīra the Sūtras were liable to material additions¹).

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇin Kshamācramana²). The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvāṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvāṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandirigaṇin relate that when Devarddhigaṇin saw the Siddhānta i. e. 45 Āgamas on the verge of dying out, he caused it to be written in books by the saṅgha of Valabhī. Formerly, they say, teachers instructed their pupils *pustakānapekshayā*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upācārayas*. This *vṛddhasampradāya* does not imply that Devarddhigaṇin was the first who reduced the sacred lore of the Jains to writing, but it states only that ancient teachers relied

1) More modern works, such as the *Tikā* of the Uttarādhyayana, add to these *alpataravisamvādināḥ nīhnavāḥ* another *bahutaravisamvādināḥ nīhnavāḥ*, that of the Digambaras 605 A.V. The Digambaras say that the "Çvetāmbara utpatti" happened under Guptigupta, who was Thera samvat 36—46.

2) With this record agrees very well the fact that the Therāvalī of the Kalpasūtra and of the Rishimaṇḍalasūtra name as the last Thera Devarddhigaṇin, and the Therāvalī of the Āvaṇṇaka and Nandī Sūtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therāvalī at the head of the Nandī and Āvaṇṇaka Sūtras.

more on their memory than on written books¹⁾ as was generally the case in India. Devarddhigaṇin, the Buddhaghosha of the Jainas, has most probably arranged the whole of the traditional Jaina Literature, which he gathered in the Āgamas from books and from the mouth of living theologians. He was nearly too late for his task. For in many cases, fragments only of books were left, and he put them together to make up a book as he thought best. Under that supposition only can it be understood, why so many books consist of incoherent parts²⁾. To the editor of the Jaina books their present arrangement is, most probably, due; he divided them into chapters, and introduced the method of counting the grāthas (or ślokas i. e. 32 aksharas), the number of which, from hundred to hundred, or thousand to thousand, is inserted in the text at nearly the same places in all MSS. Those "milestones" were invented to guard the text against additions, for which purpose, however, they proved insufficient.

Even after Devarddhigaṇin the Jaina books were liable to many alterations. The various readings found in our MSS. are, it must be conceded, neither very important nor very numerous, except those which are caused by different systems of orthography. But it must have been different in a former period. For the commentaries mention a great number of pāṭhas which are not confirmed by our MSS. of the text. I am, therefore, inclined to believe that the text, which was adopted by most commentators of the work, and which is exhibited in the MSS. of the text only, is the recension of the oldest scholiasts. As far as the Kalpasûtra is concerned, I am convinced that such is the fact. The commentaries we have, are, directly or indirectly, based on the old *cūrṇis* or *vṛttis* written in Prākṛit, which are now either lost or extant in very few copies only. Those oldest commentators must have found the text in great disorder, for they had to note down numerous pāṭhas many of which are mentioned by the later scholiasts. Some of them remark that they comment on one pāṭha only, for instance Devendragāṇin, who wrote a commentary on the Uttarādhyayana. Others say that for all the pāṭhas one should have recourse to the cūrṇi, e. g. Jinaprabhamuni, the oldest commentator of the

1) About 30 years earlier, between 410 and 432 A.D., Buddhaghosha caused the Buddhist *piṭakas* and *arthakathās* to be written down in books „for the more lasting stability of faith“. As the redaction of the Buddhist works in Ceylon and that of the Jaina works in Guzerat occurred about the same time, it may be inferred either that the Jainas adopted that measure from the Bauddhas, or that it was in the 5th century that writing was more generally made use of in India for literary purposes.

2) Down to Devarddhigaṇin's time the Jainas must have handed down their sacred knowledge very carelessly indeed. For, eight generations after Mahāvira, a part of the „old“ works was already forgotten, and less than ten generations later the whole of the pūrvas was lost. At least, such is the tradition.

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Kalpasûtra whose work I have been able to procure. All that criticism can reasonably hope to achieve at present is, the reconstruction of the text which the first commentators have adopted. The text of Devarddhigani's recension is, probably, beyond our reach.

From the unsettled state of the Jaina literature down to Devarddhigani's times it may be concluded that the language also in which it was handed down, underwent a gradual alteration. The language which Mahāvira and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvira used Samskrit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Aṣoka's inscriptions or of the Prākṛit Grammarians. Nevertheless it is called Māgadhi by the Jains themselves. In a half-stanza quoted by Hemacandra (Prākṛit Grammar IV 287) it is said that "the old sūtra was, exclusively, composed in the language called Ārdha-māgadhi".

porāṇam addhamāgaha-
bhāsā-niayaṃ havai suttam ||

Hemacandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi, the peculiarities of which he is going to expound.

Before we proceed in our inquiry about the nature of the sacred language of the Jains, it must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of the commentators and poets. The latter entirely conforms to the rules which Hemacandra gives in the first part of his Prākṛit Grammar for the Māhārāṣṭrī. But the Māhārāṣṭrī of Hemacandra is not identical with the Māhārāṣṭrī of Hāla, of the Setubandha, and of the dramas. Two of the most conspicuous differences are the use of dental *n* if initial or doubled, and of the *yaçruti*. The *Jaina Māhārāṣṭrī*, as it may be appropriately called, has been accurately described by Hemacandra, as will be evident to every one who reads one of the modern Jaina compositions, e. g. the Kālikācāryakathā.¹⁾

The language of the older Sūtras, which I shall call *Jaina Prākṛit*, differs from the Jaina Māhārāṣṭrī in many points. Thus the Jaina Māhārāṣṭrī generally forms the nominative of the masc. in *o* and the locative in *ṃmi*, while the Jaina Prākṛit has *e* and *msi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Samskrit *Ṣakrah*; J. M. *varammi*, *nolimmi*, *sāhummi*, J. P. *varamsi*, *kucchimsi*, *sāhumsi*. The indeclinable past participle in J. M. commonly ends in *ūṇam*, *ūṇa* or *un*, while in the older language it ends in *ittā* or *ittā*

1) I hope soon to publish the text of this curious legend, which seems to contain traces of genuine historical tradition.

nam, e. g. *J. M. kâûnam, nâûnam, gamtûnam, kâûna, kâum*, etc., *J. P. karittâ jânittâ, gacchittâ* or *karittâ nam*, etc. The Jaina Prākṛit has preserved the aorist, while the Jaina Māhārāshṭrī usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prākṛit many archaic words, forms, and phrases which are discarded in Jaina Māhārāshṭrī.

About the nature of *Jaina Māhārāshṭrī* there can be little doubt, as we have the express statement of Hemacandra. It is, on the whole, the same language as the Māhārāshṭrī of Hāla. The differences can be accounted for by the supposition of a difference in the local origin. I believe that the Jaina Māhārāshṭrī nearest approached the language of Surāshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhī, as related above. It might therefore more appropriately be called Jaina Saurāshṭrī. But as it shares the general character of the Prākṛit commonly called Māhārāshṭrī, and as it is thus called by Hemacandra, I dare not introduce a new name.

The nature of the *Jaina Prākṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Māhārāshṭrī, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Māhārāshṭrī. Hemacandra calls it *ārsham*, the language of the Ṛishis, and treats it together with the Jaina Māhārāshṭrī, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prākṛit, may optionally be followed in the language of the Ṛishis (I, 3). Thereby he shows his belief, that the Jaina Prākṛit more closely resembles the Māhārāshṭrī than any of the other Prākṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prākṛit thoroughly. The only Māgadhism which Hemacandra discovered in Jaina Prākṛit is, the nominative singular in *e* formed from masculine bases in *a*; and I have not been able to discover any other¹⁾.

1) Prof. Weber maintains that the changes of *ry rj dy* to *yy*, and of *ksh* to *khh* prove that Jaina Prākṛit is Māgadhī. But the graphical signs which he has interpreted as *yy* and *khh*, viz. **य** and **क**, are the signs for *jj* and *kkh*. They are used in the Jaina Māhārāshṭrī as well as in the Jaina Prākṛit, and as they have decidedly the value of *jj* and *kkh* in the former, they must have the same in the latter. For if Hemacandra had read them differently in the Jaina Prākṛit, he would have stated it as an exception to the rules I, 89 and 90. Again, when he lays down the rules that the Cauraseni may change *ry* to *yy* (IV, 266), and that Māgadhī substitutes *y* for *j*, *dy*, *y* (IV, 292) and **क** for *ksh* between vowels (IV, 296), he would certainly have remarked that the *ārsham* had the same peculiarities, if he had read the signs in question in the same manner as Prof. Weber proposes. For the palaeographical explanation of the igns

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In nearly all cases where the Çaurasenî and the Mâgadhi differ from the common Prâkrît, the Jaina Prâkrît conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhi) the nominatives and vocatives *bhayavam* and *maghavam* for *bhagavân*, *bhagavan* and *maghavân*, *maghavan*, and the form *tâ* for *tasmât*. These forms occur also in the Jaina Prâkrît. These instances of coincidence of the Jaina Prâkrît with other Prâkrîts than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkrît to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prâkrît differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkrît verses in the old sūtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkrît poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the *Setubandha*, the *Saptaçataka*, the later Prâkrît stotras, etc., and that in the older metrical sūtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Samskrit¹⁾.

As yet we have only traced the gradual development of the language in the sacred writings of the Jainas. But some of its irregularities are of a different kind. They seem to show that the dialect was originally different from that in which the sūtras are written. Thus the *e* of the nominative masculine is, most probably, preserved from the original Mâgadhi, which was, as I have pointed out above, the language of Mahāvîra and his Gaṇadharas. To sum up, the language of the Jaina writings has not

रक (older forms of which are र्क and र्क) and क, it should be kept in mind, as Dr. Bühler tells me, that the Jainas, in combining their letters, usually place the second letter below, and not behind, the first. The former signs will readily be recognised as gradual simplifications of क्क, and in the latter the old form of *j*, क, catches the eye. In the text of the *Kalpasūtra*, I have, accordingly, transcribed the groups in question by *kkh* and *jj*.

1) The optional insertion of a vowel, chiefly before *y* and *v*, in the Vedas, was entirely rejected in the later Samskrit, while the insertion of the vowel which is optional in the Jaina Prâkrît, became the rule in the later Prâkrît, provided the group of consonants was not assimilated.

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been fixed before the final rearrangement of the Jaina books. Originally a popular dialect, it was naturally adapted by those who handed down orally the sacred lore, to the dialect current at their time and in their country. As the idiom of Mahârâshṭra seems to have ranked, during the early centuries of our Era, foremost amongst the vernacular dialects of India, because the Grammarians treat it as the standard of all Prâkṛits, and because it possessed a large literature, of which considerable specimens are still extant, it will not be astonishing that the Jainas yielded to its influence, and when reducing their sacred books to writing, shaped their language according to it. Such a change of language, even in written books, is not without a parallel in the history of literature, for I have already adduced above p. 4. a similar change of the German language, due to the copists, in the compositions of the middle ages. The editor of the Jaina scriptures did not choose to adopt the Mâhârâshṭrî with all its peculiarities, but he retained many archaic forms which were, probably, sanctified by long tradition. For an archaic language has always been considered peculiarly fitted for a serious style.

The Jaina Mâhârâshṭrî, being once fixed as a sacred language, continued to be the literary language of the Jainas until it was replaced by Saṃskṛit. All the old commentaries, the *cûṛṇis* and *vr̥ttis*, and a great many independent compositions, were written in Prâkṛit. Between 1000 and 1100 A.D., the Jainas adopted Saṃskṛit as their literary language. But the change was neither a sudden, nor a complete one. For Saṃskṛit poems by Jaina authors previous to that period, such as the Bhaktâmara stotra, the Kalyânamandira stotra, the Çobhanastutayas, are still extant, and Prâkṛit works were composed later than the twelfth century, e. g. the Paryuṣaṇâkalpaniryuktivyâkhyâna by Jinaprabhamuni (samvat 1364) and a great many Prâkṛit stotras.

Before I leave the present topic, I must call attention to the orthography of the Jaina books. In general, all manuscripts follow the same system, but in the following points they are at variance with each other.

1) The *yaçruti* is used in some manuscripts only after *a* and *â*, in other MSS. also after *i*, *î*; *u*, *û*; *e*, *o*. Hemacandra prescribes, in his Grammar I, 180, the *yaçruti* after *a* and *â*, but in the commentary, he says that it is occasionally seen elsewhere also. His rule is partly confirmed by our MSS. For the *ya* and *yâ* always occur after the *a* and *â*. But many MSS. write the *ya* and *yâ* after all vowels. Both ways of spelling are found in very old and very good MSS. It is, therefore, impossible to decide which is the more correct one. From an etymological point of view, it is more self-consistent that the *yaçruti* should be written after all vowels, because it is the remnant of a lost

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consonant¹⁾. I have, therefore, retained it in the present edition of the Kalpasûtra.

2) Some MSS. change *e* and *o* before two consonants to *i* and *u*. This is due to the absence of signs for the short *e* and *o* in the Devanâgarî alphabet, whence the following dilemma arose. If *e* or *o* was written, the quantity of the vowel was neglected, for a vowel preceding two consonants is always shortened, and *e* and *o* are signs of long vowels. If, on the contrary, *i* or *u* was written, the quality of the sounds *ě* or *õ* was insufficiently rendered. I have written *e* and *o* when the Samskrît prototype has the diphthong.

3) Some MSS. write *nn*, while others prefer *ṇṇ* (see Hem. I, 228.). I have usually adopted the spelling of the majority of the best MSS. in each case.

4) Occasionally, initial *ṇ* is written in some MSS., compare Hem. I, 229.

5) Whether a consonant between two vowels should be retained, or be replaced by its substitute, or be dropped, seems to have been left to the choice of the transcriber of the Jaina books.

6) One MS. of the Kalpasûtra (India Office Library 1599.) writes *bb* for *vv*, and *b* for *v* initial in single and compound words, e. g. bibaddhana for vivaddhana, Mahabira, etc. This peculiarity is probably due to the fact that the MS. was written in Eastern India.

7) The letters *उ* and *उ* (*u* and *o*) are frequently interchanged. But this has no reference to the sound, because *u* and *o* are never interchanged when preceded by a consonant, except, of course, in the case under 2). The MSS. A and B of the Kalpasûtra very seldom make mistakes about the signs in question.

The diversity of orthography just described is, perhaps, due to different grammatical schools. I have carefully noted, below the text of my edition, all various readings, except those which fall under heads 6 and 7. But I have, nevertheless, not been able to decide which are the oldest and most authentic spellings. Having examined a good many paper MSS., I am convinced that they will not give us the clue to the correct orthography of Jaina Prâkrit; an examination of the oldest MSS., written on palm leaves, will, perhaps, lead to a more satisfactory result. But I think it more probable that there never was one fixed system of orthography adhered to by all Jaina writers of any time. For other Prâkrits also, e. g. that of the cave inscriptions and the vernacular dialects of modern India, frequently spell the same words in different ways.

1) In the Prâkrit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitikâ* and *pavâitikâ* = *pravrajîtikâ*.

After having given such information about the general questions connected with Jainism and its literature, as I was able to gather, I shall now discuss the Kalpasûtra in particular. That work does not belong to the Âgamas or sacred books of the Jainas. It is even pronounced by the Digambaras to be a forgery (see Indian Antiquary) because it contains the account of Mahâvîra's having entered the womb of Devânandâ before he was placed in that of Triṣalâ, which the Digambaras deny to have been the case. But as the same story is also related in the Âcârāṅga and Âvaçyaka Sûtras, it seems to be very old, and consequently the criticism of the Digambaras falls to the ground. With the Çvetāmbaras the Kalpasûtra is a great authority, and is always read publicly during the varshâvâsa or Pajjusan.

The Kalpasûtra is supposed to be the work of Bhadrabâhu. He is said to have found the materials for it in the ninth pûrva, called Pratyâkhyânpravâda, as we learn from the following passage of its commentary called Kiraṇâvalî.

pranetâ tâvat sarvâksharasamnipâtavicakshanaç caturdaçapûrva-
vid yugapradhânaḥ çriBhadrabâhusvâmî daçâçrutaskandhasyâ 'shṭam-
âdhyayanarûpatayâ pratyâkhyânpravâdâbhidhânanavamapûrvât
Kalpasûtram idaṇ sâtritavân. "But the author was the yugapradhâna
Bhadrabâhusvâmin, who was well versed in the combination of all
letters (see note to § 138), and knew the fourteen pûrvas. He
composed this Kalpasûtra as the eighth chapter of the Daçâçruta-
skandha, by extracting it from the ninth pûrva called Pratyâkhyâ-
napravâda".

The statement of the Kiraṇâvalî, which is repeated by other commentators, that the Kalpasûtra is called Paryushanâkalpa, and forms the eighth chapter of the Daçâçrutaskandha, is erroneous and has been caused by a wrong interpretation of the last words of the Kalpasûtra itself. Rightly understood, they prove that it applies only to the last part, the Sâmacâris, or rules for yatis. For at the end of the Kalpasûtra it is said that Mahâvîra "thus pronounced, thus enunciated, thus declared, thus explained the (eighth) chapter called Paryushanâkalpa". These words can only have reference to the Sâmacâris, because the Jinacaritra and the Sthavirâvalî cannot be expected to have been related by Mahâvîra. For the former mentions events which happened after his death, and the second part exclusively refers to the history of Jainism after Mahâvîra. Besides, those parts have no relation to the Paryushanâ or varshâvâsa. They have, therefore, no claim to the title Paryushanâkalpa, and cannot, consequently, be regarded as having, originally, made part of the eighth chapter of the Daçâçrutaskandha. The natural consequence of the preceding deduction is, that the Sâmacâris only, being comprised by the name Paryushanâkalpa, and forming the eighth chapter of the Daçâçrutaskandha, can be looked upon as the work of Bhadrabâhu. It is self-evident

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that the Sthavirâvalī, which extends to many generations beyond Bhadrabâhu, was not composed by him. Nor is the Sthavirâvalī the work of one author only. For the saṃkshiptavâcanā and the vistaravâcanā of the Sthavirâvalī, i. e. the short, and the more detailed list of Theras, must, originally, have been independent from each other, because of their stylistic and material differences. At the end of these Sthavirâvalīs, which, originally, I presume included the last Daṇḍakevalin, Vajra and his pupils, only, a number of gāthās are added which give the names of the Theras from Phalgumitra down to Devarddhigaṇin. In some copies of the Kalpasūtra, a prose version of these gāthās has been inserted before them. It is apparently a modern addition, because it is omitted in many MSS., and because the oldest commentator already notices this variation of the text. Besides, the eleventh "century" (grantha 1000—1100) exceeds, decidedly, the prescribed extent, to which it will be reduced by the rejection of the chapter in question. Finally, the first two paragraphs of the Sthavirâvalī are independent of the rest, and once formed, I believe, a part of the Jinacaritra. We can, therefore, recognise in the Sthavirâvalī four or five distinct treatises.

The Jinacaritra, possibly, may be the work of one author, though I believe Dr. Stevenson to be right in his conjecture, that the original ended with the life of Mahāvira (Kalpasūtra p. 99). But this part has most probably been enlarged by other additions besides those pointed out by Dr. Stevenson. I mention only the description of the fourteen dreams, which differs entirely from the archaic style of the bulk of the work, by its many long and complicated compounds peculiar to a comparatively modern phase of Indian poetry. It needs hardly be remarked that the passages containing the dates 980 and 993 A.V. do not refer to the author, but to Devarddhigaṇin, the editor of the Kalpasūtra. The archaic style in which the Jinacaritra is composed, and which it has in common with the old sūtras written in prose, does not speak against Bhadrabâhu's authorship. But this question must be left undecided for want of direct proof.

The Jainas seem to have been perfectly aware of the disparity of the subjects treated in the Kalpasūtra. But they account for it by saying that the first two parts are prefixed to the Paryuṣaṇāsāmācāris *maṅgalārtham*, i. e. for the sake of auspiciousness. Thus we read in the Paryuṣaṇākālpaniryukti,

purima-carimāṇa kappo
u maṅgalaṃ Vaddhamāṇa-titthammi |
to parikahiyā Jīṇa-pari-
kahā ya therāvalī c'ettha[ṇ]. || 61 ||

"And the religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamāna. Hence the stories of the Jinas, and the list of the Theras, have been told here".

The later scholiasts have converted this gâthâ into a metrical table of contents (adhikâratrayam) by altering the last hemistich.

purima-carimâṇa kappo
maṅgalaṃ Vaddhamâṇa-titthaṃmi |
to parikahiyâ Jīṇa-gaṇa-
harâi-therâvali-carittam ||

"The religious practice of the first and the last (Jinas) is auspicious during the *tîrtha* of Vardhamâna. Hence the Jina (caritra), the list of the Theras beginning with the Gaṇadharas, and the caritra, i. e. paryshaṇâsâmâcâris, have been told".

The Jinacaritra, the Sthavirâvali, and the Sâmacâris, united in one book under the title of Kalpasûtra, were, according to the tradition, included in Devarddhigani's recension of the Jaina scriptures, though it is not contained in the Siddhânta. Two arguments speak for the correctness of the tradition: firstly the date of that event is incorporated in the Kalpasûtra; secondly the whole of the Kalpasûtra is divided into "centuries" of one hundred granthas (32 aksharas) each, a measure adopted, probably, by the editor in order to guard the text against additions. These centuries are marked in the text as **यं १००, यं २००** etc., and are to be found in all MSS. at the identical places. The Kalpasûtra is said to contain 1216 granthas, e. g. in the following verse taken from the colophon of MS. A.

ekaḥ sahaṣro (!) dviçatî-sametah
çlishṭas tataḥ shoḍaçabhir vidantu |
Kalpasya saṃkhyâ kathitâ viçishṭâ
viçâradaih paryushaṇâbhidhasya ||

In the present day it is commonly known as the "Bâr sem sûtra" i. e. the sûtra of twelve hundreds.

Our present text contains, according to my calculation, more than 100 granthas above the fixed number, and the extent of the several centuries varies between 100 and 135 granthas. It is rather tempting to reduce the text to its original extent by rejecting suspicious passages. But I have refrained from doing so, because the loose style of the Kalpasûtra with its many repetitions which are peculiar to the Sûtra style, render it impossible to point out exactly those passages which are spurious.

Formerly, it is said, the whole Kalpasûtra was read on the first night of the Pajjusan. But since it was read in the sabhâ of Dhruvasena, king of Ânandapura, to console him after the death of his beloved son Senâṅgaja,¹⁾ the Kalpasûtra was explained in nine vâcanâs. These nine vâcanâs or vyâkhyânas are marked in some MSS. and in some commentaries. But as there is no agree-

1) There is no agreement about the date of this event; some place it in 980 A.V., others in 993, and others again in 1080, see notes to § 148.

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ment on this head, I have not introduced the division into vācanās in my edition. Usually, the life of Mahāvira is divided into six vācanās, whilst the rest of the Jinacaritra makes up the seventh vācanā; or the life of Mahāvira contains five vācanās, and the rest of the Jinacaritra two. The Therevali and the Sāmācārīs are reckoned as one vācanā each¹).

An other subdivision of the text is that into sūtras or paragraphs, which is exhibited in most MSS. in the Jinacaritra and the Sāmācārīs. It is most probably due to the scholiasts, who always use it; for the Therāvali, being not commented upon, is not divided into sūtras. This arrangement is not exactly the same in all MSS. and commentaries. But they differ not very much so that it will be easy to identify a sūtra of our text in the MSS. The division of the Therāvali into 13 paragraphs is of my own making, as the MSS. do not subdivide it.

The oldest commentary on the Kalpasūtra, which, however, I have not seen, seems to have been the Cūrṇi. It was, like all Cūrṇis, written in Prākṛit, as is proved by occasional quotations from it in the commentaries. The name of its author is not mentioned. But he is always spoken of as the Cūrṇikāra. All later commentaries are, directly or indirectly, based on the Cūrṇi, and are, most probably, for the greater part translations of it into Sanskrit. For they agree, nearly verbally, in most of their explanations, a fact which can only be accounted for by our assuming that all commentators drew from the same source. And as all of them mention the Cūrṇi as their highest authority, we must, naturally, look upon that work as the basis, nay the original, of all commentaries. The more modern commentators have inserted legends from the Tīkās of the Uttarādhyayana and Āvaṣyaka Sūtras, and, occasionally, add lengthy digressions.

The oldest commentary I have used is the Pañjikā, called Saṃdehavishāushadhi. It was written by Jinaprabhamuni, who completed his work in Ayodhyā, Āṣvina su. di. 8, saṃvat 1364 or 1307 A.D.²). The author has commented in the same work on the Paryuṣaṇākālpaniryukti also, a small treatise on the Paryu-

1) The distribution of the vyākhyānakas in MS. E is given there as follows, purima-carima-gāthā cakrastavaṃ yāvat, cakrastavagarbhāvatārasaṃcārāḥ, svapnavicāragarbhasthābhigraho, janmotsavakriḍācārīVirakuṭumbavicārāḥ, dik-shājñānaparivāramokśhāḥ, cṛiPārçvanāthaçrīNemicaritāntārāṇi, cṛiĀdināthacaritra-Sthavirāvalyaḥ, sāmācārīmichā (?), cṛi Kālikācāryakathā. — The Kālikācāryakathā is an independent legend, its addition to the Kalpasūtra is, therefore, quite modern. In the enumeration of the vācanās, given above, the life of Ādinātha or Rishabha, and the Therāvali, are contracted into one vācanā. By counting both parts as one vācanā each, and by omitting the Kālikācāryakathā, we arrive at the usual distribution of the vācanās.

2) I subjoin his own words.

Vaikrame strīkalāviçvedevasaṃkhye tu vatsare |
mahāshṭamyām ayam puryām Ayodhyāyām samarthitah ||

shapâ, in 66 Prâkrit gâthâs. The commentary on this work has been compiled from the Niçîthacûrñi, as the author states, and it is written in Prâkrit, except a few short passages in Saṃskṛit. This curious fact illustrates best how much of their own Jaina authors added to the work of their predecessors. Had there been already a Saṃskṛit commentary on the Paryuṣaṇâṇiryukti, our author would certainly have copied it. But being left to his own resources, he made extracts from the Niçîthacûrñi, without even taking the trouble of translating them into Saṃskṛit. We may be convinced that a Saṃskṛit commentary on the Kalpasûtra existed in Jinaprabhamuni's time, because he explains that work in Saṃskṛit, and does not give an abstract of the Cûrñi. My manuscript of this commentary, for which I am indebted to the liberality of Dr. Bühler, was finished saṃvat 1674. Extracts from it, and various readings mentioned in it, are marked in the notes by S.

The next three commentaries differ very little from the preceding one in the explanation of the text. But they contain, besides an introduction, a good many legends and extracts from other works. They do not comment upon the Paryuṣaṇâkalpaniryukti. These are, —

1) The Subodhikâ by Vinayavijaya, saṃvat 1616. This commentary contains 5400 granthas. The MS. I used belongs to the Bombay collection.

2) The Kiraṇâvalî, or Vyâkhânapaddhati, by Dharmasâgara, saṃvat 1628, granthas 7000. — Bombay.

3) The Kalpalatâ by Samayasundara. The date is not given, but it may be inferred from the author's statement, that Jinacandra, the guru of his own guru Sakalacandra, lived under Akbar. This commentary is perhaps not the Kalpalatâ the introduction of which Dr. Stevenson pretends to translate. A MS. of the Kalpalatâ has kindly been lent to me by Dr. Bühler. It contains 7700 granthas, text and commentary, and bears the date, saṃvat 1699.

More modern works, and of less value, are, —

4) The Kalpadruma by Lakshmîvallabha. Each sūtra is followed by a Saṃskṛit translation. The legends found in other commentaries make up the greater part of the work. At the end of the commentary on the Kalpasûtra is added the story of the Kâlikâ-câryas. A MS. of the Kalpadruma is in my possession, it is very bad and modern, saṃvat 1903.

5) An interlineary version, or Ṭabâ, of the Kalpasûtra by an anonymous writer. The legends, and a Guzerati explanation of the dreams, are inserted at their proper places. This commentary is contained in my MS. marked C. It was written by Abhayasundaramuni (perhaps the author?) saṃvat 1761.

6) An interlineary version, or Ṭabâ, without legends etc. It is found in the MS. belonging to the India Office library, No. 1599. This is the MS. which Colebrooke used in making his abstracts.

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Besides these works, which I have examined and, occasionally, used, the following should be mentioned.

7) The Kalpapradīpikā by Vijayatīlaka, saṃvat 1681, grantbas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

8) The Ākhābadha by Yaçovijaya. It is mentioned by Dr. Stevenson, the Kalpasūtra, preface, p. IX.

9) The Kalpasūtraṭīkā. See Dr. Bühler, Report on Sanskrit MSS. 1872—1873.

10) An anonymous commentary contained in a MS. of the Berlin collection (Ms. or. fol. 638). It is a very carelessly written MS., and proved of no use. Saṃvat 1759.

In the notes, I have given chiefly extracts from the Saṃdeha-vishauśadhi. I had first made extracts from the Kiranāvalī and the Subodhikā, but on receiving the Saṃdehavishauśadhi, I preferred to give the explanations in the words of the oldest commentator.

A translation of the Kalpasūtra has been published by the Rev. Dr. Stevenson¹⁾. This work, which for a long time has been almost the only, and the standard, publication on Jainism, is, I regret to say it, neither accurate nor trustworthy. In the first instance, it is not what it pretends to be, a translation of the text, but, for the greater part, a carelessly made abstract. The first part has, on the whole, been rendered more faithfully than the more difficult Sāmācārī portion. In the former chapter, Dr. Stevenson does not leave out any considerable portion, but wherever the text presents difficulties, he paraphrases instead of translating. In the Sāmācārīs, the case is, however, different. There large portions have been left out, or given in a condensed form, and the meaning has rarely fully been made out²⁾.

1) The Kalpa Sūtra and Nava-Tatva (sic), two works illustrative of the Jain Religion and Philosophy. Translated from the Māgadhi. With an appendix containing remarks on the language of the original. By the Rev. J. Stevenson, D.D., V.P.R.A.S. Bombay. London etc. 1848.

2) I put side by side the translation of the sixth sāmācārī, as made by me, and as given by Dr. Stevenson.

My translation.

During the Pajjusaṇa a collector of alms might ask (the ācārya), 'Sir, is anything required for the sick man?' and he (the ācārya) might say, "Yes" He (the sick man) should then be asked, 'How much do you require?' And he (the ācārya) will say, "Thus much should be given to the sick man. You must take no more than he (the sick) has demanded". And he (the collector of alms) should beg, and begging he should accept (the required food.) Having

Dr. Stevenson's translation.

Certain sages having asked for direction in the matter, it was laid down as a rule that in feeding a sick man you are only to take what food he may not require, if you have the Superior's permission.

It would be unjust to judge Dr. Stevenson by the standard which must now be applied to editions and translations of Samskrit and Prākṛit works, as thirty years ago Oriental studies were in their earliest infancy, and philological accuracy was not so much thought of as nowadays. Dr. Stevenson was a pioneer on his field of research, who worked with great enthusiasm and indefatigable zeal. It is to be regretted that his want of philological training,¹⁾ and his theological turn of mind, have prevented that his results should be proportionate to the labour expended. As the case stands, I can only warn all Orientalists against using his Kalpasūtra.

The present edition of the Kalpasūtra is based on the following MSS.

A. An excellent MS. in my collection. It is written with silver on 113 leaves, most of which are painted alternatively black and red. Each page contains six lines. There are many pictures in the text, and arabesques on the margin. (MSS. of this kind are not unfrequent with the Jainas.) The date, Vikrama 1484 (1427 A.D.) is given in the somewhat lengthy colophon. No subdivisions, neither sūtras nor vācanās, are marked in this MS. The description of the dreams given in it differs from the common one, and is evidently not the original one, as is proved by the absence of the

obtained the quantity ordered, he should say: 'No more!' Perchance, (the giver of food might ask), "Why do you say so, Sir?" (then he should answer), ('Thus much) is required for the sick man'. Perchance, after that answer, another might say, "Take it, Sir! You may after (the sick man has been fed) eat it or drink it". Thus a man is allowed to collect alms, but he is not allowed to collect alms by pretending that it is for a sick man.

1) That Dr. Stevenson's knowledge of Prākṛit was very limited can easily be proved by the remarks he makes on the Māgadhī. He alledges (p. 141) that

तिसलार and **माहणीर** are nominative forms; p. 142 he spells locative forms, *kucchiṃsi* and *samaṇaṃsi* **कुछमि** (sic) and **शमणमि**

and the indeclinable past participle *pāsittā ṇaṃ* **पाशितारं**. His proficiency in Samskrit may be judged by comparing his translation of a passage from the Kalpalatā (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sūtra. He was Sri Bhadra Bāhu Svāmi, an accomplished teacher who was well acquainted with the fourteen branches of his subject, (note; In the original **पूर्व**) and an accomplished teacher. Taking for his guide the works here named — the Daśaśrutaskandha, Ashtamādhyāyana, and the discourse called Pratyākhyāna, in which he found nine branches — he composed the Kalpasūtra'.

Introduction.

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mark **यं २००** which ought to stand in the beginning of the part in question.

B. A very good MS. in my collection, fols. 80 of 9 lines. It contains many pictures illustrating the text. The date of its completion is given at the end, samvat 1521, Âçvina su. di. 11, on a Tuesday. The sūtras are sometimes numbered, but not throughout.

C. A fair MS. in my collection, samvat 1761. It contains the Ṭabâ mentioned above. (5.)

E. A rather carelessly written MS. in the Berlin collection, MSS. or. fol. 647. It contains, besides the text, the Kalpântarvâcyaś i. e. legends.

H. A modern MS. in the India Office Library, No. 1599. It contains the Ṭabâ mentioned above. (6.) No date.

M. A modern MS. in the Bombay collection. It contains the commentary called Kiranâvali.

Besides these MSS., I have examined, but not collated, the following, —

1) A MS. of the text and the Kalpalatâ by Samayasundara. In Dr. Bühler's collection.

2) A carelessly written but not very incorrect MS. in the Bombay collection. No date, perhaps 150 or 200 years old.

3) and 4). Two modern MSS. in the Bombay collection, containing the text of the Jinacaritra and the Sthavirâvali only.

5) A MS. in my collection, containing the text and the Kalpadruma. Very inaccurate, samvat 1903.

6) A modern and very inaccurate MS. in the Berlin collection, MSS. or. fol. 638. It contains an anonymous commentary. Samvat 1759.

The MSS. 2—6, being rather carelessly executed, have proved of no value. I have, therefore, not given the various readings found in them, in the already numerous footnotes.

As regards the system of transcription, it should be kept in mind that each vowel forms a separate syllable. As the Jaina Prâkṛit has no diphthongs, diacritic signs employed by other scholars are not required. The interpretation of Prâkṛit texts presenting numerous difficulties, I have thought it expedient to separate the parts of compounds. As in some Jaina MSS. the signs | and || are used for punctuation, to a far greater extent than, but with as little consistency as, in Brahminical MSS., I have made a moderate use of our system of punctuation.

Supplementary note.

I have, throughout the introduction, taken account of the tradition of the Çvetâmbaras only. The Digambaras have a tradition of their own, which differs considerably from that of the other sect. I know it from a modern Gurvâvalî lent to me by Dr. Bühler. It is written in Jepur, in the dialect of that town, and explains a number of gâthâs the Prâkrit of which shows remarkable affinity to the Çaurasenî. In this Gurvâvalî, two Bhadrabâhus are mentioned. Bhadrabâhu I. died 162 A.V., he was the last of the çrutakevalins. Bhadrabâhu II. was Thera 492—515 A.V. He was the disciple of Yaçobhadra, who was the disciple of Subhadra (468—474 A.V.). In Subhadra's second year, i. e. 470 A.V., Vikrama was born. This is confirmed by the following hemistich quoted in the Gurvâvalî.

sattari-cadu-sada-jutto

tiṇa kâlâ Vikkamo havai jammo |

The Saṃvat Era, however, does not date from the janman, but from the rājya of Vikrama, or from the 18th year after his birth¹). Thus the year 492 A.V. is made to correspond with saṃvat 4, the date of Bhadrabâhu. From Bhadrabâhu II. down to saṃvat 1840, a continuous list of Theras is given, which looks as if based on genuine tradition.

According to the Gurvâvalî, the whole of the aṅgas was lost after Pushpadanta (633—683 A.V.). He reduced the sacred lore to writing. The year of his death (683 A.V.) is also given for the birth of Vikrama.

1) According to the statements made above, the Eras of Mahāvira and Vikrama would be separated by 488 years; hence the Nirvāṇa would fall in 545 A.D. This date is separated from that of Buddha's Nirvāṇa, according to the chronology of Ceylon, by two years only.

KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmacârî).

Jinacaritra.

Namo¹ arihantāṇaṃ namo¹ siddhāṇaṃ namo¹ āyariyāṇaṃ namo¹
uvajjhayāṇaṃ namo¹ loe savva²-sābhūṇaṃ.

eso paṃca-namokkāro³ savva²-pāva-ppanāsaṇo |

maṅgalāṇaṃ ca savvesiṇ² paḍhamāṇaṃ havai maṅgalāṇaṃ. ||

Tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ⁴ samaṇe bhagavaṃ Mahāvīre⁵
paṃca-hatth'uttare⁶ hotthā; taṃ jahā: hatth'uttarāhiṃ cue caittā
gabbhaṃ vakkamte, hatth'uttarāhiṃ gabbhāo⁷ gabbhaṃ sāharie⁸,
hatth'uttarāhiṃ jāe, hatth'uttarāhiṃ muṇḍe bhavittā agārāo⁷
aṇagāriyaṃ⁹ pavvaie, hatth'uttarāhiṃ aṇante aṇuttare nivvāgbhāe
nirāvaraṇe kaṣiṇe paḍipunne kevala-vara-nāṇa-damṣaṇe¹⁰ samuppanne;
sāṇā parinivvūe bhayavaṃ. (1.)

tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ¹ samaṇe bhagavaṃ Mahāvīre,
je se giṃbhāṇaṃ cautthe māse aṭṭhame pakkhe āsāḍha-suddhe, tassa
ṇaṃ āsāḍha-suddhassa² chaṭṭhī-pakkheṇaṃ³ mahāvijaya-pupph'uttara-
pavara-puṇḍariyāo⁴ mahāvimāṇāo vīsaṃ-sāgarovama-tṭhitiyāo⁵ (ā-
kkhaeṇaṃ bhava-kkhaeṇaṃ tṭhi-kkhaeṇaṃ)⁶ aṇantaraṃ cayaṃ⁷ caittā
ih' eva Jambuddive⁸ dive Bhārahe vāse⁹ imise osappiṇṇe¹⁰ susama-
susamāe samāe viikkantāe¹¹ susamāe samāe viikkantāe¹¹ susama-
dussamāe¹² samāe viikkantāe¹¹ dussama¹²-susamāe samāe bahu¹³-
viikkantāe¹¹ [sāgarovama-kodākodīe bāyālisāe¹⁴ vāsa-sahassehiṃ
ūṇiyāe¹⁵]¹⁶ paṃca-hattarie¹⁷ vāsehiṃ addha-navamehi ya¹⁸ māsehiṃ
sesehiṃ¹⁹ ekka²⁰-vīsāe titthayarehiṃ Ikkhāga²¹-kula-samuppannehiṃ
Kāsava-gottehiṃ²² dohi ya²³ Harivaṃsa-kula-samuppannehiṃ²⁴
Goyama²⁵-sagottehiṃ²⁶ tevisāe titthayarehiṃ viikkantehiṃ²⁷ samaṇe

1. the maṅgalam is wanting in M. 1) u^o TL. 2) bb II. see Introd. p. 21.
3) namu^o CEH. 4) 'aye^o H. 5) Mahāb^o H. see Introd. 6) 'ott^o M. 7) 'āu M.
see Introd. p. 21. 8) 'iye II. 9) 'iay EM. 10) damṣapadhare C.

2. 1) 'aye^o H. 2) cū^o II. 3) divaseṇaṃ ACH. 4) 'iāo M. 5) tṭhiyāo
B. tṭhiāo M. tṭhiyāo II. 6) (—) not in A; S *kvacit*. 7) caim B. 8) Jambū^o E.
9) dāhinaḍḍha-bharahe^o added in II.; B in the margin. 10) usa^o CE., uvasa^o
H. 11) vai^o C. 12) dusa^o CH. 13) not in II. 14) 'iāa E. 15) 'iāe BM.
16) [—] not in AC; B in the margin. 17) 'ri H. 18) a CHM. 19) not in II.
20) ikka BEHM. 21) 'gu BCH. 22) gu^o BCEM. 23) a EM. 24) uṇ H.
25) Gotama B. Goama M. 26) sagu^o BEM. go^o H, gu^o C. 27) vū C.

bhagavaṃ²⁸ Mahāvīre carime²⁹ titthayare³⁰ puvva-titthayara³⁰. niddiṭṭhe māhaṇa-Kuṇḍaggāme nayare³¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa³² bhāriyāe³³ Devāṇaṃdāe māhaṇe³⁴ Jālaṃdhara-sagottāe³⁵ puvva³⁶-rattāvaratta-kāla-samayāṃsi hatth'uttarāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ āhāra-vakkamṭie³⁷ bhava-vakkamṭie sarīra-vakkamṭie kucchiṃsi gabbhattāe vakkamṭe. (2.)

samaṇe bhagavaṃ Mahāvīre tiṇ-ṇāṇovagae āvi¹ hotthā². 'caissāmi' tti jānai, cayamāne na jānai³, 'cue 'mi' tti jānai. jaṃ rayāṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre Devāṇaṃdāe māhaṇe Jālaṃdhara-sagottāe⁴ kucchiṃsi gabbhattāe vakkamṭe, taṃ rayāṇiṃ⁵ ca ṇaṃ sā Devāṇaṃdā māhaṇi sayāṇijjaṃsi sutta-jāgarā ohīramāṇi⁶ ime⁷ eyārūve⁸ orāle kallāne sive dhanne maṃgalle sassirīe coddasa⁹ mahāsumiṇe pāsittā ṇaṃ paḍibuddhā. (3.) taṃ jahā,

gaya vasaha siha abhiseya¹

dāma sasi dīṇayaraṃ jhayaṃ² kumbhaṃ³ |
paumasara sāgara vimāṇa

bhavaṇa⁴ rayāṇ'-uccaya sihiṃ ca. || (4.)

tae ṇaṃ sā Devāṇaṃdā māhaṇi (te sumiṇe pāsati¹, te sumiṇe)² pāsittā ṇaṃ³ paḍibuddhā³ samāṇi³ haṭṭha-tuṭṭha-citta-m-āṇaṃdiyā⁴ pii-maṇā⁵ parama-somaṇasiyā⁴ harisa-vasa-visappamāṇa-hiyayā⁴ dhārā-haya-kayaṃbuyaṃ⁶ piva samussasiyā⁴-roma-kūvā sumiṇ'-oggahaṃ⁷ karei, karittā sayāṇijjāo abbhuṭṭhei, abbhuṭṭhittā aturiyaṃ⁴ acavalam [avilaṃbiyāe]⁸ rāyahaṃsa-sarisīe⁹ gaṭe¹⁰, jeṇ' eva Usabhadatte māhaṇe, teṇ' eva uvāgacchai, uvāgacchittā Usabhadattaṃ māhaṇaṃ jaṇaṃ vijaṇaṃ vaddhāveī, vaddhāvittā¹¹ bhaddāsāṇa-vara-gayā āsatthā vīsatthā suhāsāṇa-vara-gayā¹² kara-yala-pariggahiyaṃ⁴ sirasā vattaṃ¹³ dasa-naṃ matthaṇe aṇjaliṃ kaṭṭu¹⁴ evaṃ vayāsī: (5.) 'evaṃ khalu ahaṃ¹, Devāṇuppiyā²! ajja sayāṇijjaṃsi sutta-jāgarā ohīramāṇi³ 2 ime eyārūve⁴ orāle⁵ jāva sassirīe coddasa⁶ mahāsumiṇe pāsittā ṇaṃ paḍibuddhā; taṃ jahā⁷: gaya jāva sihiṃ ca. (6.) eesi ṇaṃ, Devāṇuppiyā¹! orālāṇaṃ² jāva coddasaṇhaṃ³ mahāsumiṇāṇaṃ ke⁴, maṇṇe⁵, kallāne phala-vitti-visese bhavissai⁶? (7.)

2. 28) bhay⁰ A. 29) carame C, carama HM. 30) 'ka⁰ B. 31) nag⁰ B. 32) sagu⁰ BEM, gu⁰ C. 33) iāe HM. 34) 'nī H. 35) ssa go⁰ CH, sagu EM. 36) adḍha kvacit S. 37) bakk⁰ C, H always see Intr.

3. 1) not in A, yāvi B. 2) hu⁰ M. 3) yā⁰ CM. 4) ssa go⁰ C, ssa gu⁰ E, sagu⁰ M. 5) C adds ṇaṃ. 6) uh⁰ H. 7) im B. 8) eā⁰ EM. 9) cau⁰ HM.

4. 1) ea EM. 2) jh AB. 3) kuṇḍaṃ A. 4) bhu⁰ CH.

5. 1) pāsai B. 2) all MSS. except A and B repeat the end of § 3 ime eyārūve etc. 3) not in B. 4) no y in EM. 5) pii⁰ A. pii⁰ B. 'maṇe EHM. 6) kalaṃbayaṃ first hand B, kayaṃbapupphagaṃ CEHM. 7) ugg⁰ CEM. 8) not in ABE. kvacit S. iāe EHM. 9) not in A. 10) gatīe AE. 11) 2 A. 12) not in CH. Usabhadattaṃ as far as gayā supplied in the margin of B by a 2 hd. 13) 'tṭhaṃ C. das⁰ before sir⁰ M, the same indicated in B by 2 hd. 14) Usabhadattamāha (ṇaṃ) added in B.

6. 1) CH add sāmī. 2) not in H. 'iā M. 3) uh⁰ BCHM. 4) eā⁰ M yā⁰ C. 5) ur⁰ CHM. 6) cau⁰ EHM. 7) not in H.

7. 1) 'iā EM. 2) ur⁰ BCH. 3) cau⁰ CHEM. n h H. 4) kiṇ B. 5) nn E. 6) 'aī H.

tae¹ ñam se² Usabhadatte mahanē Devāṇampdāe mahanē amtie³
eyam aṭṭham soccā⁴ nisamma haṭṭha-tuṭṭha jāva hiya⁵ dhārā-haya-
kalambuyam⁶ piva samūsasiya⁷-roma-kūve sumiṇ'-oggaham⁸ karei,
karettā⁹ iham aṇupavisai, 2ttā¹⁰ appaṇo sābhāvienam¹¹ mai-
puvvaenam buddhi-viññāṇenam¹² tesim sumiṇānam atth'-oggaham⁸
karei, karettā¹³ Devāṇampdam¹⁴ mahanim¹⁵ evam vayasī: (8.)

"orālā¹ ñam tume, Devāṇuppie! sumiṇā diṭṭhā, kallāṇā ñam
sivā dhannā mangallā sassiriyā² ārogga³-tuṭṭhi-dihāṇu¹⁴-kallāṇa-
mangalla-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭhā; tam jahā⁵:
attha⁶-lābbhō, Devāṇuppie! bhoga-lābho, sukkha⁷-lābho, Devāṇuppie!
putta⁸-lābho. evam khalu tumam⁹, Devāṇuppie! navaṇham¹⁰ māsānam
bahu-paḍipunnānam¹¹ addh'-aṭṭhamānam¹² raṇḍiyānam¹³ viikkam-
tānam sukumāla-pāṇi-pāyaṇa ahīna-paḍipunnā¹⁴-pamc'-imdiya¹⁵-sarīraṇ
lakkhaṇa - vaṇjaṇa - guṇovaveyaṇ mām'-ummāṇa - ppamāṇa¹⁶-paḍi-
punnā¹⁷-suajāya-savv'-aṅga-sundar'-aṅgaṇ sasi-somākāraṇ¹⁸ kamtaṇ
piya¹⁵-damsaṇam surūvaṇ dārayaṇ payāhisi. (9.) se vi ya¹ ñam
dārae ummukka-bāla-bhāve viññāya²-pariṇaya-mitte jovvaṇagam³
aṇuppatte¹ riuvveya-jauvveya⁴-sāmaveya-athavvaṇaveya itihāsa⁵-pam-
camāṇam nigghaṇṭa⁶-chaṭṭhāṇam s'-aṅgovamgāṇam sa-rahassāṇam
cauṇham⁷ veyāṇam¹ sārae pārae⁸ dhārae⁹ saḍ-aṅga-vi saṭṭhi-tamta-
visārae samkhāṇe [sikkhāṇe]¹⁰ sikkhā kappe vāgarāṇe¹¹ chaṇḍe
nirutte joisām ayaṇe aṇṇesu¹² ya¹ bahūsu¹³ bambhaṇṇaesu¹⁴
[parivvāyaesu]¹⁵ naesu¹⁶ supariniṭṭhic āvi¹⁷ bhavissai. (10.) tam
orālā¹ ñam tume, Devāṇuppie! jāva ārogga³-tuṭṭhi⁴-dihāyua⁵-
mangalla-kallāṇa-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭha⁷
tti⁷ kaṭṭu⁸ bhuḷlo 2 aṇuvūhai⁹. (11.)

tae ñam sū Devāṇampdā mahanē Usabhadattassa mahanassa amtie
eyam¹ aṭṭham soccā² nisamma³ haṭṭha-tuṭṭha⁴ jāva haya-hiyayā¹
kara-yala-pariggahiyāṇ¹ dasa-nahaṇ⁵ sirasā vattam matthae amjalinū

8. 1) tate CH. 2) not in A. 3) °ie C. 4) su⁰ BEM. 5) hiae EM.
6) kayambayam CH, kayambu pupphagam EM. 7) °uss⁰ EHM, ia EM.
8) ugg⁰ EHM. 9) ka 2 ttā B, 2 ttā C, 2 karittā H, karittā M. 10) aṇupavi-
sittā M, iham down to ttā not in A. 11) sāhā⁰ CEHM. 12) nn EH, n M.
13) attho || ttā B. 2 karittā H. fully repeated in M. 14) °dā M. 15) °uṇim H,
ni M.

9. 1) ur⁰ BCH. 2) °iā EM. 3) āru⁰ EM. 4) °āo BCEH. 5) not in CM. 6) ṭṭh
M. 7) so⁰ B. 8) in BCHM inserted before sukkha, in M after bho⁰ su⁰ pu⁰ Devāṇ⁰.
BC after bho⁰. 9) tume A, tumam H. 10) na⁰ A. 11) nn EM. 12) °māṇa
BCM, °māṇa ya E. 13) °iā⁰ EM. 14) nn BEH, n M. 15) °ia⁰ M. 16) pa⁰
BCHM. 17) nn CH. 18) āgāraṇ E.

10. 1) y only after ā EM. 2) nn BEM, kvacit viññaya. S. 3) ju⁰ EM.
4) jaju⁰ A. 5) ati⁰ B. 6) °tu EM. 7) nū H. 8) vārae added in EM. 9) not
in BE. 10) not in A see notes. 11) vāk⁰ A. 12) nn CEHM, n A. 13) °hu⁰
BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini⁰
C, paribbāesu H. 16) not in A. 17) yāvī CH.

11. 1) u⁰ ACH. 2) sumiṇā diṭṭhā added in CM. 3) āru⁰ M. 4) buddhi
B. 5) °ua M, °ao C. 6) jāva down to devā⁰ not in E. 7) diṭṭhā AB. itti B,
tti and the rest not in A. 8) not in H. 9) °bāh⁰ CH.

12. 1) y only after ā in EM. 2) su⁰ EM. 3) ni⁰ B. 4) °ā A. 5) ṇaṇam A.

kaṭṭu Usabhadattam māhaṇam evaṃ vayāsi: (12.) 'evaṃ eyaṇ¹, Devāuppiyā¹! taḥam eyaṃ Devāuppiyā! avitaḥam eyaṃ, Devāuppiyā asaṃdiṭṭham eyaṃ Devāuppiyā! icchiam² eyaṃ, Devāuppiyā! paḍicchiam² eyaṃ, Devāuppiyā! sacceṇaṃ esaṃ³ aṭṭhe, jah' eyaṃ⁴ tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṇ paḍicchai⁵, te sumiṇe sammaṇ paḍicchittā Usabhadattenaṃ māhaṇaṇaṃ saddhiṃ orālāim⁶ māpussagāim bhoga-bhogāim⁷ bhuṃjamāni⁸ viharai. (13.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Sakke dev'-iṇde deva-rāyā vajja-pāṇi puramḍare sata-kkatū¹ saḥass'-akkhe maghavaṃ pāka²-sāsaṇe dāhiṇ'-aḍḍha³-logāhivai⁴ battisa-vimāṇa-saya-saḥassāhivai⁵ erāvaṇa-vāhaṇe⁵ sur'-iṇde⁶ aray'-aṃbara-vattha-dhare ālaiya⁷-māla-mauḍe nava-hema-cāru-citta-caṃcala-kumḍala-vilihiṇjamāṇa⁸-gaṇḍe⁹ [mahaḍḍhie¹⁰ mahajjuie¹⁰ mahabbale mahāyase mahāṇubhāve mahā-sukke]¹¹ bhāsura-bomdi¹² palambamāṇa-vaṇamāle¹³ sohamme kappe sohamma-vaḍiṇsage¹⁴ vimāṇe suhammāe sabhāe sakkamsi siḥāsanaṃsi¹⁵, se ṇaṇ tattha battisāe¹⁶ vimāṇa-vāsa¹⁷-saya-sāḥassinaṃ caurāsīe sāmāniya¹⁸-sāḥassinaṃ tāyattisāe tāyattisagāṇaṃ caṇḥaṃ¹⁹ loga-pālāṇaṃ aṭṭhaṇaṃ¹⁹ agga-māhisinaṃ sa-parivāraṇaṃ, tiṇhaṃ²⁰ parisāṇaṃ sattanaṃ aṇiyāṇaṃ²¹ sattanaṃ aṇiyāhivaiṇaṃ²² caṇḥaṃ¹⁹ caurāsītie²³ āya-rakkha-deva-sāḥassinaṃ aṇṇesiṃ²⁴ ca bahūṇaṃ sohamma-kappa-vāsinaṃ vemāniyāṇaṃ²⁵ devāṇaṃ devīna ya āheva-ccam²⁶ porevaccam sāmittaṃ bhaṭṭittaṃ mahattaragattaṃ āṇā-īsara-seṇāvaccam kāremāṇe pālemāṇe mahayā 'haya-naṭṭa²⁷-giya²⁸-vāiya²⁹. tamtī-talatāla - tuḍiya²⁹-ghaṇamuṇṇa - paḍu - paḍaha-vāiya²⁹-ravenaṃ divvāim bhoga-bhogāim bhuṃjamāṇe viharai. (14.)

imaṃ ca ṇaṃ kevala-kappaṃ Jambuddivaṃ divaṇ¹ viuleṇaṃ ohiṇā ābhoemāṇe 2 viharai². tattha¹ ṇaṃ¹ samaṇaṃ bhagavaṃ Mahāviraṃ Jambuddiṇe diṇe Bhārahe vāse dāhiṇ'-aḍḍha-bharahe māhaṇa-Kumḍaggāme nagare³ Usabhadattassa māhaṇassa Koḍāla-sagottassa⁴ bhāriyāe⁵ Devāṇaṃdāe māhaṇiṇe Jālaṇdhara-sagottāe⁶ kuechipsi gabbhattāe vakkantaṃ⁷ pāsai, pāsittā haṭṭha-tuṭṭha-cittam-āṇaṇdie ṇaṇdie⁸ pii⁹-maṇe parama-somaṇassie¹⁰ harisa¹¹-vasavisappamāṇa¹²-hiyae¹³ dhārā-haya-nīva¹⁴-surabhi¹⁵-kusuma-caṃcumā-

13. 1) eam devāuppiyā EM, throughout. 2) 'ia^o EM. 3) not in M. 4) etam A. 5) 'ati CH. 6) ur^o BCH. 7) bhuṃgāim C. 8) 'ṇā M.

14. 1) sayakkaū EM. 2) pāga CEHM. 3) dḍh B. 4) atī A. 5) inserted before battisa in EM. 6) sure^o C. 7) 'iya C, 'ia EM. 8) vila^o M. 9) galle HM. 10) 'ie M. 11) [—] not in A, B i marg. by 2 hd. found in S. v. o. 12) bodī A, bumdi CE, bamdi H. 13) māladhare EM. 14) 'sae BCEM. 15) nisaṇṇe added in B. 16) 'āte B. 17) 'ṇāvāsi B, nāvāsa M. 18) iya B, ia EM. 19) nh H. 20) ta^o E. 21) 'iā^o EM. 22) 'iā M, 'iāhivai^o E. 23) 'sie B, 'site CH, 'sinaṃ EM. 24) nn EM. 25) 'iā^o EM. 26) aho^o C. 27) ṇ A. 28) giā EM. 29) 'ia EM.

