

# शयपसेणियसुत्त

**SECOND PART**

**EDITED WITH**  
**Introduction, Translation, Exhaustive Notes and**  
**Model Questions with Answers**

**BY**  
**A. T. UPADHYE**

Sanskrit & Prakrit Jain Literature Series - No. 3.

THE RĀYA-PASENIYAM—Part II.

OR

THE PAESI-KAHĀNAYAM

पएसि-कहाणयं.

EDITED WITH

Critical Introduction, Translation and  
Exhaustive Notes.

BY

A. T. UPADHYE.

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## PREFACE.

The considerations which led me to undertake the publication of the present edition of *Paesi-kahāṇayam* are somewhat peculiar. Already there are two editions of the book specially designed to meet the requirements of the Ardha-māgadhi students of the University of Bombay—one by Mr. R. C. Tripathi B. A. (Hons.) of Ahmedabad and the other by Dr. P. L. Vaidya M. A. (Cal.), D. Litt. (Paris), Professor of Sanskrit and allied languages, Nowrosjee Wadia College, Poona. Mr. Tripathi has not thoroughly understood the *text* which he has edited with *translation* and *notes*. His *translation*, moreover, is too clumsy and wrong at many places; in his *notes* also he has committed numerous mistakes, some of which I have pointed out and corrected in my edition of the book. Mr. Tripathi's edition of *Paesi-Kahāṇayam* has thus become quite unworthy of being safely placed in the hands of students. Dr. P. L. Vaidya's edition of the book is far superior to that of Mr. Tripathi. However it does not contain a translation which is an essential requirement of the student who begins the study of Ardha-māgadhi for the first time. Besides, I have differed from Dr. Vaidya at some places; and I hope I have offered better interpretations of certain words and expressions in the text than those of Dr. Vaidya. Moreover Dr. Vaidya is definitely in the wrong at some places. Only one illustration may be cited here. Dr. Vaidya has wrongly rendered into English the words धम्मत्थिकाय and अधम्मत्थिकाय, occurring in paragraph 30 of the text, by *merit* and *demerit* respectively. धम्म and अधम्म, as used in the present context, are technical terms of Jain philosophy and they do not at all mean *merit* and *demerit* respectively. What they exactly mean has been clearly explained in my *Notes* (pp. 217-221). Many scholars have misunderstood and misinterpreted these words in the past. For instance, the eminent German orientalist Dr. Bühler C. I. E., LL. D., etc., had taken these terms to mean merit and demerit respectively. Dr. Bühler's error, however, can very well be excused. For, it was more



than fifty years back, when the studies of Jain literature and philosophy had just been commenced with a very scanty material, that Dr. Bühler had committed the error. The same error was committed by the French scholar Dr. Guérinot. Dr. Guérinot's error has been specifically pointed out and explained by the late justice Jugamandarlal (formerly chief Judge of the Indore High Court) and Mr. F. W. Thomas (formerly of the India Office, London) in their *Outlines of Jainism*, published by the Cambridge University Press. Lastly, the same error was repeated by Dr. Vrajendranath Seal M. A., Ph. D., formerly Vice-Chancellor of the Mysore University. However, Dr. Seal, who had been a scholar of international repute and decidedly a greater scholar than Dr. Vaidya in the province of philosophy, has made amends by frankly admitting and correcting his error when it was brought to his notice. It may be remarked in the passing that our University—the University of Bombay—has considered Dr. Vaidya to be worthy of being appointed examiner for its highest examinations in Ardha-māgadhī (viz., B. A. and M. A.) even though Dr. Vaidya does not possess any academic qualification in Ardha-māgadhī and even though any other qualification which he may possess does not, in my opinion, entitle him to the post. It may also be brought to the notice of the Vice-Chancellor of our University that some of the persons who are being appointed examiners in Ardha-māgadhī during recent years do not possess any qualification in the subject whatever, and also that they are being appointed examiners in the subject in supersession of the claims of better qualified persons. This state of things is, for the most part, due to the fact that there is no body in the University, at present, who can be said to be a scholar of Ardha-māgadhī and Jain literature. I may, therefore, request the Chancellor of the University that he be pleased to take an early opportunity to make up this deficiency by nominating a scholar of Ardha-māgadhī to the senate of the University.

Having found fault with the editions of Paesi-Kahāṇayam by Mr. Tripathi and Dr. Vaidya respectively, it is quite necessary to explain the plan and nature of my own

edition. The text of my edition is based on two editions of the book, viz., the *āgamodayasamiti* edition and Dr. P. L. Vaidya's edition. With the exception of some obvious omissions and numerous misprints, I have generally followed the text of Dr. Vaidya's edition, with the arrangement of its paragraphs, for which I have to express my indebtedness to Dr. Vaidya. The *Introduction* to my edition is divided into three parts. The first part gives a brief history of the Jain Canonical literature. In the second part, which is entitled "A study of Paesi-Kahāṇayam," various topics connected with and arising out of the text have been discussed in detail. And the third part contains a systematically arranged summary of the text. In the *Notes* almost all words and expressions occurring in the text have been fully explained at their first occurrence. Difficult words and expressions, occurring again and again, have been referred back to the pages where they are explained. Every Prakrit word or expression is followed by its Sanskrit rendering and then its meaning is explained in English. Lengthy expressions and compound words are split up and every word is shown separately in the Sanskrit rendering. And in order to indicate clearly the meanings of words, their Sanskrit renderings are again enclosed into brackets after their English meanings. Thus, the convenience of the student is cared for even at the cost of repetition. Important grammatical forms have been explained in the *Notes* and bold type has been employed to draw the attention of the student to peculiarities of the Ardha-māgadhī language. In short, the requirements of the average student, who is called upon to study the text for his examination, have been constantly kept in view while writing the *Notes*; and it is confidently hoped that on the whole the present edition of Paesi-Kahāṇayam will be found eminently useful to the students for whom it is specially designed.

MANICKBAG, BELGAUM.

5th October 1936.

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A. T. UPADHYE.

## ERRATA.

Page.	Line.	incorrect.	correct.
23	4	King's	monk's
२९	२३	निगच्छइ”	निगच्छन्ति”
३१	२२	पुच्छणेणं	पुच्छणेणं
३५	१९	विहरइ ॥	विहरइ” ॥
३७	२४	छन्दे णं	छन्देणं
”	२६	जाणिस्सासो”	जाणिस्सामो
३९	१५	जाय	जाव
४०	१९	खओवसंमियं	खओवसमियं
४९	२	ये	मे
५५	१८	असिलिट्ठवन्धणवद्धे	अइसिलिट्ठवन्धणवद्धे
”	२४	बहुदासी	बहुदासी—
५७	१०	ताए	तए
”	१८	रमज्जिणे	रमणिजे
६०	१	उवाउच्छइ	उवागच्छइ
६१	५	सकुमालपाणिपायं	सुकुमालपाणिपायं
”	१७	संमणिस्सन्ति	संमाणिस्सन्ति
”	१८	जन्हा	जम्हा
”	२०	नामेणं	नामे णं
६२	१२	सहंसुहेणं	सुहंसुहेणं
६४	११	पच्चक्खाइस्सइ	पच्चक्खाइस्सइ
”	१९	तवसा तवसा	तवसा

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	(B. A. Hons., 1938)		

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# INTRODUCTION

## I

### A Brief History of The Shvetāmbara Jain Canon.

#### I. The 14 Pūrvas.

It is now an established fact that Mahāvīra is not the founder of the Jain faith, but only a reformer and a prophet of that faith, and according to Jain tradition, the last of the 24 Prophets of that faith. It is also recognized that Jainism possessed a literature of its own even before Mahāvīra. This literature consisted of fourteen celebrated works called Pūrvas ( "ancient texts" ). They were considered to be of great antiquity even in the days of Mahāvīra and constituted the highest authoritative works of Jainism for a few centuries even after Mahāvīra. It is these works which Mahāvīra himself studied and taught to his disciples, prominent among them being Gaṇadharas. चउदसपुर्वी ( "learned in the 14 ancient texts" ) is the expression very often used in the Jain Canonical works to describe the learning of an ascetic.

#### II. The Twelve Āṅgas.

The Pūrva texts must have been extra-ordinarily voluminous in their bulk, encyclopaedic in their contents, and hence unsuited to the study and understanding of the common people. The religious preachings and sermons which Mahāvīra delivered were based on the 14 Pūrva scriptures; and the Gaṇadharas undertook the task of putting together their Master's discourses and sermons in a coherent form and of reducing them to a literary form ( अत्थं भासइ अरिहा सुत्तं गंथंति गणहरा निउणं ). In this way grew up what are known as the 12 Āṅga works, replacing the ancient Pūrva-texts which fell into disuse and were gradually lost. The twelfth Āṅga, called Dṛṣṭivāda, included the 14 Pūrvas and many more other works. But the whole of this Āṅga has been lost, probably on account of the inclusion in it of the Pūrva-texts.

#### III The First Redaction of the Canon.

For many years after the *Nirvāṇa* of Mahāvīra in 467

B. C., the scriptures continued to be handed down to posterity by oral delivery. In the reign of Chandragupta Maurya ( 322-298 B. C. ), there occurred a severe famine in Magadha which lasted for 12 years. The hardships of the famine made it absolutely impossible for the Jain monks to follow the strict rules of ascetic life as laid down by Mahāvīra. A considerable number of monks, therefore, migrated to Karnātak under the leadership of Bhadrabāhu, who was then at the head of the Jain Church. The monks, who remained behind, with Sthūlabhadra at their head, became less strict in the observance of the rules of ascetic life. Thus, for instance, they took to clothing though Mahāvīra had discarded all clothes. The monks who migrated from their native country, however, continued to wander quite naked. This seems to be the germ of the great split of the Jain community into two sects called Digambaras and Shvetāmbaras which was finally confirmed in the 1st century A. D.

The hardships of the dreadful famine made it difficult for the monks, who remained behind, to apply themselves properly to the study of their scriptures; and at the end of the twelve long years of the famine, it was found that the scriptures were almost forgotten. A council of monks was, therefore, held at Pāṭaliputra in order to put together the scriptures. Under the presidentship of Sthūlabhadra, the council succeeded in collecting the first eleven *aṅgas*, but the 12th *aṅga* could not be completely restored.

Bhadrabāhu and his followers, who had migrated to Karnātak during the famine, refused, on their return, to accept the genuineness of the Canon which was collected at Pāṭaliputra. And even today the Digambara sect of the Jains does not accept its authenticity.

#### IV. The 2nd Redaction of the Canon.

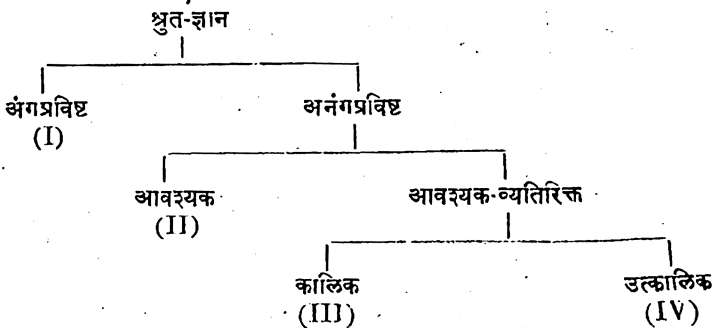
The Canon, which was thus redacted at Pāṭaliputra for the first time, continued to be handed down by oral transmission, from generation to generation, for about 800 years. At the end of this period there broke out a severe famine, lasting for many years; and as a result of the famine the

Canon of the Shvetāmbaras was reduced to a state of disorder, and was even in the danger of being lost altogether. A conference of Jain monks was therefore convened by Devardhigaṇin at Valabhī, in Kāṭhiawad, in the year 503 A. D. This conference, which was presided over by Devardhigaṇin, collected the 11 aṅgas; but the 12th aṅga, which could be only partly restored by the Council at Pāṭaliputra, was found to have been lost for ever beyond all possibility of restoration. The conference collected not only the 11 aṅgas, but all other sacred texts which it could procure at the time. The sacred texts which were thus collected were rearranged and divided by Devardhigaṇin into various groups and were reduced to writing for the first time. From this time onwards the Canon remained almost intact, though some of the minor works have been altogether lost and many others have suffered considerably in their contents. Devardhigaṇin, the convener and the president of the conference at Valabhī, has himself written a book called Nandī-sūtra which gives a description of the contents and the subdivisions of the scriptures collected by the conference.

## V. Classification of the Canon.

### (i) Devardhigaṇin's classification:—

Devardhigaṇin, the author of the work Nandī-sūtra, gives the following classification of the canonical works as they existed at the time when he wrote his book Nandī-sūtra:—





According to Nandī the Canon is thus divided into four classes consisting of 12, 6, 31 and 29 works respectively,—the whole of the Canon comprising 78 works.

(ii). **Dr. Bühler's classification.**

Some of the 78 works enumerated in Nandī-sūtra are now lost and only 45 are extant. Dr. Bühler has divided the 45 works into six groups as follows:—

(I) **Eleven Āngas:—**

1. आयारंग; 2. सूर्यगङ्ग; 3. ठाणंग; 4. समवायंग;  
5. वियाहपन्नत्ति ( भगवती ); 6. नायाधम्मकहा;  
7. उवासगदसा; 8. अंतगडदसा; 9. अणुत्तरोव-  
वाइयदसा; 10. पण्हावागरण; 11. विवागसुय.

(II) **Twelve Upāṅgas:—**

1. ओववाइय; 2. रायपसेणिय; 3. जीवाभिगम;  
4. पण्णवणा; 5. जंबुहीवपन्नत्ती; 6. चंदपन्नत्ती;  
7. सूरपन्नत्ती; 8. निरयावली; 9. कप्पवडंसिया;  
10. पुप्फिया; 11. पुप्फचूला; 12 वण्हिदसा.

(III) **Ten Paṇṇas:—**

1. चउसरण; 2. आउरपच्चक्खाण; 3. भत्तपइण्णा;  
4. संथार; 5. तंदुलवेयालिय; 6. चंदविज्जा; 7. देवि-  
दत्थव; 8. गणिविज्जा; 9. महापच्चक्खाण; 10. वीरत्थव.

(IV) **Six Chhed-Sūtras—**

1. निसीह; 2. महानिसीह; 3. ववहार; 4. दसासुय-  
क्खन्ध; 5. विहंकप्प; 6. पंचकप्प.

(V) **Four Mūla-Sūtras:—**

1. उत्तरज्झयण; 2. आवस्सय; 3. दसवेयालिय;  
4. पिंडनिज्जुत्ति.

(VI) **An unnamed group of two works:—**

1. नन्दीसूत्र; 2. अणुओगदार.

Dr. Bühler's classification and list is given in full, because it takes into account only those works of the Canon which are in existence now, and also because it is this list which is generally followed by modern scholars.

## II

### A Study of Paesi—Kahāṇayam.

#### 1. Classification of the Canon and the place of Rāya-pasenīya in it.

The two separate classifications of the Jain Canon have already been noted above ( pp. 11-12 ).

(i) According to the classification of Nandī-sūtra, Rāyapaseṇīya ( of which Paesi-Kahāṇayam is only a part ) belongs to the 4th or the 'उत्कालिक' group of Canonical works, and it stands 6th in that group. The term 'कालिक' is applied to such works of the Canon as could be studied or recited only at certain fixed hours of the day and night. While the term 'उत्कालिक' is applied to such works as could be studied or recited at any time without any such restriction.

(ii) According to Dr. Bühler's classification, Rāyapaseṇīya is the 2nd of the 12 upāṅgas and the 13th of the 4. Canonical works in his list.

#### 2. The Title of Rāyapaseṇīya.

The title of the book, of which Paesi-Kahāṇayam forms only a part, is *Rāyapaseṇīya*. The title consists of two terms राय and पसिण, meaning "king" and "questions" respectively; and the termination इय is added to make the compound expression signify the name of a literary work. The title, therefore, means "a work dealing with the questions of a king," or "a work in which the questions of a king figure prominently". As the contents of the book will show, it is the questions put by king Paesi to the monk Kesi that form the most important part of the book. It is therefore natural that the word *pasina*, meaning questions, should find a place in the title of the book. The book deals with three lives of one and the same soul, viz., those of king Paesi, god Sūriyābha and Dadhapainna. But the king's life is the most important of the three. For it is in that life that the spiritual evolution of the soul commenced, which led to its

final Liberation when it was born as Dadhapaṇṇa. In the text the king is described to be most vicious, wicked and irreligious. But the king's meeting with the monk Kesi and his subsequent debate with the monk mark a turning point in his life; and at the conclusion of the debate the king turns out to be a devout follower of the Jain faith, which is the commencement of the spiritual evolution of the king's soul. It is therefore quite appropriate that the word **राय** ( 'king' ) should also find a place in the title of the book.

Various other titles are suggested for the book. But the one which is discussed above is the only correct title. It is this title which is supported by Nandīsūtra, by Malaya-giri who has written a Sanskrit commentary on the book, by the popular usage of the Jains, and above all by the subject-matter of the book itself.

### 3. The relation between the **Āṅgas** & the **Upāṅgas**.

It has been stated above that Rāyapaseṇiya is the 2nd of the 12 **upāṅgas** and also that it is the **upāṅga** of, or complement to, the 2nd **aṅga** called the **Sūtrakṛtāṅga**. Thus every **upāṅga** is said to be a complement to its numerically corresponding **aṅga**. But an examination of the various **aṅgas** and their corresponding **upāṅgas** discloses that there is no inherent relation between them. The very fact that the commentators are at pains to establish this relation proves its superfluous nature. None of the Jain works of antiquity and authority uses the word **upāṅga** in this sense. Nandīsūtra, for instance, gives a classification and an enumeration of the whole of the Jain Canonical works. This classification includes a division of the 12 **aṅgas**; but there is no division called **upāṅgas** in this classification; the word **upāṅga** is not even mentioned in this classification. According to the classification of Nandīsūtra, Rāyapaseṇiya belongs to the **utkālika** division of the Jain Canonical works. It is therefore clear that there is no inherent relation between the **aṅgas** and the **upāṅgas**, that no such relation is recognized by ancient Jain tradition as represented by Nandīsūtra, and that the relation is invented only in later times by commentators.

#### 4. The Theme of the Book.

- The theme of the book may well be set out in the words of Winternitz ( Winternitz's History of Indian Literature, Vol. II, p. 455 ) as follows:—It ( Rāyapaseṇiya ) begins with a long and tedious story, in the style of the Purāṇas, of the pilgrimage of god Sūriyābha to Mahāvira, but the nucleus of the work is really the dialogue, included in this tale, between king Paesi and the monk Kesi, concluding with the conversion of the free-thinking king. This is a splendid, lively dialogue, in which Kesi endeavours to prove to Paesi that there is a soul independent of the body, while Paesi thinks that he has established the contrary by means of experiments. He says, for instance, that he has had a thief sentenced to death, cut up, and hacked to pieces, and found no trace of any soul; whereupon Kesi retorts that he is even simpler than certain people who wanted to make a fire and chopped up the fire-sticks.

#### 5. The characteristics of the soul.

( Vide Notes, page 223 ).

#### 6. The अयोहारक illustration and its significance.

( Notes, page 229 ).

#### 7. Ceremonies after the Child-birth.

( Notes, page 243 ).

#### 8. The education of a Prince.

( Notes, page 250 ).

#### 9. The style of Ardhamāgadhi Sūtra Literature.

The language of the Canonical works of the Jains is Ardhamāgadhi. "With rare exceptions, they are written in a dry-as-dust, matter of fact, didactic tone, and...are seldom instinct with...general human interest." "Syntactical looseness, diffuseness, repetitions, aggregation of synonymous words to express the selfsame idea and the use of stereotyped phrases and turns of expression" are the main characteristics of the Canonical works of the Shvetāmbara Jains. Many of them "are positively dry and uninteresting, containing, as they do, nothing but dry enumerations of lifeless details and mechanical repetitions of stereotyped facts and even turns of expression. And although many of them contain

fine narratives, the narrative interest is always entirely subordinated to the theological interest. The style is consequently verbos, laboured and artificial and scarcely calculated to please the fastidious mind of a modern reader."

### 10. Peculiarities of the Language.

Paesi-Kahāṇayam, as all other canonical works of the Shetāmbara Jains, is written in the Prakrit called Ardha-māgadhī. The topic of the nature of this language and its peculiar characteristics is fully dealt with by Prof. M. V. Patwardhan in his "Daśavaikālikasūtra: A study"—( pages 63-79 ). Only a few peculiarities of the language may be noted here:—

- (1) Nom. sing. of masculine nouns ending in अ ends in ए instead of ओ as in Mahārāstrī which is the principal Prakrit, e. g., समणे भगवं महावीरे.
- (2) The termination of the Loc. sing. is अंसि-कम्मंसि, अक्खीणंसि, वच्चघरंसि.
- (3) In the Mahārāstrī Prakrit there is no Dative case, its purpose being served by the Genitive. In Amg. there are found special forms of the Dative sing. ending in आए e. g., सवणयाए, पासणयाए.
- (4) The use of some archaic forms such as समुप्पजित्था, हात्था, पहरित्थ, वयासी, etc.
- (5) Some peculiar forms of the Absolutive, e. g., कट्ठ, सोच्चा, निसम्म, ठिच्चा.
- (6) The infinitive forms in इत्तए or एत्तए, e. g., बन्धितए, छडित्तए, आगच्छित्तए.
- (7) Peculiar phrases and vocabulary, e. g., कासमासे कालं किच्चा, उट्ठाए उट्ठेइ.
- (8) Lengthening of अ and insertion of म् in some words, e. g., जेणामेव, तेणामेव, जुत्तामेव, खिप्पामेव.
- (9) The initial न is generally retained, and the non-initial न is changed to ण, e. g.,  
(i) नरग, नयरी; (ii) अणेग, कणग.

### III

## SUMMARY OF PAESI-KAHĀṆAYAM.

### I The Narrative of god Sūriyābha.

Rāyapaseṇiya, of which Paesi-Kahāṇayam is only a part, is the second *upāṅga* of the Shvetāmbara Jain Canon. The work contains the lives of three individuals, viz., god Sūriyābha, king Paesi and prince Daḍhapainna. *These three are incarnations of one and the same soul.* A wicked and highly impious king named Paesi is turned, by the preaching of a Jain monk, into an ardent follower of the Jain Faith. Having died as a devout Jain, he is born in heaven as god Sūriyābha. And Daḍhapainna is the subsequent and the last incarnation of the same soul when it will be finally Liberated.

The work Rāyapaseṇiya may be conveniently divided into two parts. The first part contains the story of god Sūriyābha. The second part, which forms the portion of our study, consists of the narratives of Paesi and Daḍhapainna. The most important as also the major portion of the second part is covered by the narrative of king Paesi. That is why this part is called **P A E S I - K A H Ā Ṇ A Y A M**.

God Sūriyābha, a heavenly being possessing high dignity, once paid his respects to Lord Mahāvīra who was then staying at Āmalakappā. Goyama, Mahāvīra's senior-most disciple, is struck with great wonder at the divine dignity and splendour displayed by god Sūriyābha. So he questions his Master who god Sūriyābha was in his previous life and what acts he had done in that life to deserve birth in heaven with the consequent divine dignity and splendour.

### II The Narrative of king Paesi.

It is with the question of Goyama, referred to above, that the present text of our study begins. In reply to Goyama's question Mahāvīra narrates the story of king Paesi, who was the previous incarnation of the soul of god Sūriyābha:—

In the city of Seyaviyā, there once lived a king named Paesi who ruled over his country called Keiyaaddha. The king was impious in the extreme and completely devoid of character. He had a queen named Sūriyakantā and a son

named Sūriyakanta, who was also the crown-prince. The king had a cousin-companion named Chitta who was respected by the king and by the people alike. Being intelligent and learned, he shared the burden of administration with the king who consulted him in all matters of importance and confidence. King Paesi had a neighbouring prince named Jiyasattu who lived in the city of Sāvattthī in the country called Kuṇālā. Once king Paesi sent, with Chitta, a valuable present to king Jiyasattu of Sāvattthī. While Chitta was staying at Sāvattthī, a young ascetic named Kesi, who possessed high spiritual powers, arrived at the town. Knowing of his arrival, Chitta went and paid his respects to him. Being impressed by his preaching, Chitta accepted the five Lesser Vows and the seven Disciplinary Vows. Becoming a devout follower of the Jain Faith, Chitta passed his days in the observance of religious practices and the study of the principles of the Jain religion.

One day, while Chitta was at Sāvattthī, king Jiyasattu asked him to return to Seyaviyā with a present from him to king Paesi. Before leaving Sāvattthī, Chitta approached Kesi and requested him to pay a visit to his city of Seyaviyā which was charming and worth visiting. The ascetic replied that Chitta's city, where the wicked and impious king Paesi was ruling, was not fit to be visited by him. To this Chitta replies that the monk had nothing to do with the king and that there were many other pious people in the city who would wait upon him and offer him all necessary articles of his use. The ascetic Kesi thereupon agreed to pay a visit to Seyaviyā.

Thereafter, one day, the monk Kesi left Sāvattthī and arrived at Seyaviyā, accompanied by his five hundred ascetic followers. There he took his residence in a garden named Miyavaṇa outside the city. Chitta, who became delighted on hearing of his arrival, approached him and paid his respects to him. When the usual religious sermon was over, Chitta requested Kesi to preach religion to the wicked and impious king. Chitta urged that the preaching would benefit not only king Paesi, but also the whole of his kingdom. In reply to Chitta's request, the monk explained

to him the four ways in which alone a person would get an opportunity of listening to a sermon on the religion expounded by the omniscient. Thereupon Chitta undertook to take Paesi to the ascetic Kesi, so that he may get an opportunity of listening to a sermon preached by the ascetic. Chitta further requested Kesi to preach religion to the king without any mental reservation; and Kesi agreed to do accordingly.

Now Chitta wanted some excuse to take the king to the monk. So, he requested the king to see how he had trained certain horses for the king. The king then expressed a desire to take a drive in a chariot drawn by those very horses; and Chitta managed accordingly. The drive was so long that the king became exhausted and ordered Chitta to turn back the chariot. Then Chitta turned back and drove to the garden Miyavana and stopped the chariot just near the place where the monk Kesi was staying. While the king was taking rest, he saw that the monk was preaching religion in a loud voice amidst a vast assembly of men. Being disturbed in his rest by the preaching, the king thought that both the preacher and his listener were dullards and that only stupid persons followed a stupid person. However, the dignity and splendour of the monk filled the king with great wonder and he inquired of Chitta who that fellow was. Chitta replied that he was a young ascetic named Kesi who was endowed with *partial Avadhi* knowledge and who lived on food begged of others. The king again asked Chitta whether the monk was worthy of being visited by him. Having received an affirmative reply from Chitta, the king, accompanied by Chitta, approached the monk.

The king curtly asked the monk if he was endowed with *partial Avadhi* knowledge and if he lived on food begged of others. The monk replied that the king's inquiry was discourteous. He also reminded him of the thought which had occurred to him on seeing the monk. The astonished king asked the monk how he could read his thought. The monk explained that he possessed the first four of the five kinds of knowledge whereby he could read the thoughts of others.



## The debate between the king and the monk on the existence and nature of the soul.

( 1 ). That the hell and the heavenly beings do not come back to the earth can be no argument for proving the non-existence of the soul, as distinguished from the body—

The king now asked the monk whether it was the doctrine of Jain monks that the soul and the body were *different* and that they were not *identical*. The monk having replied in the affirmative, the king argues that if the doctrine were true, hell-beings would have come back to the earth to warn their friends and relatives against the consequences of sinful deeds; and that as no hell-being is found coming back to the earth for that purpose, the monk's doctrine is disproved. The monk's reply is:—Just as a convicted offender is not free to go to his friends and relatives to warn them against the consequences of misdeeds, so a hell-being, suffering miseries in hell in consequence of its past sinful deeds, cannot leave the hell at will and come back to the earth to warn against the consequences of sinful deeds. The monk also gives other reasons why hell-beings cannot come back to the earth; ( see *Notes page 187* ). The king admits that hell-beings cannot visit the human world. But he does not understand why heavenly beings should not visit the human world to persuade their friends and relatives to behave piously in order that they too, like themselves, should be born in heaven. The monk's reply is that just as a person on his way to a temple cannot think of halting at a latrine, so heavenly beings, engrossed in heavenly pleasures, cannot think of visiting the impure human world. The monk also gives other reasons why heavenly beings cannot visit the human world; ( see *Notes page 194* ).

( 2 ). The soul's movements are free; it can go out of or enter into anything unobstructed.

Once the king threw a thief, while alive, into an iron jar and closed that jar firmly and tightly. When the jar was opened the thief was found dead, but his soul was no

where to be found. The king, therefore, argues that as the jar had no hole or opening through which the soul of that man could go out,—the doctrine that the soul and the body are different is disproved. The monk's reply is that just as the sound of a drum beaten in a huge mansion goes out of that mansion in spite of all the doors and openings of the mansion being firmly closed, so the soul's movements being unobstructed, it can go out of anything unhindered.

The king once threw the dead body of a thief into an iron jar and sealed that jar firmly. When the jar was opened, after a few days, it was found to be full of insects. The king, therefore, argues that as the jar had no hole or opening through which the souls of those insects could enter the jar,—the monk's doctrine that the soul and the body are different is disproved. The monk's reply is that the soul's movements being unobstructed, it can enter into anything just as heat enters a piece of iron.

### **( 3 ). The body is merely the means and instrument of the soul.**

Advancing another argument to disprove the monk's doctrine, the king says that a child is not able to discharge five arrows—which act it is able to perform in youth. The king, therefore, argues that the monk's doctrine that the soul is different from the body is disproved. Replying the king's argument, the monk says that a person is able to discharge five arrows if the bow and the bow-string are new,—which act he will not be able to do if the bow and the bow-string are old and worm-eaten. A person is not able to do an act in childhood which he is able to do in youth, because in childhood his instruments (*i. e., limbs*) are incomplete.

Further arguing his point of view that the soul and the body are identical, the king says that as an old man is not able to carry a heavy load which he was able to carry in youth, the monk's doctrine that the soul is different from the body is disproved. Replying the king's argument, the monk says that a young man is able to carry a heavy load if the instrument of carrying the load is new and strong but

that he is not able to carry the same load if his instrument is old and worm-eaten. An old man is not able to carry a load which he was able to carry in youth, because in old age his instruments (i. e., limbs) become weak and worn out. The body is merely the means and instrument of the soul with the help of which the soul acts.

**(4). The soul has no weight.**

Further arguing his point of view, the king says;—  
 “Once I weighed a thief while he was alive. Then I killed him without making any cut on his body. Then I weighed him again. As the two weights showed absolutely no difference, my proposition that the soul and the body are identical is established and your proposition that they are different is disproved.” Replying the king’s argument the monk asks him if the weight of an empty leather bag and the weight of the same bag when filled with air showed any difference. Having received a negative reply from the king, the monk concludes by saying that just as the existence of the air cannot be denied because the two weights of the bag did not show any difference, so the existence of the soul cannot be denied because the two weights of the thief did not show any difference. The reason why the two weights of the thief did not show any difference is that the soul too, like the air, has no weight.

**(5). The soul exists, but it has no corporeal form.**

Further arguing his proposition, the king says that he observed the body of a thief very minutely but he could not find the soul there. Then he cut the body of the thief into two parts, but the soul could not be seen. Similarly, he cut the body into three, four and a number of parts, but the soul was nowhere to be found. The king, therefore, argues that his proposition that the soul and the body are one was well-established. The monk’s reply is that the king was foolish in believing that the soul does not exist because it could not be seen in the body of the thief. The monk concludes by saying that the soul exists like fire in a piece of wood which cannot be seen even though the piece of wood is cut into two, three or a number of parts.

The king now argues that if the soul existed the monk should separate it from the body and place it before him like an āmalaka fruit placed on the palm of the hand. The King's reply is that just as the existence of the wind cannot be denied though it cannot be seen in a corporeal form, so the existence of the soul cannot be denied even though it cannot be seen in a corporeal form.

### ( 6 ). The size of the soul.

The king is now convinced that the soul exists as distinguished from the body. But he has some doubt about the size of the soul. So he asks the monk whether the soul of an ant and the soul of an elephant are equal in size. The monk's reply is that the soul obtains a body as a result of its past deeds, and that it occupies and pervades the whole of the body which it thus obtains, whether small or big.

The king was now convinced that the monk's doctrine was true. But he was hesitating to give up his old faith on the ground that it was followed and honoured by his family for generations. The monk then narrated the story of the proverbial carrier of a load of iron who could not abandon his load of iron for a load of any other precious metal or gems on the ground that he had carried his load of iron for a long time, and asked the king not to become repentant afterwards like that carrier of iron. The king now became enlightened, bowed to the monk and accepted the vows of the householder. The king then gave up his impious practices, assigned one fourth of his kingdom to charitable purposes and led a strictly religious life.

Being engrossed in religious matters, the king became indifferent to worldly affairs and to the queen. Not liking this change in the king's life, the queen wanted to kill him and consulted the prince in the matter who did not like the idea. So, the queen herself, one day, poisoned the king. Finding that he was poisoned by the queen, the king resorted to the fasting hall without feeling the slightest ill-will towards the queen. There he gave up all worldly things including food and drink, and passed his time in

religious meditation till the moment of death. It is by virtue of his leading a strictly religious life that king Paesi was born, after death, as god Sūriyābha in heaven.

### III The narrative of Dadhapainna.

As already stated Goyama was struck with great wonder at the divine dignity and splendour of god Sūriyābha. He asked his Master Mahāvira to tell him who god Sūriyābha was in his former life and how he attained birth in heaven with the consequent divine splendour. In reply to his pupil's query Mahāvira told that god Sūriyābha was a king named Paesi in his previous life—how that king was extremely impious,—how a change for the better was brought about in his character,—how he died as a devout follower of the Jain faith,—and how, in consequence of his pious deeds, he was born in heaven as god Sūriyābha. Goyama is now curious to know the future of god Sūriyābha when his life in heaven would come to an end; and in order to satisfy his pupil's curiosity Mahāvira narrates the story of Dadhapainna as follows:—

When the life of god Sūriyābha in heaven comes to an end, he will be born in a very rich family in the country of Mahāvideha. While he is in the mother's womb, his parents will have firm faith in religion. Consequently, after birth, the child will be named Dadhapainna. The birth of the child, which will possess many auspicious marks on its body, will be celebrated with great pomp. It will be brought up by five nurses and several maids brought from various countries. When the boy completes the eighth year of his age, he will be handed over to a teacher for being trained in the seventy-two arts. Having completed his education, the boy will attain to youth. But he will be free from worldly ties and attachment to pleasures of life. Having renounced worldly life, he will accept asceticism at the hands of a worthy monk. Strictly practising the hard life of monkhood, he will attain perfect knowledge and faith. Finally, he will become an omniscient Jina and put an end to all miseries of life.

# पएसिकहाणयं ।

१. “सूरियाभेणं, भन्ते, देवेणं सा दिव्वा देविड्ढी सा दिव्वा देवजुई से दिव्वे देवाणुभावे किन्ना लद्धे किन्ना पत्ते किन्ना अभिसमन्नागए ? पुव्वभवे के आसी ? किंनामए वा, को वा गोत्तेणं ? कयरंसि वा गामंसि वा जाव संनिवेसंसि वा ? किं वा दच्चा किं वा भोच्चा किं वा किच्चा किं वा समायरित्ता कस्स वा तहारूवस्स समणस्स वा माहणस्स वा अन्तिए एगमवि आरियं धम्मियं सुवयणं सोच्चा निसम्म जं णं सूरियाभेणं देवेणं सा दिव्वा देविड्ढी जाव देवाणुभावे लद्धे पत्ते अभिसमन्नागए ?”॥

२. “गोयमा ” इ समणे भगवं महावीरे भगवं गोयमं आमन्तेत्ता एवं वयासी—“एवं खलु गोयमा”। तेणं कालेणं तेणं समएणं इहेव जम्बुदीवे दीवे भारहे वासे केइयअद्धे नामं जणवए होत्था रिद्धत्थिमियसमिद्धे । तत्थ णं केइयअद्धे जणवए सेयविया नामं नयरी होत्था रिद्धत्थिमियसमिद्धं जाव पडिरूवा । तीसे णं सेयवियाए नयरीए बहिया उत्तरपुरत्थिं दिसीभाए एत्थ णं मिगवणे नामं उज्जाणे होत्था रम्मे नन्दणवणप्पगासे सव्वोउयफलसमिद्धे सुभसुरभिसीयलाए छायाए सव्वओ चेव समणुबद्धे पासादीए जाव पडिरूवे । तत्थ णं सेयवियाए नयरीए पएसी नामं राया होत्था, महयाहिमवन्तं जाव विहरइ, अधम्मिए अधम्मिट्ठे अधम्मक्खाई अधम्माणुए अधम्मपलोई अधम्मपज्जणे अधम्मसीलसमुदायारे अधम्मेण चेव वित्तिं कप्पेमाणे हणत्तिन्दभिन्दापवत्तए चण्डे रुद्धे खुद्धे लोहियपाणी साहसिए उक्कञ्चणवञ्चणमायानियडिकूडकवडसाइसंपओगबहुले निस्सीले निव्वए निग्गुणे निम्मेरे निप्पच्चक्खाणपोसहोववासे बहूणं दुपयचउप्पय-मियपसुपाक्खिसिरीसिवाणं घायाए वहाए उच्छेयणाए अधम्मकेऊ समुट्ठिए, गुरूणं नो अब्भुट्ठेइ, नो विणयं पउज्जइ, समणमाहणाणं....नो विणयं पउज्जइ, सयस्स वि य णं जणवयस्स नो सम्मं करभरवित्तिं पवत्तेइ ॥

३. तस्स णं पएसिस्स रत्नो सूरियकन्ता नामं देवी होत्था सुकुमालपाणिपाया ( धारिणीवण्णओ ), पएसिणा रत्ना सद्धिं अणुरत्ता अविरत्ता इट्ठे सदे रूवे जाव विहरइ ॥

४. तस्स णं पएसिस्स रत्नो जेट्ठे पुत्ते सूरियकन्ताए देवीए अत्तए सूरियकन्ते नामं कुमारे होत्था, सुकुमालपाणिपाए जाव पडिरूवे । से णं सूरियकन्ते कुमारे जुवराया वि होत्था, पएसिस्स रत्नो रज्जं च रट्ठं च बलं च बाहणं च कोसं च कोट्ठागारं च अन्तेउरं च जणवयं च सयमेव पच्चवेक्खमाणे २ विहरइ ॥

५. तस्स णं पएसिस्स रत्नो जेट्ठे भाउयवयंसए चित्ते नामं सारही होत्था अड्ढे जाव बहुजणस्स अपरिभूए सामदण्डभेयउवप्पयाणअत्थसत्थ-ईहामइविसारए, उप्पत्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए बुद्धीए उव्वेए, पएसिस्स रत्नो बहूसु कज्जेसु य कारणेसु य कुडुम्बेसु य मन्तेसु य गुज्जेसु य रहस्सेसु य ववहारेसु य निच्छएसु य आपुच्छणिज्जे मेढी पमाणं आहारे आलम्बणं चक्खु मेढिभूए पमाणभूए आहारभूए आलम्बणभूए सव्वट्ठाणसव्वभूमियासु लद्धपच्चए विइण्णवियारे रज्जधुरा-चिन्तए यावि होत्था ॥

६. तेणं कालेणं तेणं समएणं कुणाला नामं जणवए होत्था, रिद्धत्थिमियसमिद्धे । तत्थ णं कुणालाए जणवए सावत्थी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा जाव पडिरूवा । तीसे णं सावत्थीए नयरीए ब्रह्मिया उत्तरपुरात्थिमे दिसीभाए कोट्ठए नामं चेइए होत्था पोरणे जाव पासादीए ४ । तत्थ णं सावत्थीए नयरीए पएसिस्स रत्नो अन्तेवासी जियसत्तू नामं राया होत्था, महयाहिमवन्तं जाव विहरइ । तए णं से पप्पसी राया अन्नया कयाइ महत्थं महग्घं महरिहं विउलं रायारिहं पाहुडं सज्जावेइ । २ चित्तं सारहिं सदावेइ । २ एवं वयासी—“ गच्छ णं, चित्ता, त्थुं सावत्थिं नयरिं । जियसत्तुस्स रत्नो इमं महत्थं जाव पाहुडं उव्वणेहि । नइं तत्थ रायकज्जाणि य रायकिच्चाणि य रायनीईओ य रायववहारा य ताई

जियसत्तुणा सद्धिं सयमेव पच्चवेक्खमाणे विहराहि ” ति कट्टु विसज्जिए । तए णं से चित्ते सारही पएसिणा रत्ता एवं वुत्ते समाणे हट्ठं जाव पडिसुणेत्ता तं महत्थं जाव पाहुडं गेण्हइ । पएसिस्स रत्तो जाव पडि-  
 निक्खमइ । २ सेयवियं नयरिं मज्झंमज्झेणं जेणेव सए गिहे तेणेव उवागच्छइ । २ तं महत्थं जाव पाहुडं ठवेइ । कोडुम्बियपुरिसे सदावेइ । २ एवं वयासी—“ खिप्पामेव, भो देवाणुप्पिया, सच्छत्तं जाव चाउगघण्टं आसरहं जुत्तामेव उवट्ठवेह जाव पच्चप्पिणह ” । तए णं ते कोडुम्बियपुरिसा तहेव पडिसुणिता खिप्पामेव सच्छत्तं जाव जुद्धसज्जं चाउगघण्टं आसरहं जुत्तामेव उवट्ठवेन्ति, तमाणत्तियं पच्चप्पिणन्ति । तए णं से चित्ते सारही कोडुम्बियपुरिसाणं अन्तिए एयमट्ठं जाव  
 ०हियए ण्हाए कयवलिकम्मे कयकोउयमङ्गलपायच्छित्ते संनद्धवद्धवम्मिय-  
 कवए उप्पीलियसरासणपट्टिए पिणद्धगेवेजे वद्धआविद्धविमलवरचिंधपट्टे गहियाउहपहरणे तं महत्थं जाव पाहुडं गेण्हइ । २ जेणेव चाउगघण्टे आसरहे तेणेव उवागच्छइ । २ चाउगघण्टं आसरहं दुरुहइ । २ बहूहिं पुरिसेहिं संनद्धं जाव गहियाउहपहरणेहिं सद्धिं संपरिवुडे सकोरिण्ट-  
 मल्लदामेणं छत्तेणं धरिज्जमाणेणं २ महया भडचडगरपहकरविन्दपरि-  
 क्रिखत्ते साओ गिहाओ निग्गच्छइ । २ सेयवियं नयरिं मज्झंमज्झेणं निग्गच्छइ । २ सुहेहिं वासेहिं पायरासेहिं नाइविकिट्ठेहिं अन्तरावासेहिं वसमाणे २ केइयअद्धस्स जणवयस्स मज्झंमज्झेणं जेणेव कुणाला जणवए जेणेव सावत्थी नयरी तेणेव उवागच्छइ । २ सावत्थीए नयरीए मज्झं-  
 मज्झेणं अणुपविसइ, २ जेणेव जियसत्तुस्स रत्तो गिहे, जेणेव बाहिरिया उवट्ठाणसाला, तेणेव उवागच्छइ । २ तुरए निगिण्हइ । २ रहं ठवेइ । २ रहाओ पच्चोरुहइ । तं महत्थं जाव पाहुडं गिण्हइ । २ जेणेव अब्भन्तरिया उवट्ठाणसाला जेणेव जियसत्तू राया तेणेव उवागच्छइ । २ जियसत्तुं रायं करयलपरिग्गाहिं जाव कट्टु जएणं विजएणं वद्धावेइ । २ तं महत्थं जाव पाहुडं उवणेइ । तए णं से जियसत्तू राया चित्तस्स



सारहिस्स तं महत्थं जाव पाहुडं पडिच्छइ । २ चित्तं सारहिं सक्कोरइ, २ संमाणेइ, २ पडिविसज्जेइ, रायमग्गमोगाढं च से आवासं दलयइ । तए णं से चित्ते सारही विसज्जिए समाणे जियसत्तुस्स रत्तो अन्तियाओ पडि-  
 निक्खमइ । २ जेणेव बाहिरिया उवट्ठाणसाला जेणेव चाउगवण्टे आसरहे तेणेव उवगच्छइ । २ चाउगवण्टं आसरहं दुरुहइ । सावत्थि नयरीं मज्झमज्झेणं जेणेव रायमग्गमोगाढे आवासे तेणेव उवागच्छइ । २ तुरए निगिण्हइ, २ रहं ठवेइ, २ रहाओ पच्चोरुहइ, प्हाए कयवलि-  
 कम्मे कयकोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइं मंगल्लाइं वत्थाइं पवर परिहिए अप्पमहग्घाभरणालंकियसरीरे जिमियभुत्तुत्तरागए वि य णं समाणे पुव्वावरण्हकालसमयंसि गन्धव्वेहि य नाडगेहि य उवनच्चिज्जमाणे २ उवगाइज्जमाणे २ उववालज्जमाणे २ इट्ठे सदफरिसरसरूवगन्धे पञ्चविहे माणुस्सए कामभोए पच्चणुभवमाणे विहरइ ॥

७. तेणं कालेणं तेणं समएणं पासावच्चिज्जे केसी नामं कुमारसमणे जाइसंपन्ने कुलसंपन्ने वलसंपन्ने रूवसंपन्ने विणयसंपन्ने नाणसंपन्ने दंसण-  
 संपन्ने चरित्तसंपन्ने लज्जासंपन्ने लाघवसंपन्ने लज्जालाघवसंपन्ने ओयंसी तेयंसी वच्चंसी जसंसी जियकोहे जियमाणे जियमाए जियलोहे जियनिदे जिइन्दिए जियपरीसहे जीवियासमरणभयविप्पमुक्के तवप्पहाणे गुणप्पहाणे करणप्पहाणे चरणप्पहाणे निग्गहप्पहाणे अज्जवप्पहाणे मदवप्पहाणे लाघवप्पहाणे खान्ति-  
 प्पहाणे मुत्तिप्पहाणे विज्जप्पहाणे मन्तप्पहाणे वम्भप्पहाणे नयप्पहाणे नियम-  
 प्पहाणे सच्चप्पहाणे सोयप्पहाणे नाणप्पहाणे दंसणप्पहाणे चरित्तप्पहाणे चउ-  
 दसपुव्वी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्वि चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरमाणे जेणेव सावत्थी नयरी जेणेव कोट्ठए चेइए तेणेव उवागच्छइ । २ सावत्थीए नयरीए बहिया कोट्ठए चेइए अहापडिरूवं उग्गहं उग्गिण्हइ । २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

८. तए णं सावत्थीए नयरीए सिंवाडगतिगचउक्कचच्चरचउमुहमहा-  
 पहपहेसु महया जणसदे इ वा जणवूहे इ वा जणकलकले इ वा जणबोले  
 इ वा जणउम्मी इ वा जणउक्कलिया इ वा जणसंनिवाए इ वा जाव  
 परिसा पज्जुवासइ । तए णं तस्स सारहिस्स तं महाजणसदं च  
 जणकलकलं च सुणेत्ता य पासेत्ता य इमेयारूवे अज्झत्थिए जाव  
 समुप्पज्जित्था—“ किं णं अज्ज सावत्थीए नयरीए इन्दमहे इ वा खन्दमहे  
 इ वा रुदमहे इ वा मउन्दमहे इ वा नागमहे इ वा भूयमहे इ वा जक्ख-  
 महे इ वा थूभमहे इ वा चेइयमहे इ वा रुक्खमहे इ वा गिरिमहे इ वा  
 दरिमहे इ वा अगडमहे इ वा नईमहे इ वा सरमहे इ वा सागरमहे इ वा  
 जं णं इमे वहवे उग्गा भोगा राइन्ना इक्खागा खत्तिया नाया कोरव्वा जाव  
 इब्भा इब्भपुत्ता ण्हाया कयवलिकम्मा (जहोववाइए जाव) अप्पेगइया हयगया  
 जाव अप्पेगइया गयगया पायचारविहारेणं महया २ वन्दावन्दएहिं निग्ग-  
 च्छन्ति ” एवं संपेहेइ । २ कञ्चुइज्जपुरिसं सदावेइ । २ एवं वयासी—  
 “ किं णं, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव  
 सागरमहे इ वा जेणं इमे वहवे उग्गा - भोगा....निग्गच्छन्ति ?” तए णं  
 से कञ्चुइज्जपुरिसे केसिस्स कुमारसमणस्स आगमणगहियविणिच्छए  
 चित्तं सारहिं करयलपरिग्गाहिं जाव वद्धावेत्ता एवं वयासी—“ नो  
 खलु, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे  
 इ वा जेणं इमे वहवे जाव विन्दाविन्दएहिं निग्गच्छन्ति । एवं खलु,  
 भो देवाणुप्पिया, पासावच्चिजे केसी नामं कुमारसमणे जाइसंपन्ने जाव  
 दूइज्जमाणे इहमागए जाव विहरइ । तेणं अज्ज सावत्थीए नयरीए वहवे  
 उग्गा जाव इब्भा इब्भपुत्ता अप्पेगइया वन्दणवत्तियाए जाव महया  
 वन्दावन्दएहिं निग्गच्छइ ” ॥

९. तए णं से चित्ते सारही कञ्चुइज्जपुरिसस्स अन्तिए एयमट्ठं  
 सोच्चा निसम्म हट्ठतुट्ठं जाव ०हियए कोडुम्बियपुरिसे सदावेइ । २  
 एवं वयासी—“ खिप्पामेव, भो देवाणुप्पिया, चाउग्वण्ठं आसरहं

जुत्तामेव उवट्ठवेह” जाव सच्छत्तं उवट्ठवेन्ति । तए णं से चित्ते सारही ण्हाए कयवलिकम्मे कयकोउयमङ्गलपायच्छित्ते सुद्वप्पावेसाइं मङ्गल्लुआइं वत्थाइं पवर परिहिए अप्पमहग्वाभरणालंकियसरिरे जेणेव चाउ-  
 गघण्टे आसरहे तेणेव उवागच्छइ । २ चाउगघण्टं आसरहं दुरुहइ । २ सकोरिण्टमल्लुदामेणं छत्तेणं धरिज्जमाणेणं महया भडचडगरेण....  
 विन्दपरिक्खित्ते सावत्थीनयरीए मज्झंमज्झेणं निग्गच्छइ । २ जेणेव कोट्ठए चेइए, जेणेव केसी कुमारसमणे तेणेव उवागच्छइ । २ केसि-  
 कुमारसमणस्स अदूरसामन्ते तुरए निगिण्हइ, रहं ठवेइ य । २ रहाओ पच्चोरुहइ, २ जेणेव केसी कुमारसमणे तेणेव उवागच्छइ । केसिं कुमार-  
 समणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमंसइ । २ नच्चासन्ने नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहे पञ्जलिउडे विणएणं पज्जुवासइ । तए णं से केसी कुमारसमणे चित्तस्स साराहिस्स तीसे महइमहालियाए महच्चपरिसाए चाउज्जामं धम्मं परिकहेइ । तं जहा—  
 सव्वाओ पाणाइवायाओ वेरमणं, सव्वाओ मुसावायाओ वेरमणं, सव्वाओ अदिन्नादाणाओ वेरमणं, सव्वाओ बहिद्वादाणाओ वेरमणं । तए णं सा महइमहालिया महच्चपरिसा केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म जमेव दिसिं पाउव्भूया तामेव दिसिं पडिगया । तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठ<sup>०</sup> जाव<sup>०</sup> हियए उट्ठाए उट्ठेइ । २ केसिं कुमारसमणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमंसइ । २ एवं वयासी—“सद्दहामि णं, भन्ते, निग्गन्थं पावयणं । पत्तियामि णं, भन्ते, निग्गन्थं पावयणं । रोएमि णं, भन्ते, निग्गन्थं पावयणं । अट्ठुट्ठेमि णं भन्ते, निग्गन्थं पावयणं । एवमेयं, भन्ते, निग्गन्थं पावयणं । तहमेयं, भन्ते, निग्गन्थं पावयणं । अवितहमेयं, भन्ते, निग्गन्थं पावयणं । असंदिद्धमेयं, भन्ते, निग्गन्थं पावयणं । सच्चे णं एसमट्ठे जं णं तुव्भे वयह ” त्ति कट्ठु वन्दइ नमंसइ । २ एवं वयासी—“ जहा णं देवाणुप्पियाणं अन्तिए ब्रह्मे उग्गा भोगा जाव इव्भा इव्भपुत्ता चिच्चा

हिरण्णं चिच्चा सुवण्णं, एवं धन्नं धणं वलं वाहणं कोसं कोट्ठागारं  
 पुंरं अन्तेउरं, चिच्चा विउलं धणकणगरयणमणिमोत्तियसंखासिलप्पवालसन्त-  
 सारसावएज्जं विच्छड्डइत्ता विगोवइत्ता दाणं दाइयाणं परिभाइत्ता मुण्डा  
 भवित्ता अगाराओ अणगारियं पव्वयन्ति, नो खलु अहं ता संचाएमि  
 चिच्चा हिरण्णं, तं चेव जाव, पव्वइत्तए । अहं णं देवाणुप्पियाणं अन्तिए  
 पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसाविहं गिहिधम्मं....पडिवज्जित्तए ” ।  
 “ अहासुहं, देवाणुप्पिया, मा पडिवन्धं करोहि ” । तए णं से चित्ते  
 सारही केसिस्स कुमारसमणस्स अन्तिए पञ्चाणुव्वइयं जाव गिहिधम्मं  
 उवसंपाज्जित्ताणं विहरइ । तए णं से चित्ते सारही केसिं कुमारसमणं  
 वन्दइ नमंसइ । २ जेणेव चाउग्वण्टे आसरहे तेणेव पहारेत्थ गमणाए ।  
 चाउग्वण्टं आसरहं दुरुहइ । २ जामेव दिसिं पाउन्मूए तामेव दिसिं  
 पडिगए ॥

१०. तए णं से चित्ते सारही समणोवासए जाए अहिगयजीवाजीवे  
 उवलद्धपुण्णपावे आसवसंवरनिज्जरकिरियाहिगरणवन्धमोक्खकुसले असहिजे  
 देवासुरनागसुवण्णजक्खरक्खसकिंनरकिंपुरिसगरुलगन्धव्वमहोरगाईहिं देवग-  
 नेहिं निग्गन्थाओ पावयणाओ अणइक्कमणिजे, निग्गन्थे पावयणे निस्सं-  
 किए निक्कंखिए निव्वित्तिगिच्छे लद्धट्ठे गहियट्ठे पुच्छियट्ठे अहिगयट्ठे  
 विणिच्छियट्ठे अट्ठिमिञ्जपेम्माणुरागरत्ते अयमाउसो निग्गन्थे पावयणे  
 अट्ठे अयं परमट्ठे सेसे अणट्ठे, ऊसियफलिहे अवंगुयदुवारो चियत्तन्ते-  
 उरवरप्पवेसे चाउइसट्ठमुदिट्ठपुण्णमासिणीसु पडिपुण्णं पोसहं सम्मं  
 अणुपालेमाणे समणे निग्गन्थे फासुएसणिजेणं असणपाणखाइमसाइमेणं  
 पीढफलगसेज्जासंथारेणं वत्थपडिग्गहकम्बलपायपुच्छणेणं ओसहमेसजेणं  
 पडिलाभेमाणे २ बहूहिं सीलव्वयगुणवेरमणपच्चक्खाणपोसहोववासेहि य  
 अप्पाणं भावेमाणे जाइं तत्थ रायकज्जाणि य जाव रायववद्दाराणि य ताइं  
 जियसत्तुणा रत्ता सद्धिं सयमेव पच्चवेक्खमाणे २ विहरइ ॥

