

निग्नपावमेष्ट
महुमममंगभूयाओ

निग्यावलियाओ

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THE NIRAYĀVALIYĀO

The Last Five Upāṅgas of the Jain Canon

निगं थपावयणेसु

चरिमपंचोवङ्गभूयाओ

निरयावलियाओ

Edited

*With Introduction, Translation, Notes, Glossary
Appendices and Critical foot-notes*

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Foreword.



It is a matter of considerable delight to me that within a fortnight I am required to write two forewords to two of the important sacred books of the Jains. The Nirayāvaliyāo constitutes the group of the last five Upāṅgas of the Jain Canon. There was felt for a long time a great necessity to promote the study of such Upāṅga works as were instructive and interesting to the students of Ardha-Māgadhi and it was with this view that the Upāṅga books were prescribed for the University Examinations. There were undertaken different editions by different scholars and I am glad to remark that Nirayāvaliyāo also had adequate attention paid to it.

The collaboration of two young scholars of Ardha-Māgadhi Mr. Vadilal J. Chokshi B. A. (Hons.) and Mr. Amritlal S. Gopani M.A. in bringing about the present edition has been a very happy feature indeed and the editors have been able to bring about a

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valuable critical edition of the book. The English rendering has made the book very intelligible to the University First Year Arts students who would give it a warm welcome.

The undersigned takes this opportunity of expressing his sense of deep satisfaction at the fact that young Ardha-Māgadhi graduates are coming forward to undertake editions of several books of the Jain Literature. There will be had within a short time now a deep thorough going comparative study of the Jain Religion and philosophy by graduates of the Bombay University conversant with the critical methods of the West and there will be available independent original epitomes and treatises on Jainism over and above mere editions of the old Āgama and non-Āgama texts.

Gujarat College, }
Ahmedabad. }
5-10-1934 }

K. V. Abhyankar,
Professor of Sanskrit and
Ardha-Māgadhi.

Introduction.



We feel much pleasure in announcing the publication of this volume Nirayāvaliyāo.

A word for The first section of it was
the Text. formerly edited by Dr. S.

Warren in the year 1879. Later it was followed by the edition of Rai Bahādur Dhunpatsing (with Chandrasuri's commentary and a Gujarati Gloss in 1885), and the Āgamodaya Samiti edition of Surat (also with Chāndrasuri's commentary, in 1922). After that it was very recently edited by Prof. Dr. P. L. Vaidya of Poona

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in 1932. One more edition of it has also been published by Shree Jain Dharma Prakāsh Sabhā of Bhavnagar. All these editions have been of more or less use to us while preparing this edition, especially the edition of Prof. Dr. P.L. Vaidya, and for this, therefore, we are very thankful to their respective editors.

Besides the text we have attached to it full वर्णकादिविस्तारः, exhaustive and lucid notes, a glossary and a literal and complete English translation of the whole text which the F. Y. A. students find very useful and necessary for their study. In order to satisfy this need of the students every care has been taken to see that the reading of the translation and notes makes the understanding of the text easy and intelligible. There is a second reason also for writing the translation. It is the translation of one of the most Sacred Books of the Jains (one of the eleven Angas) and would therefore enable the English knowing gentlemen to be familiar with the book even without the knowledge of the Prakrit language and with this aim in view we have tried to bring in our translation the

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spirit of the original Prakrit texts as far as it was possible for us to do so, and we hope that it will certainly fulfil the purpose with which it is written. Some useful and critical foot-notes throwing light on the various important technical terms of Jainism have also been added at the foot of the translation in order to facilitate their understanding, and this will also help much towards the understanding of the text.

For the purpose of the knowledge of the general reader and for the purpose of the critical study of a student there has been given below in a nutshell the teaching of this important Āgama book.

The whole volume Nirayāvaliyāo has been divided into five sections each of the first four containing ten lectures and the last twelve.

The first lecture of the first section deals with the story of Kāla. Though Kūṇiya plays an important part in the story yet Kāla appears to be the

First Section.

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hero. In the Rahamusala Battle he sided the party which fought for an unrighteous cause. And what was the result? The endless miseries of hell. Thus undertaking a thing-even entering into a war-for an unrighteous cause brings the miseries of hell. There is a loud cry now a days against 'the evils of war.' What a great benefit would be achieved if the modern rulers and states were to keep in their minds such an important lesson which tells us of the evil fruits of entering into war for unfair causes! Some would call this a principle of religion and mythology but not of practical politics. But beware! one day or the other the world will have to accept such noble principles of religion and philosophy if it wants universal peace and happiness. Even the Leagues of Nations have proved failures and they would succeed in achieving their aims only if they direct their attention to such high principles, which, if once put into practice, are sure to prove sound principles not of religion and philosophy alone but even of practical politics as well. This principle embodied in such sacred books of the Jains indicates

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that religion and practical politics are not two antagonistic things but that they are the wheels of the same chariot of the World-Civilization. And is not the great Indian national struggle for independence based upon such excellent principles-fighting for a righteous cause, being harassed and killed by the enemy but not harassing or killing him ? Let us hope that this experiment carried on such sound principles will prove true and successful one day showing, that the principles of Jainism and other great religions of the world are but beacon-lights to the world that needs peace and happiness. May the students of Jainism studying these principles in colleges carry the same with them abroad.

The remaining nine lectures of this section are merely the replica of the first lecture and need no comments.

The second section is comparatively short
Second Section. (all the ten lectures running on the same plan). It emphasizes the importance of the religious life of a monk who practises severe penance of mortification for twelve long years.

and who ultimately practises one of the main Anasanas or religious deaths (for which vide foot-note on p. 55 of the translation). Such a religious life leads to heaven and thence to liberation.

The first two lectures of the third section emphasize the same thing as the last section and tell us nothing more. The third lecture seems to have been intended to show the superiority of the Jain Vows of Renunciation over the Brahmanic Vows of asceticism; and this is done more effectively by the introduction of a god—a supernatural element which is meant to convey home to the readers the supreme importance of the Jain Vows over all other vows by implying that even a god testified to it by emphasizing it to Somila, who, therefore, though perverted to Brahmanism in the beginning, became a convert to Jainism in the end and got liberation. Such supernatural elements are often introduced very successfully by Shakespeare in his dramas to emphasize certain facts or principles and it is, therefore, to the great credit of the ancient Jain

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writers—the Sūtrakāras—who have used this supernatural element with as great a success as that prince of poets. Other great Indian writers of old are also not lacking in this capacity of that genius though none can surpass him. This lecture also gives eventually a lot of information about the various kinds of Brahmin ascetics in ancient times and their modes of living. It is important from a historical point of view as it tells us something about the Brahmanical religious practices current in the 6th century B. C. It also gives us some idea about the planets in Jainism which, according to Jain mythology, are real living beings who enjoy the fruits of their own good or evil deeds.

The fourth lecture of this section is also interesting from a social as well as a religious point of view. It tells us about the well-known craving of Indian women for children (preferably sons) which existed in India even as early as the 5th or the 6th century B.C. We get a similar information in Vivāgasuṣam, Book I, Lect. 7. (Vide p. ix of the Introduction to the translation of that book published by V. J. Chokshi.

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in 1933). This lecture, however gives us the Jain point of view. It tells us that this desire of Indian women is merely a mad craving. The gift of children depends upon one's religious merits. Propitiating gods or goddesses or trying any other means won't bring children. Rather, from a Jain point of view doing such things is a sin and produces a bad result. Religious practices are the only means of getting out of all such worldly worries and troubles. And even these religious practices are to be done not with a view to satisfy that craving but simply to accumulate merit. And if even then that craving is not satisfied one is not to mind it but neglect it and become more and more engrossed in those practices thinking that 'very strong are the fetters of Karma with which one is bound.'

The Remaining six lectures run on parallel lines as the previous ones.

The first lecture of the fourth section deals

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with the story of Bhûta which seems to have been intended to emphasize the belief of Jainism in the careful use of water which according to it is possessed of life (Sachitta). Cold water itself constitutes life and every moment innumerable other subtle 'jivas' are born and die in it. The use of such water is an act of great sin in Jainism. Strongly heated water can be used after being made cold only for a limited period of time after which that also becomes 'sachitta.'

Lord Mahāvira was aware that such strict rules could not be easily followed by the householders. Hence they are prescribed strictly for the monks and nuns and in a less stringent form for the householders who are advised to use water as dearly as ghee. The remaining nine lectures run on parallel lines.

The fifth section, like the second section, (all the lectures running on parallel lines) emphasizes the importance of the religious life of a Jain monk who has to suffer various hardships and troubles such as nakedness,

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getting oneself bald-shaved, never taking a bath, not cleansing the teeth, not keeping an umbrella, not wearing shoes, keeping a wooden bed, getting hair plucked out with hand, celibacy, going to the house of others for getting alms, suffering with equanimity 'getting good alms' or 'getting no alms' and bearing patiently the hardships and troubles given by ignorant people. With this high and noble teaching ends this section and with it ends this entire volume.

Before closing this short introduction we render our sincere thanks to our worthy *guru* prof. K. V. 'Our thanks.' Abhyankar M.A. of the Gujarat College for kindly writing a foreword to the present volume. Our thanks are also due to Sambhubhai Jagshi Shah proprietor Gurjar Grantha Ratna Kāryālaya, Ahmedabad, for kindly undertaking the publication of this volume.

V. J. Chokshi. & A. S. Gopani.

5 October, 1934. Ahmedabad.

॥ निरयावलियाओ ॥

॥ निरयावलियाओ ॥

१

[कप्पिया]

तेणं कालेणं तेणं समणं रायगिहे नामं नयरे होत्था ।
रि'०। गुणसिलए चेइए । [वण्णओ] । असोगवरपायवे । पुढविस्सिलपट्टए ॥

तेणं कालेणं तेणं समणं समणस्स भगवओ महावी-
रस्स अन्तेवासी अज्जसुहम्मस्स नामं अणगारे जाइसंपन्ने, जह
केसी [जाव] पश्चहिं अणगारस्सहिं सद्धिं संपरिवुडे, पुव्वाणु- 5
पुर्वि चरमाणे, जेणेव रायगिहे नयरे, [जाव] अहापडिरूवं
उग्गहं ओगिण्हत्ता संजमेणं, [जाव] विहरइ । परिआ निग्गया ।
धम्मो कहिओ । परिआ पडिगया ॥

तेणं कालेणं तेणं समणं अज्जसुहम्मस्स अणगारस्स
अन्तेवासी जम्बू नामं अणगारे समचउरंससंठाणसंठिण्ण, 10
[जाव] संखित्तविउलतेउलेस्से अज्जसुहम्मस्स अणगारस्स
अदूरसामन्ते उडुंजाणू, [जाव] विहरइ । तए णं से जम्बू
जायसडे, [जाव] पज्जुवासमाणे एवं वयासी । “ उवङ्गाणं भन्ते
समणेणं, जाव संपत्तेणं के अट्टे पन्नत्ते ? ” ॥

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“एवं खलु, जम्बू, समणेणं भगवया, [जाव] संपत्तेणं
एवं उवङ्गाणं पञ्च वग्गा पन्नत्ता । तं जहा-निरयावलियाओ,
कप्पवडिसियाओ, पुण्फियाओ, पुण्फचूलियाओ, वण्हि-
दसाओ ” ॥

5 “जइ णं, भन्ते, समणेणं, जाव संपत्तेण उवङ्गाणं पञ्च
वग्गा पन्नत्ता, तं जहा-निरयावलियाओ [जाव] वण्हिदसाओ,
पढमस्स णं, भन्ते, वग्गस्स उवङ्गाणं निरयावलियाणं सम-
णेणं भगवया, जाव संपत्तेणं कइ अज्झयणा पन्नत्ता ? ” ॥

“ एवं खलु, जम्बू, समणेणं, [जाव] संपत्तेणं उवङ्गाणं
10 पढमस्स वग्गस्स निरयावलियाणं दस अज्झयणा पन्नत्ता ।
तं जहा—

काले सुकाले महाकाले कण्हे सुकण्हे
तहा महाकण्हे वीरकण्हे य वोज्जब्बे ।
रामकण्हे तहेव य पि उ सेणकण्हे नवमे,
15 दसमे महासेणकण्हे उ ” ॥

“जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं उवङ्गाणं पढ-
मस्स वग्गस्स निरयावलियाणं दस अज्झयणा पन्नत्ता, पढम-
स्स णं, भन्ते, अज्झयणस्स निरयावलियाणं सममेणं [जाव]
संपत्तेणं के अहे पन्नत्ते ” ॥ “एवं खलु, जम्बू”

20 तेणं कालेणं तेणं समणेणं इहेव जम्बु द्वीवे द्वीवे भारहे
वासे चम्पा नामं नयरी हात्था । रिद्धं । पुण्णभइ चेइए ।
तत्थ णं चम्पाए नयरीए सेणियस्स रत्तो पुत्ते चेल्लणाए
देवीए अत्तए कूणिए नामं राया होत्था । महया° । तस्स णं
कूणियस्स रत्तो पउमावई नामं देवी होत्था, सोमाल° [जाव]

पढमो वग्गो

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विहरइ । तत्थ णं चम्पाए नयरोइ सेणियस्स रत्तो भज्जा
कूणियस्स रत्तो चुल्लमाउया काली नाम देवी होत्था,
सोमाल" [जाव] सुरूवा । तीसे णं कालोइ देवीइ पुत्ते काले
नामं कुमारे होत्था, सोमाल" [जाव] सुरूवे ॥

तए णं से काले कुमारे अन्नया कयाइ तिहिं दन्तिसह- 5
स्सेहिं, तिहिं रहसहस्सेहिं, तिहिं आससहस्सेहिं, तिहिं
मणुयकोडीहिं, गरुलवूहे एकारसमेणं खण्डेणं क्खिण्णं रत्ता
सद्धिं रहमुत्तं संगामं ओयाए ॥

तए णं तीसे कालोइ देवीइ अन्नया कयाइ कुडुम्बजान-
रियं जागरमाणीइ अयमेयारूवे अज्झत्थिए [जाव] समुप्प-10
ज्जित्था—“एवं खलु ममं पुत्ते कालकुमारे तिहिं दन्तिसह-
स्सेहिं [जाव] ओयाए । से, मन्ने, किं जइस्सइ ? नो जइ-
स्सइ ? जीविस्सइ ? नो जीविस्सइ ? पराजिणिस्सइ ? नो
पराजिणिस्सइ ? काले णं कुमारे अइ जीवमाणं पासिज्जा ? ”
ओहयमण" [जाव] झियाइ ॥ 15

तेणं कालेणं तेणं समणं समणे भगवं महावीरे समो-
सरिए । परिखा निग्गया । तए णं तीसे कालोइ देवीइ
इमोसे, कहाण लद्धहाए समाणीइ अयमेयारूवे अज्झत्थिए,
[जाव] समुप्पज्जित्था—“एवं खलु, समणे भगवं पुव्वाणुपुवि
[जाव] विहरइ । तं महाफलं खलु तहात्थणं [जाव] विउलस्स-20
अट्ठस्स गहणयाए । तं गच्छामि णं समणं, [जाव] पज्जुवासामि,
इमं ख णं एयारूवं वागरणं पुच्छिस्सामि” त्ति कइ एवं
सपेहेइ । २ कोडुम्बियपुरिसे सदावेइ । २ एवं वयासी-

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“खिप्पामेव, भो देवाणुप्पिया, धम्मियं जाणप्पवरं जुत्तामेव उवट्टवेह” । उवट्टविता [जाव] पच्चप्पिणन्ति ॥

तए णं सा काली देवी ण्हाया कयबलिकम्मा [जाव]
 अप्पमहग्घाभरणालंकियसरीरा बहूहिं खुज्जाहिं [जाव] मह-
 5 त्तरगविन्दपरिक्खित्ता अन्तेउराओ निग्गच्छइ । २ जा जेणेव
 बाहिरिया उवट्टाणसाला, जेणेव धम्मियं जाणप्पवरे तेणेव
 उवागच्छइ । २ धम्मियं जाणप्पवरं दुरूहइ । २ नियगपरि-
 यालसंपरिवुडा चम्पं नयरिं मज्झमज्जेणं निग्गच्छइ । २
 जेणेव पुण्णभहे चेइए, तेणेव उवागच्छइ । २ छत्ताईए [जाव]
 10 धम्मियं जाणप्पवरं ठवेइ । २ धम्मियाओ जाणप्पवराओ
 पच्चोरुहइ । २ बहूहिं जाव खुज्जाहिं °विन्दपरिक्खित्ता जेणेव
 समणे भगवं महावीरे, तेणेव उवागच्छइ । २ समणं भगवं
 महावीरं तिकखुत्तो वन्दइ । ठिया चेव सपरिवारा सुस्सू-
 समानी नमसमाणी अभिमुहा विणएणं पञ्जलिउडा पज्जु-
 15 वासइ ॥

तए णं समणे भगवं [जाव] कालीए देवीए तीसे य
 महइमहालियाए, धम्मकहा भाणियव्वा, [जाव] समणोवासए
 वा समणोवासिया वा विहरमाणा आणाए आराहए भवइ ॥

तए णं सा काली देवी समणस्स भगवओ महावीरस्स
 20 अन्तियं धम्मं सोच्चा निसम्म, [जाव] °हियया समणं भगवं
 तिकखुत्तो, एवं वयासी—“एवं खलु, भन्ते, मम पुत्ते काले
 कुमारे तिहिं दन्तिसहस्सेहिं [जाव] रहमुसलं संगामं ओयाए ।
 से णं, भन्ते, किं जइस्सइ ? नो जइस्सइ, [जाव] काले णं
 कुमारे अहं जीवमाणं पासिज्जा ? ॥

पदमो वगो

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“काली” इ समणे भगवं कार्लिं देविं एवं वयासी “एवं खलु, काली, तव पुत्ते काले कुमारे तिहिं दन्तिसहस्सेहिं [जाव] कूणिणं रत्ना सद्धिं रहमुसलं संगामं संगामेमाणे हयमहियपवरवीरघाइयणिवडियचिन्धज्झयपडागे निरालो-याओ दिसाओ करेमाणे चेडगस्स रत्तो सपक्खं सपडिदिसिं 5 रहेणं पडिरहं हव्वमागए । तए णं से चेडए राया कालं कुमारं षज्जमाणं पासइ । २ आसुषते [जाव] मिसिमिसे-माणे धणुं परामुसइ । २ उसुं परामुसइ । २ वइसाहं ठाणं ठाइ । २ आययकण्णाययं उसुं करेइ । २ कालं कुमारं एगा-हच्चं कूडाहच्चं जीवियाओ ववरोवेइ । तं कालगए णं, काली, 10 काले कुमारे, नो चेव णं तुमं कालं कुमारं जीवमाणं पासिहिसिं ” ॥

तए णं सा काली देवी समणस्स भगवओ अन्तियं एय-मट्ठं सोच्चा निसम्म महया पुत्तसोएणं अण्णुत्ता समाणी परसुनियत्ता विव चम्पगलया धस ति धरणीयलंसि सव्व-15 ज्जेहिं संनिवडिया । तए णं सा काली देवी मुहुत्तन्तरेण आसत्था समाणी उट्ठाए उठ्ठेइ । २ ता समणं भगवं वन्दइ, नमंसइ । २ एवं वयासी-“एवमेयं भन्ते, तहमेयं भन्ते, अवितहमेयं भन्ते, असंदिद्धमेयं मन्ते, सच्चे णं भन्ते, एसमट्ठे, जहेयं तुब्भे वयह ” ति कट्ठु समणं भगवं वन्दइ नमंसइ । 20 २ तमेव धम्मियं जाणप्पवरं दुल्लहइ । २ जामेव दिसिं पाउ-ब्भूया तामेव दिसिं पडिगया ॥

“भन्ते” ति भगवं गोयमे [जाव] वन्दइ नमंसइ; २ एवं वयासी-“काले णं, भन्ते, कुमारे तिहिं दन्तिसहस्सेहिं

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निरयावल्यासु

जाव रहमुसलं संगामं संगामेमाणे चेडणं रत्ना एगाहच्चं
कूडाहच्चं जीवियाओ ववरोविण समणे कालमासे कालं
किच्चा कहिं गण, कहिं उववन्ने ? ” ॥

“गोयमा” इ समणे भगवं गोयमं एवं वयासी-“एवं
5 खलु, गोयमा, काले कुमारे तिहिं दन्तिसहस्सेहिं जीवियाओ
ववरोविण समणे कालमासे कालं किच्चा चउत्थीए पङ्कप्प-
भाए पुढवीए हेमामे नरगे दससागरावमठिइएसु नेरइएसु
नेरइयत्ताए उववन्ने ”

“ काले णं, भन्ते, कुमारे केरिसएहिं भोगेहिं केरिसएहिं
10 आरम्मेहिं केरिसएहिं समारम्मेहिं केरिसएहिं आरम्भसमा-
रम्मेहिं केरिसएहिं संभोगेहिं केरिसएहिं भोगसंभोगेहिं केरि-
सेण वा असुभकडकम्मपव्वभारेण कालमासे कालं किच्चा
चउत्थीए पङ्कप्पभाए पुढवीए जाव नेरइयत्ताए उववन्ने ? ”
“ एवं खलु, गोयमा ”

15 तेण कालेण तेण समणं रायगिहे नामं नयरे होत्था,
रिद्धत्थिमियसमिद्धे । तत्थ णं रायगिहे नयरे सेणिए नामं
राया होत्था, मइया° । तस्स णं सेणियस्स रत्ता नन्दा नामं
देवी होत्था, सोमाला° [जाव] विहरइ । तस्स णं सोणियस्स
रत्तो नन्दाए देवीए अत्तए अभए नामं कुमारे होत्था, सोमाले°
20 [जाव] सुरूवे, सामदानमेयदण्ड°, जहा चित्तो, [जाव] रज्जधुराए
चिन्तए यावि होत्था । तस्स णं सेणियस्स रत्ता चेह्लणा नामं
देवी होत्था, सोमाला [जाव] विहरइ ॥

तए णं सा चेह्लणा देवी अन्नया कयाइ तसि तारिसयंसि
वासघरंसि जाव सीहं सुमिणे पासित्ताणं पडिबुद्धा, जहा
25 पसाक्क, [जाव] सुमिणपाट्ठगा पडिविसज्जिया, [जाव] चेह्लणा

पढमो वग्गो

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से वयणं पडिच्छित्ता जेणेव सए भवणे, तेणेव अणुपविट्ठा ॥

तए णं तीसे चेळणाए देवीए अङ्गपडियारियाओ चेळणं मा-
साणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए-“ धन्नाओ
णं ताओ अम्मयाओ, [जाव] जम्मजीवियफले जाओ णं
सेणियस्स रत्तो उयरवलीमंसेहिं सोहेहि य तल्लिहि य 5
भज्जिहि य सुरं च [जाव] पसन्नं च आसाएमणिओ [जाव]
परिभाएमाणीओ दोहलं पविणेन्ति ” । तए णं सा चेळणा देवी
तंसि दोहलंसि अविणिज्जमाणांसि सुक्का भुक्खा निम्मंसा
ओलुग्गा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुइय-
मुही ओमन्थियनयणवयणकमला जहोचियं पुप्फवत्थगन्ध-10
मल्लालंकारं अपरिभुज्जमाणी करतलमल्लिय व्व कमलमाला
ओह्वयमणसंकप्पा [जाव] झियाइ ॥

तए णं तीसे चेळणाए देवीए अङ्गपडियारियाओ चेळणं
देविं सुक्कं भुक्खं [जाव] झियायमाणिं पासन्ति २ जेणेव से-
णिए राया तेणेव उवागच्छन्ति २ करयलपरिगहियं सिर-15
सावत्तं मत्थए अङ्गलिं कट्टु सेणियं रायं एवं वयासी-“ एवं
खलु, सामी, चेळणा देवी, न याणाओ, केणइ कोरणेणं सुक्का
भुक्खा जाव झियाइ ” ॥

तए णं से सेणिए राया तासिं अङ्गपडियारियाणं अन्तिए
एयमट्ठं सोच्चा निसम्म लहेव संभन्ते समणे जेणेव चेळणा20
देवी, तेणेव उवागच्छइ । २ चेळणं देविं सुक्कं भुक्खं [जाव]
झियायमाणिं पासित्ता एवं वयासी-“ किं णं तुमं, देवाणु-
प्पिह, सुक्का भुक्खा जाव झियासि ? ”

तए णं सा चेळणा देवी सेणियस्स रत्ता एयमट्ठं नो
आहाइ, नो परियाणाइ, तुसिणीया संचिट्ठइ । 25

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निरयावलियासु

तए णं से सेणिण राया चेळणं देवि दोच्चं पि तच्चंवि
एवं वयासी - किं णं अह देवाणुप्पिण, एयमट्ठस्स नो अ-
रिहे सवणयाए, जं णं तुमं एयमट्ठं रहस्सी करेसि ? ”

तए णं सा चेळणा देवी सेणिणं रत्ता दोच्चं पि
5 तच्चं पि एवं वुत्ता समाणी सेणियं रायं एवं वयासा-“नत्थि
णं, सामी, से केइ अट्ठे, जस्स णं तुब्भे अणरिहा सवणयाए,
नो चेव णं इमस्स अट्ठस्स सवणयाए । एवं खलु, सामी ।
ममं तस्स ओरालस्स [जाव] महासुमिणस्स तिण्हं मासाणं
बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए ‘धन्नाआ णं
10 ताओ अम्मयाओ, जाओ णं तुब्भं उयरवल्लिमंसेहिं सोल्लएहिं
य [जाव] दोहलं विणेन्ति ’ । तए णं अहं, सामी, तंसि दो-
हलंसि अविणिज्जमाणंसि सुक्का भुक्खा जाव झियामि ” ॥

तए णं से सेणिण राया चेळणं देवि एवं वयासी-“मा
णं तुमं, देवाणुप्पिण, ओहय [जाव] झियाहि । अहं णं तहा
15 जत्तिहामि जहा णं तव दोहलस्स संपत्ती भविस्सइ ” त्ति
कट्ठु चेळणं देवि ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणुज्जाहिं
मणामाहिं ओरालाहिं कल्लाणाहिं सिवाहिं धन्नाहिं मङ्गल्लाहिं
मियमहुरसस्सिरीयाहिं वग्गुहिं समासासेइ । २ चेळणाए
देवीए अन्तियाओ पडिणिकखमइ । २ जेणेव बाहिरिया उव-
20 ट्ठाणसाला, जेणेव सीहासणे, तेणेव उवागच्छइ, २ त्ता
सीहासणवरंसि पुरत्थाभिमुहे निसीयइ, तस्स दोहलस्स
संपत्तिनिमित्तं बहूहिं आएहिं उवाएहिं य, उप्पत्तियाए य
वेणइयाए य कस्मियाए य परिणामियाए य परिणामेमाणे २
तस्स दोहलस्स आयं वा उवायं वा ठिइ वा अविन्दमाणे
25 ओहयमणसंकप्पे [जाव] झियाइ ॥

पढमो वग्गो

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इमं च णं अभय कुमारे ण्हाए [जाव] सरीरे सयाओ गि-
हाओ पडिणिक्खमइ । २ जेणेव वाहिरिया उवट्ठाणसाल्हा,
जेणेव सेणिण राया, तेणेव उवागच्छइ, सेणियं रायं ओहय°
[जाव] झियायमाणं पासइ, २ एवं वयासी-“ अन्नया णं, ताओ. 5
तुब्बे ममं पासित्ता हइ [जाव] हियया भवह, किं णं, ताओ, 5
अज्ज तुब्बे ओहय° [जाव] झियाह ? तं जइ णं अहं, ताओ,
एयमट्ठस्स अरिहे सवणयाए, तो णं तुब्बे मम एयमट्ठं जहा-
भूयमवितहं असंदिद्धं परिकहेह, जा णं अहं तस्स अट्ठस्स
अन्तगमणं करेमि ” ॥

तए णं से सेणिण राया अभयं कुमारं एवं वयासी-10
“ नत्थि णं, पुत्ता, से केइ अट्ठे, जस्स णं तुमं अणरिहे स-
वणयाए । एवं खलु, पुत्ता ! तव चुल्लमाउयाए चेल्लणाए देवीए
तस्स ओरालस्स [जाव] महासुमिणस्स तिण्हं मासाणं बहु-
पडिपुण्णाणं, [जाव] जाओ णं मम उयरवलीमंसेहिं सोल्लेहिं
य [जाव] दोहलं विणेन्ति । तए णं सा चेल्लणा देवी तंसि 15
दोहलंसि अविणिज्जमाणंसि सुक्का [जाव] झियाइ । तए णं
अहं पुत्ता, तस्स दोहलस्स संपत्तिनिमित्तं बहुहिं आण्हिं य
[जाव] ठिइ वा अविन्दमाणे ओहय° [जाव] झियामि ” ॥

तए णं से अभय कुमारे सेणियं रायं एवं वयासी-“ मा
णं, ताओ, तुब्बे ओहय° [जाव] झियाह, अहं णं, तद्वा 20
जत्तिहामि, जहा णं मम चुल्लमाउयाए चेल्लणाए देवीए तस्स
दोहलस्स संपत्ती भविस्सइ ” त्ति कट्ठु सेणियं रायं ताहिं
इट्ठाहिं [जाव] वग्गूहिं समासासेइ । २ जेणेव सए गिहे, तेणेव

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उवागच्छइ । २ अभिन्तरण रहस्सियण ठाणिज्जे पुरिसे सदा-
वेइ, २ एवं वयासी—“ गच्छह णं तुव्वे, देवाणुप्पिया,
सूणाओ अल्लं मंसं रुहिरं बत्थिपुडगं च गिण्हह ” ।

तए णं ते ठाणिज्जा पुरिसा अभणं कुमारेणं एवं वुत्ता
5समाणा द्दुत्तु [जाव] पडिसुणेत्ता अभयस्स कुमारस्स
अन्तियाओ पडिणिक्खमन्ति । जेणेव सूणा तेणेव उवागच्छ-
न्ति, अल्लं मंसं रुहिरं बत्थिपुडगं च गिण्हन्ति । २ जेणेव
अभण कुमारे, तेणेव उवागच्छन्ति २ करयल [०] तं अल्लं
मंसं रुहिरं बत्थिपुडगं च उवणेन्ति ॥

10 तए णं से अभण कुमारे तं अल्लं मंसं रुहिरं अप्प-
कप्पियं करेइ । २ जेणेव सेणिण राया तेणेव उवागच्छइ ।
२ सेणियं रायं रहस्सिगयं सयणिज्जंसि उत्ताणयं निवज्जा-
वेइ । २ सेणियस्स उयरवलीसु तं अल्लं मंसं रुहिरं विर-
वेइ । २ बत्थिपुडणं वेढेइ । २ सवन्ताकरणेणं करेइ । २
15चेल्लणं देवि उण्णि पात्ताए अल्लोपणवणयं उवावेइ । २ चे-
ल्लणाए देवीए अहे लपक्खं सपडिदिहिं सेणियं रायं सयणिज्जं-
स्स उत्ताणयं निवज्जावेइ । सेणियस्स रत्तो उयरवल्लिमंसाइं
कप्पणिकप्पियाइं करेइ । २ से य भायणंसि पक्खियइ । तए
णं से सेणिण राया अलियमुच्छिवं करेइ । २ मुहुत्तन्तरेण
20अन्नमन्नेण सद्धिं संलयमाणे चिट्ठइ । तए णं से अभयकुमारे
सेणियस्स रत्तो उयरवल्लिमंसाइं गिण्हेइ । २ जेणेव चेल्लणा
देवी, तेणेव उवागच्छइ । २ चेल्लणाए देवीए उवणेइ ।

तए णं सा चेल्लणा देवी सेणियस्स रत्तो सेहिं उयरव-
ल्लिमंसेहिं सोल्लेहिं [जाव] दोहलं विणेइ । तए णं सा चे-

पढमो वग्गो

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ल्लणा देवी संपुण्णदोहला एवं समाणियदोहला विच्छिन्नदा-
हला तं गब्भं सुहंसुहेण परिवहइ ॥

तए णं तीसे चेल्लणाए देवीए अन्नया कयाइ पुव्वरत्ता-
वरत्तकालसमयंसि अयमेयारूवे [जाव] समुप्पज्जित्था-“ जइ
ताव इमेणं दारणं गब्भगणं चेव पिउणो उयरवल्लिमंसाणि 5
खाइयाणि, तं सेयं खलु मए एयं गब्भं साडित्तए वा पाडि-
त्तए वा गालित्तए वा विद्धंसित्तए वा, ” एवं संपेहेइ । २ तं
गब्भं बहूहिं गब्भसाडणेहि य गब्भपाडणेहि य गब्भगालणेहि
य गब्भविद्धंसणेहि य इच्छइ तं गब्भं साडित्तए वा पाडित्तए
वा गालित्तए वा विद्धंसित्तए वा, नो चेव णं से गब्भे सडइ 10
वा पडइ वा गलइ वा विद्धंसइ वा । तए णं सा चेल्लणा देवी
तं गब्भं जाहे नो संचाएइ बहूहिं गब्भसाडणहि य जाव
गब्भविद्धंसणेहि य साडित्तए वा [जाव] विद्धंसित्तए वा,
ताहे सन्ता तन्ता परितन्ता निव्विण्णा समाणी अकामिया
अवसवसा अट्टवसट्टुहट्टा तं गब्भं परिवहइ ॥ 15

तए णं सा चेल्लणा देवी नवण्हं मासाणं बहुपडिपुण्णाणं
[जाव] सोमालं सुरूवं दारणं पयाया । तए णं तीसे चेल्लणाए
देवीए इमे एयारूवे जाव समुप्पज्जित्था-“ जइ ताव इमेणं
दारणं गब्भगणं चेव पिउणो उयरवल्लिमंसाइं खाइयाइं,
तं न नज्जइ णं एस दारणं संवट्टमाणे अमहं कुलस्स अन्तकरे 20
भविस्सइ । तं सेयं खलु अमहं एयं दारणं एगन्ते उकुरुडियाए
उज्झावित्तए ” एवं संपेहेइ । २ दासचेडिं सहावेइ, २ एवं
वयासी-“ गच्छह णं तुमं, देवाणुप्पिष, एयं दारणं एगन्ते
उकुरुडियाए उज्झाहि ” ।

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तए णं सा दासचेडी चेल्लणाए देवीए एवं वुत्ता समा-
 णो करयल^० [जाव] कट्टु चेल्लणाए देवीए एयमट्टं विणएणं पडि-
 सुणेइ । २ तं दारगं कस्यलपुडेणं गिण्हइ । २ जेणेव असो-
 गवणिया तेणेव उवागच्छइ । २ तं दारगं एगन्ते उकुरुडि-
 5याए उज्झाइ । तए णं तेणं दारगेणं एगन्ते उकुरुडियाए
 उज्झिणं समाणेणं सा असोगवणिया उज्जोविया यावि
 होत्था ॥ ३१ ॥

तए णं से सेणिए राया इमीसे कहाए लद्धे समाणे,
 जेणेव असोगवणिया तेणेव उवागच्छइ । २ तं दारगं एगन्ते
 10 उकुरुडियाए उज्झियं पासेइ । २ आसुरुत्ते [जाव] मिसिमिसे-
 माणे तं दारगं करयलपुडेणं गिण्हइ । २ जेणेव चेल्लणा देवी,
 तेणेव उवागच्छइ । २ चेल्लणं देविं उच्चावयाहिं आओसणाहिं
 आओसइ । २ उच्चावयाहिं निब्भच्छणाहिं निब्भच्छेइ । एवं
 उद्धंसणाहिं उद्धंसेइ । २ एवं वयासी—“ किस्स णं तुमं मम
 15 पुत्तं एगन्ते उकुरुडियाए उज्झावेसि ” ति कट्टु चेल्लणं देविं
 उच्चावयसवहसावियं करेइ । २ एवं वयासी—तुमं णं,
 देवाणुप्पिण, एयं दारगं अणुपुव्वेणं सारक्खमाणी संगोवे-
 माणी संवड्ढेहि ” ॥

तए णं सा चेल्लणा देवी सेणिणं रत्ता एवं वुत्ता
 20 समाणी लज्जिया विलिया विड्डा करयलपरिगहियं सेणि-
 यस्स रत्तो विणएणं एयमट्टं पडिसुणेइ । २ तं दारगं अणु-
 पुव्वेणं सारक्खमाणी संगोवेमाणी संवड्ढेइ ॥

तए णं तस्स दारगस्स एगंते उकुरुडियाए उज्झिज्ज-
 माणस्स अगगुलिया कुक्कुडपिच्छएण दूमिया यावि होत्था,
 25 अभिक्खणं अभिक्खणं पूयं च सोणियं च अभिनिस्सावेइ ।

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तए णं से दारए वेयणाभिभूए समारणे महया महया सहेण
 आरसइ । तए णं सेणिए राया तस्स दारगस्स आरसियसहं
 सोच्चा निसम्म जेणेव से दारए, तेणेव उवागच्छइ । २ तं
 दारगं करयलपुडेणं गिण्हइ । २ त अग्गङ्गुलियं आसयंसि
 पक्खिवइ । २ पूयं च सोणियं चआसएणं आमुसेइ । तए णं 5
 से दारए निव्वुए निव्वेयणे तुसिणीए संचिट्ठइ । जाहे वि य
 णं से दारए वेयणाए अभिभूए समारणे महया महया सहेणं
 आरसइ, ताहे वि य णं सेणिए राया, जेणेव से दारए, तेणेव
 उवागच्छइ, २ तं दारगं करयलपुडेणं गिण्हइ, तं चेव [जाव]
 निव्वेयणे तुसिणीए संचिट्ठइ ॥ 10

‘तए णं तस्स दारमस्स अम्मापियरो तइए दिवसे चम्द-
 सूरदरिसणियं करेन्ति, [जाव] संपत्ते बारसाहे दिवसे अयमे-
 यारूवं गुणनिष्फन्नं नामधेज्जं करेन्ति-“ जहा णं अम्हं
 इमस्स दारगस्स एगन्ते उकुरुडियाए उज्झिज्जमाणस्स
 अङ्गुलिया कुक्कुडपिच्छएणं दूमिया, तं होउ णं अम्हं इमस्स 15
 दारगस्स नामधेज्जं कुणिए २ ” । तए णं तस्स दारगस्स
 अम्मापियरो नामधेज्जं करेन्ति ‘कुणिय’ स्ति । तए णं तस्स
 कुणियस्स आणुपुव्वेणं ठिइवडियं च, जहा मेहस्स [जाव]
 उप्पि पासायवरगए विहरइ । अट्ठओ दाओ ॥

तए णं तस्स कुणियस्स कुमारस्स अन्नया पुव्वरत्ता°20
 [जाव] समुप्पज्जित्था-“ एवं खलु अहं सेणियस्स रत्तो वाघा-
 एणं नो संचाएमि सयमेव रज्जसिर्णि करेमाणे पालेमाणे
 विहरित्तए, तं सेयं खलु मम सेणियं रायं नियलबन्धणं
 करेत्ता अप्पाणं महया महया रायाभिसेएणं अभिसिञ्चावि-

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तए ” त्ति कट्टु एवं संपेहेइ । २ सेणियस्स रत्तो अन्तराणि
य छिद्वाणि य विरहाणि य पडिजागरमाणे विहरइ ॥

तए णं से कुणिण कुमारे सेणियस्स रत्तो अन्तरं वा
[जाव] मम्मं वा अलभमाणं अन्नया कयाइ कालाईए दस
5कुमारे नियघरे सद्दावेइ । २ एवं वयासी-एवं खलु, देवा-
णुप्पिया, अम्हे सेणियस्स रत्तो वाघाएणं नो संचाएमो सय-
मेव रज्जसिरिं करेमाणा पालेमाणा विहरित्तए, तं सेयं खलु
देवाणुप्पिया, अम्हं सेणियं रायं नियलबन्धणं करेत्ता रज्जं
च रट्ठं च बलं च वाहणं च कोसं च कोट्टागारं च जणवय
10च एक्कारसभाए विरिञ्चित्ता सयमेव रज्जसिरिं करेमाणाणं
पालेमाणाणं [जाव] विहरित्तए ” ॥

तए णं ते कालाईया दस कुमारा कुणियस्स कुर्मारस्स
एयमट्ठं विणएणं पडिसुणन्ति । तए णं से कुणिण कुमारे
अन्नया कयाइ सेणियस्स रत्तो अन्तरं जाणइ । २ सेणियं
15रायं नियलबन्धणं करेइ । २ अप्पाणं महया महया राया-
मिसेएणं अभिसिञ्चावेइ । तए णं से कुणिण कुमारे राया
जाए महया महया [०] ॥

तए णं से कुणिण राया अन्नया कयाइ ण्हाए [जाव]
सव्वालंकारविभूसिए चेळणाए देवीए पायवन्दए हव्वमागच्छइ
20तए णं से कुणिण राया चेळणं देवि ओहय° [जाव] झियाय-
मोणिं पासइ । २ चेळणस्य देवीए पायग्गहणं करेइ । २ चेळणं
देवि एवं वयासी—“ किं णं, अम्मो, तुम्हं न तुट्ठी वा न
ऊसए वा न हरिसे वा न आणन्दे वा, जं णं अहं सयमेव
रज्जसिरिं [जाव] विहरामि ?

25 तए ण सा चेळणा देवी कुणियं राय एवं वयासी—
“ कहं णं, पुत्ता, ममं तुट्ठी वा ऊसए वा हरिसे वा आणन्दे

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वा भविस्सइ, जं णं तुमं सेणियं रायं पियं देवयं गुरुजणं
अच्चन्तनेहाणुरागरत्तं नियलबन्धणं करित्ता अप्पाणं महया
रायाभिसेणं अभिसिञ्चावेसि ? ”

तए णं से कूणिण राया चेळ्ळणं देवि एवं वयासी—
“ घाएउकामे णं, अम्मो, मम सेणिण राया, एवं मारेउ° 5
बन्धिउ° निच्छुभिउकामे णं, अम्मो, ममं सेणिण राया ।
तं कहं णं, अम्मो, ममं सेणिण राया अच्चन्तनेहाणुरागरत्ते ? ”

तए णं सा चेळ्ळणा देवी कूणियं कुमारं एवं वयासी—
“ एवं खलु, पुत्ता । तुमंसि ममं गब्भे आभूए समाणे तिण्हं
मासाणं बहुपडिपुण्णाणं ममं अयमेयारूवे दोहले पाउब्भूए-10
‘ धन्नाओ ण ताओ अम्मयाओ, [जाव] अङ्कपडिचारियाओ,
निरवसेसं भाणियव्वं [जाव], जाहे वि य णं तुमं वेयणाए
अभिभूए, महया [जाव] तुसिणीए संचिट्ठसि । एवं खलु,
पुत्ता, सेणिण राया अच्चन्तनेहाणुरागरत्ते ” ॥

तए णं से कूणिण राया चेळ्ळणाए देवीए अन्तिए एय-15
मट्ठं सोच्चा निसम्म चेळ्ळणं देवि एवं वयासी—“ दुट्ठु णं,
अम्मो, मए कयं सेणियं रायं पियं देवयं गुरुजणं अच्च-
न्तनेहाणुरागरत्तं नियलबन्धणं करन्तेणं । तं गच्छामि णं
सेणियस्स रत्तो सयमेव नियलाणि छिन्दामि ” त्ति कट्ठु
परसुहत्थगए जेणेव चारगसाला तेणेव पहारेत्थ गमणाए ॥20

तए णं सेणिण राया कूणियं कुमारं परसुहत्थगयं
एज्जमाणं पासइ । २ एवं वयासी—“ एस णं कूणिण कुमारे
अपत्थियपत्थिए [जाव] सिरिहिरिपरिवज्जिए परसुहत्थगए इह
हव्वमागच्छइ । तं न नज्जइ णं ममं केणइ कुमारेणं मारि-
स्सइ ” त्ति कट्ठु भीए [जाव] संजायभए तालेपुडगं विसं25

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आसगंसि पक्खिवइ । तए णं से सेणिए राया तालपुडंगवि-
संसि आसगंसि पक्खित्ते समाणे मुहुत्तन्तरेण परिणममाणसि
निष्पाणे निच्चेट्टे जीवविप्पजडे ओइण्णे ॥

- तए णं से कुणिए कुमारे जेणेव चारंगलाला तेणेव
5 उवागए । २ सेणिय राय निष्पाणे निच्चेट्टे जीवविप्पजडे
ओइण्ण पासइ । २ महया पिइसोषणं अप्पुण्णे समाणे पर-
सुनियत्ते विव चम्पंगवरपायवे धस ति धरणीयलंसि सवङ्गेहिं
संनिविडिइ । तए णं से कुणिए कुमारे मुहुत्तन्तरेण आसत्थे
समाणे रोयमाणे कन्दमाणे सोयमाणे विलवमाणे एवं वयासी-
10“ अहो णे मए अधम्मेणं अपुण्णेणं अकयपुण्णेणं दुट्ठकथं
सेणिय रायं पिय दैधयं अट्ठन्तनेहाणुरागरसं नियल्लब्धेणं
करन्तेणं । मममूलागं चेष णं सेणिए राया कालंगए ” ति
कट्ठु ईसरतल्लवरं [जाव] संधिवालसद्धिं संपरिवुडे रोयमाणे
३ महया इड्ढीसक्कारसमुदणं सेणियस्स रत्तो नीहरणं करेइ ।
15 तए णं से कुणिए कुमारे एषणं महया मणोमाणसिणं
दुक्खेणं अभिभूष समाणे अन्नया कयाइ अन्तेउरपरिवाल-
संपरिवुडे सभण्डमत्तोवगरणमायाए रायगिहाओ पडिनिक्ख-
मइ, जेणेव चम्पानयरी, तेणेव उवागच्छइ, तत्थ वि णं वि
उलभोगसमिइसमन्नागए कालेणं अप्पसोए जाए यावि होत्था ॥
- 20 तए णं सेकुणिए राया अन्नया कयाइ कालाईए दस
कुमारे सदाविइ । २ रज्जं च [जाव] जणवयं च एक्कारसभाए
विरिञ्चइ । २ सयमेव रज्जसिंरिं करेमाणे पालेमाणे विहरइ ॥

पढमो वग्गो

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तत्थ णं चम्पाए नयरीए सेणियस्स रत्तो पुत्ते चेह्लणाए
 देवीए अत्तए कुणियस्स रत्तो सहोयरे कणीयसे भाया वेहल्ले
 नामं कुमारे होत्था सोमाले [जाव] सुरूवे । तए णं तस्स
 वेहल्लस्स कुमारस्स सेणिएणं रत्ता जीवन्नएणं चेव सेयणए
 गन्धहत्थी अट्टारसवके होरे पुव्वदिन्ने । तए णं से वेहल्ले 5
 कुमारे सेयणएणं गन्धहत्थिणा अन्तेउरपरियालसंपरिवुडे
 चम्पं नयरिं मज्झमज्जेणं निग्गच्छइ । २ अभिक्खणं २ गङ्गं
 महाणइं मज्जणयं ओयरइ । तए णं सेयणए गन्धहत्थी देवीओ
 सोण्डाए गिण्हइ, २ अप्पेगइयाओ पुट्ठे ठवेइ, अप्पेगइयाओ
 खन्धे ठवेइ, एवं कुम्मे ठवेइ, सीसे ठवेइ, दन्तमुसले ठवेइ, 10
 अप्पेगइयाओ सोण्डागयाओ अन्दोलावेइ, अप्पेगइयाओ
 दन्तन्तरेसु नीणेइ, अप्पेगइयाओ सीभरेणं ण्हाणेइ, अप्पेगइ-
 याओ अणेगेहिं कीलावणेहिं कीलावेइ । तए णं चम्पाए
 नयरीए सिंघाडगतिगचउक्कचच्चरमहापहपहेसु बहुजणो अन्न-
 मन्नस्स एवमाइक्खइ, [जाव] परूवेइ-“एवं खलु, देवाणुप्पिया, 15
 वेहल्ले कुमारे सेयणएणं गन्धहत्थिणा अन्तेउर° [°] तं
 चेव जाव, अणेगेहिं कीलावणएहिं कीलावेइ । तं एस णं
 वेहल्ले कुमारे रज्जसिरिफलं पच्चणुभवमाणे विहरइ, नो
 कुणिए राया ” ॥

तए णं तोसे पउमावईए देवीए इमीसे कहाए लद्धट्ठाए 20
 समाणीए अयमेयारूवे [जाव] समुप्पज्जित्था-“ एवं खलु
 वेहल्ले कुमारे सेयणएणं गन्धहत्थिणा [जाव] अणेगेहिं कीला-
 वणएहिं कीलावेइ । तं एस णं वेहल्ले कुमारे रज्जसिरिफलं
 पच्चणुभवमाणे विहरइ, नो कुणिए राया । तं किं णं अम्हं

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रज्जेण वा [जाव] जणवण वा, जइ णं अम्हं सेयणगे गन्ध-
हत्थी नत्थि ? तं सेयं खलु ममं कुणियं रायं एयमट्ठं विन्न-
वित्तए ” त्ति कट्ठु एव संपेहेइ । २ जेणेव कुणिण राया, तेणेव
उवागच्छइ । २ करयल^० [जाव] एवं वयासी-“एयं खलु, सामी,
5 वेहल्ले कुमारे सेयणण गन्धहत्थिणा जाव अणेगेहिं कीला-
वणएहिं कीलावेइ । तं किं णं, अम्हं रज्जेण वा जाव जणवण
वा, जइ णं अम्हं सेयणए गन्धहत्थी नत्थि ? ” ॥

तए णं से कुणिण राया पउमावईए एयमट्ठं नो आढाइ,
नो परियाणाइ, तुसिणीए संचिट्ठइ । तए णं सा पउमावई
10 देवी अभिक्खणं २ कुणियं रायं एयमट्ठं विन्नवेइ । तए णं
से कुणिण राया पउमावईए देवीए अभिक्खणं एयमट्ठं विन्न-
विज्जमाणे अन्नया कयाइ वेहल्ले कुमारे सदावेइ, २ सेयणं
गन्धहत्थि अट्टारसवंकं च हारं जायइ ॥

तए णं से वेहल्ले कुमारे कुणियं रायं एवं वयासी-“ एवं
15 खलु, सामी, सेणिणं रन्ना जीवन्तेण चेव सेयणए गन्ध-
हत्थी अट्टारसवंके य हारे दिन्ने । तं जइ णं, सामी, तुब्भे
ममं रज्जस्स य [जाव] जणवयस्स य अट्ठं दलयह, तो णं
अहं तुब्भं सेयणं गन्धहत्थि अट्टारसवंकं च हारं दलयामि ” ।
तए णं से कुणिण राया वेहल्लस्स कुमारस्स एयमट्ठं नो
20 आढाइ, नो परिजाणइ, अभिक्खणं २ सेयणं गन्धहत्थि
अट्टारसवंकं च हारं जायइ ॥

तए णं तस्स वेहल्लस्स कुमारस्स कूणिणं रन्ना अभि-
क्खणं २ सेयणं गन्धहत्थि अट्टारसवंकं च हारं [०] “ एवं
अक्खिविउकामे णं, गिणिहउकामे णं, उट्ठालेउकामे णं ममं
25 कूणिण राया सेयणं गन्धहत्थि अट्टारसवंकं च हारं । तं

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[जाव] न उद्दालेइ ममं कूणिण राया, ताव सेयणगं गन्धहत्थि
 अट्टारसवकं च हारं गहाय अन्तेउरपरियालसंपरिवुडस्स
 सभण्डमत्तोवगरणमायाए चम्पाओ नयरीओ पडिनिक्खमित्ता
 वेसालीए नयरीए अज्जगं चेडयं रायं उवसंपज्जित्ताणं विह-
 रित्तए ” एवं संपेहेइ । २ कूणियस्स रत्तो अन्तराणि [जाव] 5
 पडिजागरमाणे२ विहरइ । तए णं से वेहल्ले कुमारे अन्नया
 कयाइ कूणियस्स रत्तो अन्तरं जाणइ, सेयणगं गन्धहत्थि
 अट्टारसवकं च हारं गहाय अन्तेउरपरियालसंपरिवुडे सभ-
 ण्डमत्तोवगरणमायाए चम्पाओ नयरीओ पडिनिक्खमइ । २
 जेणेव वेसाली नयरी, तेणेव उवागच्छइ, वेसालीए नयरीए10
 अज्जगं चेडयं उवसंपज्जित्ताणं विहरइ ॥

तए णं से कूणिण राया इमोसे कहाए लद्धट्ठे समाणे
 “ एवं खलु वेहल्ले कुमारे ममं असंविदिणं सेयणगं गन्ध-
 हत्थि अट्टारसवकं च हारं गहाय अन्तेउरपरियालसंपरिवुडे
 [जाव] अज्जगं चेडयं रायं उवसंपज्जित्ताणं विहरइ । तं सेयं15
 खलु सेयणगं गन्धहत्थि अट्टारसवकं च हारं दूयं पेसि-
 त्तए ” एवं संपेहेइ । २ दूयं सदावेइ । २ एवं वयासी—
 “ गच्छह णं तुमं, देवाणुप्पिया, वेसालिं नयरिं । तत्थ णं
 तुमं ममं अज्जं चेडगं रायं करयलं वद्धावेत्ता एवं वयासी—
 “ एवं खलु, सामी, कूणिण राया विन्नवेइ—एस णं वेहज्जे20
 कुमारे कूणियस्स रत्तो असंविदिणं सेयणगं अट्टारसवकं
 च हारं गहाय हव्वमागए । तए णं तुम्हे, सामी, कूणियं
 रायं अणुगिण्हमाणा सेयणगं अट्टारसवकं च हारं कूणियस्स
 रत्तो पच्चप्पिणह, वेहल्लं कुमारं च पेसह ” ॥

तए णं से दूए कूणिणं [०] करयलं [जाव] पडिसुणित्ता25

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जेणेव सए गिहे तेणेव उवागच्छइ । २ जहा चित्तो [जाव]
वद्धावेत्ता एवं वयासी—“ एवं खलु, सामी, कुणिण राया
विन्नवेइ—‘ एस णं वेहल्ले कुमारे, तहेव भाणियव्वं [जाव]
वेहल्लं कुमारं पेसह ॥”

5 तए णं से चेडए राया तं दूयं एवं वयासी—“ जह
चेव णं, देवाणुप्पिया, कूणिण राया सेणियस्स रत्तो पुत्ते
चेल्लणाए देवीए अत्तए ममं नत्तुए, तहेव णं वेहल्ले वि कुमारे
सेणियस्स रत्तो पुत्ते चेल्लणाए देवीए अत्तए मम नत्तुए ।
सेणिणं रत्ता जीवन्तेणं चेव वेहल्लस्स कुमारस्स सेयणगे
10 गन्धहत्थी अट्टारसवकं य हारे पुव्वविइण्णे । तं जइ णं
कूणिण राया वेहल्लस्स रज्जस्स य जणवयस्स य अद्धं दल-
यइ, तो णं अहं सेयणगं अट्टारसवकं हारं च कूणियस्स
रत्तो पच्चप्पिणामि, वेहल्लं च कुमारं पेसेमि ” तं दूयं
सकारेइ समाणेइ पडिविसज्जेइ ॥

15 तए णं से दूए चेडएणं रत्ता पडिविसज्जिए समाणे
जेणेव चाउग्घण्टे आसरहे, तेणेव उवागच्छइ, २ चाउग्घण्टं
आसरहं दुरुहइ, वेसालि नयरिं मज्झमज्जेणं निग्गच्छइ । २
सुमेहिं वसहोहिं पायरासेही [जाव] वद्धावेत्ता एवं वयासी—
“ एवं खलु, सामी, चेडए राया आणवेइ—‘ जह चेव णं
20 कूणिण राया सेणियस्स रत्तो पुत्ते चेल्लणाए देवीए अत्तए
मम नत्तुए, तं चेव भाणियव्वं जाव, वेहल्लं च कुमारं
पेसेमि ’ । तं न देइ णं, सामी, चेडए राया सेयणगं अट्टा-
रसवकं हारं च, वेहल्लं च नो पेसेइ ’ ॥

तए णं से कुणिण राया दोच्चं पि दूयं सद्धावेत्ता एवं
25 वयासी—“ गच्छह णं तुमं, देवाणुप्पिया, वेसालि नयरिं ।

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तत्थ णं तुमं भम अज्जगं चेडगं रायं जाव एवं वयासी—
 एवं खलु, सामी, कुणिण राया विन्नवेइ—“ जाणि काणि
 रयणाणि समुप्पज्जन्ति, सव्वाणि ताणि रायकुलगामीणि ।
 सेणियस्स रत्तो रज्जसिरिं करेमाणस्स पालेमाणस्स दुवे
 रयणा समुप्पन्ता, तं जहा—सेयणण गन्धहत्थो, अट्टारसवंके 5
 हारे । तं णं तुम्हे, सामी, रायकुलपरंपरागयं ठिइयं अलो-
 वेमाणा सेयणणं गन्धहत्थि अट्टारसवंकं च हारं कुणियस्स
 रत्तो पच्चप्पिणह, वेहल्लं कुमारं पेसेह ” ॥

तए णं से दूए कुणियस्स रत्तो, तहेव जाव वज्जावेत्ता एवं
 वयासी—“ एवं खलु, सामी, कुणिण राया विन्नवेइ—‘जाणि10
 काणि, जाव वेहल्लं कुमारं पेसेह ” । तए णं से चेडए राया
 तं दूयं एवं वयासी—“ जह चेव णं, देवाणुप्पिया, कुणिण
 राया सेणियस्स रत्तो पुत्ते चेळणाए देवीए अत्तए, जहा
 पदमं [जाव] वेहल्लं च कुमारं पेसेमि ” । तं दूयं सक्कारेइ
 संमाणेइ पडिविसज्जेइ ॥ 15

तए णं से दूए [जाव] कुणियस्स रत्तो वज्जावेत्ता एवं
 वयासी—“ चेडए राया आणवेइ—‘जह चेव णं, देवाणु-
 प्पिया, कुणिण राया सेणियस्स रत्तो पुत्ते चेळणाए देवीए
 अत्तए, [जाव] वेहल्लं कुमारं पेसेमि । तं न देइ णं, सामी,
 चेडए राया सेयणणं गन्धहत्थि अट्टारसवंकं च हारं, वेहल्लं20
 कुमारं नो पेसेइ ” ॥

तए णं से कुणिण राया तस्स दूयस्स अन्तिए एयमं
 सोच्चा निसम्म आसुरुत्ते [जाव] मिसिमिसेमाणे तच्चं दूयं
 सद्दावेइ । २ एवं वयासी—“ गच्छह णं तुमं, देवाणुप्पिया,

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वेसालीए नयरीए चेडगस्स रन्नो वामेण पाएणं पायवीढं
 अक्कमाहि, २ कुन्तग्गेणं लेहं पणावेहि । २ आसुरुत्ते जाव
 मिसिमिसेमाणे तिवलिय भिउडि निडाले साहट्ट चेडगं रायं
 एवं वयासी—‘ हं भो चेडगराया, अपत्थियपत्थिया, दुरन्त°
 5[जाव] °परिवज्जिया, एस णं कुणिए राया आणवेइ-पच्च-
 प्पिणाहि णं कुणियस्स रन्नो सेयणगं अट्टारसवकं च हारं,
 वेहल्लं च कुमारं पेसेहि, अहव जुद्धसज्जे चिट्ठाहि । एस
 णं कुणिए राया सबले सवाहणे सखन्धावारे णं जुद्धसज्जे
 हव्वमागच्छइ ” ॥

10 तए णं से दूए करयल°, तहेव [जाव] जेणेव चेडए
 तेणेव उवागच्छइ । २ करयल° [जाव] वद्धावेत्ता एवं वयासी
 “ एस णं, सामी, ममं विणयपडिवत्ती । इयाणि कुणियस्स
 रन्नो आण ” त्ति चेडगस्स रन्नो वामेण पाएणं पायवीढं
 अक्कमइ । २ आसुरुत्ते कुन्तग्गेण लेहं पणावेइ, तं चेव
 15सबलखन्धावारे णं इह हव्वमागच्छइ ” ॥

तए णं से चेडए राया तस्स दूयस्स अन्तिए एयमट्ठं
 सोच्चा निमस्स आसुरुत्ते [जाव] साहट्टु एवं वयासी—“ न
 अप्पिणामि णं कुणियस्स रन्नो सेयणगं अट्टारसवकं हारं,
 वेहल्लं च कुमारं नो पेसेमि, एस णं जुद्धसज्जे चिट्ठामि ”
 20तं दूयं असक्कारियं असंमाणियं अवदारेण निच्छुहावेइ ॥

तए णं से कुणिए राया तस्स दूयस्स अन्तिए अयमट्ठं
 सोच्चा निमम्म आसुरुत्ते कालाईए दस कुमारे सद्देवेइ । २
 एवं वयासी—“ एवं खलु, देवाणुप्पिया, वेहल्ले कुमारे ममं
 असंविदिएण सेयणगं गन्धहत्थि अट्टारसवकं हारं अन्तेउरं

पढमो वग्गो

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सभण्डं च गहाय चम्पाओ निक्खमइ । २ वेसालि अज्जगं
[जाव] उवसंपज्जित्ताणं विहरइ । तए णं मए सेयणगस्स
गन्धहत्थिस्स अट्टारसवकस्स अट्टाए दूया पेसिया । ते य
चेडण रत्ता इमेणं कारणेणं पडिसेहित्ता अदुत्तरं च णं ममं
तच्चे दूए असक्कारिए असंमाणिए अवहारेणं निच्छुहावेइ । 5
तं सेयं खलु, देवाणुप्पिया, अमहं चेडगस्स रत्तो जत्तं गिण्हि-
त्तए ” । तए णं कालईया दस कुमारा कुणियस्स रत्तो ण्य-
महं विणएणं पडिसुणेन्ति ॥

तए णं से कुणिए राया कालईए दस कुमारे एवं
वयासी-“ गच्छह णं तुम्हे, देवाणुप्पिया, सएसु सएसु रज्जेसु; 10
पत्तेयं पत्तेयं ण्हाया [जाव] °पायच्छित्ता हत्थिखन्धवरगया
पत्तेयं पत्तेयं तिहिं दन्तिसहस्सेहिं एवं तिहिं रहसहस्सेहिं
तिहिं आससहस्सेहिं तिहिं मणुस्सकोडीहिं सद्धिं संपरिवुडा
सव्विड्ढिए [जाव] रवेणं सएहिन्तो २ नयरेहिन्तो पडिनिक्खमह,
२ मम अन्तियं पाउब्भवह ॥ ” 15

तए णं ते कालईया दस कुमारा कुणियस्स रत्तो ण्यमहं
सोच्चा सएसु सएसु रज्जेसु पत्तेयं २ ण्हाया जाव तिहिं
मणुस्सकोडीहिं सद्धिं संपरिवुडा सव्विड्ढिए जाव रवेणं सए-
हिन्तो २ नयरेहिन्तो पडिनिक्खमम्ति, २ जेणेव अङ्गा जण-
वए, जेणेव चम्पा नयरी, जेणेव कुणिए राया, तेणेव उवा-20
गया करयल° जाव वद्धावेन्ति ॥

तए णं से कुणिए राया कोडुम्बियपुरिसे सदावेइ । २
एवं वयासी-“ खिप्पामेव, भो देवाणुप्पिया, आभिसेक्कं ह-
त्थिरयणं पडिकप्पेह, हयगयरहजोहचाउरङ्गिणि सेणं संनाहेह
ममं ण्यमाणत्तियं पच्चप्पिणह, ” जाव पच्चप्पिणन्ति ॥ 25

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तए णं से कूणिण राया जेणेव मज्जणघरे तेणेव उवागच्छइ, [जाव] पडिनिग्गच्छित्ता जेणेव बाहिरिया उवट्ठा-
णसाला जाव नरवई, दुरूढे ॥

तए णं से कूणिण राया तिहि दन्तिसहस्सेहि जाव 5
रवेणं चम्पं नयरि मज्झमज्झेणं निग्गच्छइ । २ जेणेव काला-
ईया दस कुमारा तेणेव उवागच्छइ । २ कालाइएहि दसहि
कुमारेहि सद्धि एगओ मेलायन्ति । तए णं से कूणिण राया
तेत्तीसाए दन्तिसहस्सेहि तेत्तीसाए आससहस्सेहि तेत्ती-
साए रहसहस्सेहि तेत्तीसाए मणुस्सकोडीहि सद्धि संप-
10खिउडे सव्विड्डिए [जाव] रवेणं सुमेहि वसईहि सुमेहि पायरा-
सेहि नाइविगिट्ठेहि अन्तरावासेहि वसमाणे २ अङ्गजणव-
यस्स मज्झमज्झेणं जेणेव विदेहे जणवए, जेणेव बेसाली
नयरी तेणेव पहारेत्थ गमणाए ॥

तए णं से चेडए राया इमीसे कहाए लद्धडे समाने नव
15मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि गणरायाणो
सहावेइ । २ एवं वयासी-“ एवं खलु, देवाणुप्पिया, वेहल्ले
कुमारे कूणियस्स रत्तो असंविदिणं सेयणगं अट्टारसवंकं
च हारं गहायं इहं हव्वमागए । तए णं कुणिणं सेयणगस्स
अट्टारसंवकस्स य अट्टाए तओ दूया पेसिया । ते य मए
20इमेणं कारणेणं पडिसेहिया । तए णं से कुणिण ममं एयमट्ठं
अपडिसुणमाणे चाउरङ्गिणीए सेणाए सद्धि संपरिवडे जुद्ध-
सज्जे इहं हव्वमागच्छइ । तं किं णं, देवाणुप्पिया, सेयणग
अट्टारसवंकं कुणियस्स रत्तो पच्चप्पिणामो ? वेहल्लं कुमारं
पेसेमो ? उदाहु जुज्झित्था ?” ॥

25 तए णं नव मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि

पढमो वग्गो

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गणरायाणो चेडगं रायं एवं वयासी-“ न एयं, सामा, जुत्तं वा पत्तं वा रायसरिसंवा, जं णं सेयणगं अट्टारसवकं कुणियस्स रत्तो पच्चप्पिणिज्जइ, वेहल्ले य कुमारे सरणागए पेसिज्जइ । तं जइ णं कुणिष राया चाउरङ्गिणीए सेणाए सद्धिं संपरिवुडे जुद्धसज्जे इहं हव्वमागच्छइ, तए णं अम्हे कुणिणं रत्ता 5 सद्धिं जुज्झामो ” ॥

तए णं से चेडए राया ते नव मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि गणरायाणो एवं वयासी-“ जइ णं देवाणुप्पिया, तुब्भे कुणिणं रत्ता सद्धिं जुज्झह, तं गच्छह णं, देवाणुप्पिया, सएसु २ रज्जेसु ण्हाया, जहा कालईया 10 [जाव] जएणं विजएणं वद्धावेन्ति । तए णं से चेडए राया कोडुम्बियपुरिसे सदावेइ, २ एवं वयासी-“ आभिसेक्कं, जहा कूणिए ” [जाव] दुरूढे ॥

तए णं से चेडए राया तिहिं दन्तिसहस्सेहिं, जहा कूणिए [जाव] वेसालिं नयरिं मज्झमज्झेणं निगच्छइ । २ जेणेव ते 15 नव मल्लई नव लेच्छई कासीकोसलगा अट्टारस वि गणरायाणो, तेणेव उवागच्छइ । तए णं से चेडए राया सत्तावन्नाए दन्तिसहस्सेहिं सत्तावन्नाए आससहस्सेहिं सत्तावन्नाए रहस्सेहिं सत्तावन्नाए मणुस्सकोडीहिं सद्धिं संपरिवुडे सव्विड्ढीए जाव रवेणं सुमेहिं वसहीहिं पायरासेहिं 20 नाइविगिठ्ठेहिं अन्तरेहिं वसमाणे २ विदेहं जणवयं मज्झमज्झेणं जेणेव देसपन्ते, तेणेव उवागच्छइ । २ खन्धावारनिवेसणं करेइ । २ कुणियं रायं पडिवालेमाणे जुद्धसज्जे चिट्ठइ ॥

तए णं से कुणिष राया सव्विड्ढीए [जाव] रवेणं जेणेव 25

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निरयावलियासु

देसपन्ते तेणेव उवागच्छइ । २ चेडयस्स रत्तो जोयण-
न्तरियं खन्धावारनिवेसं करेइ ॥

- तए णं ते दोन्नि वि रायाणो रणभूमिं सज्जावेन्ति । २
रणभूमिं जयन्ति । तए णं से कुणिए राया तेत्तीसाए दन्ति-
5सहस्सेहिं जाव मणुस्सकोडीहिं गरुलवूहं रएइ । २ गरुलवूहेणं
रहमुसलं संगामं उवायाए । तए णं से चेडगे राया सत्ता-
वन्नाए दन्तिसहस्सेहिं [जाव] सत्तावन्नाए मणुस्सकोडीहिं
सगडवूहं रएइ [२] सगडवूहेणं रहमुसलं संगामं उवायाए ।
तए णं ते दोण्ह वि राईणं अणीया संनद्धं [जाव] गहिया-
10उहपहरणा मंगतिएहिं फलएहिं निकट्टाहिं असोहिं अंसा-
गएहिं तोणेहिं सजीवेहिं धणूहिं समुक्खित्तेहिं सरेहिं समु-
ल्लालियाहिं डावाहिं ओसारियाहिं ऊरुघण्टाहिं छिप्पतूरेणं
वज्जमाणेणं महया उक्किट्टसीहनायबोलकलकरवेणं समु-
हरवभूयं पिव करेमाणा सव्विहोए जाव रवेणं हयगया हय-
15गएहिं गयगया गयगएहिं रहगया रहगएहिं पायत्तिया पाय-
त्तिएहिं अन्नमत्तेहिं सद्धिं संपलग्गा यावि होत्था । तए णं
ते दोण्ह वि रायाणं अणीया नियगसामीसासणाणुरत्ता महया
जणक्खयं जणवहं जणप्पमहं जणसंवट्ठकप्पं नच्चन्तकबन्ध-
वारभीमं रुहिरकहमं करेमाणा अन्नमन्नेणं सद्धिं जुज्झन्ति ॥
20 तए णं से काले कुमारे तिहिं दन्तिसहस्सेहिं जाव मणूस्स-
कोडीहिं गरुलवूहेणं एक्कारसमेणं खन्धेणं कुणिएणं रत्ता
सद्धिं रहमुसलं संगामं संगामेमाणे हयमहियं जहा भग-
वया कालीए देवीए परिकहियं [जाव] जीवियाओ ववरोवेइ ॥
“ तं एयं खलु, गोयमा, काले कुमारे एरिसएहिं आर-
म्भेहिं जाव एरिसएणं असुभकडकम्मपम्भारेणं कालमासे 25
कालं किच्चा चउत्थीए पङ्कप्पभाए पुढवीए हेमासे नरए नेर-
इयत्ताए उववन्ते ” ॥

पढमो वग्गो

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“ काले णं, भन्ते, कुमारे चउत्थीए पुढवीए...अणन्तरं उव्वट्ठित्ता कहिं गच्छिहिइ कहिं उव्वज्जिहिइ ? ” ॥

“ गोयमा, महाविदेहे वासे जाइ कुलाई भवन्ति अह्माइं, जहा दढपइन्नो [जाव] सिज्झिहिइ बुज्झिहिइ [जाव] अन्तं काहिइ ” ॥

5

“ तं एवं खलु, जम्बू, समणेणं भगवया जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ॥

॥ पढमं अज्झयणं सम्मत्तं ॥ १।१ ॥

“ जइ णं, भन्ते, समणेणं जाव संपत्तेणं निरयावलियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, 10 अज्झयणस्स निरयावलियाणं समणेणं भगवया जाव संपत्तेणं के अट्ठे पन्नत्ते ? ” एवं खलु, जम्बू ॥

तेणं कालेणं तेणं समणेणं चम्पा नामं नयरी होत्था । पुण्णभदे चेइए । कूणिए राया । पउमावई देवी । तत्थ णं चम्पाए नयरीए सेणियस्स रन्नो भज्जा कुणियस्स रन्नो चुल्ल-15 माउया सुकाली नामं देवी होत्था सुकुमाला । तीसे णं सुकालीए देवीए पुत्ते सुकाले नामं कुमारे होत्था सुकुमाले । तए णं से सुकाले कुमारे अन्नया कयाइ तिहि दन्तिसहस्सेहिं, जहा कालो कुमारे, निग्गसेसं तं चेव भाणियव्वं जाव महाविदेहे वासे...अन्तं काहिइ ॥

20

॥ बोयं अज्झयणं सम्मत्तं ॥ १।२ ॥

एवं सेसा वि अट्ठ अज्झयणा नेयव्वा पढमसरिसा, नवरं मायाओ सरिस नामाओ ॥

॥ निरयावलियाओ सम्मत्ताओ ॥

॥ निक्खेवो सव्वेसि भाणियव्वो तद्वा ॥

25

॥ पढमो वग्गो सम्मत्तो ॥

11

॥ कप्पवडिसियाओ ॥

“ जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उव-
झाणं पढमस्स वग्गस्स निरयावलियाणं अयमट्ठे पन्नत्ते,
दोच्चस्स णं, भन्ते, वग्गस्स कप्पवडिसियाणं समणेणं जाव
संपत्तेणं कइ अज्झयणा पन्नत्ता ? ” ॥

- 5 “ एवं खलु, जम्बू, समणेणं भगवया [जाव] संपत्तेणं
कप्पवडिसियाणं दस अज्झयणा पन्नत्ता । तं जहा-पउमे १,
महापउमे २, भइ ३, सुभइ ४, पउमभइ ५, पउमसेणे ६,
पउमगुम्मे ७, नलिणिगुम्मे ८, आणन्दे ९, नन्दणे १० । ” ॥

“ जइ णं, भन्ते, समणेणं [जाव]: संपत्तेणं कप्पवडिसि-
10याणं दस अज्झयणा पन्नत्ता, पढमस्स णं भन्ते, अज्झयणस्स
कप्पवडिसियाणं समणेणं भगवया जाव के अट्ठे पन्नत्ते ? ” ।
“ एवं खलु जम्बू ” ॥

तेणं कालेणं तेणं समणं चम्पा नामं नयरी होत्था ।
पुण्णभइ चेइए । कुणिए राया । पउमावई देवी । तत्थ णं
15चम्पाए नयरीए सेणियस्स रत्तो भज्जा कुणियस्स रत्तो चुल-
माउया काली नामं देवी होत्था सुउमाला[°] । तीसे णं कालीए

विइओ वगो

३१

देवीए पुत्ते काले नामं कुमारे होत्था सुउमाले । तस्स णं
कालस्स कुमारस्स पउमावई नामं देवी होत्था, सोमाला
[जाव] विहरइ ॥

तए णं सा पउमावई देवी अन्नया कयाइ तंखि तारिस-
गंसि वासघरंसि अब्भिन्तरओ सच्चित्तकम्मे [जाव] सीहं सु- 5
मिणे पासित्ताणं पडिबुद्धा । एवं जम्मणं, जहा महावलस्स,
[जाव] नामधेज्जं—“ जम्हा णं अम्हं इमे दारए कालस्स
कुमारस्स पुत्ते पउमावईए देवीए अत्तए, तं होउ णं अम्हं
इमस्स दारगस्स नामधेज्जं पउमे पउमे ” । सेसं जहा महा-
वलस्स । अट्ठओ दाओ । [जाव] उप्पि पासायवरगए विहरइ । 10
सामी समोसरिण । परिता निग्गया । कुणिण निग्गए । पउमे
वि जहा महावले, निग्गए । तहेव अम्मापिइआपुच्छणा,
[जाव] पव्वइए अणगारे जाए [जाव] गुत्तश्मभयारी ॥

तए णं से पउमे अणगारे समणस्स भगवओ महावी-
रस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं षक्कारस 15
अङ्गाइं अहिज्जइ । २ बहूहिं चउत्थल्लट्ठमं [जाव] विहरइ ॥

तए णं से पउमे अणगारे तेणं ओरालेणं, जहा मेहो,
तहेव धम्मजागरिया, चिन्ता । एवं जहेव मेहो तहेव समणं
भगवं आपुच्छित्ता विउले [जाव] पाओवगए समाणे तहा-
रूवाणं थेराणं अन्तिए सामाइयमाइयाइं षक्कारस अङ्गाइं, 20
बहुपडिपुण्णाइं पञ्च वासाइं सामण्णपरियाए । मासियाए
संलेहणाए सट्ठि भत्ताइं । आणुपुव्वीए कालगए । थेरा
ओतिण्णा । भगवं गोयमे पुच्छइ, सामी कहैइ, [जाव] सट्ठि

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भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते उड्डं चन्दिम-
सोहम्मे कप्पे देवत्ताए उववन्ने । दो सागराइं ॥

- “ से णं, भन्ते, पउमे देवे ताओ देवलोगाओ आउक्ख-
5 एणं ” । पुच्छा । “ गोयमा, महाविदेहे वासे, जहा दढपइन्नो,
[जाव] अन्तं काहिइ ” । “ तं एवं खलु, जम्बू, समणेणं
[जाव] संपत्तेणं कप्पवडिसियाणं पढमस्स अज्झयणस्स अय-
मट्ठे पन्नत्ते त्ति वेमि ॥

पढमं अज्झयणं ॥ २ । १ ॥

- “ जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं
10 कप्पवडिसियाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते,
दोच्चस्स णं, भन्ते, अज्झयणस्स के अट्ठे पन्नत्ते ? ” “ एवं
खलु, जम्बू ॥

- तेणं कालेणं तेणं समयेणं चम्पा नामं नयरी होत्था पुण्ण-
भदे । चेइए । कुणिए रोया । पउवावई देवी । तत्थ णं चम्पाए
15 नयरीए सेणियस्स रत्तो भज्जा कुणियस्स रत्तो चुल्लमाउया
सुकाली नामं देवी होत्था । तीसे णं सुकालीए पुत्ते
सुकाले नामं कुमारे । तस्स णं सुकालस्स कुमारस्स
महापउमा नामं देवो होत्था सुउमाला ॥

- तए णं सा महापउमा देवो अन्नया कयाइ तंसि
20 तारिसगंसि, एवं तहेव, महापउमे नामं दारए, [जाव]
सिज्झिहिइ । नवरं ईसाणे कप्पे उववाओ । उक्कोस-
ट्ठिईओ । निक्खेवो ॥

बीयं अज्झयणं ॥ २ । २ ॥

- एवं सेसा वि अट्ठ नेयवा । मायाओ सरिस नामाओ ।
25 कालाईणं दसगइं पुत्ता अगुपुवीए—

बिहओ वग्गो

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दोण्हं च पञ्च चत्तारि तिण्हं तिण्हं च होन्ति तिण्णैव।

दोण्हं च दान्नि वासा सेणियनत्तूण परियाओ ॥ १ ॥

उववाओ आणुपुव्वीए-पढमो, सोहम्मो, बिहओ ईसाणे,
तइओ सणकुमारे, चउत्थो माहिन्दे पञ्चमो बम्भलोए, छट्ठो
लन्तए, सत्तमो महासुक्के, अट्ठमो सहस्सारे, नवमो पाणए, 5
दसमो अच्चुए । सव्वत्थ उक्कोसट्ठिई भाणियव्वा । महा-
विदेहे सिद्धे ॥

॥ कप्पवडिसियाओ सम्मत्ताओ ॥

॥ बीओ वग्गो सम्मत्तो ॥ २ ॥



III

॥ पुष्फियाओ ॥

“ जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं उवङ्गाणं दोच्चस्स कप्पवडिंसियाणं अयमट्ठे पन्नत्ते, तच्चस्स णं, भन्ते, वगस्स उवङ्गाणं पुष्फियाणं के अट्ठे पन्नत्ते ? ॥ ”

“ एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं उवङ्गाणं
5 तच्चस्सं वगस्स पुष्फियाणं दस अज्झयणा पन्नत्ता ।
तं जहा—

चन्दे सूरु सुक्के बहुपुत्तिय पुण्ण माणिभट्ठे य ।
दत्ते सिवे बले या अणाढिण चैव वोद्धव्वे ॥ ”

“ जइ णं, भन्ते, समणेणं, [जाव] संपत्तेणं पुष्फियाणं
10 दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, समणेण जाव
संपत्तेणं के अट्ठे पन्नत्ते ? ” “ एवं खलु, जम्बू ” ॥

तेणं कालेणं तेणं समणं रायगिहे नयरे । गुणसिल्ल
चेइए । राया । तेणं कालेणं तेणं समणं सामी समोसडे,
परिसा निग्गया । तेणं कालेणं तेणं समणं चन्दे जोइ-
15 सिन्दे जोइसराया चन्दवडिंसए विमाणे सभाए सुहम्माए
चन्दंसि सोहासणंसि चउहिं सामाणियसाहस्सीहि [जाव] विह-

तइओ वगो

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रइ । इमं च णं केवलकणं जम्बुदीवं दीवं विउलेण
 ओहिणा आभोएमाणे २ पासइ, २ समणं भगवं महावीरं,
 जहा सूरियमे आभिओगं देवं सहावेत्ता [जाव] सुरिन्दा-
 भिगमणजोगं करेत्ता तमाणत्तियं पच्चप्पिणन्ति । सूसरा
 घण्टा, [जाव] विउव्वणा । नवरं जाणविमाणं जोयणसह- 5
 स्सवित्थिणं अद्धतेवट्ठिजोयणसमूसियं, महिन्दिज्जओ
 पणुवीसं जोयणमूसिओ, सेसं जहा सूरियाभस्स, [जाव]
 आगओ । नट्टविही । तहेव पडिगओ ॥

“ भन्ते ” त्ति भगवं गोयमे समणं भगवं “ भन्ते ”
 पुच्छा । कूडागारसाला । सरीरं अणुपविट्ठा । पुव्वभवो । 10
 “ एवं खलु, गोयमा ” ॥

तेणं कालेणं तेणं समणं सावत्थी नामं नयरी होत्था ।
 कोट्ठए चेइए । तत्थ णं सावत्थीए अङ्गई नामं गाहावई
 होत्था अड्डे [जाव] अपरिभूए । तए णं से अङ्गई गाहावई
 सावत्थीए नयरीए वहुणं नगरनिगमं जहा आणन्दो ॥

तेणं कालेणं तेणं समणं पासे णं अरहा पुरिसा- 15
 दाणीए आइगरे, जहा महावीरो, नवुस्सेहे सोलसेहिं समण-
 साहस्सोहिं अट्ठतीसाए अज्जियासहस्सेहिं [जाव] कोट्ठए
 समोसडे । परिसा निगया ॥

