

ममापुत्तचरिअम्

K. V. ABHYANKAR.

# KUMMÂPUTTACHARIAM

## कुम्मापुत्तचरिअम् ।

( कूर्मापुत्रचरितम् )

of

INAMÂÑIKYA or his pupil ANANTAHAMSA.

Edited with a complete translation into English, introduction,  
critical notes and a Sanskrit appendix

Professor of Sanskrit and Ardha-Māgadhi,  
Gujarat College, AHMEDABAD.

1933

Price Re. 1-4-0

Second edition  
( revised )

1100  
Copies.

Printed at the Virvijay  
Printing Press by Manilal  
Chhanlal Shah. Kalupur  
Tanksal, AHMEDABAD.

: and :

Published by  
**K. V. Abhyankar,**  
... Gujarat College ...

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## A critical note on the manuscripts used.

Ms. अ. belongs to the Shāntisāgara Bhandar Ahmedabad. It is written legibly, and is dated 1859 A. D. (मार्गशीर्ष शुक्ल ८, सं. १९१५). It has a Gujarati gloss by धर्मविजय dated 1772 A.D. (फाल्गुन कृष्ण ४, सं. १८२८).

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Ms. ख belongs to the Anandji Kalyānji Jain Bhandar Limdi. It was written at Gotrakā city in 1800 A. D. (मार्गशीर्ष-कृष्ण-६ भौमवासरे संवत् १८५५). जिनमाणिक्य is given as the author's name. Many clerical errors are noticed.

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Ms. घ belongs to the Dehla Upāshraya. It bears no date, and it is not written well.

Ms. च belongs to the Dehla Upashraya. It is well written and is dated 1539 A. D. (श्रावण शुक्लपक्ष संवत् १५९६). The copyist remarks that the copy was prepared for the use of the तपागच्छ.

Ms. छ belongs to the Dehla Upashraya. It



appears to be old although no date is given. It is written very inaccurately.

Ms. ज belongs to the Dehla Upashraya. It is dated 1596 A. D. (आषाढ शुक्ल पक्ष, संवत् १६५३).

Ms. ट belongs to the Anadji Kalyanji Jain Bhandar Limdi. It is dated 1858 A. D. (चैत्र शुक्ल पक्ष संवत् १९१५). Amendments are made by the reader at various places.

Ms. त belongs to the A. K. J. Bhandar Limdi. It is dated 1789 A. D. (पौष शुक्ल ३ संवत् १८४५).

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# Introduction.

No great apology is needed for this edition of the present book beyond the fact that no printed copies of it are at present available for the use of students reading for the University examinations. The importance of the subject matter of the book, which gives in very simple Prakrit the outline of the life of a very ancient Jain Kevali is also another consideration for undertaking the edition. The Manuscript material for editing the work collected by me was quite satisfactory, as my friends and pupils spared no trouble and labour in procuring manuscript copies from the several different places where they were available. The short time at my disposal does not, however, make it possible for me to consult manuscripts at some more places. There has, besides, remained scarcely any necessity also to consult them, as the ten manuscripts, which have been consulted, have been sufficiently representative and have given ample critical material. Two manuscripts belonging to the 'Dehlâ Upâshrâya' (Dosiwada's Pole, Ahmedabad) are very old, possibly pertaining to the time of the author, and a critical perusal of

them is sufficient to settle the text by distinguishing between the genuine and the spurious matter at the various places of doubt.

2. All the ten manuscript copies, which have been consulted, appear to belong to the same group or family, as there are no cardinal outstanding differences in readings leading to their division into families. The differences in readings which are merely due to the ignorance of Prâkrit or Sanskrit of the scribes or to the provincial peculiarities of pronunciation such as the utterance of श् for स् have been completely ignored in preparing the present edition. They are not even noted as other readings in the footnotes, as, their number, which is nearly ten to fifteen times that of the variants noticed, would have not only unnecessarily swollen the number of readings but it would have given merely a long list of mutilated and miswritten words. There are also left out unnoticed the differences in readings due to the frequent practice of the substitution of ण् for न्, or to that of reading न् in the place of a deleted consonant. The number of real variants which are noticed in the footnotes is small, and a careful perusal of the several readings from

Manuscript material  
and preparation of  
the press copy.

the various copies would show that the manuscripts अ and ज of the Dehlâ Upâshraya represent almost the genuiue text wich has practically been chosen for the purposes of the present edition. The principle of choosing readings for the text on the mere ground of their being given by a majority of manuscripts has not been followed in settling the text, as it is not a very sound principle at all in the first place, and, secondly, as all the manuscript copies collected for the present work do not belong to the same period and to the same group.

3. Three Manuscripts designated अ, ख, and ट which are possessed of a Gujarâti translation and the manuscript named क are very modern bearing respectively the dates 1857, 1799, 1858 and 1915 A. D. It appears that the text therein has been amended at several places by the copyists or the readers who used them in accordance with the sense which they saw at several places as Sanskrit scholars and not as Prakrit Pandits. The printed Benares edition appears to be based on such modern manuscripts. The Gujarati translation in manuscript अ, although written incorrectly, is accompanied by explanations at several places. There are no dates found in

Critical description  
of the manuscripts.

manuscripts ग, घ and छ, but, it appears that they are not very modern; they may possibly belong to the eighteenth century. Manuscript न is dated 1788 A. D. The manuscripts designated च and ज are very old belonging to the sixteenth century (1539 and 1596 A. D.) which is practically the time of the author. Both the manuscripts are written tolerably well and there are not many clerical errors. Both follow the old style of writing characterized specially by Prishthamâtrâs. Manuscript ज has been eaten a little by moths at some places. It was probably copied by a Pandit and he himself or somebody else studied from it as there are found many corrections made at several places, and the Sanskrit equivalents are occasionally given in the margin.

4. Regarding the author and his time, ancestry, scholarship, locality and

The author and date. the like, little information is available beyond what is found in the last stanza of the text where Jinamânikya appears to be given as the name of the author and Hemavimala as the name of his preceptor. The date of the earliest manuscript collected for the present edition is 1539 A. D. which fixes the latest limit for the composition of the book. No external evidence, mentioning the name of the author or his other works,

is available. He wrote **कूर्मपुराण** in Gujarati to which our present work bears much similarity. There are one or two Stotras in Sanskrit assigned to him, but their perusal does not lead to any definite conclusion. The internal evidence, which becomes useful in fixing the earliest limit, shows at the most that the author knew the Das'avaikâlikasûtra, the Sthânângasûtra and the Upades'amâlâ which are mentioned by name and from which passages are quoted. There are some Sanskrit stanzas quoted which are likely to be spurious; and, although they be taken to be genuine, nothing very useful regarding the date can be inferred as the stanzas are more or less current Subhâshitas which cannot be ascribed to any definite source. It can only be assumed that the Hemavimala mentioned in the text as the Guru of the author is the same as the Hemavimala Āchârya of the Tapâgaccha (1492-1512 A. D.) who is said to be the 55th preceptor in the genealogy of the Tapâgaccha. There is found the name of Jinamânikya among the Āchâryas of the Kharatara Gaccha with 1525 to 1555 A. D. as his date as the Pattâchârya of the Gaccha, but, he cannot possibly be the author of the present work, as, Hemavimala of the Tapâgaccha could not



possibly be his preceptor. This date is further corroborated by the evidence of language, style and method which make the work difficult to be placed earlier than the sixteenth century A. D.

5. Manuscripts क and ग mention the name of Anantahamsa as the writer of the book in the colophon. The colophons cannot necessarily be taken to give a reliable evidence, but, because the writer of the colophon of the present work, i. e. the copyist, is not much removed in time from the author, it can be believed that he might have been familiar with a living traditional information about the authorship of the book which he liked to give in the colophon. Although the name of Anantahamsa is not actually mentioned in the concluding verse of the text which has mentioned only Hemavimala and Jinamânikya as the preceptor and the pupil, the compound जिनमाणिक्यशिष्यराजेन, if taken as a षष्ठीतत्पुरुष compound, is capable of admitting the supposition of a further pupil of Jinamânikya whose name was Anantahamsa. The compound in that case can be dissolved as—श्रीहेमविमलः शुभगुरुः यस्य असौ यः श्रीजिनमाणिक्यः तस्य यः शिष्यराजः तेन. Some

manuscript copies read रइषण which is explained in a Gujarati commentary as रतिदेन. In fact, if the reading रइषण is to be explained, this is a way to explain it ( vide notes page 48 ), the word रइषण taken as रचि-तेन being in fact tautologous and giving besides, no suitable sense. The compound then can be understood as जिनमणिक्यस्य यः शिष्यः ( गुहं प्रति ) रतिदः तेन. The reading रइषण ( explained as रतिदेन or रजिकेन ) removes also the tinge of the flaw of egotism which is contained in the word राजेन if it is used by the author with respect to himself. The word Anantahamsa is, no doubt, seen in none of the manuscripts of the present work in the body of the text; yet, on the strength of the colophon of the manuscript ग which appears to be sufficiently old although no date is given by the writer, Anantahamsa may be assumed to be the author. It may be supposed that he did not like to cite his name on account of modesty, a practice which is not uncommon in India even to-day. The name, although not actually cited, can, however, be said to be suggested in the verse preceding the last in the wording अणंतसुहभायणं हवइ which can also be interpreted as “ becomes an object of delight to Ananta

(i. e. the author himself). " The Jain Sāhitya Pradars'ana, held here recently, brought to light a manuscript copy of a Sanskrit work named **दृष्टान्तरत्नाकर**. In the Pras'asti of the work **अनन्तहंस** is given as the name of the author and Jinamānikya as the name of his Guru. The date of the work is there definitely stated to be 1513 A. D. The similarity of expressious with our book noticed in that book may well adduce a further evidence for Anantahamsa being the author of our book. Anantahamsa is also the author of **बारवत-सज्जाय** and **इलाप्राकारचैत्यपरिपाटी** in Gujarati.

6. Whoever—Jinamānikya or his pupil Anantahamsa—be the author,

Details about the author.

it is well-nigh certain that he lived in the beginning of the 16th century, as the period of their preceptor Hemavimala, as the Head of the Tapāgaccha is definitely cited to be from 1492 A. D. to 1512 A. D. and that of **दृष्टान्तरत्नाकर** to be 1513 A. D. The oldest of the manuscripts procured, designated च, bears 1538 A. D. as its date and the text of the present edition is mainly based upon it, as it is very likely for the said manuscript to have been based upon the author's text or perhaps to have been seen or dictated even by the author. Regarding the place of residence, the genealogy, the

learning and the like of the author, no definite information is available beyond the name of his preceptor, which he himself has mentioned. It is likely that he lived somewhere in Northern Gujarat as the manuscripts found in Gujarat appear to be written almost at his time, the book itself not being such an epoch-making production or the author not being such a stupendous personality, as could make it possible to have manuscript copies all over India in a very short period in those days of difficult communication. The close connection with Gujarat and Marwar of the Tapâgaccha to which Hemavimala belonged, would further go to corroborate the inference of Northern Gujarat being the place of residence of the author. The story of the book is itself very very old, almost mythological, and therefore it cannot furnish any internal evidence regarding the date or the whereabouts of the author. There are no such prominent digressions or narrations as can easily furnish any definite data. Almost all names of places and personalities are mythological. Some, that can be said to be historical such as Râjagriha and the like, pertain to a very ancient period of history and are of no avail for fixing the date.

7. The nature of the book, which is styled 'Kummâputtacharia' by the author, is somewhat like a narration as borne out by the term 'Kathânaka' which is seen invariably used in the Manuscripts which were copied down from time to time by preceptors and pupils for study. The narrative is written in simple beautiful unassuming Mahârâshtrî Prâkrit with the exception of a few small passages of one or two stanzas in Sanskrit, and the long prose passage at the beginning in the Ardha-Mâgadhî language of the Sûtras, which is almost a quotation from the Sûtra Literature. The language (Mahârâshtrî) is chaste and pure grammatically and idiomatically, and almost free from laboured metaphors, conventional similes and unnatural puns. There is no grotesque show of pedantry. While reading the book, one is reminded of small stories in epic literature which the author appears to have imitated in style, diction and manner. We only here miss the few archaisms which we generally find in the epics. As the author belonged to a time when Prâkrit was not a spoken language, *the language of the author is naturally bound by strict rules of grammar.* We find a few

Sanskritisms in his Mahârâshtrî Prâkrit which he could not avoid on account of his very close familiarity with Sanskrit which was then the language of the Pandits and the living literature. It is certainly to the credit of the author that in spite of the considerations given above, he has been fairly successful in creating in his treatise the serene and dignified atmosphere of the epics, although he himself was removed from the epic period by a number of centuries.

8. Regarding the sources of the narration, which, as observed above, belongs to the stock of ancient mythological stories, it is fairly certain that the story was current from very old times among the common legends and must have occupied a place in the old mythological books. No reference to it is found in the Jain canonical books. The earliest references to it are seen in the commentary literature and other books like विशेषणवति (Gathas 38, 41, 44) विशेषावश्यकभाष्य (St. 3170, 3171) and औपपातिकसूत्रटीका (page 114). Our author has probably taken the story from the Sanskrit commentary of S'ubhavardhana-sûtri on Dharmaghosha's 'Rishimandala'. The text of the Rishimandala which has



given the stories of old sages very very briefly by quoting the prominent features of each sage in one or two stanzas only, refers to the story of 'Kummâputta' in one stanza only, which means "I bow down to Kummâputta who had the height of his body measuring only two hands, and who became enlightened and went to Siddhigati characterized by the shortest bodily measure, being guarded by the three Guptis" ( St. 125 ). Out of the various commentaries and glosses, only two or three commentators like S'ubhardhana or Harshanandana have narrated the stories at great length, while others have simply remarked at various places that the stories are too famous to require any detailed comment. Our author's narrative not only bears a very close resemblance to that of S'ubhavardhana but fulfils all the necessary criteria to enable us to say that our author has got his narrative based on that of S'ubhavardhana. The prominent features of the life of Kummâputta are the same in both as they are bound to be. S'ubhavardhana's narrative is extremely brief, consisting of only 82 stanzas ( see Parishishta ) allowing *no digression and barely* describing each incident in a very direct unornamented matter-of-fact manner. Our

author, too, has not gone into detailed descriptions, yet, he has given a short description of each incident with poetic touches and embellishments. There are two or three lengthy digressions also, but there the main thread of the narration is, of course, not lost sight of. These very criteria allow us to say that the version of Harshanandana is a later one probably based upon that of our author. The statement of S'ubhavardhana of his being a contemporary of Hemavimalasâri and the mention of the date of his own composition by Harshanandana as 1657 A. D. can well corroborate the conclusions drawn above.

9. The necessary extract from the commentary of S'ubhavardhana taken from a very inaccurately written manuscript copy is given in the Changes in the narration of the story. Parishishta after making several corrections, and a careful perusal of it would show that the differences which are noticed at more than twenty-five places between the two versions are not of the type of radical departures but they are somewhat of the type of additions, innovations and digressions, made possibly with some purpose. Almost all passages containing descriptions such as those of Surabhavana ( 25-26 ) Râjagriha ( 96 ), King Mahendrasinha (97), Queen Kûrmâ (98), the delight of

the prince (66-67), the pregnancy of the queen (107) etc. are the creation of the author himself probably introduced with a view to convert the simple matter-of-fact epic-styled narration of S'ubhavardhana into an unassuming elegant appealing piece of poetic composition. The dialogue of Yakshinî and the prince (21-31) as also the sermon of the Kevali Jagaduttama (155-162) are innovations of the poet with possibly the same purpose. In spite of the honest effort made and sufficient care taken by the poet to turn the narrative into ballad poetry, his personality as a profound scholar of scriptures and theology could not remain altogether hidden, and, on a few occasions there have surreptitiously crept in not only a few quotations and corroborative remarks from the canonical and secular literature (cf. stanzas 42, 43, 53, 113, 114, 121, 122, 161, 177-82), but solid learned arguments in the course of those very dialogues and sermons (see stanzas 55-60, 72-90 and 156-62) which he primarily innovated with the purpose of embellishing the ballad transformation of the original simple narrative. The deviations from the source viz. S'ubhavardhana's narrative are too insignificant to be discussed as for example in the subject matter of stanzas 19, 39, 120-

22, 133-34 and 194. A few changes appear to have been made with a distinct purpose: It seems that the author wanted to impress that thought or mental condition was the most important of the four constituents of Religion—charity, penance, conduct and thought. He, in fact, appears to have made it the central teaching of his whole narrative which he has emphatically mentioned at the beginning, corroborated effectively in the course of his narrative at various places and conclusively proved at the end by a clear statement of it from the lips of the hero who cites himself there as an illustration to the point (190-193). The introduction of Mahāvīraswāmī as the narrator of the account to his pupil Gautama (see stanzas 1 to 8) is also an innovation of the poet, intentionally made not only to create an atmosphere of antiquity round the story, but to convey home to the readers the supreme importance of mental purity of thought over everything else by implying that even the Prophet himself testified to it by emphasizing it to his pupil Gautama.

10. As expressed above, ten manuscript  
 copies were used in the colla-  
 Conclusion. tion work of the present edi-  
 tion designated अ, क, ख, ग, घ,

च, छ, ज, ट and त in the foot-notes, which mark the several differences of readings. The Benares printed edition is designated ब. The manuscripts were very kindly lent to me by the managers of the Delhâ Upâshrâya Bhandar, the S'ântisâgara Bhandâr, the Shree Jain Ānanda Pustakâlâya at Surat and the Ānandji Kalyânji Jñâna Bhandar at Limdi to whom I am much indebted. I am very grateful to Jeshingbhai Sutaria, Prof. Sankalchand Shah and some other friends of mine as also to my pupils Vadilal Chokshi, Vrajlal Shah and Hirabhai Jhaveri who not only procured the above-mentioned manuscripts for me but gave me every facility and help for bringing out the present edition. I am also thankful to the Vir Vijay Printing Press for doing the work of printing quickly and efficiently. Let me wish that students and scholars read, study and critically peruse the present work and store its golden lesson in their hearts; and by their doing this, the debt of gratitude which I hold to my friends will be a little bit lessened, I believe,

**K. V. Abhyankar,**

|                 |   |                           |
|-----------------|---|---------------------------|
| Gujarat College | } | Professor of Sanskrit and |
| Ahmedabad.      |   | Ardha-Mâgadhi, Gujarat    |
| July 18, 1933   |   | College, Ahmedabad.       |

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सिरिजिणमाणिकविरइअं अणंतहंसविरइअं वा

## ॥ सिरिकुम्मापुत्तचरिअं ॥



नमिऊण वद्धमाणं असुरिंदसुरिंदपणयपयकमलं ।  
कुम्मापुत्तचरित्तं वोच्छामि अहं समासेणं ॥ १ ॥  
रायगिहे वरनयरे नयरेहंपत्तसयलपुरिसवरे ।  
गुणसिलए गुणनिलए समोसढो वद्धमाणजिणो ॥ २ ॥  
देवेहि संमोसरणं विहिअं बहुपावकम्मओसरणं ।  
मणिकणयरययसौरप्पायारपहापरिप्फुरिअं ॥ ३ ॥  
तत्थ निविट्ठो वीरो कणयसरीरो समुद्दगंभीरो ।  
दाणाइचउपयारं कहेइ धम्मं परमरम्मं ॥ ४ ॥  
दाणतवसीलभावणभेएहि चउव्विहो हवइ धम्मो ।  
सव्वेसु तेसु भावो महप्पभावो मुणेयव्वो ॥ ५ ॥  
भावो भवुदहितरणी भावो सग्गापवग्गपुरंसरणी ।  
भवियाणं मणचित्तिअअचित्तचित्तामणी भावो ॥ ६ ॥  
भावेण कुम्मापुत्तो अंगयतत्तो य अगहियचरित्तो ।  
गिहैवासे वि वसंतो संपत्तो केवलं नाणं ॥ ७ ॥

- 
- १ अ. पुत्तस्स चरिय; छ. पुत्तचरियं. २ अ. रेखा. ३ ट. देविंद.  
४ ब. समवसरणं. ५ अ. विविहं. ६ क ख च. रयणसारं. ७ ज त  
ब. सारप्पाकार. ८ छ ट ब चउप्पयारं. ९ ख. पुरिसरणी. १० अ क  
ग ब. अवगयतत्तो अगहिअचारित्तो; त. अवगयतित्तो अगहिय.  
११ ग. गिहैवासे.



इत्थंतरे इंदभूर्इ नामं अणगारे भगवओ महावीरस्स जिठे  
 अंतेवासी गोयमगुत्ते समचउरंससरीरे वज्जरिसहनारायसंघयणे  
 कणयपुलयनिघसपम्हगोरे उग्गतवे दित्ततवे महातवे घोरतवे  
 घोरतवस्सी घोरबंभचेरवासी उच्छूढसरीरे संखित्तविउलतेउल्लेस्से  
 चउदसपुव्वी चउणाणोवगए पंचहिं अणगारसएहिं सद्धिं  
 संपरिवुडे छट्ठंछट्ठेणं अप्पाणं भावेमाणे उट्ठाए उट्ठेइ । उट्ठित्ता

१ अ पुस्तके “ इत्थंतर इंदभूर्इ नामं.....पयाहिणं करेइ ”

इत्यादिक—गद्यग्रन्थस्य स्थाने “ तेणं कालेणं तेणं समएणं समणस्य. भगवओ  
 महावीरस्स जिठे अंतेवासी इंदभूर्इ नामं अणगारे गोयमो गोत्तेणं सत्तुस्सेहे  
 समचउरंससंठाणसंठिए वज्जरिसहनारायसंघयणे कणयपुलयनिघस-  
 पम्हगोरे उग्गतवे दित्ततवे महातवे उराले घोरे घोरगुणे घोरतवस्सी  
 घोरबंभचेरवासी उच्छूढसरीरे संखित्तविउलतेउल्लेस्से चउदसपुव्वी चउ-  
 णाणोवगए सव्वक्खरसंनिवाई पंचहिं अणगारसएहिं सद्धिं सं-  
 परिवुडे छट्ठंछट्ठेणं अप्पाणं भावेमाणे समणस्स भगवओ महावीरस्स  
 अदूरसामंते उड्ढजाणू अहोसिरे ज्ञाणकोटोवगए संजमेण तवसा  
 अप्पाणं भावेमाणे विहरइ । तए णं से भयवं गोयमे जायसड्ढे जायसंसए  
 जायकोउहल्ले उप्पण्णसड्ढे उप्पण्णसंसए उप्पण्णकोउहल्ले संजायसड्ढे  
 संजायसंसए संजायकोउहल्ले समुप्पण्णसड्ढे समुप्पण्णसंसए समुप्पण्ण-  
 कोउहल्ले उट्ठाए उट्ठेइ । उट्ठाए उट्ठित्ता जेणेव समणे भयवं महावीरे  
 तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं महावीरं तिव्वुत्तो  
 आयाहिणपयाहिणं करेइ । करित्ता वंदइ णमंसइ । वंदित्ता णमंसित्ता  
 णच्चासण्णे णाड्ढूरे सुत्तूसमाणे अभिमुहे विणएणं पंजलिउडे पज्जुवा-  
 समाणे एवं वयासी—”इति पाठो दृश्यते । २ क ग घ ब. कणगपु-  
 ल्गनियस. ३ त ट. तउल्लेस्से; च. तेउल्लेस्से.

भयवं महावीरं तिक्वुत्तो आयाहिणपयाहिणं करेइ । करित्ता  
 वंदइ णमंसइ । वंदित्ता णमंसित्ता एवं वयासी—भयवं, को णामं  
 कुम्भापुत्तो, कहं वा तेण गिहवासे वसंतेण भावणं भावंतेण अणंतं  
 अणुत्तरं निव्वाघायं निरावरणं कसिणं पडिपुण्णं केवलवरनाण-  
 दंसणं समुप्पाडिअं । तए णं समणे भगवं महावीरे जोयण-  
 गामिणीए सुधासमाणीए वाणीए वागरेइ—

गोयम जं मे पुच्छसि कुम्भापुत्तस्स चरिअमच्छरिअं ।

एंगगमणो होउं सॅमगमवि तं निसामेसु ॥ ८ ॥

जंबुद्दीवे दीवे भारहखित्तस्स मज्झयारमि ।

दुग्गमपुराभिहाणं जगप्पहाणं पुरं अत्थि ॥ ९ ॥

तत्थ य दोणनरिंदो पयावलच्छीइ निज्जिअदिणिंदो ।

णिच्चं अरियणवज्जं पालइ निकंटयं रज्जं ॥ १० ॥

तस्स नरिंदस्स दुमा नामेणं पट्टराणिआ अत्थि ।

संकरदेवस्स उमा रमा जहा वासुदेवस्स ॥ ११ ॥

दुल्लभणामकुमारो सुकुमारो रम्मरूवजियमारो ।

तेसिं सुँओत्थि गुणमणिभंडारो बहुजणाधारो ॥ १२ ॥

१ अ. मछरीअं. २ अ क ख ग. एगगमणा. ३ अ ग  
 घ ट होऊ ४ अ. समगमचित्तं. ५ क ज ब. निसामेह. ६ क ख छ  
 ट त ब पुस्तकेषु 'तथाहि' इति अधिकः शब्दः 'जंबुद्दीवे दीवे' इत्यस्य  
 पूर्वं दृश्यते । ७ ग त प. पयावलच्छीअ निज्जिअ; अ.पयावलच्छीअ  
 तेजिअदिणिंदो । ८ ख ग घ प च. दिणिंदो. ९ छ रम्मा. १०  
 अ. दुल्लह; ख. दूलभ. ११ अ. तेसिं सूउ य अत्थी गुणागरो;  
 क ज. सूउ अत्थि गुणमणिभंडारो; घ सूनुत्थि गुण०

सो कुमारो नियंजुव्वणराजमणं परे बहुकुमारे ।  
 कंदुकमिव गयणतले उच्छालितो सया रमई ॥ १३ ॥  
 अण्णदिणे तस्स पुरस्सुज्जाणे दुग्गिलाभिहाणम्मि ।  
 सुगुरु सुलोयणणामा समोस्हो केवली एगो ॥ १४ ॥  
 तत्थुज्जाणे जक्खिणी भद्दमुही नाम निवसए निच्चं ।  
 बंहुसालक्खवडहुंमअहिठिअभवणंमि कयवासा ॥ १५ ॥  
 केवलकमलाकलियं संसयहरणं सुलोअणं सुगुरुं ।  
 पणमिय भत्तिभरेणं पुच्छइ सा जक्खिणी एवं ॥ १६ ॥  
 भयवं पुव्वभवे हं माणवई नाम माणवी आसी ।  
 पाणापिया परिभुग्गा सुवेलवेलंधरसुरस्स ॥ १७ ॥  
 आउखए इत्थ वणे भद्दमुही नाम जक्खिणी जाया ।  
 भत्ता पुण मम कं गइमुववन्नो णाह आइससु ॥ १८ ॥

१ अ रायमण बहुसुकुमारो । कंदुग गिण्हइ गयणतले उच्छालेओ  
 सया रमइ ॥ च. निजजुव्वणपरिचरिओ बहुकुमारेहिं. २ अ. गिंदुकमिव.  
 ३ अ. पुरंमि उज्जाणे. ४ अ ज ट. जक्खणी. ५ त ब. बहुसालरुक्ख-  
 वडदुमअहिठिअभवणंमि; क छ बहुसालक्खणबडदुमअहिठिअ; अ. बहु-  
 सालवणंमि अहे पायालवणंमि. ६ अ सुलोयणो सुगुरु. ७ अ ख.  
 जक्खणी. ८ क ख ग छ ट त ब. भत्ता पुण मज्झ कहिं उप्पन्नो; घ च.  
 भत्ता पुण मज्झ कहं उप्पन्नो.

तओ सुलोयणो नाम केवली मंहुरवाणीए भणइ—

भदे निसुणसु नयरे इत्थेव दोणनरवइस्स सुओ ।

उप्पन्नो तुज्झ पिओ सुदुल्लहो दुल्लहो नाम ॥ १९ ॥

तं निसुणिअ भद्दमुही भद्दमुही नाम जक्खिणी हिट्ठा ।

माणवईरूवधरा कुमरसमीवम्मि संपत्ता ॥ २० ॥

दट्ठण तं कुमारं बहुकुमरुच्छालणिकर्तल्लिच्छं ।

सा जंपइ हसिऊणं किमिणेणं रंकरमणेणं ॥ २१ ॥

जइ ताँव तुज्झ चित्तं विचित्तचित्तंमि चंचलं होइ ।

ता मज्झं अणुधावसु वयणमिणं सुणिअ सो कुमरो ॥ २२ ॥

तं कण्णं अणुधावइ तव्वअणकुऊहलाकुलिअचित्तो ।

तप्पुरओ धावंती सा वि हु तं निअवणं नेइ ॥ २३ ॥

१ ग च पुस्तकयोः “तत्तो सुलोअणो नाम केवली महुरवाणीए भणइ”

इति आर्यार्धसदृशं वाच्यते तदनन्तरं च “भदे निसुणसु....दुल्लहो नाम” इति

आर्या पठ्यते; अ पुस्तके “ तओ सुलोअणो नाम केवली महुरवाणीए

भणइ । भदे निसुणसु नयरे इत्थेव दोणनरवइस्स सुउ जाओ ” इत्यार्या

दृश्यते “उप्पन्नो....नाम” इति ग्रन्थश्च नोपलभ्यते । त पुस्तके “ तओ

सुलोअणो....भणइ” इत्यार्यार्धमेव पृथक्तया एकोनविंशतितमं गणितं ।

२ अ. मुहुर. ३ अ ख त प. हेट्ठा. ४ अ भल्लिच्छं. ५ ग किमिणं णं.