११. तए णं से जियसत्तुराया अन्नया कयाइ महत्थं जाव पाहुडं सज्जेइ । २ चित्तं सारहिं सद्देवेइ । २ एवं वयासी—“गच्छाहि णं तुमं, चित्ता, सेयवियं नयरिं । पएसिस्स रत्नो इमं महत्थं जाव पाहुडं उवणेहि । मम पाउगं च णं जहाभणियं अविहमसंदिद्धं वयणं विन्न-वेहि” त्ति कट्टु विसज्जिए । तए णं से चित्ते सारही जियसत्तुणा रत्ना विसाज्जिए समाणे तं महत्थं जाव गिण्हइ, जाव जियसत्तुस्स रत्नो अन्तियाओ पडिनिक्खमइ । २ सावत्थीनयरीए मज्झंमज्जेणं निग्गच्छइ । २ जेणेव रायमग्गमोगाढे आवासे तेणेव उवागच्छइ । २ तं महत्थं जाव ठवेइ । ण्हाए जाव °सरीरे सकोरण्ट....महया....पायचारविहारेणं महया पुरिसवग्गुरापारिक्खित्ते रायमग्गमोगाढाओ आवासाओ निग्गच्छइ । २ सावत्थीनयरीए मज्झंमज्जेणं निग्गच्छइ । २ जेणेव कोट्ठए चेइए जेणेव केसीकुमारसमणे तेणेव उवागच्छइ । २ केसिकुमारसमणस्स अन्तिए धम्मं सोच्चा जाव हट्ठ°....जाव एवं वयासी—“एवं खलु अहं, भन्ते, जियसत्तुणा रत्ना ‘पएसिस्स रत्नो इमं महत्थं जाव उवणेहि’ त्ति कट्टु विसज्जिए । तं गच्छामि णं अहं, भन्ते, सेयवियं नयरिं । पासादीया णं, भन्ते, सेयविया नयरी । दरिसणिज्जा णं, भन्ते, सेयविया नयरी । अभिरूवा णं, भन्ते, सेयविया नयरी । पडिरूवा णं, भन्ते, सेयविया नयरी । समोसरह णं, भन्ते, सेयवियं नयरिं” । तए णं से केसी कुमार-समणे चित्तेणं सारहिणा एवं वुत्ते समाणे चित्तस्स सारहिस्स एयमट्ठं नो आढाइ नो परिजाणाइ, तुसिणीए संचिट्ठइ । तए णं से चित्ते सारही केसिं कुमारसमणं दोच्चं पि तच्चं पि एवं वयासी—“एवं खलु अहं, भन्ते, जियसत्तुणा रत्ना पएसिस्स रत्नो इमं महत्थं जाव विसज्जिए, तं चेव जाव, समोसरह णं, भन्ते, तुब्भे सेयवियं नयरिं” । तए णं केसी कुमारसमणे चित्तेण सारहिणा दोच्चं पि तच्चं पि एवं वुत्ते समाणे चित्तं सारहिं एवं वयासी—“चित्ता, से जहानामए वणसण्डे सिया किण्हे किण्होभासे जाव पडिख्वे । से नूणं, चित्ता, से वणसण्डे बहूणं दुपयच-

उप्पयमियपसुपक्खिसिरीसिवाणं अभिगमणिज्जे ?” “हन्ता अभिगमणिज्जे ।”  
 “तंसि च णं, चित्ता, वणसण्डंसि बहवे भिल्लुंगा नाम पावसउणा  
 परिवसन्ति जे णं तेसिं बहूणं दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं  
 ठियाणं चेव मंससोणियं आहारेन्ति । से नूणं, चित्ता, से वणसण्डे  
 तेसिं णं बहूणं दुपय० जाव ०सिरीसिवाणं अभिगमणिज्जे ?” “नो”  
 ति । “कम्हा णं ?” “भन्ते, सोवसग्गे” । “एवामेव, चित्ता, तुब्भं  
 पि सेयवियाए नयरीए पएसी नामं राया परिवसइ अहम्मिए जाव नो  
 सम्मं करभरवित्तिं पवत्तेइ । तं कहं णं अहं, चित्ता, सेयवियाए नयरीए  
 समोसरिस्सामि ?” तए णं से चित्ते सारही केसिं कुमारसमणं एवं  
 वयासी—“किं णं, भन्ते, तुब्भं पएसिणा रत्ता कायव्वं ? अत्थि णं,  
 भन्ते, सेयवियाए नयरीए अन्ने बहवे ईसरतलवर० जाव ०सत्थवाह्पभिइओ  
 जे णं देवाणुप्पियं वन्दिस्सन्ति जाव पज्जुवासिस्सन्ति, विउलं असणं  
 पाणं खाइमं साइमं पडिलाभिस्सन्ति, पाडिहारिएण पीढफलगसेजासंथारेणं  
 उवनिमन्तिस्सन्ति” । तए णं से केसी कुमारसमणे चित्तं सारहिं एवं  
 वयासी—“अवि याइ, चित्ता, समोसरिस्सामो” ॥

१२. तए णं से चित्ते सारही केसिं कुमारसमणं वन्दइ नमंसइ ।  
 २ केसिस्स कुमारसमणस्स अन्तियाओ कोट्ठयाओ चेइयाओ पडि-  
 निक्खमइ । २ जेणेव सावत्थी नयरी जेणेव रायमग्गमोगाढे आवासे  
 तेणेव उवागच्छइ । २ कोडुम्भियपुरिसे सदावेइ । २ एवं वयासी—  
 “खिप्पामेव, भो देवाणुप्पिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह” ।  
 जहा सेयवियाए नयरीए निग्गच्छइ तहेव जाव वसमाणे २ कुणाला-  
 जणवयस्स मज्झमज्झेणं जेणेव केइयअद्धे जेणेव सेयविया नयरी जेणेव  
 मियवणे उज्जाणे तेणेव उवागच्छइ । २ उज्जाणपालए सदावेइ । २  
 एवं वयासी—“जया णं, देवाणुप्पिया, पासावच्चिज्जे केसी नाम कुमारसमणे  
 पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा, तथा णं  
 तुब्भे, देवाणुप्पिया, केसिं कुमारसमणं वन्दिज्जाह नमंसिज्जाह । २

अहापडिरूवं उग्गहं अणुजाणेज्जाह । पाडिहारिएणं पीढफलगं जाव उवनिमन्तेज्जाह । एयमाणत्तियं खिप्पामेव पच्चप्पिणेज्जाह ” । तए णं ते उज्जाणपालगा चित्तेण सारहिणा एवं वुत्ता समाणा हट्ठतुट्ठं जाव ण्हियया करयलपरिग्गहियं जाव एवं वयासी—“तह” ति । आणाए विणएणं वयणं पडिसुणन्ति ॥

१३. तए णं से चित्ते सारही जेणेव सेयविया नयरी तेणेव उवागच्छइ । २ सेयवियं नयरिं मज्झंमज्जेणं अणुपविसइ । २ जेणेव पएसिस्स रन्नो गिहे, जेणेव बाहिरिया उवट्ठाणसाला, तेणेव उवागच्छइ । २ तुरए निगिण्हइ, २ रहं ठवेइ, २ रहाओ पच्चोरुहइ, २ तं महत्थं जाव गेण्हइ । २ जेणेव पएसी राया तेणेव उवागच्छइ । २ पएसिं रायं करयलं जाव वद्धान्वेत्ता तं महत्थं जाव उवणेइ । तए णं से पएसी राया चित्तस्स सारहिस्स तं महत्थं जाव पडिच्छइ । २ चित्तं सारहिं सक्करेइ, २ संमाणेइ, २ पडिविसज्जेइ । तए णं से चित्ते सारही पएसिणा रन्ना विसज्जिए समाणे हट्ठं जाव ण्हियए पएसिस्स रन्नो अन्ति-याओ पडिनिक्खमइ । २ जेणेव चाउग्वण्टे आसरहे तेणेव उवागच्छइ । २ चाउग्वण्टं आसरहं दुरुहइ । २ सेयवियं नयरि मज्झंमज्जेणं जेणेव सए गिहे तेणेव उवागच्छइ । २ तुरए निगिण्हइ । २ रहं ठवेइ । २ रहाओ पच्चोरुहइ । २ ण्हाए जाव उप्पि पासायवरगए फुट्टमाणेहिं मुइङ्ग-मत्थएहिं बत्तीसइवद्धएहिं नाडएहिं वरतरुणीसंपउत्तेहिं उवनच्चिज्जमाणे २ उवगाइज्जमाणे २ उवलालिज्जमाणे २ इट्ठे सदफरिसं जाव विहरइ ॥

१४. तए णं केसी कुमारसमणे अन्नया कयाइ पाडिहारियं पीढ-फलगसेज्जासंथारगं पच्चप्पिणइ । २ सावत्थीओ नयरीओ कोट्ठगाओ चेइयाओ पडिनिक्खमइ । २ पच्चहिं अणगारसएहिं जाव विहरमाणे जेणेव केइयअद्धे जणवए जेणेव सेयविया नयरी जेणेव मियवणे उज्जाणे तेणेव उवागच्छइ । २ अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

१९. तए णं सेयवियाए नयरीए सिंवाडग....महया जणसदे इ  
 वा....परिसा निग्गच्छइ । तए णं ते उज्जाणपालगा इमीसे कहाए  
 लद्धट्ठा समाणा हट्ठतुट्ठं जाव ंहियया जेणेव केसी कुमारसमणे  
 तेणेव उवागच्छन्ति । २ केसिं कुमारसमणं वन्दन्ति नमंसन्ति । २ अहा-  
 पडिरूवं उग्गहं अणुजाणन्ति । पाडिहारिणं जाव संधारणं उवनिम-  
 न्तेन्ति, नामं गोयं पुच्छन्ति । २ ओधारेन्ति । २ एगन्तं अवक्कमन्ति ।  
 २ अन्नमन्नं एवं वयासी—“जस्स णं, देवाणुप्पिया, चित्ते सारही दंसणं  
 कंखइ, दंसणं पत्थेइ, दंसणं अभिलसइ, जस्स णं नामगोयस्स वि  
 सवणयाए हट्ठतुट्ठं जाव ंहियए भवइ से णं एस केसी कुमारसमणे  
 पुव्वाणुपुर्वि चरमाणे गामाणुगामं दूइज्जमाणे इहमागए इह संपत्ते इह  
 समोसदे । इहेव सेयवियाए नयरीए वहिया मियवणे उज्जाणे अहापडिरूवं  
 जाव विहरइ । तं गच्छामो णं, देवाणुप्पिया, चित्तास्स सारहिस्स एयमट्ठं  
 पियं निवेएमो, पियं से भवउ ” । अन्नमन्नस्स अन्तिए एयमट्ठं पडि-  
 सुणन्ति । २ जेणेव सेयविया नयरी जेणेव चित्तास्स सारहिस्स गिहे  
 जेणेव चित्ते सारही तेणेव उवागच्छन्ति । २ चित्तं सारहिं करयलं जाव  
 वद्धावेन्ति, २ एवं वयासी—“ जस्स णं, देवाणुप्पिया, दंसणं कंखन्ति  
 जाव अभिलसन्ति, जस्स णं नामयोगस्स वि सवणयाए हट्ठं जाव  
 भवह, से णं अयं केसी कुमारसमणे पुव्वाणुपुर्वि चरमाणे....समोसदे  
 जाव विहरइ ॥

१६. तए णं से चित्ते सारही तेसिं उज्जाणपालगाणं अन्तिए  
 एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठं जाव आसणाओ अच्चुट्ठेइ, पाय-  
 पीढाओ पच्चोरुहइ । २ पाउयाओ ओमुयइ । २ एगसाडियं उत्तरासङ्गं  
 करेइ । अञ्जलिमउलियग्गहत्थे केसिकुमारसमणाभिमुहे सत्तट्ठ पयाइं  
 अणुगच्छइ । २ करयलपरिग्गाहियं सिरसावत्तं मत्थए अञ्जलिं कट्ठु एवं  
 वयासी—“ नमोत्थु णं अरहन्ताणं जाव संपत्ताणं । नमोत्थु णं केसिस्स  
 कुमारसमणस्स मम धम्मारायिस्स धम्मोवदेसगस्स वन्दामि णं भगवन्तं



तत्थगयं इहगए । पासउ मे ” त्ति कट्टु वन्दइ नमंसइ । ते उज्जाण-  
पालए विउलेणं वत्थगन्धमल्लालंकारेणं सक्कारेइ संमाणेइ, विउलं जीविया-  
रिहं पीइदाणं दलयइ, २ पडिविसज्जेइ । २ कोडुम्बियपुरिसे सदावेइ । २  
एवं वयासी—“ खिप्पामेव, भो देवाणुप्पिया, चाउग्घण्टं आसरहं जुत्तामेव  
उवट्ठवेह जाव पच्चप्पिणह ” । तए णं ते कोडुम्बियपुरिसा जाव खिप्पा-  
मेव सच्छत्तं सज्जयं जाव उवट्ठवित्ता तमाणात्तियं पच्चप्पिणन्ति । तए णं  
से चित्ते सारही कोडुम्बियपुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठ-  
तुट्ठं जाव °हियए ण्हाए कयवलिकम्मे जाव °सरारे जेणेव चाउग्घण्टे  
जाव दुरुहिता सकोरण्ट....महया भडचडगरेणं, तं चेव जाव, पज्जुवा-  
सइ धम्मकहाए जाव ॥

१७. तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए  
धम्मं सोच्चा निसम्म हट्ठतुट्ठं उट्ठाए तहेव एवं वयासी—“ एवं खलु,  
भन्ते, अहं पएसी राया अन्नम्मिए जाव सयस्स वि णं जणवयस्स नो  
सम्मं करभरवित्तिं पवत्तेइ । तं जइ णं, देवाणुप्पिया, पएसिस्स रत्तो  
धम्ममाइक्खेज्जा बहुगुणतरं खलु होज्जा पएसिस्स रत्तो तेसिं च बहूणं  
दुपयचउप्पयमियपसुपाक्खिसिरीसिवाणं तेसिं च बहूणं समणमाहणभिव्खु-  
याणं । तं जइ णं, देवाणुप्पिया,....पएसिस्स बहुगुणतरं होज्जा सयस्स  
वि य णं जणवयस्स ” ॥

१८. तए णं केसी कुमारसमणे चित्तं सारहिं एवं वयासी—  
“ एवं खलु चउहिं ठाणेहिं, चित्ता, जीवा केवलपन्नत्तं धम्मं नो लभेज्जा  
सवणयाए । तं जहा-आरामगयं वा उज्जाणगयं वा समणं वा माहणं  
वा नो अभिगच्छइ नो वन्दइ नो नमंसइ नो सक्कारेइ नो संमाणेइ नो  
कल्लाणं मङ्गलं देवयं चेइयं पज्जुवासेइ, नो अट्ठाइं हेऊइं पसिणाइं कारणाइं  
वागरणाइं पुच्छइ, एएणं ठाणेणं, चित्ता, जीवा केवलपन्नत्तं धम्मं नो  
लभन्ति सवयणयाए १ । उवस्सयगयं समणं वा, तं चेव जाव,  
एएण वि ठाणेणं, चित्ता, जीवा केवलपन्नत्तं धम्मं नो लभन्ति

सुवणयाए २ । गोयरग्गयं समणं वा माहणं वा जाव नो पज्जुवासइ, नो विउलेणं असणपाणखाइमसाइमेणं पाडिलाभेइ, नो अट्ठाइं जाव पुच्छइ, एएणं ठाणेणं, चित्ता, केवलपन्नत्तं धम्मं नो लभइ सवणयाए ३ । जत्थ वि य णं समणेण वा माहणेण वा सद्धिं अभिसमागच्छइ, तत्थ वि य णं हत्थेण वा वत्थेण वा छत्तेण वा अप्पाणं आवरित्ता चिट्ठइ, नो अट्ठाइं जाव पुच्छइ, एएण वि ठाणेणं चित्ता, जीवे केवलपन्नत्तं धम्मं नो लभइ सवणयाए ४ । एएहिं च णं, चित्ता, चउहिं ठाणेहिं जीवे नो लभइ केवलपन्नत्तं धम्मं सवणयाए ॥ चउहिं ठाणेहिं, चित्ता, जीवे केवलपन्नत्तं धम्मं लभइ सवणयाए । तं जहा—आरामगयं वा उज्जाणगयं वा समणं वा माहणं वा वन्दइ नमंसइ जाव पज्जुवासइ अट्ठाइं जाव पुच्छइ, एएण वि जाव लभइ सवणयाए । एवं उवस्सयगयं गोयरग्गयं समणं वा जाव पज्जुवासइ विउलेणं जाव पाडिलाभेइ अट्ठाइं जाव पुच्छइ, एएण वि....। जत्थ वि य णं समणेण वा ...अभिसमागच्छइ तत्थ वि य णं नो हत्थेण वा जाव आवरेत्ताणं चिट्ठइ, एएण वि ठाणेणं, चित्ता, जीवे केवलपन्नत्तं धम्मं लभइ सवणयाए । तुज्झं च णं, चित्ता, पएसी राया आरामगयं वा, तं चेव सव्वं भाणियव्वं आइल्लएणं गमएणं जाव अप्पाणं आवरेत्ता चिट्ठइ । तं कहं णं, चित्ता, पएसिस्स रत्तो धम्ममाइक्खिस्सामो ? ” तए णं से चित्ते सारही केसिं कुमारसमणं एवं वयासी—“ एवं खलु, भन्ते, अन्नया कयाइ कम्बोएहिं चित्तारि आसा उवणयं उवणीया । ते मए पएसिस्स रत्तो अन्नया चेव उवणेया । तं एएणं खलु, भन्ते, कारणेणं अहं पएसिं रायं देवाणुप्पियाणं अन्तिए हव्वमाणेस्सामो । तं मा णं, देवाणुप्पिया, तुव्वे पएसिस्स रत्तो धम्ममाइक्खमाणा गिलाएज्जाह । अगिलाए णं भन्ते, तुव्वे पएसिस्स रत्तो धम्ममाइक्खेज्जाह । छन्दे णं, भन्ते, पएसिस्स रत्तो धम्ममाइक्खेज्जाह ” । तए णं से केसी कुमारसमणे चित्तं सारहिं एवं वयासी—“ अवि याइ, चित्ता, जाणिस्सासो ” ।

तए णं से चित्ते सारही कोसिं कुमारसमणं वन्दइ नमंसइ । २ जेणेव चाउग्वण्टे आसरहे तेणेव उवागच्छइ, २ चाउग्वण्टं आसरहं दुरुहइ, जामेव दिसिं पाउब्भूइ तामेव दिसिं पडिगए ॥

१९. तए णं से चित्ते सारही कळुं पाउप्पभायाए रयणीए फुल्ल-  
प्पलकमलकोमलुम्मिलियम्मि अहापण्डुरे पभाए कयनियमावस्सए सहस्सर-  
स्सिसि दिणयरे तेयसा जलन्ते साओ गिहाओ निग्गच्छइ । २ जेणेव  
पएसिस्स रत्तो गिहे, जेणेव पएसी राया, तेणेव उवागच्छइ । २ पएसिं  
रायं करयलं जाव कट्ठु जएणं विजएणं वद्धवेइ । २ एवं वयासी—  
“एवं खलु देवाणुप्पियाणं कम्भोएहिं चत्तारि आसा उवणयं उवणीया ।  
ते य मए देवाणुप्पियाणं अन्नया चेव विणइया । तं एह णं, सामी, ते  
आसे चिट्ठं पासह ” तए णं से पएसी राया चित्तं सारहिं एवं वयासी—  
“गच्छाहि णं तुमं चित्ता । तेहिं चेव चउहिं आसेहिं आसरहं जुत्तामेव  
उवट्ठवेहि, २ जाव पच्चप्पिणाहि ” तए णं से चित्ते सारही पएसिणा  
न्ना एवं वुत्ते समाणे हट्ठतुट्ठं जाव ०हियए उवट्ठवेइ, २ एयमाणत्तियं  
इच्चप्पिणइ । तए णं से पएसी राया चित्तस्स सारहिस्स अन्तिए एय-  
मट्ठं सोच्चा निसम्म हट्ठतुट्ठं जाव अप्पमहग्वाभरणालंक्रियसरीरे  
साओ गिहाओ निग्गच्छइ । २ जेणामेव चाउग्वण्टे आसरहे तेणामेव  
उवागच्छइ, २ चाउग्वण्टं आसरहं दुरुहइ । सेयवियाए नयरीए  
मज्झमज्जेणं निग्गच्छइ । तए णं से चित्ते सारही तं रहं णेगाइं जोय-  
णाइं उव्वामेइ । तए णं से पएसी राया उण्हेण य तण्हाए य रहवाएणं  
परिकिलन्ते समाणे चित्तं सारहिं एवं वयासी—“ चित्ता, परिकिलन्ते मे  
सरीरे, परावत्तेहि रहं ” । तए णं से चित्ते सारही रहं परावत्तेइ, २  
जेणेव मियवणे उज्जाणे तेणेव उवागच्छइ । २ पएसिं रायं एवं वयासी—  
“ एस णं, सामी, मियवणे उज्जाणे, एत्थं णं आसाणं संमं किलामं  
सम्मं पवीणेमो ” । तए णं से पएसी राया चित्तं सारहिं एवं वयासी—  
“ एवं होउ चित्ता ” । तए णं से चित्ते सारही जेणेव मियवणे

उज्जाणे जेणेव केसिस्स कुमारसमणस्स अदूरसामन्ते तेणेव उवागच्छइ । २  
 तुरए निगिण्हेइ, २ रहं ठवेइ २ रहाओ पच्चोरुहइ, २ तुरए मोएइ, २  
 पएसिं रायं एवं वयासी—“ एह णं, सामी, आसाणं समं किलामं  
 पवीणेमो ” तए णं से पएसी रहाओ पच्चोरुहइ । चित्तेण सारहिणा  
 सद्धिं आसाणं समं किलामं सम्मं पवीणेमाणे पासइ जत्थ केसी कुमार-  
 समणे महइमहालियाए महच्चपरिसाए मज्झगए महया २ सदेणं धम्ममाक्ख-  
 माणं । पासित्ता इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्या—“ जड्ढा खलु  
 भो जड्ढं पज्जुवासन्ति, मुण्डा खलु भो मुण्डं पज्जुवासन्ति, मूढा खलु  
 भो मूढं पज्जुवासन्ति, अपण्डिया खलु भो अपण्डियं पज्जुवासन्ति,  
 निव्विन्नाणा खलु भो निव्विन्नाणं पज्जुवासन्ति । से कीस णं एस  
 पुरिसे जेड्ढे मुण्डे मूढे अपण्डिए निव्विन्नाणे सिरीए हिरीए उवगए  
 उत्तप्पसरीरे । एस णं पुरिसे किमाहारमाहारेइ किं परिणामेइ किं खाइ  
 किं पियइ किं दलइ किं पयच्छइ, जे णं एमहालियाए मणुस्सपरिसाए  
 मज्झगए महया २ सदेणं बुयाए ? ” एवं संपेहेइ, चित्तं सारहिं एवं वयासी—  
 “ चित्ता, जड्ढा खलु भो जड्ढं पज्जुवासन्ति जाय बुयाए । साए वि य  
 णं उज्जाणभूमीए नो संचाएमि सम्मं पकामं पवियरित्तए ” । तए णं  
 से चित्ते सारही पएसिं रायं एवं वयासी—“ एस णं, सामी, पासाव-  
 च्चिज्जे केसी नामं कुमारसमणे जाइसंपन्ने जाव चउनाणोवगए आहोहिए  
 अन्नाजीवी ” । तए णं से पएसी राया चित्तं सारहिं एवं वयासी—  
 “ आहोहियं णं वयासि, चित्ता, अन्नजीवियं च णं वयासि चित्ता ? ”  
 “ हन्ता सामी, आहोहियं णं वयामि अन्नजीवियं च णं वयामि ” ।  
 “ अभिगमणिज्जे णं, चित्ता, अहं एस पुरिसे ? ” “ हन्ता सामी,  
 अभिगमणिज्जे ” । “ अभिगच्छामो णं, चित्ता, अम्हे एयं पुरिसं ? ”  
 “ हन्ता सामी, अभिगच्छामो ” ॥

२०. तए णं से पएसी राया चित्तेण सारहिणा सद्धिं जेणेव  
 केसी कुमारसमणे तेणेव उवागच्छइ । २ केसिस्स कुमारसमणस्स

अदूरसामन्ते ठिच्चा एवं वयासी—“तुव्मे णं भन्ते, आहोहिया अन्न-  
जीविया?” तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—  
“पएसी, से जहानामए अङ्कुवाणिया इ वा संखवाणिया इ वा दन्तवा-  
णिया इ वा सुकं भंसिउकामा नो सम्मं पन्थं पुच्छइ, एवामेव, पएसी,  
तुव्मे वि विणयं भंसेउकामो नो सम्मं पुच्छसि । से नूणं तव, पएसी,  
ममं पासित्ता अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था—‘जड्ढा  
खलु भो जड्ढं पज्जुवासन्ति, जाव पवियरित्तए’ । से नूणं, पएसी,  
अट्ठे समट्ठे?” “हन्ता अत्थि” । तए णं से पएसी राया केसिं  
कुमारसमणं एवं वयासी—“से केणट्ठेणं, भन्ते, तुज्झं नाणे वा  
दंसणे वा जेणं तुज्झे मम एयारूवं अज्झत्थियं जाव संकप्पं समुप्पन्नं  
जाणह पासह?” तए णं से केसी कुमारसमणे पएसिं रायं एवं वयासी—  
“एवं खलु, पएसी, अहं समणाणं निगन्थाणं पञ्चविहे नाणे पन्नते ।  
तं जहा — आभिनिबोहियनाणे सुयनाणे ओहिनाणे मणपज्जवनाणे केवल-  
नाणे । से किं तं आभिनिबोहियनाणे? आभिनिबोहियनाणे चउव्विहे  
पन्नते, तं जहा—उग्गहो ईहा अवाए धारणा । से किं तं उग्गहे?  
उग्गहे दुविहे पन्नत्ते, जहा नन्दीए, जाव से तं धारणा से तं आभिनि-  
बोहियनाणे । से किं तं सुयनाणे? सुयनाणे दुविहे पन्नत्ते । तं जहा—  
अङ्गपविट्ठं च अङ्गवाहिरं च, सव्वं भाणियव्वं जाव दिट्ठिवाओ ।  
ओहिनाणं भवपच्चइयं खओवसंमियं जहा नन्दीए । मणपज्जवनाणे दुविहे  
पन्नते । तं जहा—उज्जुमई य विउलमई य । तहेव केवलनाणं सव्वं  
भाणियव्वं । तत्थ णं जे से आभिनिबोहियनाणे से णं ममं अत्थि ।  
तत्थ णं जे से सुयनाणे से वि य ममं अत्थि । तत्थ णं जे से ओहि-  
नाणे से वि य ममं अत्थि । तत्थ णं जे से मणपज्जवनाणे से वि य  
ममं अत्थि । तत्थ णं जे से केवलनाणे से णं ममं नत्थि । से णं  
अरिहन्ताणं भगवन्ताणं । इच्चेएणं, पएसी, अहं तव चउविहेणं छउमत्थेणं  
नाणेणं इमेयारूवं अज्झत्थियं जाव समुप्पन्नं जाणामि पासामि” ॥

२१. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “अहं णं, भन्ते, इहं उवविसामि?” “पएसी, एयाए उज्जाणभूमीए  
 तुमं सि चेव जाणए” । तए णं से पएसी राया चित्तेणं सारहिणा  
 सद्धिं केसिस्स कुमारसमणस्स अदूरसामन्ते उवविसइ । २ केसिं कुमार-  
 समणं एवं वयासी—“तुव्वे णं, भन्ते, समणाणं निग्गन्थाणं एसा  
 सन्ना एसा पइन्ना एसा दिट्ठी एसा रुई एस हेऊ एस उवएसे एस  
 सेकप्पे एसा तुला एस माणे एस पमाणे एस समोसरणे जहा अन्नो  
 जीवो अन्नं सरीरं नो तं जीवो तं सरीरं?” तए णं केसी कुमारसमणे  
 पणसिं रायं एवं वयासी—“पएसी, अम्हं समणाणं निग्गन्थाणं एसा  
 सन्ना जाव एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो  
 तं सरीरं” । तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “जइ णं, भन्ते, तुव्वं समणाणं निग्गन्थाणं एसा सन्ना जाव समोसरणे  
 जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । एवं खलु ममं  
 अज्जए होत्था, इहेव जम्बुद्दीवे दीवे सेयवियाए नयरीए अधम्मिए जाव  
 सयस्स वि य णं जणवयस्स नो सम्मं करभरविट्ठिं पवत्तेइ । से णं  
 तुव्वं वत्तव्वयाए सुवहुं पावं कम्मं कलिकलुसं समज्जिणित्ता कालमासे  
 कालं किच्चा अन्नयरेसु नरएसु नेरइयत्ताए उववन्ने । तस्स णं अज्जगस्स  
 अहं नत्तुए होत्था इट्ठे कन्ते पिए मणुन्ने थेज्जे वेसासिए संमए बहुमए  
 अणुमए रयणकरण्डगसमाणे जीविउस्सविए हियनन्दिजणणे उम्बरपुप्फं  
 पिव दुल्लभे सवणयाए, किमङ्ग पुण पासणयाए । तं जइ णं से अज्जए  
 ममं आगन्तुं वएज्जा—‘एवं खलु, नत्तुया, अहं तव अज्जए होत्था,  
 इहेव सेयवियाए नयरीए अधम्मिए जाव नो सम्मं करभरविट्ठिं पवत्तेमि ।  
 तए णं अहं सुवहुं पावं कम्मं कलिकलुसं समज्जिणित्ता नरएसु उववन्ने ।  
 तं मा णं, नत्तुया, तुमं पि भवाहि अधम्मिए जाव नो सम्मं करभरविट्ठिं  
 पवत्तेहि । मा णं तुमं पि एवं चेव सुवहुं पावकम्मं जाव उववज्जिहिसि’ ।  
 तं जइ णं से अज्जए ममं आगन्तुं एवं वएज्जा तो णं अहं सद्देज्जा

पत्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं सरिरं नो तं जीवो तं सरिरं ।  
जम्हा णं से अज्जए ममं आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया  
मम पइन्ना, समणाउसो, जहा तं जीवो तं सरिरं ” ॥ तए णं केसी  
कुमारसमणे पएसिं रायं एवं वयासी—“ अत्थि णं, पएसी, तव सूरि-  
यकन्ता नामं देवी ? ” “ हन्ता अत्थि ” । “ जइ णं तुमं, पएसी,  
तं सूरियकन्तं देविं ण्हायं कयवलिकम्मं कयकोउयमङ्गलपायच्छित्तं  
सव्वालंकारविभूसेयं केणइ पुरिसेणं जाव सव्वालंकारविभूसेणं सद्धिं  
इट्ठे सदफरिसरसख्खगन्धे पच्चविहे माणुस्सए कामभोगे पच्चणुभवमाणिं  
पासिज्जासि, तस्स णं तुमं, पएसी, पुरिसस्स कं डण्डं निव्वत्तेज्जासि ? ”  
अहं, णं भन्ते, तं पुरिसं हत्थच्छिन्नगं वा पायच्छिन्नगं वा सूलाइयं  
वा सूलभिन्नगं वा एगाहच्चं कूडाहच्चं जीवियाओ ववरोवएज्जा ” । “ अह  
णं, पएसी, से पुरिसे तुमं एवं वएज्जा—‘ मा ताव मे, सामी, मुहुत्तगं  
हत्थच्छिन्नगं वा जाव जीवियाओ ववरोवेहि जाव तावाहं मित्तनाइनियगस-  
यणसंवन्धिपरिजणं एवं वयामि—‘ एवं खलु, देवाणुप्पिया, पावाइं कम्माइं  
समायरित्ता इमेयाख्खे आवई पाविज्जामि, तं मा णं, देवाणुप्पिया, तुव्वे  
वि केइ पावाइं कम्माइं समायरउ, मा णं से वि एवं चेव आवइं पावि-  
ज्जिहिइ जहा णं अहं ’ । तस्स णं तुमं, पएसी, पुरिसस्स खणमवि  
एयमट्ठं पडिसुणेज्जासि ? ” “ नो इणट्ठे समट्ठे । ” “ जम्हा  
णं ? ” “ भन्ते, अवराही णं से पुरिसे ” । “ एवामेव, पएसी,  
तव वि अज्जए होत्था इहेव सेयवियाए नयरीए अन्नम्मिए जाव नो  
सम्मं करभरावित्तिं पवत्तेइ । से णं अम्ह वत्तव्वयाए सुवहुं जाव उववन्नो ।  
तस्स णं अज्जगस्स तुमं नत्तुए होत्था इट्ठे कन्ते जाव पासणयाए ।  
से णं इच्छइ माणुसं लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ हव्वमाग-  
च्छित्तए । चउहिं, ठाणेहिं, पएसी, अहुणोववन्नए नरएसु नेरइए इच्छइ माणुसं  
लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ अहुणोववन्नए नरए नेर-  
इए । से णं तत्थ महव्वभूयं वेयणं वेएमाणे इच्छेज्जा माणुसं लोगं हव्वं....

नो चेव णं संचाएइ....(१) । अहुणोववन्नए नरए नेरइए नयरपालेहिं  
 भुज्जो २ समहिट्ठिज्जमाणे इच्छइ माणुसं लोगं हव्वमागच्छित्तए नो  
 चेव णं संचाएइ (२) । अहुणोववन्नए नरएसु नेरइए निरयवेयणिज्जंसि  
 कम्मंसि अक्खलीणंसि अवेइयंसि अनिज्जिणंसि इच्छइ माणुसं  
 लोगं....नो चेव णं संचाएइ (३) । एवं नेरइए निरयाउयंसि कम्मंसि  
 अक्खलीणंसि अवेइयंसि अनिज्जिणंसि इच्छइ माणुसं लोगं....नो चेव  
 णं संचाएइ हव्वमागच्छित्तए (४) । इच्चेएहिं चउहिं, ठाणेहिं, पएसी, अहुणो-  
 ववन्ने नरएसु नेरइए इच्छइ माणुसं लोगं....नो चेव णं संचाएइ हव्व-  
 मागच्छित्तए । तं सदहाहि णं, पएसी, जहा अन्नो जीवो अन्नं सरीरं  
 नो तं जीवो तं सरीरं ” ॥ १ ॥

२२. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “ अत्थि णं, भन्ते, एसा पन्ना उवमा, इमेण पुण कारणेण नो उवा-  
 गच्छइ । एवं खलु, भन्ते, मम अज्जिया होत्था इहेव सेयवियाए नयरीए  
 धम्मिया जाव वित्तिं कप्पेमाणी समणोवासिया अभिगयजीवा<sup>०</sup> ( सव्वे  
 वण्णओ जाव ) अप्पाणं भावेमाणी विहरइ । सा णं तुज्झं वत्तव्वयाए  
 सुवहुं पुण्णोवचयं समज्जिणित्ता कालमासे कालं किच्चा अन्नपरेसु देव-  
 लोएसु देवत्ताए उववन्ना । तीसे णं अज्जियाए अहं नत्तुए होत्था  
 इट्ठे कन्ते जाव पासणयाए । तं जइ णं सा अज्जिया मम आगन्तुं  
 एवं वएज्जा—‘ एवं खलु, नत्तुया, अहं तव अज्जिया होत्था इहेव  
 सेयवियाए नयरीए धम्मिया जाव वित्तिं कप्पेमाणी समणोवासिया जाव  
 विहरामि । तए णं अहं सुवहुं पुण्णोवचयं समज्जिणित्ता जाव देवलोएसु  
 उववन्ना । तं तुमं पि, नत्तुया, भवाहि धम्मिए जाव विहराहि । तए णं  
 तुमं पि एवं चेव सुवहुं पुण्णोवचयं सम....जाव उववज्जिहिसि’ । तं  
 जइ णं अज्जिया मम आगन्तुं एवं वएज्जा, तो णं अहं सदहेज्जा पत्तिएज्जा  
 रोएज्जा जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं ।  
 जम्हा सा अज्जिया मम आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया मे



पइना जहा तं जीवो तं सरिरं नो अन्नो जीवो अन्नं सरिरं ” ॥ तए  
 णं केसी कुमारसमणे पएसीरायं एवं वयासी—“ जइ णं तुमं, पएसी,  
 ण्हायं कयवलिकम्मं कयकोउयमङ्गलपायच्छित्तं उल्लपडसाडगं भिङ्गारकडु-  
 च्छुयहत्यगयं देवकुलमणुपविसमाणं केइ य पुरिसे वच्चवरंसि ठिच्चा एवं  
 वएज्जा —‘ एह ताव, सामी, इह मुहुत्तगं आसयह वा चिट्ठह वा निसीयह  
 वा तुपइह वा ’ तस्स णं तुमं, पएसी, पुरिसस्स खणमवि एयमट्ठं  
 पडिसुणिज्जासि ? ” “ नो ” ति । “ कम्हा णं ” ? “ भन्ते,  
 असुइ २ सामन्तो ” । ‘ एवामेव, पएसी, तव वि अज्जिया होत्था इहेव  
 सेयवियाए नयरीए धम्मिया जाव विहरइ । सा णं अम्हं वत्तव्वयाए  
 सुवहुं जाव उववन्ना, तीसे णं अज्जियाए तुमं नत्तुए होत्था इट्ठे जाव  
 किमङ्ग पुण पासणयाए । सा णं इच्छइ माणुसं लोगं हव्वमागच्छित्तए,  
 नो चेव णं संचाएइ हव्वमागच्छित्तए । चउहिं ठाणेहिं, पएसी, अहुणो-  
 ववन्ने देवे देवलोएसु इच्छेज्जा माणुसं लोगं...नो चेव णं संचाएइ ।  
 अहुणोववन्ने देवे देवलोएसु दिव्वेहिं कामभोगेहिं मुच्छिए गिद्धे गाटिए  
 अज्झोववन्ने, से णं माणुसे भोगे नो आढाइ नो परिजाणाइ, से णं  
 इच्छिज्ज माणुसं....नो चेव णं संचाएइ ( १ ) । अहुणोववन्ने देवे  
 देवलोएसु दिव्वेहिं कामभोगेहिं मुच्छिए जाव अज्झोववन्ने, तस्स णं माणुस्से  
 पेम्मे वोच्छिन्नए भवइ, दिव्वे पेम्मे संकन्ते भवइ, से णं इच्छेज्जा माणुसं....  
 नो चेव णं संचाएइ ( २ ) । अहुणोववन्ने देवे दिव्वेहिं कामभोगेहिं  
 मुच्छिए जाव अज्झोववन्ने, तस्स णं एवं भवइ—इयाणिं गच्छं, महुत्तं गच्छं,  
 जाव इह अप्पाउया नरा कालवम्मुणा संजुत्ता भवन्ति, से णं इच्छेज्जा  
 माणुसं...., नो चेव णं संचाएइ ( ३ ) । अहुणोववन्ने देवे दिव्वेहिं  
 जाव अज्झोववन्ने, तस्स माणुस्सए उराले दुग्गन्वे पाडिकूले पडिलोमे  
 भवइ, उट्ठं पि य णं चत्तारि पञ्च जोयणसयाइं असुभे माणुस्सए गन्वे  
 अभिसमागच्छइ, से णं इच्छेज्जा माणुसं....नो चेव णं संचाएज्जा ( ४ ) ।  
 इच्चेहिं ठाणेहिं, पएसी, अहुणोववन्ने देवे देवलोएसु इच्छेज्जा माणुसं

लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ हव्वमागच्छित्तए । तं सदहाहि  
 णं तुमं, पएसी, जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं  
 सरीरं” ॥ २ ॥

२३. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “अत्थि णं, भन्ते, एसा पन्ना उवमा । इमेणं पुण कारणेणं नो उवा-  
 गच्छइ । एवं खलु भन्ते, अहं अन्नया कयाइ बाहिरियाए उवट्ठाणसालाए  
 अणेगगणनायगदण्डनायगईसरतलवरमाडंवित्रिकोडुम्भियइव्वसेट्ठिसेणावइस-  
 त्थवाहमान्तिमहामान्तिगणगदोवारियअमच्चचेडपीढमदनगरानिगमदूयसंविवालेहिं  
 सद्धिं संपरिवुडे विहरामि । तए णं मम नगरगुत्तिया ससक्खं  
 सलोइं सगेवेज्जं अवओडयवन्धणवद्धं चोरं उवणेन्ति । तए णं अहं तं  
 पुरिसं जीवन्तं चेव अउकुम्भीए पक्खिखावेमि, अउमएणं पिहाणएणं  
 पिहावेमि, अएण य तउएण य आयावेमि, आयपच्चइयएहिं पुरिसेहिं  
 रक्खावेमि । तए अहं अन्नया कयाइ जेणामेव सा अउकुम्भी तेणामेव  
 उवागच्छामि, २ तं अउकुम्भि उगगलच्छावेमि, २ तं पुरिसं  
 सयमेव पासामि । नो चेव णं तीसे अउकुम्भीए केइ छिडे इ वा विवरे  
 इ वा अन्तेरे इ वा राई इ वा, जओ णं से जीवे अन्तोहिंतो बहिया  
 निग्गए । जइ णं, भन्ते, तीसे अउकुम्भीए होज्जा केइ छिडे वा जाव राई  
 वा जओ णं से जीवे अन्तोहिंतो बहिया निग्गए, तो णं अहं सदहेज्जा  
 पात्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । जम्हा  
 णं, भन्ते, तीसे अउकुम्भीए नत्थि केइ छिडे वा जाव निग्गए, तम्हा  
 सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं सरीरं”  
 तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“पएसी, से  
 जहानामए कूडागारसाला सिया दुहओलित्ता गुत्ता गुत्तदुवारा निवाय-  
 गम्भीरा । अहं णं केइ पुरिसे भेरिं च दण्डं च गहाय कुडागारसालाए  
 अन्तो २ अणुपविस्इ । २ तीसे कूडागारसालाए सव्वओ समन्ता घण-

निचियंनिरन्तरनिच्छिड्डां दुवारवयणां पिहेइ । तीसे कूडागारसालाए बहुमज्झदेसभाए ठिच्चा तं भेरिं दण्डएणं महया २ सदेणं तालेज्जा । से नूणं पएसी, से सदे णं अन्तोहिंतो बहिया निग्गच्छइ ? ” “ हन्ता निग्गच्छइ ” । “ अत्थि णं, पएसी, तीसे कूडागारसालाए केइ छिड्डे वा जाव राई वा जओ णं से सदे अन्तोहिंतो बहिया निग्गए ? ” “ नो इणट्ठे समट्ठे ” । “ एवामेव, पएसी, जीवे वि अप्पाडिहयगई पुट्ठविं भिच्चा सिलं भिच्चा पव्वयं भिच्चा अन्तोहिंतो बहिया निग्गच्छइ । तं सद-हाहि णं तुमं, पएसी, अन्नो जीवो....तं चेव ” ॥ ३ ॥

२४. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“ अत्थि णं, भन्ते, एसा पन्ना उवमा । इमेण पुण कारणेणं नो उवागच्छइ । एवं खलु, भन्ते, अहं अन्नया कयाइ बाहिरियाए उवट्ठाणसालाए जाव विहरामि । तए णं ममं नगरगुत्तिया ससक्खं जाव उवणेन्ति । तए णं अहं तं पुरिसं गीवियाओ ववरोवेमि । २ अयोकुम्भीए पक्खिवामि । २ अउमएणं पिहावेमि जाव पच्चइएहिं पुरिसेहिं रक्खावेमि । तए णं अहं अन्नया कयाइ जेणेव सा कुम्भी तेणेव उवागच्छामि । २ तं अउकुम्भि उग्गलच्छावेमि । २ तं अउकुम्भि किमिकुम्भि पिव पासामि । नो चेव णं तीसे अउकुम्भीए केइ छिड्डे इ वा जाव राई वा जओ णं ते जीवा बहियाहिंतो अन्तो अणुपविट्ठा । जइ णं तीसे अउकुम्भीए होज केइ छिड्डे इ वा जाव अणुपविट्ठा, तए णं अहं सदहेज्जा जहा अन्नो जीवो तं चेव । जम्हा णं तीसे अउकुम्भीए नत्थि केइ छिड्डे इ वा जाव अणुपविट्ठा, तम्हा सुपइट्ठाया, मे पइन्ना जहा तं जीवो तं सरिरं, तं चेव ” ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“ णत्थि णं तुमे, पएसी, कयाइ अए धन्तपुव्वे वा धमावियपुव्वे वा ? ” “ हन्ता अत्थि ” “ से नूणं, पएसी, अए धन्ते समाणे सव्वे अगणिपरिणए भवइ ? ” “ हन्ता भवइ ” । “ अत्थि णं, पएसी, तस्स अयस्स केइ छिड्डे इ वा जेणं से जोई बहियाहिंतो अन्तो अणुपविट्ठे ? ” नो इणमट्ठे समट्ठे ” । “ एवा-

मेव, पएसी, जीवो वि अप्पडिहयगई पुट्ठविं भिच्चा सिलं भिच्चा वहियाहिंतो अंतो अणुपविसइ । तं सदहाहि णं तुमं, पएसी,....तहेव ” ॥ ४ ॥

२५. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “ अत्थि णं, भन्ते, एसा पन्ना उवमा । इमेण पुण मे कारणेणं नो उवागच्छइ । अत्थि णं, भन्ते, से जहानामए केइ पुरिसे तरुणे जाव ँसिप्पोवगए पभू पञ्चकण्डगं निसिरित्ते ? ” “ हन्ता पभू ” । “ जइ णं, भन्ते, सो चेव पुरिसे वाले जाव मन्दविन्नाणे पभू होज्जा पञ्चकण्डगं निसिरित्ते, तो णं अहं सदहेज्जा जहा अन्नो जीवो तं चेव । जम्हा णं, भन्ते, से चेव से पुरिसे जाव मन्दविन्नाणे नो पभू पञ्चकण्डगं निसिरित्ते, तम्हा सुपइट्ठया मे पइन्ना जहा तं जीवो, तं चेव ” ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“ से जहानामए केइ पुरिसे तरुणे जाव ँसिप्पोवगए नवएणं धुणुणा नवियाए जीवाए नवएणं उसुणा पभू पञ्चकण्डगं निसिरित्ते ? ” “ हन्ता, पभू ” । “ सो चेव णं पुरिसे तरुणे जाव निउणासिप्पोवगए कोरिह्ठिएणं धणुणा कोरिह्ठियाए जीवाए कोरिह्ठिएणं उसुणा पभू पञ्चकण्डगं निसिरित्ते ? ” “ नो इणमट्ठे समट्ठे ” । “ कम्हा णं ? ” “ भन्ते, तस्स पुरिसस्स अपज्जत्ताइं उवगरणाइं हवन्ति ” । “ एवामेव, पएसी, सो चेव पुरिसे वाले जाव मन्दविन्नाणे अपज्जत्तोवगरणे, नो पभू पञ्चकण्डगं निसिरित्ते । तं सदहाहि णं तुमं, पएसी, जहा अन्नो जीवो, तं चेव ” ॥ ५ ॥

२६. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “ अत्थि णं, भन्ते, एसा पन्ना उवमा, इमेण पुण कारणेणं नो उवागच्छइ । भन्ते, से जहानामए केइ पुरिसे तरुणे जाव ँसिप्पोवगए पभू एगं महं अयभारगं वा तउयभारगं वा सीसगभारगं वा परिवहित्ते ? ” “ हन्ता पभू ” । “ सो चेव णं, भन्ते, पुरिसे जुण्णे जराज्जरियदेहे सिट्ठिलवलितयाविणट्ठगत्ते दण्डपरिगहियग्गहत्थे पवि-

रलपरिसडियदन्तसेढी आउरे किसिए पिवासिए दुव्वले किलन्ते नो पभू एगं महं अयभारं वा जाव परिवहित्तए । जइ णं, भन्ते, स चैव पुरिसे जुण्णे जराजजरियदेहे जाव परिकिलन्ते पभू एगं महं अयभारं वा जाव परिवहित्तए, तो णं अहं सदहेज्जा...तहेव । जम्हा णं, भन्ते, से चैव पुरिसे जुण्णे जाव किलन्ते नो पभू एगं महं अयभारं वा जाव परिवहित्तए, तम्हा सुपइट्ठया मे पइन्ना....तहेव” ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“से जहानामए केइ पुरिसे तरुणें जाव णसिण्णोवगए नवियाए विहाङ्गियाए नवएहिं सिकएहिं नवएहिं पत्थियपिडएहिं पहू एगं महं अयभारं जाव परिवहित्तए?” “हन्ता पभू” । “पएसी, से चैव णं पुरिसे तरुणे जाव णसिण्णोवगए जुण्णियाए दुव्वलियाए घुण्णक्खइयाए विहाङ्गियाए जुण्णएहिं दुव्वलएहिं घुण्णक्खइएहिं सिट्ठिलतयापिणद्धएहिं सिकएहिं जुण्णएहिं दुव्वलएहिं घुण्णक्खइएहिं पत्थियपिडएहिं पभू एगं महं अयभारं वा जाव परिवहित्तए?” “नो इणमट्ठे समट्ठे” । “कम्हा णं?” “भन्ते, तस्स पुरिसस्स जुण्णाइं उवगरणाइं हवन्ति” । “पएसी, से चैव से पुरिसे जुने जाव किलन्ते जुण्णोवगरणे नो पभू एगं महं अयभारं वा जाव परिवहित्तए । तं सदहाहिं णं तुमं, पएसी, जहा अन्नो जीवो अन्नं सरिरं” ॥ ६ ॥

२७. तए णं से पएसी केसिं कुमारसमणं एवं वयासी—“अत्थि णं, भन्ते, जाव नो उवागच्छइ । एवं खलु, भन्ते, जाव विहरामि । तए णं मम नगरगुत्तिया चोरं उवणेन्ति । तए णं अहं तं पुरिसं जीवन्तं चैव तुलेमि । तुलेत्ता छविच्छेयं अकुव्वमाणे जीवियाओ ववरोवेमि । २ मयं तुलेमि । नो चैव णं तस्स पुरिसस्स जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स केइ आणत्ते वा नाणत्ते वा ओमत्ते वा तुच्छत्ते वा गुरुयत्ते वा लहुयत्ते वा । जइ णं, भन्ते, तस्स पुरिसस्स जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स केइ अन्नत्ते वा जाव लहुयत्ते वा तो णं अहं सदहेज्जा तं चैव । जम्हा णं, भन्ते, तस्स पुरिसस्स जीवन्तस्स वा तुलि-

यस्स मुयस्स वा तुलियस्स नत्थि केइ आणत्ते वा....लहुयत्ते वा, तम्हा सुपइट्ठिया ये पइन्ना जहा तं जीवो....तं चेव ” । तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“ अत्थि णं, पएसी, तुमे कयाइ वत्थी धन्तपुव्वे वा धमावियपुव्वे वा ? ” “ हन्ता अत्थि ” । “ अत्थि णं, पएसी, तस्स वत्थिस्स पुण्णस्स वा तुलियस्स अपुण्णस्स वा तुलियस्स केइ अन्नत्ते वा जाव लहुयत्ते वा ? ” “ नो इणट्ठे समट्ठे ” । “ एवामेव, पएसी, जीवस्स अगुरुलघुयत्तं पडुच्च जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स नत्थि केइ आणत्ते वा जाव लहुयत्ते वा । तं सदहाहि णं तुमं, पएसी,....तं चेव ” ॥ ७ ॥

२८. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“ अत्थि णं, भन्ते, एसा जाव नो उवागच्छइ । एवं खलु, भन्ते, अहं अन्नया जाव चोरं उवणेन्ति । तए णं अहं तं पुरिसं सव्वओ समन्ता समभिलोएमि । नो चेव णं तत्थ जीवं पासामि । तए णं अहं तं पुरिसं दुहाफालियं करोमि । २ सव्वओ समन्ता समभिलोएमि । नो चेव णं तत्थ जीवं पासामि । एवं तिहा चउहा संखेज्ज फालियं करोमि, नो चेव णं तत्थ जीवं पासामि । जइ णं, भन्ते, अहं तं पुरिसं दुहा वा तिहा वा चउहा वा संखेज्जहा वा फालियंमि वा जीवं पासन्तो तो णं अहं सदहेज्जा नो....तं चेव । जम्हा णं, भन्ते, अहं तंसि दुहा वा तिहा वा चउहा वा संखेज्जहा वा फालियंमि वा जीवं न पासामि तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरिरं....तं चेव ” ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“ मूढतराए णं तुमं पएसी ताओ कट्ठहारयाओ ” । “ केणं, भन्ते, मूढतराए ? ” “ पएसी, से जहानामए केई पुरिसा वणत्थी वणोवजीवी वणगवेसणयाए जोइं च जोइभायणं च गहाय कट्ठाणं अडविं अणुपविट्ठा । तए णं ते पुरिसा तीसे अगामियाए जाव किंचि देसं अणुप्पत्ता समाणा एगं पुरिसं एवं वयासी—‘ अम्हे णं, देवाणुप्पिया, कट्ठाणं अडविं पविसामो । एत्तो

णं तुमं जोइभायणाओ जोइं गहाय अम्हं असणं साहेज्जासि । अहं तं जोइभायणे जोईं विज्जवेज्जा एत्तो णं तुमं कट्ठाओ जोइं गहाय अम्हं असणं साहेज्जासि ' त्ति कट्ठु कट्ठाणं अडविं अणुपविट्ठा । तए णं से पुरिसे तओ मुहुत्तन्तरस्स तेसिं पुरिसाणं असणं साहेमि त्ति कट्ठु जेणेव जोइभायणे तेणेव उवागच्छइ, जोइभायणे जोइं विज्जायमेव पासइ । तए णं से पुरिसे जेणेव से कट्ठे तेणेव उवागच्छइ, २ तं कट्ठं सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ । तए णं से पुरिसे परियरं बन्धइ, फरसुं गिण्हइ, तं कट्ठं दुहाफालियं करेइ, सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ । एवं जाव संखेज्जफालियं करेइ, सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ । तए णं से पुरिसे तांसे कट्ठांसि दुहाफालिए वा जाव संखेज्जफालिए वा जोइं अपासमाणे सन्ते तन्ते परितन्ते निव्विण्णे समाणे परसुं एगन्ते एडेइ, २ परियरं मुयइ, २ एवं वयासी— ' अहो मए तेसिं पुरिसाणं असणे नो साहिए ' त्ति कट्ठु ओहयमण-संकप्पे चिन्तासोगसागरसंपविट्ठे करयलपहत्थमुहे अट्ठज्जाणोवगए भूमि-गयदिट्ठिए श्रियाइ । तए णं ते पुरिसा कट्ठाइं छिन्दन्ति, २ जेणेव से पुरिसे तेणेव उवागच्छन्ति, २ तं पुरिसं ओहयमणसंकप्पं जाव श्रियाय-माणं पासन्ति, २ एवं वयासी—' किं णं तुमं, देवाणुप्पिया, ओहयमण-संकप्पे जाव श्रियायसि ? ' तए णं से पुरिसे एवं वयासी—' तुज्जे णं, देवाणुप्पिया, कट्ठाणं अडविं अणुपविसमाणा ममं एवं वयासी—' अम्हे णं, देवाणुप्पिया, कट्ठाणं अडविं जाव पविट्ठा । तए णं अहं तत्तो मुहुत्तन्तरस्स तुज्जे असणं साहेमि त्ति कट्ठु जेणेव जोईं जाव श्रियामि ' । तए णं तेसिं पुरिसाणं एगे पुरिसे छेए दक्खे पत्तट्ठे जाव उवएसलद्धे, ते पुरिसे एवं वयासी—' गच्छह णं तुज्जे, देवाणुप्पिया, ण्हाया कयबलिकम्मा जाव हव्वमागच्छेह, जा णं अहं असणं साहेमि ' त्ति कट्ठु परियरं बन्धइ, २ परसुं गिण्हइ, २ सरं करेइ, सरेण अराणिं महेइ, जोइं पाडेइ, २ जोइं

संधुक्खेइ, तेसिं पुरिसाणं असणं साहेइ । तए णं ते पुरिसा ण्हाया कयबलिकम्मा जाव ण्पायच्छित्ता जेणेव से पुरिसे तेणेव उवागच्छन्ति । तए णं से पुरिसे तेसिं पुरिसाणं सुहासणवरगयाणं तं विउलं असणं पाणं खाइमं साइमं उवणेइ । तए णं ते पुरिसा तं विउलं असणं ४ आसाएमाणा वीसाएमाणा जाव विरहन्ति । जिमियभुत्तुत्तरागाया वि य णं समाणा आयन्ता चोक्खा परमसुइभूया तं पुरिसं एवं वयासी—‘अहो णं तुमं, देवाणुप्पिया, जड्ढे मूढे अपण्डिए अविन्नाने अणुवएसलद्धे, जे णं तुमं इच्छसि कट्ठांसि दुहाफालियंसि वा जोइं पासित्तए’ । से एएणट्ठेणं, पएसी, एवं बुच्चइ मूढतराए णं तुमं पएसी ताओ कट्ठहारयाओ ” । ८॥

२९. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“जुत्तए णं, भन्ते, तुव्वं इय छेयाणं दक्खाणं बुद्धाणं कुसलाणं महामईणं विणीयाणं विन्नाणपत्ताणं उवएसलद्धाणं अहं इमीसे महालियाए महच्चपरि-साए मज्झे उच्चावएहिं आउसेहिं आउसित्तए, उच्चावयाहि उद्धंसणाहिं उद्धंसित्तए, एवं निब्भञ्छणाहिं निच्छोडणाहिं ?” तए णं केसी कुमार-समणे पएसिं रायं एवं वयासी—“जाणासि णं तुमं, पएसी, कइ परिसाओ पन्नत्ताओ ?” “ भन्ते, जाणामि, चत्तारि परिसाओ पन्नत्ता । तं जहा खत्तियपरिसा गाहावइपरिसा माहणपरिसा इसिपरिसा ” । “ जाणासि णं तुमं, पएसी राया, एयासिं चउण्हं पारिसाणं कस्स का दण्डनीई पन्नता ?” “ हन्ता जाणामि । जे णं खत्तियपरिसाए अवरज्झइ से णं हत्थच्छिन्नए वा पायच्छिन्नए वा सीसच्छिन्नए वा सूलाइए वा एगाहच्चे कूडाहच्चे जीवियाओ ववरोविज्जइ । जे णं गाहावइपरिसाए अवरज्झइ से णं तएण वा वेढेण वा पलाणेण वा वेढित्ता अगणिकाएणं ज्ञामिज्जइ जे णं माहणपरिसाए अवरज्झइ से णं अणिट्ठाहिं अकन्ताहिं जाव अमणामाहिं वग्गूहिं उवाल्मभित्ता कुण्डियालज्छणए वा सुणगलज्छणए वा कीरइ, निव्विसए वा आणविज्जइ । जे णं इसिपरिसाए अवरज्झइ से णं नाइअणिट्ठाहिं जाव नाइअमणामाहिं वग्गूहिं उवाल्मभइ ” । “ एवं