15. 1) not in H. 2) pāsai H, pāsai ya C. 3) nay CHM. 4) sagu^o EM, gu^o C. 5) āte B, 'iāe EM. 6) sagu^o EM, ssagu^o C, ssago^o H. 7) vai^o A, 'te C. 8) not in B, 'diyā-ṇaṇdie AM, add paramāṇaṇdie. 9) piti A, piya H. 10) 'asie BM. 11) harasa B. 12) ppamāṇa C. 13) y only after ā in EM. 14) kayanba EM. 15) 'hi CH, 'ha M.

laiya¹⁶ - ūsaviya¹⁷ - roma - kūve vikasiya¹⁸ - vara - kamala¹⁹ - nayana¹⁹ -
vayaṇe¹⁹ payaliya²⁰ - vara - kaḍaga - tuḍiya¹³ - keūra²¹ - mauḍa - kuṇḍala -
hāra - virāyaṇṭa²² - vacche pālamba - palambamāṇa - gholamṭa - bhūsaṇa -
dhare sasaṇbhamam turiyam¹³ cavalam sur' - imde sīhāsaiṇāo²³ abbh -
utṭhei, abbhutṭhittā pāya - pīdhāo²⁴ paccoruhai²⁵, paccoruhittā²⁶
veruliya¹³ - varitṭha - ritṭha - aṇjaṇa - niuṇ' - oviya²⁷ - misimisimṭa²⁸ - maṇi -
rayana - mamḍiyāo²⁹ pāuyāo³⁰ omuyai³¹, omuittā³¹ ega - sādīyam¹³
uttarāsamgaṇ karei, karittā³² aṇjali - maulyi¹³ - agga - hatthe tittha -
garābbhimuḥe³³ sattatṭha payāim aṇugacchai, aṇugacchittā³⁴ vāmaṇ
jāṇum aṇcei, aṇceittā³⁵ dāhiṇaṇ jāṇum dharāṇi - talamṣi sāhaṭṭu
tikkhutto muddhāṇaṇ dharāṇi - talamṣi nivesei³⁶, nivesittā³⁷ isim
paccuṇṇamāi³⁸, paccuṇṇamittā³⁹ kaḍaga - tuḍiya¹³ - thambhiyāo¹³
bhuyāo⁴⁰ sāharai, sāharittā⁴¹ karayala - pariggahiyam¹³ sirasā vattam⁴²
dasa - nahaṇ matthae aṇjalim kaṭṭu⁴³ evaṇ vayāsi: (15.)

'namo¹ 'tthu ṇaṇ arahamṭāṇaṇ² bhagavamṭāṇaṇ [1]³ ādi -
garāṇaṇ⁴ titthagarāṇaṇ⁵ sayam - saṇbuddhāṇaṇ [2] purisotṭamāṇaṇ⁶
purisa - sīhāṇaṇ purisa - vara - puṇḍariyāṇaṇ⁷ purisa - vara - gaṇḍha -
hatthiṇaṇ [3] log' - uttamāṇaṇ loga - nāhāṇaṇ loga - hiyāṇaṇ⁸ loga -
paivāṇaṇ loga - pajjōyagarāṇaṇ⁹ [4] abhaya - dayāṇaṇ cakkhu -
dayāṇaṇ¹⁰ magga - dayāṇaṇ saraṇa - dayāṇaṇ jīva - dayāṇaṇ¹¹ 12 bohi -
dayāṇaṇ [5] dhamma - dayāṇaṇ dhamma - desayāṇaṇ¹³ dhamma -
nāyagāṇaṇ dhamma - sārāhiṇaṇ dhamma - vara - cāuramṭa - cakkavattīṇaṇ
[6] divo tāṇaṇ¹⁴ saraṇaṇ¹⁵ gai¹⁶ paitṭhā¹⁷ appaḍihaya - vara - nāṇa -
daṇsaṇa - dharāṇaṇ viyaṭṭa¹⁸ - chaumāṇaṇ¹⁹ [7] jīṇaṇaṇ²⁰ jāvayāṇaṇ
tiṇṇaṇaṇ²¹ tārayāṇaṇ buddhāṇaṇ bohayāṇaṇ²² muttāṇaṇ mo -
yagāṇaṇ⁸ [8] savvaṇṇūṇaṇ savva - darisīṇaṇ²³ sivam ayalam aruyam²⁴
aṇamṭam akkhayam avvābāham²⁵ apuṇarāvatti - siddhi - gai - nāma -
dheyam⁸ ṭhāṇaṇ sampattāṇaṇ namo jīṇaṇaṇ jīya²⁶ - bhayāṇaṇ²⁷ [9]

15. 16) 'iya C, 'ia EM. 17) uss^o H, 'ia EM, ūsasiya A. 18) viga^o
BC, vīasia EM. 19) kamalāgaṇanayane E, kamalāgaṇanay^o M, k^o vay^o
ṇay^o B. 20) pae^o CM, 'ia EM, palambiya A. 21) keyūra B. 22) varāi -
yaṇṭa C. 23) not in BEHM. 24) 'āu H. 25) atī C. 26) 2 ttā CII, 2 B.
27) ovaciya A, ocia E, ovia M. 28) 'tta CII. 29) iāo AEM. 30) 'uāo AEM.
31) um^o BH, sco¹⁸. 32) 2 ttā A, egasādīyam u 2 ttā B. 33) titthag^o A. 34) C
adds sattatṭha payāim. sattatṭha aṇu 2 ttā A, aṇu 2 ttā B. 35) 2 ttā ABC.
A adds vāmaṇ jāṇum, B adds vāmaṇ. 36) 'ai H. 37) A(B)C add tikkhutto
muddhāṇaṇ, blotted out in B. 38) ṇu M. 39) nn M, isim added in H, 2 ttā
AC. 40) uāo CEM. 41) 2 ttā ABC, AB add kaḍa. 42) not in E. 43) not in H.

16. 1) 'u EM. 2) ari^o EM. 3) the numbers in brackets are found in ABC,
they indicate the *sampads*. 4) āi^o BEHM. 5) tittham^o A, 'yar^o EHM. 6) utt^o
EM. 7) 'rīy^o B, 'rīāṇaṇ EM. 8) y only after ā in EM. 9) 'oa AEM. 10) H
adds jīvadayāṇaṇ. 11) not in AH. 12) not in M. 13) not in A, 'si^o H.
14) ttāṇaṇ H. 15) ṇa EH. 16) gai E. 17) pati^o A, ṇam added in H. 18) viṭṭa
CE, via^o M. 19) chaumm^o CM. 20) ṇu H. 21) nn CM. 22) bohiy^o C, vohiy^o
B, bohaṇaṇ M. 23) daṇsaṇaṇ B. 24) aruam CE, arūam M, arūvaṇ H.
25) 'vāh^o B. 26) jīa EHIM. 27) the following gāthā is inserted in C: je āiā
(!) siddhā je (a) bhavissamṭ' aṇāgae kāle | sampai a vattamāṇā, savve ti-viḥe
ṇa vaṇḍāmi ||.

namo²⁸ 'tthu ñam samañassa bhagavao²⁹ Mahâvîrassa âdigarassa³⁰ carama³¹-titthagarassa puvva-titthayara-nidditthassa jâva sampâviu-kâmassa; vamañami ñam bhagavamtam tattha-gayam³² iha-gae³²; pâsau³³ me bhagavam tattha-gae³⁴ iha-gayam' ti³⁵ kaṭṭu samañam bhagavam Mahâvîram vamañai³⁶ namañsai³⁶, 2 ttâ³⁷ sîhâsana-varaṃsi puratthâbhimu³⁸ sannisanne³⁹. tae ñam tassa Sakkassa dev'-imḍassa deva-ranno⁴⁰ ayam eyârûve ajjhatthie⁴¹ cimtîe patthie maṇogae samkappe samuppajjitthâ: (16.)

'na¹ eyam² bhûyam², na eyam² bhavvam, na eyam² bhavissam³: jaṇ ñam⁴ arahamtâ vâ cakkavaṭṭi vâ baladevâ vâ vâsudevâ vâ amta-kulesu vâ pamta-kulesu vâ tuccha-kulesu vâ daridda-kulesu vâ kiviṇa⁵-kulesu vâ bhikkhâga⁶-kulesu vâ mâhaṇa-kulesu vâ âyâimsu vâ âyâimti⁷ vâ âyâissamti vâ (17.) evam khalu arahamtâ¹ vâ cakkavaṭṭi vâ baladevâ vâ vâsudevâ vâ ugga-kulesu vâ bhoga-kulesu vâ râiṇṇa²-kulesu vâ³ Ikkhâga-kulesu vâ khattiya⁴-kulesu vâ Harivamsa-kulesu vâ annayaresu⁵ vâ tahappagâresu vâ visuddha-jâi⁶-kula-vamasesu vâ âyâimsu vâ 3⁷ (18.) atthi puṇa ese vi bhâve log'-accheraya-bhûe. aṇamtâhim osappiṇi¹-ussappiṇi² viikkamtâhim³ samuppajjai⁴ 900 nâma-gottassa⁵ vâ⁶ kammassa akkhiṇassa aveiyassa⁷ anijjinnassa⁸ udaeṇam, jaṇ ñam⁹ arahamtâ vâ cakkavaṭṭi vâ baladevâ vâ vâsudevâ vâ amta¹⁰-kulesu vâ pamta¹⁰-kulesu vâ tuccha-daridda-bhikkhâga-kiviṇa-(mâhaṇa-kulesu vâ)¹¹ âyâimsu¹² vâ 3, kucchimsi gabbhattâe¹³ vakkamimsu vâ¹⁴ vakkamamti vâ vakkamissamti vâ ; no ceva ñam joṇi-jammaṇa¹⁵-nikkhamañeṇam nikkhamimsu vâ nikkhamamti vâ nikkhamissamti vâ! (19.) ayam ca ñam samaṇe bhagavam Mahâvîre Jambuddive¹ dive¹ Bhârahe¹ vâse mâhaṇa-Kuṇḍaggâme nayare Usabhadattassa mâhaṇassa Kôḍâla-sagottassa² bhâriyâe³ Devâṇamḍâe mâhaṇie Jâlamdhara-sagottâe⁴ kucchimsi gabbhattâe vakkamte. (20.) tam jiyam¹ eyam¹ tiya¹-paccuppanṇa²-m-anâgayâṇam sakkâṇam dev'-imḍaṇam³ deva-râiṇam⁴, arahamte⁵ bhagavamte tahappagârehinto amta⁶.

16. 28) 'u E. 29) 'au M. 30) âi E, adi M, kar^o A. 31) cari^o B. 32) gat^o CH. 33) 'ai B, *kracit* S. 34) gao B. 35) tti M. 36) 'ati CH. 37) not in ABM. 38) 'ritth^o C. 39) 'saṇṇe CH, nisaṇṇe M, samnisamṇe B. 40) ṇu CH. 41) abbh^o H.

17. 1) no khalu CH, na kha M. 2) see 16^s. 3) bhavissai C. 4) nn EHM, jaṇ nam BC. 5) kivaṇa BC. 6) 'âyara ABE. 7) âyâimti B.

18. 1) ari^o EM. 2) nn CHM, râyanna E. 3) AE, add nâya-kulesu vâ. 4) ia E. 5) ṇṇ A annat^o B. 6) jâti C. 7) fully repeated in M.

19. 1) usa^o B, ussa^o EM, uva^o H. 2) osa^o BE, usa^o M, ava^o CH. 3) viti^o C, vai E, CH add. kayâim. 4) B adds tti. 5) gu^o BEM. 6) not in AE. 7) aved. S. 8) nn CEHM, anijj^o C. 9) jaṇ nam C, janam EHM. 10) 'mitta B. 11) not in AB. 12) âimsu B, ây^o M. 13) down to *no* not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go^o C, sagu EM. 3) iâo EM. 4) ssago^o H, sagu EM.

21. 1) see 16^s. 2) nn CHM. 3) am^o C. 4) râi^o A. 5) ari^o E, down to tuccha not in H. 6) atta B.

kulehinto paṃta-kulehinto⁷ tuccha-daridda-bhikkhāga-kivaṇa⁸-kulehinto⁹ tahappagāresu¹⁰ vā ugga-kulesu vā bhoga-kulesu vā rāinna¹¹-kulesu¹² vā¹² Nāya¹³-khattiya-Harivaṃsa-kulesu¹⁴ vā¹⁴ annayaresu¹⁵ vā tahappagāresu visuddha-jāi¹⁶-kula-vam̐sesu vā [raja-siriṃ kāremāṇesu pālemāṇesu]¹⁷ sāharāvittae. taṃ seyaṃ khalu mama¹⁸ vi¹³, samaṇaṃ bhagavaṃ Mahāviraṃ carama¹⁹-titthayaraṃ puva-titthayara-niddiṭṭhaṃ māhaṇa-Kuṃḍaggāma²⁰ nayaṛa²⁰ Usabhadattassa māhaṇassa²¹ Koḍāla-sagottassa²² bhāriyāe¹ Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe²³ kucchio²⁰ khattiya¹-Kuṃḍaggāme nayaṛe²⁴ Nāyāṇaṃ khattiyāṇaṃ¹ Siddhatthassa khattiyassa¹ Kāsava-gottassa²⁵ bhāriyāe¹ Tisālāe khattiyāṇie¹ Vāsīṭṭha-sagottāe²³ kucchimsi gabbhattāe sāharāvittae; je vi ya¹ ṇaṃ se Tisālāe khattiyāṇie¹ gabbhe, taṃ pi ya¹ ṇaṃ Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe²⁶ kucchimsi gabbhattāe sāharāvittae¹ ti²⁷ kaṭṭu evaṃ sampehei, evaṃ²¹ sampehittā Harigaṃsesiṃ pāyattāṇiyāhivaiṃ²⁸ devaṃ saddāveī, Harigaṃsesiṃ devaṃ²⁹ saddāvittā evaṃ vayasī: (21.)

‘evaṃ khalu, Devāṇuppiyā! na¹ eyaṃ bhūyaṃ, na¹ eyaṃ bhavaṃ, na¹ eyaṃ bhaviṣṣaṃ: jaṇaṃ ṇaṃ arahantaṃ vā cakkavaṭṭi² vā baladevā² vā vāsudevā vā aṃta⁶-paṃta⁷-kivaṇa⁸-daridda-tuccha-bhikkhāga-māhaṇa⁴-kulesu⁵ vā⁵ āyāṃsu vā 3. evaṃ khalu arahantaṃ vā cakka⁶ bala⁶ vāsudevā vā ugga-kulesu vā bhoga-rāinna⁸-khattiya-Ikkhāga-Harivaṃsa-kulesu vā annayaresu vā tahappagāresu visuddha-jāi-kula⁸-vam̐sesu⁸ āyāṃsu vā 3. (22.) atthi puṇa esa bhāve log'-accheraya-bhūe. aṇantaṃhiṃ ussappiṇi-osappiṇiṃ viikkantaṃhiṃ samuppajjai¹ nāma-gottassa kammaṣṣa akkhiṇassa aveiyassa² añijinnassa udayaṇaṃ, jaṇaṃ ṇaṃ arahantaṃ vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta-kulesu vā paṃta-kulesu vā tuccha-daridda-kivaṇa³-bhikkhāga-kulesu⁴ vā āyāṃsu vā 3, no⁵ ceva ṇaṃ joni-jamaṇa-nikkhamāṇaṇaṃ⁶ nikkhamiṃsu vā 3. (23.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahāviraṃ Jambuddiṃ dive Bhārahe vāse māhaṇa-Kuṃḍaggāme nayaṛe¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe kucchimsi gabbhattāe vakkanta. (24.) taṃ jīyaṃ eyaṃ tiya-paccu-

21. 7) not in A, down to taha⁰ not in H. 8) kivaṇa AE, EM add māhaṇa. 9) not in A, M adds vā māhaṇakulehinto vā. 10) āhinto A. 11) na A, rāyanna M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) annā⁰ A, annat B, na CEM, annesu H. 16) jāti B. 17) not in ABCE. 18) mama A, not in C. 19) carima B. 20) o and u initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu⁰ E. 23) sagu EM. 24) nag A. 25) gu⁰ EM. 26) sagu EM, gu⁰ B. 27) tti EM. 28) pāy⁰ B, ⁰pā⁰ E, nia M, ⁰vai BH. 29) not in EM.

22. I have given only the more important v. r. of the §§ 22—26, for the rest see 17—21. 1) na A. 2) AM as below. 3) kivaṇa AH. 4) only in M. 5) not in M. 6) attā B. 7) paṃta B. 8) M adds nāya. kulesu A.

23. 1) ⁰anti AB, ⁰ti H. 2) aved⁰ A. 3) kivaṇa A. 4) not in A. 5) no A. 6) nī⁰ A.

24. 1) nag⁰ A.

ppanna^{1-m}-añāgayāṇam sakkāṇam dev'-imḍāṇam deva-rāiṇam, arahamte bhagavamte tahappagārehimto amta²-kulehimto³ pamta²-kulehimto³ tuecha-kiviṇa⁴-daridda-vaṇimaga-[jāva-māhaṇa]-kulehimto tahappagāresu ugga-kulesu vā bhoga-rāinna¹-[Nāya]-khattiya-Ikkhāga-Harivaṃsa-kulesu⁵ vā annayaresu tahappagāresu visuddha-jāi-kulavāṃsesu vā sāharāvittae. (25.) tam gaccha ṇam tumam samaṇam bhagavam Mahāvīram māhaṇa-Kuṇḍaggāmāo nayarāo¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devāṇampdāe māhaṇie Jālaṇdhara-sagottāe kucchio khattiya-Kuṇḍaggāme nayare Nāyāṇam khattiyāṇam Siddhatthassa khattiyassa Kāsava-guttassa bhāriyāe Tisālāe khattiyāṇie Vāsīttha-sagottāe kucchimsi gabhattāe sāharāhi; je vi ya ṇam se Tisālāe khattiyāṇie gabbhe, tam pi ya ṇam Devāṇampdāe māhaṇie Jālaṇdhara-sagottāe kucchimsi gabhattāe sāharāhi, sāharittā mama eyam āṇattiyam khippam eva paccappiṇāhi'. (26.) tae ṇam se Hariṇegamesi¹ pāyattāṇiyāhivai² deve³ Sakkeṇam dev'-imḍeṇam deva-rannā evam vutte samāṇe haṭṭhe⁴ jāva hiyae⁵ kara-yala jāva tti kaṭṭu: "evam⁶ jam devo āṇavei" tti⁷; āṇae vinaeṇam vayanam paḍisunēi⁸, evam⁶ paḍisunittā Sakkassa⁹ dev'-imḍassa deva-ranno¹⁰ amtiāo¹¹ parinikkhamai¹², uttara-purattthimam diṣi-bhāgam avakkamai, avakkamittā veuvviya-samugghāeṇam samohaṇai¹³, 2 ttā samkhijjāim joyaṇāim damḍam nissarai¹⁴; tam jahā¹⁵: rayāṇāṇam vayarāṇam¹⁶ veruliyāṇam¹⁷ lohīy'akkhāṇam¹⁷ masāragallāṇam haṃsa-gabbhāṇam pulayāṇam sogamdhīyāṇam¹⁷ joirasāṇam¹⁸ amjaṇāṇam amjaṇapulayāṇam [rayāṇāṇam]⁶ jāyarūvāṇam subhagāṇam amkāṇam phalihāṇam riṭṭhāṇam 16 ahābāyae¹⁹ poggale²⁰ parisāḍei, 2 ttā⁶ ahāsuhume poggale²¹ pariyādiyati²², (27.) 2 ttā¹ duccam² pi veuvviya³-samugghāeṇam samohaṇai⁴, samohaṇittā uttara-veuvviyam rūvam viuvvai, viuvvittā tae ukkiṭṭhāe turiyāe³ cavalāe cheāe⁵ camḍāe jayaṇāe⁶ uddhuyāe³ sigghāe divvāe deva-gaie⁷ vitivayamāṇe⁸ 2 tiriyam asaṃkhejjāṇam diva-samuddāṇam majjham majjheṇam, jeṇ'eva Jambuddīve dīve, jeṇ'eva⁹ Bhārahe vāse, jeṇ'eva māhaṇa-Kuṇḍaggāme nayare¹⁰, jeṇ'eva¹¹ Usabhadattassa māhaṇassa gihe¹², jeṇ'eva Devāṇampdā māhaṇi, teṇ'eva uvāgacchai, uvāgacchittā āloe samaṇassa bhagavao Mahāvīrassa paṇāmaṇ karei, 2 ttā Devāṇampdāe māhaṇie saparijaṇāe¹³ osovaṇim¹⁴ dalai¹⁵, 2 ttā asubhe¹⁶ poggale¹⁷

25. 1) ṇu A. 2) °tta B. 3) BCM om. 4) °ava° AM.

26. 1) nag A; BCH jāva, instead of Usabhadattassa down to je vi.

27. 1) °shi H. 2) aggaṇ° A, pa° B, °ṇiyā° B, nīa E, °ṇiā° M. 3) not in H. 4) °a EH. 5) hīae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, °amti H. 9) down to uttara° not in BEM. 10) ṇu C. 11) iyāo CH. 12) paḍi° CH, °ei A, 2 ttā added in H. 13) °ṇati C, ṇnai B, kvacit S. 14) °ir° E. 15) not in E. 16) vair° BCEH. 17) see 16°. 18) °sarāṇam A. 19) āhā° B. 20) pu° all except B. 21) pu° all except AB. 22) °ai A, pariāci EM.

28. 1) pariāittā M. 2) duccam BHS. 3) see 16°. 4) °ati C, ṇnai B. 5) not in ABM, H after camḍāe. 6) jāiṇ° E. 7) gaie E, °tio C. 8) vii° EH, vii° M, °vaīm° H. 9) om. HM. 10) ṇa° H, nag° E. 11) not in H. 12) gehe M. 13) E adds a. 14) as° E, us° H. 15) dalayai A. 16) °he BCH. 17) pu° CEHM.

avaharai, subhe¹⁶ poggale¹⁷ pakkhivai, 2ttâ "añujâṇau me¹¹ bhagavaṃ"
tti kaṭṭu samaṇaṃ bhagavaṃ Mahāviraṃ avvābāhaṃ¹⁸ avvābāheṇaṃ¹⁸
kara-yala-sampudenaṃ giṇhai¹⁹, 2 ttā jeṇ'eva khattiya³-Kumḍaggāme
nayare²⁰, jeṇ'eva Siddhatthassa khattiyassa³ gihe²¹, jeṇ'eva Tisālā
khattiyāṇi³, teṇ'eva uvāgacchai, 2ttā Tisālāe khattiyāṇi³ sa-
parijaṇāe²² osovaniṃ¹⁴ dalai¹⁵, 2ttā asubhe²³ poggale¹⁷ avaharai,
2 ttā subhe²³ poggale¹⁷ pakkhivai, 2 ttā samaṇaṃ bhagavaṃ Mahā-
viraṃ²⁴ avvābāhaṃ²⁵ avvābāheṇaṃ²⁵ Tisālāe khattiyāṇi³ kucchimsi
gabbhattāe sāharai²⁶; je vi ya²⁷ naṃ se Tisālāe khattiyāṇi³ gabbhe,
taṃ pi ya²⁷ naṃ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe²⁸
kucchimsi²⁹ gabbhattāe¹¹ sāharai³⁰, 2ttā¹¹ jām eva disim³¹ pāu-
bhūe, tāṃ eva disim³¹ paḍigae (28.) tae¹ ukkiṭṭhāe turiyāe² cavalāe
camḍāe¹ cheyāe³ jayaṇāe⁴ uddhuyāe² sigghāe divvāe deva-gaṇe⁵
tiriyam² asaṃkhejjāṇaṃ⁶ dīva-samuddāṇaṃ majjhaṃ majjheṇaṃ
joyaṇa²-sāhassīheṃ⁷ viggāhehiṃ uppayamāṇe 2, jeṇāṃ eva sohamme
kappe sohamma-vaḍimsae vimāṇe sakkamsi sīhāsaṇaṃsi Sakke dev-
imḍe deva-rāyā, teṇāṃ eva uvāgacchai, 2 ttā Sakkassa dev'imḍassa
deva-raṇṇo⁸ eyam⁹ āṇattiyam² khippāṃ eva paccappaṇai. (teṇaṃ
kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvire tin-nāṇovagae¹⁰
yāvi hotthā: 'sāharijissāmi' tti jāṇai, sāharijamaṇe no¹¹ jāṇai,
'sāharie 'mi' tti jāṇai)¹² (29.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvire,
je se vāsāṇaṃ tacce māse paṃcamaṃ pakkhe āsoya¹-bahule, tassa
naṃ āsoya¹-bahulassa terasī-pakkheṇaṃ bāsiṃ² rāṇḍiehiṃ vii-
kkamtehiṃ³ tesūmassa⁴ rāṇḍiyassa¹ amtarā vaṭṭamāṇe⁵ hiyaṇu-
kappaṇaṃ¹ deveṇaṃ Hariṇegamesiṇā Sakka-vayaṇa-saṃdiṭṭheṇaṃ
māhaṇa-Kumḍaggāṇāo nagaṇāo⁶ Usabhadattassa māhaṇassa Koḍāla-
sagottassa⁷ bhāriyāe¹ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe⁷
kucchio⁸ khattiya¹-Kumḍaggāme nagare⁹ Siddhatthassa khattiyassa¹
Kāsava-gottassa¹⁰ bhāriyāe¹ Tisālāe khattiyāṇi¹ Vāsīṭṭha-sagottāe⁷
puvva-rattavaratta-kāla-samayaṃsi hatth'uttarāhiṃ nakkhatteṇaṃ
jogam uvāgaṇaṃ avvābāhaṃ¹¹ avvābāheṇaṃ¹² kucchimsi gabbhattāe
sāharie¹³. (30.)

jaṃ rāyaṇiṃ ca naṃ samaṇe bhagavaṃ¹ Mahāvire Devāṇaṃdāe

28. 18) EM add divvenaṃ pahenaṃ, B i. marg. 19) nh EH. 20) nag^o E.
21) gehe C. 22) paria^o EM. 23) ^ohe CEHM. 24) ^ore C. 25) ^ovāh^o B.
26) ^oati C. 27) a BEM. 28) sagu^o BCEHM. 29) ^oecha^o H. 30) ^oati H.
31) ^osaṃ BE.

29. 1) not in AB. 2) see 16⁸. 3) not in ABM. 4) jaiṇ^o B. 5) gaṇe E,
viivayamāṇe add. in C. 6) ^okhi^o BCEHM. 7) ^ossihiṃ B, ^oie^o E. 8) nn ACEM.
9) evam. E, eam M. 10) tiṇṇ BC, ga C. 11) not in A, na C. 12) not
in EM, they have this passage at the end of 30.

30. 1) see 16⁸. 2) ^osī B, ^osī C, sī EM. 3) vii A, vai C, bai H. 4) tess^o
B. 5) ^oassa CH. 6) nay^o B, nag^o C, nay^o H. 7) sagu EM. 8) iu B, iō H.
9) nay^o BM, nay^o H. 10) gu^o CEHM. 11) ^ovāh^o AB. 12) ^ovāh^o B. 13) see
29¹², B repeats the same passage.

31. 1) bhay^o H.

mâhanîe Jâlamdhara-sagottâe² kucchîo³ Tisalâe khattiyânîe⁴ 5 Vâsiṭṭha-sagottâe⁶ kucchimsi gabbhattâe sâharie, tam rayanîm ca nam sâ Devânamdâ mâhanî sayanijjamsi⁷ sutta-jâgarâ ohîramânî⁸ 2 ime eyârûve⁹ orâlê⁸ kallânê sive dhanne sassirîe coddassa¹⁰ mahâsumîne Tisalâe khattiyânîe⁴ haḍe¹¹ pâsittâ nam paḍibuddhâ; (tam jahâ¹²: gaya-usabha¹⁴-gâhâ)¹³ (31.)

jam rayanîm ca nam samane bhagavaṃ Mahâvire Devânamdâe mâhanîe Jâlamdhara-sagottâe¹ kucchîo² Tisalâe khattiyânîe³ Vâsiṭṭha-sagottâe kucchimsi gabbhattâe sâharie, tam rayanîm ca nam sâ Tisalâ khattiyânî³ tamsi târisagamsi⁵ vâsa-gharamsi abbhimtarao⁶ sacitta-kamme bâhirao dûmiya⁴-ghaṭṭha-matṭhe vicitta-ulloya⁷-cittiya⁸-tale maṇi-rayana-panâsiy⁴-amdhayâre bahu-sama-suvibhatta-bhûmî-bhâge paṃca-vanna⁹-sarasa-surabhi¹⁰-mukka-puppha¹¹-pumjovayâra-kalie¹² kâlâgaru¹³ - pavara - kumḍurukka¹⁴ - turukka¹⁵ - ḍajjhaṃta¹⁶-dhûva-maghamaghamta¹⁷-gaṃdh'-uddhuyâbhîrâme⁴ sugaṃdha-vara-gaṃdhie¹⁶ gaṃdha-vatṭi-bhûe¹⁸ tamsi târisagamsi sayanijjamsi sâlingana-vatṭie ubhao vivvoyaṇe¹⁹ ubhao unnae majjheṇaṃ²⁰ gaṃbhîre gaṃgâ-pulîṇa-vâlûa²¹-uddâla-sâlisae oyaviya²²-khomiya²³-dugulla-paṭṭa-paḍicchanne suviraiya²³-raya-ttânê ratt'-amsuya²⁴-saṃbue²⁵ suramme âṇaga²⁶-rûya²⁷-bûra²⁸-navanîya²⁹-tûla³⁰-phâse sugaṃdha-vara-kusuma-cunna-sayanovayâra-kalie puvva-rattavaratta-kâla-samayamsi sutta-jâgarâ ohîramânî³¹ im' eyârûve³² orâlê³¹ kallânê³³ sive³⁴ dhanne maṃgalle sassirîe coddasa³⁵ mahâsumîne pâsittâ nam paḍibuddhâ. tam jahâ:

gaya-vasaha³⁶-siha³⁷ abhiseya⁴

dâma sasi dinayaraṃ jhayaṃ³⁸ kuṃbhaṃ |

paumasara sâgara vimâṇa-

bhavana³⁹ rayan'-uccaya sihim ca || (32.)

1. tae nam sâ Tisalâ khattiyânî¹ tap-paḍhamayâe taoya²-cauddaṃ-tam ūsiya³-galia¹-vipula-jalahara-hâra⁴-nikara-khîra-sâgara-sasaṃka-kiraṇa-daga-rama-rayaya⁵-mahâsela-paṃḍuratararaṃ samâgaya-mahuyara⁶-sugaṃdha-dâṇa-vâsiya-kapola⁷-mûlaṃ deva-râya-kumjara-vara-

31. 2) sagu⁰ EM. 3) Yo BH. 4) y only after â in M. 5) A om. 6) ssa BC. see². 7) sah.⁰ H. 8) u⁰ H. 9) eâr⁰ M, âr⁰ E. 10) cau⁰ BEHM. 11) haḍhe A; CE add me. 12) HM om. 13) not in C. 14) ūha B, vasaha M.

32. 1) ssa⁰ B, sagu EM. 2) io H. 3) see 16⁸. 4) ssa⁰ CE, ūgu⁰ EM, go⁰ H. 5) târisi B. 6) ūato A, au BM. 7) ūoga B, ūoa EM. 8) not in A, cilliya H, cillia corr. in cittia B, cittia EM, see notes. 9) nn AEM. 10) ūhi BEHM. 11) shph AB. 12) ūie M. 13) ūguru CE. ūgâru H. 14) ūda⁰ HM, ūra⁰ B. 15) ūra⁰ B, not in H. 16) not in B. 17) gheṃta B. 18) ūto C. 19) ūbbo⁰ CEH, ppo⁰ B, bo M, see³. 20) ūeṇa ya BE, ūeṇa i C. 21) vâlû A, ūâ CEM. 22) oavia BEM, ubhaoyaviya A, uvaciya C. 23) ūia BEM. 24) ūua BEM. 25) saṃvude M. 26) âi EM. 27) rûa BEM. 28) pûra A. 29) nava⁰ A. 30) tulla C, tûlatulla EM. 31) u⁰ CH. 32) imeâ⁰ B, ime eâ⁰ EM. 33) not in C. 34) down to codd.⁰ not in ACHEM, EM add jâva. 35) cau BEM. 36) B gâhâ om. cet. 37) siham M. 38) jjh ACH. 39) bhu⁰ H.

33. 1) BEM no y. 2) not in HM, inserted in the margin of B by 2 hd. see¹. 3) ussia B. 4) nihâra M. 5) E om. 6) see¹, kvacit mahuyara tti padam na driṇyate. S. 7) kav⁰ EM.

ppamāṇaṃ picchai sajala-ghaṇa-vipula-jalahara-gajjiya¹-gambhīra-cāru-ghosaṃ ibhaṃ subhaṃ savva-lakkhaṇa-kayaṃbiyaṃ¹ varo-
rum. (33.)

2. tao¹ puṇo dhavala-kamala-patta-payarāireya-rūva-ppabhaṃ
pahā-samudaṇvāhārehiṃ² savvaṇo ceva divayaṃtaṃ aisiribhara-pillāṇā³-
visappaṃta-kamta-sohaṃta-cāru-kakuhaṃ taṇu-suddha⁴-sukumāla-
loma-niddha⁵-cehaviṃ thira-subaddha-mamsalovaciya⁶-latṭha-suvi-
bhatta-sundar'-aṃgaṃ picchai ghaṇa-vaṭṭa-latṭha-ukkiṭṭha⁷-tupp'-
agga-tikkha-siṃgaṃ⁸ dantaṃ sivaṃ samāṇa-sohaṃta⁹-suddha-dantaṃ
vasahaṃ amiya⁶-guṇa-maṃgala-muhaṃ. (34.)

3. tao puṇo hāra-nikara-khīra-sāgara-sasaṃka-kīraṇa-daga-rama-
rayaya-mahāsela-paṃdur'-aṃgaṃ¹ २०० ramañija-picchañijjaṃ² thira-
latṭha-pauṭṭha-vaṭṭa³-pīvara-susiliṭṭha⁵-tikkha-dāḍhā-vidambiya⁴-mu-
haṃ parikammaiya⁴-jacca-kamala⁶-komala⁷-pamāṇa⁸-sohaṃta-latṭha-
uṭṭhaṃ ratt'-uppala-patta-mauiya⁴-sukumāla-tālu¹⁰-nillāliya¹¹-agga-
jīhaṃ mūsāgaya¹²-pavara-kaṇaga-tāviya⁴-āvattāyaṃta-vaṭṭa-taḍi¹³-
vimala-sarisa-nayaṇaṃ visāla-pīvara-varorūṃ¹⁴ paḍipunna-vimala-
khaṃdhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarā-
ḍova-sohiyaṃ⁴ ūsiya⁴-sunimmiya⁴-sujāya-apphoḍiya¹⁵-laṃgūlaṃ¹⁶
somaṃ somākāraṃ¹⁷ līlāyaṃtaṃ¹⁸ naha-yalāo¹⁹ uvayaṃāṇaṃ niyaga⁴-
vayaṇaṃ uivayaṃtaṃ picchai sā gāḍha-tikkh'-agga-nahaṃ sīhaṃ
vayaṇa-siri²⁰-pallava²¹-patta-cāru-jīhaṃ. (35.)

4. tao puṇo punna¹-camda-vayaṇā uccāgaya-ṭhāṇa²-latṭha-saṃ-
ṭhiyaṃ³ pasattha-rūvaṃ supaiṭṭhiya³-kaṇagamaya⁴-kumma-sarisova-
māṇa-calaṇaṃ accunnaya-pīṇa-raiya⁵-mamsala-unnaṇa-taṇu-tamba-
niddha-nahaṃ kamala-palāsa-sukumāla-kara-caraṇa-komala-var'-
aṃguliṃ kuruvindāvatta-vaṭṭaṇupuvva⁶-jaṃghaṃ nigūḍha-jāṇuṃ
gaya-vara-kara-sarisa-pīvarorūṃ camikara-raiya³-mehalā-jutta-kamta-
vitthinna-soni-cakkaṃ jacc'-aṃjaṇa-bhamara-jalaya-payara⁷-ujjuya³-
sama-saṃhiya³-tanuya⁸-āñija⁹-laḍaha-sukumāla-mauiya⁸-ramañija-
roma-rāṃ nābhī-maṇḍala-sundara-visāla-pasattha-jaghaṇaṃ kara-yala-
māiya⁸-pasattha-tivaliya⁸-majjhaṃ nāṇā-maṇi-kaṇaga¹⁰-rayaṇa¹⁰-
vimala-mahātavañijjābharaṇa¹¹-bhūsaṇa-virāiya⁸-m-aṃg'-uvamgiṃ¹²
hāra-virāyaṃta-kumda-māla¹³-parinaddha-jalajalimta¹⁴-thaṇa-juyala⁸.

34. 1) H has always tau. 2) °dau° CEH, °ddau° M. 3) pell° CH, ppill° E. 4) sui H. 5) ñi° CH. 6) °ja BEM. 7) visiṭṭha added in CH. 8) *kvacit* tuppapushpaggatikkhasiṃgaṃ *iti pāṭhas* S. 9) sobh. M.

35. 1) āgāraṃ CH, °ataraṃ M. 2) pe° CH. 3) ghaṭṭa E, paṭṭa E. 4) *y* only after ā in BEM. 5) visiṭṭha added in HM. S. 6) jacca H. 7) om. E. 8) māiya H. S. 9) sobh° M. 10) tāla B. 11) nill° M, see⁴. 12) mū° H. 13) taḍiya CH. 14) pīvarorūṃ CM. 15) °lia B, see⁴. 16) lā° HM. 17) °gār° E. 18) jambhayaṃtaṃ added in CH. 19) °āte CH. 20) siri H. 21) palamba B *kvacit*. S.

36. 1) uṇ CH. 2) ṭṭh CH. 3) see 35⁴. 4) kaṇaga CH. 5) rayaya H, see³. 6) anuvu° M. 7) paṃkar-H. 8) *y* omitted in BCEM. 9) āñija H. 10) rayana-kaṇaga CM. 11) °haraṇa CEH. 12) °gaṃ C, birāiyaṃgamamgaṃ H. 13) mālā H. 14) jalajalajalimta B, S. *kvacit*. jalajalaṃta CH.

vimala - kalasam âia¹⁵ - pattiya⁸ - vibhûsienâ¹⁶ subhaga - jâl' - ujjaleña muttâ-kalâvenam urattha-dînâra-mâlâya¹⁷ - viraienâ¹⁸ kamtha-manî-suttaenâ ya kumḍala-juyal¹⁸ - ullasanta-amsovasatta-sobhamta-sappa-bhenam sobhâ-guṇa-samudaenam ânâna-kudumbienam¹⁹ kamalâmalâ-visâla-ramanijja-loyanam⁸ kamala-pajjalanta-kara-gahiya³ - mukka-toyam³ lîlâ-vâya-kaya-pakkhaenam suvisada²⁰ - kasiṇa-ghaṇa-sanha²¹ - lambhamta-kesa-hattham pauma-ddaha-kamala-vâsinim Sirim bhagavaim²² picchai Himavanta-sela-sihare disâ-ga'imḍoru-pîvara-karâbhi-siccamânim. (36.)

5. tao puṇo sarasa-kusuma-mañḍâra-dâma-ramanijja-bhûyam¹ campagâsoga-punnâga-nâga-piyamgu¹ - sirîsa-muggaraga² - malliyâ³ - jâi-jâhiy³ - amkolla-kojja⁵ - korimta-patta⁶ - damanaya - navamâliya⁷ - vaula⁸ - tilaya⁸ - vâsantiya¹ - paum' - uppala - pādala⁹ - kumḍamutta - sahakâra-surabhi-gaṇḍhim¹⁰ aṇuvama-mañoharenam gaṇḍhenam dasa-disâo¹¹ vi vâsayantam savvoya¹² - surabhi-kusuma-malla-dhavaḷa - vilasanta-kamta-bahu-vanna-bhatti-cittam chappaya-mahuyari¹ - bhamara-gaṇa-gumagumâyanta-nilimta¹³ - gumjanta - desa - bhâgam dâmam picchai nabh' - amgaṇa-talâo¹¹ uvayantam¹⁴. (37.)

6. sasim ca. go-khîra¹ - pheṇa-daga-ṛaya-rayaya-kalasa-pañḍuram² subham hiyaya³ - mayana-kamta paḍipunnam timira-nikara-ghaṇa-guhira⁴ - vitimira-karam pamâna-pakkh' - anta-râya-leham kumuya⁵ - vana-vibohagam⁶ nisâ-sobhagam⁷ suparimattâ-dappaṇa-talovamam hamsa-paḍu⁸ - vanna joisa-muha-mañḍagam tama-ripun⁹ mayana-sarâpûram¹⁰ samudda-daga-pûragam¹⁰ dumanam janam daiya³ - vajjiyam¹¹ pâyaehim sosayantam puṇo soma-cârû-rûvam picchai¹³ sâ gagaṇa-mañḍala - visâla - soma - camkammamâna - tilagam⁶ rohiṇi-maṇa-hiyaya³ - vallaham devî punna-camdam samullasantam. (38.)

7. tao puṇo¹ - tama-pādala-parippuḍam ceva teyasâ² pajjalanta-rûvam rattâsoga - pagâsa³ - kimsuya² - suya⁴ - muha⁵ - gumj'addha - râyasarisam kamala-vaṇḍamkaranam amkanam joisassa ambara-tala-paivam⁶ hima - pādala - galaggaham gaha⁷ - gaṇoru - nâyaḷam ratti-viṇâsam⁸ uday' - atthamanesu muhutta-suha-damsanam dunnirikkha⁹ - rûvam ratti-m - uddhamta¹⁰ - duppayâra - ppamaddanam¹¹ siya¹² - vega-mahanam picchai¹³ meru-giri-sayaya-pariyattayam¹² visâlam sûram rassi¹⁴ - sahassa-payaliya¹² - ditta-soham. (39.)

36. 15) aia H. 16) nam M, CH add ya. 17) mālâ EM, mālīyâ H. 18) enam CEH, 'râ^o H. 19) 'ḍam^o C. 20) 'dda C, 'ya H. 21) ṇh CM. 22) 'vayam H.

37. 1) see 35⁴. 2) muggara CH. 3) see 36⁸. 4) not in C. 5) koram^o H. 7) ṇa^o CH, see¹. 8) not in B. 9) pāt^o B. 10) 'am CH. 11) âu H. 12) ooya C, see¹. 13) nilam^o C. 14) ov.^o B.

38. 1) kkh H. 2) pum^o CE. 3) see 35⁴. 4) ga^o B. 5) 'maya, C, 'muda H. 6) 'yam H. 7) soh^o C, after the following compound in E. 8) paṇ^o M. 9) kvacit tama-ridum S. 10) 'rakam C. 11) pariva^o C, see³. 12) pāehim CEH. 13) pe^o S.

39. 1) not in B. 2) see 36⁸. 3) pp C. 4) suga EM, see². 5) 'ham B. 6) pp CH. 7) not in M. 8) viṇâsam kvacit. S. 9) duni^o B. 10) suddhamta CEM, kvacit S. 11) pa^o. B. 12) see 35⁴. 13) pe^o H. 14) 'ssi H.

8. tao puṇo¹ jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ² samūha-nīla-ratta-pīya³-sukkila³-sukumāl'-ullasiya⁴-mora - piccha - kaya - muddhayaṃ dhayaṃ⁵ ahiya²-sassiriyam² phāliya²-saṃkh'⁶-amka-kunda-daga-ṛaya-ṛaya - kalasa-paṃḍureṇa⁷ matthaya-ttheṇa⁸ siheṇa ṛāyamāṇeṇa⁹ ṛāyamāṇaṃ bhittum gagaṇa-tala-maṃḍalaṃ ceva vavasieṇaṃ¹⁰ picchai¹¹ siva-maṇya³-māruya³-layāhaya-kampamāṇaṃ aippamāṇaṃ¹² jaṇa-picchaṇijja¹³-rūvaṃ. (40.)

9. tao puṇo jacca-kaṇcaṇ'-ujjalanta-rūvaṃ nimmala-jala-puṇnam¹ uttamaṃ dippamāṇa-sohaṃ kamala-kalāva²-parirāyamāṇaṃ paḍipunnaya-savva-maṇḍala-bheya³-samāgamaṃ pavara-ṛayaṇa-parāyaṇta⁴-kamala-tṭhiyaṃ⁵ nayaṇa⁶-bhūsaṇa-karaṃ pabhāsamāṇaṃ savva ceva divayaṃtaṃ soma-lacchī-nibhelaṇaṃ⁷ savva-pāva-parivajjiyaṃ⁸ subhaṃ bhāsuram siri-varaṃ savvaya⁹-surabhi-kusuma-āsatta¹⁰-malla-dāmaṃ picchai sā ṛayaṇa-puṇa-kalasaṃ. (41.)

10. tao¹ puṇa² ³ravi-kiraṇa⁴-taruṇa-bohiya⁵-sahassapatta-sura-bhitara-piṇjara⁶-jalaṃ jalacara-pahakara-parihatthaga⁷-maccha-paribhujjamāṇa-jala-samecyaṃ mahantaṃ jalaṃtaṃ iva kamala-kuvalaya-uppala⁸-tāmarasa-puṇḍarīṇu⁹-sappamāṇa-siri-samudaeṇaṃ¹⁰ ramaṇijja-rūva-sohaṃ¹¹ paṃuiy'¹²-anta-bhamara-gaṇa-matta-mahuyari¹³-gaṇ'-ukkar'-oliḍḍhamāṇa¹⁴-kamalaṃ (240) kāyambaga¹⁵-balāhaya¹⁶-cakka-kalahansa-sārasa-gavviya¹²-saṇa¹⁷-gaṇa-miḥuṇa-sevijjamāṇa-salilaṃ paumiṇi-pattovaḷagga-jala-bimbu-nicaya¹⁸-cittaṃ picchai¹⁹ sā hiya²⁰-nayaṇa-kaṇtaṃ paṃpasaraṃ nāma saraṃ sararuhābhiraṃmaṃ. (42.)

11. tao puṇo caṇḍa¹-kiraṇa-rāsi-sarisa-siri-vaccha-sohaṃ caugaṇa-pavaḍḍhamāṇa²-jala-samecyaṃ cavala³-caṇcaḷ-uccāya-pamāṇa⁴-kallola-lolaṇta-toyaṃ⁵ paḍu-pavaṇāhaya-caliya⁶-cavala-pāgaḍa-taraṇga-ṛaṇḍanta-bhaṇga-khokhubbhamāṇa-sobhaṇta-nimmala-ukkaḍa⁷-ummī-saha-saṃpaṇḍha-dhāyamāṇoniyatta⁸-bhāsuratarābhiraṃmaṃ⁹ mahāmagara-maccha-timi-timigila¹⁰-niruddha-tilitiliyā-bhigāya¹¹-kappūra-phēṇa-pasaraṃ mahānā-turiya¹²-vega-m-āgaya-

40. 1) B adds caṇḍa-kiraṇa-rāsi-sarisa-siri-vaccha-sohaṃ. 2) see 35⁴. 3) 'lla CH. 4) see 36⁸. 5) C adds ca. 6) 'kha C. 7) 'aṃ M. 8) 'aṃ B. 9) not in M. 10) vasiṇaṃ BC. 11) po⁰ C, pa⁰ H. 12) not in H. 13) pe⁰ H.

41. 1) in CH. 2) kalāpiṇ E, *kvacit* kāla-mayūra (!) kalāva S. *kvacit* paḍipujjanta-savva-maṇḍalāya-sam⁰ S. 3) bhea BEM. 4) pasaramta *kvacit* S. 5) thiap BCEM. 6) na⁰ H. 7) nih⁰ S. 8) 'iaṃ BEM, 'ijjaṇaṃ C. 9) 'oua BEM, ooa C, 'aoya H. 10) āra C.

42. 1) not in BCEH. 2) B adds vi; puṇaṇ avi C. 3) taruṇa-ravi-kiraṇa-C. 4) kara M. 5) see 35⁴. 6) 'la B. 7) 'tṭhaṃ CS. 'tṭhagaṇ. 8) *tathā ca paṭhanti*: uppaladala-sukumālo jassa ghare ullio hattho. S. 9) uru HM. 10) 'aehiṇ H. 11) bh HM. 12) no y BCEM. 13) 'ukari E, 'uuri BCM. 14) 'rovaḷ⁰ C, jī EH. 15) 'ya M. 16) 'ka C. 17) 'ni E. 18) mutta CH *kvacit* S. 19) pe⁰ H. 20) hiya BC, hiya EM.

43. 1) B adds kaṇta. 2) dḍi B. tṭ M, (*parivariamāna vā* S). caṇḍaṇa-pavaḍḍhamāṇa⁰ *iti pāṭha* S. 3) cap⁰ M. 4) ppa⁰ EHM. 5) toam BE. 6) 'ia BCE. 7) ukkiṭṭha B. 8) dhāyamāṇoniatta B see notes. 9) bhāsurābh⁰ B. 10) 'gala CH. 11) tiliābh⁰ B, tilitiliābh⁰ E. 12) ia BE.

bhama - gamgâvatta - guppamân' - uccalamta¹³ - pacconiyatta¹⁴ - bhama-mâna-lola - salilaṃ picchai khīroya¹⁵ - sâyaraṃ saraya¹⁶ - rayanikara-soma-vayaṇâ. (43.)

12. tao puṇo taruṇa-sûra-maṃḍala-sama-ppabhaṃ dippamâṇa-soham¹ - uttama - kaṃcaṇa - mahâmaṇi - samûha - pavara - teya² - atṭha-sahassa-dippamta-naha-ppaivaṃ kaṇaga - payara - lambamâṇa - muttâ-samujjalam³ - jalamta - divva - dâmaṃ ihâmiga - usabha - turaga - nara-magara⁴ - vihaga⁵ - vâlaga - kinnara⁶ - ruru - sarabha - camara - saṃsatta - kum-jara - vaṇalaya - paumalaya - bhatti-cittam gamdhavvopavajjamâṇa⁷ - saṃ-punna⁸ - ghosaṃ niccaṃ sajala-ghaṇa - viula - jalahara - gajjiya⁹ - saddaṇu-nâinâ deva-dumduhi-mahâraveṇaṃ sayalam avi jîva-loyaṃ¹⁰ pûra-yamtaṃ kâlâguru-pavara - kumdurukka - turukka¹¹ - ḍajjhamta - dhûva-vâs' - aṃga¹² - uttama - maghamaghamta¹³ - gamdh' - uddhuyâbhirâmaṃ niccâloyaṃ seyaṃ seya-ppabhaṃ sura-varâbhirâmaṃ picchai¹⁴ sâ sâḍvabhogaṃ¹⁵ vara¹⁶ - vimâṇa - puṃḍariyaṃ¹⁰. (44.)

13. tao puṇa pulaga-ver' - imdanila - sâsaga - kakkeyaṇa¹ - lohiy' - akkha¹ - maragaya² - pavâla³ - sogamdhya⁴ - phaliha⁵ - hamsagabbha - aṃ-jana - camdappaha - vara - rayanehiṃ mahi-yala⁶ - paiṭṭhiyaṃ⁴ - gagaṇa-maṃḍal' - aṃtaṃ pabhâsayamtaṃ tumpam meru - giri - sannikâsaṃ⁷ picchai sâ rayaṇa-nikara⁸ - râsiṃ. (45.)

14. sihiṃ¹ ca. sâ viul' - ujjala-piṃgala - mahu-ghaya² - parisiccamâṇa - niddhûma - dhagadhagâiya³ - jalamta-jâl' - ujjalâbhirâmaṃ taratama-joga⁴ - juttehiṃ⁴ - jâla - payarehiṃ annamannam⁵ iva aṇuppaṇnaṃ picchai⁶ - jâl' - ujjalanaga ambaraṃ va⁷ katthai payamtaṃ aivega⁸ - caṃcalaṃ sihiṃ. (46.)

ime eyârise¹ subhe some piya¹ - daṃsaṇe surûve² suviṇe³ - datṭhûna⁴ sayana - majjhe paḍibuddhâ araviṃḍa - loyaṇâ¹ harisa-pulaiy' - aṃgi.

ee cau-dasa⁵ suviṇe⁶
savvâ⁷ pâsci titthayara-mâyâ |
jaṃ rayaniṃ vakkama⁸
kucchiṃsi⁹ mahâyaso arihâ¹⁰ || (46^b.)

tae ṇaṃ sâ Tisalâ khattiyâṇi¹ ime² eyârûve³ orâle⁴ coddasa⁵

43. 13) cch CH, ucchalat S. 14) paccovaliyatta (!) C, see¹². 15) °oa BEM. 16) sâraya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalamaṃ jalamtaṃ iva C. 4) mak^o C. 5) °ham^o B. 6) mn BC. 7) gaṇadhavvopavajjamâṇa *kvacit* S. 8) mn B. 9) °ia BE. 10) BCE om. *y*. 11) turakka C. 12) *kvacit* sârasaṃga S. 13) °imta B. 14) pe^o H. 15) sâto^o M, sâvaogabhogaṃ C. 16) not in H.

45. 1) *y* om. in BE. 2) M adds masâragalla, B i. marg. by 2hd. 3) E adds phalihimda. M phalihâ. 4) ia BCE. 5) EM om. 6) °hi^o H, see¹. 7) ṇm B. 8) nig^o H.

46. 1) kh H. 2) ggh M. 3) ia BCE. 4) jogehiṃ H. 5) annamannam CH, annamannam E, annunnam M. 6) pe^o H; M adds sâ. 7) not in H. 8) ati^o C.

46^b. 1) see 45¹. 2) sa^o B. 3) sum^o CEH. 4) M om. 5) codd^o C, caudd^o H. 6) sum^o E, mahâsumiṇe CH. 7) savve CH. 8) C om. 9) aṃsi H. 10) arahâ EHM.

47. 1) see 45¹. 2) im' CH, ee cauddasa suviṇe B. 3) eâ EM. 4) u^o CHM. 5) cau^o BEM.

mahâsumiṇe pāsittā naṃ paḍibuddhā samāṇī haṭṭha-tuṭṭha⁶-jāva-haya⁷-hiyayā¹ dhārā-haya-kalaṃbu[puppha]yaṃ⁸ piva samūśasiya⁹-roma-kūvā sumiṇ'-oggahaṃ¹⁰ karei, 2ttā sayañijjāo abbhutṭheī, 2ttā pāya-pīḍhāo paccoruhai, 2ttā aturiyaṃ¹¹ acavalam¹² asaṃbhamtāe avilambiyāe¹ rāyahamsa-sarisīe gaīe¹³ jeṇ'eva sayañijje, jeṇ'eva Siddhatthe khattīe¹⁴, teṇ'eva uvāgacchai, 2ttā Siddhatthaṃ khattiyāṃ¹ tāhiṃ iṭṭhāhiṃ kaṃtāhiṃ maṇunnāhiṃ¹⁵ maṇāmāhiṃ orālāhiṃ⁴ kallānāhiṃ sivāhiṃ dhannāhiṃ¹⁶ maṃgallāhiṃ sassirīyāhiṃ¹ ¹⁷hiyaya¹⁸-gamañijjāhiṃ ¹⁹hiyaya¹⁸-palhāyañijjāhiṃ²⁰ miya²¹-mahura-maṃjulāhiṃ girāhiṃ saṃlavamāṇī 2 paḍibohei. (47.)

tāe¹ naṃ sā Tisalā khattiyāṇī² Siddhatthenaṃ rannā³ abbhānunnāyā⁴ samāṇī nāṇā-maṇi-rayana-bhatti-cittamsi bhaddāsanaṃsi nisiyai⁵, 2ttā⁶ āsatthā visatthā suhāsana-vara-gayā Siddhatthaṃ khattiyāṃ² tāhiṃ iṭṭhāhiṃ⁷ jāva saṃlavamāṇī 2 evaṃ vayāsi: (48.)

'evaṃ khalu ahaṃ, sāmī! ajja tamsi tārisagaṃsi¹ sayañijjaṃsi *vaṇṇao*² jāva paḍibuddhā, taṃ jahā: gaya usabha³-gāhā. taṃ eesiṃ⁴, sāmī! orālāṇaṃ⁵ coddasaṇhaṃ⁶ mahāsumiṇāṇaṃ ke, maṇṇe⁷, kallāṇe phala-vitti-visese bhavissai?' (49.)

tāe¹ naṃ se Siddhatthe rāyā Tisalāe khattiyāṇīe² aṃtiē³ eyaṃ aṭṭhaṃ soccā⁴ nisamma haṭṭha-tuṭṭha⁵-citte āṇaṃdie pī⁶-maṇe parama-somaṇassīe⁷ harisa-vasa-visappamāṇa-hiyae² dhārā-haya-nīva-surahi⁸-kusuma-caṃcumālāiya⁹-roma-kūve te sumiṇe ogiṇhai¹⁰, 2ttā ihaṃ pavisaī¹¹, 2ttā appaṇo sāhāvīeṇaṃ mai¹²-pūvvaeṇaṃ¹³ buddhi-vinnāṇeṇaṃ¹⁴ tesiṃ sumiṇāṇaṃ atth'-oggahaṃ¹⁵ karei¹⁶, 2ttā Tisalaṃ khattiyāṇiṃ tāhiṃ iṭṭhāhiṃ jāva maṃgallāhiṃ miya²-mahura-sassirīyahīṃ² vaggūhiṃ¹⁷ saṃlavamāṇe 2 evaṃ vayāsi: (50.)

"orālā¹ naṃ tume, Devāṇuppiē! sumiṇā diṭṭhā, ²kallānā naṃ tume, Devāṇuppiē! sumiṇā diṭṭhā, evaṃ sivā dhannā maṃgallā sassirīyā³ ārogga⁴-tuṭṭhi-dīhaṇ⁵-kallāṇa-**300**-maṃgalla-kāragā naṃ tume, Devāṇuppiē! sumiṇā diṭṭhā⁶, attha-lābho, Devāṇuppiē! bhoga-lābho, Devāṇuppiē! putta-lābho, Devāṇuppiē! sokkha⁷-lābho, Devāṇuppiē⁸! rajja-lābho, Devāṇuppiē⁸! evaṃ khalu tumaṃ⁹ Devāṇ-

47. 6) not in ACH. 7) not in BCH. 8) kayamba EHM, kalaṃba BC; pupphagaṇa BCEHM. 9) ^uass CEHM, see¹. 10) u^o EHM. 11) m ACH, see¹. 12) mm C. 13) gaīe E. 14) ite A. 15) n H. 16) n A, S. 17) not in A. 18) hiya BEM. 19) AE om. 20) in CH before¹⁸. 21) miu CH. see¹.

48. 1) tate AE. 2) see 45¹. 3) n H. 4) n CM, n H. 5) ^oai B, ^oyai CHM, ^oai E. 6) not in E, nisiittā A, nisiitta H. 7) H adds piyāhiṃ.