६ अ. जइ ताओह वि चित्तं; क त. जइ ता तुज्झ वि.

बहुसालवडेस्स अहेपहेण पायालमज्झमाणीओ ।

सो पासइ कणगमयं सुरभवणमईव रमणिज्जं ॥ २४ ॥

तं च केरिसं—

रणमयखंभंपंतीकंतीभरभरिअभितरपएसं ।

मणिमयतोरणधोरणितरुणपहाकिरणकब्बुरिअं ॥ २५ ॥

मणिमयखंभअहिट्ठिअपुत्तलिआकेलिसोमिअजणोहं ।

बहुभत्तिचित्तचित्तिअगवक्खसंदोहकयसोहं ॥ २६ ॥

एयमवलोइऊणं सुरभवणं भुवणचित्तचुज्जकरं ।

अइविम्हयमावन्नो कुमरो ईअ चित्तिउं लग्गो ॥ २७ ॥

किं इंदजालमेअं ऐअं सुमिणम्मि दीसए अहवा ।

अहयं नियनयराओ इह भवणे केण आणीओ ॥ २८ ॥

इय संदेहाकुलिअं कुमरं विनिवेसिऊण पल्लके ।

विन्नवइ वंतरिवहू सामिअ वयणं निसामेसु ॥ २९ ॥

अज्ज मए अज्जुमए चिरेण कालेण नाह दिट्ठो सि ।

सुरभिवणे सुरभवणे निअकज्जे आणिओ ।स तुभं ॥३०॥

१ च ज. वणस्स. २ ग घ छ ट. अहोपहेण; ३ क च. तं केरिसं; अ पुस्तके 'तं च केरिसं' इति नोपलभ्यते । ४ क ख ट ब. थंभ. ५ अ. विच्छुरिअं; ट. अब्बुरिअं; ख किरणकच्छुरिअं. ६ अ पुत्तलियाकेलिसोभियपत्तेयं । ७ अ. चित्तउज्जोय ८ अ. इअ चित्तओ लग्गो. ९ छ ज त. सुमिणं सुमिणंमि; क ग घ ट ब. सुमिणं सुमणम्मि; ख. सुमणंसि मणंमि. १० त ब. नयरीओ; ट. अहवा नियनयराओ ११ अ. वंतरिवहू. १२ अ. अज्ज मए सुकयत्थो; ख ग च छ ट ब. अज्ज मए अज्ज मए. १३ ट. सुरभवणे सिरिभवणे; क च त सुरभवणं सुरभवणे,

अज्जं चिअ मज्झ मणोमणोरहो कप्पपायवो फलिओ ।  
जं सुकयसुकयवसओ अज्ज तुमं मज्झ मिलिअ।सि ॥३१॥

इअ वयणं सोऊणं वयणं दट्ठण सुनयणं तीसे ।  
पुव्वभवस्स सिणेहो तस्स मणम्मी समुल्लसिओ ॥ ३२ ॥

कत्थ वि एसा दिट्ठा पुव्वभवे परिचिआ य एअस्स ।  
इयं ऊहापोहवसा जाईसरणं समुप्पण्णं ॥ ३३ ॥

जाईसरणेण तेणं नाऊणं पुव्वजम्मवुत्तंतो ।  
कहिओ कुमरेणं निअपियाइ पुरओ समग्गो वि ॥ ३४ ॥

तत्तो नियसत्तीए असुभाणं पुग्गलाण अँवहरणं ।  
सुभपुग्गलपक्खेवं करिअ सुरी तस्सरीरम्मि ॥ ३५ ॥

पुव्वभवंतरभज्जा लज्जाइ विमुत्तु भुंजए भोगे ।  
एवं विसयसुहाइं दुन्नि वि विलसंति तत्थ ठिया ॥ ३६ ॥

चैतुर्विधभोगस्वरूपं स्थानाङ्गेप्युक्तम्—चँऊहिं ठाणेहिं देवाणं  
संवासे पण्णत्ते, तं जहा—देवे णाम एगे देवीए सद्धिं संवासमा-

१ ट ईहापोहवसाओ. २ अ ग पुस्तकयोः “ जाइसरणेण  
तेणं....समग्गो वि ” इत्यार्या नोपलभ्यते । ३ ट अवहारो. ४ अ.  
भोगं. ५ अ ग घ. उक्तं च स्थानाङ्गसूत्रे ६ “ चऊहिं ठाणेहिं देवाणं  
संवासे पण्णत्ते ” इति पाठः सर्वेभ्येव अस्मदुपलब्धहस्तलिखितग्रन्थेषु-  
पलभ्यते; स्थानाङ्गसूत्रे तु ( ४-४-३५३; पृ. २७३ ) “ चउव्विधे  
संवासे पण्णत्ते; तं० दिव्वे आसुरे रक्खसे माणुसे....” इत्यादिकः  
सुविस्तृतः पाठो दृश्यते यस्य संक्षेप एवात्र लिखितः इति भाति; छ.  
स्थानाङ्गेप्युक्तम्—मनुष्यसुतो गं चउड्डाणेहिं देवाणं संवासे पण्णत्ते—तं जहा



गच्छिज्जा, देवे णामं एगे छवीए सद्धिं संवासमागच्छिज्जा,  
छवी णामं एगे देवीए सद्धिं संवासमागच्छिज्जा, छवी णामं  
एगे छवीए सद्धिं संवासमागच्छिज्जा” इओ अ—

अह तस्सम्मापियरो पुत्तविओगेण दुक्खिआ निच्चं ।

संव्वत्थ वि सोहंति अ लहंति न हि सुद्धिमत्तं पि ॥३७॥

देवेहि अवहरिअं नरेहि पाविज्जए कहं वत्थु ।

जेण नराण सुराणं सत्तीए अंतरं गरुअं ॥ ३८ ॥

अह तेहि दुक्खिएहिं अम्मापियरेहि केवली पुट्ठो ।

भयवं कहेह अम्हं सो पुत्तो अत्थि कत्थ गओ ॥ ३९ ॥

तो केवली पयंपइ सुणेह सवणेहि सावहाणमंणा ।

तुम्हाणं सो पुत्तो अवहरिओ वंतरीए अ ॥४०॥

ते केवलिवयणेणं अईव अञ्जरिअविम्हिआ जाया ।

साहंति कहं देवा अपवित्तनरं अवहरंति ॥४१॥

यदुक्तमागमे—

• चत्तारि पंच जोयणसयाइं गंधो अ मणुयलोगस्स ।

उड्डं वच्चइ जेणं न हु देवा तेण आयंति ॥४२॥

१ ख पुस्तके “देवे णाम एगे छवीए” इत्यादितृतीयचतुर्थभङ्गौ  
द्विवारं पठितौ । २ अ. संव्वत्थ वि सोहियं पुण अलहियं सुद्धिमत्तं  
पि । ३ क वत्थं; ब वत्थुं; छ वुत्तं. ४ ख च छ ज. मणो.  
५ क. वंतराए; अ घ च. वितरीए. ६ अ. अवहरंति णं. ७ क छ त ट  
पुस्तकेषु “चत्तारि पंच जोयणसयाइं०” इतिप्रकारकः आर्याद्वयस्य  
स्थाने संक्षेपः पठ्यते । अ पुस्तके “यदुक्तमागमे—चत्तारि पंच....सुरा  
इहयं” इतिपाठो ग्रन्थान्तर्गतो नोपलभ्यते । गुर्जरभाषाटीकायां प्रथमा  
आर्यैव केवलमुपलभ्यते । ख पुस्तके केवलं प्रथमैवार्या समुपलभ्यते ।

- पंचसु जिणकल्लाणेषु चेव महारिसितवाणुभावाओ ।  
 जम्भंतरनेहेण य आगच्छंति हु सुरा इहयं ॥ ४३ ॥  
 तेउ केवलिणा कहिअं तीसे जम्भंतरसिणेहाइ ।  
 ते विंति तओ सामिय अइबलिओ कम्मपरिणामो ॥ ४४ ॥  
 भयवं कया वि होही अम्हाण कुमारसंगमो कह वि ।  
 तेणुत्तं होही पुण जयेह वयमागमिस्सामो ॥ ४५ ॥  
 इअ संबंधं सुणिउं संविग्गा कुमरमायपियरो य ।  
 लहुपुत्त ठविअ रज्जे तयंतिए चरणमावन्ना ॥ ४६ ॥  
 दुकरतवचरणपरा परायणा दोसवज्जियाहारे ।  
 निस्संगरंगचित्ता तिगुत्तिगुत्ता य विहरंति ॥ ४७ ॥  
 अन्नदिणे गामाणुग्गामं विहरंतओ अ सो नाणी ।  
 तत्थेव दुग्गिलवणे समोसढो तेहि संजुत्तो ॥ ४८ ॥  
 अह जक्खिणी अवहिणा कुमरस्साउं विआणिउं थोवं ।  
 तं केवलिणं पुच्छइ कयंजली भत्तिसंजुत्ता ॥ ४९ ॥  
 भयवं जीवियमप्पं कहमवि तीरिज्जएभिवड्डेउं । टे/  
 तो कहइ केवली सो केवलकलिअत्थवित्थारो ॥ ५० ॥  
 तित्थयरा य गणधरा चक्कधरा सबलवासुदेवा य ।  
 अइबलिणो वि न सका काउं आउस्स संधाणं ॥ ५१ ॥

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१ क. ता केवलिणा; ख ब. तो केवलिणा । २ क जम्भंतर-  
 सिणेहाए । ३ अ ख त प अम्हाणं कुमार. ४ ट ब लहुपुत्त.  
 ५ अ प जीवियमेयं. ६ क ट तित्थयरा गणधारा.

• जंबुद्वीवं छत्तं मेरुं दंडं पट्टं करेडं जे ।

देवा वि ते न सक्का काउं आउस्स संधाणं ॥ ५२ ॥

यदुक्तम्—

• नो विद्या न च भेषजं न च पिता नो बान्धवा नो सुताः,

नाभीष्टा कुलदेवता न जननी स्नेहानुबन्धान्विता ।

नार्थो न स्वजनो न वा परिजनः शारीरिकं नो बलं,

नो शक्ताः सततं सुरासुरवराः संधातुमायुः क्षमाः ॥५३॥

इअ केवलिवयणाइं सुणिउं अमरी विसण्णाचित्ता सा ।

निअभवणं संपत्ता पणट्टसैव्वस्ससत्थ व्व ॥ ५४ ॥

दिट्ठा सा कुमरेणं पुट्ठा य सुकोमलेहि वयणेहिं ।

सौमिणि मणे विसण्णा अज्ज तुमं हेउणा केणं ॥५५॥

किं केण वि दूहविआ किं वा केण वि न मन्निआ आणा ।

किं वा मह अँवराहेण कुप्पसन्ना तुमं जाया ॥५६॥

सा किंचि वि अकहंती मणे वहंती महाविसायभरं ।

निब्बन्धे पुण पुट्ठा वुत्तंतं साहए सयलं ॥ ५७ ॥

सामिय मए अवहिणा तुह जीवियमप्पमेव नाऊणं ।

आउसरुवं केवलिपासे पुट्टं च कहिअं च ॥ ५८ ॥

एएण कारणेणं नाह अहं दुक्खसल्लियसरीरा ।

विहिविलसिअम्मि वंके कहं सहिस्सामि तुह विरहं ॥५९॥

१ इयं गाथा ब पुस्तके न दृश्यते. २ अ पुस्तके “यदुक्तम्—नो विद्या....क्षमाः” अयं ग्रन्थो न समुपलभ्यते । ३ ख ग घ ब च ज त. सव्वस्ससन्नु व्व. ४ अ प भामिणि. ५ क अवराहेणं कुप्पसन्ना तुमं जाया; ग घ छ ट त ब अवराहेणं कुप्पसन्ना.

कुमरो जंपइ जक्खणि खेअं मा कुणसु हिअमज्झम्मि ।  
 जलविंदुचंचले जीविअम्मि को मन्नइ थिरत्तं ॥ ६० ॥  
 जइ मज्झवरि सिणेहं धरेसि ता केवलस्स पासम्मि ।  
 पाणपिणं भं मुंचसु करेमि जेणप्पणो कज्जं ॥ ६१ ॥  
 तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।  
 अभिवंदिअ केवल्लिणं जहारिहट्ठाणमासीणो ॥ ६२ ॥  
 पुत्तस्स सिणेहेणं चिरेण अवलोइऊण तं कुमरं ।  
 अह रोइउं पवत्ता तत्थ ठिआ मायतायमुणी ॥ ६३ ॥  
 कुमरो वि अयाणंतो केवल्लिणा समहिअं समाइट्ठो ।  
 वंदसु कुमार मायातायमुणी इह समासीणा ॥ ६४ ॥  
 सो पुच्छइ केवल्लिणं पहु कहमेसिं वयग्गहो जाओ ।  
 तेण वि पुत्तविओगाइकारणं तस्स वज्जरिअं ॥ ६५ ॥  
 इअ सुणिअ सो कुमारो मोरो जह जलधरं पलोएउं ।  
 जह य चकोरो चंदं जह चको चंडभाणुं व ॥ ६६ ॥  
 जह वच्छो निअसुरभिं सुरभिं सुरभिं जहेव कलकण्ठो ।  
 संजाओ संतुट्ठो हरिसंसमुल्लसिअरोमंचो ॥ ६७ ॥  
 नियमायतायमुणिणं कंठम्मि विलग्गिऊण रोयंतो ।  
 एयाइ जक्खणीए निवारिओ महुरवयणेहिं ॥ ६८ ॥  
 निअवत्थअंचलेणं कुमारनयणाणि अंसुभरियाणि ।  
 सा जक्खणी विल्लहइ अहो महामोहदुल्ललिअं ॥ ६९ ॥

१ ख च ज छ ट त. मे मुंचसु; अ त. मे मुचसुं. २ ग  
 मासीणा ३ अ अंहा रोइउं; ख अइरोहिउं; ग ट अहिरोइउं. ४ ट ब.  
 जह व ५ क घ त ब हरिसवसुल्लसिअ. ६ ट मुणीणं; ब मुणीणं  
 ७ ट. सा जक्खणिया विल्लहइ.

निअमायतायदंसणसमुल्लसंतप्पमोअभरभरिअं ।  
 केवलनाणिसगासे अमरी विणिवेसए कुमरं ॥७०॥  
 अह केवली वि सव्वेसि तेसिमुवगारकारणं कुणइ ।  
 धम्मस्स देसणं समयेऽमयरससारणीसरिसं ॥७१॥  
 जो भविओ मणुअभवं लहिउं धम्मप्पमायमायरइ ।  
 सो लद्धं चिंतामणिरयणं रयणायरे गमइ ॥७२॥  
 एगम्मि नयरपवरे अत्थि कलाकुसलवाणिओ को वि ।  
 रयणपरिक्खागंथं गुरूण पासम्मि अब्भसइ ॥७३॥  
 सोगंधियकक्केयणभरगयगोमेयइंदनीलाणं ।  
 जलकंतसूरकंतयमंसारगल्लंकफलिहाणं ॥ ७४ ॥  
 इच्चाइयरयणाणं लक्खणगुणवण्णनामगुत्ताइं ।  
 सव्वाणि सो विआणइ विअक्खणो मणिपरिक्खाए ॥७५॥  
 अह अब्भया विचिंतइ सो वणिओ किम्वरेहि रयणेहिं ।  
 चिंतामणी मणीणं सिरोमणी चिंतिअत्थकरो ॥७६॥  
 तत्तो सो तस्स कए खणेइ स्वाणीओ नेगठाणेसुं ।  
 तह वि न पत्तो स मणी विविहेहि उवायकरणेहिं ॥७७॥  
 केण वि भणिअं वच्चसु वहणे चडिऊण रयणदीवमि ।  
 तत्थत्थि आसपूरी देवी तुह वंछियं दाही ॥७८॥

१ घ. अह केवली सवेसिं २ च. समय अमय; ब. समए. ३ अ लद्धि;  
 क. ब. लद्धं; ग त. लहिउं ४ क ग घ छ ब पुस्तकानि 'एगम्मि०' इत्यादेः  
 प्राक् 'तथाहि' इति समधिक पठन्ति । ५ ब मसारगब्भंक. ६ अ.  
 किमवि उवाएहिं. ७ छ त ब स्वाणीउ नेग; ग ट स्वाणी अनेग.

सो तत्थ रयणदीवे संपत्तो इक्खीसखवणेहिं ।  
 आराहइ तं देवि संतुट्ठा सा इमं भणइ ॥७९॥  
 भो भइ केण कज्जेण अज्ज आराहिआ तए अहयं ।  
 सो भणइ देवि चिंतामणीकए उज्जमो एसो ॥८०॥  
 देवी भणेइ भो भो नत्थि तुहं कम्ममेव सम्मकरं ।  
 जेणप्पंति सुरा वि अ धणाणि कम्माणुसारेणं ॥८१॥  
 स भणइ जइ मह कम्मं हवेइ तो तुज्झ कीस सेवामि ।  
 तं मज्झ देसु रयणं पच्छा जं होउ तं होउ ॥८२॥  
 दत्तं चित्तरयणं तो तीए तस्स रयणवणिअस्स ।  
 सो निअग्निहगमणत्थं संतुट्ठो वाहणे चडिओ ॥८३॥  
 पोअपएसनिविट्ठो वणिओ जा जलहिमज्झमायाओ ।  
 ताव य पुव्वदिसाए समुग्गओ पुण्णिमाचंदो ॥८४॥  
 तं चंदं दट्ठूणं निअचित्ते चित्ते स वाणियओ ।  
 चिंतामणिस्स तेअं अहिअं अह वा मयंकस्स ॥८५॥  
 इअ चित्तिऊण चित्तरयणं निअकरतले गहेऊणं ।  
 नियदिट्ठीइ निरैक्खइ पुणो पुणो रयणमिंदुं य ॥८६॥  
 इअ अवलोअंतस्स य तस्स अभग्गेण करतलपएसा ।  
 अईसुकुमालपुरालं रयणं रयणायरे पडिअं ॥८७॥

१ अ च छ त. एस. २ अ च छ त ब. तुह ३ क ट त. सो  
 भणइ महकम्मं; ४ घ पुस्तके “दत्तं चित्तरयणं०” इति आर्या न दृश्यते ।  
 ५ अ. वाणिओ. ६ क ख ग घ ब निरिक्खइ. ७ छ ब. अइसुकु-  
 मालपुरालं; क च ज. अइसुकुमालपुरालं; ट. अइसुकुमालत्तणओ रयणं०

जलनिहिमज्जे पेडिओ बहु बहु सोहंतएण तेणावि ।  
 किं कह वि लब्भइ मणी सिरोमणी सयलरयणाणं ॥८८॥  
 तह मणुअत्तं बहुविहभवभमणसएहि कहकह वि लद्धं ।  
 खणमित्तेणं हारइ पमायभरपरवसा जीवो ॥८९॥  
 ते धन्ना कयपुन्ना जे जिणधम्मं धरंति निअहियए ।  
 तेसिं चिअ मणुअत्तं सहलं सलहिज्जए लोए ॥९०॥  
 इअ देसणं सुणेउं सम्मत्तं जक्खिणीइ पडिवन्नं ।  
 कुमरेण य चारित्तं गुंरुयं गुरुयंतिए गहिअं ॥९१॥  
 थेराणं पयमूले चउदसपुंन्वीमहिज्जइ कुमारो ।  
 दुकरतवचरणपरो विहरइ अम्मापिऊहि समं ॥९२॥  
 कुमरो अम्मापियरो तिन्नि वि ते पालिऊण चारित्तं ।  
 महसुक्के सुरलोए अवइन्ना मंदिरविमाणे ॥९३॥  
 सा जक्खिणी वि चइउं वेसालीए अ भमरभूवइणो ।  
 भज्जा जाया कमला नामेणं सच्चसीलधरा ॥९४॥  
 भमरनरिंदो कमलादेवी य दुवे वि गहियजिणधम्मा ।  
 अंतसुहज्जवसाया तत्थेव य सुरवरा जाया ॥९५॥

इतंश्च—

रायगिहं वरनयरं वरनयरंगंतमंदिरं अत्थि ।  
 धणधन्नाइसमिद्धं सुपसिद्धं सयललोगम्मि ॥९६॥

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१ ब. पडिउं २ क ग ट. गरुअं ३ अ त पुव्वामहिजए  
 कुमरो ४ ट जक्खणी विचलिऊ वेसालाए ५ क. ततश्चः—

तत्थ य महिंदसिंहो राया सिंहु व्व अरिकरिविणासे ।  
नामेण जस्स समरंगणम्मि भज्जइ सुहडकोडी ॥९७॥

तस्स य कुम्मादेवी देवी विअ रूवसंपया अत्थि ।  
विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया ॥९८॥

विसयसुहं भुजंताण ताण सुक्खेण वच्चए कालो ।  
जह अ सुरिंदसईणं अह वा जह वम्महरईणं ॥९९॥

अन्नदिणे सा देवी निअसयणिज्जम्मि सुत्तजागंरिआ ।  
सुरभवणं मणहरणं पिच्छइ सुमिणम्मि अच्छरिअं ॥१००॥

जाए पभायसमए सयणिज्जा उट्ठिऊण सा देवी ।  
रायसमीवं पत्ता जंपइ मँहुराहि वग्गूहिं ॥१०१॥

अज्ज अहं सुरभवणं सुमिणम्मी पासिऊण पडिबुद्धा ।  
एअस्स सुमिणगस्स य भविस्सई के फलविसेसे ॥१०२॥

इअ सुणिअ हट्ठतुट्ठो राया रोमंचअंचिअसरीरो ।  
निअमइअणुसारेणं साहइ एआरिसं वयणं ॥१०३॥

१ क ज राया सीहु व्व २ ट. देवीव सुरूव. ३ क छ ब.  
ताणं. ४ इयमार्या द्विवारं लिखिता दृश्यते 'ख' पुस्तके ।  
५ क ख ग घ च छ ज जागरया ६ क च ज ब सयणिज्जाउ  
उट्ठिऊण; छ. सयणेज्जा अट्ठिऊण. ७ अ क ग त. महुराइ.  
८ क त. एअस्स य सुमिण-गस्स य; अ. एअसयसुमिणगस्स य.  
९ ब. को फलविसेसो; ट. किं, फलविसेसं ।



देवि तुमं पडिपुण्णे नवमासे सड्ढसत्तदिणअहिण्ण ।  
 बहुलकरवणमुणजुत्तं पुत्तं पाविहिसि जैगनित्तं ॥१०४॥  
 इअ नरवइणो वयणं सुणिऊणं हट्ठतुट्ठनिअहिअया ।  
 नरनाहअणुन्नाया सा जाया नियगिहं पत्ता ॥१०५॥  
 तत्थ य कुमारजीवो देवाउं पालिऊण कुम्माए ।  
 उअरम्मि सुकयपुण्णो सरम्मि हंसुं व्व अवइण्णो ॥१०६॥  
 रयणेण रयणखाणी जहेव मुत्ताहलेण सुत्तिउडी ।  
 तह तेणं गब्भेणं सा सोहगं समुव्वहई ॥१०७॥  
 गब्भस्सणुभावेणं धम्मागमसवणदोहँलो तीसे ।  
 उप्पन्नो सुहपुण्णोदएण सोहगसंपँन्नो ॥१०८॥  
 तो तेणं नरवइणा छइंसणनँइणो नयरमज्जे ।  
 सदाविआ जणेहिं कुम्माए धम्मसवणकए ॥१०९॥  
 णहाया कयबलिकम्मा कयकोउयमंगलाइविहिधम्मा ।  
 निअषुत्थयसंजुत्ता संपत्ता रायभवणंमि ॥११०॥  
 कैयआसीसपदाणा नरवइणा दत्तमाणसंमाणा ।  
 भद्दासणोवविट्ठा नियनियधम्मं पयासेति ॥१११॥

१ अ ग त. जगमित्तं; ट जगनन्नं. २ अ ख छ ट.  
 देवाउ. ३ ख घ छ ब. हंस व्व. ४ त. उव्वइन्नो. ५  
 अ दोहिलो; क दोहिला. ६ ख च संपत्तो. ७ त. वाइणो  
 ८ अ धम्मस्सवणकहाए. ९ अ नियऊहयसंयुत्ता. १० अ.  
 कयआसीसपहाणा; ज. कयआसणप्पदाणा. ११ त. नरवयणा.

इयरेसि दंसणीण य धम्मं हिंसाइसंजुयं सुणिणं ।  
जिणधम्मरया देवी अईव खेयं समावन्ना ॥ ११२ ॥

यतः—

ददातु दानं विदधातु मौनं  
वेदादिकं चापि विदांकरोतु ।  
देवादिकं ध्यायतु नित्यमेव  
न चेद् दया निष्फलमेव सर्वम् ॥ ११३ ॥

न सा दीक्षा न सा भिक्षा न तद्दानं न तत्तपः ।  
न तद् ध्यानं न तन्मौनं दया यत्र न विद्यते ॥११४॥  
तो नरवङ्गाऽऽहूया जिणैसासणसूरिणो महागुणिणो ।  
जिणसमयतत्तसारं धम्मसरूढं परूवेति ॥११५॥

तथाहि—

छज्जीवनिकायाणं परिपालणमेव विज्जए धम्मो ।  
‘जेणं महव्वएणुं षट्ठमे पाणाइवायवयं ॥११६॥

१ ब. इअरेसिं २ “यतः ददातु” इत्यादी द्वौ श्लोकौ अ पुस्तके नोपलभ्येते; ख पुस्तके निष्फलमेव सर्वं इत्यतः परं “यतः शास्त्रोक्तं च—धम्मस्स कारणमढो जीव जीवइ परीहसइ । दहिऊणं चंदण तरू केरइ इंगलवाणी ये । मलयपुगलपेडो समालजलेंदे कोरसी शुद्धी । अप्पवीमलसाहावो मयालीजइ मयलीए भावें ” इत्यधिकं किमपि पठ्यते । ; ३ छ. दयाविना निष्फलमेव सव्व. ४ अ. जिणध-  
म्मासासण. ५ घ. इतश्च; अ त पुस्तकयोः ‘तथाहि’ इति न दृश्यते. ६ त. जेण महव्वयमूलं ।

उक्तं च दशवैकालिके—

“तत्थिमं पढमं ठाणं महावीरेण देसिअं ।

अहिंसा निउणा दिट्ठा सब्बभूएसु संजमो” ॥११७॥

उपदेशमालायाम्—

“छज्जीवनिकायदयाविवज्जिओ नेव दिक्खिओ न गिही ।

जइधम्माओ चुको चुकइ गिहिदाणधम्माओ” ॥११८॥

इअ सुणिवरवयणाइं सुणिउं घणगज्जिओवमाणाणि ।

देवीए मणमोरो पॅरमरसुल्लासमावन्नो ॥११९॥

पडिपुण्णेसु दिणेसुं तत्तो संपुण्णदोहला देवी ।

पुत्तरयणं पसूया सुहलग्गे वासरम्मि सुहे ॥१२०॥

तत्र चावसरे—

तिहां वज्जइ तूर सुतडयडंत,

गँयणंगणि गज्जइ गर्डयडंत ।

वरमंगलभुंगलभेरिसाद,

नफेरी सुणीइ नैवनिनाद ॥ १२१ ॥

१ अ पुस्तके ‘उक्तं च दशवैकालिके’ इति न दृश्यते । २ अज पुस्तकयोः ‘उपदेशमालायाम्’ इति न दृश्यते लज्जीव० इत्यादेः प्राक् । ३ ख व गिहिदाण; छ. गिहदाण. ४ ग व परमससुल्लास; ट परमं उल्लास. ५ क. अत्र चावसरे; अ पुस्तके ‘तत्र चावसरे’ इति नोपलभ्यते. ६ व सुतडयंत. ७ अ क ख छ ट गयणंगण गज्जइ गरुयरंत; त. गयणंगणि गज्जइ गरुयरंत ८ ग. गुरुयरंत ९ त. नवनिनादी.

