

The Kalpasûtra of Bhadrabâhu / edited with an introduction, notes and a Prâkrit-Sanskrit glossary by Hermann Jacobi.

Contributors

Bhadrabâhu, active 6th century.
Jacobi, Hermann, 1850-1937.

Publication/Creation

Leipzig : In Commission bei F.A. Brockhaus, 1879.

Persistent URL

<https://wellcomecollection.org/works/u57ksw4w>

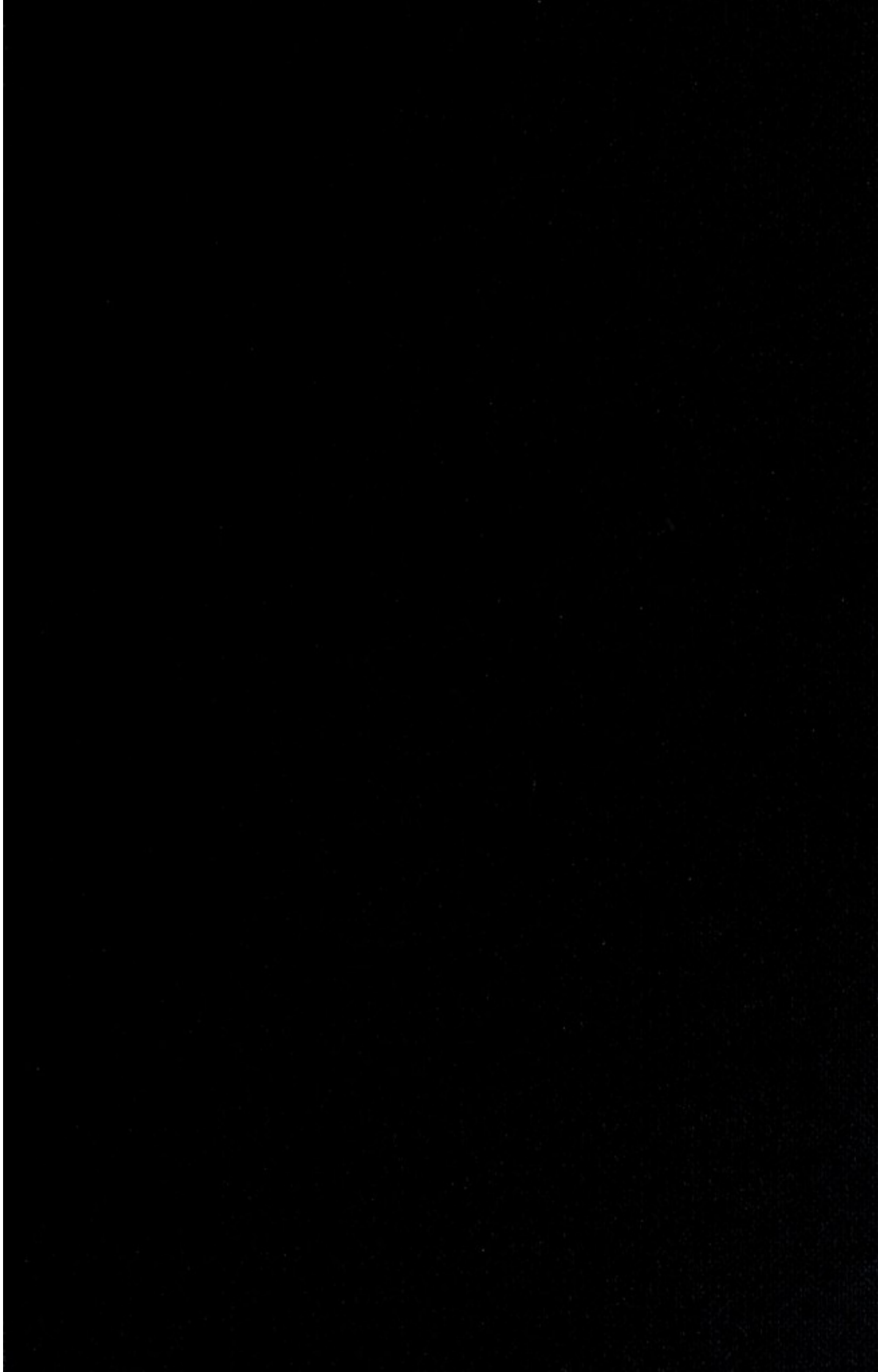
License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome
collection**