च ताव, पएसी, तुमं जाणासि तहा वि णं तुमं ममं वामं वामेणं दण्डं दण्डेणं पडिक्कलंपडिक्कलेणं पाडिलोमं पाडिलोमेणं विवच्चासं विवच्चासेणं वट्ठसि ” । तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“ एवं खलु अहं, देवाणुप्पिएहिं पढमिहएणं चेव वागरणेणं संलत्ते । तए णं ममं इमेयारूवे अब्भत्थिए जाव संकप्पे समुपज्जित्था—जहा जहा णं एयस्स पुरिसस्स वामं-वामेणं जाव विवच्चासं विवच्चासेणं वट्ठिस्सामि, तहा तहा णं अहं नाणं च नाणोवलम्भं च करणं च करणोवलम्भं च दंसणं च दंसणोवलम्भं च जीवं च जीवोवलम्भं च उवलभिस्सामि । तं एएणं अहं कारणेणं देवाणुप्पियाणं वामं वामेणं जाव विवच्चासं विवच्चासेणं वट्ठिए ” । तए णं केसी कुमारसमणे पएसीरायं एवं वयासी—“ जाणासि णं तुमं, पएसी, कइ ववहारगा पन्नत्ता ? ” “ हन्ता जाणामि, चत्तारि ववहारगा पन्नत्ता—देइ नामेगे नो सन्नवेइ, सन्नवेइ नामेगे नो देइ, एगे देइ वि सन्नवेइ वि, एगे नो देइ नो सन्नवेइ ” । “ जाणासि णं तुमं, पएसी, एएसिं चउण्हं पुरिसाणं के ववहारी के अव्ववहारी ? ” “ हन्ता जाणामि, तत्थ णं जे से पुरिसे देइ नो सन्नवेइ से णं पुरिसे ववहारी, तत्थ णं जे से पुरिसे नो देइ सन्नवेइ से णं पुरिसे ववहारी, तत्थ णं जे से पुरिसे देइ वि सन्नवेइ वि से पुरिसे ववहारी, तत्थ णं जे से पुरिसे नो देइ नो सन्नवेइ से णं अव्ववहारी ” । “ एवामेव तुमं पि ववहारी, नो चेव णं तुमं, पएसी, अव्ववहारी ” ॥

३०. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“ तुज्जे णं, भन्ते इय छेया दक्खा जाव उवएसलद्धा । समत्था णं, भन्ते, ममं करयलंसि वा आमल्यं जीवं सरीराओ अभिनिवट्ठित्ताणं उवदंसित्तए ? ” तेणं कालेणं तेणं समएणं पएसिस्स रत्तो अदूरसामन्ते वाउकाए संवुत्ते, तणवणस्सइकाए एयइ वेयइ चलइ फन्दइ घट्टइ उदीरइ तं तं भावं परिणमइ । तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“ पाससि णं तुमं, पएसी राया, एयं तणवणस्सइं एयन्तं जाव तं तं

भावं परिणमन्तं ? ” “ हन्ता पासामि ” । “ जाणासि णं तुमं, पएसी, एयं तणवणस्सइकायं किं देवो चालेइ असुरो वा चालेइ नागो वा किन्नरो वा चालेइ किंपुरिसो वा चालेइ महोरगो वा चालेइ गन्धव्वो वा चालेइ ? ” “ हन्ता जाणामि, नो देवो चालेइ जाव नो गन्धव्वो चालेइ, वाउकाए चालेइ ” । “ पाससि णं तुमं, पएसी, एयस्स वाउकायस्स सख्विस्स सकामस्स सरागस्स समोहस्स सवेयस्स सलेसस्स सेसरीरस्स ख्वं ? ” “ नो इणट्ठे समट्ठे ” । “ जइ णं तुमं, पएसी राया, एयस्स वाउकायस्स सख्विस्स जाव ससरीरस्स ख्वं न पाससि, तं कहं णं, पएसी, तव करयलंसि वा आमलगं जीवं उवदंसिस्सामि ? एवं खलु, पएसी, दसट्ठाणाइं छउमत्थे मणुस्से सव्वभावेणं न जाणइ न पासइ । तं जहा—धम्मत्थिकायं १ अधम्मत्थिकायं २ आगासत्थिकायं ३ जीवं असरीरवद्धं ४ परमाणुपोग्गलं ५ सइं ६ गन्धं ७ वायं ८ अयं जिणे भविस्सइ वा नो भविस्सइ ९ अयं सव्वदुक्खाणं अन्तं करिस्सइ वा नो वा १० । एयाणि चेव उप्पन्नानाणदंसणधरे अरहा जिणे केवली सव्वभावेणं जाणइ पासइ । तं जहा—धम्मत्थिकायं जाव नो वा करिस्सइ । तं सदहाहि णं तुमं, पएसी, जहा अन्नो जीवो....तं चेव ” ॥

३१. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—  
 “ से नूणं, भन्ते, हत्थिस्स कुन्थुस्स य समे चेव जीवे ? ” “ हन्ता, पएसी, हत्थिस्स य कुन्थुस्स य समे चेव जीवे ” । “ से नूणं, भन्ते, हत्थीओ कुन्थू अप्पकम्मतराए चेव अप्पकिरियतराए चेव अप्पासवतराए चेव एवं, आहारनीहारउस्सासनीसासइड्ढीए अप्पतराए चेव, एवं च कुन्थुओ हत्थी महाकम्मतराए चेव महाकिरियं जाव ? ” “ हन्ता, पएसी, हत्थीओ कुन्थू अप्पकम्मतराए चेव कुन्थुओ वा हत्थी महाकम्मतराए चेव....तं चेव ” ।  
 “ कम्हा णं, भन्ते, हत्थिस्स य कुन्थुस्स य समे चेव जीवे ? ”  
 “ पएसी, से जहानामए कूडागारसाला सिया जाव गम्भीरा । अह णं केइ पुरिसे जेइ वा दीवं वा गहाय तं कूडागारसालं अन्तो २ अणुप-

विसइ । तीसे कूडागारसालाए सव्वओ समन्ता घणनिचियनिरन्तरनिच्छि-  
 डाइं दुवारवयणाइं पिहेइ । २ तीसे कूडागारसालाए बहुमज्झदेसभाए तं  
 पईवं पलीवेज्जा । तए णं से पईवे तं कूडागारसालं अन्तो २ ओभासइ  
 उज्जोवेइ तवइ पभासेइ, नो चेव णं बाहिं । अह णं से पुरिसे तं  
 पईवं इडुरएणं पिहेज्जा, तए णं से पईवे तं इडुरयं अन्तो ओभासेइ, नो  
 चेव णं इडुरगस्स बाहिं नो चेव णं कूडागारसालाए बाहिं । एवं  
 किलिञ्जेणं गण्डमाणियाए पत्थियपिडएणं आटएणं अट्टाटएणं पत्थएणं  
 अट्टपत्थएणं चाउव्भाइयाए अट्ठभाइयाए सोलसियाए वत्तीसियाए चउस-  
 ट्ठियाए दीवचम्पएणं । तए णं से पदीवे दीवचम्पगस्स अन्तो २  
 ओभासइ ४ नो चेव णं दीवचम्पगस्स बाहिं, नो चेव णं चउस-  
 ट्ठियाए बाहिं, ....नो चेव णं कूडागारसालं, नो चेव णं कूडागार-  
 सालाए बाहिं । एवामेव, पएसी, जीवे वि जं जारिसयं पुव्वकम्मानिवद्धं  
 बौदिं निव्वत्तेइ तं असंखेज्जेहिं जीवपदेसेहिं सचित्तं करेइ खुड्डियं वा  
 महालियं वा । तं सदहाहि णं तुमं, पएसी, जहा अन्नो जीवो....तं  
 चेव ” ॥

३२. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी— “ एवं  
 खलु, भन्ते, मम अज्जगस्स एसा सन्ना जाव समोसरणे जहा तं जीवो  
 तं सरीरं नो अन्नो जीवो अन्नं सरीरं । तयाणन्तरं च णं ममं पिउणो वि  
 एसा सन्ना । तयाणन्तरं मम वि एसा सन्ना जाव समोसरणं । तं नो  
 खलु अहं बहुपुरिसपरंपरागयं कुलनिस्सियं दिट्ठिं छण्डेस्सामि ” । तए णं  
 केसी कुमारसमणे पएसिं रायं एवं वयासी— “ मा णं तुमं, पएसी,  
 पच्छाणुताविए भवेज्जासि जहा व से पुरिसे अयहारए ” । “ के णं, भन्ते,  
 से अयहारए ? ” “ पएसी, से जहानामए केइ पुरिसा अत्यत्थी अत्य-  
 गवेसी अत्यलुद्धगा अत्यकंखिया अत्यपिवासिया अत्यगवेसणयाए विउलं  
 पाणियभण्डमायाए सुबहुं भत्तपाणपत्थयणं गहाय एगं महं अगामियं  
 छिन्नावायं दीहमद्धं अडविं अणुपविट्ठा । तए णं ते पुरिसा तीसे

अगामियाए अडवीए कंचि देसं अणुपत्ता समाणा एगं महं अयागरं  
 पासन्ति अएणं सव्वओ समन्ता आइण्णं वित्थिण्णं सच्छडं उवच्छडं  
 फुडं गाढं अवगाढं पासन्ति । २ हट्ठतुट्ठं जाव ण्हियया अन्नमन्नं  
 सदावेन्ति । २ एवं वयासी—‘एस णं, देवाणुप्पिया, अयभण्डे इट्ठे कन्ते  
 जाव मणामे । तं सेयं खलु, देवाणुप्पिया, अम्हं अयभारए बन्धित्तए’ त्ति  
 कट्ठु अन्नमन्नस्स एयमट्ठं पडिसुणेन्ति । २ अयभारं बन्धन्ति । २  
 अहाणुपुव्वीए संपत्थिया । तए णं ते पुरिसा अगामियाए जाव अडवीए  
 कंचि देसं अणुपत्ता समाणा एगं महं तउआगरं पासन्ति तउएणं आइण्णं  
 तं चेव जाव सदावेत्ता एवं वयासी—‘एस णं, देवाणुप्पिया, तउयभण्डे  
 जाव मणामे । अप्पेणं चेव तउएणं सुवहुं अए लब्भइ । तं सेयं खलु,  
 देवाणुप्पिया, अयभारए छड्ढेत्ता तउयभारए बन्धित्तए’ त्ति कट्ठु अन्नमन्नस्स  
 अन्तिए एयमट्ठं पडिसुणेन्ति । २ अयभारं छड्ढेन्ति । २ तउयभारं बन्धन्ति ।  
 तथ्य णं एगे पुरिसे नो संचाएइ अयभारं छड्ढित्तए तउयभारं बन्धित्तए ।  
 तए णं ते पुरिसा तं पुरिसं एवं वयासी—‘एस णं, देवाणुप्पिया,  
 तउयभण्डे जाव सुवहुं अए लब्भइ । तं छड्ढेहि णं, देवाणुप्पिया, अय-  
 भारगं, तउयभारगं बन्धाहि’ । तए णं से पुरिसे एवं वयासी—‘दूराहडे  
 मे, देवाणुप्पिया, अए; चिराहडे मे, देवाणुप्पिया, अए; अइगाढबन्धण-  
 वद्धे मे, देवाणुप्पिया, अए; असिलिट्ठबन्धणवद्धे, देवाणुप्पिया, अए;  
 धणियबन्धणवद्धे, देवाणुप्पिया, अए; नो संचाएमि अयभारगं छड्ढेत्ता  
 तउयभारगं बन्धित्तए’ । तए णं ते पुरिसा तं पुरिसं जाहे नो संचाएन्ति  
 बहूहिं आघवणाहि य पन्नवणाहि य आघवित्तए वा पन्नवित्तए वा, तथा  
 अहाणुपुव्वीए संपत्थिया । एवं तम्बागरं रूप्पागरं सुवण्णागरं रयणागरं  
 वइरागरं । तए णं ते पुरिसा जेणेव सया जणवया जेणेव साइं २  
 नयराइं तेणेव उवागच्छन्ति । २ वइरविक्रयणं करेन्ति । २ सुवहुदासी  
 दासगोमहिसगवेलगं गिण्हन्ति । २ अट्ठतलमूसियवडिंसगे कारावेन्ति ।  
 ण्हाया कयबलिकम्मा उप्पिं पासायवरगया फुट्टमाणेहिं मुइङ्गमत्थएहिं

वत्तीसइवद्धएहिं नाडएहिं वरतरुणीसंपउत्तेहिं उवनच्चिज्जमाणा उवलालिज्ज-  
माणा इट्ठे सदफरिसं जाव विहरन्ति । तए णं से पुरिसे अयभारेणं  
जेणेव सए नगरे तेणेव उवागच्छइ । अयभारेण गहाय अयविक्किणणं  
करेइ । २ तंसि अप्पमोलांसि निहियंसि झीणपरिव्वए ते पुरिसे उप्पिं  
पासायवरगए जाव विहरमाणे पासइ । २ एवं वयासी—‘ अहो णं  
अहं अधन्नो अपुण्णो अकयत्थो अकयलक्खणो हिरिसिरिवाजिए हीणपुण्ण-  
चाउदसे दुरन्तपन्तलक्खणे । जइ णं अहं मित्ताण वा नाईण वा निय-  
गाण वा सुणेन्तओ, तो णं अहं पि एवं चेव उप्पिं पासायवरगए जाव  
विहरन्तो ’ । से तेणट्ठेणं, पएसी, एवं वुच्चइ—मा णं तुमं, पएसी, पच्छाणु-  
ताविए भवेज्जासि जहा व से पुरिसे अयहारए ” ॥

३३. एत्थ णं से पएसी राया संवुद्धे केसिं कुमारसमणं वन्दइ  
जाव एवं वयासी—“ नो खलु, भन्ते, अहं पच्छाणुताविए भविस्सामि  
जहा व से पुरिसे अयभारिए । तं इच्छामि णं देवाणुप्पियाणं अन्तिए  
केवलपन्नत्तं धम्मं निसामित्तए ” । “ अहासुहं, देवाणुप्पिया, मा पाडि-  
बन्धं करेहि ” । धम्मकहा जहा चित्तस्स, तहेव गिहिधम्मं पडिवज्जइ । २  
जेणेव सेयविया नयरी तेणेव पहारेत्थ गमणाए । तए णं केसी कुमार-  
समणे पएसिं रायं एवं वयासी—“ जाणासि तुमं, पएसी, कइ आयरिया  
पन्नत्ता ? ” “ हन्ता जाणामि, तओ आयरिया पन्नत्ता । तं जहा—कला-  
यरिए सिप्पायरिए धम्मायरिए ” । “ जाणासि णं तुमं, पएसी तेसिं  
तिण्हं आयरियाणं कस्स का विणयपडिवत्ती म्पसज्जिव्वा ? ” “ हन्ता  
जाणामि । कलायरियस्स सिप्पायरियस्स उवलेवणं संमज्जणं वा करेज्जा  
पुरओ पुप्फाणि वा आणवेज्जा मज्जावेज्जा मण्डावेज्जा भोयावेज्जा वा,  
विउलं जीवियारिहं पीइदाणं दलएज्जा, पुत्ताणुपुत्तियं वित्तिं कप्पेज्जा ।  
जत्थेव धम्मायरियं पासिज्जा तत्थेव वन्देज्जा नमंसेज्जा सक्कारेज्जा संमाणेज्जा  
कह्ठाणं मङ्गलं देवयं चेइयं पज्जुवासेज्जा, फासुएसणिज्जेणं असणपाण-  
खाइमसाइमेणं पाडिलाभेज्जा, पाडिहारिएणं पीढफलगसेज्जासंधारएणं

उवानिमन्तेज्जा” । “एवं च ताव तुमं, पएसी, एवं जाणासि, तहा वि णं तुमं ममं वामं वामेणं जाव वड्डित्ता ममं एयमट्ठं अक्खामित्ता जेणेव सेयविया नयरी तेणेव पहारेत्थं गमणाए” । तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—“एवं खलु, भन्ते, मम एयाख्वे अज्झात्थिए जाव सुमुप्पज्जित्था—“एवं खलु अहं देवाणुप्पियाणं वामं वामेणं जाव वड्डिए, तं सेयं खलु मे कहं पाउप्पभायाए रयणीए जाव तेयसा जलन्ते अन्तेउरपरियाल सद्धिं संपरिवुडस्स देवाणुप्पिए वन्दित्तए, एयमट्ठं भुज्जा २ सम्मं विणएणं खामित्तए” । त्ति कट्ठु जामेव दिसिं पाउब्भूए तामेव दिसिं पाडिगए ॥

३४. ताए णं से पएसी राया कहं पाउप्पभायाए रयणीए जाव तेयसा जलन्ते हट्ठतुट्ठं जाव °हियए, जहेव कूणिए तहेव निग्गच्छइ, अन्तेउरपरियाल सद्धिं संपरिवुडे पञ्चविहेणं अभिगमेणं वन्दइ नमंसइ, एयमट्ठं भुज्जा २ सम्मं विणएणं खामेइ ॥ तए णं केसी कुमारसमणे पएसिस्स रत्तो सूरियकन्तप्पमुद्दाणं देवीणं तीसे य महइमहालियाए महच्चपरिसाए जाव धम्मं परिकहेइ । तए णं से पएसी राया धम्मं सोच्चा निसम्म उट्ठाए उट्ठेइ । २ केसिं कुमारसमणं वन्दइ नमंसइ । २ जेणेव सेयविया नयरी तेणेव पहारेत्थं गमणाए । तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—“मा णं तुमं, पएसी, पुढिं रमज्जिणे भावित्ता पच्छा अरमणिजे भाविज्जासि, जहा से वणसण्डे इ वा नट्टसाला इ वा इक्खुवाडए इ वा खलवाडए इ वा ” । “कहं णं भन्ते ?” “वणसण्डे पत्तिए पुप्फिए फलिए हरियगरेरिज्जमाणे सिरीए अईव उवसोभेमाणे २ चिट्ठइ, तया णं वणसण्डे रमणिजे भवइ । जया णं वणसण्डे नो पत्तिए नो पुप्फिए नो फलिए नो हरियगरेरिज्जमाणे नो सिरीए अईव उवसोभेमाणे २ चिट्ठइ, तया णं जुण्णे झडे परिसडियपण्डुपत्ते सुक्करुक्खे इव मिलायमाणे चिट्ठइ, तया णं वणसण्डे नो रमणिजे भवइ । जया णं नट्टसाला वि गिज्जइ वाइज्जइ नच्चिज्जइ हसिज्जइ रमिज्जइ,

तया णं नट्टसाला रमणिज्जा भवइ । जया णं नट्टसाला नो गिज्जइ जाव नो रमिज्जइ, तया णं नट्टसाला अरमणिज्जा भवइ । जया णं इक्खुवाडे छिज्जइ भिज्जइ सिज्जइ पिज्जइ दिज्जइ, तया णं इक्खुवाडे रमणिज्जे भवइ । जया णं इक्खुवाडे नो छिज्जइ जाव तया इक्खुवाडे अरमणिज्जे भवइ । जया णं खलवाडे उच्छुब्भइ उडुइज्जइ मलइज्जइ मुणिज्जइ खज्जइ पिज्जइ दिज्जइ, तया णं खलवाडे रमणिज्जे भवइ । जया णं खलवाडे नो उच्छुब्भइ जाव अरमणिज्जे भवइ । से तेणट्ठेणं, पएसी, एवं वुच्चइ, मा णं तुमं, पएसी, पुर्वि रमणिज्जे भवित्ता पच्छा अरमणिज्जे भविज्जासि जहा वणसण्डे इ वा ” । तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—“ नो खलु, भन्ते, अहं पुर्वि रमणिज्जे भवित्ता पच्छा अरमणिज्जे भविस्सामि, जहा वणसण्डे इ वा जाव खलवाडे इ वा । अहं णं सेयवियानयरीपामोक्खाइं सत्त गामसहस्साइं चत्तारि भागे करिस्सामि । एगं भागं बलवाहणस्स दलइस्सामि, एगं भागं कोट्ठागारे छुमिस्सामि, एगं भागं अन्तेउरस्स दलइस्सामि, एगेणं भागेणं महइमहालयं कूडागारसालं करिस्सामि । तत्थ णं बहूहिं पुरिसेहिं दिनभइभत्तवेयणेहिं विउलं असणं ४ उवक्खडावेत्ता बहूणं समणमाहणभिक्षुयाणं पान्थियपाहियाणं परिभाएमाणे २ बहूहिं सीलव्वयगुणव्वयवेरमणपच्चक्खाणपोसहोववासस्स जाव विहारिस्सामि ” त्ति कट्टु जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए । तए णं से पएसी राया कल्लं जाव तेयसा जलन्ते सेयवियापामोक्खाइं सत्त गामसहस्साइं चत्तारि भाए कीरइ । एगं भागं बलवाहणस्स दलइ जाव कूडागारसालं करेइ, तत्थ णं बहूहिं पुरिसेहिं जाव उवक्खडेत्ता बहूणं समण जाव परिभाएमाणे विहरइ ॥

३९. तए णं से पयसी राया समणोवासए अभिगयजीवाजीवे..... विहरइ । जप्पाभिइं च णं पएसी राया समणोवासए जाए तप्पाभिइं च णं रज्जं च रट्ठं च बलं च वाहणं च कोसं च कोट्ठागारं च पुरं च अन्तेउरं च जणवयं च अणाढायमाणे यावि विहरइ । तए णं तीसे

सूरियकन्ताए देवीए इमेयारूवे अज्झत्थिए जाव समुप्पजित्था—“ जप्पभिं  
 च णं पएसी राया समणोवासए जाए तप्पभिं च णं रज्जं च रट्ठं च  
 जाव अन्तेउरं च ममं च जणवयं च अणाढायमाणे विहरइ । तं सेयं  
 खलु मे पएसिं रायं केण वि सत्थपओएण वा अग्गिपओएण वा मन्तप्प-  
 ओगेण वा विसप्पओगेण वा उद्वेत्ता सूरियकन्तं कुमारं रज्जे ठवित्ता  
 सयमेव रज्जसिरिं कारेमाणीए पालेमाणीए विहरित्ते, ” त्ति कट्ठु एवं  
 संपेहेइ । २ सूरियकन्तं कुमारं सदावेइ । २ एवं वयासी—“ जप्पभिं च  
 णं पएसी राया समणोवासए जाए, तप्पभिं च णं रज्जं च जाव अन्ते-  
 उरं च ममं च जणवयं च माणुस्सए य कामभोगे आणाढायमाणे विहरइ ।  
 तं सेयं खलु तव, पुत्ता, पएसिं रायं केणइ सत्थपओगेण वा जाव  
 उद्वित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्ते ” । तए णं  
 सूरियकन्ते कुमारे सूरियकन्ताए देवीए एवं वुत्ते समाणे सूरियकन्ताए  
 देवीए एयमट्ठं नो आढाइ, नो परियाणइ, तुसिणीए संचिट्ठइ । तए  
 णं तीसे सूरियकन्ताए देवीए इमेयारूवे अज्झत्थिए जाव समुप्पजित्था—  
 “ मा णं सूरियकन्ते कुमारे पएसिस्स रन्नो इमं ममं रहस्सभेयं करि-  
 स्सइ ” । त्ति कट्ठु पएसिस्स रन्नो छिद्दाणि य मम्माणि य रहस्साणि  
 य विवराणि य अन्तराणि य पाडिजागरमाणां २ विहरइ । तए णं सूरिय-  
 कन्ता देवी अन्नया कयाइ पएसिस्स रन्नो अन्तरं जाणइ । २ असणं  
 जाव खाइमं सव्ववत्थगन्धमल्लालंकारं विसप्पजोगं पउज्जइ । पएसिस्स  
 रन्नो ण्हायस्स जाव पायच्छित्तस्स सुहासणवरगयस्स तं विससंजुत्तं  
 असणं वत्थं जाव अलंकारं निसिरेइ, घायइ । तए णं तस्स पएसिस्स  
 रन्नो तं विससंजुत्तं असणं ४ आहारेमाणस्स सरीरगंमि वेयणा पाउब्भूया  
 उज्जला विपुला पगाढा कक्कसा कडुया चण्डा तिक्वा दुक्खा दुग्गा दु-  
 हियासा, पित्तजरपरिगयसरीरे दाहवक्कन्तिए यावि विहरइ ॥

३६. तए णं से पएसी राया सूरियकन्ताए देवीए अत्ताणं  
 संपलद्धं जाणित्ता सूरियकन्ताए देवीए मणसा वि अप्पदुस्समाणे जेणेव



पोसहसाला तेणेव उवाउच्छइ । २ पोसहसालं पमज्जइ । २ उच्चारपास-  
वणभूमिं पाडिलेहेइ । २ दब्भसंथारगं संथरेइ । २ दब्भसंथारगं दुरुहइ ।  
२ पुरथाभिमुहे संपलियङ्कसंनिसण्णे करयलपरिगगहियं सिरसावत्तं अञ्जलिं  
मत्थए कट्टु एवं वयासी—“ नमोत्थु णं अरहन्ताणं जाव संपत्ताणं ।  
नमोत्थु णं केसिस्स कुमारसमणस्स मम धम्मोवदेसगस्स धम्मायरियस्स ।  
वन्दामि णं भगवन्तं तत्थगयं इहगए । पासउ मे भगवं तत्थगए इहगयं ”  
त्ति कट्टु वन्दइ नमंसइ । “ पुब्बिं पि णं मए केसिस्स कुमारसमणस्स  
अन्तिए थूलपाणाइवाए पच्चक्खाए जाव परिगगहे । तं इयाणिं पि णं  
तस्सेव भगवओ अन्तिए सव्वं पाणाइवायं पच्चक्खामि जाव परिगगहं,  
सव्वं कोहं जाव मिच्छादंसणसल्लं, अकरणिज्जं जोयं पच्चक्खामि, सव्वं  
असणं चउव्विहं पि आहारं जावजीवाए पच्चक्खामि, जं पि य मे सरीरं  
इट्ठं जाव फुसन्तु त्ति एयं पि य णं चरिमेहिं ऊसासनिस्सासेहिं वोसि-  
रामि ” त्ति कट्टु आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किञ्चा  
सोहम्मे कप्पे सूरियाभे विमाणे उववायसभाए जाव वण्णओ । तए णं से  
सूरियाभे देवे अहुणोववन्नए चेव समाणे पञ्चविहाए पज्जत्तीए पज्जत्तिभावं  
गच्छइ । तं जहा—आहारपज्जत्तीए सरीरपज्जत्तीए इन्दियपज्जत्तीए आणपाण-  
पज्जत्तीए भासामणपज्जत्तीए । तं एवं खलु भो सूरियाभेणं देवेणं सा  
दिव्वा देविड्ढी दिव्वा देवजुई दिव्वे देवाणुभावे लद्धे पत्ते अभिसमन्ना-  
गए ” ॥

३७. “सूरियाभस्स णं, भन्ते, देवस्स केवइयं कालं ठिई  
पन्नत्ता ?” “गोयमा, चत्तारि पलिओवमाइं ठिई पन्नत्ता ” । “से णं  
सूरियाभे देवे ताओ लोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं  
अणन्तरं चयं चइत्ता कहिं गमिहिइ, कहिं उववज्जिहिइ ? ” “गोयमा,  
महाविदेहे वासे जाणि इमाणि कुलाणि भवन्ति, तं जहा—अड्ढाईं  
दिताईं विउलाईं वित्थिण्णविपुलभवणसयणासणजाणवाहणाईं बहुधणवहु-  
जायरूवरययाईं आओगपओगसंपउत्ताईं विच्छड्डियपउरभत्तपाणाईं बहुदासी-

दासगोमहिसग्वेलगणभूयाइं बहुजणस्स अपरिभूयाइं, तत्थ अन्नयरेसु कुलेसु पुत्तत्ताए पच्चायाइस्सइ । तए णं तंसि दारगंसि गव्वभगयंसि चेव समाणंसि अम्मापिऊणं धम्मे दढा पइन्ना भविस्सइ । तए णं तस्स दारगस्स नवण्हं मासाणं बहुपडिपुण्णाणं अद्दट्ठमाण राइंदियाणं वीइक्कन्ताणं सकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं लक्खणवज्जणगुणोववेयं माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्गसुन्दरङ्गं ससिसोमाकारं कन्ते पियदंसणं सुख्खं दारयं पयाहिइ । तए णं तस्स दारगस्स अम्मापियरो पढमे दिवसे ठिइवडियं करोहिन्ति । तइयदिवसे चन्दसूरदंसणगं करिस्सन्ति । छट्ठे दिवसे जागरियं जागरिस्सन्ति । एक्कारसमे दिवसे वीइक्कन्ते संपत्ते बारसाहे दिवसे निव्वित्ते असुइजायकम्मकरणे चोक्खे संमज्जिओवलित्ते विउलं असणपाणखाइमसाइमं उवक्खडावेस्सन्ति । २ मित्तनाइनियगसयणसबन्धिपरियणं आमन्तेत्ता तओ पच्छा ण्हाया कयबलिकम्मा जाव अलंकिया भोयणमण्डवंसि सुहासणवरगया ते मित्तनाइं जाव परिजणेण सद्धिं विउलं असणं ४ असाएमाणा विसाएमाणा परिभुज्जेमाणा परिभाएमाणा एवं चेव णं विहारिस्सन्ति । जिमियभुत्तुत्तरागया वि य ण, समाणा आयन्ता चोक्खा परमसुइभूया तं मित्तनाइं जाव परियणं विउलेणं वत्थगन्धमल्लालंकारेणं सक्कोरेस्सन्ति संमणिस्सन्ति । २ तस्सेव मित्तं जाव परिणयस्स पुरओ एवं वइस्सन्ति—‘ जन्हा णं, देवाणुप्पिया, इमंसि दारगंसि गव्वभगयंसि चेव समाणंसि धम्मे दढा पइन्ना जाया, तं होउ णं अम्हं एयस्स दारयस्स दढपइन्ने नामेणं । तए णं तस्स दढपइन्नस्स दारगस्स अम्मापियरो नामधेज्जं करिस्सन्ति-दढपइन्नो य २ । तए णं तस्स अम्मापियरो अणुपुव्वेणं ठिइवडियं च चन्दसूरियदरिसणं च धम्मजागरियं च नामधेज्जकरणं च पजेमणगं च पजम्पणगं च पडिवद्धावणगं च पचङ्कमणगं च कण्णवेहणं च संवच्छरपाडिलेहणगं च चूलोवणयं च अन्नाणि य बहूणि गव्वमाहाणजम्मणाइयाइं महया इड्ढीसक्कारसमुदणं करिस्सन्ति ॥

३८. तए णं से दढपइन्ने दारए पञ्चधाईपरिक्खित्ते खीरधाईए मज्जणधाईए मण्डणधाईए अङ्गुधाईए कीलावणधाईए, अन्नाहि य बहूहिं चिलाइयाहिं वामणियाहिं वडभियाहिं बच्चरीहिं बउसियाहिं जोण्हियाहिं पण्णवियाहिं ईसिणियाहिं वारुणियाहिं लासियाहिं लउसियाहिं दमिलीहिं सिंहलीहिं आरव्वीहिं पुलिंदीहिं पक्कणीहिं बहलीहिं मुरंडीहिं सवरीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेसनेवत्थगहियवेसाहिं इङ्गिय-  
चिन्तियपत्थियवियाणाहिं निउणकुसलाहिं विणीयाहिं चेडियाचक्कवालतरुणि-  
वन्दपरियालपरिवुडे वरिसधरकञ्चुइमहयरवन्दपरिक्खित्ते हत्थाओ हत्थं  
साहरिज्जमाणे उवन्नच्चिज्जमाणे २ अङ्गेणं अङ्गं परिभुज्जमाणे उवागिज्जे-  
माणे २ उवलालिज्जमाणे उवगूहिज्जमाणे अवयासिज्जमाणे २ परिवन्दिज्ज-  
माणे २ परिचुम्बिज्जमाणे २ रम्मेसु मणिकोड्ढिमतलेसु परंगममाणे २  
गिरिकन्दरमहत्तीणे विव चम्पगवरपायवे निव्वायनिव्वावायंसि सहंसुहेणं  
परिवड्ढिस्सइ ॥

३९. तए णं तं दढपइन्नं दारगं अम्मापियरो साइरेगअट्ठवास-  
जायगं जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहुत्तंसि ण्हायं कयबलि-  
कम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभूसियं करेत्ता महया इड्ढी-  
सक्कारसमुदएणं कलायरियस्स उवणेहन्ति । तए णं से कलायरिए तं  
दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ  
बावत्तारिं कलाओ सुत्तओ अत्थओ पसिक्खावेहिइ य सेहावेहिइ य । तं  
जहा—लेहं गणियं ख्वं नइं गीयं वाइयं सरगयं पोक्खरगयं समतालं  
जूयं जणवायं पासगं अट्ठावयं पोरेकत्तं दग्गमट्ठियं अन्नविहिं पाणविहिं  
वत्थविहिं विलेवणविहिं सयणविहिं अज्जं पहेलियं मागहियं गाहं गीइयं  
सिलोगं हिरण्णजुत्तिं सुवण्णजुत्तिं चुण्णजुत्तिं आभरणविहिं तरुणीपडि-  
कम्मं इत्थिलक्खणं पुरिसलक्खणं हयलक्खणं गयलक्खणं गोणलक्खणं  
कुक्कुडलक्खणं छत्तलक्खणं दण्डलक्खणं असिलक्खणं मणिलक्खणं  
कागाणिलक्खणं वत्थुविज्जं नगरमाणं खन्दवारं चारं पडिचारं वूहं पडिवूहं

चक्रवृहं गरुलवृहं सगडवृहं जुद्धं नियुद्धं जुद्धाजुद्धं अटिठजुद्धं मुटिठजुद्धं  
बाहुजुद्धं लयाजुद्धं ईसत्थं छरूपवायं धणुव्वेयं हिरण्णपागं सुवण्णपागं  
सुत्तखेडुं वट्टखेडुं नालियाखेडुं पत्तज्जेज्जं कडगज्जेज्जं सज्जीवं निज्जीवं  
सउणरुयमिति । तए णं से कलायरिणं तं दढपइन्नं दारगं लेहाइयाओ  
गणियप्पहाणाओ सउणरुयपज्जवसाणाओ वावत्तरिं कलाओ सुत्तओ य  
अत्थओ य गन्धओ य करणओ य सिक्खावेत्ता , सेहावेत्ता  
अम्मापिऊणं उवणेहिइ । तए णं तस्स दढपइन्नस्स दारगस्स अम्मापियरो  
तं कलायरियं विउलेणं असणपाणखाइमसाइमेणं वत्थगन्धमह्ठाळंकारेणं  
सक्कारिस्सन्ति संमाणिस्सन्ति । २ विउलं जीवियारिहं पीइदाणं दलइ-  
स्सन्ति, २ पडिविसज्जेहिन्ति ॥

४०. तए णं से दढपइन्ने दारए उम्मुक्कवालभावे विन्नयपरिणय-  
मेत्ते जोव्वणगमणुपत्ते वावत्तरिकलापण्डिए अट्ठारसविहदेसिप्पगारभासा-  
विसारए नवङ्गसुत्तपडिविहए गीथरई गन्धव्वनइकुसले सिङ्गारागारचारुवेसे  
संगयगयहसियभणियचिट्ठयविलाससंलावनिउणजुत्तोवयारकुसले हयजोही  
गयजोही बाहुजोही बाहुप्पमदी अलंभोगसमत्थे साहसिए वियालचारी यावि  
भविस्सइ । तए णं तं दढपइन्नं दारगं अम्मापियरो उम्मुक्कवालभावं जाव  
वियालचारिं च वियाणित्ता विउलेहिं अन्नभोगेहि य पाणभोगेहि य लेण-  
भोगेहि य वत्थभोगेहि य सयणभोगेहि य उवनिमन्तेहिन्ति । तए णं से  
दढपइन्ने दारए तेहिं विउलेहिं अन्नभोएहिं जाव सयणभोगेहिं नो सज्जि-  
हिइ नो गिज्झाहिइ नो मुच्छिहिइ नो अज्झोववज्जिहिइ । से जहानामए  
पउमुप्पले इ वा पउमे इ वा जाव सयसहस्सपत्ते इ वा पङ्के जाए जले  
संवुड्ढे नोवलिप्पइ पङ्करएणं नोवलिप्पइ जलरएणं, एवामेव दढपइन्ने वि  
दारए कामेहिं जाए भोगेहिं संवाड्ढिए नोवलिप्पिहिइ मित्तनाइनियगसयण-  
संबन्धिपरिजणेणं । से णं तहारूवाणं थेराणं अन्तिए केवलं बोहिं  
बुज्झाहिइ, २ मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं  
अणगारे भविस्सइ, ईरियासमिए जाव सुहुयहुयासणो इव तेयसा जलन्ते ।

तस्स णं भगवओ अणुत्तरेणं नाणेणं एवं दंसणेणं चरित्तेणं आलएणं  
विहारेणं अज्जवेणं मद्वेणं लाघवेणं खन्तीए गुत्तीए मुत्तीए अणुत्तरेणं  
सव्वसंजमतवसुचरियफलनिव्वाणमग्गेणं अप्पाणं भावेमाणस्स अणन्ते  
अणुत्तरे कसिणे पडिपुण्णे निरावरणे निव्वाघाए केवलवरनाणदंसणे समुप्प-  
ज्जिहिइ । तए णं से भगवं अरहा जिणे केवली भविस्सइ, सदेवमणुया-  
सुरस्स लोगेस्स परियागं जाणिहिइ । तं जहा-आगइं गइं ठिइं चवणं  
उववायं तक्कं कडं मणोमाणसियं खइयं भुत्तं पडिसेवियं आवीकम्मं रहो-  
कम्मं-अरहा अरहस्स भागी, तं तं मणवयकायजोगे वट्टमाणानं सव्वलोए  
सव्वजीवाणं सव्वभावे जाणमाणे पासमाणे विहरिस्सइ । तए णं दट्ठपइन्ने  
केवली एयारूवेणं विहारेणं विहरमाणे बहूइं वासाइं केवलपरियागं  
पाउणित्ता अप्पणो आउसेसं आभोएत्ता बहूइं भत्ताइं पच्चक्खाइस्सइ ।  
२ बहूइं भत्ताइं अणसणाए छेइस्सइ । २ जस्सट्ठाए कीरइ नग्गभावे मुण्ड-  
भावे केसलोए बम्भचेरवासे अण्हाणगं अदन्तवणं अणुवहाणगं भूमिसेज्जा-  
ओ फलहसेज्जाओ परघरपवेसो लद्धावलद्धाइं माणावमाणाइं परेसिं हीलणाओ  
खिसणाओ गरहणा उच्चावया विरूवा वावीसं परीसहोवसग्गा गामकण्टगा  
अहियासिज्जन्ति तमट्ठं आराहेइ । २ चरिमोहिं उस्सासनिस्सासेहिं सिज्जि-  
हिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमन्तं करोहिइ ” ॥

४१. “ सेवं भन्ते, सेवं भन्ते ” त्ति भगवं गोयमे समणं भगवं  
महावीरं वन्दइ नमंसइ । २ संजमेणं तवसा तवसा अप्पाणं भावेमाणे  
विहरइ ॥

॥ रायपसेणियांसि पएसिकहाणयं समत्तं ॥

# TRANSLATION.

## PAESIKAHĀṆAYAM.

1. "How, O revered sir, has god Sūriyābha got, acquired and gained that wonderful divine prosperity, that wonderful divine splendour and that wonderful divine dignity? Who was he in his former life? What was his name? And to what family did he belong? In what village (*down to...*) or hamlet (*was he born*)? By giving what, or by eating what, or by doing what, or by observing what (*conduct*), or by hearing and listening to what a sigle, noble religious discourse of an ascetic or holy person of high powers—was it, that god Sūriyābha has got, acquired and gained that wonderful divine prosperity, (*down to...that*) divine dignity?"

2. "Goyama!"—thus the revered Ascetic Mahāvira addressed Goyama and spoke as follows:—"It is thus indeed Goyama (*that god Sūriyābha has got that divine prosperity, etc.*)"—In that age and at that time, in this very country of Bhārāha (*which is situated*) in the continent of Jambuddīva, there was a province named Keiyaaddha which was rich, peaceful and prosperous. In that province of Keiyaaddha, there was a town named Seyaviyā which was rich, peaceful, prosperous, (*down to*) and charming. Outside that city of Seyaviyā, in its north-eastern direction, there was a garden named Migavaṇa—which was pleasant, which resembled the garden Nandana, which abounded in fruits of all seasons, which was surrounded on all sides by pleasant, fragrant and cool shade (*of trees*), and which was beautiful (*down to*) and charming. There was, in the city of Seyaviyā, a king named Paesi,—who was (*prominent*) like the great Himavanta

( *etcetera* ),—who was impious, extremely irreligious and notorious for his impiety,—who followed impiety, viewed ( *every thing* ) with impiety, and encouraged impiety,—whose disposition and design were irreligious,—who also conducted himself with impiety,—who encouraged ( *the doctrin of* ) “ kill, cut and crush; ”—who was violent, wild and vile,—who had his hands blood-stained,—who was reckless,—who was given to practising deception ( *of showing off an inferior thing to be a superior one* ), cheating, deceit, hypocrisy, falsehood, fraud, and mixing of inferior things with superior ones ( *with the intention of showing off the mixture to be of a superior quality* ),—who was devoid of character, ( *observance of religious* ) vows, virtues and modesty,—who was destitute of ( *the observance of* ) the *pachchakkhāṇa* ( *vow* ) and the *posaha* fasts,—who rose up like a comet of impiety for the destruction, killing and annihilation of numerous bipeds, quadrupeds, deer, beasts, birds and reptiles,—who did not rise up to greet, and show respect to, his elders,—who did not...show respect to ascetics and holy persons,—and who did not also properly manage ( *the collection of* ) taxes and tributes in his own kingdom.

3. That king Paesi had a queen named Sūriyakantā, who possessed delicate hands and feet, ( *—her description similar to that of queen Dhārīṇī* ). She was deeply attached to, and unfailing in her love for, king Paesi, and lived ( *enjoying* ) with him ( *the five kinds of human pleasures, namely,* ) agreeable sounds, forms, ( *etcetera* ).

4. That king Paesi's eldest son, born of his queen Sūriyakantā, was prince Sūriyakanta by name, whose hands and feet were delicate, ( *down to* ) and who was charming.

That prince Sūriyakanta was also the heir-apparent; and he lived personally looking after king Paesi's kingdom, empire, army, conveyances, treasury, store-house, harem and subjects.

5. That king Paesi had a charioteer in his elder cousin-companion named Chitta,—who was rich,—(*down to*) who was respected by many people,—who was proficient in (*the employment of the four expedients of*) conciliation, punishment, dividing, and bribing, in the science of wealth and in studied judgment,—who was endowed with the four kinds of intellect (*namely*)—that which is inborn, that which is acquired by modesty (*shown to the preceptor*), that which is acquired by study and that which is acquired by experience,—who was worthy of being consulted by king Paesi in respect of many enterprises, means, family affairs, policies, private matters, secret affairs, law-suits and decisions,—who was (*king Paesi*) a pillar, an authority, a support, a prop and guide,—who served the purpose of a pillar, an authority, support and a prop (*to king Paesi*),—who had gained confidence in, and was given access to, all transactions and all offices,—and who had also to give his thought to the burden of administration.

6. In that age and at that time, there was a country named Kuṇālā which was rich, peaceful and prosperous. In that country of Kuṇālā, there was a city named Sāvattthī which was rich, peaceful, prosperous, (*down to*) and charming. Outside that city of Sāvattthī, in its north-eastern direction, there was a temple named Kotṭhaa which was ancient, (*down to*) and beautiful. In that city of Sāvattthī, there was a king named Jiyasattu, who was a neighbour of



king Paesi, and who was (*prominent*) like the great Hinavanta, (*etc.*). Then, once upon a time, that king Paesi got prepared a present which was valuable, rich, costly, abundant and fit for a king. Having done so, he called the charioteer Chitta; and having done so, he spoke thus:—"Go to the city of Sāvattthī, you Chitta, offer this valuable (*down to*) present to king Jiyasattu and remain there personally looking after—with king Jiyasattu—the affairs, transactions, policies and dealings of state (*that may arise*) there." With these words, he was dismissed (*by the king*). Then, being thus spoken to by king Paesi, that charioteer Chitta became delighted (*etc., down to*) and having assented (*to his words*), he took up that valuable (*down to*) present and went away from (*the presence of*) king Paesi. Having done so, he went, right through the city of Seyaviyā, to (*the place*) where his own house was. Having done so, he laid down that valuable (*down to*) present and called his house-hold servants. Having done so, he spoke thus:—"Oh, dear ones of gods, immediately get yoked and ready a canopied (*down to*) and four-belled horse-chariot (*down to*) and report (*to me the execution of my order*). " Then having assented in the same manner, those house-hold servants immediately got yoked and ready a canopied and four-belled horse-chariot (*down to*) which was equipped for a battle and reported (*to him the execution of the order*). Then that charioteer Chitta, (*who had become delighted...*) at heart (*on hearing*) these words...from the house-hold servants,—took his bath,—offered oblations (*to deities*),—made auspicious marks (*on his body*) and performed expiatory rites; (*he then*) put on a fastened armour for protection, bound fast his arm-guard for the bow, wore a necklace, put on and fastened his taintless and excellent

tablet of insignia, equipped himself with his arms and missiles and took up that valuable ( *down to* ) present. Having done so, he went to where the four-belled horse-chariot was; and having done so, he ascended the four-belled horse-chariot. Having done so, he set out of his own house,—surrounded by many men who had put on ( *armours, down to* ) and who were equipped with arms and missiles,—with an umbrella, decked with garlands of Koraṇṭa flowers, held ( *over his head* ),—and being encircled by a big crowd, collection and group of warriors. Having done so, he went right through the city of Seyaviyā. Having done so, he went,—with comfortable halts, morning meals, and campings at short distances on the way,—right through the country of Keiyaaddha, in the direction of the country of Kuṇālā and to where the city of Sāvattī was. Having done so, he made his entrance ( *there* ) right through the city of Sāvattī. Having done so, he went in the direction of king Jiyasattu's residence and to where the outer waiting chamber was. Having done so, he restrained the horses; and having done so, he stopped the chariot. Having done so, he descended from the chariot and took that valuable ( *down to* ) present. Having done so, he went where the inner waiting chamber was and where king Jayasattu was. Having done so, he congratulated king Jayasattu with folded hands ( *etc.* ), and with words of victory; and having done so, he offered that valuable ( *down to* ) present ( *to him* ). Then, that king Jiyasattu received that valuable ( *down to* ) present from the charioteer Chitta. Having done so, he received the charioteer Chitta with hospitality; having done so, he honoured him; and having done so, he dismissed him and gave him ( *for his dwelling* ) a residence situated on the royal street. Then, the charioteer

Chitta, being dismissed, left the king's presence. Having done so, he went to where the outer waiting chamber was and to where the four-belled horse-chariot was. Having done so, he ascended the four-belled horse-chariot and went, right through the city of Sāvattihī, to where the residence situated on the royal street was. Having done so, he restrained the horses; having done so, he stopped the chariot; and having done so, he got down from the chariot. Hó ( *then* ) took his bath, offered oblations ( *to deities* ), made auspicious marks ( *on his body* ) and performed expiatory rites; he ( *then* ) dressed himself excellently in auspicious clothes which were clean and fit for entrance ( *into an assembly* ), and decorated his body with a few and costly ornaments. ( *Then* ) when he took his meal and returned ( *to the parlour* ) after taking his meal,—in the first part of the second half of the day,—he was treated with dance, songs and amorous sports, to the accompaniment of music and dance. ( *Thus* ) he passed his time ( *there* ) enjoying five kinds of human pleasures, namely, agreeable sounds, touch, flavour, form and odour.

7. In that age and at that time, a young ascetic named Kesi, who was a follower of Pārśva,—who was born in a noble race and a noble family,—who was endowed with strength, handsomeness, modesty, knowledge, faith, conduct, self-restraint, humility, and restraint in humility,—who was energetic, lustrous, radiant and glorious,—who had restrained anger, pride, deceit, greed, sloth, senses and troubles,—who was free from the craving for living and the fear of death,—who was devoted to ( *practising* ) penance, qualities ( *of asceticism* ), observance of *Karaṇa* and *Charaṇa* vows,

restraint, uprightness, gentleness, humility, patience, freedom from attachments, knowledge ( *of scriptures* ), recitation ( *of scriptures* ), celibacy, 'Naya's, austerities, truthfulness, purity, knowledge, faith and conduct,—who had studied the Fourteen Pūrva Scriptures,—who possessed the ( *first* ) four types of knowledge,—who was surrounded by five hundred monks,—who was moving in due course and going from village to village,—and who was wandering with ease,—went in the direction of the city of Sāvattihī and to ( *the place* ) where the temple Koṭṭhaa was. Having done so, he took a suitable residence in the temple of Koṭṭhaa outside the city of Sāvattihī; and having done so, he lived ( *there* ) purifying his soul by self-restraint and penance.

8. At that time, in the city of Sāvattihī, at places where four roads meet, at places where three roads meet, at cross-roads, at places where many roads meet, at places having four entrances, in principal streets and in roads,—there was ( *heard* ) a great noise of the people, there was ( *seen* ) a multitude of men, there was ( *heard* ) a bustling sound of the people and a hum of the crowd, and there was ( *seen* ) a row, a wave and a confluence of the crowd,...( *down to* ) the congregation waited upon....Then, having heard and seen that great noise of the people and that bustling sound of the people, this thought of the following description occurred to that charioteer:—"Is there, today, in the city of Sāvattihī, a festival ( *being held in honour* ) of Indra, Skanda, Rudra, Mukunda, a Nāga, a Bhūta, a Yakṣa, a memorial post, a temple, a tree, a mountain, a cavern, a well, a river, a pond, or an ocean,—that these many Ugras, Bhogas, Rājanyas, Ikṣvākus, Kṣatriyas, Jñyātas, Kurus, ( *down to* ) wealthy persons and ( *young* ) sons of wealthy persons,—who have

taken their bath and offered oblations, (*as described in Aupapā'ika, down to*)—some of whom are on horse-back, (*down to*) some of whom are riding elephants and (*some of whom are*) walking on foot,—are going out in big groups?" So he thought. And having thought so, he called his chamberlain; and having done so, he spoke thus:—"O beloved of gods, is there today, in the city of Sāvattthī, a festival of Indra, (*down to*) or an ocean,—that these many Ugras, Bhogas,...are going out?" Then that chamberlain, who definitely knew of the arrival (*there*) of the young ascetic Kesi, congratulated the charioteer Chitta with folded hands (*etc.*) and spoke thus:—"Verily, O beloved of gods, it is not on account of a festival of Indra (*down to*) or an ocean,—that these many...are going out in groups, today, in the city of Sāvattthī. It is thus, verily, O beloved of gods:—A young ascetic named Kesi who is a follower of Pārśva and who is born in a noble race (*etc.*) has, moving (*from village to village*), come and stayed here (*etc.*) It is for this that,—today, in the city of Sāvattthī,—many Ugras (*down to*) wealthy men and sons of wealthy men, are going out in big groups, with the object of paying their obeisance (*to him*)...

9. Then that charioteer Chitta, becoming delighted and pleased (*down to*) at heart on hearing and listening to these words from the chamberlain, called his house-hold servants; and having done so, he spoke thus:—"O dear ones of gods, immediately get yoked and ready a four-belled horse-chariot;" (*down to, they*) got ready a canopied....Then that charioteer Chitta took his bath, offered oblations (*to deities*), made auspicious marks (*on his body*), performed expiatory rites, dressed himself excellently in auspicious clothes which were clean and fit for entrance (*into an assembly*), decorated his

body with a few and costly ornaments, and went in the direction in which the four-belled horse-chariot was. Having done so, he got into the four-belled horse-chariot. Having done so, he set out, right through the city of Sāvattthī,—with an umbrella, decked with garlands of Korauṭa flowers, held (*over his head*),—and being encircled by a big crowd,.. and group of warriors. Having done so, he went to where the temple Kotṭhaa was and to where the young ascetic Kesi was. Having done so, he restrained the horses, not far off from the young ascetic Kesi, and stopped the chariot. Having done so, he got down from the chariot; having done so, he went to where the young ascetic Kesi was and moved thrice round the young ascetic Kesi, keeping him to the right. Having done so, he bowed to and saluted him. Having done so, he respectfully waited on him,—(*and remained*), neither very near nor very far, in front of him, paying homage to and saluting him, with folded hands. Then that young ascetic Kesi expounded, to the charioteer Chitta and to that very vast and respectable assembly, the religion comprised of four-fold restraints, as follows:—Abstention from every (*kind of*) injury to living beings, abstention from telling all (*kinds of*) lies, abstention from taking all that is not given (*or dishonest gain*), and abstention from every (*kind of*) sexual intercourse. Then that very vast and respectable assembly, having heard and listened to the sermon of the young ascetic Kesi, returned in that very direction from which it had appeared. Then that charioteer Chitta, delighted.....at heart on hearing and listening to the sermon of the young ascetic Kesi, rose up and stood. Having done so, he moved thrice round the young ascetic Kesi, keeping

him to the right. Having done so, he bowed to and saluted him; and having done so, he spoke thus:—"I put my faith, revered sir, in the teaching of the *Nigganthalas*; I believe, sir, the teaching of the *Nigganthalas*; I like, sir, the teaching of the *Nigganthalas*; I respect, sir, the teaching of the *Nigganthalas*; such is, sir, the teaching of the *Nigganthalas*; genuine is, sir, the teaching of the *Nigganthalas*; true is, sir, the teaching of the *Nigganthalas*; clear is, sir, the teaching of the *Nigganthalas*; verily, true is this matter that you have explained;"—thus saying he bowed to and saluted him. And having done so, he spoke as follows:—"O beloved of gods, many Ugras, Bhogas, (*down to*) wealthy men and sons of wealthy men have shaved their heads, renounced their houses and accepted monkhood in your presence,—leaving their wealth,—leaving their gold,—similarly (*leaving*) their corn, riches, army, conveyances, treasury, store-house, city and harem,—leaving their ample riches, gold, jewels, gems, pearls, conches, precious stones, corals, and the best of their existing property,—abandoning and exposing (*the same to the public*),—(*giving*) alms,—and dividing (*the property*) among their inheritors (*and relatives*); but, I am not able, like them, to accept monkhood, leaving my wealth, (*etc.,...the same as above*). However, O beloved of gods, I (*wish*) to accept, in your presence, the twelve-fold religion of a house-holder, comprised of the Five Lesser Vows and the Seven Disciplinary Vows." "As you please, O beloved of gods, do not have any impediment." Then that charioteer Chitta accepted, in the presence of the young ascetic Kesi, the house-holder's religion comprised of the Five Lesser Vows, (*etc.*). Then that charioteer Chitta bowed to and saluted the young ascetic Kesi. Having done so, he pro-

ceeded to go to (*the place*) where the four-belled horse-  
 bhariot was. He (*then*) got into the four-belled horse-chariot.  
 And having done so, he returned in that very direction from  
 which he had appeared.

10. Then that charioteer Chitta remained (*there*)  
 personally looking after, with king Jiyasattu, the affairs  
 (down to) and dealings of state (*that arose*) there,—(*that*  
*charioteer Chitta*)—who had (*now*) become a devotee of the  
 Ascetic,—who comprehended the nature of the soul and the  
 non-soul,—who understood the nature of merit and sin,—who  
 was proficient in the knowledge of inflow (*of karmic matter*  
*into the soul*), stoppage (*of inflow of karmic matter into the*  
*soul*), shedding (*of karmic matter by the soul*), bodily acts  
 } (*which are sinful*), weapons (*which produce sinful acts*)  
 bondage (*of soul by karmic matter*) and liberation (*of soul from*  
*karmic matter*),—who did not require (*any outside*) help (*to*  
*keep himself firm in religion*), —who could not be shaken  
 from (*his firm faith in*) the teaching of the Nigganthas (*even*)  
 by a host of divine beings (*such as*) gods, demons, Nāgas,  
 Suvāṇṇas, Jakkhas, Rakkhasas, Kinnaras, Kimpurisas,  
 Garulas, Gandhavvas, Mahoragas and others,—who had no  
 doubt, hesitation and uncertainty in respect of the teaching  
 of the Nigganthas,—who had understood the sense (*of the*  
*teaching*), who had grasped it, who had questioned about it,  
 who had mastered it, and (*therefore*) who was definite  
 about it,—whose very bones and marrow were coloured  
 with the colour of his affection (*for the teaching of the*  
*Nigganthas*),—(*who said, as it were,*) ‘this teaching of the  
 Nigganthas, sir, is valuable, it is of the highest value, every  
 thing else is worthless’,—whose (*heart*) was exalted and



clear,—whose door (*-house-*) was open to all, — whose entrance into houses and into women's apartments of houses was delightful (*to the people*),—who rightly observed the full *posaha* fasts on the fourteenth and the eighth days of a fortnight and on the new moon and the full moon days,—who offered to *possessionless* monks food, drink, eatables and relishes; a seat, a board, a bed and a mat; clothing, a begging bowl, a blanket and a piece of cloth to wipe the feet; and drugs and medicines,—and who purified his soul by observing many (*religious practices such as*), the Five Lesser vows, the Three Guṇa vows the *pachchakkhāṇa* (*vow*) and the *posaha* fasts.