विरुदावलि बोल्लेइ बंदिवृंद,  
 चिरकालचतुर नरनंदवृंद ।  
 वरकामिणि नच्चइ अइसुरम्म,  
 इअ उच्छव हूओ पुत्तजम्म ॥ १२२ ॥

अम्मापिऊहि तस्स य धम्मस्सुयदोहलानुसारेण ।  
 नामं गुणाभिरामं पेयट्ठिअं धम्मदेवु त्ति ॥१२३॥  
 उल्लावणेण कुम्मापुत्तु त्ति पइट्ठिअं अवरनामं ।  
 इअ तस्स सत्थयाइं दुन्नि पसिद्धाइं नामाइं ॥१२४॥  
 सो पंचहि धाईहि हत्था हत्थम्मि अंकओ अंके ।  
 गिण्हिज्जंतो कुमरो सव्वेसिं वल्लहो जाओ ॥१२५॥  
 बावत्तरिं कलाओ सयमेव अहिज्जए सबुद्धीए ।  
 अज्झावओ य णवरं संपत्तो तत्थ सखिच्चत्तम् ॥१२६॥

किं तु—

पुव्वभवंतरकयच्चेडबंधणुच्छालणाइकम्मवसा ।  
 सो वामणओ जाओ दुहत्थदेहप्पमाणधरो ॥१२७॥  
 निरुवमरूवगुणेणं तरुणीजणमाणसाणि मोहितो ।  
 सोहग्गभग्गजुत्तो कमेण सो जुव्वणं पत्तो ॥१२८॥

१ क घ च ज त. विरदावलि; अ बुरदावलि, २ अग च छ त.  
 बुल्लइ; ख बोल्लेइ; ज ट बोल्लइ ३ ग ज ट. चिरकालि चतुर  
 नरनंदवृंद; ट. चिरकालिचतुरनरनंदनंद. ४ ख ट ब. पुत्तजम्मि  
 ५ अ ब त. पइट्ठिअं. ६ अ. सखियत्तं. ७ क. निरुवमरूवधरेणं. ८ ब.  
 मोहितो.

तारुण्ये सन्वेसिं विसयविगारा बहुप्पगारा वि ।  
 सो पुण विसयविरत्तो कुम्भापुत्तो मुणियत्तो ॥१२९॥  
 हरिहरवंभाइसुरा विसण्हि वसीकया य सव्वे वि ।  
 धन्नो कुम्भापुत्तो विसया वि वसीकया जेण ॥१३०॥  
 जं तेण पुव्वजम्मे सुचिरं परिपालिअं सुचारित्तं ।  
 तं तस्स वि तारुण्ये विसयविरत्तत्तणं जायं ॥१३१॥  
 अण्णदिणम्मि मुणीसररुण्णिज्जमाणं सुयं सुणंतस्स ।  
 कुमरस्स तस्स विमलं जाईसरणं समुप्पणं ॥१३२॥  
 जाईसरणगुणेणं संसारासारयं मुणतस्स ।  
 खवगस्सेणिगयस्स वि सुक्कज्झाणं पवन्नस्स ॥१३३॥  
 ज्ञाणानलेण कम्मिधणनिवहं दुस्सहं दहंतस्स ।  
 केवलणगणमणंतं समुज्जलं तस्स संजायं ॥१३४॥  
 जइ ताव चरित्तमहं गहेमि ता मज्झ मायतायाणं ।  
 मरणं हविज्ज णूणं सुअसोगविओगदुहिआणं ॥१३५॥  
 तद्धा केवलकमलाकलिओ निअमायतायउवरोहा ।  
 चिद्वइ चिरं धरांम अ स कुमारो भावचारित्तो ॥१३६॥  
 कुम्भापुत्तसरिच्छो को पुत्तो मायतायपयभत्तो ।  
 जो केवली वि सघरे ठिओ चिरं तयणुकंपाए ॥१३७॥

१ अ. कुम्भापुत्तो मुणियत्तो; ट कुम्भापुत्तो मुण्येयव्वो. २ क. परिपा-  
 लिओ. ३ ज ब. विसयेसु विरत्तणं जाअं. ४ त. गणिज्जमाणं. ५ ब.  
 खवगस्सेणिं गयस्स ६ ग जइ तवचारित्त. ७ क नियमायउवरोहो.  
 ८ क ब धरच्चिय; ट घरे चिय. ९ ट ब भावचारित्ति.

कुम्भापुत्ता अन्नो को घन्नो जो समायतायाणं ।  
 बोहत्थं नाणी वि हु घरे ठिओऽनायबित्तीए ॥१३८॥  
 गिहवाससंठिअस्स वि कुम्भापुत्तस्स जं समुप्पन्नं ।  
 केवलनाणमणंतं तं पुण भावस्स उल्ललिअं ॥१३९॥  
 भावेण भरहचक्की तारिस्समुद्धंतमज्झमल्लीणो ।  
 आयंसघरनिविट्ठो गिही वि सो केवली जाओ ॥१४०॥  
 वंसग्गि समारूढो मुणिपवरे के वि दट्ठु विहरंते ।  
 गिहिवेसइलापुत्तो भावेण केवली जाओ ॥१४१॥  
 आसाढभूइमुणिणो भरहेसरपिक्खणं कुणंतस्स ।  
 उप्पन्नं गिहिणो वि हु भावेण केवलं नाणं ॥१४२॥  
 मेरुस्स सरिस्सवस्स य जत्तियमित्तं च अंतरं होइ ।  
 दन्वत्थयभावत्थाण अंतरं तत्तियं णेयं ॥१४३॥  
 उक्कोसं दन्वत्थयमाराहिअ जाइ अच्चुअं जाव ।  
 भावत्थएण पावइ अंतमुहुत्तेण णिव्वाणं ॥१४४॥  
 अह मणुयस्वित्तमज्झे महाविदेहा हवंति पंचेव ।  
 इक्किक्कम्मि विदेहे विजया बत्तीसबत्तीसं ॥१४५॥  
 बत्तीसपंचगुणिया विजया उ सयं हविज्ज सँट्ठिजुअं ।  
 भरहेरवयक्खेवे सतरिस्सयं होइ खित्ताणं ॥१४६॥

१ अ छ ट. कुम्भापुत्तो अन्नो. २ ट त. ठिओ नाय—(न्याय—)  
 वित्तीए. ३ छ. दुल्लंघं. अक गव. दुल्ललिअं ४ अ गिहवासो; ट घ छ  
 गिहवासो, ५ त ब वंसगसमारूढो. ६ क. व. मुणिवरे; ट. मुणीवरे.  
 ७ त. विरहंतो. ८ अ. क. ज. त. विजया इ सयं ९ क सट्ठियं. १०  
 अ ख क ग घ त ब, खित्ताणि; छ. खेत्ताणि.

उक्कोसपए लब्भइ विहरंतजिणाण तत्थ सत्तरिसयं ।  
 ईअ पासंगिअमुत्तं पक्कंतं तं निसामेह ॥१४७॥  
 तत्थ य महाविदेहे सुपसिद्धे मंगलावईविजए ।  
 नयरी अ रयणसंचयनामा धणधन्नअभिरामा ॥१४८॥  
 तीए देवाइच्चो चक्कधरो तेअविजिअआइच्चो ।  
 चैउसठिसहस्सरमणीरमणो परिभुंजए रज्जं ॥१४९॥  
 अण्णदिणे विहरंतो जगदुत्तमनामधेयतित्थयरो ।  
 वरंतरुअरप्पहाणे तीसुज्जाणे समोसरिओ ॥१५०॥  
 वेमाणिअजोईसवणभवणेहि विनिम्मिअं समोसरणं ।  
 रँयणकणयरुप्पमयप्पागारतिणेण रमणिज्जं ॥१५१॥  
 सोऊण जिणागमणं चक्की चक्को व्व दिणयरगमणं ।  
 संतुट्ठमणो वंदणकए समेओ सपरिवारो ॥१५२॥  
 तिक्खुत्तो आयाहिणपयाहिणं करिय वंदिय जिणंदं ।  
 जहजुग्गम्मि पएसे कयंजली एस उवविट्ठो ॥१५३॥

१ अ तत्थ सत्तरीसयइ; ट घ त, तत्थ सत्तरिसयं, २ अ अप्पासं-  
 गिय; ग छ ज, इय पासंगिय, ३ क ग घ ज त ब, चउस-  
 ठिसहसरमणी; ख ट चउसठसहस्स, ४ घ वरतरुप्पअरप्पहाणे;  
 ब वरतरुनिरप्पहाणे; ग वरतरुअरअभिहाणे, ५ अ तेसुज्जाणे,  
 च पुस्तके 'तीसुज्जाणे समोसरिओ' इति चरणः 'वेमाणिअ....  
 रुप्पमय' इति चरणत्रयं च नोपलभ्यते लेखकप्रमादेन, ६ अ क  
 त ब, जोइसवरभवणेहिं, ७ घ त, ब रयणज्जुणरुप्प० ट, रयणरयय-  
 सुवण्णमय; अ रयणंजण; क रयणज्जणरुप्पमय, ८ क, ग, जिणंदं.

तत्तो भविअजणाणं भवसायरतारणिकतरणीए ।  
 धम्मं कहइ पडू सो सुहासमाणीइ वाणीए ॥१५४॥  
 भो भो सुणंतु भविआ कहमवि निगोअमज्झओजीवो ।  
 निगंतूण भवेहिं बहुएहि लहेइ मणुयत्तं ॥१५५॥  
 मणुअत्ते वि हु लद्धे दुलहं पाविज्ज खित्तमायरिअं ।  
 उप्पज्जंति अणेगे जं दस्सुमिलक्खुयकुलेसु ॥१५६॥  
 आयरियक्खित्ते वि हु पत्ते पडुइंदियत्तणं दुलहं ।  
 पाएण को वि दीसइ नरो न रोगेण रहिअतणू ॥१५७॥  
 पत्ते वि पडुतणुत्ते दुलहो जिणधम्मसवणसंजोगो ।  
 गुरु गुरुगुणिणा मुणिणो जेण न दीसंति सव्वत्थ ॥१५८॥  
 लद्धम्मि धम्मसवणे दुलहं जिणवयणरयणसद्वहणं ।  
 विसयकहपसत्तमणो घणो जणो दीसए जेण ॥१५९॥  
 सद्वहणे संपत्ते किरिआकरणं सुदुलहं भणिअं ।  
 जेणं पमायसत्तू नरं करंतं पि वारेइ ॥१६०॥

यतः—

\* प्रमादः परमद्वेषी प्रमादः परमो रिपुः ।  
 प्रमादो मुक्तिपूर्दस्युः प्रमादो नरकायनम् ॥१६१॥  
 ते धन्ना कयपुण्णा जे णं लहिऊण सयलसामग्गि ।  
 चइअ पमायं चारित्तपालगा जंति परमपयं ॥१६२॥

१ क धम्म कहइ. २ अ ज ब. समाणीए. ३ ग  
 मुणंतु भविया. ४ अ ब. निगोअ; ख नीगोअ ५ ब. बहुएहिं लहइ.  
 ६ ब. पडुत्तणत्ते ७ क गुरुगुणगुरुओ; अ ट गुरुगुणगुणिणो. ८  
 अ क ब. सव्वसामग्गि.



इअ सुणिय जिणवपसं सम्मत्तं के वि के वि चरित्तं ।  
भावेण देसभिरइ पडिचन्ना के वि कयपुण्णा ॥१६३॥

इत्थंतरे—

कमलाभमरद्दोणहुमजीवा जे पुरा गया सुके ।  
ते चविय भरहखिचे वेयङ्गे खेअरा जाया ॥१६४॥  
चउरो वि भुत्तभोगा चारणसमणंतिए गहिअचरणा ।  
तत्थेव य संपत्ता जिणंदमभिवंदिअ निविट्ठा ॥१६५॥  
तं दट्ठणं पुच्छइ चकधरो धम्मचक्किणं नाहं ।  
भयवं केमी चारणसमणा सुमणा कओ पत्ता ॥१६६॥  
तौ जिणवरो पयंपइ नरिन्द निसुणेहि चारणा एए ।  
वेअङ्गुभारहाओ समागया अम्ह नमणत्थं ॥१६७॥  
पुच्छेइ चकवट्ठी भयवं वेअङ्गुभरहवासम्मि ।  
किं को वि अत्थि संपइ चक्की वा केवली वा वि ॥१६८॥  
जंपइ जिणो न संपइ भरहे नाणी नरिंद चक्की वा ।  
किं पुण कुम्भापुत्तो गिहवासे केवली अत्थि ॥१६९॥  
चकधरो पडिपुच्छइ भयवं किं केवली घरे वसइ ।  
कइह पहू निअअम्मापिउपडिबोहाय सो वसइ ॥१७०॥

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१ क च छ ब जिणिंद. २ ब. ता जिण. ३ अ क ज त  
चकवट्ठी य पुच्छइ; च. चकवट्ठी पुच्छइ; ख ध ट. ते दट्ठणं पुच्छइ  
चकधरो चक्किणं नाहं । ४ क ख ग ध त, जंपइ.

पुच्छन्ति चारणा ते भयवं अम्हाण केवलं अत्थि ।  
 पहुणा कहिअं तुब्भं पि केवलं अत्थि अचिरेणं ॥१७१॥  
 सामिय सिवंगइगामिअ अम्हाणं केवलं कया अत्थि ।  
 इअ कहिए जगदुत्तमनामजिणिंदो समुद्दिसइ ॥१७२॥  
 जइआ कुम्भापुत्तो तुम्हाण कहिस्सई सयं चेव ।  
 महसुक्कमंदिरकहं तईआ भो केवलं अत्थि ॥१७३॥  
 इअ सुणिअं सुणिअतत्ता तिगुत्तिगुत्ता जिणं नमंसित्ता ।  
 तस्स समीवे पत्ता चउरो चिट्ठंति तुसिणीआ ॥१७४॥  
 ते ताव तेण वुत्ता भद्दा तुज्झं जिणेण नो कहिअं ।  
 महसुक्के जं मंदिरविमाणसुक्खं समणुभूअं ॥१७५॥  
 इअ वयणसवणसंजायजाइसरणेण चारणा चउरो ।  
 संभरिअपुव्वजम्मा ते खवंगस्सेणिमारूढा ॥१७६॥

क्षपकश्रेणिक्रमः पुनरयम्—

अण० मिच्छ मीस सम्मं अट्ट नपुंसित्थिवेय छक्कं च ।  
 पुंमवेअं च खवेई कोहाईए य संजलणे ॥१७७॥  
 गइआणुपुव्वि दो दो जाईनामं च जाव चउरिंदी ।  
 आयावं उज्जोअं थावरनामं च सुहुमं च ॥ १७८ ॥  
 साहारणमपज्जत्तं निदानिदं घ पयलपयलं च ।  
 थीणं खवेइ ताहे अवसेसं जं च अट्ठण्हं ॥१७९॥

१ अ केवली अत्थि. २ व सिवपुर; ग सिवगय. ३ अ त. तइआ  
 भे. ४ व. खवयस्सेणि; घ खिवगस्सेणि; ट खवगसेणी समारूढा.  
 ५ क ज त पुंवेअं च. ६ अ घ साहारमूपज्जंतं; छ साहारमूपज्जंतं; ज  
 साहारणपज्जंतं, ७ अं अट्ठणं.

विसमिऊण निअट्टो दौहि अ समएहि केवले सेसे ।

पढमे निइं पयलं नामस्स इमाउ पयडीओ ॥१८०॥

देवगइआणुपुव्वी विउव्विसंघयणपढमवज्जाइ ।

अन्नयरं संठाणं तिथयराराहारनामं च ॥१८१॥

चरमे नाणावरणं पंचविहं दंसणं चउविगप्यं ।

पंचविहमंतरायं खवइत्ता केवली होइ ॥१८२॥

इअ खवगसेणिपत्ता समणा चउरो वि केवली जाया ।

ते गंतूण जिणंतो केवलिपरिसाइ आसीणा ॥१८३॥

तंत्युवविट्ठो इंदो पुच्छइ जगदुत्तमं जिणाधीसं ।

सामिअ इमेहि तुब्भे न वंदिआ हेउणा केण ॥१८४॥

कहइ पट्ट एएसिं कुम्भापुताउ केवलं जायं ।

एएण कारणेणं एएहि न वंदिआ अम्हे ॥१८५॥

पुच्छइ पुणो वि इंदो कइआ एसो महव्वई भावी ।

पहुणाइट्ठं सत्तमदिणस्स तइअम्मि पहरम्मि ॥१८६॥

इअ कहिऊण निउत्तो जगदुत्तमजिणवरो दिणयरो व्व ।

तमतिमिराणि हरंतो विहरंतो महिअले जयइ ॥१८७॥

१ टीकाग्रन्थेषु 'निगंठ' शब्दो 'नियंठ' शब्दो वा दृश्यते । २.

ख ग ब दोहिं समएहिं; ट दोही समएहि. ३ क जिणंतं. ४ अ

क ख घ ब. परिसाय आसीणा; ज ट परिसाए. ५ इयमार्या छ पुस्तके

न दृश्यते. ६ ट महव्वए भावी. ७ क. ट. पहुणादिट्ठं.

तत्तो कुम्भापुत्तो गिहत्थवेसं विमुत्तु महसत्तो ।  
 गिण्हइ मुणिवरवेसं सविसेसं निज्जिअकिल्लेसं ॥१८८॥  
 सुरविहिअकणयकमले अमले समलेवरहिअनिअचित्तो ।  
 आसीणो सो केवलपवरो धम्मं परिकहेइ ॥१८९॥

तथाहि—

दाणतवसीलभावणभेआ चउरो हवन्ति धम्मस्स ।  
 तेसु वि भावो परमो परमोसहमसुहकम्माणं ॥१९०॥  
 दाणाणमभयदाणं नाणाण जहेव केवलं नाणं ।  
 ज्ञाणाण सुक्कज्ञाणं तह भावो सव्वधम्मेसु ॥१९१॥  
 \* कैम्माण मोहणिज्जं रसणा सव्वेसु इंदिएसु जहा ।  
 बंभव्वयं वयेसु वि तह भावो सव्वधम्मेसु ॥१९२॥  
 गिहवासे वि वसता भव्वा पावन्ति केवलं नाणं ।  
 भावेण मणहरेणं इत्थ य अम्हे उदाहरणं ॥१९३॥  
 इअ देसणं सुणित्ता अवगयतत्ता य मायपिअरो वि ।  
 परिपालियचारित्ता वरसत्ता सुग्गइं पत्ता ॥१९४॥  
 अन्ने वि बहुअभविआ आयणिय केवलस्स वयणाइं ।  
 सम्मत्तं च चरित्तं देसचरित्तं च पडिवन्ना १९५॥

१ च. कुम्भापुत्तो गिहत्थवेसं; ज कुम्भापुत्त विमुत्तगिहवासं  
 महासत्तो; त. कुम्भापुत्तो विमुत्त गिहिवेसं. २ अ पुस्तके तथाहीति  
 न दृश्यते. ३ अ दाणसीलतवभावण. ४ छ ब पुस्तकयोरन्तः इयमार्या  
 नोपलभ्यते. ५ अ छ भावा; घ भाव्वा. ६ अ ख च ज ट. समायपियरो;  
 छ. समागया पियरो. ७ अ ख घ ट बहूभविआ. ८ देसविरत्तं.

इह बोहिअबहुअनरो कुम्भापुत्तो स केवल्लिप्पको ।  
 केवल्लिपरियायं पालिज्ज सुचिरं सिवं पत्तो ॥१९६॥  
 कुम्भापुत्तचरितं वेरग्वकरं सुणेइ जो भविओ ।  
 सो लव्वपावरहिओ अणंतसुहभायणं हवइ ॥१९७॥  
 सिरिहेमविमलसुहगुहंसिरिजिणमाणिकंसीसरयणं ।  
 रइअ पगरणमेअं वाइज्जंतं चिरं जयउ ॥१९८॥

## ॥ इअ कुम्भापुत्तचरितं समत्तं ॥



X 'अभयंकर'—कुलणहयलठियभक्खर—'भक्खर'—क्खसूरीणं ।  
 णत्तूणं महोवज्झाय—'वासुदेव'—क्खविण्णूणं ॥१॥  
 पुत्तेण उमापुत्तेण 'कासिणाहे'ण रायणयरम्मि ।  
 सकयपागयअज्झावणं विज्जालए रण्णो ॥२॥  
 सिस्साणं पढणत्थं अंगिलभासाणुवाअटिप्पीहिं ।  
 पत्थावणेण परिसिट्ठेण य जुत्तं करित्ताणं ॥ ३ ॥  
 बहुहत्थलिहिअपोत्थयरयणाओ सोहिअं पयासेण ।  
 पोत्थयमेयं अज्झेऊणं सुहबोहअं हवउ ॥४॥



१ क अह बोहिअ; छ ज ट त. इअ बोहिअ. २ अ. सिरिवि-  
 जयमाणिक ३ ज. ट. त. सीसरइणं. अ. क. ब. सीसराणं.  
 ४ अ. क वाइज्जंतं.

## परिशिष्टम्

(शुभवर्धनगणिप्रणीताया ऋषिमण्डलवृत्तौ द्वितीयखण्डे कूर्मापुत्रविकथानकम्)

दोरयणिपमाणतणू जघण्णओगाहणाइ जो सिद्धो ।

तमहं तिगुत्तिगुत्तं कुम्मापुत्तं णमंसांमि ॥ (ऋषिमण्डल १२५)

व्याख्या—तमहं कूर्मापुत्रविं नमस्करोमि । तं कीदृशम् । तिगु-  
त्तिगुत्तं त्रिभिर्गुप्तिभिर्गुप्तम् । तं कम् । यः कूर्मापुत्रो जघन्यावगाहनायां  
जघन्यदेहमाने सिद्धः सिद्धिं गतः । कीदृशः । दोरयणिपमाणतणू । द्वौ  
अरत्नी हस्तौ तत्प्रमाणं तनुर्यस्य । सिद्धौ गच्छतां जीवानामवगाहना  
शरीरं त्रिधा—पञ्चशतधनुःप्रमाणदेहा मुक्तावुकृष्टवगाहना यान्ति; जघन्या-  
वगाहनायां द्विहस्तप्रमाणदेहा मुक्तौ यान्ति । तयोरन्तराले मध्यमावगाह-  
नेति गाथार्थः ॥ भावार्थस्तु कथानकादयस्यस्तच्चेदम्—

दुर्गमपुरे पुराभूद् द्रोणनेन्द्रः सुरेण सदृशबलः ।

पत्नी द्रुमाभिधास्यात्मजोऽभवद् दुर्लभस्त्वनयोः ॥ १ ॥

कंदुकवन्निजचेटान् स लोठयन् अन्यन्पकुमारांश्च ।

स्वैरं चिक्रीड चिरं दुर्लक्षितः पूर्वपुण्यभरात् ॥ २ ॥

सुरनृपतिनतः सुगुरुः सुलोचनस्तत्र दुर्गिलोधाने ।

समवासार्षीत्केवलसंशयहृद् युगवरोन्येषुः ॥ ३ ॥

तत्रोधाने यक्षप्येका नाभ्रा च भद्रमुल्यभवत् ।

बहुशालाख्यवटद्रोरधःक्षमासौधवासपरा ॥ ४ ॥

केवलिविद्विज्ञाताशेषपदार्थं समेत्य सा सुगुरुं ।  
 पप्रच्छ भक्तिनम्रां सुलोचनं प्रणतिमाधाय ॥ ५ ॥  
 मानुष्यपि पूर्वभवे मानवती नाम मुनिपतेभूवम् ।  
 प्राणप्रिया सुवेलाभिधस्य वेलंधरसुरस्य ॥ ६ ॥  
 स्वल्पायुःक्षययोगात्तादृक्पुण्यक्षयाच्च समकालम् ।  
 भद्रमुखी नामाहं मृत्वा यक्ष्ण्यभूवमिह ॥ ७ ॥  
 सुवेलाख्यः सुरः स्वामिन्किमास्ते कथयेति मे ।  
 केवल्याह ततश्च्युत्वा भद्रे स त्वदनुद्भूतम् ॥ ८ ॥  
 द्रोणनृपस्य सुतस्य समस्ति संप्रति च वल्लभो जातः ।  
 अस्मिन्नगरे सुलभो नाम्ना स्रष्टु दुर्लभोऽप्येष ॥ ९ ॥  
 पूर्वं निशम्य सम्यग् दृष्ट्वा सा यक्षिणी गुरुं तत्वा ।  
 कृतमानवतीरूपा ययौ ततो दुर्लभसमीपे ॥ १० ॥  
 मनुजोत्क्षेपक्रीडापरायणं तं निरीक्ष्य सोवाच ।  
 रक्षैरभिः किमहो मामनुधावाशु चेद्वित्तम् ॥ ११ ॥  
 स तामन्वचलत्पूर्णं निशम्येति च दुर्लभः ।  
 तत्पुरः सापि धावन्ती तमानेषीद्वने निजे ॥ १२ ॥  
 बहुशालवटस्याधो वत्समानयति स्म सा ।  
 पातालविविधस्वर्णमणीमयमिमं गृहम् ॥ १३ ॥  
 तन्मणामयमालोक्य भवनं भूपभूस्ततः ।  
 विस्मितोचित्तयदत्र केनानीतोऽस्यहं द्रुतम् ॥ १४ ॥  
 अथ विस्मितचित्ताय तस्मै भूपसुते मुदा (भूपसुताय सा) ।  
 विनिवेश्य स्वपल्यङ्के प्रतिपत्तिमथ व्यधात् ॥ १५ ॥

ततो भद्रमुखी देवी प्राह तं दृष्टमानसा ।  
 प्राक् पुण्यायागतः (पुण्येनागतः) स्वामिन्नद्य दृष्टश्चिराद्भवान् ॥ १६ ॥  
 कुमारस्तामथालोक्य दृष्टेयं काप्यहो मया ।  
 विमृशन्निति सस्मार जार्तिं प्राग्जन्मनः क्षणात् ॥ १७ ॥  
 तस्यां प्राग्भवभार्यायामनुरागं ततो दधौ ।  
 कुमारः सुतरां यत्प्राक्स्नेहस्यक्तुं न शक्यते ॥ १८ ॥  
 अशुभान्पुद्गलान्दृष्ट्वा क्षिप्त्वा च शुभपुद्गलान् ।  
 तत्तनौ यक्षिणी तेन साकं भोगान्भुनक्ति सा ॥ १९ ॥  
 इतः शोकाकुलेनैतत्पित्रा स त्ववलोकितः ।  
 सर्वत्रापि न लब्धोऽयं लभ्यते क्व सुरैर्द्वैतम् ॥ २० ॥  
 विमुक्तोहारयो राजराज्योः पुत्रवियोगतः ।  
 केवल्यकथ्यतात्मीयपरीवारेण सोऽद्भुतः ॥ २१ ॥  
 ततोतीव वियोगार्तो गत्वा केवलिसंनिधौ ।  
 अपृच्छतां यथास्थानमुपविश्येदमादरात् ॥ २२ ॥  
 स्ववशो रक्षणे केनापहतो दुर्लभोज्ज्वलः ।  
 भगवान्नो ततः कृत्वा कृपामिति निवेदय ॥ २३ ॥  
 ज्ञान्याह वां कुमारः स यक्षण्यापहतोऽधुना ।  
 ज्ञानी ताभ्यां पुनः पृष्टस्तत्स्वरूपं जगौ ततः ॥ २४ ॥  
 मिलिष्यति कदा नौ स स्वार्मिस्तावूचतुः पुनः ।  
 इह भूयो यदैष्यामो मिलिष्यति स वां तदा ॥ २५ ॥  
 संविग्नौ ताविति श्रुत्वा दुर्लभानुजमात्मजम् ।  
 न्यस्य राज्येऽथ भेजाते चारित्रं ज्ञानिनोऽन्तिके ॥ २६ ॥



विजहूतुः समं देशानुदेशं ज्ञानिनामुना ।  
 परासहसहौ तप्यमानौ पोषवतोबलौ ॥ २७ ॥  
 पुनरप्यागमत्तत्र दुर्गमे नगरे क्रमात् ।  
 केवली दुर्गिलोखाने समं ताभ्यां कदाचन ॥ २८ ॥  
 अल्पमायुः कुमारस्यावधेर्मत्वाऽथ यक्षणी ।  
 समागत्य ततोपृच्छज्ञानिनं सत्वरं तदा ॥ २९ ॥  
 आयुर्वर्धयितुं स्वल्पं कथंचिच्छक्यते विभो ।  
 संधातुमीशतेर्हन्तोप्यायुर्नाहेति केवली ॥ ३० ॥  
 श्रुत्वैतद् अष्टसर्वस्ववन्निरुत्साहमानसा ।  
 यक्षिणी स्वगृहं प्राप्ता पृष्टाद्वा कुमेरेण सा ॥ ३१ ॥  
 खिन्नवद् दृश्यसे किं त्वं सावादीनात्र कारणम् ।  
 सादरं च ततः पृष्टा केवलिप्रोक्तमाह सा ॥ ३२ ॥  
 ततः संवेगमापन्नः प्राह केवलिसंनिधौ ।  
 प्रिये मां नय तूर्णं सानैषीसं ज्ञानिसंनिधौ ॥ ३३ ॥  
 ज्ञानिनं तं प्रणम्यैष न्यषीदत्तत्पुनस्ततः ।  
 आरोदिष्वातां तं वीक्ष्य पितरावस्थ मोहतः ॥ ३४ ॥  
 वन्दस्व पितरावेतौ इत्येवं प्राह केवली ।  
 कथयामास पृष्टः सन् तत्स्वरूपं च केवली ॥ ३५ ॥  
 सोत्कण्ठं कुमरः प्राग्वदालिङ्ग्य पितरौ निजौ ।  
 रुदन्निक्रमं यक्षण्या कण्टादथ न्यवर्त्यत ॥ ३६ ॥  
 स्ववल्गांचलके तां साश्रुदृशौ तस्य निमार्ज्य च ।  
 ज्ञानिक्रमाब्जमूले च न्यवेद्यत पुनस्तथा ॥ ३७ ॥