तए णं से अङ्गई गाहावई इमीसे कहाए लद्धडे समणे
 हट्ठे जहा कत्तिओ सेट्ठो तहा निग्गच्छइ [जाव] पज्जु- 20
 वासइ । धम्मं सोच्चा निसम्म, जं नवरं, “ देवाणुप्पिया,
 जेठ्ठपुत्तं कुडुम्बे ठावेमि । तए णं अहं देवाणुप्पियाणं जाव
 पव्वयामि ” । जहा गज्जदते तहा पव्वइए [जाव]
 गुत्तवम्भयारी ॥

तए णं से अङ्गई अणगारे पासस्स अरहओ तहारूवाणं 25

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निरयावलियासु

- थेराणं अन्तिण सामाइयमाइयाइं षकारस अङ्गाइं अहिज्झइ।
 २ बहुहिं चउत्थ [जाव] भावेमाणे बहुहिं वासाइं सामण-
 परियागं पाउणइ । २ अद्धमासियाण संलेहणाण तीसं
 भत्ताइं अणसणाण छेइत्ता विराहियसामण्णे कालमासे
 5 कालं किच्चा चन्दवडिसण विमाणे उववाइयाण सभाण
 देवसयणिज्जंसि देवदूसन्तरिण चन्दे जोइसिन्दत्ताण
 उववन्ने ॥

- तण णं से चन्दे जोइसिन्दे जोइसिराया अहुणोववन्ने
 समाणे पञ्चविहाण पज्जत्तीण पज्जत्तीभावं गच्छइ, तं जहा
 10 —आहारपज्जत्तीण सरीरपज्जत्तीण इन्दियपज्जत्तीण सा-
 सोसासपज्जत्तीण भासामणपज्जत्तीण ॥

- “ चन्दस णं, भन्ते, जोइसिन्दस्स जोइसरन्नो केवइयं
 कालं ठिई पन्नत्ता ? ” गोयमा, पलिओवमं वाससयसह-
 स्समम्भहियं । एवं खलु, गोयमा, चन्दस्स जाव जोइसरन्नो
 15 सा दिव्वा देविट्ठी । “ चन्दे णं, भन्ते, जोइसिन्दे
 जोइसराया ताओ देवलोगाओ आउक्खणं चइत्ता कहि
 गच्छिहिइ २ ? ” “ गोयमा, महाविदेहे वासे सिज्झिहिइ ॥

निक्खेवओ ॥ ३ ॥ १ ॥

- “ जइ णं, भन्ते, समणेणं, भगवया [जाव] पुप्फियाणं
 20 पढमस्स अज्झयणस्स जाव अयमट्ठे पन्नत्ते, दोच्चस्स णं,
 भन्ते, अज्झयणस्स पुप्फियाणं समणेणं भगवया जाव संप-
 त्तेणं के अट्ठे पन्नत्ते ? ” “ एवं खलु, जम्बू ”

- तेणं कालेणं तेणं समणं रायगिहे नामं नयरे । गु-
 णसलिण चेइण । सेणिण राया । समोसरणं । जहा चन्दो
 25 तहा सूरु वि आगओ, [जाव] नट्टविहिं उवदंसित्ता पडि-
 गओ । पुव्वभवपुच्छा । सावत्थी नयरी । सुपइट्ठे नामं

तइओ वगो

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गाहावई होत्था अढे जहेव अङ्गई [जाव] विहरइ ।
 पासो समोसढो, जहा अङ्गई तहेव पवइए, तहेव विरा-
 हियसामण्णे, [जाव] महाविदेहे वासे सिज्झिहिइ [जाव]
 अन्तं करेहिइ ॥

निकखेवओ ॥ ३ ॥ २ ॥

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उक्खेवओ ॥ ३ ॥ ३ ॥

रायगिहे नयरे । गुणसिलए चेइए । सेणिए राया ।
 सामी समोसढे । परिसा निग्गया तेणं कालेणं तेणं सम-
 णं सुक्के महग्गहे सुक्कडिसए विमाणे सुक्कंसि सोहा-
 सणंसि चउं सामाणियसाहस्सीहिं जहेव चन्दो तहेव 10
 आगओ, नट्टविहि उवदंसित्ता पडिगओ । “भन्ते” ति ।
 कूडागारसाला । पुव्वभवपुच्छा । “एवं खलु, गोयमा” ॥

तेणं कालेणं तेणं समणं वाणारसी नामं नयरी होत्था ।
 तत्थ णं वाणारसी नयरीए सोमिले नामं माहणे परिवसइ
 अढे जाव अपरिभूए रिउव्वेय [जाव] सुपरिनिट्ठिए । पासे 15
 समोसढे । परिसा पज्जुवासइ ॥

तए णं तस्स सोमिलस्स माहणस्स इमीसे कहाए
 लद्धट्ठस्स समाणस्स इमे एयारूवे अज्झत्थिए—“एवं
 पासे अरहा पुरिसादाणीए पुव्वाणुपुर्व्वि [जाव] अम्बसाल-
 वणे विहरइ । तं गच्छामि णं पासस्स अरहओ अन्तिए 20
 पाउब्भवामि इमाइं च णं एयारूवाइं अट्टाइं हेऊइ ”
 जहा पण्णत्तीए । सोमिलो निग्गओ खण्डियविहुणो [जाव]
 एवं वयासी—“जत्ता ते, भन्ते? जवणिज्जं च ते? ”
 पुच्छा । “सरिसवया मासा कुलत्था एगे भवं? ” [जाव]
 संबुद्धे सावगधम्मं पडिवज्जित्ता पडिगए ॥ 25

तए णं पासे णं अरहा अन्नया कयाइ वाणारसीओ

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निरयावल्यासु

- नयरीओ अम्बसालवणाओ चेइयाओ पडिनिक्खमइ । २
 बहिया जणवय विहारं विहरइ । तए णं से सोमिले
 माहणे अन्नया क्याइ असाहुदंसणेण य अपज्जुवासणया-
 ए य मिच्छत्तपज्जवेहिं परिवड्ढमाणेहिं २ सम्मत्तपज्ज-
 5 वेहिं परिहायमाणेहिं मिच्छत्तं च पडिवन्ने ॥

- तए णं तस्स सोमिलस्स माहणस्स अन्नया क्याइ
 पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणस्स
 अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—“ एवं
 खलु अहं वाणारसीए नयरीए सोमिले नामं माहणे अच्च-
 10 न्तमाहणकुलप्पसूए । तए णं मए वयाइं चिण्णाइं, वेया
 य अहीया, दारा आहुया, पुत्ता जणिया, इट्ठीओ समाणी-
 याओ, पसुबन्धा क्या, जन्ना जेट्ठा, दक्खिणा दिन्ना,
 अतिही पूइया, अग्गी हूया, जूवा निक्खित्ता । तं सेयं
 खलु मम इयाणि कल्लं [जाव] जलन्ते वाणारसीए नय-
 15 रीए बहिया बहवे अम्बारामा रोवावित्तए एवं माउलिङ्गा
 बिल्ला कविट्ठा चिञ्चा पुप्फारामा रोवावित्तए ” एवं
 संपेहेइ । २ कल्लं [जाव] जलन्ते वाणारसीए नयरीए
 बहिया अम्बारामे जाव पुप्फारामे य रोवावेइ । तए णं
 बहवे अम्बारामा य जाव पुप्फारामा य अणुपुव्वेण सार-
 20 किखज्जमाणा संगोविज्जमाणा संवट्ठिज्जमाणा आरामा
 जाया किण्हा किण्होभास । [जाव] रम्मा महामेहनिकुर-
 म्बभूया पत्तिया पुप्फिया फलिया हरियगरेरिज्जमाणा
 सिरिया अईव २ उवसोमेमाणा २ चिट्ठन्ति ॥

- तए णं तस्स सोमिलस्स माहणस्स अन्नया क्याइ
 25 पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणस्स
 अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—“ एवं खलु

तइओ वगो

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अहं वाणारसीए नयराए सामिले नामं माहणे अच्चन्तमा-
 हणकुलप्पसूए । तए णं मए वयाइं चिण्णाइं [जाव] जूवा
 निक्खित्ता । तए णं मए वाणारसीए नयरीए बहिया बहवे
 अम्बारामा जाव पुप्फारामा य रोवाविया । तं सेयं खलु 5
 ममं इयाणि कल्लं [जाव] जलन्ते सुबहुं लोहकडाहकडु-
 च्छुयं तम्बियं तावसभण्डं घडावेत्ता विउलं असणं पाणं
 खाइमं साइमं.....मित्तनाइ आमन्तेत्ता तं मित्तनाइ-
 नियग विउलेणं असणं [जाव] संमाणेत्ता तस्सेव
 मित्तं [जाव] जेट्ठपुत्तं कुटुम्बे ठवेत्ता तं मित्तनाइं [जाव]
 आपुच्छित्ता सुबहुं लोहकडाहकडुच्छुयं तम्बियं तावस- 10
 भण्डगं गहाय जे इमे गङ्गाकूला वाणपत्था तावसा भवन्ति,
 तं जहा-होत्तिया पोत्तिया कोत्तिया जन्नई सडूई घालई
 हुम्बउट्ठा दन्तुक्खलिया उम्मज्जगा संमज्जगा निमज्जगा
 संपक्खालगा दक्खिणकुला उत्तरकुला संखधमा कुलधमा
 मियलुद्धया हत्थितावसा उट्ठण्डा दिसापोक़्खिणो वक्कवा- 15
 सिणो बिलवासिणो जलवासिणो रुक्खमूलिया अम्बुभ-
 क़्खिणो वायुभक्खिणो सेवालभक्खिणो मूलाहारा कन्दा-
 हारा तयाहारा पत्ताहारा पुप्फाहारा फलाहारा बीयाहारा
 परिसडियकन्दमूलतयपत्तपुप्फफलाहारा जलाभिसेयकट्ठि-
 णगायभूया आयाणाहिं पञ्चग्गितावेहिं इङ्गालसोल्लियं 20
 कन्दुसोल्लियं पिव अप्पाणं करेमाणा विहरन्ति । तत्थ णं
 जे ते दिसापोक़्खिया तावसा तेसि अन्तिए दिसापोक़्खिय-
 त्ताए पव्वइतए, पव्वइए वि य णं समाणे इमं एयारूवं
 अभिग्गहं अभिगिण्हस्सामि-कप्पइ मे जावज्जीवाए छट्ठं
 छट्ठेणं अणिक्खित्तेणं दिसाचक्कवालेणं तवोकम्मेणं उट्ठं 25
 वाहाओ पगिज्झिय २ सूरामिमुहस्स आयावणभूमीए
 आयावेमाणस्स विहरित्तेए “ ति कट्ठु एवं संपेहेइ । २

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निरयावलियासु

कल्लं [जाव] जलन्ते सुबहुं लोहं [जाव] दिसापोक्खि-
यतावसत्ताए पव्वइए । पव्वइए वि य णं समाणे इमं
एयारुवं अभिग्गहं जाव अभिगिण्हित्ता पढं छट्ठक्खमणं
उवसंपज्जित्ताणं विहरइ ॥

- 5 तए णं सोमिले माहणे रिसी पढमछट्ठक्खमणपारणंसि
आयावणभूमीए पच्चोरुहइ । २ वागलवत्थनियत्थे जेणेव
सए उडए, तेणेव उवागच्छइ । २ किट्ठिणसंकाइयं गेण्हइ ।
२ पुरत्थिमं दिसिं पुक्खेइ, “ पुरत्थिमाए दिसाए सोमे
महाराया पत्थाणे पत्थियं अभिरक्खउ, सोमिलमाहणरिसिं
10 अभिरक्खउ । जाणि य तत्थ कन्दाणि य मूलाणि य तयाणि
य पत्ताणि य पुप्फाणि य फलाणि य वीयाणि य हरियाणि
य ताणि अणुजाणउ ” त्ति कट्ठु पुरत्थिमं दिसं पसरइ ।
२ जाणि य तत्थ कन्दाणि य [जाव] हरियाणि य तां
गेण्हइ । २ किट्ठिणसंकाइयगं भरेइ । २ दब्बे य कुसे य
15 पत्तामोडं च समिहाओ कट्ठाणिय गेण्हइ । २ जेणेव सए
उडए, तेणेव उवागच्छइ । २ किट्ठिणसंकाइयगं ठवेइ । २ वेइं
वड्डेइ । २ उवलेवणसंमज्जणं करेइ । २ दब्भकलसहत्थगए
जेणेव गङ्गा महाणई, तेणेव उवागच्छइ । २ गङ्गं महाणई ओगा-
हइ । २ जलमज्जणं करेइ । २ जलकिट्ठुं करेइ । २
20 जलाभिसेयं करेइ । २ आयन्ते चोक्खे परमसुइभूए देव-
पिउकयकज्जे दब्भकलसहत्थगए गङ्गाओ महाणईओ पच्चु-
त्तरइ । २ जेणेव सए उडए, तेणेव उवागच्छइ २ दब्बे
य कुसे य वालुयाए य वेइं रएइ । २ सरयं करेइ । २
अरणिं करेइ । २ सरएणं अरणिं महेइ । २ अरिग पाडेइ ।

तइओ वगो

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२ अगिं संभुकेइ । २ समिहा कट्टाणि पक्खिवइ । २
अगिं उज्जालेइ । २

अगिंस्स दाहिणे पासे सत्तङ्गाइं समादहे ।
तं जहा-सकथं वक्कलं ठाणं सेज्जभण्डं कमण्डलुं ।

दण्डदारुं तहप्पाणं अह ताइं समादहे ॥ १ ॥ 5

महुणा य घण तन्दुलेहि य अगिं हुणइ । चरुं
साहेइ । २ बलिं वइस्सदेवं करेइ । २ अतिहिपूयं करेइ ।
२ तओ पच्छा अप्पणा आहारं आहारेइ ॥

तए णं सोमिले माहणरिसी दोच्चं छट्ठक्खमणपारण-
गंसि, तं चेव सब्बं भाणियब्बं [जाव] आहारं आहारेइ । 10
नवरं इमं नाणत्तं—“ दाहिणाए दिसाए जमे महाराया
पत्थाणे पत्थियं अभिरक्खउ सोमिलं माहणरिसिं, जाणि
य तत्थ कन्दाणि य [जाव] अणुजाणउ ” त्ति कट्टु दाहिणं
दिसिं पसरइ । एवं पच्चत्थिमेणं वरुणे महाराया [जाव]
पच्चत्थिमं दिसिं पसरइ । उत्तरेणं वेसमणे महाराया 15
[जाव] उत्तरं दिसिं पसरइ । पुव्वदिसागमेणं चत्तारि वि
दिसाओ भाणियव्वाओ [जाव] आहारं आहारेइ ॥

तए णं तस्स सोमिलमाहणरिसिस्स अन्नया कयाइ
पुव्वरत्तावरत्तकोलसमयंसि अणिच्चजागरियं जागरमाणस्स
अयमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था—“ एवं 20
खलु अहं वाणारसोए नयरीए सोमिले नामं माहणरिसी
अरुचन्तमाहणकुलप्पसूए । तए णं मए वयाइं विण्णाइं
[जाव] जूवा निक्खित्ता । तए णं मम वाणारसोए [जाव]
पुप्फारामा य [जाव] रोविया । तए णं मए सुबहुं लोह°
[जाव] घडावेत्ता [जाव] जेट्ठपुत्तं ठवेत्ता जाव जेट्ठपुत्तं 25
आपुच्छित्ता सुबहुं लोह° [जाव] गहाय मुण्डे [जाव]

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निरयावल्यासु

- पव्वइए । पव्वइए वि य णं समाणे छट्ठंछट्ठेण ” [जाव]
 विहरइ । “ तं सेयं खलु ममं इयाणिं कल्लं जाव जलन्ते
 बहवे तावसे दिट्ठाभिट्ठे य पुव्वसंगइए य परियायसंगइए
 य आपुच्छित्ता आसमसंसियाणि य बहूइं सत्तसयाइं
 5 अणुमाणइत्ता वागलवत्थनियन्थस्स कट्ठिणसंकाइय-
 गहियसभण्डोवगरणस्स कट्ठमुद्दाए मुहं बन्धित्ता उत्तर-
 दिसाए उत्तराभिमुहस्स महपत्थाणं पत्थावेत्तए ” एवं संपे-
 हेइ । २ कल्लं जाव जलन्ते बहवे तावसे य दिट्ठाभिट्ठे य
 पुव्वसंगइए य, तं चेव जाव, कट्ठमुद्दाए मुहं बन्धइ । २
 10 अयमेयारुवं अभिग्गहं अभिणिण्हइ—“ जत्थेव णं अमहं
 जलंसि वा एवं थलंसि वा दुग्गंसि वा निन्नंसि वा पव्व-
 तंसि वा विसमंसि वा गड्डाए वा दरीए वा पख्खलिज्ज
 वा पवडिज्ज वा, नो खलु मे कप्पइ पच्चुट्ठित्तए ” त्ति
 अयमेयारुवं अभिग्गहं अभिणिण्हइ ॥
- 15 उत्तराए दिसाए उत्तराभिमुहपत्थाणं पत्थिए से सोमिले
 माहणरिसी पुव्वांवरण्हकालसमयंसि जेणेव असोगवर-
 पायवे, तेणेव उवागए, असोगवरपायवस्स अहे कट्ठिणस-
 काइयं ठवेइ । २ वेइं वड्ढेइ । २ उवलेवणसमज्जणं करेइ ।
 २ दब्भकलसहत्थगए जेणेव गङ्गा महाणई, जहा सिवो
 20 जाव, गङ्गाओ महाणईओ पच्चुत्तरइ । जेणेव असोगवर-
 पायवे, तेणेव उवागच्छइ । २ दब्भेहि य कुसेहि य वालु-
 याए वेइं रएइ । २ सरगं करेइ । २ जाव बलिं वइस्सदेवं
 करेइ । २ कट्ठमुद्दाए मुहं बन्धइ । २ तुसिणीए संचिट्ठइ ॥

- तए णं तस्स सोमिलमाहणरिसिस्स पुव्वरत्तावरत्त-
 25 कालसमयंसि एगे देवे अन्तियं पाउब्भूए । तए णं से
 देवे सोमिलमाहणं एवं वयासी—“ हं भो सोमिलमाहणा,

पव्वइया, दुप्पव्वइयं ते ” । तए णं से सोमिले तस्स देवस्स दोच्चं पि तच्चं पि एयमट्ठं नो आढाइ, नो परिजाणइ, जाव तुसिणीए संचिट्ठइ । तए णं से देवे सोमिलेणं माह-
णरिसिणा अणाढाइज्जमाणे जामेव दिसि पाउब्भूए तामेव
जाव पडिगए । तए णं से सोमिले कल्लं जाव जलन्ते 5
वागलवत्थनियत्थे कट्ठिणसंकाइयगहियगिहोत्तभण्डोवगरणे
कट्ठमुदाए मुहं बन्धइ । २ उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले विइयदिवसम्मि पुव्वावरण्हकाल-
समयंसि जेणेव सत्तिवण्णे तेणेव उवागए सत्तिवण्णस्स
अहे कट्ठिणसंकाइयं ठवेइ । २ वेइं वड्डेइ । जहा असोग- 10
वरपायवे जाव अग्गि हुणइ, कट्ठमुदाए मुहं बन्धइ, तुसि-
णीए संचिट्ठइ । तए णं तस्स सोमिलस्स पुव्वरत्तावरत्त-
कालसमयंसि एगे देवे अन्तियं पाउब्भूए । तए णं से
देवे अन्तलिक्खपडिवन्ने जहा असोगवरपायवे जाव पडि-
गए । तए णं से सोमिले कल्लं जाव जलन्ते वागलव- 15
त्थनियत्थे कट्ठिणसंकाइयं गेण्हइ । २ कट्ठमुदाए मुहं बन्धइ ।
२ उत्तरदिसाए उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले तइयदिवसम्मि पुव्वावरण्हकाल-
समयंसि जेणेव असोगवरपायवे तेणेव उवागच्छइ । २
असोगवरपायवस्स अहे किट्ठिणसंकाइयं ठवेइ । २ वेइं 20
वड्डेइ जाव गङ्गं महाणइं पच्चुत्तरइ । २ जेणेव असोगवर-
पायवे तेणेव उवागच्छइ । असोगवरपायवस्स अहे किट्ठि-
णसंकाइयं ठवेइ, वेइं रएइ । २ कट्ठमुदाए मुहं बन्धइ, २
तुसिणीए संचिट्ठइ । तए णं तस्स सोमिलस्स पुव्वरत्ता-
वरत्तकाले एगे देवे अन्तियं पाउब्भवित्था, तं चेव भणइ 25
जाव पडिगए । तए णं से सोमिले जाव जलन्ते वागल-

वत्थनियत्थे किढिणसंकाइयं जाव कट्टमुदाए मुहं बन्धइ,
२ उत्तराए दिसाए उत्तराभिमुहे संपत्थिए ॥

तए णं से सोमिले चउत्थदिवसपुग्धावरण्हकालसम-
यंसि जेणेव वडपायवे तेणेव उवागए वडपायवस्स अहे
5 कढिणं संठवेइ । २ वेइं वड्डेइ, उवलेवसंमज्जणं करेइ,
जाव कट्टमुदाए मुहं बन्धइ, तुसिणीए संचिट्ठइ । तए णं
तस्स सोमिलस्स पुव्वरत्तावरत्तकाले एगे देवे अन्तियं
पाउब्भविच्चा, तं चेव भणइ जाव पडिगए । तए णं से
सोमिले जाव जलन्ते वागलवत्थनियत्थे किढिणसंकाइयं,
10 जाव कट्टमुदाए मुहं बन्धई,...उत्तराए उत्तराभिमुहे
संपत्थिए ॥

तए णं से सोमिले पश्चमदिवसस्मि पुग्धावरण्हका-
लसमयंसि जेणेव उम्बरपायवे, तेणेव उवागच्छइ । उम्ब-
रपायवस्स अहे किढिणसंकाइयं ठवेइ, वेइं वड्डेइ, जाव
15 कट्टमुदाए मुहं बन्धइ जाव तुसिणीए संचिट्ठइ । तए णं
तस्स सोमिलमाहणस्स पुव्वरत्तावरत्तकाले एगे देवे, जाव
एवं वयासी—“हं भो सोमिला, पव्वइया, दुप्पव्वइयं ते,”
पढमं भणइ, तहेव तुसिणीए संचिट्ठइ । देवो दोच्चं पि तच्चं
पि वयइ—“सोमिला, पव्वइया, दुप्पव्वइयं ते ।” तए णं से
20 सोमिले तेणं देवेणं दोच्चं पि तच्चं पि एवं बुत्ते समणे
तं देवं एवं वयासी—“ कहं णं, देवाणुप्पिया, मम दुप्प-
व्वइयं ? ” तए णं से देवे सोमिलं माहणं एवं वयासी—
‘ एवं खलु, देवाणुप्पिया । तुमं पासस्स अरहओ पुरि-
सादाणीयस्य अन्तियं पञ्चाणुव्वए सत्तसिक्खावए दुवाल-
25 सविहे सावयधम्मे पडिबन्ने । तए णं तव अन्नया कयाइ
पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं ”.....जाव
पुव्वचिन्तियं देवो उच्चारैइ जाव, “ जेणेव असोगवर-

तइओ वगो

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पायवे, तेणेव उवागच्छसि. २ किढिणसंकाइयं जाव तुसि-
णीए संचिठ्ठसि । तए णं पुव्वरत्तावरत्तकाले तव अन्तियं
पाउब्भवामि, ' हं भो सोमिला, पव्वइया, दुप्पव्वइयं ते, '
तह चेव देवो नियवयणं भणइ जाव, पञ्चमदिवसम्मि
पुव्वावरण्हकालसमयंसि जेणेव उम्बरपायवे, तेणेव उवागए 5
किढिणसंकाइयं ठवेसि, वेइं वड्डेइ, उवलेवणं करेइ, २
कट्टमुद्दाए मुहं बन्धइ, २ तुसिणीए संचिठ्ठसि । तं एवं
खलु, देवाणुप्पिया, तव दुप्पव्वइयं " ॥

तए णं से सोमिले तं देव एवं वयासी—“ कहं णं,
देवाणुप्पिया, मम सुपव्वइयं ? ” तए णं से देवे सोमिलं 10
एवं वयासी—“ जइ णं तुमं, देवाणुप्पिया, इयाणि पुव्व-
पडिवन्नाइं पञ्च अणुव्वयाइं सयमेव उवसंपज्जित्ताणं विहरसि,
तो णं तुज्झ इयाणि सुपव्वइयं भवेज्जा । ” तए णं से
देवे सोमिलं वन्दइ नमंसइ, २ जामेव दिसि पाउब्भूए
तामेव दिसि पडिगए । तए णं सोमिले माहणरिसी तेणं 15
देवेणं एवं वुत्ते समणे पुव्वपडिवन्नाइं पञ्च अणुव्वयाइं
सयमेव उवसंपज्जित्ताणं विहरइ ॥

तए णं से सोमिले बहूहिं चउत्थल्लट्ठमं [जाव] मास-
द्धमासखमणेहिं विचित्तेहिं तवोवहाणेहिं अप्पाणं भावेमाणे
बहूइं वासाइं समणोवासगपारयागं पाउणइ । २ अद्धमासि- 20
याए संलेहणाए अत्ताणं झूसेइ । २ तीसं भत्ताइं अणसणाए
छेपइ । २ तस्स ठाणस्स अणालोइयपडिकन्ते विराहिय-
सम्मत्ते कालमासे कालं किच्चा सुक्कवडिसए विमाणे
उववायसभाए देवसयणिज्जंसि [जाव] ओगाहणाए सुक्कम-
हग्गहत्ताए उववन्ने ॥

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निरयावलियासु

तए णं से सुक्के महग्गहे अहुणोववन्ने समाणे जाव
 भासामणपज्जत्तीए... । “ एवं खलु, गोयमा, सुक्केणं सा
 दिव्वा [जाव] अभिसमन्नागए । एगं पलिओवमं ठिई । ”
 “ सुक्के णं, भन्ते, महग्गहे तओ देवलोगाओ आउक्खए
 5 कहिं गच्छिहिइ ? ” “ गोयमा, महाविदेहे वासे
 सिज्झिहिइ ॥ ”

॥ निक्खेवओ ॥ ३ । ३ ॥

॥ उक्खेवओ ॥ ३ । ४ ॥

तेणं कालेणं तेणं समएणं रायगिहे नामं नयरे । गुणसिलए
 10 चेइए । सेणिए राया । सामी समोसढे । परिसा निग्गया ॥
 तेणं कालेण तेणं समएणं बहुपुत्तिया देवी सोहम्मे
 कप्पे बहुपुत्तिए विमाणे सभाए सुहम्माए बहुपुत्तियंसि
 सीहासणंसि चउहिं सामाणियसाहस्सीहिं चउहिं महत्त-
 रियाहिं, जहा सूरियामे, [जाव] भुञ्जमाणी विहरइ, इमं
 15 च णं केवलकप्पं जम्बुदीवं दीवं विउलेणं ओहिणा आ-
 भोएमाणी २ पासइ । २ समणं भगवं महावीरं, जहा
 सूरियाभो, [जाव] नमंसित्ता सीहासणवरंसि पुरत्थाभिमुहा
 संनिसण्णा । आभियोगा जहा सूरियाभस्स, सूसरा घण्टा,
 आभियोगियं देवं सहावेइ । जाणविमाणं जोयणसहस्स-
 20 वित्थिण्णं । जाणविमाणवण्णओ । [जाव] उत्तरिल्लेणं
 निज्जामग्गेण जोयणसाहस्सिएहिं विग्गहेहिं आगया,
 जहा सूरियामे । धम्मकहा सम्मत्ता । तए णं सा बहुपु-
 त्तिया देवी दाहिणं भुयं पसारेइ, २ देवकुमाराणं अट्टसयं
 देवकुमारियाणं य वामाओ भुयाओ अट्टसयं, तयाणन्तरं
 25 च णं बहवे दारगा य दारियाओ य डिम्भए य डिम्भ-
 याओ य विउव्वइ । नट्टविहिं, जहा सूरियाभो, उवदंसित्ता
 पडिगए ॥

तइओ वगो

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“ भन्ते ” त्ति भगवं गोयमे समणं भगवं महावीरं
वन्दइ नमंसइ । कुडोगारसाला । “ बहुपुत्तियाए णं, भन्ते,
देवीए सा दिव्वा देविट्ठी ”...पुच्छा, “ जाव अभिसमन्ना-
गया ? ” “ एवं खलु, गोयमा ” ॥

तेणं कालेणं तेणं समणं वाणारसी नामं नयरी, अ- 5
म्बसालवणे चेइए । तत्थ णं वाणारसीए नयरीए भइ
नामं सत्थवाहे होत्था अइडे [जाव] अपरिभूए । तस्स णं
भइस्स सुभइ नामं भारिया सुउमाला वज्झा अवियाउरी
जाणुकोप्परमाया यावि होत्था ॥

तए णं तीसे सुभइए सत्थवाहीए अन्नया कयाइ 10
पुव्वरत्तावरत्तकाले कुडुम्बजागरियं जागरमाणीए इमेया-
रूवे [जाव] संकप्पे समुप्पजित्था—“ एवं खलु अहं भ-
इणं सत्थवाहेणं सद्धि विउलाइं भोगभोगाइं भुञ्जमाणी
विहरामि, नो चेव णं अहं दारगं वा दारियं वा पयाया ।
तं धन्नाओ णं ताओ अम्मयाओ, [जाव] सुलद्धे णं तासिं 15
अम्मयाणं मणुयजम्मजोवियफले, जासिं मन्ने नियकुच्छि-
संभूयगाइं थणदुद्धलुद्धगाइं महुरसमुल्लावगाणि मम्मणप्पज-
प्पियाणि थणमुलकक्खदेसभागं अभिसरमाणगाणि पण्ह-
यन्ति, पुणो य कोमलकमलोवमेहिं हत्थेहिं गिण्हऊणं
उच्छङ्गनिवेसियाणि देन्ति, समुल्लावए सुमहुरे पुणो पुणो 20
मम्मणप्पभणिए । अहं णं अधन्ना अपुण्णा एत्तो एगमवि
न पत्ता । ” ओहय^० जाव झियाइ ॥

तेणं कालेणं सुव्वयाओ णं अज्जाओ इरियासमियाओ
भासासमियाओ एसणासमियाओ आयाणभण्डमत्तनिक्खे-
वणासमियाओ उच्चारपासवणखेलजल्लसिं घाणपारिट्ठावणा- 25

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निरयावलियासु

समियाओ मणगुत्तीओ वयगुत्तीओ कायगुत्तीओ गुत्तिन्दि-
 याओ गुत्तबम्भयारिणीओ बहुस्सुयाओ बहुपरियाराओ
 पुव्वाणुपुर्व्वि चरमाणीओ गामाणुगामं दूइज्जमाणीओ जेणेव
 वाणारसी नयरी, तेणेव उवागयाओ । उवागच्छित्ता
 5 अहापडिरूवं उग्गहं ओगिण्हित्ता संजमेणं तवसा
 विहरन्ति ॥

तए णं तासिं सुव्वयाणं अज्जाणं एगे संघाडए वाणा-
 रसीनयरीए उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स
 भिक्खायरियाए अडमाणे भइस्स सत्थवाहस्स गिहं अणु-
 10 पविट्ठे । तए णं सुभदा सत्थवाहो ताओ अज्जाओ एज्ज-
 माणीओ पासइ । २ हट्ठ°...खिप्पामेव आसणाओ अब्भु-
 ट्ठेइ । २ सत्तट्ठ पयाइं अणुगच्छइ । २ चन्दइ, नमंसइ । २
 विउलेणं असणपाणखाइमसाइमेणं पडिलामेत्ता एवं वया-
 सी--“ एवं खलु अहं, अज्जाओ, भइेणं सत्थवाहेणं सद्धिं
 15 विउलाइं भोगभोगाइं भुञ्जमाणी विहरामि, नो चैव णं अहं
 दारगं वा दारियं वा पयायामि । तं धन्नाओ णं ताओ
 अम्मयाओ, [जाव] एत्ता एगमवि न पत्ता । तं तुब्भे,
 अज्जाओ, बहूणायाओ बहूपढियाओ बहूणि गामागरनगर°
 [जाव] °संनिवेसाइं आहिण्डह, बहूणं राईसरतलवर°
 20 [जाव] °सत्थवाहप्पभिईणं गिहाइं अनुपविसह, अत्थि से
 केइ कहिंचि विज्जापओए वा मन्तप्पओए वा वमणं वा
 विरेयणं वा बत्थिकम्मं वा ओसहे वा भेसज्जे वा उवलद्धे,
 जेणं अहं दारगं वा दारियं वा पयाएज्जा ? ” ॥

तए णं ताओ अज्जाओ सुभइं सत्थवाहिं एवं वयासी-

तइओ वगो

४९

“अम्हे णं, देवाणुप्पिण, समणीओ निग्गन्थीओ इरिया-
समियाओ [जाव] गुत्तवम्भयारीओ । नो खलु कण्णइ
अमहं एयमट्ठ कण्णेहि वि निसामेत्तए किमङ्ग पुण उद्दि-
सित्तए वा समायरित्तए वा । अम्हे णं, देवाणुप्पिण, नवरं
तव विचित्तं केवलपन्नत्तं धम्मं परिकहेमो ” ॥ 5

तए णं सा सुभद्दा सत्थवाही तासिं अज्जाणं अन्तिण
धम्मं सोच्चा निसम्म हट्ठतुट्ठा ताओ अज्जाओ तिक्खुत्तो
वन्दइ नमंसइ, २ एवं वयासी—“सद्दहामि णं अज्जाओ,
निग्गन्थं पावयणं, पत्तियामि रोषमि णं, अज्जाओ निग्ग-
न्थीओ...। एवमेयं तहमेयं अवितहमेयं, ” [जाव] सावग- 10
धम्मं पडिवज्जइ । “अह्मासुहं, देवाणुप्पिण, मा पडिवन्ध
करेह ” तए णं सा सुभद्दा सत्थवाही तासिं अज्जाणं
अन्तिण, [जाव] पडिवज्जइ, २ ताओ अज्जाओ वन्दइ न-
मंसइ, २ पडिविसज्जइ । तए णं सा सुभद्दा सत्थवाही
समणोवासिया जाया, जाव विहरइ ॥ 15

तए णं तीसे सुभद्दाए समणोवासियाए अन्नया कयाइ
पुव्वरत्तावरत्तकालसमयसि कुडुम्बजागरियं जागरियमा-
णीण अयमेयारूवे अज्झत्थिण [जाव] समुप्पज्जित्था—
“एवं खलु अहं भदेणं सत्थवाहेणं विउलाइ भोगभोगाइं
जाव विहरामि, नो चेव णं अहं दारगं वा...। तं सेयं 20
मम खलु मम कल्लं जाव जलन्ते भइस्स आपुच्छित्ता
सुव्वयाणं अज्जाणं अन्तिण अज्जा भवित्ता आगराओ
[जाव] पव्वइत्तए,” एवं संपेहेइ । २ जेणेव भदे सत्थ-
वाहे तेणेव उवागया करयल [जाव] एवं वयासी—“एवं
खलु अहं, देवाणुप्पिया, तुम्हेहि सद्धिं बहूहि वासाइं 25
विउलाइ भोगभोगाइं [जाव] विहरामि, नो चेव णं दारगं वा

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निरयावलियासु

दारियं वा पयायामि । तं इच्छामि णं, देवाणुप्पिया,
तुम्हेहिं अणुत्ताया समानी सुव्वयाणं अज्जाणं [जाव]
पव्वइत्तए ” ॥

- तए णं से भदे सत्थवाहे सुभदं सत्थवाहिं एवं वयासी
5 —“ मा णं तुमं, देवाणुप्पिए, मुण्डा [जाव] पव्वयाहि ।
भुञ्जाहि ताव, देवाणुप्पिए, मए सद्धि विउलाइं भोगभो-
गाइं, तओ पच्छा भुत्तभोई सुव्वयाणं अज्जाणं [जाव] प-
व्वयाहि ” । तए णं सुभदा सत्थवाही भद्दस्स एयमदं नो
परियाणइ । दोच्चं पि तच्चं पि सुभदां सत्थवाही भदं
10 सत्थवाहं एवं वयासी—“ इच्छामि णं, देवाणुप्पिया,
तुम्हेहिं अणुत्ताया समानी [जाव] पव्वइत्तए । ” तए
णं से भदे सत्थवाहे, जाहे नो संचाएइ वह्हिं आघवणाहि
य, एवं पन्नवणाहि य सन्नवणाहि य विन्नवणाहि य
आघवित्तए वा [जाव] विन्नवित्तए वा, ताहे अकामए चेव
15 सुभदाए निक्खमणं अणुमच्चित्था ॥

- तए णं से भदे सत्थवाहे विउलं असणं ४ उव्वक्खडा-
वेइ । मित्तनाइ”...तओ पच्छा भोयणवेलाए [जाव] मित्त-
नाइ...सक्कारेइ संमाणेइ । सुभदं सत्थवाहिं ण्हायं [जाव]
पायच्छित्तं सव्वालंकारविभूसियं पुरिससहस्सवाहिणिं सीयं
20 दुरुहेइ । तओ सा सुभदा सत्थवाही मित्तनाइ [जाव]
संश्रन्धिसंपरिवुडा सव्विद्वीए [जाव] रवेणं वाणारसीनयरीए
मज्झमज्झेणं जेणेव सुव्वयाणं अज्जाणं उव्वसए, तेणेव
उवागच्छइ । २ पुरिससहस्सवाहिणिं सीयं ठवेइ, सुभदं
सत्थवाहिं सीयाओ पच्चोरुहेइ ॥
25 तए णं भदे सत्थवाहे सुभदं सत्थवाहिं पुरओ काउं
जेणेव सुव्वया अज्जा, तेणेव उवागच्छइ । २ सुव्वयाओ

तइओ वगो

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अज्जाओ वन्दइ नमंसइ । २ एवं वयासी—“एवं खलु,
 देवाणुप्पिया, सुभद्दा सत्थवाही मम भारिया इट्ठा कन्ता,
 [जाव] मा णं वाइया पित्तिया सिम्भिया संनिवाइया
 विविद्दा रोयातङ्का फुसन्तु । एस णं, देवाणुप्पिया, संसार-
 भउव्विग्गा, भीया जम्ममरणाणं, देवाणुप्पियाणं, अन्तिए 5
 मुण्डा भवित्ता [जाव] पव्वयाइ । तं एयं अहं देवाणु-
 प्पियाणं सीसिणिभिक्षं दलयामि । पडिच्छन्तु णं, देवा-
 णुप्पिया, सीसिणिभिक्षं । ” “अह्मासुहं, देवाणुप्पिया,
 मा पडिबन्धं करेह ” ॥

तए णं सा सुभद्दा सत्थवाही सुव्वयाहिं अज्जाहिं एवं 10
 वुत्ता समाणी हट्ठा २ सयमेव आभरणमल्लालंकारं ओमु-
 यइ । २ सयमेव पञ्चमुट्ठियं लोयं करेइ । २ जेणेव सुव्व-
 याओ अज्जाओ, तेणेव उवागच्छइ । २ सुव्वयाओ अज्जाओ
 तिकखुत्तो आयाहिणपयाहिणेणं वन्दइ नामंसइ । २ एवं
 वयासी—“आलित्ते णं भन्ते...” । जहा देवाणन्दा तहा 15
 पव्वइया [जाव] अज्जा जाया गुत्तवम्भयारिणी ॥

तए णं सा सुभद्दा अज्जा अन्नया कयाइ बहुजणस्स
 चेडरुवे संमुच्छिया [जाव] अज्झोववन्ना अब्भङ्गणं च
 उव्वट्ठणं च फासुयपाणं च अलत्तगं च कणाणि य अज्जणं
 च वण्णगं च चुण्णगं च खेल्लणगाणि य खज्जल्लगाणि य 20
 खीरं च पुप्फाणि य गवेसइ, गवेसित्ता बहुजणस्स दारए
 वा दारिया वा कुमारे य कुमारियाओ य डिम्भए डिम्भ-
 याओ य, अप्पेगइयाओ अब्भङ्गेइ, अप्पेगइयाओ उव्वट्ठेइ,
 एवं फासुयपाणएणं ण्हावेइ, पाए रयइ, ओट्ठे रयइ, अच्छोणी
 अब्भजेइ, उसुए करेइ, तिलए करेइ, दिगिंदलए करेइ, पन्ति- 25
 याओ करेइ, छिज्जाइं करेइ, वण्णएणं समालभइ, चुण्णएणं

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निरयावलियासु

समालभइ, खेलणगाईं दलयइ, खज्जलगाईं दलयइ, खीरभोयणं
 भुञ्जावेइ, पुण्फाईं ओमुयइ, पाणसु ठवेइ, जंघासु करेइ, एवं
 ऊरुसु उच्छङ्गे कडोए पिढे उरसि खन्धे सीसे य कर-
 यलपुडेणं गहाय हलउलेमाणी २ आगयमाणी २ परिहाय
 5 माणी पुत्तपिवासं च धूयपिवासं च नत्तुयपिवासं च
 नत्तिपिवासं पच्चणुभवमाणी विहरइ ॥

तए णं ताओ सुव्वयाओ अज्जाओ सुभइं अज्जं एवं
 वयासी—“ अम्हे णं, देवाणुप्पिण, समणीओ निग्गन्थीओ
 इरियासमियाओ [जाव] गुत्तबम्भयारिणीओ । नो खलु
 10 अम्हं कप्पइ जातककम्मं करेत्तए । तुमं च णं, देवाणुप्पिण,
 बहुजणस्स चेडरूवेसु मुच्छिंया [जाव] अज्झोववन्ना अब्भ-
 ङ्गाणं [जाव] नत्तिपिवासं वा पच्चणुभवमाणी विहरसि ।
 तं णं तुमं, देवाणुप्पिण, षयस्स ठाणस्स आलोएहि [जाव]
 पच्छित्तं पडिवज्जाहि ” ॥

15 तए णं सा सुभहा अज्जा सुव्वयाणं अज्जाणं षयमट्ठं
 नो आढाइ, नो परिजाणइ, अणाढायमाणी अपरिजाणमाणी
 विहरइ । तए णं ताओ समणीओ निग्गन्थीओ सुभइं
 अज्जं हीलेन्ति, निन्दन्ति, खिसन्ति, गरहन्ति, अभिक्खणं
 २ षयमट्ठं निवारन्ति ॥

20 तए णं तीए सुभहाए अज्जाए समणीहिं निग्गन्थोहिं
 हीलज्जमाणीए [जाव] अभिक्खणं २ षयमट्ठं निवारिज्ज-
 माणीए अयमेयारूवे अज्झत्थिण [जाव] समुप्पज्जित्था—
 “ जया णं अहं अगारवासं वसामि, तथा णं अहं अप्प-
 वसा; जप्पभिइं च णं अहं मुण्डा भवित्ता आगाराओ
 25 अणगारियं पव्वइया, तप्पभिइं च णं अहं परवसा; पुंवि
 च समणोओ निग्गन्थीओ आढेन्ति, परिजाणेन्ति, इयाणि

तइओ वग्गो

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नो आढाएन्ति नो परिजाणन्ति; तं सेयं खलु मे कलं
 [जाव] जलन्ते सुव्वयाणं अज्जाणं अन्तियाओ पडिनि-
 क्खमित्ता पाडिण्कं उवस्सयं उवसंपज्जित्ताणं विहरित्तए,”
 एवं संपेहेइ । २ कलं [जाव] जलन्ते सुव्वयाणं अज्जाणं
 अन्तियाओ पडिनिक्खमइ, पाडिण्कं उवस्सयं उवसंपज्जि- 5
 त्ताणं विहरइ । तए णं सा सुभदा अज्जा अज्जाहिं अणो-
 हट्ठिया अणियारिवा सच्छन्दमई बहुजणस्स चेडरूवेसु
 मुच्छिया [जाव] अब्भङ्गणं च [जाव] नत्तिपिवासं च
 पच्चणुभवमाणी विहरइ ॥

तए णं सा सुभदा पासत्था पासत्थविहारी ओसन्ना 10
 ओसन्नविहारी कुसीला कुसीलविहारी संसत्ता संसत्त-
 विहारी अहाछन्दा अहाछन्दविहारो बहूइ वासाइ सामण-
 परियागं पाउणइ । २ अद्धमासियाए संलेहणाए अत्ताणं...
 तीसं भत्ताइं अणसणेणं छेइत्ता तस्स ठाणालोइयपडिक्कन्ता
 कालमासे कालं किच्चा सोहम्मे कप्पे बहुपुत्तियाविमाणे 15
 उववायसभाए देवसयणिज्जंसिः देवदूसन्तरिया अङ्गुलस्स
 असंखेज्जभागमेत्ताए ओगाहणाए बहुपुत्तियदेवित्ताए
 उववन्ना ॥

तए णं सा बहुपुत्तिया देवो अहुणोववन्नमेत्ता समाणी
 पञ्चविहाए पज्जत्तीए...[जाव] भासामणपज्जतीए । एवं 20
 खलु, गोयमा, बहुपुत्तियाए देवीए सा दिव्वा देविट्ठी
 [जाव] अभिसमन्नागया ॥

“ से केणट्ठेणं, भन्ते, एवं वुच्चइ बहुपुत्तिया देवी २ ? ”
 “ गोयमा, बहुपुत्तिया णं देवी जाहे जाहे सक्कस्स देविन्दस्स
 देवरत्तो उवत्थाणियणं करेइ, ताहे २ बहवे दारए य 25
 दारियाओ य डिम्भए य डिम्भियाओ य विउव्वइ । २

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निर्यावल्यासु

- सक्के देविन्दे देवराया, तेजेव उवागच्छइ । २ सक्कस्स देविन्दस्स देवरत्तो दिव्वं देविद्धि दिव्वं देवज्जुइ दिव्वं देवाणुभावं उवदंसेइ । से तेणट्टेण, गोयमा एवं वुच्चइ बहुपुत्तिया देवी २ ” । “ बहुपुत्तियाणं, भन्ने, देवीणं
- 5 केवइयं कालं ठिई पन्नत्ता ? ” “ गोयमा चत्तारि पलिओ-वमाइं ठिई पन्नत्ता ” । “ बहुपुत्तिया णं भन्ते, देवी ताओ देवलोगाओ आउक्खणं िइक्खणं भवक्खणं अणन्तरं चयं चइत्ता कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? ” गोयमा, इहेव जम्बुद्वीवे दीवे भारहे वासे विञ्चगिरि-
- 10 पायमूले विमेलसनिवेसे माहणकुलंसि दारियत्ताए पच्चायाहिइ ” ॥

- तए णं तीसे दारियाए अम्मापियरो षक्कारसमे दिवसे वोइक्कन्ते जाव बारसेहिं दिवसेहिं वीइक्कन्तेहिं अयमेयारूवं नामधेज्जं करेन्ति—“ होउ णं अम्हं इमीसे दारियाए
- 15 नामधेज्जं सोमा ” ॥

- तए णं सोमा उम्मुकबालभावा विन्नयपरिणयमेत्ता जोव्वणगमणुपत्ता रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा जाव भविस्सइ । तए णं तं सोमं दारियं अम्मापियरो उम्मुकबालभावं विन्नय-
- 20 परिणयमेत्तं जोव्वणगमणुपत्तं पडिकुविणं सुक्केणं पडि-रूवणं नियगस्स भाइणेज्जस्स रट्टकुडस्स भारियत्ताए दलयिस्सइ । सा णं तस्स भारिया भविस्सइ इट्ठा कन्ता जाव भण्डकरण्डगसमाणा तेह्लकेला इव सुसंगोविया चेल-पेडा इव सुसंपरिहिया रयणकरण्डगो विय सुसारक्खिया
- 25 सुसंगोविया, मा णं सीयं [जाव] विविहा रोयातङ्का फुसन्तु ॥

तइओ वगो

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तए णं सा सोमा माहणी रट्ठकूडेणं सद्धिं विउलाइं
 भोगभोगाईं भुञ्जमाणी संवच्छरे २ जुयलंगं पयायमाणी,
 सोलसेहिं संवच्छरेहिं बत्तीसं दारगरूवे पयायइ । तए णं
 सोमा माहणी तेहिं बहुहिं दारगेहिं य दारियाहिं य कुमा- 5
 रेहिं य कुमारियाहिं य डिम्भएहिं य डिम्भियाहिं य अप्पेग-
 इएहिं उत्ताणसेज्जएहिं य अप्पेगइएहिं थणियाएहिं, अप्पेग-
 इएहिं पीहगपाएहिं, अप्पेगइएहिं परंगणएहिं, अप्पेगइएहिं प-
 रक्कममाणेहिं, अप्पेगइएहिं पक्खोलणएहिं अप्पेगइएहिं थणं
 मग्गमाणेहिं, अप्पेगइएहिं खीरं मग्गमाणेहिं अप्पेगइएहिं
 खेल्लणयं मग्गमाणेहिं, अप्पेगइएहिं खज्जगं मग्गमाणेहिं 10
 अप्पेगइएहिं कूरं मग्गमाणेहिं, पाणियं मग्गमाणेहिं हस-
 माणेहिं रूसमाणेहिं अक्कोसमाणेहिं अक्कुस्समाणेहिं हण-
 माणेहिं विप्पलायमाणेहिं अणुगम्ममाणेहिं रोवमाणेहिं
 कन्दमाणेहिं विलवमाणेहिं कूवमाणेहिं उक्कूवमाणेहिं नि-
 दायमाणेहिं पलवमाणेहिं हदमाणेहिं वममाणेहिं छेरमाणेहिं 15
 सुत्तमाणेहिं मुत्तपुरीसवमियसुलित्तोवलिता मइलवसण-
 पुव्वडा जाव अइसुवीभच्छा परमदुग्गन्धा नो संचाएइ
 रट्ठकूडेणं सद्धिं विउलाइं भोगभोगाईं भुञ्जमाणी विहरित्तए ॥

तए णं तीसे सोमाए माहणीए अन्नया कयाइ पुव्वरत्ताव-
 रत्तकालसमयंसि कुडुम्बजागरियं जागरियमाणोए अयमेया- 20
 रूवे जाव समुप्पज्जित्था—“एवं खलु अहं इमेहिं बहुहिं दार-
 गेहिं य [जाव] डिम्भियाहिं य अप्पेगइएहिं उत्ताणसेज्ज-
 एहिं य [जाव] अप्पेगइएहिं सुत्तमाणेहिं दुज्जाएहिं दुज्ज-
 म्मएहिं हयविप्पहयभग्गेहिं षग्गप्पहारपडिषहिं जेणं मुत्त-
 पुरीसवमियसुलित्तोवलिता जाव परमदुग्गिभगन्धा नो सं- 25
 चाएमि रट्ठकूडेणं सद्धिं जाव भुञ्जमाणी विहरित्तए । तं

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- धन्नाओ णं ताओ अम्मयाओ [जाव] जीवियफले जाओ णं
 वज्झाओ अवियउरीओ जाणुकोप्परमायाओ सुग्गिसुगन्ध-
 गन्धियाओ विउलाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणीओ
 विहरन्ति । अहं णं अधन्ना अपुण्णा अकयपुण्णा नो संचा-
 5 एमि रट्टकुडेणं सद्धिं विउलाइं जाव विहरित्तए ” ॥

- तेणं कालेणं समयेणं सुव्वयाओ नाम अज्जाओ इरियास-
 मियाओ जाव बहुपरिवाराओ पुव्वानुपुव्वि...जेणेव विमेले
 संनिवेसे...अहापडिरूवं उग्गहं जाव विहरन्ति । तए णं
 तासिं सुव्वयाणं अज्जाणं एगे संघाडए विमेले संनिवेसे
 10 उच्चनीय° [जाव] अडमाणे रट्ट हडस्स गिहं अणुपविट्ठे ।
 तए णं सा सोमा माहणी ताओ अज्जाओ एज्जमाणोओ
 पासइ, २ हट्ठ° खिप्पामेव आसणाओ अब्भुट्ठेइ, २ सत्तट्ठ
 पयाइं अणुगच्छइ, २ वन्दइ, नमंसइ, २ विउलेणं असण ४
 पडिलाभेत्ता एवं वयासी-“ एवं खलु अहं, अज्जाओ रट्ट-
 15 कूडेणं सद्धिं विउलाइं जाव संवच्छरे २ जुगलं पयामि,
 सोलसहिं संवच्छरेहिं बत्तीसं दारगरूवे पयाया । तए
 णं अहं तेहिं बहूहिं दारएहि य जाव डिम्भियाहि य
 अप्पेगइएहि उत्ताणसेज्जएहिं जाव सुत्तमाणेहिं दुज्जाएहिं
 जाव नो संचाएमि...विहरित्तए । तं इच्छामि णं अह,
 20 अज्जाओ, तुम्हं अन्तिए धम्मं निसामेत्तए ” । तए णं
 ताओ अज्जाओ सोमाए माहणीए विचित्तं [जाव] केवल-
 पन्नत्तं धम्मं परिकहेन्ति ॥

- तए णं सा सोमा माहणी तासिं अज्जाणं अन्तिए
 धम्मं सोच्चा निसम्म हट्ठ° जाव° हियया ताओ अज्जाओ
 25 वन्दइ, नमंसइ, २ एवं वयासी-“सद्दहामि णं, अज्जाओ,
 निग्गन्थं पावयणं, जाव अब्भुट्ठेमि णं, अज्जाओ, निग्गन्थं

तइओ वगो

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पावयणं, एवमेयं, अज्जाओ, जाव से जहेयं तुभे वयह ।
 जं नवरं, अज्जाओ, रट्ठकडं आपुच्छामि, तए णं अहं
 देवाणुप्पियाणं अन्तिए [जाव] मुण्डा पव्वयामि ” ।
 “ अहासुहं, देवाणुप्पिए, मा पडिबन्धं...” । तए णं सा
 सोमा माहणी ताओ अज्जाओ वन्दइ, नमसइ, २ 5
 पडिविसज्जेइ ॥

तए णं सा सोमा माहणी जेणेव रट्ठकडे, तेणेव उवा-
 गया करयलं... एवं वयासी- ‘ एवं खलु मए, देवाणुप्पिया,
 अज्जाणं अन्तिए धम्मं निसन्ते । से वि य णं धम्मं इच्छिए
 [जाव] अभिरुईए । तए णं अहं, देवाणुप्पिया, तुभेहिं 10
 अब्भणुत्ताया सुव्वयाणं अज्जाणं जाव पव्वइत्तए ” ॥

तए णं से रट्ठकडे सोमं माहणिं एवं वयासी- “ मा
 णं तुमं, देवाणुप्पिए, इयाणि मुण्डा भवित्ता [जाव]
 पव्वयाहि । भुआहि ताव देवाणुप्पिए, मए सद्धिं विउ-
 लाईं भोगभोगाईं, तओ पच्छा भुत्तभोई सुव्वयाणं अज्जाणं 15
 अन्तिए मुण्डा [जाव] पव्वयाहि ” ॥

तए णं सा सा सोमा माहणी ण्हाया [जाव] °सरीरा
 चेडियाचक्कवालपरिकिण्णा साओ गिहाओ पडिनिकखमइ ।
 २ विभेलं संनिवेसं मज्झमज्झेणं जेणेव सुव्वयाणं अज्जाणं
 उवस्सए, तेणेव उवागच्छइ । २ सुव्वयाओ अज्जाओ 20
 वन्दइ, नमंसइ पज्जुवासइ । तए णं ताओ सुव्वयाओ
 अज्जाओ सोमाए माहणीए विचित्तं केवलपन्नत्तं
 धम्मं परिकहेन्ति जहा जोवा वज्झन्ति । तए णं
 सा सोमा माहणी सुव्वयाणं अज्जाणं अन्तिए [जाव]
 दुवालसविहं सावगधम्मं पडिवज्जइ । सुव्वयाओ अज्जाओ 25
 वन्दइ, नमंसइ, २ जामेव दिंसि पाउब्भूया तामेव दिंसि

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पडिगया । तए णं सा सोमा माहणी समणोवासिया
जाया अभिगय^० [जाव] अप्पाणं भावेमाणी विहरइ ।
तए णं ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ विभे-
लाओ संनिवेसाओ पडिनिक्खमन्ति, २ बहिया जणवय-
5 विहारं विहरन्ति ॥

तए णं ताओ सुव्वयाओ अज्जाओ अन्नया कयाइ
पुव्वाणुपुव्वि...जाव विहरन्ति । तए णं सा सोमा माहणी
इमीसे कहाए लद्धट्ठा समाणी हट्ठा ण्हाया तहेव निग्गया,
जाव वन्दइ, नमंसइ । २ धम्मं सोच्चा [जाव] नवरं
10 “रट्ठकुडं आपुच्छामि, तए णं पव्वयामि” । “ अहासुहं... । ”
तए णं सा सोमा माहणी सुव्वयं अज्जा वन्दइ नमंसइ, २
सुव्वयाणं अन्तियाओ पडिनिक्खमइ । २ जेणेव
सए गिहे जेणेव रट्ठकुडे, तेणेव उवागच्छइ । २
करयल^० तहेव आपुच्छइ [जाव] पव्वइत्तए । “ अहा-
15 सुह, देवाणुप्पिए, मा पडिबन्धं... ” । तए णं रट्ठकुटे
विउलं असणं, तहेव जाव पुव्वभवे सुभहा, [जाव] अज्जा
जाया इरियासमिया [जाव] गुत्तबम्भयोरिणी ॥

तए णं सा सोमा अज्जा सुव्वयाणं अज्जाणं अन्तिए
सामाइयमाइयाइं षक्कारस अङ्गाइं अहिज्जइ । २ बहुइं छट्ठ-
20 मट्ठमदसमदुवालय जाव भावेमाणी बहुहिं वासाइं सामण-
परियागं पाउणइ । २ मासियाए संलेहणाए सट्ठि भत्ताइं अ-
णसणाए छेइत्ता आलोइयपडिक्कन्ता समाहिपत्ता कालमासे
कालं किच्चा सक्कस्स देविन्दस्स देवरत्तो सामाणियदेव-
त्ताए उववज्जिहिइ । तत्थ णं अत्थेगइयाणं देवाणं दो सो-
25 गरोवमाइं ठिई पन्नत्ता । तत्थ णं सोमस्स वि देवस्स
दो सागरोवमाइं ठिई पन्नत्ता ॥

“ से णं, भन्ते, सोमे देवे तओ देवल्लोगाओ आउ-
क्खणं जाव चयं चइत्ता कहिं गच्छिहिइ, कहिं उवव-

तइओ वगो

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ज्जिहिइ ? ” “ गोयमा, महाविदेहे वासे [जाव] अन्तं
काहिहि ” ॥

निक्खेवओ ॥ ३ । ४ ॥

उक्खेवओ ॥ ३ । ५ ॥

एवं खलु, जम्बू । तेणं कालेणं तेणं समयेणं रायगिहे नामं 5
नयरे । गुणसिलए चेइए । सेणिए राया । सामी समोसरिए ।
परिसा निग्गया ॥

तेणं कालेणं तेणं समयेणं पुण्णभदे देवे सोहम्ममे कप्पे
पुण्णभदे विमाणे सभाए सुहम्माए पुण्णभदंसि सीहास-
णंसि चउहिं सामाणियसाहस्सीहिं, जहा खूरियाभो, [जाव] 10
बत्तोसइविहं नट्टविहिं उवदंसित्ता जामेव दिसि पाउब्भूए
तामेव दिसि पडिगए । कुडागारसाला । पुव्वभवपुच्छा ।
“ एवं खलु गोयमा ” ॥

तेणं कालेणं तेणं समयेणं इहेव जम्बुदीवे दीवे भारहे वासे
मणिवइया नामं नयरी होत्था रिद्ध । चन्दो । ताराइणे चे- 15
इए । तत्थ णं भणिवइयाए नयरीए पुण्णभदे नामं गाहा-
वई परिवसइ भट्टे । तेणं कालेणं तेणं समयेणं थेरा भगवन्तो
जाइसंपन्ना [जाव] जीवियासमरणभयविभुक्का बहुस्सुया बहु-
परियारा पुव्वानुपूर्वि [जाव] समोसद्धा । परिसा निग्गया । 20
तए णं से पुण्णभदे गाहावई इमीसे कहाए लद्धट्ठे द्द^०
[जाव] जहा पण्णत्तीए गङ्गदत्ते, तहेव निग्गच्छइ, [जाव]
निक्खन्तो [जाव] गुत्तवम्भयारी ॥

तए णं से पुण्णभदे अणगारे भगवन्ताणं अन्तिए
सामाइयमाइयाइं एकारस अङ्गाइं अहिज्जइ । २ बह्वहिं 25
चउत्थल्लट्ठम [जाव] भावित्ता बहुइं वासाइं सामण्णपरि-
यागं पाउणइ । २ मासियाए संलेहणाए सट्ठिं भत्ताइं
अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे

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निरयावलियासु

कालं किच्चा सोहम्मे कप्पे पुण्णभद्दे विमाणे उववायसभाए
देवसयणिज्जंसि [जाव] भासामणपज्जत्तीए ॥

“ एवं खलु, गोयमा पुण्णभद्देणं देवेणं सा दिव्वा
देविट्ठी [जाव] अभिसमन्नागया । “ पुण्णभद्दस्स णं, भन्ते,
5 देवस्स केवइयं कालं ठिई पन्नत्ता ? ” “ गोयमा, दो सा-
गरोवमाइं ठिई पन्नत्ता ” । “ पुण्णभद्दे णं, भन्ते, देवे
ताओ देवलोयाओ [जाव] कहिं गच्छिहिइ, कहिं उवव-
ज्जिहि ? ” गोयमा, महाविदेहे वासे सिज्झिहिइ [जाव]
अन्तं काहिइ ” ॥

10 निक्खेवओ ॥ ३ । ५ ॥
उक्खेवओ ॥ ३ । ६ ॥

एवं खलु, जम्बू । तेणं कालेणं तेणं समणं रायगिहे
नयरे । गुणसिलए चेइए । सेणिए राया । सामी
समोसरिए ॥

15 तेणं कालेणं तेणं समयेणं माणिभद्दे देवे सभाए सुह-
म्माण माणिभद्दंसि सोहासणंसि चउहिं सामाणियसाह-
स्सोहिं जहा पुण्णभद्दा तहेव आगमणं, नट्टविही, पुव्वभ-
वपुच्छा । मणिवई नयरी, माणिभद्दे गाहावई थैराणं
अन्तिए पव्वज्जा, एकारस अङ्गाइं अहिज्जइ, वह्महिं वासाइं
20 परियाओ, मासिया सलेहणा, सट्ठिं भत्ताइं । माणिभद्दे
विमाणे उववाओ, दो सागरोवमाइं ठिई, महाविदेहे वासे
सिज्झिहिइ ॥

निक्खेवओ ॥ ३ । ६ ॥

एवं दत्ते ७, सिवे ८, बले ९, अणाढिए १०, सव्वे जहा
25 पुण्णभद्दे देवे । सव्वेसिं दो सागरोवमाइं ठिई । विमाणा
देवसरिसनामा । पुव्वभवे दत्ते चन्दणानामए, सिवे महि-
लाए, बले हत्थिणपुरे नयरे, अणाढिए काकन्दिए । चेइ-
याइं जहा संगहणीए ॥

॥ तइओ वग्गे सम्मतो ॥

IV

॥ पुष्पचूलियाओ ॥

“ जइ णं, भन्ते, समणेणं भगवया...” । उक्खेवओ ।
 जाव “ दस अज्झयणा पन्नत्ता । तं जहा—
 सिरि-हिरि-घिइ-कित्तोओ

बुद्धी लच्छी य होइ बोद्धव्वा ।

5

इलादेवी सुरादेवी रसदेवी गन्धदेवी य ॥ ”

“ जइ णं, भन्ते, समणेणं भगवया [जाव] संपत्तेणं
 उवङ्गाणं चउत्थस्स वग्गस्स पुष्पचूलियाणं दस अज्झयणा
 पन्नत्ता पढमस्स णं, भन्ते,—” । उक्खेवओ । “ एवं
 खलु, जम्बू ” ॥

10

तेणं कालेणं तेणं समणं रायगिहे नयरे, गुणसिल्ल
 चेइए, सेणिए राया । सामी समोसडे, परिसा निग्गया ।
 तेणं कालेणं तेणं समणं सिरिदेवी सोहम्मे कप्पे सिरि-
 वडिसए विमाणे सभाए सुहम्माए सिरिसि सीहासणंसि
 चउहिं सामाणियसाहस्सीहिं चउहिं महत्तरियाहिं, जहा
 बहुपुत्तिया, [जाव] नट्टविहिं उवदंसित्ता पडिगया । नवरं
 दारियाओ नत्थि । पुव्वभवपुच्छा । “ एवं खलु, जम्बू ”

15

तेणं कालेणं तेणं समयेणं रायगिहे नयरे, गुणसिल्ल

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निरयातलियासु

- चेइए, जियसत्तु राया । तत्थ णं रायगिहे नयरे सुदंसणो
नामं गाहावई परिवसइ अट्ठे । तस्स णं सुदंसणस्स गा-
हावइस्स पिया नामं भारिया होत्था सोमाला तस्स णं
सुदंसणस्स गाहावइस्सधूया पियाए गाहावयणीए अत्तिया
5 भूया नामं दारिया होत्था, बुडढा बुडढकुमारी जुण्णा
जुण्णकुमारी पडियपुयत्थणो वरगपरिवज्जिया यावि होत्था ॥

तेणं कालेणं तेणं समयेणं पासे अरहा पुरिसादाणीए
[जाव] नवरयणीए । वण्णओ सो च्चेव । समोसरणं ।
परिसा निग्गया ॥

- 10 तए णं सा भूया दारिया इमीसे कहाए लद्धट्ठा
समाणी हट्ठतुट्ठा जेणेव अम्मापियतो, तेणेव उवागच्छइ, २
एवं वयासी—“ एवं खलु, अम्मंताओ पासे अरहा पुरि-
सादाणीए पुव्वाणुपुव्वि चरमाणे [जाव] गणपरिवुडे विहरइ ।
तं इच्छामि णं, अम्मंताओ, तुब्भेहिं अब्भणुजाया समाणी
15 पासस्स अरहओ पुरिसादाणीयस्स पायवन्दिया गमित्तए”
अहासुहं, देवाणुप्पिए, मा पडिबन्धं...” ॥

- तए णं सा भूया दारिया ण्हाया [जाव] सरीरा चेडी-
चक्कवालपरिकिण्णा साओ गिहाओ पडिनिक्खमइ । २
जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ । २
20 धम्मियं जाणप्पवरं दुरुढा । तए णं सा भूया दारिया
निययपरिवारपरिवुडा रायगिहं नयरं मज्झंमज्जेणं निग्ग-
च्छइ, २ जेणेव गुणसिलए चेइए तेणेव उवागच्छइ, २
छत्ताईए तित्थयरातिसए पासइ । २ धम्मियाओ जाणप्प-
वराओ पच्चोरुभित्ता चेडीचक्कवालपरिकिण्णा जेणेव पासे
25 अरहा पुरिसादाणीए, तेणेव उवागच्छइ, ३ तिकखुत्तो
[जाव] पज्जुवासइ ॥

चउत्थो वगो

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तए णं पासे अरहा पुरिसादाणीए भूयाए दारियाए
 य महइ°...। धम्मकहा । धम्मं सोच्चा निसम्म हइ° वन्दइ
 नमंसइ, २ एवं वयासी-“ सहहामि णं, भन्ते, निग्गन्थं
 पावयणं, जाव अब्भुट्ठेमि णं, भन्ते, निग्गन्थं पावयणं, से
 जहेयं तुम्हे वयह, जं नवरं, भन्ते, अम्मापियरो आपु- 5
 च्छामि, तए णं अहं [जाव] पव्वइत्तए ” । “ अहासुहं
 देवाणुप्पिण ” ॥

तए णं सा भूया दारिया तमेव धम्मियं जाणव्ववरं
 [जाव] दुरुहइ । २ जेणेव रायगिहे नयरे, तेणेव उवा-
 गया । रायगिहं नयरं मज्झमज्झेणं जेणेव सए गिहे, तेणेव 10
 उवागया । रहाओ पच्चोरुहित्ता जेणेव अम्मापियरो,
 तेणेव उवागया । करयल°, जहा जमाली, आपुच्छइ ।
 “ अहासुहं, देवाणुप्पिण ” ॥

तए णं से सुदंसणे गाहावई विउलं असणं ४ उव-
 कखडावेइ, मित्तनाइ° आमन्तेइ । २ जाव त्रिमियभुत्तुत्तर- 15
 काले सुइमए निक्खमणमाणेत्ता कोडुम्बियपुरिसे सहावेइ,
 २ एवं वयासी-“ खिण्णामेव, भो देवाणुप्पिया, भूयादा-
 रियाए पुरिससहस्सवाहिणीयं सीयं उवट्ठवेह, २ जाव
 पच्चप्पिणह ” । तए णं ते [जाव] पच्चप्पिणन्ति ॥

तए णं से सुदंसणे गाहावई भूयं दारियं ण्हायं 20
 विभूसियसरीरं पुरिससहस्सवाहिणिं सीयं दुरुहइ ।
 २ मित्तनाइ° [जाव] रवेणं रायगिहं नयरं मज्झमज्झेणं,
 जेणेव गुणसिलए चेइए, तेणेव उवागए छताईए तित्थ-
 यराइसए पासइ, २ सोयं ठावेइ, २ भूयं दारियं सोयाओ
 पच्चारुहेइ ॥ 25

तए णं तं भूयं दारियं अम्मापियरो पुरओ काउं जेणेव

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निरयावल्यासु

- पासे अरहा पुरिसादाणीए, तेणेव उवागए तिक्खुत्तो वन्दइ,
 नमंसइ, २ एवं वयासी-“ एवं खलु, देवाणुप्पिया, भूया
 दारिया अम्हं षगा धूया इट्ठा । एस णं, देवाणुप्पिया,
 संसारमउव्विग्गा भीया [जाव] देवाणुप्पियाणं अन्तिए
 5 मुण्डा [जाव] पव्वयाइ । तं एयं णं, देवाणुप्पिया,
 सिस्सिणिभिक्षं दलयइ । पडिच्छन्तु णं देवाणुप्पिया,
 सिस्सिणिभिक्षं ” । “ अहासुहं, देवाणुप्पिया ” ॥

- तए णं सा भूया दारिया पासेणं अरहया...एवं वुत्ता
 समाणी इट्ठा उत्तरपुरत्थिमं सयमेव आभरणमल्लालंकारं
 10 उम्मुयइ, जहा देवाणन्दा, पुप्फचूलाणं अन्तिए [जाव]
 गुत्तबम्भयारिणो ॥

- तए णं सा भूया अज्जा अन्नया कयाइ सरीरपाओ-
 सिया जाया यावि होत्था । अभिक्खणं २ हत्थे धोवइ,
 पाए धोवइ, एवं सीसं धोवइ, मुहं धोवइ, थणगन्तराई
 15 धोवइ, कक्खन्तराई धोवइ, गुज्झन्तराई धोवइ, जत्थ
 जत्थ वि य णं ठाणं वा सेज्जं वा निसीहियं वा चेएइ,
 तत्थ तत्थ वि य णं पुव्वामेव पाणएणं अब्भुक्खेइ, तओ
 पच्छा ठाणं वा सेज्जं वा निसीहियं वा चेएइ ॥

- तए णं ताओ पुप्फचूलाओ अज्जाओ भूयं अज्जं एवं
 20 वयासी-“ अम्हे णं, देवाणुप्पिए, समणीओ निग्गन्थीओ
 इरियासमियाओ [जाव] गुत्तबम्भचारिणीओ । नो खलु क-
 प्पइ अम्हं सरीरपाओसियाणं होत्तए । तुमं च णं, देवा-
 णुप्पिए, सरीरपाओसिया अभिक्खणं २ हत्थे धोवसि [जाव]
 निसीहियं चेएसि । तं णं तुमं, देवाणुप्पिए, षयस्स
 25 ठाणस्स आलोएहि ” त्ति । सेसं जहा सुभहाए, जाव
 पाडिएककं उवस्सयं उवसेपज्जित्ताणं विहरइ । तए णं सा

चउत्थो वग्गो

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भूया अज्जा अणोहट्ठिया अणिवारिया सच्छन्दमई अभि-
क्खणं २ हत्थे धोवइ जाव चेइ ॥

तए णं सा भूया अज्जा बहुहिं चउत्थछट्ठं बहुइं
वासाइं सामण्णपरियागं पाउणिता तस्स ठाणस्स अणा-
लोइयपडिक्खन्ता कालमासे कालं किच्चा सोहम्मे कप्पे 5
सिरिवडिंसए विमाणे उववायसभाए देवसयणिज्जंसि जाव
ओगाहणाए सिरिदेवित्ताए उववन्ना पञ्चविहाए पज्जत्तीए
जाव भासामणपज्जत्तीए पज्जत्ता । “एवं खलु, गोयमा,
सिरीए देवीए एसा दिव्वा देविड्डी लद्धा पत्ता । एगं प-
लिओवमं ठिई ” । ‘सिरी णं, भन्ते, देवी जाव कहिं 10
गच्छिहिइ ? ” “महाविदेहे वासे सिज्झहिइ ” ॥

॥ निक्खेवओ ॥ ४ । १ ॥

एवं सेसाण वि नवण्हं भाणियव्वं । सरिसनामा वि-
माणा । सोहम्मे कप्पे पुव्वभवो । नयरचेइयपियमाईणं
अप्पणो य नामादि जहा संगहणीए । सव्वा पासस्स अ- 15
न्तिए निक्खन्ता । ताओ पुप्फचुलाणं सिस्सिणोयाओ,
सरीरपाओसियाओ सव्वाओ अणन्तरं चयं चइत्ता महा-
विदेहे वासे सिज्झहिन्ति ॥

॥ पुप्फचूलाओ सम्मत्ताओ ॥ ४ ॥

V

॥ वण्हिदसाओ ॥

“ जइ णं, भन्ते ” । उक्खेवओ । “ जाव दुवालस अज्झयणा पन्नत्ता । तं जहा—

निसढे माअणि-वह-वहे पगया जुत्ती दसरहे दढरहे य ।
महाधणू सत्तधणू दसधणू नामे सयधणू य ॥ ”

- 5 “ जइ णं, भन्ते, समणेणं जाव दुवालस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते...। ” उक्खेवओ । “ एवं खलु, जम्बू ” ॥

- तेणं कालेणं तेणं समयेणं वारवई नामं नयरी होत्था
दुवालसजोयणाय मा [जाव] पच्चक्खं देवलोयभूया पासादीया
10 दरिसणिज्जा अभिरूवा पडिरूवा ॥

- तीसे णं वारवईए नयरीए बहिया उत्तरपुरत्थिमे दि-
सीभाए एत्थ णं रेवए नामं पव्वए होत्था तुङ्गे गयणयल-
मणुलिहन्तसिहरे नाणाविहरुक्खगुच्छगुम्मलयावल्लीपरिग-
याभिरामे हंसमियमगुरकोश्वसारसकागमयणसालाकोइल-
15 कुलोववेए तडकडगवियरउभरपयालसिहरपउरे अच्छर-
गणदेवसंघविज्जाहरमिहुणसंनिचिण्णे निच्चच्छणए दसो-
रवरवीरपुरिसतेल्लोक्कवलवगाणं सोमे सुभए पियदंसणे
सुरूवे पासादीए [जाव] पडिरूवे ॥

पञ्चमो वग्गो

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तस्स णं रेवयगस्स पव्वयस्स अदूरसामन्ते एत्थ णं
नन्दणवणे नामं उज्जाणे होत्था सव्वाउयपुप्फं [जाव]
दरिसणिज्जे ॥

तत्थ णं नन्दणवणे उज्जाणे सुरप्पियस्स जक्खस्स
जक्खाययणे होत्था चिराईए [जाव] बहुजणो आगम्म अच्चे- 5
इ सुरप्पियं जक्खाययणं ॥

से णं सुरप्पिण जक्खाययणे पगेणं महयावणसण्डेणं
सव्वाओ समन्ता संपरिकिखत्ते जहा पुण्णभदे जाव
सिलावट्टए ॥

तत्थ णं वारवईए नयरीए कण्हे नामं वासुदेवे राया 10
होत्था जाव पसासमाणे विहरइ । से णं तत्थ समुद्वि-
जयपामोक्खाणं दसण्हं दसाराणं, बलदेवपामोक्खाणं प-
ञ्चण्हं महावीराणं, उगसेणपामोक्खाणं सोलसण्हं राईसा-
हस्सीणं, पज्जुणपामोक्खाणं अहुट्ठाणं कुमारकोडीणं,
सम्बपामोक्खाणं सट्ठीए दुहन्तसाहस्सीणं, वीरसेणपामो- 15
क्खाणं एक्कवीसाए वीरसाहस्सीणं, रुप्पिणिपामोक्खाणं
सोलसण्हं देवीसाहस्सीणं, अणङ्गसेणापामोक्खाणं अणेगाणं
गणियासाहस्सीणं अन्नेसिं च बहुणं राईसर जाव सत्थ-
वाहप्पभिईणं वेयड्ढगिरिसागरमेरागस्स दाहिणड्ढभर-
हस्स आहेवच्चं जाव विहरइ ॥ 20

तत्थ णं वारवईए नयरीए बलदेवे नामं राया होत्था,
महया जाव रज्जं पसासेमाणे विहरइ । तस्स णं बलदे-
वस्स रत्तो रेवई नामं देवी होत्था सोमाला जाव विहरइ ।
तए णं सा रेवई देवी अन्नया कयाइ तंसि तारिसगंसि
सर्थाणज्जंसि जाव सोहं सुमिणे पासित्तणं..., एवं सु- 25
मिणदंसणपरिकहणं, कलाओ जहा महाबलस्स, पन्नासओ

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निरयावलियासु

दाओ, पन्नासरायकन्नगाणं षगदिवसेणं पाणिग्गहणं...नवरं
निसंढे नामं, जाव उप्पि पासायं विहरइ ॥

तेणं कालेणं तेणं समणं अरहा अरिठुणेमी आइगरे
दस धणूइं...वण्णओ जाव समोसरिण । परिसा निग्गया ॥

- 5 तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धे स-
माणे हट्टुठे कोडुम्बियपुरिसे सहावेइ २ एवं वयासी-
“ खिप्पामेव, देवाणुप्पिया, सभाए सुहम्माए सामुदाणियं
भेरिं तालेहि ” । तए णं से कोडुम्बियपुरिसे जाव
पडिसुणित्ता जेणेव सभाए सुहम्माए सामुदाणिया भेरी,
10 तेणेव उवागच्छइ । २ सामुदाणियं भेरिं महया २ सद्देणं
तालेइ ॥

- तए णं तीसे सामुदाणियाए भेरीए महया २ सद्देणं
तालियाए समाणीए समुद्विजयपामोक्खा दसारा, देवीओ
भाणियव्वाओ, जाव अणङ्गसेणापामोक्खा अणेगा गणिया-
15 सहस्सा अन्ने य बहवे राईसर जाव सत्थवाहप्पभिईओ
ण्हाया जाव पायच्छित्ता सव्वालंकारविभूसिया जहाविभव-
इड्डीसक्कारसमुदणं अप्पेगइया हयगया [जाव] पुरिसवग्गुरा-
परिक्खित्ता जेणेव कण्हे वासुदेवे, तेणेव उवागच्छइ २
करयल कण्हं वासुदेवं जएण विजएणं वज्जावेन्ति ॥

- 20 तए णं से कण्हे वासुदेवे कोडुम्बियपुरिसे एवं वयासी-
“ खिप्पामेव, भो देवाणुप्पिया, आभिसेक्कहत्थि कप्पेह हय-
गयरहपवरं ” जाव पच्चप्पिणन्ति । तए णं से कण्हे वा-
सुदेवे मज्जणघरे जाव दुरूढे, अट्टुट्ट मङ्गलगा, जहा कु-
णिए, सेयवरचामरेहि उद्धव्वमाणेहि २ समुद्विजयपामो-
25 क्खेहिं दसहिं दसारेहिं जाव सत्थवाहप्पभिईहिं सद्धिं
संपरिवुडे सव्विड्डीए जाव रवेणं बारावइं नयरिं मज्झं-
मज्झेणं,...सेसं जहा कुणिओ जाव पज्जुवासइ ॥

पञ्चमो वग्गो

६९

तए णं तस्स निसदस्स कुमारस्स उप्पि पासायवर-
मयस्स तं महया जणसदं च ...जहा जमाली, जाव धम्मं
सोच्चा निसम्म वन्दइ, नमंसइ, २ एवं वयासी-“सद-
हामि णं, भन्ते, निग्गन्ध पावयणं,” जहा वित्तो, जाव
सावगधम्मं पडिवज्जइ, २ पडिगए ॥

5

तेणं कालेणं तेणं समएणं अरहाअरिद्धनेमिस्स अन्ते-
वासी वरदत्ते नामं अणगारे उराले जाव विहरइ । तए
णं से वरदत्ते अणगारे निसदं पासइ, २ जायसइहे जाव
पज्जुवासमाणे एवं वयासी-“अहो णं, भन्ते, निसदे कुमारे
इहे इट्ठवे कन्ते कन्तरूवे, एवं पिण मणुन्नए, मणामे 10
मणामरूवे सोमे सोमरूवे पियदंसणे सुरूवे । निसदेणं,
भन्ते, कुमारेण अयमेयारूवे माणुयइट्ठी किण्णा लद्धा,
किण्णा पत्ता ? ” पुच्छा जहा सूरियाभस्स । “एवं खलु,
वरदत्ता ” ॥

तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे 15
वासे रोहोडण नामं नयरे होत्था, रिद्ध°...। मेहवण्णे उ-
ज्जाणे । माणिदत्तस्स जक्खस्स जक्खाययणे । तत्थ णं
रोहोडण नयरे महव्वले नामं राया, पउमावई नामं देवी,
अन्नया कथाइ तंसि तारिसंगंसि सयणिज्जंसि सीहं
सुमिणे..., एवं जम्मणं भाणियव्वं जहा महाबलस्स, 20
नवरं वीरङ्गओ नामं, वत्तीसओ दाओ, वत्तीसाए रायव-
रकन्नगाण पाणि जाव ओगिज्जमाणे २ पाउसवरिसा-
रत्तसरयहेमन्तागिम्हवसन्ते छ पि उऊ जहाविभवे समाणे
इहे सद [जाव] विहरइ ॥

तेणं कालेणं तेणं समएणं सिद्धत्था नाम आयरिया 25
जाइसंपन्ना जहा केसो, नवरं बहुस्युया बहुपरिवारा

७०

निरयावलियासु

जेणेव रोहीडए नयरे, जेणेव मेहवण्णे उज्जाणे, जेणेव
माणिदत्तस्स जक्खस्स उक्खाययणे, तेणेव उवागए अहा-
पडिरूवं जाव विहरइ । परिंसा निग्गया ॥

- तए णं तस्स वीरङ्गयस्स कुमारस्स उप्पि पासायवर-
5 गयस्स तं महया जणसइं...जहा जमाली, निग्गओ ।
धम्मं सोच्चा..., जं नवरं, देवाणुप्पिया, अम्मापियरो आ-
पुच्छामि, जहा जमाली, तहेव निक्खन्तो जाव अणगारे
जाए जाव गुत्तवम्भयारी ॥

- तए णं से वीरङ्गए अणगारे सिद्धत्थाणं आयरियाणं
10 अन्तिए सामाइयमाइयाइं जाव एक्कारस अज्जाइं अहिज्जइ ।
२ बहुइं जाव चउत्थ जाव अप्पाणं भावेमाणे बहुपडिपु-
ण्णाइं पणयालीसवासाइं सामण्णपरियागं पाउणिता दो-
मासियाए संलेहणाए अत्ताणं झूसिता सवीसं भत्तसयं
अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते काल-
15 मासे कालं किच्चा बम्भलोए कप्पे मणोरमे विमाणे देव-
त्ताए उववन्ने । तत्थ णं अत्थेगइयाणं देवाणं दससागरो-
वमाइं ठिई पन्नत्ता ॥

- से णं वीरङ्गए देवे ताओ देवलोगाओ आउक्खएणं
जाव अणन्तरं चयं चइत्ता इहेव बारवईए नयरीए बलदे-
20 वस्स रत्तो रेवईए देवीए कुच्छिसि पुत्तत्ताए उववन्ने ।
तए णं सा रेवईए देवी तंसि तारिसगंसि सयणिज्जंसि
सुमिणदंसणं, जाव उप्पि पासायवरगए विहरइ । तं एवं
खलु, वरदत्ता निसढेणं कुमारेणं अयमेयारुवे उराले
मणुयइडढी लद्धा ३ ॥

- 25 ' पभू णं, भन्ते निसढे कुमारे देवाणुप्पियाणं अन्तिए
जाव पव्वइत्तए ? ' हन्ता, पभू । से एवं, भन्ते । इह

पञ्चमो वगो

७१

वरदत्ते अणगारे जाव अप्पाणं भावेमाणे विहरइ । तए णं
अरहा अरिठ्ठणेमी अन्नया कयाइ बारवईओ नयरीओ जाव
बहिया जणवयविहारं विहरइ । निसढे कुमारे समणोवा-
सए जाए अभिगयजोवाजीवे जाव विहरइ ॥

तए णं से निसढे कुमारे अन्नया कयाइ जेणेव पो- 5
सहसाला, तेणेव उवागच्छइ, २ जाव दब्भसंथारोवगए
विहरइ । तए णं तस्स निसढस्स कुमारस्स पुव्वरत्ताव-
रत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे
अज्झत्थिए जाव समुप्पज्जित्था—“ धन्ना णं ते गामागर
जाव संनिवेसा जत्थ णं अरहा अरिठ्ठणेमी विहरइ । धन्ना 10
णं ते राईसर जाव सत्थवाहण्णभिईओ जे णं अरिठ्ठणेमि
वन्दन्ति, नमंसन्ति जाव पज्जुवासन्ति । जइ णं अरहा
अरिठ्ठणेमी पुव्वाणुपुर्वि...नन्दणवणे विहरेज्जा, तए णं
अहं अरहं अरिठ्ठणेमि वन्दिज्जा जाव पज्जुवासिज्जा ॥

तए णं अरहा अरिठ्ठणेमी निसढस्स कुमारस्स अय- 15
मेयारूवमज्झत्थिय जाव वियाणित्ता अट्टारसहिं समणस-
हस्सेहिं जाव नन्दणवणे... । परिखा निग्गया । तए णं
निसढे कुमारे इमीसे कहाए लद्धे समाने हट्ठ चाउग्घ-
ण्टेणं आसरहेणं निग्गए जहो जमाली, जाव अस्मापियरो
आपुच्छित्ता पव्वइए, अणगारे जाए जाव गुत्तबम्भयारो ॥ 20

तए णं से निसढे अणगारे अरहओ अरिठ्ठणेमिस्स
तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अ-
क्काइं अहिज्जइ । २ बहुइं चउत्थइइ जाव विचित्तेहिं
तवोकम्मेहिं अप्पाणं भावेमाणे बहुपडिपुण्णाइं नव वासाइं
सामण्णपरियागं पाउणइ, २ बायालीसं भत्ताइं अणसणाए 25
छेपइ, आलोइयपडिक्कन्ते समाहिपत्ते आणुपुव्वीए कालगए ॥

७२

निर्यावल्यासु

तए णं से वरदत्ते अणगारे निसढे अणगारं कालगयं
जाणित्ता जेणेव अरहा अरिडुणेमो, तेणेव उवागच्छइ, २
जाव एवं वयासी—“ एवं खलु देवाणुप्पियाणं अन्तेवासी
निसढे नामं अणगारे पगइभपुए जाव विणीए । से णं,
5 भन्ते, निसढे अणगारे कालमासे कालं किच्चा कहिं गए,
कहिं उववन्ने ? ॥

“ वरदत्ता ” इ अरहा अरिडुणेमो वरदत्तं अणगारं एवं
वयासी—“ एवं खलु, वरदत्ता, ममं अन्तेवासी निसढे
नामं अणगारे पगइभदे जाव विणीए ममं तहारूवाणं
10 थेराणं अन्तिप सामाइयमाइयाइं एकारस अङ्गाइं अहि-
ज्जित्ता बहुपडिपुण्णाइं नव वासाइं सामण्णपरियागं पा-
उणित्ता वायालीस भत्ताइं अणसणाए छेइत्ता आलोइयप-
डिकन्ते समाहि पत्ते कालमासे कालं किच्चा उड्ढं च-
न्दिमसूरियगहणनक्खत्ततारारूवाण सोहम्मीसाणं तिणिण
15 य अट्टारसुत्तरे गेविज्जविमाणे वाससए वीइवइत्ता सव्व-
ट्टसिद्धविमाणे देवत्ताए उववन्ने । तत्थ णं देवाणं तेत्तीसं
सागरोवमाइं ठिई पन्नत्ता ” ॥

“ से णं, भन्ते, निसढे देवे ताओ देवलोंगाओ आउ-
क्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता कहिं
20 गच्छिहिइ, कहिं उववज्जिहिइ ? ” “ वरदत्ता, इहेव
जम्बुद्वावे दीवे महाविदेहे वासे उन्नाए नगरे विसुद्धपि-
इवंसे रायकुले पुत्तत्ताए पच्चायाहिइ । तए णं से उम्मु-
क्कबालभावे विन्नयपरिणयमेत्ते जोव्वणगमणुप्पत्ते तहारू-
वाणं थेराणं अन्तिप केवलबोहिं बुज्झित्ता अगाराओ अ-
25 णगारियं पव्वज्जिहिइ । से णं तत्थ अणगारे भविस्सइ
इरियासमिप जाव गुत्तबम्भयारी । से णं तत्थ बहुइं चउ-

पञ्चमो वग्गो

७३

त्थच्छट्ठमदसमदुवालमेहि मासद्धमासखमणेहि विचित्तेहि
 तवोकम्मेहि अप्पोणं भावेमाणे बह्वं वासाई सामण्णपरि-
 यागं पाउणिस्सइ । २ मासियाए संलेहणाए अत्ताणं झुसि-
 हिइ, २ सट्ठि भत्ताई अणसणाए छेइहिइ, जस्सट्ठाए कीरइ
 नग्गभावे मुण्डभावे अण्हाणाए जाव अदन्तवणए अच्छत्तए 5
 अणोवाहणाए फलहसेज्जा कट्ठसेज्जा केसलोए बम्भचेर-
 वासे परघरपवेसे पिण्डवाउलद्धावलद्धे उच्चावया य गाम-
 कण्टगा अहियासिज्जइ, तमट्ठं आराहेइ । २ चरिमेहि
 उस्सासनिस्सासेहिं सिज्झिहिइ बुज्झिहिइ जाव सव्व-
 दुक्खाणं अन्तं काहिइ ” ॥ 10

॥ निक्खेवओ ॥ ५ । १ ॥

एवं सेसा वि षक्कारस अज्झयणा नेयव्वा संगहणीअणु-
 सारेण अहीणमइरित्त षक्कारससु वि ॥ १९० ॥

॥ पञ्चमो वग्गो सम्मत्तो ॥ ५ ॥

निरयावलियासुयखन्धो सम्मत्तो । सम्मत्ताणि उवङ्गाणि । 15
 निरयावलियाउवङ्गे णं एगो सुयखन्धो, पञ्च वग्गा पञ्चसु
 दिवसेसु उदिस्सन्ति । तत्थ चउसु वग्गोसु दस दस उद्देसगा,
 पञ्चमवग्गो बारस उद्देसगा ॥

॥ निरयावलियासुत्तं सम्मत्तं ॥

(वर्णकादिविस्तारः)

[This Appendix gives in full the passages which are not so given in the text. The first figure refers to the page and the second to the line.]