11. Then, once upon a time, that king Jiyasattu got prepared a valuable (*down to*) present. Having done so, he called the charioteer Chitta; and having done so, he spoke thus:—"Go to the city of Seyaviyā, you Chitta, offer this valuable (*down to*) present to king Paesi, and make a request to him on my behalf in true and clear words as told (*by me*)."

With these words, he was dismissed (*by Jiyasattu*). Then, the charioteer Chitta, being given a farewell by king Jiyasattu, took up that valuable...(*present, down to*) and left king Jiyasattu's presence. Having done so, he went right through the city of Sāvattihī; having done so, he went to where the residence situated on the royal street was; and having done so, he laid down that valuable...(*present*). (*Then*) he took his bath, (*down to...decorated*) his body; and (*with an umbrella, decked with garlands of*) Korāṇṭa (*flowers held over his head*), (*being encircled by*) a big (*crowd...*) walking on foot, and being surrounded by a big circle of attendants,—he went away from the residence situated on the

royal street. Having done so, he went away, right through the city of Sāvaththī. Having done so, he went in the direction of the temple Kotṭhaa and to where the young ascetic Kesi was. Having done so, and being delighted...on hearing...a sermon from the young ascetic Kesi,—he spoke as follows:—“Thus, verily, revered sir, I have been given a farewell by king Jiyasattu, saying—‘offer this valuable... (*present*) to king Paesi.’ Therefore, revered sir, I shall leave for the city of Seyaviyā. Splendid, O sir, is the city of Seyaviyā. Good-looking, O sir, is the city of Sayaviyā. Beautiful, O sir, is the city of Seyaviyā. Charming, O sir, is the city of Seyaviyā. Do come, sir, to the city of Seyaviyā.” Then that young ascetic Kesi, being thus spoken to by the charioteer Chitta, did not like and understand (*the object of*) this request of the charioteer Chitta, and remained silent. Then that charioteer Chitta spoke twice and thrice to the young ascetic Kesi as follows:—“Thus, verily, revered sir, I have been given a farewell by king Jiyasattu, (*saying*:—‘*offer*) this valuable ...(*present*) to king Paesi.’...” (*The rest*) the same (*as above, down to...*) “Do come, sir, to the city of Seyaviyā.” Then the young ascetic Kesi, being thus addressed by the charioteer Chitta twice and thrice, spoke to the charioteer Chitta as follows:—“Suppose, O Chitta, that there is a forest-region which is black, of a dark appearance (*down to*) and charming. Is that forest-region, O Chitta fit to be approached by many bipeds, quadrupeds, deer, beasts, birds and reptiles?” “Yes, (*it is*) fit to be approached.” “And in that forest-region, O Chitta, there inhabit many wicked birds called ‘Bhilaṅga’s,—which devour the flesh and blood of those many bipeds, quadrupeds, deer, beasts, birds and reptile as soon as they (*enter and*) stay there. Then,

verily, O Chitta, is that forest-region fit to be approached by those many bipeds, (*down to*) and reptiles?" "No". "Why for?" "O revered sir, it is accompanied by harm". "Similarly, O Chitta, in your city of Seyaviyā also, there dwells a king named Paesi who is irreligious, (*down to*) and who does not properly manage the (*collection of*) taxes and tributes. Therefore, how can I, O Chitta, visit the city of Seyaviyā?" Then that charioteer Chitta addressed the young ascetic Kesi, as follows:—"O revered sir, what have you to do with king Paesi? There are, in the city of Seyaviyā, O revered sir, many other chieftains, city-guards, (*down to*) merchants and others—who will bow to you, beloved of gods,—(*down to*) who will wait upon you,—who will offer you plenty of food, drink, eatables and relishes,—and who will invite you with (*the offering of*) articles to be returned back (*such as*), a seat, a board, a bed and a mat." Then, the young ascetic Kesi spoke to the charioteer Chitta as follows:—"And even so, O Chitta, I will come (*there*).

12. Then, that charioteer Chitta bowed to and saluted the young ascetic Kesi. Having done so, he went away from the presence of the young ascetic Kesi and from the temple Kotṭhaa. Having done so, he went in the direction of the city of Sāvattḥī and to where the residence situated on the royal street was. Having done so, he called his household servants; and having done so, he spoke thus:—"O dear ones of gods, immediately get yoked and ready a four-belled horse-chariot." (*Then he set out of the place*) in the same manner in which he had left the city of Seyaviyā, (*down to*) ...with campings, (*etc.*),—and went, right through the country of Kuṇḍālā, in the direction in which Keiyaaddha was, to (*the place*) where the city of Seyaviyā was and to

where the garden Miyavaṇa was. Having done so, he called the keepers of the garden; and having done so, he spoke thus:—"O dear ones of gods, when a young ascetic named Kesi, a follower of Pārśva, comes here, moving in due course and going from village to village,—then, O dear ones of gods, you should bow to and salute the young ascetic Kesi. Having done so, you should offer him a suitable residence and invite him with (*the offering of*) pāḍihāriyas,—a seat, a board (*etc.*); (*and then*) you should immediately report (*to me the execution of*) this order." Then those keepers of the garden, being thus spoken to by the charioteer Chitta, became pleased and delighted...at heart, and with folded hands (*etc.*), they spoke as follows:—"Exactly so." (*Thus*) they assented, with modesty, to the words of (*his*) command.

13. Then that charioteer Chitta went to (*the place*) where the city of Seyaviyā was. Having done so, he made his entrance (*there*) right through the city of Seyaviyā. Having done so, he went to (*the place*) where king Paesi's residence was and to where the outer waiting chamber was. Having done so, he restrained the horses; having done so, he stopped the chariot; having done so, he got down from the chariot; and having done so, he took up that valuable,... (*present*). Having done so, he congratulated king Paesi with folded hands (*etc.*), and offered him that valuable,..... (*present*). Then, that king Paesi received that valuable..... (*present*) from the charioteer Chitta. Having done so, he received the charioteer Chitta with hospitality; having done so, he honoured him; and having done so, he dismissed him. Then, that charioteer Chitta, being dismissed by king Paesi, became delighted (*down to*) at heart and left king Paesi's

presence. Having done so, he went to (*the place*) where the four-belled horse-chariot was; having done so, he got into the four-belled horse-chariot; having done so, he went, right through the city of Seyaviyā, to where his own house was; having done so, he restrained the horses; having done so, he stopped the chariot; and having done so, he got down from the chariot. Having done so, he took his bath,...(*down to*), ...(*then*) he passed his time in a high and excellent mansion,—being treated to dramatic performances, music, amusements, and dance of thirty-two kinds, performed by lovely young ladies to the accompaniment of the beatings of the *muṇḍ* drums,—and (*enjoying the five kinds of human pleasures, namely*) agreeable sound, touch, (*etc.*).

14. Then, one day, the young ascetic Kesi returned back the Pāḍihāriya—a seat, a board, a bed and a mat. Having done so, he went away from the city of Sāvattihī and from the temple of Koṭṭhaa. Having done so, (*and then*) moving...(*being surrounded*) by five hundred monks, he went in the direction of the country of Keiyaaddha, to where the city of Seyaviyā was and to where the garden Miyavaṇa was. Having done so, he took a suitable residence and lived (*there*) purifying his soul by self-restraint and penance.

15. At that time, in the city of Seyaviyā, at places where four roads meet,.....there was (*heard*) a great noise of the people;.....the congregation went away. Then, those keepers of the garden, who had received information of this matter (*viz., the arrival there of Kesi*), became pleased and delighted.....(*down to*) at heart, and went to (*the place*) where the young ascetic Kesi was. Having done so, they

bowed to and saluted the young ascetic Kesi; having done so, they offered him a suitable place of residence, invited him (*with the offering of*) pādihāriya,...(*down to*) a mat, and asked him his name and family; having done so, they ascertained them (*i. e., his name and family*); having done so, they retired into a corner of the place; and having done so, they spoke to each other thus:—"Oh, dear ones of gods, this young ascetic Kesi,—whom the charioteer Chitta is wishing, longing and yearning to see,—hearing whose mere name and family, he (*i. e., Chitta*) becomes pleased and delighted... (*down to*)...at heart,—has come, reached and arrived here, wandering in due course and moving from village to village. (*Having taken*) a suitable (*residence*) in the garden Miyavaṇa, outside this very city of Seyaviyā, he remains (*there*)...Therefore, O dear ones of gods, let us go to the charioteer Chitta and communicate this gladsome news to him that it may be delightful to him." (*Then*) they assented to each other to do that thing. Having done so, they went in the direction in which the city of Seyaviyā was, to (*the place*) where the residence of the charioteer Chitta was, and to where the charioteer Chitta was. Having done so, they congratulated the charioteer Chitta with folded hands (*etc.*) and spoke thus:—"O beloved of gods, that young ascetic Kesi,—whom you wish (*down to*) and yearn to see,—hearing whose mere name and family, you become pleased...( *down to* ) at heart,—has...arrived (*here* ), wandering in due course...

16. Then that charioteer Chitta became pleased and delighted...on hearing this news from those keepers of the garden, rose up from his seat and (*then*) got down from his foot-stool. Having done so, he took off his sandals; having

done so, he *wrapped his folded upper garment round his face*, and ( *then* ) folding his hands by joining the palms, he went seven or eight steps in the direction where the young ascetic Kesi was. Having done so, he turned round his head his folded-hands,—formed by joining the palms together,—placed them on his forehead, and spoke thus:—“ My salutations to the *Arahantas*...( *down to* ) who have attained ( *Liberation* ). My salutations to the young ascetic Kesi, who is my spiritual guide and religious instructor. From here, I bow to the glorious one ( *i. e., Kesi* ) who is there, ( *in the garden Miya-vaṇa* ). May he see me ( *bowing to him.* )”—Saying so, he bowed to and saluted *him*. ( *Then* ) he received with hospitality and honoured those keepers of the garden by ( *giving them* ) plenty of clothes, scents, garlands and ornaments,—and bestowed on them, out of affection, ample gifts which were sufficient for their maintenance throughout their life. Having done so, he dismissed them; having done so, he called his house-hold servants; and having done so, he spoke thus—“ O dear ones of gods, immediately get yoked and ready a four-belled horse-chariot,...( *down to* ) and report to me ( *that my order has been executed* ).” Then those house-hold servants immediately got ready a canopied ( *horse-chariot* ) with a flag ( *hoisted on it* )...and reported ( *to him that they had executed* ) the order. Then that charioteer Chitta became pleased and delighted ( *down to* ) at heart, on hearing these words from the house-hold servants. ( *Then* ) he took his bath, offered oblations ( *to deities* ), ( *down to,...decora'ed* ) his body, went to ( *the place* ) where the four-belled ( *horse-chariot* ) was and got into ( *the chariot* ). ( *Then, with an umbrella decked* ) with Koraṇṭa flowers ( *held over his head* ),

and ( *being encircled by* ) a big crowd of warriors, ( *he went to the place where the young ascetic Kesi was* )....The same ( *as above, down to* ) he waited upon ( *the young ascetic Kesi* ); .. ( *down to* ) the preaching of religion.

17. Then that charioteer Chitta became pleased and delighted...on hearing and listening to the sermon of the young ascetic Kesi. ( *Then* ) he rose up ( *from his seat,* ) ...in the same manner ( *he went round him thrice.....saluted him* ) and spoke thus:—"Thus, verily, revered sir, our king Paesi is irreligious; ( *down to* ) and he does not also properly manage ( *the collection of* ) taxes and tributes in his own kingdom even. Therefore, O beloved of gods, if you preach religion to king Paesi, it will be of great benefit—to king Paesi—to those many bipeds, quadrupeds, deer, beasts, birds and reptiles,—and to those many ascetics, holy persons and mendicants. So, if you, O beloved of gods,...it will be of great benefit to Paesi and also to his own kingdom.

18. Then, the young ascetic Kesi spoke to the charioteer Chitta as follows:—Thus, verily, O Chitta, it is on four grounds that persons do not get ( *an opportunity of* ) listening to the religion expounded by the omniscient. It is as follows:—[1] ( *when a person* )—does not approach an ascetic or a holy person staying in a park or garden,—does not bow to and salute him,—does not respect and honour him,—does not wait upon him as a beneficial, auspicious and holy godhood,—and does not inquire about meanings, reasons, questions, motives, and explanations; for this reason, O Chitta, persons do not get ( *an opportunity of* ) hearing the religion expounded by the omniscient. [2] ( *when a person does not approach* ) an ascetic staying in a monastery,.....



( *down to* ) *the same ( as above )*; for this reason also, O Chitta, persons do not get ( *an opportunity of* ) hearing the religion preached by the omniscient. [3] ( *when a person does not approach* ) an ascetic or a holy person when he is out for alms,.....( *down to* ),—does not wait upon him,—does not offer him plenty of food, drink, eatables and relishes,—and does not inquire about meanings, ( *etc.* ); for this reason, O Chitta, ( *a person does not get an opportunity of* ) hearing the religion expounded by the omniscient. [4] ( *when a person* ) somewhere comes across an ascetic or a holy person; and there he stands screening himself with his hand, with a piece of cloth or with an umbrella, and does not inquire about meanings etc.,...; for this reason also, O Chitta, a person does not get ( *an opportunity of* ) hearing the religion expounded by the omniscient. And it is on these four grounds, O Chitta, that a person does not get ( *an opportunity of* ) hearing the religion expounded by the omniscient. In four ways, O Chitta, a person gets ( *an occasion of* ) hearing the religion expounded by the omniscient, as follows:—( *when* ) he ( *approaches* ) a monk or a holy person staying in a park or garden, bows to and salutes him;...( *down to* ) waits upon him and inquires about meanings, ( *etc.* ); for this ( *reason* ) also ( *a person* ) gets ( *an occasion of* ) hearing the religion;...similarly ( *when a person* )...waits upon an ascetic ( *or a holy person* ), staying in a monastery or going on a begging tour,—offers him plenty ( *of food etc.* )—and inquiries about meanings ( *etc.* ); for this ( *reason* ) also, ( *a person gets an occasion of hearing the religion....* ). ( *When a person* ) somewhere comes across an ascetic ( *or a holy person* ); and there he does not stand screening himself with his hand, etc.; for this reason also, O Chitta, a person gets ( *an opportunity of* )

hearing the religion expounded by the omniscient. Your king Paesi, O Chitta, (*does not approach...a monk or a holy person*) staying in a park,...every thing that is contained in the first clause (*above*) is to be stated (*here*)...( *down to* ) and he stands screening himself...Then, how shall I, O Chitta, preach religion to king Paesi. ?” Then the charioteer Chitta spoke to the young ascetic Kesi as follows:—“ Thus, verily, revered sir, once upon a time four horsés from the (*country of*) ‘ Kamboa’s were brought (*to me*) for training. One day, they are to be given over by me to king Paesi. So, revered sir, under this pretext, I shall just bring king Paesi to you, beloved of gods. Therefore, O beloved of gods, you should not get fatigued while delivering a sermon to king Paesi. Without feeling tired, O revered sir, you should deliver a sermon to king Paesi. With a free will, O revered sir, you should deliver a sermon to king Paesi.” Then that young ascetic Kesi spoke to the charioteer Chitta thus:—“ And even so, O Chitta, I understand (*it*). Then that charioteer Chitta bowed to and saluted the young ascetic Kesi. Having done so, he went to (*the place*) where the four-belled horse-chariot was; having done so, he got into the four-belled horse-chariot and returned in that very direction from which he had appeared.

19. Then, in the (*next*) morning,—when the night had turned into dawn,—when the blooming blue and red lotuses were gently expanding,—when the dawn had become pale-white,—and when the thousand-rayed sun was (*just*) burning with light, that charioteer Chitta, who had observed his ordinary and obligatory religious practices, went out of his own house. Having done so, he went in the direction where king

Paesi's residence was and to (*the place*) where king Paesi was. Having done so, he congratulated king Paesi, with folded hands (*etc.*) and with words of victory; and having done so, he spoke as follows:—"Thus, verily, four horses had been offered by the 'Kamboa's as a present (*to you*), beloved of gods; and I have already trained them for you, beloved of gods. So, come, O lord, and inspect those horses closely." Then that king Paesi spoke to the charioteer Chitta thus:—"Go, you Chitta, and get ready a horse-chariot, yoked with those very four horse; and having done so, (*down to*) report (*to me that my order has been executed*)." Then that charioteer Chitta, being thus spoken to by king Paesi, became pleased and delighted (*down to....*) at heart and got ready (*the horse-chariot*); and having done so, he reported (*to king Paesi that he had executed*) that order. Then that king Paesi became pleased and delighted...(*etc.*) on hearing and listening to this matter (*i. e., the words of the report*) from the charioteer Chitta, (*down to*) decorated his body with a few and costly ornaments, and set out of his own residence. Having done so, he went to (*the place*) where the four-belled horse-chariot was; having done so, he got into the horse-chariot and went out, right through the city of Seyaviyā. Then that king Paesi, getting exhausted on account of heat, thirst and the wind of the chariot, spoke to the charioteer Chitta thus:—"Oh, Chitta, my body is tired out, turn back the chariot." Then the charioteer Chitta turned back the chariot; having done so he went to (*i. e. drove to the place*) where the garden Miyavaṇa was; and having done so, he spoke to king Paesi thus:—"This, O lord, is the garden Miyavaṇa. Let us completely remove our exhaustion here, together with the

horses.” Then that king Paesi spoke to the charioteer Chitta thus:—“Let it be so, O Chitta.” Then that charioteer Chitta went to (*the place*) where the garden Miyavana was and to where the near vicinity of the young ascetic Kesi was; having done so, he restrained the horses; having done so, he stopped the chariot; having done so, he got down from the chariot; having done so, he released the horses; and having done so, he spoke to king Paesi thus:—“Come (*here*), my lord, let us remove our fatigue together with the horses.” (*Then*) thoroughly removing his fatigue, with the charioteer Chitta and together with the horses,—he saw (*the place*) where the young ascetic Kesi was preaching religion in a very loud voice, amidst a very vast assembly of respectable persons. Having seen (*it, i. e., the place where Kesi was preaching religion*), a thought...of the following nature occurred to him:—“Verily, stupid persons follow a stupid person,—shaven persons follow a shaven person,—block-heads follow a block-head,—fools follow a fool,—and ignorant persons follow an ignorant person. Then how is this man,—who is stupid, shaven, a blockhead, a fool and ignorant,—endowed with dignity, modesty and a lustrous body? What food does this man take, how does he digest it, what does he eat, what does he drink, what does he give, and what (*instruction*) does he impart (*to this assembly,*)—that he speaks in a very loud voice, amidst such a vast assembly of men?” Thus he thought and spoke to the charioteer Chitta as follows:—“Verily, O Chitta, stupid persons follow a stupid person,... (*down to...that*) he speaks (*in a very loud voice...*)? I am not able to move properly and at will even on my own garden-ground.” Then that charioteer Chitta spoke to king Paesi thus:—

"This (*person*), my lord, is a young ascetic named Kesi,—who is a follower of Pāsa,—who is born in a noble race,—(*down to*) who is endowed with the (*first*) four types of knowledge,—who possesses *limited avadhi* knowledge,—and who lives on (*food begged of*) others." Then that king Paesi spoke to the charioteer Chitta thus:—"Do you say, O Chitta, that he possesses limited *avadhi* knowledge and also that he lives on (*food begged of*) others?" "Yes, my lord, I say that he possesses limited *avadhi* knowledge and also that he lives on (*food begged of*) others." "Is this man, O Chitta, worthy of being approached by me?" "Yes, my lord, he is worthy of being approached (*by you*).—" (*Then*) shall we approach this person, O Chitta?" "Yes, my lord, we should approach (*him*)."

20. Then that king Paesi, accompanied by the charioteer Chitta, went to (*the place*) where the young ascetic Kesi was. Having done so, and standing at a moderate distance from the young ascetic Kesi, he spoke thus:—"Do you possess, sir, partial *avadhi* knowledge; and do you live on (*food begged of*) others?" Then, the young ascetic Kesi spoke to king Paesi thus:—"O Paesi, just as certain dealers in jewels or dealers in conches or dealers in ivory, wishing to avoid the tax, do not rightly inquire about their rout; so, you too, O Paesi, wishing to avoid etiquette, do not ask me properly. Verily, O, Paesi, on seeing me, this thought...of the following nature occurred to you, viz,—'Verily stupid persons wait upon a stupid person,...(*down to, I am not able*) to move (*freely even on my own garden-ground*).' Is this matter right, O Paesi?" "Yes, it is." Then, that king Paesi spoke to the young ascetic Kesi thus:—"What is the nature

of your knowledge, or faith, whereby you are able to know and see the thought, (*down to*) and reflection of this nature, which occurred to me?" Then the young ascetic Kesi spoke to king Paesi as follows:—"Thus, verily, O Paesi, the knowledge, which we *possessionless* ascetics—may possess, is explained to be of five kinds as follows:—( 1 ) *Sensitive* knowledge, ( 2 ) *Scriptural* knowledge, ( 3 ) *Visual* knowledge, ( 4 ) *Mental* knowledge, and ( 5 ) *Perfect* knowledge. What is that *Sensitive* knowledge? *Sensitive* knowledge is expounded to be of four kinds as follows:—*Perception, Conception, Judgment* and *Retention*. What is that *Perception*? *Perception* is expounded to be two kinds as (*described*) in Nandī;... (*down to*) that (*is*) *Retention*,... ( that is *Sensitive* knowledge. What is that *Scriptural* knowledge? *Scriptural* knowledge is explained to be of two kinds as follows:—That which is contained in the *aṅgas* and that which is not contained in the *aṅgas*; the whole ( *of the relevant passage from Nandī* ) is to be repeated ( *here, down to* ) *Ditthivā*. *Visual* knowledge ( *is of two kinds, viz.,* )—that which is inborn and that which is acquired by merit,—( *as described* ) in Nandī *Mental* knowledge is explained to be of two kinds as follows:—*Simple mental* knowledge and *Complex mental* knowledge. Similarly, every thing ( *about* ) *Perfect* knowledge is to be repeated ( *from Nandī* ). Out of these—I do possess that which is *Sensitive* knowledge,—I also possess that which is *Scriptural* knowledge,—I also possess that which is *Visual* knowledge,—and I also possess that which is *Mental* knowledge,—but I do not possess that which is *Perfect* knowledge. ( *Only* ) the glorious *Arihantas* possess it. It is by virtue of this four-fold *imperfect* knowledge, O

Paesi, that I knew and saw that the thought of that nature arose in you. ”

21. Then that king Paesi spoke to the young ascetic Kesi thus:—“Shall I take my seat here, sir ?” “ You alone know ( *well* ), O Paesi, ( *where to take a seat* ) on this garden-ground ”. Then that king Paesi, with the charioteer Chitta, took a seat at a moderate distance from the young ascetic Kesi; and having done so, he spoke to the young ascetic Kesi thus:—“ Sir, do you, *possessionless* monks, hold this faith,—assertion, view, belief, argument, instruction, idea, judgment, conception, authoritative principle, and religious doctrine,—that the soul and the body are different, and that the soul is not the same as the body ?” Then the young ascetic Kesi spoke to king Paesi thus:—“ O Paesi, we *possessionless* monks, hold this faith ( *down to* ) and this religious doctrine that the soul and the body are different and that the soul is not the same as the body.” Then that king Paesi spoke to the young ascetic Kesi thus:—“ If, sir, you, *possessionless* monks, hold this faith ( *down to* ) and religious doctrine that the soul and the body are different and that the soul is not the same as the body—( *then I advance the following argument to refute your doctrine* ):—Thus, verily, I had a grandfather,—who ( *lived* ) in this very city of Seyaviyā in the continent of Jambuddiva,—who was irreligious,—( *down to* ) and who did not properly manage ( *the collection of* ) taxes and tributes in his own kingdom. Having acquired many sinful and censurable deeds and having met with death at the ( *destined* ) hour of death, he is born, according to your dictum, as a hell-being in one of the hells. I was a grandson of that grandfather,—to whom I was dear, charming, beloved, attractive,

courageous, trustworthy, esteemed, valued, agreeable, (*precious*) like a casket of gems, and a joy of life,—to whose heart I gave pleasure,—and to whom I was like the *Umbara* flower, which is rarely heard of, much less seen. So, if that grandfather comes to me and says:—‘Thus, verily, (*my*) grandson, I was your grandfather; I (*lived*) in this very city of Soyaviyā; I was irreligious, (*down to*) and did not properly manage the taxes and tributes. Then, having acquired many sinful and censurable deeds, I was born in... (*one of the*) hells. Therefore, O my grandson, you, on your part, do not become irreligious; and do not improperly manage (*the collection of*) taxes and tributes. You, too, do not, in this manner, acquire many sinful deeds;... (*or else*) you will be born (*in one of the hells*)’. Therefore, if that grandfather comes to me and tells me like that,—then I would believe, trust and agree that the soul and the body are different and that the soul and the body are not the same (*But*) since, that grandfather did not come to me and say like that,—my proposition, O long-lived ascetic, that the soul and the body are the same, is well-established.” Then the young ascetic Kesi spoke to king Paesi thus:—“Have you, O Paesi, a queen named Sūriyakantā?” “Yes, I have.” “If, O Paesi, you see that queen Sūriyakantā,—after she has taken her bath, offered oblations, put on auspicious marks (*on her body*), performed expiatory rites and decorated her body with all ornaments,—enjoying five kinds of human pleasures, (*viz.,*) agreeable sounds, touch, flavour, form and odour,—with a certain man who has...adorned his body with all ornaments;—then, O Paesi, what punishment will you inflict on that man?” “Oh, sir, I shall deprive the man of his life by cutting off his hands or feet, by placing him on a pole,



by impaling him on a stake, by one stroke (*of a weapon*) or by getting his head cut and thrown down like a peak (*of a mountain, severed from the mountain and let rolling down*).” “If, O Paesi, that man says to you—‘Do not, my lord, for a while, deprive me of my life till I tell my friends, kinsmen, near ones, brethren, relatives and attendants as follows:—‘Thus, verily, dear ones of gods, having committed sinful deeds, I have met with this misfortune of this nature; therefore, O dear ones of gods, none of you should commit sinful deeds,—in order that you may not, like me, meet with a similar misfortune’.—Will you, O Paesi, agree to this request of that man even for a moment?” “( *No* ), this request is not proper.” “Why for?” “Sir, that man is an offender.” “In the same manner, O Paesi, you too had a grandfather,—( *who lived* ) in this very city of Seyaviyā,—who was irreligious,—( *down to...and* ) who did not properly manage ( *the collection of* ) taxes and tributes. That ( *grandfather of yours, having acquired* ) many ( *sinful deeds* ) was born, according to our dictum, ( *in one of the hells* ). You were a grandson of that grandfather, to whom you were dear and charming, ( *down to* ) ..much less seen. He does wish just to come to the human world, but he is not able to come ( *here* ). A hell-being, now living in hell, does wish just to come to the human world; but, for four reasons, O Paesi, a hell-being, now living in hell, is not able ( *to do so* ):—[1] Experiencing terrible agony there, he is not able ( *to come here* ), though he wishes just ( *to come to* ) the human world. [2] Being very much kept under restraint by the city-guards ( *in hell* ), a hell-being, now living in hell, is not able ( *to come here* ) though he wishes just to come to the human world. [3] As long as the acts, the fruit of which is to be experienced in hell, are not exhausted,

experienced and eliminated,—so long, a hell-being, now living in hell, is not able (*to come here*) though he wishes (*to come to*) the human world. [4] Similarly, as long as the acts,—the fruit of which determines the period of life in hell,—are not exhausted, experienced and eliminated, so long, a hell-being is not able just to come (*here*) though he wishes (*to come to*) the human world. It is for these four reasons, O Paesi, that a hell-being, now living in hell, is not able just to come (*here*) though he wishes (*to come to*) the human world. Therefore, believe, O Paesi, that the soul and the body are different and that the soul and the body are not the same” (1).

22. Then that king Paesi said to the young ascetic Kesi thus:—“ This, verily sir, is a convincing proof (*lit.*,—*a clever illustration*). (*I admit that*) for this reason (*a hell-being*) does not come again (*to the human world*). Thus, verily, sir, I had a grandmother,—who (*lived*) in this very city of Seyaviyā,—who was religious,—(*down to*) who conducted herself (*religiously*),—who was a votress of the Ascetic,—who had comprehended (*the nature of*) the soul and the non-soul (*...all the description down to*),—and who lived purifying her soul...Having acquired a big quantity of merit and having met with death at the (*destined*) hour of death, she was born, according to your dictum, as a heavenly being in one of the heavens. Of that grand-mother, I was a grandson,—to whom I was dear and charming, (*down to*)...( *much less* ) seen. If, indeed, that grandmother comes to me and says as follows:—‘ Thus, verily, (*my*) grandson, I was your grandmother; I (*lived*) in this very city of Seyaviyā; I was religious; (*down to*) I conducted myself (*religiously*); I was

a votaress of the Ascetic, (*down to*) and lived (*purifying my soul...*). Then, having acquired a big quantity of merit,...(*down to*) I was born in (*one of*) the heavens. Therefore, O my grandson, you also become religious (*down to*) and live (*purifying your soul...*). Then indeed, you too will, thus, acquire a big quantity of merit...(*down to*) and will be born (*in one of the heavens*)'. Therefore, if my grandmother comes to me and says so,—then, indeed, I would believe, trust and agree that the soul and the body are different and that the soul and the body are not the same. (*But*) since, that grandmother did not come to me and say like that,—my proposition that the soul and the body are the same and that the soul and the body are not different is well-established." Then the young ascetic Kesi spoke to ring Paesi thus:—"If, O Paesi,—when you are (*just*) entering a temple with wet clothes and with a water-jar and an incense-stand in your hands, after taking your bath, offering oblations, putting on auspicious marks (*on your body*) and performing expiatory rites,—(*if at that time*) a certain man, standing in a latrine, says to you, 'Come, my lord, and wait, stand, sit or turn here for a while,'—(*then*), O Paesi, will you consent to this request of that man even for a moment?" "No" "Why for?" "(*Because*), sir, the neighbourhood is impure." "Similar is the case, O Paesi, also with (*the person*) who was your grandmother,—who lived in this very city of Seyaviyā,—who was religious,—(*down to*) and who lived (*purifying her soul...*). According to our dictum, (*she acquired*) many (*meritorious deeds...down to*) and was born (*in one of the heavens*). You were a grandson of that grandmother,—to whom you were dear,...(*down to*)...much less seen. Indeed, she does wish just to come to

the human world; but certainly she is not able to come ( *to the human world* ). For four reasons, O Paesi, a heavenly being, now living in heaven, is not able ( *to come to the human world* )—( *even if* ) he wishes ( *to come to* ) the human world. [1] A heavenly being, now living in heaven, is attached to,—greedy of,—infatuated by,—and absorbed in, the enjoyment of heavenly pleasures. He does like and comprehend human pleasures. ( *And even if* ) he wishes ( *to come to* ) the human ( *world* ), he is not able ( *to do so* ). [2] A heavenly being, now living in heaven, is attached to...and engrossed in the enjoyment of heavenly pleasures. His affection for the human world is exterminated and is transformed into affection for the heavenly world. ( *And even if* ) he wishes ( *to come to* ) the human ( *world* ), he is not able ( *to do so* ). [3] A heavenly being, now living in heaven, is attached to...and engrossed in the enjoyment of heavenly pleasures. His ( *thought* ) becomes thus—‘ I shall go ( *to the human world* ) just now, I shall go ( *there* ) after a while. ’ ( *But* ) in the meantime, human beings, being short-lived, meet with death. ( *So even if* ) he wishes ( *to come to* ) the human ( *world* ),... he is not able ( *to do so* ). [4] A heavenly being, now living in heaven,...is engrossed in...heavenly ( *pleasures* ). The strong stink of the human world becomes disagreeable and offensive to him. And, moreover, the inauspicious human smell goes upwards to the extent of four or five hundred *Yojanas*. ( *So even if* ) he wishes ( *to come to* ) the human ( *world* ), he is not able ( *to do so* ). For these four reasons, O Paesi,—a heavenly being, now living in heaven, is not able to come ( *here* ), ( *even* ) if he wishes just to come to the human world. Therefore, believe, O Paesi, that the soul and

the body are different and that the soul is not the same as the body ” (2).

23. Then that king Paesi spoke to the young ascetic Kesi thus:—“This, verily sir, is a convincing proof (*lit., a clever illustration*). ( *I admit that* ) for this reason ( *a heavenly being* ) does not come again ( *to the human world* ). Thus, verily sir, once I was in the outer waiting chamber in the company of many ( *persons, such as* ) leaders of classes ( *or groups of men* ), generals, feudatories, city-guards, tax-collectors, heads of families, wealthy men, chief merchants, commanders of the army, leaders of caravans, counsellors, chief counsellors, astrologers, door-keepers, ministers, attendants, companions, citizens, villagers, messengers and protectors of the frontiers. At that time my city-guards brought to me a thief, with witnesses, with a rope round his neck, and with his arms and head bound fast to his back. Then I got that man thrown alive into an iron jar, got it closed with an iron lid, got ( *the jar and lid* ) heated with ( *melted* ) iron and tin ( *to fasten the lid closely to the jar* ), and got him guarded by my trusted men. Then, one day, I went to ( *the place* ) where the iron jar was; having done so, I got that iron jar opened; and having done so, I saw that man personally. That iron jar had no hole, cleft, rent or opening through which the soul ( *of that* ) man could go out from inside. If, sir, that iron jar had any hole, ( *down to* ) or opening through which the soul ( *of that man* ) could have gone out from inside,—then, indeed, I would believe, trust and agree that the soul and the body are different and that the soul and the body are not the same. ( *But* ) since, sir, that iron-jar had no hole, ( *down to* ) or opening,...( *down to...through which the soul*

*could have* ) gone out,—my proposition that the soul and the body are the same and that the soul and the body are not different is well-established. Then the young ascetic Kesi spoke to king Paesi thus:—“( *Suppose* ) there is a certain lofty mansion ( *lit. a mansion of the shape of a mountain-peak* ) which is plastered on both sides and protected, which has its doors closed, which is sheltered from wind and which is deep. Then a certain man takes a drum and a stick ( *with him* ), enters into the lofty mansion and shuts ( *all* ) door-openings firmly and closely, leaving no breach or hole. ( *Then* ) standing at the very centre of the lofty mansion, he beats that drum with the stick ( *producing* ) a great sound. Does that sound, O Paesi, go out from inside ?” “ Yes, it does.” “ Indeed, O Paesi, has that lofty mansion any hole ( *down to* ) or opening through which that sound has gone out from inside ?” “ No, this thing is not possible.” “ In the same manner, O Paesi, the soul too, which can move unobstructed breaks through the earth, stones and mountains and goes on from inside. Therefore, believe you, O Paesi, that the soul ( *and the body are* ) different...*the same as above.*” ( 3 ).

24. Then king Paesi spoke to the young ascetic Kesi thus:—“ Verily sir, this is a convincing proof ( *lit. a clever illustration* ). It is for this reason that ( *my proposition* ) does not stand. Thus verily, sir, once I was ( *sitting* ) in the outer waiting chamber.....At that time my city-guards brought to me ( *a thief* ), with witnesses, etc. Then I deprived that man of his life. Having done so, I threw that man into an iron jar; having done so, I got it closed with an iron ( *lid* ) ( *down to* ) and kept him guarded by my trusted

men. Then, one day, I went to (*the place*) where that jar was. Having done so, I got that iron jar opened; and having done so, I saw that iron jar to be like a jar of insects (*-a jar full of insects*). Verily, that iron jar had no hole (*down to*) or opening through which those souls (*of the insects*) entered into (*that jar*) from out. If that iron jar had any hole (*down to or opening through which those souls*) entered into (*that jar*),—then, indeed, I would believe that the soul (*and the body etc....the same as above*). Since that iron jar had no hole.. (*down to, through which those souls*) entered in,—my proposition that the soul and the body are the same...(*the same as above*)...is well-established.” Then the young ascetic Kesi spoke to king Paesi thus:—“ Verily, O Paesi, have you not ever before heated iron or seen it heated?” “ Yes sir, I have”. “ Verily, O Paesi, does that (*piece of*) iron become all transformed into heat, when heated?” “ Yes sir, it does.” “ Has that (*piece of*) iron, O Paesi, any hole...through which fire has entered in from outside?” “ No, this thing is not possible ” “ In the same manner, O Paesi, the soul too, which can move unobstructed, breaks through the earth and stones and enters in from outside. Therefore, believe you, O Paesi, (*that the soul and the body are different...as above*).” (4).

25. Then king Paesi spoke to the young ascetic Kesi thus:—“ Verily, sir, this is a convincing proof (*lit., a clever illustration*). It is for this reason that my (*proposition*) does not stand. Indeed, sir, will a man, who is young (*down to*) and proficient in the arts, be able to discharge five arrows?” “ Yes, he will. ” “ Verily, sir, if that very person,

possessing dull intellect etc., were able to discharge five arrows in childhood,—then, indeed, I would believe that the soul (*and the body are*) different; *the same as above*. Since, sir, that very person, possessing dull intellect etc., is not able to discharge five arrows,—my proposition that the soul (*and the body are*) the same (*the same as above*) is well-established.” Then the ascetic Kesi spoke to king Paesi thus:—“ Will any man, who is young and (*down to*) proficient in the arts, be able to discharge five arrows with a new bow, a new bow-string and new arrows ? ” “ Yes, sir, he will. ” “ Will that very man, who is young and (*down to*) proficient in the arts, be able to discharge five arrows if the bow, the bow-string and the arrows are worm-eaten ? ” “ No, this thing is not possible. ” “ Why, indeed ? ” “ (*Because*), sir, the instruments of that man are defective. ” “ In the same manner, O Paesi, that very man, possessing dull intellect etc., is not able to discharge five arrows in childhood as his instruments (*i. e., limbs etc.,*) are incomplete. Therefore, believe you, O Paesi, that the soul (*and the body are*) different; *the same ( as above )*. (5).

26. Then king Paesi spoke to the young ascetic Kesi thus:—“ Verily, sir, this is a convincing proof (*lit., a clever illustration*). It is for this reason that my (*proposition*) does not stand. Verily, sir, will any man—who is young, (*down to*) and proficient in the arts,—be able to carry a heavy load of iron, tin or lead ? ” “ Yes, he will. ” “ Now sir, that very man—who becomes worn out, whose body is disabled through old age, whose limbs are weakened by wrinkles formed by loosened skin, who is holding a staff in his hand,



whose rows of teeth have become isolated and rotten, and who has become diseased, emaciated, thirsty, feeble and exhausted,—will not be able to carry a heavy load of iron etc. If, sir, that very man—who is worn out, whose body is disabled through old age, (*down to*) and who is exhausted,—is able to carry a heavy load of iron, etc.,—then indeed I would believe (*that the soul and the body are different*)...*the same (as above)*. Since, sir, that very man, who is worn out, (*down to*) and exhausted, is not able to carry a heavy load of iron etc.,—my proposition (*that the body and the soul are the same...the same as above*) is well-established.” Then the ascetic Kesi spoke to king Paesi thus:—“ Will any man, who is young (*down to*) and proficient in the arts, be able to carry a heavy load of iron etc. with a new bamboo-pole, new loops (*attached to and let suspended from the two ends of the pole*) and new pans (*held by the loops like the pans of a balance*)?” “ Yes, he will. ” “ Verily, O Paesi, will that very man, who is young (*down to*) and proficient in the arts, be able to carry a heavy load of iron etc.—with a worn out, feeble and worm-eaten bamboo-pole,—with worn out, feeble and worm-eaten loops,—and with worn out, feeble and worm-eaten pans?” “ No, this thing is not possible. ” “ Why indeed?” “ (*Because*) sir, the instruments of that man are worn out. ” “ (*In the same manner*), O Paesi, that very man,—being worn out (*down to*) and exhausted and possessing worn out instruments (*i. e., limbs*),—is not able to carry a heavy load of iron etc. Therefore, believe you, O Puesi, that the soul and the body are different. ” ( 6 ).

27. Then that king Paesi spoke to the young ascetic Kesi thus:—" Verily, sir, *this is... ( down to...my proposition )* does not stand. Thus verily, sir, I was ( *once sitting in the outer waiting chamber...* ). At that time my city-guards brought a thief ( *to me* ). Then I weighed that man when he was alive. Having weighed him, I deprived him of his life without making any cut on his body. Having done so, I weighed ( *him* ) when he was dead. The weight of that man, ( *both* ) while living and after death, showed no difference, variation, lightness, excess or deficiency. If, sir, that man's weight, while alive and after death, had shown any difference ( *down to* ) or deficiency,—then, indeed, I would believe ( *that the soul and the body are different ...the same as above* ). Since, sir, that man's weight, while alive and after death, did not show any difference or...deficiency,—my proposition that the soul ( *and the body are the same, ...the same as above* ) is well-established." Then the young ascetic Kesi spoke to king Paesi thus:—" Verily, O Paesi, have you ever before blown a leather bag or got it blown?" " Yes sir, I have". " Verily, O Paesi, does the weight of that leather bag,...weighed ( *both* ) when full and when empty,—show any difference or deficiency?" " No, this is not possible". " In the same manner, O Paesi, it being established that the soul can be neither light nor heavy,—there can be no difference ( *down to* ) or deficiency ( *in weight* ) whether ( *the man is* ) weighed when alive or whether ( *he is* ) weighed after ( *his* ) death. Therefore, believe you, O Paesi,.....( *the same as above* )" (7).

28. Then king Paesi spoke to the young ascetic Kesi thus:—" Verily, sir, this is.. ( *down to* ) does not stand. Thus

verily, sir, once I was ( *sitting in the outer waiting chamber... when my city-guards* ) brought a thief ( *to me* ). Then I observed that man on all sides; but, verily, I did not see the soul there ( *i. e., in his body* ). Then I cut that man into two ( *parts* ). Having done so, I observed him all round; but I did not find ( *-see* ) the soul there. In this way, I cut him into two, three and a number of parts; but I did not find the soul there. If, sir, I had seen the soul when I cut the man into two, three, four or a number of parts,—then, indeed, I would have believed ( *that....and....* ) not...*the same as above*. Since, sir, I did not see the soul when I cut the man into two, three, four or a number of parts,—my proposition that the soul and the body are the same.....( *the same as above* )...is well-established”. Then the ascetic Kesi spoke to king Paesi thus;—“ Verily, O Paesi, you are a greater blockhead than that ( *well-known or proverbial* ) carrier of wood ” “ How, sir, am I a greater blockhead ? ” “ O Paesi, some men, who were desirous of getting wood and who maintained themselves by ( *selling* ) fuel, took fire and a fire-pot with them and entered into a forest of wood in order to gather fuel. Then, when those men reached a certain part ( *of the forest* ) which was uninhabited, they spoke to one man ( *amongst them* ) thus:—“ O beloved of gods, we shall enter the forest for fuel. ( *So* ) you will take fire from the fire-pot and prepare food for us. If, however, the fire in the fire-pot is extinguished, you will produce ( *lit. take* ) fire from this ( *piece of* ) wood and prepare food for us.” Thus saying they entered the forest for ( *gathering or obtaining* ) fuel. Then, after a short time, that man,—thinking

that he would prepare food for those men,—went (*to the place*) where the fire-pot was and saw that the fire in the fire-pot was extinguished. Then, that man went to where that (*piece of*) wood was; having done so, he observed that piece of wood all round; but he could not find fire in it. Then that man girt up his loins, took up an axe, cut that piece of wood into two parts and observed them all round; but he could not find fire therein. Then, when that man could not see fire even though he cut that piece of wood into two (*down to*) and a number of parts,—he became tired, fatigued, exhausted and dejected and threw aside the axe. Having done so, he ungirt his loins; and having done so, he spoke (*to himself*) thus:—“Alas! I have not prepared food for those men.” With this thought his mind and heart became depressed; he plunged himself (*as it were*) into the sea of anxiety and grief, cast his face on the palms of his hands, became engrossed with depressing thought, cast his looks down to the ground, and became contemplative. Those men, however, cut (*and gathered pieces of*) wood; having done so, they went to where that man was; having done so, they saw that man depressed in mind and heart (*down to*) and contemplative; and having done so, they spoke (*to him*) thus:—“Why are you, O beloved of gods, depressed in mind and heart, (*down to*) and contemplative?” Then that man spoke thus:—“O dear ones of gods, while entering the forest for wood, you spoke to me thus—‘O beloved of gods, we (*enter*) the forest for wood...’ (*down to*),...you entered (*the forest*). Then in a short time after that, thinking that I would prepare food for you, (*I went to the place*) where the fire was;...( *down to* ) I have become medi-

tative. Then one of those men who was shrewd, skilful, learned, (*down to*) and who had received training, spoke to those men thus:—"You, dear ones of gods, go and take your bath, offer oblations (*to deities*) (*down to*) and return soon, while I prepare food." So saying, he girt up his loins; having done so, he took up an axe, formed an *arrow-stick* (*with the axe*), rubbed it against the *araxi* (*piece of wood*) and produced fire; and having done so, he kindled the fire and prepared food for those men. Then those men—who had taken their bath, offered oblations (*to deities*) and (*down to*) performed expiatory rites,—went to (*the place*) where that man was. Then that man served those men—who were seating themselves on comfortable and excellent seats—with plenty of food, drink eatables and relishes. Then those men passed their time in tasting and relishing the plenty of food (4). When they took their meal and returned (*to the parlour*) after taking their meal, *washed their hands and feet*, and became clean and very pure,—they spoke to that man thus:—"Verily, O beloved of gods, you are a fool, a blockhead, ignorant, without learning, and without training,—you who wish to see fire (*merely*) by cutting a piece of wood into parts..." It is in this sense, O paesi, that it is said that you are a greater blockhead than that carrier of wood." (8).

29. Then king Paesi spoke to the ascetic Kesi thus:—"Verily, sir, is it proper for you that you,—who are shrewd, careful, wise, clever, highly talented, restrained, learned and educated,—should abuse me strongly, mildly and vociferously; should chastise me in high and low *words* of chastisement; and (*should revile me*) in reviling and cutting *words*,—

in the midst of this vast assembly of respectable persons?" Then the ascetic Kesi spoke to king Paesi thus:—"Do you know, O Paesi, how many assemblies are there?" "I know, sir, that four assemblies are laid down. They are:—the assembly of warriors, the assembly of householders, the assembly of learned men and the assembly of ascetics." "Do you know, O king Paesi, what rules of punishment are laid down for (*an offence committed against*) these four assemblies respectively?" "I know, sir:—He who offends the assembly of warriors is deprived of his life by cutting off his hands, feet or head,—by impaling him on a stake,—by one stroke (*of a weapon*),—or *by getting his head cut and thrown down like a peak (of a mountain, severed from the mountain and let rolling down)*. He who offends an assembly of householders is burnt with fire, being enveloped with bark, husk or straw. He who offends an assembly of learned men is reproached in disagreeable, unpleasant, (*down to*) and offensive words, and is branded with the mark of a pitcher or a dog—or is ordered to quit the country. He who offends an assembly of ascetics is reproached in words which are not very disagreeable, (*down to*) and not very offensive." "This, indeed, O Paesi, you know; and nevertheless you are persistently acting towards me crookedly, fightingly, adversely, contrarily and perversely." Then king Paesi spoke to the ascetic Kesi thus:—"Indeed, this I was said by you,

O beloved of gods, in the very beginning of your exposition ( *of religion to me* ). On that occasion this solicitation ( *down to* ) and thought of the following nature occurred to me—"The more I persist in acting crookedly ( *down to* ) and perversely towards this man, the more I comprehend Knowledge and understanding of Knowledge, Faith and understanding of Faith, and the soul and understanding of the soul. Therefore, it is for this reason that I persisted in acting crookedly ( *down to* ) and perversely towards you, O beloved of gods." Then the young ascetic Kesi spoke to king Paesi thus:—"Do you know, O Paesi, how many modes of dealing ( *with others* ) are laid down?" "I do know; the modes of dealing ( *with others* ) that are laid down are four;—Some ( *persons* ) give ( *something that may be useful to or required by others* ) but do not speak ( *properly* ); some speak ( *properly* ) but do not give ( *anything* ); some give and even speak ( *properly* ); and some neither give ( *anything* ) nor speak ( *properly* )." "Do you know, O Paesi, whose conduct, among these four ( *types of* ) men, is right and whose conduct is not right?" "Yes, I do know. That man among them who gives and does not speak ( *properly* ) behaves rightly; that man among them who does not give but who speaks ( *properly* ) behaves rightly; that man among them who gives and also speaks ( *properly* ) behaves rightly; and that man among them who neither gives nor speaks

( *properly* ) does not behave rightly." "Thus, O Paesi, you too have behaved rightly; it is not that you have behaved wrongly."

30. Then king Paesi spoke to the young ascetic Kesi thus:—"Thus, sir, you are shrewd, skilful ( *down to* ) and you have received instruction. Sir, can you place before me the soul, having removed it from the body, like an *āmalaka* fruit, ( *placed* ) on the palm of the hand?" On that occasion and at that moment, the wind began to blow in the near vicinity of king Paesi ( *whereby* ) grass and plants stirred, trembled, moved, quivered, shaken, arose and became transformed into these various conditions. Then the young ascetic Kesi spoke to king Paesi thus:—"Do you see, king Paesi, the grass and plants,—moving, ( *down to* ) and becoming transformed into the various conditions?" "Yes, I do see." "Do you know, O Paesi, who moves the grass and plants—any god, or demon, or *Nāga*, or *Kinnara*, or *Kimpurisa*, or *Mahoraga*, or *Gandhavva*?" "Yes I know. No god moves ( *them* ), ( *down to* ) no *Gandhavva* moves ( *them* ); it is the wind which moves ( *them* )." "Do you see, O Paesi, the physical embodiment of this wind which has—a form, desires, passions, follies, speed, soul-taints and a body?" "No, this is not possible." "If, O king Paesi, you cannot see the physical embodiment of this wind which



has a form, ( *down to* ) and a body,—then how, indeed, can I place the soul before you like an *amṛaka* fruit ( *placed* ) on the palm of the hand? Thus, verily, O Paesi, ten things there are which a man possessing *imperfect* knowledge cannot comprehend and see in all their aspects. They are:—

(1) The principle of *motion*; (2) the principle of *stationariness*; (3) space; (4) the soul separated from the body; (5) the atoms of matter; (6) sound; (7) odour; (8) wind; (9) whether this ( *—a particular person* ) will or will not become a *Jina*; and (10) whether this ( *—a particular person* ) will or will not put an end to all his miseries ( *i. e. miseries of being born again and again* ). A worthy and omniscient *Jina* alone, in whom Knowledge and Faith are produced, can comprehend and see them in all their aspects. They are:—the principle of *motion*, ( *down to whether a person will put an end to all his miseries* ) or not. Therefore, believe you, O Paesi, that the soul ( *and the body are* ) different.....*the same as above.*”

31. Then that king Paesi spoke to the ascetic Kesi thus:—“Verily, sir, are the souls of the elephant and of the *Kunthu* ( *insect* ) equal ( *in size* )?” “Yes, O Paesi, the souls of the elephant and of the *Kunthu* are equal ( *in size* ).” “Verily, sir, is it not that the acts activities and *inflow of karmic matter* of a *Kunthu* are smaller

than those of an elephant ? Similarly, is it not smaller in taking food, in easing itself, in exhaling, in inhaling and in its magnitude ? Similarly, is not elephant bigger than *Kunthu* in acts and activities...?" "Yes, O Paesi, the *Kunthu* is smaller in acts than the elephant, and the elephant is bigger in acts than the *Kunthu*,...*the same as above.*"

"( *Then*, ) how is it, sir, that the souls of the elephant and of the *Kunthu* are equal ( *in size* ) ?" " ( *Suppose* ), O Paesi, that there is a lofty mansion ( *lit., a mansion of the shape of a mountain-peak* ),...which is deep. A certain man takes fire and a lamp ( *with him* ) and enters into that lofty mansion. ( *Then* ) he shuts the door-openings on all sides of that lofty mansion firmly and closely, leaving no breach or hole. Having done so, he lights that lamp at the very centre of that lofty mansion. Then that lamp lights, kindles, brightens and inflames the interior of that lofty mansion and not its exterior. Now, if the man covers that lamp with an *iddaraya*, that lamp will light ( *only* ) the interior of the *iddaraya*, and not the exterior of the *iddaraya*; and ( *certainly* ) not the exterior of the lofty mansion. The same ( *thing will happen, if the lamp is covered with* ) a *Kaliṇja*, a *gaṇḍamāṇiya*, a *patthiyapiḍaya*, an *āḍaya*, an *addhāḍhaya*, a *patthaya*, an *addhapatthaya*, a *chāubbhāiyā*, an *aṭṭhabhāiyā*, a *solasiyā*, a *battīsiyā*, a *chausatṭhiyā*, or a lamp-covering. Thus, the lamp lights (4) the interior of the lamp-covering,

not the exterior of the lamp-covering,...not the lofty mansion and not the exterior of the lofty mansion. In the same manner, O Paesi, the soul, too enlivens with innumerable soul-particles the body of whatever nature—whether small or big—which it obtains in consequence of its past acts (*i. e., acts done in its past lives*). Therefore, believe you, O Paesi, that the soul is different (*from the body*)... *the same as above.* ”

32. Then king Paesi spoke to the young ascetic Kesi thus:—“ Thus, verily, sir, my grandfather had this faith (*down to*) and religious doctrine that the soul is the same as the body and not that the soul is different from the body. Thereafter my father also had the same faith. And thereafter, I too have the same faith (*down to*) and religious doctrine. Therefore, I cannot abandon the faith which has been honoured by my family and which has been handed down by a long succession of persons.” Then the young ascetic Kesi spoke to king Paesi thus:—“ Do not, O Paesi, become repentant afterwards like that (*proverbial*) man who carried a load of iron.” “ Who, sir, was that carrier of iron?” “ O, Paesi, there were certain men who were desirous of, searching for, greedy of, longing for and thirsty of wealth; in order to search for wealth, they took (*with them*) plenty of articles of trade and

sufficient food, drink and eatables for the journey and entered a vast forest which was uninhabited, unfrequented and situated at a long distance. Then when those men reached a certain uninhabited part of the forest, they saw a huge mine of iron—which was filled and overspread with iron on all sides,—which contained small and big layers (*of iron*),—and which was opened, thick and deep. Having done so, they became delighted and pleased at heart and called each other; and having done so, they spoke thus:—“ Verily, O dear ones of gods, this mine of iron is agreeable, charming, (*down to*) and attractive. Therefore, O dear ones of gods, it is better for us to put together loads of iron.” So saying, they agreed to do that thing among themselves. Having done so, (*each one of them*) collected a load of iron; and having done so, they proceeded in due course (*further*) as before. Then, when those men reached a certain uninhabited part of the forest, they saw a huge mine of tin which was filled with tin; (*down to*) they called (*each other*) and spoke thus:—“ Verily, O dear ones of gods, this mine of tin is (*down to*) attractive. Plenty of iron can be had (*in exchange*) for a little tin. Therefore, it is better for us, O dear ones of gods, to collect loads of tin, having abandoned loads of iron.” Thus speaking, they agreed to do that thing among themselves. Having done so, they abandoned their

( *respective* ) loads of iron; and having done so ( *each of them* ) collected a load of tin. However, there was one man ( *amongst them* ) who could not collect a load of tin, having given up his load of iron. Then those men spoke to that man thus:—" Verily, O beloved of gods, this is a mine of tin, ( *down to-in exchange for a little tin* ) plenty of iron can be had. Therefore, O beloved of gods, give up your load of iron, and put together a load of tin." Then, verily, that man spoke thus:—" O dear ones of gods, I have carried the iron a long way off; O dear ones of gods, I have carried the iron for a long time; O dear ones of gods, I have bound the iron with a very firm binding; O dear ones of gods, I have bound the iron with a very strong knot; I cannot collect a load of tin, having abandoned my load of iron," Then, when those men could not persuade that man, with all their illustrations and explanations, ( *to give up his load of iron and to collect a load of tin* ), they proceeded ( *further* ) in due course as before. *The same thing happened with respect to the mines of copper, silver, gold, jewels and diamonds.* Then those men returned to their respective countries and cities. Having done so, they sold their diamonds; having done so, they *employed* many male and female servants, and purchased many cows, buffaloes and sheep; and having done so, they got constructed eight-storeyed lofty mansions ( *for themselves* ). Taking their bath and offering oblations

to deities, they passed their time in lofty and excellent mansions,—being treated to dramatic performances, amusements and dance of thirtytwo kinds performed by lovely young ladies to the accompaniment of the beatings of the *muiṅga* drums,—and ( *enjoying the five kinds of human pleasures, namely,* ) agreeable sound, touch, ( *etc.* ). Then that man returned, with his load of iron, to ( *the place* ) where his own city was. Having taken the load of iron ( *with him* ) he sold the iron. Having done so; and when the small price ( *which his load of iron could fetch* ) was exhausted, ( *that man* )—whose expenditure was stopped—saw those men occupying lofty and excellent mansions and passing their time ( *in the enjoyment of pleasures, etc.* ). Having done so, he said ( *to himself* ) thus:—“ Verily, fie upon me who am—wretched, unfortunate, unsuccessful, possessed of evil marks, destitute of shame and wealth, unlucky—being born on the fourteenth day of a fortnight, and possessed of ominous and unlucky marks on the body. If I had listened to ( *the advice of* ) my friends, kinsmen and relatives, then, I too, would have similarly lived etc., occupying a lofty and excellent mansion. ” It is in that sense, O Paesi, that it was said—“ Do not, O Paesi, become repentant afterwards like that man who carried ( *a load of* ) iron. ”

33. Verily, here ( *i. e., at this stage* ) that king Paesi became enlightened, howed to the young ascetic Kesi ( *down*

to ) and spoke thus:—" Verily, sir, I shall not become repentant afterwards like that man who carried a load of iron. Therefore, I wish to hear from you, O beloved of gods, the religion which is expounded by the omniscient. " " As you please, O beloved of gods; do not have obstruction ( *in your way* )". A religious sermon ( *was then delivered to the king by the monk* ) as ( *was delivered* ) to Chitta. In the same manner ( *the king* ) accepted the religion of the householder. Having done so, he thought of going to ( *the place* ) where the city of Seyaviyā was. Then the young ascetic Kesi spoke to king Paesi thus:—" Do you know, O Paesi, how many ( *classes of* ) teachers are told?" " Yes, I do know, three ( *classes of* ) teachers are told; they are:—a teacher of arts, a teacher of crafts and a teacher of religion." " Do you know, O Paesi, what respect and honour should be shown to these three teachers respectively? " Yes, I do know: ( *The bodies of* ) the teachers of arts and crafts should be besmeared with ointments and rubbed; flowers should be placed before them; they should be bathed, decorated and feeded; plenty of gifts should be offered to them, out of affection; which would be sufficient for their maintenance; and they should be granted such allowances as would be sufficient for the maintenance of their sons and grandsons. One should bow to, salute, honour and respect a religious teacher wherever one happens to see him; one should wait upon him as a beneficial, auspicious and holy goodhood; one should offer to him clean and

acceptable food, drink, eatables and relishes; and one should invite him with ( *the offerings of* ) *articles to be returned back ( such as )* a seat, a board, a bed and a mat.” “Thus, verily, O Paesi, you know this; and nevertheless you are thinking of going to ( *the place* ) where the city of Seyaviyā is without begging my pardon for having behaved crookedly etc. towards me.” Then that king Paesi spoke to the young ascetic Kesi thus: “Thus, verily, sir, a thought ( *etc.* ) of the following nature occurred to me:—Thus, verily, I have acted crookedly towards the beloved of gods; therefore it is quite desirable that I, together with my harem and retinue, should—how to the beloved of gods next morning when the night turns into dawn and when ( *the sun just* ) burns with light and—beg his pardon again and again, properly and with modesty, for this matter.” Thus saying, he returned in that very direction from which he had appeared.