49. 1) ^oyapsi. 2) n BEM, not in CH, they add sutta. 3) vasaha CM, om. B. 4) tesiṃ H. 5) u HM. 6) cau BEM, n H. 7) n BM.

50. 1) tato H. 2) see 45¹. 3) ^oaṃti C. 4) su^o EM. 5) down to hiyae excl. om. in M, indicated by jāva. 6) pīti AC. 7) ^oite A. 8) ^obhi A. 9) iya C, see². 10) u^o HM, n BEM, ^oati M. 11) apupa^o CEHM, S. 12) mati A. 13) ^oatenā A. 14) n A. 15) u^o BEHM. 16) ^oeti C. 17) vaggūhiṃ H.

51. 1) u CHM. 2) A omits the following passage. BC: kallānā naṃ tu^o. 3) ^oā BE, ^oyā H. 4) ^oru^o E. 5) āo EH, āoya M. 6) taṃ add. in E. 7) su^o BCEHM. 8) not in AB. 9) tume CHM.

uppie¹⁰! navaṇḥam¹¹ māsāṇam bahu-paḍipunnāṇam addh'-atṭha-
māṇam rāimḍiyāṇam¹² viikkamṭāṇam¹³ amhaṇ kula-keum¹⁴ amhaṇ
kula-dīvaṇ kula-pavvayaṇ kula-vaḍimsayaṇ kula-tilayaṇ kula-kitti-
karaṇ¹⁵ kula-diṇakaraṇ¹⁶ kula-ādhāraṇ¹⁷ ¹⁸kula-naṇḍi-karaṇ¹⁸ kula-
jasa-karaṇ¹⁸ kula-pāyavaṇ kula-vivaddhaṇa-karaṇ sukumāla-pāṇi-
pāyaṇ ahīṇa-sampuṇṇa¹⁹-paṇc'-imḍiya¹²-sarīraṇ lakkhaṇa-vaṇjaṇa-
guṇovaveyaṇ¹² mān'-ummāṇa-ppamāṇa²⁰-paḍipunna²¹-sujāya-savv'-
amga-sundar'-amgaṇ sasi-somākāraṇ kamṭaṇ piya-damṣaṇam²²
surūvaṇ⁸ dārayaṇ payāhisi. (51.) se vi ya¹ ṇaṇ dārae ummukka-
bāla-bhāve vinnāya²-pariṇaya-mitte³ jovvaṇagāṇa⁴ aṇuppatte sūre vīre
vikkamṭe⁵ vitthinna⁶-viula⁷-bala-vāhaṇe rajja-vaī⁸ rāyā bhavissai⁹. (52.)
taṇ orālā¹ ṇaṇ tume jāva doccaṇ² pi taccāṇ pi aṇuvūhai³. tate⁴
ṇaṇ sâ Tisalā khattiyāṇi⁵ Siddhatthassa ranṇo amṭie eyaṇ⁵ atṭhaṇ
soccā⁶ nisamma haṭṭha-tuṭṭha⁷ jāva haya-hiyayā⁵ kara-yala⁸-pari-
ggahiyaṇ⁴ dasa-nahaṇ⁹ matthaē amjaḷiṇ kaṭṭu evaṇ vayāsi: (53.)

'evam eyaṇ¹, sāmī²! avitaham eyaṇ¹, sāmī! asaṇḍiṭṭham eyaṇ¹,
sāmī! icchiyaṇ¹ eyaṇ¹, sāmī³! paḍicchiyaṇ¹ eyaṇ¹, sāmī³! icchiya¹-
paḍicchiyaṇ¹ eyaṇ¹, sāmī³! sacceṇaṇ esam⁴ atṭhe se, jah' etaṇ⁵
tubbhe vadaha⁶ tti kaṭṭu te sumiṇe sammaṇ paḍicchai, 2ttā
Siddhatthenaṇ rannā abbhaṇunnāyā samāṇi nāṇa-maṇi-ṛayaṇa-bhatti-
cittāo bhaddāsaṇāo⁷ abbhuṭṭhe, 2ttā aturiyaṇ acavalam⁴ asambhaṇ-
tāe avilaṇbiyāe rāyahamṣa-sarisie gaṭe⁸, jeṇ'eva sae sayañijje, teṇ'-
eva uvāgacchai, 2ttā⁹ evaṇ¹⁰ vayāsi¹¹: (54.)

'mā me te¹ uttamā pahāṇa māṇallā sumiṇā annehim² pāva-
sumiṇehim paḍihammissaṇti' tti³ kaṭṭu devaya-gurujaṇa-sam-
baddhāhim⁴ pasatthāhim māṇallāhim dhammiyāhim laṭṭhāhim kaḷāhim
sumiṇa-jāgariyaṇ paḍijāgaramāṇi 2 viharai. (55.)

tate¹ ṇaṇ Siddhatthe khattie paccūsa-kāla-samayaṇsi koḍum-
biya²-purise saddāvei, 2ttā evaṇ vayāsi: (56.) 'hippām eva bho,
Devānuppiyā! aṇṇa savisesaṇ bāhiriyaṇ¹ uvaṭṭhāṇa-sālaṇ gaṇḍho-
daya²-sittāṇ suiya³-saṇmajjiovalittāṇ⁴ sugaṇḍha-vaṇa-paṇca-vanna⁵-
pupphovayāra-kaliyaṇ kālāguru⁶-pavara-kumḍurukka-turukka-ḍa-

51. 10) sumiṇā diṭṭhā add. in H. 11) ṇa A, nh M. 12) see 45¹.
13) viti⁰ A. 14) heum pāṭhāntara S. 15) kula-vitti-karaṇ CEHM, kvacd
api dṛiḡgate S. 16) yaraṇ EHM. 17) 'lādh⁰ BE, āh⁰ CH. 18) not in
AB. 19) nṇ BHM, paḍip⁰ H. 20) pa E. 21) 'nṇ A. 22) piyaṇ sudamṣaṇam
AB, see¹².

52. 1) a BE. 2) nṇ AH. 3) ma⁰ A. 4) ju⁰ BEM. 5) vii⁰ M. 6) nṇ A.
7) vipula BEM. 8) vatī A. 9) 'aī HM.

53. 1) u HM. 2) du⁰ BEM. 3) aṇub⁰ H. 4) tae BEM. 5) see 45¹.
6) su⁰ BEM. 7) 'tṭhā AB. 8) 'talaṇ A. 9) nṇa⁰ A.

54. 1) see 45¹. 2) M adds tahaṇ eyaṇ sāmī. 3) om. in C. 4) 'aṇ A.
esa B. 5) eyaṇ BCHM, see¹. 6) vay⁰ BEM. 7) 'āto CH. 8) gaṭie A. 9) CH
add sayañijjaṇ durūhai, 2ttā. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) nṇ A. 3) ti A, om. in B. 4) 'baṇḍh⁰ C.

56. 1) tae BCEM. 2) 'ia BE.

57. 1) see 45¹. 2) 'ga M. 3) sua CM, not in AH. 4) iu HM, ito A.
5) nṇ A. 6) 'garu A.

jjhamta-dhūva-maghamaghamta-gaṃdh'-uddhuyābhirāmaṃ¹ sugaṃ-
dha-vara-gaṃdhiyaṃ¹ gaṃdhavatti-bhūyaṃ¹ kareha kāraveha, karittā
ya⁷ kāravittā⁸ ya⁷ sihāsaṇaṃ rayāveha, 2 tta mam⁹ eyam¹⁰ āṇattiyaṃ
khippām¹¹ eva¹¹ paccappiṇaha.' (57.)

tate¹ naṃ te koḍuṃbiya²-purisā Siddhatthenaṃ rannā evaṃ
vuttā samānā haṭṭha³-tuṭṭha⁴ jāva haya-bhiyā² karayala jāva kaṭṭu:
'evaṃ sāmī' tti ānāe viṇaenaṃ vayaṇaṃ paḍisaṇaṃti⁵, 2 ttā Siddha-
tthassa khattiyassa² aṃtiā⁶ paḍinikkhamanti, 2 ttā jeṇ' eva bāhiriya
uvaṭṭhāṇa-sālā, teṇ' eva uvāgacchanti, 2 ttā khippām eva savisesaṃ
bāhiriyaṃ² uvaṭṭhāṇa-sālaṃ gaṃdhodaya⁷-sittaṃ sui⁸ jāva sihāsaṇaṃ
rayāviṃti⁹, 2 ttā jeṇ'eva Siddhatthe khattie¹⁰, teṇ'eva uvāgacchanti,
2 ttā karayala-pariggahiyaṃ² dasa-nahaṃ¹¹ sirasā vattaṃ aṃjalim
kaṭṭu Siddhatthassa khattiyassa² tam āṇattiyaṃ² paccappiṇanti. (58.)

tate¹ naṃ Siddhatthe khattie kallaṃ pāu-ppabhāyāe rayāṇe
phull'-uppala-kamala-komal'-ummiliyaṃmi² aha³-paṃḍure pabhāe⁴
rattāsoga⁵-ppagāsa⁶-kimsuya⁷-suya⁷-muha-guṇj'addha-rāga-sarise⁸
(baṃdhujivaga-pārāvaṇa⁹-calaṇa-nayaṇa¹⁰-parahuya¹¹-suratta-lo-
yaṇa¹²-jāsuyaṇa¹³-kusuma-rāsi-hiṃgulaya¹⁴-niyarāṇireya¹⁵-rehamta-
sarise¹⁶)¹⁷kamalāyara-saṃḍa-bohae utṭhiyaṃmi⁷ sūre saḥassa-rassimmi
diṇayare teyasā jalaṃte (ahakkameṇa¹⁸ uie¹⁸ divāyare¹⁸ tassa ya
kara-paharāparaddhaṃmi aṃdhayāre bālāyava-kumkumeṇaṃ khaciya
vva jīva-loe)¹⁹ sayaññiā²⁰ abbhutṭhe, (59.) 2 ttā¹ pāya-piḍhāo
paccoruhai, 2 ttā jeṇ' eva aṭṭaṇa-sālā, teṇ' eva uvāgacchai, 2 ttā
aṭṭaṇa-sālaṃ aṇupavisai, 2 ttā aṇega-vāyāma-jogga²-vaggāṇa-vāma-
ddāṇa-malla-juddha-karaṇehiṃ saṃte³ parissante saya-pāga-saḥassa-
pāgehiṃ sugaṃdha⁴-tilla⁵-m-āiehiṃ⁶ piṇaṇijjehiṃ⁷ divaṇijjehiṃ⁸
mayaññijjehiṃ⁹ viṃhaṇijjehiṃ¹⁰ dappaññijjehiṃ¹⁰ savv'-imdiya¹¹.
gāya-palhāyaṇijjehiṃ¹² abbhāṃgie¹³ tilla¹⁴-cammāsi¹⁵ niuṇehiṃ¹⁶
paḍipunna¹⁷-pāpi-pāya-sukumāla-komala³-talehiṃ purisehiṃ¹⁸
abbhaṃgaṇa¹³-parimaddaṇ'-uvvalaṇa-karaṇa-guṇa-nimmāehiṃ chee-
hiṃ¹⁹ dakkhehiṃ paṭṭhehiṃ kusalehiṃ mehāvīhiṃ jīya¹¹-pari-
ssamehiṃ²⁰ aṭṭhi²¹-suhāe mamsa-suhāe tayā-suhāe roma-suhāe

57. 7) not in H. 8) 've^o A. 9) mama EM. 10) eam E. 11) not in ABM.

58. 1) tae BEM. 2) see 45¹. 3) 'tṭhā AB. 4) not in AB. 5) su^o E. 'imti A. 6) 'iyāo A, 'iāto CH. 7) 'ya EM. 8) suci A, sua EM. 9) 'aṃti E, 'itti H. 10) 'ite A. 11) not in AB.

59. 1) tae BEM. 2) 'ili^o HM, 'ia^o BE. 3) ahā CEM. 4) pah^o H. 5) 'ya H. 6) 'se B. 7) see 45¹. 8) not in BEM, S *kvacit*. 9) 'aya CHM, S. 10) H om. 11) 'ua BCEM. 12) loa^o BEM. 13) 'ua^o BCEM, 'ūṇa H. 14) 'luya S, 'lua B. 15) 'āti^o HS, 'ga EM. 16) sassirīe H. 17) not in A, *kvacit* S.; in CH this compound and 19 after bohae. 18) not in BEM. 19) not in A. 20) 'āto H.

60. 1) sayaññiā abbhutṭhittā M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) 'dhi A. 5) tillaga A, tella C. 6) āi^o BC. 7) AB add jīmthaññijjehiṃ. 8) AB add dappaññijjehiṃ. 9) mayapaṇi^o BCHM. 10) not in A. 11) 'ia BE. 12) pall^o E, adds abbhāṃgehiṃ. 13) abbi^o A. 14) te^o A. 15) 'mimi M. 16) not in AB, niuṇa-sippovagaehiṃ *kvacit* S. 17) ṇṇ A. 18) not in M. 19) chaṃdehiṃ A. 20) M adds purisehiṃ. 21) tth A.

Abhandl. d. DMG. VII. 1.

cauvvihâe²² suha-parikammañâe²³ samvâhañâe²⁴ samvâhie²⁴ samâne
 avagaya²⁵-parissame aṭṭaṇa-sâlâo paḍinikkhamai, (60.) 2ttâ jen' eva
 majjana-ghare, ten' eva uvâgacchai, 2 ttâ majjana-gharam anupavisai,
 2 ttâ¹ sa-mutta²-jâlâkulâbhirâme³ vicitta-maṇi-rayana-kotṭima⁴ - tale
 ramanijje nhâna⁵ - mamḍavampi nâna - maṇi - rayana - bhatti - cittampi
 nhâna⁶-piḍhampi suha-nisanne⁷ pupphodaehi ya⁸ gamphodaehi ya⁸
 usiṇodaehi⁹ ya¹⁰ suddhodaehi ya⁸ kallâna-karaṇa¹¹-pavara-majjana-
 vihi¹² majjie tattha¹³ kouya⁸-saeḥim¹⁴ bahu-vihehim kallâṇaga-
 pavara-majjanâvasâṇe pamhala-sukumâla - gampha - kâsâya¹⁵ - lûhiy⁸.
 amge¹⁶ ahaya¹⁷ - sumah'aggha - dûsa - rayana - susamvude¹⁸ sarasa-
 surabhi¹⁹ - gosisa - camḍaṇṇulitta - gatte sui - mâlâ - vannaga⁷-vilevaṇe
 âviddha-maṇi-suvanne⁷ kappiya⁸ - hâr' - addhahâra - tisaraya - pâlamba-
 palambamâṇe²⁰ kaḍi - suttaya²¹ - kaya²² - sobhe²³ piṇiddha²⁴ - gevijje
 aṇḍulijjaga-laliya⁸ - kayâbharane vara²⁵ - kaḍaga - tuḍiya⁸ - thambhiya-
 bhue²⁶ ahiya⁸-rûva-sassirîe kuṇḍala-ujjoviyâṇaṇe²⁷ maḍḍa-ditta-sirae
 hâr'-otthaya²⁸-sukaya-raiya⁸-vacche²⁹ muddiyâ⁸-piṇḍal' - aṇḍulie³⁰
 pâlamba - palambamâṇa³¹ - sukaya - paḍa - uttarijje nâṇâ-maṇi-kaṇaga-
 rayana-vimala-mah'ariha-niṇḍoviya⁸-misimisimpta³²-viraiya⁸-susilitttha-
 visitttha-naddha⁴⁷-âviddha-vîra - valae; kiṇ bahuṇâ: kappa-rukhae³³
 ceva³⁴ alamkiya³⁵-vibhûsie³⁶ nar'imde sa-korimpta - malla - dâmaṇam
 chattenam dharijjamâṇeṇam seya⁸-vara-câmarâhim uddhuvvamâṇihim
 maṇḍala - jaya - sadda - kayâloe aṇḍaga - gaṇanâyaga³⁷ - ḍaṇḍanâyaga-
 râ - isara-talavara-mâḍambiya⁸-koḍumbiya⁸-maṇti-mahâmaṇti-gaṇaga-
 dovâriya⁸-amacca-ceḍa - piḍhamadda³⁸-nagara - nigama - siṭṭhi³⁹ - seṇâvai
 satthavâha-dûya⁸-samḍhipâla⁴⁰ saddhim samparivude dhavala-mahâ-
 meha⁴¹-niggae iva gaha-gaṇa-dippamta-rikkha-târâ-gaṇâna majjhe⁴²
 sasi vva piya⁸-damsaṇe nara-vai⁴³ nar'imde nara-vasahe nara-siḥe
 abbhahiya⁴⁴-râya-teya⁴⁴-lacchi⁸ dippamâṇe majjana-gharâo⁴⁵ paḍini-
 khamai⁴⁶, (61.) 2 ttâ jen' eva bâhiriyâ¹ uvattṭhâna-sâlâ, ten' eva uvâ-
 gacchai, 2 ttâ sîhâsaṇampi purattṭhâbhimuḥe nisiyati², (62.) 2 ttâ

60. 22) °ate A. 23) kk C, pareyammañâe A. 24) °bâh° HM. 25) S.
 adds kheyā kvacit.

61. 1) S samanta-jâlâbhirâme kvacit. 2) muttâ M. 3) °jâlakalâvâ-
 bhirâme A. 4) ku° EHM. 5) ṇh AB. 6) ṇh A. 7) ṇh A. 8) see 45¹.
 9) not in BH, unho° M, unho C placed before kallâna. 10) see° EM add
 subhodaehi a. 11) kara A. 12) °hîe E. 13) not in A. 14) satohim H.
 15) °ia EM, kâsâti A, kâsâbhi B, kasâhiya H. 16) S kvacit nâsâ-nisâsa-vâya-
 vujjha(?) - cakkhu-hara-vanna - pharisa-jutta-haya-lâlâ - pelavâirega - dhavala - kaṇaga-
 khaci' - aṇṭa - kamma - dûsa - rayana - susamvuc. 17) °am A. 18) °buc AH.
 19) °hi CEH. 20) °na EHM. 21) sutta CEHM. 22) sukaya CEHM. 23) °he
 EHM. 24) °na° C, S kvacit piṇaddha-gevijjaga-aṇḍulijjaga-laliy' - aṇḍaga-laliya-
 kayâbharane. 25) nâṇâ-maṇi-kaṇaga-rayana-vara CH. 26) bhute A, bhuve H.
 27) °otit° H, °oi° E, see°. 28) u° BM, a° E. 29) °eccha A. 30) °ie A. 31) °na
 A. 32) misâmisamta H. 33) °au C, °âc M. 34) viva BEM. 35) °ia E, ie B.
 36) bhûsite A. 37) ṇnâ° A. 38) °ai E. 39) se° A. 40) °vâla M. 41) °gha
 B. 42) majje A, (âdyah!) 43) down to dippamâṇe not in AH. 44) no y in
 E. 45) °au EHM. 46) °ati A.

62. 1) °ia BE. 2) nisâi BE.

appaṇo uttara-puratthime diṣi-bhāe aṭṭha bhaddāsaṇāṃ seya¹-
vattha-paccutthuyāṃ² siddh'atthaya³-kaya-maṃgalaṇvayārāṃ rayāveti⁴,
2ttā appaṇo a-dūra-sāmaṃte nāṇa-maṇi-rayāṇa-maṃḍiyāṃ⁵ ahiya⁵-
pecchanijjaṃ⁶ mah'aggha-vara-paṭṭaṇ'uggayaṃ saṇha⁷-paṭṭa-bhatti-
saya⁸-citta-tāṇaṃ⁹ ihāmiya⁵-usabha¹⁰-turaya¹¹-nara-magara-vihaga-
vāḷaga¹²-kiṇṇara¹³-ruru-sarabha-camara-kumjara-vaṇalaya¹⁴-pauma-
laya¹⁴-bhatti-cittaṃ abbhīṃtariyaṃ¹⁵ javāṇiyaṃ⁵ amchāvei, 2ttā nāṇa-
maṇi-rayāṇa-bhatti-cittaṃ attharaya¹⁶-miu-masūrag'-otthayaṃ¹⁷ seya¹-
vattha-paccutthuyāṃ¹⁸ sumaṇyaṃ¹⁹ amga-suha-pharisagaṃ²⁰ visi-
tṭhaṃ Tisālāe khattiyāṇi⁵ bhaddāsaṇaṃ rayāvei²¹, 2ttā koḍum-
biya⁵-purisa saddāvei, 2ttā evaṃ vayasī: (63.) 'khippāṃ eva, bho
Devāṇuppiyā'! aṭṭh'-amga²-mahānimitta-sutt'-attha-dhārae³ viviha-
sattha⁴-kusale suvaṇa⁵-lakkhaṇa-pāḍhae saddāveha⁶.⁷ tate⁷ ṇaṃ te
koḍumbiya⁸-purisā Siddhatthenaṃ rannaṃ evaṃ vuttā samāṇā haṭṭha⁹-
tutṭha¹⁰ jāva haya¹¹-hiyayā⁸ karayala jāva paḍisunaṃti¹², (64.)
2ttā Siddhatthassa khattiyassa¹ aṃtiā² paḍinikkhaṃti, 2ttā
Kumḍapurāṃ³ nagaraṃ⁴ majjhaṃ majjheṇaṃ, jeṇ' eva suvaṇa⁵-
lakkhaṇa-pāḍhagaṇaṃ gehāṃ, teṇ' eva uvāgacchaṃti, 2ttā suvaṇa⁶-
lakkhaṇa-pāḍhae saddāvimi⁷. (65.) tae¹ ṇaṃ te suvaṇa-lakkhaṇa-
pāḍhagā² Siddhatthassa khattiyassa³ koḍumbiya³-purisehiṃ saddāvīyā³
samāṇā haṭṭha-tutṭha⁴ jāva haya-hiyayā³ ṇhāyā⁵ kaya-bali⁶-kammā
kaya-kouya⁷-maṃgala-pāyacchittā suddha-ppavesāṃ⁸ maṃgallāṃ
vatthāṃ pavarāṃ⁹ parihīyā³ appa-mah'agghabharāṇāṃkiya³-sarirā
siddh'atthaya-hariyāliya¹⁰-kaya-maṃgala-muddhāṇā saehiṃ 2 gehe-
hiṃto niggacchaṃti, 2ttā khattiya³-Kumḍaggāmaṃ nagaraṃ majjhaṃ
majjheṇaṃ, jeṇ' eva Siddhatthassa ranna¹¹ bhavaṇa-vara-vaḍḍisaṃ-
paḍiduvāre, teṇ' eva uvāgacchaṃti, (66.) 2ttā¹ bhavaṇa-vara-vaḍḍi-
saga-paḍiduvāre egao² milāṃti, jeṇ' eva bāhiriyā³ uvatṭhāna-sālā,
jeṇ' eva Siddhatthe khattie, teṇ' eva uvāgacchaṃti⁴, karayala-pari-
ggahiyāṃ⁵ jāva kaṭṭu Siddhatthaṃ khattiyāṃ³ jaṇaṃ vijaṇaṃ
vaddhāveṃti⁶. (67.) tae¹ ṇaṃ te suvaṇa²-lakkhaṇa-pāḍhagā Siddha-

63. 1) sea E. 2) °cca° A, °ttha° CHM, see⁵. 3) °ga HC. 4) °ei BEM.
5) see 45¹. 6) pi° BCE, *kvacit* a°-p°-rūvaṃ S. 7) nh H. 8) sata A, B om.
9) māṇaṃ A, cittāṇaṃ C, *kvacit* saya-samuvaciya-māṇaṃ, *kvacit* saṇha-bahu-
bhatti-saya-citta-ṭhāṇaṃ S. °muvaciamāṇaṃ B. 10) °ha C. 11) °ga CHM.
12) bā° EH. 13) nn H, mnn C. 14) °lata A. 15) °araṃ B, °iam E.
16) atthuriya A. 17) u° BE, otthū° C. 18) see⁵, °ttha° ACM. 19) °ua BEM,
sa° B. 20) °risaṃ B, °saṃgaṃ A. 21) °eti A.

64. 1) °iā E. 2) A adds maṃgala. 3) pārae AH, C adds pārao
pāḍhae. 4) suttaṭṭha B. 5) sum° C. 6) °viha M. 7) tae B. 8) °ia° BE. 9) °ā
AB. 10) not in AB. 11) not in M. 12) °imti A, °emti M.

65. 1) °ia° BE. 2) °iyāo CHM. 3) khattiyakumḍaggāmaṃ H, kumḍaggāmaṃ
M. 4) nay° C. 5) sum° ACEH. 6) sum° BCH. 7) °emti H, °eti C.

66. 1) tate A. 2) °yā A. 3) see 45¹. 4) °ā ABE. 5) nh EH. 6) vali
A. 7) kou B, koua E, koṭṭya A. 8) or suddh'appa-vesāṃ, suddhappā° E.
9) barāṇi H. 10) see³, °iyā A. 11) ṇṇ CH.

67. 1) not in C. 2) egayao AH. 3) not in BE. 4) °ai CH. 5) not in
EH, °iam B. 6) °imti M, °amti B.

68. 1) tate A. 2) sum° ABE.

tthenaṃ rannâ vampaḍiya³-pūiya⁴-sakkāriya-sammāṇiya³ samāṇā⁴ patt'eyam³ 2 puvva-nnatthesu⁵ bhaddāsanesu nisiyaṃti⁶. (68.) tae¹ naṃ Siddhatthe khattie Tisalaṃ khattiyāṇi² javāṇi²-amṭariyaṃ² ṭhavei³, 2 ttā puppha-phala-paḍipunna-hatthe pareṇaṃ⁴ viṇaṇaṃ⁴ te sumiṇa⁵-lakkhaṇa-pāḍhae evaṃ vayāsi¹: (69.) 'evaṃ khalu Devānuppiyā¹! ajja Tisalā khattiyāṇi¹ taṃsi tārisagaṃsi² *jāva* sutta³-jāgarā⁴ ohīramāṇi⁵ 2 ime⁶ eyārūve¹ orāle⁵ coddasa⁷ mahāsumiṇe pāsittā naṃ paḍibuddhā. (70.) taṃ jahā: gaya-usabha¹-*gāhā*. (71.) taṃ tesiṃ¹ coddasaṇhaṃ² mahāsumiṇāṇaṃ, Devānuppiyā³! orālāṇaṃ⁴ ke, maṇṇe⁵, kallāṇe phala-vitti-visese bhavissai? tae⁶ naṃ te sumiṇa⁷-lakkhaṇa-pāḍhagā Siddhatthassa khattiyassa³ eyaṃ³ aṭṭhaṃ soccā⁸ nisamma haṭṭha-tuṭṭha⁹ *jāva* haya-hiyayā³ te sumiṇe⁷ oḡiṇhaṃti¹⁰, 2 ttā ihaṃ¹¹ anupavisamti¹², 2 ttā aṇṇamaṇṇeṇaṃ¹³ saddhiṃ samplāvimti¹⁴, (72.) 2 ttā tesiṃ sumiṇāṇaṃ laddh'¹-aṭṭhā gahiy'²-aṭṭhā pucchiy'²-aṭṭhā viṇicchiy'²-aṭṭhā abhigay'³-aṭṭhā Siddhatthassa ranṇa⁴ purao⁵ sumiṇa-satthāṃ uccāremāṇā 2 Siddhatthaṃ khattiyam² evaṃ vayāsi¹: (73.) "evaṃ khalu Devānuppiyā¹! amhaṃ² suviṇa³-satthe⁴ bāyālisam sumiṇā⁵, tisaṃ mahāsumiṇā, bāvattariṃ⁶ savva-sumiṇā diṭṭhā; tattha naṃ Devānuppiyā¹! arahamṭa-māyaro vā cakkavaṭṭi-māyaro vā arahamṭaṃsi vā cakkaharaṃsi vā **800** gabbhaṃ vakkamamāṇaṃsi⁸ eesiṃ⁹ tīsāe mahāsumiṇāṇaṃ ime¹⁰ cauddasa mahāsumiṇe pāsittā naṃ paḍibujjhaṃti; (74.) taṃ jahā: gaya¹-*gāhā*. (75.) vāsudevamṭaṃsi gabbhaṃ vakkamamāṇaṃsi¹ eesiṃ² cauddasaṇhaṃ³ mahāsumiṇāṇaṃ annayare⁴ satta mahāsumiṇe pāsittā naṃ paḍibujjhaṃti. (76.) baladeva-māyaro vā baladevamṭaṃsi gabbhaṃ vakkamamāṇaṃsi eesiṃ¹ coddasaṇhaṃ² mahāsumiṇāṇaṃ annayare³ cattāri mahāsumiṇe pāsittā naṃ paḍibujjhaṃti. (77.) maṃḍaliya¹-māyaro vā maṃḍaliyaṃsi¹ gabbhaṃ vakkamṭe² samāṇe² eesiṃ³

68. 3) see 45¹. 4) not in B, tāhiṃ iṭṭhāhiṃ vaggūhiṃ uvaggahiyā samāṇā CH. 5) ṇṇ A, ṇ H. 6) see³, nisi⁰ C.

69. 1) tate AC. 2) see 45¹. 3) ṭhā⁰ CM. 4) ṇa M. 5) suv⁰ M, (com. sum⁰).

70. 1) see 45¹. 2) C adds sayamijjaṃsi. 3) not in EH. 4) not in E. 5) u⁰ CHM. 6) im' H. 7) cau BEM.

71. 1) ṇa EM, va⁰ M, not in BH.

72. 1) eesiṃ CEHM. 2) cau⁰ BEM, ṇh H. 3) see 45¹. 4) u⁰ CHM. 5) ṇṇ HM. 6) tate AC. 7) suv⁰ M. 8) su⁰ EM. 9) ṭṭhā ABH. 10) u⁰ EM. 11) ihiṃ E. 12) pavi⁰ ABE. 13) ṇṇ CEHM. 14) ṇeṃti CH, ṇaṃti E, samāṇeṃti M, S *kvacit*.

73. 1) lahiy' A. 2) see 45¹. 3) ahi⁰ CEMH, S. 4) ṇa A, ṇṇ CH. 5) purato H.

74. 1) ṇiā BE, ṇio CH. 2) amhāṇaṃ C. 3) sum⁰ BEM. 4) ṇiṃ H. 5) suv⁰ M. 6) bāh⁰ A. 7) ṇiā BE. 8) vakkamāṇaṃsi BH. 9) H om. 10) C om.

75. 1) CM add vasaha.

76. 1) vakkamāṇaṃsi H. 2) tesiṃ H. 3) co⁰ C, ṇh E. 4) ṇṇ A.

77. 1) etesiṃ C. 2) cau⁰ BM, ṇh CM. 3) ṇṇ A.

78. 1) ṇiā⁰ BE. 2) vakkamāṇaṃsi CM. 3) etesiṃ H.

tate¹ se² Siddhatthe rāyā tesin sumiṇa³-lakkhaṇa⁴-pādhagāṇaṃ
 eyam⁵ attham soccā⁶ nisamma hatthha-tutthha⁷ *jāva* haya-hiyea⁸
 karayala *jāva* te sumiṇa⁹-lakkhaṇa-pādhage evaṃ vayāsi: (82.) ‘evaṃ
 eyam¹, Devānuppiyā¹! ²taham ²eyam¹ ²Devānuppiyā¹! ³avitaham
³eyam¹, ³Devānuppiyā¹! icchiyam¹ eyam¹, paṭicchiyam¹ eyam,
 icchiya¹-paṭicchiyam¹ eyam¹, Devānuppiyā¹! sacceṇaṃ esaṃ atthe
 se, jah’ eyam⁵ tubbhe vayaha’ tti kattu te sumiṇe sammam paḍi-

83. 1) see 45¹. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etam A see¹.

cēhai⁶, 2 ttā te sumiṇa⁷-lakkhaṇa-pāḍhae viuleṇaṃ asaneṇaṃ⁸ puppha-vattha-gaṃdha-mallālamkāreṇaṃ sakkāreti⁹ sammāneti⁹, ¹⁰sakkāritā sammānittā viulaṃ¹¹ jīviyārihaṃ¹ pī¹²-dāṇaṃ dalayati¹³, 2 ttā paḍivisaṃjei¹⁴. (83.)

tate¹ naṃ se Sitthatthe khattie sīhāsaṇāo abbhuṭṭhe², 2 ttā jeṇ' eva Tisalā khattiyāṇi³ javaniy³-amṭariyā³, teṇ' eva uvāgacchai⁴, 2 ttā Tisalaṃ khattiyāṇi³ evaṃ yayāsi: (84.) 'evaṃ khalu, Devā-nuppie¹! sumiṇa²-satthampi bāyālisam suviṇā³ jāva egaṃ mahā-sumiṇaṃ⁴ pāsittā naṃ paḍibujjhamti. (85.) ime 'yāṇi¹ tume, Devā-nuppie! coddasa² mahāsumiṇā dīṭṭhā; taṃ orālā³ naṃ tume⁴ jāva Jiṇe vā⁵ telokka⁶-nāyage⁷ dhamma-vara-cakkavattī.' (86.) tate¹ naṃ sā Tisalā khattiyāṇi² eyam² aṭṭhaṃ soccā³nisamma haṭṭha-tuṭṭha⁴ jāva haya-hiyayā² karayala jāva te sumiṇe sammaṃ paḍicchai, (87.) 2 ttā Siddhatthenaṃ rannā abbhaṇunnāyā¹ samāṇi nāṇā-maṇi-rayana-bhatti-cittāo bhaddāsaṇāo abbhuṭṭhe², 2 ttā aturiyam² acavalam² asaṃbhantāe avilambhiyāe³ rāyahaṃsa-sarisīe gaṇe⁴ jeṇ' eva sae bhavaṇe, teṇ' eva uvāgacchati⁵, 2 ttā sayam bhavaṇaṃ aṇupaviṭṭhā. (88.)

jaṇ-pabhiṃ¹ ca naṃ samaṇe bhagavaṃ² Mahāvire taṃ³ Nāya⁴-kulaṃ⁵ sāharie, taṇ-pabhiṃ ca naṃ bahave Vesamaṇa-kumḍadhāriṇo tiriya⁶-jaṃbhayā devā Sakka-vayaṇeṇaṃ se jāṇi imāṇi purā-porā-ṇāṇi mahānīhāṇiṃ bhavaṃti — taṃ jahā: paḥiṇa-samiyāṇi⁶ paḥiṇa-seuyāṇi⁷ paḥiṇa-gottāgārāṇi⁸ ucchinna⁹-samiyāṇi⁶ ucchinna⁹-seuyāṇi⁷ ucchinna⁷-gottāgārāṇi⁸ gāmaṅgara-nagara-kheḍa¹⁰-kabbāda-maḍaṃba-doṇamuha-paṭṭaṇ¹¹-āsama-saṃbāhā¹¹-sannivesesu¹²siṃghāḍa-esu vā tiesu vā caukkesu vā caccasesu vā caumuhesu¹³ vā mahā-pahesu vā gāma-tṭhāṇesu vā nagara-tṭhāṇesu vā gāma-niddhamāṇesu vā nagara-niddhamāṇesu vā āvaṇesu vā devakulesu vā sabhāsu vā pavāsu vā ārāmesu vā ujjaṇesu vā ¹⁴vaṇesu vā ¹⁴vaṇa-saṃḍesu vā susāṇa - sunnāgāra¹⁵ - giri - kaṇḍara - saṃti¹⁶ - saṃdhi¹⁷ - selovaṭṭhāṇa-bhavaṇa¹⁸-gihesu¹⁹ vā saṃnikkhiṭṭāṇi²⁰ ciṭṭhamti — tāṇi Siddhattha-rāya-bhavaṇaṃsi sāharaṃti. (89.)

jaṇ rayāṇi ca naṃ samaṇe bhagavaṃ Mahāvire Nāya-kulaṃsi sāharie taṇ rayāṇi ca naṃ Nāya-kulaṃ hiraṇṇeṇaṃ vadḍhiṭṭhā,

83. 6) °ati C. 7) suv° M. 8) not in AB. 9) °ei BEM. 10) 2 ttā ABH. 11) vip° A. 12) pīti A. 13) °ai B. dalai EM, °lati H. 14) °eti AH.

84. 1) tae BEM. 2) °eti AH. 3) see 45¹. 4) °ati A.

85. 1) °iyā A, °iā B. 2) suv° HM. 3) sum° BEM, M adds tisaṃ mahā-sumiṇā. 4) °ne AB.

86. 1) imeāṇaṃ B, ime ya naṃ CEHM. 2) cau BEM. 3) u° CH. 4) adds Devānuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

87. 1) tae BEM. 2) see 45¹. 3) su° BEM. 4) tṭhā BEM.

88. 1) ṇṇ A. 2) ṇ ABH, ia° BE. 3) °iāc BE. 4) gaṇe A, gaṇe E. 5) °ai BHM.

89. 1) °bhī B. 2) bhay° H. 3) H om. 4) ṇāya A, rāya BH. 5) °amsi HM. 6) see 45¹. 7) seu° C sec⁶. 8) gu° BE, °kār° A. 9) ṇṇ A, °ccha° BE. 10) not in H. 11) °haṇa B, °vāh° C. 12) S *kvacit* this compound before susāṇa°; sannivesa-ghosesu *kvacit*. 13) caumm° HM. 14) not in A. 15) ṇṇ A. 16) H om. 17) not in ABCM, *kvacit* S. 18) not in BCE, *kvacit* S. 19) ge° M. 20) nī° H, *kvacit* sannikkhiṭṭāṇi sannihīyāṇi guttāṇi S.

suvanṇeṇaṃ vaddhittā, ¹dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ rattheṇaṃ vaddhittā, balenaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ pureṇaṃ anteureṇaṃ jaṇavaṇeṇaṃ jasa-vāneṇaṃ² vaddhittā, vipula-dhaṇa-kaṇaga-rayāṇa-maṇi-mottiya-samkha-sila-ppavāla-ratta-rayāṇa-m-āṇeṇaṃ samta-sāra-sāvaejjeṇaṃ³ aiva 2 pūi-sakkāra-samudaṇeṇaṃ abhivaddhittā. tate⁴ ṇaṃ samaṇassa bhagavaṃ⁵ Mahāvīrassa amma-piṇṇaṃ ayam eyārūve⁶ ajjhatthie⁷ cimtīe patthie maṇogae samkappe samuppajjitthā: (90.) 'jap-pabhiim¹ ca ṇaṃ amhaṃ esa dārae kucchiṃsi gabbhattāe vakkamte², tap-pabhiim³ ca ṇaṃ amhe hiraṇṇeṇaṃ⁴ vaddhāmo, suvanṇeṇaṃ⁵ vaddhāmo⁶, ⁷dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ rattheṇaṃ balenaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ⁸ pureṇaṃ anteureṇaṃ jaṇavaṇeṇaṃ⁹ vaddhāmo⁶, vipula¹⁰-dhaṇa-kaṇaga-rayāṇa-maṇi-mottiya¹¹-samkha-sila-ppavāla-rattarayāṇa-m-āṇeṇaṃ¹² samta-sāra-sāvaejjeṇaṃ¹³ pūi¹⁴-sakkāreṇaṃ aiva¹⁵ 2 abhivaddhāmo¹⁶; taṃ jayā ṇaṃ amhaṃ esa dārae jāe bhavissai, tayā ṇaṃ amhe eyassa¹⁷ dāragassa eyānūrūvaṃ goṇṇaṃ¹⁸ guṇa-nipphannaṃ¹⁹ nāmadhiṇṇaṃ²⁰ karissāmo Vaddhamāṇu²¹ tti.' (91.)

tate¹ ṇaṃ samaṇe bhagavaṃ Mahāvīre māu²-aṇukampaṇ'-atthāe niccale nipphande nireyaṇe³ allīṇa⁴-pallīṇa-gutte yāvi⁵ hotthā⁶. tate ṇaṃ tise Tisalāe khattiyāṇie⁷ ayam eyārūve⁷ jāva samuppajjitthā: 'haḍe⁸ me se gabbhe, māde me se gubbhe, cue me se gabbhe, galie me se gabbhe, esa me gabbhe puvvīṃ eyai⁹, iyāṇim¹⁰ no eyai⁹ tti kaṭṭu ohaya¹¹-maṇa-samkappā cimtā-soga-sāgaraṃ¹² pavittā kara-yala-palhattha-muhi atṭa-jjhāṇovagayā bhūmi-gaya-dittthiyā⁷ jhiyāi¹³. taṃ pi ya⁷ Siddhattha-rāya¹⁴-bhavaṇaṃ uvaraya-muṃga-taṃtī-tala-tāla-nāḍaijja-jaṇaṃ aṇujjaṃ¹⁵ dīṇa-vimaṇaṃ viharai. (92.) tate ṇaṃ¹ samaṇe bhagavaṃ Mahāvīre māde eyaṃ² eyārūvaṃ³ ajjhatthiyaṃ⁴ patthiyaṃ⁵ maṇogayaṃ samkappaṃ samuppannaṃ⁶ vijāṇittā⁷ ega-de-seṇaṃ eyai⁸. (93.) tate ṇaṃ sā Tisalā khattiyāṇi¹ 2 taṃ gabbhaṃ eyamāṇaṃ vevamāṇaṃ³ calamāṇaṃ phamdamāṇaṃ jāṇittā hatṭha-tuttṭha⁴ jāva haya⁵-hiyayā¹ evaṃ vayasī: 'no khalu me gabbhe haḍe⁶

90. the whole passage jaṇ rayaniṃ down to tate omitted in ABE, down to jappabhiim S. 1) CH have only jāva-rayāṇa-m-āṇeṇaṃ. 2) *kvacū* S. 3) M after samu⁹. 4) tao BEHM. 5) ⁹vam H. 6) cā⁹ BE. 7) ⁹ijj⁹ A.

91. 1) iam B. 2) vaya⁹ M. 3) ⁹iyam A. 4) nū B. 5) nū CHM. 6) H. om. 7) dhaṇeṇaṃ jāva samtasāra⁹ M. 8) ku⁹ BE, before koseṇaṃ B. 9) E adds jasa-vāneṇaṃ. 10) viula CH. 11) mu⁹ BEH, ⁹ia BE: 12) ād⁹ C, āṇaṃ B. 13) ⁹ijj⁹ BEM. 14) piti C. 15) ativa C. 16) ahi⁹ AE. 17) see 45¹. 18) gu⁹ BEHM, nū E. 19) pp C. 20) ⁹ejj⁹ C. 21) ⁹no CM.

92. 1) tato H. 2) māue A. 3) ⁹ca⁹ E niraṇṇaṇe A. 4) ⁹ue C. 5) āvi AB. 6) hu⁹ BEM. 7) see 45¹. 8) ⁹dhe A. 9) ⁹ati CH, see⁷. 10) eyāni CH, see⁷. 11) u⁹ EM. 12) sāy⁹ H. 13) ⁹ati CH, jjh all except A. see⁷. 14) C adds vara. 15) or jaṇa-maṇujjaṃ.

93. 1) B adds se. 2) eam E, ayam ABH, āyam M. 3) see 45¹. 4) ⁹ijj⁹ A, see³. 5) not in CH, see². 6) nū A. 7) viā⁹ BE, bijāṇiya H. 8) ⁹ati CH, see³.

94) 1) see 45¹. 2) down to jāṇittā not in BEHM. 3) vey⁹ A. 4) ttthā ABHM. 5) not in H. 6) haḍe A.

jâva no gali' esa me gabbhe⁷, puvvim no eyai⁸, iyânim⁹ eyai⁸ ¹⁰tti katthu hattha-tuttha *jâva* haya-hiyayâ evaṃ vâ⁵ viharai. tae¹¹ ṇaṃ samaṇe bhagavaṃ Mahāvīre gabbhatthe im' eyârūvaṃ abhi-ggahaṃ⁵ abhigīṇhai¹²: "no khalu me kappai ammâ-pīlhim¹³ jīvāṃtehim munde bhavittā agāra-vāsā¹⁴ aṇagāriyaṃ¹⁵ pavvaittae¹⁶." (94.) tae¹ ṇaṃ sâ Tisalā khattiyāṇi² ṇhāyā³ kaya-bali-kammā kaya-kouya⁴-maṃgala⁵-pāyacchittā⁶ savvālamkāra-vibhūsiyā nāisīehim⁷ nāi-unḥehim nāitittehim nāikaḍuehim nāikasāehim nāiambilehim⁸ nāi-mahurehim nāiniddhehim nāilukkhehim nāiullehim⁹ nāisukkehim⁹ savva¹⁰-ttu¹⁰-bhayamāṇa-suhehim bhoyaṃ²-acchāyaṇa¹¹-gaṃdha-mallehim vavagaya-roga¹²-soga¹²-moha-bhaya¹³-parissamā¹⁴ sâ¹⁵, jaṃ tassa gabbhassa hiyaṃ² miyaṃ² pacchaṃ gabbha-posaṇaṃ, taṃ dese ya² kâlē ya² āhāraṃ āhāremāṇi vivitta¹⁶-mauehim sayāṇasaṇehim pairikka-suhāe maṇṇukūlāe vihāra-bhūmīe pasattha-dohalā¹⁷ saṃ-punna¹⁸-dohalā saṃmāṇiya²-dohalā avimāṇiya²-dohalā vocchinna¹⁹-dohalā vivaṇiya²⁰-dohalā suhaṃ suheṇaṃ āsayai²¹ sayai²² ciṭṭhai nisiyai² tuyattai²³, suhaṃ suheṇaṃ taṃ gabbhaṃ parivahai. (95.)

teṇaṃ kālēṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvīre, je se gimhāṇaṃ paḍhame māse docce¹ pakkhe citta²-suddhe, tassa ṇaṃ citta-suddhassa terasī-divaseṇaṃ navaṇaṃ³ māsāṇaṃ bahu-paḍipunnāṇaṃ⁴ addh'-atthamāṇaṃ rāṃḍiyāṇaṃ⁵ viikkamāṇaṃ [ucca-tthāṇa-gaesu gahesu⁶, paḍhame caṇḍa-joge, somāsu disāsu vitimirāsu visuddhāsu, jaiesu⁷ savva-saṇḍesu, payāhiṇṇukūlaṃsi bhūmi-sappaṃsi⁸ mārūyaṃsi⁹ pavāyaṃsi¹⁰, nipphanna¹¹-meyāṇiyaṃsi⁵ kālāṃsi¹², pamuiya⁵-pakkiliesu¹³ savva¹⁴-jaṇavaesu¹⁵]¹⁶ puvva-rattāvaratta-kāla-samayaṃsi hatth'uttarāhim nakkhatteṇaṃ jogam uvāgaṇaṃ ārogaṃ¹⁷ ārogaṃ¹⁸ dārayaṃ payāyā. (96.)

[Jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre jāe, taṃ rayaṇiṃ ca ṇaṃ bahūhiṃ devehi devīhi ya¹ uvayaṃtehi ya¹ uppayaṃtehi ya¹ ujjoviya² vi hotthā.³]⁴ jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre jāe, taṃ⁵ rayaṇiṃ⁶ ca ṇaṃ bahūhiṃ devehi⁷

94. 7) sa me gabbhe not in C, me not in M. 8) °ati CH, see¹. 9) eyāṇim CH, see¹. 10) tti — viharai not in ABE. 11) tate H. 12) °ati H. 13) °ūhim CM. 14) agārā BEHM. 15) °iaṃ BEM. 16) pavvaie AII.

95. 1) tate H. 2) see 45¹. 3) nh BE. 4) koṇya A, kou B, see². 5) CH add jāva. 6) M adds jāva. 7) ṇṇai A, nāya B, nāti always in C. 8) nāi-bilambiehim H. 9) after nāimahurehim CH. 10) °tuga C, °tuu B, °ttugau A. 11) °aa⁰ E. 12) sogā-roga AB. 13) C adds parittāsa. 14) paricattā B, parittāsā H. 15) EH om. 16) vicitta Mss. vivatta C, comm.: viviktāni. 17) not in B. 18) ṇn CM. 19) vu⁰ BEH, ṇṇ A. 20) vava⁰ CEM, see². 21) āsai BM, āyati H. 22) sai M. 23) °ati H, see², tuttāi C.

96. 1) du⁰ BEM. 2) ce⁰ M. 3) nh II. 4) ṇṇ A. 5) see 45¹. 6) gi⁰ B. 7) jā⁰ B, gai⁰ M. 8) °aṃsi MC. 9) not in C, see². 10) CM om. 11) pp C. 12) not in EH. 13) paki⁰ B. 14) BEM om. 15) javāṇaesu B. 16) A omits [—]. *bahutra* uccatthāṇe¹tyādi *na dīṇyate* S. 17) °ggā CE, see¹⁸. 18) °ru⁰ BE.

97. 1) a B. 2) °viā B. 3) hu⁰ B. 4) only in AB. 5) sâ HS. 6) °ṇi HS. 7) °hia E.

devihi ya⁸ uvayamtehim⁹ uppayamtehim¹⁰ (dev'-ujjoe egāloe lōe deva-samniyāyā)¹¹ uppiṃjalamāṇa¹²-bhūyā¹³ kahakahaga¹⁴-bhūyā¹⁵ yāvi¹⁶ hotthā¹⁷. (97.) jaṃ rayanṃ ca ṇaṃ samane bhagavaṃ Mahāvire jāe, taṃ rayanṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhārī tiriya¹-jaṃbhagā devā Siddhattha-rāya-bhavaṇaṃsi hiraṇṇa²-vāsaṃ ca ³suvanna²-vāsaṃ ca vaira⁴-vāsaṃ ca vattha-vāsaṃ ca ābharana⁵-vāsaṃ ca patta-vāsaṃ ca puppha-vāsaṃ ca ⁶phala-vāsaṃ ca biya⁷-vāsaṃ ca malla-vāsaṃ ca gaṃdha-vāsaṃ ca ⁸vanna⁹-vāsaṃ ca ⁸cunna¹⁰-vāsaṃ ca vasuhāra¹¹-vāsaṃ ca vāsimsu. ['piy'-atthayāe piyaṃ niveemo, piyaṃ te bhavaṃ mauḍa-vajjaṃ jaḥ māliyaṃ umoyaṃ matthae dhoyai.]¹² (98.)

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vāṇa-maṃtara-joisa-vemaṇiehiṃ² devehiṃ titthayara-jammaṇa-abhiseya³-mahimāe kayāe⁴ samāṇie paccūsa-kāla-samayaṃsi nagara-guttie⁵ saddāveī, 2ttā evaṃ vayāsi: (99.) 'khippāṃ eva, bho Devāpuppiyā¹! Kumḍapure² nagare³ cāraga-sohaṇaṃ kareha⁴, 2ttā māṇ'-ummāṇa-vaddhaṇaṃ kareha, 2ttā Kumḍapuram nagaram³ s'abbhīntara-bāhiriyaṃ¹ āsiya⁵-sammajji⁶-uvaleviyaṃ⁷ samghāḍaga⁸-tiya⁹-caukka-caccara¹⁰-caummuha¹¹-mahā-paha¹²-pahesu sitta-sui¹³-sammattā-racch'amtar'-āvaṇa-vihiyaṃ¹ mameṇimaṇca-kaliyaṃ¹ nāṇāviha-rāga-bhūsiya-jjhaya¹⁴-paḍāga-maṇḍiyaṃ¹ lā'-ulloiya¹⁵-mahiyaṃ¹ gosisa-sarasa-ratta-camḍaṇa-daddara-dinna-paṃe'-aṃguli¹⁶-talaṃ uvaciya¹⁷-vaṃḍaṇa¹⁸-kalasaṃ vaṃḍaṇa¹⁸-ghaḍa¹⁹-sukaya-toraṇa-paḍiduvāra-desa-bhāgaṃ āsatt'-osatta-vipula-vaṭṭa-vagghāriya¹-malla-dāma-kalāvaṃ paṃca-vanna²⁰-sarasa-surabhi²¹-mukka-puppha-puṃjovayāra-kaliyaṃ¹ kālāguru-pavara-kumḍurukka²²-durukka²³-ḍajjhaṃta-dhūva-maghamaghamta-gaṃdh'-uddhuyābhiraṃam¹ sugaṃdha-vara-gaṃdhiyaṃ¹ gaṃdhavattī-bhūyaṃ¹ naḍa-naṭṭaga-jalla-malla-muttīhiya¹-velambaga-kahaga-pāḍhaga²⁴-lāsaga-ārakkhaga-lamkha-mamkha-tūṇailla-tumbavīṇiya-aṇega-tālā-yaraṇucariyaṃ²⁵ kareha ya²⁶ kāraveha ya²⁶, karittā ya kāravittā ya jūya¹-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittā²⁷ mama eyaṃ¹ ānattiyaṃ¹ paccappaṇaha.' (100.) tae ṇaṃ te koḍumbiya¹-

97. 8) a BCE. 9) ovay⁰ A. 10) 'hi M, HMS., add. ya C. a 11) not in ABM, *kvacit dṛisṭam* S. 12) uppiṃjala-mālā *kvacit* S. 13) bhūā BE. 14) kaha 2, AEH. 15) bhūā BCE. 16) āvi H, vi BC. 17) hu⁰ BEM.

98. 1) 'ia BE. 2) nn BE. 3) down to ābharana not in H. 4) vayara M. 5) āh⁰ H. 6) A om. 7) bīa E, via B. 8) inverted in BEM. 9) dhanna *kvacit* S. 10) nn CH. 11) 'rā C. 12) not in the Mss. see notes.

99. 1) tato CH. 2) vāsivimāṇavāsī E. 3) ca BE. 4) 'āte A. 5) mu⁰ A.

100. 1) see 45¹. 2) 'ggāme CH. 3) nay⁰ H. 4) 'ei B. 5) 'ia BEM. 6) 'iya A. 7) ova⁰ CH, 'littam BM. 8) sim⁰ M. 9) tiya BE, tiyaga H. 10) B om. 11) 'umu⁰ BCH. 12) mahā A. 13) suti A. 14) dhaya BH. 15) 'oya C. 16) 'li CEM. 17) 'hiya A, see¹. 18) cam⁰ BCE. 19) ghaṇa *kvacit* S. 20) nn H. 21) 'hi CEHM. 22) 'da⁰ BC. 23) 'ra⁰ BC. 24) pavaga AH, S *kvacit*. pavaga-paḍhaga CE, paḍhaga M. 25) tālācar⁰ CHM, see¹. 26) H om. 27) ūs⁰ AB, 'ottā A.

101. 1) see 45¹.

purisâ Siddhatthenam rannâ evam vuttâ samâna hattha²-tuttha³ *jâva* haya⁴-hiyayâ¹ karayala *jâva* paḍisuṇittâ², khippâm eva Kuṇḍa-pure⁶ nagare⁷ câraga-sohaṇam *jâva* ussavittâ⁸, jeṇ'eva Siddhatthe râyâ, teṇ' eva uvâgacchamti, 2 ttâ karayala *jâva* kaṭṭu Siddhatthassa ranno⁹ eyam¹ ânattiyam¹ paccappiṇamti: (101.)

tae nam¹ Siddhatthe râyâ jeṇ' eva aṭṭaṇa-sâlâ, teṇ' eva uvâgacchai², 2 ttâ *jâva* savv'-oroheṇam³ savva-puppha-gaṇḍha-vattha-mallâlam-kâra-vibhûsâe savva-tuḍiya⁴-sadda-ninâṇam mahayâ iddhi⁵ mahayâ jûe⁵ mahayâ baleṇam mahayâ vâhaṇam mahayâ samudaṇam mahayâ⁶ tuḍiya⁴-jamaga-samaga⁷-ppavâieṇam saṃkha-panava-bheri⁸-jhallari-khâramuhi-huḍukka⁹-muraja¹⁰-muṃga¹¹-dumduhi¹²-nigghosa-nâiya¹³-ravenam ussukkam¹⁴ ukkaram ukkiṭṭham¹⁵ adijjam¹⁶ amijjam¹⁶ abhaḍa-ppavesam adamḍa-kodaṇḍimam¹⁷ adharimam¹⁸ gaṇiyâ¹⁹-varanâḍaijja-kaliyam aṇega-tâlâyaraṇucariyam⁴ aṇuddhuya⁴-muṃgam

400 amilâya-malla-dâmam pamuiya⁴-pakkiliya²⁰-sa-purajana-jânavayam dasa-divasam ṭhi-paḍiyam²¹ karei. (102.) tae¹ nam se Siddhatthe râyâ dasâhiyâe² ṭhi³-paḍiyâe⁴ vaṭṭamâṇe saie⁵ ya² sâhassie ya² saya⁶-sâhassie ya² jâe ya² dâe ya² bhâe ya² dalamâṇe ya² davâvemâṇe ya² saie⁷ ya² sâhassie ya² saya-sâhassie ya lambhe⁸ paḍicchamâṇe ya² paḍicchâvemâṇe ya evam⁹ viharai¹⁰. (103.) tae nam samaṇassa bhagavao Mahâvirassa ammâ-piyaro¹ paḍhame divase ṭhi²-paḍiyam³ kareṇti⁴, taie divase caṇḍa-sûra-damṣariyam¹ kareṇti⁵, chaṭṭhe divase dhamma-jâgariyam¹ kareṇti⁶, ikkârasame⁷ divase viikkamte⁸, nivvattie⁹ asui-jamma¹⁰-kamma-karaṇe, saṃpatte bârasâha-divase viulam asaṇa¹¹-pâṇa¹¹-khâima¹¹-saimam uvakkhaḍâvinti¹², 2 ttâ mitta-nâi¹³-niyaya¹⁴-sayana-sambamḍhi-pariṇam Nâyae ya¹ khattie ya¹ âmamittâ, tao pacchâ ṇhâyâ¹⁵ kaya-bali-kammâ kaya-kouya¹⁶-maṇḍala-pâyacchittâ (suddha-ppâvesam)¹⁷ maṇḍallam pavarâim vattham parihiyâ appa-mah'agghâbharaṇâlamkiya¹-sarirâ bhoyâna-velâe bhoyâna-maṇḍavamsi suhâsaṇa-vara-gayâ teṇam mitta-nâi¹⁸.