व्यधात्स केवली मोहविषपीमूषसंनिभाम् ।  
 तत्काले तत्प्रबोधाय देशानां धर्मपेशालाम् ॥ ३८ ॥  
 यक्षणी तन्निशम्याथ लल्लौ सम्यक्त्वमादरात् ।  
 गुर्वन्तिके व्रतं भेजे पृष्ट्वा तां कुमरस्त्वसौ ॥ ३९ ॥  
 तपस्तीव्रं प्रकुर्वाणः परीषहसहः सदा ।  
 चतुर्दशापि पूर्वाणि कुमारर्षिः पपाठ सः ॥ ४० ॥  
 कुमारपितरः कालं कृत्वायुःपूर्तितः क्रमात् ।  
 विमाने मन्दिराख्ये ते महाशुक्रेभवन्सुराः ॥ ४१ ॥  
 वैशाल्यां कमलाख्या स्त्री भूत्वा सा यक्षिणी ततः ।  
 नूनं भ्रमरभर्त्रा सा विमानेन सुरोभवत् ॥ ४२ ॥  
 श्रियो गृहमितो राजगृहं पुरवरं त्विह ।  
 महेन्द्रसिंहस्तत्राभून्नुपः सिंह इवोत्कटः ॥ ४३ ॥  
 कूर्मदिव्यास्तु तत्रास्य पत्न्याः कुक्षावत्रातरत् ।  
 भवनस्वप्नमन्वाकृज्युत्वा स कुमारामरः ॥ ४४ ॥  
 पत्युस्तं स्वप्नमन्वाचल्यै कूर्मदिबी प्रगे मुदा ।  
 राजा वक्ति प्रिये भावी श्रीणां भवनमङ्गजः ॥ ४५ ॥  
 वहन्ती दृष्टचित्ता सा गर्भं धर्मागमश्रुतौ ।  
 प्राक्पुण्योद्भवकं हार्दप्रीतिकृदोहदं दधौ ॥ ४६ ॥  
 षड्दर्शनीगतान्सूरीनाह्वयन्नुपतिः स्वयम् ।  
 श्रावयामास तां राज्ञीं तत्तद्भर्मागमं सदा ॥ ४७ ॥  
 स्वं स्वं हिंसात्मकं धर्मं तेनः पञ्चापि ते तदा ।  
 श्रावंश्रावमियं खेदमेदुरात्माभवद् भृशं ॥ ४८ ॥

भक्त्याह्वयत्ततो जैनाम्बुनीन्धर्मागमं ततः ।  
 अश्रावयन्नराधीशस्तां राज्ञीं मुदिताशयः ॥ ४९ ॥  
 सर्वजन्तूदयासारं शृण्वन्त्यागममार्हतम् ।  
 परमानन्दगं स्वं सा मेने संसारमास्थिता ॥ ५० ॥  
 नवमासेष्वथो ह्यर्धाष्टमेषु दिवसेषु सा ।  
 अजीजनत्सुतं राज्ञी मेरुचूला सुरद्रुवत् ॥ ५१ ॥  
 मानातिगानि दानानि ददानः काममर्थिनां ।  
 महाजन्मोत्सवं चक्रे तस्य भूमिपतिर्मुदा ॥ ५२ ॥  
 सुदोहदानुसारेण महात्सवपुरःसरम् ।  
 तन्नाम विदधे भूमान् धर्मदेव इति स्फुटम् ॥ ५३ ॥  
 पुनरुल्लपने कूर्मापुत्र इत्यजनिष्ट सः ।  
 पाल्यमानः शिशुः पञ्चधात्रीभिर्वृद्धिमागमत् ॥ ५४ ॥  
 प्राक्चेटबंधनक्रीडोपात्तकर्मनिबंधनात् ।  
 द्विहस्तोर्व्वतनुर्जज्ञे स कुमारशिरोमणिः ॥ ५५ ॥  
 सकलाः स कलाः कालादचिराच्च कलाभृतः ।  
 संजग्राह मृजामात्रावथादर्शोखिलाः प्रभाः ॥ ५६ ॥  
 भृशमेव वशी जज्ञे प्राग्भवान्यस्तसंयमात् ।  
 यौवनस्थोपि भोगेच्छाविमुखः सर्वदा पुनः ॥ ५७ ॥  
 कदाचिज्जिनसिद्धान्तं शृण्वानो यतिनां गणात् ।  
 स जातिस्मरच्चापि मयैष प्रागिति श्रुतः ॥ ५८ ॥  
 ततः सर्वाणि कर्माणि क्षपकश्रेणियोगतः ।  
 क्षिप्त्वा स केवलज्ञानं प्राप मोक्षनिबन्धनम् ॥ ५९ ॥  
 चेद् ग्रहीष्यामि चारित्रं व्यवहारकृते ततः ।  
 वक्षस्फोटादिना नूनं पितरौ ह मरिष्यतः ॥ ६० ॥

तिष्ठाम्यज्ञानवृत्त्याहं प्रबोधायानयोस्ततः ।

तस्थाविति स भगवान् कूर्मापुत्रो हि मन्दिरे ॥ ६१ ॥

इतो विदेहभुव्यस्ति पुरी सुरपुरीसमा ।

सन्मङ्गलावती नाम विजये रत्नसंचया ॥ ६२ ॥

तत्रादित्य इवौजस्वी देवादित्याभिधोभवत् ।

चक्री साधितसंपूर्णविजयाखिलभूपतिः ॥ ६३ ॥

जगदुत्तमनामार्हञ् जगत्यां विहरन्नितः ।

पुरीपरिसरावण्यां तस्यां च समवासरत् ॥ ६४ ॥

समागाद्वन्दितुं तीर्थकरं तत्र च चक्रभृत् ।

कृताञ्जलिर्यथास्थानं निषसाद यथाविधि ॥ ६५ ॥

कमलाभ्रमरद्रोणद्रुमदेवीसुरा इतः ।

वैताढ्ये भारते जाताश्च्युत्वा खेटनृपांगजाः ॥ ६६ ॥

चत्वारोपि व्रतं लत्वा चारणश्रमणान्तिके ।

तदा वन्दितुमीयुस्ते जगदुत्तमतीर्थपम् ॥ ६७ ॥

प्रणम्यैषूपविष्टेषु चक्री पप्रच्छ तीर्थपम् ।

धर्माशा इव केवेयुः कुतोमी चारणर्षयः ॥ ६८ ॥

वैताढ्याद् भारतादेते स्वाम्युक्ते प्राह चक्रभृत् ।

अस्त्यर्हन्केवली चक्री वा विभो भरतेधुना ॥ ६९ ॥

विभुराह जिनश्चक्री ज्ञानी त्विह न कोप्यहो ।

कूर्मापुत्रः परं राजगृहेस्ति स तु सर्ववित् ॥ ७० ॥

व्रती स किं न चक्र्युक्तेर्हन्नाहाघविवर्जितः ।

स्वपित्रोः प्रतिबोधाय गृहे तिष्ठत्यसौ चिरम् ॥ ७१ ॥

चारणाः प्राहुराकर्ण्यैर्यहन्नुत्पत्स्यते न वा ।

केवलं नो जिनः प्राह नूनमुत्पत्स्यते शुभाः ॥ ७२ ॥

प्राहुस्ते नु कदा स्वामिन् स्वामी प्रोवाच हे शुभाः ।  
 तन्मन्दिरकथां कूर्मापुत्रादिच्छत भो यदा ॥ ७३ ॥  
 विस्मितास्ते ततो नत्वा जिनं चारणसाधवः ।  
 कूर्मापुत्रान्तिके गत्वा यावन्मौनेन संस्थिताः ॥ ७४ ॥  
 प्रोक्तास्ते तावता तेन भद्रास्तीर्थकरेण वः ।  
 मंदिरं तदनाख्यातं तन्महाशुक्रं किल ॥ ७५ ॥  
 निशम्यैवमिमे जातजातिस्मृत्या शुभाशयाः ।  
 केवलज्ञामिनो जाताः क्षपकश्रेणिसंश्रयात् ॥ ७६ ॥  
 जिनं गत्वाथ ते सत्पुः पुनः केवलपर्वदि ।  
 हरिराह ततोर्हन्तं नानमन् किमिमेधुना ॥ ७७ ॥  
 स्वाम्याहैषां समुत्पन्नं कूर्मापुत्राद्वि केवलम् ।  
 जगदिन्द्रः कदा कूर्मापुत्रो भावी महाव्रती ॥ ७८ ॥  
 सप्तमेहि दिनादस्मात्तृतीयप्रहरे हरे ।  
 ग्रहीष्यति मुनेर्वेषं कूर्मापुत्रो हि केवली ॥ ७९ ॥  
 पितरौ स्वौ क्रमात् कूर्मापुत्रस्तु भगवानितः ।  
 संबोध्य प्रापयदीक्षां दाना इति महत्तरां ॥ ८० ॥  
 कूर्मापुत्रः केवली भव्यलोकान्संबोध्य स्वैर्वाग्विलासैरनेकान् ।  
 शैलेभ्यः स्वं भूरिकर्मावशेषं क्षिप्त्वा क्षिप्रं प्राप मोक्षं चिदात्मा ॥ ८१ ॥  
 कूर्मापुत्रचरित्रं पवित्रमाकर्ण्य भो जना भविनः ।  
 शिवसुखदायिनि धर्मं यत्नं कुरुतममितं सततम् ॥ ८२ ॥

॥ इति कूर्मापुत्रपिक्थानकं समाप्तम् ॥

# GLOSSARY.

## Hints.

1. [ ] Rectangular brackets include Sanskrit equivalents.
2. ( ) Brackets indicate alternative forms.
3. √ Root signs indicate roots.
4. अनुस्वार is read for परस्वर्ण in Prakrit words.
5. Words beginning with ण् or न् are uniformly looked upon as words beginning with ण.
6. The Sanskrit form is not given when the Sanskrit and the Prakrit forms coincide.
7. Pronouns such as तद्, यद्, युष्मद् and indeclinables such as च and अपि are not given in the glossary.

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अह [अति] Much, excessive 44, 51, 87.

अर्धव [अतीव] Extremely 24, 41.

अङ्क; A kind of gems 74; lap 125.

अङ्गण Courtyard 97.

अञ्जल Skirt, end of garment 69.

अञ्जित ( अ ) [ अञ्जित ] Marked, characterized, 103.

अञ्जन [ अञ्जन ] A kind of gems 151 (foot-note).

अञ्जलि Folded hands 49.

अङ्गु [अङ्गु] Straightforward 30.

अंत End 95.

अंतमुहुत्त [अन्तर्मुहूर्त] Time  
shorter than one  
Muhūrta 144.

अंतर Difference 38.

अंतराय A kind of Karma  
which comes in the  
way of charities etc.  
182.

अंतिम ( य ) [ अन्तिक ]  
Vicinity, nearness  
49, 91.

अंतेवासी Pupil 7 (prose).

अंसु [अंशु] Teardrop 69.

अक्ख [आख्य] Named 15.

अच्चुअ ( य ) [ अच्युत ]  
Name of the twelfth  
heaven 144.

अच्छरिअ ( य ) [ आश्चर्य ]  
Wonder 8, 41, 100.

अज्ज (अज्ज also) [ अद्य ]  
To-day 30, 31, 55,  
80, 102.

अज्जुण [ अर्जुन ] White  
gold 151 (foot note).

अज्झवसाय [ अभ्यवसाय ]  
Thought; mental  
development 95.

अज्झावअ ( य ) [ अभ्यापक ]  
Teacher 126.

अट्ठ [अष्ट] Eight divisi-  
ons of the sixteen  
divisions of Kashâ-  
yas 177, 179.

अड [अर्ध] Half 104.

अण Abbreviated form  
for the four अणंताणु-  
बंधिकसायस 177.

अणंत [ अनन्त ] Endless  
134, 139, 197; short  
form for अणंतहंस  
who may be the  
author of the book  
197.

अणगार [ अनगार ] A  
houseless monk 7  
(prose).

अणुकंपा [अनुकम्पा] Com-  
passion 137.

अणुत्तर [ अनुत्तर ] Excel-  
lent, unparalleled  
7 (prose).

√अणुधाव [ अनु + धाव् ]  
Follow, run after;  
अणुधावसु 22; अणु-  
धावइ 23.

अणुज्ञाय (अ) [ अनुज्ञात ]

Allowed 105.

अणुभाव [अनुभाव] Power,  
greatness 43, 108.

अणुसार [अनुसार] Accord-  
dance 81, 103.

अणेर [अनेक] Many 156.

अण्ण ( अन्न ) [ अन्य ]

Another, next, se-  
cond 14, 42, 100,  
131, 132, 150, 155.

अण्णया [ अन्यदा ] Next  
occasion 76.

अण्णयर [ अन्यतर ] Any  
one 181.

अत्थ [अर्थ] object 50, 76.

√अस [असू] To be. अत्थि  
9, 12, 39, 73, 78,  
81, 96, 98, 168, 169;  
आसी 17.

अधीस [ अधीश ] Lord  
148.

अनल Fire.

अपवग्ग [ अपवर्ग ] Libe-  
ration 6.

अपज्जत्त [ अपर्याप्त ] One  
of the subdivisions  
of Nāmakarmapra-

kritis 179.

अपोह Determinate  
knowledge 33.

अप्प [ आत्मन् ] Soul; self  
7 (prose), 28, 50, 61.

√अप्प [ कृ caus. ] to give  
अप्पंति 81.

अप्प [अल्प] Little.

अब्भस [ अभि + असू ] To  
study, अब्भसइ 73.

अभग्ग [ अभाग्य ] Mis-  
fortune 87.

अभिंतर [अभ्यंतर] Inside  
22.

अभिराम Charming;  
beautiful 148.

√अभिवंद [ अभि + वन्द ]  
To greet. अभिवंदिअ  
[ अभिवन्द्य ] having  
greeted 62.

√अभिवद्ढ [अभि + वृद्ध ] To  
congratulate.

अभिहाण [अभिधान] Name,  
designation 9, 14.

अमय [अमृत] Nectar 71.

अमरी Goddess 54, 71.

अम्मापिउ, अम्मापियर [ अ-  
म्मापितृ ] Parents 37,



39, 92; 93, 123, 173.

अरि Enemy 97.

अरिह [अर्ह] Fit, proper 62

अलीन [आलीन] Seated in.

अवदण्ण [अवतीर्ण] Descended 93, 106.

अवगय [अवगत] Known 7, 124.

अवर [अपर] Another 96, 124.

अवराह [अपराध] Fault 26.

√ अवलोअ [अव+लोक] To see; अवलोअत 87; अवलोअण 27, 63.

अवसेस [अवशेष] Remaining, remnant 179.

√ अवहर [अप+ह] To remove अवहरण 35; अवहरन्ति 41; अवहरिओ 38, 40.

अवहि [अवधि] A kind of knowledge, 49, 58.

असुभ [अशुभ] Inauspicious 35.

असुर Demon.

अह [अथ] Then 71, 76, 145.

अहुवा [अथवा] Or 28, 99,

अहिअ (य) [अधिक] More 64, 82, 104.

√ अहिज्ज [अधि+इ] To study अहिज्जइ 92; अहिज्जए 126.

अहिट्ठिअ [अधःस्थित] Situated underneath 15, 26.

√ अहिरोअ [अभिरुद् or अभिरुच्] To weep bitterly, or, to like; अहिरोइउं 63.

अहे [अधः] Underneath 24.

अहो Oh 69.

√ आइ [आ+दा] To take. आइ [आदि] First, beginning.

आइच्च [आदित्य] The Sun 149.

√ आइस [आ + दिश्] To instruct, to order; आइससु 18; आइहं 186.

आउ (यु) [आयुः] Life; span of life 18, 49, 51, 62, 58, 106.

आकलिय (व) [आकलित]

- Possessed of, characterized by 16.
- आकुलिअ (य) [ आकुलित ]  
Disturbed by 23, 29.
- √आगम [ आ + गम् ] To  
approach, to come  
to. आगमण 152; आ-  
गमिस्सामो 43; आग-  
च्छंति 43; आगच्छिज्जा  
36.
- आगम Source; scriptures  
108.
- आग (य) र [आकर] Mine,  
storehouse 12.
- आणा [आज्ञा] Order 56.
- √आणी [ आ + नी ] To  
bring; to take to  
आणोअ 24, 28, 30.
- आणुपुव्वी [आनुपूर्वी] Name  
of a kind of Nāma-  
karma 178, 181.
- आधार Support 12.
- आभरण Ornament 98.
- आयंस [आदर्श] Mirror 140.
- √आयण [आ + कर्ण] To hear,  
to listen to; आयणिअ  
195.
- √आयर [ आ + चर् ] To do,  
to practise आयरइ 72.
- आयरिअ ( य ) [ आर्य ]  
The Ārya people  
156, 157.
- √आया [आ + या] To come;  
आयंति 42.
- √आयाण (आजाण्) [आ + ज्ञा]  
To know आयाणंतो 64.
- आयाव [ आताप ] Name  
of a Nāmakarma  
subdivision 178.
- आयाहिण [आदक्षिण] Be-  
ginning with the  
right hand side 7  
(prose), 153.
- √आराह [ आ + राध् ] To  
propitiate. आराहइ 79,  
आराहिअ 80, 144.
- आवन्न ( ण्ण ) [ आपन्न ]  
Reached 27, 46.
- आवरण Covering 182.
- आसण [आसन] Seat 111.
- आसपूरी [आशापूरी] Name  
of a deity 78.
- आसाढभूइ [ आषाढभूति ]  
Name of a sage

who got Omniscience 141.

आसीण [आसीन] Seated 62, 183, 189.

आसीस [ आशिस ] Blessing 111.

आहार [आहार] Food 47; Name of a Nāmaka-rma subdivision 181

आहूय[आहूत]Invited 113.

√इ [इ] To go. जंति 162; समेअ 152.

इअ ( इइ or इय ) [ इति ] 27, 29, 32, 33, 46, 66, 86, 87, 91, 103, 105, 122, 124, 147, 163, 172, 174, 176, 183, 187, 194.

इअर ( इयर ) [ इतर ] Other 112.

इंद [इंद्र] Name of the lord of Heaven; 184, 186; prominent, chief. 1; 10, 153.

इंदजाल [इन्द्रजाल] Mirage; jugglery 28.

इंदनील [ इन्द्रनील ] Sap-

hire 74.

इंदभूइ [ इन्द्रभूति ] Name of a Ganadhara 7 (prose).

इंदिअ [इन्द्रिय] Organ of sense 157, 192,

इंदु [इन्दु] The Moon 86.

इक्क [एक] One 21, 154.

इक्कवीस [ एकविंशति ] Twentyone 79.

इक्किक्क [ एकैक ] Each one 145.

इत्थ [अत्र] Here 18, 19.

इत्थिवेअ ( य ) [ स्त्रीवेद ] passion in a female for a male 177.

इम [ इदम् ] This; इणं22, इणेण 21, इमं117,इमाउ 180.

इलापुत्त [ इलापुत्र ] Name of a merchant who got Omniscience.

इव Like 98.

इह Here 196; इहयं 43.

ईसर [ ईश्वर ] Lord 132, 141.

उक्कोस [ उत्कर्ष ] Maxi-

- mum, highest 144,  
147.
- उग्रा[उग्र] Fierce 7 (prose.)
- उच्छव [ उत्सव ] Festival  
122.
- √उच्छाल [उत् + शाल्] To  
throw up; उच्छालण 21  
127; उच्छालितो 13.
- उच्छेद [ उत्क्षिप्त ] Aban-  
doned 7 (prose.)
- उज्जम [ उद्यम ] Effort 80.
- उज्जाण [ उद्यान ] Garden  
14, 15, 150.
- उज्जोअ [ उद्द्योत ] Name  
of a Nāmakarma  
subdivision 178.
- √उट्ठा [उत् + स्था] To get  
up. उट्ठा 7 (prose)  
उट्ठिऊण 101, उट्ठित्ता  
7 (prose) उट्ठेइ 7  
(prose.)
- उड्ढं [ ऊर्ध्व ] High up,  
above 42.
- उत्तं [ उक्तम् ] Spoken 141.
- उदअ [ उदय ] Rise 108.
- उदहि [ उदधि ] Sea 6.
- उदाहरण [ Illustration ] 193.
- √उप्पज्ज [ उद् + पद् ] (passive)  
To rise, to be pro-  
duced; उप्पज्जन्ति 156;  
उप्पण 19, 108.
- उमा Pârwatî, wife of  
S'ankara 11.
- उय(अ)र [ उदर ] Womb  
106.
- उराल [ उदार ] Noble,  
Beautiful 87.
- उल्लवण [ उल्लापन ] Address  
124.
- उवएस [ उपदेश ] Instruc-  
tion 163.
- उवगअ [ उपगत ] appoa-  
ched 7 ( prose ).
- उवगार [ उपकार ] Obliga-  
tion 71.
- उवमाण [ उपमान ] Standard  
of comparison 119.
- उवरि [ उपरि ] Above 61;
- उवरोह [ उपरोध ] Pressure,  
obstruction 136.
- उववण्ण [ उपपन्न ] Produced;  
born. 18.
- उवविट्ठ [ उपविष्ट ] Seated  
111, 184.

उवाय [ उपाय ] Remedy  
77.

ऊह Surmise, guess 33.

एआरिस [ एतादृश ] Like  
this; of this type 103.

एग [ एक ] One 14, 36, 73.

एगग [ एकाग्र ] Concentra-  
ted, 8.

एत्थ [ अत्र ] Here 193.

एरवय [ ऐरवत ] Name of  
a land 146.

ओसरण [ अपसरण ] Des-  
truction 3.

ओसह [ औषध ] Cure,  
medicine 190.

ओह [ ओघ ] Collection,  
multitude 26.

कअ (य) [ कृत ] Done  
15, 21, 26, 49, 53,  
77, 80, 90, 109, 110,  
111, 127, 152, 153,  
162, 163, 166.

कआ (या) [ कदा ] When  
45; कइआ 186.

कए [ कृते ] For the sake of.  
109.

कंटय [ कण्टक ] Thorn,

trouble 10.

कंठ [ कण्ठ ] Neck 68.

कन्ती [ कान्ति ] Sheen,  
splendour 25.

कंदुअ (क) [ कन्दुक ] Ball  
13.

कक्केअ (य) ण [ कर्केतन ]  
Name of a kind of  
gems 74.

कज्ज [ कार्य ] Work, purpose  
30, 61, 80.

कणग (य) [ कनक ] Gold  
3, 4, 7, 7 ( prose )  
24, 151, 189.

कत्थ [ कुत्र ] Where 33,  
39.

कण्णा [ कन्या ] Girl, 23.

कप्पपाय (अ) व [ कल्पपाद्य ]  
Desire-yielding tree  
31.

कन्बुरिअ [ कर्बुरित ] Vari-  
egated 25.

कम [ क्रम ] Order 128.

कमल Lotus. 16.

कमला Lakshmi, 16;

Name of a queen,  
wife of King Bhra-  
mara 94, 95, 164.

- कर्म [कर्म] Work, action, deed. 3, 44, 81, 82, 110, 189, 190, 192.
- ✓कर [कृ] To do; करंत 160  
करण 77 करिअ (य) 35, 152 करित्ता 7 (prose) करेइ 7 (prose) करेउं 52 करेमि 61 काउं 51, 52.
- कर Hand 86, 87.
- करि [करिन्] Elephant 97.
- कलकण्ठ Cuckoo 67.
- कला Art 73, 126. बावत्तरि कला [द्विसप्ततिकला] 126
- ✓कल [कल्] To know, कलिअ 50, 98.
- कलाण [कल्याण] Auspicious thing. 43
- कसिण [कृत्स्न] Whole 7 (prose.)
- ✓कह [कथ्] To tell, to relate. कहइ 50, 154, 170, 175; कहिअ 34, 44, 58, 171, 172, 175; कहिऊण 187; कहिस्सइ 173; कहेइ 4, 39, 189 कहंती 56,
- कह (हं) [कथं] How 7 (prose) 38, 41, 45, 50, 59, 65, 88, 89, 155.
- कहा [कथा] 159.
- कहिं [कुत्र] Where 18.
- कामिणि [कामिनी] Lovely lady 122.
- कारण Reason, cause. 59, 65, 71, 185.
- काल Time 39, 99.
- किरण Ray 27,
- किरिआ [क्रिया] Action, performance 160.
- किलेस [क्लेश] Trouble 188.
- कीस [कस्मात्] Why 82.
- कुऊहल [कुतूहल] Curiosity 23.
- ✓कुण [कृ] To do; कुणइ 71; कुणंत 141, कुणसु 60.
- कुमर [कुमार] Prince, boy 13, 46, 49, 55, 60, 62, 64, 70, 91, 93.
- कुमार Prince boy; 12, 13, 20, 21, 22, 27,

64, 66, 69, 92, 106.

**कुम्मा** [ कूर्मा ] Name of the queen, the mother of the hero, 98, 106, 109.

**कुम्मा (म्म) पुत्त** [ कूर्मापुत्र ] Name of the hero, the son of कूर्मा 1, 7, 8, 124, 129, 130, 137, 138, 139, 169, 173, 185, 188, 196, 197.

**कुल** Family.

**कुसल** [ कुशल ] Clever 73.

**केरिस** [ कीदृश ] Of what Nature, 24 (prose.)

**केलि** Sport 26.

**केवल** Fifth knowledge; Omniscience. 7, 7 (prose) 16, 50, 70, 139, 142, 171, 172, 173, 180, 185, 191, 193.

**केवली** [ केवलिन ] One possessed of the Kevala knowledge. 14, 19, 39, 40, 41,

42, 44, 50, 54, 58, 61, 62, 63, 64, 65, 71, 137, 140, 168, 169, 170, 182, 183, 189, 195, 196.

**कोउय** [ कौतुक ] Curiosity, mark made in ink etc. on the face 110.

**कोडी** [ कोटि ] Crore, a large number 97.

**कोमल** Tender 55.

**कोह** [ क्रोध ] Anger 177.

**खअ (य) [ क्षय ]** Termination 18.

**खभ [ स्तम्भ ]** Pillar, post 25, 26.

**खण [ क्षण ]** Moment 89.

✓ **खण [ खन् ]** To dig. खणेइ 77.

✓ **खप ( व ) [ क्षप् ]** To destroy, खपइत्ता 182, खवेइ 177, 178.

**खवगस्सेणि [ क्षपकश्चेणि or क्षपकश्चेदि ]** The ladder of spiritual progress 133, 176, 183.

खवण [क्षपण] Fast,  
Abstinence from  
food 79.

खाणी [खनि] Mine 77,  
107.

खित्त [क्षेत्र] Field, region  
9, 145, 146, 156,  
157, 164.

खेअ (य) [खेद] Dejection,  
distress 60, 112.

खेअ (य) र [खेचर] Aerial  
being 164.

खेव [क्षेप] Throwing in,  
addition 146.

खोभिअ (य) [क्षोभित]   
Disturbed, agitated  
26.

गअ (य) [गत] Gone  
39, 84, 133. 164,  
194.

गइ [गति] Condition 18,  
178, 164.

गंथ [ग्रन्थ] Book, work  
गंध [गन्ध] Scent, odour  
42, 73.

गंभीर [गम्भीर] Deep,  
profound 4.

√गज्ज [गर्ज्] To roar,  
गज्जइ 121.

गज्जिअ [गर्जित] Rumbling  
119.

गडयडंत[गडगडत्] Sound-  
ing, roaring 141.

गणघर Head of a group  
of monks 51.

गब्भ [गर्भ] Foetus 107,  
108.

√गम [गम्] To go; गंतूण  
155, 183, गमइ 72.

गमण [गमन] Going 83.

गयण [गगन] Sky 13, 121.

गरुअ [गुरुक] Big 38

गवक्ख [गवाक्ष] Window  
26.

√गह [ग्रह्] To accept  
गहेऊणं 86; गहेमि 135.

गह [ग्रह] Acceptance 65

गहिअ(य)[गृहीत] Accepted  
7, 91, 95, 165.

गाम [ग्राम] Village,  
town 48.

√गिण्ह [ग्रह्] To accept,  
to take; गिण्हइ 188;  
गिण्हिज्जन्तो 125.