34. Then, the next morning, when the night had turned into dawn ( *down to* ) and when ( *the sun was just* ) burning with light, that king Paesi, who had become delighted and pleased ( *etc.* ) at heart, went out,—together with his harem and retinue,—in the manner in which Kūniya had done, ( *and approached the monk* ) in the five-fold mode of approaching ( *a holy person* ), bowed to and saluted him and properly begged his pardon again and again for



this matter. Then the young ascetic Kesi preached religion to king Paesi, to the queens headed by Sūriyakantā and to the very big and vast assembly of respectable men ( *etc.* ). Then that king Paesi, having heard and listened to religion, rose ( *from his seat* ) and stood up; having done so, he bowed to and saluted the young ascetic Kesi; and having done so, he thought of going to ( *the place* ) where the city of Seyaviyā was. Then the young ascetic Kesi spoke to king Paesi thus:—"Do not you, O Paesi, having behaved agreeably at first, behave disagreeably afterwards—like a forest-region, a music hall, a sugarcane field, or a threshing floor ( *of corn* )". "How, indeed, sir?" "A forest-region becomes agreeable when it possesses leaves, flowers and fruits; looks beautiful with green grass; and appears to great advantage with lustre. When a forest-region has no leaves, flowers, and fruits,—when it does not look beautiful with green grass,—when it does not appear to great advantage with lustre,—and when it stands faded like a worn out, withered and dried up tree, with its pale leaves dropped down,—then the forest-region does not become agreeable. A music hall also becomes agreeable when there are songs, sounds of musical instruments, dance, laughter and merriment in it. When there are no songs ( *down to* ) and merriment in a music hall, the music hall becomes disagreeable. When—in a sugarcane field—there is cutting ( *of sugarcanes* ), breaking ( *of sugarcanes* ), boiling ( *of sugarcane juice* ), drinking

( *of sugarcane juice* ) and giving ( *to others of sugarcanes or their juice* )—then the sugarcane field becomes agreeable. When there is no cutting, etc. in a sugarcane field, it becomes disagreeable. When, in a threshing floor ( *of corn* ), there is throwing ( *of ears of corn* ), heaping together ( *of ears of corn* ), crushing ( *of ears of corn* ), measuring, eating, drinking and giving,—then the threshing floor becomes agreeable. When there is no throwing etc. in a threshing floor, it becomes disagreeable. It is in this sense, O Paesi, that it was said that you should not become disagreeable afterwards—having become agreeable first, like the forest-region ( etc. ).” Then king Paesi spoke to the ascetic Kesi thus:—“ Verily, sir, having become agreeable first, I shall not become disagreeable afterwards like the forest-region ( *down to* ) and the threshing floor. Verily, I shall divide ( *my* ) seven thousand villages, the chief among them being the city of Seyaviyā, into four parts. I shall allot one part to the army and the conveyances; I shall assign one part to the treasury; I shall give one part to the women’s apartment; and one part I shall use for constructing a very vast and huge mansion ( *lit. a mansion of the appearance of a mountain peak* ). Getting prepared plenty of food ( 4 ) there by many men, who will be paid remuneration in the form of wages and food,—and distributing it ( *i. e., the food* ) among many ascetics, learned men, mendicants and wayfarers,—I shall live observing many ( *religious*

*practices and vows, such as* ), the five Lesser Vows, the three Guṇa Vows, the *pachchakkhāṇa* ( *vow* ) and the *posaha* fasts." Thus saying, he returned in that very direction from which he had appeared. Then, the next morning, when ( *the sun was just* ) burning with light, that king Paesi divided into four parts ( *his* ) seven thousand villages,—the chief among them being the city of Seyaviyā. One part he allotted to the army and the conveyances, ( *down to* ) and constructed a huge mansion; and he passed his days getting prepared there ( *plenty of food* ) by many men and distributing it among many ascetics, etc.

35. Then, that king Paesi passed his days, becoming a devotee of the Ascetic and understanding ( *the nature of* ) the soul and the non-soul, etc. From the time of his becoming a devotee of the Ascetic, king Paesi became indifferent towards his kingdom, empire, army, conveyances, treasury, store-house, city, women's apartment and country-side. Then this thought ( *etc.* ) of the following nature occurred to that queen Sūriyakantā:—"From the time of his becoming a devotee of the Ascetic, king Paesi has become indifferent towards the kingdom, the empire; ( *down to* ) women's apartment, myself and the country-side. Therefore, it is better for me that I should—kill the king by the employment of some weapon, fire, spells or poison,—place prince Sūriyakanta on the throne,—and

protect the kingdom myself and enjoy its dignity.” Thus thinking, she decided ( *to do* ) accordingly; having done so, she called prince Sūriyakanta; and having done so, she spoke thus:—“ From the time of his becoming a devotee of the Ascetic, king Paesi has become indifferent towards the kingdom, ( *down to* ) the women’s apartment, myself, the country-side, and the enjoyment of human pleasures. Therefore, it is better for you, O son, that you should—kill the king by the employment of some weapon etc.,—and protect the kingdom and enjoy its glory yourself.” Then, being thus spoken to by queen Sūriyakantā, prince Sūriyakanta did not like and agree to this desire of queen Sūriyakantā, and remained silent. Then, this thought etc. of the following nature occurred to the queen Sūriyakantā:—“ Let not prince Sūriyakanta divulge the secret of mine to king Paesi.” Thus thinking, she remained waiting for weak points, defects, secrets, opportunities and occasions for ( *killing* ) king Paesi. Then, one day, queen Sūriyakantā became aware of an opportunity for ( *killing* ) king Paesi: having done so, she—employed the means of poisoning food, ( *down to* ) and relishes, all clothes, scents, garlands and ornaments,—offered the poisoned food, clothes, ( *down to* ) and ornaments to king Paesi who had taken his bath, performed expiatory rites and occupied a comfortable and excellent seat,—and ( *thus* ) ruined him. Then, when that king Paesi took the

poisoned food ( 4 ), a pain was produced in his body which was severe, great, excessive, harsh, bitter, fierce, acute, sharp, horrible and unbearable; and he passed his time overcome by burning sensation, his body being afflicted with bilious fever.

36. Then, that king Paesi, knowing himself to have been deceived by queen Sūriyakantā, went to ( *the place* ) where the fasting-hall was, without having even mental ill-will towards queen Sūriyakantā. Having done so, he swept the fasting-hall; having done so, he cleansed the latrine and the urinal; having done so, he spread a *darbha* mat, seated himself in the *samparyāñka* position facing the east, turned, round his head, his folded hands,—formed by joining the palms together—placed them on his forehead, and spoke thus:—“ My salutations to the *Arahantas* ( *down to* ) who have attained ( *Liberation* ). My salutations to the young ascetic Kesi, who is my spiritual guide and religious instructor; from here, I bow to the glorious one ( *i. e., Kesi* ) who is there ( *i. e., in the garden Miyyava* ). May the glorious one, who is there, see me ( *bowing to him* ) from here.” So saying, he bowed to and saluted him. “ Formerly, I have given up, in the presence of the young ascetic Kesi, gross injury to living beings ( *down to* ) and ( *love of* ) possessions. So, now also, I give up, in the presence of that very glorious one, all ( *kinds of* ) injury to living beings ( *down to* ) and all ( *love of* ) possessions;

I abandon all anger, (*down to*) the dart of wrong belief, and activity (*of body, mind and speech*) which is unworthy of being practised; I abandon, till the end of life, all food and even the four kinds of eatables; and I also abandon, together with my last breaths, even this body of mine which was dear (*to me and about which I took so much care in order that diseases should not*) overcome it." So saying, he confessed his sins, repented for them, met with death at the (*destined*) hour of death—becoming engrossed in meditation, and was born in the birth place of gods in the *Sūriyābha Vimāna of the Sohamma heaven*, (*down to the description of the birth of a god*). Then that god Sūriyābha possessed, as soon as he was born, the state of fulness, being endowed with the fivefold fulness as follows:—the fulness of food, the fulness of body, the fulness of senses, the fulness of respiration and the fulness of speech and thought. It is thus indeed that god Sūriyābha has got, acquired and gained that wonderful divine prosperity, that wonderful divine splendour and that wonderful divine dignity.

37. "For how much duration, sir, is the life-time of god Sūriyābha (*in the heaven Sohamma*)?" "O Goyama, the life-time is laid down to be of four *paliovamas*". "Having fallen from that heavenly region,—on the exhaustion of life, existence and duration there,—where will god Sūriyābha go afterwards, where will he be born?" "O Goyama, he will be born as a son in one of the families in the continent of Mahāvideha—families—which will be rich, illustrious and large,—which will possess large and extensive buildings, beds, seats, carriages and ships,—which will possess abundance of wealth, gold and silver,—which will be engaged in the means of income,—which will offer

plenty of food and drink (*to others*),—which will possess many maid-servants, male-servants, cows, buffaloes, and sheep, etcetera,—and which will be respected by many. As soon as that boy is conceived, his parents will have firm faith in religion. When nine months of the boy's pregnancy are fully completed and seven days and a half more are elapsed, (*the mother*) will give birth to a male-child,—which will have delicate hands and feet,—which will be endowed with a body with all the five senses which will be complete and without a defect,—which will possess auspicious marks and signs (*on the body*) and other good qualities,—which will be endowed with a beautiful body having all its limbs well-formed and complete, being proportionate in breadth and height,—and which will be charming, of a pleasing appearance like that of the moon, and of an excellent form.

Then the parents of that child will celebrate the *thiivadiyā* (*ceremony*) on the first day (*of its birth*). On the third day they will expose it to the moon and the sun. On the sixth day they will keep themselves awake (*through out the night*). The eleventh day of the birth having elapsed, and the rites for (*removing*) impurities of the birth being over on the approach of the twelfth day, they will—become clean,—sweep and white-wash (*their house*)—and get prepared plenty of food, drink, eatables and relishes.. Doing so,—inviting their friends, kinsmen, near ones, brethren, relatives and attendants,—taking their bath thereafter,—offering oblations (*to deities*),—(*down to*) decorating (*themselves*),—and occupying comfortable and excellent seats in the dining hall—they will taste, relish, enjoy and share the plenty of food (4) in the company of the friends, kinsmen, (*dawn to*) and attendants; and will pass their time in this

way. Taking their meal and returning (*to the parlour*) after taking their meal, *washing their hands and feet*, and becoming clean and very pure,—they will respect and honour those friends, kinsmen, (*down to*) and attendants with abundance of clothes, scents, garlands and ornaments. Having done so, they will speak in the presence of those very friends, kinsmen, (*down to*) and attendants, thus:—“ Verily, O dear ones of gods, as firm faith in religion was produced (*in us*) as soon as this son was conceived, so let this son of ours be named Daḍhapainna.” Then the parents of the boy Daḍhapainna will give him the name (*by uttering it twice as follows:—*) Daḍhapainna and Daḍhapainna. Thus his parents will perform with great grandeur, with great reception (*of the guests*), in the presence of a great multitude and in successive order, (*the ceremonies of*) *thiivadiyā*, exposing him to the moon and the sun, keeping awake (*throughout the night*) for religious purpose, giving him name, his (*first*) utterances, offering him congratulation his (*first*) walking, the piercing of his ears, writing down his name on his anniversary day, the (*first*) cutting of the hair on his head, and many other ceremonies such as his conception his birth, etcetera.

38. Then that boy Daḍhapainna will grow very happily like a *Champaka* tree, sheltered by a mountain-valley and unexposed to the wind and free from obstacles,—being attended on by five nurses, (*namely*), a milk-nurse, a bathing nurse, a dressing nurse, a lap-nurse and a playing nurse; and many other maids, (*some*) dwarfish, (*some*) hump-backed, (*—maids brought from the countries of*) Kirāta, Barbara, Bakuśa, Yona, Prahṇava, Īsāna, Vāruṇa, Lāsika, Lakuśika, Dramila, Simhala, Āraba, Pulinda, Pakvaṇa



Bahala, Kurāṇḍa, Shabara, Pārasa, (—*maids*) decorated in various native and foreign fashions and dressed in dresses of their respective countries, (—*maids*) who will be clever, shrewd, trained and capable of understanding (*the boy's*) gestures, thoughts and desires,—(*that boy will grow*) being surrounded by a circle of maids and the retinue of a group of young women,—being encircled by a band of eunuches, chamberlains and elderly men-servants,—being passed from arm to arm,—being danced,—being clasped to the body,—being sung, fondled, embraced, closely embraced, saluted and kissed,—and walking (*with the help of others*) on a beautiful floor studded with gems.

39. Then, on an auspicious day, division of the day, constellation and moment, the parents of that boy Dadhapainna,—knowing him to have become a little over eight years of age,—and causing him to take his bath, offer oblations (*to deities*), make auspicious marks (*on his body*), perform expiatory rites and decorate (*his body*) with all ornaments,—will hand him over (*for training*) to a teacher of arts with great grandeur, great hospitality (*shown to guests*) and in the presence of a great multitude. Then the teacher of arts will teach the boy Dadhapainna and make him accomplished in—by explaining the letter and the meaning of the texts—the seventy-two arts, beginning with writing and ending with the sounds of birds,—prominent among them being mathematics. They (*the seventy-two arts*) are as follows:—writing, mathematics, the art of changing appearance, dancing, singing, instrumental music, the art of recognising musical notes, the art of playing on the *puṣkara* (*musical instrument*), the art of regulating musical time, gambling, the art of conversation, playing with dice,

playing on a dice-board of eight squares, police duties, the art of testing the qualities of water and soil, the rules of preparing ( *or taking* ) food, the rules of using ( *or drinking* ) water, the art of ( *sewing, washing and putting on* ) clothes, the art of anointing, the art of making and using a bed, the art of composing ( *poetry in* ) the *āryā* metre, the art of making and solving riddles, knowledge of the Māgadhi language, the art of composition in the *gāthā* metre, the art of composition in the *gīti* metre, the art of composition in the *anustubha* metre, the art of testing ( *or purifying* ) silver, the art of testing ( *or purifying* ) gold, the art of preparing powders, the art of adorning young women, the signs on the body of women ( *indicative of good or bad luck* ), marks of men, marks of horses, marks of elephants, marks of bulls, marks of umbrellas, marks of a stick, characteristics of a sword, characteristics of gems, characteristics of the *Kāgaṇi* gem, architecture, the art of town planning, the art of planning the encampments of an army, the art of estimating the strength of an army, the art of arranging an army, the art of marshalling an army, the art of arranging the army against an enemy, the circular array of troops, the eagle-shaped array of troops, the form of military array which resembles a wedge, fighting, close fighting, fierce fighting, fighting with weapons of bones, boxing, hand-to-hand fighting, fighting with a whip, archery, fencing, the work on the science of archery, the art of melting silver, the art of melting gold, play with ropes, play with balls, the art of cutting lotus-stalks, the art of piercing leaves of trees with an arrow, the skill of discharging arrows through a bracelet, knowledge of charms to revive dead persons, the art of making metals fit to be used

as medicines, and the art of recognising the notes of birds. Then, having taught that boy Dadhapainna and made him accomplished in—by explaining the letter and the meaning of the texts and by practical experiments—the seventy-two arts, beginning with writing and ending with the sounds of birds, prominent among them being mathematics,—that teacher of arts will hand him over to his parents. Then the parents of that boy Dadhapainna will honour and respect that teacher of arts with plenty of food, drink, eatables and relishes, and with plenty of clothes, scents, garlands and ornaments. Having done so, they will bestow on him, out of affection, ample gifts which will be sufficient for his maintenance throughout life; and having done so, they will dismiss him.

40. Then, having passed the stage of boyhood, that boy Dadhapainna—will be learned and fully grown up—to be able to enjoy pleasures,—will attain to youth,—will be accomplished in the seventy-two arts,—will be proficient in eighteen kinds out of ( *the various* ) varieties of vernaculars,—will have his nine sense-organs, which are dormant ( *in boyhood* ) fully awakened,—will be fond of music,—will be expert in music and dancing,—will wear a dress which will be expressive of love ( *literally, which will be the abode of love* ),—will be proficient in graceful gait, laughing, speech, standing, dalliance, conversation, and in ( *the employment of* ) clever and appropriate courtesies,—will be a fighter on horse-back and on elephants,—will be a boxer and a wrestler, will be fully capable of enjoying worldly pleasures,—will be enterprising,—and will also be *fearless ( to move about at any odd time )*. Then the parents of that boy Dadhapainna, knowing him to have passed

boyhood (*down to*) and to be *fearless* will call upon him to enjoy abundance of pleasures of food drink, residences, garments and beds. Then that boy Daḍhapainna will not be attached to, greedy of, infatuated by and engrossed in the abundance of pleasures of food (*down to*) and beds. Just as a blue lotus, a red lotus, (*down to*) or a lotus having a hundred or thousand petals, born in mud and grown in water, is not smeared with the dirt of mud or water,—so the boy Daḍhapainna also, born in sensual pleasures and brought up in enjoyments, will not be attached to friends, kinsmen, near ones, brethren, relatives and attendants. Verily, he will attain perfect knowledge from an ascetic of high spiritual powers. Having done so, and having shaved his head, he will pass from the householder's state to the state of houselessness. He will become a houseless one. He will be careful about his movements, (*down to*) and will like fire burning with lustre,—fire to which good oblations are offered. While the worthy one will be purifying himself by (*following*) the excellent path of Liberation which is the fruit of all restraint, penance and good conduct; there will be produced in him,—by virtue of his supreme knowledge, faith, conduct, residence, movements, uprightness, gentleness, humility, patience, restraint and freedom from attachments,—infinite, supreme, full, complete, clear, unobstructed and excellent perfect knowledge and faith. Then that venerable and worthy one will become an omniscient *Jina*, and will know the conditions of all beings including gods, human beings and demons,—namely, (*their*) coming (*into existence*), going (*out of existence*), duration of life (*in a particular existence*), dropping down (*from one existence into another*), birth, thoughts, deeds, working of mind, exhausted *karma*,

enjoyed *karma*, experienced *karma*, open deeds and secret deeds. The worthy one—to whom nothing will be secret—will move about knowing and comprehending all the various modifications in the activities of mind, speech and body of all living beings existing in all the worlds. Then that omniscient Dadhapainna,—leading such a life of moving about, having lived the life of an omniscient sage for many years, and having known the remaining period of his life,—will renounce many meals. Having done so, he will cut off many meals by abstaining from taking food. Having done so, he will accomplish that object for the sake of which are observed the vows of nakedness, of shaving the head, of pulling out the hair, of celibacy, of not taking baths, of not cleansing the teeth, of bare-footedness,—and (*for the sake of which*) are endured sleeping on ground or on a wooden board, entering houses of others, obtaining or not obtaining (*of food*), honour and dishonour, insult, contempt, censure in high and low terms, and the twenty-two troubles and afflictions which cause pain to the senses. Having done so, with his last breaths, he will be liberated, enlightened, released and emancipated, and will put an end to all miseries (*of worldly existence*).

41. “So it is, so it is, O revered sir,”—so (*saying*), the venerable Goyama bowed to and saluted the revered Ascetic Mahāvira. And having done so, he lived purifying his soul by self-restraint and penance.

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# NOTES.

## प एसि क हा ण यं.

1. **INTRODUCTORY:**—God Sūriyābha, a heavenly being of some importance, once paid a visit to Mahāvīra, who was then staying at Āmalakappā. Goyama, Lord Mahāvīra's seniormost disciple, is struck with great wonder at the divine dignity and splendour displayed by god Sūriyābha. He, therefore, asks his Master to tell him who god Sūriyābha was in his former life, and what acts he had done to deserve birth in heaven with such dignity and splendour. The whole of the first paragraph constitutes this question of Goyama to Mahāvīra. In reply Mahāvīra narrates the story of god Sūriyābha's previous life, when he was an impious king named Paesi. The story told in reply to the question begins with para. 1 and is completed in para. 36. The remaining and the last five ( 37–41 ) paragraphs of the present text are occupied by another question of Goyama about the future of god Sūriyābha and Mahāvīra's reply thereto.

सूरियाभेणं—Instrumental singular of सूरियाभ, a god in heaven, who was king पएसि in his former life and whose story forms the subject-matter of the present text. भन्ते—a term of address to monks; it is used by laymen in addressing a monk, or by a monk in addressing his preceptor or senior; it is rendered into English by 'sir' or 'revered sir'. सा—that; by 'सा' गोयम ( गौतम ) refers to the divine splendour of god सूरि-

याम to which a reference is made in the above " Introductory " remarks. दिव्व=दिव्य, wonderful, charming, divine, heavenly. देवडिढ=देव+ऋद्धि, divine ( देव ) prosperity ( ऋद्धि ), divine magnificence. जुइ=युति, prosperity, splendour, majesty. अणुभाव=अनुभाव, splendour, dignity, greatness. किन्ना=केन or कथम्, how, by what means, in what way. लद्ध, पत्त and अभिसमन्नागअ=लब्ध, प्राप्त and अभि-समन्वागत got, acquired and gained. पुव्वभवे=पूर्व+भवे, in his former ( पूर्व ) life ( भव ). के=कः, who. किन्नामअ=किं+नामक, ' of what ( किम् ) name ( नामक ) ', what was his name ( in his former life? ) वा-( ind. ), or, and, also, as well as. गोत्त=गोत्र, family, race. कयरंसि—Loc. sing. of कयर ( कतर ). The pronoun कयर ( कतर ) means ' who or which of two ' and कयम ( क्तम ) means ' who or which of many '. In the present context ' कयर ' is wrongly used to denote ' which of many '. Or it may be that only the two words गामंसि and संनिवेसंसि are taken into account ( and the other words, left out to be understood by ' जाव ', are disregarded ) for the purpose of the use of कयर. जाव=यावत् ( ind. ), as far as, till, down to गाम=ग्राम, a village.

In Ardhamāgadhi literature, there are certain set descriptions of persons and objects or groups of synonymous words. Such descriptions or groups of synonymous words are usually given in an abbreviated form. This abbreviation is effected in two ways:—

(i) Only the first and the last words of a particular description or group of synonymous words are given and the intermediate words are left to be understood by 'जाव' ( यावत्—down to, up to ).

(ii) Often this symbol of abbreviation, namely, 'जाव', with its preceding and following words, is also left out and the word 'वर्णओ' ( वर्णकः, description ) is substituted for the whole.

In 'गामंसि वा जाव संनिवेशंसि' 'जाव' stands for "नयरंसि वा पट्टणंसि वा दोणमुहंसि वा आगरंसि वा आसमंसि वा". These words differ in meaning. Still they are used synonymously in this sense that they are all intended to denote "a place where people live together." संनिवेश=संनिवेश, a small village or hamlet. किं वा दत्त्वा=किं वा दत्त्वा, by giving ( दत्त्वा ) what ( किम् )? What gifts were made by god सूरियाम, in his previous life, in consequence of which he has attained his present magnificent position of a god? किं वा भोक्त्वा=किं वा भुक्त्वा, by eating ( भुक्त्वा ) what ( food )? किं वा समायरित्ता=किं वा समाचर्य, by practising ( समाचर्य ) what, i.e., by pursuing what course of conduct? तत्तहारूप=तथा+रूप, of such ( तथा ) power or quality ( रूप ), i. e., possessing high spiritual powers. समण=भ्रमण, an ascetic. माहण=ब्राह्मण, a learned man or a holy person. अन्तिए=अन्तिके, from, at the hands of, in the presence of. एगमवि=एकम्+अपि, even ( अपि ) one ( एकम् ), a single-



आरिय=आर्य, noble. धम्मिय=धार्मिक, religious. सुवयण=सुवचन, good ( सु ) words or instruction ( वचन ). सोच्चा=श्रुत्वा, Indeclinable past participle derived from the corresponding Sk. form श्रुत्वा, 'having heard'. निसम्म=निशम्य, having listened to. सोच्चा and निसम्म are synonymous words. Note also—'सा दिव्वा देविड्ढी सा दिव्वा देवजुई से दिव्वे देवाणुभावे,' and 'लद्धे, पत्ते, अभिसमन्नागए.' It is a peculiarity of the Amg. language that synonymous words are frequently used in the same sentence, either separately or in a compound, without any additional meaning. किंवा वा किच्चा...जं णं सूरियाभेणं देवेणं... देवाणुभावे लद्धे...In this sentence जं ( यत् ) is used as a correlative corresponding to "which" or "what" in English. Its correlative तं ( तत् ) does not appear in the sentence, being left to be understood and supplied from the context. The meaning of the sentence will be clear if it is re-stated by supplying the correlative thus—"जं णं सूरियाभेणं देवेणं...से...देवाणुभावे लद्धे...तं...किं वा किच्चा?"—"By doing what is it that god सूरियाभ has attained that divine dignity?" The sentence may be translated in another way—"What had god सूरियाभ done (in his previous life), whereby he has attained that divine dignity?"

**2. SUMMARY**—In reply to Goyama's question stated in the first paragraph, his Master Mahāvīra begins the narration of king Paesi: In the city of Seyaviyā, there once lived a king named Paesi who ruled over his country called Keiya-

addha. The king was impious in the extreme. He was reckless and vile and completely devoid of character. He followed and preached the doctrine of “*kill, cut, and crush,*” and killed innumerable beasts, birds and reptiles. He did not observe any religious vows, and show any respect towards his elders and holy persons. And he was unjust in the collection of taxes and tributes from his own subjects. This para. thus sets forth the character of king Paesi. He is a typical representative of the *Chārvāka School*. His meeting, and discussion about religious matters, with the ascetic Kesi, brings about a great change for the better in his character. The extent of this transformation will be seen in paragraphs 35 and 36 wherein it will be found that the saintly king is incapable even of *feeling* any ill-will towards his queen who actually poisoned him—her once most beloved lord.

गोयमा—Voc. sing. of गोयम (गौतम), name of महावीर's seniormost disciple. इ=इति, thus, so. भगवं—Irregular Nom. sing. of भगवन्त (भगवत्), revered, venerable, divine. महावीर—The 24th and the last Expounder of the Jain Faith. आमन्तेत्ता—Indeclinable past participle of आमन्त्र् (आमन्त्र्), to call, to call out, to invite, to address. वयासी—Irregular past tense of वच् (वच्) ‘to speak,’ derived from Sk. and used to denote both sing. and plu. numbers. तेणं कोलेणं तेणं समएणं==तेन कालेन तेन समयेन, in that age (तेन कालेन) and at that time (तेन समयेन); according to rules of Sk. grammar, the case used here ought to have been the Loc. In Amg., however, Intr.

may be used for the Loc. It is a peculiarity of the Aṃg. language that the Instrumental may be used for the Locative. इह—here, in this world. एव=same, very, identical. खलु=verily, indeed, surely, certainly; खलु is sometimes used only as an expletive; sometimes it only adds grace to the sentences. जंबुद्वीप=जंबुद्वीप, Name of one of the many continents into which the earth is divided according to Jain cosmology. दीव=द्वीप, a continent. भारद्=भारत, name of the 1st of the 7 regions into which जंबुद्वीप is divided. वास=वर्ष, a country. केइयअद्द=कैकयार्ध, name of a country. नामं=नाम (ind.), named, by name, called. जणवय=जनपद, kingdom, empire, country, the people or the subjects. होत्था—Past 3rd pers. sing. of हो (भू), to be. रिद्धत्थिमियसमिद्ध=रुद्ध + स्तिमित + समृद्ध, rich (रुद्ध) peaceful (स्तिमित) and prosperous (समृद्ध). तत्थ=तत्र, there. णं=ननु, indeed, verily, surely, certainly; the word is also used merely as an expletive. सेयविया=श्वेतविता, name of a city, the capital of the country of केइयअद्द. नयरी=नगरी, a town, a city. जाव-(यावत्)—The word here stands for a long passage which is a typical description of the city in Aṃg. literature. It is not necessary to reproduce the passage here for the understanding of the present context. पडिरूव=प्रतिरूप, charming, beautiful, suitable, proper. बहिया=बहिस्, outside, out of. उत्तरपुरत्थिम=उत्तर+पौरस्थ, north-eastern. दिस्सीभाअ=दिग्भाग, direction, quarter. एत्थ=अत्र, here, in this place. मिगवण=मृगवन. उज्जाण=उद्यान, a garden. रम्म=रम्य, pleasant, beautiful. नंदण-

वनपगास=नदन+वन+प्रकाश, like or resembling ( प्रकाश ) the garden ( वन ) नन्दन; नन्दन is the name of इन्द्र's garden. सर्वोऽयफलसमिद्ध=सर्वर्तुक + फल+समृद्ध, abounding in ( समृद्ध ) fruits ( फल ) of all seasons ( सर्व+ऋतुक ). शुभसुरभिशीतल=शुभ+सुरभि+शीतल, pleasant ( शुभ ), fragrant ( सुरभि ) and cool ( शीतल ). छाया=shade. सर्वओ=सर्वतः, on all sides, completely. समणुवद्ध=समनुवद्ध, bound, surrounded. पासादीय=प्रासादिक, beautiful, pleasant. पासादीए जाव पडिरूवे=पासादीए दरिसणिजे अभिरूवे पडिरूवे. पएसि=प्रदेशिन्, name of the king of सेयविया. राया=राजा, a king. महयाहिमवन्त<sup>०</sup> जाव विहरइः-- " जाव " here stands for a long set passage in Aṃg. literature describing the king, महयाहिमवन्त<sup>०</sup>=महयाहिमवन्तम-  
 इन्तमलयमंदरमहिन्दरसोर. महयाहिमवन्त=महाहिमवत्, name of a great mountain in जंबुद्वीप. विहर=वि+हृ, to remain, to stay, to abide, to live; when used with present participles 'विहर' often denotes a continuous or uninterrupted action. अधम्मिअ=अधार्मिक, irreligious, impious, unjust. अधम्मिट्ठ=अधर्मिष्ठ ( superlative of अधर्म्मिन् ), very or extremely impious. अधम्मक्खाई=(i) अधर्मख्याति or (ii) अधर्मख्यायिन्; अधर्म-  
 ख्याति means one who is notorious for his impiety, and अधर्मख्यायिन् means one who preaches impiety. अधम्माणुअ=अधर्म+अनुग, one who follows ( अनुग ) impiety ( अधर्म ). अधम्मपलेई=अधर्म+प्रलोकिन्, one who views ( प्रलोकिन् ) with impiety. अधम्मपजणण=अधर्म+प्रजनन, one who produced or encouraged ( प्रजनन ) impiety. अधम्मसीलसमुदायार=अधर्म+शील+समुदाचार, whose disposition ( शील ) and design ( समुदाचार ) were impious ( अधर्म ). वित्ति=वृत्ति, conduct, behaviour,

course of conduct, mode of leading life. वित्ति कप्पेमाण= वृत्ति कल्पयन्, conducting himself. हणछिन्दभिन्दापवत्तए='जहि, छिद्धि, भिद्धि' इत्येवं प्रवर्तकः, who encouraged (the doctrine of) "kill (जहि), cut (छिद्धि) and crush (भिन्दि)". चण्ड=voilent, fierce. रुद्ध=रौद्र, wild, fierce. खुद्ध=क्षुद्र, mean, vile, low. लोहियपाणी=लोहित+पाणिः, whose hands (पाणि) were blood-stained (लोहित). साहासिअ=साहसिक, reckless, rash. उक्कच्चण-वच्चणमायानियडिक्कडकवडसाइसंपओगबहुल=उत्कञ्चन+वच्चन+माया+निकृति+कूट+कपट+सादिसंप्रयोग+बहुल, who mostly practised (बहुल) deception (उत्कञ्चन=showing off an inferior thing to be a superior one), cheating (वच्चन), deceit (माया), hypocrisy (निकृति), falsehood (कूट), fraud (कपट), and mixing of inferior things with superior ones (सादिसंप्रयोग) (with the intention of showing off the mixture to be of a superior quality). निस्सील=निस्+शील, devoid of (निस्) character (शील). निव्वअ=निर्व्रत, who did not observe any religious vow (व्रत). निग्गुण=निर्गुण, who was devoid of virtues (गुण). निम्मेर=निर्मयाद, one who is without (निस्) decorum or modesty (मर्यादा). निप्पच्चक्खानपोसहोववास=निष्प्रत्याख्यान+प्रोषधोपवास, who was destitute of (निस्) the observance of the प्रत्याख्यान vows and the प्रोषध fasts (उपवास). प्रत्याख्यान means abandoning or limiting. The प्रत्याख्यान vow consists in putting limitations on the objects of senses—such as food, drink, etc. प्रोषधोपवास is abstaining from taking food for the whole day on the 8th and the 14th days of a fortnight, on the full moon day and on the new moon day (अष्टमी, चतुर्दशी,

पूर्णमा and अमावास्या ). बहु=many. दुपयचउप्पयमियपसुपक्खिसिरी  
 सिवा=द्विपाद+चतुष्पाद+मृग+पशु+ पक्षि+सरीसृपाः, bipeds ( द्विपाद ),  
 quadrupeds ( चतुष्पाद ), deer ( मृग ), beasts ( पशु ), birds  
 ( पक्षि ), and reptiles ( सरीसृपाः ). घाय=घात, destruction.  
 वह=वध, killing. उच्छेयण=उच्छेदन, annihilation. अधम्मकेऊ=  
 अधर्म+केतुः, flag or comet ( केतुः ) of impiety ( अधर्म ).  
 समुट्ठए=समुत्थितः, who rose up ( समुत्थितः ) like a comet of  
 impiety for the destruction, etc., of bipeds, etc. गुरु=  
 an elder or a respectable person. नो=no, not. अबुट्ठा=  
 अभ्युत्तिष्ठ्, to rise in honour of, to rise to greet. विणय=  
 विनय, modesty, decorum, courtesy, reverence. पउज्ज=प्र+  
 युज्, to give, to use, to employ. सय=स्व-क, one's own.  
 सम्मं=सम्यक्, properly, rightly, duly. करभरवित्ति=कर+भर+  
 वृत्ति, the function or operation ( वृत्ति ) of ( collecting  
 taxes ( कर ) and tributes ( भर ). पवत्ते=प्रवर्तय्, to manage  
 to proceed with.

**3. SUMMARY**—King Paesi had a *typically* beautiful  
 ( as described in Amg. literature ) and loving queen named  
 Sūriyakantā, who passed her days with the king very  
 happily. The queen will be referred to in the text only  
 once again, in para. 35. It will be found in that paragraph  
 that she becomes faithless to him and murders him for her  
 own selfish motive.

रज्जो—Gen. sing. of राय ( राजन् ), a king. देवी—queen.  
 सुकुमालपाणिपाया=सुकुमार+पाणि+पादा, having delicate ( सुकुमार )  
 hands ( पाणि ) and feet ( पादा ). धारिणीवण्णओ=धारिणीवर्णकः,  
 As referred to above ( page 130 ) there are, in Amg.

literature, certain standard and typical descriptions of persons and objects. Queen धारिणी is described in औप-पातिकसूत्र, and that description has become a standardized description of a queen in Aṃg. literature. Whenever, therefore, a queen is to be described the expression 'धारिणीवण्णओ' is simply stated, whereby it is meant that the standard description of queen धारिणी is to be mechanically reproduced and inserted at the required place. सद्धि=सार्धम्, with. अणुरत्ता=अनुरक्ता, attached or devoted to. अविरत्ता=अविरक्ता, unfailing in love towards. इट्ठे सद्दे रूवे जाव विहरइ—See Notes paragraph 6.

4. **SUMMARY**—The eldest son of king Paesi and queen iriyakantā was Sūriyakanta by name, who was the heir-apparent, and who looked after the administration of almost every department of the state. The prince will be referred to only once more, in para. 35, wherein he is shown to have disagreed with his mother when she disclosed to him her intention of killing the king.

जेट्ठ=ज्येष्ठ, eldest. पुत्त=पुत्र, a son. देवीए—Gen. sing. of देवी. अत्तए=आत्मजः, born of self, a son. कुमार—a prince, a son. सुकुमालपाणिपाए जाव पडिरूवे==‘जाव’ here stands for a standard description of the prince. जुवराय=युवराज, a crown-prince, an heir-apparent. वि=अपि, even, also. रज्ज=राज्य, kingdom, empire. रट्ठ=राष्ट्र, kingdom, a feudatory state. बलं=army. वाहणं=conveyances. कोस=कोश or ष, treasury. कोट्ठागार==कोष्ठागार, a store-house. अन्तेउर=अन्तःपुर, the women's apartment. जणवय=जनपद, the

subjects, people. सयमेव=स्वयम्+एव, himself, personally. पञ्चवेक्ख=प्रति+अवेक्ष्, to take care of, to look after. पञ्चवेक्खमाणे २—The numerical figure 2 occurring after an adjective, indicates the repetition of the adjective. Thus पञ्चवेक्खमाणे २ विहरइ=पञ्चवेक्खमाणे पञ्चवेक्खमाणे विहरइ.

5. SUMMARY—The king had an elder cousin-companion named Chitta, who was respected by the people and by the king alike. Besides being learned and intelligent, he was clever in *the four expedients of politics* or means of success against an enemy. He shared the burden of administration with the king, to whom he served as a guide and a support, and by whom he was consulted in all matters of importance and confidence—whether private or pertaining to the administration of the state. Chitta, who is shown to be a very pious man, figures prominently in the text from this para. onward to para. 19. After the king's meeting with the ascetic Kesi, Chitta disappears and is never heard of again to the end of the text. The only purpose for which he is introduced is to bring the impious king and the ascetic Kesi together.

भाउयवयंसय=भातृक+वयस्यक, a cousin-companion. सारथी=सारथिः, a charioteer, a companion, a helper. अड्ढ=आढ्य, rich, wealthy. अड्ढे जाव—The words left out and represented by जाव are of no importance. बहुजणस्स अपरिभूए=बहुजनस्य अपरिभूतः, not insulted or surpassed (अपरिभूत) by many (बहुजनस्य). 'बहुजणस्स' is Gen. sing. *The proper case to be used here is the Instrumental.* It is a speciality of the Amg. language that the Genetive



may be used for the instrumental. सामदण्डभेदउपप्रदा-  
याणअत्थसत्थईहामइविसारए=साम+दण्ड+भेद+उपप्रदान+अर्थशास्त्र +ईहामति+  
विशारदः, proficient ( विशारद ) in ( the employment of the  
four expedients of ) conciliation ( साम ), punishment  
( दण्ड ), dividing ( भेद ) and bribing ( उपप्रदान ), in the  
science of wealth ( अर्थशास्त्र ), and in matured judgment  
( ईहामति ). साम, दण्ड, भेद and उपप्रदान are the four  
expedients of politics or means of success against an  
enemy. In Brahmanical literature also the number  
of expedients is the same though their order is different,  
viz., साम, दान, भेद and दण्ड. उप्पत्तिया=औत्पत्तिकी, inborn,  
innate or natural ( intelligence ). वेणइया=वैनयिकी, ( in-  
telligence ) arising by virtue of modesty ( shown to the  
preceptor ). कम्मिया=काम्मिका, ( intelligence ) acquired by  
study. पारिणामिया=पारिणामिकी, acquired by experience or  
maturity of age. चउव्विहा=चतुर्विधा, of four ( चतुर ) kinds  
( विधा ). बुद्धि intelligence. उववेअ=उपेत, endowed with,  
possessing, having. कज्ज=कार्य, work, act, affair, enter-  
prize, business. कारण=cause, reason, means. कुडुंब=कुटुंब,  
family affairs. मन्त=मंत्र, a secret plan, policy, consul-  
tation. गुज्झ=गुह्य, a private or secret matter. रहस्सं=रहस्यं,  
a secret, a secret matter. ववहार=व्यवहार, a law-suit, a  
transaction. निच्छय=निश्चय, a decision, resolution, deter-  
mination. आपुच्छणिज्ज=आपृच्छनीय, worthy of being con-  
sulted, questioned or asked. मेढि=मेधि, a pillar, a post.  
-पमाणं=प्रमाणं, an authority, one whose word is an authority.  
-आहार=आधार, a support, anything which supports.

आलंघण=आलंवन, a support, prop, stay. चक्षुः=चक्षुः, the eye, that which serves the purpose of the eye. मेढिभूअ=मेथि-भूत, that which serves the purpose of a pillar. पमाणभूअ=प्रमाणभूत, that which is authoritative. आहारभूअ=आधारभूत, (any thing) serving the purpose of a support, आलंघण-भूअ=आलंवनभूत, serving the purpose of a prop. सब्बट्ठाणसब्ब-भूमियासु=सर्वस्थान + सर्वभूमिकासु, with respect to all transactions (सर्वस्थान) and all offices (सर्वभूमिकासु). लद्धपच्चय=लब्ध+प्रत्यय, one who has gained (लब्ध) confidence (प्रत्यय) in. विइणवियार=वित्तीर्ण+विचार, one who is given (वित्तीर्ण) access (वित्तीर्ण) to. रजधुराचिन्तय=राज्यधुरा + चिन्तक, who had to think (चिन्तक) of the responsibility or burden (धुरा) of administration (राज्य).

**6. SUMMARY**—King Paesi had a neighbouring prince named Jiyasattu who lived in the city of Sāvattthī in the country called Kuṇālā. Once king Paesi sent, with Chitta a valuable present to Jiyasattu; and instructed Chitta to remain at Sāvattthī, looking after the administration of the state with king Jiyasattu. Chitta, accordingly, went to Sāvattthī, with his retinue, and offered the present to king Jiyasattu.

रिद्धत्थिमियसमिद्धा जाव पडिरूवा=‘जाव’ here represents a long passage which is a set description of a city in Aṃg. literature. चेइय=चैत्य, a temple, a holy place. पोरान=पुराण, old, ancient. पोराने जाव पासादीए—‘जाव’ here stands for a description of the temple. पासादीए ४—**The numerical figure 4 occurring after a word**

stands for three words, synonymous with the one which precedes it. Thus पासादीए ४=पासादीए, दरि-सणिजे, अभिरूवे, पडिरूवे. अन्तेवासी=dwelling near the frontiers, dwelling close by. महयाहिमवन्त जाव—( see Notes p. 135 ). अन्नया कयाइ=अन्यदा कदापि, once, one day, at one time, at some time. महत्थ=महार्थ, valuable. महग्घ=महार्घ, rich. महारिह=महार्ह, costly, विउल=विपुल, ample, plenty, abundant. रायारिह=राजार्ह, fit for a king पाहुड=प्राप्त, a present, a gift. सज्ज=सरज्ज ( caus. ), to get ready, to prepare. सज्जावेइ २—The numerical figure २ following a finite verb stands for the Indeclinable past participle of that verb. Thus सज्जावेइ २=सज्जावेइ, सज्जित्ता. सद्देवे causal of सद् ( शब्द ), to call, to call to. महत्थं जाव पाहुडं—The words for which 'जाव' stands have occurred above in this very paragraph. उवर्ण=उप+नी, to offer, to present to. जाइं=यानि, Neuter Nom. Plu. of the relative pronoun ज ( यद् ) ' which '. रायकज्जाणि=राज-कार्याणि, affairs of state. रायकिच्चाणि=राजकृत्यानि, transactions of state. रायनीइ=राजनीति, state-policy. रायववहार=राजव्यवहार, dealings of state. विहराहि—Imperative 2nd pers. sing. of विहर ( वि+ह ), to remain, to stay, to abide, to live. विसज्जिअ=विसर्जित, dismissed, sent away, allowed to go. त्ति कट्टु=इति कृत्वा, saying so, with these words. एवं उक्ते समाणे=एवं उक्तः सन्, being thus spoken to. हट्ठ जाव पडिसुणेत्ता=हट्ठुत्तुत्तुचित्तमाणन्दिए..... “ एवं देवो तह ” ति आणाए वयणं पडिसुणेइ, पडिसुणेत्ता. The words left out and indicated by the dots are not necessary for the understanding of the

context. पडिसुण=प्रति+श्रु, to promise, to assent or agree to, to listen to. गेण्हइ=गृह्णाति, took up; *the present tense is used for the past*. पडिणिकखम=प्रति+निष्क्रम्, to go away or from, to leave, to depart. रत्तो 'जाव' पडिणिकखमइ=रत्तो 'अन्ति-याओ पडिनिक्खमइ. अन्तिय=अन्तिक, nearness, vicinity, presence. मज्झमज्जेण=मध्यमध्येन, through the middle of, right through; the word may be taken as an adverb or as instrumental singular of मज्झमज्ज. सए गिहे=स्वकं गृहं ( -स्वकः गृहः ), one's own house. *The word गिह ( गृह ) may be used in Amg. either in the masculine or in the neuter gender; in 'सए गिहे' it is used in the masculine gender.* जेणव...तेणेव=in the direction of, to ( the place ) where. उवागच्छ=उपागम्, to go to. ठव=स्थापय्, to lay down. कोटुंभिय-पुरिस=कौटुंभिक+पुरुष, a household servant. क्षिप्पामेव=क्षिप्रम्+एव, immediately, quickly, speedily. भो=भोस्, a vocative particle. देवाणुप्पिय=देव+अनुप्पिय, one who is beloved of ( dear to gods, a term of courteous address. सच्छत्त=सच्छत्र, equipped with ( स ) an umbrella or canopy ( छत्र ). चाउग्घण्ट,=चतुर्घण्ट, four-belled, decked with four bells. आसरह्=अश्वरथ, a horse-chariot, a chariot drawn by horses. जुत्त=युक्त, yoked. उवट्ठवेह==उपस्थापय ( causal imper. 2nd pers. plu. ), get ready, provide. उवट्ठवेह जाव पच्चप्पिणह=उवट्ठवेह, उवट्ठवेत्ता, एयमाणत्तियं पच्चप्पिणह. पच्चप्पिण=प्रति+अर्पय्, to give back, to report. तहेव=तथा+एव, even so, just so, exactly so. जुद्धसज्ज=युद्ध+सज्ज, ready or fit ( सज्ज ) for a fight ( युद्ध ). एयमट्ठं जाव हियए=एयमट्ठं सोच्चा निसम्म...हरिसवस-विसप्पमाणहियए. ण्हाए=स्नातः, bathed. कयवलिकम्मे==कृत+बलिकर्मा,

one who has offered oblations (बलि) (to dieties). कयको-  
 उयमंगलपायच्छित्त=कृत + कौतुक+मङ्गल+प्रायश्चित्त, one who has made  
 (कृत) auspicious (मङ्गल) marks (कौतुक) (on his body)  
 and performed expiatory rites (प्रायश्चित्त). कौतुक is any  
 mark made on some part of the body, especially the  
 forehead, as a mark of auspiciousness (कौतुकानि मणीतिलकादीनि);  
 some communities still observe this practice, especially  
 in the case of newly born babies and their mothers.  
 प्रायश्चित्त=expiation, a religious act to atone for sin, any  
 expiatory rite. संनद्धबद्धवस्त्रियकवए=सन्नद्ध + बद्ध + वर्मित + कवचः,  
 one who has put on (सन्नद्ध) a fastened (बद्ध) armour  
 (कवच) for protection (वर्मित). उत्पीडितसरासनपट्टि=उत्पीडित +  
 शरासन + पट्टिकाः, who had bound fast (उत्पीडित) his arm-  
 guard (पट्टिका) for the bow (शरासन). पिण्डगवेजे=पिनद्ध +  
 ग्रैवेयः, who had put on (पिनद्ध) a necklace (ग्रैवेय). बद्ध-  
 आविद्धविमलवरचिह्नपट्टे=बद्ध + आविद्ध + विमलवर + चिह्नपट्टः, who had put  
 on (आविद्ध) and fastened (बद्ध) his taintless and excel-  
 lent (विमल + वर) tablet (पट्ट) of insignia (चिह्न). गहिया-  
 उहपहरणे=गृहीत + आयुध + प्रहरणः, who had equipped himself  
 (गृहीत) with his arms (आयुध) and missiles (प्रहरण).  
 दुरुह—In Amg. this verb has the meaning of 'आ+रुह्', to  
 ascend, to mount, to get into. संनद्ध° जाव गहियाउहपहरणेहि—  
 The full passage occurs just above in this very para-  
 graph. संपरिवुड=संपरिवृत्त, surrounded. सकोरिण्टमल्लदामेणं छत्तेणं  
 धरिज्जमाणेणं=सकोरिण्ट + माल्य + दाम्ना छत्रेण धार्यमाणेण = with an  
 umbrella (छत्रेण) decked with (स) garlands (दाम्ना) of  
 कोरंट flowers (माल्य), held (धार्यमाणेण) (over his head)-

मह्या भडचडगरपहकरविन्दपरिखत्ते=महा+भट+चडगर+पहकर+वृन्द+परि-  
क्षितः=encircled by (परिक्षित) a big (महा) crowd (चडगर),  
collection (पहकर) and group (वृन्द) of warriors (भट).  
चडगर and पहकर are synonymous देशी words meaning a  
collection or crowd. निगच्छ=निर्गम्, to go out or forth.  
सुहेहि वासेहि=सुखैः वासैः, with easy or comfortable (सुखैः)  
halts (वासैः). पायरास=प्रातराश, a morning meal, a break-  
fast. नाहिविकिट्ठ=न+अति+विकृष्ट, not very extended or  
protracted, i. e., very short. अन्तरावासेहि वसमाणे=अन्तरावासैः  
वसन्, with campings on the way. अणुपविस=अनु+प्रविश, to  
enter into. बाहिरिय=बाह्यक or बाह्यिक, outer, external.  
उवट्ठाणसाला=उपस्थान+शाला, a waiting (उपस्थान) chamber  
(शाला). तुरअ=तुरग, a horse. निगिण्ह=नि+ग्रह, to restrain,  
to curb. ठवे=स्थापय (caus.), to stop. पच्चोरुह=प्रत्यव+रुह  
to descend, to get down. अब्भन्तरिय=अभ्यन्तरिकं, inner  
internal. करयलपरिगहियं जाव कट्ठु=करयलपरिगहियं.....मत्थए  
अज्जलि कट्ठु. करयल=करतल, the palm of the hand. परिगहिय=  
परिगृहीत, grasped, seized, folded. कट्ठु=कृत्वा, doing,  
making. The expression करयल°...कट्ठु means, "folding  
the hands by joining the palms and raising them to  
the head in salutation." जय and विजय (hail ! glory ! )  
are words of victory. वद्धवे=वर्धाय (caus.), to congratu-  
late, to felicitate. पडिच्छ=प्रति+इष्, to accept, to receive.  
सक्कारे=सत्कारय (caus.), to receive hospitably, to honour.  
संमाणे=संमानय (caus.), to honour, to respect. 'पडिविसज्ज'  
means the same thing as 'विसज्ज' (Notes p. 142).  
रायमग्गमोगाढ=राजमार्गम्+अवगाढ, situated on or plunged into

( अवगाढ ) the royal street. आवास, a residence, an abode. दलय=दा, to give. सुद्वप्पावेस=शुद्ध+प्रवेश्य, clean ( शुद्ध ) and fit for entrance ( प्रवेश्य ) ( into an assembly ). मंगल, auspicious. वस्त्र=वस्त्र, dress, garment. पवर=प्रवर, excellent, best; the word is used here as an adjective without the usual case termination. With the termination the word would stand as पवराई. Or the word may be taken as an adverb without the usual neuter ending; when construed as an adverb, the word means ' excellently. ' परिह्रिय=परिहित, dressed. अप्पमह्वघाभरणालंकियसरीर=अल्प + महार्घ + आभरण+अलंकृत+शरीर, one who has decorated ( अलंकृत ) his body ( शरीर ) with a few ( अल्प ) and costly ( महार्घ ) ornaments ( आभरण ). जिमियभुत्तुत्तरागए=जिमित+भुक्तोत्तर+आगतः, one who has taken his meal ( जिमित ) and returned ( आगत to the parlour ) after the meal ( भुक्त+उत्तर ). पुब्बावरण्हकालसमय=पूर्व + अपराह्न + कालसमय the time ( कालसमय ) of the first part ( पूर्व ) of the second half of the day ( अपराह्न ). गन्धव्व=गान्धर्व, music, singing. नाटग=नाटक, a dance. उवनच्चिज्जमाण=उपनृत्यमान, being treated to dance or dramatic performance. उवगाइज्जमाण=उपगीयमान, being treated to songs. उवलालिज्जमाण=उपलाल्यमान, being treated to amusements or amorous sports. इट्ठु=इष्ट, agreeable. सद्दफरिसरसरूवगन्ध=शब्द+स्पर्श+रस+रूप+गन्ध=sounds ( शब्द ), touch ( स्पर्श ), flavour ( रस ), form ( रूप ), and odour ( गन्ध ). पच्चविह=पञ्चविध, of five kinds. माणुस्सअ=मानुष्यक, human. कामभोअ=कामभोग, pleasures, or enjoyment ( भोग ) of pleasures ( काम ). पच्चणुभवमाण=प्रत्यनुभवन्, experiencing, enjoying.

**7. SUMMARY**—One day there arrived at the city of Sāvattthī a young ascetic named Kesi, followed by five hundred monks. He took a suitable residence in a temple outside that city and lived there purifying himself by penance. He was an ascetic possessing high spiritual powers and was learned in the scriptures. In describing Kesi, this paragraph incidently enumerates—though not systematically—the essential qualities of a Jain monk. If any curious reader tries to examine, in the light of these qualities, an average Jain monk of the present day, he will be disappointed.