101. 2) tthâ AB. 3) ABH om. 4) H om. 5) °ṇeittâ A. 6) °ggâme C. 7) nay° C. 8) ûs° M. 9) ṇṇ A.

102. 1) CHM add se. 2) °ati E. 3) âro° B, ovaro° A. 4) see 45¹. 5) jûe C, juie E, jûie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha° B. 10) °ru° C, °va AB. 11) mua° B, mua° H. 12) °bhi H. 13) nâd° A, nâdita H. see⁴. 14) ussumkam S, ussamkam A. 15) °idaṇ H. 16) °cġ° A. 17) °iyam A, °iam B, koḍ° H, koḍimam E, see notes. 18) *kvacit* dharimam; or adhâra-nijjam S. 19) *kvacit* agariya S, see⁴. 20) paki° AB, see⁴ p°-pakkiliyâbhiraṇam *kvacit* S. 21) vad° HM, see⁴.

103. 1) tato CH, ta 500 e A. 2) see 45¹. 3) ṭhiti H. 4) vad° H, °âte A, see². 5) saie C. 6) sâya A. 7) sayae A. 8) lâbho H. 9) C adds vâ. 10) °ati AC.

104. 1) see 45¹. 2) ṭhiti H, vad° M, see¹. 3) °iam BE. 4) °amti E, °imti B. 5) °imti BE. 6) jâgareṇti EM, see⁵. 7) okk° AM, °rase E. 8) viti° A. 9) °tte AB, °vvi° B. 10) jâya A, jâi B. 11) °am M. 12) °emti HC, amti B. 13) nâya A. 14) niyaya A, nia B, see¹. 15) ṇh BCEH. 16) kouya A, see¹. 17) down to bhoyâna not in AB. 18) nâya A.

niyaga¹⁴-sambam̐dhi-parijaṇeṇaṃ Nāyaehim¹⁹ saddhim tam viulam
asaṇa-pāṇa-khāma-sāmaṃ āsāemāṇā visāemāṇā paribhāemāṇā²⁰ par-
ibhūṇjemāṇā²⁰ viharanti²¹. (104.) jimiya¹-bhutt²-uttarāgayā vi ya¹
ṇaṃ samāṇā āyaṇtā cakkhā² parama-sui-bhūyā¹ tam mitta-nāi³-
niyaga⁴-sayana-sambam̐dhi-parijaṇaṃ Nāyae ya¹ khattie ya⁵ viuleṇaṃ
puppha-vattha gaṇḍha⁶-mallāṇaṃkāreṇaṃ sakkāriṇti⁷ sammāṇiṇti⁷,
sakkāritā sammāpittā tass⁸ eva⁹ mitta-nāi-niyaga¹⁰-sayana-sambam̐-
dhi-parijaṇassa¹¹ Nāyāṇa ya¹² khattiyāṇa ya purao evaṃ vayāsi: (105.)
'puvviṃ pi ṇaṃ, Devāṇuppiyā¹! amhaṃ eyaṃsi¹ dāragam̐si² gabbhaṃ
vakkam̐taṃsi³ samāṇaṃsi ime⁴ eyāruve¹ ajjhatthie⁵ cīntie⁶ patthie⁷
*jāva*⁸ samuppajjitthā: jap-pabhiṃ ca ṇaṃ amhaṃ esa dārae kucchim̐si⁹
gabbhattāe vakkam̐te, ¹⁰tap-pabhiṃ ca ṇaṃ amhaṃ esa hiraṇṇeṇaṃ¹¹
vaḍḍhāmo, suvaṇṇeṇaṃ¹² vaḍḍhāmo¹³, dhaṇeṇaṃ¹⁴ dhannaṇaṃ¹⁴ *jāva*
sāvaijjeṇaṃ¹⁵ pīi¹⁶-sakkāreṇaṃ aiva¹⁷ 2 abhivaḍḍhāmo, sāmāṇa-
rāyāṇo¹⁸ vasam āgayā ya¹³. (106.) tam jāyā ṇaṃ amhaṃ esa dārae
jāe bhavissai, tayā ṇaṃ eyassa¹ dāragassa imaṃ⁴ eyānurūvaṃ¹
guṇṇaṃ² guṇa-nippaṇṇaṃ³ nāmadhijjāṃ⁵ karissāmo⁶: ⁷Vaddhamā-
ṇu⁸ tti; tā aṇṇa amhaṃ⁹ maṇoraha-sampatti jāyā: tam hou ṇaṃ
amhaṃ kumāre Vaddhamāṇe nāmeṇaṃ¹⁰. (107.)

Samāṇe bhagavaṃ Mahāvire Kāsava¹ gotteṇaṃ². tassa ṇaṃ
tao³ nāmadhijjā evaṃ āhijjanti, tam jāhā: amma- piu- sam̐tie⁴
Vaddhamāṇe, sahasam̐muyiāe⁵ Samāṇe, ayale bhaya-bheravāṇaṃ
parisaḥvasaggāṇaṃ ⁶kham̐ti-khame paḍimāṇaṃ⁷ pālage⁷ dhīmaṃ
arai⁸-rai⁹-sahe¹⁰ dāvie vīriya⁵-sampanne devehiṃ se nāmaṃ kayāṃ:
Samāṇe Bhagavaṃ¹¹ Mahāvire. (108.) samāṇassa¹ bhagavaṃ Mahā-
vīrassa piyā² Kāsava³ gotteṇaṃ⁴; tassa ṇaṃ tao⁵ nāmadhijjā evaṃ
āhijjanti, tam jāhā: Siddhatthe 'i vā, Sijjāṃse 'i vā, Jasaṃse
'i vā. samāṇassa ṇaṃ bhagavaṃ Mahāvīrassa māyā Vāsiṭṭhā⁶
gotteṇaṃ⁴; tise⁷ tao⁵ nāmadhijjā evaṃ āhijjanti, tam jāhā:
Tisālā 'i vā, Videhadinnā 'i vā Piyakārini⁸ 'i vā. samāṇassa ṇaṃ
bhagavaṃ Mahāvīrassa pittijje Supāse, jeṭṭhe⁹ bhāyā Naṇḍivaddhaṇe,

104. 19) 'hi ya II, 'hi a E, M adds khattiehiṃ. 20) inverted B
21) AB om.

105. 1) see 45¹. 2) cu⁰ BE. 3) ṇāti A. 4) niaya B, see¹ BE om.
sayana. 5) a BEM. 6) AB om. 7) 'aṇti CE, 'emti HM. 8) tassa CH.
9) OH om. 10) 'ya AB, see¹. 11) pariyaṇassa A. 12) M om.

106. 1) see 45¹. 2) E adds kucchim̐si. 3) vakkamamāṇaṃsi B. 4) im¹
BE. 5) abbh⁰ CH. 6) M om. 7) ABEM om. 8) B om. 9) 'aṃsi H.
10) down to pīi⁰ not in B. 11) nn E. 12) ṇṇ M. 13) AM om. 14) CH om.
15) 'ejj⁰ A. 16) pīi A, pīti C. 17) at⁰ CH, aiva E. 18) rāiṇo A, vāyāṇo C.

107. 1) see 45¹. 2) go⁰ A. 3) pp C, shp M. 4) AB om. 5) 'ejj⁰ AC.
6) 'ess⁰ A. 7) down to tam hou not in A. 8) po⁰ C. 9) 'ha B. 10) CH add
tae ṇaṃ samāṇaṃ bhagavaṃ Mahāvīrassa amma-piyaro nāmadhijjāṃ⁵ kareṇti
Vaddhamāṇu⁸ tti.

108. 1) 'va BCEHM. 2) gu⁰ BECM. 3) tau CHM. 4) 'tie C. 5) see 45¹.
6) kham̐te A. 7) A om. 8) 'ti M. 9) see⁷ and ⁸. 10) same C. 11) bhay⁰ E.

109. 1) BH add ṇaṃ. 2) see 45¹. 3) 'vī A, va⁰ BCEHM. 4) gu⁰ BCE.
5) tau HM. 6) ṭṭhi A, ṭṭha CEHM. 7) tie E. 8) pīi⁰ EH, pia B. 9) ji⁰ BE,
'ṭṭho M.

bhaginî Sudamsaṇā; bhāriyā² Jasoyā², Koḍinnā¹⁰ gottenaṃ¹¹. sama-
nassa naṃ bhagavao Mahāvīrassa dhūyā² Kāsavī³ gottenaṃ¹¹; tise
do nāmadhijjā¹² evaṃ āhijjanti, taṃ jahā: Aṇojjā¹³ 'i vā, Piyadaṃ-
saṇā¹ 'i vā. samanassa naṃ bhagavao Mahāvīrassa nattuī Kosiyā¹⁴
gottenaṃ¹¹; tise naṃ do nāmadhijjā evaṃ āhijjanti, taṃ jahā
Sesavaī vā¹⁵, Jasavaī vā¹⁵. (109.)

samaṇe bhagavaṃ Mahāvīre dakkhe dakkha¹-paine² paḍirūve
āliṇe³ bhaddae viṇīe Nāe⁴ Nāyaputte Nāya-kula-cande videhe Videha-
dinne Videhajācce videha-sūmāle⁵ tisaṃ vāsāṃ videhaṃsi kaṭṭu ammā-
pihiṃ⁶ devatta⁷-gaehiṃ guru-mahattaraehiṃ⁸ abbhāṇunnāe⁹ samatta¹⁰.
paine² puṇar avi loy¹¹-amtiehiṃ jīya¹²-kappiehiṃ devehiṃ tāhiṃ
itthāhiṃ¹³ kamptāhiṃ piyāhiṃ¹⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ¹⁵
kallāṇāhiṃ sivāhiṃ dhannāhiṃ maṃgallāhiṃ¹⁶ miya¹⁴ - mahura-
sassiriyāhiṃ¹⁴ ¹⁵hiyaya¹⁴-gamañijjāhiṃ hiyaya¹⁴-palhāyañijjāhiṃ
gaṃbhirāhiṃ apuṇaruttāhiṃ vaggūhiṃ aṇavarayaṃ abhinanḍamaṇā
ya abhithuṇamaṇā¹⁷ ya evaṃ vayāsi: (110.) jaya 2 naṃdā! jaya 2
bhaddā! bhaddaṃ te khattiya¹-vara-vasabhā²! bujjhāhi bhagavaṃ
loga-nāhā, ³sayala-jagaj-jīva-hiyaṃ pavattehi⁴ dhamma-titthaṃ, para⁵-
hiya¹-suba-nisseyya¹-karaṃ savvaloe savva-jivāṇaṃ bhavissai! tti
kaṭṭu jaya-jaya⁶-saddaṃ paṇṇanti. (111.)

puvviṃ pi naṃ samanassa bhagavao Mahāvīrassa māṇussāo¹
gibattha-dhammāo anuttare ābhoie² appaḍivāi³ nāṇa-daṃsaṇe hotthā⁴.
tae⁵ naṃ samaṇe bhagavaṃ Mahāvīre teṇaṃ anuttareṇaṃ āhohieṇaṃ⁶
nāṇa⁷-daṃsaṇeṇaṃ appaṇo nikkhamāṇa-kālaṃ ābhoie, 2 ttā ciccā hira-
ṇṇaṃ⁸, ciccā suvaṇṇaṃ⁹, ciccā¹⁰ dhaṇaṃ¹⁰, ciccā¹¹ dhannaṃ¹¹, cicca¹²
rajjāṃ, ciccā raṭṭhaṃ, evaṃ balaṃ vāhaṇaṃ kosaṃ koṭṭhāgāraṃ¹⁴ ciccā,
puraṃ ciccā, amteuraṃ ciccā, jaṇavayaṃ ciccā¹⁵ dhaṇa-kaṇaga-
rayaṇa-maṇi-mottiya¹⁶-saṃkha-sila-ppavāla-ratta¹⁰-rayaṇa-m-āiyaṃ¹⁷
saṃta-sāra-sāvaejjaṃ¹⁸ vicchaddaittā viggovaittā¹⁹ ²⁰dāṇaṃ dāyā-
rehiṃ paribhāittā, dāṇaṃ²¹ dāiyāṇaṃ²² paribhāittā²¹, (112.)
teṇaṃ¹ kāleṇaṃ¹ teṇaṃ¹ samaṇaṃ¹ je se hemaṇṭāṇaṃ paḍhame

109. 10) kuṇḍ⁰ A, ṇā⁰ M. 11) gu⁰ BE. 12) 'eji⁰ A. 13) 'uji⁰ BE.

14) 'ia B, 'iya CH, Kāsavā M. 15) ivā EHM.

110. 1) A om. 2) nṇ A. 3) all⁰ CH, al⁰ E. 4) nāyao BC. 5) su⁰ H, so M. 6) pihiṃ E, pitiehiṃ C, pitiehiṃ H. 7) 'tte A. 8) 'rehiṃ A, 'ragehiṃ B. 9) ṇāe H, 'āte M. 10) samm⁰ AM. 11) lo' E, log BC. 12) jia BE, jiya HM. 13) jāva vaggūhiṃ M, the rest omitted. 14) see 45¹. 15) ur⁰ CH. 16) miya-mahura-gaṃbhira-gāhiyāhiṃ kvacit S, aṭṭha-saiyāhiṃ kvacit S. down to vaggūhiṃ not in ACH. 17) abhithuvamāṇā CEHM.

111. 1) see 45¹. 2) ṇā BCE. 3) ABH om. 4) 'ha B. 5) ABEM om. 6) Mss. 2.

112. 1) 'ssagāo CEH. 2) not in A, 'oei B, 'oei E, āhoie CM. 3) AB add āhohie, āhohie kvacit S, āhoie H. 4) hu⁰ BEM. 5) tato M. 6) āhoieṇaṃ M. 7) nāṇeṇaṃ A. 8) nṇ B. 9) nṇ ACHM. 10) not in H. 11) not in BCHM, nṇ E. 12) cejjā A, not in B. 13) not in B. 14) ku⁰ BEM. 15) EM add viula. 16) mu⁰ ABE, 'ia BE. 17) āiaṃ B, ādiyaṃ C, āieṇaṃ M. 18) 'ijj⁰ BE. 19) vigo⁰ BEH, 'vittā EH. 20) down to dāṇaṃ not in BH. 21) AE om. 22) AE om., 'iā⁰ B.

113. 1) H om.

māse paḍhame pakkhe maggasira-bahule, tassa naṃ maggasira-bahulassa dasamī-pakkheṇaṃ pāṇa-gāminīe chāyāe porisīe² abhinivvattāe³ pamāṇa-pattāe suvvaṇṇaṃ divaseṇaṃ, vijāṇaṃ muhutteṇaṃ caṃdappabhāe sīyāe⁴ sa-deva-maṇuyāsurae⁴ parisāe samaṇugamma-māṇa-magge samkhiya⁴-cakkīya⁴-namgaliya⁵-muha-mamgaliya⁴-vaddhamāṇa⁶-pūsamāṇa-ghaṃṭṭiya⁷-gaṇehiṃ tāhiṃ⁸ itthāhiṃ kamtāhiṃ piyāhiṃ⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ⁹ kallāṇāhiṃ sivāhiṃ dhannāhiṃ maṃgallāhiṃ miya⁴-mahura-sassiriyāhiṃ⁴ [hiyaya-pa-lhāyaṇijjāhiṃ aṭṭha-saiyāhiṃ¹⁰ apuṇaruttāhiṃ]¹¹ vaggūhiṃ abhinamdamāṇā abhisamphanamāṇā¹² ya¹³ evaṃ vayāsī: (113.) 'jaya 2 naṃdā, jaya 2 bhaddā¹, bhaddaṃ te², ³abhaggehiṃ nāṇa-damasaṇa-carittehiṃ ajiyāhiṃ⁴ jīṇāhiṃ imdiyāhiṃ⁵, jiyā⁴ ca pālehi samaṇadhammaṃ, jiya⁴-viggho⁶ vi⁷ ya⁴ vasāhiṃ⁸ taṃ, deva! siddhi-majjhe, nibhaṇāhiṃ⁹ rāga-dosa-malle taveṇaṃ, dhii-dhaṇiya¹⁰-baddha-kacche¹¹ maddāhi aṭṭha-kamma-sattū jhāṇeṇaṃ¹² uttameṇaṃ sukkeṇaṃ, appamatto harāhi ārahaṇā-paḍāgaṃ ca, vīra! telukka¹³-raṃga-majjhe pāva ya vitimiram aṇuttaraṃ kevala-vaṇa-nāṇaṃ, gaccha ya mukkaṃ¹⁴ paraṃ payaṃ¹⁵ jīṇa-varovaitṭheṇa¹⁶ maggeṇaṃ¹⁷ akuḍileṇaṃ¹⁸, haṃtā parisaha-camuṃ! jaya 2 khattiya⁴-vara-vasabhā¹⁹! ²¹bahūhiṃ²⁰ ²¹divasāhiṃ bahūhiṃ pakkhāhiṃ bahūhiṃ māsāhiṃ bahūhiṃ uṭṭhiṃ bahūhiṃ ayaṇāhiṃ bahūhiṃ²⁰ samvaccaraṇāhiṃ abhīe parisahovaṇasaggāṇaṃ, khamtikhame bhaya-bheravāṇaṃ²², dhamme te avigghaṃ bhavau! tti kaṭṭu jaya-jaya²³-saddaṃ paṇṇamti. (114.)

tae naṃ samaṇe bhagavaṃ Mahāvire nayaṇa-mālā-sahasseehiṃ picchiṇṇamāṇe 2, vayaṇa-mālā-sahasseehiṃ abhithuvvamāṇe 2, hiyaya¹-mālā-sahasseehiṃ unnaṃḍijjamāṇe² 2, maṇoraha-mālā-sahasseehiṃ vicchippamāṇe³ 2, kamti⁴-rūva-guṇehiṃ pacchiṇṇamāṇe⁵ 2, aṃguli-mālā-sahasseehiṃ dāijjamāṇe 2, dāhiṇa-hattheṇaṃ bahūṇaṃ nara-nāri-sahasāṇaṃ aṃjali-mālā-sahasāhiṃ paḍiccamāṇe 2, bhavaṇa-paṃti-sahasāhiṃ samaiccamāṇe⁶ 2, taṃti-tala-tāla-tuḍiya⁷-ghaṇa-muṇṇiga⁸-giya⁷-vāiya⁷-raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda-ghosa⁹-mīsēṇaṃ¹⁰ maṃju-maṃjuṇā ghoseṇa ya paḍibu-

113. 2) ⁰ra⁰ II, ⁰sāc M. 3) ⁰vvi⁰ AB, ⁰ṭṭhāc A. 4) see 45¹. 5) la⁰ CH, see⁴. 6) ⁰ṇa E. 7) khaṇḍiya *kvacit* S. see⁴. 8) tāhiṃ jāva vaggūhiṃ M. 9) u⁰ CH. 10) sayāhiṃ C. 11) ABEM om. sayāhiṃ C. 12) abhithuvvamāṇā CEM. 13) B om.

114. 1) ⁰dda M. 2) C adds jaya 2 khattiyavaravasahā. 3) down to jaya 2 not in A. 4) see 45¹. 5) ⁰āṇi B, ⁰āhiṃ CH, see⁴. 6) va⁰ B. 7) ci B. 8) vasa-hāhiṃ B. 9) ⁰āhiṃ BH. 10) ⁰ia E. 11) kacche down to kevala not in M. 12) jīh B. 13) telo⁰ C. 14) mo⁰ CH. 15) paḍ⁰ H. 16) ⁰vadi⁰ CH. 17) ⁰ṇa H. 18) ⁰ṇa E. 19) ⁰hā HM. 20) bahūhiṃ B always, H the first, E the first and second, C the last time. 21) M om. 22) *kvacit* abhibhaviya gāma-kamṭage. 23) Mss. 2, thus also in 115.

115. 1) hiaya BEM. 2) ⁰ṇa⁰ A, ⁰ṇa⁰ II, ⁰ṇa⁰ C, unnaṃḍijjamāṇe *kvacit* S. 3) viccha⁰ A, vitthu⁰ B. 4) ⁰ta B. 5) pi⁰ B, patth⁰ C. 6) samati⁰ CEH, tth C. 7) see 45¹. 8) only in B. 9) ghoseṇaṃ A. 10) A om., ⁰saeṇaṃ B.

jhamâne¹¹ 2, savv'-iddhîe¹² savva-juie¹³ savva-baleṇaṃ savva-vâhaṇeṇaṃ savva-samudaṇeṇaṃ savvâyaṇeṇaṃ savva-vibhûie¹⁴ savva-vibhûsâe¹⁵ savva-sambhameṇaṃ¹⁶ savva-saṃgameṇaṃ savva-pagaṭheṇiṃ savva-nâḍaṇeṇaṃ savva-tâlâyarehiṃ savv'-oroheṇaṃ savva-puppha-mallâlamkâra-vibhûsâe savva-tuḍiya⁷-sadda-saṃninaṇeṇaṃ¹⁷ mahayâ iddhiṇe mahayâ juie¹³ mahayâ baleṇaṃ mahayâ vâhaṇeṇaṃ mahayâ vara-tuḍiya⁷-jamaga-samaga-ppavâieṇaṃ saṃkha-paṇava¹⁸-paḍaha-bheri-jhallari-kharamuhi-ḍuṇḍuhi-nigghosa-nâiya⁷-raṇeṇaṃ [*jâva* ravenaṃ]¹⁹ Kuṇḍapuram nagaram majjham majjheṇaṃ niggacchai, 2ttâ jeṇ'eva nâya²⁰-saṃḍa-vaṇe ujjâṇe, jeṇ'eva asoga-vara-pâyave, teṇ'eva uvâgacchai, (115.) 2ttâ asoga-vara-pâyavassa ahe siyam¹ thâve, 2ttâ siyâo¹ paccoruhai, 2ttâ sayam eva âbharāṇa-mallâlam-kâram omuyai², 2ttâ sayam eva paṃca-muṭṭhiyam¹ loyam¹ karei, 2ttâ chaṭṭheṇaṃ bhatteṇaṃ apâṇaṇeṇaṃ hatth'uttarâhiṃ nakkhatteṇaṃ jogam uvâgaṇeṇaṃ egam deva-dûsam âdâya ege abie mupḍe bhavittâ agârâo aṇagâriyam pavvaie. (116.) samaṇe bhagavaṃ Mahāvire saṃvaccharam sâhiya¹-mâsam *jâva*² cîvara-dhârî hotthâ³. teṇa param acele⁴ pâṇi-paḍiggahie samaṇe bhagavaṃ Mahāvire sâiregâim⁵ duvâlasa vâsâim niccam vosatṭha-kâe ciyatta¹-dehe, je kei uvasaggâ uppajjamti — tam jahâ: divvâ vâ māṇusâ vâ tirikkha-joniyâ¹ vâ aṇulomâ vâ paḍilomâ vâ — te uppanne⁶ sammaṃ sahai⁷ khamai⁷ titikkhai⁷ ahiyâsei⁸. (117.) tae ṇaṃ samaṇe bhagavaṃ Mahāvire aṇagâre jâe iriyâ¹-samie bhâsâ-samie esaṇâ-samie âyâṇa-bhaṇḍa-matta-nikkhevaṇâ-samie uccâra-pâsavāṇa-khela-siṃghāṇa-jalla-pâri-tṭhāvāṇiyâ¹-samie² maṇa-samie vaya³-samie kâya-samie maṇa-gutte vaya³-gutte kâya-gutte gutt'-imdie gutta-baṃbhayârî akohe amâṇe amâe alohe⁴ saṃte pasāṃte uvasāṃte parinivvudē aṇāsave amame akimpeṇe chinna-ggaṃthe⁵ niruvaleve: kamsa-pâi¹ va mukka-toe, saṃkho⁶ iva niraṃjane, jîve iva appaḍihaya-gaī, gagaṇam iva niraḷambane, vâyur⁷ iva⁸ appaḍibaddhe sârāya-salilam va suddha-hiyae⁹, pukkhaṇa-pattam pîva niruvaleve, kummo iva gutt'-imdie, khaggi¹⁰-visâṇam va ega-jâe, vihaga iva vippamukke, bhârūḍa¹¹-pakkhî¹ va appamatte, kumjaro iva soḍire¹², vasabho¹³ iva jâya-thâme, siho iva duddharise¹⁴, maṇḍaro iva appakampe, sâgaro iva gaṃbhîre¹⁵, caṃdo iva soma-lese, sûro iva ditta-tee, jacca-kaṇagaṃ¹⁶

115. 11) °vujj° A *kvacit* paḍipucchamāṇo S. 12) down to jâva not in H. 13) juie BE. 14) AE om. 15) BC A om. *jâva* the rest is wanting. 16) B om. all down to savva-tuḍiya. 17) ninâ° CE. 18) M om. 19) CEM om. 20) ṇṇ A, ṇ H.

116. 1) see 45¹. 2) °ati M, amui B, umui E.

117. 1) see 45¹. 2) E om. 3) hu° BEM. 4) °lao CEH. 5) sâti° CH. 6) ṇṇ A. 7) °ati C. 8) °siti C, °sei H, °sai M.

118. 1) see 45¹. 2) E om. 3) vai A. 4) °bhe CM. 5) gaṃthe BH, *kvacit* chinna-sôe S. 6) °o B. 7) vâur E, vâu M. 8) vva M. 9) hiae E. 10) khatti A. 11) °ra° BCEH. 12) soṇḍ° CEHM. 13) °ho BE. 14) °sse CH. 15) sug° A. 16) kaṃcaṇa H.

va jāya-rūve, vasumdhara iva savva-phāsa-visahe, suhuya¹⁷-huyāsaṇo¹⁸
iva teyasā¹⁹ jalamte. [*imesiṃ payānaṃ donṇi saṃgahāṇa-gāhāo*:

kaṃse saṃkhe jive

gagaṇe vātū ya saraya-salile ya |

pukkha-patte kumme

vihage khagge ya bhārumṇe ||

kumjara vasabhe sihe

naga-rāyā ceva sāgaram akhobhe |

camde sūre kaṇage

vasumdhara ceva suhuya-huyavahe ||]²⁰

n'atthi naṃ tassa bhagavaṃtassa katthai paḍibamḍhe²¹. se ya²²
cauvvihe pannatte²³, taṃ jahā: davvao, khittao²⁴, kālao, bhāvao.
davvao²⁵: sacittācitta-misaesu²⁶ davvesu; khittao²⁷: gāme vā nagare
vā araṇṇe²⁸ vā khitte²⁹ vā khale vā aṃgaṇe vā; kālao²⁵: samae
vā āvaliyāe²⁹ vā āṇā-pāṇue vā thove vā khaṇe vā lave vā pakkhe
vā muhutte vā³⁰ ahoratte vā pakkhe vā māse vā uḷe³¹ vā ayaṇe
vā saṃvacchare vā annayare³² vā diha-kāla-saṃjoe³³; bhāvao: kohe³⁴
vā māṇe³⁴ vā māyāe vā lobhe vā bhae vā hāse vā³⁵ piṇṇe vā dose
vā³⁶ kalahe vā abbhakkhaṇe vā pesunne vā para-parivāe vā arai-
raī³⁷ vā māyā-mose vā jāva micchā-damsaṇa-salle vā. ६००
tassa naṃ bhagavaṃtassa no evaṃ bhavai. (118.)

se naṃ bhagavaṃ vāsā-vāsa-vajjaṃ aṭṭha gimha-hemaṃtie
māse, gāme ega-rāie¹, nagare paṃca-rāie¹, vāsī-candaṇa-samāṇa-
kappe sama-tiṇa-maṇi-leṭṭhu²-kaṃcaṇe sama-dukkha-suhe ihaloga³.
paraloga³-appaḍibaddhe jīviya⁴-maraṇe⁵ niravakaṃkhe saṃsāra-
pāragāmi kamma-saṃga⁶-nigghāyaṃ⁷-aṭṭhāe abbhutṭhie evaṃ ca naṃ
viharaī. (119.) tassa naṃ bhagavaṃtassa aṇuttareṇaṃ nāṇeṇaṃ
aṇuttareṇaṃ dāsaṇeṇaṃ aṇuttareṇaṃ caritteṇaṃ aṇuttareṇaṃ
ālaṇeṇaṃ¹ aṇuttareṇaṃ vihāreṇaṃ² aṇuttareṇaṃ² viriyeṇaṃ aṇuttareṇaṃ
ajjaveṇaṃ aṇuttareṇaṃ maddaveṇaṃ aṇuttareṇaṃ lāghaveṇaṃ aṇu-
ttarāe khaṃtie³ aṇuttarāe muttie³ aṇuttarāe⁴ guttie³ aṇuttarāe
tutṭhie³ aṇuttarāe⁵ buddhie³ aṇuttareṇaṃ sacca-saṃjama-tava-
sucariya⁶-sovacariya⁷-phala-parinivvāṇa-maggeṇaṃ appāṇaṃ bhāve-
māṇassa duvālasa saṃvaccharāṇi viikkamāṇāṃ terasamassa⁸ aṃtarā
vaṭṭamāṇassa, je se gimhāṇaṃ doce⁹ māse cautthe pakkhe vaisāha-
suddhe, tassa naṃ vaisāha-suddhassa dasamī-pakkheṇaṃ pāṇa-

118. 17) ^oua E, ^outa A. 18) ^ouā^o E, ^one C. 19) teasā E. 20) only in EM, the text is given according to S. *kvacit ādargeshu driggate*. 21) ^odho B, CE add bhavai. 22) a E. 23) ^uṇ A. 24) ^ohe A. 25) BE add naṃ. 26) ^osesu A, ^osiesu H. 27) see²⁴ and ²⁵. 28) ^ohe^o BCH. 29) ^olie A, see¹. 30) B om. 31) uḷ BM, ū EII. 32) ^uṇ M. 33) ^ojoge CH, ACH add vā. 34) ^oena C. 35) down to jāva not in A. 36) the same in H. 37) rai EM.

119. 1) rāyaṃ AM. 2) li^o BEII. 3) ^oge A. 4) ^oia BE. 5) B adds ya. 6) sattu BM.

120. 1) ālavonaṃ EM. 2) in CII after bhagavaṃtassa. 3) ^oie H. 4) A om. *kvacit* S. 5) only in A. 6) see 45¹. 7) ^oia E, soyavvuiyanivvāṇaphala A. 8) C adds naṃ. 9) du^o BCEM.

gâminîe châyâe porisîe abhinivvattâe¹⁰ pamâna-pattâe suvvaenam divasenam vijaenam muhuttenam Jambhiyagâmassa⁶ nagarassa bahiyâ¹¹ Ujuvâliyâe¹² nai-tîre viyâvattassa¹¹ ceiyassa¹¹ a-dûra-sâmaṇte Sâmagassa gâhâvaissa kaṭṭha-karaṇamsi sâla-pâyavassa ahe godohiyâe¹¹ ukkuḍuya¹³-nisijjâe âyâvaṇâe âyâvemânassa 2 chaṭṭhenam bhatteṇam apânaenam¹⁴ hatth'uttarâhim nakkhatteṇam jogam uvâgaenam jhân'amtariyâe vaṭṭamânassa aṇamte aṇuttare nivvâghâe nirâvarane kasîṇe paḍipunne kevala-vara-nâṇa-damsaṇe samuppanne. (120.) tae ṇam samaṇe bhagavaṇ Mahâvîre arahâ¹ jâe² jîṇe kevalî savvannû³ savva-darisî, sa-deva-maṇuyâsurassa⁴ logassa⁵ pariyâyam⁴ jâṇai⁶ pâsai⁶, savva-loe savva-jîvâṇam âgaim gaim⁷ thiim⁸ cavaṇam uvavâyam takkam maṇo mânasiyam⁹ bhuttaṇ kaḍam paḍiseviyam⁴ âvi-kammaṇ raho-kammaṇ a-rahâ¹⁰ a-rahassa-bhâgî tam tam kâlām maṇa-vayaṇa-kâya-joge¹¹ vaṭṭamânâṇam savva-loe savva-jîvâṇam savva-bhâve jâṇamâṇe pâsamâṇe viharai. (121.)

teṇam kâleṇam teṇam samaṇam samaṇe bhagavaṇ Mahâvîre Atthiyaggâma¹-nîsâe paḍhamam amtarâvâsam vâsâ-vâsam uvâgae, Campam ca Piṭṭhicampam ca nîsâe tao amtarâvâse vâsâ-vâsam uvâgae, Vesalim nagarim Vâṇiyaggâmaṇ² ca nîsâe duvâlasa amtarâvâse vâsâ-vâsam uvâgae, Râyagiham nagaram³ Nâlamdam⁴ ca bâhiriyam⁵ nîsâe coddasa⁶ amtarâvâse vâsâ-vâsam uvâgae, cha⁷ Mahiliyâe⁸, do Bhaddiyâe, egaṇ Âlabhiyâe, egaṇ Paṇiyabhûmîe⁹, egaṇ Sâvatthîe, egaṇ Pâvâe majjhimâe Hatthipâlassa¹⁰ ranno rajjû-sabhâe apacchimam¹¹ amtarâvâsam¹¹ vâsa-vâsam uvâgae. (122.) [tattha ṇam je se Pâvâe majjhimâe Hatthipâlassa ranno rajjû-sabhâe apacchime amtarâvâse vâsâ-vâsam uvâgae, (123.)] tassa ṇam amtarâvâsassa, je se vâsâṇam cautthe mase sattame pakkhe khattiya¹-bahule, tassa ṇam kattiya¹-bahulassa pannarasi²-pakkhenam jâ sâ carimâ³ rayañi, tam rayañiṇ ca ṇam samaṇe bhagavaṇ Mahâvîre kâla-gae viikkamte samujjâe⁴ chinna-jâi-jarâ-marana-baṇḍhaṇe siddhe buddhe⁶ mutte amtagaḍe parinivvude savva-dukkha-ppahîṇe⁶; camde nâmam se docce⁷ samvaccare, piivaddhaṇe⁸ mase, naṇdivaddhaṇe pakkhe, suvva'aggi⁹ nâmam se divase uvasami¹⁰ tti¹¹ pavuccai¹², devâṇaṇḍâ nâmam sâ rayañi niriti¹³ tti pavuccai¹², ¹⁴acce lave, mutte¹⁵ pâṇû, thove siddhe,

120. 10) tth A, °vitt^h B. 11) no y in E. 12) °yâ A, see¹¹. Ujju^o CHM. 13) °aḍ^o AH, °utt^o B. 14) pp CEM.

121. 1) arihamte E, arihâ kvacit S. 2) kvacit jâṇae S. 3) ṇṇ A, H adds ṇam. 4) see 120¹¹. 5) loy^o A. 6) °ati CH. 7) gayam A. 8) ṭhiyam H. 9) °iam BE. 10) arihâ M. 11) joe H.

122. 1) atthiagâ BE, atthigg C. 2) °iyagâ^o B, °cagâ^o E. 3) nay^o B. 4) °li^o. 5) °iam BE. 6) cau^o BEHM. 7) not in BE. 8) Mihiliâe E, not in B. 9) see 120¹¹. 10) °vâl^o AB, °lagassa A. 11) °e CEH.

123. not in ABCH.

124. 1) see 120¹¹. 2) ṇṇ AM. 3) cara^o CE. 4) samuggahâ com. of M. 5) H om. 6) pa^o E. 7) du^o BCE. 8) pîi^o A. 9) aggivese BM kvacit S. 10) °me BCEH, upasama S. 11) itti BCS. 12) °aī BCM. 13) niri B, nirati CM, nira E. 14) down to savvattha not in H. 15) S supro kvacit mutte. muhutte CEH.

nâge karane, savvatthasiddhe muhutte, sâinâ¹⁶ nakkhatteṇaṃ jogam uvâgaṇaṃ kâla-gae viikkante *jâva* savva-dukkha-ppahîṇe. (124.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahâvîre kâla-gae² *jâva* savva-dukkha-ppahîṇe, sâ ṇaṃ³ rayañi bahûhim devehiṃ devîhi ya⁴ uvayamâṇehi ya⁴ uppayamâṇehi ya⁴ ujjoyiâ⁵ yâvi⁶ hotthâ⁷. (125.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahâvîre kâla-gae *jâva* savva-dukkha-ppahîṇe, sâ ṇaṃ rayañi bahûhim devehiṃ² devîhi ya³ uvayamâṇehi ya³ uppayamâṇehi ya³ uppinnajalaga⁴-bhûyâ⁵ kahakahaga-bhûyâ⁶ yâvi⁷ hotthâ⁸. (126.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre kâla-gae¹ *jâva* savva-dukkha-ppahîṇe, taṃ rayañiṃ ca ṇaṃ jetthassa² Goyamassa³ Imḍabhûissa⁴ aṇagârassa aṇtevasissa Nâyae piḍḍa-baṇḍhaṇe vocchinne⁵ aṇante aṇuttare⁶ *jâva* kevala-vaṇa-nâṇa-damsaṇe samuppanne. (127.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahâvîre² *jâva* savva-dukkha-ppahîṇe, taṃ rayañiṃ ca ṇaṃ nava Mallai³ nava Lecchai³ Kâsi-Kosalagâ atthârassa vi gaṇa-râyâṇo amâvasâe pârabhoyaṃ⁴ posahovavâsaṃ paṭṭhavamsu⁵: 'gae se bhâv'-ujjoe, davv'-ujjoyaṃ karissâmo.' (128.) jaṃ rayañiṃ ca ṇaṃ samaṇe³ *jâva* savva-dukkha-ppahîṇe, taṃ rayañiṃ ca ṇaṃ khuddâe nâma² bhâsa-râsi maha-ggahe do-vâsa-sahassa-tthi³ samaṇassa bhagavaṃ Mahâvîrassa jamma-nakkhattaṃ saṃkaṃte. (129.) 'jaṃ-pabhiṃ² ca ṇaṃ se khuddâe³ bhâsa-râsi maha-ggahe do-vâsa-sahassa-tthi⁴ samaṇassa bhagavaṃ Mahâvîrassa jamma-nakkhattaṃ saṃkaṃte, taṃ-pabhiṃ ca ṇaṃ samaṇaṇaṃ niggamthâṇaṃ niggamthiṇa ya no udie⁵ 2 pûyâ⁶-sakkâre pavattai⁷. (130.) jayâ ṇaṃ se⁸ khuddâe *jâva* jamma-nakkhattâo viikkante⁹ bhavissai, tayâ ṇaṃ niggamthâṇaṃ niggamthiṇa ya no udie⁵ pûyâ⁶-sakkâre bhavissai. (131.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre kâla-gae¹ *jâva*² savva-dukkha-ppahîṇe, taṃ rayañiṃ ca ṇaṃ kumthû aṇuddharî nâmaṃ samuppannâ³: jâ tthiyâ⁴ acalamâṇâ chaumatthâṇaṃ niggamthâṇaṃ⁵ niggamthiṇa ya no cakkhu-phâsaṃ havvaṃ âgacchai⁶; jâ atthiyâ⁷ calamâṇâ chaumatthâṇaṃ niggamthâṇaṃ⁵ niggamthiṇa ya cakkhu-phâsaṃ havvaṃ

124. 16) sât^o C.125. 1) omitted in H, bhay^o B. 2) A adds viikkante. 3) not in AC. 4) a E. 5) 'iâ E. 6) âvi E, vi AB. 7) hu^o BEM.126. 1) bhay^o B. 2) 'hi a E. 3) a E. 4) 'gamâṇâ M. 5) bhûâ BE. 6) bhûâ E. 7) âvi E. 8) hu^o AEM.127. 1) A om. 2) ji^o BE. 3) goṇ^o E. 4) 'tissa A, 'yassa C. 5) vu^o BEM. 6) E adds nivvâghâo, nirâvaraṇe.128. 1) bhay^o B, see². 2) not in ACE, 3 H. 3) 'ai E. 4) varâ^o A, varâ^o B; 'bhoe AE, 'bhoam B. 5) 'vimsu EMS.

129. 1) not in ABE; M Bhagavaṃ Mahâvîre. 2) BEM after râsi, nâmaṃ CH. 3) th BCE, tthâi A.

130 and 131. 1) down to taṃ^o not in B. 2) jaṃ rayañiṃ H. 3) A adds nâma. 4) see 129³. 5) uie B. 6) pûâ BEM. 7) 'ai CHM, bhavissai A. 8) not in H. 9) vii^o A.

132. 1) not in H. 2) not in CE. 3) ṇa C. 4) tthiâ BEH. 5) 'ṇa ya E. 6) 'aṃti BEM. 7) tthiyâ BC, tthiyâ H, tthiâ EM.

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âgacchai⁶; (132.) jam pâsittâ bahûhim niggamthehim niggamthihi ya¹ bhattâim paccakkhâyâim. se² kim âhu bhamte: 'ajja-ppabhiim³ durârâhae⁴ samjame⁵ bhavissai.' (133.)

tenam kâlenam tenam samaenam samañassa bhagavao Mahâ-virassa Imdabhûi¹-pâmokkhâo² coddassa³ samaña-sâhassio ukkosiyâ⁴ samaña-sampayâ hotthâ⁵. (134.) samañassa¹ bhagavao Mahâvirassa AjjaCamdanâ-pâmokkhâo² chattisam³ ajjiyâ⁴-sâhassio ukkosiyâ⁴ ajjiyâ⁴-sampayâ hotthâ⁵. (135.) samañassa bhagavao Mahâvirassa Samkhasayaga-pâmokkhânam² samañovâsagânam egâ saya-sâhassî⁶ aṇṇaṭṭhim⁷ ca sahasâ ukkosiyâ⁸ samañovâsagânam⁹ sampayâ hotthâ⁵. (136.) samañassa bhagavao Mahâvirassa Sulasâ-Reva¹-pâmokkhânam² samañovâsiyânam³ tinni saya-sâhassio aṭṭhârasa sahasâ⁴ ukkosiyâ³ samañovâsiyânam³ sampayâ hotthâ⁵. (137.) samañassa nam¹ bhagavao Mahâvirassa tinni sayâ cauddasapuvvînam² ajiñânam jîṇa-samkâsânam savv'-akkhara-sannivânam³ Jîṇo viva avitahan vâgaramânam ukkosiyâ⁴ coddasapuvvînam⁵ sampayâ hotthâ⁶. (138.) samañassa nam¹ bhagavao Mahâvirassa terasa sayâ ohi-nâṇînam aisesa-pattânam ukkosiyâ⁴ ohi-nâṇînam⁷ sampayâ hotthâ⁶. (139.) samañassa nam¹ bhagavao Mahâvirassa satta sayâ kevala-nâṇînam sambhinna-vara-nâṇa-damṣaṇa-dharânam ukkosiyâ⁴ kevala⁸-nâṇi⁹-sampayâ hotthâ⁶. (140.) samañassa nam¹ bhagavao Mahâvirassa satta sayâ veuvvînam adevânam dev'-iddhi²-pattânam ukkosiyâ³ veuvvi⁴-sampayâ hotthâ⁵. (141.) samañassa nam¹ bhagavao Mahâ-virassa paṃca sayâ viula-mañam⁶ adḍhâijjesu⁷ dîvesu dosu ya⁸ samuddesu sannînam paṃc'-imdiyânam³ pajjattagânam⁹ maṇogae bhâve jânamtânam¹⁰ ukkosiyâ viula-mañam¹¹ sampayâ hotthâ⁵. (142.) samañassa nam¹ bhagavao Mahâvirassa cattâri sayâ vânam² sâdeva-mañuyâsurâe³ parisâe vâe⁴ aparâjijyânam⁵ ukkosiyâ⁵ vâi-sampayâ hotthâ⁶. (143.) samañassa bhagavao Mahâvirassa satta amtevâsi⁷-sayâim siddhâim jâva savva-dukkha-ppahînam cauddasa ajjiyâ⁶-sayâim siddhâim. (144.)⁸ samañassa nam¹ bhagavao Mahâvirassa aṭṭha sayâ aṇuttarovavâiyânam² gai³-kallânam⁴ thii⁴-kallânam

133. 1) a E. 2) only in EM. 3) 'bhii A. 4) 'heo M after bhavissai. 5) samyame M.

134. 1) 'bhûi BCM. 2) 'mu° BCEH, 'ânam H. 3) cau° BEHM. 4) 'iâ BE. 5) 'hu° BEM, thus always.

135 and 136. 1) H adds nam. 2) 'mu° BEH, always. 3) 'sa C. 4) 'iâ E. 5) see 134⁵. 6) 'in EM. 7) aṇṇasatṭhim B. 8) 'iâ BE. 9) 'say° B, 'siy° H.

137. 1) 'ai BE. 2) see 135². 3) 'iâ° E. 4) 'âo A. 5) see 134⁵.

138—140. 1) not in BE. 2) co° A. 3) 'eṇam H. 4) 'iâ E. 5) see 134³, puvvi M. 6) see 134⁵. 7) nâṇi B. 8) 'li A, H adds vara. 9) nâṇînam M.

141 and 142. 1) not in BE. 2) ad° CEH. 3) 'iâ° E. 4) veuvviyâ C, veuvvîa E. 5) see 134⁵. 6) mai° E. 7) 'ttâ° BM. 8) a EII. 9) 'yânam A. 10) jânamânam BCEM. 11) see⁶, mai H.

143 and 144. 1) not in BE. 2) vâd° A. 3) 'uâ° EH. 4) vâd° H. 5) see 120¹¹. 6) see 134⁵. 7) 'r C. 8) sūtra 144 is wanting in A.

145 and 146. 1) BE om. 2) vânam E, vânam H. 3) 'ti C. 4) thii AM.

⁵āgimesi bhaddāṇaṃ ukkosiyā⁶ aṇuttarovaṇṇiṇaṃ sampayā hotthā⁷. (145.) samaṇassa ṇaṃ bhagavaṃ Mahāvīraṃ duvhiṃ aṇṭagaḍa-bhūmī hotthā⁷; taṃ jahā: jug'-aṇṭakaḍa⁸-bhūmī ya⁹ pariyāy'-aṇṭakaḍa⁸-bhūmī ya⁹; jāva taccāo purisa-jugāo jug'-aṇṭakaḍa⁸-bhūmī¹⁰, cau-vāsa-pariyāe⁶ aṇṭam akāsi. (146.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvīre tisaṃ vāsāṃ agāra-vāsa-majjhe vasittā, sāiregāṃ duvāsa vāsāṃ chaumattha-pariyāyaṃ¹ pāṇittā, des'-ūṇāṃ tisaṃ vāsāṃ kevali-pariyāyaṃ¹ pāṇittā, bāyālisaṃ² vāsāṃ sāmanna-pariyāyaṃ¹ pāṇittā, bhāvattariṃ vāsāṃ savv'-āyaṃ³ pālaittā⁴, khīṇe veyañij'-āya⁵-nāma-gotte⁶ imise osappiṇie⁷ dūsama⁸-susamāe⁹ samāe bahu-viikkamāte¹⁰ tīhiṃ vāsehiṃ addhanavamehi ya¹¹ māsehiṃ sesehiṃ Pāvāe majjhimāe Hatthipālagassa¹² ranno rajjū¹³-sabhāe ege abie chaṭṭheṇaṃ bhaṭṭheṇaṃ apāṇaṇaṃ¹⁴ sāṇiṇā nakkhatteṇaṃ jogam uvāgaṇaṃ paccūsa-kāla-samayaṃsi sampaliyaṃka¹⁵-nisaṇne paṇapannaṃ¹⁶ ajjhayaṇāṃ pāvaphala-vivāgāṃ chaṭṭisaṃ ca¹⁷ aputṭha-vāgaraṇāṃ vāgarittā¹⁸ pahāṇaṃ¹⁹ nāma²⁰ ajjhayaṇaṃ vibhāvemāṇe 2 kāla-gae viikkamāte²¹ samujjāe²² chinna-jāi-jarā-maraṇa-baṃdhaṇe siddhe buddhe mutte aṇṭakaḍe²³ parinivvūde savva-dukkha-ppahīṇe. (147.) samaṇassa bhagavaṃ Mahāvīraṃ jāva savva-dukkha-ppahīṇassa nava vāsa-sayāṃ viikkamātaṃ, dasamassa ya vāsa-sayassa ayaṃ asīme¹ samvacchare kāle gacchai. vāyaṇ'-aṇṭare puṇa: ayaṃ teṇaue samvacchare² kāle³ gacchai iti⁴. (148.)

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisāḍāṇie paṃca-visāhe hotthā¹; taṃ jahā: visāhāhiṃ cue² caittā gabbhaṃ vakkamāte, visāhāhiṃ jāe, visāhāhiṃ muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie, visāhāhiṃ aṇaṇṭe aṇuttare nivvāghāe nirāvaraṇe kaṣiṇe paḍipunne kevala-vara-nāṇa-daṃsaṇe samuppanne, visāhāhiṃ parinivvūe. (149.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse¹ arahā purisāḍāṇie, je se gimhāṇaṃ paḍhame māse paḍhame pakkhe citta-bahule, tassa ṇaṃ citta²-bahulassa cautthi-pakkheṇaṃ pāṇayāo³ kappāo viṣaṃ-sāgarovaṇṇa-tṭhiyāo⁴ aṇaṇṭaraṃ cayaṃ⁵ caittā⁶, ih'eva Jambuddive dive Bhārahe vāse Bāṇārasie⁷ nayaṇie Āsaseṇassa⁸ ranno Vammāe⁹ devīe puvvarattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkha-

145 and 146. 5) down to sampayā not in A. 6) see 120¹¹. 7) see 134⁵. 8) 'gaḍa CEH. 9) a BE. 10) A adds ya.

147. 1) 'iā⁰ E, 'gaṃ CHM. 2) ba⁰ C. 3) 'uam CE, 'oyaṃ H. 4) pāṇittā E. 5) vea⁰ E, 'ua BE, 'oya CH. 6) gu⁰ BE. 7) uss⁰ M. 8) ḍu⁰ M. 9) sū⁰ BE. 10) viti⁰ A, via⁰ B, viya⁰ C. 11) a E. 12) 'pālassa E, 'vālassa BM. 13) ōū M. 14) pp H. 15) 'ia⁰ E. 16) paṇṇa⁰ A. 17) not in H. 18) 'ettā CH. 19) pāvayaṇaṃ A. 20) nām' E. 21) viti⁰ A. 22) 'gghāe H. 23) 'gaḍe BEM.

148. 1) asīme E. 2) 'ra B. 3) not in A. 4) B ii, BM add disai.

149. 1) hu⁰ BEM. 2) cae C.

150. 1) C adds ṇaṃ. 2) ce⁰ A. 3) 'au B, pāṇāu H. 4) tṭhit⁰ A, tṭhi⁰ M, tṭhiyāo BH, tṭhiāo E. 5) caim M. 6) cayittā A. 7) Vā⁰ C. 8) Assa⁰ H. 9) Vāmāe C.

teṇaṃ jogam uvāgaṇaṃ āhāra-vakkaṃtīe bhava-vakkaṃtīe 900 sarīra-vakkaṃtīe kucchiṃsi¹⁰ gabbhattāe vakkaṃte. (150.) Pāse ṇaṃ arahā purisādāṇīe tin-nāṇovagae¹ yāvi² hotthā³; taṃ jahā: 'caissāmi' tti jāṇai, cayaṃāṇe na jāṇai⁴, 'cūe⁵ 'mi' tti jāṇai. *teṇaṃ c'eva abhīlāveṇaṃ suvīṇa-damsaṇa-vihāṇeṇaṃ savvaṃ jāva* niyaga⁶-gihaṃ aṇupavittā⁷ jāva suhaṃ suheṇaṃ taṃ gabbhaṃ parivahai. (151.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisādāṇīe, je se hemaṇtāṇaṃ¹ docce² māse tacce pakkhe posa-bahule, tassa ṇaṃ posa-bahulassa dasamī-pakkheṇaṃ navaṇhaṃ³ māsāṇaṃ bahu-paḍi-punnāṇaṃ addh'aṭṭhamāṇaṃ⁴ rāṃpiyāṇaṃ viḷkkaṃtāṇaṃ⁵ puvva-rattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ ārogaṃ⁶ ārogaṃ⁶ dārayaṃ payāyā. (152.)

[jaṇṇaṃ rayanaṃ ca ṇaṃ Pāse arahā purisādāṇīe jāe, taṃ rayanaṃ ca ṇaṃ bahūhiṃ devehiṃ devihi a jāva uppiṃjalaga-bhūā kahakahaga-bhūā yāvi hutthā.] (153.) *jamaṇaṃ¹ savvaṃ¹ Pāsābhīlāveṇaṃ bhāṇiyavvaṃ² jāva* taṃ hou ṇaṃ kumāre Pāse nāmeṇaṃ³. (154.)

Pāse ṇaṃ arahā purisādāṇīe dakkhe dakkha¹-paine paḍirūve² allīe³ bhaddae viṇīe tīsaṃ vāsāṃ agāra-vāsa-majjhe vasittā puṇaṃ avi log'-aṃtiehiṃ jīya⁴-kappiehiṃ⁵ devehiṃ⁶ tāhiṃ itthāhiṃ jāva evaṃ vayāsi: (155.) jaya 2 naṃdā! jaya 2 bhaddā! bhaddaṃ te⁷ jāva jaya 2 saddaṃ paṇṇaṃti. (156.) puvvaṃ pi ṇaṃ Pāsassa¹ arahao purisādāṇīyassa³ māṇussagāo gihattha-dhammāo aṇuttare āhohie², *taṃ c'eva savvaṃ jāva* dāṇaṃ dāyāṇaṃ³ paribhāittā⁴, je se hemaṇtāṇaṃ ducce⁵ māse tacce pakkhe posa-bahule, tassa ṇaṃ posa-bahulassa ikkārasī⁶-divaseṇaṃ puvv'āṇha⁷-kāla-samayaṃsi visālāe siviyaē³ sa-deva-maṇuyāsuraē⁸ parisāe, *taṃ c'eva savvaṃ navaraṃ*, Bāṇārasīṃ nagarīṃ⁹ majjhaṃ majjheṇaṃ niggaacchai, 2ttā jeṇ' eva āsama-pae ujjāṇe jeṇ' eva asoga-vaṇa-pāyave, teṇ' eva uvāgaacchai, 2ttā asoga-vaṇa-pāyavassa ahe sīyaṃ¹⁰ thāveī, 2ttā sīyāo¹¹ paccoruhai, 2ttā sayam eva ābharāṇa-mallālāṃkāraṃ omuyai¹², 2ttā sayam eva paṇca-muṭṭhiyaṃ³ loyaṃ⁸ karei, 2ttā aṭṭhameṇaṃ bhattenṇaṃ apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egaṃ deva-dūsam ādāya tihīṃ purisa-saehīṃ saddhiṃ muṇḍe bhavittā agārāo aṇagāriyaṃ¹³ pavvaie. (157.) Pāse ṇaṃ arahā purisādāṇīe tesīṃ¹

150. 10) °aṇsi H.

151. 1) ṇṇ AM. 2) āvi EH. 3) hu° BEM. 4) yāṇai B. 5) cūo AC. 6) nia° BE, °gaṃ BCH.

152. 1) gimha-he° A. 2) du° BEEM. 3) nh M. 4) °ṇa ya BE. 5) viti° AC. 6) °ru° BEH, āroga arogaṃ A.

153. only in M.

154. 1) M: sesaṃ taḥ'eva navaraṃ. 2) °ṇia° BE. 3) A adds hou 2.

155 and 156. 1) not in A. 2) paḍipunnarūve A. 3) ali° E. 4) jīa E, jīya BM. 5) kappiehiṃ B. 6) after log° B. 7) BE add jaya 2 khattiyavaravasaḥ.

157. 1) M adds ṇaṃ. 2) A adds ṇaṃ, ābhoie E. 3) see 120¹¹. 4) °ettā A. 5) do° C. 6) ekā° A, ekkā° C. 7) nh BM. 8) see 45¹. 9) nay° BE. 10) sīam CE. 11) sīāo CE. 12) umuyai EHM, see³. 13) °iaṇ EH.

158. 1) tesī BM.

rāṃḍiyāim² niccam vosatṭha-kāe ciyutta³-dehe, je kei⁴ uvasaggā uppajjamti, — tam jahā: divvā vā mānussā vā tirikkha-joṇiyā⁵ vā aṇulomā vā paḍilomā vā — te uppanne sammam sahai titikkhai khamai ahiyāsei³. (158.) tae¹ ṇaṃ se Pāse bhagavam² aṇagāre jāe iriyā³-samie ⁴bhāsā-samie *jāva* appāṇaṃ bhāvemāṇassa tesūṃ⁵ rāṃḍiyāim⁶ viikkamṭāim⁷ caurāsiimassa rāṃḍiyassa³ amtarā vaṭṭamāṇassa⁸, je se gimhāṇaṃ paḍhame māse, paḍhame pakkhe citta⁹-bahule, tassa ṇaṃ citta⁹-bahulassa cautthi-pakkheṇaṃ puvvaṇha¹⁰-kāla-samayaṃsi dhāyā¹¹-pāyavassa ahe chaṭṭheṇaṃ¹² bhatteṇaṃ apāṇaṇaṃ visābhāṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'amtariyāe³ vaṭṭamāṇassa aṇante aṇuttare¹³ nivvāghāe nirāvaraṇe *jāva* kevala-vaṇa-nāṇa-damṣaṇe samuppanne *jāva* jāṇamāṇe pāsamāṇe viharāi. (159.)

Pāsassa ṇaṃ arahao purisādāṇiyassa¹ atṭha gaṇā atṭha gaṇa-harā hotthā², tam jahā:

Subhe ya Ajjaghose ya¹ Vasitṭhe Bambahayāri ya¹ |

Some Sirihare c'eva Virabhadde Jasevi³ ya¹ || (160.)