3. 2. रिद्ध^० Following is the full description of 5 the city:—

रिद्धत्थिमियसमिद्धा पमुइयजणजाणवया आइण्णज-
 णमणुसा हलसयसहस्ससंकिट्टविकिट्टलट्टपणत्तसेउ-
 सीमा कुक्कुडसंडेयगामपउरा उच्छुजवसालिकलिया गो-
 महिसगवेलगप्पभूया आयारवंतचेइयजुवइविविहसणि- 10
 विट्टवहुला उक्कोडियगायगठिमेयगभडतक्करखंडरक्खरहिया
 खेमा निरुवदवा सुभिकखा वीसत्थसुहावासा अणेगकोडि-
 कुडंबियाइण्णणिव्वुयसुहा नडनट्टगजल्लमल्लमुट्ठियवेलंबगक-
 हगपवगलासगआइक्खगमंखलंखतूणइल्लतुंबवीणियअणेगता-
 लायराणुचरिया आरामुज्जाणअगडतलागदीहियवणि- 15
 णगुणोववेया नंदणवणसंनिभप्पमासा उव्विद्धविउलंगंभर-
 खायफलिहा चक्कगयमुसुंढिओरोहसयग्घिजमलकवाडघ-
 णदुप्पवेसा धणुकुडिलवंकपागारपरिक्खत्ता कविसीसग-
 वट्टरइयसंठियविरायमाणा अट्टालयचरियदारगोपुरतोरण-
 समुन्नयसुविभत्तरायमग्गा छेयायरियरइयदढफलिहइंदकि- 20
 लाविघणिवणिछित्तसिप्पियाइण्णणिव्वुयसुहा सिंघाडगतिग-
 चउक्कचच्चरणियावणविविहवत्थुपरिमंडिया सुरम्मा नरवइप-

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विइण्णमहिइपहा अणेगवरतुरगमत्तकुं जररहपहकरसीयसं-
दमाणी आइण्णजाणजुग्गा विमउलणवणलिणिसोभियजला
पंडुरवरभवगसणिमहिआ उताणणयणपेच्छणिज्जा पासा-
दिया दरिसणिज्जा अभिरूवा पडिरूवा ॥

- 5 3. 2. The description of the चेइय, असोग and
पुढविखिलापट्टअ are:—

- (a) चिराईए पुण्वपुरिसपच्चते पोराने सदिए विात्तए
[कित्तिए] णाए सच्छत्ते सज्झए सघण्टे सपडागे पडागाइ-
पडागमण्डिए सलोमहत्ये कयवेयडिए लाउल्लोइयमहिए
10 गोसीससरसरत्तचन्दणदहरदिणपञ्चङ्गुलितले उवचिय-
चन्दणकलसे चन्दणघडसुकयतोरणपडिदुवारदेसभाए
आसत्तोसत्तविउलवट्टवग्घारियमल्लदामकलावे पञ्चवण-
सरससुरभिमुक्कपुप्फपुञ्जोवयारकालिए कालागुरुपवरकुंदु-
रुक्कतुरुक्कधूवमघमघन्तगन्धुद्धयाभिरामे सुगन्धवरगन्ध-
15 गन्धिए गन्धवट्टिभूए णडणट्टगजल्लमल्लमुट्ठियवेलंबगपवग-
कहगलासगआइक्खगलंखमखतूणइल्लुत्तुम्बवीणियभुय माग-
हपरिगए बहुजणआणवयस्स विस्सुर्याकित्तिए बहुजणस्स
आहुस्स आहुणिज्जे पाहुणिज्जे अच्चणिज्जे वंदणिज्ज नमसणिज्जे
पूर्याणिज्जे सक्कारणिज्जे संमाणणिज्जे कल्लाणं मंगलं देवयं
20 चेइयं विणएणं पज्जुवासणिज्जे दिव्वे सच्चोवाए सणि
हियपाडिहेरे जागसहस्सभागपडिच्छए बहुजणो अच्चेइ
आगम्म...॥

- (b) दूरुगयकन्दमूलवट्टलट्टसंठियसिलिट्टघणमसिणनिद्ध-
सुजायनिरुवहयुव्विद्धपवरखन्धी अणेगनरपवरभुयागेज्जे
25 कुसुमभरसमाणमन्तपत्तलविसालसाले महुयरिभमरगण-

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गुमगुमाइयनिलिन्तउड्डिन्तसस्सिरीए नाणासउणगणमिहु-
णसुमहुरकणसुहपलत्तसदमहुरे कुसविकुसविसुद्धकम्ब-
मूले मूलमन्ते कन्दमन्ते जाव परिमोयणे सुरम्मे पासादीए
दरिसणिज्जे अभिरूवे पडिरूवे ॥

(c) पुढविसिलापट्टए विक्खम्भायामउस्सेहसुप्पमाणे 5
किण्हे अञ्जणगवाणकुवलयहलहरकोसेज्जागासकेअकज्जल-
ङ्गीखंजणसिङ्गमेदरिट्टयजम्बूफलअसणगसणबन्धणणीलुप्पल-
पत्तनिकरअयसिकुसुमप्पगासे मरगयमसारगलित्तणयण-
कीयरासिचण्णे णिद्धघणे अट्टसिरे आयसयतलोवमे सुरम्मे
ईहामियउसभतुरगणरमगरविहगवालगाकिचररुखसरभचम- 10
रकुञ्जरवणलयपउमलयभत्तिचित्ते आइणगरूयवूरणवणीय-
तूलफरिसे सीहासणसांठए पासादीए दरिसणिज्जे अभि-
रूवे पडिरूवे ॥

3. 4. जाइसंपन्ने जहा केशी.....विहरइ. The passage
from the रायपसेणियमुत्त runs as follows:— 15

जाइसंपन्ने कुलसंपन्ने बलसंपन्ने रुवसंपन्ने वियणसं-
पन्ने नाणसंपन्ने दंसणसंपन्ने चरित्तसंपन्ने लज्जासंपन्ने
लाघवसंपन्ने लज्जालाघसंपन्ने ओयंसी तेयंसी वच्चंसी
जसंसी जियकोहे जियमाणे जियमाणे जियलोहे जियणिदे
जिइन्दिए जियपरीसहे जीवियासमरणभयविप्पमुक्के वय- 20
प्पहाणे गुणप्पहाणे करणप्पहाणे चरणप्पहाणे निग्गहप्प-
हाणे अज्जवप्पहाणे मदवप्पहाणे लाघवप्पहाणे खन्तिप्प-
हाणे मुत्तिप्पहाणे विज्जप्पहाणे मन्तप्पहाणे बम्भप्पहाणे
नयप्पहाणे नियमप्पहाणे सच्चप्पहाणे सोयप्पहाणे
माणप्पहाणे दंसणप्पहाणे चरित्तप्पहाणे चउदसपुव्वी चउ- 25
दसदुव्वी चउणाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संप-
रिवुडे पुव्वाणुपुव्वि चरमाणे गामाणुगामं दूइजमाणे सुहं-

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सुहेणं विहरमाणे जेणेव सावत्थी नयरी जेणेव कोट्टए
चेइए तेणेव उवागच्छइ। उवागच्छित्ता सावत्थीए नयरीए वहि-
या कोट्टए चेइए अहापडिरूवं उग्गहं उग्गिण्हइ । उग्गि-
ण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

5 3. 7. परिषा निग्गया etc. The passages are as follows:—

इसिपरिसाए मुणिपरिसाए जइपरिसाए देवपरिसाए
अणेगसाए अणेगसयवंदाए अणेगसयवंदपरिवाराए ओहवले-
अइवले महव्वले अपरिमियवलवीरियतेयमाहणपकंतिजुत्ते
10 सारयणयत्थणियमहुएगंभोरकोंचणिग्गेसदुंदुमिस्सरेउरे वि-
त्थडाए कंठे वट्ठियाए सिरे समाइण्णाए अगरलाए
अमम्मणाए सुव्वत्तक्खरसंणिवाइयाए पुण्णरत्ताए सव्व-
भासाणुगामिणीए सरस्सईए जोयणणोहरिणा सरेणं अ-
द्धमागहाए भासाए भासइ, अरिहा धम्मं परिकहेइ ।
15 तेसि सव्वेसि आरियमणारियाणं अगिलाए धम्मं आइ-
क्खइ, सा वि य णं अद्धमागहा भासा तेसि सव्वेसि आरि-
यमणारियाणं अप्पणो सभासाए परिणामेणं परिणमइ ।

तं जहा—अत्थि लोए अत्थि अलोए एवं जीवा अजीवा
बंधे मोक्खे पुण्णे पोवे आसवे संवरे वेयणा निज्जए अ-
20 अरिहंता चक्खवट्ठी बलदेवा वासुदेवा नरगा नेरइया ति-
रिक्खजोणिणीओ माया पिया रिसओ देवा देवलोया
सिद्धी सिद्धा परिणिव्वाणे परिणिव्वुया; अत्थि १ पाणा-
इवाए २ मुसावाए ३ अदिण्णादाणं ४ मेहुणे ५ परिग्गहे
अस्थि ६ कोहे ७ माणे ८ माया ९ लोभे; अत्थि १०
25 पेज्जे ११ दोसे १२ कलहे १३ अब्भक्खाणे १४ पेसुन्ते १५
परपरिवाए १६ अरइरई १७ मायामोसे १८ मिच्छादंसण-
सल्ले । अत्थि पाणाइवायवेरमणे मुसावायवेरमणे अदि-

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ण्णादाणवेरमणे मेहुणवेरमणे परिग्गहवेरमणे जाव मिच्छा-
 दंसणसल्लविवेगे । सव्वं अत्थिभावं अत्थि त्ति वयइ,
 सव्वं नत्थिभावं नत्थि त्ति वयइ सुचिण्णा कम्मा
 सुचिण्णफला भवन्ति, दुचिण्णा कम्मा दुचिण्णफला
 भवन्ति । फुसइ पुण्णपावे, पच्चायन्ति जीवा, सफले 5
 कल्लाणपावए । धम्ममाइक्खइ-इणमेव निग्गंथे पाव-
 यणे सच्चे अणुत्तरे केवलए संसुद्धे पडिपुण्णे नेयाउए
 सल्लकत्तणे सिद्धिमग्गे मुत्तिमग्गे निब्बाणमग्गे निज्जाण-
 मग्गे अवितहमविसंघि सव्वदुक्खपहोणमग्गे; इहट्ठिया
 जीवा सिज्झन्ति दुज्झन्ति मुच्चन्ति परिणिब्बायन्ति सव्वदु- 10
 क्खाणमंनं करेन्ति । एगच्चा पुण एगे भयंतारो पुव्व-
 कम्मावसेसेण अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो
 भवन्ति महिद्धिएसु जाव महासुक्खेसु दुरंगइएसु चिरट्ठि-
 इएसु । तेणं तत्थ देवा भवन्ति महिद्धिया जाव चिरट्ठिया
 हारविराइयवच्छां कडयतुडयथंभियभुया अंगयकुंडलगंडय- 15
 लकण्णपीढधारी विचित्तहत्थाभरणा दिव्वेण संघाएणं
 दिव्वेणं सठाणेणं दिव्वाए इड्ढोए दिव्वाए जुइए दिव्वाए
 पभाए दिव्वाए छायाए दिव्वाए अच्चोए दिव्वेणं तेएणं
 दिव्वाए लेसाए दस दिसाओ उज्जोवेमाणा पभासेमाणा
 कप्पोवगा गतिकल्लाणा आगमेसिभहा पडिक्खा । तमा- 20
 इक्खइ एवं खलु चउट्ठिं ठाणेहिं जीवा नेरइयत्ताए कम्मं
 पकरेन्ति, नेरइयत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जन्ति ।
 तं जहा १ महारंभयाए २ महापरिग्गहयाए ३ पंविदिय-
 वहेणं ४ कुणिमाहारेणं एवं एएण अभिलावेणं । तिरि-
 क्खजोणिएसु १ माइल्लयाए नियडिल्लयाए २ अलियवयणेणं 25
 ३ उक्कंचणयाए ४ वंचणयाए । मणुस्सेसु १ पगइभइयाए
 २ पगइविणीययाए ३ साणुक्कोसयाए ४ अमच्छरियाए ।

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देवेषु १ सरागसंजमेणं २ संजमासंजमेणं ३ अकामणिज्जराए
४ बालतवोकम्मेणं, तमाइक्खइ ।

जह नरगा गम्मंती जे नरगा जा य वेयणा नरए ।
सारीरमाणुसाइ दुक्खाइ तिरिक्खजोणिण ॥ १ ॥

५ माणुस्स च अणिच्चं वाहिजरामरणवेयणापउरं ।
देवे य देवलोए देविड्ढिं देवसोक्खाइ ॥ २ ॥
नरगं तिरिक्खजोणिं माणुसभावं च देवलोणं च ।
सिद्धे य सिद्धवसहिं छज्जीवणियं परिकहेइ ॥ ३ ॥

जह जीवा बज्झन्ती मुच्चन्ती जह य संकिलिस्संती ।
१० जह दुक्खाणं अंतं करंती केई अपडिबद्धा ॥ ४ ॥

अट्टा अट्ठियचित्ता जह जीवा दुक्खसागरमुर्वेति ।
जह वेरग्गमुवगया कम्मसमुग्गं विहाडेति ॥ ५ ॥
जह रागेण कडाणं कम्माणं पोवगो फलविवागो ।
जह य परिहीणकम्मा सिद्धा सिद्धालयमुर्वेति ॥ ६ ॥

१५ तमेव धम्मं दुविहं आइक्खइ । तं जहा-अगारधम्मं
अणगारधम्मं च । अणगारधम्मो ताव-इह खलु सव्वओ
सव्वत्ताए मुडे भवित्ता अगाराओ अणगारियंपव्वइयस्स
सव्वाओ पाणाइवायाओ वेरमणं मुसावायअदिण्णादा-
णमेहुणपरिग्गहराईभोयणाओ वेरमणं । अयमाउसो अण-
२० गारसामाइए धम्मो पणत्ते, इयस्स धम्मस्स सिक्खाए
उवट्ठिण निग्गंथे वा निग्गंथी वा विहरमाणे आणाए आराहए
भवति ।

अगारधम्मं दुवालसविहं आइक्खइ । तं जहा-१ पंच
अणुव्वयाइं २ तिण्णि गुणव्वयाइं ३ चत्तारि सिक्खान्नयाइं।
२५ पंच अणुव्वयाइं, तं जहा-१ थुलाओ पाणाइवायाओ वेरमणं

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२ थूलाओ मुसावायाओ वेरमणं ३ थूलाओ अदिण्णादाणाओ
वेरमणं ४ सदारसंतोसे ५ इच्छापारिमाणे । तिण्णि गुण-
व्वयाइं तं जहा-६ अणट्ठदंडवेरमणं ७ दिसिब्वयं ८ उव-
भोगपरिभोगपरिमाणं । चत्तारि सिक्खावयाइं, तं जहा-
९ सामाइयं १० देसावगासियं ११ पोसहोववासे १२ अ- 5
तिहिसंविभागे, अपच्छिमा मारणंतिया संलेहणा झूसणा-
राहणा । अयमाउसो अगारसामाइय धम्मं पणत्ते । एयस्स
धम्मस्स सिक्खाए उवट्ठिए समणोवासए वा समणोवा-
सिया वा विहरमाणे आणाए आराहए भवइ ॥

3. 12. उड्ढंजाणू [जाव] विहरइ. The full passage is 10
as follows:—

उड्ढंजाणू अहोसिरे ज्ञाणकोट्ठोवगए संजमेणं तवसा
अप्पणं भावेमाणे विहरइ ।

3. 13. जाय सड्ढे जाव पज्जुवासमाणे:—The full passage
runs as follows:—जायसड्ढे जायसंसए जायकोउहल्ले 15
संजायसड्ढे संजायसंसए संजायकोउहल्ले उप्पन्नसड्ढे
उप्पन्नसंसए उप्पन्नकोउहल्ले समुप्पन्नसड्ढे समुप्पन्नसंसए
समुप्पन्नकोउहल्ले उट्ठाए उट्ठेइ । उट्ठित्ता जेणामेव अज्जसु-
हम्मं थेरे तेणामेव उवागच्छइ । उवागच्छित्ता अज्जसुहम्मं
थेरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । करित्ता वन्दइ 20
नमंसइ । नमंसित्ता अज्जसुहम्मस्स थेरस्स नच्चासन्ने
नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहं पञ्जलिउडे
विणएणं पज्जुवासमाणे ॥

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3. 14. समणेणं [जाव] संपत्तेणं. The full passage is as follows:—

- समणे भगवं महावीरे आइगरे तित्थगरे सहसंबुद्धे
 पुरिसुत्तमे पुरिससीहे पुरिसवरपुंडरीए पुरिसवरगन्धहत्थी
 5 अभयदए चक्खुदए मग्गदए सरणदए जीवदए दीवो ताणं
 सरणं गई पइडा धम्मवरचाउरंतचक्खवट्ठी अप्पडिहयवरना-
 णदंसणधरे वियट्ठच्छउमे जिणे जाणए तिण्णे तारए मुत्ते
 मोयए बुद्धे बोहए सव्वण्णू सव्वदरिसी सिवमयलमस्यमणं-
 तमक्खयमव्वावाहमपुणरावत्तगं सिद्धिगइणामधेज्जं ठाणं
 10 संपाविउकामे अरहा जिणे केवली सत्तहत्थुस्सेहे समचउरं-
 ससंठाणसंठिए वज्जरिसहनारायसंघयणे अणुलोमवाउवेगे
 कंकग्गहणी कवोयपरिणामे सउणिपोसपिट्ठंतरोरुपरिणए
 पउमुप्पलगंधसरिसनिस्साससुरभिवयणे निरायंकउत्तम-
 पसत्थअइसेयनिख्वमपले जल्लमल्लकलंकसेयरयदोसवज्जिय-
 15 सरीरनिख्वलेवे छायाउज्जोइयंगमंगे घणनिचियसुबद्धल-
 क्खणुन्नयकूडागारनिभपिंडियग्गसिरए सामलिबोंडघणनि-
 चियच्छोडियमिउविसयपसत्थसुहुमलक्खणसुगंधसुंदरभुय-
 मोयगभिगनीलकज्जलपहट्ठभमरगणणिद्धनिकुरंखनिचियकुं-
 चियपयाहिणावत्तमुद्धसिरए दालिमपुप्फप्पगासतवणिज्ज-
 20 सरिसनिम्मलसुणिद्धकेसंतकेसभूमी घणनिचियसुबद्ध-
 लक्खणुन्नयकूडागारनिभपिंडियग्गसिरए छत्तागारुत्तिमंग-
 देसे निव्वणसमलट्ठमट्ठचंदद्धसमणिडाले उडुवइपडिपुण्णसो-
 मवयणे अल्लीणपमाणुत्तसवणे सुस्सवणे पीणमंसलकवो-
 लदेसभाए आणामियचावरइलकिण्हव्भराइतणुकसिणणि-
 25 द्धभमुहे अवदालियपुंडरीयनयणे कोयासियधवलपत्तलच्छे
 गरुलाययउज्जुतुंगणासे उवचियसिलप्पवालबिंबफलसंनि-

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भाहरोद्रे पंडुरससिसयलविमलणिम्मलसंखगोकखीरफेणकुं-
 ददगरयमुणालियाधवलदंतसेढी अखंडदंते अप्फुडियदंते
 अविरलदंते सुणिद्धदंते सुजायदंते एगदंतसेढी विव अणेग-
 दंते हुयवहणिद्धंतधोयतत्तवणिज्जरत्ततलतालुजीहे अवट्टि-
 यसुविभत्तचित्तमंसू मंसलसंठियपसत्थसद्वलविउलहणुए 5
 चउरंगुलसुप्पमाणकंबुवरसरिसग्गीवे वरमहिसवराहसीह-
 सद्वलउसभनागवरपडिपुण्णविउलकखंधे जुगसंनिभपीणरइ-
 यपीवरपउट्टसुसंठियसुसिलिद्धविसिद्धघणथिरसुवद्धसंधिपु-
 रवरफलिवद्वियभुए भुयगीसरविउलभोगआयाणपलिहउ-
 च्छददीहवाह रत्ततलोवइयमउयमंसलसुजायलकखणपसत्थ- 10
 अच्छिद्धजालपाणी पीवरकोमलवरंगुली आयंबतंबतलिण-
 सुइरुइलणिद्धणखे चंदपाणिलेहे संखपाणिलेहे चक्रपाणिलेहे
 दिसासोत्थियपाणिलेहे चंदसूरसंखचक्रदिसासोत्थियपाणि-
 लेहे कणगसियायलुज्जलपसत्थसमतलउवचियवित्थिण्ण-
 पिहुलवच्छे सिरिवच्छंकियवच्छे अकरंडुयकणगरुययनि- 15
 म्मलसुजायनिरुवहयदेहधारी अट्टसहस्सपडिपुण्णवरपुरिस-
 लकखणधरे संनयपासे संगयपासे सुंदरपासे सुजायपासे
 मियमाइयपीणरइयपासे उग्गुयसमसहियजच्चतणुकसिण-
 णिद्धआइज्जलडहरमणिज्जरोमराई इंसविहगसुजाय-
 पीणकुच्छी इंसोयरे सुइकरणे पउमवियडणामे गंगावत्त- 20
 पयाहिणावत्ततरंगभंगुररविकिरणतरुणबोहियअको सायंत-
 पउमगंभीरवियडणामे साहयसोणंदमुसलदप्पणिकरियव-
 रकणगच्छरुसरिसवरवइरवालियमज्जे पमुइयवरतुरगसीह-
 वरवट्टियकडी वरतुरगसुजायगुज्जदेसे आइण्हउव्व निरुव-
 लेवे वरवारणतुल्लविक्रमविलसियगई गयससणसुजायसंनि- 25
 भोरू समुग्गणिमग्गगूढजाणू एणीकुरुविंदावत्तवट्टाणुपुव्व-

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निरयावल्यासु

- जंघे संठियसुसिलिङ्गविसिङ्गुदगुप्के सुप्पइडियकुम्भचारु-
चलणे अणुपुव्वसुसंहयंगुलीए उन्नयतणुतंबणिद्धणक्खे रत्तु-
प्पलपत्तमउयसुकुमालकोमलतले अट्टसहस्सवरपुरिसल-
क्खणधरे नगनगरमगरसागरचक्कंकरंगमंगलंकियचलणे
5 विसिङ्गरूवे हुयवहनिद्धूमजलियतडितडियतरुणरविकिरण-
सरिसतेए अणासवे अममे अकिंचणे छिन्नसोए निरुवलेवे
ववगयपेमरागइसमोहे निगगन्थस्स पावयणस्स देसए सत्थ-
नायगे पइट्ठावए समणगपई समणगविदपरियडिहए चउत्ती-
सबुद्धवयणाइसेसपत्ते पणतीससच्चवयणाइसेसपत्ते आगास-
10 गणं चक्रेणं आगासगणं छत्तेण आगासियाहिं चामराहिं
आगासफालियामणं सपायवीढेणं सीहासणेणं धम्मज्झ-
एणं पुरओ पकट्ठिज्जमाणेणं चउद्दसहिं समणसाहस्सीहिं
छत्तीसाए अज्जियासाहस्सीहिं सद्धि संपरिवुडे पुव्वाणुपु-
द्धिं चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुंहेणं विहरमाणे ॥

- 15 4. 23 मह्या^० etc. The description of the king is
as follows:—

- महयाहिमवंतमहंतमलयमंदरमहिंदसारे अरुचंत-
विसुद्धदीहरायकुलवंससुप्पसूए निरंतरं रायलक्खण-
विराइयंगमंगे बहुजणबहुमाणपूइए सव्वगुणसमिद्धे ख-
20 त्तिए मुइए मुद्धाहिसित्ते माउपिउसुजाए दयपत्ते सीमंकरे
सीमंधरे खेमंकरे खेमंधरे मणुस्सिंदे जणवयपिया
जणवयपाले जणवयपुरोहिए सेउकरे केउकरे
नरपवरे पुरिसवरे पुरिससीहे पुरिसवग्घे पुरिसासीविसे
पुरिसपुंडरीए पुरिसवरगंधहत्थी अड्ढे दित्ते वित्ते वित्थि-
25 णविउलभवणसयणासणजाणवाहणाइण्णे बहुधणबहुजो-
यरुवरयए आओगपओगसंपउत्ते विच्छडियपउरभत्तपाणे

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बहुदासीदासगोमहिसगवेलगप्पभूष पडिपुण्णजंतकोसको-
 ट्ठागाराउधागारे बलवं दुब्बलपच्चामित्ते ओहयकंटयं म-
 लियकंटयं उद्धियकंटयं अकंटयं ओहयसत्तुं निहयसत्तुं
 मलियसत्तुं उद्धियसत्तुं निज्जियसत्तुं पराइयसत्तुं ववगयदु-
 ष्मिक्खं मारिभयविप्पमुक्कं खेमं सिवं सुमिक्खं पसें 5
 तडिंबडमरं रज्जं पसासेमाणे विहरइ ॥

4-24 सोमाल [जाव] विहरइ. The full description of the queen from the भौपपातिकसूत्र is given below:—

सोमालपाणिपाया अहीणपडिपुण्णपञ्चिन्दियसरीरा ल-
 क्खणवज्जणगुणोववेया माणुम्माणप्पमाणपडिपुण्णसुजायस- 10
 व्वङ्गसुन्दरङ्गे ससिसोमाकारकन्तपियदंसणा सुरूवा करय-
 लपरिमियपसत्थतिवलीवलियमज्झा कुण्डलुल्लिहियगण्डले-
 हा कोमुइयरयणियरविमलपडिपुण्णसोमवयणा सिंगारागा-
 रचारुवेस। संगयगयहसियभणियविहियविलासससलियसं-
 लावणिउणंजुत्तोवयारकुसला [सुन्दरथणजघणवयकरचरण- 15
 नयणलावणविलासकलिया] पासादोया दरिसणिज्जा अभि-
 रूवा, कूणिण्णं रत्ता भस्मसारपुत्तेण सद्धि अणुरत्ता अवि-
 रत्ता इहे सहकरिसरसरूवगन्धे पञ्चविहे माणुस्सए काम-
 भोए पच्चणुभवमाणी विहरइ ॥

5-4 सोमाल [जाव] सुरूवे. The full description of 20
 the prince is given below from the Com. of the
 ज्ञाताधर्मकथा:—

सोमालपाणिपाए अहीणपडिपुण्णपञ्चिन्दियसरीरे लक्ख-
 णवज्जणगुणोववेए माणुम्माणप्पमाणपडिपुण्णसुजायसव्वङ्ग-
 सुन्दरङ्गे ससिसोमाकारे कन्ते पियदंसणे सुरूवे ॥ 25

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5-10 अज्झत्थिए [जाव] समुप्पज्जत्था. The full passage runs as follows:—

अज्झत्थिए पत्थिए चिन्तिए मणोगए संकप्पे समुप्पज्जित्था ॥

5 5-15 ओहयमण^० [जाव] शियाइ. The full passage runs as follows:—

ओहयमणसंकप्पा चिन्तासोगसागरसंपविट्ठा करयल-
पल्लत्थमुही अट्ठज्झाणोवगया भूमिगयदिट्ठिया ॥

10 5-19 पुब्बाणुपुब्बि [जाव] विहरइ. The full passage runs as under:—

पुब्बाणुपुब्बि चरमाणे गामाणुगामं दूइज्जमाणे सुहं-
सुहेणं विहरइ ॥

5-20 तं महाफलं...पज्जुवासामि. The full Passage runs as under:—

15 तं महाफलं खलु तहारूवाणं भगवन्ताणं नामगोयस्स
वि सवणयाए, किमङ्ग पुण अहिगमणवन्दणनमंसणपडिपु-
च्छणपज्जुवासणयाए। एगस्स वि आयरियस्स धम्मियस्स
सुवयणस्स सवणयाए, किमङ्ग पुण विउलस्स अट्ठस्स ग-
हणयाए । तं गच्छामि णं समणं भगवं महावीरं वन्दामि
20 नमंsamि सक्कारेमि संमाणेमि, कल्लणं मङ्गलं चेइयं देवयं
पज्जुवासामि ।

6-2 उवट्ठवित्ता [जाव] पच्चप्पिणन्ति. The full passage would run as follows:—

“उवट्ठवित्ता मम एयमाणत्तियं पच्चप्पिणह” । तए णं
25 ते कोहुम्बियपुगिसा तं धम्मियं जाणप्पवरं जुत्तामेव उवट्ठ-
वेन्ति, उवट्ठवित्ता एयमाणत्तियं पच्चप्पिणन्ति ॥

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6-3 कयबलिकम्मा [जाव] अप्प. etc. The full passage is as follows:—

कयबलिकम्मा कयकोउयमङ्गलपायच्छित्ता सुद्धप्पावे-
साइं मङ्गलाइं वत्थाइं पवरपरिहिया अप्प°...

6-4 बहूहिं खुज्जाहिं [जाव] महत्तरगविन्दपरिक्खित्ता. The full passage runs as follows:—

बहूहिं खुज्जाहिं चिलाइयाहिं वामणियाहिं वडभिया-
हिं बब्बराहिं बउसियाहिं जोण्हियाहिं पण्णवियाहिं ईसि-
णियाहिं वारुणियाहिं लासियाहिं लाउसियाहिं दमिलोहिं
सिंहलोहिं आरवीहिं पुलिन्दीहिं पक्कणीहिं बहलोहिं मुर- 10
ण्डीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेस-
णेवत्थगहियवेसाहिं इङ्गियचिन्तियपत्थियवियाणाहिं निउ-
णकुसलाहिं विणीयाहिं चेडियाचक्कवालतरुणिवन्दपरिया-
लपरिवुडे वरिसधरकञ्चुइमहत्तरगविन्दपरिक्खित्ता ॥

6-9 छत्तादीए [जाव] etc. The full passage runs 15
as under:—

छत्तादीए तित्थयराइसए पासइ, पासित्ता धम्मियं
जाणप्पवरं ठवेइ ॥

6. 17. धम्मकहा भाणियन्वा. The whole of the typical
discourse will be found under परिखा निगग्या in this 20
Appendix.

6-20 सोच्चा निसम्म [जाव] हियया. The full passa-
ge runs as follows:

इदुतुट्टचित्तमाणन्दिया पीइमणा परमसोमणस्सिया
हरिसवसविसप्पमाणहियया ॥

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7. 7. आसुरुत्ते [जाव] मिसिमिसेमाणे. The full passage runs as follows:—

आसुरुत्ते रुट्टे कुविण चण्डिक्किण मिसिमिसेमाणे ॥

7. 23. भगवं गोयमे [जाव] वन्दइ. The full passage runs as under जायसडढे down to वन्दइ नमंसइ.

8. 50. सामदाणभेयदण्डे° जहा चित्तो [जाव] रज्जधुराचिन्तए. The full passage runs as follows:—

सामदण्डभेयउवण्णयाणअत्थसत्थईहामइविसारए उण्ण-
त्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए
10 बुद्धीए उववेए, पणसिस्सरन्नो बहुसु कज्जेसु य कारणेसु
य कुड्डम्बेसु य मन्तेसु य गुज्जेसु य रहस्सेसु य निच्छएसु
य आपुज्जणिज्जे मेढी पमाणं आहारे आलम्बणं चक्खू
मेढिभूए पमाणभूए आहारभूए आलम्बणभूए सव्वट्ठाण-
सव्वभूमियासु लद्धपच्चए विइणवियारे रज्जधुराचिन्तए ॥

15 8. 24. तसि तारिसयंसि वासघरंसि... सुमिणपाढगा विसज्जिया.
The full passage will be found in भगवती, ११११.
which is given in full in Appendix 2.

9. 5. अम्मयाओ [जाव] जम्मजीवियफले. The full passage runs as follows:—

20 धन्नाओ णं ताओ अम्मयाओ, सपुण्णाओ णं ताओ
अम्मयाओ, कयत्थाओ णं ताओ, कयपुण्णाओ कयल-
क्खणाओ कयविहवाओ, सुलद्धे णं तासि जम्मजीवियफले ॥

9. 6. सुरं च [जाव] पसन्नं च. The full passage runs as follows:—

25 सुरं महं मेरयं मज्जं सीहुं पसन्नं ॥

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9. 6. आसाएमाणीओ [जाव] परिभाएमाणीओ. The full passage runs as follows:—

आसाएमाणीओ विस्ताएमाणीओ परिमुञ्जेमाणीओ परिभाएमाणीओ ।

15. 20. पुंवरत्ता^०[जाव] समुप्पजित्था. The full passage runs as follows:—

पुंवरत्तावरत्तकालसमयंसि कुहुम्बजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए जाव समुप्पजित्था ।

16. 18. ण्हाए [जाव] सब्बालंकारविभूसिए. The full passage runs as follows:— 10

ण्हाए कयवलिकम्मे कयकोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइं मङ्गलाइं वत्थाइं पवरपरिहिणं सब्बालंकारविभूसिए ।

17. 23. अपत्थियपत्थिए [जाव] हिरिसिरिपरिवज्जिए. The full passage runs as follows:—

अपत्थियपत्थिए दुरन्तपन्तलक्खणे होणपुण्णचाउद्द- 15
सिए हिरिसिरिपरिवज्जिए ।

17. 24. भीए [जाव] संजायमए. The full passage runs as follows:—

भीए तत्थे तसिए उव्विग्गे संजायमए ।

18. 13. ईसरतलवर^० [जाव^०] संधिवालसद्धि. The full passage runs as follows:—

ईसरतलवरमाडम्बियकोडुम्बियइब्भसेट्ठिसेणावइसत्थवाहमन्तिगणगदोवारियअमच्चचेडपीढमहनगरनिगमदूयसंधिवाल्लेहिं सद्धि ।

18. 21. रज्जं च [जाव] जणवयं च. The full passage runs as follows:— 25

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रज्जं च रट्टं च बलं च वाहणं च कोसं च कोट्टागारं
च अन्तेउरं च जणवयं च ॥

19. 15. एवमाक्खइ [जाव] परूवेइ. The full passage runs as follows:—

5 एवमाक्खइ एवं भासइ एवं पन्नवेइ एवं परूवेइ ॥

20. 4. करयल^०[जाव] एवं वयासी. The full passage runs as follows:—

करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अञ्जलिं
कट्टु जएणं विजएणं वद्धावेन्ति, वद्धावित्ता एवं वयासी ॥

10 20. 25. तं [जाव] न उद्दालेइ. . The full passage runs as follows:—

तं जाव कूणिण् राया सेयणगं गन्धहत्थि अट्टारसवंकं
च द्वारं न अक्खिइ न गिण्हइ न उद्दालेइ ॥

21. 5. अन्तराणि [जाव] पडिजागरमाणे. The full pas-
15 sage runs as follows:—

अन्तराणि य छिद्दाणि य मम्माणि य रहस्साणि य
विवराणि य ।

22. 18. पायरासेहिं [जाव] वद्धावेत्ता. The full pas-
sage would run as follows:—

20 पायरासेहिं नाइविकिट्ठेहिं अन्तरावासेहिं वसमाणे २
जेणेव चम्पा नयरी तेणेव उवागच्छइ । उवागच्छित्ता चम्पाए
नयरीए मज्झंमज्झेणं अणुपविसइ, अणुपविसित्ता जेणेव
चेडगस्स रत्तो गिहे जेणेव बाहिरिया उवट्ठाणसाला तेणेव
उवागच्छइ । उवागच्छित्ता तुरए निगिण्हइ । निगिण्हित्ता
25 रहं ठवेइ । ठवित्ता रद्दाओ पच्चोरुहइ । तं महत्थं जाव
पाहुडं गिण्हइ । गिण्हित्ता जेणेव अब्भन्तरिया उवट्ठाण-

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साला जेणेव चेडण राया तेणेव उवागच्छइ । उवागच्छिता
चेडण राय करयलपरिगहियं जाव कट्टु जणं विजणं
वद्धावेइ । वद्धावेत्ता...

25. 14. सव्विड्ढीए [जाव] रवेणं. The full passage runs as follows:—

5

सव्विड्ढीए सव्वबलेणं सव्वसमुदणं सव्वायरेणं
सव्वभूसाए सव्वविभूईए सव्वसंभमेणं सव्वपुप्फवत्थगन्ध-
मल्लालंकारेणं सव्वदिव्वतुडियसहसंनिनाएणं महया इड्ढीए
महया जुईए महया बलेणं महया समुदणं महया वरतुडि-
यजमगसमयपडुप्पाइयरवेणं संखपणवपडहमेरिइल्लरिखरमु- 10
हिहुडुकमुरयमुइङ्गदुन्दुहिनिग्घोसनाइयरवेणं ॥

26. 2. जेणेव मज्जणघरे...[जाव] नरवई. The full pas-
sage as given in the ज्ञाताधर्मकथा on page 18 of आग-
मोदय समिति runs as follows:—

...जेणेव मज्जणघरे तेणेव उवागच्छइ, उवागच्छिता 15
मज्जणघरं अणुपविसइ । अणुपविसिता मुत्तजालाभिरामे
विचित्तमणिरयणकोट्टिमतले रमणिज्जे ण्हाणमण्डवंसि
नाणामणिरयणभत्तिचित्तंसि ण्हाणपीढंसि सुहनिसण्णे
सुहोदगेहिं पुप्फोदगेहिं गन्धोदण्हिं सुद्धोदण्हिं य पुणो
पुणो कल्लाणगपवरमज्जणविहीए मज्जिण तत्थ कोउयसण्हिं 20
बहुविण्हिं कल्लाणगपवरमज्जणावसाणे पल्लसुकुमा-
लगन्धकासाईयलूहियङ्गे अहयसुमहग्घदूसरयणसुसंवुष-
सरससुरभिगोसीसचन्दणाणुलित्तगत्ते सुइमालावण्णगविले-
वणे आविद्धमणिसुवण्णे कप्पियहारद्धहारतिसरयपालम्ब-
पलम्बमाणकडिसुत्तसुकयसोहे पिणद्धगेविज्जे अङ्गुलेज्जगल- 25
लियङ्गललियकयाहरणे नाणामणिकडगतुडियथम्मियभुए
अहियरूपसस्सिरीए कुण्डलुज्जाइयाणणे मउडदित्तसिरए

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- हारोत्थयसुकतरइयवच्छे पालम्बपलम्बमाणसुकयपडउत्त-
 रिज्जे मुद्दियापिङ्गलङ्गुलोष नाणामणिकणगरयणावेमलमहरि
 हनिउणोवियमिसिमिसन्तविरइयसुसिलिद्धविसिद्धलद्धसंठिय-
 पसत्थआविद्धचोरवलण, किं बहुणा, कप्परुक्खण चेव सुअ-
 5 लंकियविभूसिण नरिन्दे सकोरिण्टमल्लशमेणं छत्तेणं धरिज्ज-
 माणेणं उभओ चउचामरवालवीइयङ्गे मङ्गलजयसइकयालोष
 अणेगगणन।यगदण्डनायगराईसरतलवरमाडम्बियकोडुम्बि-
 यमन्तिमहामन्तिगणगदोवारिय अमच्चचेडपीढमहनगरनिग-
 मसेट्टिसेणावइसत्थवाहदूयसंधिवालसद्धि संपरिवुडे धवल-
 10 महामेहनिगण विव गहगणदिप्पन्ततारागणाण मज्जे ससि
 व्व पियदंसणे नरवई मज्जणघराओ पडिनिगच्छइ ॥

29. 4. अट्ठाई जहा दढपइन्नो [जाव] सिज्झिहिहि. The whole passage would be as follows:—

- तए णं तं दढपइन्नं दारगं अम्मापियरो साइरेग-
 15 अट्ठावासजायगं जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहु-
 त्संसि ण्हायं कयवलिकम्मं कयकोउयमंगलपायच्छित्तं स-
 व्वालंकारविभूसियं करेत्ता महया इडिहसकारसमुदणं
 कलायरियस्स उवणेहिन्ति । तए णं से कलायरिण तं
 दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुथ
 20 पज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ अत्थओ पसि-
 क्खावेहिइ य सेहावेहिइ य । तं जहा-लेहं गणियं रूवं
 नट्टं गीयं वाइयं सरगयं पोक्खरगयं समतालं जूयं जणवायं
 पासगं अट्ठावयं :पोरेकत्तं दगमट्टियं अन्नविहिं पाण-
 विहिं वत्थविहिं विलेवणविहिं सयणविहिं अज्जं पहेलियं
 25 मागहियं गाहं गोइयं सिलोगं हिरण्णजुत्तिं सुवण्णजुत्तिं

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चुण्णजुत्ति आभरणविहिं तरुणीपडिकम्मं इत्थिलक्खणं
 पुरिसलक्खणं गयलक्खणं गोणलक्खणं कुक्कुडलक्खणं
 छत्तलक्खणं दण्डलक्खणं असिलक्खणं मणिलक्खणं काग-
 णिलक्खणं वत्थुविज्जं नगरमाणं खन्धवारं चारं पडिचारं
 वूहं पडिवूहं चक्कवूहं सगडवूहं जुद्धं नियुद्धं जुद्धाड्जुद्धं 5
 अट्टिजुद्धं मुट्टिजुद्धं बाहुजुद्धं लयाजुद्धं ईसत्थं छरुप्पवायं
 धणुव्वेयं हिरण्णपागं सुवण्णपागं सुत्तखेडुं वट्टखेडुं नालि-
 खाखेडुं पत्तच्छेज्जं कडगच्छेज्जं सज्जीवं निज्जीवं सउण-
 रुयमिति । तए णं से कलायरिणं तं दढपइन्नं दारगं
 लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ 10
 बावत्तरिं कलाओ सुत्तओ य अत्थओ य गन्थओ य क-
 रणओ य सिक्खावेत्ता सेहावेत्ता अम्मापिरुणं उवणेहिइ ।
 तए णं तस्स दढपइन्नस्स दारगस्स अम्मापियरो तं क-
 लायरियं विउलेणं असणपाणखाइमसाइमेणं वत्थगंधमल्ला-
 लंकारेणं सक्कारिस्सन्ति संमाणिस्सन्ति । संमाणिता वि- 15
 उलं जीवियारिहं पीइदाणं दलइस्सन्ति । दलइत्ता पडि-
 विसज्जेहिन्ति ॥

तए णं से दढपइन्ने दारए उम्मुक्कवालभावे विन्नय-
 परिणयमेत्ते जोव्वणगमणुपत्ते बावत्तरिकलापण्डिए अट्टा-
 रसविहदेसिप्पगारभासाविसोरए नवङ्गसुत्तपडिबोहए गी- 20
 यरई गन्धव्वनट्टकुसले सिङ्गारागारचारुव्वेसे संगयगयहसि-
 यभणियचिद्धियविलाससंलावनिउणजुत्तोवयारकुसले हय-
 जोही गयजोही बाहुजोही बाहुप्पमही अलंभोगसमत्थे
 साहसिए वियालचारी यावि भविस्सइ । तए णं तं दढ-
 पइन्ने दारगं अम्मापियरो उम्मुक्कवालभावं जाव वियाल- 25
 चारिं च वियाणिता विउलेहिं अन्नभोगेहिं य पाणभोगेहिं

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- य लेणभोगेहि य वत्थभोगेहि य सयणभोगेहि य उवनि-
मन्तेहिन्ति । तए णं से दढपइन्ने दारए तेहिं विउलेहिं
अन्नभोगेहिं जाव सयणभोगेहिं नो सज्जिहिइ नो गिज्झि-
हिइ नो मुच्छिहिइ नो अज्झोववज्जिहिइ । से जहानामए
- 5 पउमुप्पले इ वा पउमे इ वा जाव सयसहस्स पत्ते इ वा
पङ्के जाए जले संवुड्ढे नोवलिप्पइ जलरणं एवामेव दढ-
पइन्ने वि दारए कामेहिं जाए भोगेहिं संवट्ठिए नोवलि-
प्पहिइ भित्तनाइनियगसयणसंबंधिपरिजणेणं । से णं तहारू-
वाणं थेराणं अन्तिए केवलं बोहिं बुज्झिहिइ बुज्झिहित्ता
- 10 मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं
अणगारे भविस्सइ, ईरियासमिण जाव सुहुयहुयासणो इव
तेयसा जलन्ते । तस्स णं भगवओ अणुत्तरेणं नाणेणं
एवं दंसणेणं चरित्तेणं आलएणं विहारेणं अज्जवेणं मद्-
वेणं लोघवेणं खन्तीए गुत्तीए मुत्तिए अणुत्तरेणं सव्वसं-
- 15 जमतवसुचरियफलनिव्वाणमग्गेणं अप्पाणं भावेमाणस्स
अणन्ते अणुत्तरे कसिणे पडिपुण्णे निरावरणे निव्वाघाए
केवलवरनाणदंसणे समुप्पज्जिहिइ । तए णं से भगव
अरहा जिणे केवली भविस्सइ, सदेवमणुयासुरस्स लोगस्स
परियागं जाणिहिइ । तं जहा-आगइं गइं ठिइं चवणं उ-
- 20 ववायं तक्कं कडं मणोमाणसियं खइयं भुत्तं पडिसेवियं
आवीकम्मं रहोकम्मं-अरहा अरहस्सभागी, तं तं मणवय-
जोगे वट्ठमाणानं सव्वलोए सव्वजीवाणं सव्वभावे जाण-
माणे पासमाणे विहरिस्सइ । तए णं दढपइन्ने केवली
एयारूवेणं विहारेणं विहरमाणे बहूइं वासाइं केवलि परि-
- 25 यागं पाउणित्ता अप्पणो आउसेसं आभोएत्ता बहूइं भ-
त्ताइं पच्चक्खाइस्सइ । पच्चक्खाइत्ता बहूइं भत्ताइं अण-

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सणाए छेइस्सइ । छेइत्ता जस्सट्ठाए कोरइ नग्गभावे मु-
ण्डभावे केसलोए बम्मचेरवासे अण्हाणगं अदन्तवणं अणुव-
हाणगं भूमिसेज्जाओ फलहसेज्जाओ परघरपवेसो लद्धाव-
लद्धाई माणावमाई परेसिं हिलणाओ खिसणाओ गर-
हणा उच्चावया विरूवा वावीसं परोसहोवसग्गा गामकण्टगा 5
अहियासिज्जन्ति तमट्ठं आराहेइ । आराहित्ता चरिमेहिं
उस्सासनिस्सासेहिं सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परि-
निव्वाहिइ सव्वदुक्खाणमन्तं करेहिइ ॥

31-17 तेणं ओरालेणं जहा मेहो etc. The passage
will be found in the ज्ञाताधर्मकथा (Ed. of आगमोदय- 10
समिति) on pages 73-75.

32-5 महाविदेहे वासे जहा दढपइन्नो [जाव] अन्तं काहिइ.
The full passage will be found under अड्ढाई जहा
दढपइन्नो in this Appendix.

34-16 चउहिं सामाणियसाहस्सीहिं [जाव] विहरइ. The 15
full passage runs as follows:—

चउहिं सामाणियसाहस्सीहिं चउहिं अग्गमहिसीहिं स-
परिवाराहिं तिहिं परिसाहिं सत्तहिं अणियाहिं सत्तहिं
अणियाहिं वईहिं सोलसहिं आयरक्खदेवसाहस्सीहिं अन्नेहि
य बह्महिं विमाणवासीहिं वेमाणिण्हिं देवेहिं देवीहिं य 20
सद्धिं संपरिवुडे महयाहयनट्टगीयवाइयतन्तीतलतालतुडिय-
घणमुइङ्गपडुण्णवाइयरवेणं दिव्वाई भोगभोगाई भुज्जमाणे
विहरइ ॥

35-3 जहा सूरियामे...पडिगओ. This passage refers
to practically the whole of the first half of the 25

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रायपसेणियसुत्त, particularly to pages 13-54 the आगमो-
दयसमिति edition.

36-10 भन्ते...पुच्छ। कूडागारसाला । सरीरं अणुपविट्ठा ।
पुव्वभवो. These expressions refer to the follow-
5 ing passage from रायपसेणियसुत्तः—

“भन्ते” ति भगवं गोयमेसमणं भगवं महावीरं वन्दइ
नमंसइ, नमंसित्ता एवं वयासी—“सूरियाभस्स णं भन्ते देवस्स
एसा दिव्वा देविट्ठी दिव्वा देवज्जुइ दिव्वे देवाणुभावे
कहिं गए, कहिं अणुपविट्ठे ?” “गोयमा, सरीरं गए, सरीरं
10 अणुपविट्ठे ।” “से केणट्ठेणं, भन्ते, एवं वुच्चइ सरीरं गए
सरीरं अणुपविट्ठे ।” “गोयमा, से जहानामए कूडागा-
रसाला सिया दुहओ लित्ता दुहओ गुत्ता गुत्तदुवारा नि-
वाया निवायगम्भीरा । तीसे णं कुडागारसालाए अदूर-
सामन्ते एत्थ णं महेगे जणसमूहे चिट्ठइ । तए णं से ज-
15 णसमूहे एगं महं अब्भवद्वल्लगं वा वासवद्वल्लगं वा महा-
वायं वा एज्जमाणं पासइ । पासित्ता तं कुडागारसालं अन्तो
अणुपविसित्ताणं चिट्ठइ । से तेणट्ठेणं, गोयमा, एवं वु-
च्चइ सरीरं अणुपविट्ठे ।.....तेणं, भन्ते, देवेणं सा दिव्वा
देविट्ठी...किण्णा लद्धे, किण्णा पत्ते किण्णा अभिसमन्नागए?
20 पुव्वभवे के आसी ? किं नामए वा को वा गोत्तेणं ? क-
यरसि वा गामंसि वा जाव संनिवेसंसि वा ? किं वा
दच्चा किं वा भोच्चा किं वा किच्चा किं वा समाय-
रित्ता कस्स वा तहारूवस्स वा समणस्स माहणस्स वा
अन्तिए एगमवि आरियं धम्मियं सुवयणं सोच्चा निसम्म
25 जेणं तेणं देवेणं सा दिव्वा देविट्ठी जाव देवाणुभावे लद्धे ?

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“गोयमा” इ समणे भगवं महावीरे भगवं गोयमं आम-
न्तेत्ता एवं वयासी-“ एवं खलु, गोयमा ” ॥

35. 13. अड्ढे [जाव] अपरिभूए. The passage is as follows:—

अड्ढे दित्ते वित्ते वित्थिण्णविउलभवणसयणासणजाण 5
वाहणे बहुधणवहुजायरुवरयए आओगपओगसंपउत्ते वि-
च्छड्डियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलगप्पभूए
बहुजणस्स अपरिभूए ।

35. 14. बहूणं नगरनिगमं जहा आणन्दो. The full passage runs as follows:— 10

बहूणं नगरनिगमसेट्ठिसेणावइसत्थवाहदूयसंधिवालाणं
बहुसु कज्जेसु य कारणेसु य मन्तेसु य कुड्ढम्बेसु य
गुज्जेसु य रहस्सेसु य निच्छएसु य ववहारेसु य आ-
पुच्छणिज्जे पांडिपुच्छणिज्जे सयस्स वि य णं कुड्ढम्बस्स
मेढी पमाणं आहारे आलम्बणं चक्खू, मेढीभूए जाव 15
सव्वकज्जवड्ढावए योवि होत्था ॥

35.16. आङ्गरे जहा महावीरे. The description will be found under समणेणं जाव संत्तेगं in this Appendix.

37.15. रिउव्वेय [जाव] सुपरिनिट्ठिए. Full passage runs as follows:— 20

रिउव्वेयजउव्वेयसामवेयाथव्वाणं इइहासपञ्चणाणं नि-
घण्टुछट्ठाणं सङ्गोवङ्गाणं सरहस्साणं एयंपरिजुत्ताणं धारए
सारए पारए सडङ्गवी सट्ठितन्तविसारए संखाणे सिक्खा-
कप्पे वागरणे छन्दे निरुत्ते जोइसामयणे अन्नेसु य बम्ह-
ण्णोसु सत्थेसु सुपरिनिट्ठिए ॥ 25

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37. 21. अद्दइं हेऊइं...जहा पण्णत्तीए. The full passage would run as follows:—

अद्दइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छामि ॥

37. 23. जत्ता ते...[जाव] संबुद्धे. Add to the text
5 after एगे भवं the following:—

दुवे भवं ? तद्वा अक्खण्ण अव्वण्ण निच्चवे अवट्ठिण्ण आय ति ।

39. 6. विउले असणं...[जाव] आपुच्छिता. The full passage is as under.

10 विउलं असणपाणखाइमसाइमं उवक्खडावेत्ता मित्त-
नाइनियगसंबंधिपरिजणं आमन्तेत्ता तं मित्तनाइनियगसंबं
धिपरिजणं विउलेण असगपाणपाइमसाइमेणं यत्थगन्धम-
ल्लालंकारेण य सक्कारेत्ता सम्माणेत्ता तस्सेव मित्तनाइनि-
यगसंबंधिपरिजणस्स पुरओ जेट्ठपुत्तं ठवित्ता तं मित्तनाइ-
15 नियगसंबंधिपरिजणं जेट्ठपुत्तं च आपुच्छिता ॥

45. 24. देवसयणिज्जंसि [जाव] ओगाहणाए. This passage is as under देवसयणिज्जंसि देवदुसंतरिया अङ्गुलस्स अ-
संखज्जभागमेत्तत्ताए ओगाहणाए ।

51. 15. आलित्ते णं भन्ते. etc. The full passage
20 runs as follows:—

आलित्ते णं, भन्ते, लोए; पलित्ते णं, भन्ते, लोए; आ-
लित्तपलित्ते णं, भन्ते, लोए जराए मरणेण य ॥

53. 1. कळं [जाव] जलन्ते. The full passage is as
under:

कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोम-
25 लुम्मिलियंमि अहापण्डुरे पभाए रत्तासोगपगासकिंसुयसुय-

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मुहगुञ्जद्वारागबन्धुजीवगपारावयचलणनयणपरहुयसुरत्तलो-
 यणजासुयणकुसुमजलियजलणतवणिज्जकलसहिङ्गुलयनिग-
 रूवाइरंगरेहन्तसस्सिरीए दिवायरे अहक्कमेण उदिए तस्स
 दिणकरकरपरपरावयारपारद्वंमि अन्धयारे बालातवकुंकुमेण 5
 खइयव्व जीवलोए लोयणविसआणुआसविगसन्तविसदंसि-
 यंमि लोए कमलागरसण्डबोहए उट्ठियम्मि सूरु सइस्सर-
 स्सिमि दिणयरे तेयसा जलन्ते ॥

54.25.सीय [जाव] विविहा. The full passage runs as follows:—

सोयं उण्हं...वाइया पित्तिया सिम्मिया संनिवाइया 10
 विविहा रोयातङ्का ॥

56. 10. उच्चनीय [जाव] अडमाणे. The full passage runs as follows:—

उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खा-
 यरियाए अडमाणे ॥ 15

58. 2. अभिगय [जाव] अप्पाणं आवेमाणी. The full passage is as follows:—

अभिगयजीवाजीवा उवलद्धपुण्णपावा आसवसंवरनि-
 ज्जरकिरियाहिगरणबंधमोक्खकुसला असहिज्जा देवासु-
 रनागसुवण्णरक्खसकिंनरकिंपुरिसगरुलगन्धव्वमहोरगाईहिं 20
 देवगणेहिं निगगन्थाओ पावयणोओ अणइक्कमणिज्जा निगगंथे
 पावयणे निस्संकिआ निकंखिआ निव्विततिगिच्छा लद्धा
 गहियट्ठा पुच्छियट्ठा अहिगयट्ठा विणिच्छियं अट्ठिमिअ-
 पेम्माणुरागरत्ता अयमाउसो निगगंथे पावयणे अट्ठे अयं
 परमट्ठे सेसे अणट्ठे, ऊसियफलिहा अवंगुयदुवारा वियत्त- 52

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- नैउरघरपवैसा चाउइसट्टमुदिट्टपुण्णमासिणीसु पडिपुण्णं
 पोसहं सम्मं अणुपालेमाणा समणे निग्गथे फासुएसणि-
 ज्जेणं असणपाणखाइमसाइमेणं पीढफलगसेउजासंधारेण
 वत्थपडिग्गहकंवलपायपुच्छणेणं ओसहमेसउज्जेणं पडि-
 5 लामेमाणा पडिलामेमाणा बह्हि सीलव्वयगुणवेरमणप-
 च्चक्खानपोसहोववासेहिं य अप्पाणं भावेमाणा विहरइ ॥

66.9. दुवालसजोयणायामा [जाव] पच्चक्खं देवलोयभूया. The full passage runs as follows:—

- दुवालसजोयणायामा धणवइमइनिम्मिया चामीयरपव-
 10 रपागारनाणामणिपञ्चवण्णकविसीलगसोहिया अलयापुरि-
 संकासा पमुइयपक्कीलिया पच्चक्खं देवलोयभूया ॥

67.2 सव्वोउयपुण्ण [जाव] दरिसणिज्जे. The full passage runs as follows:—

- सव्वोउयपुण्णलसमिद्धे रम्मे नन्दणवणप्पगासे पासा-
 15 दीए ४ ॥

68. 17. अप्पेगइया हयगया [जाव] पुरिसवग्गुरापरिक्खिता. The full passage would run as follows:—

- अप्पेगइया हयगया गयगया पायचारविहारेणं वन्दा-
 वन्दएहिं पुरिसवग्गुरापरिक्खिता ॥
 20 69. 24. सह [जाव]. The full passage runs as follows:—

सहपरितरसरुवगन्धे पञ्चबिहे माणुस्तगे कामभोए
 भुञ्जमाणे विहरइ ॥

द्वितीयं परिशिष्टम्

महाबलजन्मादिवर्णनम्

[भगवतीसूत्रात्—११.११]

तेणं कालेणं तेणं समणं हत्थिणागपुरे नामं नगरे
 होत्था । वण्णओ । सहसम्भवणे उज्जाणे । वण्णओ । तत्थ णं
 हत्थिणागपुरे नगरे बले नामं राया होत्था । वण्णओ । तस्स
 णं बलस्स रत्तो पभावई नामं देवो होत्था । सुकुमाल° ।
 वण्णओ । जाव विहरइ । तए णं सा पभावई देवो अन्नया 5
 कयाइ तंसि तारिसगंसि वासघरंसि अब्भिन्तरओ सच्चित्त-
 कम्मे बाहिरओ दूमियघट्टमट्ठे विचित्तउल्लोगचिल्लियतले
 मणिरयणपणासियन्धयारे बहुसमसुविभत्तदेसभाइ पञ्च-
 वण्णसरससुरभिमुक्कपुण्णुओवयारकलिय कालगुरुपवर-
 कुंदुरुक्कतुरुक्कधूवमधमघन्तगन्धुधुयाभिरामे सुगन्धिवरग- 10
 न्धिइ गन्धवट्ठिभूए तंसि तारिसगंसि सयणिज्जंसि सालि-
 गणवट्ठिइ उभओविब्बोयणे दुहओ उन्नए मज्झे नयगम्भीरे
 गङ्गापुल्लणवालुयउद्दालसालिसए उवचियखोमियदुगुल्लपट्ठ-
 पडिच्छायणे सुविरइयरयत्ताणे रत्तंसुयसंबुए सुरम्मे आइ-
 णगरूयवूरनवणीयतूलफासे सुगन्धवरकुसुमचुण्णसयणो- 15

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वयारकलिष अद्धरत्तकालसमयंसि सुत्तजागरा ओहीरमाणी
२ अयमेयारूवं ओरालं कल्लाणं सिवं धन्नं मंगल सरिसरियं
महासुविणं पासित्ताण पडिवुद्धा ॥

- होररयखीरसागरससङ्ककिरणदगरययमहासेलपण्डु-
5 रतरोरुमणिज्जपेच्छणिज्जं थिरलदृपउद्वद्वपीवरसुसिलि-
द्विसिद्वित्कखदाढाविडम्बियमुहं परिकम्मियजच्चकमलको-
मलमाइअसोभन्तलदृउद्वं रत्तुप्पलपत्तमउअसुकुमालतालु-
जोहं मूसागयपवरकणगताविअआवत्तायन्तवद्वतडिविमल-
सरिसन्नयणं विसालपीवरोरु पडिपुण्णविपुलखन्धं मिउ-
10 विसयसुहुमलक्खणपसन्थवित्थिण्णकेसरसडोवसोभियं ऊ-
सियसुनिम्मिसुजायअप्फोडिअलङ्गलं सोमं सोमाकारं
लीलायन्त जम्भायन्तं नहयलाओ ओवयमाणं निययवयण-
मतिवयन्तं सीहं सुविणे पासित्ताणं पडिवुद्धा ॥

- तए णं सो पभावई देवी अयमेयारूवं ओरालं जाव
15 सस्सिरियं महासुविणं पासित्ताणं पडिवुद्धा समाणो हट्टतुट्ठं
जाव °हियया धाराहयकलम्बपुप्फगं पिव समूसियरोम-
कूवा तं सुविणं ओगिण्हइ, ओगिण्हत्ता सयणिज्जाओ
अब्भुट्ठेइ, २ अतुरियमच्चवलमसंभन्ताए अविलम्बियाए राय-
हंससरिसीए गईए जेणेव बलस्स रत्तो सयणिज्जे तेणेव
20 उवागच्छइ, २ बलं रायं ताहिं इट्ठाहिं कन्ताहिं पियाहिं मणु-
न्नाहिं मणामाहिं ओगलाहिं कल्लाणाहिं सिवाहिं धन्नाहिं
मङ्गल्लाहिं सस्सिरोयाहिं मियमहुरमञ्जुलाहिं गिराहिं संल-
वमाणी २ पडिवोहेइ, २ बलेणं रत्ता अब्भणुन्नाया समाणी
नाणामणिरयणभित्तिचित्तंसि महासणंसि निसीयइ, २
25 आसत्था वीसत्था सुहासणवरगया बलं रायं ताहिं इट्ठाहिं
कन्ताहिं जाव संलवमाणी २ एवं वयासी—

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‘एवं खलु अहं, देवाणुप्पिया, अज्ज तंसि तारिसंगंसि
 सयणिज्जंसि सार्लिगणं’ तं चेव जाव नियगवयणमइवयन्तं
 सीहं सुविणे पासित्ताणं पडिणुद्धा । तं णं, देवाणुप्पिया,
 षयस्स ओरालस्स जाव महासुविणस्स के मन्ने कल्लाणे
 कलवित्तिविसेसे भविस्सइ ?’ तए णं से बले राया पभाव- 5
 ईए देवोए अन्तिय षयमट्ठं सोच्चा तिसम्म हट्ठतुट्ठं जाव
 हयहियए धाराहयनीवसुरभिकुसुमचञ्चुपालइयतणुयऊस-
 वियरोमकूवे त सुविणं ओगिणहइ, ईहं पविसइ । ईहं पवि-
 सित्ता अप्पणो साभाविणं मइपुव्वएणं तुद्धिविन्नाणेणं तस्स
 सुविणस्स अत्थोग्गहणं करेइ २ पभावई देवि ताहिं इट्ठाहिं 10
 कन्ताहिं जाव मङ्गलाहिं मियमहुरसस्सिरि...संलवमाणे २
 एवं वयासी--

‘ओराले णं तुमे, देवी, सुविणे दिट्ठे, कल्लाणे णं तुमे,
 जाव सस्सिरीए णं तुमे देवी, सुविणे दिट्ठे । आरोग्गंतुट्ठिदो-
 हाउ कल्लाणमङ्गलकारेणं णं तुमे देवी सुविणे दिट्ठे अत्थलाभो 15
 देवाणुप्पिए, भोगलाभो देवाणुप्पिए, पुत्तलाभो देवाणुप्पिए,
 रज्जलाभो देवाणुप्पिए. एवं खलु तुमं देवाणुप्पिए, नवणहं
 मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणराइंदियाणं विइक्कन्ताणं
 अम्हं कुलकेउं कुलतन्दिकरं कुलजसकरं कुलाधारं कुल-
 पायवं कुलविवद्धकरं सुकुमालयाणिपायं अहोणपडिपुण्ण- 20
 पश्चिन्दियसरीरं जाव ससिसोमाकारं कन्तं पियंसणं
 सुरूवं देवकुमारसमप्पभं दारग पयाहिसि ॥

‘से वि य णं दारए उम्मुक्कवालभामे विन्नायपरियणमेत्ते
 जोव्वणगमणुप्पत्ते सूरे वोरे विक्कन्ते वित्थिण्णविउलवल-
 वाहणे रज्जवई राया भविस्सइ । तं उराले णं तुमे, जाव 25

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सुमिणे दिट्ठे, आरोग्गतुट्ठिं जाव मङ्गलकारणं णं तुमे, देवी,
सुविणे दिट्ठे'त्ति कट्ठु पभावइं देविं ताहिं इट्ठाहिं जाव वग्गूहिं
दोच्च पि तच्चं पि अणुवूहइ । तणं णं सा पभावइं देवी बलस्स
रत्तो अन्तियं ण्यमट्ठं सोच्चा निसम्म हट्ठुट्ठं करयलं

5 जाव एवं वयासी—'एवमेयं देवाणुप्पिया, तहमेयं देवाणु-
प्पिया, अवित्तहमेयं देवाणुप्पिया, असंदिद्धमेयं देवाणुप्पिया,
इच्छियमेयं देवाणुप्पिया, पडिच्छियमेयं देवाणुप्पिया,
इच्छियपडिच्छियमेयं देवाणुप्पिया, से जहेयं तुम्हे वयह'
त्ति कट्ठु तं सुविणं सम्मं पडिच्छइ, २ वलेणं रत्ता अब्भणु-

10 न्नाया समाणी नाणामणिरयणभत्तिचित्ताओ भद्दासणाओ
अब्भुट्ठेइ, २ अतुरियमच्चवलं जाव गईए जेणेव सए सय-
णिज्जे तेणेव उवागच्छइ, २ सयणिज्जंति निसोयइ, २ एव
वयासी—'मा मे से उत्तमे पहाणे मङ्गळे सुविणे अग्गेहिं
पावसुमिणेहिं पडिहम्मिस्सइ' त्ति कट्ठु देवगुरुजणवद्धाहिं
15 पसत्थाहिं मङ्गलाहिं धम्मियाहिं कहाहिं सुविणजागरियं
पडिजागरमाणो २ विहरइ ॥

तणं णं से बले राया कोडुम्बियपुरिसे सदावेइ, २

20 एव वयासी—'खिप्पामेव, भो देवाणुप्पिया, अज्ज सविसेसं
बाहिरियं उवट्ठाणसालं गन्धोदयसित्तं बुइअसंमज्झिओवलित्तं
सुगन्धवरपञ्चवणपुण्णोवयारकलियं कालागुरुपवरकुंदुरुक्कं
जव गन्धवट्ठिभूयं करेहय करावेहय, २ सोहासणं रब्ह,
२ ममेयं जाव पच्चप्पिणह । तणं ते कोडुम्बियं जाव पडि
25 सुणेत्ता खिप्पामेव सविसेसं बाहिरियं उवट्ठाणसालं जाव
पच्चप्पिणन्ति ॥

तणं णं से बले राया पच्चूसकालसययंसि सयणि-

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ज्जाओ अब्भुट्ठेइ, २ पायपीढाओ पच्चोरुहइ, २ जेणेव अट्ठण-
 साला तेणेव उवागच्छइ, अट्ठणसालं अणुपविसइ, ज्जा
 उववाइए, तहेव अट्ठणसाला तहेव मज्जणघरे, जाव
 ससि व्व पियदंसणे नरवई मज्जणघराओ पडिनिक्खमइ, 5
 २ जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ, २
 सीहासणवरसि पुरत्थाभिमुहे निसोयइ, २ अप्पणो उत्तर-
 पुरत्थिमे दिसीभाए अट्ठ भद्दासणाइं सेयवत्थपच्चुत्थुयाइं
 सिद्धत्थगकयमङ्गलोवयाराइं रयावेइ, २ अप्पणो अदूरसा-
 मन्ते नाणामणिरयणमण्डियं अहियपेच्छणिज्जं महग्घवर-
 पट्टणुगयं सण्हपट्टवहुभतिसयचित्तताणं ईहामियउत्तम 10
 जाव भत्तिभित्तं अब्भन्तरियं जवणियं अञ्छावेइ २ नाणा-
 मणिरयणभत्तिचित्तं अत्थरयमउयमसूरगोत्थयं सेयवत्थ-
 पच्चुत्थुयं अङ्गसुहकासुयं सुमउयं पभावईए देवीए भद्दा-
 सणं रयावेइ, २ कोडुम्बियपुरिसे सदावेइ, २ एवं वयासी-

‘खिप्पामेव, भो देवाणुप्पिया, अट्ठङ्गमहानिमित्तसुत्त- 15
 त्थधारए विविहसत्थकुसले सुविणलक्खणपाढए सदावेइ’
 तए णं ते कोडुम्बियपुरिसा जाव पडिसुणेत्ता बलस्स रत्तो
 अन्तियाओ पडिनिक्खमइ, णिग्घं तुरियं चवलं चण्ड वेइयं
 हत्थिणपुरं नगरं मज्झमज्झेणं जेणेव तेसि सुविणलक्खण-
 पाढगाणं गिहाइं, तेणेव उवागच्छन्ति, २ ते सुविणलक्खण- 20
 पाढए सदावेन्ति । तए णं ते सुविणलक्खणपाढगा बलस्स
 रत्तो कोडुम्बियपुरिसेहिं सदाविया समाणा हट्ठुट्ठ ण्हाया
 कय जाव सरीरा सिद्धत्थगहरियालियाकयमङ्गलमुट्ठाणा
 सएहिंतो मेहेहिंतो निग्गच्छन्ति, हत्थिणापुरं नगरं मज्झ-
 मज्झेणं जेणेव बलस्स रत्तो भवणवरवडिसए तेणेव उवा- 25
 गच्छन्ति, करयल बलरायं जएणं विजएणं वद्धावेन्ति ।

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- तए णं ते सुविणलक्खणपाढगा बलेण रत्ता वन्दिअस-
 कारियसंमाणिया पत्तेयं २ पुव्वन्नत्थेसु भद्दासणेसु निसी-
 यन्ति । तए णं से बले राया पभावई देवि जवणियन्त-
 रियं ठावेइ, २ पुप्फफलपडिपुण्णहत्थे परेणं विणएणं ते
- 5 सुविणलक्खणपाढए एवं वयासी- एवं खलु, देवाणुप्पिया,
 पभावई देवी अज्ज तंसि तारिअगंसि वासअरंसि जाव
 सीहं सुविणे पासित्ताणं पडिवुद्धा । तं णं, देवाणुप्पिया,
 एयस्स ओरालस्स जाव के मन्ने कल्लाणे फलवित्तिविसेसे
 भविस्सइ ? ' तए णं सुविणलक्खणपाढगा बलस्स रत्तो
- 10 अन्तियं एयमहुं सोच्चा निसम्म हट्ठतुट्ठ तंसुविण ओगि-
 ण्हइ, ईहं अणुप्पविसइ, तस्स सुविणस्स अत्थोग्गदणं क-
 रेइ २ अन्नमन्नेणं सिद्धिं संचालेन्ति, तस्स सुविणस्स
 लद्धट्ठा पुच्छियट्ठा विणिच्छियट्ठा अभिगयट्ठा बलस्स रत्तो
 पुरओ सुविणसत्थाइ उच्चारेमाणा २ एवं वयासी--
- 15 ' एवं खलु, देवाणुप्पिया, अमहं सुविणसत्थेसि वायालीस
 सुविण्णा, तांसं महासुविणा, वावत्तरि सब्बसुविणा दिट्ठा।
 तत्थ णं देवाणुप्पिया, तित्थगरमायरो वा चक्कवट्ठिमायरो
 वा तित्थगरंसि वा चक्कवट्ठिसि वा गब्भं वक्कममाणंसि
 एएसि तीसाए महासुविणाणं इमे चोदस महसुविणे
- 20 पासित्ताणं पडिवुज्झन्ति । तं जहा—

“ गयवसहसीहअभिसेयदामससिदिणयरं झयं कुम्भं ।

पउमत्तरसागरविमाणभवणरयगुच्चयसिद्धिं च ॥

- वासुदेवमायरो वा वासुदेवंसिं गब्भं वक्कममाणंसि
 एएसि चोदसण्हं महासुविणाणं अन्नयरं एणं महासुविणपा
- 25 सिताणं पडिवुज्झन्ति । इमे य णं, देवाणुप्पिया, पभाव-
 ईए देवीए एगे महासुविणे दिट्ठे, अत्थलाभो देवाणुप्पिए,

महाबलजन्मादिवर्णनम्

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भोगलाभो देवाणुप्पिण, पुत्तलाभो देवाणुप्पिण, रज्जलाभो देवाणुप्पिण, एवं खलु देवाणुप्पिण, पभावई देवी नवणहं मासाणं बहुपडिपुण्णाणं जाव वीइकन्ताणं तुम्हं कुलकेउं जाव पयाहिइ । से वि य णं दारण उम्मुक्कबालभावे जाव रज्जवई राया भविस्सइ, अणगारे वा भावियप्पा । तं ओराले णं देवाणुप्पिया, पभावईण देवीण सुविणे दिट्ठे, जाव आरोग्गतुट्ठिदीहाउअकल्लाण जाव दिट्ठे ' ॥ 5