पासावचिज्ज=पार्श्व+आपत्तीय, a pupil or follower of पार्श्व. पार्श्व or पार्श्वनाथ is the 23rd of the 24 तीर्थंकरs of the Jains, and the predecessor of महावीर. The word आपत्तीय is derived from अपत्य which, like पुत्र, is used in the sense of 'a disciple or follower'. कुमारसमण=कुमार+भ्रमण,--This expression may be explained in three ways, according as the word 'कुमार' is interpreted:—(i) a young (कुमार) ascetic (भ्रमण); (ii) one who has been an ascetic (भ्रमण) since he was a boy (कुमार), an ascetic from boyhood; or (iii) an ascetic who had been a prince (कुमार), a princely ascetic, cf. 'राजर्षि'. जाइसंपन्न=जाति+संपन्न, possessing an excellent race (जाति), i. e., born in a noble race. कुलसंपन्न,—born in a noble family (कुल). The commentator मलयगिरी takes जाति and कुल to mean maternal and paternal sides respectively. बलसंपन्न—powerful, possessing vigour or strength (बल). रूप=रूप, beautiful form, handsomeness. विणय=विनय, modesty, restraint. नाण=ज्ञान, knowledge. दंसणसंपन्न=दर्शन+संपन्न, one



having ( संपन्न ) right belief ( दर्शन ) ( in the Jain Faith ). चरित्तसंपन्न=चारित्त+संपन्न, well-accomplished ( संपन्न ) in right conduct or conduct of ascetic life ( चारित्र ). लज्जा=self-restraint. लाघव=humility. ओयंसी=ओजस्विन्, energetic, possessing energy or vigour ( ओजस् ). तेयंसी=तेजस्विन्, lustrous. वचंसी=वर्चस्विन्, radiant. जसंसी=यशस्विन्, famous or glorious. जिय=जित, conquered, subdued or curbed. कोह=क्रोध, anger. माण=मान, pride. माया=conceit. लोभ=लोभ, greed. निद्रा=निद्रा, sloth, indolence. इन्द्रिय=इन्द्रिय, the senses. परीसह=परिषह, a trouble. “ There are twenty-two troubles which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant”. जीवियासमरणभयविप्रमुक्त=जीविताशा+मरणभय+विप्रमुक्त, who was free from ( विप्रमुक्त ) the craving for living ( जीवित+आशा ) and the fear of death ( मरण+भय ). तवप्पहाण=तपस्+प्रधान, best or excellent in or devoted to ( प्रधान ) penance ( तपस् ). गुणप्पहाण=गुण+प्रधान, devoted to or prominent in ( प्रधान ) the qualities ( गुण ) ( of asceticism ). These qualities, which are 18, are enumerated below:—(1) करण=observance of certain rules of asceticism respecting purity of food, etc. The commentator मलयगिरि quotes the following to define करण:—

पिण्डविसोद्दी समिद् भावण पडिमा य इन्द्रियनिरोहो ।

पडिलेहण गुत्तीओ अभिगगहा चेव करणं तु ॥

(2) चरण:—चरण consists in the observance of the 5 great vows and some other vows of ascetic life. The com.

mentator quotes the following stanza to define चरण-

वय समणधम्म संजम वेयावच्चं च वंभगुत्तीओ ।

नाणाइतिगं तव कोहनिग्गहाई चरणमेयं ॥

(3) निग्गह=निग्रह, restraint. (4) अज्जव=आर्जव, uprightness. (5) मद्दव=मार्दव, gentleness. (6) लाघव=humility. (7) खन्ति=क्षान्ति, patience. (8) मुत्ति=मुक्ति, freedom from attachments. (9) विज्जा=विद्या, knowledge ( of the Scriptures ). (10) मन्त=मंत्र, recitation ( of the Scriptures ). (11) वंभ=वह्मन् celibacy. (12) नय—a stand-point showing one of many aspects of a thing. It is a system of logic which consists in establishing a thing by various stand-points without involving contradiction with any. नियम—austerities. (14) सच्च=सत्य, truthfulness. (15) सोय=शौच, purity. (16) नाण=ज्ञान, knowledge, *right* knowledge. (17) दंसण=दर्शन, faith, *right* faith. (18) चरित=चारित, conduct, *right* conduct. चउदसपुव्वी=चतुर्दश+पूर्वा, who has studied the 14 (चतुर्दश) scriptures called पूर्वs. After महावीर, 12 scriptures called अङ्गs came to be recognized as the authoritative and principal works of Jainism. But during the days of महावीर, and even before him, there existed certain authoritative works of Jainism called पूर्वs. They were 14 in number and are now lost. They constituted the highest authority for some centuries even after महावीर till they were lost one by one. चउनाणोवगए=चतुर्ज्ञानोपगतः, endowed with (उपगत) four (चतुर्) kinds of knowledge (ज्ञान). The Jain Metaphysics divides knowledge into 5 kinds, viz.—

(1) मतिज्ञान, knowledge acquired by means of the senses and the mind.

(2) श्रुतज्ञान, knowledge acquired by the study of the scriptures.

(3) अवधिज्ञान, knowledge acquired without the help of the sense-organs within a limited sphere. It is always possessed by celestial or infernal souls. Ascetics sometimes acquire it by austerities.

(4) मनःपर्यायज्ञान, knowledge of the thoughts and feelings of others.

(5) केवलज्ञान, infinite knowledge of the present, the past and the future.

The ascetic Kesi possessed the first 4 of these 5 kinds of knowledge. पञ्चहिं अणगरसएहिं सद्धिं संपरिवुडे=पञ्चभिः अनगरशतैः सार्धं संपरिवृतः, surrounded by five hundred monks. पुव्वाणुपुव्वी=पूर्व+अनुपूर्वी, successive order, due course. चरमाण=चरन्, moving or wandering. गामाणुगामं=ग्राम+अनुग्रामम्, from village to village. दूइजमाण=Passive present participle of दू(हु) to go, to move. सुहंसुहेण=सुखसुखेन (=सुखेन), with ease. अहापडिरूव=यथा+प्रतिरूप, fit, suitable. उगगह (or ओगगह)=अवग्रह, an abode, a residence. उरिण्ह=अवग्रह, to take up. अप्पाणं भावेमाण=आत्मानं भावयन्, purifying ( भावयन् ) himself ( or his soul=आत्मानम् ).

**8. SUMMARY**—One day, while Chitta was staying at Sāvattthī, he saw big crowds of people, consisting of all classes of men, proceeding in a certain direction. He thought that some festival was being held in the city in connection with

which the people were going out. He therefore made inquiry about the matter with his chamberlain who informed him that a great ascetic named Kesi had arrived there and taken his residence outside the city and that the people were going out in big groups with the object of paying their homage to the ascetic.

सिंघाडग=शृंगाटक, a place where four roads meet. तिग=त्रिक, a place where three roads meet. चउक=चतुष्क, a cross-way. चचर=चत्वर, a place where many roads meet, a courtyard. चउमुह=चतुर्मुख, a place having four entrances (मुख). महापह=महापथ, a principal street, a main road. पह=पथ, a path, a road. जणसह=जनशब्द, noise (शब्द) of the people. जणवूह=जनव्यूह, a multitude or crowd (व्यूह) of men. जणकलकल=जन+कलकल, a bustling sound (कलकल) of the people. जणबोल=a hum of the crowd of men. 'बोल' is a देशी word having the sense of शब्द. जणउम्मी=जन+ऊर्मि, a wave (ऊर्मि) or surging crowd of men. उकलिया=उत्कलिका, a wave. संनिवाअ=संनिपात, a confluence, a crowd. जाव परिसा पज्जुवासइ-Paragraph 7 states of the arrival of the young ascetic Kesi at the city of सावत्थी and of his staying in a temple outside that city. Knowing of the arrival of the great ascetic, people of the town are proceeding in big groups to pay their homage to the ascetic. The first sentence of paragraph 8 describes the noisy crowds that were proceeding to the place where केशी was staying. The description of an assemblage of men (परिसा) which goes out and pays its homage to an

ascetic is a typical one in Amg. literature. The description, which is a lengthy one, will be found given in full in सूत्र 38 of the औपपातिकसूत्र. The description ends with the words 'परिसा पज्जुवासइ' (परिषत्पर्युपास्ते, 'the assemblage waited upon' the ascetic). The word 'जाव' preceding परिसा पज्जुवासइ, stands for the intermediate words of the description which are left out. [See Note on 'जाव' p. 130]. सुणेत्ता य पासेत्ता य=श्रुत्वा च दृष्ट्वा च, having heard and seen. एयास्व=एतदूष, of this nature. अज्झत्थिअ=आध्यात्मिक, a thought. समुपज्ज=सम्+उद्+पद्, to be born. अज्ज=अय, today. मह=मख or महस्, a festival. इन्दमह=इन्द्रमह, a festival in honour of इन्द्र. खन्द=स्कन्द, son of god शिव. रुद=रुद्र, an epithet of god शिव. मउन्द=मुकुन्द, an epithet of god विष्णु. नाग, भूय (भूत) and जक्ख (यक्ष) are classes of heavenly beings. धूम=स्तूप, a memorial in the form of a temple, a post or foot-marks. रुक्ख=वृक्ष, a tree. दरि=अवट, a well. नई=नदी, a river. सर=सरस्, a lake. सागर=the sea. उग्गा (उग्गाः), भोगा (भोगाः) and राइन्ना (राजन्याः) are persons belonging to the उग्र, भोग and राजन्य families respectively. इक्खागा=ऐक्ष्वाकाः, persons born in the इक्ष्वाकु family. खत्तिया=क्षत्रियाः persons belonging to the warrior class. णाय=(ज्ञात) a branch of the इक्ष्वाकु family,—the family in which महावीर was born. कोरव्वा=कौरवाः, persons born in the कुरु family. इव्वम=इव्व्य, a wealthy man. अप्पेगइय=अपि+एककिक, some. ह्यगय=हय+गत, mounted or sitting (गत) on horses (हय). पायचारविहार=पादचार+विहार, going (विहार) on foot (पाद).

वन्दावन्दएहिं=वृन्दवृन्दकैः, in groups. संपेह=सं+प्र+ईक्ष्, to think, to consider. कञ्चुइजपुरिस=कञ्चुकीयपुरुष, a chamberlain, a door-keeper. आगमणगहियविणिच्छय=आगमन+गृहीत+विनिश्चय, one having definite knowledge ( गृहीतविनिश्चय ) of the arrival ( आगमन ) of. करयलपरिगहियं जाव वद्धवित्ता-( see Notes page 145 ). वन्दनवत्तियाए=वन्दन + वृत्तिकया, with the object or intention ( वृत्तिकया ) of paying homage ( वन्दन ) to.

**9. SUMMARY**—Becoming delighted, on learning from his chamberlain that the crowds of people were proceeding to the ascetic Kesi to pay their respects to him, Chitta went to the ascetic and waited upon him. Then the ascetic Kesi delivered a sermon on fourfold restraints, viz.,

- (1) abstention from every injury to living beings;
- (2) abstention from telling all lies;
- (3) abstention from taking all that is not given;
- (4) and abstention from every kind of sexual intercourse.

Being impressed by the sermon, Chitta declared to Kesi his firm faith in the Jain Doctrine and accepted, in his presence, the twelvefold religion of a householder, comprised of

- (i) the Five Lesser Vows, and
- (ii) the Seven Disciplinary Vows.

दट्ठुट्ठ° जाव° हियए-(Notes page 142, 143 ). ण्हाए कयवलि-  
 कम्मे etc.— ( see Notes page 143 ). अदूरसामन्त=near ( अदूर )  
 vicinity ( सामन्त ). तिक्खुत्तो=त्रिकृत्वः, thrice. आयाहिणं पयाहिणं  
 करेइ=आदक्षिणं प्रदक्षिणां करोति, moved round केशी keeping  
 himself to his right. प्रदक्षिणा means moving round an  
 object ( or person ) keeping it to ones right; and

आदक्षिणं means starting for the प्रदक्षिणा from the right side of the object. नञ्चासन्ने=न+अति+आसन्ने, not very near. नाद्दूरे=न+अति+दूरे, not very far from. सुस्सुसमाण=सुश्रूषमाण (present participle of the Desiderative of श्रु 'to hear'), waiting upon. नमंसमाण=नमस्यन्, bowing or paying homage to. अभिमुहे=अभिमुखे, in front of, near to. पञ्जलि-उडे=प्राञ्जलिपुटः, with folded hands. महश्महालिय=महातिमद्, very big or vast. महच्चपरिसा=महार्च्य+परिषद्, an assembly (परिषद्) of respectable persons (महार्च्य). चाउज्जाम=चातुर्याम, comprised of fourfold restraints (याम्). चातुर्याम धर्म—the religion comprised of fourfold restraints. परिकह=परि+कथ्, to tell, to expound, to preach. पाणाइवाय=प्राण+अतिपात, injury (अतिपात) to living beings (प्राण). प्राण is any sentient being. वेरमण=विरमण, stopping, cessation, abstention. मुसावाय=मृषावाद, lying, a lie. अदिण्णादान=अदत्त+आदान, taking (आदान) what is not given (अदत्त); अदत्तादान includes any dishonest gain. बहिद्धादान='बहिद्ध'+आदान, having sexual intercourse. 'बहिद्ध' is a देशी word meaning sexual intercourse; and आदान means having, taking or having recourse to. 'बहिद्ध' may also be explained as बहिस्+अध्वन्, 'going out of the path', i. e., having sexual intercourse which is forbidden. Jainism prescribes 5 rules of conduct or व्रत्स for monks and laymen alike. The rules are the same for both. But in the case of monks the rules are called महाव्रत्स, Greater Vows, as they are to be observed by the monks thoroughly and strictly. The same rules are called अणुव्रत्स or Lesser Vows in the case of

laymen as they are to be observed by them only partially and not thoroughly. The four Great Vows mentioned above [ viz. (1) सव्वाओ पाणाइवायाओ वेरमणं, (2) सव्वाओ मुसावायाओ वेरमणं, (3) सव्वाओ अदिजादाणाओ वेरमणं and (4) सव्वाओ बहिद्धादाणाओ वेरमणं ] constitute the 'चाउज्जाम धम्म' preached by पार्श्व. महावीर, who followed पार्श्व after 250 years, added one more vow, viz., सव्वाओ परिगहाओ वेरमणं (abstention from all possessions), thus making the "धम्म" to be "पञ्चाणुव्वइय." In the days of महावीर, however, and even after him, there were a few monks like केशी who refused to accept महावीर's amendment and persisted in preaching the चाउज्जाम धम्म as was handed down by पार्श्व. But the laity had already accepted and was thoroughly accustomed to 'पञ्चाणुव्वइय धम्म' as preached by महावीर. This explains the discrepancy between the two statements 'चाउज्जाम धम्म' and 'पञ्चाणुव्वइय धम्म' occurring in this very paragraph. The dissentient monks were, however, gradually converted to महावीर's doctrine. As stated in उत्तराख्ययन (chapter 23) an interesting discussion took place on this controversial point between केशी, the leader of पार्श्व's followers, on the one hand, and गौतम, महावीर's disciple, on the other. At the conclusion of the discussion, केशी is shown to have accepted the wisdom and necessity of the 'पञ्चाणुव्वइय धम्म.' जामेव दिशि पाउब्भूया तामेव दिशि पडिगया=यामेव दिशमवलंब्य यतो दिशः प्रादुर्भूताः समागताः तामेव दिशं प्रतिगताः, returned in that very direction from which they had appeared. उट्ठाए=



उत्थाय ( Indeclinable past participle ), having got up. उद्गाए उद्देइ means ' rose from his seat and stood up '. सद्दह= श्रद्धा, to confide, to believe, to put faith in. निर्गन्थं पावयणं=निर्गन्थं प्रावचनम्, the teaching ( प्रावचन ) of the निर्गन्थ's. ' निर्गन्थ ' is one who is free from passions or possessions. The Jain ascetics are therefore called निर्गन्थs. पत्तिय= प्रति+इ, to trust, to be sure or certain of. रोअ=( रुच् ), to like. अभुट्ट=अभ्युत्था, to rise in honour of, to respect. तह=तथ्य ( adj. ), true, real, genuine. अवितह=अवितथ, not false, true. असंदिद्ध=असंदिग्ध, not doubtful, clear, distinct. सच्च=सत्य, true. अट्ट=अर्थ, a thing, a matter. वय=( वद् or वच् ), to speak, to tell. चिच्चा=त्यक्त्वा, having abandoned. हिरण्य=हिरण्य, wealth, gold. सुवण्ण=सुवर्ण, gold, riches. धन्न=धान्य, corn. धण=धन, wealth, riches. The words बल, वाहण, कोस, कोट्टागार, and अन्तेउर occur in paragraph 4. धणकणगरयणमणिमोत्तियसंखसिलप्पवालसंतसारसावएज्ज=धन+कनक+रत्न+मणि+मौक्तिक+शंख+शिला+प्रवाल+सरसार+स्वापतेय=riches ( धन ), gold ( कनक ), jewels ( रत्न ), gems ( मणि ), pearls ( मौक्तिक ), conches ( शंख ), precious stones ( शिला ), corals ( प्रवाल ), and the best ( सार ) of their existing ( सत् ) property ( स्वापतेय ). विच्छड्डइत्ता=विच्छर्द्य, having abandoned. विगोवइत्ता=विगोप्य ( प्रकटीकृत्य ), having exposed. परिभाइत्ता=परिभाज्य, having distributed or divided. मुण्डा भविता=मुण्डा भूत्वा, having shaved their heads, which is a ceremony to be performed at the time of entering the order of monks. अगाराओ अणगारियं पव्वय=अगारात् अनगारितां प्रव्रज्, to enter into ( प्रव्रज् ) the state of houselessness ( अनगारिता )

from the house (अगारात्), i. e., to leave the state of a householder and to accept monkhood. अहं ता=अहं तातत्, I on my part. The word ता (तावत्) is here used simply for emphasis and may be rendered by 'indeed', 'verily' or 'on my part'. संचाय=सं+शक्, to be able. पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालविहं गिहिधम्मं...पडिवज्जित्तए; 'संचाएमि' in the preceding sentence must be construed with this sentence also. पडिवज्ज=प्रतिपद्, to accept. पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं गिहिधम्मं=पञ्चाणुव्वतिकं सत्त-शिक्षाव्रतिकं द्वादशविधं गृहिधर्मम् (Acc. sing.), the twelve-fold (द्वादशविध) religion of a house-holder (गृहिधर्म) constituted by the five Lesser Vows (पञ्चाणुव्वतिक) and the seven Disciplinary Vows (सत्त+शिक्षाव्रतिक). The five अणुव्रत्त or Lesser Vows are:—

(i) The Vow of Non-injury (अहिंसाणुव्रत्त). It consists in refraining from deliberately injuring any living being having two or more senses.

(ii) The Vow of Truthfulness (सत्याणुव्रत्त). It consists in refraining from uttering gross falsehood, as well as truth which causes affliction to others.

(iii) The Vow of Non-stealing (अस्तेयाणुव्रत्त). It consists in refraining from appropriating to oneself, or giving away to any one else, another's property.

(iv) The Vow of Celibacy (ब्रह्मचर्याणुव्रत्त). It consists in refraining from having sexual intercourse with any woman other than one's wife.

(v) The Vow of Limiting Possessions (परिग्रह-  
रेमाण व्रत). It consists in fixing the measure of one's  
worldly possessions and not wishing for more.

The seven Disciplinary Vows (गुणव्रत) are:—

(1) दिग्व्रत—The vow of refraining from travel-  
ling beyond certain specified limits in all the directions  
with a view to avoid the commission of sin beyond  
those limits.

(2) अनर्थदण्डव्रत—The vow of refraining from wanton  
activity likely to cause injury to others.

(3) भोगोपभोगपरिमाणव्रत—The vow of putting limi-  
tation on the objects of senses, such as food, drink,  
etcetera, with a view to reducing the sense of attach-  
ment.

(4) देशवकाशिक—The vow of limiting, for fixed  
periods, the sphere of one's activity even within the  
limits allowed by the दिग्व्रत.

दिग्व्रत and देशवकाशिक distinguished:—

(i) In दिग्व्रत the restriction must be with  
reference to all directions; this is not neces-  
sary in देशवकाशिक in which the restriction  
may be with reference to one or more direc-  
tions according to one's choice.

(ii) In the case of the former the  
limitation must last through out life, which  
is not so in the case of the latter.

(5) सामायिक—The vow of refraining from the commission of sin for a particular period of time every day by engaging oneself in meditation.

(6) प्रोषधोपवास—The vow of refraining from any kind of food for the whole day on the 8th and the 14th days of a fortnight, with a view to strengthen the vows.

(7) वैयावृत्य—The vow of doing service, in the approved manner, to monks, laymen and laywomen by the offering of food, medicine, etcetera.

The five अणुव्रतs or Lesser Vows and the seven गुणव्रतs or Disciplinary Vows constitute the twelve-fold religion of a Jain house-holder.

अणुव्रतs and महाव्रतs:—अणुव्रतs or Lesser Vows are so called because the vows are to be observed by the house-holder only partially and not thoroughly. It is only the monks who can observe these vows unqualifiedly or in their entirety. So, in the case of monks, the same vows are called महाव्रतs or Greater Vows. How the observance of the same vow by a layman and by a monk differs will be clear from the following illustrations:—In the case of the Vow of celibacy (ब्रह्मचर्य) the householder is enjoined to avoid sexual intercourse with any woman other than his own wife. But the monk has to abstain entirely from sexual intercourse. So the vow of ब्रह्मचर्य in the case

of the householder is also called स्वदारसंतोषव्रत. In the case of the vow of possessions, the householder has simply to put limitations on his worldly possessions; but the monk has to renounce them entirely.

अहासुहं=यथासुखम्, as one likes, according to one's pleasure. पटिबन्ध=प्रतिबन्ध, obstruction, impediment, delay. उवसंपज=उप+सम्+पद, to accept, to resort to. पहार=प्रधारय, to determine, to resolve. पहारेत्य गमणाए, decided to proceed, or proceeded.

10. SUMMARY—Chitta now became a devout follower of the Ascetic. He made an extensive and thorough study of the principles of the Jain Faith. So firm was his faith in the teaching of the *Nigganthas* that it could not be shaken even by gods and demons. By reason of his religious study and knowledge his heart became exalted, and he commanded great respect everywhere. He offered food and all necessary articles of use to monks. And he passed his days in purifying himself by observing many religious vows and practices such as the five Lesser Vows, the three Guṇa vows, the *pachchakkhāṇa* vow and the *posaha* fasts. In describing Chitta, this paragraph states all the essential qualities of a Jain layman.

समणोवासअ=भ्रमणं+उपासक, a devotee (उपासक) of the Ascetic (भ्रमण), i. e., a follower of the Jain faith. अहिगयजीवाजीव=अभिगत+जीवाजीव; one who has comprehended (अभिगत) the nature of the soul and the non-soul (जीव+अजीव). Jain metaphysics divides the whole universe into two classes, viz., जीव and अजीव. 'जीव' is life or

that which has consciousness. 'अजीव' is matter or that which is devoid of life or consciousness. The mundane soul is found united with matter. It is the end of every soul to get liberated from the matter and attain Absolution which is its nature. Jain metaphysics explains this union between soul and matter and teaches how the soul can get itself liberated from the matter. उवलद्वपुणपावे=उपलब्ध+पुण्यपापः, one who has understood (उपलब्ध) the nature of merit (पुण्य) and sin (पाप). Without aiming at accuracy it may be roughly stated that पुण्य or merit are those acts which help the soul to get itself liberated from the matter and पाप or sin are those acts strengthen the bonds between soul and matter. आसवसंवरनिजरकिरियाहिगरणबन्धमोक्षकुशलः=आश्रव+संवर+निर्जरा+क्रिया+अधिकरण+बन्ध+मोक्ष+कुशलः=who was proficient (कुशलः) in the knowledge of आश्रव, संवर, etc. All acts produce certain subtle effects on the soul which are called *Karma*: and आश्रव means the *inflow* of such *Karmic matter* into the soul. 'संवर' means the *shedding* of karmic matter by the soul. 'क्रिया' means bodily acts which are sinful. 'अधिकरण' means weapons which produce sinful acts. 'बन्ध' means the bondage of soul with karmic matter. And 'मोक्ष' means the liberation of soul from karmic matter. असहिज्जे=असाहाय्यः, who did not require any external help (साहाय्य) to keep him firm in religion. देवासुरनागसुवर्णजकखरक्खसकिनरकिंपुरिसगरुह-गंधर्वमहोरगाईहिं देवगणेहिं=देव+असुर+नाग+सुवर्ण+यक्ष+राक्षस+किन्नर+

किंपुरुष+गरुड+गन्धर्व + महोरग + आदिभिः देवगणैः=by a host of divine beings (देवगणैः) such as देव, असुर,...and others (आदिभिः). देव, असुर, नाग, etc. are classes of various divine and semi-divine beings. अणङ्कमणिजे=अनतिक्रमणीयः, who could not be shaken from. निस्संक्रिए=निःशङ्कितः, free from doubt. निर्विचिण्णिए+निष्काङ्क्षितः, free from hesitation. निव्वित्तिगिच्छे=निर्विचिकित्सः, free from uncertainty. लद्धु=लब्ध+अर्थः, who had understood (लब्ध) the sense (अर्थ) (of the teaching of the निर्ग्रन्थs. गहियट्ठे=गृहीतार्थः, who had grasped (गृहीत) it (i. e., अर्थ). पुच्छियट्ठे=पृष्टार्थः, who had questioned (पृष्ट) about it. अधिगयट्ठे=अधिगतार्थः, who had mastered (अधिगत) it. विणिच्छियट्ठे=विनिश्चितार्थः, who was definite (विनिश्चित) about it. अट्ठिमिज्जोपेम्माणुरागरत्ते=अस्थि + मज्जा + प्रेम + अनुराग+रक्तः, this expression may be explained in two ways:--(i) whose very bones (अस्थि) and marrow (मज्जा) were coloured (रक्त) with the colour (अनुराग) of his affection (प्रेम) (for the teaching of the निर्ग्रन्थs); (ii) he (चित्त) was devoted (रक्त) to religion with such attachment (अनुराग) as that which exists between bones and marrow (अस्थि-मज्जा-प्रेम). आउसो-Voc. sing. of आउस (आयुष्मन्), long-lived one, a form of address. अट्ठ=अर्थ, a valuable thing. परमट्ठ=परम+अर्थ, a thing of the highest value. सेस=शेष, the rest, every thing else. अणट्ठ=अन्+अर्थ, without (अन्) value, worthless. उसिय-फलिह=(i) उच्छित्त + स्टाटिक, whose (heart) was exalted (उच्छित्त) and clear (स्फाटिक=स्फटिकमिव); or (ii) उच्छित्त+परिघ, the bolt (परिघ) (of whose door) was raised, i. e.,

whose door was open to all, who was very liberal. अवङ्गुयदुवार=अपावृत+द्वारः, whose door (द्वार) was open (अपावृत) to all. चियत्तन्तेउरघरप्पवेसे='चियत्त'+अन्तःपुर+गृह+प्रवेश, whose entrance (प्रवेश) into houses (गृह) and women's apartments of houses (अन्तःपुर) was delightful (चियत्त). 'चियत्त' is a देशी word meaning 'delightful.' चाउदसट्ठ-मुदिट्ठपुण्णमासिणीसु=चतुर्दशी+अष्टमी+उद्दिष्ट+पौर्णिमासीषु, on the fourteenth (चतुर्दशी) and the eighth (अष्टमी) days (of a fortnight), on the new moon day (उद्दिष्ट) and on the full moon day (पौर्णिमासी). पडिपुण्ण पेसहं सम्मं अनुपालेमाणे=प्रतिपूर्णे प्रोषधं सम्यक् अनुपालयन्, properly (सम्यक्) observing (अनुपालयन्) the complete (प्रतिपूर्ण) पोसह fasts. फासुएसणिज्ज=प्रासुक+एपणीय, clean and acceptable. असणपाणखाइमसाइम=अशन+पान+खाद्य+स्नाद्य=food (अशन), drink (पान), eatables (खाद्य) and relishes (स्नाद्य). पीठफलगसेज्जासंथार=पीठ+फलक+शय्या+संस्तार=a seat (पीठ), a board (फलक), a bed (शय्या), and a mat (संस्तार). वत्थपडिगगहकम्बलपायपुञ्छण=वस्त्र+प्रतिग्रह+कम्बल+पादप्रोज्झन=clothing (वस्त्र), a begging bowl (प्रतिग्रह or पतद्ग्रह), a blanket (कंबल) and a piece of cloth to wipe the feet (पाद+प्रोज्झन). औसहभेसज्ज=औषध+भेषज=drugs and medicines. पडिलाभेमाण=प्रतिलंभयन्, offering.

**सीलव्वयगुणवेरमणः**—Before proceeding to explain this expression it is necessary to say something more about the 7 Disciplinary Vows which have been already explained (Notes p. 158-159). These seven vows are divided into two groups. The first 3 (viz., दिग्भ्रत, अनर्थदण्डव्रत and भोगोपभोगपरिमाणव्रत) are included



under one head and are called गुणव्रतः. They are so called because they tend to increase the virtue or merit of the अणुव्रतः (अनुवृंहणाद् गुणानाम्). And the remaining 4 of the 7 vows are called शिक्षाव्रतः or disciplinary vows proper. According to this classification we get 3 groups of व्रतः, viz., 5 अणुव्रतः, 3 गुणव्रतः and 4 शिक्षाव्रतः, though we arrive at the same total of 12 व्रतः. श्वेतांबर works refer to the 7 vows under one group or divide them under two groups as stated above. दिगंबर works strictly adhere to their classification into two groups. It is noteworthy that भद्रबाहु, in his निर्युक्ति on दशवैकालिक, refers to 'three गुण vows' and 'four शिक्षा vows' and not to 'seven vows'. Now as to the explanation of the expression under consideration:— There is some difficulty in understanding the expression. Turning to *R. C. Tripathi* ( who has edited पण्डितकहाण्यं ), it will be found that he has not explained this expression, either because he has not understood it himself or because he considered it too easy. Dr. *P. L. Vaidya*, however, explains it as follows:—“ The चीलव्ययः are the five अणुव्रतः, गुणव्ययः are the three disciplinary vows. वैरमण goes with both”. His explanation has been reproduced in full, omitting only a comma which has found its place before the word 'गुणव्ययः'. It must be said, with due respect to the Doctor's scholarship, that his explanation is not at all clear if his edition is intended for the student. How वैरमण

helps to explain the expression by *going* ' with both ' ? The explanation is this:—वेरमण ( विरमण ) means abstaining or refraining from doing something. The अणुव्रतस ( which are the same as शीलव्रतस ) and the गुणव्रतस all tell you to abstain or refrain from doing something. And ' सीलव्ययगुणवेरमण ' (= सीलव्ययवेरमण + गुणव्ययवेरमण ) means the abstentions ( वेरमण ) enjoined by the शीलव्रतस and the गुणव्रतस. This is what is meant by ' वेरमण goes with both '. पच्चखाणपोसहोववास—( Notes p. 136 ). जाइं तत्थ रायकजाणि य etc.—( see Notes p. 142 ).

**11. SUMMARY**—Once, while Chitta was still at Sāvattthī, king Jiyasattu called him and asked him to go to Seyaviyā with a present from him to king Paesi. Before leaving Sāvattthī, Chitta went to the ascetic Kesi and requested him to pay a visit to Seyaviyā, adding that his city was very beautiful, charming and worth visiting. The ascetic replies by saying that his city, where the wicked king Paesi was ruling, was not fit to be visited by him just as a beautiful forest-region, inhabited by the wicked *Bhīluṅga* bird, was not fit to be approached by other creatures. To this Chitta answers that he ( Kesi ) had nothing to do with Paesi and that there were many pious people in the city who would wait upon him and offer him all necessary articles of his use. The ascetic Kesi then agrees to pay a visit to the city of Seyaviyā.

पाउरग=प्रायोग्य, fit to be used or employed ( by me ).  
जहाभणिय=यथा+भणित, as ( यथा ) told ( भणित ) ( by me ).  
आवितह=अवितथ, true, असंदिद्ध=असंदिग्ध, clear. विन्नवेहि=विज्ञापय,

make a request. ण्हाए जाव °सररे etc.—( N. p.=Notes page 143 ). सकोरण्ट etc.—( N. p. 144 ). पुरिसवग्गुरापरिक्खित्त= पुरुष+वागुरा+परिक्षित्त, surrounded ( परिक्षित्त ) by a circle ( वागुरा ) of men ( पुरुष ). चित्त uses the four usual typical words to describe the city of सेवविया to केसी. They are:—पासादिय ( प्रासादिक ), दरिसणिज्ज ( दर्शनीय ), अभिरूव ( अभिरूप ) and पडिरूव ( प्रतिरूव ) which mean respectively—splendid, good-looking, beautiful and charming. समोसर=सं + अप+सु, to come, to arrive at, to pay a visit to. अट्ठ=अर्थ, request, object. आढा=आ+ह, to honour, to respect. परिजाण=परि+ज्ञा, to understand, to comprehend, to like. तुसिणीय=तूष्णीक, silent. संचिट्ठ=सं+तिष्ठ्, to stand, to remain. दोच्चं=द्विः, twice. तच्चं=त्रिः, thrice. दोच्चं and तच्चं are indeclinables. जहानामय=यथानामक, a certain, some, any. वणसण्ड=वन+खण्ड, a forest-region, a forest. किण्ह=कृष्ण, dark. किण्होभास=कृष्ण+अवभास, of dark lustre or appearance ( अवभास ). सेः—an indeclinable used in the beginning a sentence in the sense of ‘अथ’, to introduce a question or merely as an expletive. अभिगमणिज्ज=अभिगमनीय, fit to be visited or approached. हन्ता—an indeclinable expressing sorrow, wonder or assent. भिलुंग, a kind of bird. पावसउण=पाप+शकुन, a wicked ( पाप ) bird ( शकुन ). ‘शकुन’ means a vulture or any bird in general. परिवस=to dwell, to inhabit. ठियाणं चैव=स्थितानां चैव, as soon as they ( the bipeds, etc., enter the forest and ) remain there, i. e., as soon as they enter there. मंससोणिय=मांस+शोणित, flesh and blood. आहार=आ+ह ( caus ), to eat, to devour. सोवसग्ग=सोपसर्ग, ac-

companied by ( स ) harm ( उपसर्ग ), harmful. अहम्मिए जाव नो सम्मं करभरवित्ति पवत्तेइ- the description of king पएसी occurring in paragraph 2. कायव्व ( Potential passive participle )=कर्तव्य. ईसरतलवर जाव सत्थवाहप्पभिइओ=ईसर-तलवर-माडंबिय-कोडुंबिय-इच्च-सेट्ठि-सेणावइ-सत्थवाहप्पभिइओ, ( -see Notes paragraph 23 ). असण, पाण, खाइम and साइम, -( see N. p.163 ); पाडिहारिय=प्रातिहारिक, a thing to be returned back; when a monk arrives at any village or town he has to borrow from the people there certain articles for his use such as a seat, a board, a bed etc. The monk has to return the articles when he leaves the place. 'पाडिहारिय' means the articles which are to be so returned by the monk. पीढफलगसेज्जासंधार-( N. p. 163 ). उवनिमन्त=उप+नि+मन्त्र्, to invite, here the word means 'to invite with the offerings of'. अवि याइ=अपि चापि, the expression simply indicates emphasis or assent and may be rendered k 'and even so' or 'well then'.

**12. SUMMARY**—Taking his leave of the ascetic Kesi, Chitta left the city of Sāvattthī and arrived at Seyaviyā. There he went to the garden Miyavaṇṇa and informed the garden-keepers about the expected arrival there of the ascetic Kesi, and ordered them to receive him well and to offer him a suitable residence and the necessary articles of his use. The garden-keepers respectfully expressed their assent to his command.

जहा सेयवियाए नयरीए निगच्छइ-see para. 6 ( N. p. 144, 145 ). उज्जाणपालय=उद्यान+पालक, a garden-keeper. पुव्वाणुपुव्वि चरमारे गामाणुगामं दूइज्जमाणे-( see N. p. 150 ). अहापडिह्वं उग्गहं

—( N. p. 150 ). अनुज्ञाण=अनु+ज्ञा, to permit, to offer. तद्वत्ति=तथा इति, just so, exactly so. पडिमुण=प्रति+श्रु, to hear or listen to, to promise, to express assent or agreement.

**13. SUMMARY**—The first thing which Chitta did immediately on his arrival at Seyaviyā was to inform the garden-keepers about the arrival of the ascetic Kesi ( para. 12 ). Then he went to king Paesi to offer him Jiyasattu's present. Paesi received him with honour and accepted the present. Thereafter Chitta passed his days in enjoying pleasures of life.

उत्थि=उपरि ( ind. ), above, on, upon. उत्थिपासायवरगण=उपरि प्रासादवरगतः, occupying ( गतः ) an excellent and lofty mansion. फुटमाणहिं मुदंगमत्थएहिं=स्फोटमानैः मृदङ्गमस्तकैः, while the heads ( मस्तकैः ) of tabors ( मृदङ्ग ) were being beaten ( स्फोटमानैः ), i. e. with the beatings of the tabor drums. बत्तीसइबद्ध=द्वात्रिंशत्+बद्ध, of 32 kinds. वरतरुणीसंपउत्त=वर+तरुणी+संप्रयुक्त, performed ( संप्रयुक्त ) by beautiful ( वर ) young ladies ( तरुणी ). उवनच्चिज्जमाणे...विहरइ—( see N. p. 146 ).

**14. SUMMARY**—One day Kesi returned the articles which he had borrowed for his use at Sāvattthī and left that city for Seyaviyā, accompanied by his five hundred followers. On his arrival there, he took a suitable residence in the garden Miyavana outside the city and there pursued his usual course of ascetic life.

पच्चप्पिण=प्रति + अप्रय, to return.

**15. SUMMARY**—When the ascetic Kesi arrived at the garden Miyavana, the garden-keepers received him with due

respect, offered him a suitable place for his residence and the necessary articles of his use and then ascertained his name and family. On learning that he was the ascetic Kesi, they became greatly delighted, went to Chitta and communicated to him the gladsome news.

तए णं सेयवियाए नयरीए etc.—See the first sentence of paragraph 8 and Notes p. 151. In place of चरिसा पज्जुवासइ in the former para., we get here.परिसा गिगच्छइ which means that the 'assemblage of men' went away or returned ( निगच्छइ=निर्गच्छति ) after having waited upon the ascetic केशी. नामं गोयं पुच्छन्ति=नाम गोत्रं ( च ) पृच्छन्ति, inquired about ( पृच्छन्ति ) his name ( नाम ) and family ( गोत्रम् ). ओधार=अव+धृ to become acquainted with, to ascertain. The garden-keepers ascertained ( ओधारेन्ति the name and family of केशी. एगन्ते अवक्कमन्ति=एका अवक्कमन्ति, withdrew or retired ( अवक्कमन्ति ) into a corner ( एकान्ते ). अन्नमज्जं=अन्यम्+अन्यम् ( =अन्यः अन्यम्=अन्योन्यम् ), to each other. देवाणुप्पिया—Voc. plu. दंसण=दर्शन, seeing. कंख=कांक्ष्, to wish, to desire, to long for. पत्थ=प्रार्थ्, to pray for, to wish or long for. अभिलस=अभिलष्, to desire or wish for, to crave or yearn after. कंख, पत्थ and अभिलस are synonymous. जस्स णं नामगोयस्स वि सवणाए ( चित्ते ) हट्ठतुट्ठहियए भवइ=By merely hearing whose name चित्त is delighted at heart. 'आगए, संपत्ते and समोसडे,' are synonymous and mean 'has come, reached, and arrived.' एयमट्ठं पियं=एतम् अर्थम् प्रियम्, this ( एतम् ) gladsome ( प्रियम् ) news or matter ( अर्थम् ). निवेएमो=निवेदयाम ( caus. ) let

us tell or communicate. पियं से भवउ=प्रियः तस्स (चित्तस्य) भवतु, let it (the news—अर्थः) be delightful (प्रियः) to him (तस्य). 'पियं' qualifies 'अट्ठं' in the preceding clause. 'अट्ठं' is used in the neuter gender. अन्नमज्जस्स अन्तिह एयमट्ठं पडिमुणन्ति, assented to each other in respect of this matter (एयमट्ठं), i. e., "agreed to do it amongst themselves."

**16. SUMMARY**—On hearing from the garden-keepers the news of the arrival of Kesi there, Chitta became extremely delighted. *He rose up from his seat, got down from his foot-stool, took off his sandals, folded his hands in salutations; placed them on his forehead and spoke thus:—"My salutations to the Arahantas, my salutations to the ascetic Kesi—my spiritual guide; from here I salute the glorious ascetic Kesi who is there in the Migavāṇa garden, may he see me saluting him."* Having honoured the garden-keepers with rich presents, Chitta set out to pay his respects to the ascetic. There he waited upon him and then followed the usual preaching of religion by the ascetic. --The words in Italics are to be noted. They show what a devout Jain layman does (or rather did—for the practice seems to have been almost forgotten now) immediately on hearing of the arrival of a prominent monk.

आसणाओ अम्भुट्ठेइ=आसनात् अभि+उत्+तिष्ठति, rose up from his seat (आसनात्). पायपीढ=पाद+पीठ, a foot-stool. पच्चोरुह=प्रत्यवरुह, to dismount, to get down from. पाउया=पादुका, a wooden-shoe, a sandal. ओमुय=अवमुच्, to take off. एगसाडियं उत्तरासंगं करेइ=एक+शाटिकं उत्तर+आसंगं करोति, wrapped his folded upper garment (round his face). This is a

particular mode ( आसंग ) of wearing the upper garment ( उत्तर=उत्तरीय, 'उपरणे' in मराठी ). It will be found illustrated in रतनचन्द्र's अर्धमागाधी-कोष ( Vol. I, page 349 ). अञ्जलिमण्डलियगहृत्थे=अञ्जलि + मुकुलित + अग्रहस्तः, folding his hands ( अञ्जलि ) by joining ( मुकुलित ) the palms ( अग्रहस्त ). अहिमुहे=अभिमुखे, towards, in the direction of. सत्तट्टपयाई अणुगच्छइ=सप्ताष्टपदानि अनुगच्छति, went ( अनुगच्छति ) seven or eight ( सप्ताष्ट ) steps ( पदानि ). करयलपरिगहियं सिरसावत्तं मत्थए अंजलिं कट्टु=करतलपरिगृहीतां शिर(सि) आवर्तां मस्तके अंजलिं कृत्वा=placing on his forehead ( मस्तके कृत्वा ) his folded hands ( अंजलि ) which were ( first ) turned ( आवर्ता ) round his head ( शिरसि )-folded hands formed by joining together ( परिगृहीत ) the palms ( करतल ). नमोत्थु=नमोऽस्तु, my salutations to, I bow to. अरहन्त=अर्हत्, one who is worthy ( o worship ). जाव संपत्ताणं=( ...सिद्धिगइनामधेयं ठाणं संपत्ताणं ), to those that have attained Liberation. धम्मायरिय=धर्म + आचार्य, a spiritual guide. धम्मोवदेसग = धर्म + उपदेशक, religious instructor ( उपदेशक ). भगवन्त=भगवत्, a glorious one. 'भग' means fortune, knowledge, glory, penance, etc. वन्दामि भगवन्तं तत्थगयं इहगए=इहगए तत्थगयं भगवन्तं वन्दामि=इहगतः तत्रगतं भगवन्तं वन्दे, from here ( इहगतः ) I salute ( वन्दे ) the glorious one ( भगवन्तं, i. e., केशी ) who is there ( तत्रगतं, i. e., in the garden मिगवण ). वत्थगन्धमल्लालंकार=वस्त्र + गन्ध + माल्य+अलंकार=clothes, scents, garlands and ornaments. जीवियारिह=जीविताई or जीविकाई, sufficient ( अर्ह ) for livelihood ( जीवित or जीविका ) ( throughout life ). पीइदाण=प्रीति+दान, a gift ( दान ) made out of affection ( प्रीति ). दलय ( दा ),



to give. सज्जय=सध्वज, with (स) a flag, i. e., decked with a flag. 'पज्जुवासइ धम्मकहाए जाव'—चित्त then goes to and waits upon केशी. The gaps in the description of चित्त's going to and waiting upon केशी which are indicated by so many 'जाव' s in the present context are to be supplied from para. 9. The description is to be continued upto the usual preaching of religion ( धम्मकहाए जाव ) by केशी. 'धम्मकहाए' is Gen. Sing. In Sk. the proper case would be Acc. ( धर्मकथाम् यावत् ).

**17. SUMMARY**—Becoming greatly delighted on hearing the ascetic's sermon, Chitta bowed to him and made him the following request:—"Our king Paesi, O venerable sir, is highly irreligious; so, if you preach religion to him it will be of great benefit to the king himself, to the various creatures which he kills, and to the whole of his kingdom.

अधम्मिए जाव etc.—king पएसि's description in para. 2. आइक्ख=आचक्ष्, to tell, to preach. बहुगुणतर=of great benefit. भिक्खुय=भिक्षुक, a mendicant.

**18. SUMMARY**—To Chitta's request to Kesi that he should preach religion to king Paesi, Kesi gave the following reply—"It is only in four ways that a person gets an opportunity of listening to the religion expounded by the omniscient, viz.,

(i) If he approaches an ascetic staying in a park or garden, waits upon him with due respect and inquires about religious matters.

(ii) If he waits upon an ascetic staying in a monastery, ...and inquires about religious matters;

(iii) If he approaches and waits upon an ascetic when is out for alms, offers him food etc., and inquires about religious matters;

(iv) If he somewhere comes across an ascetic, and there he does not stand screening himself, and inquires about religious matters.

If a person does not follow any of these four ways he can have no opportunity of listening to the religion expounded by the omniscient". Chitta then undertakes to take Paesi to the ascetic that he may get an opportunity of listening to a sermon preached by the ascetic. However, he requests the ascetic to expound religion to the king without getting tired and without any *mental reservation* and the ascetic agrees to do accordingly. Chitta, then bowed to the ascetic and returned to his residence.

चउहिं ठाणेहि=चतुर्भिः स्थानैः, for four reasons (स्थानैः), on four grounds, in four ways. जीव—the soul, a living being, a person. केवलपन्नत—preached (प्रज्ञप्त) by the omniscient. 'केवलि' (केवलिन्) is one who is endowed with perfect knowledge or omniscience (N. p. 150). धम्मं नो लभेज्ज सवणयाए=will not get religion (धम्म) even for hearing (श्रवणकाय-सवणयाए), i. e., will not get an opportunity of listening to religion (preached by the omniscient-केवलपन्नत). आरामगय—staying (गय-गत) in a park. अभिगच्छ—to approach. कल्लणं मंगलं देवयं चेइयं—These words qualify समणं and माहणं and mean "a beneficial (कल्याणं), auspicious (मंगलं), and holy (चैत्यं) godhood (दैवतं)". अट्ठ=अर्थ, meaning, meanings of passages in Scriptures. हेउ=हेतु, reason. पसिण=प्रश्न, a question, a question

or difficulty in respect of religious matters. कारण-  
 motive. वागरण=व्याकरण, explanation. उवस्सय=उपाश्रय, a  
 monastery. गोयरगगय=गोचराय + गत, when on a begging  
 tour. जत्थ वि=यत्रापि, somewhere. अभिसमागच्छ=to come  
 across, to meet with. अप्पाणं=आत्मानम्, oneself. अप्पाणं  
 आवरेत्ता=आत्मानं आव्रिय, having covered ( आव्रिय ) himself,  
 screening himself. Having explained the 4 reasons  
 for which a person does not get an opportunity of  
 listening to religion, the ascetic केशी now proceeds to  
 explain the 4 grounds on which a person gets an  
 occasion of listening to religion. He explains  
 positively what he has already explained negatively.  
 तं चेव सव्वं भाणियव्वं आइल्लएणं गमएणं—All that is contained in  
 the first of the above 4 clauses is to be repeated here.  
 आइल्ल=आदिम, first. गमय=गमक, 'text in a uniform style  
 of composition; description'. कम्बोएहिं=कांवाजैः, by people  
 from the country of कंबोज. उवणयं उवणीया, were offered  
 as a present or were brought for training. हव्व—This  
 देशी words is explained by commentators as 'क्षिप्रम्,  
 ( immediately, quickly ). But the word does not  
 always possess this meaning. Often it is used as an  
 expletive or for the sake of emphasis, and Dr. P. L.  
 Vaidya suggests that it should be rendered by 'just'.  
 However, the origin ( viz., 'South Indian' ) which the  
 Doctor suggests for this word is doubtful. गिला=ग्लै, to  
 get fatigued or exhausted.

छन्देण—with a free will, without any mental reservation. Dr. P. L. Vaidya interpretes this word as follows:—“छन्देण, by following his whim, i. e., by humouring him”. This explanation is clearly wrong and cannot be justified on any ground. To interpret the word in that way is to profess either ignorance of, or disregard towards, the very spirit of **Jain ascetic life** of which so much is said in the present text itself. Turning to paragraph 7 we find a description of the ascetic Kesi. We are told that he had conquered anger, pride, *deceit* and the like. So high was his spiritual development that he was free from the craving for living. Even death could not disturb his peace of mind. In knowledge and in the practice of ascetic life he left nothing desired. He was free from attachments, upright, devoted to truth ( and nothing but absolute truth ) and had broken all worldly ties. In short he was just nearing *perfection*. So high were the spiritual attainments of Kesi that even gods would bend their heads before him. Kings and beggars, in fact all creatures, were alike to him. Now will such a man entertain the idea of following the ‘whim’ of another, ‘humour’ another ?

Again ‘following the whims of others’ strengthens the bond between one’s soul and ‘matter’. And the very end and aim of ascetic life is to get oneself liberated from matter and to attain Eternal Bliss. Will Kesi, therefore, commit acts of ‘humouring’ others and knowingly strengthen the bonds between his soul and ‘matter’ ?

‘Humouring others’, or following the whims and caprices of others, belongs to man’s lower or worldly nature. The writer of these lines may humour others, the reader too might follow the whims of others and even Dr. P. L. Vaidya,

the writer of the explanation under discussion, might humour others. We all do it knowingly and unknowingly. But Kesi was not a man of the world. He had completely vanquished his lower self, and was utterly indifferent towards worldly affairs. How will he come down from the heights of his spiritual glory to do a thing which is against his nature ?

It may be argued,—while admitting that it might be against *Kesi's* nature to humour others,—that it quite possible that some one may make a suggestion to *Kesi* 'to humour' someone else, ( here the king ). On the face of it, this *argument* appears to be sound and unassailable. But, it is through *Chitta* that the suggestion of 'humouring' has been made to *Kesi* by the Doctor. And who is this *Chitta*? We find him described in paragraph 10 of the text. If *Kesi* was an ideal ascetic possessing all the essential qualities of a Jain monk in the highest degree, *Chitta* was an ideal layman possessing all the essential qualities of a Jain householder in the highest degree. He had made a deep study of the principles of Jainism; and had thoroughly understood, grasped and mastered them. His love for the Jain Faith, which was a result of such deep study, was not merely *superfluous* and skin-deep; it had pierced through his bones and had reached the very depth of his marrow. Now, will this man entertain an idea of making to his spiritual master the suggestion which has been put into his mouth,—a suggestion which only a person ignorant of the Jain principles can make ?

Leaving aside these general considerations against the suggestion of 'humouring', let us turn to the course of events in the text itself. In paragraph 20 of the text the

ascetic *Kesi* and king *Paesi* are brought together. In this para. we find that the ascetic did not give the king any reception. He treated him not as a king but just as he would treat any other man who possessed the king's character. As the conversation between them goes on, the monk calls the king a fool, a blockhead, and so on. He fearlessly scolded and reproached the king in the most cutting and vociferous words. The king himself felt humiliated and ashamed that the ascetic should treat him with such utter disregard in the presence of a vast assembly of respectable men. At the conclusion of the conversation, we find the king repentant, humbled down and falling prostrate before the ascetic with his arrogant head bent low to the ground. And how has the ascetic brought about this great transformation in the character of the king? By humouring him? By following his whims? If any critical reader tries to discover, throughout the whole conversation between *Kesi* and *Paesi*, the slightest trace of 'humouring' on the part of the ascetic, his effort will prove futile.

Dr. Vaidya's explanation, therefore, cannot stand on any ground. Probably, when Dr. Vaidya wrote the explanation, *Kesi* escaped from his (Dr. Vaidya's) sight, and some stupid monk of the present day took his place and influenced the explanation which the Doctor has committed to writing. In conclusion, it has got to be submitted, with due respect to the learned professor's scholarship, that his explanation of the word **उन्नेणं** is wrong and that the correct meaning of the word is "with a free will," "without any mental reservation."

“अवि याइ, चित्ता, जाणिस्सामो”=Very well, चित्त, I understand it; I comprehend what you mean; I fully agree with you. This is said by केसि in reply to चित्त’s request—‘छन्देणं, भन्ते, पएसिस्स रज्जो धम्ममाइक्खेज्जाह’. Here are the request from चित्त and केसि’s reply to it which show that the sense in which चित्त made the request and the sense in which केसि understood it are one and the same, and the subsequent behaviour of केसि towards पएसि clearly shows what that sense or meaning was. Throughout the conversation between केसि and पएसि, केसि treats पएसि most slightly when चित्त was present all the while. If चित्त meant that केसि should preach religion to the king by following चित्त’s advice, why should he not remind the monk of his (the monk’s) promise to follow his (चित्त’s) advice? Why should he observe complete silence throughout the whole conversation if the monk’s treatment of the king was quite contrary to his advice of ‘humouring’ the king ?

**19. SUMMARY**—Early next morning Chitta approached king Paesi and made a request to him that he should inspect the four horses from *Kambojas* which he had trained. The king then expressed a desire to take a drive in a chariot drawn by those very horses, and Chitta did accordingly. The drive was so long that the king became exhausted and ordered Chitta to turn back the chariot. Then Chitta turned back and drove to the garden Miyavana and stopped the chariot just near the place where *Kesi* was staying. When the king was taking rest, he saw that *Kesi* was preaching

religion, in a loud voice, amidst a vast assembly of respectable persons. He considered both the preacher and his listeners to be ignorant and stupid. However, the dignity and lustre of *Kesi* filled him with wonder and he inquired of Chitta—“Who is this stupid fellow, speaking in a loud voice to a vast assembly of stupid persons, making it impossible for me freely to move in my own garden?” To this Chitta replied:—“He is a young ascetic named *Kesi* who is endowed with four kinds of knowledge. He possesses *limited Avadhi* knowledge and lives on food begged of others.” The king again inquired if *Kesi* was worthy of being approached by him, to which Chitta gave an affirmative reply. The king then decides to visit *Kesi* together with Chitta.

कलं=कल्यम्, dawn, day-break, tomorrow. पाउप्पभायाए रयणीए=प्रादुषप्रभातायां रजन्याम्, when the night had turned into drawn. फुल्लुप्पलकमलकोमलुम्मिलिय फुल्ल+उत्पल+कमल + कोमलो न्मीलित, blooming (फुल्ल) blue and red lotuses (उत्पल+कमल which were gently expanding (कोमलोन्मीलित). अहापण्डुरे पभाए=यथापाण्डुरे प्रभाते, when the dawn (प्रभाते) had become pale-white (यथापाण्डुर). कयनियमावस्सए=कृतनियम+आवश्यकः, who had performed (कृत) his ordinary (नियम) and obligatory (आवश्यक) (religious practices). आवश्यक are religious practices to be necessarily performed daily, both by laymen and by monks. सहस्सरस्सिसि दिणयेरे तेयसा जलन्ते=सहस्र+रश्मिनि दिनकरे तेजसा ज्वलति, when the thousand-rayed (सहस्सरश्मिनि) sun (दिनकरे) was (just) burning with light (तेजसा ज्वलति). चिट्ठं:—*Dr. P. L. Vaidya* explains this word as—“Standing at a place (तिष्ठन्).” But this ex-



planation does not at all suit the present context. There is no meaning in making the king stand all the while when he sees how the horses were trained. And in fact the king sees the horses not “ *standing at a place* ”, but sitting in a chariot. ‘चिट्ठं’ is a देशी word having the sense of the Sk. word ‘भृशम्’ and means very much, exceedingly, in a better or proper manner, properly, closely. गेग=अनेक, many. जोयण=योजन, a measure of distance equal to 8 miles. उब्भामेइ=उद्भ्रामयति ( caus. ), moved about, i. e., drove. तए णं से चित्ते सारही तं रहं गेगाइं जोयणाइं उब्भामेइ—In the ‘Translation’ this sentence has been omitted to be translated through oversight; its translation is—Then that charioteer Chitta drove that chariot many *yojanas*. उण्ह=उष्ण, heat. तण्ह=तृष्णा, thirst. रहवाअ=रथवात, the wind ( वात ) produced by reason of the chariot being in motion. परिकिलन्ते समाणे=परिक्लान्तः सन्—getting exhausted. By wrongly rendering this expression into Sanskrit as ‘परिक्लान्ते सति’ Mr. Tripathi ( Ahmedabad edition of पएसिक्कहाणयं ) has shown his ignorance of grammar, both Aṃg. and Sk. The sentence in which this expression occurs has simply to be reproduced to show how Mr. Tripathi is wrong. The sentence is—‘तए णं से पएसी राया उण्हेण य तण्हाए य रहवाएण परिकिलन्ते समाणे चित्तं सारहिं एवं वयासी.’ For Mr. Tripathi, it is to be pointed out that the expression परिकिलन्ते समाणे “goes with” ‘राया’ which is in Nominative Singular. It is therefore absolutely wrong to take परिकिलन्ते समाणे

in Locative Singular. सरीरे=शरीरम्, the body; the word is used here in the masculine gender, whereas in Sk. it is neuter. परावत्त=परावर्त्, to return, to turn back. आसाणां समं किलामं सम्मं पवीणमो=अश्वानां (=अश्वैः) समं क्लमं सम्यक् प्र+वि+नयाव, Let us remove (प्रविणयाव) our fatigue (क्लमम्) properly (सम्यक्) together with (समम्) the horses (अश्वैः). By taking the Amg. word 'सम' to mean 'प्रम' in Sk., both *Dr. Vaidya* and *Mr. R. C. Tripathi* have blindly followed the commentator and wrongly interpreted this sentence. Both these gentlemen talk of removing 'the fatigue and exhaustion' of the horses and leave the king to take care of himself. The text says not a word of the horses being exhausted. On the contrary the text expressly states that the king was tired out by heat and thirst—'से पयसी राया उण्हेण य तण्हाए य...परिकिलंते समाणे'. The charioteer चित्त turns back the chariot, not because the horses were exhausted but because the king was exhausted and because he commanded चित्त to turn back the chariot. Says the king—"चित्ता, परिकिलन्ते मे सरीरे, परावत्तेहि रहं." It is therefore clear that it is the king who required rest and not the horses. The rest given to the horses is only incidental. चित्त and the king do not give rest to the horses but they take rest 'together with the horses.' The only difficulty in the way of interpreting the sentence as I have done is the case of the word 'आसाणं' which is Genitive; whereas 'समं' (with) governs the Instrumental.