गिह [गृह] House 83,  
105, 139, 169.

गिहस्थ [गृहस्थ] House-  
holder 188.

गिहवास [गृहवास] Stay  
at house 7, 7 (prose)  
19.

गिही [गृही] House-holder  
118, 140, 141.

√गुण [गुण्] To extol,  
to describe; गुणिज्ज-  
माण 112.

गुण Merit, Virtue; 12,  
75, 98, 104.

गुणसिलअ [गुणशिल्पक]  
Name of a temple 2.

गुत्त [गुप्त] Protected,  
guarded 47, 174.

गुत्त [गोत्र] Family,  
family name 7,  
(prose) 75.

गुत्ति [गुप्ति] Protection  
47, 174.

गुरु [गुरु] Great 158; pre-  
ceptor 14, 73, गुरुअ  
(अ) 91.

गोमेय [गोसेद] Name of

a gem 74.

गोयम [गौत्तम] Name of  
the first गणधर, pupil  
of Mahāvira 7  
(prose), 8.

गोर [गौर] Fair, white  
7 (prose.)

घण [घन] Cloud 112;  
many, large, 152.

घर [गृह] House, resi-  
dence 136, 137, 138,  
140, 170.

घोर Terrible 7 (prose.)

√चअ(य)[त्यज्] To abandon;  
चअ 162.

√चअ (य or व) [च्यु]  
To drop down, to  
fall down; चअउं 94.  
चविअ 104.

चउ (चउर) [चतुर] Four;  
4; 7 (prose), 36  
(prose), 42, 195,  
174, 176, 182, 183,  
190.

चउदस [चतुर्दश] Fourteen  
7 (prose), 92.

चउरंस [चतुरस्र] Quadri-

lateral (7 prose).  
**चतुर्विध** [चतुर्विध] Four-  
 fold 5.  
**चउसठि** ( ठि ) [ चतुःषष्टि ]  
 Sixtyfour 140.  
**चंचल** [ चञ्चल ] Trem-  
 ulous, fickle 22, 60.  
**चंडभागु** [चण्डभानु] Fierce-  
 rayed God, the Sun  
 66.  
**चंद्र** [ चन्द्र ] The moon  
 66, 84, 85.  
**चकोर** [चकोर] Name of  
 a bird 66.  
**चक्र** [ चक्र ] Circle of  
 Kings 51, Chakravâ-  
 ka bird 152.  
**चक्रधर** [चक्रधर] Sover-  
 eign king 51, 149,  
 166, 170.  
**चक्रवर्ती** [चक्रवर्त्तिन] Sover-  
 eign king 168.  
**चक्री** [चक्रिन्] Sovereign  
 king 140, 152, 166,  
 168, 169.  
**चड** [आ+रुह्] To climb;  
**चडिऊण** 78; **चडिभो** 83.

**चरण** [चरणि] Practising  
 47, 92, Châritra or  
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√परुव [ प्र+रुप् ]. To explain परुवेति 115.

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√पुच्छ [ पृच्छ् ] To ask,  
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बंभचेर [ ब्रह्मचर्य ] Celibacy 7 (prose).

बंभव्वय [ ब्रह्मव्रत ] Vow of celibacy 192.

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बल [ बलदेव ] Baladeva 51.

बलि [ बलिन् ] Powerful 51.

बलिअ [ बलिक ] Powerful 44.

बहु Much 12, 88, 104

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बहुविह [ बहुविध ] Manifold 89.

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 भज्जा [ भार्या ] Wife 36, 94.  
 √भण [ भण् ] To speak,

to address; भणइ 19, 79, 80, 82, भणेइ 81, भणिअ 68, 160.

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मित्त [ मात्र ] Pure,  
simple; 89, 143.

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मुंचसु 61.

√मुण [ ज्ञा ] To know;  
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मेरु Name of a moun-  
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मोर [ मयूर ] Peacock;  
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√मोह [ मुह् causal ] To  
attract, fascinate.

मोहं ( हिं ) त 128.

मोह Delusion 69.

मोहणिज्ज [ मोहनीय ]

A kind of Karma-  
prakriti 192.

य ( अ ) [ च ] And, also;  
7, 10, 12, 66, 87,  
91, 98, 102, 143, etc.

√याण [ ज्ञा ] To know;  
विया ( आ ) णिउं 49.

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रई [ रति ] Wife of  
Cupid 99.

रंक [ रङ्क ] Miserable,  
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रंगंत 96.

रंग [ रङ्ग ] Taint, colour;  
47.

रज्ज [ राज्य ] Kingdom;  
10, 46, 149.

√रम [ रम् ] To sport, to  
play; रमइ 13.

रमण Sport 21.

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 रयण [रत्न] Gem, jewel 25, 72, 73, 75, 76, 82, 83, 86, 87, 88, 107, 120, 151, 159.  
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 रयणायर [रत्नाकर] The ocean 72, 87.  
 रयय [रजत] Silver 3.  
 रस Liquid, juice 71.  
 रसणा [रसना] Tongue, 195.  
 रहिअ [रहित] Destitute of 157, 189; 97.  
 राय [राजन्] A king 97, 110, 198.  
 रायगिह [राजगृह] Name of a city 2, 96.  
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 रिसि [ऋषि] Sage 43-  
 रंत [रुत] Sound, 121.  
 रुक्ख [वृक्ष] Tree 15 (footnote).  
 रुप [रूप्य] Silver, 151,  
 ✓रूप [रूप्] To observe; परूवेति 115.  
 रुव [रूप] Appearance; 12. 20. 98, 128.  
 रेहा [रेखा] Line 2.  
 रोग Disease 157.  
 रोमंच [रोमाञ्च] Horripilation 67, 103.  
 ✓रोय [रुद्] To weep; रोयंतो 68.  
 लक्खण [लक्षण] Sign, mark; 75, 194.  
 ✓लग्ग [लग्] To cling to; विलग्गिऊण 68; लग्ग 27, 120.  
 लच्छी [लक्ष्मी] Splendour 10.  
 लज्जा Shame, bashfulness 36.  
 लद्ध [लब्ध] Got, obtained 72, 89, 156, 159.  
 ✓लस To shine; समुल्लसंत 79; समुल्लसिअ 67; धिल

विश्र 59.

√लह् ( ल ) [ लभ ] To obtain; लहंति 37; लहिसं 72; लहिरुण 162; लहेइ 155, लभइ 81, 147.

लहु [ लघु ] quickly 46.

√ली [ ली ] To rest; अलीन 140.

लेव [ लेप ] Besmearing, 189.

लेस्सा [ लेइया ] Colour or development of the soul, 7 (prose).

लोअ ( य or ग ) [ लोक ] people; world; 42, 90, 93, 96.

व ( व्व ) [ इव ] Like, similar See व्व.

वअ ( य ) [ व्रत ] Vow, 65, 116, 186, 192.

वक्र [ वक्र ] Crooked 59.

वछिअ [ वञ्छित ] Desire; 78.

वंतह [ व्यन्तर ] A class of semidivine beings 29, 40.

√वंद् [ वन्द ] To adore. वन्दइ; 7 (prose); वन्दसु

94 वदिता 7 (prose)

वदिस 153, 165; वंका 152.

वंस [ वंश ] Bamboo, 141.

वसू [ वल्लु ] Talk 101.

√वल् [ वृ ] To talk; वुच्छामि (वोच्छामि) 1.

√वञ् [ वज् ] To go, to move; वञ्चइ 42; वञ्चए 99; वञ्चसु 78.

वच्छ [ वत्स ] Calf 67.

वज्ज [ वज्र ] Thunderbolt; 10, 181. A nail for fastening the body 7 (prose).

√वज्ज [ वद् ] Causal passive] To be beaten; वज्जइ 121.

वज्जरिअ [ कथित ] Told 65.

वज्जिअ [ वज्जित ] Free from 47, 118.

वड [ वट ] The Banian tree; 15, 24.

√वट् [ वृष् ] causal ] To grow; अभिवट्ठेउं 59.

वण [ वन ] Forest 18, 23, 30, 48; short form for वाणमंतर or व्यन्तर 151.

वणिअ ( य ) [ वणिक ]

Merchant; 76, 83, 84.

वर्ण [वर्ण] Colour, 75.

वस्त्र [वस्त्र] Garment, 69.

वस्तु [वस्तु] Thing, 38.

वद्धमाण [वर्धमान] Name of Mahāvīra 1, 2.

वसुध [वसुध] Cupid, 99.

√वय [वद्] To talk; वयासी 7 (prose).

वय (अ)ण [वचन] Word, 22, 23, 29, 32, 41, 54, 55, 68, 103, 105, 119, 159, 176, 195.

वय (अ) ण [वदन] Face, mouth 32.

वर Best, excellent; 96.

वल्लह [वल्लभ] Dear 125.

√वस [वस्] To dwell; वसंत 7, 7 (prose) 193; वसह; 170.

वस [वश] Control, influence, 31, 33, 130.

√वह [वह्] To bear 57.

वहण [वहन] Boat, 78.

वह् [वधू] Woman, wife; 29.

वाइज्जन्तु [वाच्यमान] Being read 198.

√वामर [व्या+कृ] To expound; वामरेह. 7.

वाघाय [व्याघात] Obstruction 7 (prose).

वाणिअ (य) [वाणिज] Merchant; 73, 85.

वाणी speech 19, 154.

वामणअ [वामनक] Dwarf 127.

√वार [वृ Caus.] To prohibit; वारेह 160.

वास [वर्ष] Continent; 168 [वास] Residence; 7, 15, 169, 193.

वासुदेव [वासुदेव] Krishna; Name of Divine beings; 11, 51.

वाहण [वाहन] Ship, 83.

वि [अपि] Too, also. 7, 23, 45, 51, 55, 56, 77, 78, 143, 141, etc.

विअक्खण [विचक्षण] Clever, 75.

विउन्वि [वैक्रियिक] Name of a Nāmakarma-prakṛiti 181.

विओ (यो) ग [वियोग] Separation; 37, 65, 135.

विगार [विकार] Change, 129.

√विचिंत [ वि+चिन्त् ] To think; विचिंतइ 76.

विचित्त [विचित्र] Wonderful; 22.

विजय Place of victory of a Chakravartin 145, 146, 148.

√विज्ज् [ विद् Passive ] To be; विज्जइ 116.

विणय [विनय] Courtesy, humility; 98.

विणास [ विनाश ] Destruction 97.

√विणिवेश [ वि+नि+विश् causal. ] To place; विणिवेशइ 71; विणिवेशिऊण 29.

वित्ती [वृत्ति] Condition; 138.

वित्थार [ विस्तार ] Expanse, details 50.

विदेह Name of a sacred place; 145.

विमाण [विमान] Heaven, mansion 93, 175,

√विमुच [वि+मुच्] To leave aside; विमुच् 36, 188.

विम्हंय [विस्मय] Wonder; 27.

विम्हिअ ( य ) [ विस्मित ] Wonderstruck; 41.

वियार [विचार] Thought, 98.

वियार [विकार] Change. 29

विरत्त [ विरक्त ] Averse, indifferent to, 129;

विरत्तत्तण 131.

विरह Separation; 59.

√विलग्ग [ वि+लग् ] To cling; विलग्गिऊण. 68.

√विलस [ वि+लस् ] To shine; विलसति 35.

√विलूह [ वि+रूह् ] To wipe off. 66.

विवज्जिअ (य) [ विवर्जित ] Avoiding. 118.

विविह [ विविध ] Multifold 77.

विवेग [विवेक] Discrimination 98,

विसण्ण [विषण्ण] Depressed. downcast 54, 55.

विसय [ विषय ] Worldly object; 36, 99, 129, 130, 131, 159.

विसाय [ विषाद ] Grief,

gloom; 57.

विसेस [विशेष] Speciality  
102, 188.

√ विहर [वि+हृ] To move;  
विहरइ 92; विहरंत 48,  
147, 150, 187. विह-  
रन्ति 47.

विहि [विधि] Fate; 59, 110.

विहिअ [ विहित ] Made,  
celebrated; 3, 189.

वीर Name of Mahāvīra 4.

√ वीसम् [वि+भ्रम्] To take  
rest; वीसमिऊण, 180.

√ बु (बो) च्छ् [ वच् ] To  
speak; बुच्छामि 1

बुत्त[उक्त] Addressed; 175.

बुत्तंत [वृत्तान्त] Informa-  
tion; 34, 57.

वेअ (य) [ वेद ] Sensa-  
tion; 177.

वेअ [ य ] डू [ वैताढय ]  
Name of a mountain;  
54, 167, 168.

वेमाणिअ (य) [ वैमानिक ]  
Denizen of Vimana  
151.

वेरग [वैराग्य] Aversion,  
indifference; 197.

वेलंघर Name of a species  
of gods 17.

वेस [विष] Dress 188.

वेसाली [ वैशाली ] Name  
of a city 94.

व्व [ इव ] Like. 54, 97,  
106, 187.

स [ स्व ] One's swn  
54; Wealth 62.

सअ [ शत ] Century; 7  
(prose), 42, 89.

सई [ शची ] Wife of  
Indra 99.

संकर [शंकर] God Siva, 11.

संखित्त ( संक्षिप्त ) with-  
held, withdrawn, 7  
( prose ).

संगम Union 45.

संघयण [ संहनन ] Body;  
7 (prose); Name of  
a Nāmakarmapra-  
kriti, 181.

संजम [ संयम ] Self-res-  
traint; 117.

जलण[संज्वलनकपाय]Name  
of a Mohaniya  
Karmaprakriti 177.

संजाय[संजात] Become, 176.



सैठान [ संस्थान ] Stature,  
 Name of a Namakarma-  
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 संतुष्ट [ सन्तुष्ट ] Delight-  
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 संदिह Doubt, 29.  
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 संधाण [ संधान ] Link-  
 ing together, 51, 52.  
 संपत्त [ संप्राप्त ] Got, 165.  
 संपत्ता ( या ) [ संपद् ]  
 Wealth, 98.  
 संपद् [ संप्रति ] At pre-  
 sent 168, 169.  
 संबन्ध [ संबन्ध ] Connec-  
 tion 46.  
 संभरिअ ( य ) [ संस्मृत ]  
 Remembered; 176.  
 संमाण [ सम्मान ] Hon-  
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 संवास [ संवास ] Co-resi-  
 dence, cohabitation;  
 36 (prose).  
 संविग्न [ संविग्न ] Dis-  
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 सक [ शक्त ] Able, pow-  
 erful 51, 52.

सक्खित्त [ साक्षित्व ] Wit-  
 nessing 126.  
 सगास [ सकाश ] Vicinity 70.  
 संग [ स्वर्ग ] Heaven 6.  
 सच्च [ सत्य ] Truth 94.  
 सट्ठि [ षष्टि ] Sixty 146.  
 सद्ध [ सार्ध ] Half more.  
 104.  
 सतरि [ सप्तति ] Seventy,  
 146, 147.  
 सत्त [ सप्त ] Seven, 104,  
 186. [ सत्त्व ] Power  
 188, 194.  
 सत्तम [ सप्तम ] Seventh,  
 186.  
 सत्ती [ शक्ति ] Power  
 35, 38, 62.  
 सत्त [ शत्रु ] Enemy; 160.  
 सत्थ [ सार्थ ] Caravan,  
 collection of mer-  
 chants; 54.  
 सहहन [ श्रद्धाने ] Trust,  
 faith; 159, 160.  
 सद्दाविदअ [ शब्दापित ] Sum-  
 moned, 109.  
 सद्धि [ सार्धम् ] Together  
 7 (prose), 36 (prose)  
 सद्ध [ समम् ] With,  
 together with; 25.

समग्रा [ समग्र ] Whole;  
8, 34.

समय (अ) [ समय ]  
Occasion, moment;  
71, 101, 180.

समय [ समय ] Tenet,  
principle. 115.

समण [ श्रमण ] Ascetic,  
155, 166, 183,

समर [ समर ] Battlefield  
97.

समागम (य) [ समागत ] Come  
together; met 167.

समाण [ समान ] Similar,  
154.

समास Brief exposition 1.  
समासीन [ समासीन ]  
Seated 64.

समृद्ध [ समृद्ध ] Prosper-  
ous 96.

समीप [ समीप ] Vicinity  
20, 101, 174.

समुज्जल [ समुज्ज्वल ] Re-  
splendent, 134.

समुद्र [ समुद्र ] Sea 4.

√ समुद्दिष्ट [ सम् + उद् +  
दिष् ] To instruct;  
समुद्दिष्ट 172.

समुत्पण्ण [ समुत्पन्न ]  
Arisen; 33.

समुल्लसिअ [ समुल्लसित ]  
Beaming 32.

√ समुत्तह [ सम् + उद् + ह ]  
To bear; समुत्तह 107.

√ समोसार [ सम् + अव + सृ ]  
To approach: समोस-  
रिअ 150; समोसठ 2,  
14, 48.

समोसारण [ समवसारण ]  
Approach; 3. 151.

सम्म [ शर्म ] Welfare,  
81; [ सम्यक् ] kind  
of Darsanāvaranīya  
karmaprakriti 177.

सम्मत्त [ सम्यक्त्व ] Vow  
of asceticism; 91;  
163, 195.

सयं [ स्वयं ] Himself, 173.

सयल [ सकल ] Whole;  
2, 57, 88, 96, 162

सयणिज्ज [ शयनीय ] Bed;  
100, 102,

सार [ सारस् ] Lake; 106.

सरण [ स्मरण ] Remem-  
brance; 33, 34, 132,  
133, 176.

सरणी [ सरणि ] Way,

- path; 6.  
 सरिच्छ [सदृश] Similar;  
 137.  
 सरिसा [सदृश] Similar; 171.  
 सरिसव [सर्षप] Mustard  
 seed; 143.  
 सरीर [शरीर] Body; 4, 7  
 (prose), 35, 59, 103.  
 सरूढ [स्वरूप] Nature;  
 58, 115.  
 √सलह [श्लाघ्] To  
 praise; सलहिज्ज 90.  
 सल्लिअ (य) [शल्यित]  
 Pricked, 59.  
 सवण [श्रवण] Hearing;  
 40, 108, 109, 158,  
 159, 176.  
 सव्व [सर्व] All; 54, 71, 75,  
 117, 125, 129, 197.  
 सव्वत्थ [सर्वत्र] Every-  
 where; 37, 158.  
 सह [सह] To bear;  
 सहिस्सामि 59.  
 सहस्स [सहस्र] Thou-  
 sand; 149.  
 साद [शब्द] Sound 121.  
 समग्गि [समग्री] Provi-  
 sion; 162.  
 सामिअ (य) [स्वामिन्]  
 Lord; 29, 44, 58.  
 172, 184.

- सामिणी [स्वामिनी]  
 Mistress, 55.  
 सायर [सागर] Ocean, 154.  
 सारणी Current, 71.  
 सावहाण [सावधान]  
 Attentive 40.  
 सासाण [शासन] Instruc-  
 tion 114.  
 √साह [साध्] To tell;  
 साहइ 103; साहए 57;  
 साहंति 41.  
 साहारण [साधारण] Name  
 of a Nāmakarma-  
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 सिंह (सीह) [सिंह]  
 Lion 97.  
 सिणेह [स्नेह] Affection;  
 32, 44, 61, 63.  
 सिरि [श्री] Wealth. 198.  
 सिरो [शिरस्] Head, 76,  
 88.  
 सिव [शिव] Auspicious;  
 beneficial, Liberal,  
 172, 196.  
 सील [शील] Conduct,  
 character; 5, 94, 190.  
 सीस [शिष्य] Pupil, 198.  
 सुअ (य) [सुत] Son, 19, 135.

सुकय [सुकृत] Well-done,  
 merit; 31, 106.  
 सुकुमार Tender 12, 87.  
 सुक [शुक्र] Name of a  
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 सुक [शुक्ल] White, Kind  
 of a meditation call-  
 ed शुक्लध्यान 191.  
 सुख [सौख्य] Happi-  
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 √सुण [श्रु] To hear;  
 सुणंत 132, सुणंतु 155,  
 सुणिअ 22, 66, 103.  
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 सुत्ति [शुक्ति] Mother  
 of pearls. 107.  
 सुद्धंत [शुद्धान्त] Harem,  
 140.  
 सुद्धि [शुद्धि] Informa-  
 tion, search; 37.  
 सुधा (हा) Nectar 7, 154.  
 सुपसिद्ध [सुप्रसिद्ध] Well-

known 148.  
 सुभ [शुभ] Auspicious 35.  
 सुमण [सुमनस्] of a  
 good mind, 166.  
 सुमिण [स्वप्न] Dream;  
 28, 100, 102, 103.  
 सुय ] श्रुत ] Scriptural  
 instruction; 124, 132.  
 सुर [सुर] God 1, 17, 30,  
 38, 43, 81, 93, 95.  
 सुरभवण [सुरभवन]  
 Heaven; 100, 102.  
 सुरभि Fragrant, Chaitra  
 month, cow; 30, 67.  
 सुरिंद [सुरेन्द्र] Indra; 99.  
 सुरी Goddess; 35.  
 सुलोयण [सुलोचन] Name  
 of a sage; 14, 16, 19.  
 सुवेल Name of a Vela-  
 ndhara god 17.  
 सुह [शुभ] Auspicious;  
 95, 108, 120, 190, 198.  
 सुह [सुख] Happiness  
 pleasure; 36, 96, 198.  
 सुहड [सुभट] Warrior, 97.  
 सुहुम [सूक्ष्म] Small,  
 subtle 178.  
 सउ [सूउ] Son 12.

सूरकंत [सूर्यकान्त] Sun—  
gem 74.

श्रेणि [श्रेणि or श्रेढि]  
Serial ascending  
order 133, 176.

√सेव [सेव्] To serve;  
सेनायि 82.

सेस [शेष] Remaining;  
180.

सोग [शोक] Grief; 135.

सोगंधिय [सौगन्धिक]  
Kind of gem 74.

√सोद्व [शोध्] To search;  
सोद्वंत 88; सोद्वति 37.

सोहा [शोभा] Splendour;  
26

सोहग [सौभाग्य] For-  
tune; 107, 108, 128.

स्थानाङ्गसूत्र Name of  
the third Angasūtra.  
36 (prose)

हंस Swan 136.

हृष्ट [हृष्ट] Delighted,  
103, 105.

हस्त [हस्त] Hand; 125.

√हर [ह] To take;  
हरण. 187.

हर God S'ankara; 130

हरि God Vishnu; 130.

हरिस [हर्ष] Joy, deli-  
ght; 67.

हस [हस्] To laugh;  
हसिऊण 21.

हार [ह causal.] To re-  
move; हारेइ 89.

ह्रिअ (य) अ [हृदय]  
Heart; 60, 90, 105.

हिंसा Injury, killing; 112

हिङ्ग [अघस्तम्] Below,  
underneath; 20.

ह (हो) [भू] To be,  
(see under भू)

हेउ [हेतु] Cause, reason  
55, 184.

हेमविसल Name of the  
preceptor of जिवमा-  
णिकय; 198.

# ✓ Kummāputta-Chariam

(The Story of Kūrmāputra)

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After bowing down to Vardhamāna Swāmi whose lotus-like feet are saluted by heads of demons and gods, I shall briefly relate the life of Kummāputta (the son of Kūrmā). (1). Once Vardhamāna Jina entered the temple of the Yaksha named Guna, in the garden Guna-Silpaka in the limits of the excellent city of Rājagriha where all prominent people lived within the limits of the law. (2). The Gods, thereupon, constructed there the Assembly Hall, which led to the elimination of many a sinful act and which was refulgent with the lustre of three ramparts respectively made up of excellent gems, gold and silver. (3). Profound as the sea, and possessed of a body resplendent like gold, the valiant (Vardhamāna) took his seat there and began to expound Religion which is very attractive being characterized by the four constituents, charity and others (4). (He said):- The Religion is of four kinds by virtue of its four constituents charity, austerity, character and thought, out of which thought should be looked upon as the most powerful (in its results). (5). Thought (of the purest kind) is

the boat to cross the sea of worldly life; thought is the road to the cities of Heaven and Liberation; thought is the Chintâmani (desire-yielding) gem, yielding things, contemplated in their minds by the faithful, however difficult to obtain they may be. (6). It was by reason of pure thought that Kummâputta who conceived the Truth, obtained Perfect Knowledge although he had not taken to the actual life of monks and was staying in his house (7).

At that time there lived the seniormost pupil of the Lord Mahâvîra, named Indrabhûti, a houseless monk, known as Gautama by his family name, \*[seven hands tall], of a stature measuring equal in the four distances, possessed of a bodily frame with bones held up by broad bone-pieces fastened by hard nail-like bones, fair in complexion like a lotus or like the line on the touch-stone of a piece of gold, of fierce, resplendent and great penance, \*[noble, terrible, of terrific qualities] of terrific austerities, living a life of very hard celibacy, regardless of body, holding contracted ( i. e. in full control ) the vast mass of the flash (of his penance) possessed

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\* The rectangular brackets contain the meanings of important readings noticed in the manuscripts.

of the knowledge of the fourteen Pūrva books, endowed with the four knowledges, [holding sway over all the letters of the alphabet], surrounded by five hundred houseless monks, elevating his soul by frequent observances of Shashtha fasts [and trying to realise by intuition the soul by self-restraint and penance of sitting in a posture of meditation with knees upwards and head bent down in a place not far away from the Divine Mahāvīra. At that instant, The sage Gautama had faith, doubt and curiosity produced, sprung up and risen in his mind]. He started by getting up. Having done it, he went to the place where the Divine Mahāvīra was, and having approached the Divine Mahāvīra, he moved reverentially round him thrice. Having done it, he bowed down and greeted him. Having done it, [sitting neither far away, nor very near in his front, and waiting upon him with reverence and with hands folded] he said the following—"Divine Sir, who was Kummâputta and how did he, residing in his house, obtain the infinite, unexcelled, unobstructed, unveiled, full, complete and excellent Kevalajnāna and Kevaladar'sana? Then the Divine monk Mahāvīra by a voice which extended to the distance of one Yojana and



which was pleasing like nectar expounded as follows:—

Gautama, hear with concentrated mind, the whole of the wonderful life of Kummâputta about which you are making me a query. (8). In the continent Jambudvîpa, at the centre of the holy region of Bharata, there was the city named Durgamapura which was a principal city in the world. (9). There, king Drona, who excelled the Lord of the day by the splendour of his glory, was ruling over his kingdom without any trouble, being always free from enemies. (10). That king had the principal queen named Drumâ who was to him as Umâ to God S'ankara, or Ramâ to Vâsudeva. (11). They had a son named Durlabha, very delicate, surpassing Cupid by his lovely appearance, a mine of virtues and a support of many people. (12). That son, by the foolish pride of his royal birth and youth, used always to enjoy himself by tossing up like balls in the sky a number of other princes (13).

One day there came to his garden named Durgila, one Kevali preacher named Sulochana. (14). In that garden there always stayed a female Yaksha by name Bhadramukhî, having her residence in an under-ground palace underneath a Banian tree famous by the

name Bahusâla. (15). Having saluted with ardent devotion the great preacher Sulochana, endowed with the lotus of Kevala Knowledge and capable of removing doubts, she put to him the following question:--(16). Divine Sir, in my previous existence I was a woman by name Mânavatî, an object of enjoyment to the Velandhara God Suvela who loved me as his life. (17). At the expiry of that life of mine, I became a Yaksha female named Bhādrāmukhî in this grove. Kindly, tell me, Divine Lord, where and in what condition my husband is born. (18). Then the omniscient sage named Sulochana says with a sweet voice--“hear me, good lady, your beloved husband is born in this very city as the son of the King Drona, Durlabha by name, who is very difficult to be approached.” (19). Having heard it, the Yaksha female of an auspicious face by name Bhādrāmukhî, became full of delight and having assumed the form of the woman Mânavatî she arrived near the prince. (20). Seeing the prince engaged in tossing up many boys she said to him with a smile “What is the use of this your play with these wretched fellows? (21). If your mind is agitated for observing miraculous things, then follow me closely.”

Having heard these words, the prince ran after her with his mind disturbed with wonder caused by her words; and she, too, running in his front took him to her own grove. (22-23).

Taken quite to the centre of the nether world by a road lying underneath the Banian tree known by the name Bahusâla, he saw there an extremely charming celestial palace, made up of gold. (24), And, how was that palace? It had its interior region filled up with a mass of light shooting from the lines of pillars made up of gems; it was variegated with powerful rays proceeding from the line of arches studded with jewels. (25). It disturbed ( the mental peace of ) a number of people by the sportive appearance of female statues placed on the jewelled pillars, and it had its beauty enhanced by a number of windows decorated with paintings of various types. (26).