तए णं से बले राया सुविणलक्खणलपाढगाणं अन्तिए ष्यमठं सोच्चा निसम्म हट्ठतुट्ठ करयल जाव कट्ठ ते सुविणलक्खणपाढगे एवं वयासी- ' ष्यमेयं, देवाणुप्पिया, जाव से जहेयं तुम्हे वयह ' त्ति कट्ठ तं सुविणं सम्मं पडिच्छइ । २ सुविणलक्खणपाढए विउलेणं असणपाणखा-इमसाइमपुप्फवत्थगन्धमल्लालंकारेणं सक्कारेइ संमाणेइ, २ विउलं जीवियारिहं पीइदाणं दलयइ, २ पडिदिसज्जेइ, २ सीहासणाओ अब्भुट्ठेइ, २ जेणेव पभावई देवी तेणेव उवा- गच्छइ २ पभावई देविं ताहिं इट्ठाहिं कन्ताहिं जाव संलवमाणे २ एवं वयासी- ' एवं खलु, देवाणुप्पिण, सुविणसत्थंसि बायालीसं सुविणा, तीसं महासुविणा, बावत्तरि सव्वसुविणा दिट्ठा । तत्थ णं देवाणुप्पिण, तित्थगरमायरो वा चक्रवट्ठिमायरो वा तं चेव जाव अन्नयरं एगं म- सुहाविणं पासित्ताणं पडिवुज्झन्ति । इमे य णं तुमे देवाणुप्पिण, एगे महासुविणे दिट्ठे, तं ओराले णं तुमे देवी, सुविणे दिट्ठे, जाव रज्जवई राया भविस्सइ, अणगारे वा भावियप्पा । तं ओराले णं तुमे, देवो, सुविणे दिट्ठे त्ति ' कट्ठ पभावई देविं ताहिं इट्ठाहिं कन्ताहिं जाव दोच्चं पि तच्चं पि अणुबूहइ ॥ 25

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निर्यावसियासु

- तए णं सा पभावई देवी बलस्स रत्तो अन्तियं एव-
महं सोच्चा निसम्म हटुतुटु करयल जाव एवं वयासी-
'एवमेयं देवाणुप्पिया, जाव तं सुखिणं सम्मं पडिच्छइ, २
बलेणं रत्ता अब्भणुत्ताया समाणो नाणामणिरयणभत्तिच्चित्त
5 जाव अब्भुट्टेइ । अतुरियमच्चवल जाव गईए जेणेय सए
भवणे तेणेव उवागच्छइ, २ सयंभवणमणुपविट्ठा ॥

- तए णं सा पभावई देवी ण्हाया कयवलिकम्मा जाव
सव्वालंकारविभूसिया तं गव्वं नाइसीएहिं नाइउण्हेहिं
नाइतित्तेहिं नाइकडुएहिं नाइकसाएहिं नाइमहुरेहिं उउभ-
10 यमाणसुहेहिं भोयणच्छायणगन्धमल्लेहिं जं तस्स गव्व-
स्स हियं मियं पत्थं गव्वपोसणं तं देसे य काले य आ-
हारमाहारेमाणो विवित्तमउएहिं सयणासणेहिं पइरिक्कसु-
हाए मणानुकूलाए विहारभूमीए पसत्थदोहला संपुण्णदो-
हला संमाणियदोहला अविमाणियदोहला वोच्छिन्नदोहला
15 ववणीयदोहला ववगयरोगमोहभयपरित्तासातं गव्वं सुहं
सुहेणं परिचहइ । तए णं सा पभावई देवी नवण्हं मासाणं
बहुपडिपुण्णाणं अद्धट्टमाणराइंदियाणं वीइक्कत्ताणं सुकुमाल-
पाणिपायं अहोणपडिपुण्णपञ्चिन्दियसरोरं लक्खणवज्जण-
20 गुणोववेयं जाव ससिसोमाकारं कन्तं पियदंसणं सुरूवं
दारगं पयाया ॥

- तए णं तीसे पभावईए देवीए अक्कपडियारियाओ
पभावई देविं पसूयं जाणेत्ता जेणेव वले राया तेणेव उवाग-
च्छन्ति, करयल जाव बलं रायं जएणं विजएणं वद्धावेन्ति,
25 २ एवं वयासी—' एवं खलु, देवाणुप्पिया, पभावईपिय-

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द्वयाए पियं निवेदेमो, पियं मे भवउ । तए णं से बले
 राया अङ्गपडियारियाणं अन्तियं दयमद्वं सोरुचा निसम्म
 द्दुत्तु जाव धाराहयणोव जाव रोमकुवे तासिं अङ्गपडि-
 यारियाणं मउडवज्जं जहामालियं ओमेयं दलयइ, सेयं
 रययाययं विमलसलिलपुण्णं मिङ्गारं च गिण्हइ, २ मत्थए 5
 घोवइ, २ विउलं जीवियारिहं पीइदाणं दलयइ, २ सका-
 रेइ संमाणेइ ॥

तए णं से बले राया कोडुम्बियपुरिसे सहावेइ, २
 एवं वयासो-‘ खिण्णमेव, भो देवाणुप्पिया, हत्थिणापुरे
 नयरे चारगसोहणं करेइ, २ माणुम्माणवड्ढणं करेइ २ 10
 हत्थिणापुरं नगरं सभिन्तरवाहिरियं आसियसंमज्जिओ-
 वलित्तं जाव करेइ कारवेइ, २ जूयसहस्सं वा चकसह-
 स्सं वा पूयामहामहिमसकारं वा उस्सवेइ, २ ममेयमा-
 णत्तियं पच्चप्पिणह । तए णं ते कोडुम्बियपुरिसा बलेणं
 रत्ता एवं वुत्ता जाव पच्चप्पिणन्ति । तए णं से बले राया 15
 जेणेव अट्ठणसाला तेणेव उवागच्छइ, तं चेव जाव मज्जणघ-
 राओ पडिनिक्खमइ । उस्सुक्कं उक्करं उक्किट्ठं अदिज्जं अभिज्जं
 अभडप्पवेसं अदण्डकोडण्डिमं अवरिमं गणियावरनाडइज्ज-
 कलियं अणेगतालाचराणुचरियं अणुदूधुयमुइङ्गं अमिलायम-
 लदामं पमुइयपक्कीलियं सपुरजणजाणवयं दसदिवसे ठिइ- 20
 वडियं करेइ । तए णं मे बले राया दसाहियाए ठिइव-
 डियाए वट्टमाणीए सइए य साहस्सिए सयसाहस्सिए य जाए
 य दाए य भाए य दलमाणे य दवावेमाणे य, सए य
 साहस्सिए य लम्मेमाणे पडिच्छेमाणे पडिच्छावेमाणे एवं
 विहरइ । तए णं तस्स दारगस्स अम्मापियणे पढमे दिवसे 25
 ठिइवडियं करेइ, तइए दिवसे चन्दसूरदंसणियं करेइ, छडे

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निरयावलोयासु

- दिवसे जागरियं करेइ, षक्कारसमे दिवसे वीइक्कन्ते निव्वु-
त्ते असुइजायकम्मकरणे संपत्ते बारसाहदिवसे विउलं
असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ जहा सिवो,
जाव खत्तिण य आमन्तेन्ति, २ तओ पच्छा ण्हाया कय,
5 तं चेव जाव सक्कारेन्ति संमाणेन्ति, २ तस्सेव मित्तणाइ
जाव राईण य खत्तियाण य पुरओ अज्जयपज्जयपिउप-
ज्जयागयं बहुपुरिसपरंपरप्परूढं कुलाणुरूवं कुलसरिसं
कुलसंताणतन्तुवद्धणकरं अयमेयारूवं गोणं गुणनिप्फन्नं
नामधेज्जं करेन्ति-‘जम्हा णं अम्हं इमे दारण बलस्स
10 रओ पुत्ते पभावईए देवीए अत्तए, तं होउ णं अम्हं एयस्स
दारगस्स नामधेज्जं महब्बले २, ।’ तए णं तस्स दारग-
स्स अम्मापियरो नामधेज्जं करेन्ति ‘महब्बले’त्ति ॥

- तए णं से महब्बले दारए पञ्चधाईपरिगहिए, तं
जहाखोरधाईए, एवं जहा दढपइन्ने, जाव निवोयनिव्वाधा-
15 यंसि सुहंसुहेणं परिवड्ढइ । तए णं तस्स महब्बलस्स
दारगस्स अम्मापियरो अणुपुब्बेणं ठिइवडियं वा चदसूर-
दंसावणियं वा जागरियं वा नामकरणं वा परंगामणं वा
पयचंकमणं वा जेमामणं वा पिण्डवद्धमणं वा पेज्जपावणं
कण्णवेहणं वा संवच्छरपडिलेहणं वा चोलोयणगं च उव-
20 णयणं च अन्नाणि य बहूणि गब्भाधाणजम्मणमाइयाइं को-
उयाइं करेन्ति ॥

- तए णं तं महब्बलं कुमारं अम्मापियरो साइरेगट्टवासणं
जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहुत्तंसि, एवं जहा
दढप्पइन्नो, जाव अलंभोगसमत्थे जाए यावि होत्था ।
25 तए णं तं महब्बलं कुमारं उम्मुक्कबालभावं जाव अलं-
भोगसमत्थं वियाणित्ता अम्मापियरो अट्ट पासायवडि-

महाबलजन्मादिवर्णनम्

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स ए करेन्ति, अब्भुगयमूसियपहसि ए इव, वण्णओ जहा रायपसेणइज्जे, जाव पडिरूवे । तेसिं णं पासायवडिसगा-
णं बहुमज्झदेसभागे एत्थ णं महेगं भवण करेन्ति अणे-
गखम्मसयसंनिविट्ठं, वण्णओ जहा रायपसेणइज्जे, पेच्छा-
घरमण्डवंसि जाव पडिरूवे ॥ 5

त ए णं तं महव्वलं कुमारं अम्मापियरो अन्नया कया-
वि सोभणंसि तिहि करणदिवसनक्खत्तमुहुत्तंसि ण्हाय
कयबलिकम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभू-
सियं पमक्खणगण्हाणगीयवाइयपसाहणट्ठङ्गतिलगकङ्कणअ-
विहववहुउवणीयं मङ्गलसुजम्पिण्हि य वरकोउयमङ्गलो- 10
वयारकयसन्तिकम्मं सरिसयाणं सरित्तयाणं सरिव्वयाणं
सरिसलावण्णरूवजोव्वणगुणोव्वेयाणं विणीयाणं कयको-
उयमङ्गलपायच्छित्तानं सरिसण्हितो रायकुलेहितो आणि-
ल्लियाणं अट्ठण्हं रायवरकन्नाणं एगदिवसेणं पाणिं गिण्हाविंसु ॥

त ए णं तस्स महाबलस्स कुमारस्स अम्मापियरो 15
अयमेयारूवं पीइदाणं दलयन्ति । तं जहा-अट्ठ हिरण्ण-
कोडीओ, अट्ठ सुवण्णकोडीओ, अट्ठ मउडे मउडप्पवरे,
अट्ठ कुण्डलजुष कुण्डलजुयप्पवरे, अट्ठ हारे हारप्पवरे,
अट्ठ अद्धहारे अद्धहारप्पवरे, अट्ठ एगावलीओ एगावलि-
प्पवराओ, एवं अट्ठ मुत्तावलीओ, एवं कणगावलीओ एवं 20
रयणावलीओ, अट्ठ कडगजोष कडगजोयप्पवरे, एवं तुडि-
यजोष, अट्ठ खोमजुयलाइं खोमजुयलप्पवराइं एवं वडग-
जुयलाइं, एवं पट्टजुयलाइं, एवं दुगुलजुयलाइं, अट्ठसिरोओ,
अट्ठ हिरीओ, एवं धिईओ, कित्तीओ, बुद्धीओ, लच्छीओ,
अट्ठ नन्दाइं, अट्ठ भदाइं, अट्ठ तले तलप्पवरे, सव्वरयणा- 25
मए, णियगवरभवणकेऊ अट्ठ झए झयप्पवरे, अट्ठ वए
वयप्पवरे दसगोसाहस्सिण्णं वएणं, अट्ठ नाडगाइं नाड-
गप्पवराइं बत्तोसबद्धेणं नाडएणं, अट्ठ आसे आसप्पवरे,

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निरयावल्यासु

- सव्यरयणामष सिरिधरपडिरुवष, अट्ट हत्थी हत्थिप्पवरे,
 सव्यरयणामष सिरिधरपडिरुवष, अट्ट जाणाइं जाणप्पव-
 राइं, अट्ट जुगाइं जुगप्पवराइं, एवं सिबियाओ, एवं स-
 न्दमाणीओ, एवं गिल्लीओ, थिल्लीओ अट्ट वियडजाणाइं
 5 वियडजाणप्पवराइं, अट्ट रहे पारिजाणिष, अट्ट रहे सं-
 गामिष, अट्ट आसे आसप्पवरे, अट्ट हत्थी हत्थिप्पवरे,
 अट्ट गामे गामप्पवरे, दसकुलसाहस्सिषणं गामेणं, अट्ट
 दासे दासप्पवरे, एवं चेव दासीओ, एवं किङ्करे, एवं
 कञ्चुइज्जे, एवं वरिसधरे, एवं महत्तरष, अट्ट सोवणिणष
 10 ओलम्बणदीवे, अट्ट रुप्पामष ओलम्बणदीवे, अट्ट सुवण्ण-
 रुप्पामष ओलम्बणदीवे, अट्ट सोवणिणअ उक्कञ्चणदीवे,
 अट्ट पञ्जरदीवे, एवं चेव तिणिण वि, अट्ट सोवणिणष थाले,
 रुप्पामष थाले, अट्ट सुवण्णरुप्पमष थाले, अट्ट सोवणिण-
 याओ पत्तीओ ३, अट्ट सोवणिण्याइं थासयाइं ३, अट्ट
 15 सोवणिण्याइं मल्लगाइं ३, अट्ट सोवणिण्याओ तालियाओ
 ३, अट्ट सोवणिण्याओ कावइआओ ३, अट्ट सोवणिणष
 अवण्डष ३, अट्ट सोवणिण्याओ अवयक्काओ ३, अट्ट सो-
 वणिणष पायपोढष ३, अट्ट सोवणिण्याओ भिसियाओ ३,
 अट्ट सोवणिण्याओ करोडियाओ ३, अट्ट सोवणिणष पल्लंके
 20 ३, अट्ट सोवणिण्याओ पडिसेज्जाओ ३, अट्ट हंसासणाइं
 कोञ्चासणाइं, एवं अट्ट गरुलासणाइं, उन्नयासणाइं, पण-
 यासणाइं दीहासणाइं, भद्दासणाइं, पक्खासणाइं, मगरा-
 सणाइं, अट्ट पउमासणाइं, अट्ट दिसासोवत्थियासणाइं अट्ट
 तेहलसमुग्गे, जहा रायप्पसेणइज्जे, जाव अट्ट सरिसवस-
 25 मुग्गे, अट्ट खुज्जाओ, जहा उववाइष, जाव अट्ट पारिसी-
 ओ, अट्ट छत्ते, अट्ट छत्तधारीओ चेडीओ, अट्ट चामराओ,
 अट्ट चामरधारीओ चेडीओ, अट्ट तालियण्टे, अट्ट तालि-

महाबलजन्मादिवर्णनम्

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यण्टधारीओ चेडीओ, अट्ट करोडियाधारीओ चेडीओ,
 अट्ट खीरधार्ईओ. जाव अट्ट अङ्गधार्ईओ, अट्ट अङ्गमहि-
 याओ, अट्ट ण्हावियाओ, अट्ट पसाहियाओ, अट्ट वण्णग-
 पेसीओ, अट्ट चुण्णगपेसीओ, अट्ट कोट्टागारीओ, अट्ट द-
 वकारीओ, अट्ट उवत्थाणियाओ, अट्ट नाडइज्जाओ, अट्ट 5
 कोडुम्बिणोओ, अट्ट महाणसिणीओ, अट्ट भण्डागारिणीओ,
 अट्ट अज्झागारिणीओ, अट्ट पुण्ड्रधारिणीओ, अट्ट पाणि-
 धारिणीओ, अट्ट बलिकारीओ, अट्ट सेज्जाकारीओ, अट्ट
 अब्भिन्तरियाओ पडिहारीओ, अट्ट वाहिरियाओ पडिहा-
 रीओ अट्ट मालाकारीओ, अट्ट पेसणकारीओ अन्नं वा 10
 सुबहुं हिरण्णं वा कसं वा दूतं वा विउल्लवणकणग जाव
 सन्तसारसावण्णज्ज, अलोहि जाव आसत्तमाओ कुलवंसा-
 ओ पक्कामं दाउं, पक्कामं भोत्तुं, पक्कामं परिभाणउं । तए णं
 से महब्बले कुमारे एगमेगाए भज्जाए एगमेगं हिरण्णकोडि
 दलयइ, एगमेगं सुवण्णकोडि दलयइ, एगमेगं मउडं मउडण- 15
 वरं दलयइ, एवं तं चेव सज्जं जाव एवमेगं पेसणकारि
 दलयइ, अन्नं वा सुबहुं हिरण्णं वा जाव परिभाणउं
 । तए णं से महब्बले कुमारे उप्पि पसायवरगए जहा
 जमाली जाव विहरइ ॥

तेणं कालेणं तेणं समणं विमलस्स अरहओ पओ- 20
 ण्णए धम्मघोसे नामं अगगारे जाइसंपन्ने, वण्णओ जहा
 केसिसामिस्स, जाव पञ्चहिं अणगारसएहिं सद्धिं संपरि-
 वुढे पुञ्चाणुपुडिं चरमाणे गामाणुगामं दूइज्जमाणे जेणेव
 हत्थिगगपुरे नगरे, जेणेव सहसम्भवणे उज्जाणे, तेणेव
 उवागच्छइ २ अहापडिक्खं उग्गह ओगिण्हइ, २ संजमेणं 25
 तवमा अण्णणं भावेमाणे विहरइ । तए णं हत्थिगगपुरे
 नगरे सिघाडगतियं जाव परिसा पज्जुवासइ ॥

तए ण तस्स महब्बलस्स कुमाएस्स तं महया जण-
 सहं वा जणवूहं वा, एवं जहा जमाली तहेव चिन्ता,
 तहेव कञ्चुइज्जपुरिसं सहावेइ, कञ्चुइज्जपुरिसो वि तहेव

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महाबलजन्मादिदर्शनम्

- अकक्षाइ, नवरं धम्मघोसस्स अणगारस्स आगमणगद्विय-
विणिच्छं करयल० जाव निग्गच्छइ । एवं खसु देवानु-
पिया, विमलस्स अरहओ पउप्पव धम्मघोसे नामं अ-
णगारे, सेसं तं चेव, जाव सो वि तहेव रहवरेणं नि-
5 गच्छइ । धम्मकहा जहा केसिसामिस्स । सो वि तहेव
अम्मापियरो आपुच्छइ, नवरं धम्मघोसस्स अणगारस्स
अन्तियं मुण्डे भवित्ता अगाराओ अणगारियं पवइत्तए ।
तहेव वुत्तपडिबुत्तया, नवरं इमाओ य ते, जाया, विउ-
लरायकुलवालियाओ, कला० सेसं तं चेव जाव ताहे
10 अकामाई चेव महब्बलकुमारं एवं वयासी-‘तं इच्छामो
ते, जाया, एगदिवसमवि रज्जसिरिं पासित्तए’ । तए
णं से महब्बले कुमारं अम्मापियराणं वयणमणुयत्तमाणे
तुसिणोए संविट्ठइ । तए णं से बले राया कोडुम्बियमु-
रिसे सदावेइ, एवं जहा सिवभइस्स तहेव रायामिसेओ
15 भाणियव्वो, जाव अभिसिञ्चइ । करयलपरिग्गद्वियं
महब्बलं कुमारं जणं विजणं वज्जावेन्ति,
२ जाव एवं वयासी-‘भण, जाया, किं पयच्छामो,’
सेसं जहा जमालिस्स तहेव, जाव तए णं से महब्बले
अणगारे धम्मघोसस्स अन्तियं सामाइयाइ चोइस्स पु-
20 व्वाइं अहिज्जइ, २ बह्वहिं चउत्थ जाव विचित्तेहिं तवो-
कम्मेहिं अप्पाणं भावेमाणे बहुपडिपुण्णाइं दुवालस-
वासाइं सामण्णपरियागं पाउणइ, २ मासियाव
संलेहणाए सट्ठिं भत्ताइं अणसणाए आलोइय-
पडिक्कन्ते समाहिपत्तं कालमासे कालं किच्चा उट्ठं
25 चन्दिमसूरियं जहा अम्मडो, जाव बम्मलोए कप्पे देव-
त्ताए उववन्ते । तत्थ णं अत्थेगइयाणं देवाणं दस साग-
रोवमाइं ठिईं पन्नत्ता, तत्थ णं महब्बलस्स वि दस सा-
गरोवमाइं ठिईं पन्नत्ता ॥

Notes.

N. B. The references are to Pages.

Page 3. निरयावलियाओ is a collective name applied to a collection of the last five उपाङ्गs namely कप्पिया, कप्पवडिसियाओ, पुप्फिया, पुप्फचूलियाओ and lastly वण्हिदसाओ. This title finds its justification only in the first वग. Compare असुभकडकम्मपन्भारेणं कालमासे कालं किच्चा चउत्थीए पडकप्पमाए पुढवीए हेमाभे नरए नेरइयत्ताए उववजे (28, 25.)

कप्पिया is the name of the eighth उपाङ्ग and the first वग of निरयावलियाओ. It was so called because it forms a foundation (कल्प; कल्पना) of the whole work.

तेणं कालेण तेणं समयेणं means at that time in that epoch. According to Jainism काल is the highest genus of which समय is the lowest species. It is divided into उत्सर्पिणी the Aeon of Increase and अवसर्पिणी the Aeon of Decrease. They are further divided into सुसमसुसमा, सुसमा, सुसमदुस्समा, दुस्समसुसमा, दुस्समा and दुस्समदुस्समा. सुसमसुसमा forms the first epoch of the अवसापणी and the last of the उत्सर्पिणी and means a time when happiness is beyond par. This division, so to say, is entirely arbitrary and just resembles the कृत, द्वापर, त्रेता, and कलि of the Vedantins.

अज्जसुहम्मो (आर्यसुधर्म्मन्) was the fifth गणधर out of eleven. He is rather an important figure in as-

much as he put the preachings of महावीर in the सूत्र form. Compare अत्थं भासइ अरिहा, सुत्तं गंथंति गणहरा णिउणं. All the nine गणधरस had died during the life-time of महावीर excepting गौतम (who died immediately after महावीर) and सुधर्मा. In this way सुधर्मा is the first man through whom the teachings of महावीर had come down to the Jains. He had a pupil named जम्बू जम्बू puts the questions every now and then to सुधर्मा who in his turn answers them to the pupil's satisfaction. Most of महावीर's principles are conveyed through such dialogues. They certainly remind us of Socrates and his pupils.

रायगिहे is राजगृह the modern Rajagir in Behar and Orissa. It has the honour of being very frequently visited by महावीर and very many Jain monks.

रिद्धं for the full passage see Appendix 1.

गुणसिलए is गुणशिलक which is the name of the temple. Note that in those days the Jain ascetics usually took their abode in the outside of the city. This was done only to ensure mental tranquillity and never from any misanthropic motive. Moreover they had a very large number of monks with them to manage whom required a big place like a garden. On the other hand महावीर did recognize the value of associating with the public.

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This fact will find its corroboration in his far-sighted and definite scheme of चतुर्विधसंघ.

वर्णओ means description. There are stereotyped descriptions of the temple, king, assembly-hall etc in उववाईसूत्र and वर्णओ means such stereotyped description. It is to be supplied here from that book. For such a full description see Appendix I. जाइसंपन्ने is one born of a noble family from mother's side. It has got to be distinguished from कुलसंपन्न in which case it means one born of a noble family from father's side. केशी was the renowned pupil of पार्श्वनाथ the twenty-third तीर्थंकर. He enlightened the famous king पण्डी by a very convincing debate which occurs in रायपसेणियसूत्र. उगगह ओगिण्हिता having sought for the abode after the manner prescribed. Jain monks have not to accept and use anything which is not offered to them. In the same manner they cannot utilize a residence which is not sought for and given by the owner. अवग्रह is of six types. परिसा usually contains laymen, lay women, kings and members of untouchable class also. Any one is allowed to attend the sermon without distinction of caste and creed. This is the best illustration of catholicity of the Jain seers. धम्मो कहिओ a stereotyped description of religion will be found in Appendix I. समचउरंससंठाण there are in all six figures (संठाण= संस्थान) of different types. समचउरंससंठाण is the first

of them and it means that posture in which the four “ends” of the body are equidistant when seated in a position called पर्यङ्कासन or पद्मासन. It means, in other words, the distance between the right shoulder and the right knee, when seated in a position called पद्मासन, the distance between the left shoulder and the left knee, that between the two knees and lastly that between the two shoulders is quite equal. This is called समचतुरस्रसंस्थान a posture in which the distances between all the four above-mentioned “ends” are equal. This is considered one of the many excellent physical signs and जम्बू was favoured with that. संक्षिप्तविपुलतेजोलेखः (संक्षिप्तविपुलतेजोलेखः The commentator of ज्ञातधर्मकषाड्य writes: संक्षिप्ता शरीरान्तर्वर्तिनी विपुला अनेकयोजनप्रमाणक्षेत्राश्रितवस्तुदहनसमर्था तेजोलेखा विशिष्टतपोजन्यलब्धिविषयप्रभवा तेजोज्वाला यस्य स संक्षिप्तविपुलतेजोलेखः) One endowed with that rare fiery lustre which lies latent (at the time of inactivity), which is able to consume things (animate or inanimate) even though they may be situated at a very long distance, as a result of particular austere penances. In all there are six लेखा namely कृष्ण, नील, कायेत, तेजो, पद्म, and शुक्ल. No appropriate, single, english word can be found for लेखा. Dr. Hoernle tries to convey the sense of लेखा through the words “ Psychic Force ”. लेखा very properly means a particular

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physical shape of the soul-particles which they assume through one of the Trinity of Activities called मनोयोग. Its व्युत्पत्ति will be लिख्यते-लिख्यते आत्मा कर्मणा सहानया इति लेख्या. So this much is clear that wherever there is मनोयोग (thought-activity), there is लेख्या and vice versa and therefore लेख्या is to be found in one who is on the 13th step of the Spiritual Ladder called सजोगी केवली and never in one who is on the 14th step called अजोगी केवली. There is invariable concomittance between the two. This doctrine of लेख्या has its parallel in योगदर्शन of पतञ्जलि. Compare “ कर्माशुक्लाकृष्णं योगिनं त्रिविधमितरेषाम् ॥७॥ This तेजोलेख्या can be very well compared with शपनशक्ति of the ancient sages. It is a power obtained through practising very hard austerities. This very power was exercised by गोशालक on महावीर but this fiery power was calmed down by the tranquilizing क्षीत-लेख्या of महावीर. One desiring to obtain such a fiery power as this should fast for six months breaking them on every two days by so many grains of gruel that can remain safely on the nail and faultless water and keeping his hands up during the whole course. उड्डङ्गण with the knees upwards. That posture in which the knees remain upwards is to be differentiated from गोदोहिकासन and उत्कुटिकासन. उड्डङ्गणं plural is used to denote collection of the

last ive उपाङ्गः which are included in a single book called निरयावलियाओ.

Page 4. काल सुकाल etc are the names of the chapters of निरयावलियाओ. They are named after the principal persons figuring in them. काल and others were the step-brothers of कूणिय. कूणिए was the son of श्रेणिक, the king of राजगृह by his principal wife चेल्लणा who was the daughter of king चेडग of वेणाली. श्रेणिक had nearly as many wives as twenty three. कूणिय is अजातशत्रु of the Buddhas. He is also known in the Jain books as अशोकचंद, वज्जीविदेहपुत्त, and विदेहपुत्त.

Page 5. काली was the stepmother of कूणिय and one of the wives, along with चेल्लणा, नंदा, सुकाली, महाकाली and others, of श्रेणिक. गरुडव्यूह (Loc. sing. and not Nom. sing.) is an arrangement of the army of कूणिय in the shape of an eagle, while that of चेटक's army was in the shape of a cart (शकटव्यूह). एकारसमेण खण्डेण, कूणिय and his ten step-brothers joined in the battle called रहमसुल against हल्ल and विहल्ल who were full brothers of कूणिय and whos cause, as it was found just, was warmly espoused by चेडग. So each of the princes (काल and others) came on the battlefield with the eleventh part of the whole army. That eleventh part, as is said before, consisted of three thousands of elephants, chariots, and horses as well as three crores of

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infantry. रहमुसल is the name of the battle arranged finally by चमरेन्द्र and शकेन्द्र to defend कूणिय against चेडग. It is written in the Jain canonical books that ninety-six lacs of people were killed in that great war. रहमुसल was so called because in that battle no warriors were employed afterwards from कूणिय's side but simply a chariot without a charioteer and horses was employed. It contained only a मुसल in it which was killing the hostile army through divine power. It saved कूणिय's army and at the same time killed the hostile army. It is not a chariot to chariot fight as is likely to be mistaken. कुडुम्बजागरिण्य जागरमाणीए अयमेयारूवे अज्झत्थिए (जाव) समुप्पजित्था, Queen Kali's mind was engaged in thoughts of domestic affairs and was thus keeping awake. Just at this time a thought amongst others about her son काल flash-d on her.

मन्ने means "Should I hope ?" काले णं कुमारे अहं जीवमाणं पप्पिज्जा ? Here काले कुमारे is to be taken in accusative case. ओद्दयमण in low spirits.

तद्धारूवाणं of the ideal saints as described in the canonical books. विउलस्स अद्दस्स गहणयाए to learn plenty of things. गहणयाए is ग्रहणाय. The Prakrit languages generally have no Dative forms. They use gen. for dat e. g. णमो देवस्स. Still however there are some such forms as गहणयाए, अशए, पज्जुवासणाए. कोडुम्बियपुरिसे. Two words very frequently occur in the Jain canonical books in

the sense of servants. They are कौटुम्बिकपुरुष and दासचेद. Meaning of कौटुम्बिकपुरुष will be the member of one's family. From this we can safely say that a custom of engaging family members as servants at that time was in vogue. And कौटुम्बिकपुरुष was exclusively used to denote this class of servants. दासचेद denotes that the servants belonged to a family of slaves. These people had to remain as servants during their whole life time, while this was not so in the case of कौटुम्बिकपुरुष. वयासो, spoke, said, the form of the Aorist from वय, SK वद् to speak.

Page 6. उवट्टवित्ता जाव पच्चणिगान्ति, servants were ordered to keep ready the carriage and to inform her of the same. कयवलिकम्मा having worshipped family-gods. अप्पमहग्घाभरणालंकिय सरीरा with a body adorned with few but costly ornaments. तए णं सा काली देवी.....पज्जुवासइ:—Kali ordered for the excellent chariot meant for religious purpose. She seated herself in it and passing on the royal road came up to पूर्णभद्रचैत्य in the garden. She then alighted from the chariot and went to महावीर surrounded by a number of servants, offered her homage through स्तोत्रs and then she, actually bowing to him, stood before him with courtesy and hands folded. This is a patent custom observed by kings and queens alike while going to pay respect to any prophet of Janism.

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धम्मकत्ता भाणियम्मा: A typically religious discourse is given in full in Appendix I. महावीर seeing काली and her retinue, preached a religious sermon which ended in propounding that a layman or a laywoman, as the case may be, can become आराधक (a true disciple entitled to emancipation through practising rules of conduct based on knowledge and believed by faith) or आराधिका by strictly adhering to rules.

Page 7. हयमहियपवरवीरघाड्यणिवडियचिन्धज्झयपडागे: इतः सैन्यस्य हतवात्, मथितो मानस्य मन्थनात्, प्रवर्त्तीराः सुभटा चातिताः यस्य तथा निपतिताः चिह्नध्वजाः गरुडादिचिह्नयुक्ताः केतवः पताकाश्च यस्य स तथा । Who was deprived and disturbed and whose distinguished warriors had been destroyed as well as whose emblems, banners and flags were fallen. It is better to take हय and मथिय as qualifying काल rather than taking them as qualifying वीर. It is a कर्मधारय compound of पदचतुष्टय.

निरालोयाओ दिसाओ करेमाणे, depriving (all the ten) directions of their natural light (by the dust raised by his army). सपक्खं सपडिदिषिः Commentator writes सपक्षं समानपार्श्वं समानवामेतरपार्श्वतया, सप्रतिदिक् समानप्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थः, अभिमुखागमने हि परस्परस्य समादिब दक्षिणवामपार्श्वौ भवतः एवं विदिशावपीति । In short, it means that they both (काल and चेडग) were quite face to face. आमुहत्ते is variously rendered into Sanskrit by

आशुभस (very angry or easily excitable), आसुरोक्त (आसुर + उक्त = आसुरोक्त meaning one who used terrific words just like devils and lastly by आशुदष्ट meaning easily excitable. There is no difference of meaning yielded by the first and third rendering. It can be also rendered by आशुरक्त but without any difference of meaning. But then it will be, strictly speaking, आसुरक्ते. मिसिमिसेमाणे is a pres. part from मिसिमिस a देशी root meaning "to burn with anger."

वइसाहं ठाणं ठाइ, he assumes an attitude (in shooting) named विशाख in which the archer stands with the feet a span apart. It does not mean at all that he places his arrow on his bow. Moreover if it is to be derived from विशिख, then it will be वइसीहं.

एगाहचं कूडाहचं (Sk. एकाहत्यं कूटाहत्यं) These words should not be rendered into Sanskrit by एकाघातं कूटाघातम् In the first place they can not be so rendered according to strict rules of grammar and in the second place it will be wrong to assign an adverbial sense to it. So it is better to take them एकाहत्यं कूटाहत्यं as qualifying कालं कुमारं who was fit to be done away with by one blow like that of a कूट (पाषाणमययन्त्रविशेष) by चेडग. Just as कूट pounds a thing with its one blow so also चेडग did काल by one blow only. In this sense एकाहत्य and कूटाहत्य will be simple adjectives qualifying काल.

उठाए उठेइ, commentator श्री चन्द्रसूरी thus explains it as उत्थानं मुत्था ऊर्ध्वं वर्त्तनं तथा उत्तिष्ठति meaning she stands up by rising from her seat.

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Page. 8. चउत्थीए पडकप्पभाए पुढवीए, this is the fourth of the seven hells according to Jainism. हेमाम is a portion of it technically called नरकावास. दससागरो-वमठिएसु नेरइएसु, amidst those infernal beings whose age is ten सागरोपमस. असुभकडकम्मपच्चारेण, on account of lot of bad deeds. कालमासे कालं किच्चा, dying at the destined time.

तंसि तारिसयंसि वासघरंसि, in a house of such a description. सीहं सुभिणे एसिस्तानं, queen चेल्लणा saw a lion in a dream which indicated that she would get a son as strong as a lion. जहा पभावई, this पभावई was the queen of महाबल figuring in भगवतीसूत्र (II, II) and whose full description is given in Appendix II.

Page 9. तिण्हं मासाणं बहु पडिपुण्णाणं, when three full months were over. दोहले पाउब्भूए, she had a pregnancy-desire. उयरवलीमंसेहिं सेल्लेहिं य तलिएहिं य भज्जिएहिं, with meat of the folds of the belly roasted, fried with oil and broiled. In connection with this it is to be noted here that चेल्लणा had a very bad longing. If it be fulfilled it will endanger श्रेणिक's life and if it is not fulfilled, the queen will continue becoming leaner day by day and that was also not desirable. However the difficulty was got over by the farsighted plan of Abhaykumar. आसाएमाणिओ (जाव)परिभाए माणीओ, the commentator makes a nice distinction here between the two words. He says

आसाएमाणीओ is ईषस्वादवन्त्यो बहुच त्यजन्त्य-इधुखण्डादेरिव, परिभाए-
माणीओ is सर्वमुपभुञ्जानाः (परस्परं दन्त्यः). They can be
translated by tasting and eatring.

तंसि दोहलंसि अविणिज्जमाणंसि, when that desire was
not granted. ओमन्थियनयणवयणकमला, the queen whose
lotus-like eyes and face were withered (अवमथित).
एयमट्ठं नो आढाइ नो परियाणइ, neither does she honour
the words nor pay heed to them. We come across
this typical expression very often in the canonical
literature to express dis-inclination to disclose one's
opinion.

Page. 10. एयमट्ठस्स नो अरिहे सवणयाए ?, Am I not
fit to be informed of (your) inner motive ? चेळणा
does not reveal her desire, perhaps, out of shame.
Bur she has to reveal it when she is pressed by
her loving husband twice or thrice. अहं णं तद्वाज्जतिहामि
जद्वा णं तव दोहलस्स संपत्ती भविस्सइ, I shall so exert as your
desire will be satisfied. उप्पत्तियाए य वेणइयाए कम्मियाए य
परिणामियाए य, by intellect derived from very birth,
acquired by discipline, by practice, and by experi-
ence. This is a fourfold division of intellect. आयं
वा उवायं वा ठिइं वा, ways, means and method.

Page. 12. सूणाओ अल्लं मांसं रुहिरं बत्थिपुडगं व गिण्हइ,
Bring from slaughter-house flesh, blood and bla-
dder. Abhaya Knmar is very much noted for his
ready-wit, farsight and superb genius. He was

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also a dutiful son. He wanted anyhow to relieve his father of this new trouble and therefore he hatched a plan according to which he ordered his confidential servants to bring fresh flesh, blood and bladder from a slaughter-house, which, according to previous understanding with his father, he placed on his father's belly and began operation while the queen was kept behind the curtain to see the operation with her own eyes and get assurance for herself. In this way the queen's desire to taste her husband's flesh was satisfied while really speaking the flesh was of some animal. This is how Abbaya tided over a difficulty. अण्णकप्पियं करेइ, the commentator श्री चंद्रसूरी takes अण्णकप्पियं to mean आत्म-समीपस्थं. It means he puts it in his vicinity.

सेणियं रायं रहसिगयं सयणिज्जंसि उत्ताणयं निवज्जावेइ, he asks the king श्रेणिक to lie down on his back on a secret bed. He then spread the flesh and the blood on the belly and covered them by a bladder. And after that he wrapped all those by a cloth. चेळ्ळणं देवीं उप्पिं पासए अवलोयणवरगयं ठवावेइ, he got queen चेळ्ळणा to be seated on a palace so as to have a good look at the operation. राया अलियमुच्छियं करेइ, the king shows a pretended swoon.

Page. 13. पुव्वरत्तावरत्तकालसमयंसि (पूर्वात्रापरात्रकालसमये) exactly at midnight. तं सेयं खल्लु etc. Queen चेळ्ळणा

thought that the offspring must be of a wicked character because it produced in her a desire to devour the flesh of its father. Therefore she wished that the child should not see the light of the day and hence she tried to secure abortion.

Page. 14. उच्चावयाहिं आओसणाहिं आओसइ, he blamed her in strong and mild terms. उच्चावयसवइसावियं करेइ, he gave her oaths of various types to ensure child's safety. अगडगुलिया कुक्कुडपिच्छण दूभिया यावि होत्था, the tip of the finger was hurt by the (sharp-edged) feather of the cock.

Page.15. ठिइवडियं (स्थितिपतितां कुलक्रमायातं पुत्रजन्मानुष्ठानम्) Hereditary custom of Birth-day celebration. There are many other customs also such as जातकर्मन् (observed on the first day), चंद्रसूर्यदर्शनिका (observed on the third day when the moon and the sun are first shown to the child), जागरिका (observed on the sixth day), and नामधेयकरण (observed on the twelfth day). ठिइवडिया or स्थितिपतिता (birth-day celebration) was observed annually on the date when the child's birth might have taken place. “कूणिय” ति, prince was named कूणिय as the tip of his finger was cut off by the cock's feather. जहा मेहसु..... अट्टओ दाओ,. He was given gifts of eight articles of every best thing just as मेघकुमार was given eight कोटीs of unwrought gold, eight कोटीs of wrought gold etc. etc. For further details see page 38 of शाताधर्मकथाङ्ग (आगमोदय समिति edition).

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Page. 16. अन्तराणि य छिद्वाणि य विरहाणि य, commentator of ज्ञातधर्मकथाङ्ग gives following meanings:— अन्तरं अवसरं, छिद्रं अपद्वारं, विरहं विजनत्वं, (see page 81 of ज्ञातधर्मकथाङ्ग, आगमोद्भय समिति edition). श्री चंद्रसूरि the commentator of निरया० seems to support the above interpretations of अभयदेवसूरि with this difference that he takes छिद्वाणि to mean अल्पपरिवारादीनि. अन्तर also means weak point in character छिद्र is also used in the sense of blemishes in character in सुपासनाहचरियम् But these latter meanings will be rather unsuitable here as we know that it would help कूणिय very little if he went on simply finding bad traits of character of so mighty a king as सेणिय with the intention of getting rid of him. So अभयदेव's interpretations which are supported by the commentator of निरया० will suit the context here. They will, then, mean opportune moments, side-doors, and solitary places (where कूणिय can easily do away with the king and consequently ascend the throne).

Page. 16 इवम्, immediately. Its Sanskrit equivalent अर्वाच् as given by Pandit Hargovindas in पाइअसट्टमहण्णवो is doubtful. It is not used in the sense of इहैव also. At the best it is a देशी word meaning immediately.

Page. 17. अच्वंतणेहाणुरागरत्त, one who cherishes ex-

treme affection and love. तए णं से कूणिए राय...स्ते ? चेळणा, the mother of कूणिय, did not well receive her son कूणिय, when the latter came to pay respect to her. She stated as its reason the imprisonment of सेणिय by कूणिय whereupon the latter said that he was forced to do so as his father king सेणिय wanted to murder him, beat him, imprison him, insult him. This was, of course, a falsehood. In order to prove his fears groundless and to emphasize his father's love for him, चेळणा related to him the whole history from pregnancy-desire to cock-feather incident. This set him repenting and rectifying his error as we shall see furtheron.

दुहु णं, अम्मो,.....पहारेत्थ गमणाए, कूणिय now repents and confesses that he did very bad. He then went to unfetter his father taking an axe with him. His father sees him with the axe and anticipating some fresh evil ends by taking a deadly poison. पहारेत्थ 3rd. per. sing. Past Tense of धाट् with प्र to resolve. गमणाए is गमनाय, similar to सवणाए, अट्टाए, पज्जुवासणाए. अपत्थयपत्थिय, (SK अप्राथितप्राथिक), one seeking that which is never sought for by any, that is, a seeker of death. सिरिद्धिरिपरिवज्जिए (SK श्री हीपरिवर्जित) unmeritorious and shameless. कुमारेण (SK कु+मार) by disgraceful killing. तालपुडगं विसं, deadly poison that tears asunder the palate.

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Page. 18. मुहुत्तन्तरेण परिणममाणसि, its virulent action began after a मुहुत्त (forty-eight minutes). Here मुहुत्त simply means short time. निष्पाणं, निश्चेष्टं, जीवविप्पजडं, ओइणं, breathless, motionless, soul-less, and fallen. अपुणेणं अकयपुणेणं, by one who is unfortunate and who has not done meritorious deeds in past.

Figure 3 after रोयमाणे stands for रोयमाणे, कन्दमाणे, and विलवमाणे. इडढीसक्कारसमुदणं नीहरणं करेइ, he performs his cremation-ceremony with great pomp and reverence. जोगव चंपानयरी.....होत्था, कूणिय was now full of repentance so much so that he did not even endure the unpleasant sight of the seat of his father's tragic death. So in order to have a change of place and consequently to forget the misery he took to चंपानगरी.

Page. 19. तए णं तस्स वेहल्लस्स कुमारस्स.....हारे पुव्व-दिजे, the whole story runs as follows:—King सेणिय had two excellent things namely अट्टारसवंकहार (so called as it had curves at eighteen points) and सेयणगहत्थी (so called as it was always in rut). They were severally as costly as the whole of his kingdom. सेणिय thought to entrust कूणिय with kingdom and two of his sons हल्ल and विहल्ल who were the younger brothers of कूणिय with सेयणगहत्थी and अट्टारसवंकहार respectively.

He actually gave सेयणग and अद्धारसवंकहार to हल्ल and विहल्ल but he could not make over the throne to कूणिय as we know he poisoned off himself before he could do the same. After सेणिय's death, कूणिय assumed kingship and हल्ल, विहल्ल enjoyed with सेयणग and अद्धारसवंकहार. This enjoyment of हल्ल and विहल्ल was not put up with by पद्मावती a beloved wife of कूणिय who tauntingly retorted “ कर्णविषलग्नकृतोऽतोऽयमेव कुमारो राजा तत्त्वतः, न त्वं, यस्येदृशा विलासाः ” He was thus instigated by पद्मावती to have those two excellent things. King कूणिय then begged हल्ल and विहल्ल of those things upon which they said that they can part with them if half of the kingdom was given to them. कूणिय did not agree to this. हल्ल and विहल्ल being afraid of कूणिय went to the shelter of their maternal grandfather चेडग. कूणिय requested चेडग to hand over the princes but he did not as he saw that कूणिय was on the wrong side. Thus a battle called रहमुसल arose between them.

Page. 21. ममं असंविदिणं, without informing me. कूणिय, as he was then the reigning king, must have expected that वेहल्ल should seek his permission before leaving his kingdom. सेयणगं गन्धहत्थि अद्धारसवंकं च द्वारं दूयं पेसित्तए एवं संपेहेइ, he intends to send the messenger for the excellent elephant सेयणग and eighteen curved necklace. Note that पेसित्तए (a form of Infinitive of Purpose) has got two objects.

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Page. 22. जहा चित्तो, this चित्त figures in रायपसे-
णियसूत as a messenger sent by the king of श्वेतांबी
to जितशत्रु the king of श्रावस्ती. जह चेवणं.....पेसेमि,
चेडग had given shelter to विहल only because his
case was quite just and appealing. He argues in
the same way and wants the messenger to tell
his master that a gift (of सेयणग and हार) given
by सेणिय to विहल was the latter's sole property
and as such is indivisible and if he at all wants
to have these two things he should also think
to part with half of his kingdom for वेहल. चेडग
also conveyed through the messenger that कूणिय
bore the same relation to him as did वेहल and
वेहल should be supported as his case was justifi-
able. चाउग्घण्टे आसरहे, a chariot to which were hung
four bells in four principal directions. सुभेहिं वसहीहिं
पायरासेहिं, with fine temporary residences (tents and
pavillions) and breakfasts.

Page. 23. जाणि काणि रयणाणि.....समुप्पन्ना, कूणिय
forwards a counter-argument saying that what-
ever precious gems happen to be produced in the
country belong to the king who succeeds. These
two things were the products of सेणिय who is
succeeded by me and therefore they should natur-
ally belong to me. रायकुलपरंपरागयं ठिइयं, a convention
which is handed down in regular succession in
the royal family.

Page. 24. वेसालीए नयरीए चेडगस्स रत्तो वामेण पाएणं पायवीढं
 अक्कमाहि । अक्कमित्ता कुन्तग्गेणं लेहं पणावेहि, throw away the
 footstool (on which the king while sitting on a
 throne usually puts his feet) of चेडग, the king
 of वेसाली, by your left foot and having done so
 give him (my) letter, fixing it on the edge of
 your spear. This method seems to have been
 adopted by the messenger, after instructions from
 his master, with a double purpose when every
 means is exhausted to effect compromise. This
 will either excite a king to accept the challenge
 or will calm him down for ever. This is a final
 measure adopted. पणावित्ता आसुरुत्ते (जाव) मिसिमिसेमाणे तिवलियं
 भिउडिं निडाळे साहट्टु this is the external sign of the
 internal wrath. एत्तं णं ममं विणयपडिस्सती.....आण, this
 is the honour done to you by me (while speak-
 ing these words the messenger salutes the king)
 and here is the order of my master (while
 speaking these words he throws away the foot-
 stool as ordered by his master).

As an ordinary man, the messenger does re-
 cognize the mighty personality of the king and
 consequently offers his respect but as a messen-
 ger he has to do (here, to throw away the foots-
 tool) what he is wanted to do by his master.
 असक्कारियं असंमाणियं दूयं अवदारेणं निच्छुद्दहवेइ, he dismisses
 the messenger from a side-door, unwelcomed

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and unhonoured. चेडग certainly received well the two messengers who were formerly sent to him. Third time he also paid the messenger in the same coin. This indirectly means that he has whole-heartedly embraced the challenge thrown by कूणिय.

Page 25. तं सेयं खलु, देवाणुप्पिया अमहं चेडगस्स रत्तो जत्तं गिण्हित्तए, it is good, oh you beloved of gods, if we march against (declare war against) चेडग. The आगमोदयसमिति edition has जुत्तं for जत्तं but it is not correct as it yields no sense. The reading जत्तं is accepted by श्रीचन्द्रसूरि in his commentary. कूणिय succeeded in exciting sympathy in his ten brothers. आभिषेकं हत्थिरयणं, it simply means here the pre-eminent elephant. It was called आभिषेकं (fit to be bathed) as it was bathed, unlike other elephants, before starting for war. This was the very elephant used always by the king whenever he wanted to have a ride. It is called आभिषेक because his coronation (अभिषेक) also takes place along with the king's.

Page 26. Two words सुभेहि वसहीहि and नाद्विगिष्ठेहि अन्तरावासेहि are to be distinguished here. वसही really means pavilions or some such things designed to serve as temporary dwelling places. अन्तरावास really means a short halt or a stay before a long stay (आवास). These halts were not protracted

that is to say they broke their march after crossing a certain area fixed beforehand in their daily programme. नव मल्लई नव लेच्छई, these kings of कासी and कोसल were the allies of king चेडग. चेडग himself was very strong. Still, however, he depended very naturally on his allies also. In some respect it is customary also to take the advice of such allies. चेडग took their formal consent though he had already accepted the challenge.

Page 28. रणभूमि जयन्ति, they fight on the battle-field (to win victory). मंगतिएहिं फलहेहिं with shields fastened to the hand. मंगतिय is a देशी word.

ओषारियाहि उडघण्टाहि, (प्रलम्बीकृताभिः उडघण्टाभिः) with the small thigh-bells hanging down.

उक्किट्टसीहनायबोलकलकलरवेणं, with a high-pitched roar like that of a lion, a din, and a cry. समुद्रवभूयं पिव करेमाणा, making (the atmosphere) full of the roaring of ocean. नचन्तकबन्धवारसीमं, dangerous on account of a number of dancing trunks (of human bodies).

Page 29. जहा दढपइन्नो, the story of दढपइन्न will be found in Appendix I. मायाओ सरिसनामाओ, mothers having their names similar to those of their sons.

Page 31. जहा महाबलस्स, full description of महाबलजन्म is given in Appendix II. He was the son of बल, a king of हस्तिनागपुर, by his wife प्रभावती. अट्टओ

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दाओ, he was given eight articles of possible valuable thing.

Page 32. दोण्हं च पञ्च etc. indicate the number of सागरोपम during which the sons of काल and the grandsons of सेणिय will stay in the heavens called सोहम्म, ईसण etc. respectively.

Page 34. चउहिं सामाणियसाहस्सीहिं, with four thousands of सामानिक gods. They are so called because they hold the same status as Indra. There is only a difference of names between सामानिक and इन्द्र. They can be roughly compared to modern ministers of the king, if we can compare इन्द्र with the king. It should be noted in connection with this that amongst gods also there is a caste-system which ranges from Dewans (सामानिक) upto the members of Untouchable class (called किल्बिष).

Page 35. विउलेण ओहिणा आभोएमाणे, cognizing (the whole of Jambu-Dwip) by his extensive अवधिज्ञान which is the third of the five knowledges namely मति, श्रुत, अवधि, मनः पर्यव, and केवल. Difference between मति and श्रुत on one hand and अवधि, मनः पर्यव, and केवल on the other hand is this that the first two are परोक्ष because they are dependent on the sense-organs while the last three are obtainable without the medium of the sense-organs and therefore the last three are called प्रत्यक्ष. This difference, then, makes the first two knowleges in-

ferior to the last three. It is further to be noted that मनः पर्यव more powerful than अवधि and केवल is the most powerful of all. So cognizing जम्बूद्वीप by अवधि does not mean that he actually saw it with his own eyes but rather he saw it mentally with his भावचक्षु and not by द्रव्यचक्षु the function of which is strictly confined to the first two knowledges. There are many varieties of अवधि with which we are very little concerned here. जहा सूरिआमे, the story of सूरियाभ will be found on the fourteenth page of रायपसेणियसूत (manuscript form). Points meant to be conveyed here by जहा सूरियाभे are his visit to महावीर, his dignified procedure, preparation and paraphernalia. पुच्छा, the whole typical question put by गौतम to महावीर will be found in Appendix I under भयवं गोयमे जाव वन्दइ. कूडागारसाला, this patent example is very much resorted to by the author to illustrate this phenomenon of entering of the divine prowess into the body of its possessor. This question has its origin in this fact that when सूरियाभ came to pay respect to महावीर he was just in the frame of an ordinary human being that is to say that divine prowess which gods generally possess was given up but when the god left महावीर, that very divine prowess entered the original home, the god's body. Seizing this wonderful phenomenon गौतम asked

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महावीर to explain the entry of the divine prowess (देविदुई) into god's body. Just at this time महावीर explains this phenomenon by a fitting example of कूडागारसाला which runs roughly like this. Imagine a large house situated on a lofty summit capable of being entirely closed on all sides so much so that even the gales of the wind cannot enter it. Now imagine a crowd of persons just sitting in its neighbourhood. Now these persons accidentally see a very very dense cloud (clouds are often attracted by the moutains and therefore the students will now understand the propriety in selecting a house on the summit and not any other house) just about to rain cat and dog. Seeing this cloud they took to that house on the summit which was a sheet-anchor. Exactly like this entry of the people the divine prowess entered the god's body. Summit-house is to be compared to the god's body and the crowd of persons to the divine prowess. It means, to be brief, that the divine prowess can leave and enter its original home after the fashion of the crowd of persons who could leave and enter the summit house. For details student can refer to the commentary of अभयदेवसूरि on ज्ञातधर्मकथाङ्ग on page 180 (आगमोदयसमिति edition). जहा आणन्दो, आणन्द is one of the ten ideal laymen (श्रवणोपासक) mentioned in

उवासगदसाओ. पुरिसादाणीए, one whose words are wholly accepted, honoured and executed by all. This quality is a result of one of the कर्मप्रकृतis called आदेयनामकर्म. It is especially reserved to पार्श्वनाथ in canonical books, though all the तीर्थंकरs are more or less पुरुषादानीय. कत्तोओ सेठ्ठी and गङ्गदत्त are the typical laymen figuring in भगवती XVIII, and XVI respectively.

Page 36. विराहियसामण्णे (opp. to आराहियसामण्णे), the fruit of सामण्ण finally results in getting emancipation, mediate or immediate, for the agent. विराहियसामण्ण (सामण्ण violated in certain of its part) commits the agent to some such condition in which no facilities for practising सामण्ण are available. It involves him in a moral lapse which consigns him to a perpetual fall from which he rises not without great spiritual effort. देवसयणि-ज्जंसि देवदूसंतरिए, here देवदूसंतरिय is not in the Nom. Case and as such cannot mean "clad in divine garment." It has got rather an adjectival sense qualifying देवशयनीय. It will be, then, देवदूष्यांतरिते देवशयनीये meaning "on a divine bed enveloped (अंतरित meaning situated at some distance hence covered or enveloped) by a देवदूष्य a divine garment (a rough form of net). Gods take their birth in the hollow space between देवशय्या and देवदूष्य.

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पज्जति (पर्याप्ति) is fulness of faculties such as good power of digestion (आहारपज्जति) etc.

खण्डियविहूणो, (sk खण्डिकविहीनः), there were no pupils with सोमिल. खण्डिय is not to be understood as खण्डित and विहूण as विधेय. It is possibly खंडिकविहीन खंडिक is a sanskrit word meaning a pupil. जत्ता ते भन्ते, जवणिज्जं ते ? सरिसवया, मासा, कुलत्था, एगे भवं ' this typical series of questions is also employed in the dialogue between थावच्चापुत्त and शकसन्यासी in the story of सेलग (ज्ञातधर्मकथाङ्गसूत्र) सोमिल belonging to another religious creed wanted to defy पार्श्व by asking double-meaning questions. Here in our text the reading is rather misleading as one is likely to take सरिसवया and भवं in the same case But it is not so. सरिसवया ते भन्ते किं भक्खेया अभक्खेया ? एवं मासावि कुलत्था वि भाणियव्वा and the fourth question is एगे भव अणेगे भवं etc ? So in our text we have to put comma after सरिसवया, मासा, कुलत्था thus embodying in one sentence four questions. सोमिल does not want to say that पार्श्व is सरिसवय, or मास, or कुलत्थ. What he wants is to prove पार्श्व a liar by employing double-meaning words. Thus when he asks पार्श्व as to whether सरिसवय is भक्ष्य or अभक्ष्य, he expects only one answer from पार्श्व such as सरिसवय is भक्ष्य or सरिसवय is अभक्ष्य. So he wished to controvert पार्श्व when the latter would say सरिसवय is भक्ष्य by retorting that सरिसवय (सद्दशवयः=अ friend) is never भक्ष्य (eatable) because it meant a

friend. He also wanted to controvert पार्श्व, when the latter would say सरिसवय is अमक्ष्य, by retorting that सरिसवय (सर्षव=a mustard) is भक्ष्य (eatable). But पार्श्व seeing himself on the horns of a dilemma replies to the question by conditioning his sentence. Thus पार्श्व says that if he (सोमिल) means a friend by सरिसवय, then he is never eatable. But if he means a mustard seed by सरिसवय then, of course, it is eatable provided it is प्रासुक (made devoid of life). In these answers to सोमिल's questions the seeds of अनेकांतवाद are to be traced. In the same way पार्श्व replies to the questions of कुलथ and मास etc. मास means (1) month (2) a grain of उडद, (3) a particular measure. कुलथ means (1) one nobly born, (2) a particular grain called कलथी in Gujarati. Student is advised to read 106-107 pages of ज्ञातधर्मकथाङ्गसूत्र (आ० स०) and commentary thereon for this interesting passage. The following explanation from श्री चंद्रसूरि's commentary on निरयावलि is given here:—

‘जत्ता ते भन्ते ! जवणिज्जं च ते !’ इति प्रश्नः, तथा सरिसवया मासा कुलथा एगे’ भोजण एगे भवं दुवे भवं’ इति च । एतेषां च यात्रा-दिपदानामागमिकगम्भीरार्थत्वेन भगवति तदर्थपरिज्ञान-मसंभावयताऽप-भ्राजजनार्थं प्रश्नः कृत इति । ‘सरिसवय’ ति एकत्र सदृशवयसः अन्यत्र सर्षपाः सिद्धार्थकाः । ‘माष’ ति एकत्र माषो दशार्थगुञ्जामानः सुवर्णा-दिविषयः अन्यत्र माषो धान्यविशेषः उडद इति लेके रूढः । ‘कुलथा’ ति एकत्र कुले तिष्ठन्ति इति कुलथाः, अन्यत्र कुलथा धान्यविशेषः । सरिसवयादियदप्रश्नश्च चञ्चलग्रहणेनोपहासार्थं कृतः इति । ‘एगे भवं’ ति एको भवान् इत्येकत्वाभ्युपगमे आत्मनः कृते भगवता श्रोत्रादिविज्ञानाना-

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मवयवानां चात्मनोऽनेकश उपलब्ध्या एकत्वं दुषयिष्यामीति बुद्ध्या पर्येनु-
योगो द्विजेन कृतः । यावच्छब्दात् 'दुवे भवं' ति गृह्यते । द्वौ भवान् इति
च द्वित्वाभ्युपगमेऽहमेकत्वत्रिशिष्टस्यार्थस्य द्वित्वविरोधेन द्वित्वं दुषयिष्या-
मीति बुद्ध्या पर्येनुयोगो विहितः । अत्र भगवान् स्याद्वादपक्षं निखिल-
दोषगोचरातिक्रान्तमवलम्ब्योत्तरमदायि-एकोऽप्यहं, कथं ? द्रव्यार्थतया
जीवद्रव्यस्यैकत्वात् न तु प्रदेशार्थतया; प्रदेशार्थतया ह्यनेकत्वात्, ममेत्यवा
दोनामेकत्वोपलम्भो न बाधकः ज्ञानदर्शनार्थतया कदाचित् द्वित्वमपि न
विरुद्धमित्यत उक्तं द्वावप्यहं, किं चेकस्यापि स्वभावमेदेनानेकघातत्वं दृश्य-
ते तथा-एको हि देवदत्तादिपुरुष एकैव तत्तदपेक्षया पितृत्वपुत्रत्वभ्रा-
तृव्यत्वमातुल्यभागेनेयत्वादीननेकान् स्वभावान् लभते । 'तद्वा अकखए
अव्वए निश्चे अव्विए आय' ति यथा जीवद्रव्यस्यैकत्वादेकस्तथा प्रदेशा-
र्थतयाऽऽडख्येयप्रदेशतामाश्रित्याक्षयः, सर्वथा प्रदेशानां क्षयाभावात्,
तथाऽव्ययः कियतामपि व्ययत्वाभावात्, अमडख्येयप्रदेशता हि न
कदाचनान्यपति, अतो व्यवस्थितत्वात्रियताभ्युपगमेऽपि न कश्चिदोषः,
इत्येवं भगवताऽभिहिते तेनापृष्टेऽप्यात्मस्वरूपे तद्विधायं, व्यवच्छिन्न-
संशयः संजातसम्यक्त्वः ।

सावगधम्मं पडिवज्जिता, "the duties of a श्रावक in
Jainism are twelve in number; they consist of five
Anuvratas or lesser vows and seven Sikshāvratas
or disciplinary vows. The vows observed by
monks are called mahāvratas and in contrast those
observed by an upāsaka are said to be अणु or les-
ser. In the case of the monk the formula of
the vrata is *savvāo pānāivayāo* etc. while in the
case of an upasaka it is *thulāo pānāivāyāo*, etc.
with reference to the first three vows. The
fourth vow of the monk is *savvāo mehunāo*, i.

e., absolute continence, while the same for an upāsaka is sadāra-samtose, limitation of sexual pleasure to one's wife or wives. The fifth vow of the monk is savvāo pariggahāo, abandonment of *all* possessions, but the same for an upāsaka is icchavihiparimāna, limitation of one's desires and ambitions. With reference to the seven disciplinary vows we should note that they are divided into two classes again, three gunavratas and four siksāhvratas. The gunavratas are: (1) anattadanda, unprofitable employment or indulgence in unprofitable occupation; (2) disivvaya, limitation with reference to his movements in a particular quarter, and (3) uvabhogaparibhogapamāna, limitation as to articles of use, such as food, drink clothing etc. The difference between disivvaya and desāvagāsiya, therefore, seems to be, that in disivvaya a person limits his movements to a particular quarter, east, west and so on while in desāvagāsiya he limits, every day, the distance to be traversed *in the quarter*. The commentator means by uvabhoga objects the use of which can be repeated, such as, house, clothes etc; by parabhogā he means objects that can be used once only, such as food and drink; उपभुज्यते पौनःपुन्येन सेव्यते इत्युपभोगो भवनवसनवनितादिः । परिभुज्यते सकृदासेव्यते इति परिभोग आहारकुसुमविलेपनादिः. The four Sikshāhvratas are; (1)

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Sāmāiya, good conduct, **सावधयोगापहारनिरवययोगानुष्ठानरूपः** (2) **desāvagāsiya**; (3) **Posahovavāsa**, observing fasts on the 8th day, 14th day of each fortnight, and 15th day, i. e., the full-moon-day (**पुण्यमासिणी**) and the new-moon-day (**उद्धि-अमावास्या**). Thus the Jain layman is asked to observe six fasts in a month; and (4) **atihisamvibhāga**, offering charities to guests (**atithi**) or to pious men of Jain sect, such as monks, nuns, laymen and laywomen. **अतिथिसंविभागो नाम अतिथयः साधवः साध्व्यः श्रावकाः श्राविकाश्च, एतेषु गृहमुपगतेषु भक्षरया अभ्युत्थानाश्चनदानपादप्रमार्जनमस्कारादिभिरर्चयित्वा यथाविभवशक्ति अन्नपानवस्त्रौषधालयादिप्रदानेन संविभागः कार्यः** To these twelve vows the texts always add as the last vow of the life a series of continuous fasts, **अमच्छिममारणन्तिवसेहेणानुसणाराहणा**, determined self-mortification by the last mortal emaciation. Note that the monk's vows are called **महाव्रत**; while those of a layman are called **अणुव्रत**. The monk observes these vows in an absolute, perfect manner, as for instance, abstaining from doing injury even to so-called inanimate objects like stone while the householder cannot practise them in such a manner and is therefore allowed to *lessen or limit the sphere of his observances*." We are indebted for this explanation to Dr P. L. Vaidya.

Page 39. **लोहकडाहकचुयं तस्मिन् साधसमष्टं प्रजालेता**, having got made the copper pots, frying pan and

incense-stand to be used by the ascetics. गङ्गाकुल वाण-
पत्या, ascetics staying on the banks of river Ga-
nges. Their list as given here is important from
this point of view that it records the classes of
ascetics prevalent in those days in the 6th
century B. C. चालई is a misprint for थालई. in the
text Differing from the commentator श्रीचंद्रसूरी,
we have adopted the reading थालई which means
that class of ascetics who hold certain big
vessel or utensil in their hands (स्थालकिन्). The
explanation गृहीतभाण्डाः for चालई by श्रीचंद्रसूरी is not
satisfactory. कोत्तिय is from कोत्रिक meaning that
class of ascetics who sleep on the ground. पञ्चगितावेदि
इङ्गालसोल्लियं कन्दुसोल्लियं पिव अप्पाणं करेमाणा, making them-
selves roasted, as if it were, in frying-pan (कन्दु)
or by charcoal sitting in the midst of five fires
(four in four directions and one of the sun
above.) उद्धं बाहाओ पगिज्झिय, keeping the hands al-
ways up. दिसाचक्कवालेणं तवोक्कमेणं, by that sort of pen-
ance in which the fasts are broken by the fruits
etc. brought from the east on the first fast-breaking-
day, from the south on the second-fast-breaking-day,
from the west on the third, from the north on
the fourth and from the east again on the fifth
and so on and so on till the end of the penance.
छट्ठछट्ठेणं अणिविखत्तेणं, continuous fasts of two days
breaking them on every third day by the fruits

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etc in the manner described above. छद् as is usually and mistakingly understood, never means fasts for three days. It means only and always two fasts. In those days and sometimes to-day also when a person wants to observe two days' fast, he drops one meal (that is he takes his meal once only) on the days preceding and succeeding. In other words he drops six meals in all and therefore it is called छद् (षष्ठ) which means complete two days' fasts.

Page 40. सरय and अरणि are two kinds of wood the mutual attrition of which produces fire. They were the old substitutes of the modern matches.

Page 41. अणिच्चजागरियं does not mean "keeping momentarily awake." It is likely to be so misunderstood. The word, as it stands, can yield that sense, but it is not supported by tradition and टब्बा (something like "short notes"). It means a vigil or wakefulness observed specially to brood over the ephemeral (अनित्य) nature of this world. There are many types of vigils (जागरिका) called कुहुम्बजागरिया, धम्मजागरिया, अणिच्चजागरिया etc.

Page 42. पुत्रसंगइए य परियायसंगइए, (sk. पूर्वसंगतिकश्च पर्यायसंगतिकः) a friend of my infancy and a friend in my monkhood.

जहा सिवो, this शिव was formerly a king but he

took to initiation at the hands of महावीर afterwards and again he reverted to an ascetic's life just like सोमिल. This topic is dealt with in भगवतिसूत्र (11, 9.)

Page 46. केवलकप्पं जम्बूदीवं, जम्बूद्वीप as complete or full as केवलज्ञान. As much of जम्बूद्वीप as is capable of being cognized by केवलज्ञान (perfect knowlege) meaning secondarily the whole of it because it is only केवलज्ञान that is able to visualize a thing in its uttermost comprehensiveness and in all its पर्यायस.

Page 47. जाणुकोप्परमाया, mother of knees and elbows, fondling kness and elbows in stead of children. इरियासमियाओ etc. describe some of the rules of nuns (and monks also). They must be well-regulated in their movements, speech, search for food, receiving and placing their accessories and lastly in going to privy, making water, spitting cough (छेप्पन्, खेल is not derivable from खेल). removing dirt from the body and in cleaning nose.

Page 48. मणगुत्तीओ etc is one of the Trinty of Right Activity. They should be very careful to check the mind from going astray, to restraint speech, and to control body (bodily organs). विजापओए etc. सुभद्रा asks the nuns to give her certain magic charm or

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incantations, some emetic (वमनं), purge, enema, herb or drug which may enable her to conceive and give birth to child. This records, in a way, a social custom prevalent in those days. In our modern society also a knowledge of the above-mentioned things is believed to be possessed by so-called saints, ascetics, and houseless beggars.

Page 50. पुरिससहस्रवाहिणि सीयं, a palanquin carried by thousand men.

Page 51. पञ्चमुद्रियं लोयं, plucking out five handfuls of hair. आलिते ण भन्ते etc, this is a stereotyped passage to be uttered by the candidate for initiation before preceptor. It is to this effect:—"Oh I revered Sir! this world is on fire which is in the form of old age and death. Therefore I wish to renounce it. Just as a man, seeing that his house is on fire, brings out costly articles from it with the only intention that they will be helping him in his remaining life, in the same fashion oh revered Sir! I have come here before you bringing with me my dear soul from that worldly fire with a sole desire that it will, if rightly disciplined, entitle me to emancipation." This is, so to say, a sacred assurance, given to the preceptor, of the candidate's non-attachment towards the world and a keen desire to practise

monkhood, howsoever it may be beset with difficulties.

Page 52. एयस्स ठणस्स आलोएहि, make a confession of this sin (as confession to a priest is necessary for salvation.)

Page 53. पासत्या etc there is also another interpretation of this word different from one mentioned in the glossary. It is पाशस्थ. one who ensnares one's self in karmic bondages by violating rules prescribed is called पासस्थ (पाशस्थ). Here सुभद्रा ensnared herself in karmic bondage by fondling children of others which is prohibited for the nuns and monks.

Page 54. विन्नयपरिणयमेत्ता, educated (विज्ञका), and matured (परिणतमात्रा) to enjoy worldly pleasures. तैलकेला इव सुसंगोविया, she was carefully looked after like earthen pot for oil. The commentator says:— तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयः तैलस्य भाजनविशेषः This earthen vessel for oil was rather bottomless and hence difficult to be handled and so was she.

Page 58. मासियाए संलेहणाए सट्ठि भत्ताइं अणसणाए छेइत्ता, cutting off sixty meals by fasts lasting upto one month. It is called मासिकी संलेखना or मासक्षमण. संलेखना means emaciation of body and passions by physical and mental penance. cf. अभयदेवसूरि's comment:— शरीरस्य जीवस्य च तपसा रागादिजयेन च कृशीकरणं संलेखना. लेखनम्.

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(emaciation) is one of the means, in medical science, to decrease मेदोवृद्धि.

Page 62. पडियपुयत्तणी वरगपरिवज्जिया, with fallen and flabby bosom and given up by suitors.

Page 64. सरीरपाओसिया is a misprint in the text for सरीरबाउसिया. Differing from the reading of आगमोद्भवसमिति edition of निरयावल्लियाओ, we have adopted the reading सरीरबाउसिया which is the only fitting reading here. सरीरपाओसिया will mean शरीरप्राद्वेषिकी one who cherishes extreme disgust for the body. This is according to Jainism, a qualification because it believes that love for the body will interfere with love for soul. And therefore there is allotted a distinct and exalted place to अशुचिभावना (in which it is to be contemplated that this body is impure, full of filth and dirt and no love should be cherished for that) which is one of the twelve भावनाs. So शरीरपाओसिया will be rather a qualification in the case of भूता आर्या and it is not wanted here. श्रीचंद्रसूरि has not commented over the word and therefore it is difficult to infer what reading he would have preferred. शरीरबकुशिका is one who spoils the character (of a nun) by beautifying the body in a manner which is against the law. In this way this reading is quite fitting here as भूता had begun beau-

tifying the body. Moreover this very word is used in connection with सुकुमालिका in the अथर्वकण्ड chapter of ज्ञातधर्मकथाङ्ग. It will not be out of place to quote तत्त्वार्थधिगमसूत्रकार's classification of monks and भाष्य thereon:—

पुलाकबकुशकुशीलनिर्मन्यस्नातका निर्मन्याः ॥४८॥ नवमोऽध्यायः

भाष्य over it runs as under:—

नैर्मन्यं प्रति प्रस्थिताः शरीरोपकरणविभूषानुवर्तिन ऋद्वियशस्त्रमाः
सातगौरवाश्रिता अविविक्तपरिवाराश्छेदशबलयुक्ता निर्मन्या बकुशाः ।

Page 66. मयण्यसमणुलिहन्तसिहरे, with its summits reaching the sky. तेल्लोकबलवगणं of those strong in the three worlds.

Page 68. सामुद्राणिया भेरी, a drum used to assemble the public. दस वणूई, forty hands in height. पुरिसवगुरापरिक्खत्ता, surrounded by a multitude of men. वगुरा (sk. वागुरा) means a net or a multitude.

Page 73. सुखखन्ध (sk. भुतस्कंध) is a part of the book containing a number of chapters. निक्खेवओ (sk. निक्षेपक) is conclusion. उक्खेवओ (sk. उत्क्षेपक) is the introductory portion. उद्देशग (sk. उद्देशक) is a part of the chapter.



The Last Five Upāṅgas together called **Nirayāvaliyāo**¹

Expounded in five sections
Each of the first four comprising ten
lectures, and the last twelve.

First Section

called

Niryāvaliyāo	<i>or</i>	Kappiyā
(Series of persons who went to hell)		(The Basis of a series of texts) ²

First Lecture.

The Story of Kāla & his step-brothers.



1. At that time and at that period there was a town named Rāyagiha which was

1. Nirayāvaliyāo is the title given to the last five Upāṅgas out of the twelve Upāṅgas in the Jain Canon. In fact 'Nirayāvaliyāo' is the title of only the first out of the five upāṅgas, but the whole collection is given this common name 'Nirayāvaliyāo' because it forms, as the second title shows, the Kappiyā or the Basis of the remaining four Upāṅgas. 'Nirayāvaliyāo' would, thus

2 The Last Five Upāṅgas [I. Lect. 1.

prosperous *well-protected and happy*.³ *In it there was a temple named Guṇasilāa (its description is to be here supplied), an excellent As'oka tree and a big slab of stone lying on the ground.*

2. At that time and at that period Ajjasuhamma, the disciple of the Ascetic, the blessed Mahāvīra, who was a houseless monk and who was possessed of the knowledge of the previous birth (*he is to be des-*

mean 'the Upāṅgas with Nirayāvaliyāo as the basis i. e. the last five Upāṅgas.' Accordingly it is divided into five sections respectively called (1) Nirayāvaliyāo—The series of persons who went to Hell, or Kappiyā—the Basis, (2) Kappavadimsiyā or the appendix to Kappiyā, (3) Pupphiyā or another appendix to Kappiyā (4)

Pupphachulā—an appenpix to Pupphiyā (or the pupils of Pupphachulās) and (5) Vaṇhidasā or the ten (dasa) chapters on the Vṛṣṇis (though in reality the number of chapters is twelve).

2. Kappiyā or the Basis is a sub-title of the first Vagga or section of the present text so called because it forms the Kalpa,—the basis or the starting point in a series of texts.

3. The portions printed in the italics are not in the original Prākṛit text, but have been added to facilitate the understanding. The portions enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

§§ 2-3.]

Nirayāvaliyo.

3

*cribed here exactly as Kesi,** down to) being surrounded by five hundred monks in successive order, while wandering on his religious journeys, *came* to the city of Rāyagiha (*the rest is to be supplied here, down to*) and having accepted a proper place for residence, passed his time in practising asceticism (*and so forth*). The assembly went out to hear him. The law was preached. The assembly returned.

3. At that time and at that period the houseless monk named Jambû, the disciple of the houseless monk the venerable Suhamma (Sk. Sudharmâ), who was possessed of a symmetrical and well-built body (*the rest is to be supplied here, down to*) holding contracted (in his physical body) the vast mass of the flash (as a reward of his penance), lived in the vicinity of the reverend houseless monk Suhamma with his knees up (*and so forth*). Then that Jambû with a desire to know (*and so forth, down to*) waiting upon him spoke thus: "Venerable Sir, what has been expounded as the purport of the Upāngas (i.e. the last five Upāngas together called Nirayāvaliyo) by the Ascetic, *Lord Mahāvîra*,

* Kesi was a disciple of Lord Pārshwanātha, the 23rd Tīrthankara of the Jains.

4 The Last Five Upāṅgas [I. Lect. 1.
(*and so forth*, down to) who has obtained
emancipation ?

4. Then Suhamma replied : “ Truly,
Jambû, the Venerable Ascetic, *Lord Mahāvîra*,
(*and so forth*, down to) who has obtained
emancipation has expounded the five Vaggas
-Sections of the *last five* Upāṅgas. They are
as follows: (1) Nirayāvaliyāo; (2) Kappava-
dinsiyāo; (3) Pupphiyāo; (4) Pupphchūliyāo
and (5) Vanhidasāo. ”

5. *Then Jambû asked* : If O Venerable
Sir, the Ascetic, *Lord Mahāvîra*, (*and so forth*,
down to) who has obtained *emancipation*,
has expounded five Sections of the Upāṅgas
viz. (1) Nirayāvaliyāo down to (5) Vanhidasāo,
how many chapters, then, Venerable Sir, has
been expounded by the Venerable Ascetic,
Lord Mahāvîra, (*and so forth*, down to) who
has obtained *emancipation*, of the first section
of the Upāṅgas called Nirayāvaliyāo?

6. *Then Suhamma replied* : “ Truly, O
Jambû, the Ascetic, *Lord Mahāvîra*, (*and so*
forth, down to) who has obtained *emancipation*,
has expounded ten lectures of the first
section of the Upāṅgas called Nirayāvaliyāo.
They are as follows :—

(1) Kāla, (2) Sukāla, (3) Mahākāla, (4) Ka-
ṇha, (5) Sukaṇha. Also (6) Mahākāṇha, (7)

§§ 7-8.]

Nirayāvaliyāo.

5

Vīrakāṇha should be known. Also (8) Rāma-
kāṇha and the ninth (9) Senakāṇha And the
tenth (10) Mahāsenakāṇha.

7 *Then Jambū asked* : If, O Venerable Sir,
the Ascetic, *Lord Mahāvīra*, (*and so forth*,
down to) who has obtained *emancipation*, has
expounded ten chapters of the first section
of the Upāṅgas called Nirayāvaliyāo, what,
then, O, Venerable Sir, has the Ascetic, *Lord*
Mahāvīra, (*and so forth*, down to) who has
obtained *emancipation*, expounded as the
purport of the first chapter of the Nirayāva-
liyāo? *Then Suhamma replied* : “ O Jambū it
is as follows :— ”

(8) At that time and at that period in
this very continent of Jambūddiva in the
country of Bhāraha, there was a city named
champā, which was prosperous, well-protected
and happy. *In it there was* a temple named
Puṇṇabhadda. In that city of Champā there
was a king named Kūṇiya, the son of king
Seṇiya (Sk. Shreṇika) born of his chief queen
Chellaṇā, *who was as powerful as the mountain*
Mahayā (*and so forth*). That king Kūṇiya
had a queen named Paumāvaī who was deli-
cate (*and so forth*). In that city of Champā
there was a queen named Kālī, wife of king
Seṇiya and the junior step-mother of king

6 The Last Five Upāṅgas [I. Lect. 1.

Kāṇiya, who was delicate (*and so forth*, down to) possessed of beautiful form. That queen Kālī had a son named Kāla who was delicate (*and so forth*, down to) possessed of beautiful form.

(9) Then, once upon a time that prince Kāla, commanding the eleventh part of the army formed in the shape of an eagle with three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, joined (*lit. came in*) the Rahamusala battle (name of the battle between Kāṇiya and Chedaga) in the company of Kāṇiya.

10. Then, at a certain time when that queen Kālī was keeping awake on account of family affairs a thought of the following description (*and so forth*, down to) occurred to her : “ Truly, my son, prince Kāla, has joined *the battle in an army constituted of* three thousand elephants (*and so forth as above*). Methinks whether he will conquer or not? Whether he will remain alive or not? Whether he will be defeated or not? Whether I shall see the prince alive to-morrow or not? And being, *therefore*, depressed at heart (*and so forth*, down to) she began to brood over.

“ At that time and at that period the

§§ 11-12.]

Nirayāvaliyāo.

7

Ascetic, the blessed Lord Mahāvīra, arrived there on a religious visit. The assembly went out *to hear him*. Then a thought of the following description (*and so forth, down to*) occurred to that queen Kālī who got the intelligence of this event: "Truly, the Ascetic, the blessed Mahāvīra, wanders on his religious journeys in due course. Therefore, it is, indeed, a great fortune (lit. fruit) to learn plenty of things from *a great ascetic like him* (*and so forth*). Therefore, I shall go to the Ascetic (*and so forth, down to*) and shall wait upon him, and shall ask of him the explanation of the following description"; and having thought so she decided to do so, and having done so she called her family-men, and having done so she spoke *to them*: "Oh, you beloved of the gods, forthwith keep ready an excellent chariot meant for religious journeys." They did so (*and so forth, down to* they reported to her *that her order was executed*).