This difficulty will be solved in the words of Dr. Vaidya himself, who says:—“( In Ardhamāgadhī ) the Genitive is the most general case and as such can take the place of any oblique ( ?—oblique ) case... **Genitive is used for the Instrumental** ”—( Vaidya's Manual of

Ardhamāgadhī Grammar, page 72 ). मोएइ=मोचयति, released, unyoked, unharnessed. इमेयारूवे अज्झत्थिए जाव समुप्पजित्था—See Notes p. 152. अज्झत्थिए जाव=अज्झत्थिए चिन्तिए, मनोगए संकप्पे; all the words are synonymous and mean ‘ a thought ’. जडु=जड, a stupid person,

dullard. अविज्ज्ञाण, अ+विज्ञान, an ignorant person.

ज्ञान means knowledge, wisdom, intelligence, understanding. कीस=कस्मात्, how. सिरी=श्री, dignity, splendour, grace. हिरी=ही, modesty. उवगय=उपगत, endowed with. उत्तप्प-सरीर=उत्तप्त+शरीर, endowed with a lustrous body. परिणाम=परि+नम् ( caus. ), to make ripe, to mature, to digest. एमहालियाए मणुस्सपरिसाए; in the midst of such a vast assembly of men. बुयाए=ब्रवीति, speaks. पकामं=प्रकामम्, as one desires, at will. पवियर=प्र+वि+चर्, to move. आहोहिए=अधः+अवधिक,—अवधि knowledge has already been explained ( N. p. 150 ). It is always possessed by celestial or infernal souls; and ascetics sometimes acquire it by austerities; केशी was an अवधिक ( i. e., one possessing अवधि knowledge ). But his अवधि knowledge was not complete. It was less ( अधः ) than what the word means in its full significance. अन्नाजीवी=अन्य+जीविन्, living ( जीविन् ) on others ( अन्य ), i. e., living on food begged of others.

**20. SUMMARY**—Then the king, accompanied by Chitta, went to the ascetic and asked him—“ Do you possess *partial avadhi* knowledge? And do you live on food begged of others?” The monk replied by saying that his inquiry was discourteous. The monk then asked the king whether the thought, viz., stupid persons wait upon a stupid person etc., had occurred to him on seeing him ( the monk ) or not. The king was surprised to find that the monk could read his thoughts. The king admitted the fact of the thought having occurred to him and asked him how it was that he could read his ( the king's ) thought. In reply the monk explained to the king the five kinds of knowledge and added that he possessed the first four of the five kinds whereby he could read the thoughts of others.

ठिच्चा=स्थित्वा, having stood ‘ तुम्हे...आहोहिया अन्नजीविया ? ’—Do you possess limited ( or partial ) अवधि knowledge, and do you live on food begged of others ? The case of the words is Nom. plural. जहानामय—N. p. 166. अंक-वाणिय=अंक+वणिज्, a dealer ( वणिज् ) in jewels ( अंक ); ‘ अंक ’ is a kind of white gem or a jewel in general. संखवाणिय=संख+वणिज्, a dealer in couches ( शङ्ख ). दन्तवाणिय=दन्त+वणिज्, a dealer in ivory. सुंक=शुल्क, a tax, a duty. भंस=भंश्, to escape or flee from, to avoid. भंसिउकाम=wishing to avoid. नो सम्मं पन्थं पुच्छन्ति=Do not rightly ( सम्मं ) inquire about their rout; they inquire about one rout and in fact they want to travel by quite a different rout. एवामेव पएसी, तुम्हे वि विणयं भंसिउकामो नो सम्मं पुच्छसि—Just as the shrewd traders, wishing to avoid the tax, do not

inquire about the proper rout, so Paesi, you too, are not asking me properly, simply wishing to avoid paying me due respect ( विणयं भंसउकामो ). से...अट्ठे समट्ठे ?- It this matter right ? In I right in saying that the particular thought occurred to you ? से केणट्ठेण etc.- What is the meaning, significance or nature ( अट्ठ ) of your नाण and दंसण whereby you can read the feelings of others. The king simply wants to know the nature of केसि's knowledge by means of which he was able to read the feelings of others. In reply to the king's question केसि states that the knowledge which *possessionless* monks might possess was of 5 kinds of which he possessed the first 4 kinds whereby he was able to read the thoughts and feelings of others. The five kinds of knowledge are: (1) आभिनिबोहियनाण (=आभिनिबोधिकज्ञान; (2) सुयनाण (=श्रुतज्ञान); (3) ओहिनाण (=अवधिज्ञान); (4) मणपज्जवनाण (=मनःपर्ययज्ञान); and केवलनाण (=केवलज्ञान). These 5 kinds of knowledge have already been explained ( N. p. 150 ). आभिनिबोधिकज्ञान is the same thing as मतिज्ञान. आभिनिबोधिकज्ञान is expounded to be of 4 kinds ( आभिनिबोहियनाणे चउव्विहे पन्नत्ते ). They are:--उगगहो, ईहा, अवाए and धारणा which mean respectively *perception* ( उगगह=अवग्रह ), *conception* ( ईहा ), *judgment* ( अवाय ) and *retention* ( धारणा ). अवग्रह is again sub-divided into two classes ( उगगहे दुविहे पन्नत्ते ) as described in a Jain work called नन्दीसूत्र ( जहा नन्दीए ). This work, नन्दीसूत्र, describes the various divisions and sub-divisions of knowledge in

minute details. The text simply states 'उगगहे दुविहे पन्नत्ते,' and does not give the two subdivisions of अवग्रह, for which it refers the reader to नन्दी. The passages in नन्दी describing these sub-divisions are to be reproduced here as is indicated by 'जाव से तं धारणा से तं आभिनिबोहियनाणे.' Thus the varieties and sub-varieties of आभिनिबोहियनाण are disposed off in the text merely by a reference to नन्दी. श्रुतज्ञान (the 2nd of the 5 main divisions of knowledge) is of two kinds, viz., अंगप्रविष्ट and अंगबाह्य [सुयनाणे दुविहे पन्नत्ते। तं जहा अंगपविट्ठं च अंगबाहिरं च]. The sacred literature of the श्वेतांबर Jains is divided into two parts, certain works called 'अंग' comprise the first division which is called the 'अंगप्रविष्ट' division; and the remaining of the works constitute the 'अंगबाह्य' division. This topic has been fully discussed in the *Introduction*. सव्वं भाणियव्वं जाव दिट्ठिवाओ—The relevant passage from नन्दी is to be reproduced here upto (जाव) the word दिट्ठिवाओ (दृष्टिवाद). दृष्टिवाद is the 12th of the 12 अंग works (—see *Introduction*). ओहिनानं भवपच्चइयं खओवसमियं जहा नन्दीए=अवधिज्ञान, the 3rd of the 5 main divisions of knowledge, is of two kinds भवप्रत्ययिक and क्षयौपशमिक as described in नन्दी-(जहा नन्दीए). भवप्रत्ययिक is 'inborn' and क्षयौपशमिक is 'acquired by merit.' मनःपर्यय-ज्ञान, the 4th main division, is of two kinds, viz., simple mental knowledge (ऋजुमति) and complex mental knowledge (विपुलमति). Out of the 5 main kinds of knowledge, केशी possessed the first 4 kinds. But he

did not possess the 5th kind, viz., 'केवल' or perfect knowledge (तत्थ णं जे से केवलनाणे से णं ममं नत्थि). Only the glorious worthy ones are endowed with it (से णं अरिहन्ताणं भगवन्ताणं). इच्छेएण पएसी अहं तव etc.—It was by virtue of the 4 kinds of knowledge that केशी was able to read the thoughts of पएसी. Out of the 5 kinds of knowledge only the केवल knowledge is infinite, unlimited and complete in itself; hence it is called 'perfect' knowledge. The other 4 kinds are limited and incomplete and hence they are called *imperfect* (छउमत्थ=छअत्थ, छादयति ज्ञानादिक्कं गुणमात्मनः इति). The word 'नाण' is used in this paragraph in the masculine gender. In Sk. 'ज्ञान' always takes the neuter. In Amg, however, the word may be used in either gender.

**21. SUMMARY**—The king remained standing while he conversed with the ascetic. But now he asked for his permission to take a seat there. The ascetic's reply was that the king was the master of the garden and that he required no permission from the monk to take a seat there. The king then sat there, together with Chitta, at a moderate distance from the ascetic and asked him thus:— "Sir, do you, *possessionless* monks, hold the doctrine that the soul and the body are *different* and that they are *not identical*?" Having received an affirmative reply from the ascetic, the king tried to refute the ascetic's doctrine as follows:—

—“I had a grandfather. Being highly irreligious, he committed many sinful deeds. According to your doctrine, he must have been born, after death, in one of the hells.

I was a beloved grandson of that grandfather. Had he come to me to warn me against the consequences of sinful deeds, then I would have put faith in your doctrine. But since he did not come to me to warn me like that, my proposition that the soul and the body are identical and that they are not different is well-established.”

In reply to the king's argument, the monk asked him what punishment he would inflict on a man whom he found enjoying pleasures with his queen Sūriyakantā. The king's answer was that he would deprive that man of his life. The monk then asked the king if he would grant a request of that man that he should be permitted to go to his friends and relatives to warn them against the consequences of acts similar to the one committed by him. The king replied that that man's request could not be granted as he was an offender. Then the monk concluded by saying that the case of his grandfather was exactly similar who was undergoing terrible suffering in hell in consequence of sinful deeds committed by him.

The monk then gave the following four reasons why hell-beings are unable to leave the hell at their will—

(i) They are experiencing terrible agony in hell in consequence of their past sinful deeds.

(ii) They are kept under restraint by the guardians of hell.

(iii) Before the hell-beings can leave the hell, they have fully to experience and eliminate the **result** of their sinful acts.

(iv) Their sinful deeds determine their period of life in hell which must be fully undergone.



The king's argument being thus answered, the monk urged him to believe that the soul and the body were *different* and to give up his faith that they were *identical*.

‘पएसी एयाए उज्जाणभूमीए तुमं सि चेव जाणए’—you alone know (जाणअ=ज्ञायक) (*well*), O Paesi, (where to take a seat) on this garden-ground. What the monk means is this—As the king was the master of the garden, he was free to take a seat wherever he liked, there being no necessity of asking for the monk's permission for that. *Note the monk's manner of treating the king.* Then the king, together with चित्त, took a seat at a moderate distance from the monk and asked him if they, the *possessionless* monks, held the doctrine that the soul and the body were different and that the soul and the body were not one. सन्ना=संज्ञा, knowledge, understanding, faith. पइन्ना=प्रतिज्ञा, assertion. दिट्ठि=दृष्टि, view. रुह=रुचि, liking, belief. हेउ=हेतु, argument, reason. उवएस=उपदेश, instruction. संकप्प=संकल्प idea, thought, reflection. तुला=standard, judgment. माण=मान, measure, standard, opinion, *conception*. पमाण=प्रमाण, authoritative principle. समोसरण=समवसरण, religious doctrine. All words from सन्ना to समोसरण are synonymous and mean ‘principle or doctrine of religion.’ अन्नो जीवो अन्नं सरोरं=अन्यः जीवः अन्यत् शरीरम्, the soul (जीवः) is different (अन्यः) and the body (शरीरम्) is different (अन्यत्), i. e., the soul and the body are different from each other. तं जीवो तं सरोरं—the soul is the same (तं) and the body is

the same, i. e., the soul and body are not different but one and the same. **तं जीवो**—This expression offers some difficulty; 'जीवो' is *Masculine Nominative singular* and 'तं' is *Neuter Nominative singular*. Neither *Vaidya* nor *Tripathi* has tried to explain this conflict of genders. The difficulty may be explained away by saying that **तं** is *irregular Masculine Nom. Sing.* of the pronoun **त** (तद्=that). The expression **भगवं महावीरे** occurring in paragraph 2 of the present text may be noted in this connection, where 'भगवं' is *irregular Masculine Nom. Sing.* Or it may be said that the gender of **तं** in **तं जीवो** is influenced by the gender of **तं सरीरं**. This will be better understood by putting the expression thus—**जीवो तं, सरीरं तं**—जीव is the same and **सरीर** also is the same, both are identical. King **पएसी** represents the **चार्वाक** school of thought which held that there was nothing like soul different from the body and that when the body perished, nothing remained behind. **अज्य=आर्यक**, grandfather. **अधम्मिण जाव** etc.—The description of king **पएसि** in para. 2 is to be repeated here. **तुवमं वत्तव्वयाए**=according to your dictum. **वत्तव्वया=वक्तव्यता**, precept, view, dictum. **सुवहुं पावं कम्मं**=many sinful (पाव=पाव) deeds (कम्मं=कर्म). **कलिकलुस=कलिकलुष**, censurable, wicked. **समज्जिण=सं+अर्ज्**, to acquire, to earn. **कालमास=(कालो मरणं तस्य मासः प्रक्रमादवसरः)**, the time of death, the (destined) hour of death. **कालं किच्चा=कालं कृत्वा**, having met with death. **अन्नयरेसु नरएसु=**

in one of the hells. नैरइयत्ताए उववन्ने=नैरइकतया उपपन्नः, was born as a hell-being; नैरइयत्ता=नैरयिकता, the state of being a denizen of hell. नत्तुअ=नप्तृक, a grandson. इट्ठ=इष्ट, dear, desired. कन्त=कान्त, charming. पिय=प्रिय, beloved. मणुअ=मनोज्ञ, attractive, beautiful. थेज्ज=स्थैर्य, courageous. वेसासिय=वैश्वासिक, trustworthy. Tripathi's Sk. rendering of this word, viz., 'विश्वसनीयः' is wrong. संमय=संमत, esteemed, highly regarded. बहुमय=बहुमत, valued, highly esteemed. अणुमय=अनुमत, liked, agreeable. रयणकरंडगसमाण=रत्न+करंडक+समान, like a casket (करंडक) of gems, i. e., precious like a casket of gems. जीविउस्सविए=जीवितोत्सविकः, जीवितस्य उत्सव इव जीवितोत्सवः स एव जीवितोत्सविकः, a joy of life. हिययनान्दिजणण=हृदय+नन्दि+जनन, producer or giver (जनन) of pleasure (नन्दि) to the heart (हृदय). उंवरपुष्कं पिव दुल्लभे सवणयाए, किमंग पुण पासणयाए=उदुंवरपुष्पमिव दुर्लभः श्रवणकाय, किमंगपुनर्दर्शनकाय, (to whom I was) like the उदुंवर flower (उदुंवरपुष्पमिव) which is rarely heard of (दुल्लभे सवणयाए) and more rarely seen (किमंग पुनर् दर्शनाय). उंवरपुष्कं पिव दुल्लभे is equal to दुल्लहं उंवरपुष्कं पिव दुल्लहे. A literal rendering of this expression into English would be too clumsy. When a thing is rare to be heard of or seen it is highly valued. This idea is contained in the above sentence. though the idea is not very happily expressed. Literally it would mean:—The grandson was to the grandfather "rare even to hear of,....., much less! ( ?—less rare or more rare? ) to see". Mr. Tripathi renders the word 'पिव' in this sentence by 'अपि इव' into Sanskrit which is

wrong; पिव means simply 'इव' and not 'अपि इव' ( हेमचन्द्र, II 182 ). मम आगन्तुं=माम् आगत्य, having come to me. उववज्ज=उप+पद्, to be born. सुवहुं पावकम्मं जाव उववज्जिहिसि=सुवहुं पावकम्मं कलिकलुसं समज्जिणिता कालमासे कालं किच्चा अन्नयरेसु नरएसु नेरइयत्ताए उवज्जिहिसि. सद्दह=भ्रद्+धा, to believe, to put faith in. पत्तिय=प्रति+इ, to trust, to believe. रोअ=रुच्, to like, to agree. सुपइट्ठिय=सुप्रतिष्ठित, well-established. पइच्चा=प्रतिज्ञा, assertion, proposition. समणाउसो ( Voc. sing. )=भ्रमण+आयुष्मन्, O, long-lived monk ! This is an expression of address among monks who are equals. It is not used by a layman in addressing a monk, nor by a monk in addressing his superior or a senior monk. The fact that the king uses it for the monk shows that he does not want to show respect to him. ण्हायं कयवलिकम्मं et -These words and expressions have occurred before more than once and have already been explained. ण्हायं कयवलिकम्मं -The student should note that these and the following two compound words in the sentence are in the *feminine Gender*; their *case* is Acc. Sing., and they qualify देवि. डण्डं णिव्वत्त=दण्डं निर्वृत्त, to inflict punishment. हत्थच्छिन्नग=हस्त+छिन्नक, one whose hands are cut off. पायच्छिन्नग, one whose feet ( पाय-पाद ) are cut off. सूलाइय=शूलाचित, one who is impaled on a stake or is hanged. सूलभिन्नग=शूल+भिन्नक, one who is impaled on pike. सूल or सूला is a pole, a pike, a stake or any pointed weapon for impaling criminals. एगाहच्चं=एकाहत्यम्, ( एका एव आहत्या आहननं प्रहारे यत्र ), with one stroke ( of a weapon ). कूडाहच्च=कूटाहत्यम्,

( कूटे इव तथाविधपाषाणसंपुटादौ कालविलंबाभावसाधर्म्यादाहत्या हननं यत्र तत् कूटाहस्यम् ), *by getting the head cut (from the body) and thrown down like a peak (of a mountain, severed from the mountain and let rolling down)*. ववरोव=वि+अप+रुह् ( caus. ), to deprive of, to extirpate, to eradicate. जीवियाओ ववरोव—to deprive of life, to kill. अह=अथ, if. सुहुत्तगं=मुहूर्तकम्, for a while. मित्तनाइनियगसयणसंवधिपरिजन=मित्र+ज्ञाति+निजक+स्वजन+संवधि+परिजन=friends, kinsmen, near ones, brethren, relatives and attendants. आवड्=misfortune, adversity, calamity. अट्टु=अर्थ, asking, begging, request. खण=क्षण, a moment. इणट्टे=एतदर्थः=एषः अर्थः, this request or matter. समट्टु=समर्थ, fit, proper, appropriate. अवराहि=अपराधिन्, guilty, offending. चउहिं ठाणेहिं—(see Notes p. 173). The ascetic gives four reasons why hell-beings do not come to the earth to warn their relatives and friends against sinful deeds. अहुणोववन्नए नरएसु नेरइए=अधुना+उत्तनः नरकेषु नैरयिकः, a hell-being ( नैरयिकः ) now ( अधुना ) born or living ( उत्तनः ) in hells ( नरकेषु ). महब्भूय=महाभूत, great, terrible. वेयणं—Acc. sing. of वेयण or वेयणा (=वेदनं or वेदना), agony, pain, torment. वेएमाण Present participle of वेअ or वेद (=विद्), to feel, to experience; the ending अ of a verb is optionally changed to ए before 'माण', a termination of the present participle, वेअ + माण=वेअमाण or वेएमाण. नयरपालेहिं=नगर+पालैः, by the city-guards ( in hell ). सुज्जो=भूयस्, very much, exceedingly, again and again. समहिट्ठिजमाण—Passive present participle of समहिट्ठ ( सम्+अधि+स्था ), to keep

under restraint, to guard. निरयवेयणिज्ज=निरय+वेदनीय, to be experienced ( वेदनीय ) in hell ( निरय ). अक्खीण=अक्षीण, not exhausted, destroyed or eliminated. अवेइय=अवेदित, not experienced. अनिज्जिण्ण=अनिर्जर्ण, not eliminated. The good and bad acts of a man in this life determine whether he is to be born either in heaven or in hell after death. The result of bad acts is birth in hell. His period of life in hell is determined by the amount and quality of his bad acts. And as long as that is not exhausted, he cannot escape from hell. निरयाउयं कम्मं=निरय+आयुष्कं कर्म, acts ( कर्म ) which determine the period of life ( आयुष्क ) in hell ( निरय ).

**22. SUMMARY**—The king admitted that the monk's argument was convincing and that his own *proposition* was defeated so far as that argument was concerned. He admitted that hell-beings could not visit the human world to warn their relatives and friends against the consequences of sinful deeds. But he could not see why heavenly beings were unable to do so. He, therefore, advances the following argument to refute the monk's doctrine:—

—“I had a grandmother who, being very religious, led a very strictly religious life. According to your doctrine, therefore, she must have been born in one of the heavens. As I was a beloved grandson of that grandmother, she should have come to me to warn me against the consequences of sinful deeds. But since that has not happened, my proposition that the soul and the body are *identical* is well-established.”

In reply the monk says:—"Suppose, O Paesi, that you are just entering a temple, becoming very clean and pure. Just at that moment, a certain man standing in a latrine requests you to go and wait there for a while. Will you agree to this request?" "No, the place is impure" was the king's prompt reply. The monk retorted by saying that the case of his grandmother was exactly similar. She also could not visit the impure human world. The monk then gives the following four reasons why heavenly beings are unable to visit the human world:—

(i) Heavenly beings are infatuated by and completely absorbed in the enjoyment of heavenly pleasures. They do not like human pleasures.

(ii) Their affection for the human world is exterminated and is transformed into affection for the heavenly world.

(iii) The measures of time in heaven and on the earth greatly differ. So, the human being, for whom a heavenly being might be thinking of visiting the earth, meets with death before the heavenly being actually leaves the heaven.

(iv) The strong stink of the human world is disagreeable and offensive to heavenly beings.

Having thus explained why heavenly beings cannot visit the human world, the monk urged the king to believe that the soul and the body were *different* and to give up his faith that they were *identical*.

पन्न=प्रज्ञ, wise, intelligent, clever; hence—*convincing*.  
उवमा=उपमा, likeness, comparison, illustration, conclusion

or *proof*. इमेण पुण कारणेन नो उवागच्छइ=अनेन पुनः कारणेन नो उपागच्छति—A subject must be supplied to this sentence, which may be either “*a person now living in hell*” or “*my proposition that the soul is the same as the body*”; and then the sentence will be interpreted in two ways:—(i) It is for this reason ( अनेन पुनः कारणेन ) that a hell-being does not come ( नो उपागच्छति ) ( to the human world ); or (ii) it is for this reason that my proposition...does not stand or hold good ( नो उपागच्छति ). अज्जिया—grandmother. धम्मिया जाव वित्ति कप्पेमाणी—Identical passage occurring in para. 2 is to be repeated here with the ‘gender’ changed to feminine and with the omission of the negative ‘अ.’ अभिगयजीवा° ( सन्वेा वण्णओ जाव ) अप्पाणं भावेमाणी विहरइ—see para. 10 of the text पुण्णोवचय=पुण्य + उपचय, accumulation or quantity ( उपचय of merit ( पुण्य ). देवलोएसु—in the world of gods, in heaven. उल्लपडसाडग=one wearing wet ( उल्ल=आर्द्र ) garments. भिगार-कडुच्छुयहत्थगय=भृंगार + ‘कडुच्छुय’+हस्तगत, ( a person ) holding a water-pitcher ( भृंगार ) and an incense-stand ( कडुच्छुय ) in his hands ( हस्तगत ). देवकुलमणुपविसमाण=entering a temple ( देवकुल ). वच्चघर=वर्चस्+गृह, a latrine. ठिच्चा=स्थित्वा, having stood. सामि=खामिन्, a lord, a master. आसय=आश्रय् ( आ+श्रि ), to resort to, to sit, to dwell, to wait. Mr. Tripathi renders आसय into Sk. by आस् (—to sit), which is wrong. निसीय=निषीद् ( नि+सद् ), to sit down, to dwell. तुयट्=त्वग्बर्त्, to sit down, to turn towards. असुइ=अशुचि, impure, unholy. चउहिं ठाणेहिं etc.—In para. 21



the ascetic केशि gave four reasons why a hell being was unable to come to the human world to warn against the consequences of sinful deeds. In this para. he gives four reasons why a person now living in heaven is also unable to do the same. दिव्यैर्हि काम-भोगैर्हि मुच्छिष्टः=दिव्यैः कामभोगैः मूर्च्छितः, attached to or infatuated by (मूर्च्छितः) heavenly (दिव्यैः) pleasures (कामभोगैः). गिद्ध=गृद्ध, greedy of. गढिभ=गृद्ध, deeply attached to, infatuated by. अज्ज्ञोवन्न = अधि+उप+पन्न, absorbed or engrossed in. In the 'Translation' (page 95, line 7) read 'He does *not* like' for 'He does like.' तस्स माणुस्से पेम्मे वोच्छिन्नए भवइ=तस्य मानुष्यः प्रेमा व्युच्छिन्नकः भवति, his affection for the human world (मानुष्यः प्रेमा) is exterminated (व्युच्छिन्नकः भवति). Mr. Tripathi renders 'पेम्मे' into Sk. by 'प्रेमः' which is wrong. The Sanskrit word ends not in 'अ' but in 'अन्' and its Nom. sing. is 'प्रेमा.' प्रेमन् is both Masc. and Neut. in *Amg.* दिव्ये पेम्मे संकन्ते भवइ= (His affection for the human world) becomes transformed (संकन्ते भवइ=संक्रान्तः भवति) into affection for the heavenly world. तस्स णं एवं भवइ—A subject (—'thought') is understood in this sentence; his 'thought' becomes thus (एवं भवइ); thus he thinks. इयाणि=इदानीम्, now, just now. गच्छं=गच्छामि. अप्पाउया नरा कालधम्मणा संयुक्ता भवन्ति=अल्पायुष्काः नराः कालधर्मेण संयुक्ताः भवन्ति, short-lived (अल्पायुष्काः) human beings (नराः) become united (संयुक्ताः भवन्ति) with the nature of death (कालधर्मेण), i. e., die. The measures of

time greatly differ in heaven and on the earth. A moment in heaven may mean years on the earth. And a human being on the earth is short-lived. So, before a heavenly being actually meets him, he might have died. उराल=उदार, strong. दुग्गन्ध=दुर्गन्ध, bad smell, stink. प्राडिकूल=प्रतिकूल, disagreeable. पाडिलोम, offensive, hostile. उड्डं=ऊर्ध्वम्, upwards. चत्तारि पञ्च जोयणसयाइं—four or five hundred योजनस. असुभ=अशुभ inauspicious. Heavenly beings, by their very nature, cannot bear the ill-smell of the human world. And this smell goes upwards ( उड्डं अभिसमागच्छइ ) to the extent of 4 or 5 hundred योजनस. This is one of the reasons why heavenly beings do not come to the human world.

**23. SUMMARY**—The hollowness of the king's arguments that the soul cannot exist because the hell and the heavenly beings did not visit the human world ( paras. 21 and 22 ) was exposed by the monk and admitted by the king. The king now advances the following further argument to disprove the existence of the soul—"Once my city-guards brought a thief to me. I threw that man alive into an iron jar and closed it firmly and tightly with an iron lid. When the jar was opened after a few days, the man was found dead but the soul of the man could not be found in the jar. The jar had no hole or opening through which the soul of the man could find its way out of the jar. My proposition, therefore, that the soul and the body are not different but identical is well-established."

In reply the monk asks the king if the sound of a drum beaten in a huge mansion would go out of the mansion if all the doors and openings of the mansion were firmly and tightly closed so as to leave no hole or opening for the sound to go out. Having received an affirmative reply from the king, the monk points out that the movements of the soul, like those of the sound, being unobstructed, it can break through the earth, stones and mountains.

The king's argument being thus answered, the monk asks him to give up his faith and to believe that the soul and the body are *different*.

अणेगगणनायगदण्डनायग etc.—This is a lengthy compound. Some of the words in this compound occur in para. 11 also ( see Notes p. 167, where a reference has been made to para. 23 ). अणेग=अनेक, many. गणनायग=गणनायक, leaders of classes ( गण ) or groups of men. दण्डनायग=generals. ईसर=ईश्वर, a feudatory, an official of position or a wealthy person. तलवर=city-guards. माडंबिय=माडंबिक, a tax-collector. कोडुंबिय=कौटुंबिक, the head of a family. इब्भ=इभ्य, a wealthy man. सेट्टि=श्रेष्ठिन्, a chief merchant. सेणावड=सेनापति, a commander of the army. सत्यवाह=सार्थ+वाह, a leader of carvans. मंति=मंत्रिन्, a counsellor. महामंति—a chief counsellor. गणग=गणक, an astrologer. दोवारिय=दौवारिक, a door-keeper. अमच्च=अमात्य, a minister. चेड=चेट, an attendant. पीढमड=पीठमर्द, a king's companion. नगर=नगरवासिप्रकृतयः ( as explained by the commentator मलयगिरी ), citizens. निगम—a villager. दूय=दूत, a messenger. संधिवाल=संधि+पाल, protectors of the

frontiers. नगरगुप्तिया-city guards. ससक्खं=स+साक्ष्यम् or ससाक्षि, with evidence ( साक्ष्यम् ) ( of his having committed a theft ) or together with witnesses ( साक्षि ). सलोद्=सलोप्त्र-with stolen property; in the 'Translation' the translation of the word 'सलोद्' is found to have been left out. सगेवेज्ज=सग्रेवेयक, with a rope round his neck ( which was probably fastened in order that he may not run away ). ग्रैवेयक literally means a 'necklace,' but there is no propriety in saying that the thief wore a necklace. It is better to say that the thief was held with a rope tied round his neck to prevent him from running away. अवओढयवन्धणवद्ध=अवकोटक+बन्धन+वद्ध, who was bound ( वद्ध ) in the अवकोटक mode of binding ( बन्धन ) ( the body ) in which the hands of the person bound are tied to his back together with his head bent behind. जीवन्त-Present participle of जीव 'to live'. अउकुम्भी=अयःकुम्भी, a jar made of iron. पक्खिवावे-causal of पक्खिव=प्रक्षिप्, to throw. अउमअ=अयामय, made of iron. पिहाणअ=पिधानक, covering, lid, top. पिहावे-causal of पिहा=( अ or अपि+धा ), to close, to shut. अअ=अयस्, iron. तउय=त्रपुक, tin. आयावे=आतापय्, to get heated. आयपच्चइय=आत्म+प्रत्ययिक, trusted by oneself, trustworthy. रक्खावे-causal of रक्ख ( -रक्ष् ), to protect. उगलच्छ—a देशी word meaning 'to open'. छिद्द=छिद्र, a hole. विवर=cleft. अन्तर=rent, breach. रई=राजी, an opening, a line of breach. अन्तोहिन्तो—from inside. निग्गअ=निर्गत, gone out. कूडागारसाला=कूट+आकार+शाला, a mansion ( शाला ) having the form or appearance ( आकार ) of a

mountain-peak ( कूट ), i. e., a lofty mansion. दुहऔलिता= द्विधा+अवलिता, plastered ( अवलिता ) in two ways ( द्विधा ), i. e., on both side. Both the back and the front entrances of the mansion were plastered. गुप्त=गुप्त, protected, guarded. गुप्तद्वारा=गुप्त+द्वारा, having closed doors. Mr. *Tripathi* takes this expression to mean "having secret doors". Literally the meaning is correct. But there is no propriety whatsoever in saying that the mansion had *secret doors*. What the Text specially wants to emphasize, in so many words, is—that all the doors, windows and openings of the mansion were protected and firmly closed so as not to leave a single hole,—and not that the mansion had secret doors. निवायगंभीरा=निर्वाता and गंभीरा, deep ( गंभीरा ) and sheltered from wind ( निर्वाता ). According to Dr. P. L. Vaidya, कूडागारसाला is "a house built on mountain peak." How can such a house be "not exposed to breeze?" This word is of common occurrence in Amg. literature and it means a huge or lofty building, a building ( साला ) having the shape or appearance ( आगार ) of a mountain-peak ( कूड + कूट ). भेरि—a drum. सब्वओ समन्ता—on all sides, all round. घणनिचियनिरन्तरनिच्छिडाइ दुवारवयणाइं पिहेइ= घन+निचित+निरन्तर+निच्छिद्राणि द्वार+वदनानि पिदधाति= shuts ( पिदधाति ) all door openings ( द्वारवदनानि ) firmly ( घन ) and closely ( निचित ), leaving no breach or hole ( निरन्तर+निच्छिद्राणि ). बहुमज्जदेसभाअ=बहु + मध्य + देशभाग, the middle-most part. ताल=तड्, to beat, to strike. अप्पडि-

हयगड्=अप्रतिहत+गति having unobstructed ( अप्रतिहत ) motion ( गति ). पुढविं भिच्चा=पृथिविं भित्त्वा, breaking through the earth. सिला=शिला, stones. पर्वय=पर्वत, mountains.

**24. SUMMARY**—The king admitted that the monk's illustration to prove that the soul could go out from a closed jar was sound. However, he advances the following further argument to prove his own proposition—"Once my city-guards brought a thief to me. I killed him and threw him into an iron jar; and closed that jar firmly and tightly with an iron lid. When, one day, I opened that jar, I found that it was full of insects. As there was no hole or opening through which the souls of those insects could have gone into that jar, my proposition that the soul and the body are *identical* is well-established."

In reply the monk asked the king whether a piece of iron became transformed into heat when heated. On receiving an affirmative reply, the monk asked him if the piece of iron had any hole or opening through which heat could enter into the piece of iron. The reply being in the negative, the monk explained that similar was the case with the soul which enters unobstructed into anything.

तं अउकुंभिं किमिकुंभिं पिव पासाभि=I saw that iron-jar to be like a jar of insects ( किमिकुंभिं पिव-कृमिकुंभिं इव ), i. e., I saw that the iron jar was full of insects. तुमे कयाइ अए धन्तपुव्वे वा धमाविय पुव्वे वा?=त्वया कदापि अयाः ध्मातपूर्वः वा ध्वापित-पूर्वः वा?=Have you ever before heated ( a piece of ) iron or got it heated? 'अए' is used here in the Masculine gender; in Sk. 'अयस्' is Neuter. अगणिपरिणअ=अग्नि+परिणत, transformed into heat, heated. जोइ=ज्योतिस्, fire.

**25. SUMMARY**—The king advances a further argument to establish his proposition and asks the monk if a young man, proficient in the arts, would be able to discharge five arrows. “Yes,” the monk replies. The king then argues that as that very person is not able to do the same act in childhood, his proposition that the soul and the body are one is well-established.

In reply the monk asks the king if a young man would be able to discharge five arrows if the bow and the bow-string were new. “Yes” replies the king. Then the monk further asks him if the same person would be able to do the same act if the bow and the bow-string were worm-eaten. “No,” replies the king. ‘Why not’, asked the monk. “Because, sir, the instruments of that man are defective,” was the king’s reply. “In the same manner,” the monk argued, “a man who is able to discharge five arrows in youth is not able to do the same act in childhood because his instruments, (i. e., limbs) are incomplete in childhood.”

The king’s arguments being thus answered, the monk asks him to give up his faith and to believe that the soul and the body are *different*.

तरुणे . जाव ऽसिप्पोवगए=तरुणे जुगवं बलवं.....छेए दक्खे पट्ठे कुसले.....निउणसिप्पोवगए—This is a typical description of an ideal youth who is well-trained and well-accomplished, both physically and intellectually. As contrasted with this description of an accomplished youth, the passage ‘बाले जाव मन्दविज्ञाणे’ describes a person who is dull and weak, physically and intellectually, and who has not received any training. निउण=निपुण,

clever. सिप्पोवमअ=शिल्पोपगत, endowed with training in the arts, proficient in the arts. शिल्प—an art, fine or mechanical art, training ( in any art ). The 72 arts which are referred to in Aṃg. literature will be found enumerated in para. 39. पशु=प्रभु, able. कण्डगं=काण्डकं, an arrow. निसिर=नि+सृज्, to release, to deliver, to discharge. मन्दविज्ञाण=मन्द+विज्ञान, possessing dull intellect. नवअ=नवक, new. धणु=धनुस्, a bow. जीवा=ज्या, a bow-string. उषु=इषु, an arrow. कोरिल्लअ=कोरितक, worm-eaten. अपजत्त=अपर्याप्त, incomplete, incompetent. उवगरण=उपकरण, material, instrument, means.

**26. SUMMARY**—Pressing his point of view further the king says that a young man is able to carry a heavy load of iron, lead or tin, but that the same man is not able to carry the same load when he becomes worn out through old age. As the same man is not able to carry the same load at different stages of his life, the king argues that his proposition that the soul and the body are identical is well-established.

In reply the monk states that a young man is able to carry a heavy load if the bamboo-pole, the loops and the pans are new, and asks the king why the same man is not able to carry the same load when the bamboo-pole etc. are old and worm-eaten. “Because, sir,” replies the king, “the instruments of that man are old and worm-eaten.”

The monk then concludes by saying that a man who is able to carry a heavy load in youth is not able to carry the same load in old age, because in old age the instruments ( viz., limbs ) of that man become worn out.



The king's argument being thus answered, the monk asks him to give up his wrong faith and to believe that the soul and the body are *different*.

अयभारग=अयोभारक, a weight or load of iron. तउय=त्रपुक, tin. सीसग=सीसक, lead. परिवह=to carry. जुण्ण=जीर्ण, worn out. जराजजरियदेह=जरा+जर्जरित+देह, one whose body ( देह ) is disabled ( जर्जरित ) through old age ( जरा ). सिढिलवालितया-विणटुगत=शिथिल+वलि+त्वचा+विनष्ट+गात्र, whose limbs ( गात्र ) are weakened ( विनष्ट ) by wrinkles ( वलि ) formed by loosened ( शिथिल ) skin ( त्वचा ). दण्डपरिगग्रहियग्गहत्थ=दण्ड+परिग्रहीत + अग्रहस्त, who is holding a staff in his hand ( अग्रहस्त ). पविरलपरिसडियदन्तसेडी=प्रविरल+परिशदित+दन्त+श्रेणि, whose rows ( श्रेणि ) of teeth ( दन्त ) have become isolated ( प्रविरल ) and rotten ( परिशदित ). आउर=आतुर, diseased, disabled, afflicted, sick. किसिअ=कृशक, emaciated. पिवासिअ=पिपासित, thirsty. दुव्वल=दुर्बल, feeble. किलन्त=क्लान्त, exhausted. नविया=नविका, new. विहंगिया=विहंगिका, a bamboo-pole. सिक्कअ=शिक्यक, a loop made of cord. पत्थियपिडअ=प्रस्थिका+पिटक, a pan. विहंगिया, सिक्कअ and पत्थियपिडअ constitute a certain contrivance for carrying loads called 'कावड' in Marathi. Two pans are fastened to two loops of cord which are attached to the two ends of a bamboo-pole in such a manner as to hold the two pans hanging down from the two ends of the pole. The contrivance so formed is used for carrying weights which are placed in the pans, the pole being carried on the shoulder. घुणक्खइअ=घुण+क्षतिक, worm-eaten. सिढिलतयापिणद्ध=शिथिल+त्वचा + पिनद्ध, made of feeble or loose rope ( त्वचा ).

**27. SUMMARY**—The king now advances another argument, to establish his proposition, as follows:—

“Once my city-guards brought a thief to me. I weighed that man while he was alive. Then I killed him without making any cut on his skin and weighed him again. As the two weights showed absolutely no difference, my proposition that there is no such thing as *soul* different from the body and that both are *identical* is well-established.”

In reply the monk asked the king if he had ever weighed a leather bag when empty and when filled with air. “Yes,” was the king’s reply. Then the monk asked him if the two weights of the bag showed any difference. “Not at all,” replied the king. The monk then replied the king’s argument as follows:—“Just as the air has no weight and the two weighs of a leather bag (when filled with air and when empty) cannot show any difference, so the *so* too has no weight and therefore the weights of a man (when living and when dead) cannot show any difference.”

अहं तं पुरिसं जीवन्तं चेव तुलेमि—I weighed that man when he was alive. तुलेत्ता=तोलयित्वा, having weighed. छविच्छेयं अकुर्वमाणे जीवियाओ ववरोवेमि=छविच्छेदं अकुर्वन् (अहं तं पुरुषं) जीवितात् व्यपरोपयामि—I deprived that man of his life [अहं तं पुरुषं (जीवितात् व्यपरोपयामि)] not making [i. e. without making (अकुर्वन्)] (any) cut (छेद) on his skin (छवि). मय=मृत, dead. आणत्त=अन्यत्व, difference. नाणत्त=नानात्व, variation. ओमत्त=अवमत्त, decrease. तुच्छत्त=तुच्छत्व, lightness. गुरुत्त=गुरुत्व, excess. लघुत्त=लघुत्व, deficiency. वत्थि=वस्तिन्, a leather bag. धन्तपुव्व=धमात्पूर्व,

blown before. तुमे कयाइ बत्थी धन्तपुव्वे वा धमावियपुव्वे वा—  
Have you ever before blown a leather bag or got it  
blown ? जीवस्स अगुह्लघुयत्त=absence of heaviness or light-  
ness of the soul, i. e. absence of any weight or *weight-*  
*lessness* of the soul. पडुच्च=प्रतीत्य, having known,  
ascertained or established.

**28. SUMMARY**—The king admits that the monk's reasoning is sound and still tries to establish his own proposition by another argument as follows:—

—“Once my city-guards brought a thief to me. I examined that man minutely but did not find the soul anywhere in his body. Then I cut the man into two parts, but did not find the soul. As the soul could not be found even though I cut the man into three, four and a number of parts, my proposition that the soul and the body are *identical* and that they are not *different* is well-established.”

The monk replied that the king was a greater blockhead than the proverbial carrier of wood. “How, sir ?” questioned the king. In reply the monk narrated the following fable:—

“Some men, who earned their livelihood by selling fuel, once entered a dense forest to obtain fuel. In order to prepare food for themselves, they had taken with them fire in a fire-pot. On reaching a certain part of the forest, they asked one man amongst them that he should stop there and prepare food for them by the time they returned with fuel. They also instructed him that if the fire in the fire-pot would extinguish, he should produce fire from a piece of wood. In a short time thereafter, that man, intending to prepare food, went to the fire-pot to take fire

but found that the fire was extinguished. So, he took up the piece of wood and observed it all round in order to take out fire from it. But he could not see fire in it. Then he cut it into two part, but fire was nowhere to be seen. In the same manner, he cut the piece of wood into three, four and a number of parts, but to no purpose; and the fellow became down-cast and dejected with the thought that he could not prepare food for those men. When those men returned with fuel, they learnt what had happened. Then, one man amongst them, who was shrewd and clever, produced fire by rubbing that piece of wood against a stick and prepared food for those men. Thus, O Paesi, you are a greater block-head than that foolish carrier of wood;—you, who wished to see the soul in the body of the thief, by cutting the body into a number of parts.”

सर्व्वओ समन्ता=on all sides, all round. समभिलोभ=सम्+अभि+लोच्, to see, to look, to observe. तत्थ=तत्र, there i. e., in the body of the thief. दुहाफालिय=द्विधा+स्फोटित, torn or cut ( स्फोटित ) in two parts ( द्विधा ). तिहा=त्रिधा, in three parts. चउहा=चतुर्धा, in four parts. संखिजहा=संख्येयधा, in a number of parts. मूढतराण णं तुमं पयसी ताओ कट्ट-हारयाओ =मूढतरकः ननु त्वं प्रदेशिन् तस्मात् काष्ठहारकात्=verily, you are a greater fool, O Paesi, than that carrier of wood ! The ascetic then narrates a story to illustrate how the king is a greater fool than the proverbial carrier of wood. केणं भन्ते मूढतराण—In what way or how ( केणं ), sir, am I a greater fool ? वणत्थी=वनार्थिनः, desirous of getting or wishing for ( अर्थिनः ) wood ( वन ). वणोवजीवी=वनेषजीविनः, who maintained themselves ( उपजीविनः ) by

( selling ) wood or fuel ( वन ). गवेसणय=गवेषणक, hunting for, search after. जोइ=ज्योतिस्, fire. जोइभायण=ज्योतिर्भाजन, a fire-pot. गहाय=गृहीत्वा, having taken. Mr. Tripathi renders this word into Sanskrit by 'ग्रहाय' which is wrong. In Sanskrit the Indeclinable Past Participle is formed by adding 'त्वा' to the root, and 'य' takes the place of 'त्वा' only when a preposition is prefixed to the root. अडवि=अटवि, a forest. अणुपविट्ट=अनु+प्रविष्ट, entered. अगामिय=अग्रामिक, having no village or uninhabited. अणुपपत्त=अनुप्राप्त, reached. साह=साध्, to make ready, to cook. विज्झाय=विध्मात, extinguished. परियर=परिकर, a waistband, cloth worn round the loins. परियरं बंध—to gird up one's loins, to make oneself ready, to prepare oneself for any action. फरसु=परशु, an axe. अपासमाणे=अपश्यन्, not seeing or finding. सन्त=श्रान्त, tired. तन्त=तान्त, fatigued. परितन्त=परितान्त, exhausted. निर्विण्ण=निर्विण्ण, dejected. एगन्ते=एकान्ते, aside. एड—A देशी word meaning ' to put ' or ' to throw '. सुय=मुच्, to ungird. ओहयमणसंकप्प=अवहत+मनः+संकल्प, one whose mind and heart are depressed. चिन्तासोगसागरसंपविट्ट=चिन्ता+शोक+सागर+संप्रविष्ट, plunged into ( संप्रविष्ट ) the ocean ( सागर ) of anxiety ( चिन्ता ) and grief ( शोक ). करयलपल्हत्थमुह=करतल+पर्यस्त+मुख, with his face ( मुख ) cast ( पर्यस्त ) on the palms of his hands ( करतल ). अट्टज्झाणोवगअ=आर्त+ध्यान + उपगत, engrossed ( उपगत ) in depressing ( आर्त ) thoughts ( ध्यान ). भूमिगयदिट्ठिअ=भूमि+गत+दृष्टिकः, one whose looks are cast down towards the ground. झिया=धै, to think, to

contemplate, to become contemplative. छेअ=छेक, shrewd. दक्ख=दक्ष, skilful. पत्तट्ठ=प्राप्तार्थ, learned. उवएसलद्ध=उपदेश+लब्ध, who had received training. सर=शर, an arrow, a stick pointed like an arrow. अरणि—a piece of wood for producing sacred fire by friction; here the word means merely a piece of wood for producing fire by friction. मह=मंथ्, to churn, to agitate, to rub against. जोइं पाडेइ—produced fire. संधुक्ख=संधुक् (caus.), to kindle, to inflame. सुहासणवरगय=सुख+आसन+वर+गत, sitting on (गत) comfortable (सुख) and excellent (वर) seats (आसन). आसाए=आ+स्वादय्, to taste. विसाए=वि+स्वादय्, to relish. जिमियभुत्ततरागया—(see N. p. 146). आयन्ता=आचान्ताः, those that have *washed their hands and feet* (after taking their meal). चोक्ख=चौक्ष, clean. Dr. P. L. Vaidya says that चोक्ख is a 'देशी' word, but it is not a देशी word. परमसुइभूय=परम + शुचि+भूत, becoming (भूत) very (परम) pure (शुचि). एएणट्ठेणं पएसी....मूढतराए तुमं ताओ कट्ट-हारयाओ=It is in this sense (एएणट्ठेणं), O Paesi, that you are a greater blockhead (मूढतराए तुमं) than that carrier of wood (कट्टहारयाओ).

**29. SUMMARY**—Now the king is at his wit's end. He cannot advance any further argument to establish his proposition that the soul and the body are identical and to disprove the monk's doctrine that they are different. So he finds fault with the monk's manner of treating him, saying—"Is it proper for a wise and restrained person like you to abuse and chastise me severely and vociferously in the midst of a vast assembly of respectable persons?" In

reply the monk asks the king the names of the four assemblies and the, respective rules prescribed for punishing persons who offend those assemblies. The very reply which the king gives is turned by the monk against the king for answering his question who says:—" You did not pay me due respect and besides you acted perversely towards me. Thus in offending me you have offended an assembly of ascetics; this is why I abused you by way of punishment." Then the king explained his conduct by saying that he thought that the more he acted perversely towards the monk the more he would gain in knowledge and faith. The monk then questioned the king about the right and wrong modes of dealing with others which the king explained. Thereupon the monk concluded by saying that the king's behaviour was of the right type and not of the wrong type.

जुतअ=युक्तक, proper. छेअ=छेक, shrewd. दक्ख=दक्ष, careful. बुद्ध—wise. कुसल=कुशल, clever. महामइ=महामति, highly talented. विणीय=विनीत, restrained. विन्नाणपत्त=विज्ञानप्राप्त, learned. उवएसलद्ध=उपदेशलब्ध, educated. उच्चावअ=उच्च+अवच, high and low, strong and mild. आउस=आक्रोश, calling or crying out, vociferation, abuse. आउस=आ+कुश, to call out, to revile, to abuse. उद्धंसणा=उध्वंसना, words of chastisement, censure, blame, imprecation. उद्धंस=उध्वंस् (caus.), to destroy, to ruin, to chastise. निभंछगा=निर्भर्त्सना, abuse, reproach, reviling. निच्छोडणा=निश्छोटना (-निस्+छुद्, to cut), reviling in cutting words. परिसा=परिषद्, an assembly, a group or a class of men. खत्तिय=शत्रिय, a person belonging to the warrior class. गाहावइ=गृहपति, a householder, a layman. इसि=ऋषि, a sage,

an ascetic. दण्डनीड=दण्ड+नीति, the law ( नीति ) of punishment ( दण्ड ), the law of punishing the culprits. पत्रत-  
laid down, prescribed. जे णं खत्तियपरिसाए अवरज्झइ=यः ननु  
क्षत्रियपरिपदः अपराध्यति, he who affends an assembly of  
warriors. हत्थच्छिन्नए वा पायच्छिन्नए वा सीसच्छिन्नए वा सूलाइए वा  
एगाहच्चे कूडाहच्चे जीवियाओ ववरोविज्झइ—(see N. p. 191-192 ).  
सीसच्छिन्नअ=शीर्षच्छिनक, one whose head is cut off (as a  
punishment). तअ-त्वच्, bark. वेढ=वेष्ट, that which  
surrounds, hence-husk. पलाल (Sk.)—straw, husk,  
chaff. वेढ=वेष्ट्, to surround, to enclose to envelope.  
अगणिकाय=अग्नि+काय, creatures possessing bodies (काय)  
of the element of fire (अग्नि), fire in general. ज्ञाम-ध्मा,  
to burn. अणिट्ठ=अनिष्ट, disagreeable. उवालंभ=उपालम्भ, to  
taunt, to revile, to reproach, to blame, to censure.  
कुण्डियालंछणय=कुण्डिका+लाञ्छनक, one who is branded with  
the mark (लाञ्छन) of a pitcher (कुण्डिका). सुणगलंछणय=  
शुनक+लाञ्छनक, one who is branded with the figure of a  
dog. निव्विसए वा आणाविज्झइ=निर्विषयः वा आज्ञाप्यते, is ordered  
(आज्ञाप्यते) out of the country (निर्विषयः), is ordered to  
leave the country. नाइअणिट्ठ=न+अति+अनिष्ट, not (न)  
very (अति) disagreeable (अनिष्ट). वामं वामेणं दण्डं दण्डेणं...  
विवच्चासंविच्चासेणं—No student can understand these  
expressions unless they are clearly explained. But  
neither Dr. Vaidya nor Mr. Tripathi has tried to  
explain them. Dr. Vaidya passes over them simply  
by saying—“वामं वामेणं etc. are all synonymous and  
mean perversely.” This is not explaining the ex-



pressions. Each expression consists of two words, the second of the two words being merely a repetition of the first in the Instrumental case. What is the meaning and significance of the repetition ? This can be explained in two ways as follows:—(i) The repetition merely indicates repeated action or persistence in doing anything. Thus वामेण वट् (वामेन वर्त्) means “to act crookedly,” and वामंवामेण वट् means “to persist in acting crookedly.” (ii) The other explanation is to take ‘वामंवामेन वर्त्’ to mean ‘वामं प्रति वामेन वर्त्’, to act crookedly (वामेन वर्त्) towards one (प्रति) who is crooked (वाम). According to this explanation all the expressions will be synonymous with the well known maxim ‘शठं प्रति शाठ्यम्’. This explanation is supported by the commentator मलयगिरी who says—“वामं वामेण, दण्डं दण्डेण” इत्याद्यपि भवनीयम्. An apparent difficulty in the way of this explanation is that the monk is not crooked. How, then, the expression वामं वामेण वट् can be taken to mean ‘to behave crookedly towards one who is crooked’? No doubt, the monk was not crooked; but the king believes him to be such and behaves towards him accordingly. दण्डेण=adversely, refractorily, chastisingly, in a fighting mood. पडिकूल=प्रतिकूल, adverse, contrary, hostile. पडिलोम=प्रतिलोम, perverse, contrary, obstinate. विवच्चास=विपर्यास, contrariety, reverse. एवं खलु अहं देवाणुप्पिएहि पढमिल्लएणं चेव वागरणेणं संलत्ते=एवं खलु अहं देवानुप्रियैः प्रथमेकं एव व्याकरणेन संलसः=

Indeed, this I was said by you, O beloved of gods ( एव खलु अहं देवानुप्रियै संलसः ), in the very beginning of your exposition of religion to me ( प्रथमकेन एव व्याकरणेन ). When the monk tells the king that he was acting crookedly and perversely towards the monk, the king replies that he was already censured by the monk in that behalf on a previous occasion. This refers to paragraph 20 of the text where the monk says to the king—‘ एवामेव, पएसि, तुब्भे वि विणयं भंसेउकामो - नो सम्मं पुच्छसि.’ तए—at that time, i. e., at the time when the monk censured the king for the first time saying ‘ एवामेव पएसि,.....नो सम्मं पुच्छसि.’ And on that occasion ( तए णं ) a thought ( अच्चमत्थिए जाव संकप्पे ) of the following nature ( इमेयारूढे ) occurred to the king ( ममं समुप्पज्झित्था ) The thought is this:—जहा जहा णं एयस्स पुरिसस्स वामंवामेण... वट्ठिस्सामि, तहा तहा णं अहं नाणं च...दंसणं च...उवलभिस्सामि=the more ( जहा जहा ) I persist in acting crookedly ( वामंवामेण वट्ठिस्सामि ) towards this man ( एयस्स पुरिसस्स ), the more ( तहा तहा ) I comprehend Knowledge and Faith ( नाणं च दंसणं च उवलभिस्सामि ). The king explains his conduct by saying that it was for this reason ( i. e., the reason stated above—एएणं कारणेणं ) that he acted crookedly towards the monk ( अहं देवानुप्पियाणं वामंवामेण वट्ठिए ). Then the monk questions the king about the modes of dealing with others ( ववहारगा-व्यवहारकाः ). The king replies that the modes of dealing with others are four ( चत्तारि ववहारगा पन्नत्ता ) as follows:—(i) one gives but

does not speak ( देइ नामेगे नो सन्नवेइ ), i. e., some persons give ( something that may useful to or required by others ) but they do not speak properly; (ii) some only speak properly but do not give anything ( सन्नवेइ नामेगे नो देइ ); (iii) some give and also speak properly ( एगे देइ वि सन्नवेइ वि ); (iv) and there are some who neither give anything nor speak properly ( एगे नो देइ नो सन्नवेइ ). Then the monk asks the king—who ( out of these four types of men ) behaved rightly and who behaved wrongly, i. e., whose mode of behaviour was right and whose mode of behaviour was wrong ( के ववहारी के अववहारी ). The king replies that the first three types were the right types of behaviour and the last one was the wrong type. Then the monk concluded by saying that the king's behaviour belonged to the right types of behaviour. For, though the king did not speak properly to the monk in the beginning, he behaves properly towards him after he is convinced of his worth.