At the sight of that residence of gods which excited wonder in the mind of everybody in the world, the prince became extremely amazed and began to think thus:--(27). "Is this a magical creation, or, is this witnessed by me in a dream? By whom have I been brought to this place from my own city?" (28). Having placed on a couch the prince whose mind was disturbed with such doubts,

the Vyantara female requested him—"My Lord, kindly hear my words. (29). To-day, after a long time you are seen, my lord, possessed of a straight--forward mind. You have been brought (by me) for my purpose to this palace of gods in this fragrant grove. (30). To-day, indeed, is my mind's desire—a desire--yielding-tree no doubt—has borne fruit inasmuch as you have met me as a result of my merit arisen from my good deeds". (31). Having heard these words and having seen her face with beautiful eyes, there arose in his mind his love (for her) of the previous birth. (32). 'She was possibly seen somewhere', 'She was, methinks, a familiar person in the previous existence' with these doubts and surmises there arose in him the remembrance of his former existence. (33). By virtue of his remembrance of the former births he came to know the incidents of his previous life, the whole of which he then related to his beloved. (34). Then, having taken away by her own power from his body the inauspicious atoms and having put in their place auspicious ones, the Divine lady, his wife in the previous existence, enjoyed herself in his company having cast aside the feeling of shyness and the like. Both of them

staying at that place enjoyed various pleasures of life in this way. (35, 36). The nature of the four kinds of enjoyments has thus been stated in the Sthânânga Sûtra:--Co habitation has been described to be of four kinds with respect to gods:—for example, a god may co-habit with a goddess; or, a god may co-habit with a lower female (woman or a female lower animal); or, a lower male (man or a male lower animal) may co-habit with a goddess; or, lastly, a lower male may co-habit with a lower female.

On the other hand, the parents of the prince who were always miserable on account of the loss of their son, sought him everywhere, but they could not get any information even. (37). How can a thing, removed by gods, be obtained by men? for, there is a vast difference indeed between the powers of gods and men. (38). Then, by the parents, who were so afflicted, the omniscient sage was asked "Divine Sir, tell us kindly where our son is gone". (39). Then, the omniscient sage said—"hear with attentive minds and ears:—that son of yours has been removed by a Vyantara female". (40). They were greatly struck with wonder by the words of the omniscient sage and remarked--"how would gods take away a man who is so impure?" (41). For, it has thus been stated

in the Scriptures—the smell of the human world spreads upwards to the extent of four or five hundreds of Yojanas; it is on account of this that gods do not come here. (42). The gods come here on the occasions of the five auspicious functions of the Jinas or by virtue of the austerities of great sages, or, by dint of affection cherished in the past existences. (43). Then, the omniscient sage related the account of her affection and the like in the previous existence, on hearing which they exclaimed:—"Extremely potent, my Lord, is the result of deeds indeed. (44) Divine Sir, will there take place any day our reunion in any way with our son?" The sage said "the reunion would take place when we shall again come over here". (45).

Having heard this account (of the love-affair of the Yaksha female) the parents of the prince became averse to worldly affairs, and, having appointed their younger son to the throne, they took to the life of monks in the presence of the sage. (46). Devoted to practising austere penance and intent on eating food free from faults, they moved with their minds free from the taint or colour of attachment and well-guarded in mind, word and deed. (47). A certain day, that omniscient

sage in the course of his moving from town to town, arrived, at that very garden called Durgila, accompanied by them. (48). The Yaksha female, on the other hand, ascertaining by Avadhi knowledge the short period of the life of the prince, asked the omniscient sage with folded hands and with great devotion:-- (49). "Divine Sir, is it possible to have this short period of life lengthened by any means?" The omniscient sage, who knew the details of all things by his omniscience said thereupon as follows--(50). "Neither the prophets nor the Heads of monks, nor sovereign kings, nor Baladevas, nor even the Vāsudevas, however powerful they be, are able to join the pieces of life when broken up. (51). Even gods, who are powerful enough to use the Jambu Continent as umbrella and Meru Mountain as the staff, are not able to join the broken pieces of life". (52). For, it has thus been stated:—"Neither learning, nor medicine, neither father, nor kinsmen, neither favourite family deity, nor mother full of the stream of affection, neither wealth nor bodily strength, none, not even the best of the gods, are ever able to join the broken (pieces of) life." (53).

Having heard these words of the omniscient sage, that goddess, dejected at heart,

arrived at her own place having lost as it were the store of all her possessions. (54). After being seen, she was questioned with tender words by the Prince:—"Mistress of my heart, why are you dejected at heart to-day?-(55). Are you troubled by anybody or is your order not obeyed by anybody, or, is it by any fault of mine that you have become ill-affected at heart?" (56). Speaking nothing, yet carrying in her heart a load of serious pain, when asked with pressure, she related the whole story thus--(57) "My lord, having known by virtue of my Avadhi knowledge your period of life to be short, I made inquiry of an omniscient sage who explained it. (58). This is the reason why I have got my body pricked with darts of grief. Crooked being the ways of destiny how can I bear your separation?" (59). The prince said "Well, Yaksha lady, do not be pained at heart. Who would think of permanence in this life which is as fleeting as the drop of water? (60). If you really bear affection towards me, then leave me, dear one, near the omniscient sage, so that, I shall be able to do service to my own self." (61). Then, with her power, the prince was taken by her near the omniscient sage, where, after bowing down to the omniscient sage, he took



a proper seat. (62) Seeing the prince after a long time, the two sages viz. the parents of the prince who were there, began to weep bitterly on account of the strong filial affection (63).

The prince, too, who did not know anything, was specially asked by the omniscient sage—"well, pay your respects, prince, to these sages—your parents—sitting here".-(64). The prince then asked the omniscient sage—"My lord, how have they come to accept the monk's vow?"; and the sage, too, related to him at length the whole reason, separation from the son etc, etc. (65). Hearing it, the prince became delighted and horripilated with joy like a peacock at the sight of the cloud, or, like the Chakora bird at the sight of the moon, or like the Chakravâka bird to see the Sun, or, like a calf to see its mother cow, or, like a cuckoo to see the sweet fragrant spring season. (66, 67). Clinging to the neck of the sages, viz. his parents, and weeping, he was consoled by that Yaksha female with sweet words. (68). That Yaksha lady wiped the eyes of the prince bedimmed with tears by the skirts of her garment. Lo! the working of the Great Delusion! (69). The Goddess left near the omniscient sage the prince who was replete with excessive delight arising at

the sight of his parents. (70). Then, the omniscient sage, too, seeing that it was the proper occasion preached a religious sermon similar to the stream of nectar putting all of them under great obligation in the following words:--(71).

“That individual, who being capable of getting release, and having got human existence, becomes careless in religious practice, drops into the ocean the Desire--yielding--gem which, in fact he has got. (72). To illustrate this—In a great city there was once, a merchant skilled in various arts. He studied at the house of the preceptor the book on the test of gems. (73) By learning how to test gems, that clever merchant came to know all the marks, qualities, colours, names and whereabouts of Saugandhika, Karketana, Marakata, Gomeda, Indranîla, Jalakânta, Sîr-yakânta, Masâragalla, Anka, Sphatika and many other gems. (74, 75). Once, the merchant thought to himself “what is the use of other gems? the Desire--yielding--gem is the crest-gem of all gems accomplishing, as it does, the object of thought”. (76). Then, for obtaining that gem he dug mines at various places; but, he was not able to find it with all his various efforts. (77) Then some one said to him ‘get into a ship and sail to Ratnadvîpa;

there is the goddess named Ās'âpurî who will give you your desired object' (78). He went to that Ratnayîpa and propitiated that Goddess by twenty one fasts. Pleased with that, she said unto him (79) 'Well, good man, with what motive have I been worshipped by you?'. He said 'This my effort is directed, O Goddess, to the acquisition of the Desire--yielding gem', (80). Then the Goddess said--'Well, dear boy, your store of action is not in fact such an one as is conducive to your welfare; because, gods, too, bestow wealth upon men in accordance with their action.' (81). Then he said 'If I had a store of meritorious actions, where was the necessity to adore you? You therefore, give me, please, the gem, then come what may'. (82). Then she gave to that merchant of gems the Desire--yielding-gem and he, pleased at heart, embarked the ship for sailing homeward. (83). Seated on the deck of the ship when he came well-nigh in the middle of the sea, the moon of the full-moon--night rose on the eastern horizon. (84). When he saw the moon, that merchant thought in his mind as to whether the refulgence of the gem was superior or that of the moon. (85). With this thought he took in his hand the Desire--yielding-gem and carefully observed

with his eyes the moon again and again and the gem over and over. (86). While he was observing it in that way, as his ill-luck would have it, there slipped from the palm of his hand into the sea that extremely delicate priceless gem. (87). Was it possible for him to catch hold of the gem, the crest-gem of gems, when it had fallen into the sea however carefully he made a search for it? (88). Similarly, a living being, being entirely subjected to a lot of mistakes, loses in a moment the human life which he obtains with considerable difficulty after hundreds of transmigrations. (89). Blessed and virtuous, indeed, are those who cherish the Religion of the Jina in their heart. It is their human life that is praised as endowed with fruit in this world" (90).

Having heard this sermon, the Yaksa female accepted the Faith, while the prince took the initiation to the vow of the monks, so hard to practise, in the presence of the preceptor. (91). The Prince studied from the revered old preceptor the Fourteen Pûrvas, and practising hard penance, he moved in the company of his parents. (92). All the three—the prince and his parents—observed the life of monks, and, as a result, went to the Mandira

Vimâna of the Mahâs'ukra Heaven. (93). That Yaksha female, too, dropped down from Heaven and became the wife of King Bhramara having got the name Kamalâ and possess- of truth and character. (94) Afterwards, king Bhramara and queen Kamalâ, both, having followed the Faith of Jina and having auspicious thought at the time of death, became gods in that very Heaven. (95).

There was the excellent city Râjagriha, a splendid mansion indeed of excellent Justice, full of wealth, corn and the like, and very famous on the whole earth. (96). There ruled king Mahendrasimha, a lion as it were for destroying the elephants in the form of enemies, by whose very name there was routed on the battlefield the line of the enemies. (97). There was his queen Kûrmâlike a goddess in beautiful appearance, and possessed of ornaments in the form of good qualities such as modesty, discrimination, thoughtfulness and others. (98). They passed their time happily, enjoying themselves with various worldly pleasures like Indra and S'achî or like Cupid and Rati. (99).

A certain day, the queen was in her bed partly asleep and partly awake, when she saw in her dream the wonderful

and lovely mansion of the gods. (100). In the morning, the queen got up from her bed and having gone to the king spoke thus with sweet words. (101) "I woke up this morning after having beheld in my dream the Residence of Gods: what will be the special fruit of such a dream?" (102). The king became pleased and gratified at this, and, with his body full of horripilation, spoke as follows according to his knowledge:-(103). "Well, queen, after full nine months and seven-and-a-half days, you will get a son possessed of many auspicious signs and virtues who would be, in fact, an eye to the world [a friend of the world, or, the Sun in fact in this world ]. (104 ).

Having heard these words of the king and being pleased and gratified at her heart, the queen with the permission of the king arrived at her residence. ( 105 ). After having lived the life of a god, the soul of the prince, full of well-achieved merit, got there into the womb of Kûrmâ just as a swan into a lake. (106). The queen bore an excessive splendour by virtue of that foetus, just as a mine of gems with a gem or a mother o'pearls with a big pearl. (107). By the innate power of the foetus and by the rise of her auspicious merit there arose in her the auspicious desire in pregnancy to

hear about Faith and Scriptures. (108). Then, by the king there were summoned through his servants the Doctors of the Six Philosophies present in the city for speaking about Religion to Queen Kîrmâ. (109). All of them, after taking bath and making offerings and performing many wonderful and auspicious rites, arrived at the Royal Palace with their respective books. (110). Having bestowed blessings (upon the king and the queen) and being well received and honoured by the king, they exhibited their respective religious beliefs having occupied auspicious seats. (111). After hearing the beliefs of other religions characterised by injury to living beings, the queen who was devoted to the Religion of Jina, became extremely dejected at heart. (112). For, let one give charities, let one observe the vow of ascetics, let one master the Veda and the like, let one always meditate on gods and the like; if one has no compassion, everything is of no avail. (113). There can be no initiation, no begging, no charity, no austerity, no meditation, no life of sages, where there is no compassion. (114).

Then there were invited by the king the learned Doctors of Jain Faith possessed of high virtues and they began to expound the

nature of the faith—the essence of the doctrine of the Faith of the Jina—as follows:— (115). “The protection of the six groups of living beings verily constitutes Religion. It is with this reason that the vow of abstinence from harm to living beings is placed first among the five Great Vows.” (116). It is said in the Das’avaikâlika--“The following has been pointed out by Mahâvîraswâmi as the first religious item, viz., a complete abstinence from injury, which is nothing else but a self-restrained action regarding all living beings.” (117). It is also observed in Upades’amâla--“A man devoid of compassion towards the six groups of living beings is neither an initiated monk nor a house-holder; he becomes fallen from duties of monks; he is also fallen from the religious duty of (virtuous) householders viz. charity.” (118). On hearing these words of the great sage which were similar to the rumbling of clouds, the peacock in the form of the mind of the queen obtained extreme satisfaction and joy. (119). When the requisite number of pregnancy days was over, the queen, who had all her desires in pregnancy satisfied, gave birth to an excellent son on an auspicious day at an auspicious moment. (120). On that occasion then there was sounded the



drum with sharp sounds, which roared with great noise in the courtyards of heaven; there proceeded the auspicious sounds of Bhungala and kettle drum; there was heard the Napherî with its novel sounds. (121). A host of bards shouted lines of praises; groups of clever men with delight shouted blessing of long life; lovely women danced beautifully; thus was celebrated the birth festival on the birth of the son. (122).

There was given by his parents to their son the name 'Dharmadeva' in conformity with the pregnancy desire of hearing religious sermons which was a sweet one in consideration of his virtues. (123). That prince, borne from arm to arm and lap to lap by five nurses, became dear to all. (125). He studied all the seventy-two arts himself with his own sharp intelligence, the teacher having obtained no doubt the position of a simple witness. (126).

However, as a result of his action of binding down and tossing up the princes in his previous existence, he became a dwarf having got a height measuring only two hands. (127). Possessed of gracefulness and good luck, he attained to youth in course of time, bewitching the minds of young women by virtue of his unparalleled countenance. (128). Every-

one experiences in his youth various mental changes wrought by the objects of sense; but Kîmmâputta, who knew the true nature of objects remained indifferent to objects of sense. (129). Gods Hari, Hara, Brahmâ and others, all were subject to the influences of objects of sense; blessed indeed was Kummâputta who subjected in fact the objects of sense. (130). The vow of monks, which he had observed in his previous birth for a long time, became the cause of his indifference to objects of sense in the present existence even in his youth. ( 131 ). A certain day, when he was hearing the gospel expounded by the eminent sage, the prince had the memory of his previous existence sprung up in him. ( 132 ). Although as a result of his contemplating on the unsubstantial nature of the worldly existence by virtue of his remembrance of his past existence, he had occupied a place on the Ladder of Spiritual Progress of the Annihilator of actions, yet, on his engaging himself in pure meditation and consuming the unbearable mass of the fuel of actions by the fire of meditation, there arose in him the infinite *resplendent* Omniscience. (133, 134).

He thought--“ If I would take to the rigid life of a monk, there would certainly result

the death of my parents who would be pained by the separation from their son." ( 135 ). Consequently, although he was in possession of the Lotus of Omniscience, yet, on account of the pressure of his parents, he remained at his house observing mentally the life of monks. (136). What son is like Kummâputta devoted to the feet of his parents, who, although omniscient, remained long at his residence out of compassion for them ? ( 137 ). Who, other than Kummâputta is blessed, who, for the enlightenment of his parents, remained incognito at his residence although possessed of Omniscience ? ( 138 ). The fact that the infinite Omniscience arose in the case of Kummâputta although he stayed in his house, was nothing else but a powerful working of his pure mental condition. (139). It was on account of his pure mental condition that the sovereign Bharata who was so engrossed in his harem got Omniscience, although he was a householder, while he was actually sitting in his Mirror-house. (140). Similarly, Ilâputra, living as a householder, became omniscient by virtue of his pure mental condition at the sight of some ( two ) eminent sages roaming for alms whom he saw while he was occupying the top of the Bamboo. (141).

In the same way, there arose Omniscience in the case of Āshādhabhūti while he was enacting the part of king Bharata as a result of his extremely pure mental condition although he was a householder. (142). It should be known that there exists as much difference between the material worship and the mental one as there exists between the Meru mountain and the mustard seed. (143). By material worship a man can go at the most to the Achyuta Heaven; while by mental worship he may get Absolution within one Muhūrta even. (144).

There are situated in the human world only five Mahāvidehas (holy places); in each Mahāvideha there are thirtytwo holy places named Vijaya. (145). By multiplying thirty-two by five, the Vijaya places in all become one hundred and sixty. By adding to these the five in Bharata and the five in Āirāvata, the holy places in all become one hundred and seventy. (146). (One for each holy place) there can be at the most one hundred and seventy Jinas at a time. All this has been said merely because there arose an occasion for it; now hear about the direct subject matter in hand. (147).

In the holy place Mangalāvati Vijaya

situated in the famous Mahâvideha there was a city by name Ratnasamchaya abounding in wealth and corn. (148). In that city the sovereign king Devâditya who excelled the Sun in lustre, ruled over his kingdom by enjoying himself in the company of sixtyfour thousand beautiful ladies. (149). A certain day, there arrived in course of his movements at the garden of the city which had many excellent trees, the Prophet named Jagaduttama. (150). There was prepared the reception hall by the Vaimânika, Vyantara and Bhavanapati gods which was lovely by its three ramparts made up respectively of gems, gold and silver. (151).

The sovereign king on having heard the arrival of Jina became delighted at heart like the Chakravâka bird on the rise of the Sun, and he started with his retinue for paying his respects. (152). Having moved round the Prophet thrice, keeping him to the right, and having bowed down, he sat at the appropriate place with folded hands. (153). Then the Lord, with a voice, which was as sweet as nectar and which was the sole boat to cross the sea of worldly life, preached the Religion to the faithful devotees:-(154). "Hear ye, devotees, the embodied soul, getting out

with difficulty from the store-house of souls, obtains the life of a human being after many existences. (155). Having got the human existence, it is difficult for a man to get the country of the Āryas which is difficult to secure, as many men are born in families of Dasyus and Mlechhas. (159). Even after being born in the region of the Āryas, it is difficult to be endowed with sound senses as generally no man is seen with body entirely free from diseases. (157). Even after being possessed of a healthy body, it is difficult to get an occasion of hearing the Jain Faith, as there are not seen everywhere preceptors who are sages endowed with high virtues. (158). Although an occasion of hearing Religion is obtained, it is difficult to have faith in the precious preaching of the Prophet, as there is seen the majority of men with minds engaged in worldly talks. (159). Even after having faith, practice is held to be still more difficult, as the great enemy in the form of carelessness prevents a man from actually doing the religious actions. (160). For, Carelessness is the greatest hater, Carelessness is the greatest enemy, Carelessness is the greatest thief waylaying a man on the path to the city of Liberation; Carelessness,

lastly, is the path leading on to hell. (161). Blessed indeed are those, meritorious indeed are those, who, having got all the requisites and giving up Carelessness attain to the highest abode having observed the life of monks". (162).

On hearing this advice of the Jina, some got faith, some took to Monk's Life, while some meritorious people accepted mentally the partial observance of the Five Vows. (163). On the other side, the embodied souls of Kamalâ, Bhramara, Drona, and Drumâ, who had already gone to S'ukra Heaven, dropped down and became Khechara beings on Vaitâdhyâ mountain in the Holy Bharata Region. (164). All the four, who had enjoyed themselves with various worldly pleasures and who had taken to Monks' Life as a result of the preaching of a Chârana sage arrived at that very place and took their seats after paying their respects to the Great Jina. (165). On beholding them, the Sovereign king asked the Sovereign Lord of Religion:—"Divine Sir, who are these Chârana sages with pure minds and whence have they come here?" (166). Then the Great Jina said "Hear, Great King. these are ærial beings who have come down here from the Vaitâdhyâ mountain to pay their respects to us."

(167). Then the Sovereign asked:—"Divine Sir, is there at present any sovereign king or an omniscient monk in the Land of Bharata which has got the Vaitâdhya mountain in it ?" (168). The Jina replied—"There is neither an omniscient sage nor a sovereign ruler at present in the Bharata Land; but there is Kummaputta who is omniscient although a householder. (169). Then the sovereign king again asked—"well, Divine Sir, does an omniscient sage live in his house?" The Divine Lord replied:—"he sticks to his house with a view to enlighten his mother and father". (170). Then the Aerial beings asked:—"Divine Lord, is there Omniscience for us?" to which the Lord replied:—"you, too, will have omniscience ere long". (171). They again asked—"Thou, Divine Lord, who art a traveller on the path to the Blessed Abode, when shall we have omniscience?" (172). On being thus asked, the monk named Jagaduttama said: "when Kummâputta will himself relate to you the account of Mahâsukra Heaven, at that time you will have Omniscience". (173).

On hearing this, and having come to know the Religious truth (or tenets), they became controlled in mind, word and body and having bowed down to Jina they approached Kummâ-



putta and there all the four stood quite near him. (174). They were then addressed by Kummâputta "Dear Sirs, the Jina has not verily told you what kind of happiness of residence in Heaven you experienced in the Mahâs'ukra Heaven". (175). Being reminded of their past existences on hearing these words, the four Chârana sages remembered their previous existences and mounted upon the Ladder of the Annihilator of Actions. (176).

The following is the description of the ascent on the ladder which the Annihilator of Actions climbs:-He first annihilates the four varieties of the passions or Kashâyas (anger, pride, deceit and greed) which cause eternal transmigration; then the false faith, the mixed faith and the faith; then, the eight varieties of the Kashâyas which come in the way of the Five Vows, then the neuter passion, the female passion, the six emotions and the male passion; then, the four varieties of the four passions which cause temporary excitement. (177). Then, he annihilates two varieties of Gati and two of Ānupûrvî; then four out of the five Jâtikarmas from Ekendriya upto Chaturindriya; then Ātâpa, Uddyota, then Sthâvara and Sûkshma. (178). Then, he annihilates the Sâdhâraṇa and the Aparyâpta

kinds of Nâma-potencies; then deep sleep, deep walking sleep, and somnambulism; and then, whatever there has remained of the eight Kashâyas (during the course of which he has destroyed all these latter). (179). Then he, being much exhausted, stops a while and when there remain two moments only for his Omniscience, in the first moment he destroys sleep and walking sleep and the following Nâma-potencies, viz. Devagati and Devânupûrvî, Vaikriya S'arîra, the Samhâna Karmas excluding his own Samsthâna, the Tîrthamkara Nâmakarma and Āhâraka variety of S'arîranâmakarma; while in the second moment after annihilating the five-fold Jnânâvarana, the remaining four kinds of Dars'anâvaraṇa, and the five-fold Antarâya, he becomes omniscient. (180-182).

Having mounted, in this way, the rising scale of spiritual progress of the Annihilator of Karma potencies, all those four monks became possessed of Omniscience and having approached Jina they took their seats in the assembly of the omniscient. (183). Then Indra who sat there made the following question to Jagaduttama, the Lord of the Jinas; "Divine Sir, why have you not been saluted by these people?" (184) to which the Divine

Lord replied—"These have the Intuitive Omniscience from Kummâputta. It is on account of this reason, viz. that they have got Intuitive Omniscience, that I was not saluted by them." (185). Then Indra again asked:—"When will he be taking the Great Vow (viz. the order of the monks)?" The Lord replied that he would take it in the third period of the seventh day. (186). Having said this, the best of the Jinas named Jagaduttama returned; and remained glorious on the earth in his movements dispelling, like the Sun, masses of darkness in the form of ignorance. (187).

Then the magnanimous Kummâputta gave up the dress of the householder and took that of the monks, which specifically overcame the troubles of the world. (188). With his mind free from all taints, that best of the Omniscient took his seat on a clean lotus made up of gold by the gods and began to deliver his religious sermon as follows:-(189). "Religion is constituted of four parts charity, penance, conduct and thought; but, among them, thought is the most important, being in fact, the most efficient medicine for inauspicious deeds. (190). Just as the bestowal of safety of life is the best of all gifts, or, the Omniscience is the

best of all the five knowledges, or, pure meditation is the best of all meditations, in the same way ( pure ) thought is the best of all religious things. (191). Also, just as enticing potency (Mohanīya Karma) is the most difficult to eliminate, or, the tongue the most difficult among all senses to control, or, the vow of celibacy the most difficult among all vows to practise, in the same way it is most difficult to possess pure thought among all religious achievements. (192). Beings, entitled to Emancipation, obtain Pure Intuition by the lovely pure thought even though they be staying in their houses; we can quote ourselves as the best example to illustrate this fact." (193).

Having heard this sermon, the parents, too, who came to know the truth, observed the rigid life of monks and having their souls well exalted they obtained an extremely auspicious position. (194). Many other persons, entitled to spiritual elevation, heard those words of the omniscient, and, some of them adopted an attitude full of faith, some accepted the life of monks, while some adopted partial observance of the Five Vows. (195). That pre-eminent Kevali Kummāputta, who thus enlightened many men, lived the life

of a monk for a long time and eventually went to the Eternal Blessed Region. (196). That devotee, who hears this life of Kummâputta which is conducive to indifference for worldly affairs, becomes free from all sins and becomes a recipient of unlimited happiness. [ an object of happiness to Anantahamsa the writer ] ( 197 ).

This short narrative is composed by Jina Mânîkya the foremost pupil of the worthy blessed preceptor Hemavimala which, being read by people, may live long. [ This short narrative is composed by the favourite pupil (Anantahamsa) of Jinamânîkya who had Shri Hemavimala as his blessed preceptor; read by people, may it live long ]. (198).

# Notes.

St. 1. The stanza is as usual a benedictory stanza serving the purpose of benediction as well as that of the introduction of the topic. The word असुर refers to Bhavanapatis and others. The reading कुम्भापुत्तस्स चरिय is metrically correct; only there is the omission of the nasal after य which might be looked upon as archaic. वोच्छामि-corresponds to Sk. वक्ष्यामि. Hemachandra in his grammar (8. 3. 171) has mentioned वोच्छं as a special irregular form for वक्ष्यामि. It appears, however, that वोच्छामि and वुच्छामि were also used for वोच्छं. वय, वुच्छ and वोच्छ are Prakrīt roots for Sk. वच् ( वृ ).

St. 2. गुणसिलष (Sk. गुणशिल्पके) in the garden named गुणशिल्पक; or it may be the name of a temple. गुणनिलष (Sk. गुणनिलये) in the house or temple (निलय) of the Yaksha named गुणशिल shortened as गुण. The word may also mean "abode of merits". समोसदो ( Sk. समवसृतः ) arrived, came.

St. 3. समोसरण or समवसरण. Assembly of gods, men and lower animals where the Tirthankara gives religious sermons. The extent of the ground for the assemblages is given as one Yojana. There are three enclosures one within the other. The innermost one, made up

of gems, has the pulpit for the Tirthankara and it is prepared by Vimānavāsi gods; the middle one, made up of gold, is prepared by Jyotishka gods; while the external one, made up of silver, is prepared by Bhavanapati gods. The assemblage consists of twelve Parshads or groups: 4 of four kinds of gods, 4 of four kinds of goddesses, 1 of Sādhus, 1 of Sādhvis, 1 of Shrāvakas, and 1 of Shrāvikās. There are many other minute details given in various books such as Rājapras'niya-sūtra and the like.

St. 4. निविट्टो (Sk. निविष्टः) Took his seat on the throne. समुद्रगंभीर As profound as the sea. दाणाइ० (Sk. दानादिचतुष्प्रकारं) The four constituents of धर्म are दान, तपः, शील and भावन (as described in the next stanza). The धर्म is expounded in four directions east, south, west and north respectively with his four forms in the four respective directions by the Lord who is possessed of the four मूलातिशय or principal excellences:—ज्ञानातिशय (knowledge par excellence), अपायापगमातिशय (complete freedom from obstacles like faults and diseases), पूजातिशय (highest worship) and वचनातिशय (the most efficient speech which is intelligible to all beings).

St. 5. दाण (Sk. दान) Charity. It is described to be of 5 kinds—अभयदान (vouchsafing safety to all living beings), सुपात्रदान (charity to

deserving people like monks and nuns), अनु-  
 कम्पादान (morsels, money etc. given out of com-  
 passion for their distress to beggars, defective  
 persons, dogs, etc.), उचितदान (gifts to brothers,  
 sisters, and those who sing the praises of  
 Deva, Guru, Dharma etc.) and कीर्तिदान ( gifts  
 for being famous given to bards, singers etc.).  
 तव (Sk. तपस् ) is described to be of 12 kinds  
 characterized by fasts and the like. सील (Sk.  
 शील) is the contented attitude of the mind  
 by the restriction of the various bodily enjoy-  
 ments and desires. cf. सीलं चित्तसमाहाणलक्षणं  
 भण्णस्य षयं. भावण ( Sk. भावन or भावना ) denotes  
 literally here the mental condition. There  
 are innumerable mental conditions different  
 in different moments giving rise to different  
 kinds of कर्म which tie down the soul. cf. जं  
 जं समयं जीवो आकस्सइ जेण जेण भावेण । सो तंमि तंमि  
 समये सुहासुहं बंधस्य कम्मं ॥ It appears that the  
 four constituents of धर्म viz, दान, तपः शील and  
 भावन when practised according to scriptural  
 directions make a man pre-eminently religi-  
 ous in body, mind and speech. The mind, of  
 course, being the most important factor,  
 capable of governing speech and the body,  
 भाव the mental condition, given rise to by  
 the intellect which has correctly grasped the  
 religious tenets, is looked upon as the most



powerful. cf. मन एव मनुष्याणां कारण बन्धमोक्षयोः ॥ मुणेयव्वो (Sk. ज्ञातव्यः) जाण and मुण are given as Prakrit roots in the sense of Sk. ज्ञा to know.