12. Then that queen Kālī, having taken her bath and having performed her daily duties (*and so forth, down to*) having decorated her body with costly ornaments, and being surrounded by many haunch-backed (*and so forth, down to*) the group of elderly persons, went out of her inner-apartments,

8 The Last Five Upāṅgas [1. Lect. 1.

and having done so she went out into the outside anti-chamber to where the excellent chariot meant for religious journeys was, and having done so she ascended the excellent chariot meant for religious journeys, and having done so she, being surrounded by her retinue, passed through the midst of the city of Champā, and having done so she went to where the temple Puṇṇabhadda was, and having done so she saw *from a distance there the eight Prātihāryas or paraphernalia (consisting) of eight things* as the halo of light etc. *and the four Atiśayās or excellencies of a Tīrthankara,* and having done so she stopped her chariot meant for religious journeys, and having done so she alighted it, and having done so she being surrounded by many (*and so forth, down to*) haunch-backed group of elderly persons, went to where the Ascetic, the blessed Mahāvīra, was, and having done so she bowed down to him three times. And keeping standing she, with her retinue, listening to him, bowing down to him, with her face turned towards him and folding her hands to him with modesty, waited upon him.

13. Then the Ascetic, the blessed Mahāvīra (*and so forth, down to*) the recitation of the religious sermon to that great queen

§§ 11-12.] Nirayāvaliyāo.

9

Kālī (*and so forth*, down to *she* became a lay disciple of Mahāvīra, and living in that faith obeyed the *master's* instructions.

14. Then that queen Kālī, having heard and listened to the law from the Ascetic, the blessed Mahāvīra (*and so forth*, down to) *having bowed down to* the Ascetic, the blessed Mahāvīra, three times, she spoke thus: "Truly, Venerable Sir, my son prince Kāla has joined the battle Rahamusala *constituted of* three thousand elephants (*and so forth*). Will he, Venerable Sir, conquer or not? (*and so forth* down to) shall I see my son Kāla alive to-morrow?

15. The Ascetic, the blessed Mahāvīra, spoke thus to queen Kālī: "Truly, O Kālī, your son prince Kāla, while fighting into the battle Rahamusala along with king Kāṇiya with *an army constituted of* three thousand elephants (*and so forth*, down to) and having all his eminent warriors killed, routed and destroyed and all his flags, banners and emblems of the army fallen and making all the quarters destitute of light (by the dust raised by the army), has just come to a chariot to chariot fight with his chariot in front of king Chedaga in the opposite direction. King

10 The Last Five Upāṅgas [I. Lect. 1.

Chedaga, then, sees the prince Kāla coming in his front, and having done so, and, therefore, becoming angry (*and so forth*, down to) and burning with anger, he takes his bow into his hand, and having done so he takes his arrow into his hand, and having done so he places it on the place (on the bow) meant for the arrow (i.e. he fixes his arrow on his bow) and having done so he strings his bow so as to make his arrow reach as far as his long ears, and having done so and striking with one blow and killing by crushing he deprives prince Kāla of his life. Now as he has met with death, O Kālî, you will not see prince Kāla alive to-morrow."

16. Then that queen Kālî, having heard this account from the Asceiic, the blessed *Mahāvîra*, and being greatly overpowered with great grief for her son, fell down with all her limbs on the surface of the ground producing a ' dhus, dhus ' sound like a Champaka creeper being cut off by an axe. Then getting herself composed after a moment that queen Kālî stood up by rising from her seat, and having done so she saluted and bowed down to the Ascetic, the

§§ 17-18.]

Nirayāvaliyāo.

11

blessed Mahāvira and having done so, she spoke thus: “ O Venerable Sir, so it is, true it is, undoubtful it is, and quite right it is what you say;” and having done so she saluted and bowed down to the Ascetic, the blessed Mahāvira, and having done so she ascended that very excellent chariot meant for religious journeys, and having done so, she went into that very direction from which she came.

17. Then Reverend Goyama (*and so forth*, down to) saluted and bowed down to Lord Mahāvira, and having done so he asked *him* thus: “ O Venerable Sir, where did prince Kāla go and where is he re-born having met with death at the time of his surcease, being deprived of his life with one blow and being killed by being crushed by king Chedaga while he was fighting in the battle Rahamusala with an army constituted of three thousand elephants (*and so forth*) ? ”

18. Then the Ascetic, the blessed Mahāvira, spoke thus to Goyama : “ Truly, O Goyama, prince Kāla, having met with death at the time of his surcease being deprived of his life *by Chedaga while fighting*

12 The Last Five Upāṅgas [I. Lect. 1.

with an army constituted of three thousand elephants (and so forth), has become re-born as a hell-being in the hell Hemābha, in the fourth region Pankappabhā, with ten Sāgarovamas¹ as the maximum duration of life.

19. *Then Goyama asked: "O Venerable Sir, on account of what acts, what deeds, what acts and deeds, what enjoyments, what enjoyments and pleasures and what heap of evil karmas did prince Kāla, having met with death at the time of surcease, become re-born as a hell-being in the fourth region of Pankappabhā? Then Mahāvira replied: "In this way, O Goyama."*

20. At that time and at that period there was a king named Seṇiya in the city of Rāyagiha who was as powerful as the mountain Mahayā (*and so forth*). That king Seṇiya had a queen named Nandā who was

1. *Sāgarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well, round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century, is what is known as a *palio-vama* (Sk. *palyopama*). This repeated ten kotis of times (i.e. 1,000,000,000,000,000) is a *Sāgaropama*.

§§ 21-22.]

Nirayāvaliyāo.

13

delicate (*and so forth*). That king Seṇiya had a son named Abhaya born of his queen Nandā who was tender (*and so forth, down to*) possessed of beautiful form, *well versed in the use of four upāyas or expedients to be used by a king in overcoming an enemy viz. conciliation or negotiation-sāma, bribery-dāṇa sowing dissensions (in an enemy's army) -bheya and an open attack (lit. punishment) -daṇḍa* * (*here he is to be described exactly as Chitta, down to*) and who was mindful of the responsibility of the kingdom. That king Seṇiya had a queen named Chellaṇā who was delicate (*and so forth*).

21. Then, at a certain time that queen Chellaṇā got up from her sleep having seen a lion in a dream in a house of such description (*here the description is to be supplied exactly as in the case of queen Pabhāvaī in the Bhagavati Sūtra, down to*) the dream-tellers were dismissed (*and so forth, down to*) Chellaṇā, having accepted his words, entered her own palace.

22. Then once upon a time, when full three months of *her pregnancy* were over, this pregnancy-desire of the following des-

* For a similar idea cf. “सामादीनां उपायानां चतुर्णामपि पण्डिताः ।”

14 The Last Five Upāṅgas [I Lect. 1.

cription arose in the mind of that queen Chellaṇā. “Blessed, indeed, are those mothers (*and so forth*, down to) and they have achieved the real fruit of their lives who satisfy their pregnancy-desire by tasting and sharing with others the flesh of the folds on the belly of king Seṇiya having baked, fried and roasted it together with wine (*and so forth*, down to) ‘passannā’ (a kind of spirituous drink). Then that queen Chellaṇā, being unable to satisfy that pregnancy-desire, became emaciated, hungry-looking, devoid of flesh, bent-down, pressed down in body, without lustre, with her face piteous and distracted, possessed of a pale face, with her lotus-like eyes and face downcast, not enjoying properly the flowers, the garments, the scents, the garlands and the ornaments as befitted her, appearing like a lotus-garland crushed with the palm of the hand, having the longing of her mind shattered (*and so forth*, down to) began to brood over.

23. Then the personal maid-servants of that queen Chellaṇā saw the queen emaciated, hungry (*and so forth*, down to) brooding over, and having done so they went to where king Seṇiya was, and having done so they, taking their palms on their forehead (with a

§§ 23-24.]

Nirayāvaliyāo.

15

circular motion and having folded them, spoke thus to king Seṇiya : “ Truly, o lord, queen Chellaṇā, whatever the cause we do not know, *has become* emaciated, hungry (*and so forth, as above, down to*) broods over.”

24. Then, that king Seṇiya, having heard this news from those personal maid-servants and becoming equally confounded, went to where queen Chellaṇā was, and having done so and having seen queen Chellaṇā emaciated, hungry (*and so forth as above, down to*) brooding over he spoke thus : “ O you beloved of the gods, why are you emaciated, hungry, (*and so forth as above, down to*) brood over? Then that queen Chellaṇā did not pay heed to those words of king Seṇiya nor did she take notice of them *but* remained silent. Then that king Seṇiya spoke thus to queen Chellaṇā twice, thrice : “What, O you beloved of the gods, am I not worthy of hearing this thing that you keep this thing as a secret?” Then that queen Chellaṇā, being thus twice or thrice spoken to by king Seṇiya spoke thus to king Seṇiya : “ O. lord, there is nothing which you are not worthy of hearing nor are you unworthy of hearing this thing. Truly, O lord, after my seeing that noble (*and so forth, down to*)

16 The Last Five Upāṅgas [I. Lect. 1.

great dream this pregnancy-desire of the following description has arisen in my mind : ‘ Blessed, indeed, are those mothers who satisfy their pregnancy-desire by the flesh of the folds of your belly having roasted it (*here everything else is to be supplied as above*). Therefore indeed, O lord, that pregnancy-desire of mine being not satisfied, I have become emaciated, hungry (*and so forth as above, down to*) brood over. ’

25. Then that king Seniya spoke thus to queen Chellanā : “ Do not, O you beloved of the Gods, have the longing of your mind shattered and brood over. I shall so try that your pregnancy-desire will be fulfilled ”; and having said so he consoled queen Chellanā with those desirable, dear, loving, pleasant, sweet, noble, good, beneficial, blessed, auspicious, few but delightful and graceful words, and having done so he went away from queen Chellanā, and having done so he went into the outside anti-chamber to where the throne was, and having done so he sat on an excellent throne with his face towards the east and *though* repeatedly meditating for the fulfilment of that pregnancy-desire, by many ways and means, *making use of the ‘ Four Talents viz. (1) Intuitive-‘ Aut-*

§§ 25-26.]

Nirayāvaliyāo.

17

pattikî', (2) Disciplined—'Vainayikî', (3) the talent acquired by practice—'Karmajā' and (4) Developed talent or the talent acquired by maturity of age—'Pārināmikî',* and yet not getting any remedy, means or condition for *fulfilling* that pregnancy-desire and having his longing shattered (*and so forth*, down to) began to brood over.

26. Meanwhile, prince Abhaya, having taken his bath (*and so forth*, down to) *having decorated his* body, came out of his palace, and having done so he went into the outside anti-chamber where king Seniya was, and saw king Seniya whose *longing was* not fulfilled (*and so forth as above*, down to) and having done so spoke thus: "O father, on other occasions you become delighted (*and so forth*, down to) *and possessed of a cheerful* heart; how is it that to-day you are sitting, *as it were*, with your longing not fulfilled and brooding over? Therefore, O father, if I am worthy of hearing this thing tell it to me exactly as it has happened, truly and without any suspicion so that I may carry out that thing."

*For a fuller and detailed explanation on these 'Four Talents चरबुद्धि' often alluded to in Jain books and the stories illustrating them, refer to the notes on the same term in my Edition of *Sirisirivālakahā* Part I, pp 9 to 35.

18 The Last Five Upāṅgas [I. Lect. 1.

27. Then that king Seniya spoke thus to prince Abhaya : “ O son, there is nothing which you are not worthy of hearing. Truly, O son, your junior step mother Chellaṇā, after-completing full three months after her seeing that noble (and so forth, down to) great dream, *now* desires to fulfil her pregnancy-desire of eating the flesh of the folds of my belly having fried it (and so forth). And therefore, being not able to satisfy that desire, Chellaṇā has become emaciated (*and so forth as above*, down to) broods over. And then, O son, *though meditating* upon the various ways and means of fulfilling that her pregnancy-desire I do not get *any remedy* (*and so forth as above*, down to) brood over.

28. Then that prince Abhaya spoke thus to king Seniya: “ O father, do not *be like one whose longing* is not fulfilled (and so forth as above, down to) brood over; I shall so try that the pregnancy-desire of my junior step-mother Chellaṇā will be fulfilled,” and having done so he consoled king Seniya by those desirable (and so forth as above, down to) *sweet* words, and having done so he went to his own palace, and having done so he called his trustworthy, confidential and respectable men, and having done so he spoke

§§ 28-29.]

Nirayāvaliyāo.

19

to them thus : “ O you beloved of the gods, go and bring (lit. take) the fresh (lit. wet) flesh, blood and bladder from a slaughter-house. ” Then those respectable persons, being thus spoken to by prince Abhaya, and being, therefore, greatly pleased and having responded to him, went away from prince Abhaya, and having done so they went to the slaughter-house and took fresh flesh, blood and bladder, and having done so they went to prince Abhaya, and having done so and having folded their hands they offered him the fresh flesh, blood and bladder.

29. Then that prince Abhaya took that fresh flesh and blood into his possession, and having done so he went to king Seṇiya, and having done so he asked king Seṇiya to lie down on a secret bed, and having done so he scattered the fresh flesh and blood on the folds of the belly of Seṇiya, and having done so he covered them with the bladder, and having done so he wrapped (all these things by means of a bandage or a piece of cloth), and having done so he got queen Chellaṇā to be seated on the upper palace so that she could have a good sight, and having done so he asked king Seṇiya to lie down just below queen Chellaṇā in front of

20 The Last Five Upāṅgas [I Lect. 1.

her and in her direction, and *then* he *pretended* to cut the flesh of the folds of the belly of king Seṇiya into bigger and smaller pieces, and having done so he got them to be put on a plate. Then that king Seṇiya feigned to faint, and having done so after a while he began to talk with persons. Then that prince Abhaya took the (so called) pieces of flesh of the folds of the belly of king Seṇiya, and having done so he went to queen Chellaṇā, and having done so he presented them to her. Then that queen Chellaṇā satisfied her pregnancy-desire by eating those (so called) pieces of the flesh of the folds of the belly of king Seṇiya having fried and roasted them. Then that queen Chellaṇā, whose pregnancy-desire was thus satisfied, honoured and fulfilled, (lit. removed) her foetus happily.

30. Then at a certain time when it was mid-night *a thought* of the following description occurred to queen Chellaṇā: “As this boy has devoured the pieces of the flesh of the folds of the belly of his father even while he was in the womb, it is better rather to eject, to throw away, to drop or to destroy it.” She thought so, and having done so she desired to eject, throw away, drop or destroy

§§ 30-31.]

Nirayāvaliyāo.

21

that foetus by various means of ejecting, abortion, dropping and destroying a foetus but that foetus did not eject, nor fall, nor drop nor was destroyed. Then when she was not able to eject (*and so forth as above, down to*) destroy that foetus by various means of abortion (*and so forth as above, down to*) and destruction, that queen Chellaṇā being fatigued, tired, greatly fatigued and dejected, bore that foetus in spite of her own wish, with great helplessness and remaining unhappy, miserable and distressed.

31. Then that queen Chellaṇā, after full nine months of her pregnancy *were over* (and so forth, down to), gave birth to a tender son possessed of a beautiful form. Then *the thought* of the following description occurred to that queen Chellaṇā: “As this boy has eaten the pieces of the flesh of the folds of the belly of his father even while he was in the womb it could not be known whether he, when he grows up, will put an end to our family. It is better for us, therefore, to get this boy thrown away on a solitary dung-hill;” she thought so, and having done so she called a slave-girl, and having done so she spoke to her thus: “O you beloved of the gods, go and throw away this boy on a

22 The Last Five Upāṅgas [I. Lect. 1.

lonely dung-hill” Then that slave-girl, being thus spoken to by queen Chellanā, having folded her hands (*and so forth*, down to) responded with courtesy to those words of queen Chellanā, and having done so she took that boy on the palms of her hands and having done so she went to the As’oka-grove, and having done so she threw that boy on a lonely dung-hill. Then when that boy was thrown on a lonely dung-hill that As’oka grove got illumined (by the lustre of the child).

32. Then that king Seniya, getting the intelligence about this went to the As’oka-grove, and having done so he saw that boy abandoned on a lonely dung-hill, and having done so he became enraged (*and so forth*, down to) and burning with anger took that boy in the cavity of his palms, and having done so he went to queen Chellanā and having done so he repeatedly abused queen Chellanā with varied abuses, reprimanded her with various reprimands, in the same way threatened her with various threatenings, and having done so he spoke to *her* thus: “Why did you get my son to be thrown away on a lonely dung-hill?” and having done so he cursed her with various curses, and having done so he spoke *to her* thus: “O

. §§ 32-33.]

Nirayāvaliyāo.

23

you beloved of the gods, rear up this boy protecting him and taking care of him in due course." Then that queen Challaṇā, being thus spoken to by king Seṇiya, and becoming bashful, ashamed and downcast, reponded with courtesy to those words of king Seṇiya with folded hands, and having done so she brought up that child in due course protecting him and taking care of him.

33. Now the tip of the finger of that boy who was thrown away on a solitary dung-hill, was wounded by *the sharp edge of* cock's feather, which, therefore, used to discharge pus and blood every moment. Then that boy, who was overpowered with pain, began to cry with a loud noise. Then king Seṇiya, hearing the cries of that boy, went to him and having done so he took that boy in the cavity of his hand, and having done so he put the tip of the finger in his mouth and having done so he sucked up the pus and blood with his mouth. Then that boy became happy, painless and silent. Now whenever that boy produced loud cries when overpowered with pain, king Seṇiya used to go to that boy, take him in the cavity of his palms *and used to put the tip of that finger* (and so forth as above, down to) *that boy became happy, painless and silent.*

24 The Last Five Upāṅgas [I. Lect. 1.

34. Then on the third day, the parents of that boy performed 'Chanda-sūra-darisaṇam'—or the rite of showing the moon and the sun to a new-born child, and when the twelfth day arrived they gave the boy this name of the following description true to its meaning : "As the tip of the finger of this our boy, who was thrown away on a lonely dung-hill, was wounded by *the sharp edge of the cock's feather*, therefore let 'Kūṇiya' (one with contracted finger, on account of the wound caused by the peacock's feather) be the name of this our son." Then in due course the 'Thiivadiyā'—a rite performed at the birth of a son—lasting for ten nights (*here his description is to be given exactly as in the case of Meha (Meghkumāra) in the Nāyaddhammakahāo, down to*) passes his time *happily* in the upper palace. (*Here the presentation of gifts containing eight articles of every possible things to him is also to be described.*)

35. Then at a certain time when it was mid-night (*and so forth, down to*) a *thought of the following description* occurred to him : "Truly, indeed, on account of the obstruction from king Seniya I am not able to enjoy and protect this beautiful kingdom myself. It is better, therefore, to

tie into fetters (i.e. to put into prison) king Seṇiya and get myself coronated *king*;" having done so he determined to do so and having done so he awaited the opportunities, the weak-points and the drawbacks of king Seṇiya. Then that prince Kuṇiya, not getting *any* opportunity, *weak-point* or drawback of king Seṇiya, at a certain time invited the ten princes Kāla and others to his own palace (lit. house) and having done so he spoke to *them* thus:— "O you beloved of the gods! on account of the obstruction of king Seṇiya we are not able to enjoy and protect this beautiful kingdom ourselves. It is better for us, therefore, O you beloved of the gods, to tie into fetters (i.e. to imprison) king Seṇiya, and *then* divide the kingdom, the army, the cavalry, the treasury, the store-house and the whole country into eleven *equal* parts, and to enjoy and protect the beautiful kingdom ourselves. Then those ten princes, Kāla and others, responded with courtesy, to those words of prince Kūṇiya. Then at a certain time that prince Kūṇiya found out the weak-point of king Seṇiya and having done so he put him into prison (lit. tied him into fetters), and having done so he got himself coronated great king. Then that prince Kū-

26 The Last Five Upāṅgas [I. Lect. 1.

ṇiya became a great king *as poweoful as the mountain Mahayā (and so forth)*.

36. Then at a certain time that king Kūṇiya, having taken his bath (*and so forth, down to*) and having decorated himself with all kinds of ornaments, went straight to queen Chellaṇā *with her longing* shattered (*and so forth, down to*) brooding over, and having done so he seized the feet of queen Chellaṇā, and having done so he spoke to her thus: "O mother, do you not feel delight, happiness, pleasure or joy that I *enjoy and protect* the beautiful kingdom myself? Then that queen Chellaṇā spoke to king Kūṇiya thus: "O son, how can I feel delight, happiness, pleasure or joy when you get yourself coronated king having put into prison king Seṇiya *my* dear lord and your revered father, who is full of deep affection and love for you? Then that king Kūṇiya spoke to queen Chellaṇā thus: "O mother, king Seṇiya wanted to kill me, to dispatch me, to imprison me or to banish me. Then, how could he be, O, mother, full of deep affection and love for me?" Then that queen Chellaṇā spoke to prince Kūṇiya thus: "Truly, O son, when full three months after your entering my womb were over the pregnancy-desire of the following des-

§§ 36-37.]

Nirayāvaliyāo.

27

cription arose in me : “Blessed, indeed, are those mothers (*and so forth as above*, down to) the personal servants (*and everything else is to be here recited*, down to) and when you were overpowered with pain and *cried aloud* (*and so forth as above*, down to) you became silent. In this way, O son, king Seṇiya is full of deep affection and love for you ”.

37. Then, that king Kūṇiya, hearing those words from queen Chellaṇā, spoke to queen Chellaṇā thus : “Wicked am I, mother, that I have put into prison king Seṇiya, *your* dear husband and my revered father, who is full of deep affection and love for me. Therefore, I shall just go and cut off the fetters of king Seṇiya myself” and having said so he, taking an axe in his hand, began to go towards the gaol. Then king Seṇiya saw prince Kūṇiya coming towards him, axe in hand, and having done so he spoke thus : “This prince desirous of seeking a thing not sought by anybody (*and so forth*, down to) and devoid of nobility or shame, just comes here with an axe in his hand. Therefore, I do not know by what ignominious way of killing he will put me to death ”, and having said so he frightened (*and so forth*,

28 The Last Five Upāṅgas [I. Lect. 1.

down to) afraid, threw in his mouth Tālapudaga poison—a kind of deadly poison which brings about instantaneous death. Then that king Seṇiya, soon after throwing in his mouth the Tālapudaga poison and it being digested in a short time, fell down breathless, inactive and devoid of life.

38. Then that prince Kūṇiya went to the prison house, and having done so he found king Seṇiya *there* breathless, inactive, devoid of life and fallen down on the ground and having done so he, being greatly overpowered with grief for his father, fell down on the surface of the ground with all his limbs producing a 'dhus, dhus' sound like an excellent Champaka tree cut off by an axe. Then that prince Kūṇiya, getting himself composed after a moment, crying, sobbing, full of grief and weeping spoke thus: "Oh, I—unblessed, unmeritorious and devoid of good deeds as I am—did a wicked thing by putting into prison king Seṇiya, the dear lord, who was full of great love and affection for me. King Seṇiya met with death only due to me," and having said so he, being surrounded by many kings, chieftains (*and so forth*, down to) tributary kings, and crying, weeping and sobbing, performed the funeral ceremony of king

§§ 39-40.]

Nirayāvaliyāo.

29

Seṇiya with great pomp and show, and having done so he performed the various worldly funeral rites. Then that prince Kūṇiya, being greatly overpowered with this mental pain, at a certain time went out of Rāyagiha being surrounded by his harem as well as his retinue and taking with him valuables, pots and articles of furniture, went to the city of Champā. There enjoying all (lit. collection) objects of enjoyment in plenty he, in a short time, had his grief alienated.

39. Then that king Kūṇiya, at a certain time called the ten princes Kāla and others and having done so he divided the kingdom (*and so forth*, down to) country into eleven equal parts, and having done so, he himself enjoyed and protected his kingdom.

40. Now in that city of Champā there was a prince named Vehalla the son of king Seṇiya born of his wife Chellaṇā and the younger brother of king Kūṇiya, who was delicate (*and so forth*, down to) possessed of beautiful form. Now when king Seṇiya was alive that prince Vehalla had had given to him formerly *two gifts* of a scent-elephant 'Seyāṇaa' (—one which is always in rut) and a necklace called 'Atṭhārasa-vanka' (so

30 The Last Five Upāṅgas [I. Lect. 1.

called because it had curves at eighteen points). Now that prince Vehalla, with that scent-elephant Seyaṇaa and being surrounded by his harem and his retinue, passed through the midst of the city of Champā, and having done so he repeatedly bathed into the waters of the great river Ganges. Now that scent-elephant used to take the queens on his trunk, and having done so he used to place some of them on his back, some on his shoulders, some on his head, some on his tusks, some he used to take on his trunk and *then* hurl them up in the sky, having taken some on his trunk he used to swing them to and fro, he used to take some in the space between his tusks, some he used to bathe in spray, and he made some sport in various sports. Now many people in the places where two roads meet, in the places where three roads meet, in squares, in places where four roads meet and in high roads, spoke and observed to each other thus: “Truly, O you beloved of the gods, prince Vehalla, with the scent-elephant Seyaṇaa and *being surrounded by his harem and his retinue* (and so forth as above, down to) makes them (Vehalla’s queens) sport in various sports. Therefore, this prince Vehalla

truly experiences the fruit of the royal sovereignty but not king Kûṇiya.

41. Then the thought of the following description occurred to his (Kûṇiya's) queen Paumāvai, who got this intelligence (of Vehalla's enjoying pleasures with his queens): "Truly, prince Vehalla with his scent-elephant (and so forth as above, down to) makes *his queens* sport in various sports. Therefore this prince Vehalla experiences the fruit of his royal sovereignty and not king Kûṇiya. Therefore, what is the use of our having the kingdom (*and so forth as above, down to*) or the country if we have not got the scent-elephant Seyaṇaga? It is better, therefore, that I should request king Kûṇiya about this thing", and having thought so she decided to do so, and having done so she went to king Kûṇiya, and having done so she, with folded hands, spoke to him thus: " Truly, O lord, prince Vehalla with the scent-elephant Seyaṇaa (*and so forth as above, down to*) makes *his queens* sport in various sports. Therefore, what is the use of our having the kingdom (*and so forth as above, down to*) if we have not got the scent-elephant Seyaṇaa?" Then that king Kûṇiya did not pay heed to or listened to.

32 The Last Five Upāṅgas [1. Lect. 1.

those words of queen Paumāvaî but remained silent. Then that queen Paumāvaî repeatedly (lit. every moment) requested about that thing to king Kūṇiya. Then that king Kūṇiya, being repeatedly requested about that thing by queen Paumāvaî, at a certain time, called prince Vehalla, and having done so he begged of him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka.

42. Then that prince Vehalla spoke to king Kūṇiya thus: “ Truly, O lord, king Seṇiya had given to me the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka while he was alive. Therefore I shall give you the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka if you will give me half of your kingdom (*and so forth as above*, down to) country. Then that king Kūṇiya did not pay heed or care for those words of prince Vehalla and repeatedly begged of him the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka.

43. Then the following thought occurred to prince Vehalla of whom the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka were often begged by king Kūṇiya: “ Truly, king Kūṇiya is desirous of snatching away, taking away and seizing from me the scent

§§ 43-44]

Nirayāvaliyāo.

33

-elephant Seyaṇaa and the necklace Atṭhārasavanka. Therefore, as long as he does not snatch it away from me I shall leave the city of Champā taking with me the scent-elephant Seyaṇaa and the necklace Atṭhārasavanka, being surrounded by my harem and the retinue and taking with me valuables, pots and articles of furniture and shall take shelter of my maternal grandfather Chedaga the king of Vesāli;” he thought so, and having done so he decided to do so, and having done so he awaited the opportunities and *weak points* of king Kūṇiya. Then at a certain time that prince Vehalla came to know about a weak point of king Kūṇiya and having taken with him the scent-elephant Seyaṇaa and the necklace Atṭhārasavanka, and being surrounded by his harem and retinue and taking with him valuables, pots and articles of furniture, he left the city of Champā, and having done so he went to the city of Vesāli and took shelter of his maternal grandfather Chedaga in the city of Vesāli.

44. Then that king Kūṇiya, getting intelligence about this thing thought thus: “Truly, prince Vehalla, without my know-

34 The Last Five Upāṅgas [1. Lect. 1.

ledge, having taken with him the scent-elephant Seyaṇaa and the necklace Atṭhārasavanka, and being surrounded by his harem and retinue (*and so forth as above, down to*) has taken shelter under his *maternal* grandfather king Chedaya. It is better for me, therefore, to send a messenger to negotiate for the scent-elephant Seyaṇaa and the necklace Atṭhārasavanka; ” and having thought so he called the messenger and having done so he spoke *to him* thus: “ O, you beloved of the gods, go to the city of Vesāli, and there having folded your hands and having greeted him speak thus to my *maternal* grandfather king Chedaya. ‘ Truly, O lord, king Kūṇiya requests thus: prince Vehalla, without my knowledge, has quickly come to you having taken *with him* the scent-elephant Seyaṇaa and the necklace atṭhārasavanka. Therefore, O lord, favouring king Kūṇiya send back to king Kūṇiya the scent elephant Seyaṇaa and the necklace Atṭhārasavanka and also send prince Vehalla. ”

45. Then that messenger, *being thus spoken to* by Kūṇiya and with folded hands (*and so forth, down to*), responded to him and *then* went to his house, and having

§§ 45-46.]

Nirayāvaliyāo.

35

done so (here he is to be described *exactly* as Chitta, down to) having congratulated Chedaga he (the messenger) spoke thus: “ Truly, O lord, king Kûṇiya requests you thus: This prince Vehalla (*the whole passage in the previous paragraph is to be exactly reproduced here, down to*) send *also* prince Vehalla.” Then that king Chedaya spoke to that messenger thus: “ O you beloved of the gods, just as king Kûṇiya, the son of king Seṇiya born of queen Chellanā, is my grandson in the same way prince Vehalla, the son of king Seṇiya born of queen Chellanā, is also my grandson. While alive, king Seṇiya had formerly given to prince Vehalla the scent-elephant and the necklace Atthārasavanka. Therefore, I shall return the scent-elephant Seyaṇaa and the necklace Atthārasavanka and shall send prince Vehalla if king Kûṇiya will give to prince Vehalla half of his kingdom and country ” And *then* he, having honoured and respected that messenger, dismissed him.

46. Then that messenger, being dismissed by king Chedaya, went to his chariot having four bells and drawn by horses and having done so he ascended it and went away through the midst of the city of

36 The Last Five Upāṅgas [I Lect. 1

Vesāli, and making comfortable halts and breakfasts (*and so forth*, down to) having congratulated king Kūṇiya spoke to him thus: “ Truly, O lord, king Chedaya orders thus: just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, is my grand son (*the passage in the previous paragraph* is to be exactly reproduced *here*, down to) I shall send prince Vehalla.” Thus, O lord, king Chedaya does not return the scent-elephant Seyaṇaa and the necklace Atthārasavanka, nor does he send Vehalla.”

47. Then that king Kūṇiya called the messenger a second time and spoke to him thus: “ O you beloved of the gods, go to the city of Vesāli and there speak to my maternal grandfather Chedaga thus: ‘ Truly, O lord, king Kūṇiya requests you thus: Whatever highly precious things exist all of them belong to the kingdom. While king Seṇiya was enjoying and protecting the royal sovereignty there came into existence two precious things (lit. gems.) viz. the scent-elephant Seyaṇaa and the necklace Atthārasavanka. Therefore, without violating the convention current in the royal families return to king Kūṇiya the scent-elephant Seyaṇaa and the necklace Atthārasavanka, and also send prince Vehalla.

48. Then that messenger *having responded* to king Kūṇiya (*and so forth exactly as before, down to*) having congratulated king Chedaga spoke to him thus: " Truly, O lord king Kūṇiya requests you thus: Whatever (*and so forth as above, down to*) send prince Vehalla. " Then king Chedaya spoke to that messenger thus: " O you beloved of the gods, just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, *is my grand-son (everything else is to be reproduced here exactly as before § 45, down to)* I shall send prince Vehalla. " And then he honoured and respected that messenger and then dismissed him.

49. Then that messenger (*and so forth § 46, down to*) having congratulated king Kūṇiya spoke to him thus: " King Chedaya orders thus: O you beloved of the gods just as king Kūṇiya, the son of king Seṇiya born of queen Chellanā, *is my grandson (everything else is to be reproduced here as before § 45, down to)* I shall send prince Vehalla. " Therefore, O lord, king Chedaya does not give the scent-elephant Seyāṇaa and the necklace Atthārasavanka nor does he send prince Vehalla. "

50. Then that king Kūṇiya having

38 The Last Five Upāṅgas [I. Lect. 1.

heard this thing from that messenger and becoming enraged (*and so forth*, down to) burning with anger called the messenger a third time and spoke to him thus: “O you beloved of the gods, go and throw away (lit. cross) the foot stool of king Chedaya in the city of Vesāliya by your left foot, and having done so offer to him the letter (*keeping it*) on the edge of *your* spear, and having done so, and having contracted on *your* forehead the three folds of *your* eye-brow speak to king Chedaya thus: “Oh you king Chedaya, who seek that which is not sought by anybody *else* (*and so forth*, down to) king Kāṇḍiya orders thus: “Return to king Kāṇḍiya the *scent-elephant* Seyanaa and the necklace Atṭhārasavanka and send prince Vehalla or be prepared for a fight. King Kāṇḍiya, with his army, cavalry and camp of the army, and prepared for fight, will forthwith come here.”

51. Then that messenger, with folded hands (*and so forth* § 45, down to) went to king Chedaya and with folded hands (*and so forth*, down to) having congratulated *him* spoke to him thus: “Truly, O lord, I pay my obseience to you. Now this is the order of king Kāṇḍiya that throw away with your left foot the foot-stool of king Chedaya and

having done so, being greatly enraged, offer to him the letter on the edge of your spear (*and so forth, down to*) he forthwith will come here with his army and camp."

52. Then that king Chedaya having heard this thing from that messenger and becoming greatly enraged and *having contracted his eye-brow* spoke to him thus: "I will not return to king Kāñiya the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka nor shall I send prince Vehalla; and I am ready here for fight." *And this time* he did not honour nor respect the messenger but asked him to go out by a side-door.

53. Then that king Kāñiya, having heard this thing from that messenger and being greatly enraged, called the ten princes Kāla and others and having done so he spoke to them thus: "Truly, O you beloved of the gods, prince Vehalla, without my knowledge, having taken with him the scent-elephant Seyaṇaa, the necklace Aṭṭhārasavanka, the harem and the valuables etc., *secretly* left the city of Champā and took the shelter of his maternal grandfather Chedaya. Then I sent messengers for *getting back* the scent-elephant Seyaṇaa and the necklace Aṭṭhārasavanka. Then they were prohibited

40 The Last Five Upāṅgas [I. Lect. 1.

on this account by king Chedaya and moreover my third messenger was not honoured nor respected and was asked to go away by a side-door. It is, indeed, better, therefore, O you beloved of the gods, to make an invasion on king Chedaya." Then the ten princes Kāla and others responded with courtesy to those words of king Kūṇiya.

54. Then that king Kūṇiya spoke to those ten princes Kāla and others thus : " O you beloved of the gods, go to your respective kingdoms, and every one of you having taken your bath (*and so forth, down to*) having made amendments, and having got yourselves on the backs of excellent elephants and each of you being surrounded by three thousand elephants, three thousand chariots, three thousand horses and three crores of foot-soldiers, and with all pomp and show (*and so forth, down to*) noise start out of your residence and out of your city, and having done so present yourselves before me. Then every one of those ten princes Kāla and others, having heard this thing from king Kūṇiya, went to their respective kingdoms, took their baths (*and so forth as above, down to*) being surrounded by three crores of men started out of their

§§ 55-56.]

Nirayāvaliyāo.

41

towns with all pomp and show (*and so forth, down to*) noise, and went to king Kûṇiya in the city of Champā *situated* in the country of Anga and with folded hands congratulated him.

55. Then that king Kûṇiya called his family-men and spoke to them thus: "O you beloved of the gods, forthwith prepare for war an excellent elephant fit for coronation (or bath), prepare the four-fold army constituted of horses, elephants, chariots and infantry, and report to me the carrying out of this my order;" (*and everything else is to be supplied here, down to*) they reported to him that his order was executed. Then that king Kûṇiya went to his bathroom (*and so forth, down to*) and having come out of it he went to the outside anti-chamber (*and so forth, down to*) ascended the elephant.

56. Then that king Kûṇiya, with three thousand elephants (*and so forth as above, down to*) noise, passed through the midst of the city of Champā and went to the ten princes Kāla and others, and having done so he grouped himself together with the ten princes Kāla and others. Then that king Kûṇiya surrounded by thirty three

42 The Last Five Upāṅgas [I. Lect. 1.

thousand elephants, thirty three thousand horses, thirty three thousand chariots and thirty three crores of foot-soldiers and with all his pomp and show (*and so forth*, down to) noise and making comfortable halts and breakfasts and making smaller halts not at very distant places, he passed through the midst of the country of the Anga and through the country of Videha and began to march towards the city of Vesāli.

57. Then, king Chedaya, getting intelligence about this, called his eighteen tributary kings—viz. the nine Malla's and the nine Lechha's of the Kāśi and Kosala countries respectively, and having done so he spoke *to them* thus: “Truly, O you beloved of the gods, prince Vehalla, without the knowledge of king Kūṇiya, quickly came here taking with him the *scent-elephant* Seyaṇaa and the necklace Atthārasavanka. Then Kūṇiya sent messengers asking for the Seyaṇaa and Atthārasavanka and I prohibited them on account of this reason (*as explained above*). Then that Kūṇiya, not paying heed to these my words, has forthwith come here prepared for fight being surrounded by the four-fold army. Therefore, O you beloved of the gods, may I give

§§ 57-58.]

Nirayāvaliyāo.

43.

back Seyaṇaa and Atthārasavanka to Kūṇiya and may I send prince Vehalla or should I engage into war with him? Then the eighteen tributary kings viz. the nine Malla's and the nine Lechha's of the Kāsi and the Kosala countries respectively spoke to king Chedaya thus: "Truly, O lord, it is not proper, opportune or worthy of a king *like you* to give back Seyaṇaa and Atthārasavanka to king Kūṇiya and to send back prince Vehalla who has taken your shelter. Therefore, if king Kūṇiya is forthwith coming here prepared to fight being surrounded by four-fold army we shall fight with king Kūṇiya."

58. Then that king Chedaya spoke to those eighteen tributary kings, the nine Malla's and the nine Lechha's of Kāsi and Kosal respectively, thus: "O you beloved of the gods, if you *intend to* fight with king Kūṇiya then go, O you beloved of the gods, to your respective kingdoms and having taken your baths (*everything else is to be reproduced here* exactly as in the case of Kāla and others § 54, down to) they (the tributary kings) congratulated him (Chedaya) with the words: "Victory to you, victory to you." Then that king Chedaya

44 The Last Five Upāṅgas [I. Lect. 1.

summoned his family-men, and having done so he spoke *to them* thus: “ *Prepare for war an excellent* elephant fit for coronation or bath (*and so forth* exactly as in the case of Kūṇiya § 55, down to) ascended *the elephant*.

59. Then that king Chedaya, with three thousand elephants (*and so forth* exactly as in the case of Kūṇiya § 56, down to) passed through the midst of the city of Vesāli, and having done so he went to those eighteen tributary kings, the nine Malla's and the nine Lechha's of Kāśī and Kosala respectively. Then that king Chedaya, being surrounded by fifty seven thousand elephants, fifty seven thousand horses, fifty seven thousand chariots and fifty seven crores of foot-soldiers, and with all pomp and show (*and so forth*, down to) noise, and making comfortable halts and breakfasts and making smaller halts not at very distant places, passed through the midst of the country of Videha and went to its skirts and pitched his tents there and awaited king Kūṇiya being *quite* prepared for war.

60. Then that king Kūṇiya with all his pomp and show (*and so forth*, down to) noise came to the skirts of the country of Videha and pitched his camp at a distance of one yojana from king Chedaya.

61. Then both the kings got prepared the battle-field and began to fight (to win the victory). *First* king Kūṇiya arranged his thirty three thousand elephants (*and so forth, down to*) *thirty three crores* of foot-soldiers in the shape of an eagle, and having done so, he entered the Rahamusala battle with *his army thus arranged* in the shape of an eagle. Then that king Chedaya arranged his fifty seven thousand elephants (*and so forth, down to*) fifty seven crores of foot-soldiers in the shape of a cart and entered the Rahamusala battle with *his army thus arranged* in the shape of a cart. Then the armies of both the kings, *with their loins* girt up (and so forth, down to) taking weapons and missiles in their hands, attacked each other—the horse-riders attacking the horse-riders, the elephant-riders attacking the elephant-riders, the chariot-riders attacking the chariot-riders and the infantry attacking the infantry—with their shields tied to their hands, with their swords unsheathed, with their quivers on their shoulders, with their bows strung, with their arrows drawn up, with their hands moving to and fro, with the small bells on the thighs (or girdles) raised up, with trumpets having

46 The Last Five Upāṅgas [I. Lect. 1.

sharp and penetrating sound being beaten producing a din and cry and high-pitched roar of a lion making (the atmosphere), as it were, full of the roaring of the sea, with all their pomp and show (*and so forth, down to*) noise. Then the armies of both the kings fought against each other obeying the commands of their respective captains and making great destruction of men, killing of men, and massacre of men, as if at the time of the final destruction of the world, *appearing* terrific on account of the assemblage of dancing trunks of human bodies and making the mud soiled with blood.

62. Then that prince Kāla, while fighting the Rahamusala battle along with king Kāṇiya with the eleventh part of *the army arranged* in the shape of an eagle consisting of three thousand elephants (*and so forth, down to*) three crores of foot-soldiers under *his command*, and having all his eminent warriors killed, routed (here everything else is to be reproduced exactly as told by blessed Mahāvira to queen Kālī § 15, down to) *king Chedaga* deprived *kāla* of his life.

63. Therefore, truly, O Goyama, prince Kāla on account of doing such undertakings (*and so forth, down to*) and on account of

§§ 64-65.]

Nirayāvaliyāo.

47

such a heap (burden) of karmas of evil deeds has become born as a hell being in the hell Hemābha in the fourth region Pankappabhā.

64. *Then Goyama asked: "O Venerable Sir, where will prince Kāla go and where will he be re-born having afterwards come out from the fourth region of the Hemābha hell. Then Mahāvīra answered: "O Goyama, he will be re-born in the Mahāvīdeha country among those families which are rich (here everything else is to be supplied exactly as in the case of Dadhapaiṇṇa in the Bhagavattī Sūtra, down to) he will be emancipated, will be enlightened and will put an end to all worldly miseries.*

65. In this way, O Jambū the Ascetic Lord Mahāvīra (and so forth, down to), who has obtained emancipation has expounded this as the purport of of the first lecture of the first Section called Nirayāvaliyāo.

End of the First Lecture of the First Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

48 The Last Five Upāṅgas [I. Lect. 2.

Second Lecture.

The Story of Sukāla.



66. *Jambû asked Suhamma* : “ If, O Reverend Sir, the Ascetic Lord Mahāvîra (*and so forth*, down to) who has obtained emancipation, has expounded this as the purport of the first lecture of *the first section of the last five Upāṅgas together called Nirayāvaliāo* what then, O Reverend Sir, has been expounded as the purport of the second lecture of *the first section of the last five Upāṅgas together called Nirayāvaliyāo* ? ”

Suhamma answered : “ O Jambû, it is as follows : ”

At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kûṇiya, who had a queen named Paumāvaî. In that city of Champā there was a queen named Sukālî, the wife of king Seṇiya and the *junior* step-mother of king Kuṇiya, who was *very* delicate. That queen Sukālî had a son named Sukāla who was *also* tender. Now that prince Sukāla, once upon a time, with three thousand elephants (*everything* else is to be reproduced here exactly as in the case of prince Kāla without any omission down to Sukāla

§§ 66-67.]

Nirayāvaliyāo.

49

will go to Mahāvideha and will put an end to all worldly miseries).

End of the Second Lecture of the First Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

Lectures Three to Ten.

The Stories of the Remaining Eight.

67. In this way the remaining eight lectures should be known to be similar to the first except that the mothers have their names similar to those of their sons.

End of the First Section of the Last Five
Upāṅgas together called
Nirayāvaliyāo.

50 The Last Five Upāṅgas [II. Lect. 1.

Second Section

called

Kappavadinsiyāo

or

The ornament or appendix to Kappiyā
(or the Kappavadinsiyā Heavens)

First Lecture.

The Story of Pauma.



68. *Jambû asked*:—" If, O Reverend Sir, the Ascetic, the blessed Mahāvīra, (*and so forth*, down to) who has obtained *emancipation*, has expounded this as the purport of the first section of the *Last Five Upāṅgas together called* Nirayāvaliyāo what then, Reverend Sir, has been expounded as the purport of the second section *called* Kappavadinsiyāo by the Ascetic Lord Mahāvīra (*and so forth*, down to) who has obtained *emancipation* ? " Then Suhamma answered: " Truly Jambû, the Ascetic, the blessed Mahāvīra (*and so forth*, down to) who has obtained *emancipation* has expounded ten lectures of Kappavadinsiyā. They are as follows: (1) Pauma, (2) Mahāpauma, (3) Bhadda, (4) Subhadda, (5) Pauma-

§§ 69-70.]

Nirayāvaliyāo.

51

bhadda, (6) Paumaseṇa, (7) Paumagumma, (8) Naliṇigumma, (9) Āṇand and (10) Nandaṇa. ”
Then Jambû asked: “ If, Reverend Sir, the Ascetic, the blessed Mahāvîra, (and so forth, down to) who has obtained emancipation, has expounded ten lectures of Kappavadinsiyāo, what then, O Reverend Sir, has been expounded as the purport of the first lecture of Kappavadinsiyāo by the Ascetic, the blessed Mahāvîra (and so forth, down to) who has obtained emancipation ? Then Mahāvîra answered: “ O Jambû, it is as follows: ”

69. At that time and at that period there was a city named Champā, a temple named Punna-bhadda, a king named Kîṇiya who had a queen named Paumāvaî. In that city of champā there was a queen named Kāli, the wife of king Seṇiya and the junior step-mother of king Kîṇiya, who was *very* delicate. That queen Kāli had a son named Kāla who was also tender. That prince Kāla had a queen named Paumāvaî who was delicate (*and so forth*).

70. Now, once upon a time, that queen Paumāvaî awoke *from her sleep* in her inner sleeping-chamber decorated with pictures, (*and so forth, down to*) after having seen in a dream a lion. (In the same way the birth

52 The Last Five Upāṅgas [II. Lect. 1.

etc. is to be described exactly as in the case of Mahābala, down to they gave him the name of the following description): “As this our boy is the son of our prince Kāla born of his queen Paumāvaî, let ‘Pauma’ be his name.” (Everything else is to be described here exactly as in the case of Mahābala *including* the giving of gifts consisting of eight articles of every sort, down to) enjoyed in the excellent upper palace. At that time Lord *Mahāvira* arrived there *on a religious visit*. The assembly went out *to hear him*. King Kūṇiya also went *to hear him*. Pauma (*he is to be described here exactly as Mahābala*) also went out to hear him. (Then the taking of the permission of parents is to be described *and so forth*, down to) got himself initiated and became a houseless monk (*and so forth*, down to) a self-restrained celibate.

71. Then that houseless monk Pauma studied from the worthy elderly monks of the Ascetic, the blessed Mahāvira, the eleven Angas such as the Sāmāiya*—i.e. the Āchārāṅga Sūtra and others; and having done so he passed his time in practising various *kinds of*

* Sāmāiya (Sk. Sāmāyika) is another name of the first Anga, the Āchārāṅga Sūtra.

§ 71.]

Nirayāvaliyāo.

53

*penance such as one day's fasts, two days' fasts, eight days' fasts * and so on.*

* Chautha, Chhattha, Atthama (Sk. Chaturtha, Sasta, Astama)—these terms require some explanation. In ancient days one day's fast, as practised by the Jains, consisted in cutting of one meal (generally the evening meal) of the day previous to the day on which the actual fast was to be observed, and one meal (generally the morning meal) of the day next to it i.e. of the day on which the fast was to be broken. Adding to these two the cutting of the two more meals of the day on which the fast was actually observed, we get in all four meals that were cut off. Thus, a person observing one day's fast abstained from eating four meals as explained above, and from this it came to be known as 'Chautha' i.e. a fast in which four meals were cut off. Similarly, a man observing a two days' fast cut off four meals of the actual two days of the observance of the fast and one meal (generally the evening meal) of the day previous to it, and one meal (generally the morning meal) of the next day after it on which the fast was broken. Thus in all six meals were cut off and hence the fast came to be known as 'Chhattha.' The same rule is to be applied to the remaining fasts such as Attham, Dasama, Duvālasama (Sk. Dvādas'a) and so on, which terms denote the number of meals that were cut off in each of the respective fasts including one meal (generally the evening meal) of the day previous and one meal (generally the morning meal) of the day after. An easy and interesting rule to find out as to for how many days a particular fast is to be

54 The Last Five Upāṅgas [II. Lect. 1.

72. Then that houseless monk Pauma, by *the merit of his practising* that noble penance (*everything else is to be supplied here exactly as in the case of Meha Sk. Meghakumāra*, down to) the occurrence of the thought while keeping a religious vigil. Similarly, having taken the permission of the Ascetic, the blessed Mahāvīra, exactly as in the case of Meha and

observed is to **‘subtract two from the number which the term for a particular fast denotes and then divide the result by two.’** Thus subtracting ‘two’ from the number ‘four’ which the term ‘Chauttha’ denotes we get ‘two’ and dividing this result by ‘two’ we get ‘one.’ Hence ‘Chauttha’ means ‘one day’s fast.’ Similarly subtracting ‘two’ from ‘six’ which the term ‘Chauttha’ denotes we get ‘four’ and dividing this result by ‘two’ we get ‘two’. Hence ‘Chhattha’ means ‘a two days’ fast’. Apply the same rule to Atthama, Dasama, Duvālasama and so on and you will get the actual number of days for which a particular fast is to be observed.

It may be noted here, by the by, that now a days, probably on account of the weak human powers, both physical as well as spiritual, meals before and after the actual days of fast are not cut off; e. g. a person observing a Chauttha fast now a days cuts off not four but two meals only. Sly. in Chattha only four meals are cut off and not six, and so on.

having observed the Pādapopagama *Anasana* + (i.e. the vow of remaining in meditation as motionless as a tree upto the end of one's life); —or having approached *Lord Mahāvira* after having studied fully from the worthy elderly-

+ In Jainism there are what are called three kinds of main Anasanas or religious deaths previous to which the 12 years' Samlekhanā or preparatory penance is requisite. All these technicalities, with their minute details, are fully explained in the Āchārāṅga Sūtra, Adhyayna 8, Uddesas 4 to 8. The three main or general (उत्सर्ग) Anasanas are said to be भक्तपरिज्ञा, इङ्गितमरण and पादपोपगमनम् . The first consists in renouncing all food and drinks upto the end of one's life. The second, in addition to this, consists in keeping oneself only in a limited (इङ्गित or सांकेतिक) space or region. The third consists in keeping oneself in Anasana as motionless as a tree. In addition to these three there are what are called two more exceptional (अपवादिक) Anasanas viz. the वेहानस or hanging and गार्हपृष्ठ or झंपापात i.e. falling precipitous. Thus there are in all five kinds of Anasanas or religious deaths in Jainism, the first three being often called the पण्डितमरण as contrasted with the last two which are called बालमरण. For further explanation of the processes etc. of all these Anasanas as well as संलेखना vide Achārāṅga Sūtra, Adhyayana 8, and Sīlāṅkasūris learned commentary there on.

56 The Last Five Upāṅgas [II. Lect. 1.

monks the eleven Angas such as : Sāmāiya⁺, and having observed asceticism for five years, and having destroyed his karmas by observing †monthly fasts in which sixty meals were cut off (for twelve years), he in due course met with death. Then the elderly monks arrived there. Then Goyama asked the blessed Lord Mahāvīra (and so forth, down to) the Lord replied: “ Having destroyed his karmas by means of monthly fasts in which sixty meals are cut off, and having repented and made amendments, he is re-born as a god high up in the Chandima-sohamma heaven, the maximum duration of life where is two Sāgarovamas.

73. Then Goyama asked: “ O Venerable Sir, *where will* the god Pauma, having dropped down from heaven after his allotted existence there, *be re-born ?* Then Mahāvīra replied : “ O Goyama, he will be reborn in the country of Mahāvīdeha (and so forth exactly as in the case of Daḍhapainna down to) will put an end to his existence. In

+ See foot-note on P. 52.

† Samlekhanā, as referred to in the foot-note on p. 55, is a technical term in Jainism denoting twelve years' life of severe penance as a preparatory ground for Anasana or religious death.

§ 73.]

Nirayāvaliyāo.

57

this way, truly O Jambû, the Ascetic *Lord Mahāvîra*, who has obtained *emancipation*, has expounded this as the purport of the first lecture of the Second Section called Kappavadinsiyâ. Thus I say."

End of the First Lecture of the Second Section
of the Last Five Upāngas together called
Nirayāvaliyāo.



58 The Last Five Upāṅgas [II. Lect. 2.

Second Lecture.

The Story of Mahāpauma.

74 Jambû asked : “ If, O Reverned Sir, this has been expounded as the purport of *the second section called Kappavadinsiyā* by the Ascetic, the blessed Mahāvira (and so forth, down to) who has obtained emancipation, what then, O Reverned Sir, has been expounded as the purport of the second lecture ? ” Then Mahāvira answered: “ Truly, in this way, O Jambû ! ”

75. At that time and at that period there was a city named Champā, a temple named Punnabhadda, a king named Kūṇiya, *who had* a queen named Paumāvaī. In that city of Champā, there was a queen named Sukālī, the wife of king Seṇiya and the step-mother of king Kūṇiya. That Sukālī had a son named prince Sukāla. That prince Sukāla had a queen named Mahāpaumā who was very delicate.

76 Now at a certain time, that queen Mahāpaumā, *having seen a dream* in the house of such a description (*and everything else is to be reproduced here* exactly as in the case of Kāla substituting Mahāpuma for Kāla,

§ 76.]

Nirayāvaliāo.

59.

down to) will be emancipated, with only this difference that he was re-born in the Isāna heaven having the maximum duration of life.

(The usual *conclusion* is to be inserted here).

End of the Second Lecture of the Second Section
of the Last Five Upāngas together called
Nirayāvaliāo.



60 The Last Five Upāṅgas [II. Lects. 3-10.

Lectures Three to Ten.

The Stories of the Remaining Eight.

77. In this way the remaining eight lectures are also to be understood. The mothers are to have the names similar *to those of their sons*. The ten sons of Kāla and others respectively *practised asceticism* as follows:—

Two for five years, three for four,

Three for three, two for two;

The grandsons of king Seṇiya

Had this as the period *of their asceticism*.

Their places of re-birth are respectively as follows:—

The first in Sohamma *heaven*, the second in Isāṇa *heaven*, the third in Saṇamkumāra *heaven*, the fourth in Mahinda *heaven*, the fifth in the *Bhambha-loka*, the sixth in the *Lanta heaven*, the seventh in the *Mahāsukka*, the eighth in the *Sahassāra heaven*, the ninth in the *Pāṇaa heaven*, and the tenth in the *Achhua heaven*. In the case of all, the duration of life *in heaven* should be recited as maximum, *as also their going to Mahāvīdeha and thence* to liberation.

End of the Second Section of the Last Five
Upāṅgas together called
Nirayāvaliāo.

The Third Section

called

Pupphiyā

or

A blossom or a further Appendix to Kappiyā.

First Lecture.

The Story of Chanda.

78. Jambû asked: “If, O Reverend Sir, the Ascetic, the blessed Mahāvīra, (*and so forth*, down to) who has obtained emancipation, has expounded this as the purport of the second section called Kappavadinsiyā of the *last five* Upāṅgas, what then O Reverend Sir, has been expounded as the purport of the third section called Pupphiyā of the last five Upāṅgas?” Then Suhamma replied: “Truly, O Jambû, the Ascetic, the blessed Mahāvīra (*and so forth*, down to) who has obtained *emancipation* has expounded ten lectures of the third section called Pupphiyā of the *last five* Upāṅgas *together called Nirayāvaliyāo.*” They are as follows:—

Chanda (the moon), Sīra (the sun), Sukka (the planet Venus), Bahuputtiyā (the lady, having many children), Puṇṇa, Maṇibhadda, Datta, Siva, Bala and Anādhīya.

62 The Last Five Upāṅgas [III. Lect. 1.

Then Jambû asked: "If O Reverend Sir, the Ascetic, *the blessed Mahāvira*, (*and so forth*, down to) who has obtained emancipation has expounded ten lectures of the *third section called Pupphiyā*, what then, O Reverend Sir, has been expounded as the purport of the first lecture *called Chanda* by the Ascetic, *the blessed Mahāvira*, who has obtained emancipation ? Then Mahāvira answered: "Truly, in this way O Jambû !"

79. At that time and at that period there was a city *named Rāyagiha*, a temple *named Guṇasilāa* and a king *named Seṇiya*. At that time and at that period, Chanda, the moon, the king and the lord of heavenly bodies, passed his time in the Chandavādinsaya Vimāṇa, in the assembly-hall *Suhammā*, on the throne Chanda in the company of four thousand residents of the same place. *There* experiencing and seeing, by the virtue of his Avadhi knowledge, the whole of this continent of Jambûddiva, he visited the Ascetic, the blessed Mahāvira (*everything else is to be described here exactly as Sūriyābha in the Rāyapaseṇiyasutta*) after having invited the servant god (*and so forth*, down to) asking him to prepare a chariot fit for approaching the lord of gods

and to report soon about the execution of that order. Bells having charming sounds (*and so forth, down to*) were developed by means of divine power only with this difference that the Vimāṇa was one thousand yojanas long and sixty three and a half yojanas high, the banner of Indra twenty five yojanas high. (*The rest is to be supplied here exactly as in the case of the servant god, down to*) he came (*then the description of the dance and so forth, down to*) returned in the same manner.

80. Then Reverend Goyama asked the Ascetic, the blessed Mahāvira: “O Venerable Sir, (*the asking of the questions is to be supplied here including the Kādāgārasālā* (the hall in the mansion house, *the divine power penetrating the body and the asking of the previous birth.*) Then Mahāvira answered: “Truly, in this way O Goyama!”

81. At that time and at that period there was a city named Sāvātthī and a temple named Koṭṭhaa. In that city of Sāvātthi there was a householder named Angaī who was rich (*and so forth, down to*) unvanquished. Now that householder Angaī in the city of Sāvātthi called many (*and so forth, exactly as in the case of Ānand in the Uvāsagadasā Sūtra*).

64. The Last Five Upāṅgas [III. Lect. 1.

82. At that time and at that period the Arihanta (the Prophet) Pārs'wanātha, (the twenty third Tīrthankara of the Jains), who was greatly honoured by the people,* the first propounder of the doctrine (*every thing else is to be described here* exactly as in the case of Mahāvira, *down to*) possessed of a height of nine cubits, with sixteen thousand monks and thirty eight thousand nuns accompanying him (*and so forth, down to*), arrived at a Jain temple known as Koṭṭhaa. The assembly went out to hear him.

83. Then that householder Angai getting intelligence about this thing, and being, *therefore*, greatly delighted (*he is to be described here* exactly as the householder Kattiya in the Bhagavati Sūtra, *down to*) went out to hear him and waited upon him. And having heard the sermon (*and so forth*) with this addition : “ O you beloved

* Text, Purisādāṇiya : It is a karma-prakṛiti by the virtue of which a person gets noble renown which spreads all over the world and he is honoured and well-spoken of by all the people of the world. Lord Pārs'wanātha was possessed of this rare karma-prakṛiti in its entire glory to a comparatively very very high degree as compared with other Tīrthankaras. Hence it was that Lord Pars'wanātha was, and is, so famous in the world.

of the gods, I shall entrust my family to my eldest son and then I shall get myself initiated before your honour, the beloved of the gods (*and so forth*). Then he got himself initiated exactly as in the case of Gangadatta (in the Bhagavati Sūtra, *down to*) became a self-restrained anchorite.

84. Then that houseless monk Angai studied under the worthy elderly monks of Lord Pārs'wa the eleven Angas Sāmāiya and others, and having done so and having observed one day's fasts (*and so forth*), he led the life of a monk for many years, and practising half-monthly fasts in which thirty meals were cut off, *but* violating the rules of monkhood, and having met with death at the time of surcease, he was re-born as a lord of heavenly bodies in the Vimāṇa Chandavādinsaa, in the assembly-hall Uvavāiṇā, on the divine bed and clad in divine garments.

85. Then that lord and king of heavenly bodies will, as soon as born, get development in the form of five kinds of fulness of faculties *which are* as follows :—(1) full development of the faculty of food; (2) full development of the body; (3) full development of the faculties of senses; (4) full development of the faculty

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of breathing and (5) the full development of the faculties of speech and mind.

86. *Then Goyama asked:* " O Venerable Sir, how long has been ordained the duration of life of this lord and king of heavenly bodies ? " *Then Mahāvīra answered:* " O Goyama, more than one Paliovama and a lac of years. Thus, truly, Goyama, that is the divine prosperity of Chanda, the king of heavenly bodies." *Then Goyama asked:* " O Venerable Sir, where will Chanda, the lord and the king of gods, go after having dropped down from that heaven at the expiry of his life *there*." *Then Mahāvīra answered:* " O Goyama, he will be emancipated from the country of Mahāvideha. "

(*The usual conclusion is to be inserted here*).

End of the First Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

See foot note on p. 12.

Second Lecture.**The Story of Sūra.**

87. *Jambû asked* : “ If O Venerable Sir, the Ascetic, the blessed Mahāvira, has expounded this as the purport of the first lecture of the third section *called* Pupphiyā, what then, O Venerable Sir, has been expounded as the purport of the second lecture of the third section called Pupphiyā by the Ascetic, the blessed Mahāvira, who has obtained *emancipation* ? Then Mahāvira answered: “ Truly, in this way, O Jambû ! ”

88. At that time and at that period there was a city named Rāyagiha, a temple named Gunasilaa, and a king named Seṇiya. Lord Pārs'wa arrived there on a religious visit Sūra, exactly as Chanda went out to hear him (*and so forth*, down to) having exhibited the dance returned. *Then Goyama's asking of the previous birth is to be described. And then Mahāvira's reply including the mention of the city of Sāvatti, the householder Supatṭha who was rich (and so forth exactly as in the case of Angai), the arrival of Lord Pārs'wa, Sura's initiation exactly as in the case of Angai, violating the rules of monkhood exactly as in the*

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case, of Angai (and so forth, down to) he will be liberated from the country of Mahāvīdeha (and so forth, down to) will put an end to worldly miseries.

(Here the usual conclusion is to be inserted).

**End of the Second Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.**

Third Lecture.**The Story of Sukka.**

(The Introduction to the third lecture, in the usual terms is to be inserted here).

89. There was a city named Rāyagiha, a temple named Guṇasīlāa and a king named Seṇiya. Lord Mahāvira arrived there on a religious visit. The assembly went out to hear him. At that time and at that period the great planet Sukka, in the Vimāna Sukka-vadinsāa and the throne Sukka, came there, exactly as Chanda, accompanied by four hundred residents of the same place, and having exhibited the dance returned. Then Goyama asked : "O Venerable Sir (*everything else is to be supplied here including Kudāgārāsālā*, asking of the previous birth by Goyama and so forth). Then Mahāvira answered : " Truly, in this way, O Goyama !"

90. At that time and at that period there was a city named Vāṇārasī. In that city of Vanārasī there lived a Brahmin named Somila who was rich (and so forth, down to) unvanquished, and well-versed in all the four Vedas such as Riuveya (Sk. Rgveda). Lord Pārs'wa arrived there on a religious visit and the assembly waited upon him.

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91. Then a thought of the following description occurred to that Brahmin who had got the intelligence about this thing : “Truly, Lord Pārs’wa who is greatly honoured by the people* (*and so forth, down to*) wanders in the Ambasāla vau. Therefore I shall go and present myself before Lord Pārs’wa, and shall ask him these eight objects (*they are to be supplied here exactly as in Paṇṇattī Sūtra—one of the 12 Upāṅgas*). Then Somila went out, without any pupils *with him* (*and so forth, down to*) spoke thus. “How do you do, O Venerable Sir ? Are you going on well ?” And then he further asked : “Are you mustard seeds (pun : of the same age ?) Are you māśā (kind of corn,—adada, as we call it : pun : a māśā—a kind of weight) ? Are you ‘kulattha’ corn (pun : a family man) ? Are you only one ? or are you two (more than one) ? * (*and so forth, down to*

* See foot-note on p. 33.

* For a detailed explanation on this passage study Chandrasūri’s Commentary on it quoted by Dr. Prof. P. L. Vaidya in his notes pp. 184–185. The passage सखिसवया etc. occurring here is found in the Bhagavati Sūtra where it has got a deep philosophical meaning. But the Brahmin Somila, not properly understanding its significance, asks these questions to Lord Pārs’wa with a view to ridicule him, but getting satisfactory

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becoming enlightened he accepted the *twelve-fold duty* of a Shrāvaka * and *then* returned.

92. Then at a certain time that Lord Pārs'wa went away from the Ambasālavaṇa, and from the city of Vāṇārasi, and having done so he moved outside that region. Then that Brahmin Somila, at a certain time on account of want of good faith, on account of the want of waiting on righteous monks with wrong inclinations of false faith increasing and good inclinations of right faith decreasing, got 'michhatta'-false faith *rooted in him* ”.

93. Then at a certain time when that Brahmin Somila was keeping awake on account of domestic affairs at midnight a thought of the following description occurred to him : “ Truly, I am a Brahmin, Somila by name, born in a very high Brahmin family. I had practised the vows *of a Brahmin*, I had studied the Vedas, I had married (lit. invited) a wife, children were born to me, I had acquired riches, I had performed ‘ the pasubandha ’ sacrifice, I had performed

explanations of his questions from Lord Pars'wa without his asking the nature of soul etc., he realises the philosophical importance of the passage and gets Samyaktva.

* See footnote on p.

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other sacrifices, I had practised charity, I had worshipped the guests (such as ascetics etc.), I had given oblations to fire, and I had planted the sacrificial posts. It is good for me, therefore, to get planted the groves of mangoes, the Māulinga trees, the Bilva trees, the Kavitṭha trees, the Chinchā trees and the groves of flowers to-morrow when the sun will be burning bright (and so forth)". He thought so, and having done so the next day when the *sun was* shining bright he got planted outside the city of Vāṇārasi the groves of mangoes (*and so forth as above, down to*) the groves of flowers, being in due course protected, taken care of and increasing in growth, became black and tawny groves (*and so forth, down to*) beautiful, appearing like clusters of large clouds, full of leaves, flowers and fruits, shining excessively green, possessed of lustre, and appearing very beautiful.

94. Then at a certain time when that Brahmin Somila was keeping awake for domestic affairs, at midnight, a thought of the following description occurred to him: "Truly, I am a Brahmin Somila by name, born in the city of Vāṇārasi in a very high Brahmin family. I had performed the vows of a Brahmin (*and so forth §93, down to*) planted

sacrificial posts. Now I got planted, outside the city of Vāṇārasi, many groves of mangoes *and so forth*, down to) groves of flowers. It is good for me, therefore now, to invite to-morrow, when the *sun will be* burning bright (*and so forth*), my relatives (*and so forth*), after having got prepared many copper pots along with an iron frying pan and an incense-stand and having got prepared abundant food, drink, eatables and articles of taste and having done so to honour those relatives (*and so forth*) by that abundant food and drinks etc, and then, having appointed my eldest son as the head of my family, and having asked the permission of those relatives etc. and having taken those copper pots including an iron frying pan and an incense-stand, to get myself initiated at the hands of those 'Disāpokkhiyas'—a class of ascetics who sprinkle water on the ground to purify it, from among those Vānaprastha ascetics who reside on the bank of the river Ganges viz:— Hottiyā—those who offer Hotra sacrifices, Pottiyā—those who carry Potra garments, Kottiyā—those who sleep on the ground, Janna's the sacrificers, Sadhha's—those who believe in the efficacy of Shrādha, Ghāla's (of uncertain meaning), Humbautthā, Dantu-

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kkhaliyā—those who uproot the teeth, Ummajjagā—those who dive in waters, Sammjjagā—those who bathe in waters, Nimajjagā—those who wash their bodies, Dakkhinakulā—those who always reside on the right bank, Uttarakulā—those who always reside on the left bank, Sankhadhamā—those who blow the conch, Kūladhamā—those who stand on the bank of a river, cry aloud and then take their food, Miyaluddhayā—those who live on deers' flesh, Hatthitāvasā—those who kill elephants and live on their flesh, Uddandā—those who carry big staffs, Disāpokkhino—those who sprinkle water on the ground to purify it, Vakkavāsino—those who wear bark garments, Bilavāsino—those who live in caves or pits, Jalavasiṇo—those who dwell in water, Rukkhamuliyā—those who dwell at the roots of trees, Ambubhakkhiṇo—those who live on water, Vāyubhakkhiṇo—those who live on air, Sevālabhakkpiṇo—those who live upon moss, Mālāhārā—those who live on roots, Kandāhārā—those who live on turnips, Tayāhārā—those who live on bark, Pattāhārā—those who live on leaves, Pupphāhārā—those who live on flowers, Falāhārā—those who live on fruits, Biyāhārā—those who live on seeds, those who live on ripe (or decayed) roots,

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turnips, bark, leaves, flowers and fruits, those who render their bodies hard on account of daily baths in waters, and those who make their bodies as if roasted on charcoal or cowdung fire by means of seating themselves in the midst of burning fires: and having got myself initiated at their hands by the vow of sprinkling water on the ground to purify it, I shall take the following vow: It is proper for me to practise, uninterrupted upto the end of my life, two days' fasts (in which six meals are cut off), and to mortify myself by practising Disā-chakkavāla penance holding my hands up on the heated ground with my face turned towards the sun"; and having thought so the next day when the *sun was* shining brightly he got prepared many copper (*and so forth as above*, down to) got himself initiated in the vow of the ascetics who sprinkle water on the ground to purify it, and having got himself initiated he took the *above-mentioned* vow, he observed the first two day's fast and whiled away his time.

95. Then that ascetic, the Brahmin Somila, at the time of breaking the first two-day's fast, ascended the heated ground and having done so, he, clad in bark garments,

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went to his own hut, and having done so he took *on his shoulder* the Kadhināsankāiya (an appliance consisting of a bamboo bar, at either end of which are suspended frames to carry load : कावड डोली), and having done so he sprinkled *water* in the eastern direction *uttering*: “ In the eastern direction may the great lord Soma protect the seeker starting on a journey and may he protect the Brahmin ascetic Somila and may he permit him *to eat* all the turnips, roots, bark, leaves, flowers, fruits, seeds and green vegetables”, and having done so he moved in the eastern direction, and having done so he took from there the fruits (and so forth as above, down to), green vegetables, and having done so he filled the Kadhināsankāiya *with them*, and having done so he *culled* the Darbha and Kusā grass and plucked the leaves and took wood for sacrificial fire and having done so he went to his hut, and having done so he placed there his Kadhināsankāiya, and having done so he erected the sacrificial alter, and having done so he performed the besmearing and cleansing, and having done so he, with the pot of Darbha grass in his hand went to the river Ganges, and having done so he plunged into the great river Ganges and

took bath in its water, sported in its water, sprinkled its water *on his body*, and having done so, and having sipped water, becoming clean and greatly pure, having performed the rite concerning the gods and the ancestors, and with the pot of Darbha grass in his hand, he got out of the great river Ganges and having done so he went to his own hut, and having done so he crected a sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle (lit. the arrow-point) and a wooden board (on which fire is produced by churning), and having done so he churned the wooden board by means of the churning handle and ejected fire and enkindled it, and threw into it the sacrificial woods and blazed up the fire and placed on the right side of the fire seven articles viz. (1) Sakatha—an article for the use of ascetics, (2) bark of a tree, (3) a place for sacrificial pots or for fire, (4) utensil for bed, (5) a gourd (6) a wooden staff and (7) drinks: and having done so he offered oblation to fire by *throwing* honey, ghee and rice into it. Then he prepared parched rice and having done so he offered it as an oblation in the Vaissadeva sacrifice—a kind of household sacrifices for all.

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gods—and having done so he performed the worship of the guests and then he took his own meals.

96. Then the Brahmin ascetic Somila, at the time of the second two day's fast (everything else is to be recited here exactly as above, down to), took his meals (only with this differencee that “ in the southern direction may the great god Yama protect the Brahmin ascetic Somila, the seeker starting on his journey and may he permit him to eat the turnips and so forth as above); and having done so he moved in the southern direction. In this way in the western direction the great lord Varuṇa *and so forth*, down to) movd in the western direction; in the north the great lord Vesamana (*and so forth*, down to) moves in the northern direction. (Thus beginning from the eastern direction the four directions are to be recited, down to) took his meals.

97. Then at a certain time when that Brahmin ascetic Somila was keeping momentarily awake at midnight a thought of the following description occurred to him; “Truly, I am a Brahmin, Somila by name, born in the city of Vāṇārasi in a very high Brahmin family. I had practised the vows (*and so forth*,

down to) erected the sacrificial posts. Then having got prepared many copper (*and so forth*, down to) having entrusted my family to my eldest son, and having taken his permission and having taken many copper (*and so forth*, down to) I got myself bald-shaved and initiated (*and so forth*, down to) I observe two days' fasts. It is good for me, therefore, now, to take permission to-morrow, when the sun will be shining bright, of many an ascetic, persons who meet and talk with me, former acquaintances and the ascetic-friends, to take leave of hundreds of creatures resorting to the hermitage, and then, clad in bark garments, and having taken with me the Kadhinasankāiya and the pots and other utensils, and having wrapped my mouth by means of a wooden seat, to start in the northern direction for commencing the great journey of renunciation towards the north ": he thought so and having done so, the next day when the sun was shining brightly, he took permission of many an ascetic, persons who met and talked with him, former acquaintances (*and so forth as above*, down to) wrapped his mouth by means of a wooden seat and took the following vow : " Wherever I shall stumble or fall in water, land, fortress

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low-lying place, mountain, a place of hindrance, a ditch or a pit, I shall not get out of it again”.

98. That Brahmin ascetic Somila, the seeker who had started for the great journey towards the north, at mid-day, went to an excellent As'oka tree and put his Kadhiṇasan kāiya underneath that As'oka tree, and having done so he erected the sacrificial alter and performed *the rite of* besmearing and cleansing, and having done so, with the pot of Darbha grass in his hand, he went to the great river Ganges (*he is to be described* here exactly as Siva in the Bhagavati Sūtra, down to) he came out of the great river Ganges, and went to the excellent As'oka tree, and erected the sacrificial alter by means of Darbha and Kus'a grass and sand, and having done so he prepared the churning-handle (and so forth §95, down to) performed Vaissadeva sacrifice, and having done so he wrapped his mouth by means of a wooden seat and remained silent.

99. Then at mid-night, a certain god appeared before that Brahmin ascetic Somila, and that god spoke thus to the Brahmin Somila: “O you Brahmin Somila, are you well or ill-initiated?” Then that Somila

did not pay heed to those words of that god eventhough he was spoken to twice or thrice, and did not understand them (and so forth, down to) remained silent. Then that god, being not paid heed to by the Brahmin ascetic Somila, vanished into that very direction from which he appeared. Then that Somila, the next day, when the sun was shining brightly, clad in bark garments, and taking the Kadhiṇasankāiya and the pots and utensils for offering oblations into the sacred fire, wrapped his mouth after sitting on a wooden seat and started towards the north.

100 Then that Somila, on the next day at mid-day time, went to a Sattivaṇṇa tree and placed his Kadhiṇasankāiya underneath that Sattivaṇṇa tree, and having done so he erected a sacrificial alter (*everything else is to be described here exactly as underneath the As'oka tree, down to*) offered oblations to fire, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila, and remaining in the sky (*everything else is to be described here exactly as underneath the As'oka tree, down to*) vanished. Then that Somila, the next day when the sun was shining

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brightly, clad in bark garments, took *his* Kadhiṇasankāiya and wrapped his mouth after sitting on a wooden seat, and started towards the north.

101. Then on the third-day, at the mid-day time, that Somila went to an excellent As'oka tree and placed the Kadhiṇasankāiya underneath the As'oka tree, and erected a sacrificial alter (*and so forth*, down to) came out of the great river Ganges, and went to the As'oka tree and placed the Kadhiṇasankāiya underneath the As'oka tree, and erected a sacrificial alter, and wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the same thing *as before* and vanished. Then that Somila, the next day, when the sun was shining bright, clad in bark garments, taking the Kadhiṇasankāiya (*and so forth*, down to) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

102. Then on the fourth day, at the mid-day time, that Somila went to a Banyan tree and placed the Kadhiṇasankāiya underneath it, erected a sacrificial alter, performed the rite of besmearing and cleansing,

wrapped his mouth after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before that Somila and spoke the same thing *as before* and vanished. Then that Somila, the next day, when the sun was shining bright, clad in bark garments *and taking* the Kadhiṇasankāiya (*and so forth,* down to) wrapped his mouth, after sitting on a wooden seat, and started towards the north.

103. Then on the fifth day, at the mid-day time, that Somila went to a fig tree, and placed the Kadhiṇasankāiya underneath that fig tree, erected a sacrificial alter (*and so forth,* down to) wrapped his mouth, after sitting on a wooden seat, and remained silent. Then at mid-night a god appeared before the Brahmin Somila and spoke thus: "O you Somila, are you well or ill-initiated?" He spoke this once *but Somila* remained silent. The god, therefore, spoke twice and thrice thus: "O you Somila, are you well or ill-initiated?" Then that Somila, being twice and thrice thus spoken to by that god, spoke to him thus: "O you god, how am I ill-initiated?" Then that god spoke thus to that Brahmin Somila: "Truly, O you beloved of the gods, you accepted, in the presence of Lord

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Pārśva, who is greatly renowned in the world, the twelve-fold religious duty of a Shrāvaka constituted of the Five Anuvratas or Lesser Vows and the Seven Sikshāvratas or Disciplinary Vows. Then at a certain time, at mid-night, when you were keeping awake for family affairs, [*here the god explains to him his (Somila's) thought on that occasion, down to*] his going to the As'oka tree, taking the Kaḍhināsankāiya with him (down to) remaining silent]. Then at mid-night I appeared before you and spoke: 'O you Somila, are you well or ill-initiated?' (The god here repeats his words, down to) on the fifth day, at mid-night, you went to the fig tree and placed the Kaḍhināsankāiya underneath it, erected a sacrificial alter, performed *the rites of* besmearing and -cleansing, wrapped your mouth, after sitting on a wooden seat and remained silent. Then, O you beloved of the gods, this is your ill-initiation."

104. Then that Somila spoke thus to that god: 'How, O you beloved of the gods, can I be well-initiated?' Then that god spoke thus to Somila: "O you beloved of the gods, if you now will accept yourself the five Anuvratas which were formerly accepted by you, then you will just be well-initiated."

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Then that god saluted and bowed down to Somila and disappeared in that very direction from which he came. Then that Brahmin ascetic Somila, being thus spoken to by that god, accepted himself the five Anuvratas which he had formerly accepted.

105. Then that Somila observed the life of a *Jain* layman (lit. the follower of a Jain monk) for many years practising various kinds of austerities such as many one day's fasts, two days' fasts, three days' fasts (and so forth, down to) half-monthly fasts and monthly fasts, and having done so he mortified himself by practising half-monthly fasts (*for twelve years*), and having observed Anasana of monthly fasts he, without making confession or expiation for that wrong act (of ill-initiation), and having thus violated Samyaktva, and having met with death at the time of surcease, became born as the great planet Sukka with the dimension of the capacity of: a divine being in the celestial bed, in the assembly Uvavāiyā in the Vimāṇa Sukkavadinsaa.

106. Then that great planet Sukka, as soon as he was born, became gifted with the Manabaparyāya knowledge (a knowledge by means of which the thoughts and feelings of the minds of other people are

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known). In this way, truly, O Goyama, Sukka has obtained that celestial (*and so forth*, down to) having one paliovama* as the maximum duration of life.

Then Goyama asked: " O you beloved of the gods, where will that great planet Sukka go after the expiry of his life in that heaven. Then Mahāvīra answered: " O Goyama, he will be liberated in the country of Mahāvīdeha. "

(The usual Conclusion is to be inserted here).

**End of the Third Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.**

* See foot-note on p. 12.

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87

Fourth Lecture.**The Story of Bahuputtiyā.**

(The Introduction, to the fourth lecture, in the usual terms, is to be introduced here).

107. At that time and at that period, there was a city named Rāyagiha, a temple named Guṇasilāa and a king named Seṇiya. Lord Pārs'va arrived there. The assembly went out to hear him.

108. At that time and at that period, there was a goddess Bahuputtiyā in the Sohamma heaven, in the Vimāṇa Bahuputtiya in the assembly Suhammā, on the throne Bahuputtia, with four thousand residents of the same place, with four elderly persons (and so forth as in the case of Sûriyābha in the Rāyapaseṇiya Sûtra, down to) passed her time in enjoyment, and she was able to see the whole of this Jambuddiva continent by her extensive Avadhi knowledge, and having saluted the Ascetic Lord Mahāvira (as in the case of Sûriyābha) she sat on an excellent throne with her face turned towards the eastern direction. [The servants, as in the case of Sûriyābha, the bells of charming sound, calling the servant god (and so forth, down to) the Jāṇavimāna one thousand yojanas long.

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[The description of the Jānavimāṇa to be *supplied* here, down to] she came by the northern passage with bodies extending over one thousand yojanas exactly as in the case of Suriyābha. The religious instruction was over. Then that queen Bahuputtīyā stretched her right hand, then the eight hundred left hands of the princesses of gods *were stretched*, and then she created by means of her divine power many girls and boys and children and having exhibited the dance (as in the case of Sūriyābha) she returned.

109. Then Reverend Goyama bowed down to the blessed Mahāvīra saying ‘ O Venerable Sir : the Kudāgārasalā (and so forth). ’ *Then Goyama asked* : “ O Venerable Sir, how did that goddess Bahuputtīyā came to acquire the celestial prosperity *and so forth* ? ” Then Mahāvīra answered: “ Truly, in this way, O Goyama ! ”

110. At that time and at that period, there was a city named Vāṇārasi, a temple named Ambasālavaṇa. In that city of Vāṇārasi there was a householder named Bhadda who was rich (and so forth, down to) unvanquished. That Bhadda had a wife named Subhaddā who was tender, barren, sterile,

and mother of knees and elbows (i.e. fondling knees and elbows instead of children).