Pāsassa ṇaṃ arahao purisādāṇiyassa¹ Ajjadinnā²-pāmukkhāo³ solasa samaṇa-sāhassio ukkosiyā¹ samaṇa-sampayā hotthā⁴. (161.) Pāsassa ṇaṃ arahao purisādāṇiyassa¹ Pupphacūla-pāmukkhāo³ atṭhattisaṃ⁵ aṇṇiyā¹-sāhassio ukkosiyā¹ aṇṇiyā¹-sampayā hotthā⁴. (162.) Pāsassa¹ ṇ. a. p. Suvvaya³-pāmukkhāṇaṃ² samaṇovāsagāṇaṃ egā saya-sāhassī⁴ causatṭhiṃ⁵ ca saḥassā u. samaṇovāsagāṇaṃ s. h. (163.) Pāsassa ṇ. a. p. Sunandā-pāmukkhāṇaṃ² samaṇovāsiyāṇaṃ⁶ tinni saya-sāhassio satta⁷-viṣaṃ ca saḥassā u. samaṇovāsiyāṇaṃ⁸ s. h. (164.) Pāsassa ṇ. a. p. addhutṭha-sayā cauddasapuvvīṇaṃ⁹ aṇṇaṇaṃ jīṇa-samkāsāṇaṃ savv'-akkhara *jāva* cauddasapuvvīṇaṃ⁹ s. h. (165.) Pāsassa ṇ. a. p. cauddasa¹ sayā ohi-nāṇīṇaṃ, dasa sayā kevala-nāṇīṇaṃ, ekkārassa² sayā vevuviyāṇaṃ³, chas-sayā⁴ riu-maīṇaṃ⁵, dasa sayā siddhā, viṣaṃ aṇṇiyā⁶-sayā siddhā, addhaṭṭhama-sayā viula-maīṇaṃ, chas-sayā vāṇīṇaṃ, bārassa sayā aṇuttaravavāiyāṇaṃ⁷. (166.) Pāsassa ṇ. a. p. duvihā amṭagaḍa-bhūmī hotthā¹, tam jahā: jug'-amṭakaḍa²-bhūmī ya³ pariyāy⁴-amṭakaḍa²-bhūmī ya³; jāva cautthāo purisa-jugāo jug'-amṭakaḍa²-bhūmī, tivāsa-pariyāe⁵ amṭam akāsī. (167.)

158. 2) ^oiāim E, ^oāṇaṃ CH. 3) see 45¹. 4) keva C, ke M. 5) see 120¹¹.

159. 1) tate CH. 2) bhay^o H. 3) see 120¹¹. 4) not in ACHM. 5) ti^o B, ^oi M. 6) ^oiā^o CE. 7) viti^o AC. 8) ^one BH. 9) ce^o AC. 10) nh H. 11) dhāiya CE, see³. 12) atṭhamenaṃ *kvacit* S. 13) B om.

160. 1) see 120¹¹. 2) hu^o BEM. 3) ^oeva C.

161 and 162. 1) see 120¹¹. 2) ṇṇ B. 3) ^omo^o A. 4) hu^o BEM. 5) ^oati^o BM.

163—165. 1) in the following §§ I have adopted, the custom of the Mss. and not written out the always recurring words; for v. r. see 161, 162. 2) ^omo^o AM. 3) Sunandā ACH. 4) ^oio BE. 5) ^oi C. 6) see 120¹¹. 7) satta BHM. 8) ^oiyā M, ^oiā^o E. 9) co^o A.

166. 1) co^o AC. 2) ekā^o H, ogā^o E, ikk^o B. 3) ^ovvīṇaṃ EM. 4) down to addh^o not in A, chasayā C. 5) ^oīṇaṃ E. 6) ^oiā CE. 7) ^ovāṇīṇaṃ CM, vāṇīṇaṃ E.

167. 1) hu^o BEM. 2) gaḍa BE. 3) a BE. 4) pariy^o H, pari^o E. 5) ^oiāo E.

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ Pâse a. p. tisaṃ vâsâṃ agâra-
vâsa-majjhe vasittâ, tesîṃ râimḍiyâṃ caumattha-pariyâyaṃ¹ pâṇittâ,
des'-ûṇâṃ sattari vâsâṃ kevali-pariyâyaṃ¹ pâṇittâ, paḍipunnâṃ²
sattari vâsâṃ sâmanna-pariyâyaṃ pâṇittâ, ekkam³ vâsa-sayaṃ
savv'-âuyaṃ⁴ pâlaittâ⁵, khîṇe veyañijj'-âuya⁴-nâma-gotte⁶ imise osa-
ppinîe⁷ dūsama-susamâe⁸ bahu-viikkamṭâe⁹, je se vâsâṇaṃ paḍhame
mâse docce pakkhe¹⁰ sâvaṇa-suddhe, tassa ṇaṃ sâvaṇa-suddhassa
atṭhamî-pakkheṇaṃ uppim sammeya¹-sela-siharamsi appa-cauttisaiṃ¹¹
mâsieṇaṃ bhattenṇaṃ apâṇaṇaṃ visâhâhiṃ nakkhatteṇaṃ jogam
uvâgaṇaṃ puvv'-aṇha¹²-kâla-samayaṃsi vagghâriya¹-pâṇi kâla-gae¹³
jâva savva-dukkha-ppahîṇe. (168.) Pâsassa ṇaṃ arahao *jâva* savva-
dukkha-ppahîṇassa dūvâlasa vâsa-sayâṃ viikkamṭâṃ⁸, terasamassa
ya¹⁴ ¹⁵vâsa-sayassa ayaṃ tisaṃ samvachhare¹⁶ kâle gacchai. (169.)

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ arahâ¹ Ariṭṭhanemî paṃca-
citte hotthâ², taṃ jahâ: cittâhiṃ eue caittâ gabbhaṃ vakkamṭe³,
jâva cittâhiṃ parinivvue. (170.) tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ
arahâ¹ Ariṭṭhanemî, je se vâsâṇaṃ cautthe mâse sattame pakkhe
kattiya²-bahule, tassa ṇaṃ kattiya²-bahulassa bârasî³-pakkheṇaṃ
aparâjijyâo⁴ mahâvimâṇâo chattisaṃ⁵-sâgarovama-tṭhiijyâo⁶ aṇamṭaraṃ
cayaṃ⁷ caittâ, ih'eva Jambuddive dîve Bhârahe vâse Soriyapure²
nayare⁸ Samuddavijayassa ranno bhâriyâe¹ Sivâe⁹ devîe puvva-
rattâvaratta-kâla-samayaṃsi *jâva* cittâhiṃ gabbhattâe vakkamṭe
*savvaṃ taḥ'eva*¹⁰ *suviṇa*¹¹-*dâmsana*-*daviṇa*-*saṃharaṇ'*-*âiyam*¹²
*ettha*¹³ *bhâṇiyavvaṃ*¹⁴. (171.) tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ arahâ
Ariṭṭhanemî, je se vâsâṇaṃ paḍhame mâse docce¹ pakkhe sâvaṇa-
suddhe, tassa ṇaṃ sâvaṇa-suddhassa paṃcamî-pakkheṇaṃ navaṇhaṃ²
mâsâṇaṃ *jâva* cittâhiṃ nakkhatteṇaṃ jogam uvâgaṇaṃ ârogg'³
âroggam⁴ dârayam⁵ payâyâ. *jammanam Samuddavijayâbhilâveṇam*
*neyavvaṃ*⁶ *jâva* taṃ hou⁷ kumâre Ariṭṭhanemî nâmeṇaṃ 2.

arahâ Ariṭṭhanemî dakkhe *jâva* tinni vâsa-sayâṃ kumâre agâra-
vâsa-majjhe vasittâ ṇaṃ puṇar avi log'-amṭiehiṃ⁸ jiya⁹-kappiehiṃ¹⁰
devehiṃ *taṃ ceva savvaṃ bhâṇiyavvaṃ*¹¹ *jâva* dâṇaṃ dâiyâṇaṃ

168 and 169. 1) see 120¹¹. 2) bahup⁰ M, ṇṇ H. 3) ikk⁰ B, ekam H, egaṃ E.
4) 'âo⁰ H, see¹. 5) pâṇittâ CH. 6) gu⁰ BE. 7) usa⁰ BCEIM. 8) sū⁰ B.
9) viti⁰ AC. 10) du⁰ BCEM. 11) co⁰ A. 12) nh H; puvvarattâvaratta BEM.
S *lekhaḍadoshâṃ matabhedâd vâ*. 13) E adds viikkamṭe. 14) ṇaṃ BEM, not
in CH. 15) not in BCHM. 16) 'ra B.

170. 1) arihâ E. 2) hu⁰ BEM. 3) BE add taḥ'eva ukkhevaṃ com. M. S.
171. 1) arihâ E. 2) see 120¹¹. 3) dūvâlasî CH. 4) 'iâo AE. 5) tittisaṃ,
A, *kvacit* com. M. S. 6) see¹, tṭhit⁰ A, tṭhiyâo CH. 7) caim M. 8) nag⁰ A.
9) Sivâ CM. 10) CH add navaraṃ. 11) sum⁰ B. 12) âi B, âim EM. 13) i⁰
B, itthaṃ EM. 14) bha⁰ CH, see².

172. 1) du⁰ BEM. 2) nh CHM. 3) 'ru⁰ BE, 'gga AC. 4) 'ru⁰ BE, ar⁰
M. 5) A om. 6) nea⁰ FH, neta⁰ M. 7) hou CHM. 8) loy' AM. 9) see 120¹¹.
10) 'ie⁰ C. 11) see², CH om.

paribhāittā¹², (172.) je se vāsāṇaṃ paḍhaṃe māse docce¹ pakkhe sāvāṇa-suddhe, tassa ṇaṃ sāvāṇa-suddhassa chaṭṭhī-pakkheṇaṃ puvaṇha²-kāla-samayaṃsi uttarakurāe siyāe³ sa-deva-maṇuyāsurae parisāe aṇugammamaṇa-magge jāva Bāravaie⁴ nayaie⁵ majjhaṃ majjheṇaṃ niggaḍḍhai, 2 ttā jeṇeva revaie⁶ ujjāne, teṇeva uvāgaḍḍhai, 2 ttā asoga-vara-pāyavassa ahe siyaṃ³ thāveī, 2 ttā siyāo³ paccoruhai, 2 ttā sayam eva ābharaṇa-mallālaṃkāraṃ omuyai⁷, 2 ttā sayam eva paṃca-muṭṭhiyaṃ³ loyaṃ³ karei, 2 ttā chaṭṭheṇaṃ bhattenāṃ apāṇaṇaṃ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egam deva-dūsam ādāya egenāṃ purisa-sahasseṇaṃ saddhiṃ muṃḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (173.) se¹ arahā ṇaṃ Ariṭṭhanemi caupannaṃ² rāṃḍiyāiṃ³ niccaṃ vosatṭha-kāe ciyatta³. dehe *am c'eva savvaṃ jāva* paṇapannaimassa⁴ rāṃḍiyassa³ aṃtarā vaṭṭamāṇassa⁵, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya³. bahule, tassa ṇaṃ āsoya³-bahulassa paṇnarasi²-pakkheṇaṃ divasassa pacchime bhāge⁶ ujjimta-sela-sihare veḍasa⁷-pāyavassa ahe aṭṭhameṇaṃ⁸ bhattenāṃ apāṇaṇaṃ⁹ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'aṃtariyāo³ vaṭṭamāṇassa *jāva*¹⁰ aṇaṃte ¹¹aṇuttare ¹²nivvāghāe *jāva* kevala-nāṇe samuppanne *jāva* savva-loe savva-jivāṇaṃ bhāve jāṇamāṇe pāsamāṇe viharai. (174.)

arahao ṇaṃ Ariṭṭhanemissa ¹aṭṭhārasa gaṇā aṭṭhārasa gaṇaharā hotthā². (175.) arahao n. A. Varadatta-pāṃokkhāo ³aṭṭhārasa samaṇa-sāhassio ukkosiyā⁴ samaṇa-sampayā hotthā². (176.) arahao n. A. AjjaJakkhiṇi-pāṃokkhāo³ cattālisam ajjiyā⁴-sāhassio u. ajjiyā-sampayā h. (177.) arahao n. A. Naṃda-pāṃokkhāṇaṃ³ samaṇovāsagāṇaṃ egā saya-sāhassio aṇattariṃ ca sahaṣṣā u. samaṇovāsaga⁵-sampayā h. (178.) arahao n. A. Mahāsuvvaya-pāṃokkhāṇaṃ³ tinni saya-sāhassio aṇattariṃ ca sahaṣṣā u. samaṇovāsīyāṇaṃ⁴ s. h. (179.) arahao n. A. cattāri sayā cauddasa-puvvīṇaṃ⁶ ⁷ajjīṇaṃ jīṇa-saṃkāsaṇaṃ savv'-akkhara *jāva* s. h. (180.) paṇnarasa¹ sayā ohi-nāṇiṇaṃ, paṇnarasa¹ sayā veuvviyāṇaṃ², dasa sayā viula-māṇaṃ³, aṭṭha sayā vāiṇaṃ⁴, solasa sayā aṇuttarova-vāiyāṇaṃ⁵, paṇnarasa¹ samaṇa-sayā siddhā, tīsaṃ ajjiyā²-sayāiṃ siddhāiṃ. arahao ṇaṃ Ariṭṭhanemissa duvihā aṇtagaḍa⁶-bhūmi hotthā⁷, taṃ jahā: jug'-aṇtagaḍa⁶-bhūmi ya⁸ pariyāy'-²aṇtagaḍa⁹-bhūmi ya⁸; jāva aṭṭhamāo purisa-jugāo jug'-aṇtagaḍa⁹-bhūmi, duvālasa-pariyāe aṇtam akāsī. (181.) teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ

172. 12) ⁰ettā A.

173. 1) du⁰ BEM. 2) ṇh AC. 3) see 120¹¹. 4) ⁰tie C. 5) nag⁰ AE. 6) revayae BEM. 7) ⁰ti C, u⁰ EHM, see³.

174. 1) only in A. 2) ṇh A. 3) see 173³. 4) ṇh A. ⁰magassa CEHM. 5) ⁰ne BE. 6) bhāe A. 7) vaḍa CH. 8) chaṭṭheṇaṃ CEH *kvacit* S. 9) pp H. 10) not in CH. 11) down to jāṇamāṇe not in H. 12) AB om. all down to jāva savvaloe.

175—180. 1) aṭṭhārasa gaṇaharā gaṇā ya A. 2) hu⁰ BEM. 3) ⁰mu⁰ BEH. 4) see 120¹¹. 5) ⁰āṇam HM, sāvaga A. 6) co⁰ A. 7) down to s. h. not in CH.

181. 1) ṇh A. 2) see 120¹¹. 3) ⁰inaṃ E. 4) vāt⁰ A, see³. 5) ⁰vāiṇaṃ H. vāiṇaṃ E. 6) ⁰kaḍa A. 7) hu⁰ BEM. 8) a E, not in C. 9) ⁰gaḍa BE.

arahâ¹ Ariṭṭhanemī tinni vâsa-sayâim kumâra-vâsa-majjhe vasittâ caupannam² raṁḍiyâim³ chaumattha-pariyâyam⁴ pâuṇittâ, des'-ûṇaṁ satta vâsa-sayâim kevali-pariyâyam⁴ pâuṇittâ, paḍipunnâim satta vâsa-sayâim sâmanna⁵-pariyâyam⁴ pâuṇittâ, egaṁ vâsa-sahassam savv'-âyam³ pâlaittâ, khīṇe veyanijj'-âyam⁶-nâma-gotte⁷ imise osappiṇie⁸ dūsama-sūsamāe⁹ samāe bahu-viikkamṭāe¹⁰, je se gimhāṇam cauttṭhe māse aṭṭhame pakkhe āsāḍha-suddhe, tassa ṇaṁ āsāḍha-suddhassa aṭṭhami-pakkheṇam uppim¹¹ ujjiṇṭa-sela-siharamsi paṁcahiṁ chattisehiṁ aṇagāra-saehiṁ saddhiṁ māsienam bhattenam apāṇaenam¹² cittā-nakkhatteṇam jogam uvāgaenam puvva-rattāvaratta-kāla-samayamsi nesajjīe¹³ kāla-gae¹⁴ **too jāva** savva-dukkha-ppahiṇe. (182.) arahao ṇaṁ Ariṭṭhanemissa kāla-gayassa **jāva** savva-dukkha-ppahiṇassa caurāsīṁ vâsa-sahassāim viikkamṭāim¹, paṁcā-sīimassa vâsa-sahassassa² nava vâsa-sayâim viikkamṭāim¹, dasamassa ya vâsa-sayassa ayam asīme samvacchare³ kāle⁴ gacchai⁵. (183.)

Namissa ṇaṁ arahao kāla-gayassa **jāva** savva-dukkha-ppahiṇassa paṁca-vâsa-saya-sahassāim caurāsīṁ ca¹ vâsa-sahassāim viikkamṭāim², nava ya³ vâsa-sayâim viikkamṭāim⁴, dasamassa ya vâsa-sayassa ayam asīme samvacchare⁵ kāle³ gacchai. (184.) Muṇisuvvayassa ṇaṁ arahao kāla-gayassa⁶ ekkārassa⁷ vâsa-saya-sahassāim caurāsīṁ ca vâsa-sahassāim nava ya vâsa-sayâim viikkamṭāim⁴, dasamassa ya vâsa-sayassa ayam asīme samvacchare⁵ kāle gacchai. (185.) Malissa ṇaṁ arahao **jāva** ppahiṇassa pannaṭṭhiṁ⁸ vâsa-saya-sahassāim caurāsīṁ ca vâsa-sahassāim nava ya vâsa⁹-sayâim, d. y. v. s. a. a. s. k. g. (186.) Arassa ṇaṁ arahao **jāva** ppahiṇassa ege vâsa-koḍi-sahassee viikkamṭe⁴, sesaṁ jahâ Malissa; taṁ ca eyam¹⁰: paṁca-saṭṭhiṁ¹¹ lakkhâ caurāsīṁ sahasasâ viikkamṭā⁴, taṁmi samae Mahāvīro nivvuo¹²; tao paraṁ nava ya¹³ viikkamṭā⁴ d. y. v. s. a. a. s. k. g. *evam aggao jāva Seyaṁso tāva daṭṭhavvaṁ*. (187.) Kumṭhussa ṇaṁ **jāva** ppahiṇassa ege caubhāga-paliqvame¹⁴ viikkamṭe¹⁴ paṁca-saṭṭhiṁ ca saya-sahasasâ, sesaṁ jahâ Malissa. (188.) Saṁtissa ṇaṁ arahao **jāva** ppahiṇassa ege caubhāg'¹⁵-ūṇe paliqvame viikkamṭe pannaṭṭhiṁ¹⁶ ca saya¹⁷-sahasasâ¹⁸, sesaṁ jahâ Malissa. (189.) Dhammassa ṇaṁ arahao **jāva** ppahiṇassa tinni sāgarovamāim viikkamṭāim⁴ pannaṭṭhiṁ⁸ ca, sesaṁ jahâ Malissa. (190.) Aṇamṭassa ṇaṁ arahao

182. 1) arihâ BE. 2) ṇṇ A. 3) see 120¹¹. 4) °gam C, see². 5) ṇṇ M. 6) see³, °āua B, āo E. 7) gu° BCE. 8) u° CEH. 9) su° A. 10) viti° A. 11) H om. 12) pp H. 13) nisijjāe C, nisijjīe H. 14) gate C.

183. 1) viti° A. 2) sahassa BCH. 3) °ra B. 4) A om. 5) H adds gacchittā.

184—203. 1) not in II. 2) viti° A not in BCEM. 3) not in A. 4) viti° A. 5) °ra BE. 6) B adds jāva savva°. 7) ikk° BE, ikā° M, ekā° H. 8) ṇṇ A. 9) not in AB. 10) see 120¹¹. 11) paṁcatṭhiṁ C. 12) °uc C, °uu HM. 13) BH add vâsa. 14) paliqvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CH. 17) ABCH om. 18) sahasasāim B, A om.

jāva ppahīṇassa satta sāgarovamāim viikkamtāim⁴ pannatthim⁸ ca, sesam jahā Malissa. (191.) Vimalassa ṇaṃ arahao *jāva* ppahīṇassa solasa sāgarovamāim viikkamtāim⁴ pannatthim⁸ ca, sesam jahā Malissa. (192.) Vāsupujjassa ṇaṃ arahao *jāva* ppahīṇassa chāyālisam sāgarovamāim viikkamtāim⁴ pannatthim ca, sesam jahā Malissa. (193.) Sejjamsassa¹⁹ arahao *jāva* ppahīṇassa ege sāgarovama-sae viikkamte⁴ pannatthim⁸ ca, sesam jahā Malissa. (194.) Sīyalassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa egā sāgarovama-koḍi tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-vāsa-sahassehīm ūṇiyā¹⁰ viikkamtā⁴, eyammi¹⁰ samae Vire²⁰ nivvūe²¹, tao vi ya¹⁰ ṇaṃ paraṃ nava-vāsa-sayāim viikkamtāim⁴ d. y. v. s. a. a. s. k. g. (195.) Suvihissa²² ṇaṃ arahao Pupphadamtassa *jāva* ppahīṇassa dasa sāgarovama-koḍio viikkamtāo⁴, sesam jahā Sīyalassa¹⁰, *taṃ cēmam*²³: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-vāsa-sahassehīm ūṇiyā¹⁰ *icc'āi*. (196.) Camdappahassa ṇaṃ arahao *jāva* ppahīṇassa egam sāgarovama-koḍi-sayaṃ viikkamtam⁴, sesam jahā Sīyalassa¹⁰; *taṃ ca imam*: tivāsa-addhanava-māsāhiya-bāyālisa-vāsa-sahassehīm ūṇagam *icc'āi*. (197.) Supāsassa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-sahassam viikkamte⁴, sesam jahā Sīyalassa¹⁰; *taṃ ca imam*: ²⁴tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīm ūṇiyā viikkamtā *icc'āi*. (198.) Paumappabhassa²⁵ ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-sahassā viikkamtā⁴ tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīm *icc'āiyam*, ²⁶sesam jahā Sīyalassa¹⁰. (199.) Sumaissa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-saya-sahassee viikkamte⁴, sesam jahā Sīyalassa¹⁰ tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīm *icc'āiyam*²⁷. (200.) Abhinamdanassa ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Sīyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīm *icc'āiyam*²⁷. (201.) Sambhavassa ṇaṃ arahao *jāva* ppahīṇassa vīsam²⁸ sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Sīyalassa: tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīm *icc'āiyam*. (202.) Ajiyassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa pannāsam⁸ sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Sīyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīm *icc'āiyam*²⁷. (203.)

Tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ Usabhe arahā Kosalie¹ cauttarāsādhe abhi-papcame hotthā². (204.) taṃ jahā: uttarāsādhāhim cue caittā gubbham vakkamte *jāva* abhiṇā parinivvūe. (205.) tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ Usabhe ṇaṃ arahā Kosalie¹, je se gimhāṇaṃ cautthe māse sattame pakkhe āsādha-bahule, tassa ṇaṃ āsādha-bahulassa cautthi-pakkheṇaṃ savvatthasiddhāo mahāvīmāṇo tittisaṃ³.

184—203. 19) Si^o BE, Seassa H. 20) Mahā^o CHM. 21) ^ouu M. 22) ^ohassa BC. 23) cimam B, ca imam E, cevam H. 24) abbr. in the Mss. 25) ^ohassa BCE. 26) H before tivāsa. 27) ^oiam BE. 28) tisam BE.

204—206. 1) ^oie H. 2) hu^o BEM. 3) tott^o A, teti^o CH.

sâgarovama-tthiyyâo⁴ anamtarāṃ cayaṃ caittā ih'eva Jambuddhīve
 dive Bhārahe vāse Ikkhāga-bhūmie Nābhissa kulagarassa Mārudevīe
 bhāriyāe⁵ puvva-rattāvaratta-kāla-samayāṃsi āhāra-vakkamti⁶ jāva
 gabbhattāe vakkamte. (206.) Usabhe ṇaṃ¹ arahā Kosalie tin-nāṇovagae
 hotthā², taṃ jahā: 'caissāmi' tti jānai jāva sumiṇe³ pāsai, taṃ jahā:
 gaya vasaha⁴ gāhā, savvaṃ taheva navaraṃ; ⁵paḍhamāṃ usahā⁶
 muheṇa aīmtaṃ⁷ pāsai, sesāo gayāṃ; Nābhi⁸-kulagarassa sāhai:
 suviṇa-pāḍhagā n'atthi, Nābhi⁹-kulagaro sayam¹⁰ eva¹⁰ vāgarei.
 (207.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Usabhe ṇaṃ¹, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta²-bahule, tassa ṇaṃ citta²-
 bahulassa aṭṭhami-pakkheṇaṃ navaṇhaṃ³ māsāṇaṃ bahu-paḍi-
 punnāṇaṃ addh'aṭṭhamāṇaṃ rāṃḍiyāṇaṃ⁴ jāva āsādhāhiṃ nakkha-
 tteṇaṃ jogam uvāgaṇaṃ ārogaḍḍi⁵ ārogaṇaṃ⁶ dāragaṇaṃ⁷ payāyā. (208.)
 taṃ c'eva¹ jāva devā devīo ya² vasuhāra-vāsaṃ vāsimsu; *sesaṃ taheva*
cāraga-sohaṇaṃ mān'-ummāṇa-vaddhaṇaṃ ussumka³-m-āiyāṃ⁴
thi⁵-paḍiya⁶ jāva-vajjaṃ savvaṃ bhāṇiyavvaṃ⁷. (209.) Usabhe ṇaṃ
 arahā Kosalie Kāsava-gutteṇaṃ¹, tassa ṇaṃ paṃca nāmadhejja²
 evaṃ āhijjaṃti, taṃ jahā: Usabhe 'i vā, paḍhama-rāyā 'i vā, paḍhama-
 bhikkhācare³ 'i vā⁴, paḍhama-jīṇe 'i vā, paḍhama-titthayare⁵ 'i vā. (210.)
 Usabhe ṇaṃ¹ arahā Kosalie dakkhe dakkha²-paine³ paḍirūve
 allīṇe⁴ bhaddae viṇīe vīsaṃ puvva-saya-sahassāṃ kumāra-vāsa-
 majjhe vasai⁵, 2ttā⁶ tevatṭhiṃ puvva-saya-sahassāṃ rajja-vāsa⁷-
 majjhe vasai⁸, tevatṭhiṃ puvva-saya-sahassāṃ rajja-vāsa-majjhe
 vasamāṇe lehāiyāo⁹ gāṇiya⁹-ppahāṇāo saṇa-rūya¹⁰-pajjavasaṇāo
 bāvattariṃ¹¹ kalāo causatṭhiṃ¹² ca¹³ mahilā-guṇe, sippa-sayaṃ ca,
 kammāṇaṃ¹⁴ tinni vi payā-hiyāe⁹ uvadisai⁸, 2ttā putta-sayaṃ rajja-sae
 abhisimcai¹⁵, 2ttā punaravi loy⁹-amtihiṃ jīya¹⁶-kappiehiṃ¹⁷ *sesaṃ taṃ*
c'eva bhāṇiyavvaṃ⁹ jāva dāṇaṃ dāiyāṇaṃ paribhāittā¹⁸, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta¹⁹-bahule, tassa ṇaṃ citta-bahulassa
 aṭṭhami-pakkheṇaṃ divasassa pacchime bhāge sudamsaṇāe sibiyyāe²⁰ sa-
 deva-maṇuyāsūrāe⁹ parisāe samaṇugammamāṇa-magge *jāva* Viṇiyaṃ⁹
 rāyahāṇiṃ majjhaṃ majjheṇaṃ niggacchai 2 ttā, jeṇ'eva siddhattha²¹.

204—206. 4) tthiyyao A, tthiyyāu M, tthiyyāo BCEH, sec⁵. 5) see 120¹¹.
 6) the whole passage in C.

207. 1) not in ABC. 2) hu⁰ BEM. 3) suv⁰ M. 4) u⁰ AC, 'bha A.
 5) down to sāhai not in A. 6) 'bhaṃ C. 7) ayataṃ C. 8) Nābhissa CH.
 9) 'bhī AM. 10) A om.

208. 1) ABM om. 2) ce⁰ A. 3) nh CHM. 4) see 120¹¹. 5) 'ru⁰ BE.
 6) 'ro⁰ H, sec⁵. 7) 'yam BE.

209. 1) M adds savvaṃ. 2) a BE. 3) ussa⁰ H, 'ukka BE. 4) āiaṃ BE.
 5) thiya CH. 6) va⁰ BM, 'ia E, not in CH. 7) 'ia⁰ E.

210. 1) 've-A, go⁰ H. 2) 'ijja BEM. 3) 'yare BEM. 4) tivā C.
 5) titthamkare CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) alī⁰ E. 5) 'ati CH, vasittā
 M. 6) not in AHM. 7) mahārāya H. 8) 'ati CH. 9) see 120¹¹. 10) rūva
 AE. 11) E adds ca. 12) cova⁰ A, cauv⁰ E, 'tthi HM. 13) not in CHM.
 14) kām⁰ A, kammaṇ H. 15) 'ati ACH. 16) jīa E. 17) CEM add dovehim
 tāhiṃ tthihāhiṃ jāva vaggūhiṃ. 18) 'ettā A. 19) ce⁰ A. 20) soc⁰, siv⁰ H.
 21) 'tthe E.

vaṇe ujjāṇe, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgacchai, 2ttā asoga-vara-pāyavassa²² *jāva* sayam eva cau-mutṭhiyam⁹ loyam⁹ karei, 2ttā chaṭṭheṇaṃ bhaṭṭheṇaṃ apāṇaṇaṃ²³ āsādhāhiṃ nakkha-tteṇaṃ jogam uvāgaṇaṃ uggāṇaṃ bhogāṇaṃ rāinnāṇaṃ ca²⁴ khattiyāṇaṃ⁹ ca²⁵ cauhiṃ sahassehiṃ saddhiṃ egaṃ deva-dūsam ādāya muṃḍe bhavittā agārāo anagāriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahā Kosalie egaṃ vāsa-sahassam niccaṃ vosatṭha-kāe ciyatta¹ *jāva* appāṇaṃ bhāvemāṇassa ekkaṃ² vāsa-sahassam viikkantaṃ. tao ṇaṃ, je se hemantāṇaṃ cautthe māse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egārasi³-pakkheṇaṃ puṇv'-aṇha⁴-kāla-samayaṃsi Purimatālassa nagarassa bahiyā¹ sagaḍamuhaṃsi ujjāṇaṃsi niggoḥa⁵-vara-pāyavassa ahe aṭṭhameṇaṃ bhaṭṭheṇaṃ apāṇaṇaṃ⁶ āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'-antariyāe vaṭṭamāṇassa aṇaṃte anuttare⁷ *jāva* jāṇamāṇe pāsamāṇe viharai⁸. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa¹ caurāsii² gaṇā caurāsii³ gaṇaharā ya⁴ hotthā⁵. (213.) Usabhassa ṇaṃ arahao Kosaliyassa¹ Usabhasaṇa - pāmokkhāo⁶ caurāsii⁷ samaṇa - sāhassio ukkosiyā¹ samaṇa - sampayā hotthā⁵. (214.) Usabhassa ṇ. a. K. Bambhisumdari⁸-pāmokkhāṇaṃ⁶ ajjiyāṇaṃ⁹ tinni saya-sāhassio u. ajjiyā¹-s. h. (215.) Usabhassa ṇaṃ¹⁰ Sejjansa¹¹-pāmokkhāṇaṃ⁶ samaṇo-vāsayaṇaṃ¹² tinni saya-sāhassio paṃca sahasā u. samaṇovāsaga¹³. s. h. (216.) Usabhassa ṇaṃ¹⁰ Subhaddā-pāmokkhāṇaṃ¹⁴ samaṇovā-siyāṇaṃ¹⁵ ¹⁶paṃca saya-sāhassio caupannaṃ ca sahasā u. samaṇovā-siyāṇaṃ¹⁷ s. h. (217.) Usabhassa ṇaṃ¹⁰ cattāri sahasā satta sayā paṇṇāsā cauddasapuvvīṇaṃ¹⁸ ajiṇṇaṃ Jīṇa-saṃkāsaṇaṃ¹⁹ u. cauddasapuvvī¹⁸-s. h. (218.) Usabhassa ṇaṃ nava sahasā ohināṇiṇaṃ u. s. h. (219.) Usabhassa ṇaṃ¹⁰ vīsa sahasā kevalanāṇiṇaṃ u. s. h. (220.) Usabhassa ṇaṃ vīsa sahasā chac-ca sayā veuvviyāṇaṃ²⁰ u. s. h. (221.) Usabhassa ṇaṃ bārāsa sahasā chac-ca sayā paṇṇāsā²¹ viula-maṇiṇaṃ adḍhāijjesu ²²diva-samuddesu sannīṇaṃ²³ paṃc'-imdiyāṇaṃ²⁴ pajjattagāṇaṃ maṇogae bhāve jāṇamāṇaṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bārāsa sahasā chac-ca sayā paṇṇāsā²³ vāiṇaṃ²⁵ u. s. h. (223.) Usabhassa ṇaṃ vīsaṃ aṃtevāsi-sahasā siddhā, cattāliṣaṃ ajjiyā¹-sāhassio siddhāo. (224.)²⁶ Usabhassa ṇaṃ bāvīsa sahasā nava sayā anuttaravavāiṇaṃ²⁵

211. 22) ahe M adds. 23) pp H. 24) not in BCE. 25) BM om.

212. 1) see 120¹¹. 2) i⁰ B, egaṃ E. 3) ekā⁰ H, ekkā⁰ CM. 4) nh BCHM. 5) na⁰ BM. 6) pp H. 7) not in BCEH. 8) ⁰ati AC.

212—225. 1) see 120¹¹. 2) ⁰siim A, si C. 3) ⁰siti C, not in A. 4) not in BCH. 5) hu⁰ BEM. 6) ⁰mu⁰ BEHM. 7) ⁰sii A, ⁰siim H, ⁰sū M. 8) ⁰bhi⁰ BM. 9) not in AB, see¹. 10) E adds arahao, 3 M. 11) Si⁰ BEM. 12) ⁰gāṇaṃ BCM. 13) ⁰gāṇaṃ M, ⁰yāṇaṃ C; sāvaga A. 14) ⁰mu⁰ BEH. 15) see¹, ⁰gāṇaṃ M. 16) down to u. not in A. 17) see¹⁵, ⁰iyā A. 18) co⁰ AC. 19) M adds jāva. 20) viu⁰ C, veuvviṇaṃ E. 21) paṇāsā A. 22) divesu dosu ya samuddesa HM, divesu do⁰ C, down to 222 not in C. 23) ṇṇ A. 24) see¹, ⁰iyā B, down to 222 not in B. 25) ⁰vāiṇaṃ E. 26) sūtra 224 not in A.

gai²⁷-kallânânam²⁸ u. s. h. (225.) Usabhassa nam arahao Kosaliyassa¹ duvîhâ amtagaḍa²-bhûmî hotthâ³, tam jahâ: jug'-amtagaḍa⁴-bhûmî ya⁵ pariyây¹-amtagaḍa⁴-bhûmî ya⁶; jâva asamkhijjâo⁷ purisa-jugâo jug'-amtagaḍa⁸-bhûmî, amto⁹-muhutta-pariyâe¹⁰ amtam akâsî. (226.) tenam kâlenam tenam samaenam Usabhe arahâ Kosalie vîsam¹ puvva-saya²-sahassâim kumâra-vâsa-majjhe vasittâ nam, tevattthim puvva-saya-sahassâim³ rajja⁴-vâsa-majjhe vasittâ nam, tesim⁵ puvva-saya-sahassâim agâra-vâsa-majjhe vasittâ nam, egam vâsa-sahassam chaumattha-pariyâyam⁵ pâunittâ, egam puvva-saya-sahassam vâsa-sâhass'-ûnam kevali-pariyâyam⁶ pâunittâ, paḍipunnam⁷ puvva-saya-sahassam sâmanna-pariyâyam⁸ pâunittâ, caurâsim⁵ puvva-saya-sahassâim savv'-âuyam⁹ pâlaittâ, khîne veyanijj⁹-âuya⁹-nâma-gotte¹⁰ imise osappinîe¹¹ susama-dusamâe samâe viikkamptâo¹² tîhim vâsehim addhanavamehi ya⁹ mâsehim sesehim, je se hemantânam tacce mâse paṁcame pakkhe mâha-bahule, tassa nam mâha-bahulassa (२००) terasî-pakkhenam uppiṁ atthâvaya-sela-siharapsi dasahim anagâra-sahassehîm saddhim cauddasamenam¹³ bhattemam apânaenam¹⁴ abhîṇâ nakkhattemam jogam uvâgaenam puvv'anha¹⁵-kâla-samayapsi sampaliyamka⁹-nisanne kâla-gae viikkampte¹² jâvâ savva-dukkha-ppahîne. (227.) Usabhassa nam¹ kâla-gayassa jâva savva-dukkha-ppahînassa tinni vâsâ addhanava² mâsâ viikkamptâ, tao vi param egâ ya³ sâgarovama-koḍâkoḍi tivâsa-addhanava-mâsâhiya⁴-bâyâlisâe vâsa-sahassehîm ûniyâ viikkamptâ⁵. eyammi samae samane bhagavam⁶ Mahâvîre parinivvue⁷, tao vi param nava vâsa-sayâ viikkamptâ⁵, dasamassa ya vâsa-sayassa ayam asîme samvacchare⁸ kâle gacchai. (228.)

212—225. 27) gati A. 28) add CH jâva âgamesu bhaddânam.

226. 1) see 120¹¹. 2) °kaḍa A, not in B. 3) hu⁹ BEM. 4) °gaḍa BE. 5) not in C, see⁶. 6) a BE. 7) °kha⁹ A. 8) °gaḍa BCE. 9) amta B. 10) °iâe AE.

227. 1) °sa C. 2) not in C. 3) °ssâ C. 4) mahârâya CH. 5) °sî BE. 6) see °iâ⁹ E, °âim H, °gam M. 7) sampunnam HM, A adds egam. 8) see⁵, °gam C. 9) see 120¹¹. 10) gu⁹ BE. 11) u⁹ EHM. 12) viti⁹ A. 13) co⁹ AM. 14) pp HM. 15) ṇh CH.

228. 1) CEH add a. K. 2) °vamâya A, vamâsâ B. 3) not in B. 4) see 120¹¹. 5) viti⁹ A. 6) bhay⁹ B. 7) °ḍe CH. 8) °ra BE.



Sthavirâvali.

Tenaṃ kâleṇaṃ tenaṃ samaṇeṇaṃ samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa¹ gaṇaharâ hotthâ². 'se ken' aṭṭheṇaṃ bhaṃte³ evaṃ vuccai⁴: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa gaṇaharâ hotthâ³? "samaṇassa bhagavaṃ Mahâvîrassa jeṭṭhe⁵ Īṇḍabhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; majjihimae Aggibhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; kaṇiyaso aṇagâre Vâubhûi nâmeṇaṃ Goyama-gotteṇaṃ⁵ paṃca samaṇa-sayâṃ vâei; there aṇṇa-Viyatte⁷ Bhâraddâe gotteṇaṃ⁵ paṃca samaṇa-sayâṃ vâei; there aṇṇa-Suhamme Aggivesâyaṇa-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; there Maṇḍiyaputte⁷ Vâsittḥa-gotteṇaṃ⁸ addhuttḥâṃ samaṇa-sayâṃ vâei; there Moriyaputte⁷ Kâsava-gotteṇaṃ⁶ addhuttḥâṃ samaṇa-sayâṃ vâei; there Akampie Goyama⁷-gotteṇaṃ⁹ there¹⁰ Ayalabhâyâ Hâriyâyaṇa¹¹-gotteṇaṃ¹², te dunnī vi therâ tinnī 2 samaṇa-sayâṃ vâeṃti¹³, there¹⁰ Meyajje⁷ there¹⁰ Pabhâse¹⁴, ee¹⁵ dunnī¹⁶ vi therâ Koḍinna-gotteṇaṃ¹⁷ tinnī 2 samaṇa-sayâṃ vâeṃti¹⁸. se tenaṃ¹⁹ aṭṭheṇaṃ, aṇṇo! evaṃ vuccai: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa²⁰ gaṇaharâ hotthâ²." (1.) savve ee¹ samaṇassa bhagavaṃ Mahâvîrassa ikkârasa² vi gaṇaharâ ³duvâlas'angīṇo cauddasapuvvīṇo samatta-gaṇi-piḍaga-dhârâgâ⁴ Râyagihe nagare mâsienṇaṃ bhatteṇaṃ apâṇaṇaṃ kâla-gayâ jâva savva-dukkha-ppahīṇâ. there Īṇḍabhûi there aṇṇa-Suhamme siddhi⁵-gae Mahâvîre pacchâ dunnī⁶ vi therâ parinivvuyâ⁷; je ime⁸ aṇṇattâe samaṇâ niggamthâ, ee⁹ savve aṇṇa-Suhammassa aṇagârassa avaccejjâ¹⁰, avasesâ gaṇaharâ niravaccâ vocchinnâ¹¹. (2.)

samaṇe bhagavaṃ¹ Mahâvîre Kâsava-gotteṇaṃ². samaṇassa bhagavaṃ Mahâvîrassa ³Kâsava-gottassa² aṇṇa-Suhamme there aṇṇte-

1. 1) e^o A. 2) hu^o BEM. 3) H adds naṃ. 4) oti C. 5) ji^o BEM. 6) gu^o BE. 7) y only after ã, â in E. 8) sagu^o BM, gu^o E. 9) sago^o M, see^o. 10) A adds ya. 11) see⁷, u^{ne} A. 12) BE add patteyaṃ, see⁷. 13) vâeṃti E, vâṇti HM, vâyaṃti BC. 14) Pp C. 15) ete C, not in M. 16) do^o A. 17) gu^o BEM. 18) vâṇti BEM, vâyaṃti C. 19) ten' BM. 20) ekk^o A, ekâ C.

2. 1) ete H. 2) see 1¹⁰. 3) down to Râyagihe not in A. 4) dharâ CH. 5) iṃ CHM. 6) do^o A. 7) uâ E. 8) 'me AB. 9) ete CH. 10) iṃjâ BEM. 11) vu^o BEM.

3. 1) bhay^o B. 2) u^{gu} BE. 3) not in A.

vāsī Aggivesāyaṇa-sagotte⁴; therassa ṇaṃ ajja-Suhammassa Aggivesāyaṇa-sagottassa⁴ ajja-Jambunāme⁵ there amtevāsī Kāsava-gotte²; therassa ṇaṃ ajja-Jambunāmassa Kāsava-gottassa² ajja-Ppabhavē there amtevāsī Kaccāyaṇa-sagotte²; therassa ṇaṃ ajja-Sijjambhavē⁶ there amtevāsī Maṇaga-piyā Vaccha-sagotte²; therassa ṇaṃ ajja-Sijjambhavassa⁶ Maṇaga-piṇṇo Vaccha-sagottassa² there amtevāsī ajja-Jasabhaddhe Tumgiyāyaṇa⁷-sagotte⁸. (3.)

samkhitta-vāyaṇāe¹ ajja-Jasabhaddāo aggao evaṃ therāvali bhāṇiyā, taṃ jahā: therassa ṇaṃ ajja-Jasabhaddāo Tumgiyāyaṇa²-sagottassa³ amtevāsī duve therā: there ajja-Sambhūyavijae⁴ Mādhara-sagotte³, there ajja-Bhaddabāhū Pāṇa-sagotte³; therassa ṇaṃ ajja-Sambhūyavijayassa⁴ Mādhara-sagottassa³ amtevāsī there ajja-Thūlabhadde Goyama²-sagotte³; therassa ṇaṃ ajja-Thūlabhaddassa Goyama²-sagottassa⁵ amtevāsī duve therā: there ajja-Mahāgiri Elāvaccā-sagotte³, there ajja-Suhatthī Vāsītṭha-sagotte³; therassa ṇaṃ ajja-Suhatthissa Vāsītṭha-sagottassa⁶ amtevāsī duve therā Suttṭhiya²-Suppaḍibuddhā koḍiya²-kākaṃdagā Vagghāvaccā-sagottā⁶; therāṇaṃ Suttṭhiya²-Suppaḍibuddhāṇaṃ koḍiya²-kākaṃdagāṇaṃ Vagghāvaccā-sagottāṇaṃ⁶ amtevāsī there ajja-Imḍadinne Kosiya²-sagotte⁷; therassa ṇaṃ ajja-Imḍadinnassa Kosiya³-sagottassa⁷ amtevāsī ajja-Dinne Goyama⁸-sagotte⁹; therassa ṇaṃ ajja-Dinnassa Goyama²-sagottassa⁹ amtevāsī there ajja-Sihagiri Jāṇisare¹⁰ Kosiya²-sagotte¹²; therassa ṇaṃ ajja-Sihagirissa Jāṇisarassa¹¹ Kosiya²-sagottassa¹² amtevāsī there ajja-Vaire¹³ Goyama-sagotte³; therassa ṇaṃ ajja-Vairassa¹⁴ Goyama²-sagottassa³ (amtevāsī there ajja-Vairaseṇe¹ Ukkosiya²-gotte³; therassa ṇaṃ ajja-Vairaseṇassa ukkosiya²-gottassa³)¹⁶ amtevāsī cattārī therā: there ajja-Nāile, there ajja-Vomile¹⁷, there ajja-Jayamte, there ajja-Tāvase; therāo ajja-Nāilāo Ajjanāilā sāhā niggayā, therāo ajja-Vomilāo¹⁷ Ajjavomilā¹⁷ sāhā niggayā, therāo ajja-Jayamtao Ajjayamta sāhā niggayā, therāo ajja-Tāvasāo Ajjā-tāvasi sāhā niggayā tti. (4.)

vitthara-vāyaṇāe puṇa ajja-Jasabhaddāo parao¹ therāvali evaṃ paloiijjai², taṃ jahā: therassa ṇaṃ ajja-Jasabhaddassa³ ime do therā amtevāsī ahāvaccā abhinnāyā hotthā⁴, taṃ jahā: there ajja-Bhaddabāhū Pāṇa-sagotte⁵, there Sambhūyavijae⁶ Mādhara-sagotte⁵, therassa ṇaṃ ajja-Bhaddabāhussa Pāṇa-sagottassa⁵ ime cattārī therā amtevāsī ahāvaccā abhinnāyā hotthā⁴, taṃ jahā: there Godāse,

3. 4) -go⁰ CH, -gu⁰ BE. 5) °am B. 6) Se⁰ A. 7) °iā⁰ E. 8) see², gotte H.

4. 1) °āte A. 2) see 1². 3) °gu⁰ BE. 4) see². °bhūi⁰ M. 5) go⁰ C, see³. 6) °gu⁰ BEM. 7) go⁰ H, gu⁰ BEM. 8) °oa⁰ EM. 9) gu⁰ B, sagu⁰ EM. 10) °iss⁰, E °iss⁰ M, °isa⁰ C, not in H. 11) Jāt⁰ C, °isa⁰ CEM. 12) -go⁰ HM, -gu⁰ BE. 13) Vayare CM, Vere H. 14) Vayara⁰ M. 15) Vayara⁰ E. 16) not in ACH. 17) Po⁰ CHM.

5. 1) °ato H, pu⁰ E. 2) vilāijjai M. 3) BEM add Tumgiyāyaṇa-guttassa. 4) hu⁰ BEM. 5) °gu⁰ BE. 6) °ūa E, °ūi CM.

there Aggidatte, there Janadatte⁷, there Somadatte Kāsava-gottenam⁵, therehīṃto nam⁸ Godāsehīṃto Kāsava-gottelīṃto⁵ ettha⁹ nam Godāsa-gaṇe¹⁰ nāmaṃ gaṇe niggae; tassa nam imāo¹¹ cattāri sālāo evam āhijjanti, tam jahā: Tāmalittiyā¹², Koḍḍavarisiyā¹³, Pomḍavaddhaṇiyā¹⁴, Dāsikhhabbaḍiyā¹⁵. therassa nam ajja-Saṃbhūyavijayassa¹⁶ Mādhara-sagottassa⁵ ime duvālasa therā amtevāsī ahāvaccā abhinnāyā hotthā⁴, tam jahā:

Namdanabhadde there
Uvanamde¹⁷ Tīsabhadda¹⁸ Jasabhadde |
there ya¹⁹ Sumanabhadde
Maṇibhadde²⁰ Punnabhadde ya²¹ || 1 ||
there ya²¹ Thūlabhadde
Ujjumai²² Jambunāmadhijje²³ ya²¹ |
there ya²¹ Dīhabhadde
there taha Pamḍubhadde²⁴ ya²¹ || 2 ||

therassa nam ajja-Saṃbhūyavijayassa¹⁶ Mādhara-sagottassa⁵ imāo satta amtevāsīṇo ahāvaccāo²⁵ abhinnāyā²⁵ hotthā⁴, tam jahā:
Jakkhā ya Jakkhadinnā
Bhūyā²⁶ taha c'eva²⁷ Bhūyadinnā²⁸ ya |
Seṇā²⁹ Veṇā Reṇā

bhagiṇo Thūlabhaddassa || 3 || (5.)

therassa nam ajja-Thūlabhaddassa Goyama¹-sagottassa² ime do therā ahāvaccā abhinnāyā hotthā³, tam jahā: there ajja-Mahāgiri Elāvacca-sagotte⁴, there ajja-Suhatthī Vāsītṭha-sagotte⁴. therassa nam ajja-Mahāgiriṣṣa Elāvacca-sagottassa⁴ ime aṭṭha therā amtevāsī ahāvaccā abhinnāyā⁵ hotthā³, tam jahā: there⁶ Uttare⁶, there⁶ Balissahe, there Dhaṇaḍḍhe, there Siridḍhe⁷, there Koḍḍinne, ⁸Nāge, ⁸Nāgamitte, there Chalue⁹ Rohagutte Kosiya¹⁰-gottenam². therehīṃto nam Chaluehīṃto⁹ Rohaguttehīṃto Kosiya¹-gottelīṃto¹¹ tattha nam Terāsiyā¹ sālā niggayā. therehīṃto nam Uttara-Balissehīṃto tattha nam Uttarabalissahagaṇe¹² nāmaṃ gaṇe niggae. tassa nam imāo cattāri sālāo evam āhijjanti, tam jahā: Kosambiyā¹³, Soittiyā¹⁴, Koḍḍavāṇi¹⁵, Camdanāgarī. therassa nam ajja-Suhatthiṣṣa Vāsītṭha-sagottassa⁴ ime duvālasa therā amtevāsī ahāvaccā abhinnāyā¹⁶ hotthā³, tam jahā:

5. 7) Janna^o BEM, Jiṇa^o H. 8) M om. 9) ittha BEM. 10) Godāse M. 11) ^oāto A. 12) y only after a, ā in EM. 13) Kōḍiyā^o B, see¹². 14) Pu^o B, see¹². 15) not in E. 16) ^obhūi^o HM, see¹³. 17) A: Namdabhadde Uvanamabhadde B Namdanabhadde Uvanamdanabhadde taha. 18) ^ode ABEH. 19) a AEM. 20) Gaṇi^o EM. 21) a EM. 22) Ujjamati CH. 23) ^odhe^o C. 24) Punna^o B. 25) ^oā HM. 26) bhūā AEM. 27) hoi EM. 28) see¹², ṇu C. 29) Eṇā kvacit S.

6. 1) see 1⁷. 2) see², -go^o H, -gu^o M. 3) hu^o BEM. 4) ^ogu^o BEM. 5) ṇu AM. 6) M om. 7) Risibhadde B. 8) H adds there. 9) Chulie E. 10) see¹, ^oie A. 11) see², sago^o A. 12) ^osahe M. 13) see 5¹². 14) Somittiyā B, Suttimittā B, Suttivattā M. 15) Kōḍambāṇi EM, Kōḍumbiṇi CH Koḍavāṇi S, Kuṇḍhari kvacit S. 16) ṇu M.

ther¹⁷ ajja-Rohaṇe Bha-
ddajase Mehe gaṇi ya¹ Kâmidḍhi¹⁸ |
Sutṭhiya¹³-Suppaḍibuddhe
Rakkhiya¹³ taha Rohagutte ya¹ || 4 ||
Isigutte Sirigutte
gaṇi ya¹ Bāmbhe gaṇi ya¹ taha Some |
dasa do ya¹ gaṇaharā khalu
ee¹⁹ sīsā Suhatthissa || 5 || (6.)

therehinto naṃ ajja-Rohaṇehinto Kāsava-gottehinto¹ tattha
naṃ Uddehagaṇe² nāmaṃ gaṇe niggae, tass' imāo³ cattāri sāhāo³
niggayāo⁴ chac-ca kulāṃ evaṃ āhijjanti. se kiṃ taṃ-sāhāo?
sāhāo⁵ evaṃ āhijjanti, taṃ jahā: Uḍumbarijjiyā⁶, Māsapūriyā⁶,
Maipattiyā⁷, Sunnapattiyā⁸. se taṃ-sāhāo. se kiṃ taṃ-kulāṃ?
kulāṃ⁵ evaṃ āhijjanti, taṃ jahā:

paḍhamam ca Nāgabhūyam⁶
biyam⁵ puṇa Somabhūyam⁶ hoi |
aha Ullagaccha taiyam⁶
cautthayam Hatthilijjam⁹ tu || 6 ||
paṃcamagam Nāmdijjam
chaṭṭham puṇa Pārihāsayaṃ¹⁰ hoi |
Uddehagaṇass¹¹ ee¹²
chac-ca kulā homti¹³ nāyavvā || 7 ||

therehinto naṃ Siriguttehinto Hāriya¹⁴-sagottehinto¹⁵ ettha¹⁶
naṃ Cāraṇagaṇe² nāmaṃ gaṇe niggae; tassa naṃ imāo¹⁷ cattāri
sāhāo³ satta ya kulāṃ evaṃ āhijjanti. se kiṃ taṃ-sāhāo?³ sāhāo⁵
evaṃ āhijjanti, taṃ jahā: Hāriyamālāgārī¹⁸, Saṃkāsiyā⁶, Gavedhuyā⁶,
Vajjanāgarī¹⁹. se taṃ-sāhāo³. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ
āhijjanti, taṃ jahā:

paḍham' ettha²⁰ Vacchalijjam²¹
biyam⁶ puṇa Pīdhammiyam²² hoi |
taiyam⁶ puṇa Hālijjam
cautthayam²³ Pāsamittijjam || 8 ||
paṃcamagam Mālijjam
chaṭṭham puṇa Ajjaḍḍayam²⁴ hoi |
sattamagam²³ Kanhasaham²⁵
satta kulā Cāraṇagaṇassa || 9 || (7.)

6. 17) there Mss. 18) °ma° E. 19) ete CH.

7. 1) gu° EM. 2) °ṇa B. 3) °āto C, °āu CHM. 4) °āto CM. 5) the Mss. always write: se kiṃ taṃ sāhāo (or kulāṃ) 2 evaṃ. 6) see 5¹². 7) see⁶, Matī° CH. 8) see⁶, Puṇṇa° CHS, Panna° M, Suvannapattiyā *kvacit* S. 9) °tth° C °la° B. 10) °hāma° A, anyatra S, °hāmi° B, °hāsi° C, °bhāsi° *kvacit* S, °hāyasam ES. 11) °ssa BC. 12) ete B. 13) hu° EHM. 14) °ia E. 15) °gu° AM. 16) i° M. 17) °āto A. 18) °riya BC, °riyā EH see⁶. 19) Vi° EM, S *kvacit*. 20) i° CEHM. 21) °ttha° A. 22) °mmagam CEM, Vicidhammakaham B, °iam M. 23) °yam A. 24) Ajjavayam M, Ajjaḍḍayam *kvacit* S. 25) ṇh B, °suham CH.

therehinto Bhaddajasehinto Bhāraddāya-sagottehinto¹ ettha² ṇaṃ Uḍuvāḍiyagaṇe³ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo⁴ cattāri sāhāo tinni ya⁵ kulāṃ evaṃ āhijjanti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjanti, taṃ jahā: Campijjiyā⁶, Bhaddijjiyā⁷, Kākamḍiyā⁸, Mehalijjiyā; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjanti, taṃ jahā:

Bhaddajasiyaṃ⁸ taha Bhadda-
guttiya⁹ taiyaṃ ca hoi¹⁰ Jasabhaddaṃ |
eyāṃ¹¹ Uḍuvāḍiya³.
gaṇassa tinn' eva ya¹² kulāṃ || 10 ||

therehinto ṇaṃ Kāmidḍhihinto¹³ Kuṃḍala-sagottehinto¹⁴ ettha¹⁵ ṇaṃ Vesavāḍiyagaṇe⁶ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo⁴ cattāri sāhāo cattāri kulāṃ evaṃ āhijjanti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjanti, taṃ jahā: Sāvattiya¹⁶, Rajjapāliya¹⁷, Aṃtarijjiyā⁶, Khemalijjiyā⁶; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjanti, taṃ jahā:

Gaṇiyaṃ⁶ Mehiya¹⁸ Kāmi-
ḍḍhiyaṃ⁶ ca taha hoi Imḍapuragaṇaṃ ca |
eyā¹⁹ Vesavāḍiya⁶.
gaṇassa cattāri ya¹² kulāṃ || 11 || (8.)

therehinto ṇaṃ Isiguttehinto Kākamḍiehinto¹ Vāsītṭha-sagottehinto² ettha³ ṇaṃ Mānavagaṇe nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo cattāri sāhāo tinni ya⁴ kulāṃ evaṃ āhijjanti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjanti, taṃ jahā: Kāsaviḍḍiya⁵, Goyamejjiyā⁶, Vāsītṭhiyā⁷, Soratṭhiyā⁷; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjanti, taṃ jahā:

Isiguttiya⁷ attha⁸ paḍhamam
biyaṃ⁹ Isidattiyaṃ⁷ muṇeyavvaṃ¹⁰ |
taiyaṃ ca Abhijasaṃ¹¹ taṃ
tinni kulā Mānavagaṇassa || 12 ||

therehinto Suttṭhiya⁷-Suppāḍibuddhehinto koḍiya⁷-kākamdaehinto¹² Vagghāvacca¹³-sagottehinto² ettha³ ṇaṃ Koḍiyagaṇe⁷ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo cattāri sāhāo cattāri kulāṃ¹⁴ evaṃ āhijjanti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjanti, taṃ jahā:

8. 1) °gu° M. 2) i° E. 3) Uṭṭu° A (?), °ia EM. 4) °āto A. 5) not in CEHM. 6) see 5¹². 7) see⁶, Bhaddiya B, °dda° C. 8) °iam BEM, °ia C. 9) see⁶, °iyam Mss. 10) not in CH. 11) eāṃ E. 12) u A. 13) AH add ṇaṃ. 14) °li B, Koḍinna A, sagu° B. 15) i° BE. 16) see⁶, So° B, down to v. 13 wanting in H. 17) °ia BEM. 18) see⁶, °iyam C. 19) oyāṃ Mss. see¹¹.