St. 6. भवुदहितरणी (Sk. भवोदधितरणिः) Boat to cross the ocean of worldly existence. सग्गापवग्ग० (Sk. स्वर्गापवर्गपुरसरणिः) Road to the city of Heaven or Liberation. भविआण० (Sk. भव्यानां) भव्यजीव as opposed to अभव्यजीव is an individual who, being fully religious and meritorious, is possessed of भव्यता or fitness to go to the place of Liberation, and hence, is capable, of obtaining his desire on a mere contemplation of it, just as one obtains his contemplated desire by grasping the Chintâmani gem in his hand.

St. 7. भावेण (Sk. भावेन.) The word भाव here refers to श्रायिकभाव the mental condition which is characterized by a complete destruction (क्षय) of all कर्म. Because भाव is the most important of all, therefore, सम्यग्दर्शन (right doctrine) which is only an excellent भाव is more important than सम्यक्चारित्र. cf. दंसणभट्ठो नट्ठो दंसणभट्ठस्स नत्थि निव्वाणं ॥ It was on account of the presence of this excellent mental condition that the hero of the story, the son of Kûrmā, got Omniscience although he did not follow the order of monks.

तेणं कालेणं—In this prose passage which is almost a quotation from the Sutra Literature

describing the usual way in which the leading Ganadhara Gautama is represented to be questioning Mahāvīra Swāmi, the writer follows the Sūtra style and the language is Ardha-Māgadhi, and not the Mahārāshtri in which all the verses of the present narrative are written. **तेणं कालेणं**—It is usual in the Sutra Literature to read a nasal after the affix **ण** of the Instrumental sing. and the Genitive plural as also after the affix **सु** of the Locative plural and **हि** of the Instr. plural. **काल** refers to the era, viz. the fourth part of the present **अवसर्पिणी** which is known as **दुषमासुषमा**. **समय** is a smaller period of **काल**. **समण** (Sk. **श्रमण**) monk or ascetic, from the root **श्रम्** to toil or to perform penance. It is also explained as **स + मन** (possessed of a healthy mind) or **सम + मन** (possessed of an equanimous mind). **भगवं** (Sk. **भगवान्**) possessed of **भग**. The word **भग** has got many senses—knowledge, great penance, fame (esp. due to the capacity of removing natural antipathy), apathy to worldliness, liberation, appearance, extraordinary enthusiasm, strong desire to be free, glory, religion and prosperity. **महावीर** Proper noun, singifying the difficult conquest of the invincible inner enemies. **जेठ्ठ** (Sk. **ज्येष्ठ**) Seniormost.

**सत्तुस्सेहे** (Sk. **सप्तोत्सेधः**) lit. Seven in height i. e. who was seven hands tall. **समचउरंस०** (Sk. **समचतुरस्रसंस्थानसंस्थितः**) Possessed of a bodily frame which was quite proportionate on account of the four ends of the body being quite equidistant. While he had the sitting posture **पर्यकासन** or **पद्मासन**, he had the following distances quite equal—(1) the distance between the two knees, (2) the distance between the seat and the top of the forehead, (3) the distance between the right shoulder and the left knee, and (4) the distance between the left shoulder and the right knee. This is the way in which usually the **समचतुरस्रसंस्थान** is described. Literally, however, **चतुरस्र** means a four-sided figure, or, a quadrilateral and **समचतुरस्र** means a figure, with four equal sides i. e. a square. **संस्थान** means bodily posture. The meaning hence may be—who, while sitting in the **पद्मासन** posture had the square formed by the four sides, (1) the distance between the two knees, (2) the distance between the right knee and the right shoulder, (3) the distance between the two shoulders and (4) the distance between the left shoulder and the left knee.

**वज्जरिसह०** ( Sk. **वज्रऋषभनाराचसंहननः** ) The words **वज्र**, **ऋषभ** and **नाराच** have special senses

in the Āgama literature viz. nail, plank and fastening down, respectively; cf. रिसहो इ होइ पट्टो वज्जं पुण खीलयं वियाणाहि । उभयमकडबंधो नारायं तं वियाणाहि. The build of the body is described to be of six kinds :—वज्जक्रषभनाराचसंहनन, क्रषभनाराचसंहनन, नाराचसंहनन, अर्धनाराचसंहनन, कीलिकासंहनन and सेवार्तसंहनन. संहनन means arrangement of bones. In the strongest build, called वज्जक्रषभनाराचसंहनन, the संहनन or the arrangement of the bones is fixed as it were by वज्ज (nails) as well as by क्रषभ (band) as well as by नाराच or मर्कटबन्ध (light fastening of bones) on both the sides. In short, वज्जक्रषभनाराचसंहनन is a build of the body, where pairs of bones have a band of a third bone round them and are held fast by a nail of bones on each side. For details see कर्मग्रन्थ I. 38-39.

कण्यपुलय० ( Sk. कनकपुलकनिकषपद्मगौरे ) has been explained in more than one way in the old Gujarati commentary. (1) As fair (गौर) as the line on a touch-stone (निकष) of a piece (पुलक) of gold (कनक), or, as fair as a lotus (पद्म); 2 As fair (गौर) as the vividness (पद्म) of the line on a touch-stone (निकष) of the excellent colour (पुलक) of gold and other metals (कनक); (3) as fair (गौर) as saffron (पद्म) or colour (निकष) of particles (पुलक) of gold (कनक). दित्ते (Sk. दीप्तः) furious

so as to burn the wood of action. तत्तत्तवे (Sk. तप्ततपाः) who has performed austerities burning the 8 kinds of karman. घोरगुणे ( Sk. घोरगुणः ); the मूलगुण and उत्तरगुण are referred to as घोरगुण. उच्छृङ्खलसरीरे (Sk. उत्क्षिप्तशरीरः ) who has given up every care for the body. The word उच्छृङ्खल has been explained as उत्क्षिप्त by हेमचन्द्र while the commentators render it as उज्झित. संखित० (Sk. संक्षिप्तविपुलतेजोलेश्यः ) who had in his body a mighty lustre lying dormant (संखित) as a result of his austere penance. The word लेश्या is generally used in the technical sense of the good or bad soul-development possessed of various colours ranging from white to black in accordance with the nature of the development. Here it is used in the simple sense of the burning power, latent in the body rising as a result of mighty penance. चउद्दसपुर्वी ( Sk. चतुर्दशपूर्वा ) who was possessed of the knowledge of the 14 Púrvas. The twelfth Anga of the Jain Canon believed as lost long ago was called दृष्टिवाद. It consisted of five parts viz. (1) परिक्रम (2) सूत्र (3) पूर्वानुयोग (4) पूर्वगत (5) and चूलिकाशिखर. Out of these, पूर्वगत which constituted a large portion of the दृष्टिवाद consisted of the 14 Purvas and gave an abstract of the eleven Angas in an easy language, as

well as the tenets of all the important rival schools. The eplthet चउहसपुव्वी is found used in conection with great scholars and भद्रबाहु is believed to be the last of those who knew the fourteen Pûrvas. चउणाणोवगए-(Sk. चतुर्ज्ञानोपगतः) who was possessed of the four kinds of knowledges:—मति direct knowledge through senses or mind, श्रुत knowledge resulting from reading or hearing the Scriptures, अवधि knowledge of tangible things in a limited sphere without the aid of the senses or mind, मनःपर्याय knowledge of the thoughts and ideas in the minds of other sentient beings in a limited sphere without the aid of the senses or mind. He was not possessed of only the fifth or last kind of knowledge viz. केवलज्ञान—the simultaneous knowledge of all past, present and future objects, which has got no limitation. सव्ववखर० (Sk. सर्वाक्षर-संनिपाती) who had the knowledge of all combinations of letters i. e. of all words. The word can also be taken as श्रव्याक्षर० whose sound of letters, i. e. voice, was pleasant to the ears.

पंचहि० It is mentioned in the Kalpa-Sutra that 500 monks took the Dikshā of ascetic life from महावीरस्वामी at the time when Gautama took it. छट्ठंछट्ठेण (Sk. षष्ठ्यष्टेन) by repeated fasts of two days each. उट्ठजाणू (in the foot-

note) Sk. ऊर्ध्वजानुः sitting in the उक्कुडुग posture where both the knees are turned upwards, and the head downwards, so as to be able to see in a limited sphere only. ज्ञान० ( in the foot-note ) Sk. ध्यानकोष्ठोपगतः—possessed of a stock-house for his धर्म and शुक्ल meditations ( ध्यान ) which were stored up by him as people would store corn in granaries ( कोष्ठ ).

जाय० ( in the foot-note ) The words जात, संजात, उत्पन्न and समुत्पन्न are almost synonymous with a slight difference in degree; they may refer respectively to the four stages of मतिज्ञान viz. अवग्रह indeterminate knowledge, ईहा guess, अवाय determinate knowledge, and धारणा retentive knowledge. श्रद्धा, संशय, and कुतूहल are the three mental attitudes when one is anxious to know something and inclined to make inquiries. उद्गाढ उद्वेह—( Sk. उत्थया उत्तिष्ठति. ) lit. stands by getting up. It is the usual expression in the Sutras referring to The standing posture.

आयाहिण० ( Sk. आदक्षिणप्रदक्षिणां ) प्रदक्षिणा means going round an idol etc. keeping the object to our right. आदक्षिणं means beginning the प्रदक्षिणा at the right hand of the object. पंजलिउडे ( in the foot-note ) Sk. प्रांजलिपुटः ( प्रधाने कृष्टः अंजलिपुटः येन ) with his hands folded on the head. वागरेह—( Sk. व्याकरोति ) Expounds or explains.

St. 8. The reading समगमचित्तं of the Mss.

may mean with the mind characterized by समता or equipoise. गिसामेह्-(Sk. निशामयत, शृणुत ). The plural is to show honour.

St. 9. मज्झयारंमि. मज्झआर appears to be a देशी word for मध्य centre, middle.

St. 11. The story of उमा and शंकर and that of रमा and वासुदेव are quoted here as characteristic instances to illustrate the excessive mutual love and regard of the king and the queen. The Jain version of the stories as given by the Gujarati commentary is not much different from that of the Hindu Purânas; it appears in fact to be taken from the Purânas and slightly adapted:-On the bank of the Gangâ, there lived the king named दक्षप्रजापति who had one hundred daughters out of whom he gave twenty seven to the moon and all the rest except one, उमा, to other fit persons. No suitable husband being found for उमा easily, she was given to ईश्वर or शंकर who had a peculiar bodily form besmeared with ashes and holding skulls, potsherdsetc. Daksha once performed a sacrifice where he called all his sons-in-law, except नारद and शंकर whom he looked upon as very ugly. At the pressure of उमा, शंकर, however, went to the place of दक्ष, but he and उमा were not received well. They became angry and



उमा flung herself into the sacrificial fire, at which शंकर flung the Fire missile and dispersed the people. Full of ardent love for उमा, शंकर could not live without her. With nectar he revived उमा and gave half of his body to her. Since then, शंकर came to be called अर्धनारी-नटेश्वर. The story of रमा and वासुदेव can thus be sketched—There was once a king named वासुदेव in the city of Purimatāla. He once saw the beautiful daughter named Lakshmi of Seth Kamal and fell at once in love with her. He married her and became so much enamoured of her that he became careless about his kingdom, and the expostulations of his prime minister even were of no avail. After some time Lakshmi died. At the news the king became unconscious. People asked the king to cremate her. The king said that she was not dead but only quiet and motionless in anger. All the devices of the minister, such as messengers or letters being reported to the king as sent from heaven by the queen, failed to bring the king round to his routine life. The minister at last dressed a courtesan in the gorgeous dress which the king had handed over to a merchant for being taken to Heaven for Lakshmi, and said that Lakshmi had come down to

the earth and stood waiting in the garden. The king became full of joy and went to the garden, but found the queen's complexion fair instead of dark. On the minister explaining the change as due to Indra's favour, the king brought the woman as queen to the city and lived in her company for many years. As a result of his delusion, after death, he was born in Hell suffering from various tortures and miseries.

St. 12 The reading गुणमणिभंडारो means storehouse of the gems in the form of his superb qualities.

St. 13 उरुछालितो ( Sk. उत् + शालयन् ) raising up and hurling away.

St. 15. जक्खणि (Sk. यक्षिणी) female यक्ष. The form जक्खणी found in some Mss. is rarely used. Probably it is based upon the word यक्षणी used by शुभवर्धनसूरि. See परिशिष्ट ( St. 4, 7, 24, 29 etc.) The Yakshas form a section of the Vyantara gods. The reading बहुसालरुक्खवड्डुम० means living in a mansion underneath many S'āla and Banian trees.

St. 17. परिभुग्गा (Sk. परिभोग्या) Wife. Lit. a person to be enjoyed.

St. 18. कं गइं ( Sk. कां गतिं ) To what condition of life.

St. 19. The reading मुहर meaning मुखर (garrulous) is evidently not a good one.

St. 21. तल्लिच्छ is a Deshi word in the sense 'engaged in.' It may be akin to the Sanskrit word तद्लिच्छ or तल्लिप्स. रंकरमणेण-रंकरमण play or sport of wretched persons.

St. 22 विचित्तचित्तंमि (Sk. विचित्रचित्रे.) Both the words विचित्र and चित्र are synonymous, meaning wonderful. The expression means "anxious to see strange and wonderful things." चंचल agitated by, ruffled by.

St. 25 धोरणि (Sk. धोरणी) Line, row. विच्छुरिअ (Sk. विच्छुरित) pervaded by.

St. 26 पुत्तलिया ( Sk. पुत्रिका ) A statue, a doll. The reading पुत्तलियाकेलिसोभियपत्तेयं may mean with every pillar decorated by the sportive appearance of dolls placed on each pillar made up of gems. संदोह collection, group.

St. 27 चुज्ज is a Deshi word meaning wonder. The reading इअ चित्तओ लग्गो may mean इति चिन्तायां लग्नः Began to think.

St. 30 सुकयत्थो (in the variant) Sk. सुकृतार्थः, standing for सुकृतस्य अर्थः. The fruit or result of my good actions is well obtained to-day i. e. I have achieved the fruit of my good actions to day. The word अज्जुमण् stands for Sk. ऋजुमते simple-minded sir.

St. 33 ऊहापोहवसा ( Sk. ऊहापोहवशात् ) On account of surmises and countersurmises. 'Can it be so' is the nature of guess, or doubt or surmise ( ऊह ) which generally occurs

at the sight of an object suddenly seen and appearing similar to one previously seen. Immediately a counterthought arises—it cannot be so, how can it be so? which can be called अपोह. ऊह technically means doubt and अपोह determination. The word वदस्स is to be construed with जाईसरणं in the next line. Remembrance requires some incentive just as a similar object or the like. Here the consideration whether she was seen before or not, revived his memory and there arose in him the remembrance of his actions in his previous existence. जाईसरणं (Sk. जातिस्मरणं) पूर्वजन्मस्मरणम्.

St. 34 जाइसरणेण० This stanza is not found in the Mss. अ and ग. For the story also, the stanza is not very necessary. There is no propriety in the Prince's relating the incidents of his previous existence to the woman who already had known them by Avadhijnāna.

St. 35. नियसत्तीव—The gods have got the power of removing from the bodies bad material particles and replacing them with good or auspicious ones. The Yakshinī does this with a view to make the prince a suitable consort.

चउहिं ठाणेहिं० This is not an actual quotation from the Sthānāngasūtra, but a summary of a long passage therein describing the cohabitation of gods with living beings. There

are given here four ways of the co-habitation of gods...(1) a god with a goddess; (2) a god with an Audârîka female ( human being or lower animal ) when there arises in the god that kind of desire; (3) a male (human being or lower animal ) with a goddess when there arises in her that kind of desire; and (4) a male (lower being or animal) with an Audârîka female. The co-habitation of the Yakshinî and the prince falls into the third variety. When a deity knows of the feeling of love in a man for her, she bears the उत्तरवैक्रियिकशरीर ( a body different from her natural one ), removes the gross matter from the body of the man and replaces it with fine matter which causes him no trouble, making him thus fit for enjoyment. See Stanza 35 where अशुभ means gross and शुभ means fine. भज्जा (Sk. भार्या) wife. विलसन्ति enjoy themselves.

St. 37. सोहन्ति (Sk. शोधयन्ति) make a search. सुद्धिमत्तं (Sk. शुद्धिमात्रं ) mere information.

St. 38. The first line gives a general observation in the interrogative tone—is it possible for human beings to get back what has been taken away by gods? The second line furnishes the reason for it viz. the presence of difference between their respective powers and capacities.

St. 40 पयंपह ( Sk. प्रजल्पति. ) पयंप is the Prakrit root for प्रजल्प (Sk.) to talk. सुणेह सवणेहि सवहाण०—Attempts at tautaphony such as यमक (alliteration) and अनुप्रास (recurrence of the same sound) appear to be a peculiarity of the writer's style. वंतरी ( Sk. व्यंतरी ) a female belonging to the व्यन्तर variety of gods also designated as वाणमंत, वाणमंतर or वाणवंतर.

St. 41 अच्छरिअविमिहआ ( Sk. आश्चर्यविस्मितौ ) Struck with wonder. The phrase involves tautology. For the word अच्छरिअ see Hem. grammar (VIII. 2-67). The Stanzas चत्तारि पंच० and पंचसु जिण० appear to form no part of the genuine text as they are a mere quotation from आयम (cf. रायपसेणीयसुत्त. Sûtra 66) to adduce the reasons for gods avoiding paying a visit to the mortal world. Gods pay a visit to the mortal world only under exceptional circumstances such as the five auspicious events of Tirthankaras' lives (fall to mortal world, birth, initiation, Omniscience and Liberation), the power of penance of great ascetics and the ardent love for a human being in past existences.

St. 44. तीसे जम्म० (Sk. तस्याः जन्मान्तरस्नेहादि ). Then the Kevalajñani related to them the account of her love for their son on hearing which, they exclaimed—very powerful is the result of deeds. विति is equal to Sk. ब्रुवन्ति.

St. 46 संविग्ना (Sk. संविग्नाः=उद्विग्नाः) उद्वेगमापन्नाः  
Became disgusted with worldly life. लघुपुत्र  
(Sk. लघुपुत्रं) younger son. For the sake of metre  
the case termination is omitted. चरण=चारित्र्य=  
संयम Ascetic life.

St. 47 दुक्करतव० The stanza refers to the  
most important necessities of the ascetic  
life such as practising very difficult penance,  
taking food absolutely free from the 42 faults  
of food, freedom of mind from attachment  
and love, and observance of the three Guptis  
or protections. निस्संगरंगचित्ताः is rendered in  
old Gujarati gloss as " with mind free from  
love and hatred." It is doubtful whether रंग  
could mean hatred.

St. 49 थोव is a Prakrit word for Sk. स्तोक  
little, short; cf. हेमचन्द्र व्याकरण ( VIII. 2-125 ).  
The words थेव, थोअ, थोक्क and थोवाग also are  
used in the same sense.

St. 50 तीरिज्जप्प (Sk. तीरयिष्यते) causal passive  
future 3rd person sing. of तीर to be able. The  
root तीर 10 U is also a Sanskrit root in the  
same sense.

St. 51 गणधरा (Sk. गणधराः). The गणधरs or hold-  
ers of ascetic groups were the first disciples of  
the Tirthankaras. चक्रधरs or चक्रवर्तिनs were the  
sovereign kings who ruled over the six conti-

nents. The बलदेवs are the elder brothers of the वासुदेवs. The वासुदेवs are rulers of 3 continents who are also called अर्धचक्रवर्तिs. आउस्स संघानं (Sk. आयुषः संघानं ) joining the links of snapped up life. Life is supposed to be a continuous stream of existences cut into different pieces in the form of different individual existences. No gods or human beings—however powerful they be in other respects—are ever able to extend the piece of life ( i. e. span of life ) or to connect two pieces of life into one continuous existence.

St. 52 The Stanza जंबुद्वीपं is not found in the Benares edition and is likely to be spurious being only explanatory of the idea of the previous stanza. The stanza is however read as original in the manuscripts consulted and therefore given here as Stanza 52 in the text.

St. 54 पणट्ठं (Sk. प्रणष्टसर्वस्वसार्था इव ) सर्वस्व-सार्थः collection of all possessions i. e. all-in-all of existence. The reading पणट्ठसव्वस्ससंनुव्व is likely to mean प्रणष्टसर्वस्वसंज्ञेव losing, as it were, all consciousness.

St. 56 दुहविआ stands for Sk. दुःखापिता. cf. हेमचन्द्र व्याकरण (VIII. 2. 72)

St. 57 णिब्वन्धे (Sk. निर्बन्धात्) The locative stands



for the ablative; or the original reading is likely to be णिब्बन्धा; Manuscript अ reads णिब्बन्धि पुणो पुट्ठा where णिब्बन्धि may be standing for णिब्बन्धिअ—the gerund of बन्ध् with निर. or for णिब्बन्धे. साहस=कथयति. साह is a Prakrit root in the sense of telling.

St. 59 सल्लिय=(Sk. शल्यित=शल्ययुक्त) troubled with darts. वक्क is a Prakrit word for Sk. वक्त्र. cf. हेम. (VIII. 1.26)

St. 60 जलबिंदुचंचले जीविअस्मि—The thought is very frequently expressed in Sanskrit and Prakrit Literature and the expression is very common. The चूलिका of दशवैकालिकसूत्र has given this thought as one of the beneficial Bhâvanâs.

St. 61 मे मुंचसु is equal to मां मुञ्च. The reading मं मुंचसु is no doubt better, but, several Mss. read मे मुंचसु.

St. 63 रोइउं stands for Sk. रोदितुम्. The Gujarati gloss appears to have taken रोइउं as equivalent to रोचितुं and translated accordingly: His parents, although following the ascetic life and consequently indifferent to worldly objects, began to like or love him through strong emotion or filial feeling.

St. 65 वयग्गह (Sk. व्रतग्रहः) Acceptance of ascetic life. वज्जरिअं (Sk. कथितं) see हेम. (VIII.4.2)

St. 67 The word सुरभि occurs thrice in

three different senses (1) cow, (2) fragrant, (3) spring season. The second **सुरभि** stands as adjective to the third. The description of the liking of the Cuckoo for spring is conventional with poets.

St. 69 **अंसु** (Sk. अश्रु). See **हेम.** (VIII 1. 26) **विरूह** (Sk. विरुक्षयति; विमार्ष्टि). **रूह** is a Prakrit root derived probably from the Sk. root **रुक्ष** in the sense of wiping off.

St. 71 The word **समय** ( in the reading ) stands for **समये**. **सारिणी** means a small river or canal. **उवगारकारणं** appears to have been rendered as 'for the sake of obliging the people' in the Gujarati gloss.

St. 74. In this stanza there are mentioned some 10 gems out of the 16 that are usually mentioned in the Sutras—See **ज्ञाताधर्मकथा** I. 1. **राजप्रश्रीय** (Sutra 8); **सौगन्धिक** corresponds to rubies and **मरकत** to emeralds; **गोमेद** is described as a gem found in the Himalayas possessed of four colours, white, pale-yellow red and dark-blue; **इन्द्रनील** means sapphire; **जलकांत** may be **चन्द्रकांत**,

St. 78 **वच्चसु** (Sk. व्रज.) The root **वच्च** is used in Prakrit in the sense of going. **चड** is a Prakrit root in the sense of climbing. **आसपुरी** (Sk. आशापुरी ) is the name of the Goddess. **दाही** is used for **दाहिर** (Sk. दास्यति.)

St. 79 खवणेहि (Sk. क्षपणैः) The word क्षपण lit. means destruction; here it means the cutting of the meals i. e. a fast.

St. 84 The reading पोअपवेस is not a good one. पोअपदेस means पोतप्रदेश the inside of the boat.

St. 87 अभग्गेण (Sk. अभाग्येन) by his misfortune. उराल (Sk. उदार) Excellent.

St. 88 सोहंतण (Sk. शोधयता) Searching.

St. 89 हारइ (Sk. हारयति) loses.

St. 90 सलह्ज्जए (Sk. श्लाघ्यते) is praised. The Prakrit root सलह is used in the sense of praising.

St. 91 सम्मत्तं (Sk. सम्यक्त्वं or सम्यग्दर्शनं) means faith in the tenets expounded by the Prophet such as the five Astikâyas or the six Dravyas or the nine Padârthas. In philosophical language, सम्यक्त्व is a development of the soul which is introspective, which creates a liking for the knowledge of the truth and which is characterized by tranquility, disgust for worldliness, indifference, compassion and faith. चारित्त or चरित्त (Sk. चरित्र) means vow of ascetic life consisting of the observance of the five Mahâvratas and the like.

St. 92 चउइसपुव्वी (Sk. चतुर्दशपूर्वी) The fourteen Pûrva books—उत्पाद, आग्रायणीय, वीर्यप्रवाद and others. The reading चउइसपुव्वां is not a good

one standing for (Sk. चतुर्दशपूर्व ). अहिज्ज (Sk. अघीते.) अहिज्ज is the Prākrit root in the sense of studying.

St. 93. महसुक or महासुक is the name of the seventh heaven of which मंदिरविमान appears to be a part which formed the place of residence for these three sages.

St. 95 अन्त० (Sk. अन्तशुभाध्यवसायौ). अध्यवसाय may mean mental thought or soul-development. Both of them had a very beneficial soul-development at the time of their death as a result of which they became gods in that very Mandira Vimāna or residence where the other three, referred to above, were born.

St. 96 वरनय० (Sk. वरनयरंगमन्दिरम् ) which formed a glorious mansion of excellent administration. वरनयस्य रंगमन्दिररूपं. रंग is a Prakrit root in the sense of colouring ( transitive ), or shining with colour ( intransitive ).

St. 97 सिंहव्व (Sk. सिंह इव) Both the words सीह and सिंह are used in Prakrit; (see हेम. VIII 1.2.4). भज्जइ. ( Sk. भज्यते. ) By the use of the impersonal voice (कर्मकर्तरिप्रयोग) the facility with which the enemies are routed is conveyed. cf. पाणिनि's rule कर्मवत्कर्मणा तुल्यक्रियः (III. 1. 87).

St. 100. पिच्छइ = प्रेक्षते (Sk.) The root पिच्छ is used in Prakrit for ईक्ष with प्र. (Sk.). For

सुयिण (Sk. स्वप्न) and अच्छरिअ ( Sk. आश्चर्य ) see हेम. VIII. 1. 46 and VIII. 2. 67 respectively.

St. 101 The word वग्गु here means talk, standing for the Sk. word वाचा.

St. 102 हअसय (in the variant) stands for Sk. ईदशक. The reading को फलविसेसो of the Benares edition may be better as it is consistent with the Mahârâshtri language that is used throughout the book. के फलविसेसे is the Ardha-Māgadhî form which is accepted in the text as it is supported by all the manuscripts. Probably it was a current phrase then quoted from the Sūtras.

St. 104 The reading जगनिच्चं means जगन्नेत्रं (Sk.) the eye for the whole world. The reading जगनच्चं stands for जगन्नान्यं (Sk.)

St. 109 छइंसणनाइणो ( Sk. षड्दर्शनज्ञानिनः ) Well-versed in the six Sanskrit Dars'anas or Shāstras—Sāṅkhya, Yoga, Nyāya, Vais'eṣhika, Purva-Mīmāṃsa and Uttaramīmāṃsa.

St. 112 खेयं (Sk. खेदं) mental dejection. The Sanskrit Stanzas ददातु०...and न सां० following stanza 112 appear to be Sanskrit quotations for explaining the idea in stanza 112.

St. 115 जिणसमय० ( Sk. जिनसमयतत्त्वसारं ) forming the essence of the tenets in the preachings of Jina. परूयेंति (Sk. प्ररूपयन्ति) Expound.

St. 116 छज्जीवनिकायाणं (Sk. षड्जीवनिकायानां)

There are mentioned in Jain Philosophy six groups of जीवs or living beings viz. पृथ्वीकाय (earth group), अपकाय (water group), तेजःकाय (fire group), वायुकाय (wind group), वनस्पतिकाय (herb group) and त्रसकाय (other living beings possessed of two or more senses). If the Jain Religion is to be put in very very briefly in one word, it is दया or non-killing or non-injury of any living being; consequently the first and the foremost place is given therein to the vow of non-injury among the Five Great Vows. महव्वसु (Sk. महाव्रतेषु). Complete abstinence from injury, the same from lies, the same from theft, the same from sexual intercourse and the same from any sense of possession or property, are mentioned as the Five Great Vows. They are respectively termed सव्वपाणाइवायवेरमण, सव्वमुसावायवेरमण, सव्वादिग्गणादाणवेरमण, सव्वमेहुणवेरमण and सव्वपरिग्गहराइभोयणवेरमण.