111. Then at a certain time, when that hous'ewife Subhaddā was keeping awake at mid-night for family affairs, a thought of the following description occurred to her: " Truly, I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth to a boy or a girl. Therefore, blessed, indeed, are those mothers (and so forth, down to) and they have, methinks, well-achieved the fruit of their births and lives, whose breasts flow with milk *on account of the presence of their children* born of their wombs, greedy of the milk of their breasts, talking sweetly, muttering indistinctly, nestling to the bases of their breasts and arm-pits, and who (i. e. the mothers) also having taken with their tender lotus-like hands put them into their laps—they who often and often produce sweet indistinct sounds. I am, indeed, unblessed, unmeritorious as I have not got even one of these"; she thought so, and having done so she, with all her longings shattered (*and so forth, down to*), began to brood over.

112. At that time and at that period, a band of certain Jain nuns known as Suvvayā, (having excellent vows) who

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were well-protected by *all the five Samitis* viz. well-protected in moving, speaking, accepting alms, putting or taking the pots for alms etc., and in voiding the excretion, urine, cough, bodily dirt, phlegm, and who were protected in all senses by *all the three Guptis* viz. the protection of mind, speech and body, who were self-restrained female anchorites, who were well-versed in the sacred scriptures, who constituted a large retinue of nuns and who were gradually moving from town to town, came to the city of Vānārasi and having accepted an acceptable residence they stayed there practising self-control and penance.

113. Now, a small group of those Suvvayā nuns, while wandering for alms in high, low and middle-class families in the city of Vānārasi, entered the house of the householder Bhadda. Then the housewife Subhaddā saw those nuns coming, and becoming greatly delighted forthwith got up from her seat, and having done so, she went seven or eight steps forward (out of respect for them) and bowed down and saluted them, and having made them accept abundant food, drinks, eatables and articles of taste she spoke thus : “ Truly O Venerable nuns,

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I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. Therefore blessed are those mothers (*and so forth, as above down to*) I have not got even one. Therefore, O nuns ! you, who are possessed of great knowledge, very learned, who wander from town to town in many families, and visit (lit. enter) the house of many kings (*and so forth, down to*) and householders etc. tell me if there is any application of any lore, chant vomiting, purge, enema, herbs, medicine, with which I may be able to give birth either to a son or a daughter ?

114. Then those nuns spoke thus to the house'wife Subhaddā: " O you beloved of the gods, we are nuns free from the knots of *worldly* attachment, protected by the carefulness in speaking (*and so forth, down to*) protected by the *three* Guptis. It does not behove us, therefore, even to hear this thing by our ears, what to talk of enunciating or practising it? O you beloved of the gods, we can only tell you the wonderful religion expounded by the omniscient sages. "

115. Then that house'wife Subhaddā, having heard and listened to the religious instruction and becoming greatly pleased and

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delighted, saluted and bowed down to those nuns three times, and having done so she spoke to them thus: "O nuns, I believe in the Doctrine of the Nigganthas, I trust it, I like it, O Jain nuns ! It is so, exactly as it is, and true" (and so forth, down to) she accepted the twelve-fold duty of a laywoman. *And the nuns blessed her saying: " As you please, O you beloved of the gods: don't have any obstruction in practising it. "* Then that house'wife Subhaddā in the presence of those nuns (and so forth), and having done so she saluted and bowed down to those nuns, and then took their leave. Thus that house'wife Subhaddā became a lay-disciple of the Ascetic Lord Mahāvira (and so forth, down to) passed her time happily.

116. Then at a certain time, when it was mid-night and when that Subhaddā, the lay-disciple of the Ascetic Lord Mahāvira, was keeping awake for family affairs, a thought of the following description occurred to her: " Truly I enjoy great sexual pleasures with the householder Bhadda, but I am not able to give birth either to a son or a daughter. It is good for me, therefore, to take permission of Bhadda to-morrow when the sun will be shining brightly, and to become

§ 117.] Nirayāvaliyāo.

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a nun in the presence of those Suvvayā nuns and thus to get myself initiated a houseless nun *ceasing to be a housewife possessed of a house.* " She thought so, and having done so she went to the householder Bhadda and spoke to him thus with folded hands: " Truly, O you beloved of the gods, I enjoyed with you great sexual pleasures for many a year, but I have not been able to give birth either to a son or a daughter. Therefore, O you beloved of the gods, being permitted by you, I wish to get myself initiated in the presence of those Suvvayā nuns.

117. Then that householder Bhadda spoke thus to his wife Subhaddā: " Do not, O you beloved of the gods, get yourself bald-shaved and become initiated, but *continue even now* to enjoy great sexual pleasures with me and then having fully enjoyed sexual pleasures, may you get yourself initiated in the presence of those Suvvayā nuns. Then the housewife Subhaddā did not pay heed or listen to those words of the householder Bhadda, but she spoke to him thus twice or thrice: " I wish, O you beloved of the gods, to get myself initiated being permitted by you. Then that householder Bhadda, when he was not able to tell or to request her *anything more,*

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even by many explanations, attempts at convincing, convictions and requests, consented to the renunciation (leaving the house) of Subhaddā in spite of his desire *not to do so*.

118. Then that Bhadda got prepared abundant food (4) invited his friends, kinsmen etc., and afterwards, at the time of dinner greatly honoured and respected them. And then he got the house'wife Subhaddā, who had taken her bath, who had made amends for her sins and who was decorated with all kinds of ornaments, to ascend a palanquin carried by a thousand men. Then that house'wife Subhaddā, being surrounded by her friends, kinsmen (*and so forth*, down to) acquaintances, and with great pomp and show (*and so forth*, down to) noise, went through the midst of the city of Vāṇā-rasi to the Upāshraya of those Suvvayā nuns and having done so she ordered the palanquin carried by a thousand men to be stopped, and got down from the palanquin.

119. Then the householder Bhadda, having taken with him his wife Subhaddā, went to those Suvvayā nuns and saluted and bowed down to them, and having done so he spoke to them thus: " Truly, O you beloved of the gods, the house'wife Subhaddā

§§ 118-119.] Nirayāvaliyāo.

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is my wife desired, loved (*and so forth*, down to) no ailments or diseases due to wind, bile, cough, or all the three have overpowered her, but, O you beloved of the gods, she, being aversed to this worldly existence, and afraid of the pain of birth and death+, wishes, after having got herself bald-shaved, to get herself initiated before you, the beloved of the gods. Therefore, O you beloved of the gods, I offer to you this alms of a female disciple. May you, beloved of the gods, *therefore*, accept this alms of a female disciple. Then the nuns answered: "As you please, O you beloved of the gods, do not have any obstruction. "

120. Then that house'wife Subhaddā, being thus spoken to by the Suvvayā nuns, and becoming greatly pleased and delighted, herself removed her ornaments, garlands and jewels, and having done so she herself performed the 'Panchamuṭṭhiya Loya'-the plucking out of hair in five handfuls-and having done so she went to the Suvvayā nuns and circumambulated them three times from the left to the right

+ This shows that her aversion to worldly life was not a result of worldly miseries, but it was the result of her knowledge and inner convictions of the transitory and miserable nature of this worldly life.

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direction * and having done so she spoke to them thus: "O Reverend nuns *the house in the form of the world* is on fire," [everything else is to be supplied here exactly as in the case of Devānandā *in the Bhagavati Sūtra* including initiation (*and so forth, down to*)] she became a self-restrained nun.

121. Then at a certain time that nun Subhaddā, being greatly enamoured of (and so forth, down to) attached to the children of many a person, sought to besmear their bodies with oil, with scented paste, and searched comfortable drinks (or warm water), red lac, die, bracelets, pigment, colours, scented powder, toys, sweets, milk and flowers, and having done so she used to besmear with oil some of the boys or girls or sons or

*Text, āyāhinam payāhinam, Sk. ā-dakshina-pradakshinam; the ceremonious circumambulation of a person, for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case 'the left' means the left of the reverencing person, which, of course, corresponds to the right of the person revered.

§§ 87-88.] Nirayāvaliyāo.

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daughters or babies and children of many a person, some she used to besmear with scented powder, thus she bathed some with warm water, she painted the feet of some, applied black pigment in the eyes of some, she applied to some 'Usua' ornaments (arrow-shaped ornaments for children), made Tilāka-marks on the foreheads of some, coaxed some, arranged some in rows, drew figures of some, besmeared some with colours, besmeared some with scented powder, gave toys to some, gave sweets to some, made some drink milk, gave flowers to some, placed some on her feet, placed some on her thighs, and thus taking them on her hips, lap, waist, back, bosom, shoulders, and head with both her hands, she rocked them, danced them, and patted them and passed her time *happily* experiencing the happiness of having a son, a daughter, a grandson and a grand-daughter.

122. Then those Suvvayā nuns spoke thus to that nun Subhaddā : " O you beloved of the gods, we are nuns free from the knot of worldly ties and protected by the Five Samitis (*and so forth*, down to) and self-restrained female anchorites. Therefore, the nursing of children does not behove us. But

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you, O beloved of the gods, being greatly enamoured of and attached to the children of many a person, search besmearing them with oil (*and so forth*, down to) pass your time experiencing the happiness of having a grandson etc. Therefore, O you beloved of the gods, confess this sin (*and so forth*, down to) and make expiation for it. ”

123. Now that nun Subhaddā did not pay heed to those words of the Suvvayā nuns nor did she care for them and disregarding and neglecting them, she whiled away her time. Then those *Suvvayā* nuns reprimanded, despised, censured and rebuked the nun Subhaddā and often persuaded her to desist from that sin.

124. Then a thought of the following description occurred to that nun Subhaddā, who was reprimanded (*and so forth*, down to) and was often persuaded to desist from that sin by *those Suvvayā* nuns: “As long as I was in the state of a house’wife I was self-dependent (independent); but since I have got myself bald-shaved and have accepted a houseless state, having given up the state of having a house, I have been obliged to become dependent upon others. Formerly, the *Suvvayā* nuns who are free from worldly ties respec-

ted me and cared for me, but now they disregard me and neglect me. It is good for me, therefore, to go away to-morrow, *when the sun will be* shining bright, from the Suvvayā nuns, and to go to an Upāshraya which would be exclusively my own, and stay there"; she thought so, and having done so, the next day *when the sun was* shining bright she went away from the Suvvayā nuns and went to an independent Upāshraya and stayed there. Then that nun Subhaddā, being no more reprimanded and persuaded by the Suvvayā nuns, and becoming self-willed and enamoured of the children of many a person (*and so forth, down to*) she searched the besmearing with oil (*and so forth, down to*) she whiled away her time experiencing the happiness of having a *grand-son and a grand-daughter* etc.

125. Then that nun Subhaddā, devoid of knowledge and thus passing her nunhood in ignorance, low and passing her nunhood in such a low manner, of bad conduct and passing her nun-hood in such a bad conduct, *attached to the worldly ties* and passing her nunhood in such attachment, self-willed and passing her nunhood in wantonness, practised nunhood for many a year and having done

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so, and having mortified herself by the penance of half-monthly fasts (in which thirty meals are cut off), and without making confession and expiation for that sin (of nursing and fondling children), and having met with death at the time of surcease, she was re-born in the Sohamma heaven, in the Vimāna Bahuputtīyā, in the assembly hall Uvavāya, in the bed for the gods, clad in divine garments and with the dimension of the innumerable part of a finger.

126. Now that goddess Bahuputtīyā, as soon as born, became endowed with five kinds of fulness of faculties (and so forth §85, down to) the full development of the faculties of speech and mind. Truly, in this way, O Goyama, that goddess Bahuputtīyā experiences that celestial and divine prosperity.

127. *Then Goyama asked* : “O Venerable Sir, why is she called the goddess Bahuputtīyā.” Then Mahāvira answered : “O Goyama, the goddess Bahuputtīyā, whenever she attends on Sakka, the lord and the king of gods, creates (by means of her divine power) many boys and girls and then goes to Sakka the lord and king of gods and shows to Sakka, the lord and king of gods, the celestial divine prosperity, the celestial divine

§§ 128-129 | Nirayāvaliyāo.

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lustre, and the celestial divine prowess. Therefore, O Goyama, she is thus called the goddess Bahuputtīyā.” *Then Goyama asked* : “Venerable Sir, how long has been expounded the duration of life of the goddess Bahuputtīyā ?” *Then Mahāvīra answered* : “ O Goyama, the duration of her life has been expounded as four Paliovamas.” *Then Goyama asked* : “ Venerable Sir, where will the goddess Bahuputtīyā go and where will she be re-born after having dropped down from that heaven at the end of her life, at the expiry of her life and at the end of her existence *there* ? ” *Then Mahāvīra answered* : “ O Goyama, she has become re-born as a daughter in a Brahmin family in this very continent of Jambuddiva, in the country of Bhāraha, at the foot of the mountain Vinza in the village Vibhela.

128. Then after the laps of eleven days (*and so forth*, down to) after the lapse of twelve days, the parents of that daughter will give her the name of the following description : “ Let Somā be the name of this our daughter.”

129. Then Somā will complete her infancy, will become learned, matured to enjoy pleasures, will attain to youth, will be excellent and possessed of an exquisite body

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on account of her form, youth and beauty. Then her parents will give the daughter Somā, who will have completed infancy, will have become learned, matured to enjoy pleasures, and will have attained to youth, as a wife to Ratthakūḍa, his own sister's son, with a suitable dowry agreed upon. She will become his (Ratthakūḍa's) desired and beloved wife (*and so forth*, down to) like a box of valuables, will be carefully treated by him like earthen pots for oil (which are carefully handled) well-protected like a wooden box for keeping clothes (which is well-covered), well-looked after and treasured like a box of gems (which is also well-looked after and kept in secret treasure), so that cold (*and so forth*, down to) and various ailments may not overcome her.

130. Then that female Brahmin Somā, enjoying great sexual pleasures with Ratthakūḍa and giving birth to twins every year, will, at the end of sixteen years, give birth to thirty-two children *in all*. Then with some of those many children lying on her back, some asking to suckle, some attempting to stand and walk with the help of a wooden frame, some crawling on the ground, some walking, some stumbling, some seeking her

breast, some asking for milk, some asking for toys, some asking for sweets, some asking for cooked rice, some asking for water, some laughing, some becoming angry, *some* being abused, *some* crying, *some* beating, *some* being struck, *some* running away, some following her, *some* crying, weeping or sobbing, *some* speaking aloud, *some* talking aloud, some getting sleepy, some talking irrelevantly, some easing themselves, some vomitting or some purging and some sleeping, that female Brahmin Somā, becoming greatly besmeared with urine and excretion, dirty on account of soiled clothes (*and so forth*, down to) rendered excessively dirty and full of excessive bad smell, will not be able to enjoy great sexual pleasures with Ratthakāda

131. Then at a certain time a thought of the following description will occur to that female Brahmin Somā who will keep awake at mid-night for family affairs: “ Truly, with these many children lying on my back (*and so forth as above*, down to) some sleeping, some of wicked births, some unfortunate, unlucky, and wretched and some deserving to die or fall down at one stroke, *and, therefore*, I, becoming greatly besmeared with urine and excretion (*and so forth as above*, down

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to) possessed of excessively bad smell, am not able to enjoy with Ratthakūḍa great sexual pleasures. Therefore, blessed are those mothers *and so forth*, down to) and they have achieved the real fruit of their lives who are sterile, who do not give birth to children, who are the mothers of knees and elbows (fondling knees and elbows in stead of children), who are possessed of fragrant and excellent smell, and who enjoy great sexual pleasures. I am, however, unblessed, unmeritorious, devoid of good deeds because I am not able to enjoy with Ratthakūḍa great sexual pleasures”.

132. At that time and at that period, the Suvvayā nuns, possessed of carefulness in going (and so forth, down to) and constituting a large group, gradually *moving from place to place*, will come to the village Vibhela and will stay there accepting an acceptable residence. Then a *small* group of those Suvvayā nuns, while wandering *for alms* in high, low, *and middle-class* families in the village Vibhela, will enter the house of Ratthakūḍa. Then that female Brahmin Somā will see those nuns coming *towards her*, and having done so and greatly delighted, she will soon get up from her seat and having done so

§§ 132-133.] Nīrayāvaliyāo. 105

she will go seven or eight steps forward, and will salute and bow down to them and will make them accept abundant food (4) and will speak thus: "Truly, O Venerable nuns, I enjoy great *sexual pleasures* with Ratthakūda (and so forth, down to) and every year give birth to twins, and at the end of sixteen years I have given birth to thirty two children in all. Now with some of those many children lying on my back (and so forth § 131, down to) some sleeping and some of wicked births, I am not able to enjoy *great sexual pleasures*. Therefore, O Venerable Ones, I desire to hear some religious instruction from you." Then those nuns will expound to the female Brahmin Somā the varied (and so forth, down to) the religion propounded by the omniscient sages.

133. Then that female Brahmin Somā, having heard the religious instruction from those nuns and becoming greatly delighted in her heart, will salute and bow down to those nuns and will speak thus: "I believe, O nuns, in the Doctrine of the Nigganthas: it is exactly so as you have expounded it. Only I shall now ask the permission of Ratthakūda and then, O nuns, I shall get myself bald-shaved in the presence of you, the beloved

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of the gods." *Then the nuns will answer* : " As you please, O you beloved of the gods, don't cause any delay (lit. obstruction). Then that female Brahmin Somā will salute and bow down to those nuns and will dismiss them.

134. Then that female Brahmin Somā will go to Ratthakūḍa and with folded hands will speak to *him* thus: "Truly, O you beloved of the gods, I have heard the religious instruction from the *noble* nuns and that religious instruction is desired and liked by me. Therefore, O you beloved of the gods, being permitted by you, I wish to *get myself initiated in the presence of those* Suvvayā nuns."

135. Then that Ratthakūḍa will speak thus to that female Brahmin Somā : "Do not, O you beloved of the gods, get yourself bald-shaved just now. But continue, O you beloved of the gods, to enjoy great sexual pleasures with me, and then having fully enjoyed sexual pleasures may you get yourself initiated in the presence of the nuns."

136. Then that female Brahmin Somā, having taken her bath (and so forth, down to) *and having decorated* her body and being surrounded by a circle of maid-servants will get out of her house and having done so, she will go through the midst of the village

§§ 136-137.] Nirayāvaliyāo.

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Vibhela, to the Upāshraya of Suvvayā nuns, and having done so she will salute and bow down to them and will wait upon them. Then those Suvvayā nuns will expound to the female Brahmin Somā the varied religious instruction propounded by the omniscient sages *constituting the doctrine of 'Bandha'* + —the doctrine which shows how the jīvas or souls are bound by Karma. Then that female Brahmin Somā will accept in the presence of those Suvvayā nuns the twelve-fold religious duty of a laywoman. *Then* she will salute and bow down to the Suvvayā nuns, and having done so she will return into that very direction from which she might have come. Then that female Brahmin Somā will become a devotee of the nuns (*and so forth, down to*) will pass her time happily. Then at a certain time those Suvvayā nuns will go away from the village Vibhela, and having done so they will wander in the outside regions.

137. Then once upon a time those Suvvayā nuns, while wandering from town to town in successive order will *come to the village Vibhela*. Then that female Brahmin Somā, who will get the intelligence about this, will become delighted, will take her bath and will go out to

+For a fuller and detailed explanation on this term vide my notes on my edition of *Sirisirivālkahā* Part I. p.86.

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see them as before, and having done so she will salute and bow down to them; and having heard the religious instruction she will say *as before*: "I shall take permission of Ratthakūḍa and then get myself initiated." *And the nuns will reply as before*: "As you please." Then that female Brahmin Somā will salute and bow down to the Suvvayā nuns and will go away from them, and will go to her own house to Ratthakūḍa and will ask with folded hands *as before* § 134. Then Ratthakūḍa will answer: 'As you please, O you beloved of the gods; do not make any delay.' Then Ratthakūḍa will get prepared abundant food (*and so forth* as in the case of Subhaddā, down to) she will become a nun careful in going *and so forth*, down to) a self-restrained female anchorite.

138. Then that nun Somā will study under the Suvvayā nuns the eleven Aṅgas such as the Samāyā+ and others, and having done so and observing two days' fasts, three days' fasts, four days' fasts, five days' fasts and so on, she will observe nunhood for many a year. Then having mortified herself by monthly fasts (in which sixty meals are cut off) and having confessed and expi-

+ See footnote on p. 52.

ated for her sins and entering into contemplation and *then* having died at the time of surcease, she will be re-born as a god *Soma* who will be the resident of the same place as Sakka, the lord and king of gods. There, the duration of life of certain gods is expounded to be two Sāgarovamas.* There the duration of the life of god Soma is also said to be two Sāgarovamas."

139. Then Goyama asked: "Venerable Sir, where will the god Soma go and where will he be re-born after having dropped from that heaven at the expiry of his life there?" Then Mahāîra answered: "O Goyama, he will put an end to *his worldly* existence in the *Mahāvideha* country.

(*The usual conclusion is to be inserted here.*)

End of the Fourth Lecture of the Third Section
of the Last Five Upāngas together called
Nirayāvaliyāo.

*See foot-note on p. 12

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Fifth Lecture.

The story of Puṇṇabhadda.

(The Introduction, to the fifth lecture, in the usual terms, is to be inserted here.)

140. Truly, Jambû, at that time and at that period, there was a city named Rāyagiha, a temple named Guṇasilaa, and a king named Seniya. The Lord arrived there on a religious visit. The assembly went out to hear him.

141. At that time and at that period there was a god Puṇṇabhadda, in the heaven Sohamma, in the Vimāṇa Puṇṇabhadda in the assembly Suhammā, on the throne Puṇṇabhadda, surrounded by the four hundred residents of the same place (and so forth) as in the case of Suriyābha, down to) having exhibited the dance of thirty two kinds he went into that very direction from which he came. Then the Kūḍāgārasālā and the asking of the previous birth by Goyama etc. are to be described. Then Mahāvira answered: “ Truly, in this way, O Goyama !”

142. At that time and at that period, there was a city named Manivaiyā in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous well-protected and happy. Chanda, a temple named Tarāṇa.

In that city of Maṇivaiyā there lived a householder named Puṇṇabhadda who was rich *and so forth*. At that time and at that period certain elderly monks, who were possessed of the Jātismarana knowledge (a knowledge which enables one to know one's previous birth) (*and so forth*, down to), who were free from the danger of life and death, who were very learned, who constituted a large group, and who were wandering from town to town, gradually came there on a religious visit. The assembly went out to hear them. Then that householder Puṇṇabhadda getting intelligence about this thing (*and so forth* as in the case of Gangadatta in the Pannatti Sūtra, down to) went into that very direction from which he came. Then his renunciation (*and so forth*, down to) he became a self-restrained anchorite.

143. Then that houseless monk Puṇṇabhadda studied under the elderly monks the eleven Angas such as the Sāmāyia* and others, and having done so he observed many two days' fasts, three days' fasts (*and so forth*, down to) he practised asceticism for a long time; and having done so he observed monthly fasts in which sixty meals are cut off

+ See foot-note on p. 52

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and having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, he was re-born *as a god* in the Sohamma heaven, in the Vimāna Puṇṇabhadda in the assembly hall Uvavāya and in a celestial bed (*and so forth*, down to) became possessed of the Manaha-paryāya knowledge (a knowledge by means of which the thoughts of the minds of other persons are known).

144. In this way, O Goyama, that is the divine prosperity of the god Puṇṇabhadda. *Then Goyama asked:* “Venerable Sir, what has been expounded as the duration of life of the god Puṇṇabhadda ?” *Then Mahāvīra answered:* “O Goyama, the duration of his life has been expounded as two Sāgarovamas.” *Then Goyama asked:* “Venerable sir, where will that god Puṇṇabhadda go and where will he be re-born after the expiry of his life in that heaven ?” *Then Mahāvīra answered:* “O Goyama, he will be liberated in the Mahāvīdeha country and will put an end to his worldly existence.” —

The usual Conclusion is to be inserted here.)

End of the Fifth Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.



Sixth Lecture.**The Story of Mañibhadda.**

The Introduction, to the sixth lecture in the usual terms, is to be introduced here.)

145. Truly, O Jambû, at that time and at that period, there was a city named Rāyagiha, a temple named Guṇasilaa and a king named Seṇiya. The Lord arrived there.

146. At that time and at that period : (here the arrival of the god Māñibhadda, in the assembly Suhammā on the throne Māñibhadda, together with one thousand residents of the same place, *is to be described* exactly as in the case of Puṇṇabhadda. Then the exhibition of the dance and the asking of the previous birth by Goyama. Then the reply of Mahāvira viz : There was a city named Manivaa, a householder named Māñibhadda, his initiation at the hands of certain elderly monks, he studied the eleven Angas, observed asceticism for a long time, the observance of monthly fasts in which sixty meals are cut off. His re-birth in the Māñibhadda Vimāna. Two Sāgarovamas as the

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duration of his life (*and so forth, down to*) he will be liberated in the country of *Mahāvīdeha*.

(The usual Conclusion, is to be introduced *here*.)

End of the Sixth Lecture of the Third Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

§ 147.]

Nirayāvaliyāo.

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Lectures Seven to Ten.**The Stories of the Remaining Seven.**

147. In this way the stories of (7) Datta (8) Siva (9) Bala (10) and Anādhiya are all to be reproduced exactly as the story of the god Puṇṇabhadda. Two Sāgarovamas+ *are to be taken* as the duration of their lives. The Vimānas are to have the names similar to those of the gods. In the previous birth Datta was in the city of Chandanā, Siva in Mahilā, Bala in Hatthiṇāpura and Anādhiya in Kākandi. The temples are to be understood as in the Sangrhaṇi Sūtra.



End of the Third Section of the Last Five
Upāṅgas together called
Nirayāvaliyāo.



* See foot-note on p. 12.

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Fourth Section called Pupphachûliyāo

or

**The female disciples of pupphachûlā Nuns.
(or an appendix to Pupphiya)**

First Lecture.

The Story of Siri.

(The Introduction, to the Fourth Section in the usual terms, is to be introduced here.)

148. Suhamma said : ‘ There are ten lectures expounded in the fourth section. They are as follows :—

Siri-Hiri-Dhii-Kitti,

Buddhi-Lachhi should also be known;

Ilādevi, Surādevi, Rasadevi,

Gandhadevi *also should be known.*

Then Jambû asked : “ If, O Reverend Sir, the Ascetic Lord Mahāvīra (and so forth, down to) who has obtained emancipation has expounded ten lectures of Pupphachûliā the Fourth Section of the *Last Five Upāṅgas together called Nirayāvaliyāo*, what then has been expounded as the purport of the first lecture ? (The Introduction, to the first lecture in the usual terms, is to be supplied here).

§§ 149-150.] Nirayāvaliyāo.

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149. At that time and at that period there was a city named Rāyagiha, a temple named Guṇasilaa, a king named Seniya. The Lord arrived there. The assembly went out to hear him. At that time and at that period Siridevi, in the Sohamma heaven, in the Vimāna Sirivadinsaa, in the assembly Suhamma, on the throne Siri, came there with four hundred residents of the same place, with four elderly persons and with all her retinue, exactly as in the case of Bahuputtīyā (*and so forth, down to*) vanished after having exhibited the dance. The only difference is that there were no children *created by divine power*. Then the asking of her (Siri's) previous birth by Goyama. *Then Mahāvīra answered: " 'Truly in this way O Goyama."*

150. At that time and at that period there was a city named Rāyagiha, a temple named Gunasilaa and a king named Jiyasattū. In that city of Rāyagiha there lived a rich householder Sudansaṇa by name. That householder Sudansaṇa had a delicate wife, Piya by name. They had a daughter named Bhūyā who grew old and appeared like an old maid, who became worn out and appeared like a worn out maid, whose breasts were fallen and loose and who was avoided by suitors.

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151. At that time and at that period Lord Pārshva, who is greatly renowned in the world (*and so forth, down to*) *resembling* the nine gems (the description is to be supplied here). The Samosaraṇa The assembly went out to hear him.

152. Then that girl Bhûyā, getting intelligence about this and becoming greatly delighted, went to her parents and having done so she spoke to them thus: "Truly, O parents, Lord Pārshva, who is greatly renowned in the world, while wandering *from town to town* in due order, and surrounded by a multitude of his disciples, has come here. Therefore, O parents, being permitted by you, I wish to go to bow down to the feet of Lord Pārshwa, so greatly renowned in the world." *The parents answered*: "As you please, O you beloved of the gods; do not have any obstruction.

153. Then that girl Bhûyā having taken her bath (*and so forth, down to*) *having decorated her* body, got out of her house being surrounded by a circle of female friends, and went outside into the waiting-chamber, and then she ascended an excellent chariot meant for religious journeys. Then that girl Bhûyā, surrounded by her retinue, went, right

§§ 153-154] Nirayāvaliyāo.

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through the midst of the city of Rāyagiha, to the temple Guṇasilaa; and having gone there she saw there the Four Atis'ayas or Excellencies of a Tirthankar (see § 12) * and having done so, she got out of the chariot meant for religious journeys, and surrounded by the circle of the maid-servants she went to Lord Pārs'wa who is greatly renowned in the world and having circumambulated him three times, waited upon him.

154. Then that Lord Pārs'wa, who is greatly renowned in the world, delivered to that girl Bhāyā and to a great assembly the religious instruction. Having heard and listened to it she was greatly delighted, and saluted and bowed down to him, and having done so, she spoke to him thus: "I believe, Venerable Sir, in the Doctrine of the Nigganthas (*and so forth*, down to) I have stood for that, it is exactly as you propound (*and so forth*, down to) I shall take the permission of my parents and then get myself initiated. Then Lord Pārs'wa replied: "As you please, O you beloved of the gods!"

+For a detailed knowledge of these Atis'ayas refer to my notes on the same term in my edition of *Sirisirivālakahā* Part. I. P. 4

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155. Then that girl Bhūyā ascended that very chariot meant for religious journeys and returned to the city of Rāyagiha, and went to her own house, and having got down from the chariot she went to her parents, and having folded her hands she asked their permission exactly as in the case of Jamālī in the Bhagavati Sūtra. *Then Sudansaṇa replied*: “As you please, O you beloved of the gods!”

156. Then that householder Sudansaṇa prepared abundant food (4) and invited his friends and kinsmen etc., and at the time of taking betel-leaves after dinner he, having made himself pure, consented to the renunciation of his daughter and called his family-men and spoke to them thus: “O you beloved of the gods soon prepare a palanquin carried by a thousand men for my daughter Bhūyā (*and so forth*, down to) report to me about the execution of my order. Then they did so and reported to him *accordingly*.

157. Then that householder Sudansaṇa got his daughter Bhūya to ascend the palanquin carried by a thousand men after she had taken her bath and decorated her body. Then surrounded by her friends and kinsmen *and so forth*, down to) noise, she went right

§ 158-159.]

Nirayāvaliyāo.

121

through the midst of the city of Rāyagiha to the temple Guṇasilaa and saw there the Atis'ayas or the Rare Excellencies of a Tirthankara such as the *divine Umbrella set with jewels etc.*, and caused the palanquin to be stopped and asked his daughter Bhūyā to get down from the palanquin.

158. Then the parents took their daughter Bhūyā in their front and went to Lord Pārs'wa who is greatly renowned in the world, and having done so they saluted and bowed down to him three times and spoke thus: "Truly, O you beloved of the gods, Bhūyā is our only dear daughter. She, O you beloved of the gods, has become aversed to worldly life (and so forth, down to) and wants to get herself bald-shaved in your presence and thus get herself initiated. Therefore, O you beloved of the gods, I offer to you this alms in the form of a female disciple. May you, O beloved of the gods, accept this alms of a female disciple. Then Lord Pars'wa answered: "As you please, O you beloved of the gods!"

159. Then that girl Bhūyā, being thus spoken to by Lord Pārs'wa and becoming greatly delighted, kept her face turned towards the north-eastern direction and put off

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her ornaments and garlands herself as in the case of Devānandā in the presence of Pupphachûla nuns (*and so forth*, down to) became a self-restrained nun.

160. Then at a certain time that nun Bhūyā became a 'Sarirapāosiyā' woman (a woman who thinks that every part of the body is impure, and does not accept even a seat without sprinkling water over it which is prohibited for monks and nuns in Jainism), and often and often washed her hands, feet, head, mouth, breasts, arm-pits and secret parts of the body, and wherever she spread her bed or seat for study she first of all sprinkled that place with water and then she occupied a place or spread a bed or a seat there.

161. Then the Pupphachûlā nuns spoke to the nun Bhūyā thus: "O you beloved of the gods, we are nuns free from the knot of worldly attachment protected in going (*and so forth*, down to) self-restrained female anchorites. It does not behove us, therefore, to be 'Sarirapāosiyā.' But, O you beloved of the gods, you are a 'Sarirapāosiyā' and every now and then wash your hands (*and so forth as above*, down to) spread your seat for study

after the sprinkling of water. Therefore, O you beloved of the gods, make confession for this sin." (The rest is to be described here exactly as in the case of Subhaddā, down to) she passed her time in an independent Upāshraya. Then that nun Bhûyā, becoming self-willed, and being not reprimanded and becoming wanton, used to wash every now and then her hands (and so forth, down to) *spread her seat.*

162. Then that nun Bhûyā, having observed nunhood for many a year observing two days' fasts, three days' fasts and so on; and without making confession or expiation for that sin and having met with death at the time of surcease, was born as the goddess Siri in the Sohamma heaven, in the Vimāṇa Sirivadinsaa, in the assembly Uvavāya, in a divine bed (*and so forth*, down to) with the dimensions of a goddess, being endowed with five kinds of fulness of faculties.+ Truly, in this way, O Goyama, the goddess Siri has acquired this divine prosperity. The duration of her life there is expounded to be as one Paliovama. Then Goyama asked: " Venerable Sir, where will the goddess Siri go after the

+See § 85.

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expiry of her life there?" Then Mahāvīra answered: "She will be liberated from the country of Mahāvīdeha.

(The usual Conclusion is to be inserted here).

End of the First Lecture of the Fourth Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.



§ 163.]

Nirayāvaliyāo.

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Lectures second to Ten.*The Stories of the Remaining Nine.*

—(o)—

163. In this way the stories of the remaining nine are to be recited. The Vimānas are of similar names. The previous births in the Sohamma heaven. The names of the cities, temples, and wives and their own names exactly as in the Sangahani *Sûtra*. All renounced the world in the presence of Lord Pārs'wa. They were the disciples of the Pupphachûlā nuns, all had become 'Sari-rapāosiyā'. And all of them to be liberated in the country of Mahāvideha after dropping down from heaven.

End of the Fourth Section of the Last Five
Upāngas together called
Nirayāvaliyāo.

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The Fifth Section

called

Vanhidasao

or

The (ten !) Chapters on the Vṛṇis.

First Lecture.

The Story of Nisadha.

164. [The Introduction to the Fifth Section, in the usual terms, is to be introduced here, down to there have been propounded twelve chapters of the fifth section]. They are as follows:—

(1) Nisadha (2) Māṇi (3) Vaha, (4) Vahe, (5) Pagayā, (6) Jutti, (7) Dasaraha, (8) Dadhara, (9) Mahādhaṇu, (10) Sattadhaṇu, (11) Dasadhaṇu and (12) Sayadhaṇu. Then Jambû asked:—“ If, Venerable Sir, the Ascetic Lord Mahāvira has expounded twelve lectures of the Fifth Section, *what then is the purport of the first lecture ?* Then Suhamma answered: “Truly, in this way, Jambû ! ”

165. At that time and at that period, there was a city named Bāravaî (modern Dwārka) having the circumference of twelve yojanas (*and so forth, down to*) like the

§ § 166-167] Nirayāvaliyāo

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Paradise incarnate, pleasant to look at, worthy of being seen, beautiful and excellent.

166. Now, in the north-eastern direction outside that city of Bāravaī there was a mountain named Revaa (modern Girnar) which was lofty; whose pinnacles reached, as it were, the surface of the heaven; which was pleasant on account of being covered over with different kinds of trees, groves, thickets, creepers and plants; which was full of the groups of swans, deer, peacocks, Koncha birds, Sārasa birds, crows, Mayaṇasāla birds and cuckoos; which was full of plenty of banks, slopes, holes, prosperous sprouts, and peaks; which was crowded with bands of damsels, groups of gods and couples of demi-gods; which was always festive; and which was delightful, pleasant, of a happy sight, beautiful and excellent *even* to the Dasāra Kshatriyas who are excellent heroic persons strongest in the three worlds.

167. Not very far, nor very distant from that mountain Revaa there was a park named Nandanavaṇa which yielded fruits of all the seasons (*and so forth*, down to) pleasant to look at.

168. In that park Nandanavaṇa there was an abode of the Yaksha Surappiya which

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was very ancient (*and so forth*, down to) many persons used to come there and worship the abode of Surappiya.

169. That abode of Surappiya was surrounded by a big forest on all its sides exactly as Puṇṇabhadda (*and so forth*, down to) a slab of stone.

170. In that city of Bāravaî there ruled king Kaṇha who was a 'Vāsudeva.' He enjoyed the lordship of ten Dasāra kings Samuddavijaya and others, five great warriors Baladeva and others, sixteen thousand kings Uggaseṇa and others, three and a half crores of princes Pajjuṇṇa and others, sixty thousand undaunted warriors Samba and others, twenty one thousand brave soldiers Viraseṇa and others, sixteen thousand queens Ruppini and others, thousands of harlots Aṇangaseṇā and others and of many other kings, princes (*and so forth*, down to) merchants and 'others of the southern half of the country of Bhāraha having the ocean of the mountain Veyaddha as its boundary.

171. In that city of Bāravai there was a king named Baladeva who was as powerful as the mountain Mahayā *and so forth*, down to) and who protected his kingdom well. That king Baladeva had a queen named

§§ 172-173.] Nirayāvaliyāo.

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Revaî who was tender and *so forth*. Now, once upon a time she saw a lion in her dream while sleeping in her bed-chamber and *so forth*. (Here the telling of the dream to Baladeva is to be described and then the birth of a son Nisadha). The arts exactly as in the case of Mahābala, the gifts in fifty, the acceptance of the hands of fifty princesses in marriage by Nisadha (*and so forth*, down to) Nisadha passed his time happily with them in a lofty palace.

172. At that time and at that period, Lord Aritthanemi* the founder of the Jain Order whose height was ten bows (i. e. 40 hands) (*his description is to be supplied here*, down to) the Samosaraṇa and the assembly went out to hear him.

173. Then that Vasudeva Kaṇha getting intelligence about this thing and becoming greatly delighted and pleased called his family-men and spoke to them thus: "O you beloved of the gods, immediately beat the public drum in the assembly Suhammā". Then those family-men having responded to his words went near the public drum in the

*Aritthanemi, is the twenty second Tīrthankara of the Jains.

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assembly Suhammā and having done so they beat it producing a roaring sound.

174. Then when that public drum was beaten with a roaring sound the Dasarās Semmuddavijaya and others, the queens also are to be mentioned, *and so forth as above*, down to) thousands of harlots Aṇangaseṇā and others and many other kings (*and so forth*, down to) merchants took their baths *and so forth*, down to) having made expiation, having decorated their bodies with all kinds of ornaments and some having according to their ranks seated themselves on horses (*and so forth*, down to) surrounded by a circle of men, went to Vāsudeva Kaṇha and having done so they with folded hands congratulated him with the words: “Victory to you, victory to you”.

175. Then that Vāsudeva Kaṇha spoke thus to his family-men: “O you beloved of the gods, immediately make ready an elephant fit for coronation and excellent horses, elephants and chariots (*and so forth*, down to) they executed the order and reported to him accordingly. Then that Vāsudeva Kaṇha *took his bath* in the bath-room (*and so forth*, down to) mounted *the elephant*, and being

surrounded by Eight Auspicious Things* as in the case of Kuṇṇiya, with excellent white chawries being waved before him, and surrounded by ten Dasāras Samuddavijaya and others (*and so forth*, down to) merchants and others, and with all pomp and show and producing a great noise, he went right through the midst of the city of Bāravaī (*everything else is to be described here* exactly as in the case of Kūṇiya, down to) waited upon lord Aritthanemi.

176. Then that prince Nisadha (the son of king Baladeva) heard this great noise of the people from that lofty palace (*everything else is to be described here* exactly as in the case of Kuṇṇiya, down to) he having heard and listened to the religious doctrine spoke thus: "Venerable Sir, I believe in the Doctrine of the Nigganthas." *Everything else is to be described here* exactly as in the case of Chitta, down to) he accepted the *twelve-fold*

*अट्ट मङ्गलगा—the Eight Auspicious Things: They are mentioned in the Aupapātika Sūtra (sūtra 9, Poona Edition of Prof. N. G. Sura) thus: (१) सोत्थिय, (२) सिरिवच्छ, (३) नन्दियावत्त, (४) वध्धमाणग, (५) भद्दासण, (६) कलस, (७) मच्छ and (८) दप्पण. It is further said that all these are made up of gems—
“सत्त्वरयणामया”.

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duty of a layman, and having done so he returned.

177. At that time and at that period, the disciple of Lord Aritthanemi and a houseless monk, Varadatta by name, who was noble (and so forth, down to) was staying there. Now that houseless monk Varadatta saw Nisadha and having done so and with faith *and so forth*, down to) waiting upon, he asked thus to Aritthanemi: "Venerable Sir, prince Nisadha is, indeed, lovable, of a beautiful form, handsome, and of a handsome form, in the same way dear, delighting the heart, attractive, of an attractive form, gentle and of a gentle form, of a beautiful sight and of a good form. How, Venerable Sir, has Nisadha obtained and acquired this human prosperity? (Asking of the *previous birth is to be described here* exactly as in the case of Suriyābha). Then Aritthanemi answered: "Truly in this way, Varadatta !"

178. At that time and at that period in this very continent of Jambuddiva and in the country of Bhāraha there was a city named Rohidāa which was prosperous, *well-protected and happy*. A park named Mehavaṇṇa, the abode of the Yaksha Maṇidatta. In

§§ 179-180.] Nirayāvaliyāo.

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that city of Rohidaa there was a king named Mahabbala who had a queen named Paumā-vaī. Once upon a time she saw a lion in a dream in her bed-chamber (the birth etc. is to be described here as in the case of Mahā-bala only with this difference that the name of the prince was Virangaa, the giving of gifts by thirty two, the accepting of the hands of thirty two princesses in marriage (*and so forth*, down to) amused with music, possessed of the prosperity of all the six seasons viz. the rainy season, the advanced rainy season, the autumn, winter, summer and the spring; and loved by all.

179. At that time and at that period, an Āchārya (patriarch) named Siddhattha, who was possessed of the knowledge of previous birth (*he is to be described here exactly as Kesi, down to*), who was very learned and followed by a large group of monks, came to the city of Rohidaa, to the park Meha-vaṇṇa and to the abode of the yaksha Maṇi-datta and accepted an acceptable residence. The assembly went out to hear him.

180. Then that prince Viranga, hearing the great noise of the people from that lofty palace *he is to be described here exactly as*

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Jamālī, down to) he went out to hear him. And having heard the religious instruction he said: "O you beloved of the gods, I shall take the permission of my parents (*here he is to be described* renouncing the world and becoming a houseless monk *and so forth*, down to) a self-restrained monk exactly as Jamālī.

181. Then that houseless monk Viranga studied under the patriarch Siddhattha the eleven Angas such as Samāiya and others and having done so he observed two day's fasts *and so forth*, down to), and having observed asceticism for full forty five years, and having mortified himself by two monthly fasts in which one hundred and twenty meals are cut off, and having made confession and expiation for his sins, entering into meditation and meeting with death at the time of surcease, he was re-born as a god in the Bambhaloa heaven, in the Manorama Vimāṇa. There the duration of the lives of certain gods is expounded to be ten Sāgarovamas. There the duration of the life of the god Viranga is also expounded to be ten Sāgarovamas.

182. Now that god Viranga, having dropped down from that heaven at the expiry

§§ 183-184.] Nirayāvaliyāo.

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of his life there, was born here in this very city of Bāravaî as a son of Baladeva in the womb of his queen Revaî. Then that queen Revaî saw a lion in her dream while sleeping in a suitable bed-chamber (and so forth, down to) Nisadha enjoyed in that lofty mansion. Truly, in this way, Varadatta, the prince Nisadha has obtained this noble human prosperity.

183. *Then Varadatta asked* : “venerable Sir, will he be able to get himself initiated in your presence?” Then Aritthanemi answered: ‘Yes, he will be able to do so.’

In the meanwhile, the houseless monk Varadatta passed his time in the welfare of his soul. Then at a certain time Lord Aritthanemi went outside the city of Bāravaî. And the prince became the follower of the Samaṇa—a layman—possessed of the knowledge of living things and non-living things.

184. Then once upon a time that prince Nisadha went to the Posaha-sālā and passed his time on a bed of Darbha grass. Then the following thought occurred to the prince Nisadha who was keeping a religious vigil: “Blessed, indeed are those villages and towns (and so forth, down to) habitations where moves Lord Aritthanemi. Blessed, indeed, are those kings (and so forth,

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down to) merchants and others who bow down, salute and wait upon Lord Aritṭhanemi. If he comes here to the Nandanavana gradually moving from town to town. I shall also bow down to him (and so forth, down to) and wait upon him."

185. Then Lord Aritṭhanemi, knowing this thought of prince Nisadha, visited Nandanavana with eight thousand monks with him. The assembly went out to hear him. Then prince Nisadha, getting intelligence about this and becoming greatly delighted and pleased, went out to hear him having taken his seat in a chariot with four bells and carried by horses (*he is to be described here* exactly as Jamālī, down to) having taken the permission of his parents he got himself initiated, and became a houseless monk (and so forth, down to) a self-restrained anchorite.

186. Then that houseless monk Nisadha studied under the worthy elderly monks of Lord Aritṭhanemi the eleven Angas such as Sāmāya and others, and observing two days' fasts, three days' fasts and various other kinds of penances, and having observed asceticism for full nine months, having observed 21 days' fasts in which forty

§ § 187-188.] Nirayāvaliyāo. 137

two meals are cut off, and having made confession and expiation for his sins, and having meditated, he gradually met with death.

187. Then that houseless monk Varadatta, knowing that the houseless monk Nisadha had expired, went to Lord Aritṭhanemi and spoke to him thus: "Truly, Nisadha, your disciple, the houseless monk was straightforward by nature and courteous. Venerable Sir, where is that houseless monk Nisadha gone and where is he re-born after having met with death at the time of surcease here?"

188. Then Lord Aritṭhanemi spoke thus to the houseless monk Varadatta: "Truly, Varadatta, my disciple the houseless monk, Nisadha by name, who was straightforward by nature and courteous, has, having studied from my worthy elderly monks the eleven Angas such as Samāiya and others, having observed asceticism for full nine years, having observed 21 days' fasts in which forty two meals are cut off, having made confession and expiation for his sins, having entered into meditation and having met with death at the time of surcease, been re-born as a god in the Savva-

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tthasiddha Vimāṇa high above the moon, sun, planets, orbits, stars and the hundred habitations in the Gayijja Vimāṇa of the eighty threelords of the Sohamma heaven. There the duration of life of the gods is expounded to be thirty three Sāgarovamas.

189. Then Vardatta asked: “Venerable Sir, where will that god Nisadha go and where will he be re-born after the expiry of his life there, after the expiry of his existence there, after the end of his duration there? Then Arittṭhanemi answered: “Varadatta, he will be re-born as a son in the royal family Visuddha-pii-vansa in the city of Unnāa in the country of Bhāraha, in this very continent of Jambuddiva. Then having completed his boyhood, being equipped with courtesy, attaining youth and having got pure enlightenment from worthy elderly monks, he will get himself initiated as a houseless monk ceasing to be a householder. He will become a monk protected in going (and so forth, down to) a self-restrained anchorite. There he will observe many one day's, two days', three days', four days', five days' fasts and half-monthly and monthly fasts and various other penances and will observe asceticism for many a year, and having done so he will mortify himself

§ 149.]

Nirayāvaliyāo.

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by monthly fasts in which sixty meals are cut off. Then he will realise and propitiate that object (emancipation) for the sake of which men practise (lit. suffer) the hard mode of life peculiar to Jain monks such as nakedness, getting bald-shaved, never taking a bath (*and so forth*, down to) not cleansing the teeth, not keeping an umbrella, going without shoes, keeping a wooden board for bed, keeping a wooden bed, getting hair plucked out with hand, celibacy, going to the houses of strangers for begging alms, keeping equal feeling whether getting good alms or getting no alms, and *the troubles created by the varied* high and low wicked people of the village, and having done so he will breathe his last and will be emancipated, will be finally enlightened, (*and so forth*, down to) will put an end to all the miseries.

(*The usual conclusion is to be inserted here.*)

End of the First Lecture of the Fifth Section
of the Last Five Upāṅgas together called
Nirayāvaliyāo.

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Lectures Second to Twelve.



190. The remaining eleven lectures are also to be recited in the same manner according as in the Sangahani Sūtra without any enlargement or abridgement.



End of the Fifth Section of the Last
Five Upāṅgas together called
Nirayāvaliyāo.



The volume of Nirayāvaliyāo is over. The Last Five Upāṅgas are, therefore, over. The Last Five Upāṅgas 'Nirayāvaliyāo' together constitute only one volume *which is divided into* five sections. The five sections could be instructed in five days. In the *first* four sections there are ten lectures in each, but in the fifth section there are twelve lectures

END OF NIRAYĀVALIYĀO.

श्रीचन्द्रसूरिविरचिता
॥ श्रीनिरयावलिकासूत्रवृत्तिः ॥

ॐ नमः श्रीशान्तिनाथदेवाय ।

पार्श्वनाथं नमस्कृत्य प्रायोऽन्यग्रन्थवीक्षिता ।

निरयावलिश्रुतस्कंधे व्याख्या काचित्प्रकाश्यते ॥

[पृ० ३] तत्र निरयावलिकाख्योपाङ्गग्रन्थस्यार्थतो महावीरनिर्गतवचनमभिधित्सुराचार्यः सुधर्मस्वामी सूत्रकारः 'ते णं काले णं' इत्यादिग्रन्थं तावदाह-अत्र 'णं' वाक्यालङ्कारार्थः । तस्मिन् कालेऽवसर्पिण्याश्चतुर्थभागलक्षणे तस्मिन् समये-तद्विशेषरूपे यस्मिन् तन्नगरं राजगृहाख्यं राजा च श्रेणिकाख्यः सुधर्म(श्रीवर्धमान)स्वामी च 'होत्थ' ति अभवत्-आसीदित्यर्थः । अवसर्पिणीत्वात्कालस्य वर्णकग्रन्थवर्णितविभूतियुक्तमिदानीं नास्ति । 'रिद्ध-स्थिमियसमिद्धं' भवनादिभिर्वृद्धिमुपगतं, भयवर्जितत्वेन स्थिरं, समृद्धं-धनधान्यादियुक्तं, ततः पदत्रयस्य कर्मधारयः । "पमुइयजणजोणवयं" प्रमुदिताः प्रमोदकारणवस्तूनां सद्भावात् जना नगरवास्तव्यलोकाः जानपदाश्च-जनपदभवास्तत्रायाताः सन्तो यस्मिन् तत्तु प्रमुदितजनजानपदम् । "उत्ताणनयणपेच्छणिज्जं" सौभाग्यातिशयात् उत्तानैः अनिमिषैः नयनैः लोचनैः प्रेक्षणीयं यत्तत्तथा । "पासाइयं" चित्तप्रसत्तिकारि । "दरिसणिज्जं" यत् पश्यच्चक्षुः श्रमं न गच्छति । 'अभिरूपं' मनोज्ञरूपम् "पडिरुवं" द्रष्टारं द्रष्टारं प्रतिरूपं यस्य तत्तथेति । तस्मिन् "उत्तर-पुरिच्छिमे दिसीभाए गुणसिलए नामं चेइए होत्था" चैत्यं व्यन्तरायतनम् । 'वण्णओ' ति चैत्यवर्णको वाच्यः-"चिरा-ईए पुव्वपुरिसपन्नत्ते" चिरः-चिरकालः आदि-निवेशो यस्य तत् चिरादिकम् अत एव पूर्वपुरुषैः-अतीतजनैः प्रकृतम्-उपादेयतया प्रकाशितं पूर्वपुरुषप्रकृतम् । 'सज्जत्ते सज्जए सघंटे सपडागे कयवेयदीए" कृतवितर्क-रचि-

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तवेदिकं “लाउल्लोइयमहिष” लाइयं-यद्भूमे^१छगणादिना
 उपलेपनम्, उल्लोइयं-कुडयमालानां सेटिकादिभिः समृष्टी-
 करणं, ततस्ताभ्यां महितमिव महितं पूजितं यत्तत्तथेति ।
 तत्र च गुणशिलकचैत्ये अशोकवरपादपः-समस्ति । “तस्स
 णं हेट्ठा खंधासन्ने, एत्थ ण महं एगे पुढविसिलापट्टण
 पन्नत्ते, विक्खंभायामसुप्पमाणे आईणगरुयवूरनवणीयतूल-
 फासे” आजिनकं-चर्ममयं वस्त्रं,-रूतं-प्रतीतं, वूरो-वनस्पति-
 विशेषः, नवनीतं-स्रक्षणं, तूलम्-अर्कतूलं, तद्वत् स्पर्शो यस्य
 स तथा कोऽर्थः ? कोमलस्पर्शयुक्तः । ‘पासाईण जाव पडि-
 रूवे’त्ति । ‘ते णं काले णं’ इत्यादि, ‘जाइसंपन्ने’ उत्तम-
 मातृकपक्षयुक्त इति बोद्धव्यम्; अन्यथा मातृकपक्षसंपन्नत्वं-
 पुरुषमात्रस्यापि स्यात् इति नास्योत्कर्षः कश्चिदुक्तो भवेत्,
 उत्कर्षाभिधानार्थं चास्य विशेषणललामोपादानं विकीर्णित-
 मिति । एवं “कुलसंपन्ने,” नवरं कुलं-पैतृकः पक्षः । ‘बल-
 संपन्ने’ बलं-संहननविशेषसमुत्थः प्राणः । ‘जहा केसि’
 त्ति केसि(शि)वर्णको वाच्यः; स य “विणयसंपन्ने”लाघवं
 द्रव्यतोऽल्पोपधित्वं भावतो गौरवत्रयत्यागः एभिः संपन्नो यः
 स तथा । “ओयंसी” ओजो-मानसोऽवष्टम्भः तद्वान्
 ओजस्वी, तेजः-शरीरप्रभा तद्वान् तेजस्वी, वयो-वचनं
 सौभाग्याशुपेतं यस्यास्तीति वचस्वी, “जयंसी” यशस्वी-
 ख्यातिमान्, इह विशेषण चतुष्टयेऽपि अनुस्वारः प्राकृतत्वात् ।
 “जियकोहमाणमायालोभे” नवरं क्रोधादिजयः उदय-प्राप्त-
 क्रोधादिविफलीकरणतोऽवसेयः । ‘जीवियासामरणभयविप्प-
 मुक्के’ जीवितस्य-प्राणधारणस्य आशा-वाञ्छा मरणाच्च
 यद्भयं ताभ्यां विप्रमुक्तो जीविताशामरणभयविप्रमुक्तः तदु-
 भयोपेक्षक इत्यर्थः । ‘तवप्पहाणे’ तपसा प्रधानः-उत्तमः
 शेषमुनिजनापेक्षया तपो वा प्रधानं यस्य स तपःप्रधानः ।

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एवं गुणप्रधानोऽपि, नवरं गुणाः-संयमगुणाः। 'करणचरण-
 प्पहाणे' चारित्रप्रधानः। 'निग्गहप्पहाणे' निग्रहो-अनाचार-
 प्रवृत्तेर्निषेधनम्। 'घोरबंभचेरवासी' घोरं च तत् ब्रह्मचर्यं
 च अल्पसत्त्वैर्दुःखेन यदनुचर्यते तस्मिन् घोरब्रह्मचर्यवासी।
 'उच्छूढसरीरे' 'उच्छूढं' ति उज्झितमिव उज्झितं शरीरं
 तत्सत्कारं प्रति निःस्पृहत्वात् (येन) स तथा। 'चोदसपुब्बी
 चउनाणोपमण' चतुर्ज्ञानोपयोगतः-केवलवर्जज्ञानयुक्तः। केसि
 (शि)गणधरो मतिश्रुतावधिज्ञानत्रयोपेत इति दृश्यम्।
 आचार्यः सुधर्मा पञ्चभिरनगारशतैः सार्ध-सह संपरिवृतः
 समन्तात्परिकलितः पूर्वानुपूर्व्या न पश्चानुपूर्व्या चेत्यर्थः क्रमे-
 णेति हृदयं, चरन-संचरन् एतदेवाह- 'गामाणुगामं दुइ-
 ज्जमाणे' 'त्ति ग्रामानुग्रामश्च विवक्षितग्रामादनन्तरग्रामो
 ग्रामानुग्रामं तत् द्रवन्-गच्छन्-एकस्माद् ग्रामादनन्तरग्राम-
 मनुल्लङ्घयन्नित्यर्थः, अनेनाप्रतिबद्धं विहारमाह। तत्राप्यौत्सु-
 क्यभावाभाह- 'सुहंसुहेणं विहरमाणे' सुखंसुखेन-शरीरखेदा-
 भावेन संयमाऽऽवाधाभावेन च विहरन् ग्रामादिषु वा तिष्ठन्।
 'जेणेव' 'त्ति यस्मिन्नेव देशे राजगृहं नगरं यस्मिन्नेव
 प्रदेशे गुणशिलकं चैत्यं तस्मिन्नेव प्रदेशे उपागत्य यथाप्रति-
 रूपं-यथोचितं मुनिजनस्य अवग्रहम् आवासम् अवगृह्य-अनु-
 ज्ञापनापूर्वकं गृहीत्वा संयमेन तपसा चात्मानं भावयन् विह-
 रति-आस्ते स्म। 'परिसा निग्गय' 'त्ति परिपत्-श्रेणिक-
 राजादिको लोकः निर्गता-निःसृता सुधर्मस्वामिधन्दनार्थम्।
 धर्मश्रवणानन्तरं "जामेव दिसि पाउब्भूआ तामेव दिसि
 पडिगय" 'त्ति यस्या दिशः सकाशात् प्रादुर्भूता-आगतेत्यर्थः
 तामेव दिशं प्रतिगता इति। तस्मिन् काले तस्मिन् समये
 आर्यसुधर्मणोऽन्तेवासी आर्यजम्बुनामाऽनगारः काश्यपगोत्रेण
 'सत्तुस्सेहे' सप्तहस्तोच्छ्रयः, 'समचउरंससंठाणसंठिण'

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यावत्करणादिदं दृश्यं ' वज्जरिसहनारायणसंघयणे कणग-
 पुलगनिघसपम्हगोरे ' कनकस्य-सुवर्णस्य ' पुलग ' त्ति यः
 पुलको-लवः तस्य यो निकषः-कषपट्टरेखालक्षणः तथा
 ' पम्हेति ' पद्मगर्भः तद्वत् यो गौरः स तथा; वृद्धव्याख्या
 तु-कनकस्य न लोहादेयः पुलकः-सारो वर्णातिशयः तत्प्रधानो
 यो निकषो-रेखा तस्य यत् पक्ष्म-बहुलत्वं तद्वद्यो गौरः स
 कनकपुलकनिकषपद्मगौरः । तथा ' उग्गतवे ' उग्रम्-
 अप्रधृष्यं तपोऽस्येति कृत्वा । ' तत्ततवे ' तप्तं-तापितं तपो
 येन स तप्ततपाः एवं तेन तपस्तप्तं येन कर्माणि संताप्य तेन
 तपसा स्वात्माऽपि तपोरूपः संतापित इति । तथा दीप्तं
 तपो यस्य स दीप्ततपाः, दीप्तं तु-हुताशन इव ज्वलत्तेजाः
 कर्मवनदाहकत्वात् । ' उराले ' उदारः-प्रधानः ' घोरे '
 घोरः-निर्दृणः परीषहेन्द्रियकषायाख्यानां रिपूणां विनाशे
 कर्तव्ये । तथा ' घोरव्वण ' घोराणि-अन्यदुरनुचराणि व्रतानि
 यस्य स तथा । तथा घोरैस्तपोभिस्तपस्वी घोरतपस्वी ।
 "संखित्तविउलतेयलेस्से" संक्षिप्ता-शरीरान्तर्निहीना विपुला
 -अनेकयोजनप्रमाणक्षेत्रा-श्रितवस्तुदहनसमर्था तेजोलेश्या
 विशिष्टतपोजन्यलब्धिविशेषप्रभावा तेजोलेश्या (यस्य सः)
 एवं गुणविशिष्टो जम्बुस्वामी भगवान् आर्यसुधर्मणः स्थवि-
 रस्य " अदूरसामन्ते " त्ति दूरं-विप्रकर्षः सामन्तं समीपम्,
 उभयोरभावोऽदूरसामन्तं (तस्मिन्) नातिदूरे नातिसमीपे
 उचिते देशे स्थित इत्यर्थः । कथं ? उड्डंजाणू शुद्धपृथिव्या-
 सनवर्जनात् औपग्रहिकनिषद्याभावाच्च उत्कटुकासनः सन्नपदि-
 श्यते ऊर्ध्वं जानुनी यस्य स ऊर्ध्वजानुः, अधःशिरा अधो-
 मुखः नोर्ध्वं तिर्यग्वा निक्षिप्त-दृष्टिः, किं तु नियतम् भाग-
 नियमितदृष्टिरिति भावना । यावत्करणात् " ज्ञाणकोटोव-
 गण ' ध्यानमेव कोष्ठो ध्यानकोष्ठस्तमुपगतो ध्यानकोष्ठोपगतः,

यथा हि-कोष्ठके धान्यं प्रक्षिप्तमविप्रकीर्णं भवति एवं स भगवान् धर्मध्यानकोष्ठमनुप्रविश्य इन्द्रियमनांस्यधिकृत्य संबृतात्मा भवतीति भावः । संवरेण तपसा ध्यानेन आत्मानं भावयन्-वासयन् विहरति-तिष्ठति । ' त ए णं से ' इत्यादि, तत् इत्यानन्तर्यं तस्माद् ध्यानादनन्तरं, णं इति वाक्यालङ्कारे, स आर्यजम्बुनामा उत्तिष्ठतीति संबन्धः, किम्भूतः सन्नित्याह- ' जायसङ्घे ' इत्यादि जाता-प्रवृत्ता श्रद्धा-इच्छा यस्य प्रष्टुः स जातश्रद्धः, यद्वा जाता श्रद्धा-इच्छा वक्ष्यमाणवस्तुतत्त्वपरिज्ञानं प्रति यस्य स जातश्रद्धः, तथा जातः संशयोऽस्येति जातसंशयः, तथा जातकुतूहलः-जातौत्सुक्य इत्यर्थः विश्वस्यापि वस्तुव्यतिकरस्याङ्गेषु कोऽन्योऽर्थो भगवताऽभिहितो भविष्यति कथं च तमहमवभोत्स्ये ? इति ' उट्ठाए उट्ठेइ ' उत्थानमुत्था-ऊर्ध्वं वर्तनं तथा उत्तिष्ठति, उत्थाय च ' अज्जसुहम्मं थेरं तिकखुत्तो आयाहिणपयाहिणं करेइ ' त्ति त्रिःकृत्वः-त्रीन् वारान् आदक्षिणप्रदक्षिणा-दक्षिणपार्श्वादारभ्य परिभ्रमणतः (पुनः) दक्षिणपार्श्वप्राप्तिः आदक्षिणप्रदक्षिणा तां करोति-विदधाति, कृत्वा च वन्दते-वाचा स्तौति, नमस्यति-कायेन प्रणमति, ' नच्चासन्ने नाइदूरे ' उचिते देशे इत्यर्थः । ' सुस्सुसमाणे ' श्रोतुमिच्छन् । ' नमंसमाणे ' नमस्यन्-प्रणमन् । अभिमुखं ' पंजलिउडे ' कृतप्राञ्जलिः । विनयेन उक्तलक्षणेन ' पज्जुवासमाणे ' पर्युपासनां विदधान एवं इति वक्ष्यमाणप्रकारं ' वदासि ' ति अवादीत् ॥

[पृ. ४] भगवता उपाङ्गानां पञ्च वर्गाः प्रज्ञप्ताः, वर्गोऽध्ययनसमुदायः, तद्यथेत्यादिना पञ्च वर्गान् दर्शयति "निरयावलियाओ कप्पवडिसयाओ पुण्फियाओ पुण्कचूलियाओ वण्हिदसाओ" त्ति प्रथमवर्गो दशाध्ययनात्मकः प्रज्ञप्तः, अध्य-

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यनदशकमेवाह-‘ काले सुकाले ’ इत्यादिना, मातृनामभिस्त-
 दपत्यानां पुत्राणां नामानि, यथा काल्या अयमिति कालः
 कुमारः, एवं सुकाल्याः महाकाल्याः कृष्णायाः सुकृष्णायाः
 महाकृष्णायाः वीरकृष्णायाः रामकृष्णायाः पितृसेनकृष्णायाः
 महासेनकृष्णायाः अपत्यमित्येवं पुत्रनाम वाच्यम् । इह काल्या
 अपत्यमित्याद्यर्थे प्रत्ययो नोत्पाद्यः, काल्यादिशब्देष्वपत्येऽर्थे
 ष्यण् प्राप्त्या कालसुकालादिनामसिद्धेः । एवं चाद्यः कालः १,
 तदनु सुकालः २, महाकालः ३, कृष्णः ४, सुकृष्णः ५ महा-
 कृष्णः ६ वीरकृष्णः ७, रामकृष्णः ८, पितृसेनकृष्णः ९,
 महासेनकृष्णः १० दशमः । इत्येवं दशध्ययनानि निरयाव-
 लिकानामके प्रथमे वर्गे इति ॥ ‘ एवं खलु जंबु ते णं काले
 ण ’ मित्यादि, ‘ इहेव ’ ति इहैव देशतः प्रत्यक्षासन्नेन
 पुनरसङ्ख्येयत्वाज्जाम्बूद्वीपानामन्यत्रेति भावः । भारते वर्ष-
 क्षेत्रे चम्पा षषा नगरी अभूत् । रिद्धेत्यनेन ‘ रिद्धित्थिमिय-
 समिद्धे ’ त्यादि दृश्यं, व्याख्या तु प्राग्वत् । तत्रोत्तरपूर्वदि-
 गभागे पुर्णभद्रनामकं चैत्यं व्यन्तरायतनम् । कुणिण नामं
 राय ’ ति कूणिकनामा श्रेणिकराजपुत्रो राजा ‘ होत्थ ’ ति
 अभवत् । तद्वर्णको “ महायाहिमवंतमहंतमलयमंदरमहिंद-
 सारेत्यादि पसंतडिंबडमरं रज्जं पसाहेमाणे विहरइ ”
 इत्येतदन्तः, तत्र महाहिमवानिव महान् शेषराजापेक्षया,
 तथा मलयः-पर्वतविशेषो, मन्दरो-मेरुः, महेन्द्रः शक्रादिदेव-
 राजः, तद्वत्सारः-प्रधानो यः स तथा । प्रशान्तानि डिम्बानि
 विघ्नाः डमराणि च-राजकुमारादिकृता विडवरा यस्मिस्त-
 त्था (राज्यं) प्रसाधयन्-पालयन् विहरति-आस्ते स्म ।
 कूणिकदेव्याः पद्मावतीनाम्न्या वर्णको यथा ‘ सोमाला जाव
 विहरइ ’ यावत्करणादेवं दृश्यम् “ सुकुमालपाणिपाया
 अहीणपंचिदियसरीरा ” अहीनानि-अन्यूनानि लक्षणतः स्व-

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रूपतो वा पञ्चापीन्द्रियाणि यस्मिंस्तत् तथाविधं शरीरं यस्याः सा तथा । “ लक्षणवज्जणगुणोववेया ” लक्षणानि-स्वस्तिक-चक्रादीनि व्यञ्जनानि-मषीतिलकादीनि तेषां यो गुणः-प्रशस्तता तेन उपपेता-युक्ता या सा तथा, उप अप इता इतिशब्दत्रयस्य स्थाने शकन्धादिदर्शनात् उपपेतेति स्यात् । “ माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगी ” तत्र मानं-जलद्रोणप्रमाणता, कथं ? जलस्यातिभृते कुण्डे पुरुषे निवेशिते यज्जलं निःसरति तत्तर्हि द्रोणमानं भवति तदा स पुरुषो मानप्राप्त उच्यते, तथा उन्मानम्-अर्धभारप्रमाणता, कथं ? तुलारोपितः पुरुषो यद्यर्धभारं तुलयति तदा स तन्मानप्राप्त उच्यते, प्रमाणं तु स्वाङ्गगुलेनाष्टोत्तरशतोच्छ्रायिता, ततश्च मानोन्मानप्रमाणैः प्रतिपूर्णानि-अन्यूनानि सुजातानि सर्वाणि अङ्गानि-शिरःप्रभृतानि यस्मिंस्तत् तथा-विधं सुन्दरम् अङ्गं-शरीरं यस्याः सा तथा । “ सलिसो-माकारकंतपियदंसणा ” शशिवत्सौम्याकारं कान्तं च-कमनीयम् अत एव प्रियं द्रष्टृणां दर्शनं-रूपं यस्याः सा तथा । अत एव सुरूपा स्वरूपतः सा पद्मावती देवी ‘ कुणिण्ण सद्धि उरालाई भोगभोगाई भुंजेमाणो विहरइ ’ भोगभोगान् अतिशयवद्भोगान् ।

[पृ. ५] ‘ तत्थ णं ’ इत्यादि । ‘ सोमालपाणिपाया ’ इत्यादि पूर्ववद्वाच्यम् । अन्यच्च “ कोमुइरयणिवरविमलपडि-पुन्नसोमवयणा ” कौमुदीरजनीकरवत्-कार्तिकीचन्द्र इव विमलं प्रतिपूर्णं सौम्यं च वदनं यस्याः सा तथा । ‘ कुंडलुल्लिहियगंडलेहा ’ कुण्डलाभ्यामुल्लिखिता-घृष्टा गण्ड-लेखा-कपोलविरचितमृगमदादिरेखा यस्याः सा तथा । ‘ सिंगारागारचारुवेसा ’ शृङ्गारस्य-रसविशेषस्य अगारमिव अगारं तथा चारुः वेषो-नेपथ्यं यस्याः सा तथा ततः कर्म-

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घास्यः । ' काली नामं देवी ' श्रेणिकस्वभायां कूणिकस्य
 राक्ष'चुलजननी-लघुमाताऽभवत् । सा च काली " सेणि-
 यस्स रज्जो इट्ठा " वल्लभा कान्ता काम्यत्वात् ' प्रिया '
 सदा प्रेमविषयत्वात्, ' मणुजा ' सुन्दरत्वात् ' नामधिजा '
 प्रशस्तनामधेयवतीत्यर्थः नाम वा धार्य-हृदि धरणीयं
 यस्याः सा तथा, ' वेसासिया ' विश्वसनीयत्वात्, ' सम्मया '
 तत्कृतकार्यस्य संमतत्वात् ' बहुमता ' बहुशो बहुभ्यो वाऽन्ये-
 भ्यः सकाशात् बहुमता बहुमानपात्रं वा, ' अणुमया ' प्रिय-
 करणस्यापि पश्चान्मताऽनुमता । ' भंडकरंडकसमाणा '
 आभरणकरण्डकसमाना उपादेयत्वात् सुरक्षितत्वाच्च ।
 ' तेल्लकेला इव सुसंगोविया ' तेल्लकेला सौराष्ट्रप्रसिद्धो
 मृन्मयस्तैलस्य भाजनविशेषः, स च भङ्गभयात् लोचन-
 भयाच्च सुष्ठु सङ्गोप्यते, एवं साऽपि तथोच्यते । ' चेलापेडा
 इव सुसंपरिगगद्विया ' वस्त्रमञ्जूषेवेत्यर्थः । ' सा काली देवी
 सेणिण रज्जा सद्धि विउलाइं भोगभोगाइं भुंजमाणा विहरइ'
 । कालनामा च तत्पुत्रः ' सोमालपाणिपाए ' इत्यादि प्रागुक्त-
 वर्णकोपेतो वाच्यः, यावत् ' पासाइए दरिसणिज्जे अभिरूवे
 पडिरूवे ' इति पर्यन्तः । सेणियस्स रज्जे दुवे रयणा अट्टार-
 सवंको हारो १ सेयणगे हत्थोए २ । तत्थ किर सेणियस्स
 रन्नो जावइयं रज्जस्स मुहं तावइयं देवदिन्नहारस्स सेयण-
 गस्स य गंधहत्थिस्स । तत्थ हारस्स उप्पत्तीपत्थावे कहि-
 ज्जिस्सइ । कूणियस्स य एत्थेव उप्पत्ती वित्थरेण भणिस्सइ,
 तत्कार्येण कालादीनां मरणसंभवात् आरम्भसङ्ग्रामतो नरक-
 योग्यकर्मोपचयविधानात् । नवरं कूणिकस्तदा कालादिदश-
 कुमारान्वितश्चम्पायां राज्यं चकार सर्वेऽपि च ते दोगुन्दु-
 गदेवा इव कामभोगपरायणास्त्रयस्त्रिशाख्या देवाः कुट्टमाणेहिं
 मुइंगमत्थएहिं वरतरुणिसप्पिणिहिं बत्तीसइपत्तनिबद्धेहिं

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नाडव्हि उवगिज्जमाणा भोगभोगाई भुंजमाणा विहरंति ।
हल्लविहल्लनामाणो कूणियस्स चिल्लणादेवीअंगजाया दो
भायरा अन्नेऽवि अत्थि । अहुणा हारस्स उप्पत्ती भन्नइ-
इत्थ सक्को सेणियस्स भगवंतं पइ निच्चलभत्तिस्स पसंसं
करेइ । तओ सेडुयस्स जीवदेवो तब्भत्तिरंजिओ सेणियस्स
तुट्ठो संतो अट्टारसवंकं हारं देइ, दोन्नि य वट्ठगोलके देइ ।
सेणिएणं सो हारो चेल्लणाए दिन्नो पियं त्ति काउं, वट्ठदुगं
सुनंदाए अभयमंतिजणणीए । ताए रुट्ठाए किं अहं चेडरूवं
ति काऊण अच्छोडिया भग्गा, तत्थ एगम्मि कुंडलजुयलं
एगम्मि वत्थजुयलं तुट्ठाए गहियाणि । अन्नया अभओ साम्मि
पुच्छइ-‘ को अपच्छिमो रायरिसि ’ त्ति । सामिणा उदायिणो
वागरिओ, अओ परं बद्धमउडा न पव्वयंति । ताहे अभएण
रज्जं दिज्जमाणं न इच्छियंति पच्छा सेणिओ वित्तेइ ‘ कोणि-
यस्स दिज्जिहि ’ त्ति हल्लस्स हत्थी दिन्नो सेयणगो विहल्ल-
स्स देवदिन्नो हारो, अभएण वि पव्वयंतेण सुनंदाए खोम-
जुयलं कुंडलजुयलं च हल्लविहल्लणं दिन्नाणि । महया विह-
वेण अभओ नियजणणीसमेओ पव्वइओ । सेणियस्स चेल्णा-
देवी अंगसमुभूया तिन्नि पुत्ता कूणिओ हल्लविहल्ला य ।
कूणियस्स उप्पत्ती एत्थेव भणिस्सइ । कालीमहाकालीपमुह-
देवीणं अन्नासिं तणया सेणियस्य बहवे पुत्ता कालपमुहा संति ।
अभयम्मि गहियव्वए अन्नया कोणिओ कालाइहिं दसहिं
कुमारेहिं समं मंतेइ-‘ सेणियं सेच्छाविग्घकारयं बंधित्ता
एक्कारसभाए रज्जं करेमो ’ त्ति । तेहिं पडिस्सुयं । सेणिओ
बद्धो । पुव्वन्हे अवरन्हे य कससयं दवावेइ सेणियस्स कूणिओ
पुव्वभवे वेरियत्तणेण । चेल्लणाए कयाइ भोयं न देइ भत्तं
वारियं पाणियं न देइ । ताहे चेल्लणा कह वि कुम्मासे वालेहिं
बंधित्ता सयवारं सुरं पवेसेइ । सा किर धोव्वइ सयवारे

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सुरा पाणियं सव्वं होइ । तोए पहावेण सो वेयणं न वेणइ ।
 अन्नया तस्स पउमावईदेवोए पुत्तो एवं पिओ अत्थि । मायाए
 सो भणिओ-“दुरात्मन् ! तव अंगुली किमिह वमंती पिया
 मुहे काऊण अत्थियाओ इयरहा तुमं रोयंतो चेव चिट्ठेसु” ।
 ताहे चित्तं मणागुवसंतं जायं । मए पिया एवं वसणं पाविओ ।
 तस्स अधिई जाया । भुजंतओ चेव उट्ठाय परसुहत्थगओ,
 अन्ने भणंति लोहदंडं गहाय, ‘नियलाणि भंजामि’ त्ति
 पहाविओ । रक्खवाल्लगो नेहेण भणइ-‘एसो सो पावो
 लोहदंडं परसुं वा गहाय एइ’ त्ति । सेणिण्ण चित्थियं-
 ‘न नज्जइ केण कुमारेण मारेहि?’ । तओ तालपुडगं विसं
 खइयं । जाव एइ ताव मओ । सुट्ठयरं अधिई जाया ।
 ताहे मयकिच्चं काऊण घरमागओ रज्जधुरामुक्कतत्तीओ तं
 चेव चित्तंतो अच्छइ । एवं कालेण विसोगो जाओ । पुण-
 रवि सयणआसणाईए पिइसंतिए दट्ठण अधिई होइ । तओ
 रायगिहाओ निग्गंतु चंपं रायहाणि करेइ । एवं चंपाए
 कुणिओ राया रज्जं करेइ नियगभायपमुहसयणसंजोगओ ।
 इह निरयावलियासुयक्खंधे कूणिकवक्कव्यता आदावुत्तिक्खता ।
 तत्साहाय्यकरणप्रवृत्तानां कालादीनां कुमारानां दशानामपि
 सङ्ग्रामे रथमुशलाख्ये प्रभूतजनक्षयकरणेन नरकयोग्य-
 कर्मोपाज्जनसंपादनान्नरकगामितया ‘निरयाउ’ त्ति प्रथमा-
 ध्ययनस्य कालादिकुमारवक्कव्यताप्रतिबद्धस्य एतन्नाम ।
 अथ रथमुशलाख्यसङ्ग्रामस्योत्पत्तौ किं निबन्धनम् । अत्रो-
 च्यते-एवं किलायं सङ्ग्रामः संजातः-चम्पायां कूणिको राजा
 राज्यं चकार । तस्य चानुजौ हलविहल्लाभिधानौ भ्रातरौ
 पितृदत्तसेचनकाभिधाने गन्धहस्तिनि समारूढौ दिव्यकुण्ड-
 लदिव्यवसनदिव्यहारविभूषितौ विलसन्तौ दृष्ट्वा पद्मावत्य-

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भिधाना कूणिकराजस्य भार्या कदाचिद्दन्तिनोऽपहाराय तं कूणिकराजं प्रेरितवती—“ कर्णविशलग्नकृतोऽतोऽयमेव कुमारो राजा तत्त्वतः, न त्वं, यस्येदृशा विलासाः ” । प्रज्ञाप्यमानाऽपि सा न कथञ्चिदस्यार्थस्योपरमति । तत्प्रेरितकूणिकराजेन तौ याचितौ । तौ च तद्भयाद्वैशाल्यां नगर्यां स्वकीयमातामहस्य चेटकाभिधानस्य राज्ञोऽन्तिके सहस्तिकौ सान्तः-पुरपरिवारितौ गतवन्तौ । कूणिकेन च दूतप्रेषणेन तौ याचितौ । न च तेन प्रेषितौ, कूणिकस्य तयोश्च तुल्यमातृकत्वात् । ततः कूणिकेन भणितं—‘ यदि न प्रेषयसि तदा युद्धसज्जो भव ’ । तेनापि भणितम्—‘ एष सज्जोऽस्मि ’ । ततः कूणिकेन सह कालादयो दश स्वीया भिन्नमातृका भ्रातरो राजानश्चेटकेन सह सङ्ग्रामाय याताः । तत्रैकैकस्य त्रीणि त्रीणि हस्तिनां सहस्राणि, एवं रथानामश्वानां च, मनुष्याणां च प्रत्येकं तिस्रस्तिस्रः कोट्यः । कूणिकस्याप्येवमेव । तत्र एकादशभागीकृतराज्यस्य कूणिकस्य कालादिभिः सह निजेन एकादशांशेन सङ्ग्रामे काल उपगतः । एतमर्थं वक्तुमाह—‘ तेषां से काले ’ इत्यादिना । एनं च व्यतिकरं ज्ञात्वा चेटकेनाप्यष्टादश गणराजानौ मिलिताः, तेषां चेटकस्य च प्रत्येकमेवमेव हस्त्यादिवलपरिमाणं, ततो युद्धं संप्रलम्बम् । चेटकराजस्य तु प्रतिपन्नव्रतत्वेन दिनमध्ये एकमेव शरं मुञ्चति अमोघवाणश्च सः । तत्र च कूणिकसैन्ये गरुडव्यूहः चेटकसैन्ये (च) सागरव्यूहो विरचितः । ततश्च कूणिकस्य कालो दण्डनायको निजबलान्वितो युध्यमानस्तावद्गतो यावच्चेटकः, ततस्तेन एकशरनिर्घातेनासौ निपातितः १ । भग्नं च कूणिकबलं । गते च द्वे अपि बले निजानिजमावासस्थानम् । द्वितीयेऽहि सुकालो नाम दण्डनायको निजबलान्वितो युध्यमानस्तावद् गतो यावच्चेटकः एवं सोऽप्येकशरेण निपातितः २ । एवं तृतीयेऽहि महाकालः, सो-