9. 1) °dae° BE. 2) °gu° B. 3) i° BEM. 4) u BM, not in E. 5) °ia E. 6) see⁷, mi° BE, °ma° CM. 7) see 5¹². 8) ittha M. 9) see⁷, biyaṃ A. 10) ŋea° E. 11) Abhijayaṃ BEM. 12) °dage° BM. 13) °echa B. 14) M adds ca.

Abhandl. d. DMG. VII. 1.

Uccānāgari¹⁵ Vijjā-
 hari ya⁷ Vairī¹⁶ ya⁷ Majjhimillā ya |
 Koḍiyaganassa⁷ eyā⁷
 havamti cattāri sâhâo || 13 ||

se tam-sâhâo. se kim tam - kulâim? kulâim evam âhijjanti,
 tam jahâ:

padham' ittha¹⁷ Bāmbhalijjam
 biiyam¹⁸ nāmeṇa Vacchalijjam¹⁹ tu |
 taiyam⁷ puṇa Vāñijjam²⁰
 cautthayam Panhavāhaṇayam²¹ || 14 || (9.)

therānam Suttīya¹-Suppaḍibuddhānam koḍiya¹-kākamdagānam
 Vagghāvacca - sagottānam² ime paṇca therā amtevāsī ahāvaccā
 abhinnāyā hotthā³, tam jahâ: there ajja-Imdadinne, there⁴ Piyagamthe⁵,
 there Vijjāharagovāle Kāsava - gottanam⁶, there Isidatte, there
 Arihadatte⁷. therehinto nam Piyagamthehinto ettha⁸ nam Ma-
 jjhīmā sâhâ niggayâ; therehinto nam Vijjāharagovālehimto tattha⁹
 nam Vijjāharī sâhâ niggayâ. therassa nam ajja-Imdadinnassa Kāsava-
 gottassa¹⁰ ajja-Dinne there amtevāsī Goyama¹¹-sagotte¹⁰. therassa
 nam ajja-Dinnassa Goyama⁵-sagottassa¹⁰ ime do therā amtevāsī
 ahāvaccā abhinnāyā hotthā³: there ajja-Samtisenīe Mādhara-sagotte¹⁰,
 there ajja-Sīhagiri Jāisare¹¹ Kosiya⁵-gotte¹². therehinto nam ajja-
 Samtisenīehinto Mādhara-sagottehinto¹⁰ ettha⁸ nam Uccānāgarī¹³
 sâhâ niggayâ. (10.)

therassa nam ajja-Samtiseniyassa¹ Mādhara - sagottassa² ime
 cattāri therā amtevāsī ahāvaccā abhinnāyā hotthā³, 9000 tam
 jahâ: there ajja - Senīe, there⁴ ajja - Tāvase, there⁴ ajja - Kubere,
 there⁵ ajja - Isipālie. therehinto nam ajja-Senīehinto ettha⁶ nam
 Ajjaseniyā¹ sâhâ niggayâ; therehinto nam ajja - Tāvasehinto
 ettha⁶ nam Ajjatāvasī sâhâ niggayâ; therehinto nam ajja-Kubere-
 himto ettha⁶ nam Ajjakuberā sâhâ niggayâ; therehinto nam ajja-
 Isipāliehinto ettha⁶ nam Ajjaipāliya¹ sâhâ niggayâ. therassa nam
 ajja-Sīhagirissa Jāisarassa Kosiya-gottassa⁷ ime cattāri therā amtevāsī
 ahāvaccā abhinnāyā hotthā³, tam jahâ: there Dhanagiri, there ajja-
 Vaire, there ajja-Samīe, there Arihadinne⁸. therehinto nam ajja-
 Samīehinto⁹ Goyama¹-saguttehinto ettha⁶ nam Bāmbhadiviyā¹⁰ sâhâ
 niggayâ. therehinto nam ajja-Vairehinto¹¹ Goyama¹²-sagottehinto¹³
 ettha¹⁴ nam Ajjavairā¹⁵ sâhâ niggayâ. therassa nam ajja-Vairassa

9. 15) Ucca^o C. 16) Vayari CM. 17) ^oo A. 18) seo⁷, bi^o AEM. 19) Vatth^o
 AC. 20) Vāli^o CH. 21) ṇh CE, nn A, ^ovāñijjam M.

10. 1) see 5¹². 2) ^ogu^o BCHM. 3) hu^o BEM. 4) only in A. 5) *y* only
 after *a*, *ā* E. 6) gu^o BM. 7) ajjarahadatto B, Ara^o II. 8) i^o BEM. 9) ittha
 EM. 10) ^ogu^o B. 11) ^oiss^o AB, ^ois^o CH. 12) seo¹⁰, sago^o A. 13) Uccā^o A.

11. 1) see 10^o. 2) go^o M, sagu^o B. 3) hu^o BM. 4) not in ACEH.
 5) not in E. 6) i^o BEM. 7) sago^o A, gu^o BM. 8) Ara^o BCH. 9) not in
 ACH. 10) ^ovī C, ^oviā EM. 11) AC add nam. 12) Goama BE. 13) -go^o
 H, -gu^o M, sagu^o B. 14) i^o BCEM. 15) ^orī C, ^obayari H.

Goyama¹²-sagottassa¹⁶ ime tinni therā amtevāsī ahāvaccā abhinnāyā hotthā³, tam jahā: there ajja-Vairasenīe, there ajja-Paume, there ajja-Rahe. therehīnto nam ajja-Vairasenīehīnto¹⁷ ettha⁶ nam Ajja-nailī sâhâ niggayâ; therehīnto nam ajja-Paumehīnto ettha⁶ nam Ajjapaumâ sâhâ niggayâ; therehīnto ajja-Rahēhīnto ettha⁶ nam Ajjayamti sâhâ niggayâ. therassa nam ajja-Rahassa Vaccha-sagottassa¹⁸ ajja-Pûsagiri there amtevāsī Kosiya¹-sagotte¹⁹. therassa nam ajja-Pûsagiri Kosiya¹-sagottassa⁷ ajja-Phaggumitte there amtevāsī Goyama-sagotte²⁰. (11.)

[therassa nam ajja-Phaggumittassa Goyama¹-saguttassa² ajja-Dhanagiri there amtevāsī Vâsittā-sagutte². therassa nam ajja-Dhanagiri Vâsittā-saguttassa² ajja-Sivabhūi there amtevāsī Kuccha-sagutte. therassa nam ajja-Sivabhūissa Kuccha-saguttassa ajja-Bhadde there amtevāsī Kâsava-gutte². therassa nam ajja-Bhaddassa Kâsava-guttassa ajja-Nakkhatte there amtevāsī Kâsava-gutte. therassa nam ajja-Nakkhattassa Kâsava-guttassa ajja-Rakkhe there amtevāsī Kâsava-gutte². therassa nam ajja-Rakkhassa Kâsava-guttassa ajja-Nâge there amtevāsī Goyama¹-sagutte. therassa nam ajja-Nâgassa Goyama¹-saguttassa ajja-Jehile there amtevāsī Vâsittā-sagutte². therassa nam ajja-Jehilassa Vâsittā-saguttassa ajja-Vinhū³ there amtevāsī Mâdhara-sagutte. therassa nam ajja-Vinhussa Mâdhara-saguttassa² ajja-Kâlâe there amtevāsī Goyama¹-sagutte². therassa nam ajja-Kâlâgayassa Goyama¹-saguttassa² ime do therā amtevāsī Goyama-saguttā: there ajja-Sampalīe, there ajja-Bhadde. eesim dunhā⁴ vi⁵ therānam Goyama¹-saguttānam ajja-Vuddhe there amtevāsī Goyama¹-sagutte². therassa nam ajja-Vuddhassa Goyama¹-saguttassa ajja-Samghapālīe there amtevāsī Goyama¹-sagutte². therassa nam ajja-Samghapālīyassa¹ Goyama¹-saguttassa² ajja-Hatthī⁶ there amtevāsī Kâsava-gutte². therassa nam ajja-Hatthissa Kâsava-guttassa² ajja-Dhamme there amtevāsī Suvvaya⁷-gutte. therassa nam ajja-Dhammassa Suvvaya⁷-guttassa² ajja-Sihe⁸ there amtevāsī Kâsava-gutte. therassa nam ajja-Sihassa Kâsava-guttassa² ajja⁹-Dhamme there amtevāsī Kâsava-gutte². therassa nam ajja⁹-Dhammassa Kâsava-guttassa ajja-Saṇḍille there amtevāsī. (12.)]

vampdāmi Phaggumittam

ca¹ Goyamam² Dhanagiriṃ ca Vâsittam |

Kuccham³ Sivabhūim⁴ pi ya⁵

Kosiya² Duḷḷiṇṭa⁶-kanhe⁷ ya⁵ || 1 ||

11. 16) sagu^o ABE, -go^o C. 17) Vayara^o E, °ṇiyaeh^o C. 18) sagei^o BM. 19) -go^o HM, sagu^o B. 20) sagu^o B -gu M.

12. wanting in ACH, see notes. 1) see 10⁵. 2) °go^o M. 3) °um M. 4) dūpam B. 5) not in B. 6) Suhatthi M. 7) Sāvaya M. 8) Sehe E. 9) E adds mahā.

13. v. 1. 1) not in BCHM. 2) see 10⁵. 3) Ko^o CH, °cehim A. 4) Sipa^o A. 5) a EM. 6) do^o CH, °jja^o BCH. 7) ṇh B, ṇṭh A, kamte kvacit S.

taṃ vaṃdiūṇa sirasâ
 Bhaddaṃ¹ vaṃdâmi Kâsavaṃ² gottam³ |
 Nakkham⁴ Kâsava-gottam⁵
 Rakkham pi ya⁶ Kâsavaṃ vaṃde || 2 ||
 vaṃdâmi ajja-Nâgaṃ¹
 ca Goyamaṃ² Jehilaṃ³ ca Vâsiṭṭham |
 Viṇhuraṃ⁴ Mâḍhara-gottam⁵
 Kâlagam avi Goyamaṃ² vaṃde || 3 ||
 Goyama¹-gutta-kumâraṃ
 Sampaliyaṃ² taha³ ya⁴ Bhaddayaṃ⁵ vaṃde |
 theram ca ajja-Vuḍḍham
 Goyama-guttaṃ namaṃsâmi⁶ || 4 ||
 taṃ vaṃdiūṇa sirasâ
 thira-satta-caritta-nâṇa-sampannaṃ⁷ |
 theram ca Saṃghavâliya⁸
 Kâsava-gottam⁹ paṇivayâmi || 5 ||
 vaṃdâmi ajja-Hatthim
 ca¹ Kâsavaṃ khamti-sâgaraṃ dhîraṃ |
 gimhâṇa paḍhama-mâse
 kâlagayaṃ cetta²-suddhassa || 6 ||
 vaṃdâmi ajja-Dhammaṃ
 ca¹ Suvvayaṃ sîla²-laddhi-sampannaṃ |
 jassa³ nikkhamaṇe devo⁴
 chattaṃ varam uttamaṃ vahai || 7 ||
 Hattham Kâsava-gottam¹
 Dhammaṃ siva-sâhagaṃ paṇivayâmi |
 Siham Kâsava-gottam²
 Dhammaṃ pi ya³ Kâsavaṃ vaṃde || 8 ||
 [taṃ vaṃdiūṇa sirasâ
 thira-satta-caritta-nâṇa-sampannaṃ¹ |
 theram ca ajja-Jamburaṃ²
 Goyama²-guttaṃ namaṃsâmi || 9 ||

v. 2. 1) Vattaṃ A, Cittaṃ CH. 2) °va BE. 3) sagn° BE. 4) Nakkha-
ttaṃ C. 5) gu° BE. 6) a EM.

v. 3. 1) Gaṃgaṃ *kvacit* S. 2) Goa° E. 3) Jetṭhilaṃ *kvacit* S. 4) nh
CEHM. 5) gu° BE.

v. 4. and 5. A om. the last hemistich of v. 4 and the first one of v. 5.
1) Goa° E. 2) °puli° CH, °iam E, Sampanṇayaṃ A, Appaliyaṃ *kvacit* S.
3) taṃ A. 4) not in ACM. 5) Bhaddavayaṃ M. 6) paṇivayâmi E. 7) °pu°
C. 8) °pâl° B, °laya M, °lia E. 9) gu° BCE.

v. 6. 1) CHM om. 2) ci° BCH.

v. 7. 1) E om. 2) sisa A. 3) read jasa or nikhamaṇe? 4) devâ C.

v. 8. 1) gu° BE. 2) gu° BEM. 3) a BEM.

v. 9—13. incl. are wanting in A; they are not commented upon in the
commentaries. 1) °pu° CH. 2) °bu B, °bâ HM. 3) Goa° EM.

miu-maddava-sampannam¹
 uvauttam² nāṇa-dāṇsaṇa-caritte |
 theram ca Nāṇdiyaṇ³ pi ya⁴
 Kāsava-guttam paṇivayāmi || 10 ||
 tatto a thira-carittam
 uttama-sammatta¹-satta²-saṇjuttam |
 Desigaṇi-khamāsamaṇam
 Kāsava³-guttam⁴ namaṃsāmi || 11 ||
 tatto aṇuoga-dharam
 dhiraṇ¹ mai-sāgaram mahāsattam |
 Thiragutta-khamāsamaṇam
 Vaccha-saguttam² paṇivayāmi³ || 12 ||
 tatto a¹ nāṇa-dāṇsaṇa-
 caritta-tava-sutthiyaṇ² guṇa-mahamam |
 theram kumāra-Dhammaṇ
 vaṇḍāmi gaṇiṇ guṇoveyaṇ³ || 13 ||]
 sutth-attha-ayaṇa-bharie
 khama-dama-maddava-guṇehi¹ sampanne |
 Deviddhi-khamāsamaṇe
 Kāsava-gotte² paṇivayāmi || 14 || (13.)

v. 10. 1) °e B. 2) ovalaṇam B. 3) °iam CEHM. 4) a BEM.

v. 11. 1) samatta C. 2) not in H. 3) Mādhara CE. 4) go⁰ H.

v. 12. 1) viraṇ CH. 2) Kāsavaguttam C, Māḍharagottam H. 3) na-
maṃsāmi H.

v. 13. 1) ya B. 2) °iam CEHM. 3) °eam CEH, °ovave⁰ M.

v. 14. 1) °hiṇ ABE. 2) gu⁰ BEM.

Sāmâcâri.

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ¹ Mahāvire vāsâṇaṃ sa-vīsai-râe māse viikkamte² vāsâ-vāsaṃ pajjosavei. ‘se keṇ’³ aṭṭheṇaṃ bhaṃte evaṃ vuccai: samaṇe bhagavaṃ¹ Mahāvire vāsâṇaṃ sa-vīsai-râe māse viikkamte² vāsâ-vāsaṃ pajjosavei?’ (1.) “jao¹ ṇaṃ pāeṇaṃ² agārīṇaṃ agārāṇaṃ kaḍiyāṃ³ ukkampiyāṃ³ channāṃ⁴ littāṃ ghaṭṭhāṃ maṭṭhāṃ sampadhūmiyāṃ³ khāḍagāṃ khāya⁵-niddhamāṇāṃ appaṇo aṭṭhāe kaḍāṃ paribhuttāṃ⁶ pariṇāmiyāṃ³ bhavaṃti, se teṇ’⁷ aṭṭheṇaṃ evaṃ vuccai⁸: samaṇe bhagavaṃ⁹ Mahāvire vāsâṇaṃ sa-vīsai-râe māse viikkamte¹⁰ vāsâ-vāsaṃ pajjosavei”. (2.) jahâ ṇaṃ samaṇe bhagavaṃ¹ Mahāvire vāsâṇaṃ sa-vīsai-râe māse viikkamte² vāsâ-vāsaṃ pajjosavei, tahâ ṇaṃ gaṇa-harâ vi vāsâṇaṃ sa-vīsai-râe māse viikkamte² vāsâ-vāsaṃ pajjosaviṃti. (3.) jahâ ṇaṃ gaṇaharâ vi vāsâṇaṃ *jāva*³ pajjosaviṃti, tahâ ṇaṃ gaṇahara-sīsâ vi vāsâṇaṃ⁴ *jāva* pajjosaviṃti. (4.) jahâ ṇaṃ gaṇahara-sīsâ vi⁵ vāsâṇaṃ *jāva*⁶ pajjosaviṃti, tahâ ṇaṃ therâ vi vāsâ-vāsaṃ pajjosaviṃti⁷. (5.) jahâ ṇaṃ therâ vi⁸ vāsâṇaṃ *jāva* pajjosaviṃti⁷, tahâ ṇaṃ je ajjattāe samaṇâ niggamthâ viharanti, ee⁹ vi ya¹⁰ ṇaṃ vāsâṇaṃ *jāva*¹¹ pajjosaviṃti¹¹. (6.) jahâ ṇaṃ je ajjattāe samaṇâ niggamthâ viharanti⁸ vāsâṇaṃ *jāva*¹² pajjosaviṃti⁷, tahâ ṇaṃ amhaṃ pi āyariyâ¹³ uvajjhāyâ *jāva* pajjosaviṃti⁷, (7.) jahâ ṇaṃ amhaṃ pi āyariyâ¹³ vāsâṇaṃ *jāva* pajjosaviṃti⁷, tahâ ṇaṃ amhe vi vāsâṇaṃ sa-vīsai-râe māse viikkamte² vāsâ-vāsaṃ pajjosavemo. aṃtarâ vi ya¹⁴ se kappai pajjosavittae, no se kappai taṃ rayanaṃ uvāyaṇāvittae¹⁵. (8.) I.

1. 1) bhay^o B. 2) viti^o A, vai^o C. 3) keṇaṃ A.

2. 1) jan BCEH. 2) pāi^o C. 3) y only after a, ā in E. 4) B adds guttāṃ, E item after littāṃ. 5) khāi C. 6) CH add sa aṭṭhāṃ. 7) teṇaṃ A. 8) “ati C. 9) bhay^o B. 10) viti^o A.

3—8. 1) bhay^o B. 2) viti^o A. 3) EM fully repeated. 4) vāsâvāsaṃ C om. jāva. 5) not in CEM. 6) ABM om. 7) “emti A. 8) EHM om. 9) te AM. 10) a BE, not in AM. 11) A om. 12) AHM, fully repeated. 13) “iā E. 14) a EM. 15) uvāi^o BCE; M commentary.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ kappai niggamthāṇa vā niggamthiṇa vā savvao samantā sa-kosaṃ joyaṇaṃ¹ uggahaṃ ogīṇhittā² ṇaṃ ciṭṭhiṃ³, ahā-lamdaṃ avi uggāhe. (9.) II.

vāsā-vāsaṃ pajjosaviyāṇaṃ² kappai niggamthāṇa vā niggamthiṇa vā savvao samantā sa-kosaṃ joyaṇaṃ² bhikkhāyariyāe³ gaṇṭuṃ paḍiniyattae⁴. (10.) jattha ṇaṃ⁵ naī niccōyagā⁵ nicca-saṃdaṇā, no se kappai savvao samantā sa-kosaṃ joyaṇaṃ² bhikkhāyariyāe⁷ gaṇṭuṃ paḍiniyattae⁴. (11.) Erāvai⁶ Kuṇālāe jattha cakkīyā² siyā² egam pāyaṃ jale kiccā egam pāyaṃ thale kiccā evaṃ⁹ cakkīyā¹⁰, eva ṇaṃ¹¹ kappai savvao samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāyariyāe⁹ gaṇṭuṃ paḍiniyattae⁴. (12.) evaṃ no cakkīyā², evaṃ se¹³ no kappai savvao samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāyariyāe⁹ gaṇṭuṃ paḍiniyattae. (13.) III.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: dāve, bhaṃte! evaṃ se kappai dāvittae³, no se kappai paḍigāhittae. (14.) vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ¹ evaṃ vutta-puvvaṃ bhavai⁴: paḍigāhe, bhaṃte! evaṃ se kappai paḍigāhittae³, no se kappai dāvittae. (15.) vāsā-vāsaṃ pajjosaviyāṇaṃ atthegaiyāṇaṃ evaṃ vutta-puvvaṃ bhavai⁴: dāve, bhaṃte! paḍigāhe⁵, bhaṃte! evaṃ se kappai dāvittae paḍigāhittae vā. (16.) IV.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ no kappai niggamthāṇa vā niggamthiṇa vā haṭṭhāṇaṃ ārogaṇaṃ² baliya³-sarīraṇaṃ imāo nava rasa-vigaṇo⁴ abhikkhaṇaṃ 2 āhārittae⁵, taṃ jahā: khīraṃ, dahiṃ, navaṇīyaṃ³, sappiṇ, tellaṇ⁶, guḍaṃ, mahūṇ, majjaṃ, maṃsaṃ. (17.) V.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: ‘aṭṭho, bhaṃte! gilāṇassa?’ se ya³ vaejjā⁴: ‘aṭṭho’ — se ya³ puccheyavve⁵: ‘kevaieṇaṃ⁶ aṭṭho?’ se ya³ vaejjā⁴: ‘evaieṇaṃ aṭṭho gilāṇassa; jaṃ se paṃāṇaṃ vayai⁷, se paṃāṇe⁸ oghettavve⁹’. se ya³ vinnavejjā⁴, se ya³ vinnavemaṇe labhejjā⁴, se ya³ paṃāṇa-patte: ‘hou! alāhi!’ ii¹⁰ vattavvaṃ. siyā²: ‘se kim āhu bhaṃte?’ ‘evaieṇaṃ¹¹ aṭṭho gilāṇassa’. siyā² ṇaṃ eṇaṃ vayaṃtaṃ paro vaejjā⁴: ‘paḍigāhehi aṭṭho! tumāṃ pacchā¹² bhokkhasi¹³ vā, pāhisi¹⁴ vā’ — evaṃ se kappai paḍigāhittae¹⁵, no¹⁶ se kappai gilāṇassa¹⁷ nīsaē¹⁸ paḍigāhittae. (18.) VI.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthiṇaṃ² therāṇaṃ taha-ppa-

9. 1) see 2³. 2) u⁰ CEM, nh EM, gi⁰ A. 3) ciṭṭhaṃ C.

10—13. 1) ‘itāṇaṃ A, ‘iāṇaṃ E. 2) y only after a, ā in EM. 3) ‘iāo E. 4) paḍiy⁰ A. 5) ABM om. 6) ‘oda⁰ A, ‘oa⁰ E. 7) ‘iri⁰ A, see². 8) ‘ati C. 9) not in A. 10) not in A, see²; M adds siā. 11) nh EM. 12) kk B. 13) ṇaṃ A.

14—16. 1) see 2³. 2) see¹, ‘gayāṇaṃ C. 3) ‘ett⁰ A. 4) ha⁰ A, ‘ti H. 5) ‘hehi M.

17. 1) abbreviated in EM. 2) aru⁰ BEM. S kvacit S ārogaṇaṃ. 3) see 10². 4) ‘io B. 5) ‘re⁰ C. 6) ti⁰ BEM.

18. 1) pa EM, not in AC. 2) see 2³. 3) a BEM. 4) ‘ijj⁰ BEM. 5) ‘ea⁰ EM, pucche S kvacit. 6) kevatiteṇaṃ CH, ‘ieṇ⁰ M. 7) vadati H. 8) ‘ha EM, nā H. 9) u⁰ CIM, ghi⁰ B, ‘itt⁰ BEM. 10) iti CH, ia BEM. 11) ‘aie⁰ CHM. 12) pitthā A. 13) bhu⁰ BEM, ‘esi A. 14) dāhisi kvacit S. 15) ‘ett⁰ A. 16) no A. 17) gilāṇa M. 18) ṇīsaē A.

19. 1) see 2³. 2) atthogayāṇaṃ A.

gârâim kulâim kadâim pattiyâim¹ thejjâim³ vesâsiyâim¹ sammayâim bahumayâim anumayâim bhavanti, jatttha⁴ se no⁵ kappai adakkhu⁶ vaittae: atthi te, âuso⁷! imam vâ 2? — ‘kim âhu bhamte?’ “saḍḍhî gihî giṇhai⁵ vâ, teniyam⁹ pi kujjâ.” (19.)

vâsâ-vâsam pajjosaviyassa¹ nicca-bhattiyassa² bhikkhussa kappai³ egam goyara⁴-kâlâṃ gâhâvai-kulam bhattâe vâ pâṇâe vâ nikkhamittae vâ pavissittae vâ. ⁵nannattha âyariya⁴-veyâvaccena⁷ vâ⁸, evam uvajjhâya⁶-tavassi-gilâna-veyâvaccena⁷vâ⁸, khudda⁹-khuddiyâe⁴ evam⁸ avamjana⁸-jâyaena¹⁰. (20.) VII.

vâsâ-vâsam p. cautttha-bhattiyassa¹ bhikkhussa ayam evaie visese, jam se pao² nikkhamma puvvâm eva viyaḍagam³ bhoccâ⁴ pacchâ⁵ paḍiggahagam⁶ samlihiya⁷ sampamajjiya⁷ se ya samtharijjâ⁸; kappai se tad-divasam ten’ eva bhatt’-atthenam pajjosavittae; se ya⁹ no samtharijjâ⁸, evam se kappai doccam¹⁰ pi gâhâvai-kulam bhattâe vâ pâṇâe vâ nikkhamittae vâ pavissittae vâ. (21.) vâsâ-vâsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappanti do goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (22.) vâsâ-vâsam p. atṭhama-bhattiyassa¹ bhikkhussa kappanti tao goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (23.) vâsâ-vâsam p. vigiṭṭha¹²-bhattiyassa¹³ bhikkhussa kappanti savve vi goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vâsâ-vâsam p. nicca-bhattiyassa¹ bhikkhussa kappanti savvâim pâṇagâim paḍigâhittae. vâsâ-vâsam p. cautttha-bhattiyassa¹ kappanti tao pâṇagâim paḍigâhittae, tam jahâ: usseimam vâ², samseimam vâ³, cāulodagam vâ⁴. vâsâ-vâsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappanti tao pâṇagâim paḍigâhittae, tam jahâ: tilodagam vâ⁵, tusoḍagam vâ⁵, javodagam vâ⁵. vâsâ-vâsam p. atṭhama-bhattiyassa⁶ bhikkhussa kappanti tao pâṇagâim paḍigâhittae, tam jahâ: âyâmam vâ⁷, sovîram vâ⁷, suddha-viyaḍam⁸ vâ. vâsâ-vâsam p. vigiṭṭha-bhattiyassa⁹ bhikkhussa kappai ege usiṇa-viyaḍe⁹ paḍigâhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe. vâsâ-vâsam p. bhatta¹⁰-paḍiyâikkhiyassa¹¹ bhikkhussa kappai ege usiṇa-viyaḍe¹² paḍigâhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe, se vi ya⁶ ṇam paripûe¹³, no c’eva ṇam a-paripûe¹³, se vi ya⁶ ṇam parinimie, no c’eva ṇam a-parinimie, ¹⁴se ya⁶ ṇam bahu-sampunne, no c’eva ṇam a-bahu-sampunne. (25.) IX.

19. 3) thi⁰ BEM. 4) tattha CH. 5) ṇpo A. 6) oṭṭhu CH, aditṭham A. 7) âuse M. 8) nh BC. 9) oiam EM.

20. 1) oia⁰ E, pa M; C om. 2) oia⁰ EM. 3) oanti C, oati M. 4) see 2⁸. 5) ṇa⁰ S, ann⁰ B; all down to 21 se a na samtharijjâ wanting in M. 6) E adds veâvaccena vâ. 7) see⁴ and ^a. 8) not in A. 9) khuddaena vâ BE. 10) jāenam jāena H, jâyaena E, not in A, H adds vâ.

21—24. 1) oia⁰ BE. 2) pāu CEH. 3) via⁰ E, mḍ H. 4) bhu⁰ BE. 5) piccā B. 6) oham BE. 7) oia E, oiyā A. 8) oejja⁰ CH. 9) a EM. 10) du⁰ BEM. 11) goara E. 12) vik⁰ CEH. 13) oia⁰ BEM.

25. 1) oia⁰ BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) odae CEH, om. vâ. 6) y only after a, â in BE. 7) EM om. vâ, E o⁰e, M o^aa. 8) via⁰ E, o⁰de AE, EM om. vâ. 9) oia⁰ E. 10) A adds pāne. 11) see 10². 12) see⁶, usiṇodae A. 13) opūae BC, pūie E. 14) the rest wanting in ACH, kvacit S.

vāsā-vāsaṃ p. saṃkhā-dattiyassa¹ bhikkhussa kappanti paṃca dattio bhoyaṇassa¹ paḍigāhittae, paṃca pāṇagassa; ahavā cattāri bhoyaṇassa¹, paṃca pāṇagassa; ahavā paṃca bhoyaṇassa¹, cattāri pāṇagassa. tattha egā dattī loṇā sāyaṇa-mittam² avi³ paḍigāhiyā¹ siyā¹. kappai se tad-divasaṃ teṇ' eva bhatt'-atṭheṇaṃ pajjosavittae, no se kappai doccaṃ⁴ pi gāhāvai-kulaṃ bh. v. p. v. n. v. p. v. (26.) X.

vāsā-vāsaṃ p. no kappai niggamthāna¹ vā niggamthāna² vā² jāva uvassayāo satta-ghar'-amtaraṃ saṃkhaḍḍiṃ saṃniyaṭṭa³-cārissa ittae⁴. ege⁵ evam āhamsu: ⁶no kappai jāva uvassayāo pareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁸-cārissa ittae; ege puṇa evam āhamsu: no kappai jāva uvassayāo paraṃpareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁹-cārissa ittae. (27.) vāsā-vāsaṃ p. no kappai pāṇi-paḍiggahiyassa¹ bhikkhussa kaṇaga-phusiya¹-mittam² avi vuṭṭhi-kāyaṃsi nivaya-māṇaṃsi gāhāvai-kulaṃ jāva pavisittae vā. (28.) vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa no kappai agihaṃsi piṇḍavāyaṃ paḍigāhittā pajjosavittae: ³pajjosavemāṇassa sahasā vuṭṭhi-kāe nivaejjā⁴. desaṃ bhocā⁵ desaṃ ādāya⁶ se⁷ pāṇiṇā pāṇiṃ paripihittā⁸, uraṃsi vā ṇaṃ nilijjijjā, kakkhaṃsi vā ṇaṃ samāhadijjā⁹, ahā-channāni¹⁰ vā leṇāni vā uvāgacchijjā, rukkha-mūlāni vā uvāgacchijjā⁹, jahā se pāṇiṃsi¹¹ dae vā, daga-rae vā, daga-phusiya¹² vā no¹³ pariāvajjai¹⁴. (29.) XI.

vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa jaṃ kimei² kaṇaga-phusiya¹-mittam pi nivaḍai, no se kappai bhattāe v. p. v. n. v. p. v. (30.) XII.

vāsā-vāsaṃ p. paḍiggaha-dhārissa bhikkhussa no kappai vagghā-riya¹-vuṭṭhi-kāyaṃsi gāhāvai-k. bh. v. p. v. n. v. p. v; kappai se appa-vuṭṭhi-kāyaṃsi s'-amtar'-uttaraṃsi² gāhāvai-k. bh. v. p. v. n. v. p. v. (31.) 9900 vāsā-vāsaṃ p. niggamthassa ya³ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe¹ anupaviṭṭhassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe ārāmaṃsi vā, ahe uvassayaṃsi vā, ahe viyaḍa⁶-gihaṃsi vā, ahe rukkha-mūlaṃsi vā uvāgacchittae. (32.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte cāulodane pacchāutte bhiliṃga⁷-sūve⁸, kappai⁹ se cāulodane paḍigāhittae¹⁰, no se kappai bhiliṃga⁷-sūve⁸ paḍigāhittae. (33.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte

26. 1) see 25⁶. 2) me^o A. 3) iva B. 4) du^o BEM.

27. 1) ^othassa C. 2) not in CH, 2 AM. 3) ni^o H, ^oia^o BE. 4) e^o AS, ie C. 5) CHM add puṇa. 6) down to ege not in A. 7) CH add sattagharāntaraṃ. 8) ni^o C, ^oia^o EM. 9) ^oia^o BEM.

28 and 29. 1) *y* only after *a*, *ā* in BEM. 2) me^o A. 3) down to nivaejjā not in A. 4) ^oijjā BEM. 5) bhu^o BEHM. 6) āy^o A. 7) AC om. 8) ^opeh^o A, parivittā II. 9) ^oejjā A. 10) ṇa A. 11) ^oimsu A. 12) ^osiā E, ^osi A. 13) no A. 14) pariā^o AE, ^ovijjai B.

30. 1) ^oia^o EM. 2) keci M.

31—35. 1) see 28¹. 2) ^orassa B. 3) not in BEM, M adds niggamthi vā. 4) nigg^o CEM, ^ojiya A, ^oia EM. 5) ^oijjā A. 6) via^o E. 7) bhilāṃgu A, bhilāṃga E. 8) sūce B, rūve C. 9) ^oati CH. 10) ^oettae A.

bhilinga⁷-sûve⁸ pacchâutte câulodane, kappai se bhilinga⁷-sûve paḍigâhittae, no se¹¹ kappai câulodane paḍigâhittae. (34.) tattha se puṇṇāgamaṇeṇaṃ do vi puṇṇāuttāṃ vaṭṭaṃti¹², kappamti se do vi paḍigâhittae. ¹³tattha se puṇṇāgamaṇeṇaṃ do vi pacchā-uttāṃ, no se¹¹ kappamti do vi paḍigâhittae. je se tattha puṇṇāgamaṇeṇaṃ puṇṇāutte, se kappai⁹ paḍigâhittae; je se tattha puṇṇāgamaṇeṇaṃ pacchāutte, no se kappai paḍigâhittae. (35.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² paṇiṭṭhassa³ nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe āramamsi vā ⁶ahe uvassayaṃsi vā, ahe viyaḍa-gihamasi vā, ahe rukka-mūlamsi vā uvāgacchittae, no se kappai puṇṇāgamaṇeṇaṃ bhatta-pāṇeṇaṃ⁷ velaṃ uvāyaṇāvitṭae⁸; kappai se puṇṇā⁹ eva viyaḍagaṃ¹⁰ bhocā¹¹ pacchā¹² paḍiggahagaṃ¹³ samlihiya² 2 sam-pamajjiya² 2 egāyayaṃ¹⁴ bhaṇḍagaṃ kaṭṭu sāvasese sūrie¹⁵, jeṇ' eva uvassae, ten' eva uvāgacchittae, no se kappai taṃ rayanaṃ tatth' eva uvāyaṇāvitṭae¹⁶. (36.) vāsā-vāsaṃ p. niggamthassa gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² anupaviṭṭhassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā, kappai se ahe āramamsi vā *jāva*¹⁷ uvāgacchittae. (37.) tattha no kappai egassa¹ niggamthassa egāe¹ niggamthiṇe egayao² ciṭṭhittae; tattha no kappai egassa niggamthassa dunha⁴ ya³ niggamthiṇaṃ egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthāṇaṃ egāe¹ niggamthiṇe egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthāṇaṃ dunha⁶ ya niggamthiṇaṃ⁷ egayao⁵ ciṭṭhittae. atthi ya⁸ ittha kei paṃcame⁹, khuddāe vā khuddiyā¹⁰ vā, annesiṃ vā samploe sa-paḍiduvāre, eva nham¹¹ kappai¹² egayao¹³ ciṭṭhittae. (38.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² anupaviṭṭhassa nigijjhiya³ 2 vuṭṭhi-kāe nivaijjā⁴, kappai se ahe āramamsi vā *jāva* uvāgacchittae. tattha no kappai egassa niggamthassa⁵ egāe agārie⁶ egayao⁷ ciṭṭhittae; evaṃ cau-bhaṅgo. atthi ya⁸ ittha kei paṃcame⁹, there vā theriyā² vā, annesiṃ¹⁰ vā, samploe sa-paḍiduvāre, evaṃ¹¹ kappai egayao¹² ciṭṭhittae. ¹³evaṃ c'eva niggamthiṇe agārassa ya bhāṇiyavvaṃ¹⁴. (39.) XIII.

vāsā-vāsaṃ p. no kappai niggamthāṇa vā niggamthiṇa vā aparinnaeṇaṃ¹ aparinnayassa² atthāe asaṇaṃ vā, ³pāṇaṃ vā, khāimaṃ

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM. 36 and 37. 1) A adds vā. 2) see 28¹. 3) anupa^o C. 4) nigg^o BCM, see². 5) ^oejjā A. 6) jāva uvāgacchittae M. 7) B adds taṃ. 8) uvāṇ^o ABCEH. 9) ^oagam E. 10) viā^o EB. 11) bhu^o BEM. 12) piccā BE. 13) ^oham B. 14) egao BM, egaya E. 15) sūre M. 16) uvāṇ^o BE. 17) full phrase C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) dunha ya A, ^oam CEHM. 5) egao CEM. 6) ^oam BE, om. ya. 7) ^ona ya BE. 8) not in AB, a EM, yāṇtha kei *kvacit* S. 9) ^omao A. 10) ^oiā BEM. 11) ^oham AS. 12) B adds se. 13) egao HM.

39. 1) A adds ya. 2) see 28¹. 3) nigg^o BCM. 4) ^oejjā A. 5) AM add ya. 6) A adds ya, E a. 7) egau M, egaya H. 8) a EM, ^oam B. 9) ^omao ACEH. 10) ^oam A. 11) evaṇhaṃ B. 12) egao CHM. 13) the rest is wanting in ACH. 14) ^oiā^o E.

40 and 41. 1) ^onnattenam A. 2) ^onnattassa A. 3) Mss: 4 jāva paḍigâhittae.

vā, sāmam vā paḍigāhittae. (40.) se kim āhu bhamte? icchā-paro aparinnā⁴ bhūmijijā⁵, icchā-paro na bhūmijijā⁵. (41.) XIV.

vāsū-vāsam p. no kappai niggamthāṇa vā niggamthiṇa vā uda'-ullenā vā sa-siniddheṇa vā kâṇam asanam vā 4¹ āhārittae (42.) se kim āhu bhamte? satta sinehāyayanā pannattā², tam jahā: pāṇi, pāṇi-lehā, nahā, naha³-sihā, bhamuhā, ahar'-oṭṭhā⁴, uttar'-oṭṭhā⁴. aha puṇa evam jāṇijjā: vigaḍae⁵ se⁶ kâe, chinna-sinehe; evam se kappai asanam vā 4 āhārittae. (43.) XV.

vāsū-vāsam p. iha khalu niggamthāṇa vā niggamthiṇa vā imāṇi aṭṭha suhamāṇi, jāṇi chaumatthenam niggamthēṇa vā niggamthi¹ vā abhikkhaṇam 2 jāṇiyavvāṇi² pāsīyavvāṇi² paḍilehiyavvāṇi² bhavanti, tam jahā: pāṇa-suhumam³, paṇaga-suhumam³, biya⁴-suhumam³, hariya⁴-suhumam³, puppha-suhumam³, amḍa-suhumam³, leṇa-suhumam³, sineha-suhumam³. se kim tam pāṇa-suhume? pāṇa-suhume paṇca-vihe pannatte⁴, tam jahā: kinhe, nīle, lohī, hālidde, sukkile. atthi kumthū anuddharī nāmam⁵, jāṭhiyā⁶ acalamāṇā chaumatthāṇam niggamthāṇa vā 2 no cakkhu-phāsam⁷ havvam āgacchai⁸, ⁹jā aṭṭhiyā calamāṇā chaumatthāṇam cakkhu-phāsam havvam āgacchai; jā chaumatthenam niggamthēṇa vā niggamthi¹⁰ vā abhikkhaṇam 2 jāṇiyavvā¹¹ pāsīyavvā¹¹ paḍilehiyavvā¹¹ bhavai¹². se tam pāṇa-suhume³. (44.) se kim tam paṇaga-suhume¹? ²paṇaga-suhume paṇca-vihe pannatte³: kinhe⁴ jāva⁵ sukkile⁶. atthi paṇaga-suhume tad-davva⁷-samāṇa-vannae⁸ nāmam pannatte³, je⁹ chaumatthenam niggamthēṇa vā 2 jāva paḍilehiyavve¹⁰ bhavai¹¹. se tam paṇaga-suhume. se kim tam biya¹²-suhume? ²biya-suhume paṇca-vihe pannatte³; tam jahā: kinhe⁴ jāva⁵ sukkile¹³. atthi biya¹²-suhume kaṇiyā¹⁴-samāṇa-vannae nāmam pannatte³, je⁹ chaumatthenam niggamthēṇa vā 2 jāva paḍilehiyavve¹² bhavai. se tam biya¹²-suhume. se kim tam hariya¹²-suhume? ²hariya-suhume paṇca-vihe pannatte³. kinhe jāva⁵ sukkile¹⁵ atthi hariya¹²-suhume puḍhavi-samāṇa-vannae nāmam pannatte³, je⁹ niggamthēṇa vā 2 jāva⁵ paḍilehiyavve¹² bhavai. se tam hariya¹²-suhume. se kim tam puppha-suhume? ²puppha-suhume paṇca-vihe pannatte³, tam jahā: kinhe⁴ jāva⁵ sukkile⁶. atthi puppa-suhume rukkhā¹⁶-samāṇa-vannae⁸ nāmam pannatte³, je⁹ chaumatthenam niggamthēṇa vā 2 jāva paḍilehiyavve¹² bhavai. se tam

40 and 41. 4) apaḍinnate A. 5) °ejjā A.

42 and 43. 1) fully repeated in B. 2) not in AB, ṇṇ C. 3) ṇṇaha A.

4) utthā BEM. 5) °oyae CH. 6) me EM.

44. 1) °thiṇa BCH, 2 M. 2) °ia° E. 3) °ha° M, Mss. write always °suhume 2 paṇca°. 4) ṇṇ A. 5) M adds samuppanā. 6) see 28¹. 7) pā° H. 8) °amti M. 9) down to āgacchai only in CH. 10) °iṇa CH. 11) °ia° EM. 12) °amti CH.

45. 1) suhume M. 2) Mss. 2. 3) ṇṇ A. S. 4) ṇṇ BC. 5) some Mss. have the full phrase. 6) °lle CM. 7) dava BEH. 8) vanne AB. 9) jam A. 10) °ia° BE. 11) °amti CH. 12) see 28¹. 13) °lle CHM. 14) °ia° E. 15) °lle CEHM. 16) rukkhēṇa A.

puppha-suhume. se kim tam aṇḍa-suhume? ²aṇḍa-suhume paṇca-viḥe pannatte³: ¹⁷uddams'-aṇḍe, ukkaliy'¹²-aṇḍe pipīliy'¹²-aṇḍe haliy'¹²-aṇḍe, hallohaliy'¹²-aṇḍe, je niggamtheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se tam aṇḍa-suhume. se kim tam leṇa-suhume? ²leṇa-suhume paṇca-viḥe pannatte³. tam jahā: uttingaleṇe, bhingū-leṇe, ujjue¹⁸, tāla-mūlae, saṇbukkāvaṭṭe nāmaṃ paṇcame, je⁹ niggamtheṇa vā 2 *jāva* paḍilehiyavve¹² bhavai. se tam leṇa-suhume. se kim tam siṇha-suhume? ²siṇha-suhume paṇca-viḥe pannatte³, tam jahā: ussā¹⁹, himae, mahiyā¹¹, karae, harataṇue, je niggamtheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se tam siṇha-suhume. (45.) XVI.

vāsā-vāsaṃ pajjosavie¹ bhikkhū ya² icchijjā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., no se kappai aṇāpucchittā āyariyaṃ³ vā, uva-jjhāyaṃ vā, theram⁴, pavattiṃ, gaṇiṃ, gaṇaharaṃ, gaṇāvaccheyayaṃ⁵, jaṃ vā purao-kāuṃ⁶ viharai; kappai se āpucchium⁷ āyariyaṃ³ vā *jāva* jaṃ vā purao-kāuṃ viharai: 'icchāmi naṃ tubbhehiṃ abbhaṇunnāe⁸ samāṇe gāhāvai-k. bh. v. p. v. n. v. p. v.'; te ya⁹ se viyarejjā¹⁰, evaṃ se kappai gāhāvai-k. bh. v. p. v. n. v. p. v.; te ya⁹ se no viyarejjā¹⁰, evaṃ se no kappai gāhāvai-k. bh. v. p. v. n. v. p. v. se kim āhu bhaṃte? āyariyā¹¹ paccavāyaṃ jāṇanti. (46.) evaṃ vihāra-bhūmiṃ vā, viyāra¹¹-bhūmiṃ vā, annaṃ¹² vā jaṃ kimci¹³ paoyaṇaṃ¹¹, evaṃ gāmaṇugāmaṃ dūjjattae¹⁴. (47.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² vigaiṃ āhārittae³, no se kappai aṇāpucchittā āyariyaṃ⁴ vā *jāva* gaṇāvaccheyayaṃ⁵ vā, jaṃ vā purao-kāuṃ viharai; kappai se⁶ āpucchittā naṃ, *taṃ c'eva*⁷: 'icchāmi naṃ, bhaṃte! tubbhehiṃ abbhaṇunnāe⁸ samāṇe annayaṃ⁹ vigaiṃ āhārittae³, tam jahā: evaiyaṃ⁴ vā evaikhutto¹⁰ vā. te ya¹¹ se viyarejjā¹², evaṃ se kappai annayaṃ² vigaiṃ āhārittae³; te ya¹¹ se no viyarejjā¹², evaṃ se no kappai annayaṃ² vigaiṃ āhārittae. se kim āhu bhaṃte? āyariyā paccavāyaṃ jāṇanti. (48.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² teicchiṃ³ āuṭṭittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*. (49.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ⁴ orālaṃ⁵ tavo-kammaṃ uvasampajjittā naṃ viharittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*. (50.) vāsā-vāsaṃ p. bhikkhū ya⁷

45. 17) A: udayaṇḍe, ukkaliyaṇḍe, uddamsaṇḍe, pipīliyaṇḍe, hallohaliyaṇḍe. 18) ujjae M. S. 19) osā S.

46 and 47. 1) ABCH abbreviated. 2) CEHM om. 3) °iam E. 4) B adds vā. 5) °ea° E, °eiyaṃ B. 6) °kāo B, kāoṃ C. 7) °ittā H. 8) aṇu° A, nṇ ACM. 9) a BE. 10) via° BE, °ijjā BEM. 11) see 25⁶. 12) nṇ A. 13) kimpī B, kimbi H. 14) °ittae BEM, S.

48. 1) not in CEHM. 2) nṇ A. 3) °ettae A. 4) see 28¹. 5) °eyam ACH, see⁴, not in M. 6) not in H. 7) āyariyaṃ jāva āhārittae BM. 8) nṇ CM. 9) nṇ M. 10) evaṃ tikkhutto ACH. 11) a BE. 12) viarijjā BE. 13) °iā BE.

49—51. 1) a B, not in CEHM. 2) °raṃ H. 3) °iam BM, teg° E, °am CE. 4) °rāgaṃ BE. 5) u° HM., BEM add kallāṇaṃ sivaṃ dhannaṃ maṃ-gallaṃ sassiriyāṃ mahānubhāvaṃ. 6) BCE om. 7) CEHM om.

icchijjā apacchima-māraṇ'-amtiya⁸-samplehaṇā-jūsāṇā-jūsie bhatta-pāṇa-paḍiyāikkhie pāṇvagae⁹ kālaṃ aṇavakamkhamāṇe viharittae vā, nikkhamittae vā, pavisittae vā, asaṇaṃ 4 āhārittae¹⁰ vā, uccāraṃ vā pāsavaṇaṃ vā parittāhāvittae, sajjhāyaṃ vā karittae¹¹, dhamma-jāgarīyaṃ¹² vā jāgarittae, no se kappai aṇāpucchittā, *taṃ c'eva*. (51.) XVII.

vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā vatthaṃ vā paḍiggahaṃ vā kambalaṃ vā pāya-puṃchaṇaṃ² vā annayaraṃ³ vā uvahiṃ āyāvittae⁴ vā payāvittae vā, no se kappai ⁵egam vā aṇegam vā apaḍinnavittā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., asaṇaṃ vā āhārittae⁶, bahiyā⁷ ⁸viyāra-bhūmim⁹ vā, vihāra-bhūmim⁹ vā, sajjhāyaṃ vā karittae, kā'-ussaggaṃ vā thāṇaṃ vā thāittae.' atthi ya¹⁰ ittha kei¹¹ ahā¹². sannihie ege¹³ vā aṇegā vā, kappai se evaṃ vadittae¹⁴: 'imaṃ tā, aḷḷo! muhuttagaṃ jāṇāhi¹⁵ jāva tāva¹⁶ ahaṃ gāhāvai-kulaṃ *jāva* kā'-ussagaṃ vā thāṇaṃ vā thāittae.' se ya¹⁷ se paḍisunijjā, evaṃ se kappai gāhāvai-kulaṃ, *taṃ c'eva*; se ya¹⁸ se no¹⁹ paḍisunijjā, evaṃ se no kappai gāhāvai-kulaṃ *jāva* kā'-ussaggaṃ vā thāṇaṃ vā thāittae. (52.) XVIII.

vāsā-vāsaṃ p. no¹ kappai niggamaṃthāṇa vā niggamaṃthiṇa vā aṇabhiggahiya²-sejjāsaniyaṃ³ hottae⁴, āyāṇaṃ eyaṃ: aṇabhiggahiya⁵-sejjāsaniyassa⁶ aṇuccā-kuiyassa⁷ aṇatthā-baṃdhissa⁸ amiyāsaniyassa⁵ aṇātāviyassa⁹ asamiyassa⁵ abhikkhaṇaṃ 2 apaḍilehaṇā¹⁰-sīlassa apamañjaṇā¹¹-sīlassa tahā tahā ṇaṃ saṃjame durārāhae bhavai. (53.) aṇāyāṇaṃ¹² eyaṃ¹³: abhiggahiya⁵-sejjāsaniyassa⁶ uccā-kuiyassa⁷ atthā-baṃdhissa⁸ miyāsaniyassa⁵ āyāviyassa⁵ samiyassa¹⁴ abhikkhaṇaṃ 2 paḍilehaṇā-sīlassa pamañjaṇā-sīlassa tahā 2 ṇaṃ saṃjame suārāhae¹⁵ bhavai. (54.) XIX.

vāsā-vāsaṃ p. kappai niggamaṃthāṇa vā niggamaṃthiṇa vā tao uccāra-pāsavaṇa-bhūmīo paḍilehittae¹; na tahā hemaṃta-gimhāsu², jahā ṇaṃ vāsāsu. se kim āhu bhaṃte? vāsāsu ṇaṃ oṣaṇṇaṃ³ pāṇā ya taṇā ya biyā⁴ ya ⁵paṇagā ya ⁵hariyāṇi⁶ ya⁶ bhavaṃti. (55.) XX.

vāsā-vāsaṃ p. niggamaṃthāṇa vā niggamaṃthiṇa vā tao mattagāim

49—51. 8) see 10². 9) pāṇ⁰ BE, pāṇgae C, evaṃ uvagae E. 10) ⁰ettāe A. 11) ⁰ettāe C. 12) ⁰iaṃ E.

52. 1) a B, CEHM om. 2) pucch⁰ HM, ⁰iaṃ M. 3) ⁰rim AC. 4) ⁰ettāe A. 5) down to gāhā⁰ not in ACH. 6) ⁰attāe C. 7) see 10². 8) not in BM, E after vih⁰ vā, see⁷. 9) ⁰mi A. 10) yāittā CH. 11) ke CH, abhisa-maṇṇagae (nt?) added in AM. 12) āhā⁰ A. 13) ego A. 14) vaittae BEM. 15) ⁰nehi M, viyāṇ⁰ CH. 16) not in C. 17) a BE, se ya not in M. 18) a BE. 19) ⁰no A.

53 and 54. 1) B adds se. 2) see 10². 3) si⁰ Mss. ⁰iyāṇaṃ AB. 4) hu⁰ BEM. 5) see 28¹. 6) si⁰ BEM, see⁵. 7) kū⁰ A, see⁵. 8) ⁰iyassa CH, ⁰iassa M. 9) aṇāyā⁰ CH, see⁵. 10) app⁰ B. 11) app⁰ EH. 12) aṇād⁰ AB. 13) eam M. 14) ⁰ia⁰ E, A om. the three preceding words and adds jāva. 15) suhā⁰ CH, M before sam⁰.

55. 1) ⁰ettāe A, ⁰attāe C. 2) ⁰esu C. 3) nn BEMS. 4) biā EM, biyāṇi CH, om. ya. 5) pāṇā ya taṇā ya *kvacit* S. 6) see 28¹.

giṇhittae¹, tam jahā: uccāra-mattae, pāsavaṇa-mattae, khela-mattae. (56.) XXI.

vāsā-vāsaṃ p. no kappai niggamthāṇa vā niggamthīṇa vā param pajjosavaṇāo go-loma-ppamāṇa¹-mittā² vi kesā tam rayañim uvāyaṇāvittae³, aṇṇaṃ khura-mumḍeṇa vā lukka-siraṇa vā hoyavvam⁴ siyā⁵; pakkhiyā⁵ ārovaṇā, māsie khurā-mumḍe, addha-māsie kattari-mumḍe, cham-māsie loe, saṃvaccharie vā⁶ therā-kappe⁷. (57.) XXII.

vāsā-vāsaṃ p. no kappai niggamthāṇa vā niggamthīṇa vā param pajjosavaṇāo ahigaraṇaṃ vaittae¹; je ṇaṃ niggamtho² vā 2 param pajjosavaṇāo ahigaraṇaṃ vayai³, se ṇaṃ: 'akappeṇaṃ, aṇṇo! vayasi' 'ti⁴ vattavve siyā⁵. je ṇaṃ niggamtho² vā 2 param pajjosavaṇāo ahigaraṇaṃ vayai², se ṇaṃ nijjūhiyavve⁵ siyā⁵. (58.) XXIII.

vāsā-vāsaṃ p. iha khalu niggamthāṇa vā niggamthīṇa vā aṇṇo eva kakkhaḍe kaḍue viggaha¹ samuppajjijjā², sehe rāṇiyam³ khāmijjā, rāṇie³ vi sehaṃ khāmijjā². 9200 khamiyavvam⁴, khamā-viyavvam⁵, uvasamiyavvam⁴, uvasamāviyavvam⁵, sammui⁶-sammu-cchaṇā-bahuleṇa hoyavvam⁷: jo uvasamai, tassa atthi ārahaṇā; jo⁸ na uvasamai, tassa n'atthi ārahaṇā, tamhā appaṇā c'eva uvasamiyavvam⁴. se kim āhu bhaṃte? uvasama-sāraṃ khu sāmannaṃ. (59.) XXIV.

vāsā-vāsaṃ p. kappai niggamthāṇa vā niggamthīṇa vā tao¹ uvassayā² giṇhittae³; tam⁴ veuvviyā⁵ paḍilehā sājjijiyā⁶ pama-jjāṇā⁷. (60.) XXV.

vāsā-vāsaṃ p. kappai niggamthāṇa vā niggamthīṇa vā annayarim disim¹ vā aṇḍisim¹ vā avagijjhiya² 2 bhatta-pāṇaṃ gavesittae³. se kim āhu bhaṃte? osannaṃ⁴ samaṇā bhagavaṃto vāsāsu tava-sampauttā bhavaṃti. tavassā dubbale⁵ kilamte mucchijja vā pavajijja⁶ vā, tam eva disim¹ vā aṇḍisim vā samaṇā bhagavaṃto paḍijāgamaṃti. (61.) XXVI.

vāsā-vāsaṃ p. kappai niggamthāṇa vā niggamthīṇa vā jāva cattāri paṃca joyaṇāim¹ gantaṃ paḍiniyattae², aṇṇarā vi ya³ se kappai vatthae, no se kappai tam rayañim tatth'eva uvāyaṇāvittae⁴. (62.) XXVII.

56. 1) nh BEM, gihi⁰ H, °attae HE.

57. 1) pā⁰ A. 2) me⁰ A. 3) uvāin⁰ ABE. 4) hoa⁰ BE, hoi⁰ A, hova-vvam H. 5) °iā BE. 6) not in AB. 7) A adds thorāṇaṃ ukkosena chammāsīte, taruṇāṇaṃ caumāsīte loo.

58. 1) vad⁰ CH. 2) °āna CM. 3) °ati CH. 4) °i A. 5) see 25⁶.

59. 1) vugg⁰ BCEH. 2) °ejjā C. 3) rāyaṇ⁰ B, see⁴. 4) see 25⁶. 5) °vea⁰ E, see², °āmiyavvam A. 6) sumai CH, sammaṇ A. 7) hoa⁰ BE, hoi⁰ A. 8) M inserts u.

60. 1) BCH om. 2) °ggatau H, °ggatau C, °gga ES, °yāto A. 3) nh M. 4) BC add jahā. 5) °iā E, veutt⁰ A S. kvacit. 6) °iā E, tajjāiyā A. 7) paḍilehā S kvacit.

61. 1) °saṃ A. 2) avi⁰ B, °ia E. 3) ugiṇhittae C, giṇhittae II. 4) abhi-kkhaṇaṃ A. 5) duvville A. 6) paḍijja A, pavajijja B.