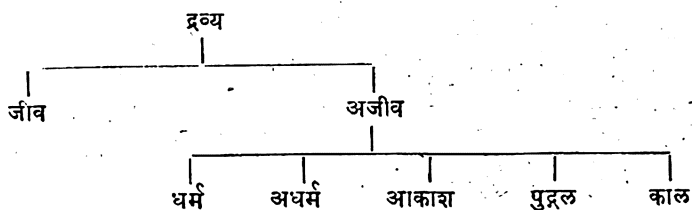
**30. SUMMARY**—The king is almost convinced of the weakness of his proposition. But he wants still further proof as to the existence of the soul, separate from the body. So he asks the monk if he could separate the soul from the body and place it before him like an *āmalaka* fruit placed on the palm of the hand. Just at this moment the wind comes to the help of the monk, blowing violently and moving grass and plants. The ready-witted monk seizes the opportunity and asks the king who—whether any divine being—moved

the grass and plants. The king replies that it was not any divine being but the wind which moved the grass and plants. The monk further asks the king if he could see the physical embodiment of the wind, the existence of which was thus proved. Having received a negative reply from the king, the monk explains that there are certain things, like the wind, which a man of *imperfect* knowledge cannot comprehend and see in all their aspects. It is only the omniscient *Jinas* who can comprehend and see them in all their aspects.

समर्थ=समर्थ, able. वा—like, as. आमलय—the आमलक fruit, आवळा in Marathi. अभिनिवृट्=अभि+नि+वृत्, to remove, to free or separate from. उवदंस=उप+दृश् (caus.), to show, to exhibit, to place before. वाउकाय=the wind तणवणस्सइकाय=तृणवनस्पतिकाय, the grass and plants. एय=एज् to stir, to move. वेय=वेप्, to tremble. चल=चल्, to move. फन्द=स्पन्द, to quiver. घट्ट=घट्, to shake, to stir about. उदीर=उदीर्, to arise, to move upwards. तं तं भावं परिणमइ, became transformed into (परिणमइ) these various conditions (तं तं भावं). नाग, किन्नर, किंपुरिस, etc.,—see N. p. 161. चाल=चल् (caus.), to cause to move, to agitate. सरूवि=सरूपिन्, possessing a form. सकाम=possessing or having desires. राग=passions. मोह=folly, ignorance, infatuation. वेय=वेग, speed. सलेस्स=सलेइय, possessing soul-taints. रूव=रूप, form; here the word means corporeal or physical form or embodiment. ठाण=स्थान, an object, a thing, a matter. छउमत्थे मणुस्से=छउमत्थः मनुष्यः, a person possessing *imperfect* knowledge. सब्बभावेण—thoroughly, completely, in all aspects. Having proved the ex-

istence of the wind which cannot be seen in a physical form, the monk proceeds to explain that there are certain things, including the soul, which cannot be comprehended in all their aspects by men possessing imperfect knowledge. Those things are:—(1) धर्मस्तिकाय=धर्मास्तिकाय, the principle of motion. (2) अधर्मस्तिकाय=अधर्मास्तिकाय, the principle of stationariness. (3) आगासस्तिकाय=आकाशास्तिकाय, space. (4) असरीरवद्धो जीवो=अशरीरवद्धः जीवः, the soul separated from the body. (5) परमाणुषोऽगल=परमाणु-युद्गल, atoms of matter. (6) सद्=शब्द, sound. (7) गन्ध=गन्ध, odour. (8) वाय=वात, wind. (9) अयं जिणे भविस्सइ वा नो भविस्सइ=अथैष (—a particular man) will or will not become a Jīṇa. (10) अयं सव्वदुक्खाणं अन्तं करिस्सइ वा नो वा=अथैष (—a particular person) will or will not put an end to all his miseries (i. e., miseries of being born again and again). एयाणि चेव उप्पन्नानाणदंसणधरे अरहा जिणे केवली सव्वभावेण जाणइ पासइ=A worthy and omniscient Jīṇ alone (अरहा केवली जिणे चेव), in whom knowledge and faith are produced (उप्पन्नानाणदंसणधरे), can comprehend and see (जाणइ पासइ these (एयाणि, i. e., the ten things enumerated above) in all their aspects (सव्वभावेण). अरहा=A worthy one; embodied souls which have attained omniscience but have not yet discarded the last vestments of human body are called अर्हत्स. जिण=जिन, a soul that has attained omniscience, whether embodied or disembodied. केवली=an omniscient soul, whether embodied or disembodied. उप्पन्नानाणदंसणधर=उत्पन्न+ज्ञान+दर्शन+धर, One in whom Knowledge and Faith are produced.

**धम्मत्थिकाय** and **अधम्मत्थिकाय**—Some of the ten things enumerated at the end of the paragraph 30, especially the two words **धम्मत्थिकाय** and **अधम्मत्थिकाय**, have got a special meaning in Jain philosophy quite distinct from the ordinary meanings in which they may be found used elsewhere. Hence they require an explanation. Jain philosophy divides the whole universe into two independent categories—**जीव** and **अजीव**, the *soul* and the *non-soul*. This is a logically perfect division, being a division by dichotomy. **अजीव** is further classified into 5 subdivisions, viz., **धर्म**, **अधर्म**, **आकाश**, **पुद्गल** and **काल**. The generic name for these six is a **द्रव्य** or a *substance*. The six substances are thus classified as follows:—



( 1 ) **जीव**:—The chief characteristic of the *soul-substance* is its consciousness. This is the only knowing substance. The other substances are devoid of consciousness. Souls are innumerable.

( 2 ) **धर्म** ( धम्म )—**धर्म**, as conceived by Jain philosophy, means a *kind of ether* which is the fulcrum of motion. It is the *principle of motion*. Soul and matter, **जीव** and **पुद्गल**, move with the help of **धर्म**. **धर्म** cannot make soul or matter move; but, if they are to

move, they cannot do so without the help of धर्म. Jain works of philosophy illustrate the relation between धर्म and जीव or पुद्गल by the relation between water and fish. As fish move in water, without being impelled in their movements by water; so पुद्गल and जीव move, assisted by धर्म, but not impelled by it:—

उदयं जह मच्छाणं गमणाणुगहयरं हवदि लोए ।

तह जीवपुगलाणं धम्मं दव्वं वियाणेहि ॥

धर्म has no form; it is one, eternal and void of activity.

( 3 ) अधर्म ( अधम्म )—अधर्म is exactly the opposite of धर्म. It is the fulcrum of rest just as धर्म is the fulcrum of motion. It is the *principle of stationariness*. It is an idifferent or passive cause of stationariness, like the earth to falling bodies. It does not stop the motion of जीव or पुद्गल, but it assists them in staying still, while they are in a state of rest. अधर्म, like धर्म, has no form; it is one, eternal and void of activity.

( 4 ) आकाशः—आकाश or space is that which gives to souls and to other substances their places in the universe. Like धर्म and अधर्म, आकाश too has no form; it is one and eternal.

( 5 ) पुद्गलः—पुद्गल or matter is characterized by lifelessness, touch, taste, smell and colour. Things enjoyable by the senses, the five senses themselves, the body, the mind, the karmas, and all other material objects are called पुद्गल or matter.

( 6 ) कालः—काल or time, according to Jain philosophy, is that which assists in modifications produced

in the soul and other substances. Time does not cause the modifications which are produced in the substances, but indirectly aids the production of such modifications. Time is immaterial. It is without taste, colour, smell, or touch. Like souls and matter, it is innumerable. As conceived by Jain philosophy, time consists of minute particles which never mix up with one another. These particles have been compared to innumerable jewels.

धम्म, अधम्म, आगास ( -आकाश ) etc. have been explained above. But the expressions occurring in the text are not धम्म etc. only, but धम्मत्थिकाय ( = धर्म + अस्तिकाय ), अधम्मत्थिकाय, etc. So the explanation cannot be complete if 'अस्तिकाय' is not accounted for:—The whole universe is first divided into two big groups, जीव and अजीव; and अजीव being further subdivided into 5 classes we get the six substances or द्रव्य. Now there is another mode of classifying the six substance according to which a द्रव्य is or is not an 'अस्तिकाय'; and 5 out of the 6 substances ( viz, जीव, पुद्गल, धर्म, अधर्म, and आकाश ) are अस्तिकाय, and one only, viz., काल, is not an अस्तिकाय. The expression अस्तिकाय consists of two words, 'अस्ति' meaning 'exists' and 'काय' meaning 'body.' According to the second classification काल alone is not an अस्तिकाय, and the remaining 5 substances are अस्तिकाय. Each of these 5 substances ( i. e., जिवि, पुद्गल, धर्म, अधर्म and आकाश ) always 'exists' ( -अस्ति ). They have got existence 'अस्ति'त्व. Again, each of these 5 substances has many प्रदेश ( -this word is ex-



plained below ) like bodies. Each of them has got 'अस्ति'त्व and again each has many प्रदेशs or 'काय' s. Hence they are called अस्तिकायs. To be an 'अस्तिकाय' a substance must possess both these characteristics. The substance 'काल' ( -time ) possesses only one characteristic. It has got 'अस्ति'त्व ( -existence ) but it has not many प्रदेशs or कायs. So it is not called an अस्तिकाय; while the remaining 5 substances, which possess both the characteristics, are called अस्तिकायs.

The words प्रदेश and काय now remain to be explained. Every kind of substance is made up of ultimate indivisible particles. The space occupied by one such particle is known as प्रदेश. The substances जीव, धर्म, अधर्म, आकाश and पुद्गल ( i. e., all the substances except काल ) have many प्रदेशs as they consist of many indivisible parts. The particles of each of these substances are not separate; they are mixed up or capable of being mixed up. So their particles cannot be located in definite प्रदेशs. It is for this reason that these substances are said to occupy many प्रदेशs. But काल consists of particles which never mix up. The particles of काल are separable and distinct; and consequently each of these particles occupies a particular प्रदेश only. Now काय is a technical name for that which has more than one प्रदेश. As explained above, जीव, धर्म, अधर्म, आकाश and पुद्गल have more प्रदेशs than one; hence it is that they are called अस्तिकायs. But काल is not called an अस्तिकाय, as it has one प्रदेश only. The distinction is subtle and fine, but it is understandable.

*Dr. P. L. Vaidya's* interpretation of the words धम्मत्थिकाय and अधम्मत्थिकाय:—These two words, as interpreted by Dr. Vaidya, mean merit and demerit respectively, which is a wrong interpretation. As explained above, the words धर्म and अधर्म have a special meaning in Jain philosophy,—a meaning which is quite distinct from the various ordinary meanings in which they are found used elsewhere.

*Mr. R. C. Tripathi's* interpretation:—Mr. Tripathi seems to have understood the words. But he is confounded and misled by Dr. Vaidya's wrong interpretation.

**31. SUMMARY**—The king is now convinced that the soul exists as distinguished from the body. But he has some doubt about the size of the soul. So he asks the monk whether the soul of the *Kunthu* insect and the soul of the elephant are equal in size. In reply the monk explains that the soul obtains a body as a result of its past deeds, and that it occupies and enlivens the whole of the body which it thus obtains, whether big or small. To illustrate the matter the monk cites the example of a lamp which illumines whichever room it is kept in, whether big or small.

हृत्थिस्स कुन्थुस्स य समे चेव जीवे?—Are the souls ( जीवे ) of the elephant and of the कुन्थु insect equal ( समे चेव ) ( in size )? अप्पकम्मतराअ=अल्पकर्मतरक, smaller in acts. अप्पकरियातराअ=अल्पक्रियातरक, smaller in activity ( क्रिया ). अप्पासवतराअ=अल्पाश्रवतरक, smaller in the inflow of karmic matter. आहारनीहारउस्सासनीसासइड्डी=आहार+निर्हार+उच्छ्वास+निःश्वास+कृद्धि,=

taking food, easing, breathing in and out and magnitude. महाकम्मतराअ=of bigger acts. महाकिरिय<sup>०</sup> जाव=of bigger activities etc. The monk gives an illustration to explain how and in what sense the souls of both the creatures mentioned above are equal. से जहानामए कूडागार-साला सिया जाव गंभीरा—( see Notes p. 199-200 ). दीव=दीप, a lamp. तीसे कूडागारसालाए सव्वओ समन्ता घणनिच्चियनिरन्तरनिच्छिइइं दुवारवयणाइं पिहेइ—( see Notes page 200 ). पलीव=प्र + पिप् ( caus. ), to light, to inflame, to kindle. ओभास=अव + भास् ( caus. ), to illuminate, to light, to kindle. उज्जोव=उद्+युत् ( caus. ), to cause to shine, to light. इडुरय—a measure of corn. पिह=अपि or पि+धा, to cover, to shut. किलिज्ज, गण्डमाणिया, पत्थियपिडअ, आढअ, अद्दाढअ, पत्थअ, अद्धपत्थअ, चाउव्माइया, अट्ठमाइया, सोलसिया, बत्तीसिया and चउसट्ठिया are all measures of corn. दीवचम्पअ= a covering for the lamp. ओभासेइ=ओभासेइ उज्जोवेइ, तवइ, पभासेइ. जारिसय=यादृशक, of which sort or nature. पुव्वकम्मनिबद्धं बौदि निव्वत्तेइ= is furnished with or obtains ( निव्वत्तेइ ) a body ( बौदि ) fixed upon ( निबद्ध ) in consequence of past acts ( पुव्वकम्म ). बौदि=the body, a देशी word. असंखेज्ज=असंख्येय, innumerable. जीवपदेस=जीवप्रदेश; जीवप्रदेश are indivisible parts of the soul or soul units which are infinite in number. A प्रदेश is the space occupied by one atom of matter. The soul too ( like the lamp ) enlivens ( जीवे वि सचित्तं करेइ ) with innumerable soul-particles ( असंखेज्जेहि जीवपदेसेहि ) the body of whatever nature ( जं जारिसयं बौदि ) whether small or big ( खुड्डियं वा महालियं वा )—which it obtains ( निव्वत्तेइ ) in consequence of its past acts ( पुव्वकम्मनिबद्धं ).

## The characteristics of the soul.

The most important portion of *Paesi-kahāṇayam* is the conversation between king Paesi and monk Kesi ( paragraphs 21-31 ). The theme of the conversation is the existence and the nature of the soul. The king's view is that the soul and the body are *identical* and that nothing remains behind when the body perishes. The monk, on the contrary, holds that the soul exists and that it exists as distinguished from the body. Both of them put forth various arguments and illustrations to refute each other's propositions and to establish their respective view-points. However, as the debate advances from argument to argument, the king is found gradually losing ground, till in the end he is completely vanquished by the monk. The following are the characteristics of the soul as established by the monk in his debate with the king:—

**(1) The soul's movements are free; it can go out of or enter into anything unobstructed.**

The monk cites the following two examples to establish this characteristic of the soul:—

(i) Just as the sound of a drum beaten in a huge mansion goes out of that mansion in spite of all the doors and openings of the mansion being firmly closed, so the soul's movements being unobstructed, it can go out of anything unhindered,

(ii) Similarly, just as fire enters a piece of iron though it has no hole or opening through which fire could enter it, so the soul can enter into anything unobstructed.

**(2) The body is merely the means and instrument of the soul.**

A person is able to do an act in youth which he was unable to accomplish in childhood. The reason is that in childhood the limbs of the person, which are the instruments through which the soul acts, are incomplete. The idea is further illustrated by another example. A person is able to carry a heavy load if the instrument of carrying [the load] is strong and new. But the same man would not be able to carry the same load if the instrument is old and worn out. Similarly a person is not able to carry a heavy load in old age which he was able to carry in youth because in old age his limbs, which are the means and instruments of the soul, become old and worn out.

**(3) The soul has no weight.**

The weight of an empty leather bag does not differ from the weight of the same leather bag when it is filled with air, the reason being that the air has no weight. Similarly the weight of a man just before his death does not differ from the weight of the same man immediately after his death; because the soul, like the air, has no weight.

**(4) The soul exists, but it has no corporeal form.**

Just as the existence of the wind cannot be denied though it cannot be seen in a corporeal form, so the existence of the soul cannot be denied even though it cannot be seen in a corporeal form. The soul has no corporeal form.

**(5) The size of the soul.**

All souls have the same size. The soul obtains a body as a result of its past deeds and it occupies and pervades the whole of the body which it thus obtains, whether big or small. The point is illustrated by the example of a lamp which illumines the whole of the enclosed space in which it is kept, whether big or small.

**32. SUMMARY**—The king is now convinced that the monk's doctrine that the soul and the body are *different* and not *identical* is true. But he still hesitates to give up his old faith on the ground that it was followed and honoured by his family for generations. In reply the monk tells the king that in sticking to the faith of his fore-fathers he was acting foolishly like the proverbial carrier of a load of iron who repented afterwards. "Who, sir, was that carrier of iron?" asked the king. In reply the monk narrated the following story:—Certain men, desirous of obtaining wealth, once entered a dense forest. After travelling some distance, they were delighted to find a mine of iron which was overspread with iron all round. Each of them collected a load of iron for himself, and then they proceeded further. When they came across a mine of tin, they stopped and decided to give up their loads of iron and to collect loads of tin, for many loads of iron could be procured in exchange for one load of tin. But there was one fellow amongst the who could not abandon his load in spite of all the persuasions of his friends to give up his load of iron and to take up a load of tin. So, they proceeded further with their loads of tin, that fellow carrying his load of iron all the while. The same process was repeated when they came across mines of copper, silver, gold, jewels and diamonds. Having collected loads of diamonds, those men returned to their town and that fellow returned with his load of iron. Those that carried diamonds, sold their diamonds and constructed lofty mansions to reside in. They employed many servants, purchased various articles, and spent their days in enjoying various pleasures of life. That man, who carried his load of iron, also returned to his town and sold his iron. What little price his iron could fetch was soon exhausted, and he saw the other men enjoying

various pleasures in lofty mansions. Then his eyes were opened and he blamed himself for his misfortune and his foolishness in not following the advice of his friends.

सन्ना जाव समोसरणे—see Notes p. 188. तयाणन्तरं=तदा + अनन्तरम्, thereafter. बहुपुरिसपरंपरागय=बहु+पुरुष+परंपरा+आगत, handed down ( परंपरागत ) by a long succession of persons ( बहु+पुरुष ). कुलनिरसिय=कुल+निश्चित= honoured by the family. दिट्ठि=दृष्टि, faith, view. छण्ड=छर्द्, to give up, to abandon. पच्छाणुताविए=पश्चात्+अनुतापिकः, repentant afterwards. व=इव, like. अयहारय=अयोहारक, a carrier of iron. अत्थत्थी=अर्थार्थिनः, desirous of getting or wishing for ( अर्थिनः ) wealth ( अर्थ ). अत्थलुद्धग=अर्थ + लुब्धक, greedy of wealth. अत्थकंखिया=अर्थकंक्षिता, longing for wealth. अत्थपिवासिया=अर्थ+पिपासिता, thirsty of wealth. विउलं पणियभण्ड-मायाए=having taken with them plenty ( पिउलं ) of articles of trade ( पणियभण्डं=पण्य+भाण्डम् ). सुवहुं भत्तपाणपत्थयणं=sufficient ( सुवहुं ) food, drink ( भत्तपाण ) and eatables for the journey ( पत्थयण=पत्थयदन ). छिन्नावाय=छिन्न+आपात, unfrequented, inaccessible. दीहमद्ध=दीर्घाद्ध or दीर्घाध्व, situated at a long distance or having lengthy paths. अयागर=a mine of iron. आइण्ण=आकीर्ण, filled with. वित्थिण्ण==विस्तीर्ण, overspread with. सच्छडं उवच्छडं=सच्छदं उपच्छदम्, possessing layers, big and small. फुडं गाढं अवगाढं=opened ( स्फुट ), thick and deep ( गाढ अवगाढ ). अयभण्ड=अयोभाण्ड, store or mine of iron. तं सेयं खलु...अम्हं अयभारए वन्धित्तए—therefore it is better ( सेयं=भ्रेयः ) for us to put together loads of iron ( अयोभारान् वद्धुम् ), it is quite desirable that we should put together and carry away loads of iron. अहाणुपुव्वीए संपत्थिया=यथानुपूर्व्या संप्रस्थिताः=they

proceeded in due course, i. e., as before. तउआगर=त्रपुकागर, a mine of tin. अप्पेणं चैव तउएणं सुबहुं अए लम्भइ=much iron can be had for (i. e., in exchange for) a little tin. छड्ड=छर्द्, to abandon, to leave. दूराहड्ड=दूर+आहृत, carried (आहृत) for a long way off (दूर). चिराहड्ड=carried for a long time. अइगाढवन्धनबद्ध=अति+गाढ+बन्धन+बद्ध, bound (बद्ध) with a very firm (अतिगाढ) binding (बन्धन). अइसिलिट्ट-बन्धनबद्ध=अति+सिलिट्ट+ बंधन+बद्ध, bound (बद्ध) with a very strong (अतिसिलिट्ट) knot (बंधन). 'धणिय' is a देशी word meaning firm, strong, close. "धणियवन्धनवद्धे, देवाणुप्पिया, अए"=O dear ones of gods, the iron is bound with a very firm knot; in the 'Translation,' the translation of this expression is left out through oversight. नो संचाएमि अयभारगं छड्डता तउयभारगं वन्धित्तए=I am not able (नो संचाएमि to collect a load of tin (तउयभारगं वन्धित्तए) have abandoned my load of iron (अयभारगं छड्डता). जाइ=य when. ताइ=तदा, then. आघवणा (=आघवण) =आख्यान, lecturing, illustrating. पन्नवणा=प्रज्ञपन, exposition, explanation. आघवित्तए वा पन्नवित्तए वा =आख्यातुं वा प्रज्ञप्तुं वा, to persuade. तम्ब=ताम्र, copper. रूप=रूप्य, silver. वडर=वज्र, diamonds. वडरविक्रयणं करेन्ति=sold their respective diamonds. विक्रयण=विक्रयण, sale, selling. दासीदास=female and male servants. गोमहिसगवेलग=cows, buffaloes and sheep. अट्टतलमूसियवडिसग=अष्टतल+उच्छ्रित+अवतंसक=an eight-storeyed (अष्टतल), lofty (उच्छ्रित) mansion (अवतंसक). उप्पि पासायवरगया फुड्डमाणेहिं मुइज्ज-मत्थएहिं वत्तांसइवद्धएहिं नाडएहिं वरतरुणीसंपउत्तेहिं उवनच्चिज्जमाणा उवलाळि-ज्जमाणा इट्ठे सद्धफरिस् जाव विहरन्ति=(see Notes pages 168 and 146). तंसि अप्पमोलंसि निहियंसि झीणपरिव्वए ते पुरिसे



उत्पि पासायवरगए जाव विहरमाणे पासइ—A subject 'से पुरिसे' must be supplied to this sentence; and then the sentence would stand as—तंसि अप्पमोलंसि निहियंसि झीणपरिव्वए । पुरिसे ते पुरिसे उत्पि पासायवरगए etc. When the small price (which the iron-load of that man fetched) was exhausted ( तस्मिन् अल्पमूल्ये निहिते ), that man ( से पुरिसे= सः पुरुषः ), whose expenditure was stopped, i. e., who could not spend anything more ( क्षीणपरिव्ययः ),—saw those men ( ते पुरिसे पासइ ) occupying lofty and excellent mansions ( उत्पि पासायवरगए ) and passing their time in enjoyments etc. ( जाव विहरमाणे ). अधन्न=अधन्य, unhappy, wretched, miserable. अपुण्ण=अपुण्य, devoid of merit, unfortunate. अकयत्थ=अकृतार्थ, unsuccessful, unhappy. अकयलक्खण=अकृतलक्षण, one having ominous marks ( on the body ). हिरिसिखिवाज्जिअ=ही+श्री+वर्जित, destitute of shame ( ही ) and wealth ( श्री ). झीणपुण्णचाउद्दसे=हीन+पुण्य + चातुर्दशः, one who is unlucky ( हीनपुण्य ) being born on the 14th day of a fortnight ( चातुर्दशः ). दुरन्तपन्तलक्खणे=दुरन्त+प्रान्त+लक्षणः, one having ominous ( lit., ending in evil, दुर+अन्त ) and unlucky ( प्रान्त ) marks on the body ( लक्षणः ). जइ णं अहं मित्ताण वा नाईण वा नियगाण वा सुणेन्तओ, तो णं अहं पि एवं चेव उत्पि पासायवरगए जाव विहरन्तो=If I had listened ( सुणेन्तओ ) to ( the advice of ) my friends, kinsmen and relatives ( मित्ताण वा नाईण वा नियगाण वा ), then I too ( तो णं अहं पि ) would have similarly lived etc. ( एवं चेव जाव विहरन्तो ) occupying a lofty and excellent mansion ( उत्पि पासायवरगए ). ) The sentence जइ णं अहं मित्ताण...सुणेन्तओ, तो णं अहं पि...विहरन्तो is in the Conditional Mood.

### The अयोहारक illustration and its significance.

What is known as the अयोहारक illustration, or the illustration of the proverbial carrier of a load of iron, will be found given above in the summary of paragraph 32 ( page 225 ). In all ages there will be found a class of men who follow certain customs or cherish certain ideas and notions, not because such customs etc. are good in themselves (—they might be even positively harmful ), but because they have been handed down to them by their fathers and forefathers. The carrier of iron in the illustration is a typical representative of this class of men. Every possible argument to persuade them to give up their wrong course of action and to take up to the right one is exhausted. They admit their follies, but they are unable to give them up on the sole ground that they have been cherished through ages. You then give up arguing with such men, as possibly no argument is left to be tried. And still you want them to give up their follies. So you try another and a more practical method of persuasion. You hold before them practical examples of men who have utterly ruined themselves by knowingly insisting on following a wrong course of conduct. After all arguments have failed, this last method of persuasion has, at times, the desired effect. This is the meaning and the significance of the अयोहारक illustration. King Paesi was thoroughly convinced that his *proposition* was wrong and that the monk's *doctrine* was true. But still the king was unable to abandon his wrong faith, on the ground that it was handed down to him by his forefathers. It is only the अयोहारक illustration, the last weapon of persuasion employed by the monk, that produced the desired effect.

**33. SUMMARY**—The illustration of the carrier of iron having thoroughly brought home to the king the folly of sticking to his faith, he became converted to the monk's doctrine and accepted the householder's vows. He then listened to a sermon of the monk and thought of returning to his city. But the monk said to the king that he was behaving improperly towards the monk even though he knew the right behaviour towards a religious teacher. For, during the course of the conversation, the king had behaved discourteously towards the monk, and he was leaving for his city without begging the monk's pardon for the same. The king replied that he had decided—to pay his respects to the monk, together with his queen, the following morning,—and to ask for his pardon for his past discourteous behaviour towards him.

संबुद्ध (Sk.)=wide awake, enlightened. निसाम=नि+शम्, to hear, to listen to. धम्म कहा जहा चित्तस्स—This refers to para. 9 where we get:—तएणं से केसी कुमारसमणे चित्तस्स सारहिस्स...चाउज्जामं धम्मं परिकहेइ. तहेव गिहिधम्मं पडिवज्जइ=king Paesi accepted the vows of the householder (गिहिधम्मं) in the same manner (तहेव) in which चित्त had done (para. 9). कइ आयरिया पत्तत्ता ?=How many (classes) of teachers are told or laid down? तओ=त्रयः, three. कलायरिय=कला+आचार्य, a teacher of arts; the 72 arts of Jain literature will be found enumerated in paragraph 39 of the text. सिप्पायरिय=शिल्पाचार्य, a teacher of crafts. विणयपाडिवित्ति=विनय+प्रतिपत्ति, respect and honour. पउज्ज=प्र+युज्, to use, to employ, to bestow on. 'पउज्जियव्व' is Potential Passive Participle of पउज्ज, formed by

adding the termination यञ्च before which the ending अ of the verb is changed to इ or ए. उवलेवण=उपलेपन, smearing, anointing. संमज्जण=संमार्जन, rubbing, sweeping, cleaning. करेज्जा—Potential 3rd pers. sing. of कर 'to do'. पुरओ पुष्पाणि वा आणवेज्जा=should place flowers before him, i. e., flowers should be offered to him. मज्जावेज्जा=मार्जयेत्, one should wash his body or give him a bath. मण्डावेज्जा=मण्डयेत्, one should decorate or dress him. भोयावेज्जा=भोजयेत्, one should cause him to eat, i. e. one should feed him. आणवेज्जा, मज्जावेज्जा, मण्डावेज्जा and भोयावेज्जा are forms of the Potential 3rd pers. sing. As Mr. Tripathi has not understood these forms, his Sanskrit renderings of these words are all wrong. His Sanskrit renderings of these forms are आनयितव्यानि, मज्जितव्याः, मण्डयितव्याः and भोजयितव्याः respectively. पुत्ताणुपुत्तियं वित्तिं कप्पेज्जा=पुत्रानुपुत्रिकां वृत्तिं कल्पेत्, they should be granted such allowances as would be sufficient for the maintenance of their sons and grandsons. कल्लणं मंगलं देवयं चेइयं पज्जुवासेज्जा= (see Notes page 173). अक्खामित्ता=अक्षामयित्वा, without making one to pardon, i. e., without begging the pardon of. परियाल=परिवार, retinue. भुज्जो=भूयः, again.

**34. SUMMARY**—The next morning king Paesi, accompanied by his queen and retinue, approached the monk, and begged his pardon for his past discourteous behaviour towards him. The monk liked the king's agreeable behaviour. However, he asked him not to follow his impious practices again and become disagreeable. The King's reply was that

having begun to behave agreeably, he will not behave disagreeably again. He further informed the monk that he would divide his kingdom into four parts one of which he would assign to religious and charitable purposes.

जह्व कूणिए तहेव निगच्छइ=king पएसि set out to see the monk in the manner in which king कूणिय had done in byegone days. पंचविहेणं अभिगमेणं वन्दइ=the king bowed to the monk, having approached him in the five-fold mode of approaching a holy person. The five-fold mode consists in (1) abandoning the use of things having life in them, such as flowers; (2) using only things having no life in them, such as ornaments; (3) wearing the upper garment in the उत्तरासंग mode of wearing it; (4) folding the palms to show respect as soon as the holy person to be approached comes in view; (5) and concentrating the mind on the holy person. रमणिञ्च=रमणीय, pleasant, agreeable, charming, beautiful. वणसण्ड=वन+षण्ड, a forest-region. नटसाला=नाट्यशाला, a dancing or music hall. इक्खुवाड=इक्षुवाट, a sugarcane field. खलवाड=खलवाट, a threshing floor, a place where any sort of grain is heaped together for separating the husk from the corn. पत्तिअ, पुष्पिअ, फलिअ=( पत्तित, पुष्पित, फलित ), possessing leaves, flowers and fruits. हरियगरेरिज्जमाण=shining or looking beautiful with green grass. सिरीए अईव उवसोभेमाण=appearing to great advantage ( अईव उवसोभेमाण ) with lustre ( सिरीए-श्रिया ). जुण्ण=जीर्ण, old, worn out. झड=withered, a देशी word. परिवडियपण्डुपत्त=the pale leaves ( पण्डुपत्त ) of which are dropped down

(परिसडिय). सुकसुख=a dried up tree. मिलायमाण=म्लायन्, becoming faded. जया नटसाला गिज्जइ=यदा नाट्यशाला गीयते, when a music hall is being sung, i. e., when there is singing in a music hall; the expressions वाइज्जइ, नच्चिज्जइ etc., are to be similarly construed. वाइज्जइ=वाद्यते, is sounded. नच्चिज्जइ=नृत्यते, is danced. हसिज्जइ=हास्यते, is laughed. रमिज्जइ=रम्यते, is enjoyed. जया णं इक्खुवाडे छिज्जइ=when a sugarcane field is being cut (छिज्जइ=छिद्यते), i. e., when there is cutting of sugarcanes in a sugarcane field. भिज्जइ=भिद्यते, is broken or cut. सिज्जइ=सिद्यते, is boiled. पिज्जइ=पीयते, is drunk. दिज्जइ=दीयते, is given. जया णं खलवाडे उच्छुब्भइ=when there is throwing (of the ears of corn) in a threshing floor; उच्छुब्भइ=उत्क्षिप्यते, is thrown or agitated. उडुइज्जइ=is heaped together. मलइज्जइ=मृद्यते (-हेमचन्द्र, IV 126), is threshed or crushed; cf. the word 'मळणी' in Marathi which includes the threshing of the ears of corn. मुणिज्जइ=ज्ञायते, is known, counted or measured. खज्जइ=खाद्यते, is eaten. एगं भागं कौट्ठागारे छुमिस्सामि=I shall throw one part into the treasury, i. e., I shall allot or assign one part to the treasury. दिज्जभइभत्तवेयण=दत्त+भृति+भक्त+वेतन, one to whom remuneration (वेतन) is given (दत्त) in the form of wages and food (भृति+भक्त). उवक्खड=उपस्कृ, to prepare (as food). सीलव्वयगुणवेरमण etc.— (see Notes p. 163 ).

**35. SUMMARY**—From the time of his becoming a devotee of the Ascetic, the king became indifferent towards the women's apartment and all his kingly duties. So the queen

wanted to place the prince, her son, on the throne, having killed the king by some means. She consulted the prince in the matter, but he did not like the idea. Fearing that the prince would divulge the secret to the king, the queen herself one day poisoned the king.

जप्पभिइं=यत्प्रभृति, from the time when. अणाढायमाण=disregarding, becoming indifferent towards. केण वि सत्थप-ओएण=केन अपि शस्त्रप्रयोगेन, by the employment of some weapon. अतिग=अग्नि, fire. मन्त=मन्त्र, spell. विस=विष, poison. उद्देत्ता=उद्विज, having hurt or killed. रज्जसिरि=राज्यश्री, the royal glory or dignity. कारेमाणीए-Gen. sing. of कारेमाणी; Mr. Tripathi renders कारेमाणीए into Sanskrit by कारयन्ति which is wrong. संपेह=संप्र+ईक्ष्, to think, to consider carefully, to decide. रहस्सभेय=रहस्यभेद, divulgence or disclosure of the secret. छिइ=छिद्र, a weak point. मम्म=मर्मन्, a defect. विवर=opportunity. अन्तर=occasion. पडिजागर=प्रति+जागृ, to be watchful or attentive, to wait for. विसप्पजोगं पउञ्जइ=विषप्रयोगं प्रयुनक्ति, employed the means of poisoning. निसिर=निसृज्, to offer. चायइ=घातयति (caus.), caused to be killed, killed, ruined. सरीरगंमि-Loc. sing. of सरीरग (=शरीर-क); the affix क, ग or अ is added to nouns in the sense of diminution; but in Aṃg. a noun with this affix, in most cases, expresses its original meaning itself. Mr. Tripathi renders सरीरगंमि into Sanskrit by शरीरगता which is wrong; probably the 'affix' has confounded him. The affix is of very common occurrence in Aṃg. and it has occurred before in the present 'Text' for a

number of times. It was not explained before in the *Notes* as it is too easy to require an explanation. It is explained here only in order that the student may not be misled by Mr. Tripathi's wrong interpretation of the word सरीरगंमि. वेयणा=वेदना, pain. पाउब्भूय=प्रादुर्भूत, appeared, arose, was produced. उज्जल=उज्ज्वल, bright, severe. विउल=विपुल, great. पगाढ=प्रगाढ, excessive. ककस=कर्कश, harsh, severe. कडुय=कटुक, bitter. चण्ड=fierce. तिक्ख=तीव्र, acute. दुक्ख=sharp, painful. दुग्ग=दुर्ग, difficult, horrible. दुरहियास=दुरधिसह्य, unbearable. पित्तजरपरिगयसरीर=पित्त+ज्वर+परिगत+शरीर=one whose body ( शरीर ) is afflicted ( परिगत ) with bilious fever ( पित्तज्वर ). दाहावक्कन्तिअ=दाह+अवक्कान्तिक, one who is overcome ( अवक्कान्तिक ) by burning sensation ( दाह ).

**36. SUMMARY**—Knowing himself to have been poisoned by deception by the queen, the king resorted to the fasting hall without feeling the slightest ill-will towards the queen. There he bowed to the worthy ones and to the ascetic Kesi, his spiritual guide. Then he accepted the five Greater Vows, completely renounced all things, including food, and calmly met with death—being engrossed in meditation. After Paesi's death, his soul was born as god Sūriyābha in the Sohamma heaven.

सूरियकन्ताए देवीए अत्ताणं संपलद्धं जाणिता=knowing himself ( अत्ताणं जाणिता ) to have been deceived ( संपलद्धं=संप्रलब्धम् ) ( by poisoning ) by queen सूरियकन्ता. सूरियकन्ताए देवीए मणसा वि अप्पदुस्समाणे=Not feeling even mental ill-will ( मनसा अपि अप्रद्विषन् ) towards queen सूरियकन्ता. पोसहसाला=प्रोषध+शाला, a



place for observing the श्रौषध fasts, the fasting hall. पमज्ज=प्रमृज्, to sweep. उच्चारपासवणभूमि=उच्चार+प्रस्रवण+भूमि, the place for voiding the excrement and making water, i. e., the latrine and the urinal. पडिलेह=प्रति+लिख्, to observe well, to inspect, to examine, to cleanse. दम्भ-संधारण=दर्भ+संस्तारक, a mat made of the दर्भ grass. संधर=सं+स्तृ, to spread. पुरत्याभिमुह=पौरस्त्याभिमुख, turned towards or facing the east. संपलियङ्कनिसण्ण=संपर्यङ्क + निषण्ण, seated (निषण्ण) in the संपर्यङ्क posture in which the legs are crossed and hands placed above them. करयलपरिग्गहियं सिरसावत्तं अजलिं त्यए कट्ठ एव वयासी—“ नमोत्थु णं अरहन्ताणं जाव संपत्ताणं.....” ति कट्ठ दइ नमंसइ—( see Notes page 171 ). पुडिं=formerly; this refers to paragraph 33 where it is stated that the king accepted the householder's vows ( तहेव गिहिधम्मं पडिवज्जइ ). थूलपाणाइवाय=स्थूल+प्राण+अतिपात, gross injury to living beings. पच्चक्खाय=प्रत्याख्यात, abandoned, renounced. थूलपाणाइवाए पच्चक्खाए जाव परिग्गहे—This expression refers to the five Lesser Vows beginning with the avoidance of gross injury to living beings ( थूलपाणाइवाय ) and ending with the vow of limiting possessions ( परिग्गह ). The five Lesser Vows have already been explained ( see page 157 ). The present expression mentions only the first and the last vows, and the three intermediate vows are left to be understood and supplied by the word “ जाव.” As stated above the king had formerly accepted the householder's vows or the five Lessers Vows ( अणुवत्तं ). Now he accepts the five Greater Vows ( महावत्तं ).

The meaning of and the distinction between the अणुव्रत and the महाव्रत have already been explained ( p. 159 ). इयाणि...सर्वं पाणाइवायं पचक्खामि जाव परिग्गहं=Now I abandon every kind of injury to living beings ( down to ) and all possession; the expression thus means that the king now accepts the five Greater Vows. सर्वं कोहं जावं भिच्छादंसणसल्लं...पचक्खामि=I abandon ( पचक्खामि ) all anger ( सर्वं कोहं ), ( down to ) and the dart of false belief ( भिच्छादंसणसल्लं=मिथ्या+दर्शन+शल्यम् ); the word 'जाव' in the expression stands for some other passions such as मान, माया, लोभ; etc. अकरणिज्जं जोयं पचक्खामि=I abandon activities ( जोग ) which should not be practised ( अकरिज्जं ); जोग ( योग ) is the threefold activity of body mind and speech. कायवाङ्मनःकर्म योगः ( -तत्त्वार्थाधिगमसूत्र ). चउव्विहं पि आहारं=the fourfold food comprises असण, पाण, खाइम and साइम. जावज्जीवाए=यावज्जीवाय, for the whole life, i. e., till the end of life. जं पि य मे सरीरं इट्ठं जाव फुसन्तु त्ति एयं पि य णं चरिमेहिं ऊसासनिस्सासेहिं वोसिरामि=I abandon ( वोसिरामि==व्युत्सृजामि ), together with my last breaths ( चरमेहिं ऊसासनिस्सासेहिं ), even this dear body of mine ( एयं पि य णं मे इट्ठं सरीरं ) about which ( जं ) ( I took so much care in order that diseases should not ) overcome ( फुसन्तु ) it ( जं ). आलोइयपडिक्कन्त=आलोचित + प्रतिक्रान्त, one who has confessed his sins ( आलोचित ) and repented for them ( प्रतिक्रान्त ). समाहिपत्त=समाधि+प्राप्त, one who is engrossed in meditation. सोहम्मे कप्पे—According to Jain cosmology the heavenly

world is divided into two parts called कल्प and कल्पातीत; the कल्प part is again subdivided into 16 parts or heavens as they are called; सोहम्म (सौधर्म) is the first of these heavens. सूरियाभे विमाणे=विमाण is an abode of gods and सूरियाभ is the name of that abode. उववायसभा=उपपात+सभा, a place (सभा) of birth (उपपात) for heavenly beings. जाव वण्णओ=These words stand for a typical description of the birth of gods. सूरियाभे देवे अहुणोववन्नए चेव समाणे पच्चविहाए पज्जतीए पज्जत्तिभावं गच्छइ—Gods have certain complete developments from their very birth; the Text speaks of five developments; so god सूरियाभ became endowed with the fivefold completion (सूरियाभे देवे पच्चविहाए पज्जतीए पज्जत्तिभावं गच्छइ) as soon as he was born (अहुणोववन्नए चेव समाणे). These five developments are:—(1) आहारपज्जती=the development of digesting food; (2) सरीरपज्जती=the development of the body; (3) इन्द्रियपज्जती=the development of the senses; (4) आणपाणपज्जती=the development of the faculty of respiration; (5) भासामणपज्जती, the development of the faculties of speech and thought. तं एवं खलु भो सूरियाभेणं देवेणं.... अभिसमन्नागए—The question put by गोयम to his Master महावीर is contained in paragraph 1 of the text. In reply महावीर narrated the story of पएसि till पएसि's soul is born in heaven as god सूरियाभ. महावीर's reply begun in paragraph 2 is completed in paragraph 36 in the following words:—तं एवं खलु भो सूरियाभेणं देवेणं सा दिव्वा देविड्ढी...लद्धे पत्ते अभिसमन्नागए.

**37. SUMMARY**—On hearing the account of king Paesi's death and his birth in heaven as god Sūriyābha, Goyama wants to know about his future—when his life in heaven as god Sūriyābha would come to an end. In reply Mahāvīra states that he will be born—on the termination of his life in heaven—in a rich family in the country of Mahāvideha, that he will be named Dadhapainna and that the parents of Dadhapainna will celebrate his birth with great grandeur.

केवइय=कियत्, how much. ठिइ=स्थिति, period of life, life time. The story of king पएसि which was begun in para. 2 is completed in para. 36. It is stated in para. 36 that after the death of पएसि his soul would be born in the सौधर्म heaven as god सूरियाभ. गोयम now wants to know the period of life allotted to सूरियाभ in the सौधर्म heaven. So he asks महावीरः—“सूरियाभस्स णं, भन्ते, देवस्स केवइयं कालं ठिई पन्नत्ता?”=For how much time (केवइयं कालं), sir (भन्ते), is laid down the life duration of god सूरियाभ (सूरियाभस्स देवस्स ठिई पन्नत्ता) (in the सौधर्म heaven)? महावीर's reply is that god सूरियाभ's stay in that heaven would be for four पलिओवम periods of time. A पलिओवम is a fabulously long period of time. आउक्खय=आयुः+क्षय, the destruction (क्षय) of the *karmic matter* (called आयुस्) which determines the period of life. भवक्खय=भव+क्षय, the end (क्षय) of a particular existence (भव). ठिइक्खय=स्थिति+क्षय, the end of life period. कहिं गमिहिइ=where will he go? कहिं उववाज्जिहिइ=where will he be born? महाविदेहे वासे=in the continent or country of महाविदेह; महाविदेह is the name of the 4th of 7 con-

tinents into which जंबुद्वीप is divided. अद्भुत=आद्भुत, rich-  
 दित=दीप्त, brilliant, illustrious. विडल=विपुल, large, exten-  
 sive. विस्थिणविपुलभवनसयणासणजाणवाहन=विस्तीर्ण + विपुल + भवन +  
 शयन+आसन+यान+वाहन=having large and extensive build-  
 ings ( विस्तीर्ण + विपुल+भवन ), beds ( शयन ), seats ( आसन ),  
 carriages ( यान ) and ships ( वाहन ). बहुधनबहुजायरुवरयय=  
 बहुधन+बहुजातरूप+रजत=having abundance of wealth, gold  
 and silver. आओगपओगसंपउत्त=आयोग+प्रयोग+संप्रयुक्त, engaged  
 in ( संप्रयुक्त ) means ( प्रयोग ) of income ( आयोग ). विच्छद्वि-  
 पउरभक्तपाण=विच्छर्दित + प्रचुर + भक्त + पान, offering ( to others )  
 विच्छर्दित ) plenty ( प्रचुर ) of food and drink ( भक्त + पान ).

तत्ताए पच्चायाइस्सइ=will be born as a son ( पुत्तत्ताए=पुत्रत्वेन ).

से दारगंसि गव्वमगयंसि चैव समाणंसि=while that boy is still in  
 the ( mother's ) womb. अम्मापिऊणं धम्मं दढा पइच्चा भविस्सइ=  
 the parents ( of the boy ) will have firm faith ( दढा  
 पइच्चा=दढा प्रतिज्ञा ) in religion. नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्टमाण  
 राइंदियाणं वीइक्कन्ताणं=when nine months ( नवण्हं मासाणं ) ( of  
 the pregnancy ) are fully completed ( बहुपडिपुण्णाणं=बहुप्रति-  
 पूर्णानाम् ) and seven days and a half more ( अद्धट्टमाणं  
 राइंदियाणं=अर्धाष्टमानां रात्रिदिवानाम् ) are passed ( वीइक्कन्ताणं=  
 व्यतिक्रान्तानाम् ). अहीणपडिपुण्णपच्चिन्दियसरीर=अहीन+प्रतिपूर्ण+पञ्चेन्द्रिय+  
 शरीर, one whose body is endowed with all the five  
 senses which are complete ( प्रतिपूर्ण ) and without a defect  
 ( अहीन ). लक्खणवज्जणगुणोववेय=लक्षण+व्यंजन+गुण+उपेत, endowed  
 with ( उपेत ) auspicious marks and signs ( लक्षण+व्यंजन )  
 ( on the body and other ) good qualities ( गुण ).  
 माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्गसुन्दरङ्ग=मान+उन्मान +प्रमाण +प्रतिपूर्ण+

सुजात+सर्वाङ्ग+सुंदराङ्ग=one who is endowed with a beautiful body ( सुंदराङ्ग ) which has all the limbs ( सर्वाङ्ग ) well-formed ( सुजात ) and complete ( प्रतिपूर्ण ), being proportionate ( प्रमाण ) in breadth ( मान ) and height ( उन्मान ). ससिसोमाकार=शशि+सौम्य+आकार, of a pleasing ( सौम्य ) appearance ( आकार ) like that of the moon ( शशि ). ठिड्वाडिया=स्थिति+पतिता, ( स्थितौ कुलस्य मर्यादायां पतिता पुत्रजन्मोत्सव-संबन्धिनी क्रिया ), a practice handed down from generation to generation, a rite of celebrating the birth of a child. The rite of ठिड्वाडिया is performed on the first day of the birth and it consists in wishing a long and happy life for the child. चंदसूरदसणग=चन्द्रसूर्यदर्शनक, a rite of exposing the child to the moon and the sun; it is performed on the 3rd day of the birth. जागरिया=जागरिका, wakefulness; a rite performed on the 6th day of the birth; it consists in keeping awake throughout the 6th night. एकारसमे दिवसे बीड्कन्ते=एकादशे दिवसे व्यतिक्रान्ते=when the 11th day ( of the birth ) is over ( व्यतिक्रान्ते ). संपत्ते वारस दिवसे=when the 12th day approaches. निर्वृत्ते अशुचिजायकम्मकरणे=निर्वृत्ते अशुचि+जातकर्म + करणे, when the rites of ( removing ) impurities relating to the birth ( अशुचिजातकर्मकरणे ) are over ( निर्वृत्ते ). संमज्जिओवलिते=संमार्जित+उपलिप्त, ( when the house in which the birth takes place ) is swept ( संमार्जित ) and smeared or white-washed ( उपलिप्ते ). आसाएमाणा विसाएमाणा-( see Notes p. 209 ). परिभुज्जेमाणा=eating. परिभाएमाणा=Distributing, dividing. दढपइन्नो य २=दढपइन्नो य दढपइन्नो य, the repetition “ means that whenever a child

is to be named, the name is usually repeated twice, first in the ear of the child and then openly aloud in public"—P. L. Vaidya. धम्मजागरिया=keeping awake at night for meditation or any other religious purpose; the word धम्मजागरिया is here used for 'जागरिया' the rite on child-birth performed on the 6th night. नामधेज्जकरण=ceremony of naming the child. पजेमणग=प्रजेमनक, eating, taking food, ceremony to celebrate the first feeding of the child. पजंपणग=प्रजल्पनक, ceremony to celebrate the first utterances of the child. पडिवद्दावणग=

तिवर्धापनक, a festival on a birth day, any festival in general when good wishes or congratulations are offered. पचंकमणग=प्रचंकमणक, moving about, walking, ceremony to celebrate the first walking of the child. कण्णवेहण=कर्णवेधन, piercing the ears (to put ear-rings on); a ceremony to celebrate the occasion. संवच्छरपडिलेहणग=संवत्सर+प्रतिलेखनक, celebrating the anniversary of the birthday of the child by writing down the day. चूलावणय=चूल+उपनय, cutting (उपनय) the hair (चूल), a ceremony to celebrate the first cutting of the hair on the head of the child. गम्भाहाणजम्मणाइयाई=गर्भाधान+जन्म+आदिकानि=ceremonies to celebrate the conception of the child (गर्भाधान), its birth (जन्म) and other ceremonies (आदिकानि) consequent on the birth. महया इड्डीसक्कारसमुदएणं—The commentator मलयगिरि explains this expression as follows:—‘महत्या ऋद्ध्या, महता सत्कारेण—पूजया, महता समुदयेन जनानामिति’=(The parents of दण्डपइन्न will perform the

ceremonies of his birth) with great grandeur (महत्या ऋद्ध्या), with reception (of the guests) with great hospitality (महता सत्कारेण), and in the presence of a great multitude (महता समुदयेन). The commentator's explanation of the expression is better than that of Dr. P. L. Vaidya or that of Mr. Tripathi.

### Ceremonies after the child-birth.

Paragraph 37 of Paesi-kahāṇayam mentions various ceremonies performed on the birth of a child. On the very first day of the birth the ceremony called ठियिवडिया is performed which consists in wishing a long and happy life for the child. On the third day the child is exposed to the moon and the sun (चंदसूरदंशण). On the sixth day the parent relatives of the child keep themselves awake through the night in order to see that no evil visits the child.

On the twelfth day the impurities consequent on the birth are removed by sweeping and white-washing the house.

A festival is held on that day and friends and relatives are invited to a sumptuous feast; and when the feast is over, the ceremony of naming the child is performed. Besides these chief ceremonies, there were also some minor celebrations such as celebrating the first feeding of the child, the first utterances of the child, the first walking of the child, the first cutting of hair on the child's head, and piercing the ears of the child to put on ear-rings. Year after year, the birth day is celebrated with great grandeur. It should be noted that some of these ceremonies are in vogue even today.



**38. SUMMARY**—The child Dadhapainna will be brought up in luxury and with great care by five nurses and many maids brought from various countries.

पञ्चधाईपरिक्खित्त=पञ्च+धात्री+परिक्षित्त, encircled (परिक्षित्त) i. e. attended on by five nurses (पञ्चधात्री). खीरधाई=क्षीर-धात्री, a milk-nurse, a nurse for feeding milk to the child. मज्जन=मज्जन, bathing. मण्डण=मण्डन, dressing, decorating. अंक=lap. अंकधाई=a nurse for fondling the child on the lap. कालावणधाई=कालनधात्री, a nurse for causing the child to sport, a nurse for playing with the child. अन्नाहि य वहुहि ... परिबुडे=being encircled by many maids belonging to various countries. चिलाइया=किरातिका, a maid belonging to the किरात country. वामणिया=a dwarfish maid servant. वडभिया=वटभिका, a hump-backed maid. वच्चरी=a maid servant brought from the वर्वर country. वडसिया=वकुशिका, a maid of the वकुश country. जोण्हिया=यौनिका, a maid belonging to the योन country. पणविया=प्रह्विका, a maid from the प्रह्व country. ईसिणिया=ईशानिका, a maid brought from the ईशान country, a maid belonging to a country situated in the north-east. वारुणिया=वारुणिया, a maid brought from the वारुण country or a country situated in the west. लासिया=लासिका, a maid from the country of लासिक. लडसिया=लकुशिका, a maid from the लकुश country. दमिली=a maid from the द्रमिल country. सिहिली=a maid brought from the country of सिंहल which is the the same as the modern Ceylon. आरबी=a maid coming from the country of

gems ( मणिकोटिम ). गिरिकन्दरमल्लीण=गिरिकन्दरम्+आलीन, shelter by ( आलीन ) the valley of a mountain ( गिरिकन्दर ). निर्व्वे निव्वाधाय=निर्व्वीत+निर्व्व्याधात, unexposed to the wind ( निर्व्वीत ) and free from obstacles ( निर्व्व्याधात ). सुहंसुहेणं=very happy. गरिवड्डिहस्सइ=परिवर्धियते, will grow up. This paragraph contains a reference to various Aryan and non-Aryan countries which include such far off lands as Arabia, Persia and Ceylon.

**39. SUMMARY**—When the boy Dadhapainna complete the eighth year of his age, his parents will hand him over to a teacher of arts for training. The teacher will give him a thorough training in the seventy-two arts often referred to in the Artha-Māgadhī literature.

साइरेगअट्ठवासजायक=सातिरेक+अष्ट+वर्ष+जातक, one who has become ( जात ) a little over ( सातिरेक ) eight years of age ( अष्टवर्ष ). सोमण=शोभन्, auspicious. तिहि=तिथि, a day. करण=any of the divisions of a day in astronomy. नक्खत्त=नक्षत्र, any of the 28 constellations known in astronomy. सुहुत्त=सुहूर्त, an auspicious time. उवणे=उप+नी, to hand over ( for training ). लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ वावत्तरि कलाओ ( Acc. plu. )=the 72 arts ( वावत्तरि कलाओ ), beginning with writing ( लेह+आइयाओ ) and ending with ( पज्जवसाणाओ=पर्यवसानाः ) sounds of birds ( सउणरुय=शकुन+रुत ), the prominent among them being mathematics ( गणियप्पहाणाओ=गणित+प्रधानाः ). गणित does not mean arithmetic only; it comprises *arithmetic* ( पाटीगणित ), *algebra* ( बीजगणित ) and *geometry* ( रेखागणित ). सुत्तओ=सूत्रतः, by explaining the letter of the text ( सूत्र ). अत्थओ=अर्थतः, by

ed. पुलिन्द=a maid brought from the country of पक्षणी=pakṣaṇī, a maid belonging to the पक्ष country. बहली=a maid of the बहल country. मुरंडी=maid brought from the country called मुरंड. सबरी=शबर maid brought from the शबर country. पारसी=a maid brought from the पारस country which is the same as the modern Persia. नानादेशीविदेशपरिमण्डिया=nānādeśīvīdeśaparimaṇḍiya=earing various ( नाना ) native ( देशी ) and foreign ( विदेश ) dresses ( परिमंडिता ). सदेसनेवत्थगहियवेसा=dressed ( गहियवेसा ) in the dresses ( नेवत्थ ) of their respective countries ( सदेस ). इंगियचिन्तियपत्थियवियाणा=who were capable of understanding ( वियाणा ) ( the child's ) gestures ( इंगिय-गित ) thoughts ( चिन्तिय=चिन्तित ) and desires ( पत्थिय-गित ). निउणकुसला=who were clever ( निउण ) and shrewd ( कुसला ). चेडियाचक्रवालतरुणीवन्दपरियालपरिवुड=चेटिका + चक्रवाल + तरुणी + वृन्द + परिवार + परिवृत == surrounded by ( परिवृत ) a circle of maids ( चेटिकाचक्रवाल ) and a retinue ( परिवार ) consisting of a group of young women ( तरुणीवृन्द ). वरिसधरकञ्जुमहत्तरवन्दपरिक्खित्त=वर्षधर + कंचुकि + महत्तर + वृन्द + परिक्षिप्त, surrounded ( परिक्षिप्त ) by a band ( वृन्द ) of eunuches ( वर्षधर ) chamberlains ( कंचुकि ) and elderly men-servants ( महत्तर ). हत्थाओ हत्थं साहरिजमाण=being passed ( साहरिजमाण=संहियमाण ) from hand to hand ( हत्थाओ हत्थं ). अङ्गेण अङ्गं परिभुजमाण=being clasped ( परिभुजमाण-परिभोज्यमाण ) to the body ( उवगूहिजमाण=उपगृह्यमाण, being embraced. अवयासिजमाण=अवकाश्यमाण, being closely embraced. रम्मेसु मणिकोटिमत्तं परंगममाण=walking with the help of others ( परंगममाण ) on the beautiful ( रम्मेसु ) floor ( तलेसु ) studded