ऽप्येवम् ३ । चतुर्थेऽहि कृष्णकुमारस्तथैव ५ । पञ्चमे सुकृष्णः ५, षष्ठे महाकृष्णः ६, सप्तमे वीरकृष्णः ७, अष्टमे रामकृष्णः ८, नवमे पितृसेनकृष्णः ९, दशमे पितृमहासेन-
कृष्णः १० चेटकेनैकैकशरेण निपातिताः । एवं दशसु दिव-
सेषु चेटकेन विनाशिता दशापि कालादयः । एकादशे
तु दिवसे चेटकजयार्थं देवताराधनाय कुणिकोऽष्टमभक्तं
प्रजग्राह । ततः शक्रचमरावागतौ । ततः शक्रो बभाषे-
“ चेटकः श्रावक इत्यहं न तं प्रति प्रहरामि, नवरं, भवन्तं
संरक्षामि ” । ततोऽसौ तद्रक्षार्थं वज्रपतिरूपकममेद्यकवचं
कृतवान् । चमरस्तु द्वौ सङ्ग्रामौ विकुवितवान् महाशिला-
कण्टकं रथमुशलं चेति । तत्र महाशिलेन कण्टको जोवित-
मेदकत्वान्महाशिलाकण्टकः । ततश्च यत्र तृणशूकादिनाऽ-
प्यभिहतस्याश्वहस्त्यादेर्महाशिलाकण्टकेनेवास्याहतस्य वेदना
जायते स सङ्ग्रामो महाशिलाकण्टक एवोच्यते । ‘रहमुसले’
त्ति यत्र रथो मुशलेन युक्तः परिधावन् महाजनक्षयं कृतवान्
अतो रथमुशलः । ‘ओयाण’ त्ति उपयातः-संप्राप्तः । ‘किं
जइस्सइ’ त्ति जयश्लाघां प्राप्स्यति । पराजेष्यते-अभिभ-
विष्यति परसैन्यं परानभिभविष्यति उत नेति कालनामानं
पुत्रं जीवन्तं द्रक्ष्याम्यहं न वेत्येवम् उपहतो मनःसंकल्पो
युक्तायुक्तविवेचनं यस्याः सा उपहतमनःसंकल्पा । याव-
त्करणात् “ करयलपल्हत्थियमुही अट्टज्झाणोवगया ओमं-
थियवयणनयणकमला ” ओमंथियं-अधोमुखीकृतं वदनं च
नयनकमले च यया सा तथा । ‘दीणविवन्नवयणा’ दीन-
स्येव विवर्णं वदनं यस्याः सा तथा । ‘झियाइ’ त्ति आर्त-
ध्यानं ध्यायति, ‘मणोमाणसिष्णं दुक्खेणं अभिभूया’
मनसि जातं मानसिकं मनस्येव यद्वर्तते मानसिकं दुःखं
वचनेनाप्रकाशितत्वात् तन्मनो-मानसिकं तेन अबहिर्वर्तिनाऽ-
भिभूता । ‘ते णं काले णं’ इत्यादि । ‘अयमेयाल्लवे’त्ति अयमे-

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तद्रूपो वक्ष्यमाणरूपः ' अज्झत्थिण ' ति आध्यात्मिकः—
 आत्मविषयः चिन्तितः—स्मरणरूपः, प्रार्थितः लब्धुमाशंसितः,
 मनोगतः—मनस्येव वर्तते यो न बहिः प्रकाशितः, संकल्पो-
 विकल्पः, समुत्पन्नः—प्रादुर्भूतः । तमेवाह—' एवमि ' त्यादि ।
 यावत्करणात् " पुब्बाणुपुब्बि चरमाणे गामाणुगामं दुइज्ज-
 माणे इहमागए इह संपत्ते इह समोसढे, इहेव चंपाए नय-
 रीए पुन्नभदे चेइए अहापडिरूवं उग्गहं उगिगण्हित्ता संजमेणं
 तवसा अप्पाणं भावेमाणे विहरइ " । ' तं महाफलं खलु '
 भो देवाणुप्पिया ? ' तहारूवाणं ' अरहंताणं, भगवंताणं,
 नामगोयस्स वि सवणयाए, किमंग पुण अभिगमणवंदणन-
 मंसणपडिपुच्छणपज्जुवासणाए ? एगस्स वि आरियस्स
 धम्मियस्स वयणस्स सवणयाए, किमंग पुण ' विउलस्स
 अट्टस्स गहणयाए ' ' गच्छामि णं ' अहं ' समणं ' भगवं
 महावीरं वंदामि नमंसामि सक्कारेमि सम्माणेमि कल्लाणं
 मंगलं देवयं चेइयं ' पज्जुवासामि, ' एवं नो पेच्चभवे हियाए
 सुहाए खमाए निस्सेयसाए आणुगामियत्ताए भविस्सइ
 ' इमं च णं एयारूवं वागरणं पुच्छिस्सामि ति कट्टु एवं संपे-
 हेइ ' संप्रेक्षते—पर्यालोचयति । सुगमम् । नवरं ' इहमागए '
 ति चम्पायां, ' इह संपत्ते ' ति पूर्णभद्रे चेत्ये, ' इह समो-
 सढे ' ति साधूचितावग्रहे । एतदेवाह—इहेव चंपाए इत्यादि ।
 ' अहापडिरूवं ' ति यथाप्रतिरूपम् उचितमित्यर्थः । ' तं '
 इति तस्मात्, ' महाफलं ' ति महत्फलमायत्यां भवतीति
 गम्यं । ' तहारूवाणं ' ति तत्प्रकारस्वभावानां—महाफलजन-
 नस्वभावानामित्यर्थः । ' नामगोयस्स ' ति नाम्नो—यादच्छि-
 कस्याभिधानस्य, गोत्रस्य—गुणनिष्पन्नस्य ' सवणयाए ' ति
 श्रवणेन, ' किमंग पुण ' ति किंपुनरिति पूर्वोक्तार्थस्य
 विशेषद्योतनार्थम् अङ्गेत्यामन्त्रणे, यद्वा परिपूर्णं एवायं शब्दो
 विशेषणार्थः, अभिगमनं, वन्दनं—स्तुतिः, नमनं—प्रणमनं, प्रति-

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पृच्छन्-शरीरादिवात्प्रश्नं, पर्युपासनं-सेवा, तद्भावस्तत्ता
तया, एकस्यापि आर्यस्य आर्यप्रणेतृकत्वात्, धार्मिकस्य धर्म-
प्रतिबद्धत्वात्, वन्दामि-वन्दामि-वन्दे, स्तौमि, नमस्यामि-प्र-
णमामि, सत्कारयामि-आदरं करोमि वस्त्राद्यर्चनं वा, सन्मान-
यामि उचितप्रतिपत्त्येति । कल्याणं-कल्याणहेतुं, मङ्गलं दुरितो-
पशमनहेतुं, देवं चैत्यमिव चैत्यं, पर्युपासयामि-सेवे, एतत्,
नोऽस्माकं, प्रेत्यभवे-जन्मान्तरे, हिताय पथ्यान्नवत्, शर्मणे,
क्षमाय-सङ्गतत्वाय, निःश्रेयसाय-मोक्षाय, आनुगामिकत्वाय-
भवपरम्परासु सानुबन्धसुखाय, भविष्यति, इति कृत्वा-इति
हेतोः, संप्रेक्षते पर्यालोचयति संप्रेक्ष्य चैवमवादीत्—

[पृ० ६] शीघ्रमेव 'भो देवाणुष्पिया' । धर्माय
नियुक्तं धार्मिकं, यानप्रवरं, 'चाउघंटं आसरहं' ति चतस्रो
घण्टाः पृष्ठतोऽग्रतः पार्श्वतश्च लम्बमाना यस्य स चतुर्घण्टः,
अश्वयुक्तो रथोऽश्वरथस्तमश्वरथं, युक्तमेवाश्वादिभिः, उपस्था-
पयत-प्रगुणीकुरुत, प्रगुणीकृत्य मम समर्पयत । 'ण्हाय' ति
कृतमज्जना, स्नानान्तरं 'कयबलिकम्म' ति स्वगृहे देव-
तानां कृतबलिकर्मा, 'कयकोउयमंगलपायच्छित्त' ति कृतानि
कौतुकमङ्गलान्येव प्रायश्चित्तानीव दुःस्वप्नादिव्यपोहायावश्यक-
तैव्यत्वात् प्रायश्चित्तानि यथा सा तथा । तत्र कौतुकानि-
मणोपुण्ड्रादीनि मंगलादीनि सिद्धार्थदध्यक्षतदूर्वाङ्कुरादीनि,
'सुद्धप्पावेस्साइं वत्थाइं परिहिया' 'अण्णमहग्घाभरणालंकि-
सरीरा' (इति) सुगमम्, 'बह्महिं खुज्जाहिं जावे' त्यादि,
तत्र कुब्जिकाभिः-वक्रजङ्घाभिः, चिलातीभिः--अनार्यदेशो-
त्पन्नाभिः, वामनाभिः-ह्रस्वशरीराभिः, वटभाभिः-मडहको-
ष्ठाभिः, बर्बरीभिः-बर्बरीभिः-बर्बरदेशसंभवाभिः, बकुशि-
काभिः यौनकाभिः पण्हकाभिः इसिनिकाभिः वासिनिकाभिः
लासिकाभिः लकुसिकाभिः द्रविडोभिः सिंहलीभिः आरबीभिः
पक्वणीभिः बहुलीभिः मुसण्डीभिः शबरीभिः पारसीभिः

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नानादेशाभिः-बहुविधानार्थदेशोत्पन्नाभिरित्यर्थः, विदेशस्तदी-
यदेशापेक्षया चम्पानगरी विदेशः तस्य परिमण्डिकाभिः,
'इगियचितियपत्थियवियाणियार्द्धि' तत्र इङ्गितेन-नयनादि-
चेष्टाविशेषेण चिन्तितं च परेण हृदि स्थापितं प्रार्थितं च
विजानन्ति यास्तास्तथा ताभिः, स्वस्वदेशे यन्नेपथ्यं परि-
धानादिरचना तद्वद्गृहीतो वेषा यकाभिस्तास्तथा ताभिः।
निपुणनामधेयकुशला यास्तास्तथा ताभिः अत एव विनीताभिः
युक्तेति गम्यते, तथा चेटिकाचक्रवालेन अर्थात् स्वदेश-
संभवेन वृन्देन परिक्षिता या सा तथा । 'उवट्टाणसाला'
उपवेशनमण्डपः । 'दुरुहइ' आरोहति । यत्रैव भ्रमणो
भगवान् तत्रैवोपागता-संप्राप्ता, तदनु महावीरं त्रिःकृत्वो
वन्दते-स्तुत्या, नमस्यति-प्रणमति, स्थिता चैव ऊर्ध्वस्थानेन,
कृताञ्जलिपुटा अभिसंमुखा सती पर्थुपासते । धर्मकथाश्रवणा-
नन्तरं 'त्रिःकृत्वो' वन्दयित्वा (वन्दित्वा) एवमवादीत्-
'एवं खलु भंते' इत्यादि सुगमम् ।

[पृ०७] अत्र कालीदेव्याः पुत्रः कालनामा कुमारो हस्ति-
तुरगरथपदातिरूपनिजसैन्यपरिवृतः कूणिकराजनियुक्तश्चेट-
कराजेन सह रथमुशलं सङ्ग्रामयन् सुभटैश्चेटकसत्कैर्यदस्य
कृतं तदाह-'हयमहियपवरवीरघाडयनिवडियचिधज्झयपडागे'
(हतः) सैन्यस्य हतत्वात्, मथितो मानस्य मन्थनात्, प्रव-
रवीराः-सुभटा घातिताः-विनाशिता यस्य, तथा निपाति-
ताश्चिह्नध्वजाः-गरुडादिचिह्नयुक्ताः केतवः पताकाश्च यस्य
स तथा, ततः पदचतुष्टयस्य कर्मधारयः । अत एव 'निरालो-
याओ दिसाओ करेमाणे' ति निर्गतालोका दिशः कुर्वन्
चेटकराजः(स्य) 'सपक्खं सपडिदिसि' ति सपक्षं-समानपार्श्वं
समानवामेतरपार्श्वतया, सप्रतिदिक्-समानप्रतिदिक्तयाऽत्यर्थ-
मभिमुख इत्यर्थः अभिमुखागमने हि परस्परस्य समाविव दक्षिण-

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बामपाश्वर्धौ भवतः, एवं विदिशावपीति । इत्येवं स कालः
 चेटकराजस्य रथेन प्रतिरथं 'हव्वं' शीघ्रम् आसन्नं-संमु-
 खीनम् आगच्छन्तं दृष्ट्वा चेटकराजः तं प्रति 'आसुरुत्ते'रुद्वे
 कुविण् चंडिक्रिय 'मिसिमिसेमाणे' त्ति, तत्र आशु-शीघ्रं
 रुष्टः-क्रोधेन विमोहितो यः स आशुरुष्टः, आसुरं वा-असुर-
 सत्कं कोपेन दारुणत्वात् उक्तं-भणितं यस्य स आसुरोक्तः,
 रुष्टो-रोषवान् 'कुविण्' त्ति मनसा कोपवान्, चण्डि-
 क्रिये-दारुणीभूतः 'मिसिमिसेमाणे' त्ति क्रोधज्वाल्या
 ज्वलन्, तिवलियं भिउहिं निडाले साहट्टु' त्ति त्रिवलिकां
 भृकुटिं-लोचनविकारविशेषं ललाटे संहृत्य-विधाय धनुः
 परामृशति, बाणं परामृशति, विशाखस्थानेन तिष्ठति,
 'आययकण्णायतं' त्ति आकर्णन्तं बाणमाकृष्य 'एगाहच्चं'
 ति एकयैवाहत्या आहननं प्रहारो यत्र जीवितव्यपरोपणे
 तदेकाहृत्यं यथा भवति एवं, कथमित्याह-'कुडाहच्चं'
 कुटस्येव-पापाणमयमहामारणयन्त्रस्येव आहत्या आहननं
 यत्र तत्कुटाहृत्यं । 'भगवतोक्तेयं व्याख्या' ।

[पृ० ९] 'अण्णुण्णा समाणी' व्याप्ता सती ।
 शेषं सुगमं यावत् 'सोल्लेहि य' त्ति पक्वैः 'तल्लिण्हि'
 त्ति स्नेहेन पक्वैः, 'भज्जिण्हि' भष्टैः 'पसन्नं
 च' द्राक्षादिद्रव्यजन्यो मनःप्रसत्तिहेतुः 'आसाणमाणीओ'
 त्ति ईषत्स्याद्यन्त्यो बहु च त्वजन्य इक्षुखण्डादेरिव, 'परि-
 भावमाणीओ' सर्वमुपभुञ्जानाः (परस्परं ददन्त्यः) 'सुक्क'
 त्ति शुष्केव शुष्काभा रुधिरक्षयात्, 'भुक्ख' त्ति भोजना-
 करणतो बुभुक्षितेव, 'निम्मंसा' मांसोपचयाभावतः,
 'ओलुग्ग' त्ति अवरुण्णा-भ्रममनोवृत्तिः, 'ओलुग्गसरीरा'
 अग्नदेहा, निस्तेजा-गतकास्तिः दीना विभ्रमोवदना, पाण्डुकि-
 यशुखी-पाण्डुरीभूतवदना, 'ओमंथिय' त्ति अधोमुखीकृतं,

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उपहतमनःसङ्कल्पा-गतयुक्तायुक्तविवेचना 'करयल० कट्टु' त्ति
 'करयलपरिगगहियं दसनहं सिरसावत्तं मत्थण अंजलिं कट्टु
 सेणियं रायं एवं वयासी, स्पष्टम् । एनमर्थं नाद्रियते-अत्रार्थे
 आदरं न कुरुते, न परिजानीते-नाभ्युपयच्छति, कृतमौना
 तिष्ठति ।

[पृ० १०] 'घन्नाओ णं कयलक्खणाओ णं सुलद्धे णं
 तारिं जम्मजीवियफले' 'अविणिज्जमाणंति' त्ति अपूर्यमाणे
 'जत्तिहामि' त्ति यतिष्ये, 'इहाहिं' इहाहीत्यादीनां व्याख्या
 प्रागिहैवोक्ता ।

[पृ० ११] 'उवट्ठाणसाला' आस्थानमण्डपः । 'ठिइं
 वा'स्थानं 'अविंदमाणे' अलभमानः । अंतगमनं-पारगमनं
 तत्संपादनेन ।

[पृ० १२] 'सूणाओ' घातस्थानात् । 'बत्थिपुडगं'
 उदरान्तर्वर्ती प्रदेशः । 'अप्पकप्पियं' आत्मसमीपस्थम् ।
 सपक्षं-समानपार्श्वं समवामेतरपार्श्वतया । सप्रतिदिक्-समान-
 प्रतिदिक्तया अत्यर्थमभिमुख इत्यर्थः, अभिमुखावस्थानेन हि
 परस्परस्य समावेव दक्षिणवामपार्श्वं भवतः, एवं विदिशावपि ।

[पृ० १३] 'अयमेयारूवे अब्भत्थिण चित्तिण पत्थिण मणो-
 गण संकप्पे समुप्पज्जित्था' । सातनं पातनं गालनं विध्वंसन-
 मिति कर्तुं संप्रधारयति, उदरान्तर्वर्तिनः औषधैः सातनम्-
 उदराद्वहिःकरणं, पातनं-गालनं रुधिरादितया कृत्वा, विध्वं-
 सनं सर्वगर्भपरिशाटनेन, न च शाटनाद्यवस्था अस्य भवन्ति ।
 'संता तंता परितंता' इत्येकार्थाः खेदवाचका एते ध्वनयः ।
 'अट्टवसट्टुदुहट्टा' (आर्तबश-आर्तध्यानवशतामृता-गता कुःखा-
 र्त्ता च या सा)

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[पृ० १४] उच्चाभिराक्रोशनाभिः आक्रोशो निर्भर्त्सना उद्धर्षणा (एते समानार्थाः) । ' लज्जिया विलिया विड्डा ' (एतेऽपि समानार्थाः) ।

[पृ० १५] स्थितिपतितां-कुलक्रमायातं पुत्रजन्मानुष्ठानम् ।

[पृ० १६] ' अंतराणि य ' अवसरान्, छिद्राणि-अल्प-परिवारादीनि, विरहो-विजनत्वम् । तुष्टिः उत्सवः हर्षः आनन्दः प्रमोदार्थाः एते शब्दाः ।

[पृ० १७] ' मम घातेउकामेण ' घातयितुकामः णं वाक्यालङ्कारे मां श्रेणिको राजा घातनं मारणं बन्धनं निच्छुभणं ' एते पराभवसूचका ध्वनयः ।

[पृ० १८] निष्प्राणः—निर्गतप्राणः निश्चेष्टः जीवितविप्रजडः प्राणापहारसूचकाः एते । अवतीर्णो-भूमौ पतितः । ' अण्फुण्णे ' व्याप्तः सन् । ' रोयेमाणे ' ति रुदन् ' कंदमाणे ' वैकल्यं कुर्वन् ' सोयमाणे ' शोकं कुर्वन् ' विलवमाणे ' विलापान् कुर्वन् । ' नीहरणं ' ति परोक्षस्य यन्निर्गमादिकार्यम् । ' मणोमाणसिणं ' ति मनसि जातं मानसिकं मनस्येव यद्वर्तते वचनेनाप्रकाशितत्वात् तत् मनोमानसिकं तेन अबहिर्वर्तिना अभिभूतः । ' अतेउरपरियालसंपरिवुडे ' । ' चंपं नगरिं मज्झमज्झेणं ' इत्यादि वाच्यम् । ' अक्खिविउकामेण ' ति स्वीकर्तुकामेन, एतदेव स्पष्टयति—' गिणिहउकामेण ' इत्यादिना । ' तं जाव ताव न उद्दालेइ ताव ममं कूणिण राया ' इत्यादि सुगमम् । ' अज्जगं ' ति मातामहम् । ' संपेहेति ' पर्यालोचयति । ' अंतराणि ' छिद्राणि प्रतिजाग्रत्-परिभावयन् विचरति-आस्ते । ' अंतरं ' प्रविरलमनुध्यादिकम् । ' असंविदितेणं ' ति असंप्रति (असं विदितेन) । हव्वं ति शीघ्रम् ।

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[पृ० २२] ' जहाचित्तो ' त्ति राजप्रश्नीये द्वितीयो-
पाङ्गे यथा श्वेतम्बीनगर्याश्चित्रो नाम दूतः प्रदेशिराजः
प्रेषितः धावस्त्यां नगर्यां जितशत्रुसमीपे स्वगृहान्निर्गत्य
गतः तथाऽयमपि । कोणिकनामा राजा यथा एवं
विहलकुमारोऽपि । ' चाउग्घंटं ' ति चतस्रो घण्टा-
श्चतसृष्वपि दिक्षु अवलम्बिता यस्य स चतुर्घण्टो रथः
' सुमेहिं वसहोहिं पायरासेहिं ' ति प्रातराशः आदित्योदया-
दावाद्यप्रहरद्वयसमयवर्ती भोजनकालः निवासश्च-निवसनभू-
भागः तौ द्वावपि सुखहेतुकौ न पीडाकारिणौ ताभ्यां संप्राप्तौ
नगर्यां दृष्टश्चेककोणिकराजः ' जयविजयं वद्धावित्ता एव'
दूतो यदवादीत्तद्दर्शयति- ' एवं खलु सामी ' त्यादिना ।
' अलोवेमाण ' त्ति एवं परंपरागतां प्रीतिमलोपयन्तः । जहा
पढमं ' ति रज्जस्स य जणवयस्स य अद्धं कोणियराया
जइ वेहलस्स देइ तोऽहं सेयणं अट्टारसवंकं च हारं कू-
णियस्स पच्चप्पिणामि च कुमारं पेसेमि, न अन्नहा ।

[पृ० २३] तदनु द्वितीयदूतस्य समीपे एनमर्थं श्रुत्वा
कोणिकराज ' आसुरुत्ते ' इत्येतावद्रप(ताकोप)वशसंपन्नः ।

[पृ० २४] यदसौ तृतीयदूतप्रेषणे न कारयति मानयति
च तदाह- ' एवं वयासी ' त्यादिना हस्तिहारसमर्पणकुमा-
रप्रेषणस्वरूपं यदि न करोषि तदा युद्धसज्जो भवेति दूतः
प्राह । इमेण कारणेण ति तुल्यताऽत्र कसंबन्धेन ।
दूतद्वयं कोणिकराजप्रेषितं निषेधितं, तृतीयदूतस्तु असत्का-
रितोऽपद्वारेण निष्काषितः । ततो यात्रां सङ्ग्रामयात्रां
गृहीतुमुद्यता वयमिति, ' तए णं से कूणिए राया ' काला-
दीन् प्रति भणितवान् ।

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[पृ० २५] तेऽपि च दशापि तद्वयोविनयेन प्रति-
शृण्वन्ति । 'एवं वयासि' ति एवमवादीत्तान्प्रति-गच्छत-
यूयं स्वराज्येषु निजनिजसामग्र्या संनह्य समागन्तव्यं मम
समीपे । तदनु कुणिकोऽभिषेकार्हा हस्तिरत्नं निजमनुष्य-
रूपस्थापयति-प्रगुणीकारयति, प्रतिकल्पयते ति पाठे सन्ना-
हवन्तं कुरुतेत्याज्ञां प्रयच्छति । 'तओ दूय' ति त्रयो दूताः
कोणिकेन प्रेषिताः ।

[पृ० २८] 'मंगतिर्हि' ति हस्तपाशितैः फलकादिभिः,
'तोणेहि' ति इषुधिभिः, 'सजीवेहि' ति सप्रत्यञ्चः धनु-
भिः नृत्यद्भिः कबन्धैः वारैश्च हस्तच्युतैः भीमं रौद्रम् । शेषं
सर्वं सुगमम् ॥

॥ इति निरयावलिकाख्योपाङ्गव्याख्या ॥

॥ कप्पवडिंसिया ॥ २ ॥

[पृ० ३३] श्रेणिकनप्तृणां कालमहाकालाद्यङ्गजानां
क्रमेण व्रतपर्यायाभिधायिका । 'दोणं च पञ्च' इत्यादिगाथा,
अस्या अर्थः—दसतु मध्ये द्वयोराद्ययोः कालसुकालसत्कयोः
पुत्रयोर्व्रतपर्यायः पञ्च वर्षाणि, त्रयाणां चत्वारि, त्रयाणां
त्रीणि, द्वयोर्द्वे द्वे वर्षे व्रतपर्यायः ।

[पृ० ३०] तत्राद्यस्य यः पुत्रः पद्मनामा स कामान्
परित्यज्य भगवतो महावीरस्य समीपे गृहीतव्रत एकादशाङ्ग-
धारी भूत्वाऽत्युग्रं बहुचतुर्थषष्ठाष्टमादिकं तपःकर्म कृत्वा-
ऽतीव शरीरेण कृशोभूतश्चिन्तां कृतवान्-यावदस्ति मे बल-
वीर्यादिशक्तिस्तावद्भगवन्तमनुज्ञाप्य भगवदनुज्ञया मम पा-
दपोषगमनं कतु श्रेय इति तथैवासौ समञ्जतिष्ठति, ततोऽसौ

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पञ्चवर्षव्रतपालनपरो मासिक्रिया संलेखनया कालगतः सौ-
धम देवत्वेनोत्पन्नो द्विसागरोपमस्थितिकस्ततः^१च्युत्वा महा-
विदेहे उत्पद्य सेत्स्यते(ति) इति कल्पावतंसकोत्पन्नस्य
प्रथममध्ययनम् ॥ १ ॥

[पृ० ३२] एवं सुकालसत्कमहापद्मदेव्याः पुत्रस्य
महापद्मस्यापीयमेव वक्तव्यता स भगवत्समीपे गृहीतव्रतः
पञ्चवर्षव्रतपर्यायपालनपर एकादशाङ्गधारी चतुर्थषष्ठाष्टमादि-
बहुतपःकर्म कृत्वा ईशानकल्पे देवः समुत्पन्नो द्विसागरो-
पमस्थितिकः सोऽपि ततः^१च्युतो महाविदेहे सेत्स्यतीति
द्वितीयमध्ययनम् ॥ २ ॥ तृतीये महाकालसत्कपुत्रवक्तव्यता,
चतुर्थे कृष्णकुमारसत्कपुत्रस्य, पञ्चमे सुकृष्णसत्कपुत्रस्य
वक्तव्यता इत्येवं त्रयोऽप्येते वर्षचतुष्टयव्रतपर्यायपरिपाल-
नपरा अभवन् । एवं तृतीयो महाकालाङ्गजश्चतुर्वर्षव्रतपर्यायः
सनत्कुमारे उत्कृष्टस्थितिको देवो भूत्वा सप्तसागरोपमाण्यायु-
रनुपाल्य ततः^१च्युतो महाविदेहे सेत्स्यतीति तृतीयमध्ययनम् ॥
॥३॥चतुर्थे कृष्णकुमारात्मजश्चतुर्वर्षव्रतपर्यायः माहेन्द्रकल्पे देवो
भूत्वा सप्तसागरोपमाण्यायुरनुपाल्य ततः^१च्युतो महाविदेहे
सेत्स्यतीति चतुर्थमध्ययनम् ॥४॥ पञ्चमः सुकृष्णसत्कपुत्रो
वर्षचतुष्टयं व्रतपर्यायं परिपाल्य ब्रह्मलोके पंचमकल्पे दश
सागरानुत्कृष्टमायुरनुपाल्य ततः^१च्युतो महाविदेहे सेत्स्यतीति
पञ्चममध्ययनम् ॥ ५ ॥ षष्ठाध्ययने महाकृष्णसत्कपुत्रस्य
वक्तव्यता, सप्तमे वीरकृष्णसत्कपुत्रस्य, अष्टमे रामकृष्ण-
सत्कपुत्रस्य वक्तव्यता । तत्र त्रयोऽप्येते वर्षत्रयव्रतपर्याय-
परिपालनपरा अभवन् । एवं च महाकृष्णाङ्गजो वर्षत्रयपर्या-
याल्लान्तककल्पे षष्ठे उत्पद्य चतुर्दशसागरोपमाण्युत्कृष्टस्थिति-
कमायुरनुपाल्य ततः^१च्युतो महाविदेहे सेत्स्यतीति षष्ठमध्य-
यनम् ॥ ६ ॥ वीरकृष्णाङ्गजः सप्तमः वर्षत्रयव्रतपर्यायं परि-

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पाल्य महाशुके सप्तमे कल्पे समुत्पद्य सप्तदशसागराण्या-
युरनुपाल्य ततश्च्युतो विदेहे सेत्स्यतीति सप्तममध्ययनम्
॥ ७ ॥ रामकृष्णाङ्गजोऽष्टमो वर्षत्रयं व्रतपर्यायं परिपाल्य
सहस्रारेऽष्टमे कल्पेऽष्टादशसागराण्यायुरनुपाल्य ततश्च्युतो
विदेहे सेत्स्यतीति अष्टममध्ययनम् ॥ ८ ॥ पितृसेनकृष्णा-
ङ्गजो नवमो वर्षद्वयव्रतपर्यायपरिपालनम् कृत्वा प्राणतदेव-
लोके दशमे उत्पद्य एकोनविंशतिसागरोपमाण्यायुरनुपाप्य
ततश्च्युतो विदेहे सेत्स्यतीति नवममध्ययनम् ॥ ९ ॥ महासेन-
कृष्णाङ्गजश्च दशमो वर्षद्वयव्रतपर्यायपालनपरोऽनशनादिविधि-
नाऽच्युते द्वादशे देवलोके समुत्पद्य द्वाविंशतिसागरोपमा-
ण्यायुरनुपाल्य ततश्च्युतो महाविदेहे सेत्स्यतीति दशमम-
ध्ययनम् ॥ १० ॥ इत्येवं कल्पावतंसकदेवप्रतिबद्धग्रन्थपद्धतिः
कल्पावतंसकदेवप्रतिबद्धग्रन्थपद्धतिः कल्पावतंसिकेत्युच्यते ।
ता एताः परिसमाप्ताः द्वितीयवर्गश्च ॥ २ ॥

॥ पुष्पिया ॥ ३ ॥

[पृ० ३४] अथ तृतीयवर्गोऽपि दशाध्ययनात्मकः
'निकलेवओ' ति निगमनवाक्यं यथा 'एवं खलु जंबु
समणेणं भगवया महावीरेणं आईगरेणं इत्यादि जाव सिद्धि-
गइनामधेयं ठाणं संपाविउकामेणं तइयवग्गे वग्ग (पढमअज्झ)
यणस्स पुष्पियाभिहाणस्स अयमट्ठे पन्नत्ते' एवमुत्तरेष्वध्य-
यनेषु सूरशुक्रबहुपुत्रिकादिषु निगमनं वाच्यं तत्तदभिलापेन ।

[पृ० ३५] 'केवलकल्पं' ति केवलः-परिपूर्णः स चासौ
कल्पश्च केवलकल्पः-स्वकार्यकरणसमर्थः केवलकल्पः तं स्व-
शुणेन सम्पूर्णमित्यर्थः । 'कूडागारसालादिद्वंद्वो' ति कस्मि

श्चिदुत्सवे कस्मिंश्चिन्नगरे बहिर्भागप्रदेशे महती देशिकलो-
कवसनयोग्या शाला-गृहविशेषः समस्ति । तत्रोत्सवे रम-
माणस्य लोकस्य मेघवृष्टिर्भवितुमारब्धा, ततस्तदुभयेन
नस्तबहुजनस्तस्यां शालायां प्रविष्टः, एवमयमपि देवविरचितो
लोकः प्रचुरः स्वकार्यं नाट्यकरणं तत्संहृत्यानन्तरं स्वकीयं
देवशरीरमेवानुप्रविष्टः इत्ययं शालादृष्टान्तार्थः । ‘अङ्गे जाव’
त्ति अङ्गे दित्ते वित्ते विच्छिन्नविउलभवनसयणासणजोण-
साहणाइन्ने बहुधणबहुजायरूवे आओगपओगसंपउत्ते वि-
च्छिन्नियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलगप्पभूए इति
यावच्छब्दसंगृहीतम् । ‘जहा आणंदो’ त्ति उपासकइशा-
क्कोक्तः ध्रावक आनन्दनामा, स च बहूणं ईसरतलवरमाडं-
बियकोडुंबियनगरनिगमसेट्टिसत्थवाहाणं बहुसु कज्जेसु य
कारणेषु य मंतेसु य कुडुंबेसु य निच्छिणसु य ववहारेसु
य आपुच्छणिज्जे पडिपुच्छणिज्जे सव्वकज्जवट्टावए सयस्स
वि य णं कुडुंबस्स मेढोभूए होत्था । ‘पुरीसादाणोय’ त्ति
पुरुषरादीयते पुरुषादानीयः । नवहस्तोच्छ्रयः—नवहस्तोच्चः
अट्ठतीसाए अज्जियासहस्सेहिं संपरिवुडे इति यावत्करणात्
दृश्यम् । हट्ठतुट्ठचित्तमाणंदिष इत्यादि वाच्यम् । देवाणुप्पि-
याणं अंतिष पव्वयामि । यथा गङ्गदत्तो भगवत्यङ्कोक्तः, स
हि किंपाकफलोवमं मुणिय विसयसोक्खं जलबुब्बुयसमाणं
कुसग्गबिंदुचञ्चलं जीवियं च नाऊणमधुवं चइत्ता हिरण्णं
विपुलधणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणमा-
इयं विच्छडइत्ता दाणं दाइयाणं परिभाइत्ता आगाराओ अण-
गारिय पव्वइओ जहा तहा अंगई वि गिहनायगो परिच्च-
इय सव्वं पव्वइओ जाओ य पंचसमिओ तिगुत्तो अममो
अकिंचणो गुत्तिदिओ गुत्तबंभयारी इत्येवं यावच्छब्दात्
दृश्यम् ।

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[पृ० ३६] चउत्थल्लहृदमदसमदुबालसमासद्धमास-
 खवणेहिं अण्पाणं भावेमाणे बहुइं वासाइं सामन्नपरियाणं
 पाउणइ । ' विराहियसामन्ने'त्ति श्रामण्यं-व्रतं, तद्विराधना
 चात्र न मूलगुणविषया, किं तूत्तरगुणविषया, उत्तरगुणाश्च
 पिण्डविशुद्ध्यादयः, तत्र कदाचित् द्विचत्वारिंशदोषविशुद्धा-
 ह्वारस्य ग्रहणं न कृतं कारणं विनाऽपि, बालगलानादिकारणे-
 ऽशुद्धमपि गृह्यन्न दोषवानिति, पिण्डस्याशुद्धतादौ विराधि-
 तश्रमणता ईर्यादिसमित्यादिशोधनेऽनादरः कृतः अभिग्रहाश्च
 गृहीताः, कदाचिद् भग्ना भवन्तोति शुण्ड्यादिसन्निधिपरिभो-
 गमङ्गक्षालनपादक्षालनादि च कृतवानित्यादिप्रकारेण सम्यग-
 पालने व्रतविराधनेति, सा च नालोचिता गुरुसमीपे इत्य-
 नालोचितातिचारो मृत्वा कृतानशनोऽपि ज्योतिष्केन्द्रे चन्द्र-
 रूपतयोत्पन्नः ।

' निक्खेवओ ' त्ति निगमनं, तच्च प्रागुपदर्शितमेव ॥
 तच्चे अज्झयणे शुक्वक्तव्यताऽर्भाधियते-'उक्खेवओ ' त्ति
 उत्क्षेपः—प्रारम्भवाक्यं, यथा-जइ णं भंते ! समणेणं जाव
 संपत्तेणं दोच्चस्स अज्झयणस्स पुण्णियाणं अयमट्ठे पन्नत्त,
 तच्चस्स णं अज्झयणस्स भंते । पुण्णियाणं समणेणं जाव
 संपत्तेणं के अट्ठे पन्नत्ते ? एवं खलु जंवू ? तेणं कालेणं २
 रायगिहे नयरे इत्यादि । ' तहेवागओ ' त्ति रायगिहे
 सामिसमीवे ।

[पृ० ३७] ' रिउव्वेय जाव ' इति ऋग्वेदयजुर्वेदसा-
 मवेदार्थवर्णवेदानाम् इतिहासपञ्चमानाम् इतिहासः—पुराणं
 निर्घण्टवण्टानाम् निर्घण्टो नाम कोशः साङ्गोपाङ्गानाम् अङ्गानि
 -शिक्षादीनि उपाङ्गानि-तदुक्तप्रपञ्चनपराः प्रबन्धाः,
 सरहस्यानाम्-एदम्पर्ययुक्तानां धारकः—प्रवर्तकः वारकः

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अशुद्धपाठनिषेधकः पारगः—पारगामि षडङ्गवित्, षष्ठितन्त्रविशारदः षष्ठितन्त्रं—कापिलीयशास्त्रं षडङ्गवेदकत्वमेव व्यनक्ति. संख्याने—गणितस्कन्धे शिक्षाकल्पे—शिक्षायामक्षर-स्वरूपनिरूपके शास्त्रे कल्पे—तथाविधसमाचारप्रतिपादके व्याकरणे—शब्दलक्षणे छन्दसि—गद्यपद्यवचनलक्षणनिर्हृतप्रतिपादके ज्योतिषामयने—ज्योतिःशास्त्रे अन्येषु च ब्राह्मणकेषु शास्त्रेषु सुपरिनिष्ठितः सोमिलनामा ब्राह्मणः स च पार्थ-जिनागमं श्रुत्वा कुतूहलवशाज्जिनसमीपं गतः सन् ' इमांश्च णं ' इति इमान् एतद्रूपान् ' अट्टां ' ति अर्थान् अर्थ्यमानत्वाद्धिगम्यमानत्वादित्यर्थः । ' हेऊं ' ति हेतून् अन्तर्बर्तिन्यास्तदीयज्ञानसंपदो गमकान्, ' पसिणां ' ति यात्रायापनोयादीन् प्रश्नान् पृच्छ्यमानत्वात्, ' कारणां ' ति कारणानि—विवक्षितार्थनिश्चयजनकानि व्याकरणानि—प्रत्युत्तरतया व्याक्रियमाणत्वादिषामिति, ' पुच्छिस्सामि ' ति प्रश्नयिष्ये इति कृत्वा निर्गतः । ' खंडियविहुणो ' ति छात्ररहितः, गत्वा च भगवत्समीपं एवमवादीत्—' जत्ता ते भंते ? जवणिज्जं च ते ? ' इति प्रश्नः तथा सरिसवया मासा कुलत्था एते भोजण एगे भवं दुवे भवं इति च एतेषां च यात्रादिपदानामागमिकगम्भीरार्थत्वेन भगवति तदर्थपरिज्ञानमसंभाव्यताऽपभाजनार्थम् प्रश्नः कृत इति ' सरिसवय ' ति एकत्र सदृशवयसः अन्यत्र सर्षपाः—सिद्धार्थकाः, ' मास ' ति एकत्र माषो—दशार्धगुज्जामानः सुवर्णाद्विषयः अन्यत्र माषाः धान्यविशेषः उडइ इति लोके रूढः, ' कुलत्थ ' ति एकत्र कुले तिष्ठन्ति इति कुलत्थाः, अन्यत्र कुलस्थाः—धान्यविशेषः । सरिसवयादिपदप्रश्नश्च छलग्रहणेनोपहासार्थं कृतः इति, ' एगे भवं ' ति एको भवान् इत्येकत्वाभ्युपगमे आत्मनः कृते भगवता श्रोत्रादिविज्ञानानामवयवानां चात्मनो-

ऽनेकश उपलब्ध्या एकत्वं दूषयिष्यामीति बुद्ध्या पर्यनुयो-
गो द्विजेन कृतः यावच्छब्दात् 'दुवे भवं' ति गृह्यते द्वौ
भवान् इति च द्वित्वाभ्युपगमेऽहमेकत्वविशिष्टस्यार्थस्य द्वि-
त्वविरोधेन द्वित्वं दूषयिष्यामीति बुद्ध्या पर्यनुयोगो विहितः
अत्र भगवान् स्याद्वावपक्षं निखिलदोषगोचरातिक्रान्तमवल-
म्ब्योत्तरमदायि (मदात्)-एकोऽप्यहं, कथं ? द्रव्यार्थतया
जीवद्रव्यस्यैकत्वात् न तु प्रदेशार्थतया (प्र देशार्थतया)
ह्यनेकत्वात्, ममेत्यवादीनामेकत्वोपलंभो न बाधकः, ज्ञान-
दर्शनार्थतया कदाचित् द्वित्वमपि न विरुद्धमित्यत उक्तं
द्वावप्यहं, किं चैकस्यापि स्वभावमेदेनानेकधात्वं दृश्यते,
तथा हि-एको हि देवदत्तादिपुरुष एकदैव तत्तदपेक्षया पितृ-
त्वपुत्रत्वभ्रातृव्यत्वमातुल्यभागिनेयत्वादीननेकान् स्वभावान्
लभते। 'तद्वा अक्खण् अव्वण् निच्चवे अवट्ठिण् आय'त्ति यथा जी-
वद्रव्यस्यैकत्वादेकस्तथा प्रदेशार्थतयाऽसंख्येयप्रदेशतामाभि-
त्याक्षयः, सर्वथा प्रदेशानां क्षयाभावात्, तथाऽव्ययः क्रिय-
तामपि व्ययत्वाभावात्, असंख्येयप्रदेशता हि न कदाचना-
प्यपति । अतो व्यवस्थित्वान्नित्यताऽभ्युपगमेऽपि न कश्चि-
द्दोषः, इत्येवं भगवताऽभिहिते तेनापृष्टेऽप्यात्मस्वरूपे तद्बो-
धार्थं, व्यवच्छिन्नसंशयः संजातसम्यक्त्वः 'दुवालसविहं
सावगधम्मं पडिवज्जित्ता सट्ठाणमुवगओ सोमिलमाहणो' ।

[पृ० ३८] 'असाहुदंसणेणं' ति असाधवः-कुदर्श-
निनो भागवततापसादयः, तद्दर्शनेन साधूनां च-सुश्रमणा-
नामदर्शनेन तत्र तेषां देशान्तरविहरणेनादर्शनतः अत ए-
वोपर्युपासनतस्तदभावात्, अतो मिथ्यात्वपुद्गलास्तस्य
प्रवधमानतां गताः, सम्यक्त्वपुद्गलाश्चापचीयमानास्त एवैभिः
कारणैर्मिथ्यात्वं गतः । तदुक्तम्- 'मइमेया पुब्बोग्गाहसंस-
ग्गीए य अभिनिवेसणं । चउहा खलु मिच्छत्तं साहणंऽ-

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दंसणेणऽहवा ॥ १ ॥” अतो अत्र असाहुदंसणेणं इत्युक्तम् ।
 ‘अज्झत्थिण जाय’ त्ति आध्यात्मिकः-आत्मविषयः चिन्तितः
 स्मरणरूपः प्रार्थितः-लघुमाशंसितः मनोगतो-मनस्येव वर्तते
 यो न बहिः प्रकाशितः सङ्कल्पो-विकल्पः समुत्पन्नः-प्रादु-
 र्भूतः, तमेवाह-एवमित्यादि ‘वयाइं चिण्णाइं’ व्रतानि मि-
 यमास्ते च शौचसंतोषतपःस्वाध्यायादीनां प्रणिधानानि
 वेदाध्ययनादि कृतं च, ततो ममेदानीं लौकिकधर्मस्थानाच-
 रणयारामारोपणं कर्तुं श्रेयः तेन वृक्षारोपणमिति, अत
 एवाह-‘अंबारामे य इत्यादि ।

[पृ० ३९] कल्लं पाउप्पभायाए रयणीए जलंते सू-
 रिण इत्यादि वाच्यम् । “मिच्चनाइमियगसम्बन्धि परियणं
 पि य आमंतिच्चा विउलेणं असणापाणखाइमसाइमेणं भो-
 याविच्चा समाणिच्चा इति अत्र मित्राणि सुहृदः ज्ञातयः
 समानजातयः निजकाः-पितृव्यादयः संबन्धिनः-श्वसुर-
 पुत्रादयः परिजनो-दासीदासादिः तमासंज्य विपुलेन भोज-
 नादिना भोजयित्वा सत्कारयित्वा वस्त्रादिभिः संमानयित्वा
 गुणोत्कीर्तनतः ज्येष्ठपुत्रं कुटुम्बे स्थापयित्वाऽधिपतित्वेन
 गृहीतलोहकटाहाद्युपकरणाः । ‘वाणपत्थ’ त्ति वने भवा
 वानी प्रस्थानं प्रस्था-अवस्थितिः वानी प्रस्था येषां ते
 वानप्रस्थाः अथवा ‘ब्रह्मचारी गृहस्थश्च, वानप्रस्थो यति-
 स्तथा ।’ इति चत्वारो लोकप्रतीता आश्रमाः एतेषां च
 तृतीयाश्रमवर्तिनो वानप्रस्थाः ‘होत्ति य’ त्ति अग्निहोत्रिकाः
 ‘पोत्तिय’ त्ति वस्त्रधारिणः, कोत्तिया जन्नई सद्दुई घालई
 हुंभउट्टा दंतुक्खलिया उम्मज्जगा सम्मज्जगा निम्मज्जगा
 संपक्खाल्लागा दक्खिणकुलगा उत्तरकुलगा संखधम्मा कुल-
 धम्मा मियलुद्धया हत्थितावसा उदंडगा दिसापोक्खिणो

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वक्त्रवासिणो बिलवासिणो जलवासिणो रुक्खमूलिया अंबु-
 भक्खिणो वायुभक्खिणो सेवालभक्खिणो मूलाहारा कंदा-
 हारा तथाहारा पत्ताहारा पुष्पाहारा फलाहारा बोयाहारा
 परिसडियकंदमूलतयपत्तपुष्कफलाहारा जलाभिसेयकढिण-
 गाय आयावणेहि पंखग्गीयावैहि इंगालसोल्लियं कंदुसोल्लियं ।
 तत्र 'कोत्तिय' ति भूमिशायिनः, 'जन्नइ' ति यज्ञयाजिनः,
 'सड्ढइ' ति श्राद्धाः 'घालइ' ति गृहीतभाण्डाः 'हुंब-
 उट्ट' ति हंडिकाश्रमणाः, 'दंतुक्खलिय' ति फलभोजिनः
 'उम्मज्जग' ति उन्मज्जनमात्रेण ये स्नान्ति 'सम्मज्जग'
 ति उन्मज्जनस्यैवासकृत्करणेन ये स्नान्ति, 'निम्मज्जग'
 ति स्नानार्थम् ये निमग्ना एव क्षणं तिष्ठन्ति, 'संपक्खाल-
 लग' ति मृत्तिकाघर्षणपूर्वकं येऽङ्गं क्षालयन्ति, 'वक्खिण-
 कुलग' ति वैगङ्गादक्षिणकुल एव वस्तव्यं,
 'उत्तरकुलग' ति उक्तविपरीताः, 'सङ्खधम्म' ति
 शङ्ख ध्मात्वा ये जेमन्ति यद्यन्यः कोऽपि नागच्छति,
 'कुलधमग' ति ये कुले स्थित्वा शब्दं कृत्वा
 भुञ्जते, 'मियलुद्धय' ति प्रतीता एव, 'हत्थितावस' ति
 ये हस्तिनं मारयित्वा तेनैव बहुकालं भोजनतो यापयन्ति,
 'उइडग' ति ऊर्ध्वकृतदण्डा ये संचरन्ति, 'दिसापोकखिणो'
 ति उदकेन दिशः प्रोक्ष्य ये फलपुष्पादि समुच्चिन्वति, 'व-
 क्खवासिणो' ति वल्कलवाससः, 'बिलवासिणो' ति व्यक्तम्,
 पाठान्तरे 'बेलवासिणो' ति समुद्रवेलावासिनः 'जलवासि-
 णो' ति ये जलनिषण्णा एवासते, शेषाः प्रतीताः नवरं,
 'जलाभिसेयकढिणगाय' ति ये स्नात्वा न भुञ्जते स्नात्वा
 स्नात्वा पाण्डुरीभूतगात्रा इति वृद्धाः क्वचित् 'जलाभिसेय-
 कढिणगायभूय' ति दृश्यते तत्र जलाभिषेककठिनगात्रभूताः
 प्राप्ता ये ते तथा, 'इंगालसोल्लियं' ति अङ्गारैरिव पक्वम्,

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‘कन्दुसोल्लियं’ति कन्दुपक्वमिवेति । ‘दिसाचक्रवालर्णं तवोकम्मेणं’ति एकत्र पारणके पूर्वस्यां दिशि यानि फलादीनि तान्याहत्य भुङ्क्ते, द्वितीये तु दक्षिणस्यामित्येवं दिक्चक्रवालेन तत्र तपःकर्मणि पारणककरणं तत्तपःकर्म दिक्चक्रवालमुच्यते तेन तपःकर्मणेति ।

[पृ० ४०] ‘वागलवत्थनियत्थे’ति बल्कलं-बल्कः तस्येदं बाल्कलं तद्वत्त्वं निवसितं येन स बाल्कलवत्त्वनिवसितः । ‘उडण्’ति उटजः-तापसाश्रमग्रहम् । ‘किढिण’ति वंशमयस्तापसभाजनविशेषः ततश्च तयोः सांकायिकं-भारोद्वहनयन्त्रं किढिणसांकायिकम् । ‘महाराय’ति लोकपालः । ‘पत्थाणे पत्थियं’प्रस्थाने परलोकसाधनमार्गे प्रस्थितं-प्रवृत्तं फलाद्याहरणार्थं, गमने वा प्रवृत्तम् । सोमिलद्विजऋषिम् । ‘दब्भे य’ति समूलान् ‘कुसेय’दर्मानेव निर्मूलान् । ‘पत्तामोड च’ति तरुशाखामोटितपत्राणि । ‘समिहाउ’ति, समिधः काष्ठिका, ‘वेहं वड्ढेह’ति वेदिकां देवार्चनस्थानं वर्धनी-बहुकारिका तां प्रयुक्ते इति-वर्धयति-प्रमार्जयतीत्यर्थः । ‘उवलेवणसंमज्जणं’(ति) जलेन संमार्जनं वा शोधनम् । ‘दब्भकलसहत्थगण’ति दर्माश्च कलशकश्च हस्ते गता यस्य स तथा, ‘दब्भकलसा हत्थगण’ति क्वचित्पाठः तत्र दर्मेण सहगतो यः कलशकः स हस्तगतो यस्य स तथा । ‘जलमज्जणं’ति जलेन बहिःशुद्धिमात्रम् । ‘जलकीडं’ति देहशुद्ध्यापि जलेनाभिरतिम् । ‘जलाभिसेयं’ति जलक्षालनम् । ‘आयन्ते’ति जलस्पर्शात् चोक्खे’ति अशुचिद्रव्यापगमात् किमुक्तं भवति ? । ‘परमसूक्ष्मं’ति ‘देवपिउकयकज्जे’ति देवानां पितॄणां च कृतं कार्यं जलाञ्जलिदानं येन स तथा । ‘संरक्षणं अरणि

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महेइ ' ति शरकेण-निर्मन्थकाण्ठेन अरणि-निर्मन्थनीयकाण्ठं
मथ्नाति-घर्षयति ।

[पृ० ४१] अग्निस्स दाहिणे इत्यादि सार्धश्लोकः
तद्यथा शब्दवर्ज, तत्र च ' सत्तंगाइ समादहे ' ति सप्ताङ्गानि
समादधाति-सन्निधापयाति सकथं १ चल्कलं २ स्थानं ३
शय्याभाण्डं ४ कमण्डलुं ५ दण्डदारुं तथात्मानमिति । तत्र
सकथं-तत्समयप्रसिद्धउपकरणविशेषः स्थानं ज्योतिःस्थानम्
पात्रस्थानं वा, शय्याभाण्डं-शय्योपकरणं, कमण्डलुः-कुण्डिका
दण्डदारु-दण्डकः, आत्मा प्रतीतः । ' चरु साहेइ ' ति चरुः
-भाजनविशेषः तत्र पच्यमानं द्रव्यमपि चरुरेव तं चरु
बलिमित्यर्थः साधयति-रन्धयति । ' बलिं वइस्सदेवं करेइ '
ति बलिना वैश्वानरं पूजयतीत्यर्थः । ' अतिहिपूयं करेइ '
ति अतिथेः-आगन्तुकस्य पूजां करोतीति ' जाव गहा ' क-
डुच्छ्रुयतंबियभायणं गहाय दिसापोक्खियतावसत्तए पव्वइए
प्रवजितेऽपि षष्ठादितपःकरणेन दिशः प्रेक्षितत्वादिविधिं च
कृत्वा पारणादिकमाचरितवान् । इदानीं च इदं मम श्रेयः कर्तुं,
तदेवाह—

[पृ० ४२] ' जाव जलंते सूरिण ' इष्टान् आभाषितान्
आपृच्छ्य, बहूनि सत्त्वशतानि समनुमान्य संभाष्य, गृहीत-
निजभाण्डोपकरणस्योत्तरदिगभिमुखं गन्तुं मम युज्यते इति
संप्रेक्ष्यते चेतसि, ' कट्टमुदाए मुहं बंधइत्ता ' यथा काण्ठं
काण्ठमयः पुत्तलको न भाषते एवं सोऽपि प्रौढाबलम्बी
जातः यद्वा मुखरन्ध्राच्छादकं काण्ठखण्डमुभयपार्श्वच्छिद्रद्वय-
प्रेषितदवरकान्वितं मुखबन्धनं काष्ठमुद्रा तथा मुखं बध्नाति ।
जलस्थलादीनि सुगमानि, एतेषु स्थानेषु स्खलितस्य प्रति-
प्रतितस्य वा न तत उत्थातुं मम कल्पते । महाप्रस्थान

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पदं ति मरणकालभावि कर्तुं ततः प्रस्थितः-कर्तुमारब्धः ।
 'पुष्पावरणहकालसमयंसि' ति पाश्चात्यापराणहकालसमयः
 दिनस्य चतुर्थप्रहरलक्षणः । पुष्पावरात्तावरत्तकालसमयंसि
 ति पूर्वरात्रो-रात्रेः पूर्वभागः, अपररात्रो-रात्रेः पश्चिमभागः
 तल्लक्षणो यः कालसमयः-कालरूपसमयः स तथा तत्र रात्रि-
 मध्याह्ने (मध्यरात्रे) इत्यर्थः । अन्तिकं-समीपं, प्रादुर्भूतः ।
 इत ऊर्ध्वं सर्वं निगद्सिद्धं जाय निक्खेवओ ति । नवरं
 विराधितसम्यक्त्वः । अनालोचिताप्रतीकान्तः । शुक्रग्रह-
 देवतया उत्पन्नः ॥

[पृ० ४६] बहुपुत्तियाध्ययने 'उक्खेवओ' ति उत्क्षेपः प्रारंभ-
 वाक्यं यथा-जइ णं भंते समणेणं सिद्धिगइनामवेयं ठाणं संपावि-
 उक्कामेणं तच्चवग्गस्स पुप्फियाणं तइयज्झयणस्स अयमट्ठे
 पन्नत्ते, चउत्थस्स णं अज्झयणस्स पुप्फियाणं के अट्ठे पण्णत्ते?

[पृ० ४७] एतस्स 'दिग्वा देविड्ढी पुच्छ' ति,
 किण्हं लद्धा-केन हेतुनोपाजिता ? किण्णा पत्ता-केन हेतुना
 प्राप्ता उपाजिता सती प्राप्तिमुपगता ? किण्णा' भिसमण्णा-
 गय' ति प्राप्तापि सती केन हेतुनाऽऽभिमुख्येन सांगत्येन च उपा-
 र्जनस्य च पश्चाद्भोग्यतामुपगतेति ? । एवं पृष्टे सत्याह 'एवं खलु'
 इत्यादि । वाणारस्यां भद्रनामा सार्थवाहोऽभूत् । 'अड्ढे' इत्यादि
 अड्ढे दित्ते वित्ते विच्छिण्णविट्ठलभवनसयणासणजाणवाह-
 णाइण्णे बहुधणजाइआययणआओगपओगसंपउत्ते विच्छिड्ढि-
 यपउरभत्तपाणे बहुदासीदासगोमहिसगवेलकप्पभूण बहुजण-
 स्स अपरिभूण, सुगमान्येतानि, । नवरं आढ्यः-ऋद्ध्या परि-
 पूर्णः, दत्तः-दर्पवान्, वित्तो-विख्यातः । भद्रसार्थवाहस्य भार्या
 सुभद्रा सुकुमाला । 'वंह' ति अपत्यफलापेक्षया निष्फला,
 'अवियाउरि' ति प्रसवानन्तरमपत्यमरणेनापि फलतो बन्ध्या

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भवति अत उच्यते-‘अवियाउरि’त्ति अविजननशीलाऽपत्या-
नाम्, अत एवाह-जानुकूर्पराणामेव माता-जननी जानुकूर्पर-
माता, एतान्येव शरीरांशभूतानि तस्याः स्तनौ स्पृशन्ति
नापत्यमित्यर्थः अथवा जानुकूर्पराण्येवमात्रा परप्राणादिसाहाय्य-
समर्थः उत्सङ्गनिवेशनीयो वा परिकरो यस्याः न पुत्रलक्षणः
स जानुकूर्परमात्रः । ‘इमेयारूवे’त्ति इहैवं दृश्यं “अय-
मेयारूवे अज्जत्थिष् चित्थ पत्थिष् मणोगष् संकप्पे समु-
प्पज्जित्था” तत्रायं एतद्रूपः आध्यात्मिकः-आत्माश्रितः
चिन्तितः-स्मरणरूपः मनोगतो-मनोविकाररूपः संकल्पो-वि-
कल्पः समुत्पन्नः । ‘धन्नाओ णं ताओ’ इत्यादि धन्या-
धनमर्हन्ति लप्स्यन्ते वा यास्ता धन्याः इति यासामित्यपे-
क्षया, अम्बाः-स्त्रियः पुण्याः-पवित्राः कृतपुण्याः-कृतसुकृताः
कृतार्थाः-कृतप्रयोजनाः कृतलक्षणाः-सफलीकृतलक्षणाः ।
‘सुलब्धे णं तासिं अम्मगाणं मणुयजम्मजीवियरूले’ सुलब्धं
च तासां मनुजजन्मजीवितफलं च । ‘जासिं’ति यासां
मन्ये इति वितर्काथो निपातः । निजकुक्षिसंभूतानि डिम्भ-
रूपाणीत्यर्थः । स्तनदुग्धे लुब्धानि यानि तानि तथा । म-
धुराः समुल्लापा येषां तानि तथा । मन्मनम्-अव्यक्तमीषल-
लितं प्रजल्पितं येषां तानि तथा । स्तनमूलात् कक्षादेश-
भागमभिसरन्ति मुग्धकानि-अव्यक्तविज्ञानानि भवन्ति ।
पण्हयन्ति-दुग्धं पिबन्ति । पुनरपि कोमलकमलोपभाभ्यां
हस्ताभ्यां गृहीत्वा उत्सङ्गे निवेशितानि सन्ति । ददति
समुल्लापकान्, पुनः पुनः मञ्जुलप्रभणितान् मञ्जुलं-मधुरं
प्रभणितं-भणितिर्येषु ते तथा तान्, इह सुमधुरानित्यभिधाय
यन्मञ्जुलप्रभणितानीत्युक्तं तत्पुनरुक्तमपि न दुष्टं संभ्रमभ-
णितत्वादस्येति । ‘एत्तो’त्ति विभक्तिपरिणामादेशाम्-उक्त-
विशेषणवतां डिम्भानां मध्यादेकतरमपि-अन्यतरविशेषणमपि

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डिम्भं न प्राप्ता इत्युपहतमनःसङ्कल्पा भूमिगतदृष्टिका कर-
तलपर्यस्तितमुखी ध्यायति । अथानन्तरं यत्संपन्नं तदाह-‘ते णं
काले ण’ मित्यादि ।

[पृ०४८] गृहेषु समुदानं-भिक्षाटनं गृहसमुदानं भैक्षं, त-
न्निमित्तमटनम् । साध्वीसंघाटको भद्रसाथवाहगृहमनुप्रविष्टः ।
तद्भार्या चेतसि चिन्तितवती (एवं वयासी) यथा-विपुलान्-
समृद्धान् भोगान् भोगभोगान्-अतिशयवतः शब्दादीन् उप-
भुञ्जाना विहरामि-तिष्ठामि केवलं तथापि डिम्भादिकं न
प्रजन्ये-न जनितवती अहं, केवलं ता एव स्त्रियो धन्या यासां
पुत्रादि संपद्यत इति खेदपरायणा ‘हवति’(ऽहं वर्ते) । तत्रार्थे
यूयं किमपि जानोध्वे न वेति ? यद्विषये परिज्ञानं संभावयति
तदेव विद्यामन्त्रप्रयोगादिकं वक्तुमाह । केवलिप्रज्ञतधर्मश्च-
“ जीवद्यसच्चवयणं, परधणपरिवज्जणं सुसीलं च ।
खंती पविदियनिग्गहो य धम्मस्स मूलाहं ॥ १ ॥ ”
इत्यादिकः । ‘एवमेयं’ति एवमेतदिति साध्वीवचने प्रत्या
(त्वया) विष्करणम् । एतदेव स्फुटयति-‘तहमेयं भंते ।’
तथैवैतद्यथा भगवत्यः प्रतिपादयन्ति यदेतद्यूयं वदथ तथैवैतत् ।
‘अवितहमेयं’ति सत्यमेतदित्यर्थः । ‘असंदिद्धमेयं’ति संदेह-
वर्जितमेतत् । एतान्येकार्थान्यत्यादरप्रदर्शनायोक्तानि सत्योऽ-
यमर्थो यद्यूयं वदथ इत्युक्त्वा वदन्ते-वाग्भिः स्तौति, नम-
स्यति कायेन प्रणमति वंदित्ता नमसित्ता सावगधम्मं पडि-
वज्जइ देवगुरुधर्मप्रतिपत्तिं कुरुते ।

यथासुखं देवानुप्रिये ! अत्रार्थे मा प्रतिबन्धं-प्रतिघात-
रूपं प्रमादं मा कृथाः ।

[पृ० ५०] ‘आघवणाहि’ति आख्यापनाभिश्च सामा-
न्यतः प्रतिपादनः । ‘पण्णवणाहि यं’ति प्रज्ञापनाभिश्च-विशेषतः

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कथनैः । सण्णवणाहि य'त्ति संज्ञापनाभिश्च संबोधनाभिः
'विण्णवणाहि य'त्ति विज्ञापनाभिश्च-विज्ञप्तिकाभिश्च सप्रणय-
प्रार्थनैः । चकाराः समुच्चयार्थाः ।

'आद्यवित्तए'त्ति आख्यातुं वा प्रज्ञापयितुं वा संज्ञापयितुं
वा विज्ञापयितुं वा न शक्नोतीति प्रक्रमः सुभद्रां भार्यां
व्रतग्रहणान्निषेधयितुं 'ताहे' इति तदा 'अकामए चेव' अनि-
च्छन्नेव सार्थवाहो निष्क्रमणं-व्रतग्रहणोत्सवं अनुमनितवान्
(अनुमतवान्) इति । किं बहुना ? मुंडा भवित्ता अगाराओ
अणगारियं पव्वइ त्ति । इत ऊर्ध्वं सुगमम् ।

[पृ० ५३] 'जाय पाडियक्कं उवस्सय'ति सुव्रतार्थिको-
पाश्रयात् पृथक् विभिन्नमुपाश्रयं प्रतिपद्य विचरति-आस्ते ।
'अज्जाहिं अणोहट्ठिय' त्ति यो बलाद्धस्तादौ गृहीत्वा प्रवर्तमानं
निवारयति सोऽपघट्टिकः तदभावादनपघट्टिका, अनिवारिता-
निषेधकरहिता, अत एव स्वच्छन्दमतिका । ज्ञानादीनां पार्श्वे
तिष्ठतीति पार्श्वस्था इत्यादि सुप्रतीतम् ।

'उवत्थाणियं करेइ'त्ति उपस्थानं-प्रत्यासत्तिगमनं तत्र
प्रेक्षणककरणाय यदा विधत्ते ।

[पृ० ६४] 'दिव्वं देविड्ढि'ति देवर्द्धिः-परिवारादिसंपत्,
देवद्युतिः-शरीराभरणादीनां दीप्तियोगः, देवानुभागः-अद्भुत-
वैक्रियशरीरादिशक्तियोगः, तदेतत्सर्वं दर्शयति-। विन्नयपरिण-
यमेत्त'ति विज्ञका परिणतमात्रोपभोगेषु अत एव यौवनोद्गम-
मनुप्राप्ता । 'रूवेण य'त्ति रूपम्-आकृतिः यौवनं-तारुण्यं
लावण्यं चेह स्पृहणीयता चकारात् गुणग्रहः गुणाश्च मृदु-
त्वौदार्यादयः, एतैरुत्कृष्टा-उत्कर्षवती शेषस्त्रीभ्यः, अत एव
उत्कृष्टमनोहरशरीरा चापि भविष्यति । 'विन्नयपरिणयमित्तं
पडिकुविण्णं सुक्केण'ति प्रतिकूजितं-प्रतिभाषितं यत् शुक्लं

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द्रव्यं तेन कृत्वा प्रभूतमपि वाञ्छितं देयद्रव्यं दत्त्वा प्रभूता-
भरणादिभूषितं कृत्वाऽनुकूलेन विनयेन प्रियभाषणतया भव-
द्योग्येयमित्यादिना ' इडा ' ' वल्लभा ' ' कंता ' ' कमनीयत्वात्
' प्रिया ' सदा प्रेमविषयत्वात् ' मणुष्णा ' सुन्दरत्वात् एवं
' संमया अणुमया ' इत्यादि दृश्यम् । आभरणकरण्डकसमानो-
पादेयत्वादिना । तैलकेला सौराष्ट्रप्रसिद्धो मृन्मयस्तैलस्य
भाजनविशेषः, स च भङ्गभयाल्लोठनभयाच्च सुष्ठु संगोप्यते
एवं साऽपि तथोच्यते । ' चेलपेडा इवे ' ति वल्लभजूपेवेत्यर्थः ।
' रयणकरंडग ' इति इन्द्रनीलादिरत्नाश्रयः सुसंरक्षितः सुसं-
गोपितश्च क्रियते ।

[पृ० ५५] ' जुयलगं ' दारकदारिकादिरूपं प्रजनितवती ।
पुत्रकैः पुत्रिकाभिश्च वर्षदशकादिप्रमाणतः कुमारकुमारिकादि-
व्यपदेशभाक्त्वं डिम्भडिम्भिकाश्च लघुतरतया प्रोच्यन्ते ।
अप्येके केचन ' परंगणेहि ' ति नृत्यद्भिः । ' परक्कममाणेहि ' ति
उल्लयद्भिः । ' पक्खोलणएहि ' ति प्रस्खलद्भिः । हसद्भिः,
रुषद्भिः, ' उक्कूवमाणेहि ' ति बृहच्छब्दैः पूकुर्वद्भिः । ' पुव्वड
(दुव्वल) ' ति दुर्बला । ' पुव्वरत्तावरत्तकालसमयसि ' ति पूर्वरा-
त्रश्चासावपररात्रश्चेति पूर्वरात्रापररात्रः स एव कालसमयः
कालविशेषस्तस्मिन् रात्रेः पश्चिमे भाग इत्यर्थः अथमेतद्रूपः
आध्यात्मिकः-आत्माश्रितः, चिन्तितः-स्मरणरूपः, प्रार्थितः-
अभिलाषरूपः मनोविकाररूपः संकल्पो-विकल्पः समुत्पन्नः ।

इह ग्रन्थे प्रथमवर्गो दशाध्ययनात्मकः, निरयावलिका-
ख्यनामकः । द्वितीयवर्गो दशाध्ययनात्मकः, तत्र च कल्पा-
वतंसिका इत्याख्या अध्ययनानाम् तृतीयवर्गोऽपि दशाध्यय-
नात्मकः, पुष्पिकाशब्दाभिधेयानि च तान्यध्ययनानि, तत्राद्ये
चन्द्रज्योतिष्केन्द्रवक्तव्यता १ । द्वितीयाध्ययने सूर्यवक्तव्यता

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२ । तृतीये शुक्रमहाग्रहवक्तव्यता ३ । चतुर्थाध्ययने बहुपुत्रिकादेवीवक्तव्यता ४ । पञ्चमेऽध्ययने पूर्णभद्रवक्तव्यता ५ । षष्ठे माणिभद्रदेववक्तव्यता ६ । सप्तमे प्राग्भविकचन्दनार्ग्यां दत्तनामकदेवस्य द्विसागरोपमस्थितिकस्य वक्तव्यता ७ । अष्टमे शिवगृहपति (तेः) मिथिलावास्तव्यस्य देवत्वेनोत्पन्नस्य द्विसागरोपमस्थितिकस्य वक्तव्यता ८ । नवमे हस्तिनापुरवास्तव्यस्य द्विसागरोपमायुष्कतयोत्पन्नस्य देवस्य बलनामकस्य वक्तव्यता ९ । दशमाध्ययनेऽणादियगृहपतेः काकन्दीनगरीवास्तव्यस्य द्विसागरोपमायुष्कतयोत्पन्नस्य देवस्य वक्तव्यता १० । इति तृतीयवर्गाध्ययनानि ॥ ३ ॥

॥ पुष्पचुला ॥ ४ ॥

[पृ० ६१-६५] चतुर्थवर्गोऽपि दशाध्ययनात्मकः श्री-ह्रीधृतिकीर्तिबुद्धिलक्ष्मीइलादेवीसुरादेवीरसदेवीगन्धदेवीतिवक्तव्यताप्रतिबद्धाध्ययननामकः । तत्र श्रीदेवी सौधर्षकलोत्पन्ना भगवतो महावीरस्य नाट्यविधिं दारकविकुर्वणया प्रदर्श्य स्वस्थानं जगाम । प्राग्भवे राजगृहे सुदर्शनगृहपतेः प्रियाया भार्याया अङ्गजा भूतानाम्नी अभवत् न केनापि परिणीता । पतितपुत्रस्तनो जाता । वर (ग पक्खेज्जिया) परिवज्जिया वरपितृप्रखेदिता भर्त्राऽपरिणीताऽभूत् । सुगमं सर्वं यावच्चतुर्थवर्गसमाप्तिः ॥

॥ वह्निदसा ॥ ५ ॥

[पृ० ६६-७३] पञ्चमवर्ग वह्निदशाभिधाने द्वादशाध्ययनानि प्रज्ञप्तानि निसढे इत्यादीनि । प्रायः सर्वोऽपि सुगमः पञ्चमवर्गः, नवरं 'चिराईए'ति चिरः-चिरकालादिनिवेशो यस्य तच्चिरादिकम् । 'महया हिमवंतमलयमंदरमहिंदसारे'

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इत्यादि दृश्यम्, तत्र महाहिमवदादयः पर्वतास्तद्वत्सारः
प्रधानो यः ।

नगरनिगमसिद्धिसेणावइसत्थवाहपभित्तिओ जिणं भ-
गधत्तं धंदइ । तदनु नन्दनवने उद्याने भगवान् समवसुतः ।

‘बायालीसं भत्ताइ’ति दिनानि २१ परिहृत्यानशनया ।
‘निसढे ताओ देवलोगाओ आउक्खण्ण’ति आयुर्दलिकनिर्ज-
रणेन, ‘भवक्खण्ण’ति देवभवनिबन्धनभूतकर्मणां गत्यादीनां
निर्जरणेन, स्थितिक्षयेण-आयुःकर्मणः स्थितेर्वेदनेन, ‘अनंतरं
चयं चइत्त’ति देवभवसम्बन्धिनं चयं-शरीरं त्यक्त्वा, यद्वा
च्यवनं कृत्वा क्व यास्यति ? गतोऽपि क्वोत्पस्त्यते ?

‘सिज्झहिइ’ सेत्स्यति निष्ठितार्थतया, भोत्स्यते
केवलालोकेन, मोक्षयते सकलकर्मांशैः, परिनिर्वास्यति स्वस्थो
भविष्यति सकलकर्मकृतविकारविरहितया, तात्पर्यार्थमाह-
सर्वदुःखानामन्तं करिष्यति ॥

इति श्रीचन्द्रशूरिविरचितं निरयावलिकाश्रुतस्कन्ध-
विषरणं समाप्तमिति । श्रोरस्तु ॥ ग्रन्थाग्रम् ६०० ॥



॥ प्राकृतग्रन्थमाला ॥

1. **अन्तगडदसाओ** and **अणुत्तरोववाइयदसाओ** with Abhayadeva's Commentary, English Translation, Glossary, Appendices, Notes, and Introduction by M. C. Modi. M. A. LL. B. Full-Cloth Rs. 3-0-0, Paper 2-4-0.
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GLOSSARY

[All important roots and words are noted in this glossary ignoring only those words which an average student can understand very easily. The roots are marked with this (✓) sign so that the student can easily differentiate them from nouns etc. at a mere glance. The figure at the end of each word denotes the page on which the word first occurs. The brackets after the Prakrit words contain their corresponding Sanskrit equivalents.]

अइ [अति] 55, much, excessive.

अइरित्त [अतिरक्त] 73, more.

अइसअ [अतिशय] 62, Excellence.

अकामअ [अकामक] 50, without desire or wish.

अकामिया [अ का भि ता] 13.

in spite of one's desire or wish.

✓ अक्रम [आ+क्रम] 24, to cross.

अकुस्स [आ+कुश] 66, to be abused.

अकोस [आ+कुश] 56, to cry.

अक्खिव [आ+क्षिप्] 20, to snatch away.

अगारवास [अगारवास] 54, living in a house, living as a householder.

अग [अग्र] 15, end.

अगुङ्गलिया [अग्र+अङ्गुलिका] 15, the tip of the finger.

अग्नि [अग्नि] 38, fire, sacred fire.

आग्निहोत्र [अग्निहोत्र] 43, sacred fire.

अङ्ग [अङ्ग] 25, name of a country; 31, any one of the first eleven out of the 45 Sacred Books or Agamas of the Jains.

अङ्गई [अङ्गजित्] 35, name of a layman.

अङ्गपडियारिया [अङ्गपरिचारिका] 9, an attendant maid.

अङ्गलिया [अङ्गुलिका] 15, finger.

अचन्त [अत्यन्त] 17, greatly.

अच्युअ [अच्युत] 33, name of the twelfth heaven of the Jains.

✓**अच्चे** [अर्च्य] 67, to worship.

अच्छुरागण [अप्सरगण] 66, a band of celestial nymphs.

अज्ज [आर्य] 3, noble, good.

अज्जग [आर्यक] 21, grandfather.

अज्जा [आर्या] 47, a Jain nun.

अज्झत्थिय [आध्यात्मिक] 5, thought (in the mind).

अज्झयण [अध्ययन] 4, chapter, (Subdivision of a book).

अज्झोववन्न [अच्युपन्न] 51, attracted.

✓**अज्ज** [अङ्ग] 51, to apply collyrium in the eyes.

अज्जण [अङ्गन] 51, collyrium.

अज्जलि [अङ्गलि] 9, folded hands.

अट्ठ [आर्त] 13, distressed.

अट्ठ [अर्थ] 3, matter, subject.

अट्ठस [अष्टक] 15, in eights.

Glossary

3

अट्ठीसा [अष्टत्रिंशत्] 33, thirty-eight.
 अष्टम [अष्टम्] 31, three days' fast : a fast in which eight meals are cut off.
 अष्टसय [अष्टशत] 46, one hundred and eight.
 अष्टारस [अष्टायशन्] 57, Eighteen.
 अष्टारसवक्र [अष्टादशवक्र] 27, a necklace curved at 18 points.
 √ अड [अद्] 49, to wander.
 अड्ड [आढ्य] 37, rich.
 अणगार [अनगर] 3, a houseless (monk).
 अणङ्गसेणा [अनङ्गसेना] 67, name of a courtesan.
 अणरिह [अनर्ह] 10, unworthy, unfit.
 अणसणा [अनसना] 32, fast.
 अणादिअ [अनादत्] 34, name of a person, name of the tenth chapter of पुष्पिका.
 अणिकिखत्त [अनिक्षित] 31, without break.

अणिच्चजागरिया [अनित्यजागरिका] 41, keeping a vigil for thinking over the momentariness of the world and body.
 √ अणिवारिय [अनिवारित] 53, unprevented, unobstructed.
 √ अणुगम्म [अनु+गम्] 55, to be followed.
 √ अणुगिण्ह [अनु+ग्रह] 21, to favour.
 √ अणुजाण [अनु+ज्ञा] 40, to allow, to permit.
 अणुपत्त [अनुप्राप्त] 54, attained.
 अणुपविट्ठ [अनुप्रवष्टि] 9, entered.
 अणुपुब्बेणं [अनुपूर्वेण] 14, in regular order, in due course.
 √ अणुमाणय [अनु+मानय] 42, to take leave, to ask far.
 अणुराग [अनुराग] 17, love, affection.
 √ अणुलिह [अनु+लिख] 66,

to search, to touch
(Pres. P. अणुलिहन्ता).
अणुव्यञ्ज [अणुव्रत] 44, minor
vow of the Jains. The
minor vows are same
as the Five Mahāvratas
but observed in a less
stringent (अणु) form.
अनेक [अनेक] 19, many.
आणोवाणह [अनुपानह] 73,
without shoes.
अणोहट्टिया [अनपधट्टिता] 53,
uncontrolled.
अतिथि [अतिथि] 38, a
guest.
अत्तअ [आत्मज] 5, a son.
अदुत्तरं [अथोत्तरम्] 25, then.
अदूर [अदूर] 3, not far
away.
अर्द्ध [अर्ध] 20, half.
अर्द्धुट्ठ [अर्धचतुर्थ] 67, three
and a half.
जन्तकर [अन्तकर] 14, put-
ting and en to.
अन्तगमण [अन्तगमन] 10,
fulfilment.

अन्तर [अन्तर] 16, oppor-
tune moments. 64, in-
tervening region, space.
अन्तरावास [अन्तरवास] 26,
breaks in the journey,
halts.
अन्तरिय [अन्तरित] 28, dis-
tanced.
अन्तिय [अन्तिक] 6, near,
from.
अन्तेउर [अन्तःपुर] 6, apart-
ment for ladies.
अन्तेवासी [अन्तेवासिन्] 3,
a pupil or disciple.
✓अन्दोलात्रे [अन्दोययू] 19,
to swing.
अन्नमन्न [अन्योन्य] 12, each
other.
अन्नया [अन्यदा] 5, once.
अपत्थिय [अप्राथित] 17, (a
thing) which is not
sought by any body.
अप्प [अल्प] 6, a few, a
little.
अप्पकप्पिय [आत्मकल्पिक] 12,
belonging to oneself
in one's own possission.
अप्पवसा [आत्मवसा] 52,
master of oneself.

Glossary

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अप्यसोअ [अप्यशोक] 18, one whose grief is abated.

√अपिण [अर्पय्] 24, to offer.

अप्येगइय [अपि+एककि] 11, some.

अप्पुन्न [आपूर्ण] (देशी) 7, overpowered, overcome.

अब्भङ्गण [अभ्यङ्गन] 51, besmearing the body with oil.

√अब्भङ्गे [अभि+अञ्ज्] 51, to besmear with oil.

अब्भहिय [अभ्यधिकन] 36, excess.

अब्भन्तर [अभ्यन्तर] 31, inside.

अब्भन्तर [आभ्यन्तरिक] 12, inner.

अभय [अभय] 8, name of the son of king सेणिय by queen नन्दा.

अभिक्षण [अभीक्षणम्] 15, often.

अभिगमण [अभिगमन] 35, going.

अभिगिण्ह [अभि+ग्रह्] 39, to take a vow.

अभिगिह [अभिग्रह] 39, a vow.

√अभिनिस्तावे [अभि+निसृ+सावय्] 15, to drip.

अभिभूअ [अभिभूत] 15, overcome.

अभिमुह [अभिमुख] 6, facing, towards, standing in front.

अभिरुइअ [अभि+चित्] 57, liked.

अभिसरमाणग [अभिसरमाणक] 47, nestling.

अभिसेय [अभिषेक] 1, coronation.

अब्भशाल [आम्रशाल] 38, name of a grove,

अम्बाराम [आम+आराम] 38, a grove of mangoes.

अम्मया [अम्बा] 9, mother.

अम्मंताओ [मातापितरौ, अभ्वतातौ] 62, parents.

अम्मापिइ [अम्बा+पितृ] 31, parents.

अम्मापियर [अम्मा+पत्] 15,
parents.

अरहा [अर्हत] 35, revered.

अरिह [अर्ह] 10, worthy of.

अलंकार [अलंकार] 9, or-
nament.

अलंकिय [अलंकृत] 6, decked
adorned.

अलियमुच्छ्रिया [अलीकमूर्च्छा.]
12, feigned faint.

अल्ल [आर्द्र] 12, wet, fresh.

अवद्वार [अपद्वार] 24, a
side door.

अवलोयण [अवलोकन] 12,
looking.

अवस [अवश] 13, helpless.

अवसट्ट [अवश+अर्त] 13,
distressed by helplessness.

अवसवस [अवशवश] 13, over-
powered by helplessness.

अवितह [अवितथ] 7, not
false, true.

अवियाउरी [अविजनयन्ती] 47,
not giving birth to a
child, barren.

असंखेज्ज [असंखेय] 53,
innumerable.

असंदिद्ध [असंदिग्ध] 7, free
from doubt;

असंविदिअ [असंविदित] 21,
without knowing.

असाहुयसण [असाधुदर्शन] 38,
wrong faith.

असि [असि] 28, sword.

असुभ [अशुभ] 8, bad, evil.

अहाल्लन्द [यथाल्लन्द] 53, self-
willed.

अहापडिरूव [यथाप्रतिरूप] 3,
appropriate, suitable.

अहासुहं [यथासुखम्] 49, as
would please you.

अहिज्ज [अधि+इ] 39, to
study.

अहीण [अहीन] 73, defici-
ent.

अहीय [अधीत] 38, studied.

अहुणोववन्न [अधुना+उपपन्न]
36, just born.

अहे [अधस्] 12, down-
wards.

अंसागअ [अंस+आगत] 28,
placed on shoulders.

Glossary

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आइगर [आदिकर] 36, the first propounder of a doctrine, a तीर्थकर.

आइअं [आदिक] 32, first, having as first.

आउह [आयुध] 28, weapon.

आओस [आकुश] 14. to abuse.

आओसणा [आक्रोशना] 14, abuse.

आगअ [आगत] 7, come, arrived.

आघव [आ+ख्या] 50, to tell.

आघवण [आख्यान] 50, explanation.

आढा [आ+द] 10, to respect, to like. to take notice of.

आणा [आज्ञा] 6, order, command.

आणुपुत्रेण [आनुपूर्व्येण] 15, in due course.

आपुच्छणा [आपृच्छा] 3, asking permission.

आभरण [आभरण] 6, ornament.

अभिओग [आभियोग] 35, one who is employed, a servant.

आभूअ [आभूत] 17, born.

✓ **आभोग** [आ+भोग्य] 25. to penetrate.

✓ **आभुस** [आ+मृश] 15; to suck.

आय [आय] 10, ways and means.

आयन्त [आचान्त] 40, one who sips water as a part of some holy rite.