62. 1) joa⁰ E. 2) paḍiy⁰ A, nia⁰ E. 3) a M. 4) uvāin⁰ ABE.

icc'eyam¹ samvacchariyam² therā-kappam ahā-suttam ahā-kappam ahā-maggam ahā-taccam sammam kâṇa phāsittā pālittā sobhittā tīrittā kiṭṭittā ārāhittā āṇā³ anupālittā, atthegaiyā² samāṇā⁴ niggamthā teṇ' eva bhava-ggahaṇeṇam sijjhamti bujjhamti muccamti parinivvāṇamti⁵ savva-dukkhāṇam⁶ amtaṁ kareṇti⁷, atthegaiyā docceṇam⁸ bhava-ggahaṇeṇam sijjhamti *jāva*⁹ savva-dukkhāṇam⁶ amtaṁ kareṇti⁷, atthegaiyā taccenam bhava-ggahaṇeṇam *jāva* amtaṁ kareṇti⁷, ¹⁰satt'-atṭha bhava-ggahaṇāṁ¹¹ n' āikkamaṇti. (63.)

teṇam kâṇeṇam teṇam samaeṇam samāṇe bhagavaṇ Mahāvīre Rāyagihe nagare¹ guṇasilāe ceie² bahūṇam samāṇāṇam bahūṇam samāṇiṇam bahūṇam sāvayāṇam bahūṇam sāvīyāṇam bahūṇam devāṇam bahūṇam devīṇam³ majjha-gae c'eva evam āikkhai, evam bhāsai, evam paṇṇavei⁴, evam parūvei, pajjosavaṇā-kappam nāmaṇ⁵ ajjhayaṇam sa-atṭham sa-heuyam sa-kāraṇam sa-suttam sa-attham sa-ubhayaṇam sa-vāgaraṇam bhujjo bhujjo uvadamsei. tti bemi. (64.)

pajjosavaṇā-kappo⁶ samatto⁷.

63. 1) eam B, ciyam C, eiam E, aiam M. 2) see 26^e. 3) āṇā M. 4) not in A. 5) ^oāyamti A. 6) ^oam A. 7) ^oimti B, ^oamti CE. 8) du^o BEM. 9) fully repeated in BE. 10) satta B. 11) B adds puṇa.

64. 1) nay^o CH. 2) ceie CM. 3) samāṇuyāsurae parisāe majjhagae *iti pāṭhas* S. 4) nm BE. 5) A adds atṭhamam. 6) CHM add dasā-suyakkham-dhassa atṭhamam ajjhayaṇam, A after sam^o. 7) ^ottam CHM.

Appendix.

A has the following passage instead of Jinacaritra 33—46.

tae naṃ sâ Tisalâ khattiyâṇi ikkaṃ ca naṃ maham paṃḍaram dhavalaṃ seyaṃ saṃkhaula-vimala-dadhi-ghaṇa-go-khira-phena-rama-nikara-payâsaṃ thira-laṭṭha-pauṭṭha-pîvara-susiliṭṭha-visiṭṭha-tikkha-dâḍhâ-vidambiya-muham rattoppala-patta-pauma-nillâliy'-agga-jiham vaṭṭa-paḍipunna-pasattha-niddha-mahu-guliya-piṃgal'-akkham paḍipunna-viula-sujâya-khamdham nimmla-vara-kesara-dharam sostiya-supimmiya-sujâya-apphoḍiya-lamgûlam somam somâkâram lîlâyaṃtam jambhâyaṃtam gagaṇa-talâo uvayamâṇam siham abhimuham muhe pavisaṃmâṇam pâsittâ naṃ paḍibuddhâ. (1.) ekkam ca naṃ maham paṃḍaram dhavalaṃ seyaṃ saṃkhaula-vimala-sannikâsaṃ vaṭṭa-paḍipunna-kannaṃ pasattha-niddha-mahu-guliya-piṃgal'-akkham abbhuggaya-malliyâ-dhava-la-damtaṃ kameṇa-kosî-paviṭṭha-damtaṃ âṇâmiya-câva-ruila-saṃvilliy'-agga-somḍam allîṇa-pamâṇa-jutta-puccham seyaṃ cauddamtaṃ hatthi-ramaṇam sumiṇe pâsittâ naṃ paḍibuddhâ. (2.) ekkam ca naṃ maham paṃḍaram dhavalaṃ seyaṃ saṃkhaula-viula-sannikâsaṃ vaṭṭa-paḍipunna-kamṭham velliya-kakkaḍ'-accham visam'-unnaya-vasah'-oṭṭham cala-cavala-piṇa-kakuham allîṇa-pamâṇa-jutta-puccham seyaṃ dhavalaṃ vasahaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (3.) ekkam ca naṃ maham siriyâ-bhiseyaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (4.) ekkam ca naṃ maham malla-dâmaṃ viviha-kusumovasoḥiyaṃ pâsittâ naṃ paḍibuddhâ. (5.) ekkam ca naṃ caṃḍima-sûrimagaṇam (?) ubhao pâse uggayaṃ suviṇe pâsittâ naṃ paḍibuddhâ. (6 and 7.) ekkam ca naṃ maham mah'-imda-jjhayaṃ aṇeka-kuḍabhi-sahassa-parimaṇḍiyâ-bhirâmaṃ suviṇe pâsittâ naṃ paḍibuddhâ. (8.) ekkam ca naṃ maham mah'-imda-kumbham vara-kamala-paiṭṭhâṇam surahi-vara-vâri-punnaṃ paum'-uppala*-pihâṇam âviddha-kamṭha-guṇam jâva paḍibuddhâ. (9.) ekkam ca naṃ maham pauma-saram bah'-uppala-kumuya-nalîṇa-sayavatta-sahassavatta-kesara-phullovaciyaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (10.) ekkam ca naṃ sâgaram vicî-taraṅga-ummi-pauram sumiṇe pâsittâ naṃ paḍibuddhâ. (11.) ekkam ca naṃ maham vimâṇam divvaṃ tuḍiya-sadda-saṃpaṇaddiyaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (12.) ekkam ca naṃ maham rayaṇ'-uccayaṃ savva-ramaṇamayaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (13.) ekkam ca naṃ maham jalâṇa-sihim niddhûmaṃ sumiṇe pâsittâ naṃ paḍibuddhâ. (14.)

* Ms. paumappala.

NOTES

Abhandl. d. DMG. VII. 1.

I. Jinacaritra.

1) paryushanâkalpasya câ "dau keshucid âdarçeshu maṅgalârtham pañcanamaskâro driçyate (Samdehavishaushadhi). This maṅgala is found in a good many Jaina works besides the Kalpa-sûtra.

atra ca adhyayane trayam vâcyam: jinânâṃ caritâni, sthavirâ-valî, paryushanâsâmâcârî. S.

Sûtras 1 and 2 down to: *cue 'mi tti jânai* are copied almost literally, from the Âcârâṅgasûtra.

pamcahatthuttare. I take this word to be a madhyamapadalopî bahuvrîhi compound: pañca kalyâṇakâni uttaraphalgunyâṃ yasya sa.

anamte ityâdi: anantam anantârthavishayavât; anuttaram sarvottamatvât; nirvyâghâtam katakuṭyâdibhir apratihatatvât; nirâvaranam kshâyikatvât; kṛitsnam sakalârthagrâhakatvât; pratipûrnam sakalasvâṃṣasahitatvât paurṇamâsîcandramaṇḍalavat; *kevala-varanânadamsane tti*. kevalam asahâyam ata eva varam jñânâṃ darçanam ca, tataḥ prâkpadâbhyâṃ karmadhârayaḥ. tatra jñânâṃ viçeshâvabodharûpaṃ darçanam sâmanyâvabodharûpaṃ. S.

2) The year of the Jainas is divided into the old triple seasons, *grîshma*, *varsha* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

mahâvijaye 'tyâdi mahân vijayo yatra tathâvidham ca tat pushpottaram ca pushpottarasamjñakam ca tad eva pravareshu çreshṭheshu puṇḍarikam vimânânâṃ madhye uttamavât. S. (see Colebrooke Misc. Essays II 199). âyur devâyushkam, bhavo devagatiḥ, sthitir âhâro vaikriyaçarîre 'vasthânâṃ, tesham kshayeṇa. S.

3) *cayamûne na jânai*. the Âcârâṅgasûtra adds: *suhume nam se kâlê pannatte*. Only Tîrthaṃkaras and Gods know about their 'fall'. There is apparently a contradiction in the words *tinnâna* and *na jânai* which the commentators have not remarked.

suttajâgara tti suptajâgarâ nâ 'tisuptâ nâ 'tijâgratî, ata evâ "ha *uhîramânî* 2 vâram vâram îshan nidrâṃ gacchantî. S.

The sandhi rules are frequently neglected in the commentaries. I have not changed their orthography except as regards the anusvâra which stands for all nasals before consonants and for *m* at the end of a sentence, and the doubling of consonants before *r*.

4) This gâthâ is taken from the Âvaçyakasûtra (II 276). The metre is Capalâ or that modification of Âryâ the first and the third *pâdas* of which consist of three feet and the first syllable of the fourth foot.

vimânabhavaṇa. yo devalokâd avatarati, tanmâtâ vimânam paçyati; yas tu narakâd udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimânabhavanayor ekataradarçanâd iti. S.

5) *cittamâṇandiyâ*. makâraḥ prâkṛitatvât *âṇandiyâ ṇandiyâ tti* pâthe tu â iṣhan sukhasaumyatâdibhâvaiḥ, nanditâ samriddhim upagatâ, tataç ca nanditâ samriddhataratâm upagatâ. S.

çirasýâvartta âvarttanam prâdakshinyena paribhramamaṇam yasya sa çirasýâvarttas tam. çirasâ 'prâptam ity anye. S. — The former explanation is not a probable one, because the Prâkrit equivalent of *çirasýâvartta* would most likely be *sirassâvatta*, a form never met with. It is true that *saumanasyita* may become either *somaṇa-ssiya* or *somaṇasiya*; but there is no form of *sirassâvatta* with two *s*. The second explanation *sirasâ vatta* = *çirasâ 'prâpta* is also very doubtful, because the change of **प्र** in **व** is anomalous. There is only one instance of this phonetic change, viz. *vahutta* = *prabhûta* Hem. I. 233. Dr. Ed. Müller proposes another one by explaining *vaḍimsaya* as an equivalent of *pratiçraya* (Beiträge zur Grammatik des Jainaprâkrit p. 15). The Jainas explain it by *avatamsaka*. That they are right, is proved not only by the existence of the form *vaḍimsaga*, but also by its original meaning which it seems to have in § 51, whence originated the secondary meaning 'splendid mansion'. I think *vatta* is the equivalent of *vyâpta*.

piva is according to Vararuci X 4 a Paiçâcî word, but according to Hemacandra II 182, it is also found in Mâhârâshṭrî. It is an enclitic, and, as in the enclitics *pi* (= *api*) and *ca*, its initial letter depends on the nature of the final letter of the preceding word. When an anusvâra precedes, the enclitics in question are to be written *piva*, *pi*, *ça*; witness: *kayambuyam piva*, *pattam piva* 118, *tam pi*, *tam ca* (*chac-ca*) etc. But after a vowel they take the forms *viva*, *vi*, *ya* (or *a* in those Mss. which exhibit the *yaçruti* only after *a*, *â*); witness: *Siṇo viva* 138, *rukkhæ viva* 61 v.l.; *se vi*; *se ya* (or *se a*) etc. The reason of this phonetic rule is obvious. For the enclitics were considered as making part of, and not as being separate from, the word to which they are appended. The enclitics *ca* and *vâ* sometimes cause the elision of a preceding anusvâra, e. g. *devehi ya devîhi ya*; *niggamthâna vâ niggamthîṇa vâ*. — It need hardly be remarked that *piva* is composed of the two particles *pi* = *api* and *va* = *iva*.

6) *devânuppiya tti*, devânâm priya, athavâ devân apy anurûpam priṇâtî 'ti devânupriyas tasya sambodhanam. S.

8) ihaṃ tadarthaparyâlokanalakṣhaṇam . . . buddhiḥ sâmpratadarçinî, vijñānam pûrvâparârthavibhâvakam atîtânâgatavishayam. S. I believe *ihâ* not to be a *tatsama* but the derivate from *îkshâ*.

9) lakṣhaṇâni svastikacakrâdini vyañjanâni mashaṭilakâdini. S. . . . *mâna* means volume; *unmâna*, weight; *pramâna*, length. The normal measures of the human body are given in the following gâthâ, quoted in the Saṃdehavishauśadhi:

jala-droṇam addha-bhâram
sa-muhâi samûsio u jo navao |
mân'-ummâna-pamâṇam
tiviham khalu lakkhaṇam neyam ||

"A *droṇa* of water, a half *bhâra*, and who has the length of nine times the length of his own head; that is to be known as the threefold definition of *mâna*, *unmâna*, and *pramâna*".

The volume is found in the following way: jalasyâ 'tibhrite kuṇḍe pramâtavyapurusha niveçite yaj jalam nihsarati tad yadi droṇamâṇam syât tadâ sa puruṣo mânâprâpta ucyate. S. The human head measures, according to S., 12 *aṅgulas*, the whole body 108, but that of a Tîrthaṅkara, 120 *aṅgulas*, for his *ushnîsha* takes up 12 *aṅgulas* more.

viññâṇaparivâṇamitta tti vijñâtaṃ vijñānam pariṇatamâtraṃ yasya sa tathâ, kvaciḍ *viññaya-parivâṇa-mitta tti* pâthas, tatra vijñâ eva vijñâkaḥ sa câ 'sau pariṇatamâtraç ca buddhyâdipariṇāmavân eva vijñâkapariṇatamâtraḥ; iha mâtaraçabdo buddhyâdipariṇāmasyâ 'bhinavatvakhyâpanaparâḥ. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavatî II 246.

One would expect *athavvanaveyâṇam iñhâsapamcamâṇam*. In Prâkṛit the case-affixes are occasionally dropped, f. i. in § 4, *ujjalanaça* in § 14, before *saddhim* § 61 etc.

saṃkhyâne saṃkalitavyavakalitâdigaṇitaskandhe suparinishṭhita iti yogaḥ, kvaciḍ *saṃkhyâne* ity anantaram *sikkhâne* iti driçyate, tatra çikshâm anati pratipâdayati çikshâṇam, âcâropadeçaçâstram *nirutte tti* padabhañjane na çabdanirukti pratipâdake; *joisâm ayaṇe tti*: aya-vaya-damḍaka-dhâtuh (!) sarve gatyarthâ jñânârthâ iti, jyotishâm grahâdinâm ayane jñâne jyotiḥçâstre ity arthaḥ. S.

shashṭitantram kapiliyaçâstram. the 60 *padârthas* are enumerated in S. where the following verses of the *Râjavârtika*, a Digambara Âgama, are quoted:

prâdhânâstivam ekatvam arthavattvam athâ 'nyatâ |
pârârthyam ca tathâ 'nyaikyam viyogo yoga eva ca ||
çeshavṛttir akarṭritvam cûlikârthâ daça smritâḥ |
viparyayaḥ pañcavidhas tatho 'ktâ nava tushṭayaḥ ||
karaṇânâm asâmarthyam ashtâvinçatidhâ matam |
iti shashṭiḥ padârthânâm ashtabhiḥ saha siddhibhiḥ ||

13) bhogârhâ bhogâ bhogabhogâstân prâkṛitatvân napuṃsakatvam.

14) compare Âvaçyaka II 332: *âlaiya-mâla-mauḍo bhâsura-bumḍi-palamba-vaṇa-mâlâ* | samânayâ indratulyayâ řiddhyâ carantî 'ti

sâmânikâ indrasamânâyushkâdibhāvāḥ. S. about the lokapālas see Weber l. c. 223—226. agramahishyah . . . tathā cā "rsham: *Paumā, Sivā, Saā, Amjā Amalā Accharā, Navamiyā, Rohinī*. tisrah parishado bāhyamadhyābhyanantārā, jaghanyamadhyamotkrishṭaviṣeṣha-parivārabhūtāḥ, sapṭā 'nikāni hasty-aṣva-ratha-padāti-vṛishabhā-nartaka-gāthaka-jana-rūpāni sainyaṇi. S. *āhaya tti* ākhyānakapratibaddham ahatam vā 'vyavacchinnaṃ yaṇ nātyaṃ nātakaṃ tatra yaḍ gitaṃ ca geyam yāni ca vādītāni tantrītalātālratrūtītāni tatra tantrī vīṇā, talātālāḥ ca hastāsphoṭaravāḥ, talā vā hastāḥ, tālāḥ kāmśikāḥ; *tuḍiya tti* ṣeṣatūryāṇi yaḥ ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavāditaṃ iti karmadhārayagarbho dvandvas tataḥ ca teshāṃ yo ravas tena. kvacit punar *mahayā 'haya - naṭṭa - gīya - vāīya - āhaya - samkha - samkhiya - kharamukhiya - poya - piripiriyā - paṇava - padāḥa - bhambhā - horambhā - bheri - jhallari - dunduhi - tata - vīṭata - ghaṇa - jhusira - tamṭi - talātāla - tuḍiya - ghaṇa - muṅga - paḍu - ppavāīya - ravenam ti* dṛiṣyate tatra ahatāṇy avyāhatāni nātyagitavādītāni tathā āhatebhyo mukhahastadaṇḍādibhir ākuṭyamānebhyah ṣaṅkhādibhyo yo ravas tena mahatā vipulena, tatra ṣaṅkhāḥ pratītāḥ, ṣaṅkhikā hrasvaṣaṅkhāḥ, kharamukhikā kāhalā, poyā mahatī kāhalā, piripiriyā kolikapuṭakāvanaddhamukho vādyaviṣeṣah, paṇavo bhaṇḍapaṭaho laghupaṭaho vā tadanyas tu paṭaha iti, *bhambha tti* dhakkā, *horambha tti* rūḍhigamyā, bherī mahādhakkā, jhallarī valayākāro vādyaviṣeṣah, dundubhir deva-vādyaviṣeṣah; atho 'ktānuktasaṃgrahadvāreṇā "ha: tate 'tyādi tatāni vīṇādīkāni tajjanitaḥcābdā api tatāḥ, evam anyad api pada-trayaṃ navaram, ayaṃ viṣeṣas tatādīnām:

tataṃ vīṇādīkaṃ jñeyam, vitatam paṭahādīkam |

ghanam tu kāmśyatālādi vaṃṣādi ṣushiram matam ||

tathā tantrī 'tyādi prāgvat; paṭunā dakṣhapurushena pravādyata iti paṭupravāditaḥ, sa cā 'sau ghanamṛidaṅgaḥ ca prākṛitativād viṣeṣaṇasya paranipātas tata eteshāṃ ravas tene 'ti vyākhyeyam. S.

§§ 15—16 are almost verbally repeated from the beginning of the Rājapraṇīyasūtra; the only difference is that there they refer to Sūryābhadeva.

15) *īmaṃ ca ṇaṃ ti* kevalaḥ paripūrṇaḥ sa cā 'sau kalpaḥ ca kāryakaraṇasamartha iti kevalakalpaḥ, kevala eva vā kevalakalpaḥ samagraḥ, athavā paripūrṇatāsādharmyāt kevalakalpaḥ kevalajñāna-sadṛiṣas tam. S.

ohi avadhi is one of the five divisions of *samyagjñāna*; compare The Paṇḍit IX 286 (Sarvadārṣ. Saṃ.) . . . *egasādīyam ti* ekakhaṇḍaḥcātakamayam uttarāsaṅgaṃ vaikakshikam. S.

16) *arahaṃtāṇam*. sarvatra prākṛite caturthyāḥ shasṭhī. tato devādibhyo 'tiṣayapūjāvandanādy-arhatvād arhadbhyo namaḥ, bahuvacanam advaitocchedād arhadbahutvakhyāpanārthaṃ namaskartuḥ phalātiṣayajñāpanārthaṃ ca. tathā karmā-'ri-hananāt *arihaṃtāṇam*. karmabījābhāve bhavē 'prarohād *aruhaṃtāṇam*. iti pāṭhatrayam. S.

dharmavaracāturantacakra-vartibhyah. trayah samudrāc caturtho

himavân ete catvârah prithivyâ antâh, teshu bhavâh svâmitaye 'ti caturantâh, te ca cakravartinah, dharmeshu varah çreshtho dharmavarah, tatra vishaye caturantacakravartina iva dharmavaracaturanta-cakravartinah S. Compare Hem. Prâk. Gram. I 44.

vyâvrittachadnabhyah. ghâtikarmâni samsâro vâ chadma tad vyâvrittam kshinam yebhyas te. S.

sampâvukâmassa tti yady api bhagavatah siddhigatau kâmo nâ 'sti mokshe bhava ca sarvanihspraho munisattama iti vacanât, tadâ'pi tadanurûpaceshtânât samprâptukâma iva samprâptukâmas tatrâ 'samprâpta ity arthas tasya . . . S.

17) Compare Fausböll, Jâtaka vol. I, part. 1, p. 49: Buddhâ nâma vessakule vâ suddakule vâ na nibbattanti, lokasammate pana khattiyakule vâ brâhmanakule vâ ti dvîsu yeva kulesu nibbattanti.

A shorter account of the exchange of the embryos is given in the Âcârângasûtra.

18) ugrâ Âdidevenâ "rakshakatve ye niyuktâs teshâm kuleshu, tadvamçajeshu; bhogâ ye tenai 'va gurutvena vyavahritâs tadvamçajeshu etc. S. . . . jâtir mâtrikah pakshah, kulam pitrisamuttham. S.

19) *jonijjammanâ tti* yonyâ janmârtham nishkramanena. S.

21) *jîyam eyam ti* jîtam âcaritam kalpa ity ekârthâh. S. *gabbhe tti* garbhah putrikâlakshanaah. S.

Harer Indrasya naigameshî âdeçapratîchaka iti vyutpattyâ 'nvarthanâmânânam. S.

§§ 26 and 27) A similar passage is found in the Râjapraçnîya-sûtra not far from that alluded to above. There, Sûryâbhadeva sends Abhiyogikadeva to Mahâvîra in Âmalakalpaka.

27) *veuvviyasamugghâenam ti* uttaravaikriyakarañâya prayatnaviçesheṇa, *samohanai tti* samuddhanti pradeçân vikshipati, *samohannai tti* pâthe samuddhanyate samudghâtavân; tatsvarûpam âha: *samkhijjâm ti* danḍa iva danḍa ûrdhvâdhaâyatah çarîrabâhulyo jîvapradeçakarmapudgalasamûhas tam . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pî 'ha teshâm ratnâdipudgalânâm iva sâratâprati-pâdanâya ratnânâm ityâdy uktaṁ tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te grihîtâh santo vaikriyatayâ pariṇamanti 'ti tena ca danḍena ratnâdinâm yathâ-bâdarân asârân danḍanisargagrihitân pudgalân pariçâtya yathâsûkshman sârân paryâdatte danḍanisargagrihitân sâmostyenâ "datte ity arthah. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presamskritic **dvitya* **tritya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvityiya* and *trityiya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvityiya*, *trityiya*, and old Slavonian *tretij*. The equivalents of *dvityiya*, *trityiya* in Pâli are *dutiya* *tatiya*; in Jaina Prâkrit: *vityiya* (*tt* for the same reason as *lck* in *sukklâ* = *çuklâ*); *vityiya*, *tatiya*; *biyya*, *taiya*, (compare *caitya* = *celiya*, *ceiya*) *biyya*. By

lengthening the inserted *i*, the Samskrit words *dvitīya*, *tritīya* were produced, just as the affix *īya* frequently stands in Samskrit words for the original affix *ya*.

30) Kāsavagotta is generally written, and not Kāsavasagotta, as might be expected.

32) vicitram ācaryakṛit, ullocasya vitānasya, citritam vividhacitrayuktaṃ, talam adhobhāgo yasmiṃs tat tathā. *vicitta-ulloya-cilliya-tale tti* pāṭhe tu vicitro vividhacitrayukta ulloka uparibhāgo yatra, *cilliyaṃ* dīpyamānaṃ talam adhobhāgo yatra . . . tathā bahu atyartham samo nimnonnataḥ pañcavarṇakutṭimakalitaḥ, suvibhaktaḥ kṛitasvastikaḥ . . . tathā sushṭu gandhavarāṇām pradhānavāsānām gandho yasminn asti tat sugandhavaragandhikaṃ tatra, kvacit *sugandha-vara-gandha-gandhie tti* pāṭhas gandhavarttir gandhadavyaguṭikā . . . *sāliṃgaṇe* 'tyādi: sahā "līṅganavarttyā" ṇirapramāṇagaṇḍopadhānena yat tat sāliṅgavarttikaṃ tasmin, ubhayata ubhau cīrontapādāntāv ācṛitya, *vivvoṃgaṇe tti* upadhāne gaṇḍuke yatra tat tathā kvacit *paṇṇattaga-vivvoṃgaṇi tti* dṛiṣyate tatra ca suparikarmitagaṇḍopadhāne ity arthaḥ (*uddāla*) avadālo 'vadalanam pādanyāse 'dhogumanam ity arthaḥ. S.

maghamaghamā comp. pañjābī: *maghṇā* to burn, hindī: *maghan* redolent. Similarly forms of intensive verbs are *jajajajimta guma-gumāyānta*, *misimisimta*, *tadatadanta*, *kidīkidīyabhūe*. *rūya* = *rūta* cotton mah. and guz.: *rū*, hind.: *rū*, panj.: *rūm*.

S. reads *tulla* (= tulya); *tūla* iti pāṭhe tu *tūlam* arkatūlam eteshām iva sparṇo yasya. S.

33) atha prathamam ibhadarṇanam sāmānyavṛttim ācṛityo 'ktam; anyathā prathamajinajanani vṛṣabham eva, cṛīVīramātā prathamam siṃham adrākshīd iti vṛddhāḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Āvaṇyaka Sūtra takes no heed of it, but gives the same gāthā, 'gaya vasaha etc.' as enumeration of the dreams of Devānandā and Triṣalā, just like the Kalpasūtra.

33) *cauddamtaṃ* caturdantamusalam; kvacit *taoyacauddamtaṃ* iti pāṭhas, tatra tataḥ ca iti yojyamāne *tae naṃ* iti paunaruktyam syāt tasmāt tataujaso mahābalāḥ . . . *ūsiyaṃ ti* ucchritam, nirvibhaktikapāṭhe tu *galiye* 'tyādi viṣeṣaṇena saha karmadhārayaḥ. S.

34) preraṇam iva preraṇam tene 'va visarpad ullasat kila kakudaṃ svabhāvād evo 'llasād asti tatro 'tprekshyate, ne'daṃ svayam evo 'llasaty api tu sahajaḥcobhāsambhāreṇe 'va preryate ullāsayati. S.

35) mushāgataṃ yat pravarakanaṃ tad api tāpitam ata evā "vartamānaṃ tadvad vṛitte vimalataḍitsadṛiṇe nayane yasya sa tathā. āṛshatvād viṣeṣaṇaviṣeṣyayoḥ pūrvaparanipātāniyamaḥ. S. In Prakṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Samskrit grammar.

ucchritam udagram sunirmitam kuṇḍalikṛitaṃ sujātaṃ sam-

pûrnam âsphoṭitam âcchoṭitam lâṅgûlam pucchacchaṭā yena sa tathâ. S. *Kalpadhuma*: kuṇḍalâkâraṭitam asti, pucchâgraṃ dvayoḥ karṇayor antarâle ânîtam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

uvayamâṇam is rendered by the commentators: *avapatat avatarat*. I think it stands for **uvavayamâṇa* = Skṛit. *upapatat*. Of two successive syllables which are identical or nearly so, one is frequently dropped; comp. Ed. Müller, Beiträge, p. 24.

36) uccam âgatam prâptam, athavâ ucca unnato 'gaḥ parvato himavâṃs tatra jâtam ucçâgajam yat sthânam kamalam tatra laṣṭam yathâ bhavaty evam saṃsthitam. S. Çrî is described from the toes upwards, as is the rule for the descriptions of gods; Mallinâtha on Kumârasambhava I, 33: devatânâm pādāṅgushṭha-prabhṛti varṇyate, manushânâm keçâd ârabhye 'ti dharmikâḥ.

(*ujjvya*) riḃvî saralâ, samâ 'vishamâ, samphitâ niranantarâ, tanukâ suksmâ, âdeyâ subhagâ, laṭabhâ suviçâlâ. S.

kvacit âtiyapattiḃd tti driçyate tatra trikam prishṭhavamçasyâ 'dhas tatsamîpopalakshito 'grabhâgo 'pi trikam tât, â trikât trikam yâvat prâptir avakâço yasya tad âtrikaprâptikam. S.

The occurrence of the word *dînâra* betrays the late composition of the description of the dreams; comp. note to 46 and Introduction p. 23. — yathâ kila râjâ kauṭumbikaiḥ çobhate, evam ânanam api çobhâsamudayene 'ti. S.

gumagumâyamâṇa. Mallinâtha on Kirâtârjunîya VI, 4 exhibits a word ghumaghumâyamâṇa which means sounding. comp. hindî: *ghumaghumânâ* to revolve, to prevaricate; panjâbî: *ghummnâ* to turn round, roll. But see Hem. IV 117 and 161.

38) ghanagambhîrasya vanakuñjâder vitimirakaram pramânapakshayor varshâdipramâṇanibandhanayoḥ çuklakriṣṇa-pakshayor antar madhye râjantî lekhâ yasya sa tathâ tam, athavâ cândramasâpekshayâ pramânapakshayor ante paurṇamâsyâm, râgadâ harshadâyinyo lekhâḥ kalâ yasya sa tam. S.

39) aṅkanam jyotishasya: jyotishâm samûho jyotisham jyotiç-cakram tasya aṅkanam meshâdirâçisaṃkramaṇâdinâ lakshakam jñâ-pakam. S.

râtrau, makârasyâ 'lākṣaṇikatvât, uddhâvataḥ ucchrîṅkhalân duḥpracârân . . . *suddhamta* iti pâṭhe tu çuddhânto 'ntaḥpuram tatra duḥkhena yo 'sau pracâras tatpramardanam, yathâ hi râjñâm antaḥpure pracâro dushkaras tathâ râtrâv api tamoviluptacakshushâm pathikânâm, sūryodaye tu sukarah pracâraḥ pathishv iti. S.

40) *sukkila*. Two consonants, which resist assimilation, are usually separated in Prâkṛit by an inserted vowel, which in old verses is often not reckoned as a syllable; comp. Zeitschrift für vergl. Sprachf. XXIII p. 594 sqq.

Sometimes the process of assimilation of two consonants had just begun when it was stopped by the insertion of a vowel.

Thus we have *ambila* = *ambla* = *amla*; *sumiṇa* = **sumna* (comp. *somnus*) = **supna* (comp. *ῥπνος*) = *svapna*. Sometimes, the second consonant was doubled by the influence of the first, and *vice versa*: 1) *puruvva* (Mṛicchakatikâ 39, 23) = **purvva* = *pûrva*; *murukkha* (Hem. II, 112.) = **murkkha* = *mârka*. 2) *sukkila* = **sukkla* = *çukla*, (in *sukkilla* both consonants are doubled); *abhikkhanam* = **abhikkhnām* = **abhikhnam* = *abhîkshnam* (an offshoot of the supposed form *abhikhnam* is the Pâli *abhikkhanam*, which would be in Prâkrit **abhihanam* comp. *suhuma* = Pâli *sukhuma* = Sanskrit *sûkshma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = **dvitya* (*tt* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyâ* = **ajyâ* (comp. *jyotsnâ* = **dyotsnâ*, *dosinâ* in Prâkrit and Pâli) = *âryâ*. (The commentators derive *ajjiyâ* from *âryikâ*, but that word is of rare occurrence in Sanskrit.) *avaggihiya* = **avagijhya* = *avagrihya*; *sassirîya* = *saçrîka*.

42) *taruṇaṣabdasye* 'ha sambandhât taruṇaravikiraṇair bodhitâni *athavâ punar-avi tti punar api kiraṇaḥ sūryas tena taruṇenâ* 'bhinavena bodhitâni. ... S.

pahakara and *nihelana* are pronounced to be *deçya* in S.

pamuiyamtabhamara *pramuditam antaṣcittam yeshâm te pramuditântaras te ca bhramaragaṇâç ca*. S. I believe that *pamuiyamta* is the present participle of *pra-mud*; the *d* of *mud* seems to have been changed in *i*, comp. *sammui*.

sararuḥâbhirâmaṃ ti *sarassu sarovareshu arham pūjyam ata evâ* 'bhirâmaṃ *sarorhâbhirâmaṃ. uc câ* 'rhatî 'ti (Hem. II 111) *hakârât pûrva ukâraḥ*. S. This explanation is obviously wrong; for *sararuḥa* : *saroruḥa* : *maṇahara* : *manohara*, comp. Hem. I 156.

43) *kvacit punaḥ ukkaḍa-umnî-sahassam ti* *pâthaḥ sa ca subodha eva; tataḥ param: pabandhâyamânâniyamubhâsura-taḍâbhirâmaṃ ti* *pâthas, tatra ce* 'ttham *vyâkhyâ: prabandhena nairantaryenâ* 'yamâno *gacchan, âyamâno vâ pratyâgacchan prabandhâyamânaḥ; na vidyate niyamta tti* *paçyan drashṭâ yasya tat aniyatyaṃ (!)* *kenâ* 'py *adriçyamânâṃ dūratvâd ata eva bhâsuram bhayaṃkaram yat taṭam parapâram tenâ* 'bhirâmaṃ. S.

44) *vāsāṅgâni vāsānâṃ Gaṇḍhamâlinî* *granthoktasurabhikaraṇopâyabhûtatadravyâni ca teshâm uttamena maghamaghâyamânena gandheno* 'ddhutena *itas tato prasritenâ* 'bhirâmaṃ *yat tat tathâ*. S.

46) *jvâlojvalanaka ârshatvâd vibhaktilope tena katthai* etc. S. *ete ca svapnavarnakâ bahushv âdarçeshu na driçyanta eva; yeshv api santi, teskv api bahavo vâcanâbhedâḥ. ata eva bahu-bhîḥ paryuṣhaṇâkalpopanibandhakârair svapnâ na vyâcacakshire, mayâ tu yathâmnâyam yathâbodham kimcid vyâkhyâtam*. S.

56) *kauṭumbikapurushân âdeçakâriṇaḥ*. S.

59) *pahara tti* ghañvṛiddher ve 'ti (Hem. I 68) prākṛitala-kshaṇena hrasvaḥ. S.

60) aṭṭanaçâlâ vyâyâmaçâlâ karanâni ca mallaçâstra-prasiddhâni taiḥ çrântaḥ sâmanyena pariçrânto 'ñgapratyañgâpekshayâ sarvataḥ. S.

prīṇanīyaiḥ rasarudhirādīdhātusamatākāribhiḥ, dipanīyair agni-jananaiḥ, madanīyaiḥ manmathavardhanīyaiḥ, vṛiphanīyair māmso-pacayakāribhiḥ, darpanīyair balakaraḥ. S.

(vīravalayāni). subhaṭo hi yadi kvacid anyo 'sti vīravratadhāri tadā 'sau mām vijitya mocayatv etāni valayāni 'ti spardhayan yāni kaṭakāni paridadhāti tāni vīravalayāni 'ty ucyante . . . S.

61) *dharījjamāneṇaṃ* dhriyamāṇena, vācanāntare Sūryābhavad alamkāraṇakāḥ sa cai 'vam: *egāvalīm pi nīm dhei* (!) ityādi Rājapraçṇīyasūtram. — I have not been able to verify in my copies the passage of the Rājapraçṇīyasūtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: *cāmarāu tti* yady api cāmaraçabdo napumsakalīṅge rūḍhas, tathā 'pī 'ha strīlīṅgatayā nirdiṣṭas, tathai 'va gauḍamate rūḍhatvād iti. According to Bharata Malla's commentary on the Amarakoṣa, the forms *cāmarā* and *cāmarī* were also used. (Comp. Petersburg Dictionary. s. v. cāmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —

aneke ye gaṇanāyakāḥ prakṛitimahattarā, daṇḍanāyakās tantrapālā, rājāno māṇḍalikāḥ, iṣvarā yuvarājāḥ, animādyaiçvayayuktā ity anye, talavarāḥ paritusthānarapatipradattapaṭṭabandhavibhūṣitā rājasthānīyāḥ, māṇḍalikāç (!) chinnamaḍambādhipāḥ, kauṭumbikāḥ katipayakuṭumbaprabhavo 'valagakāḥ (? avalagakāḥ Kir.) grāmamahattarā vā, mantriṇaḥ sacivāḥ, mahāmantriṇo mahāmātyā mantrimaṇḍalapradhānā hastisāadhanādhyakṣhā vā, gaṇakā jyotishikā bhāṇḍagārikā vā, dauvārikāḥ pratihārā rājadvārikā vā, amātyā rājyādhishtāyakāḥ, ceṭāḥ pādāmūlikā dāsā vā, pīṭhamardā āsthāne āsannasevakā vayasyā ity arthaḥ, veçyācāryā vā, nāgarā nagaravāsi prakṛitayo rājadeyavibhāgāḥ, nigamāḥ kārāṇikā vaṇijo vā, çreshṭhinaḥ çrīdevatādhyāsitasauvarṇapaṭṭabhūṣitottamāṅgāḥ, senāpatayo nṛipānirūpitāç caturāṅgasainyanāyakāḥ, sārthavāhāḥ sārthanāyakāḥ, dūtā anyeshāṃ gatvā rājādeçavedakāḥ, sandhipālā rājyasandhirakṣhakāḥ; eṣhāṃ dvandvas tatas tair iha tritīyabahu-vacanaloपो द्राश्टव्याः. S.

63) kṛitāḥ siddhārthakapradhāno maṅgalāya maṅgalanimittam upacāraḥ pūjā yeshu tāni tathā, prākṛitatvāt kṛitaçabdasya madhye nipātaḥ. S.

varapattane varavastrotpattisthāne udgatā vyūtā ca tām,

varapaṭṭanād vā pradhānaveshṭanakād udgatā nirgatā yā sâ tathâ tâm. S.

64) *aṭṭhamge tti* ashtāṅgam ashtāvayavam divyo-'tpâtâ-'ntari-ksha-bhaumâ-'ṅga-svara-lakṣhaṇa-vyañjana-bhedād. S.

66) kṛitabalikarma yañḥ svagrihadevatânām te tathâ prāyaścittāni duḥsvapnādivighâtārtham tatra kautukāni masha-tilakādini, maṅgalāni tu siddhārthakadadhyakshatadurvāṅkurādini; anye tv āhuḥ: *pāyaccittā* pādēna pāde vā chuptāc cakshurdoshapari-hārārtham pādachuptāḥ, kṛitakautukamaṅgalāc ca te pādachuptāc ce 'ti vigrahaḥ. tathā cūddhātmanaḥ snānena çucikṛitadehāḥ, *vesāṁ* ti vastrāṇi 'ti yogah, veshe sādhuṇi veshyāni, athavā cūddhāni ca tāni praveçyāni ca rājasabhāpraveçocitāni.

89) *Vesamanakumḍadhârīṇo tti* Vaiçramaṇasya kuṇḍam āyat-tatām dhārayanti ye te tathâ. tiryaglokavāsino jṛimbhakā devās tiryagjṛimbhakāḥ prahīṇā alpibhūtāḥ sektāraḥ secakāḥ dhanaksheptāro yeshām tāni prahīṇasektrikāni prahīṇasetukāni vā setur mārghaḥ. S.

gāmāgara down to *siṅghādaesu* kvacic ca dr̥çyate. This reading seems, therefore, to have not been adopted by the Cūrnikāra. tatra karādigamyā grāmāḥ, ākarā lohādyutpatibhūmayah nai'teshu karo 'stī 'ti nakarāni, khetāni dhūliprākāropetāni, karvatāni kunagarāni, maḍambāni sarvato 'rdhajojanāt parato 'vasthitagrāmāni, droṇamukhāni yatra jalasthalapathāv ubhāv api staḥ, pattanāni yeshu jalasthalapathayor anyatareṇa paryāhārapraveçah, āçramās tīrthasthānāni munisthānāni vā, samvāhāḥ samabhūmau kṛishim kṛitvā yeshu durgabhūmishu dhānyāni kṛishivalāḥ samvahanti rakshārtham, sanniveçāḥ sārthaçakāṭādes tato dvandvas teshu. kvacit *sannivesaghosesu* iti pāṭhas, tatra ghoshā gokulāni teshu. S.

The commentator states that *griha* must be understood with (or after) each of the words *santi*. etc. sandhigriham bhittyor antarāle pracchannasthānam. S.

90—91) *saṁta* sad vidyamānaṁ na punar indrajālādāv ivā 'vāstavam yat sârasvâpateyam pradhānadravyam. S.

95) uktaṁ ca Vāgbhaṭe:

vātilaiç ca bhaved garbhaḥ kubjāndhajaçavāmanaḥ |
pittalaiḥ khalatiḥ piṅgaç citrī pāṇḍuḥ kaphātmaḥ ||

96) The passage in brackets is wanting in Ms. A; and S declares: bahutra *uccaṭṭhāne* 'tyādi na dr̥çyate. It is decidedly spurious, because it contains the word *ucca*, a technical term of the graeco-indian astrology, which science was not developed in India before the fourth century A.D.

After having sent the Introduction to press, I find the following passage in the Kalpalatā: Skandapurāṇe punar viçeṣaç cā 'yam: gatakaliyugasam. 2691 varshe caitra su di trayodaçyām maṅgalavāre uttaraphalgunīnakṣatre ghaṭi 60 rātrigataghaṭi 15 pala 21 samaye makaralagne candrahoraçyām çriVirājanme 'ti. As Mahāvira lived 72 years, his death would fall in 2763 KY or 339 A.D.

It will be agreed that the statement of the Skandapurāṇa has no weight at all, because its name is used to make modern compositions, such as the Māhātmyas, pass for ancient works. I cannot decide whether this chronological notice of the "Skandapurāṇa", which obviously has an astrological purport, is based on an older tradition or not; I can only assert that I have found it nowhere except in the Kalpalatā. It may be noticed that the birth of Mahāvira, according to the passage just quoted, falls in 411 B.C. or just 100 years before the beginning of the Seleucidan Era.

97) utpiṇjalo bhṛīcam ākulah sa ivā "caratī 'ty ācārakvipi çatari ca: çatrānasa (Hem. III 181) iti prākṛitalakṣhaṇena māṇādeçe *uppiṇjalamāni* ttu siddham tadbhūtābhūtaçabdasyo 'pamārthatvād utpiṇjalantī 'va S.

98) The passage in brackets is found only in CE and the Samdehavishauśadhi and Kiraṇāvalī. The former commentary gives the following explanation: tac ca bahushv ādarçeshu na dṛiṣṭam. tasyā api vācanāyā upari kaçcid vyācasṭe iti tatrā 'pi kimcid vivriyate. *piyaṭṭhayāe* prityartham; *piyam niveemo* priyam isṭam vastu putrajanmalakṣhaṇam nivedayāmaḥ; *piyam te bhavau* etac ca priyanivedanam priyam bhavatv iti (these are the words of the dāsīs who announce the birth of Mahāvira to the king) tasyā dānam *maudavaḥḥam* ti mukuṭasya rājaciḥnatvāt strīṇāṃ cā 'nucitatvāt tasye 'ti tadvarjanam; *jahā māliyam* yathā dhāritam, *mala-malla* dhāraṇe iti yathā parihitam ity arthaḥ *umoyam* avamucyate paridhiyate yaḥ so 'vamocakah ābharaṇam tam *matthae dhoya* (!) aṅgapratīcārīkāṇām mastakāni kṣhālayati dāsatvāpanayanārtham, svāminā dhautamastakasya hi dāsatvam apagacchatī 'ti lokavyavahārah. S. A similar passage is found in the Tīkā of the Uttarādhyayana 18,51, where king Bala, on receiving the news that a son is born to him, *tesim paḍicārīyāṇam maudavaḥḥam sarīrālamkāraṇaṃ dalayai, matthae dhovati, viṇulam pīdāṇam dalayati*.

100) mañcā mālakāḥ prekṣaṇakadrastṛījanopaveçananimittam atimañcās teshām api upari ye *lāiyam* chagaṇādinā bhūmau lepanam; *ulloiyam* saṭīkādinā kuṭyādishu dhavalanam tābhyām mahitam pūjitaṃ, tair eva vā mahitam pūjanam yatra tat tathā; anye tu: liptam ulloçitam ulloçayuktam mahitaṃ ce 'ti vyācakṣate. S.

Dardara is sandal brought from Dardara. — It is the custom in India, up to this day, to decorate walls with impressions of a painted hand with the fingers stretched out.

uvaciya-vamdaṇa - ghaḍa - sukāya - toraṇa - paḍiduvāra - desu-bhāgaṃ ti pāṭhaḥ. tatro 'pacitā niveçitā vandanaghaṭāç ca maṅgalyakalaçāḥ sushṭu kṛitatorāṇāni ca dvāradeçabhāgān prati yasmiṃs tat tathā. S.

jallā varatrākhelakāḥ, rājñāḥ stotrapāṭhakā ity anye, . . . viḍa-mbakā vidūṣhakā vailambakā vā ye samukhavikāram utplutyō 'tplutya nṛityanti . . . lāsakā ye rāsakān dadati jayaçabdaprayoktāro vā bhaṇḍā ity arthaḥ . . . laṅkhā vaṃçāgrakhelakā, maṅkhāç citra-

phalakahastâ, bhikshâkâ gaurîputrakâ iti prasiddhâh, *tûṇaillâ* bhastrakavittâs tuṇâbhidhânâvâdyaviçeshavanto vâ. S.

102) utkrishṭam karshanam kṛishṭam unmukṭam kṛishṭam yasyâṃ so 'tkrishṭâ tām, labhye 'pi âkarshananiṣedhât, adeyam vikrayaniṣedhanena na kenâ 'pi kasyâ 'pi deyam, ameyam kraya-vikrayaniṣedhâd evâ 'vidyamâno bhaṭṭânâṃ rājājñâdâyinâm bhaṭṭa-putrâdipurushânâṃ praveçah kuṭumbigriheshu yasyâṃ sâ tathâ tām. tathâ daṇḍena nirvṛittam daṇḍimam, kudaṇḍena nirvṛittam kuda-ṇḍimam rājadeyadravyam tan nâ'sti yasyâṃ sâ tathâ tām; *adam-ḍimakudaṇḍimam* tatra daṇḍo 'parâdhânusâreṇa rājagrâhyam dravyam kudaṇḍas tu kâranikânâṃ prajñâparâdhân mahaty apy aparâdhino 'parâdhe 'lpam rājagrâhyam dravyam; kvacit *adamḍa-kudaṇḍimam* iti pâṭhas, tatra daṇḍalabhyam dravyam daṇḍah çesham uktavat. adharimâm avidyamânam dharimam řinadravyam yasyâṃ sâ tathâ tām; kvacit *aharimam* iti dṛishṭam, tatra ahari-mâm kasyâ 'pi vastunaḥ kenâ 'py aharaṇât; kvacit *adhâraṇijjam* ity api dṛiçyate, tatra avidyamâno dhâraṇiyo 'dhamarṇo yasyâṃ sâ tathâ sthitau kulamâryâdâyam patitâ "ntarbhûtâ yâ putra-janmotsavasambandhinî vardhâpanâdikâ prakriyâ. S.

104) mâtâpitarau prathame divase sthitipatitam kulakramântar-bhûtam putrajanmocitam anusthânâṃ kârayataḥ sma *jâgariyam* ti shashṭhîjâgaranaṃ, kvacit *dharmajâgariyam* dṛiçyate, tatra dharmeṇa kuladharmeṇa lokadharmeṇa vâ shashṭhyam râtrau jâgaranaṃ dharmajâgaranaṃ dharmajâgarikâ tām mitrâṇi suhṛidaḥ, jñâtayaḥ sajâtiyamâtâpitribhrâtrâdayaḥ, nijakâḥ svakiyâḥ putrâdayaḥ, svajanâḥ pitṛivyâdayaḥ, sambandhinaḥ svaçurâdayaḥ, parijano dâsîdâsâdîḥ, *Nâyakhattiyâ Usabhasâmisayanijjagâ*. S. The last words being Prâkṛit are most probably taken from the Cûrṇi. The Kiranâvalî has: Jñâtakshattiyâ Řishabhasvâmisajâtiyâḥ; but the Kalpalatâ: *Nâikhattie tti Usabhasâmisayanijjagâ*.

105) jimitau bhuktavantau *bhuttuttarâgaya tti* bhuktottaram bhojanottarakâlam âgatâv upaveçanasthâne iti gamyate. S.

108) saṃmuditâ râgadveshâbhâvaḥ, *saha tti* sahabhâvinî saṃmuditâ sahasaṃmuditâ, yac cûrṇiḥ: *saṃmuî râgaddosarahiyyayâ* parîshahopasargânâṃ kshutpipâsâdidivyâdibhedâ dvâvimçati-shoḍaçaavidhânâṃ kshântikshamaḥ kshântiyâ kshamate na tv asaṃ-arthatayâ yaḥ sa kshântikshamaḥ, pratimânâṃ bhadrâdinâm ekarâ-trikyâdinâm va tattadabhigrahaviçeshânâṃ vâ. S.

110) dakshaḥ kalâsu dakshaḥ, pratijñâtasiddhipârâgâmitayâ paṭvî pratijñâ yasya sa tathâ; patirûpaḥ tattadguṇasaṃkramaṇadarpanatvât viçishṭarûpo vâ; âlinaḥ sarvagunair âçlishṭaḥ, gupte-ndriyo vâ; bhadrakaḥ saralaḥ, bhadrâga iti vâ bhadravad vṛisha-bhavad gacchati, bhadrado vâ kalyâṇadâyitvât tathâ jñâtaḥ prakhyâtaḥ, Jñâto vâ Jñâtavaṃçyatvât ata evâ "ha *Nâyaputte* Jñâta-putraḥ Jñâtaḥ Siddhârthanṛipas tasya putro Jñâta-putraḥ, na ca putramâtṛeṇai 'va kâcit siddhir ity âha Jñâtakulacandraḥ; videha iti viçishṭadehaḥ, vajrarshabhanârâcasamphananasamacaturasam-

sthânopetatvât; athavâ: dihiṃk lepe, vigatô deho lepo 'smâd iti videho nirlepaḥ *videhadinne tti* Videhadinnâ Triṣalâ devî tasyâ apatyam Vaidehadinnaḥ saṃskṛitâpekshayâ Videhadattâ Triṣalâ tasyâ ayam Vaidehadatta iti jñeyam, tasyâ eva aurasaputratvakhyâpanârtham viçeshanam âha *videhajacce* Videhâ Bhîmo Bhîmasena iti nyâyâd Videhadinnâ Triṣalâ tasyâm jâtâ videhâjâ arcâ çarîram yasyâ 'sau Videhâjarcāḥ, athavâ videho vigatadeho anaṅga ity arthaḥ sa yâtyaḥ pîdayitavyo yasyâ 'sau videhayâtyaḥ; tathâ *videhasûmâle* viçeshena dihyate lipyate tattatparigrahârambhasambhṛitaiḥ pâpa-paṅkair jîvo 'sminn iti videhe grihavâsaḥ tatrai 'va sukumâraḥ çabdâdivishayasukhalâlitaḥ eteshâm çabdânām kvâ 'pi vivṛitir na dṛiṣṭâ, ato vṛiddhâmnâyâd anyathâ 'pi bhâvaniyâni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahâvîre . . devehim . . abhithuṇamânâ . . vayâsî* must be interpreted, as if the text had: *Mahâvîram . . devâ . . abhithuṇamânâ vayâsî* (Mahâvîram . . devâḥ . . abhishtuvantaḥ . . avâdishuḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindî grammar p. 94: *larkhene ghorâ dekhâ* 'the boy saw the horse'. *larkhene ghorî dekhî* 'the boy saw the mare'. *gurune celeko silchâyâ* 'the teacher taught the pupil' *kisânne bailomko becâ hai*, 'the peasant has sold the bullocks'. *rânîne apnî ek sahelîko bulâyâ* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

111) E. Müller (Beiträge zur Grammatik des Jainaprâkrit p. 50) asserts that in the Kalpasûtra *bhaddante* is always written instead of *bhadanta*, and that, consequently, Childers must be wrong in maintaining the identity of *bhaddante* and *bhante*. He concurs with Prof. E. Kuhn in deriving this word from *bhonto*, *bhavantas*, or *bhagavantas*. Dr. Müller's argument is wrong, because, wherever *bhaddante* occurs in the Kalpasûtra and in any other Jaina work I have consulted, it does not stand for *bhamte*, but for *bhaddam te*, and it is rendered *bhadram te* by the commentators. They render *bhamte* by *bhadantas*, and I consider their explanation preferable to that of Prof. E. Kuhn, because **bhonto* could only be changed in **bhunto*. The change of the Samskrîṭ diphthong *o* to *a* is nearly unheard of in Pâli and Prâkrit.

112) *neraiyâ devatithamkarâ ya ohissa bâhirâ homti, pâsaṃti sarvao khalu, sesâ desena pâsaṃti*, iti vacanât sarvotkṛiṣṭam âbhogikam âbhogaprayojanam apratipâty âkevalotpatter jñânadarçanam, avadhijñânam avadhidarçanam câ "sît, tac ca paramâvadheḥ kiṃcin nyûnam. *ahohie* iti kvacit pâṭhas, tatra adhovadhir adhaḥpariccheda-bahulo 'bhyantarâvadhir ity arthaḥ; tathâ ca cûrṇiḥ: *ahohiya tti abbhimtarodhî*, ata evo 'ktaṃ *neraie* 'ty âdi. S.

vicchardya viçeshena tyaktvâ, nishkramanamahimakaranato vicchardavad vâ kṛtvâ, vicchardo vistâraḥ. S. The form *viggovaittâ* instead of *vigovaittâ* (*vigopya* = *prakatîkritya*), is proved to be correct by the majority of the manuscripts. The commentary S suggests another explanation of *vigopya*: gupi gopanakutsanayoh; tato vigopya kutsaniyam etad âsthiratvâd ity uktvâ diyata iti. — dâyikâ gotrikâs tebhyo dânam dhanavibhâgam paribhâjya vibhâgaço dattvâ. S.

113) pûrvadiggâminyâm châyâyâm, *porisîe* pâçcâtyapauru-shyâm pramânaprâptâyâm kotiprâptâyâm abhinivṛttâyâm jâtâyâm. S. — C and H explain *paurushyâm* by *paçcâtyapraharamânâyâm*.

çaṅkḥikâç candanagarbhaçaṅkḥahastâ maṅgalakârîṇaḥ çaṅkha-vâdakâ vâ, cākrikâç cakrapraharaṇâḥ kumbhakâratailikâdayo vâ, *lâṅgalikâ* galâvalambitasuvarṇâdimayalâṅgalâkâradhârîṇo bhaṭṭa-viçeshâḥ karshakâ vâ, *mukhamâṅgalikâ* mukhe maṅgalaṃ yeshâm te tathâ cātukârîṇa ity arthaḥ, vardhamânâḥ skandhâropitapurushâḥ, *pûsamâṇa tti* pushyamânâ mâgadhâ mânyâ vâ, ghaṇṭayâ carantî 'ti ghāṇṭikâḥ *râuliṅgâ* iti rūdhâḥ, teshâm gaṇâs taiḥ; kvacit *lchamdiya-gaṇehim tti* pâṭhas, tatra khaṇḍikagaṇâç châttrasamudâyâs taiḥ. S.

114) atra siddhiçabdena çramanadharmasya vaçikâraḥ, tasya madhyam lakṣaṇayâ prakarshas tatra tvaṃ nirantarâyam tishṭhe 'ty arthaḥ. S.

uttameṇam ti ut-tamasâ tamo 'titenâ tatrâ 'pi karmaçatru-mardane pradhânam sâdhanam çuklena çuklâkhyena apramattaḥ pramâdarahitaḥ san. S. and Kiraṇâvalî; but in the Subodhikâ: dhyânena kene 'ty âha uttamenâ çuklena.

116) *bahûim divasâim* comp. Lassen Inst. p. 309. *paṃca-muṭṭhiyam ti* ekayâ musṭyâ kûrcasya locam catasribhiḥ çirasah. *devadûsam ti* indreṇa vâmaskandhe 'rpitaṃ divyavastraviçesham. S.

vosatṭhakâe vyutsrîṣṭakâyâḥ parikarmavarjanât tyaktadehaḥ parîshahâdisahanât. S.

118) îryâyâm gamanâgamanâdau samitaḥ samyak pravṛttaḥ âdâne grahaṇe upakaraṇasye 'ti gamyate bhâṇdamâtrâyâ vastrâdyupakaraṇârûpaparicchedasya bhâṇdamâtrasya co 'pakaraṇasyai 'va, athavâ bhâṇdasya vastrâder mṛinmayabhâjanasya vâ, mâtrasya ca pâtraviçeshasya; nikshepaṇâyâm vimocane yaḥ samitaḥ supratyupekshitâdikrameṇa samyak pravṛttaḥ. S.

119) vâsîcandanayoh pratîtayor athavâ vâsîcandane iva vâsî-candane apakâropakârakau tayoh samâno nirdvesharâgatvât etc. S. — vâsî sūtradhârasya kâṣṭhâcchâdanopakaraṇam. Subodhikâ.

120) (*sovaciya*) upacayanam upacitam saho 'paciteno 'pacayena vartate sopacitaṃ, satyasamyamatapaḥsucaritena sopacitaṃ sphitaṃ phalam muktilakṣaṇam yasya sa tathâ sa câ 'sau nirvâṇamârgaç ca vyâvṛttasya jirṇodyânasye 'ty arthaḥ; jirṇavyantarâyatanasya vâ vijayâvartam vâ nâma caityam *leatṭhakaraṇam*si kshetra-dhânyotpattisthâne. *jhâṇam*tariyâe iti çukladhyânâṃ caturdhâ: prithaktvavitarkam savicâram, ekatvavitarkam avicâram, sūkshma-

kriyam apratipâti, utsannakriyam anivarti; teshâm âdyabheda-dvaye dhyâte 'gretanabhedadvayam apratipannasya kevalajñanam utpannam ity arthaḥ. S.