St. 117 This and the following stanzas are actual quotations from the दशवैकालिकसूत्र and the उपदेशपद respectively. In the दश० (VI.7) there are mentioned 18 places (स्थानानि) where mistakes are likely to be committed by the monks, a single one of which mistakes leads to their fall from Asceticism. The 18 स्थानs are 6 vows (the 5 Mahāvratas and abstinence from eating at night), non-injury to 6 groups

of lives (7 to 12), avoidance of impermissible things (13), of householder's pot (14), of couch and other seats (15), of residence in a place entered for begging purposes (16), of bath (17), and lastly avoidance of decoration (18). The stanza तथिमं occurs next (दश. VI,8). The word निपुणा qualifying अहिंसा implies the thoroughness of non-injury by avoiding unclean pots and the like.

St. 118 दिक्खिओ (Sk. दीक्षितः). One who has taken the दीक्षा or initiation to the life of a monk. The root चुक like भुल्ल is entirely a Prakrit root used in the sense of falling (Sk. भ्रंश. ). The reading गिहिंदाणधम्माओ (Sk. गृहेन्द्राणां धर्मात् ) goes a little bit against metre and has the word इन्द्र redundant. There might have been the reading गिहिणं पि धम्माओ in the original.

St. 119 The idea of peacocks being greatly delighted at the rumbling of clouds is not only conventional with poets, but it is actually testified to by experience.

St. 120 सुहलग्गे (Sk. शुभलग्ने) लग्न is a period of two hours taken by each of the twelve राशिस or Zodiacal signs to rise above the horizon. Some signs especially those in which inauspicious planets (पापग्रहs) for the time being are seen, are said to be inauspicious, as contrasted with others which are occupied

by other planets. That particular sign which is at the eastern horizon at a particular hour, is said to be the Zodiacal sign or **लग्न** of that particular hour.

St. 121-122 These two stanzas are written in Apabhramsa dialect which sometimes is used for special descriptions as a variety in the middle of many stories. It appears from the ease and grace with which verses in Apabhramsa are seen written especially in the mediaeval Maharāshtrī, that Apabhramsa was then actually a spoken language. Frequently the case-affix is entirely omitted in Apabhramsa—a characteristic which is inherited by the modern Indian languages. The two verses can be translated into Sanskrit as follows—**तत्र वाद्यते तूर्ध्वं सुतडतडत्, गगनाङ्गणे गर्जति गडगडत् । वरमंगलभुंगलमेरीशब्दो नफेर्याः श्रूयते नवनिनादः । विरुदावलीं व्रते बन्दिवृद्धं, चिरकालचतुरनरनन्दवृन्दम् । वरकामिनी नृत्यति अतिसुरम्या, इत्युत्सवो भूतः पुत्रजन्मनि ॥** The word **सुतडतडत्** is an onomatopoeic word meaning making a sharp **tad tad** sound. **भुंगल मेरी** and **नफेरी** are different kinds of drums. **विरुद्** (eulogy) is a word used also in later Sanskrit literature. **नच्चइ** should rather be **नट्टइ** as it appears from the Gujarati Gloss where the idea of acting is expressed; the word **नच्चइ** would refer only to dancing.



St. 124 सत्थयाहं (Sk. सार्थकानि) Full of meaning or significance.

St. 125 बावत्तरि कलाओ ( Sk. द्विसप्तति कलाः )  
Seventy two arts. Corresponding to 64 arts mentioned in the Classical Sanskrit Literature, there are always mentioned seventy two arts in the Jain Sūtras. They include almost all the modern fine arts. For a full list, see Rājapras'niya (Sutra 83). अहिज्ज (Sk. अधीते). अहिज्ज is the Prakrit root in the sense of studying. सखियत्तं (Sk. साक्षित्वं) is a better reading than सखियत्तं as the idea of the teacher remaining only a witness, while the Prince caught the fine arts, is better than the teacher being spoken of as a friend.

St. 127 पुव्व० (Sk. पूर्वभवान्तरकृतचेटवन्धनोच्छालनादिकर्मवशात्)—The word चेड is a Deshi word in the sense of boys. उच्छालन means lifting up. For the reference see stanza 13 above.

St. 130 हरिहर० The references here are to the trinity of gods हरि, हर and ब्रह्मदेव being subject to the feeling of love although they occupied a very high position among the gods. The Gujarati gloss here mentions the stories of श्रीकृष्ण वासुदेव, महादेव, ब्रह्मा and इंद्र when they fell victims to strong passion and did undeserving deeds. वासुदेव once invited the sage दुर्वासस् for dinner ( पारणा ) after the

latter's fast for six months. The sage consented on condition that वासुदेव and his wife रुक्मिणी yoked themselves to the chariot in which he was to sit. While drawing the chariot रुक्मिणी became fatigued and thirsty and made a sign to वासुदेव on seeing which वासुदेव pressed his thumb on the ground and brought the water up. The sage got enraged at the way in which वासुदेव behaved and killed the life in the eyes of वासुदेव, the latter since then becoming known by the name पुरुषपुंडरीक. The story of महादेव is given as follows-- Pârvatî once had a desire to test Mahadeva's regard and love for her. While staying temporarily with her father, she once took the form of a huntress (Bhilla woman), and manifested herself before Mahâdeva who was practising penance. Mahâdeva fell in love with the huntress, who sang beautiful songs in Malhâra Râga, and made a proposal to her for marriage. She rejected, saying her husband would resent it, and concealed herself in the neighbourhood. Thereupon Mahâdeva drew out Gaurî from the half of his body. In the meanwhile, Pârvatî returned from her father's house and a quarrel ensued between her and Gaurî which Mahâdeva calmed down by falling down at Pârvatî's feet and apologising to

her for his indiscreteness in being passionate. The story of Brahmâ is given as follows:- Brahmadeva was once performing very austere penance. Indra as usual wanted to test the penance and sent Indrânî with other damsels to entice Brahmadeva. they pleased him by their excellent dramatic performance. On his asking them to choose a boon, they requested him to pay regard to them and wine. Thinking that wine was mere water, he drank it and enjoyed himself in the company of the damsels losing the merit of the whole of his penance. They staged dramatic performance in all the four directions which Brahmadeva witnessed by putting faces in all the four directions. Since then he became famous by the name चतुर्मुख. The story of Indra is the usual story of his misbehaviour with अहिल्या, the wife of गौतम, as a result of which he had his body made full of one thousand holes which afterwards were converted into eyes by a special favour of गौतम. It appears that the Gujarâti translator had a reading like हरिहरबम्हेंदसुरा before him.

St. 131 विरक्तचणं ( Sk. विरक्तत्वं ) aversion. तण is the Prakrit affix for the Sanskrit त्व in the sense of nature.

St. 132 गुणिज्जमाणं (Sk. गुण्यमानं) being recited or repeated.

St. 133 खवगस्सेणि-(Sk. क्षपकश्चेदि). खवग is a person who has got the capacity to destroy the Karmas totally (in his present existence or in two or three existences more) so as to be able to get Siddhi. खवगस्सेणि or क्षपकश्चेदि is the gradual progress of the destruction of Karma which the क्षपक makes. For a detailed description of this सेणि see stanzas 177 to 182 and notes. सुकज्झाण or शुक्लध्यान is a meditation of a healthy nature (called also शुभध्यान) by practising which a person is able to destroy his Karma.

St. 135 चरित्त (Sk. चारित्र) the life of monks.

St. 136 नियमाय० (Sk. निजमातृतातोपरोधात् ); out of the pressure of his parents. The point whether and how far one should mind the feelings of parents at the time of taking the vow of asceticism is one of a very hot discussion at present. It appears, however, to be the consensus of the ideas expressed in the sacred literature that दीक्षा should be taken by a person when he has got a very strong unsuppressable sense of aversion to worldly life by persuading his parents. See आचारंगसूत्र. (I. 6. 1 also XXIV 1007 ); पंचसूत्र (III)सूत्रकृतांग(I.3.2.etc.)त्रिषष्टिशलाका० (XI.143, 166

etc.) If the desire is very keen and genuine, he should try to show his parents and others the way for their good, to convince them of the sincerity of his purpose and to get their permission; and it is also the duty of the truly religious parents to give their permission when convinced of his genuine desire. But if even after the persuasion the parents do not give their permission and continue to put hindrances in his way, then, as a last recourse, दीक्षा can be taken irrespective of the wishes of the parents. Kûrmāputra stayed in the house because he *knew for certain*, Kevali as he was, that his parents would certainly die if he took Diksha and go to a bad existence (गति), while, if he stayed in the house they would be enlightened and go to a good existence. Therefore, he stayed in the house for their enlightenment (प्रतिबोध), and not out of मोह (infatuation) for them. Hence, it is that he is called मातृपितृभक्त, a true and devoted son, who cares for the spiritual enlightenment of his parents. But those who are not Kevalis cannot be sure of the enlightenment of their parents, and, hence it is not possible for them to follow the example of Kûrmāputra and stay in the house. If they do so without obtaining

Kevalajnâna, probably it is under the influence of मोह. After obtaining Kevaljnâna they are at liberty to take whichever course they choose. भावचारित्तो (Sk. भावचारित्रः) as opposed to द्रव्यचारित्रः. A monk in spirit, not in garb.

St. 139 भावस्स उल्ललिअम् (Sk. भावस्य उल्ललितम्). The elevation of mental condition. The reading दुल्ललिअं is not very happy. If, however, a literal sense is to be given, the word may be rendered as दुर्लभवस्तुनः अभिलाषः ardent desire for an inaccessible fruit, viz. the obtainment of an extremely pure mental condition.

St. 140-142. In these stanzas there are briefly mentioned the instances of Bharata Chakravartin, Ilâputra and Āshâdhabhâti sage having obtained Kevala knowledge by virtue of pure mental thought although they were leading the life of householders. The Sovereign King Bharata was once sitting in the mirror-apartment of his harem in the city Vinîta, after his conquest of the six continents having got his person fully decorated. He was greatly pleased to see his charming appearance inside the mirrors which, however, suddenly got deformed by the sudden slip of the ring from his small finger. By this incident the thought of the transience of the world at once flashed in his mind. He became

disgusted with worldly life and by virtue of extremely pure thought arising, he obtained Kevala knowledge. The Shāśana Devatâ gave him the ascetic garb and he went to the abode of the Siddhas after destroying the four Ghāti Karmas. The story of Ilâputra can be sketched as follows—In the city of Vasantapura, there lived a Brâhmana named Agnisarman with his wife Somalâ. They took to ascetic life on hearing the sermon of a Sâdhu. They went to Heaven by virtue of death by fast. Thence Agnisarman dropped down and was born in a Bania family in the city Ilâvardhana. He was called Ilâputra. Somalâ also dropped down and was born as the daughter of an acrobat. Ilâputra saw Somalâ, his wife in his previous birth, dancing, and became enamoured of her. The father of the girl would not offer the girl to Ilâputra. He at last consented provided Ilâputra learnt the profession of acrobats. After Ilâputra did it, the father sent him with the girl to the king of Bennâtata to show their performance and bring money. Before the King and 500 princes, he began dancing on bamboos, the girl sounding the drum at the foot of the bamboo. The King became enamoured of the girl and wished Ilâputra fell down and died. On the king asking Ilâputra to repeat his perform-

ance again and again before the payment was made, Ilâputra came to know of the dark thought of the King. At that very time he happened to see two monks at a distance engaged in perfect religious meditation while they received the alms of Modakas from a lady. The sight reminded him of his previous ascetic life and he became averse to worldly life, and as a result of his pure mental thought, he got Kevala knowledge. The deities gave him dress, and converted the bamboo into a lotus whereupon Ilâputra sat and preached. The King, the queen and the girl, all took to ascetic life and went to Siddhi. The story of Āshâdhabhûti can be thus given—Āshâdhabhûti was a prince, the son of King Sinharatha of Râjagriha. Once, sage Dharma-ghosha came to preach outside the city on hearing whom Āshâdhabhûti became a monk. While begging, he got Modakas at the house of a dancer. He liked them very much and repeatedly went for begging to the same place assuming various different forms. The owner of the house wished the sage of uncommon power to become a member of his household and instructed his daughter to entice the monk. She succeeded and the monk took the permission of his preceptor to marry



her promising he would not touch flesh and wine although he became a house-holder. Once, while the husband and the wife were moving from place to place, the wife finding the husband gone out for earning money took flesh and wine to her heart's content. On returning, when he found his wife drunk, he became disgusted with worldly life and repented of his having given up his ascetic life for the girl who thus behaved. He listened to the request of his wife and relatives to get sufficient money for them before he left the house. He went to the King of the city and began to enact before him a drama of Bharata's life consisting of the conquest of the six continents, the building of the mirror-house etc. etc. Thereupon while enacting the mirror-house incident, he got Kevala. He confessed before his preceptor and having again taken to ascetic life he got Mukti.

St. 143-4 मेरुस्त० The instance of the mustard and the mountain for showing great contrast is a common one with poets and philosophers of India. The words द्रव्यस्थ and भावस्थ (Sk. द्रव्यस्तव and भावस्तव ) mean lit. The material and the mental worship. There is a vast difference in point of fruit between the two. For example, the material worship may enable

a man at the most to reach the Achyuta world or the twelfth heaven, while mental worship can lead a man to Siddhi in an hour. To speak briefly, the inward spiritual practice of a thing is much more efficacious in results than the material one. Generally speaking, the former i. e. the worship of outside things is seen among householders, while mental adoration and exaltation are seen among the monks. Subjective abstinence, which a monk practises regarding injury, lie, contact with women, property etc. is not in the least affected by his accidental talk with females, eating impure food and doing similar things in times of sheer necessity with a view to oblige others. Faultless spiritual practice removes all faults arising out of material practice which might be faulty (साव्य), just as the obtainment of pure water after digging a well removes all fatigue, thirst and dirt which one has while digging.

St. 145 मनुजखित० (Sk. मनुजक्षेत्र) Region of human beings believed to be forty five lacs of yojanas in extent. There are believed to be five Mahâvideha holy places in the human world. Vijaya is explained to be a place where the चक्रवर्ति becomes victorious. खेव (Sk. क्षेत्र) means thowing in i. e. addition.

St. 147. **उक्रोसपष्ट**—In all, as shown in St. 145 and 146, there are 170 holy places in the human world, where at the most there are at a time 170 Jinas, one Jina at each holy place. Mangalâvatîvijaya is one of the eight **चक्रवर्तिविजयक्षेत्र**s that are situated to the east of Jambumandara mountain and to the south of the river Sitâ.

St. 151 **वेमाणिअ** There is a brief mention in the compound word of the four kinds of gods: **वेमाणिअ** (Sk. वैमानिक) means the occupants of the Vimānas who are divided into **कल्पोपपन्न** gods and **कल्पातीत** gods. **जोइस** refers to **ज्योतिष्क** gods such as the Sun, the moon, the planets etc. The word **वण** stands for **वाणमंतर** or **वंतर** referring to the **व्यंतर** gods who include **किंनर**, **किंपुरुष**, **महोरग**, **गंधर्व**, **यक्ष**, **राक्षस** and **पिशाच**. **भवण** refers to **भवनवासि** gods like **असुर**, **नाग** etc.

St. 155 The stanzas 155 to 162 set forth briefly the **बोधिदुर्लभत्वभावना** or reflection on the difficult path which one has to follow to attain to a state of Pure Intuition. **निगोअमज्झओ जीवो** (Sk. निगोदमध्यगः जीवः) a living being belonging to **निगोद** or collection of living beings.

St. 156 **दस्सुमिलक्खुयकुलेसु** (Sk. दस्युम्लेच्छकुलेषु) Human beings are divided into two big classes **आर्य** and **म्लेच्छ**. (For further details, see **तत्त्वार्थाधिगमसूत्र** III 37 ).

St. 162 चारित्तपालना ( Sk. चारित्रपालकाः ) the word चारित्त or चरित्त has a general sense of behaviour and a technical sense of that kind of behaviour or life by virtue of which the Jiva attains to its genuine pure nature. The second sense is intended here.

St. 163 सम्मत्त ( Sk. सम्यक्त्व ) is the same as सम्यग्दर्शन or Right Faith in the tenets of Jainism which is the first necessary thing for Spiritual Progress. देशविरति ( Lit. partial abstinence ) refers here to the five Anuvratas.

St. 164 कमलाभमर० For allusions see stanzas (93-95) of the text. खेयर the same as खयर or खचर lit. means one who moves in the skies. The word means a विद्याधर in general.

St. 165 चारणसमण ( Sk. चारणश्रमण ) is an ascetic who has got the power to move in the sky. सुमणा ( Sk. सुमनसः ) may be taken as a noun meaning 'gods' or an adjective meaning 'handsome' 'virtuous'.

St. 170 निअअम्मापिउपडिबोधाय—The use of the dative here in य is evidently a Sanskritism.

St. 177-182 खवगस्सेणि—( Sk. क्षपकश्रेणि or श्रेणि ). The serial order of the potencies of action ( कर्मप्रकृतिः ) annihilated by the क्षपक or the destroyer of the potencies of action. There are eight principal potencies of action corresponding to the eight main divisions of Karma

or Action:—**ज्ञानावरण** ( obstructing right knowledge), **दर्शनावरण** (obstructing right faith), **मोहनीय** ( obstructing **वीतरागत्व** or freedom from love and hatred ), **अन्तराय** ( obstructing **वीर्य** etc.), **आयु**, **नाम**, **गोत्र**, and **वेदनीय** out of which the first four divisions are called **घातिकर्म**s (coming in the way of Omniscience ), while the last four are called **अघातिकर्म**s (not coming in the way of Omniscience ). These main **कर्मप्रकृति**s are divided into further smaller subdivisions numbering 184 in all, which are called **उत्तरप्रकृति**s. The **ज्ञानावरण** has 5 subdivisions respectively obstructing the five knowledges; the **दर्शनावरण** has 9 subdivisions out of which four come in the way of the soul's power to see things by preventing the proper working of sight and other senses, while the remaining five are the five **निद्रा**s. The subdivisions of **मोहनीय** are 28 in number all being of the nature of delusions keeping the soul away from the Right Faith. As a consequence, these potencies are absolutely necessary to be annihilated before everything else, as without their annihilation, no spiritual progress is at all possible. The **अन्तराय** has 5 subdivisions of the nature of obstructions to the powers of the soul. The **कर्मप्रकृति**s referring to the four karmas **आयु**, **नाम**, **गोत्र**

and वेदनीय which are called अघाति on account of their not coming in the way of spiritual progress, are potencies of Karma, no doubt, and, as a consequence, they produce action, but, the action is such as produces bodily and mental conditions which are simply to be experienced as long as one has one's soul connected with the body. There are four subdivisions of the potency of action called आयु. The नाम potency of action has 93 subdivisions which determine the form and nature of one's body. The गोत्र and वेदनीय Karma potencies have two subdivisions of each. For further details refer to Karmagranthas ( I,V and VI ), Tattvârthâdhigamasûtra ( Ch. VIII) and Epitome of Jainism (Ch. 26 & 35).

A क्षपक is one who destroys all his कर्मे's. A very high level of spiritual progress is absolutely necessary before the क्षपक begins the annihilation of the potencies of action. This progress he achieves by his doing meritorious deeds through many past existences. For beginning the work of this annihilation it is necessary for one to be at least nine years of age so that he could consciously take to the annihilation process. He begins the process by destroying first the 28 delusive potencies mentioned in the line अण०...संजलणे.

This makes him firmly established in the Faith. These 28 petencies are something like emotions which blur the Faith and Châritra. Anger, pride, deceit and greed are emphatically denounced as the four Kashâyas or bad emotions which it is essential to destroy before any spiritual progress can be made. They are further divided into four varieties each, according to their intensity. The most intense and the worst in effects are called अनन्तानुबन्धचतुष्कषायs which bring about the transmigration of the soul. Next to these are the four अप्रत्याख्यान and the four प्रत्याख्यान Kashâyas coming in the way of the practice of the Five Vratas. Lastly, there are the four संज्वलन Kashayas which appear occasionally and are shortlived. In addition to these 16 Kashâyas, there are 9 more emotions, हास्य (mirth), रति (likes), अरति (dislikes), शोक (grief), भय (fear), जुगुप्सा (disgust), स्त्रीवेद (passion in the mind of the female for the male), पुरुषवेद (passion in the mind of the male), and नपुंसकवेद (passion for embrace in both). All the 16 Kashâyas and the 9 emotions come in the way of Right Conduct and hence they are called चारित्रमोहनीयकर्मs. To these are to be added the three दर्शनमोहनीयकर्मs (1) मिच्छ or मिथ्यात्वमोहनीय which keeps a man away from the Faith, (2) मिश्र which brings

one into the region of Faith but keeps him vacillating and (3) सम्यक्त्वमोहनीय which keeps one away from Faith although he be convinced of it. The elimination of the four intense passions prepares the way for thinking about the Faith; then, further, the elimination of the three मिश्र, मिथ्या and सम्यक्त्व fixes one in the Faith. Then follows the elimination of the four Apratyâkhyana Kashâyas which makes unobstructed the observance of the Five Vratas. Then are eliminated the नपुंसकवेद and the स्त्रीवेद. Then there are checked the six less dangerous passions, then पुरुषवेद, and, then, the four temporary Kashâyas. The elimination of all these 28 Mohanîya Uttaraprakritis constitutes a big step in the Spiritual Progress after which the Kshapaka begins to eliminate such of the Nâmakarmaprakritis and the Dars'anakarmaprakritis as have their effects made untenable by the spiritual purity which the Kshapaka has come to possess after his elimination of the twentyeight-fold Mohanîya Karma. Such नामकर्मप्रकृतिs number fourteen and दर्शनकर्मप्रकृतिs number three. After this the remnant of the four प्रत्याख्यान and the four अप्रत्याख्यान Kashâyas is eliminated by the क्षपक. The details of this second step are as follows:—By the spiritual progress made



in the first step which is constituted of the elimination of the 28 मोहनीयप्रकृतिs, the जीव finds himself in a position to destroy the नरकगति, the तिर्यग्गति, the नरकानुपूर्वी and the तिर्यगनुपूर्वी Nāmakarmas after destroying which there remains no possibility for him to go to the existences of hell-creatures and lower animals. He is also enabled to eliminate the four जातिकर्मs (एकेन्द्रिय, द्वीन्द्रिय, त्रीन्द्रिय and चतुरिन्द्रिय) which makes it impossible for him to get these existences in future. The same reason viz the Spiritual purity of the First Step enables him to destroy the six harmful नामकर्मप्रकृतिs like आताप (fierceness which produces terror in others), उद्द्योत (serenity), स्थावर (the cause of stationary body), सूक्ष्म ( the cause of subtle body ), साधारण (ordinary potentiality), and अपर्याप्त (the cause of incompleteness of development), and three of the दर्शनावरणीय कर्मप्रकृतिs निद्रानिद्रा (the cause of deep sleep) प्रचलाप्रचला (the cause of extreme restlessness in sleep) and स्त्यानद्धि (the cause of somnambulism). The elimination of these 14 नामकर्मप्रकृतिs and the 3 दर्शनावरणीयकर्मप्रकृतिs leads to the destruction of whatever little has remained of the eight middling कषायs (i. e. the प्रत्याख्यान and the अप्रत्याख्यानकषायs). The क्षपक now is said to have taken the second step of Spiritual Progress.

Both these steps the क्षपक is able to take within one Muhūrta by virtue of his extreme purity of mental condition, after which owing to great mental strain he takes a short rest just as a good swimmer after crossing a strong current. He then proceeds for the third step and resumes further annihilation work when there are only two समयs or moments remaining for his attainment of Pure Intuition. During the first of these two moments he annihilates two more दर्शनावरणीयप्रकृति-निद्रा and प्रचला—the causes of sleepiness and restlessness in sleep, and then he eliminates देवगति, देवानुपूर्वी (the causes of transmigration to divine life), वैक्रियिकशरीरकर्मद्विक (the cause of subtle variable body of both kinds), all the संहनन-कर्म except the first (i. e. वज्रक्षयभनाराचसंहननकर्म which has given rise to the body which he is actually possessed of), all the संस्थानकर्म except that संस्थानकर्म which has given rise to his special stature, the तीर्थकरनामकर्म (the cause of being the तीर्थकर) and आहारशरीरकर्म (the cause of evolving a tiny body to be sent out to ascertain things happening at a distance). After doing this in the first moment, and thus, taking practically the third step, he, in the second and the last moment, destroys the remaining obstructions viz. the five ज्ञानावरणीयकर्म-

प्रकृति (the causes of obstructions to the five knowledges), the remaining four दर्शनावरणीयकर्म-प्रकृति (the causes of obstructions to the Right Faith) and the five अन्तरायकर्मप्रकृति (general impediments to healthy actions). After he has done this all, quickly beyond imagination by virtue of his complete purity of thought, he has got no obstruction at all remaining in the way of his obtaining the केवलज्ञान or Pure Intuition which he then obtains at once.

In the कर्मग्रन्थ, आवश्यकसूत्रनिर्युक्ति and other books the Serial Spiritual Progress is practically described as above (see कर्मग्रन्थ V, Stanzas 99, 100; आवश्यकनिर्युक्ति 121-3) only with a slight difference. There is, however, no mention of the कर्मप्रकृति देवगति, देवानुपूर्वी etc. up to तीर्थकर-नामकर्म (stanza 181). The commentator on the कर्मग्रन्थ has quoted the Stanza चरमे नाणावरणं (Stanza 182) verbatim with the words यदाहुः श्रीमदाराध्यपादाः referring possibly to जिनभद्रगणि-क्षमाश्रमण, (the author of the विशेषावश्यकभाष्य) preceding it. St. 177-9 are, however, identical with St. 121-3 of the आवश्यकसूत्रनिर्युक्ति, while St. 180-2 are mentioned by मलयगिरि in his commentary on आव० निर्युक्ति 121-3 making a remark that the stanzas are spurious as they go against the चूर्णि, the भाष्य and the कर्मग्रन्थ. The commentator on the कर्मग्रन्थ has stated

definitely the number of कर्मप्रकृतis eliminated by the क्षपक to be 63 (5 ज्ञानावरण० 9 दर्शनावरण०, 28 मोहनीय०, 3 आयु०, 13 नाम०, 5 अन्तराय०,) while in our text the 3 आयुःप्रकृतis are omitted and there are added 16 नामप्रकृतis (सूक्ष्मनाम-प्रकृति in Stanza 179 and 15 नामप्रकृतis of Stanza 181), the total number of कर्मप्रकृतis stated as annihilated in our text amounting to 76. The केवलज्ञानी is a living human being with a specific bodily stature and bodily virtues, and hence, so long as he lives in his present body it is natural that there are found in him uneliminated the कर्मप्रकृति० which are bound to be there due to his existence, whose number comes to 72. These कर्मप्रकृतis being absolutely harmless, there is no future existence for him. The omission of the 3 आयुः-प्रकृतis in our text appears however to be rather unwarranted as it is necessary for the क्षपक to have destroyed the causes of his living the life of देव, तिर्यक् or नारकि.

St. 185 न वंदिता अम्हे It appears that a केवलज्ञानी is not to bow down to another केवल-ज्ञानी as both of them occupy the same status.

St. 192 As this stanza is not found in many mss. and as the comparisons are not very happy it is likely to be spurious. The difficulty of practice appears to be the

common property in all the comparisons.

St. 196. केवलिपरिआयं (Sk. केवलिपर्यायं). The word परिआय or परियाग is often used in the sense of condition or stage. It corresponds in sense to the Sanskrit word आश्रम which means stage of life. सुचिरं सिवं (Eternal Bliss) refers to सिद्धिगति or मोक्ष. कूर्मापुत्र, being an ancient Kevalin, had no necessity to be in Mahāvīdeha for obtaining Moksha or Eternal Bliss.

St. 197 अणंतसुह (Sk. अनन्तसुख or अनन्तशुभ) means endless happiness or bliss, an extremely happy condition of life, not necessarily Moksha. Although the wording अणंतसुह is very common, still, it may be supposed to have been purposely used here with double entendre to convey the additional sense of 'joy to Ananta or Anantahamsa' who may be the author of the present work.

St. 198. The stanza is found in all the manuscripts consulted and it cannot be spurious. This is the only internal evidence supplying information regarding the author. The reading रइषण has to be rendered as रतिदेन in Sanskrit and not as रचितेन which would simply be tautologous. रइषण may also be well rendered as रजिकेन meaning 'equivalent to a particle of dust.' रयषण (Sk. रजस्केन) of the text has the same sense.

सागर

नंबर.