आयय [आयत] 7, stretched.

आययण [आयतन] 59, place, seat.

आयरिय [आचार्य] 69, a teacher.

आयाव [आदाव] 18, having taken.

आयाण [आदान] 49, possession, articles possessed.

आयाम [आयाम] 68, length.

✓ **आयावे** [आ+तप्य] 40. to practise penance.

आयाहिण [आदक्षिण] 51, from the right-hand side.

√आरस [आ+रस्] 15, to cry.

आराम [आराम] 31, a grove, a garden.

आवाहय [आवाहय] 6, one who obeys or follows.

आलित [आलित] 51, burning.

आलोच्य [आलोच्य] 32, confessed.

√आलोष [आ+लोच्य] 52, to confess.

आस [अश्व] 5, a horse.

आसत्थ [आश्वस्त] 7, consoled, comforted.

आसम [आश्रम] 42, hermitage.

आसय [आस्य] 15, mouth.

√आसाय [आ+स्वादय] 9, to taste.

आसुरुत्त [आशु+रुत्त (रुष्ट)] easily irritable.

√आहारे [आ+हार्य] 41, to take food.

√आहिण्ड [आ+हिण्ड] 48, to wander

आह्वय [आहूत] 38, brought, called.

आहेवञ्च [आधिपत्य] 67, mastership.

√इच्छ [इष्] 13. to desire, to wish.

इष्ट [इष्ट] 10. agreeable, pleasant.

इड्डा [श्रद्धा] 18. pomp,

इन्द्रिय [इन्द्रिय] 36. sense, organ.

इरिया [ईर्या] 47. movement.

ईसर [ईश्वर] 8, a rich person.

उ [उ] 4, an expletive.

उउ [ऊउ] 69, season.

उकुरुडिया [उत्तरिका] 14. dunghill.

उकिट्ट [उत्कृष्ट] 28, high pitched. 54, best, fine.

√उक्व [उद्+कु] 55, to talk aloud.

उक्कोस [उत्कृष्ट] 32, high, superior.

उगगह [अवग्रह] 3, place of abode for a Jain monk.

उच्चार [उच्चार] 47, excretion.

उच्चार [उच्चार्य] 44, to utter.

Glossary

9

उच्चावय [उच्चावच] 15, high and low.

उच्छङ्ग [उत्सङ्ग] 47, lap.

उज्जाल [उद्+ज्वालय्] 41, to blaze up.

उज्झ [उज्झ] 14, to abandon.

उज्झावे [उज्झायय्] 14, to cause to abandon.

उट्ठा [उद्+स्था] 7, to stand up.

उडध [उटज] 40, hut.

उड्डुं [ऊर्ध्वम्] 19, above, upwards.

उड्डुंजाणू [ऊर्ध्वजातु] 3, with the knees up.

उत्तर [उत्तर] 41, north.

उत्तरकूल [उत्तरकूल] 39, a sect of ascetics who always reside on the left bank.

उत्तरपुरत्थिम [उत्तरपौरस्त्य] 66, north-east.

उत्ताणय [उत्तानक] 12, lying on the back.

उद्दण्ड [उद्दण्ड] 39, an ascetic carrying a big staff.

उहाले [उद्+दालय्] 21, to take away.

उद्दिस [उद्+दिश] 49, to enunciate

उद्धंस [उद्+ध्वंसय्] 14, to threaten.

उद्धंसणा [उद्धवंसना] 32. 14, threateping.

उप्पत्तिया [औत्पत्तिकी] 10, born, natural.

उप्पि [उपरि] 12. up.

उम्भर [उद्भर] 66, prosperous.

उम्बर[उदुम्बर]44.a fig tree.

उम्मज्जग [उन्मज्जक] 39, a diver.

उम्मुक्क [उन्मुक्क] 54, left come out.

उम्मुय [अव+मुच्] 64, to remove, to take away.

उयर [उदर] 9, a belly.

उर [उरस्] 52, chest.

उराल [उदार] 69, grand,

उवकखड [उपस्कृ] 69, to prepare.

उवगरण [उपकरण] 18, articles of the household.

10

Glossary

उवङ्ग [उपाङ्ग] 3, a group of works, twelve in number, of the Jain Canon.

उवलित्त [उपलित्त] 55, besmeared.

उवलेवण [उपलेपन] 40, bemearing.

उवसंपज्ज [उप+सम्+पद्] 21, to resort to, take shelter,

उवट्टव [उप+स्थापय्] 5, to bring (Absolutive
उवट्टवित्ता.

उवट्टाणसाला [उपस्थानशाला] 6, an anti-chamber, a waiting chamber.

उवणे [उप+नी] 12, to offer

उवत्थाणियण [उपस्थानिका] 53, waiting, attendance.

उववाइया [औपमातिकी] 36, a hall in the heavenly regions where gods take birth.

उववेअ [उपेत] 66, with.

उवसोमे [उप+शोभय्] 38, to look charming.

उवस्सअ [उपाश्रय] 50, the residence or abode for monks or nuns.

उवद्दाण [उपधान] 45, penance.

उवागच्छ [उप+आ+गम्] 6, to approach.

उवाय [उपाय] 10, a remedy.

उव्वट्टण [उद्वर्तन] 51, bemearing the body.

उवट्ठे [उद्वर्तय्] 51, to besmear the body with scented paste.

उव्विह [उद्वह्] 19, to t up.

उसु [इषु] 7, an arrow.

ऊरु [उरु] 52, a thigh.

ऊसअ [उत्सव] 16, joy.

ऊसिअ [उच्छिन्न] 35, high.

एगओ [एकस] 25, in one, together.

एगाहच्चं [एकाहत्य] 7, fit to be killed with one blow.

एज्जमाण [आ+यत्] 7, coming.

एसणा [एषणा] 47, begging food.

Glossary

11

ओगाह [अव+गाह्] 40, to plunge, to bathe.

ओगाहणा [अवगाहना] 53, dimension.

ओगिज्जमाण [अवगीयमान] 69, being amused with music.

ओगिण्ह [अव+ग्रह्] 3, to ask for, to beg.

ओतिण्ण [अवतीर्ण] 31, arrived.

✓**ओमुय** [अव+मुच्] 51, to remove, to take away.

ओयाअ [अव+यात्] 5, come met in.

ओराल [उदार] 10, great.

ओलुग [अवहण] 9, diseased.

ओसन्न [अवसन्न] 53, degraded.

ओसह [औषध] 48, medicament.

ओसरिअ [उत्सारित] 28, raised up, stretched.

ओहय [अवहत] 5, depressed.

ओहि [अवधि] 35, a kind of super physical knowledge.

कइ [कति] 4, how many.

कक्खदेस [कक्षदेश] 47, arm-pit.

कटु [कृत्वा] 5, having done or thought.

कट्ट [काष्ठ] 40. wood.

कट्टमुदा [काष्ठमुद्रा] 42, a wooden seal.

कड [कृत] 8, done.

कडग [कटक] 66. a slope or side of a river or a mountain.

कडाह [कटाह] 39, a frying pan.

कडी [कटी] 52, waist

कडुच्छुय ? 39, an iron ladle.

कढिण [कठिन] 40, hard.

कणीयस् [कनीयस्] 19, younger.

कण्ण [कर्णे] 49, ear.

कण्णायय [कर्णायत] 7, stretched to the ear.

कहम [कर्म] 28, mud.

कन्त [कान्त] 10, pleasant, charming.

✓**कन्द** [क्रन्द] 18, to cry.

कन्द [कन्द] 40, bulb of a plant.

कण्य [कल्प] 31, to be proper or fit.

कण्य [कल्प] 28, like.

कण्यणिकण्य [कल्प+निकल्पित] 12, cut into pieces and finer pieces.

कबन्ध [कबन्ध] 8, trunk of the body.

कमण्डलु [कमण्डलु] 41, a gourd.

कम्मिया [कर्मिकी] 10, acquired by practice.

कय [कृत] 6, done, performed.

कयाइ [कदाचित्] 5, a while.

कइ [कृ] 8, to do.

करणडग [करण्डक] 54, a box.

करतल [करतल] 9, a palm.

करे [कार्य] 7, to cause to do.

कलकल [कलकल] 28, sound, din, noise.

कविट्ट [कपित्थ] 38, a kind of fruit.

कहा [कथा] 5, talk, news.

कहे [कथ्य] 31, to tell.

काग [काक] 66, a crow.

काय [काय] 48, body.

कारण [कारण] 9, cause, reason.

काल [काल] 7, death.

कालमास [कालमास] 8, the time (lit; the month) of death.

किड्डा [कीडा] 40, play, sport.

किढिण [कठिन] 41, a frame of bamboo plant used as a pan of the balance.

किढिणसंकाइय ? 41, an appliance consisting of a bamboo bar, at either end of which are suspended frames to carry load (Gujarati કાચ).

किण्ह [कृष्ण] 38, dark-green.

किण्होभास [कृष्णावभास] 38, appearing dark-green.

Glossary

13

कीलावण [कीडन] 19, sport, play.

√कीलावे [कीड्य] 19, to amuse, to play with.

कुकुड [कुकुट] 15, a cock.

कुच्छि [कुक्षि] 47, a belly.

कुटुम्ब [कुटुम्ब] 5, family.

कुटुम्बजागरिया [कुटुम्बजागरिका] 5, keeping awake for domestic affairs.

कुन्ताग [कुन्ताग्र] 24, the point of a spear.

कुमार [कु+मार] 17, a bad way of death.

कुम्भ [कुम्भ] 19, temple of an elephant.

कुल [कुल] 14, family. 66, group.

कुलस्थ [कुलस्थ, कुलस्थ] 37, family men, a kind of corn.

कुस [कुश] 40, a kind of sacrificial grass.

कुसील [कुशील] 53, person of bad character.

कूडागार [कूटागार] 35, a big house on a summit.

कूडाहच [कूटाहत्य] 7, killing

after the manner of ~~कूडा~~ (पाषाणमययन्त्र).

कूर [कूर] 55, cooked rice.

कूलधम [कूलध्मा] 39, a class of ascetics who, standing on the bank of a river, cry aloud and then take their food.

√कूव [कु] 55, to speak aloud.

केरिस [कीदश] 8, of what sort.

केवइष [कैवतिक] 36, how much.

केवलकण [केवलकण] 35, full, complete, whole.

केवलि [केवलिन] 49, one who has attained Omniscience or Keval Knowledge.

केसलोअ [केशलोच] 73, plucking out the hair.

कोइल [कोकिल] 66, cuckoo.

कोअ [कोअ] 66, a kind of bird.

कोडागार [कोषागार] 16, a store-house.

कोडी [कोटी] 5, a crore.
 कोडुम्बिय [कौटुम्बिक] 5, be-
 longing to the house
 or family.
 कोडुम्बियपुरिस [कौटुम्बिकपुरिष]
 5, a family member
 engaged as a servant.
 कोत्तिय ? 39, [भूमिशायीति
 टिप्पणम्] an ascetic sleep-
 ing on the ground.
 कोप्पर [कूर्पर] 47, elbow.
 कोस [कोश] 16, treasure.
 खज्जग [खाद्यक] 55, ea-
 table, sweets,
 खण्ड [खण्ड 5, part, por-
 tion.
 खण्डियत्रिहुण [खण्डिकविहीन]
 37, without a pupil
 खन्ध[स्कन्ध] 19 a shoulder.
 खन्धावार [स्कन्धावार] 24,
 a camp of the army.
 खाइम [खाद्य] 39, eatable.
 खिस [खिसू] 52, to cen-
 sure.
 खुज्जो [कुञ्जा] hump-
 backed.
 खेल [खेल्म] 47, cough.

खेलणग [खीडनक] 52, a toy.
 गङ्गाकूल [गङ्गाकूल] 39, a
 class of ascetics resi-
 ding on the banks of
 the Ganges.
 गच्छ [गम] 5, to go.
 गड्डा [गर्त] 42, a ditch, a
 pit.
 गण [गण] 62, a band of
 followers.
 गणराय [गणराजन्] 26,
 chiefs forming a con-
 federation.
 गणिया [गणिका] 67, a cour-
 tesan.
 गन्ध [गन्ध] 9, scented
 powder or paste.
 गन्धहृत्थि [गन्धहृत्तिन्] 19,
 a class of superior kind
 of elephants, a scent-
 elephant.
 गर्भ [गर्भ] 13, child in
 the womb.
 गय [गज] 28, an elep-
 hant.
 गयणयल [गगनतल] 66,
 Sky.

Glossary

15

गरह [गर्ह] , to admonish.
 गरलवूह [गरडव्यूह] 5, an arrangement of the army in the shape of गरुड (eagle).
 √गल [गल] 13, to drop.
 √गवेस [गवेष्] 51. to search.
 गहण [ग्रहण] 5, receiving.
 गामकण्टक [ग्रामकण्टक] 73. wicked people of the village.
 गाय [गात्र] 39, body.
 √गाल [गाल्य्] 13, to drop, to eject.
 गालण [गालन] 13, aborting.
 गाहोवई [गृहपति] 35, a householder.
 गिम्ह [ग्रीष्म] 69, summer.
 गुच्छ [गुच्छ] 66, a cluster.
 गुज्ज [गुज्य] 64, private part of the body.
 गुणनिष्पन्न [गुणनिष्पन्न] 15, based on qualities, true to qualities.

गुत्त [गुप्त] 31, protected, observed, 48, restrained.
 गुत्ती [गुप्ति] 48, restraint, control.
 गुम्म [गुल्म] 66, a thicket, a bush.
 गुरुजणग [गुरुजनक] 17, clederly person, revered father.
 गेविज्ज [गैवेय] 72, name of a celestial palace.
 घअ [घृत] 41, Ghee.
 घण्टा [घण्टा] 35, a bell.
 घरसमुदाण [गृहसमुदाय] 48, number of houses in successive order.
 घाइय [घातित] 7, killed.
 चउक्क [चतुष्क] 9, a place where four roads meet,
 चउत्थ [चतुर्थ] 31, a one-day fast, a fast in which four meals (one on the previous day, two on the fasting day, and one on the succeeding day) are cut off.
 चउरंस [चतुरस्र] 3, a square, well-developed.

चकवाल [चक्रवाल] 57,
a circle.

चत्वर [चत्वर] 19, a square.

✓चर [चर] 3, to move.

चरिम [चरम] 73, last.

चरु [चरु] 41, cooked
rice.

चाउगघण्ट [चतुर्घण्ट] 22, a
chariot having four
bells.

चारमसाला [चारकसाल] 17,
a prison-house, jail.

चाउरङ्गिणो [चतुरङ्गिणी] 25,
consisting of four parts,
elephants, horses, char-
iots, and infantry.

चिञ्चा [चिञ्चा] 38, a kind
of tree.

चिण्ण [चिर्ण] 38, prac-
tised.

चिन्तअ [चिन्तक] 8, mind-
ful, attentive.

चिन्ता [चिन्ता] 31, thought.

चिन्ह [चिह्न] 7, emblem,
ensignia.

चिराइअ [चिरातीत] 67,
very ancient.

चुण्णम [चूर्ण] 51, scented
powder.

चेडरूप [चेट+रूप] 21,
a child.

चेडिया [चेटिका] 57, a maid-
servant.

चेलपेड [चैलपेट] 54, a
wooden box for keep-
ing clothes.

चोकख [शुचिशुद्धार्थे देशी] 40,
purified.

छ [षट्] 69, six.

छट् [षष्ठ] 71, sixth.

छत्ताईअ [छत्र+आदिक] 6,
an umbrella etc. An
umbrella is one of
the eight Pratihāryas
or Paraphernalia con-
sisting of eight things
such as 'the halo of
light' etc.

छिज्ज [छेय] 51, drawing
figures.

छिड्ड [छिद्र] 16, a flaw or
weak point.

✓छिन्द [छिद्] 17, to cut
off.

Glossary

17

छिप्पतूर [छिप्र+तूर्य (क्षिप्रतूर्येण
कुतं वाद्यमाने न तूर्येण इति
ज्ञाताधर्म टीकायाम्)] 28, a
trumpet which is blo-
wn quickly or with
force.

✓**छेर** [रिच] 55, to purge.

जइ [यदि] 4, if, when.

जक्ख [यक्ष] 67, semi-di-
vine being.

जणक्खय [जनक्षय] 28,
destruction of people.

जणप्पमइ [जनप्रमर्द] 28,
destruction of people.

जणवअ [जनपद] 28,
country.

जणवह [जनवध] 28. kill-
ing of people.

जणिय [जनित] 38, pro-
created.

✓**जत्त** [यत्] 10, to try.

जत्ता [यात्रा] 25, fight,
march; 37, livelihood.

जन्न [यज्ञ] 28, sacrifice.

जन्नई [यज्ञकिन् (यज्ञयाजीत्यर्थः)]
39, a sacrificer.

जप्पभिइ [यत्प्रभृति] 52,
since, when.

जम [यम] 4, God of
death.

जमाली [जमाली] 70, name
of a क्षत्रिय prince and
son-in-law of महावीर
mentioned in भगवती;
९. ३३.

जम्बुदीव [जम्बुद्वीप] 4, name
of one of the 7 con-
tinents of which our
earth is a part.

जम्म, जम्मण [जन्मन्] 9,
31, birth.

जय [जि] 5, to win, to
be victorious (future
जइस्सइ etc).

जलन्त [ज्वलत्] 28, burn-
ing.

जलवासि [जलवासिन्] 39,
dwelling in water.

जल्ल [जल्ल?] 47, bodily
dirt.

जवणिज्ज [यापनीय] 37, To
have lived; livelihood.

जहा [यथा] 3, as; just as.

जहोचिय [यथोचित] 9, as
is proper.

जंघा [जंघा] 52, a knee.

जाई [जाति] 3, good birth.

जाइसंपन्न [जातिसंपन्न] 3, of good birth.

√जागर [जाग्र] 5, to keep awake.

जागरिया [जागरिका] 5, waking.

जाण [याण] 6, conveyance, carriage.

जाणु [जानु] 47, knee.

जातकम्म [जातकर्मन्] 52, nursing of a child.

√जाय [याच्] 20, to ask for.

जाय [जात] 3, grown.

जाव [यावत्] 3, upto (used frequently to indicate passages which are not given in full in the text and of which only the first and the last expressions are given).

जावज्जीव [यावज्जीव] 39, जावज्जीवाए as long as life lasts.

जिमिय [जेमित] 63, dinner.

√जीव [जिव्] 5, to live.

जीव [जीव] 'ife.

जीवन्तअ [जीवत्] 19, living, while yet living.

जीविय [जीवित] 7, life.

जुत्त [युक्त] 27, right, proper.

√जुज्झ [युच्] 27, to fight.

जुत्तामेव [युक्तम्+एव] 20, yoked, ready for drive.

जुत्ती [युक्ति] 66, name of बलदेव's son; name of the sixth chapter of वणिहदसा.

जुद्धसज्ज [युद्धसज्ज] 24, ready for fight.

जुयलग [युगलक] 54, twins.

जूव [यूप] 28, sacrificial post.

जेट्ट [इष्ट] (p. p. of यज्) 28, sacrificed.

जेट्ट [ज्येष्ठ] 35, eldest.

जोइसिन्द [ज्योतिरिन्द्र] 35, lord of heavenly bodies.

Glossary

19

जोग [योग्य] 31, fit, proper.

जोयण [योजन] 28, a distance of eight miles.

जोव्वण [यौवन (क)] 54, youth.

जोह [योध] 25, soldier.

झय [ध्वज] 7, a banner.

✓ **झिया** [धै] 5, to brood over, to be depressed.

✓ **झूस** [शुष्] 5, to emaciate.

✓ **ठवे** [स्थाप्य] 6, to stop.

✓ **ठा** [स्था] 7, to stand.

ठाण [स्थान] 7, place, position; 4, (ज्योतिः स्थानं पात्रस्थानं वेति टिप्पणम्) a place for sacrificial pots or for fire:-57, wrong act, sinful act-

ठाणिज्ज [स्थानीयं गौरवाई इत्यर्थे देशी] 12, respectable.

ठिइअ [स्थितिक] 8, living for, lasting for.

ठिइया [स्थितिका] 23, convention, a custom.

ठिइवडिया [स्थितिपतिता] 15, a ceremony on the birth of a child.

ठिय [स्थित] 6, standing.

डाव? [वामहस्ते देशी] 28, left hand.

डिम्भअ [डिम्भक] 46, a boy.

डिम्भिया [डिम्भका] 46, a girl.

णं [ननु इत्यर्थेऽयम्] 3, indeed, verily.

°णाय [°ज्ञात] 48, a known case, a known example.

✓ **णहाणे** [स्नाप्य] 19, to bathe.

णहाय [स्नात] 6, bathed.

✓ **णहावे** [स्नाप्य] 51, to bathe.

तइअ [तृतीय] 15, third.

तच्चं [तृतीय] 10, third.

तड [तट] 66, bank.

तत्थ [तत्र] 5, there.

तन्त [तान्त] 13, tired.

तन्दुल [तन्दुल] 41, rice.

तप्पभिइ [तत्प्रभृति] since then.

तम्बिय [ताम्रक] 40, made of copper.
 तथा [तत्त्व] 40. bark.
 तलवर ? 18, king's officer.
 तल्लिअ [तल्लित] 9, fried in fat or oil.
 तह [तथा or तथ्य] 7, truth.
 तहा [तथा] 4, similarly.
 तहारुव [तथारूप] 5, such.
 ताओ [तात] voc. sing. of तात) 10, father.
 ताराइण [तारायण] 59, name of a holy temple.
 तारिसय [ताट्टशक] 8, of such nature, of such a type.
 ताडपुडग [तालपुटक] 17, name of a poison which brings about instantaneous death.
 ✓ ताले [ताडय] 68, to beat
 तावस [तापस] 39, an ascetic.
 ति-त्रि [Nom. तओ, तिण्णि Instr तिहि Gen तिण्ह Loc [तिष्ठ] 5, three.

तिकखुत्ता [त्रिःकखस्] 6, three times.
 तिग [त्रिक] 19, a place where three roads meet.
 तित्थयर [तीर्थकर] 62, the preacher of a doctrine or philosophical system.
 तिलअ [तिलक] 51, a dot or mark of some point on the forehead.
 तिवलिआ [त्रिवलिका] 24, having three folds.
 तुङ्ग [तुङ्ग] 66, lofty; high.
 तुडी [तुष्टि] 16, pleasure.
 तुसीणीय [तुष्णीक] 9, silent.
 तेउ [तेज] 3, lustre.
 तेत्तीसा [त्रयन्त्रिंशत्] 26, thirty three.
 तेक्केल [तैलभाण्डः (सौराष्ट्र-प्रसिद्धो मृन्मयस्तलीस्य भाजन-विशेष इति टिप्पणम्] 54, an earth-pot for keeping oil.
 तेल्लोक [त्रैलोक्य] 66, three worlds.
 तेवट्टि [त्रिषष्टि] 35, sixty-three.

Glossary

21

तोण [तृण] 28. a quiver
for storing arrows.

थण [स्तन] 47, breast.

थणियाअ [स्तन+याचक] 55,
asking to suckle.

थल [स्थल] 42, land.

थिमिय [स्तिमित] 8, safe,
firm, well-governed,
peaceful.

थेर [स्थविर] 31, an elderly
or senior monk.

दक्षिणकूल [दक्षिणकूल] 39.
one who always resides
on the right bank.

दक्षिणा [दक्षिणा] 38, gift
to Brahmins.

दढपइन्न [दढप्रतिज्ञ] 29, a name
of a person.

दढरह [दढरथ] 66, name
of बलदेव's son, name of
the eighth chapter of
वण्हिदसा.

दण्ड [दण्ड] 8, fight, battle
punishment.

दण्डदार [दण्डदार] 40, a
wooden staff.

दत्त [दत्त] 33, name of a
person; name of the
seventh-chapter of
पुष्फिया.

दन्तन्तर [दन्तान्तर] 19,
a space between tusks.

दन्तमुसल [दन्तमुषल] 19,
tusk of an elephant.

दन्तव [दन्तपवन] 73, clean-
ing the teeth.

दन्ति [दन्तिन्] 5, elephant.

दन्तुक्खवलिय [दन्त+उत्खलित]
39, Uprooting the teeth.

दग्ध [दर्भ] 39, a kind of
grass.

दरिसणिय [दर्शन] (क) 15,
showing.

दल्य [दा] 20, to give, to
offer.

दसार [दाशार्ह] 66, a class
of क्षत्रियस.

√दा [दा] 47, to give,
(Pres देह, देन्ति etc.)

दाअ [दाय] 15, a gift.

दरी [दरी] a valley.

दाण [दान] 8, a gift, a
bribe, ceding a terri-
tory or money.

दार [दारा] 38, a wife.

दारगरुव [दारक+रूप] 54, a boy.

दारिया [दारिका] 53, a

दासचेडी [दासचेटी] 14, a slave-girl, a mail.

दाहिण[दक्षिण] 41, southern.

दाहिण [दक्षिण] 41, right side.

द हिणडू [दक्षिणार्ध] 67, southern half.

दिर्गिदलअ ? 51, coaxing ?

दिट्टाभट्ट [दृष्ट+आभाषित] 41, persons who meet and talk

दिसाचक्रवाल [दिक्चक्रवाल] 39, a kind of penance.

दिसापोक्खिय [दिक्प्रोक्षिन्] one who sprinkles water everywhere to purify the place.

दिस्सीभाअ [दिग्भाग] 66, direction, quarter, region.

दीण [दीन] 9, depressed.

दीव [द्वीप] 4, a continent.

डु [द्वि-दुवे, दोहि, दोणं, दोषु] 23, two.

दुग्ग [दुर्ग] 42, fortress.

दुग्गन्ध [दुर्गन्ध] 55, bad smell.

दुज्जम्मअ [दुर्जन्मक] 55, of wicked birth.

दुज्जाअ [दुर्जा त] 55, a wicked birth.

दुडु [दुष्टम्] 17, bad.

दुहन्त [दुर्दान्त] 67, undaunted.

दुद्ध [दुग्ध] 47, milk.

दुपन्वइय [दुष्प्रव्रजित] 43, bad asceticism.

दुब्धिगन्ध [दुर्भिगन्ध] 55, of wicked smell.

√दुरुह [आरोहणे देशी] 6, to ride.

दुरूढ [आरूढ] 26, ascended.

दुवालस [द्वादश] 44, twelve.

दुहट्ट [दुःखार्ते] 13, distressed by pain or misery.

√दूहज्ज [गम्धात्वर्थे देशी] 48, to go.

दूमिय [रु] 14, wounded.

दूय [दूत] 21, a messenger.

देवत्ता [देवत्व] 32, the state of a god.

Glossary

23

देवदूत [देवदूत] 36, divine garment.

देवय [दैवत] 17, deity.

देवाणुप्पिय [देवानां प्रिय or देवानुप्रिय] 6, beloved of gods, a good man (used as a term of courteous address.)

देसपन्त [देशप्रान्त] 27, frontier.

दोच्च [द्विः] 10, twice.

दोहल [दोहल or दोहल] 9, longing of a pregnant woman.

धणु [धनुष] 7, a bow, -68, a measure of four cubits.

धन [धन्य] 9, happy, blessed.

धम्म [धर्म] 3, religious discourse.

धम्मकहा [धर्मकथा] 6, religious talk or discourse

धम्मजागरिया [धर्मजागरिका] 3, keeping awake for religious meditation.

धम्मिय [धार्मिक] 6, pious; meant for religious purposes.

धरणीयल [धरणीतल] 7, surface of ground,

धस [धसशब्दानुकरणे] 7, sound of falling, with a धस sound,

धिइ [धृति] 6, name of a goddess; name of the third chapter of पुष्कलिया.

धूया [दुहितृ] 52, daughter.

धोव [धु] 64, to wash, to cleanse.

नगर [नगर] 35, town,

नग्न [नग्न] 73, naked, nude.

नच्चन्त [नृत्यत्] 28, dancing.

नज्ज [ज्ञाधातोः कर्मणि] 14, passive form of ज्ञा to know.

नट्टविही [नाट्यविधि] 35, dance, performance of a dance.

नत्ति [नप्ती] 52, a granddaughter.

नत्तु [नप्त्] 33, grandson.
 नत्तुअ [नप्त्] (क) 22, grand-
 son.
 नत्तुय [नप्त्] (क) 52, grand-
 son.
 नन्दणवण [नन्दनवन] 66,
 name of a pleasure-
 garden.
 √नमंस [नमस्य] 6, to
 propitiate.
 नयण [नयन] 9, eye.
 नयर [नगर] 3, town, city.
 नयरा [नगरी] 5, a city, a
 town.
 नरग [नरक] 8, hell.
 नरवइ [नरपति] 26, a king.
 नलिणिगुम्म [नलिनीगुल्म] 30,
 song of नलिणिगुम्मा, wife
 of रामकण्ह; name of the
 eight chapter of कप्पवडि-
 सिया.
 नव [नवन्] 14, nine.
 नवम [नवम्] 6, ninth.
 नवरं [केवलार्थे देशी] 29, only.
 नवुस्सेह [नवोच्छेध] 35, with
 a height of nine
 (cubits or dhanus).

नाइ [ज्ञाति] 39, relative.
 नाइविगिट्ट [नातिविकृष्ट] 26,
 not far off.
 नामधेज्ज [ना म धे य] 15,
 name.
 नामं [नाम] 3, by name.
 निकट्ट [निकृष्ट] 28, drawn.
 निकुरस्वभूय [निकुम्भवभूत] 38,
 forming cluster.
 निक्खमण [निष्कमण] 50,
 renunciation.
 निक्खत्त [नि+खात or नि+क्षित,]
 38, fixed, planted.
 निक्खेवणा [निक्षेपणा] 47,
 placing, keeping.
 निगम [निगम] 35, country,
 village.
 √निग्गच्छ [निर्+गम] 6,
 to go out.
 निग्गन्थी [निर्ग्रन्था], 49,
 a Jain nun.
 निग्गय [निर्गत] 3, gone out.
 निच्चच्छण [नित्य+क्षण] (उत्स-
 वार्थे), 66, always fes-
 tive.
 निच्चेट्ट [निधेष्ट] 18, desti-
 tute of movement.

Glossary

25

- निच्छुहावे** [निर्+क्षेप्य्] 24, to drive away.
- निडाल** [ललाट] 24, forehead.
- निद्राय** [निद्राय्] 55, to sleep.
- निस्तेय** [निस्तेजस्] 9, pale, one who has lost one's colour.
- √निन्द** [निन्द] 52, to censure.
- निम्न** [निम्न] 42, lowlying place.
- निष्पाण** [निष्पाण] 18, destitute of life.
- 'निम्भच्छ** [निर+भत्स] 14, to reprimand.
- निम्भच्छणा** [निर्मर्त्सना] 14, reprimand.
- निमज्जग** [निमज्जक] 39, one who plunges into water.
- निम्मांस** [निर्मांस] 9, without flesh, emaciated.
- नियग** [निजक] 6, one's own, kinsman.
- नियत्त** [निकृत्त] 7, cut off, lopped off.

- नियत्थ** [निवस्त] 40, dressed, clad in.
- नियलबन्धण** [निगडबन्धन] 15, put into fetters.
- निरयावलिया** [निरयावलिका] 3, name of the Group of The Last Five Upāngas of the Jain canon and also of the first chapter of that work.
- निरालोय** [निरालोक] 7, without light, dark, dusky.
- 'निवज्जावे** [नि+पातय्] 12, to ask to lie down.
- निवडिय** [निपतित] 7, fallen.
- √निवारे** [नि+वारय्] 52, to work off, to prevent.
- निवेश** [निवेश] 28, place, location.
- निवेशण** [निवेशन] 27, camping.
- निवेशिय** [निवेशित] 47, placed.
- निव्विण** [निव्विण] 13, dejected.

निव्वुअ [निर्वृत] 15. happy.

निव्वेयण [निर्वेदन] 15 free from pain.

निसद [निषध] 66, name of बलदेव's son ; name of the first chapter of बण्हिदसा.

निसन्त [नि शा मि त] heard.

'निसम [नि+शामयू] 7, to hear (Absolutive निष-म्म.)

'निसीय [नि+सद] 10, to sit.

निसीहिया [निषीदिका] 64, a seat or a place of study.

निरसास [निःश्वास] 73, inhaling.

'नीणे [नि+नी] 19, to place.

नीय [नीच] 48, low.

निर्हरण [निर्हरण] 18, removal of the dead body.

नेयव्य [नेतव्य] 29, to be

understood.

नेरइय [नैरयिक] 8, a creature living in or belonging to a hell.

नेरयइत्ता [नैरयिकता] 8, state of being a नैरयिक.

नेह [स्नेह] 17, affection.

पउम [पद्म] 30, name of the son of पउमावई, wife of काल ; name of the first chapter of कप्पवडिसिया.

पउमगुम्म [पद्मगुल्म] 30, name of the son of पउमगुम्मा, wife of वीरकण्ह name of the seventh chapter of कप्पवडिसिया.

पउमभइ [पद्मभद्र] 30, name of the son of पउमभइ wife of सुकण्ह; name of fifth chapter of कप्पवडिसिया.

पउमसेण [पद्मसेन] 30, name of the son of पउमसेणा wife of महाकण्ह; name of the sixth chapter of कप्पवडिसिया.

Glossary

27

पउर [प्रचुर] 66, plenty.

पओअ [प्रयोग] 57, application.

√पक्खल [प्र+खल्] 42, to fall, to stumble.

√पक्खिव [प्र+क्षिप्] 15, to put, to throw.

पक्खोलण [प्रखलन ?] 55, stumbling.

पगय [प्रकृत] 66, name of बलदेव's son ; name of the fifth chapter of बण्दिदशा.

√पगिज्झ [प्र+ग्रह] 39, Absolutive: पगिज्झिय. to take up, to raise.

पङ्कण्यमा [पङ्कप्रभा] 8, name of the fourth hell in Jain cosmology.

पणवत्थं [प्रत्यक्षम्] 66, actually, in person, incarnate.

पण्णुभव [प्रति+अनु+भू] 52, to experience.

पण्णत्थिम [प्रति+अस्त+इम] 40, west

पण्णप्पिण [प्रति+अर्पय] 6,

to bring back a reply (indicating that the order is executed; 44 to return.

पञ्चाया [प्रति+आ+जन्] 54, to be born.

पच्चुट्ठा [प्रति+ऊट्+त्था] 42, to stand up (Inf. पच्चाट्ठत्तिए).

पच्चोरुह [प्रति+अव+रुह] 6, to get down; 40, to ascend.

पच्छा [पश्चात्] 50, after.

पच्छित्त [प्रायश्चित्त,] 57, expiation.

पजंपियं [प्रजल्पित] 47, talk.

पज्जत्ति [पर्याप्ति] 36, sufficiency, fullness of powers.

पज्जत्तीभाव [पर्याप्तिभाव] 36, fullness.

पज्जब [पर्याय] 38, modification.

पज्जुण्ण [प्रयुञ्ज] 67, name of a person.

- पञ्जुवास [परि+ऊप+आस]
 3. to wait upon.
 पञ्जुवासण [पर्युपासन] 38,
 waiting on righteous
 monks.
 पञ्च [पञ्चन] 3, five.
 पञ्चग्नि [पञ्चाग्नि] 39, five
 fires (four fires on
 four sides and the sun
 above).
 पञ्चम [पञ्चम] 44, fifth.
 पञ्चमुष्टिय [पञ्चमुष्टिक] 51,
 consisting of five hand
 fuls.
 पञ्चविह [पञ्चविध] 36, of
 five kinds.
 पञ्जलिउड [प्राञ्जलिपुट] 6,
 with folded (cavity of)
 hands.
 पड [पत] 13, to fall.
 पडागा [पताका] 7, a flag.
 पडिअ [पतित] 55, fallen.
 पडिकप्प [प्रति+कप्पय्]
 26, to keep ready.
 पडिकुविअ [प्रतिकूजित] 54,
 promised.
 पडिकन्त [प्रतिक्रात] 32,

expiated.

- पडिगय [प्रतिगत] 3, re-
 turned.
 पडिच्छ [प्रति+ईष्] 9,
 to accept, to agree.
 पडिणिक्खम [प्रति+निंस+
 क्कम्] 10, to go out.
 पडिपुण्ण [परिपूर्ण] 9, full.
 पडिबन्ध [प्रतिबन्ध] 49,
 obstruction.
 पडिरहं [प्रतिरथम्] 7, fa-
 cing the chariot, cha-
 riot to chariot (fight)
 पडिरूवअ [प्रतिरूपक] 54,
 suitable.
 पडिवत्ति [प्रत्तिपत्ति] 24,
 treatment.
 पडिवाले [प्रति+पालय] 27,
 to wait for.
 पडिविसज्जिय [प्रतिविसज्जित]
 8, sent away.
 पडिविसजे [प्रति+वि+सर्जय]
 22, to send away.
 पडिसुण [प्रति+सु] 14, to
 listen.
 पडिसेह [प्रति+सिध्] 25,
 to iusult, to eject (Ab-
 solutive; पडिसेहिता.)

Glossary

29

पडिसेहिय [प्रतिषिद्ध] 26, ejected.

पढम [प्रथम] 4, first.

पढिय [पठित] 48, study.

पणयालीस [पञ्चत्वारिंशत्] 70, forty-five.

✓पणावे [प्र+नामय्] 24, to offer.

पणुवीस [पञ्चविंशति] 35, twenty five.

पण्डुइयमुही [पाण्डुकित मुखी पाण्डुरितमुखी] 9, a lady with a pale face.

पण्णत्ति [पण्णत्ति] 37, name of the fifth Anga of the Jain canon, otherwise known as व्याख्या-पण्णत्ति and भगवती.

✓पण्हय [प्र+स्तु] 47, to flow, to ooze.

पत्त [प्राप्त] 27, proper, opportune.

पत्त [पत्र] 40, leaf.

पत्तामोडं [पत्रामोटम्] (पत्रामोटम्) (पत्राणि आमोटय) 30, having plucked the leaves.

पत्तिय [पत्रित] 39, possessing leaves.

✓पत्तिय [प्रति+ई] 49, to trust.

पत्तेयं [प्रत्येकम्] 25, each one.

पत्थाण [प्रस्थान] 40, starting on a journey.

पत्थिय [प्रार्थिक] 17, a seeker.

पन्तिया [पंक्ति (का)] 57, row.

पन्नत्त [प्रवृत्त] 3, indicated, narrated.

पन्नवणा [प्रज्ञापना] 50, attempt at convincing.

पम्भार [प्राग्भार] 8, a heap, a mass.

पमणिअ [प्रमणित] 47, talked.

पभावई [प्रभावती] 8, name of the queen of king बल, mentioned in भगवती 11. 11.

✓पयाय [प्र+जन्] 47, to bear a child.

पयाय [प्रजात.] 14, delivered, given birth to.

पयाहिण [प्रदक्षिण] 51, going round an object keeping it at the right hand side.

परकम [प्र+कम्] 55, to walk.

परघर [पर गृह] 73, a stranger's house.

परम [परम] 4, great, greatly.

परसु [परशु] 7, an axe.

परंगणअ [प्र+अङ्गनक] 55, moving, crawling.

पराजिण [परा+जि] 5, to be defeated.

परामुस [परा+मुश्] 7, to handle, to take.

✓परिकहे [परि+कथयू] 49, to preach.

परिकिण्ण [परिकीर्ण] 58, surrounded.

परिविखत्त [परिक्षिप्त] 6, encircled.

परिग्राह्य [परिगृहीत] 9, formed.

✓परिणम [परि+नम्] 18, to digest, to assimilate.

परिणय [परिणत] 54, matured, attained maturity.

परिणामिया [परिणामिकी] 10, attained by maturity.

परिणामे [परि + नामयू] 18, to meditate, to think.

परितन्त [परितान्त] 13, very much tired.

परिभाष [परि+भाजयू] 9, to share.

परिभुञ्ज [परि+भुज्] 9, to wear, to enjoy.

परियाय [पर्याय] 31, practice, observance.

परियाण [परि+ज्ञा or प्रति+ज्ञा] 9, to take notice, to acknowledge.

परियार [परिचार] 48, retinue.

परियाल [परिवार] retinue.

परिवज्जिअ [परिवर्जित] 18, destitute of, devoid of.

✓परिवह [परि+वह्] 13, to carry.

Glossary

31

परिसडिय [परिशातित] 39,
ripe, fallen, decayed.

परिसा [परिषद्] 3, assembly
of people.

परिहायमाण [परिहीयमाण] 38,
lessening.

√पलव [प्र+लप्] 55, to
talk irrelevantly.

पलिओवम [पत्योपम] 36,
a period of time.

√पवड [प्र+पत्] 42, to
fall.

पवर [प्रवर] 6, good, ex-
cellent.

पवाल [प्रवाल] 66, sprout.

√पविणे [प्रविनी] 9, to
satisfy, to satiate.

पव्वअ [पर्वत] 66, a moun-
tain.

पव्वइअ [प्रव्रजित] 31, one
who has renounced the
world.

पव्वइय [प्रव्रजित] 43, an
ascetic.

पव्वत [पर्वत] 43, a hill.

पसन्ना [प्रसन्ना] 9, a kind
of spirituous drink.

पसर [प्र+स] 40, to
move.

पसास [प्र+शाम्] 67, to
move.

पसुबन्ध [पशुबन्ध] 39, a
class of animal sacri-
fices.

पसूअ [प्रसूत] 39, born.

पह [पथिन्] 19, a road.

पहरण [प्रहरण] 28, weapon,
arms.

पाअ [पाद] 52, foot.

पाउब्भूय [प्रादुर्भूत] 7,
appeared.

पाउस [प्रादोष्] 69, rainy
season.

पाओसिया [प्रादोषिकी or
प्रदोषिकी] 64, one who
finds impurities in every
object; one who dis-
likes every object.

पाओवगअ [पादपोपगत] 32,
a posture like that of
a tree (पादप) of medi-
tation without any
movement.

√पाड [पातय्] 13, to

make fall, to eject, to throw.
पाडण [पातन] 13, destroying.
पाडिपक्क [प्रत्येक] 53, exclusively one's own.
√पाडे [पात] 40, to stir, to fell.
पाण [पान] 40, drink.
पाणअ [प्राणत] 33, name of the tenth heaven of Jains.
पाणिय [पानीय] 55, water.
पामोक्ख [प्रमुख] 62, chief, principal.
पायग्गहण [पादग्रहण] 17, seizing the feet.
पायाच्छित्त [प्रायश्चित्त] 25, expiation.
पायत्तिय [पादातिक] 28, a foot-soldier.
पायरास [प्रातराश] 22, breakfast.
पायव [पादप] 3, a tree.
पायवन्दअ [पादवन्दक] 17, one who salutes the feet.
पायवीढ [पादपीठ] 24, a foot stool.

पारण [पारण] 40, breaking the fast.
पारिहावणा [प्रतिस्थापना] 47, disbursement, disposal.
पायवण [प्रवचण] 49, doctrine, faith.
√पास [दृश्, पश्य] 5, to see.
पास [पार्श्व] 35, name of the twenty-third तीर्थंकर.
पासत्था [पार्श्वस्था] (ज्ञानादीनां पार्श्वे तिष्ठितीति पार्श्वस्था,) 53, devoid of knowledge.
पासवण [प्रस्रवण] 47, urine.
पासाअ [प्रासाद] 12, a palace.
√पासे [दृश्] 14, to see.
पि [अपि] 4, also.
पिइसोअ [पितृशोक] 18, grief for the father.
पिउ [पितृ] 40, parent, ancestor.
पिच्छअ [पिच्छ (क),] 15, feather.
पिट्ठ [पृष्ठ] 52, back.
पिण्डवाउ [पिण्डपात] 73, alms.

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पित्तिय [पैत्तिक] 51, due to bile,

पिय [प्रिय] 29, dear.

पियदंसण [प्रियदर्शन] 66, fine to look at.

पिया [प्रिया] 62, name of the wife of संदुसण,

पिव [इव] 28, like.

पिवासा [पपासा] 52, desire, longing.

पोहगपाअ [पीठकपाद] 55, (a child) which attempts to stand and walk with the help of a wooden frame (पीठक) पांगुळगाडा)

√पुक्ख [प्र+उक्ख] 40, to sprinkle.

√पुच्छ [प्रच्छ] 5, to ask.

पुट्ट [पृष्ट] 19, back

पुड [पुट] 14, cavity (of hands etc.)

पुढवि [पृथ्वी] 3, earth, ground.

पुण्ण [पुण्य] 18, merit.

पुण्ण [पूर्ण] 34, name of a person; name of the fifth chapter of पुष्पिक्या.

पुण्णभद्र [पूर्णभद्र] 4, name of a Jain temple; 59, name of a विमान or celestial palace;—59, name of a householder.

पुत्त [पुत्र] 4, a son.

पुष्क [पुष्प] 9, flower.

पुष्कचूला [पुष्पचूडा] 64, a class of Jain nuns

पुष्कचूलिया [पुष्पचूलिका] 4, name of the fourth chapter of निर्यावली, and of the eleventh उपाङ्ग of the Jain canon.

पुष्काराम [पुष्प+आराम] 39, a grove of flowering trees.

पुष्पिक्य [पुष्पित] 39, flowering.

पुष्पिक्या [पुष्पिका] 6, name of the tenth उपाङ्ग, of the Jain canon and of the third chapter of the निर्यावली.

पुरत्थाभिमुह [पुरस्तात्+अभिमुख] 10, facing towards east.

पुरन्धिम [पौरस्त्य] 40, eastern.

बुरिस [पुरुष] 7, man, man-servant.

बुरिसादाणीय [पुरुषादानीय] 35, worthy of being respected by man: (an epithet of पार्श्वनाथ).

पुर्व [पूर्व] 44, former, of bygone days.

पुर्वड [पृकृत] ? 55, soiled, dirty.

पुर्वभव [पूर्व+भव] 35, previous birth.

पुव्वाणुपुव्वी [पूर्व+आनुपूर्वी] 3, in due course or order.

पूइय [पूजित] 39, honoured.

पूय [पूय] 15, puss.

पूया [पूजा] 40, worship.

पेसे [प्रेष्य] 20, to send, to dispatch.

पोत्तिय [पोत्रक] 39, an ascetic carrying a पोत्र garment.

पोसहसाला [उपवसथशाला] 71, a place for observing fasts.

प्पि-अपि [ह्रस्वात्स्वारात्परे एव,] 69, also.

फल [फल] 9, fruit.

फलअ [फलक] 28, a shield.

फलह [फलक] 73, a wooden board;

फलिय [फलित] 39, laden with fruit.

फासुय [प्राद्युक्] 52, comfortable, warm.

√कुस सृश] 57, to touch, to overcome.

बज्झ [बध्धातोःकर्मणि] 57, to be bound.

वत्तीसं [द्वात्रिंशत्] 54, thirty-two.

वत्तीसह [द्वात्रिंशत्] 59, thirty-two.

वत्थिकम्म [वस्तिक्कम्] 57, enema.

वत्थिपुडग [वस्तिपुट] (क) 12, bladder.

बम्मयारी [ब्रह्मचारिन्] 31, celibate, student.

बम्मलोअ [ब्रह्मलोक] 33, name of the fifth heaven of the Jains.

बल [बल] 16, army; 34, name of a person; name

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of the ninth chapter of
पुष्किया.

बलदेव [बलदेव] 67, name
of a person.

बलवग [बलवत् ?] 66, strong.

बलि [बलि] 40, offering.

बलिकम्म [बलिकर्मन्] 6,
worship of deities.

बहु [बहु] 6, many much.

बहुपुत्तिया [बहुपुत्तिजा] 34,
name of a lady; name
of the fourth chapter
of पुष्किया; 46, name of
a goddess

बहुस्सुय [बहुधुन] 48, learn-
ed, well-versed in
sacred books

बायालीस [द्वाचत्वारिंशत्] 72,
forty-two.

बारवई [द्वारावती] 66, name
of a city.

बारसाह [द्वादशाह] 15, twelfth
day

बालभाव [बालभाव] 54,
childhood.

बाहा [बाहु] 39, arm.

बाहिरिय [बाह्य] 6, outside.

बिइय [द्वितीय] 43, second.

बिलवासि [बिलवासिन्] 39,
one who lives in a hole
or pit.

बिल्ल [बिल्व] 38, a kind of
tree.

बीय [बीज] 39, seed.

बुज्झ [बुध्] (धातु) 29, to
attain sacred knowledge

बुद्धि [बुद्धि] 61, name of
a goddess; name of the
fifth chapter of पुष्कचूलिया.

बोद्धव्व [बोद्धव्य] 4, to be
known; to be under-
stood.

बोल-? [शब्दे देशी] 28,
noise.

बोहि [बोधि] 73, know-
ledge.

°भक्ख [°भक्षिन्] (at the
end of a word,) 39,
eating, living on.

भगवन्त [भगवत्] 3, reve-
red. (Gen. भगवओ; Instr.
भगवया).

भग्ग [भग्न] 55, wretched.

भज्जा [भार्या] 5, wife.

भज्जिअ [भजित] 9, roasted.
भण्ड [भण्ड] 18, valuables;
 —39, utensils.

भत्त [भक्त] 30, food, meal.
भद् [भद्र] 30, name of the
 son of भद्रा, wife of महा-
 काल; name of the third
 chapter of कप्पवड्डिअिया;
 —47, name of a house-
 holder.

भन्ते— [भवन्शद्वस्य सर्वनाम्नःसंबो-
 धनैकवचनम्; आचार्यादीनामाम-
 न्त्रणे एव प्रजुज्यते। भदन्त,
 भदन्त इत्यस्य संक्षेप इत्यन्ये] 3,
 sir, revered sir, sire.

भर [भृ] 40, to fill.

भरह [भरत] 67, name of
 a country of the जम्बूद्वीप.

भवण [भवन] 9, a house.

भाइणेज्ज [भागिनेय] 55,
 sister's son.

भाणियव्व [भाणितव्य] 6,
 worthy to be repeated.

भायण [भाजन] 12, pot,
 plate.

माया [भ्रातृ] 19, brother.

भारह [भारत] 4, name of a
 country in the जम्बूद्वीप.

भासा [भाषा] 36, speech.

भिउडि [भ्रकुटि] 24, eye-
 brow.

भिक्षा [भिक्षा] 41, alms.

भिक्षायरिया [भिक्षाचर्या] 48,
 begging food.

भोम [भीम] 28, terrific.

भुक्ख [बुभुक्षित] 9, (भोजना-
 करणतो बुभुक्षितेवेति टिप्पणम्),
 hungry.

भुत्तभोई [भुक्तभोगिन्] 50,
 one who has enjoyed
 pleasures.

भूमि [भूमि] 39, ground.

भूया [भूता] 62, name of
 the daughter of सुदंसन.

मेय [मेद] 8, dissention in
 the enemy's camp.

मेरी [मेरी] 69, drum.

मेसज्ज [मैषज्य] 118, medi-
 cine.

भोग [भोग] 41, enjoyment
 of things.

मइल [मलिन] 55, soiled.

मग्ग [मार्ग्य] 55, to beg.

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मङ्गलग [मङ्गलक] 68, an auspicious thing.

मङ्गल [मङ्गल्य] 16, blissful, auspicious.

मज्जण [मज्जन] 40, diving.

मज्जनघर [मज्जनगृह] 26, bath-room.

मज्जणय [मज्जनक] 19, bathing.

मज्झिम [मध्यम] 48, middle.

मण [मनस्] 5, mind, heart.

मणोरम [मनोरम ?] (मनःप्रिय इत्यर्थः), 10, attractive.

मणिदत्त [मणिदत्त] 69, name of a यक्ष.

मणिवइया [मणिमती] 59, name of a city.

मणुन्न [मनोज्ञ] 10, pleasing to the heart.

मणुय [मनुज] 5, man, foot-soldier.

मणोरम [मनोरम] 70, name of a celestial place.

मत्त [अमत्र] 18, pot.

मत्थअ [मस्तक] 9, head.

√मन [मन] 5, to think (Pres. मन्ने).

मन्त [मन्त्र] 48, charm.

मममूलाग [मन्मूलक] 18, on my account.

मम्म [मर्मन्] 16, a weak point, vital part.

मम्मण [मन्मण] 47, muttering indistinctly.

मयकिच्च [मृतकृत्य] 18, funeral rites.

मयणसाला [मदनसारा] (सारिका) 66, a kind of bird.

मयूर [मयूर] 66, peacock.

मलिय [मलित] 9, crushed.

मल्ल [माल्य] 9, a flower garland.

मल्लई [मल्लकी] 27. name of a क्षत्रिय tribe.

महइ [महती] f. of महत्, 6, great.

महग्गह [महाग्रह] 37, the great planet.

महग्घ [महार्घ] 6, precious.

महत्तरग [महत्तरक] 6, elderly person.

महबल [महाबल] 60, name of a prince.

महया [महत् महता] (Instr.) 5, great.

महाकण्ह [महाकृष्णा] name of सेणिय's son by his wife महाकङ्का.

महाकाल [महाकाल] 4, name of सेणिय's son by his wife महाकालि.

महाणई [महानदी] 19, a great river.

महाधणू [महाधनुस्] 66, name of बलदेव's son; name of the ninth chapter of बह्मिदसा.

महापउम [महापद्म] 30, name of the son of महापउमा, wife of सुकाल; name of the second chapter of कप्पवडिखिया.

महापउमा [महापद्मा] 32, name of the wife of सुकाल.

महापह [महापथ] 19, a high road.

महाफल [महाफल] 5, of great merit, of great value.

महाबल [महाबल] 57, the name of the son of king बल, mentioned in भगवती, 5. 5.

महामेह [महामेघ] 58, a big cloud.

महाराया [महाराज] 40 the great king.

महालिया [महच्छद्वार्थे देशी] 7, great.

महाविदेह [महाविदेह] 27, name of a region.

महावीर [महावीर] 3, the last of the Jain तीर्थंकर; 72, a great hero.

महासुक [महासुक] 33, name of the seventh heaven.

महासुमिण [महासुप्प] 10, a great dream.

महासेणकण्ह [महासेणकृष्ण] 4, name of सेणिय's son by his wife महासेणकङ्का.

महिय [मथित] 7, routed.

महिला [मिथिला] 60, name of a city.

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माहिन्द्वज्ज [महेन्द्रध्वज] 55,
a lofty banner.

महु [मधु] 10, sweet

✓महे [मन्थ] 32, to
churn.

मंगतिअ ? [हस्तगशित इति
टिप्पणम्] 25, fastened to
the hand.

मंस [मांस] 9, flesh.

माआणि[मातलि ?] 66, name
of वलदेव's son; name of
the second chapter of
बुद्धिदाहा.

माउलिङ्ग [मातुलङ्ग] name of
a tree.

माणसिअ [मानसिक] 18,
mental.

माणिभद [माणिभद्र] 6,
name of a god; name of
his throne; name of a
householder; 34 name
of a person; name of
the sixth chapter of
पुष्पिका.

माणुस्सग [मानुष्यक] 58,
belonging to human
world; earthly.

माया [मातृ] 30, mother.

मारे [मार] 17; to kill

माला [माला] 9, a garland.

मास [मास] 9, a month.

मास [मास] 37 a kind of
corn; a kind of weight.

मासिअ [मासिकी] 31, last-
ing for a month

माहण [ब्राह्मण] 37 a Brah-
min.

माहणकुल [ब्राह्मणकुल] 64,
a Brahmin family.

माहिन्द्र [माहेन्द्र] 33, name
of the fourth heaven
of Jains.

मिच्छत्त [मिथ्यात्व] 38,
wrong view.

मित्त [मित्र] 39, a friend.

मिय [मित] 10, measured.

मिय [मृग] 66 a deer.

मियलुद्धय [मृगलुब्धक] 39
an ascetic who lives on
deers' flesh.

मिसिमिसेमाण [दीप्यमान इत्यर्थे
देसी] 7 burning with
anger.

मिहुण[मिथुन] 66, couple.

मुण्ड [मुण्ड] 41, a shave-
ling.

मुहुत्त [मुहुत्त] 7, a moment.

मुहुत्तन्तर [मुहुत्तन्तर] 1,
short interval of time.

मूल [मूल] 39, root, base.

मेत्ता [मात्रा] 54, pleasures,
object of pleasure.

°मेराग° [मर्यादक] 67,
having for its boundary
(from मरा=मर्यादा).

√मेलाय [मेलयू] 56, to
mix together, to join
together.

मेह [मेघ] 15, proper name
of a person mentioned
in नायाधम्मकहाओ.

मेहवण [मेघवर्ण] 69,
name of a pleasure-
garden.

य [च (स्वरात्परे एव)] 4, and.

√याण [ज्ञा] 9, to know.

√रय [रचय्] 40, to
arrange.

रज्ज [राज्य] 8, kingdom.

रज्जधुरा [राज्यधुरा] 9, the
responsibility of the
kingdom.

रट्ट [राष्ट्र] 16, kingdom.

रट्टकूड [राष्ट्रकूट] 54, name
of a person.

रणभूमि[रणभूमि] 28, battle-
field.

रत्त [रक्त] 17, attached.

रम्म [रम्य] 38, beautiful.

रय [रञ्ज] 62, to paint.

रयण [रत्न] 23, a gem.

रव [रव] 25, sound.

रसदेवी [रसदेवी] 61, name
of a goddess; name
of the ninth chapter
of पुष्पचूलिवा.

रह [रथ] 5, chariot.

रहस्सियअ [रहस्सिक ?] 64,
confident, trustworthy.

रहमुसल [रथमुसल] 5, name
of the battle between
कूणिय and चेडग.

√रहस्सीकर [रहस्सीक] 10,
to keep secret.

राई° [राजन्] 67, royal
kinsman.

रामकण्ह [रामकृष्ण] 4, name

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of सेणिय's son by his wife रामकहा.

राय [राजन्] 4, (Nom. राया Gen. रओ, Instr. रत्रा) king.

रायगिह [राजगृह] 3, name of a city.

रायाभिसेय [राजाभिषेक] 15, crowning as king.

रिउव्वेय [ऋग्वेद] 37. Rig-veda.

रिद्ध [ऋद्ध] 3, prosperous.

रिसी [ऋषि] 40, a sage.

रुक्ख [वृक्ष] 65, a tree.

रुक्खमूलिय [वृक्षमूलिक] 39, dwelling at the root of a tree.

रुप्पिणी [रुक्मिणी] 67, name of the chief queen of कृष्ण.

रुहिर [रुधिर] 12. blood.

रुव [रूप] 54, beauty.

रुस [रुष्] 55, to be angry.

रेरिज्ज[रा राज्य] (intensive of राज् 38, to shine excessively.

रेवअ [रैवत] 66, name of a mountain.

रेवई [रैवती] 67, name of बलदेव's wife.

रोए [रोच्य्] 49, to like.

रोयमाण [रुदत्] 18 crying.

रोयातङ्क [रोग+आतङ्क] 61, ailment and diseases.

रोव [रुद्] 53, to weep.

रोवावे [रोप्य्] 38, to plant.

रोहीडअ [रोहीतक] 69, name of a city.

लच्छी [लक्ष्मी] 61, name of a goddess; name of the sixth enapter of पुष्कचूलिया.

लज्जिय [लजित] 14, put to shame.

लद्ध [लब्धार्थ] 5, one who got things or learnt the matter.

लद्धावलद्ध [लब्ध + अपलब्ध] 73, good gain of alms and no gain of alms.

लन्तअ [लान्तक] 33, name of the sixth heaven of the Jains.

लभ [लम्] 16, to get, to find.

लया [लता] 66, a creeper.

लावण्य [लावण्य] 54, beauty.

लुब्धग [लुब्ध (क)] 47, greedy.

लेच्छई [लिच्छवि] 26, name of a क्षत्रिय clan.

लेस्सा [लेस्या] 3, taint of body.

लेह [लेख] 24, a letter.

लोइय [लौकिक] 18, wordly

लोय [लोच] 5, plucking out the hair.

✓**लोवे** [लोपय] 23, to ignore, to violate.

लोह [लोह] 40 iron, made of iron.

बइसाह [वैशाख] (from विशिख. arrow) 7, of the arrow

वइस्सदेव [वैश्वदेव] 1, a kind of household sacrifices for all gods (विश्वे देवाः)

बकल [बल्कल] 41, bark of tree.

वक्कवासि [वल्कवासिन्] 37,

one who wears a bark garment.

वग [वर्ग] 4, section of a book.

वग्गू [वल्गु] (अथवा वाक्शद्वार्थे देशी) 10 sweet words.

वज्जमाण [वाद्यमान] 31, being played upon.

वज्झा [वन्ध्या] 47, sterile.

वड [वट] 44, banyan tree.

✓**वड्ढे** [वर्धय्] 40, to erect, to construct.

वण्णअ [वर्णक] 51, description.

वण्णग [वर्णक] 51, colours.

वण्हदसा [वृष्णिदशा] 4, name of the twelfth उपाङ्ग of the Jain cannon, and of the fifth chapter of निरयावली.

वत्थ [वस्त्र] 9, clothes.

✓**वध्दावे** [वर्धापय्] 22, to greet to congratulate.

✓**वन्द** [वन्द्] 6, to salute.

✓**वम** [वम्] 55, to vomit

वमण [वमन] 48, vomiting.

Glossary

43

वय [वद] 3, to speak
(Past: वयासी).

वय [व्रत] 38, vow such
as व्रतचर्य.

वय [वचसू] 8, face,
mouth.

वयण [वचन] saying, words.

वयण [वदन] 8, face
mouth.

वर [वर] good, nice look-
ing.

वरदत्त [वरदत्त] 61, name
of a disciple of अरिष्टनेमि.

वरिसारत्त [वर्षारत्र] 61, ad-
vanced rainy season.

वरुण [वरुण] 41, lord of
waters.

वली [वली] 9, a fold on
the body.

वल्ली [वल्ली] 96, a creeper.

ववरोविअ [वि+अव+रोपित] 6,
deprived of.

ववरोवे [वि+अव+रोपयू] 7,
to deprive (one) of,
(governs Ablative).

वसण [वसन] 55, cloth-
ing.

वसन्त [वसन्त] 61, spring.

वसहि [वसति] halt, stay.

वह [वध] 66, name of
बदेलव's son; name of
the third chapter of
वण्हदसा;

वाह्य [वातिह] 41, due to
वात.

वागरग [व्याकरण] 5, expla-
nation, question.

वागल [वाल्कल] 39, made
of bark.

वाघाअ [व्याघात] 15,
obstruction.

वाणपथ [वानप्रस्थ] 39, an
ascetic dwelling in the
forest.

वाणारसी [वाराणसी] 37,
name of town.

वाम [वाम] 24, left.

वायु [वायु] 39, air.

वार ? [com. हस्तच्युते] 61,
group.

वालई [गृहीतमाण्ड इति टीकायाम्] 39,
one who carries
pots.

वालुया [वालुका] 40, sand.

वास [वर्ष] 4, country.

वासघर [वासगृह] 8, dwelling house.

वासुदेव [वासुदेव] 66, son of वसुदेव.

वाहन [वाहन] 16, cavalry.

वाहिणी [वाहिनी] 50, carried by.

विण्ण [वितीर्ण] 22, given.

विउल [विपुल] 3, plenty.

√विउव्व [वि+उ] 40, to develop, to create (by means of a divine power).

विउव्वणा [विकुर्वणा] 35, developing by means of divine power.

विवित्त [विचित्र] 44, varied

विच्छिन्न [विच्छिन्न] 13, cut off, removed.

विज्जा [विद्या] 48, lore.

विज्जाहर [विद्याधर] 66, a class of divine beings.

विण्णगिरि [विन्ध्यगिरि] 54, mountain Vindhya.

विड्ड [वीडित] 14, ashmed.

विणम [विनय] 6, modesty.

√विणी [वि+नी] 9, to satiate (Pass. base विणिज्ज)

वित्थिण्ण [विस्तोर्ण] 35, broad.

विदेह [विदेह] 35, name of a country.

√विद्धंस [वि+ध्वंस] 13, to destroy.

√विद्धंसे [वि+ध्वंस्य] 13, to destroy.

विद्धंसण [विध्वंसन] 13, destruction.

√विन्द [विद्] 10, to get.

विन्द [वृन्द] 6, group.

विन्नय [विज्ञक] 55, well-educated.

√विन्नवणा [विज्ञापना] 50, request.

√विन्नवे [वि+ज्ञप्] 20, to request.

विण्णजड [विप्रहीण] 17, devoid of.

√विलाय [वि+परा+भय] 9, to run away.

विण्णहय [वि+प्र+हत] 50, unfortunate.

विमेल [विमेल] 54, name of a village.

Glossary

45

विमण [विमनस्] 9, disconcerted.

विमाण [विमान] 34, palace.

वियर [विवर] 66, a hole.

✓ **विरल** [वि+ली or लल्य ?] 12, to scatter.

विरह [विरह] 16, deficiency, drawback.

विराहिय [विराद्ध] 36, offended, violated.

✓ **विरिञ्च** [वि+रिच्] 16, to divide.

विरेयण [विरेचन] 48, a purge.

✓ **विलव** [वि+लप्] 55, to grieve.

विलिय [वीडित] 14, ashamed.

विव [इव] 7, like.

विस [विष] 17, poison.

विसम [विषम] 42, a difficult place.

°**विह** [°विध] (पदान्ते एव) 44, of the sort.

✓ **विहर** [वि+ह] 3, to wander.

विहार [विहार] 58, movement, journey.

वीइकन्त [व्यतिक्रान्त] 54, passed.

वीर [वीर] 7, warrior, soldier.

वीरकण्ठ [वीरकृष्ण] 4, name of a सेणिय's son by his wife वीरकृष्णा.

वीरङ्गध [वीराङ्गद] 69, name of a prince.

वीरसेण [वीरसेन] 67, name of a person.

वेइ [वेदि] 40, sacrificial altar.

✓ **वेढ** [वेष्ट] 12, to cover.

वेणइया [वैनयिकी] 10, acquired by training (विनय).

वेय [वेद] 38, sacred books of the Brahmins.

वेयड्ड [वैताडय] 67, name of a mountain.

वेयणा [वेदना] 14, pain.

वेसमण [वैश्रवण] 47, lord of wealth.

वेसाली [वैशाली] 26, name of a city.

वेदल्ल [वेदल] 19, name of one of the sons of सेणिय, and brother of कूणिय.

वेहास [विहायस्] 19, sky.

व्व [इव] (इस्वात्स्वरात्परे एव) like.

स [स्व] (Abl. साओ) one's own.

सअ [शत] 3, hundred.

सअ [स्वक] 8, one's own.

सकथ ? [तत्समयप्रसिद्ध उपकरणविशेषः इति टिप्पणम्] 40, an article for the use of ascetics.

सक [शक] 58, lord Indra.

सकार [सत्कार] 18, respect.

सगडवूह [शकटव्यूह] 28, arrangement of the army in the shape of a cart.

सचित्तकम्म [सचित्रकर्मन्] 31, decorated with pictures.

सच्च [सत्य] 7, true.

सच्छन्दमई [स्वच्छन्दमति] 53, self-willed

सजीव [सज्ज] (सह+ज्या) with its string strung, strung.

√सज्जावे [सज्जय्] 28, to prepare, to arrange.

सट्ठि [षष्टि] 32, sixty.

सड [शद] 13, to fall.

सड्ढई ? [आद्वकिन्] 39, one who believes in the efficacy of आद्व.

सड्ढा [अद्व] 3, faith.

सणकुमार [सनत्कुमार] 33, name of the third heaven of the Jains.

सत्त [सत्त्व] 42, creature.

सतङ्ग [सप्ताङ्ग] 40, seven articles.

सत्तधणु [सप्तधनुष] 66, name of बलदेव's son; name of the tenth chapter of वण्हिदसा.

सत्तावघ्ना [सप्तपञ्चाशत्] 27, fifty-seven.

सत्तिवण्ण [सप्तपर्ण] 43, name of a tree.

सत्थवाही [सार्थवाही] 47, a merchant's wife.

√सहह [अद्+धा] 49, to believe

Glossary

47

✓सद्वाच [शब्दाप्यु] 6, to call.

सद्धि [सार्धम्] 3, together with.

सन्त [श्रान्त] 13 fatigued, सन्नयणा [संज्ञापना] 50, conviction.

सपक्षं [सपक्षम्] 7, in front.

सपडिदिसि [सप्रतिदिक्] 7, in the opposite direction, opposite.

सपारेवार [सपरिवार] 6, with retinue.

सम [सम] 3, straight, even, well formed.

समण [श्रमण] 3, an ascetic.

समणी [श्रमणा] 49, a female ascetic.

समणोवासिअ [श्रमणोपासक] 6, a lay disciple of श्रमण, i. e. महावीर.

समणोवासिया [श्रमणोपासिका] 6, a female disciple.

समय [समय] 3, occasion, time.

समाण [समान] (fem. समाणी)

5, used to take the place of सत् and सती in the Sanskrit construction and as such need not be rendered in English. e. g. गत सन् गतेसति, गतस्य सतः etc.

✓समादह [सम+आ+धा] 41 to place.

✓समायर [सम्+आ+चर्] 49, to practise.

समारम्भ [समारम्भ] 8, act, deed.

समालभू [सम्+आ+लभ्य] 52, to besmear.

✓समासास [सम्+आ+आसय] 10, to console, to comfort.

समिई [समिति] 18, collection, conduct.

समिद्ध [समृद्ध] 8, prosperous.

समिय [समित] 48, regulated in.

समिहा [समिधू] 40, sacrificial wood.

समुक्खित्त [समुत्क्षित] 28,
lifted up, drawn up.

समुदअ [समुदय] 18, collec-
tion.

समुद्द [समुद्र] 28, sea.

समुद्दविजय [समुद्रविजय] 67,
name of a person.

✓ **समुप्पज्ज** [सम्+उद्+पद्]
5, to be produced, to
occur (Past tense:—

समुप्पज्जित्था)

समुल्लालिय [समुल्लालित] 28,
quick in movements.

समुल्लावग [समुल्लापक] 4,
talking.

समूसिय [समुच्छित] 35,
high.

समोसढ [समवसत्त] 34,
arrived.

समोसरिअ [समवसत्त] 5,
arrived.

सम्ब [सम्ब] 70, name of
a person.

सम्मत [सम्यक्त्त] right
faith.

सयणिज्ज [शयनीय] 12, bed.

सयघणू [शतघणुष्] 66,

name of बलदेव's son ;
name of the twelfth
chapter of वण्हिदसा.

सयं [स्वयम्] 17, personally,
in person.

सरणागअ [शरणागत] 77,
one who seeks protec-
tion.

सरय [शर(क)] 40, arrow-
point, churning handle.

सरय [गरद्] 51, autumn.

सरिसवय [सर्वप or सदशवयस्],
91, mustard seed; per-
son of the same age.

सरीर [शरीर] 6, body.

सवण [श्रवण] 10, hearing,
listening.

सवह [शपथ] 14, swearing

सव्थीकरण [समन्तात्करण] 17,
spreading around.

सव्वङ्ग [सर्व+अङ्ग] 7, all
body, whole body.

सव्वट्टसिद्ध [सर्वार्थसिद्ध] 72,
name of a celestial
palace.

सव्वव्थ [सर्वत्र] 33, every-
where.

Glossary

49

सर्वोदय [सर्वर्तुक] 66,
of all seasons.

सस्तिरीय [सश्रीक] 10, fine,
beautiful.

सहस्र [सहस्र] 5, thousand.

सहस्वार [सहस्वार] 33,
name of the eighth
heaven.

सहोयर [सहोदर] 19,
brothers from the same
mother ; born of the
same womb.

संकल्प [संकल्प] 9, thought.

संखधम [संखध्मा] 39, one
who blows the conch.

संखित्त [संक्षिप्त] 3, concen-
trated, contracted.

संगइय [सांगतिक,] 42. ac-
quainted.

संगहणी [संगहणी] 20, a
work of that name
giving lists of persons
contents etc.

संगाम [संग्राम] 5, battle.

संगामे [संग्राम्य] 7, to
fight a battle.

संगोवे [सम्+गोपय] 14,
to tend, to take care of.

संघ [संघ] 66, crowd, band.

संघाडअ [संघात (क)] 48,
group, ban l.

√संचाए[सम्+चायय] (शकधात्वर्थे)
13, to be able.

संचिह [सम्+स्था] 9, to
remain, to stand.

संजम [संयम] 3, self-res-
traint, vow.

संठाण [संस्थान] 3, figure,
form of body.

संठिअ [संस्थित] 3, formed,
developed.

संथार [संस्तार] 91, mat.

संधिवाल [संधिपाल] 18,
guard on the frontier.

√संधुके [सम्+धुक्ष्] 39, to
enkindle.

√संनाहे [सम्+नाहय्] to
prepare.

संनिचिण्ण [संनिचीर्ण] 66,
crowded with.

संनिवडिय [संनिपतित] 7,
fallen.

संनिवाइय [संनिपातिक] 51,
due to वात, पित्त and कफ,
the three humours of
the body.

संनिवेश [संनिवेश] 54,
village.

संपक्खालग [संप्रक्षालक] 39,
one who washes his
body.

संपत्त [संप्राप्त] 3, attained.

संपत्ति [संपत्ति] 10, fulfil-
ment.

संपरिवुड [संपरिवृत] 3, sur-
rounded by.

संपलग्ग [सम्+प्र+लम्] 28,
attacked.

संपुण्ण [संपूर्ण] 12, fulfilled.

संपेह [सम्+प+इह] 5, to
consider, to decide.

संभन्त [संभ्रान्त] 9, uneasy,
confounded.

संभूयग [संभूत] (क), 47,
born.

संभोग [संभोग] 8, enjoy-
ment.

संमज्जग [संमज्जक] 36,
bather.

संमज्जण [संमार्जन] 40, cleans-
ing.

संमाणिय [संमानित] 13, re-
spected.

संमुच्छिय [संमूछित] 51,
attached,

संलेहणा [संलेखना] 31, fast-
ing.

संवच्छर [संवत्सर] 54, a
year.

संवट्ट [संवर्त] 28, time of
the final destruction of
the world.

✓ **संवट्ठ** [सम्+वृध्] 14, to
grow.

✓ **संवट्ठे** [सम्+वर्ध्] 14, to
nurse.

संसत्त [संसक्त] 53, asso-
ciated with.

संसिय [संभ्रित] resorting to.

साइम [स्वादिम] 39, savoury.

सागर [सागर] 32, a period
of time consisting of
कोडाकोडि of पल्लोपम.

सागरोवम [सागरोपम] दशकोटा-
कोटिपल्लोपम कालः) 8, a
huge period of time.
consisting of ten
कोडाकोडी of पल्लोपम.

✓ **साड** [शातय] 13, to
eject, to throw (Inf.
साडित्तए).

Glossary

81

साङ्ग [शातन] 13, dropping.

साम [सामन्] 8, peace, negotiation for peace.

सामण्ण [श्रामण्य] 31, the state of an ascetic.

सामन्त [सामन्त] 3, neighbourhood.

सामादय [सामायिक] 31, name of the **आचाराङ्गसूत्र** of the Jain Canon.

सामाणिय [सामानिक] 34, resident of the same place.

सामी [स्वामिन्] 28, lord, master.

सामुदाणिया [सामुदायिको] 6, common to all people, public.

सारक्ख [सम्+रक्ष्] 14, to protect.

सारस [सारस] 66, a kind of aquatic bird.

सावत्थो [श्रावस्ति] 35, name of a city.

साविय [शापित] 14, cursed.

सासण [शासन] 28, order, command.

सासोसास [श्राव+उद्धास] 36, inhaling and exhaling.

साहट्टु [साहत्य] (Absolutive of सम्+हृ), 24, having contracted.

साहस्सी [साहस्री] 35, thousand.

साहे [साधय्] 40, to prepare.

सिक्खावय [शिक्षापद] 44, items of Jain faith to be learnt and practised.

सिज्ज [सिध्] 65, to attain emancipation.

सिद्धत्थ [सिद्धार्थ] 69, a clan of Jain monks.

सिम्भिय [श्लैष्मिक] 51, due to श्लेष्मन् cough.

सिरसावत्त [शिरस्+आवृत्त] 9, taken to the forehead, placed on the forehead.

सिरि [श्री] 17, fortune; 61, name of a goddess; name of the first chapter of **पुष्पकूलिया**; name of the throne of goddess **सिरि**.

सिला [शिला] 3, stone.

सिलापट्टक [शिलापट्टक] 3,
a slab of stone.

सिव [शिव] 10, propitious;
-34, name of a person:
name of the eighth
chapter of पुष्किया:-42,
name of a person men-
tioned in भगवती, ५, ५.

सिहर [शिखर] 66, peak.

सिघाडक [शृङ्गाटक] 19, a
square.

सिघाण [सिघाण] 48,
phlegm.

सीभर [शिकर] 19, spray.

सीया [शिबिका] 50, palan-
qui .

सीस [शीर्ष] 19, head.

सीसिणो [शिष्यिणी] (शिष्या)
57, a female disciple.

सीह [सिंह] 8, a lion.

सीहनाय [सिंहनाद] 28,
lion's roar.

सीहासन [सिंहासन] 10,
throne.

✓ **सु** [श्रु] 7, to hear
(Absolute सोचा).

सुर [शुचि] 40, pure.

सुजमाल [सुकुमार] 47,
delicate, fair.

सुकण्ह [सुकृष्ण] 4, name of
सेणिय's son by his wife
सुकण्ह.

सुकाल [सुकाल] 4, name of
सेणिय's son by his wife
सुकाली.

सुक [शुष्क] 9, withered
(on account of the loss
of blood).

सुक [शुल्क] 54, bride's
money.

सुक [शुक्र] 34, the planet
Venus; name of the
third chapter of पुष्किया.

सुगन्धगन्धिया [सुगन्धगन्धिनी]
55, scented with per-
fumes.

सुप्त [सुप्त] 55, asleep.

सुदंसण [सुदर्शन] 62, name
of a house-holder.

सुपइड्ड [सुप्रतिष्ठ] 36, name
of a house-holder.

सुपरिनिट्टिय [सुपरिनिष्ठीत]
37, well-versed.

सुपव्वइय [सुप्रव्रजित] 45,
good asceticism.

Glossary

53

सुबीभच्छ [सुबीभत्स] 55, very disgusting.

सुभ [शुभ] 22, comfortable.

सुभद्र [सुभद्र] 30, name of the son of सुभद्रा, wife of कण्ह; name of the fourth chapter of कण्ववडिसिया.

सुभद्रा [सुभद्रा] 47, name of the wife of भद्र.

सुमिण [स्वप्न] 8, dream.

सुमिणपाठक [स्वप्नपाठक] 8, a person who studies the chapter or book on dreams (स्वप्नाध्याय).

सुरप्पिय [सुरप्रिय] 66, name of a यक्ष.

सुरभि [सुरभि] 66, fragrant?

सुरा [सुरा] 9, spirituous drink.

सुरादेवी [सुरादेवी] 61, name of a goddess; name of the eighth chapter of पुष्पचूलिया.

सुरिन्द्र [सुरेन्द्र] 35, lord of gods.

सुरुव [सुरुप] 5, beautiful, good-looking.

सुलित्त [सुल्लित्त] 55, well-besmeared.

सुव्वया [सुव्वता] 48, name of a group of Jain nuns.

सुसंपरिहिय [सुसंपरिहित] 54, well-covered.

सुस्सुस [सुश्रूष] 6, to wait upon.

सुद्धम्म [सुधर्मन्] 3, name of the fifth गणधर of महावीर.

सुद्धम्मा [सुधर्मा] 34, name of an assembly hall.

सूणा [सूना] (वधस्थान) 12, slaughter house.

सूर [सूर्य] 15, the sun;—७८; name of the second chapter of पुष्किया.

सुरियाम [सूर्याभि] 35, name of a god mentioned in रायपसेणियसुत्त.

सुसर [सुस्वर] 35, of charming sound.

सेज्जा [शय्या] 40, bedding.

सेट्ठी [श्रेष्ठिन्] 35, a merchant.

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सेणकण्ह [सेनकण्ह] 4, name of सेणिय's son by his wife सेणकण्हा.

सेणिय [श्रेणिक] 4, name of a king father of कूणिय

सेय [श्वेत] 68, white.

सेयणअ [सेचनक] 19, name of an elephant.

सेय [श्रेयस्] 21, good, better.

सेवाल [शैवाल] 39, moss.

सेस [शेष] 35, rest, remaining.

सोअ [शोक] 7, grief.

सोणिय [शोणित] 19, blood.

सोण्डा [शुण्डा] 19, trunk of the elephant.

सोम [सोम] 40, the moon.

सोम [सोम्य] 60, pleasant.

सोमो [सोमा] 54, name of a lady.

सोमाल [सुकुमार] 5, delicate fair.

सोमिल [सोमिल] 37, name of a person.

✓ **सोय** [शुच्] 18, to bewail.

सोलस [षोडशन्] 35, sixteen.

सोल [शल्य] 9, (flash) baked on an iron pike.

सोहम्म [सौधर्म] 32, name of the first heaven of Jains.

सोहम्मीस [सौधर्मेस] 72, lord of सौधर्म heaven.

✓ **हण** [हन्] 55, to strike.

हत्थ [हस्त] 17, hand.

हत्थितावस [हस्तितापस] 39, a class of ascetics who kill an elephant and live on its flesh.

✓ **हद्** [हृद्] 55, to ease oneself.

हम्म [हन्धातोः कर्मणि] 55, to be struck.

हय [हत] 7, killed; -56, unfortunate.

हय [हय] 28, horse.

हरियग [हरित] (क) 38, green colour.

हरिस [हर्ष] 16, joy.

✓ **हलजले** ? 52, to rock.

हव्वं [क्षिप्रम् ? इहैव ?] 7, straight, quickly.

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✓ हस [हस्] 55, to smile.

हंस [हंस] 66, swan.

हार [हार] 19, necklace.

ह्रियय [हृदय] 6, heart.

हिरि [ही] 11, modesty.

हिरि [ही] 61, name of a goddess; name of the second chapter of पुष्प. बूलीयां.

✓ ह्रीले [हेल्य] 52, to despise.

✓ हुण [हु] 40, to sacrifice.

हुम्बउट्ट ! 38, (कुण्डिकाश्रमः एकमण्डलधारी इति टीकायाम्) a class of ascetics.

हु [भू] 3, to be (Past. होत्था).

हुय [हुत] 38, sacrificed.

हेमन्त [हेमन्त] 61, season of winter.

हेमाभ [हेमाभ] 8, name of of a hell.

होत्तिय [होत्रिक] 39, the offerer of होत्र sacrifice.

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