122) rajjukâ lekhaḥ teshâm sabhâ paribhujyamânâ karaṇa-çâlâ tatra jirṇaḥkaḥçâlâyâm ity arthaḥ. prâk kila tasyâ nagaryâ Apâpe 'ti nâmâ "sit, devais tu Pâpe 'ty uktaṃ yena tatra bhagavân kâlagata iti. S.

124) saṃsârât samudyâtaḥ samyag udyâto na sugatâdivat, te hi svadarṇanâdinikârât punarbhave 'vataranti. S. The commentator's statement seems to apply to the Tibetan Buddhism; for the *chutuktus* and the Lâmas of the Northern church punarbhave 'vataranti, but not the saints of Southern church. — In the commentaries the names of the years, months, days, nights, and muhûrtas are given in accordance with the Sûryaprajñapti; see Indische Studien 10 p. 296.

127) *Nâyae piḍḍabamdhane vocchinne*, jñâtaje çriMahâvîra-vishaye premabandhane vyavacchinne truṭite. S. The legend of Indrabhûti's death has been told in the Introduction p. 1. note.

128) Kâçideçasya râjâno Mallakijâtîyâ nava, tatra Koçala-deçasya râjâno Lecchakijâtîyâ nava, te kâryavaçâd gaṇam melakaṃ kurvanti 'ti gaṇarâjâno 'shṭâdaça ye Ceṭakamahârâjasya bhagavan-mâtulasya sâmantâḥ çrûyante te, tasyâm amâvâsyâyâm pâram paryantam bhavasya âbhogayati paçyati yaḥ sa pārâbhogaḥ, saṃsâra-sâgarapâraprâpanapravaṇas tam; athavâ pâram paryantaṃ yâvad âbhogo vistâro yasya sa pārâbhogaḥ, asṭapârâharikaḥ prabhâtakâlam yâvat sampûrṇa ity arthaḥ, tathâvidham paushadhopavâsam paushadha-yuktopavâsam, *paṭṭhavimsu tti* prasthâpitavantaḥ kṛitavantaḥ; kecie ca: *vârâbhoe* iti paṭhanti, dvâram âbhogyate 'valokyate yais te dvârâbhogaḥ pradîpâs tân kṛitavantaḥ âhâratyâgapaushadharûpam upavâsam câ 'kârshur' iti ca vyâcakshate (iti vṛiddhavyâkhyâ K), etad arthânupâty eva co 'ttarasûtram: *gae se* ityâdi, gataḥ sa bhâvodyoto, *nânâṃ bhâvuḍḍoo* iti vacanât jñânajñâninoḥ kathamcid abhedâc ca sa bhâvodyotarûpo jñânamayo bhagavân gato nirvâṇaḥ, ataḥ sâmprataṃ dravyodyotam pradîpalakshaṇam karishyâma iti hetos taiḥ pradîpâḥ pravartitâḥ. tataḥ prabhṛti dîpotsavaḥ saṃvṛittâḥ kârttikaçuklapratipadi ca çriGautamasya kevalimahimâ devaiç cakre. S.

129) *khuddâe* ityâdi kshudrâtmâ krûrasvabhâvo bhasmarâcis triṃçattamo graho dvivarshasahasrasthitir eka-râçau. S. Comp. Indische Studien 10, 316.

kumthû ityâdi kur bhûmis tasyâm tishṭhatî 'ti kunthuḥ prâñjâtir no 'ddhartuṃ çakyata ity anuddharî, anuṃ sûkshmaṃ dehaṃ dharatî 'ty anudharî 'ti cûrṇiḥ. S. kunthvâdiçabdeshu strîtvam ekavacanam ca prâkṛitavâd iti K.

134) *sâhassu tti* ârshatvât strîtvam. S.

138) *ajmânâṃ ti* asarvajñânâṃ sarvajñatulyânâm. sarve akshara-

samnipâtâ varṇasamyogâ jñeyatayâ vidyante yeshâm te tathâ S. comp. Weber, Fragment der Bhagavati p. 319.

146) antakṛto bhavântakṛto nirvânayâyinas teshâm bhûmiḥ kâlo 'ntakṛidbhûmiḥ. *jugantakaḍabhûmi tti*, iha yugâni kâlâ-mânaviçeshâs tâni ca kramavartîni, tatsâdharṃyâd ye kramavartino guruçishyapraçishyâdirûpâḥ purushâs te 'pi yugâni, taiḥ pramitâ 'ntakṛidbhûmir yâ sâ yugântakṛidbhûmiḥ. *pariyâyamta-kaḍabhûmi ya tti* paryâyas tîrthamkarasya kevalitvakâlas tam âçrityâ 'ntakṛidbhûmir yâ sâ tathâ. tatra *jâve* 'ty âdi, iha pañcamî dvitîyârthe drashtavyâ, tato yâvat tṛtîyam puruṣa eva yugam puruṣhayuyam tṛtîyam prati çishyam Jambûsvâminam yâvad ity arthaḥ; yugântakarabhûmir Vîrajinas yâ 'bhavat, Vîrajinâd ârabhya tattîrthe tṛtîyam puruṣam yâvat sâdhavaḥ siddhâḥ çrîVîraḥ Sudharmâ Jambûsvâmî 'ti, tataḥ param siddhigamanavyavacchedo 'bhûd iti hṛdayam. *cavvâsapariyâe tti* caturvarshaparyâye kevaliparyâye kevaliparyâyâpekshayâ bhagavati Jine sati antam akârshid bhavântam akarot tattîrthe sâdhur nâ "rât kaçcid apî 'ti kevalotpatteç caturshu varsheshu siddhigamârambhaḥ. tathâ ca vṛiddhâḥ:

*Vîrassa siddhi-gamanâ-
u tinni purisâo jâva siddhi tti |
esa jug'-amtara-bhûmi
teṇa param n'atthi nivvânam ||
Vîra-jîna-kevalâo
cau-varisa na koi siddhi-sampatto |
kevala-jutto vi jâi
pajjây'-amtakara-bhûmi sâ || . S.*

147) *sampaliyamkanisanne tti* samgataparyañkaḥ padmâsanam tatra nishaṇṇa upaviṣṭaḥ; pañcapañcâçatsu kalyâṇaphalavipâkâdhyayaneshu ekam Marudevâdhyayanam. S. The *chattîsam ajjha-yaṇam* is, according to the Kalpalatâ, the Uttarâdhyayana. This statement is confirmed by the last verse of that work itself:

*ii pâukare buddhe Nâyae parinivvæ |
chattîsa uttarajjhâe bhava-siddhîya-sammae ||*

148) *nava vâsa-sayâim ti* çrîVîranirvṛter navasu varshaçateshv açityadhikeshu vyatîteshv iyaṃ vâcanâ jâte 'ty arthe vyâkhyâyamâne na tathâ vicâracâturîcañcûnâṃ cetasi prîtir, asya sûtrasya çrîVardhamânânantaram saptatyadhikavarshaçatenô 'tpannena çrîBhadrabâhusvâmipranîtatvât tasmâd iyati kâle gate iyaṃ vâcanâ pustakeshu nyaste 'ti sambhâvyate. çrîDevarddhi-kshamâçramaṇair hi çrîVîranirvânân navasu varshaçateshv açity-uttareshu atîteshu granthân vyavacchidyamânân dṛisṭvâ sarvagranthânâm âdime Nandyadhyayane sthavrâvalîlakṣhaṇam namaskâram vidhâya granthâḥ pustakeshu likhitâ ity ata evâ 'tra granthe sthavrâvalîprânte Devarddhi-kshamâçramaṇasya namaskâram vakshyate, pûrvaṃ tu guruçishyânâṃ çrutâdhyayanâdhyâpanavyavahâraḥ pustakanirapeksha evâ "sit. kecit tv idam âhur, yad iyat-kâlâtikrame Dhruvasenanîpasya putramaranîrtasya samâdhim

Notes I. Jinacaritra.

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âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rūḍhe sabhâ-samaksham ayaṃ grantho vâcayitum ârabdha iti. *samaṇassa naṃ bhagavao Mahâvîrassa jâva sava-dukkha-ppahîṇassa Dhuvaseṇa-râṇo putta-maraṇe ege vâsa-sahassee asîti-vâsâhîe vatikkamte ity* api kvacidâdarçeshu drishṭam, bahuçrutâ vâ yathâvad vidanti. trinavatiyutanavaçatapakṣhe tv iyatâ kâlana pañcamyâç caturthyâm paryushanâparva pravavrite:

*teṇauya-nava-saehim
samarikkamtehi Vaddhamâṇao |
pajjûsavana-cautthî
Kâlagasûrîhimto thaviyâ ||
vîsahi diṇehi kappo
paṃcaga-hânî ya kappo-thavaṇâ ya |
nava-saya-teṇauehim
vucchinâ saṃgha-ânâe ||
Sâla[va]haṇeṇa rannâ
saṃghâseṇa kârîo bhayavaṃ |
pajjûsavana-cautthî
câummâsaṃ caudasîe ||
caumâsaga paḍikamaṇaṃ
paklchiya-divasaṃmi cauviho saṃgho |
nava-saya-teṇauehim
âyaraṇaṃ taṃ paṃâṇanti ||*

iti Tîrthodgârâdishu bhaṇanât. S. I add the remarks of the Kiraṇâvalî, Subodhikâ and Kalpadruma. The comment of the Kalpalatâ is a mere abstract from the Sandehavishaushadhi.

yady api cûṇṇikâreṇa kuto 'pi kâraṇân na vyâkhyâtam, avâ-ptajîrṇatikadeçe tv asyâ vâcanâyâ ity evaṃ vyâkhyâtam; tathâ 'pi açîtyadhikanavaçate varshâtikrame sarvân granthân vyavacchidyamânân drishṭvâ pustakeshu nyasadbhîḥ çrîDevarddhiganîkshamâçramaṇaiḥ çrîKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti. tathâ punar iyatkâlâtikrame Dhruvasenanripasya putramaraṇârtasya samâdhim âdhâtum Ânandapure sabhâsamaksham çrîKalpavâcanâ'py ajanî 'ti kecit; tattvaṃ tu bahuçrutagamyam iti. trinavatiyutanavaçatapakṣhe tu:

*teṇauya-nava-saehim
samarikkamtehi Vaddhamâṇao |
pajjûsavana-cautthî
Kâlagasûrîhimto thaviyâ ||*

ityâdi sammatim udbhâvye 'yatkâlâtikrame bhâdrasitacaturthyâm paryushanâparvapravavittir iti kecid vyâkhyâṇayanti. evaṃ vyâkhyâṇe kriyamâṇe çatrusaṃçayanirâsakaGardabhillocchedakâri-Kâlakasûrito 'yam bhinna eva sampadyate. na ca' vam, yataḥ prabhâvakacaritraKâlakâcâryakathâprabhritigrantheshv eka evo 'ktaḥ. tathâ KalpacûṇṇiNiçîthacûṇṇyâdishu tu BalamitraBhânumitrâyor mâtulena paryushanâparva caturthyâm pravartitam; BalamitraBhânumitra)Tîrthodgâraprakîrṇâdishu çrîVîrajinaVikramâdityarâjñor anta-

râlavartinâv api Vikramâdityapratyâsannâv uktau; tatrâ 'pi kiyat-kâlavartinâv api Vikramâdityakâlabhâvinâv api sambhavatah, tathâ ÇâlavâhanaVikramâdityaprabandhâdishu tayor yuddhasamgatiç ca. kim ca, cûrnikârâ api: katham idânîm aparvarûpâyâm caturthyâm paryushaṇe? 'ti çishyanodanâyâm: yugapradhânaKâlikasûrivacanâd eve 'ty evam uttaram dattavantaḥ, na punaḥ: *vâyanamtare puna ayam teṇaue samvachhare kâle gacchai tti* pravacanavacanene 'ty âdi svayam evâ "locyam. tasmâd: açitipakshe Dhruvasenanripâ(nu)-grahât Paryushaṇâkalpaḥ parshadi vâcayitum ârabdhah, trinavatipakshe tu pañcakâpekshayâ kâlanaityatena parshadi Kalpasûtravâcane pravacanamaryâdâbhaṅga iti paryâlocanayâ: 1) abhivardhite varshe viṃçatyâ dinair grihijñâtaparyushaṇâ, 2) pañcakahânyâ svâbhigrihîtaparyushaṇâ ce 'ty ubhayaṃ api vyucchedya saṅghâdeçâd ekai 'va vâcanâ caramapañcake vyavasthâpite 'ti vastugatyâ vyâkhyâni-kriyata iti vastugatyâ vyâkhyâne kriyamâṇe parshadvâcanâtaḥ pañcakahânyâdivyavacchedenai 'va caramapañcake yâ vâcanâ sâ vâcanântaram ity arthasamgatir api. kecit tu vicâryamâṇam yad açitipakshe tad eva vâcanântareṇa trinavatipakshe 'pi yuktisamgatam driçyate. katham anyathâ, *iî dîsai tti* akathayishyat? tattvam tu çrutadhara-gamyam prashṭavyâ vâ pravacanarahasyavidaḥ. (Kiraṇâvali.)

yady api etasya sûtrasya vyaktatayâ bhâvârtho na jñâyate, tathâ 'pi, yathâ pûrvañikâkârair vyâkhyâtam, tathâ vyâkhyâyate. tathâ hi: atra kecid vadanti, yat Kalpasûtrasya pustakalikhanakâlajñâpanâya (Ms jñânânâṃ paya) idaṃ sûtram çriDevarddhigaṇikshamâçramaṇair likhitam. tathâ câ 'yam artho yathâ çriViranirvânâd açityadhikanaavarshaçatâtikrame pustakârûḍhaḥ siddhânto jâtas, tadâ Kalpo 'pi pustakârûḍho 'pi jâtaḥ iti. tatho 'ktam:

Valahî-purammi nayare

Devaddhi-ppamuha-sayala-samghehim |

putthe âgama lihio

nava ya asîyâo virâo ||

anye vadanti: navaçataaçitivarshê Virât Senâṅgajârtham Ânande saṅghasamaksham mamaham (!?) prârabdham vâcayitum vijñaiḥ, ityâdy antarvâcyavacanât: çriViranirvânâd açityadhikanaçatavarshâtikrame Kalpasya sabhâsamaksham vâcanâ jâtâ, tâṃ jñâpayitum idaṃ sûtram nyastam iti, tattvam punaḥ kevalino vidanti. *vâyanamtare pune* 'tyâdi vâcanântare punar ayam trinatitamaḥ samvatsaraḥ kâle gacchatî 'ti driçyate. atra kecit vadanti vâcanântare ko 'rthaḥ? pratyuttaram (Ms pratyamtare): *teṇaue tti* driçyate; yat Kalpasya pustake likhanam parshadi vâcanam vâ açityadhikanaavarshaçatâtikrame iti kvacitpustake likhitam, tat pustakântare trinavatyadhikanaavarshaçatâtikrame iti driçyate, iti bhâvaḥ. anye punar vadanti: ayam açititamaḥ samvatsara iti ko 'rthaḥ? pustake Kalpalikhanasya hetubhûtaḥ ayam çriVirâd daçamaçatasya açititamasamvatsaralakshanaçatâtikrame iti. *vâyanamtare* ko 'rthaḥ? ekasyâḥ pustakalikhanarûpâyâ vâcanâyâ anyat parshadi vâcanarûpam yad vâcanântaram tasya punar hetubhûto daçama-

çatasya ayam trinavatitamah samvatsarah. tathâ câ 'yam arthaḥ: navaçatâçîtitamavarshe Kalpasya pustake likhanam navaçatatrinatratitamavarshe ca parshadvâcane 'ti tatho 'ktaṃ çrîMunisundara-sûribhiḥ svakṛitastotraratnakoçe:

vîrât trinandânkaçarady acîkarat
tvaccaityapûte Dhruvasenabhûpatiḥ |
yasmin mahaiḥ samsadi Kalpavâcanâm
âdyâm, tad Ânandapuram na kaḥ stute? ||

pustakalikhanakâlas tu yatho 'ktaḥ pratita eva: *valahîpurammi nayare* ityâdivâcanât; tattvam punaḥ kevalino vidanti. (Subodhikâ.) çramaṇasya bhagavato Mahâvîrasya muktigamanât paçcât navaçataaçîti 980 varsheshu gateshu Devarddhiganikshamâçramaṇena kâlaviçeshasya vuddhihiyamânâṃ (read buddhiṃ hiyamânâm) jñâtva siddhântavicchedam bhâvinam vicintya prathamadvâdaçavârshakasya (read varshikiyadurbhikshasya)prânte sarvasâdhûnâm (supply saṅgham) sammîlya (!) Vallabhînagaryâm çrisiddhântaḥ pustakeshu kṛitaḥ pustakeshu likhitaḥ; pûrvam sarvasiddhântânâm pâṭhanam ca mukha-pâṭhenai 'vâ "sit, tataḥ paçcâd gurubhiḥ pustakena siddhântaḥ çishyebhyaḥ pâṭhyate, iyaṃ rîtir abhût. kecid âcâryâ atra evam âhuḥ: bhagavato muktigamanânantaram navaçataaçîtivarshair Dhruvasenasya râjñah putraçokanivâraṇâya sabhâlokasamaksham Kalpa-sûtram çrâvitam; punar navaçatatrinatratitavarshaiḥ çrîVîranirvânât çrîSkandilâcâryair dvitîyadvâdaçavarshikiyadurbhikshaprânte Mathurâpuryâm sâdhûn sammîlya (!) siddhântaḥ pustakeshu likhitaḥ. yato Valabhîvâcanâyâtasthavirâvali vâcyate, ekâ punar Mâthuriyavâcanayâ sthavirâvali procyate; anyo pi yaḥ kaçcit parasparam siddhântaiḥ (vi)samvâdo driçyate, sa sarvo 'pi vâcanâyâ eva bhedaḥ. punar atra pûrvâcâryâḥ kecid evam âhuḥ: çrîVîranirvânât navaçataaçîtivarshaiḥ siddhântaḥ pustakeshu likhitaḥ, navaçatatrinatratit-993-varshaiḥ Kâlâkâcâryeṇa pañcamîtaḥ caturthyâm çriparyuṣaṇâparva kṛitam. atra bahavo viçeshâḥ santi, te gitârthâḥ jânanti. çrîÂvaçyakasûtre pañcavidham pratikramaṇam uktam: 1 devaçikam (?) 2 râtrikam, 3 pâkshikam, 4 caturmâsikam, 5 samvatsarikam. yadâ caturthyâm paryuṣaṇâparva sthâpitam, tadâ tu pâshî(read pâkshî)caturdaçîdine caturmâsikam api ekatrai 'va sthâpitam, yataḥ granthe uktam asti: *caumâsaga paḍikamaṇam pakḥhiya divasammi* .. evam pâṭhaḥ katham milati? tasmâd evam jñâyate: pâkshikam caturdaçyâm, caturmâsikam pûrṇimâyâm, etad ubhayam api pâkshîdine ekatra kṛitam. etasya paramârthas tu prathamasaṃâcâryâm ca vyâkḥâto 'sti. (Kalpadruma.)

Rishimaṇḍalaparakaraṇa and its commentary by Padmamandiragiri (samvat 1553) run thus:

dubbhikkhammi paratthe
punar avi melitta samaṇa-saṃghâo |
Mahurâe añugge
pavattio Khamdileṇa tayâ || 213 ||

com. gâthârthaḥ sugamo navaraṃ tenâ 'nuyogas tadâ pravartito, vâcanâ tu calitâ 'grataḥ. bhâvârthaḥ suviçishṭasampradâyâbhâvân no 'ktaḥ.

sutt'-attha-rayana-bharie
khamadama-maddava-guṇehi sampanne |
Devaddhi-khamâsamane
Kâsava-gutte paṇivayâmi || 214 ||

com. gâthâ sugamai 'va, viçeshaç câ 'yam: çriVîranirvânât açityadhikanaṇaṇatavarsheshu Devarddhikshamâçramanair hi kâladoshât sarvâgamânâṃ vyavacchittim avalokya te pustakeshu nyastâḥ. pûrvam pustakânapekshayai 'va guruçishyayoḥ çrutârpana-graḥaṇavyavahâro 'bhûd iti vṛddhasampradâyâḥ.

II. Sthavirâvalî.

1) Maṇḍitaç câ 'sau nâmnâ putraç ca Dhanadevasye 'ti Maṇḍita-putra iti samâsaḥ. keci ca Maṇḍita iti nâma vyâcakshate, anye ca *Maṇḍiyaputte ti* Maṇḍitasya putra Maṇḍitaputra iti samarthayanti, tatra ca Maṇḍita iti Dhanadevasya nâmantaram ūhyam. Maṇḍita-Mauryaputrayor ekamâtrikatvena bhrâtror api yad bhinnagoṭrâ-bhidhânaṃ tat prithagjanakâpekshayâ. tatra Maṇḍitasya pitâ Dhana-devo, Mauryaputrasya tu Mauryo, mâtâ tu Vijayadevy evai 'kâ; avirodhaç ca: tatra deçe ekasmin patyau mṛite dvitîyapatidharaṇasyeti (!?) vṛddhâḥ. S.

2) samastagaṇipîṭakadhârakâḥ. gaṇo 'stî 'ti gaṇî bhâvâcâryas tasya pîṭakam iva ratnâdikaraṇḍakam iva gaṇipîṭakaṃ dvâdaçâṅgî; tad api na deçataḥ Sthûlabhadrasye 'va, kiṃ tu samastaṃ sarvâ-ksharasamnipâtîtvât tad dhârayanti sûtrato 'rthataç ca ye te tathâ. S.

3) In the more modern commentaries the legends of the seven first and some later Theras are told at their proper places. They contain nearly all the Çvetâmbaras know of the early history of their church. As I intend to publish next the *Parîçishṭaparva* or *Sthavirâvalîcarita* of Hemacandra, and some other historical treatises of the Jinas, I omit the legends here, and restrict my extracts to the explanation of the text.

Çayyambhava is said to have composed the *Daçâvaikalika-sûtra* for the benefit of his son. The following stanza is found identically at the end of that work, and in the *Rishimaṇḍa-laprakaraṇa*:

Sijjambhavaṃ gaṇaharaṃ
jîṇa-paḍimâ-damasaṇeṇa paḍibuddhaṃ |
Maṇaga-piṇyaraṃ dasakâ-
liyassa nijjûhagaṃ vaṃde ||

4) *Sutthīyasuppadibuddhānam ti*. susthitau suvihatakriyā-nishṭhau, supratibuddhau sujñātatatattvau tato viṣeṣaṇakarmadhārayaḥ, koṭīkakākandakāv iti nāma; anye tv ittham ācakshate: susthitasupratibuddhāv iti nāma, koṭīkakākandakāv iti virudaprāyaṇ viṣeṣaṇaṃ: koṭyaṃṇasūrimantrajāpaparijñānādinā kauṭīkau, kākandyaṃ nagaryaṃ jātātāt kākandakau, tato viṣeṣaṇasamāsaḥ. ye tu susthitasupratibuddha ity ekam eva nāma manyante tadabhiprāyaṇ na vidmo dvitvavyāghātāt. yadi param: madhukaitānyāyena susthitenā saha-caritaḥ supratibuddhaḥ susthitasupratibuddha iti pakṣaḥ cāraṇaṃ, tatra ca pūjyavād bahuvacanaṃ jñeyam. S.

5) bahavo 'tra vācanābheda lekhakavaigunyaḥ jātāḥ. tattatstha-virāṇaṃ ca cākhāḥ kulāni ca prāyaḥ sāmpratam nā 'nuvartante nāmāntaratirohitāni vā bhaviṣyanti, ato nirṇayaḥ kartum na pāryate pāṭheshu. tathā hi cākhāsu: kvacid ādarṣe *Koḍavaṇī* (6) 'ti, kvacit *Kumḍadhārī* 'ti; tathā hi kvacit *Puṇṇapattiyā* (7) iti, kvacit *Suvaṇṇapattiyā* iti. evaṃ kuleshv api, kvacit *Ullagaccha taiyaṃ* (7,6) *ti* pāṭhaḥ, kvacit *aha Ullagaṃdha taiyaṃ ti*. tasmād atra bahuṇrutā eva pramāṇam, mā 'bhūd utsūtram iti. tatra kulam ekācāryasampratīḥ, cākhāsu tasyāṃ eva sampratāu puruṣaviṣeṣaṇaṃ prīṭhak prīṭhag anvayaḥ, ekavācanācāryayatīsamudāyo gaṇaḥ:

tattha kulam vineyam
egāyariyassa sampratī-jāo |
donha kulāna mho puna
sāvikkhāṇam gaṇo hoi ||

tti vacanāt. athavā cākhā vivakṣitādyapurushasya samprāṇo, yathā Vairasvāmināmnā Vairācākhā, 'smākaṃ kulāni tu tacchishyāṇaṃ prīṭhak prīṭhag anvayaḥ, yathā Cāndrakulaṃ Nāgendrakulaṃ ity-ādi. S.

6) *Chulue Rohagutte tti* vipratipattyavasthāyāṃ dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā-*'kya-shaṭ* - padārtha - prarūpakatvāt shaṭ, gotreṇa Ulūkatvād Ulūkaḥ; shaṭ cā 'sāv Ulūkaḥ ca Shaḍulūkaḥ. Ulūkatvam eva vyanakti: *Kosie gottenam ti* ulūkakauṭīkaḥ abdayor nā 'rthabhedāḥ. *Terāsiya tti* Trairācīkā, jīvā-jīva-nojīvā-'khyarācītrayaprarūpiṇas tacchishyapraçishyāḥ. — Then follows the legend about Rohagupta (544 A.V.) The Vaiṣeṣhika Philosophy is said to have been developed out of the Trairācīka-doctrin: krameṇa Vaiṣeṣhikadarṣanaṃ tataḥ prarūḍham. S.

The name Aulūkadarṣana or Owl-Philosophy is given to the Vaiṣeṣhika, perhaps because of 'the bewildering style of elucidation in which the Naiyayiks glory', or because one of the first doubts raised in Vaiṣeṣhika-Nyāya treatises is that about the nature of darkness, whether it be a *dravya* or not. Thus says ṣrīHarsha in the Uttara-Naishadhīya XX, 36:

dhvāntasya vāmoru vicāraṇāyaṃ
Vaiṣeṣhikaṃ cāru matam matam me |
Aulūkam āhu khalu darṣanaṃ tat
kshamaṃ tamastattvanirūpaṇāya ||

Or, as Prof. Weber thinks, the name Aulukya for Kāṇāda had its origin in a quibble on the word kāṇāda, which means either 'follower of Kaṇāda' or 'crow-eater'.

12) atrā 'ntare *vaṃdāmi Phaggumittam* ca ityādi gāthā-vṛindam bahushv ādarṣeshu dṛiṣyate, katipayapustakeshu ca: *therassa nam ajja Phaggumittassa Goyamaguttassa ajja Dhanagiri there amtevāsī Vāsithagotte* ityādi yāvat: *therassa nam ajja Sihassa Kāsavagottassa ajja Dhamme there amtevāsī Kāsavagotte, therassa nam ajja Dhammassa Kāsavagottassa ajja Saṃdile there amtevāsī* iti paryantaṃ dṛiṣyate, tadanantaraṃ ca *vaṃdāmi Phaggumittam* ca ityādi gāthās; tatra ca gadyoktārthaḥ punaḥ padyaiḥ saṃgrihīta iti na paunaruktyam bhāvanīyam. S.

III. Sāmācārī.

2) *kadiyāim* kaṭayuktāni; *ukkampiyāim* dhavalitāni; *channāim* triṇādibhiḥ; *littāim* chaganādyaiḥ, kvacit *guttāim ti* pāṭhas, tatra guptāni vṛitikaraṇadvārapidhānādibhiḥ; *ghaṭṭhāim* vishamabhūmibha-ñjanāt; *maṭṭhāim* ḥlakshṇīkṛitāni, kvacit *saṃmaṭṭhāim ti* pāṭhas tatra samantān mṛiṣṭhāni masṛiṇīkṛitāni sammṛiṣṭhāni; *sampadhūmiyāim* saugandhyāpādanārthaṃ dhūpanair vāsītāni; *khātodagāim* kṛitaprañālīrūpajalamārgāni; *khāyaniddhamanāim* niddhamanaṃ *khālam* grihāt salilaṃ yena nirgacchati; *appaṇo aṭṭhāe* ātmārthaṃ grihasthaiḥ kṛitāni; parikarmitāni, karoteḥ kāṇḍaṃ karotī 'ty ādāv iva parikarmārthatvāt; paribhuktāni svayam paribhujyamānatvāt; ata eva pariṇāmitāni acittikṛitāni; tataḥ savimṣatīratre māse gate amī adhikaraṇadoshā na bhavanti. yadi punaḥ sādhaḥ: sthitāḥ sma iti brūyus, tadā te pravrajitānām avasthānena subhikṣhaṃ sambhāvya grihiṇas taptāyogolakalpād aṃtāla-(? also in the Kalpalatā)-kshetra-karṣhaṇagrihacchādanādīni kuryuḥ, tathā cā 'dhikaraṇadoshā; atas tatparihārāya pañcācatā dinaiḥ sthitāḥ sma iti vācyam iha hi paryuṣhaṇā dvidhā: grihijñātājñātabhedāt. tatra grihiṇām ajñātā, yasyāṃ varshāyogyapīṭhaphalakādaḥ yatne kalpoktā dravya-kshetrakālabhāvasthāpanā kriyate, sā 'śhāḍhapaurṇamāsyāṃ pañca-pañcadinavṛiddhyā yāvad bhādrapadasitapañcamyāṃ ca 'kādaḥasu parvatithishu kriyate. grihijñātā tu yasyāṃ sāmṃvatsarikāticārā-locanaṃ luñcanaṃ Paryuṣhaṇākālpasūtrakarṣhaṇaṃ caityaparipāṭī aṣṭamaṃ sāmṃvatsarikapratikramaṇaṃ ca kriyate. yayā ca vṛataparyāyavarshāṇi gaṇyante, sā nabhasyaçuklapañcamyāṃ Kāla-kasūryādeçāc caturthyāṃ api janaprakāṣaṇaṃ kār्या. yat punar abhivardhitavarshē dinavimṣatyā paryuṣhitavyam ity ucyate, tat siddhāntaṭippanānām anusāreṇa, tatra hi: yugamādhye pausho yugānte cā 'śhāḍha eva vardhate, nā 'nye māsās; tāni cā 'dhunā na samyag jñāyante, 'to dinapañcācatāi 'va paryuṣhaṇā saṃgate 'ti vṛiddhāḥ. tataḥ ca kālāvagraho jaghanyato: nabhasyasitapañcamyā ārabhya

kārttikacaturmāsāntaḥ sapatatidinamānaḥ; utkarshato varshāyogya-kshetrāntarābhāvād āshāḍhamāsakalpena saha vṛiṣṭisadbhāvāt, mārgaṇirsheṇā 'pi saha shaṇ māsā iti. dravyakshetrakālabbhāvasthāpanā cai 'vam. dravyasthāpanā: tṛiṇaḍagala(?)kshāramallakādīnām paribhogaḥ, sacittādīnām parihāraḥ. tatra sacittadravyaṇi ṇaiḥ na pravrajyate aticradham rājānaṁ rājāmātyādikaṁ vā vinā, acittadravyaṁ vastrādi na grihyate, micradravyaṁ ṇaiḥ sopadhikaḥ. evam āhāravikritisamstārakādīdravyeshu paribhoga-parihārau yojyau. kshetrasthāpanā: sakroṇaṁ yojanaṁ, kāraṇaḥ bālaglānavaidyaushadhyādaḥ catvāri pañca vā yojanāni. kālāsthāpanā: catvāro māsā, yac ca tatra kalpate, bhāvasthāpanā: krodhādīnām viveka, iryābhāshādīsamitishu co 'payoga; iti kṛitaṁ vistareṇa. S. This exposition is clear on the whole, but some of its details I do not understand.

9) tatro 'dakārdraḥ karo yāvatā ṇaiḥ ṇaiḥ, tāvān kālō jaghanyaṁ landam, utkrishṭam pañcā 'horātrās, tayoṛ antaram madhyam. S.

14) *atthegaiyānaṁ* ityādi: asty etad yad ekeshāṁ sādhanām purata evam uktapūrvam bhavati, gurubhir iti gamyate. cūṇau tu: *atthegaiyā āyariyā* ity uktam, *attham bhāsei āyario* iti vācanāt; artha eva anuyoga eva, ekāyitā ekāgratā, arthaikāyitās teshāṁ. athavā 'sty etad yad ekeshāṁ ācāryānaṁ idam uktam bhavati 'ty evaṁ vyākhyeyam; tatra shasṭhi tṛitīyārthe tataḥ cā 'cāryair idam uktam bhavati. S. *atthinaṁ* has the same meaning in § 19.

paḍigāhittae is rendered *pratigrahītum*, which would regularly become **paḍiggahittae*. पडिगाहित्तए might be a

mistake of the transcribers for पडिग्गहित्तए. But the word occurs too frequently for that. Besides, double *g* is generally written ग, which sign, however, is never used in our word.

paḍigāhittae (also written *paḍigāhettāe*) is the infinitive of the causative *paḍigāhe* = *pratigrāhaya*. From the same base are derived the forms *paḍigāhe* (which I take to be the 2d person of the imperative, though it is rendered by *pratigrāhīṇīyās*, just as *dāve* by *dadyās*) and *paḍigāhehi*. The causative bases *paḍigāhe* and *dāve* are used for the simplex.

18) This paragraph has been translated in the Introd. p. 27 note.

kvacit *pāhisi*-sthāne *dāhisi* tti dṛiṇyate tac cā, 'tīhridyaṁ svayaṁ vā bhuñjīthā anyasādhora vā dadyā iti. evam ukte grihiṇā se tasya sādhoḥ kalpate etc. S.

19) *kadāim* ti kṛitāni tair anyair vā ṇaiḥ ṇaiḥ grāvatvaṁ dāne grādhatvaṁ vā grāhitāni; *patṭiyāim* pratyayitāni prītikarāṇi vā; *thijjāim* ti sthairyam asty eshv iti sthairyāṇi [the neuter abstract instead of the adjective, just as *āroga*, *pāmokkha* etc.] prītau dāne ca sthīrāṇi; *vesāsiyāim* ti dhruvaṁ lapsye 'haṁ tatre 'ti viṇvāso yeshu vaiṇvāsikāni; *sammayāim* ti sammatayanti praveṇāni; *bahumayāim* ti bahavo 'pi sādhave nai 'ko dvau vā matā yeshu

bahūnām vā grihamānushānām mataḥ sādhu-praveśas, tāni bahu-matāni; *anumayāim ti* anumatāni dātum anujñātāni, anur api kshullako 'pi mato yeshu sarvasādhushādhāraṇatvān, na punar mukhaṁ dṛiṣṭvā tilakaṁ karshayanti 'ty anumatāni 'ti vā. S.

20) nityam ekāṇanāḥ. *goyarakālam ti* ekasmin gocaracaryā-kāle sūtrapaurushyanantaram ity arthaḥ *nannatthe* ityādi nakāro vākhyādāv alamkārarthaḥ. anyatrā "cāryavaiyāvṛittyāt; ācāryavaiyāvṛittyād anyatra tad varjayitve 'ty arthaḥ. ācāryavaiyāvṛittyam hi yady ekabhuktena kartum na pārayati, tadā dvir api bhuktaṁ; tapaso hi vaiyāvṛittyam gariyaḥ. evam upādhyāyādishv api. *avamjanajāyaenam ti* na vyañjanāni bastikūrcakakshādiromāṇi jātāni yasyā 'sau avyañjanajātas, tataḥ: svārthe kaḥ (Hem. II 164), avyañjanajātakād anyatra, yāvad adyā 'pi tasya vyañjanāni no 'dbhidante, tāvad dvir api bhojanam na dushyati 'ty arthaḥ. atra ca ācāryaḥ ca vaiyāvṛittyam asyā 'sti 'ty abhrādityād apratyaye vaiyāvṛittyāḥ ca vaiyāvṛittyakaraḥ. ācāryavaiyāvṛittyam tābhyām anyatra; evam upādhyāyādishv api neyam. ācāryopādhyāyatapas-viglānakshullakānām dvirbhuktasyā 'py anujñātavād, evam api vyākhyā. S.

21) There being two daily meals, *caturthabhojin* is called he who partakes of one meal only in two days, etc.

caturthabhojī prātar na caramapaurushyam nishkramyo 'pācra-yād āvaçyikyā nirgatyā pūrvam eva vikaṭam udgamādiçuddham bhuktṡā prāsukāhāram pītvā ca takrādikaṁ samśriṣṭakalpaṁ vā, patadgraham pātram samlikhya nirlepikṛitya, sampramṛijya ca prakshālya. S.

25) tatro 'tsvedimam piṣṭajalam bhṛitahastādikshālanajalam vā; samśvedimam samsekimam vā. [I think *saṁseima* to be in Sanskrit *saśvedima*; comp. *maṇamsī* = *manasvin* (Hem. I 26)], yat parṇādi utkālya çitodakena sicyate, tat. *cāulodagam* tanḍula-dhāvanodakam tilodakam mahārāshṭrādishu nistvacitatiladhāvanajalam; tushodakam vrihyādīdhāvanam; yavodakam yavadhāvanam; āyāmako 'vaçrāvaṇam (avasrā?); sauvirakam kañjikam; çuddhavigaṭam ushṇodakam, *usṇaviyade* iti ushṇajalam; tad api asiktaṁ yataḥ prāyeṇā 'sṡtamordhvaṁ tapasvino dehaṁ devatā 'dhitishṡhati *paripūte tti* vastragalitam aparipūte tṛiṇakāshṡhādi gale laganāt; tad api parimitam, anyathā jirṇam syāt. kvacit: *se vi ya ṇam bahusampunṇe, no vi ya ṇam abahusampunṇe* ity api dṛiçyate, tatra iṣhad aparisaṁāptaṁ sampūrṇam bahusampūrṇam, nāmnāḥ prāḡ bahur ve 'ti bahupratyayaḥ, atistokatāre hi tṛiṇmātrasyā 'pi no 'paçama iti. S.

26) samkhyayo 'palakshitā dattayo yasye 'ti samkhyāta-dattikas tasya dattiparimānavata ity arthaḥ. S.

27) upācra-yāc chayyātaragrihād ārabhya yāvat saptagrihāntaram saptagrihamadhye *saṁkhaçim ettae tti* saṁskṛiyata iti saṁskṛitir oḍanapākas tām etum gantum na kalpate, piṇḍapātārthaṁ tatra

Notes III. Sāmācārī.

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na gacched ity arthaḥ. teshāṃ grīhāṇāṃ sannibhitatayā sādhuṅa-
hṛitahṛidayatveno 'dgamādidoshasambhavāt. etāvataḥ ṣaḍyātaragriham
anyāni ca śaḍ āsannagrihāṇi varjayed ity uktam. kasya na kalpata
ity āha: *samniyattacārissa* nishiddhagrihebhyaḥ samnivṛittāḥ saṃ-
carati viharatī 'ti samnivṛittacārī pratishiddhavarjakaḥ sādhus. tasya
bahavas tv evaṃ vyācakshate saptagrihāntaram *samkhaḍim* ca
janasamkulajemanavārālakshaṇāṃ gantum na kalpate. yat uktam
pratibhāti, tad vyākhyānam pramāṇikartavyam. dvitīyamate ṣaḍyā-
taragriham anyāni ca sapta grīhāṇi varjayed ity uktam. tṛtīyamate
ṣaḍyātaragriham anantaragriham sapta cā 'nyāni varjayed ity uktam.
uvassayassa parenam ti upācayāt parataḥ saptagrihāntaram etum
na kalpate. *paramparenam ti* paramparayā vyavadhānena saptagrihā-
ntaram etum na kalpate. ṣaḍyātaragrihād anantaram ekaṃ griham,
tataḥ saptagrihā(ṇi), iti paramparatā. S.

28) *pāṇipadiggahiyassa* (he who uses his hand instead of an
alms bowl) jinakalpikādeḥ; *kaṇagaphusiyā* phusāramātram; avaṣyāyo
mihilā varshaṃ vā; vṛiṣṭikāyo 'pkāyavṛiṣṭiḥ. S.

29) *agihamsi tti* anāchādite ākāḥ. S.

dakam bahavo bindavo, dakarajo bindumātram, dakaphusiyā
phusāram avaṣyāya ity arthaḥ. S.

31) *vagghāriyavuttikāo tti* acchinnadhārāvṛiṣṭir
samtaruttaramsi āntaraḥ sautrakalpa, uttara aurpikas, tābhyām
prāvṛitasyā 'lpavṛiṣṭau gantum kalpate. athavā: antara iti kalpaḥ;
uttara iti varshākalpaḥ kambalyādih. Cūṛṇikāras tv āha: *am-
taram rayakaranam padiggaho vā uttaram pāuranakappo, tehiṃ
saha tti*. S.

32) *nigijjiya* 2. sthitvā sthitvā varshati. S.

vikaṭagrihe āsthānamaṇḍapikāyām yatra grāmyaparshad upa-
viṣṭi. S.

33) āgamanāt pūrvakālam; athavā pūrvam sādhuḥ āgataḥ paṇcād
dāyako rāddhum pravṛitta iti pūrvāgamanena hetunā pūrvāyuktas
tanḍulodanaḥ kalpate paṇcādāyukto bhiliṅgasūpo na kalpate. tatra
pūrvāyuktaḥ sādhuḥ āgamanāt pūrvam eva svārtham grihasthaḥ paktum
ārabdhaḥ. S. This is, according to the commentator, the orthodox
interpretation of *pūrvāyukta*; two others are rejected as *anādeḥ*; viz.,
1) pūrvāyukta = yac cullyām āropitam, 2) pūrvāyuktam yat
samihitam i. e. yat pākārtham upadhaukitam.

36) ekatrāyatam subaddham bhāṇḍakam pātrakādy upakaranam
ca kṛtvā vapushā saha prāvṛitya. S.

38) *atthi ya ittha keya tti* asti cā 'tra kaṣcit pañcamah;
atthi yāim tha iti pāṭhe tu *tha* iti vākhyālamkāre *atthi yāim ti*
bhāṣhāmātram asti ce 'ty arthaḥ *ṇham* vākhyālamkāre.

41) icche 'tyādi, icchā ced asti tadā etc. S.

44) cakshushā jñātvā dṛiṣṭvā ca pratilekhitavyāni pariharta-
vyatayā vicāraṇīyāni panaka ullī sā ca prāyaḥ prāvṛiṣhi
bhūmikāśṭhabhāṇḍādishu jāyate, yatro 'tpadyate, taddravyasama-
varṇaḥ ca. *nāmaṃ paṇṇatte* iti nāma iti prasiddhau. 2. bijasū-

kshmaṃ: kaṇikāçālyādibijānāṃ *nañi* 'ti rūḍhā nakhikā. 3. harita-sūkshmaṃ: navodbhinnam prithivisamavarṇaṃ haritaṃ tac cā 'lpasamhananatvāt stokenā 'pi vinaçyate. 4. pushpasūkshmaṃ: vaṭoḍumbarādināṃ tatsamavarṇatvād alakshyaṃ tac co 'cchvāsenā 'pi virādhyate. 5. aṇḍasūkshmaṃ: uddamçā madhumakshikamatkuṇādyās, teshāṃ aṇḍam uddamçāṇḍam; utkalikāṇḍam lūtāpuṭāṇḍam; pipīlikāṇḍam kiṭikāṇḍam; halikā grihakokilā vrāhmaṇi vā tasyā aṇḍam halikāṇḍam; *hallohaliyā ahitoḍi saraḍi kakkiṇḍi* 'ty ekārthāḥ, tasyā aṇḍam; etāni hi sūkshmaṇi syuḥ. 6. layanam: āçrayaḥ sattvānāṃ, yatra kiṭikādyanekasūkshmasattvā bhavanti 'ti. layanasūkshmaṃ yathā: uttīṅgāḥ bhūyakā gardabhākṛitayo jīvās teshāṃ layanam bhūmāv utkīrṇagriham uttīṅgalayanam. bhṛigu çushka-bhūrājī jalaçoshānantaraṃ kedārādisphuṭitā dalir ity arthaḥ. *ujjæ tti* bilam (rījubilam, Subodhikā); tālamūlakam tālamūlākāram adhaḥ prīthu uparī sūkshmaṃ vivaram; çambūkāvarttam bhramaragriham. 7. snehasūkshmaṃ: *osa tti* avaçyāyo yaḥ khāt patati himastyānoda-binduḥ; mihikā dhusarī; karakā ghanopalaḥ; haratanur bhūniḥṣṛita-tṛiṇāgrabindurūpo yo yavāṅkurāḍau dṛiçyate. 8. S.

46) ācāryaḥ sūtrārthavyākhyātā digācāryo vā; upādhyāyaḥ sūtrādhyāpakaḥ; sthavīro jñānādishu sīdatāṃ sthīrikartā udyatānāṃ upavṛiṇhakaḥ ca, pravartako jñānādishu pravartayitā gaṇi yasya pārçve ācāryāḥ sūtrādy abhyasyanti, gaṇino vā 'nye ācāryāḥ sūtrādyartham upasampannāḥ, gaṇadharas tīrthakṛicchishyādīḥ, gaṇāvacchedako yaḥ sādhuṃ grīhitvā bahiḥ kshetre āste gaçchārtham kshetropadhimārgaṇāḍau pradhāvanakartā sūtrārthobhayavit; yaṃ vā spardhakādhipatitvena sāmānyasādhum api puraskṛitya viharati S.

pratyapāyam apāyam apāyaparihāraṃ ca jānanti. pratikūlo 'pāyasya pratyapāya iti vīgrahenā 'pāyaparihāre 'pi pratyapāyaçabdo vartate. S.

47) vīhārabhūmiç caityagamaṇaṃ vicārabhūmiḥ çarīracintādyartham gamanam. S.

The scholiasts explain *dujjattæ* by *hiṇḍitum*. It is, I think, a denominative verb from the base *dātu*, Skṛt.: **dūtiyati* in the sense of: he runs as messenger, though that word would become in Prākṛit **dūjjai*. Or is *dujjai* derived from the base *duia* = *dvitīya*?

51) apaçcimamaraṇāntas tatrābhavā, ārshatvād uttarapada-vṛiddhau, apaçcimamaraṇāntikī sā cā 'sau samlekhanā tasyā *jūsana tti* sevā, tayā *jūsie tti* kshapitaçarīro 'ta eva pratyākhyātabhaktapānaḥ; pādapopagataḥ kṛitapādapopagamaṇaḥ. S.

52) ātāpayitum ekavāram ātape dātum; pratāpayitum punaḥ punaḥ sthānam ūrdhvasthānaṃ tac ca kāyotsargalakshaṇam. S. I have not been able to make out the exact meaning of *kāyotsarga*. I suppose *kāyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccākucikasya, kuñca parispandē, akucikā 'parispandā

niṣcalā yasya kambikā na calati, adṛiḍhabandhane hi samgharshān matkunakunthvādivadhaḥ syāt. uccā hastādi yāvat, yena pipīlikādivadho na syāt, sarpādir vā na daṣet; uccā cā 'sāv akucā co 'ccākucā kambādimayī cāyā sāv vidyate yasyā 'sāv uccākuciko, na uccākuciko nīcasapariṣpandaḥcāyākas tasya. anarthakabandhinaḥ pakshamadhye 'narthakam niḥprajānam ekavāro 'pari dvau trīṇ ca turo vā vārān kambāsu bandhān dadāti, catur upari bahūni vā 'dḍakāni (?) badhnāti, tathā ca svādhyāyapalimanthādayo doṣhāḥ. yadi cai 'kāṅgikam campakādipatṭam labhyate, tadā tad eva grāhyam bandhanādirakriyāparihārāt. amitāsanikasya abaddhāsanasya sthānāt sthānāntaram hi muhur muhuḥ samkrāman sattvavadhaḥ pravartate; anekāni vā āsanāni sevamānasya anātāpinaḥ samstārakapātrādīnām ātape 'datus, tatra ca panakasamsaktiādayo doṣhā upabhoge ca jīvavadhaḥ. upabhogābhāve co 'pakaraṇam adhikaraṇam eve 'ti. asamitasye "ryādishu etc. S.

55) *tau uccārāpāsavaṇabhūmī* iti. anadhisahishṇos tisro 'ntaḥ, adhisahishṇo ca bahis tisraḥ. dūravayāghāte madhyā tadvyāghāte āsannā ity āsannamadhyadūrabhedāt tisraḥ *osannam ti prāyeṇa bāhulyene 'ty arthaḥ*. S.

56) *tao mattaya (I) ti* trīṇi mātṛakāṇi tadabhāve hi velātikramāṇavegadhāraṇe ātmavirāḍhanā, varshati ca bahirgamane samyamavirāḍhanā. atra cūṇiḥ: *bāhim tassa gummiyādīgahanam teṇa mattae vosirittā bāhim nittā paritthavei, pāsavaṇe vi abhi-ggahito dhareṇi tassa sai jo jāhe vosirā so tāhe dhareṇi, na nikkhivāi. suvanta vā ucchamge thitayam ceva uvarim damḍae vā doreṇa bandhati gase asamsattiyāe bhūmīe paritthavei ti*. S. The Kiraṇāvalī and Kalpalatā give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keṣeshu hi apkāyo lagati sa ca virāḍhyate, tatsaṅgāc ca śaṭpadikāḥ sammūrchanti, tāṃ ca kaṇḍūyamānaḥ khaṇḍayati nakhakṣatam vā cīrasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'śaṭpadikāc chidyante'.

pakkhiyārovaṇa ti pākshikam bandhadānam samstārakadavarakāṇām pakshe pakshe bandhā moktavayāḥ pratilekhitavyāc ce 'ty arthaḥ; athavā āropaṇa prāyaścittam pakshe pakshe grāhyam sarvakālam viṣeshato varshāsu. S.

59) iha pravacane 'dyai 'va paryuṣaṇādīne, kakkhata: uccaiḥ-ṣabdaḥ, kaṭuko: jakāramakārārūpo, vighrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshāsū 'pācayās trayo grāhyāḥ samsaktijalaplāvanādirbhayāt. *taṃ* iti padaṃ tatṛe 'ty arthe sambhavyate. *veuvviyā padīlēhā* kvacic ca *veuttiyā padīlēhā* iti dṛiṣyate, ubhayatrā 'pi punaḥ punar ity arthaḥ. *sājjīyā pamaḥḥṇā* iti, ārshe: *je bhikkhū hatthakammam kareṇi karimāṃ vā sājjījā ti* vacanāt, *sājjī* dhātur āsvādane vartate. tata upabhuḥyamāno ya upācayāḥ sa,

kayamāṇe kaḍe tti nyâyât *sâijjiu tti* bhaṇyate. tatsambandhini pramârjanâ sâijjiyâ. yasminn upâçraye sthitâs tam prâtaḥ pramârjayanti, bhikshâgateshu sâdhushu, punar madhyâhne, punaḥ pratilékhanâkâle tṛtîyapraharânte, iti vâracatusṭayam pramârjayanti varshâsu, rîtumadhye tṛiḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramârjayanti, çeshopâçrayadvayaṃ tu pratidinam pratilikhanti pratyavekshante: mâ ko 'pi tatra sthâsyati, mamatvaṃ vâ karishyati 'ti. tṛtîyadivase pâdaproñchanakena pramârjayanti. ata uktam: *veuvviyâ paḍileha tti* kvacit *sâijjiyâ paḍileha tti* dṛiçyate, tatrâ 'pi pratilékhanâpramârjanayor aikyavivakshayâ sa eva 'rthah. S.

61) avagrîhyo 'ddiçyâ 'ham amukâṃ diçam anudiçam vâ yâsyâmî 'ty anyasâdhubhyaḥ kathayitvâ. S.

pratijâgrati praticaranti gaveshayanti. S.

62) varshâkalpaushadhavaidyârthaṃ glânasârâkaraṇârthaṃ vâ yâvac catvâri pañca vâ yojanâni gatvâ pratinivarteta. S.

63) etam pûrvoktaṃ sâṃvatsarikaṃ varsharâtrikaṃ sthavira-kalpam; yady api kiṃcij jinakalpikânâm api sâmânyam, tathâ 'pi bhûmnâ sthavorânâm evâ 'tra sâmacârî 'ti sthavorakalpakamaryâdâṃ yathâsûtraṃ yathâ sûtre bhaṇitaṃ, na sûtravyapetaṃ, tathâ kurvataḥ kalpo bhavati, anyathâ tv akalpa iti yathâkalpam; evaṃ kurvataç ca jñânâditrayalakshaṇo mârگا iti yathâmârgam; yathâ tathyam yathai 'va satyam upadisṭam bhagavadbhis tathâ samyag yathâ sthitam. *kâṇa tti* upalakshaṇatvât kâvavânmanobhiḥ sprîshṭvâ âsevya; pâlayitvâ aticârebhyo rakshayitvâ; çodhayitva çobhayitvâ vâ vidhivatkaraneṇa; tîrayitvâ yâvajjivam ârâdhya. S.

64) iti bravimî 'ti çrîBhadrabâhusvâmî svaçîshyân prati brûte: ne 'dam svamanîshikayâ bravimi, kiṃ tu tîrthakaragaṇadharopadeçene 'ti. anena ca gurupâratantryam abhihitam. S.

GLOSSARY.

Th. refers to the Sthavirāvalī, S. to the Sāmācārīparyuṣhaṇā, T. to the Appendix.
n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prākṛit
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Glossary.

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Additions and Corrections.

page 9 line 27 for *Ṭika* read *Ṭikā*.

„ 13 in the note v. 4 for *thāṇaṃ* read *thāṇam*.

„ 21 *add*: It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prākṛit. I thought it preferable in a first edition of a Jaina book to show how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always *ṃ* or *ṇ*. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.

„ 25 line 34 *add*: and contains 3040 granthas *after* 1307 AD.

„ 29 line 33 *add*: The MSS. of the Kalpasūtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.

„ 30 *add*: For the Digambara legends about Bhadrabāhu see Lewis Rice: Bhadra Bāhu and Çravaṇa Belgōla. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabāhu is made the leader of an emigration from Northern India. Amongst his disciples is Candragupta, king of Pāṭaliputra, who had received *dikshā*.

„ 34 note 5,8 for EHM read CHM.

„ 36 line 4 *add* icchiya paḍicchiyam eyaṃ, Devāṇuppiyā! *after* Devāṇuppiyā!

„ 36 „ 17 for tāyattisaḡaṇāṃ read tāyattisaḡaṇam.

„ 36 „ 23 „ seṇāvaccam read seṇāvaccam.

„ 39 „ 18 and 21 for jaṇ naṃ read jaṇ naṃ.

„ 40 „ 17 for vinaṇaṃ read vinaṇam.

„ 40 „ 19 „ parinikkhamai read paḍinikkhamai.

„ 40 note 27,12 for paḍi^o CH, ^ociA read parinikkhamei A.

„ 41 line 2 for tti read ti.

„ 41 „ 12 „ bhūe read bbbhūe.

„ 42 „ 12 „ bhūṃi „ bhūmi.

„ 42 „ 30 „ ūsiya „ ūsiya.

„ 43 „ 4 „ payarāireya read payarāirega.

„ 43 „ 28 „ camikara „ cāmikara.

„ 43 „ 30 „ tanuya „ taṇuya.

- page 44 line 7 for lambhamta read lambamta.
- „ 44 „ 14 „ dasa-disão „ dasa disão.
- „ 44 „ 25 „ pâyaehim „ pâyaehim¹².
- „ 44 „ 25 „ cârû „ câru.
- „ 46 „ 23 „ anuppainnam ~~read~~ anupainnam and add a note: anu-
paimtam B.
- „ 47 „ 26 „ sassiriyahim read sassiriyâhim.
- „ 50 „ 5 „ nâna read nânâ.
- „ 50 „ 19 „ naddha⁴⁷ read naddha.
- „ 51 „ 8 „ rayana bhatti read rayana-bhatti.
- „ 54 „ 16 „ avilambhiyâe read avilambiyâe.
- „ 54 „ 21 and 22 for samiyâim read sâmiyâim.
- „ 55 „ 3 for anteurenam read amteurenam.
- „ 58 „ 9 „ jûie read juie.
- „ 58 „ 25 „ saimam read sâimam.
- „ 61 note 113,11 dele sayâhim C.
- „ 62 line 4 add gamdha-vattha after puppha.
- „ 62 „ 17 for jâva read jâva.
- „ 63 „ 14 „ aranne read aranne.
- „ 63 „ 15 „ ânâ-pâne read ânâpâne.
- „ 64 „ 11 „ thiim read thiim.
- „ note 122,4 add A after ¹¹⁰.
- „ 70 line 19 for aparâjîyâo read aparâjîyâo.
- „ 74 „ 2 „ Mârudevîe read Marudevîe.
- „ 75 „ 4 „ râinnânam read râinnânam.
- „ 77 „ 24 „ avaccejjâ „ âvaccejjâ.
- „ 79 note 6,15 „ Kumdhari „ Kumdhârî.
- „ 87 line 3 „ ahâlamdam „ ahâlamdam.
- „ 88 „ 34 „ parinimie aparinimie read parimie aparimie.
- „ 104 „ 21 add Hem. IV, 78. after redolent.
- „ 105 „ 13 „ rûpam after devatânâm.
- „ 105 „ 24 „ 37) before gumagumâyamâna.
- „ 107 „ 11 for vîravalayani read viravalayâni.
- „ 112 „ 41 „ kâshtâ⁰ read kâshthâ.