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



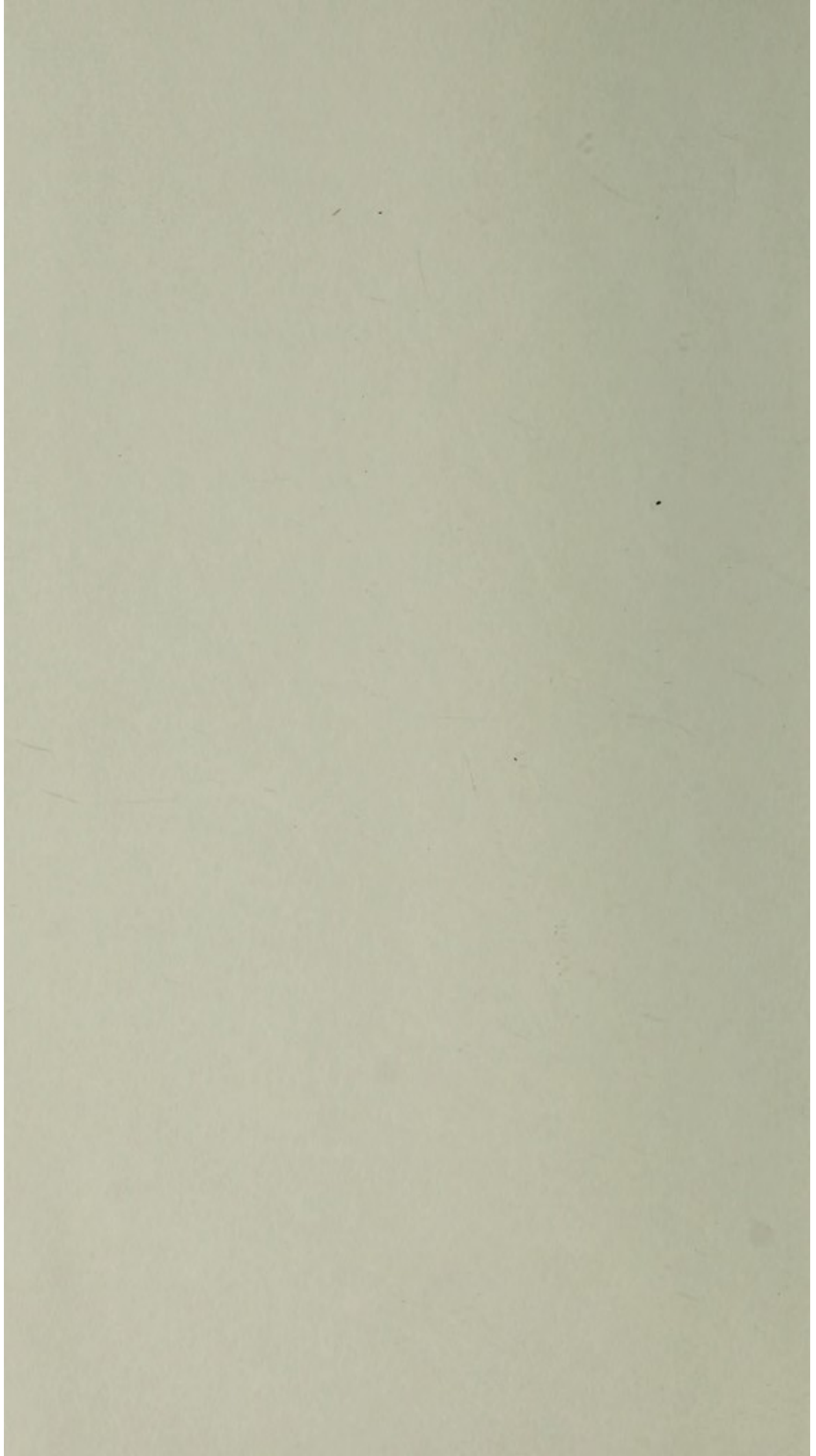
P. B. SANSKRIT

P.B. SANSK. ~~238~~ 868

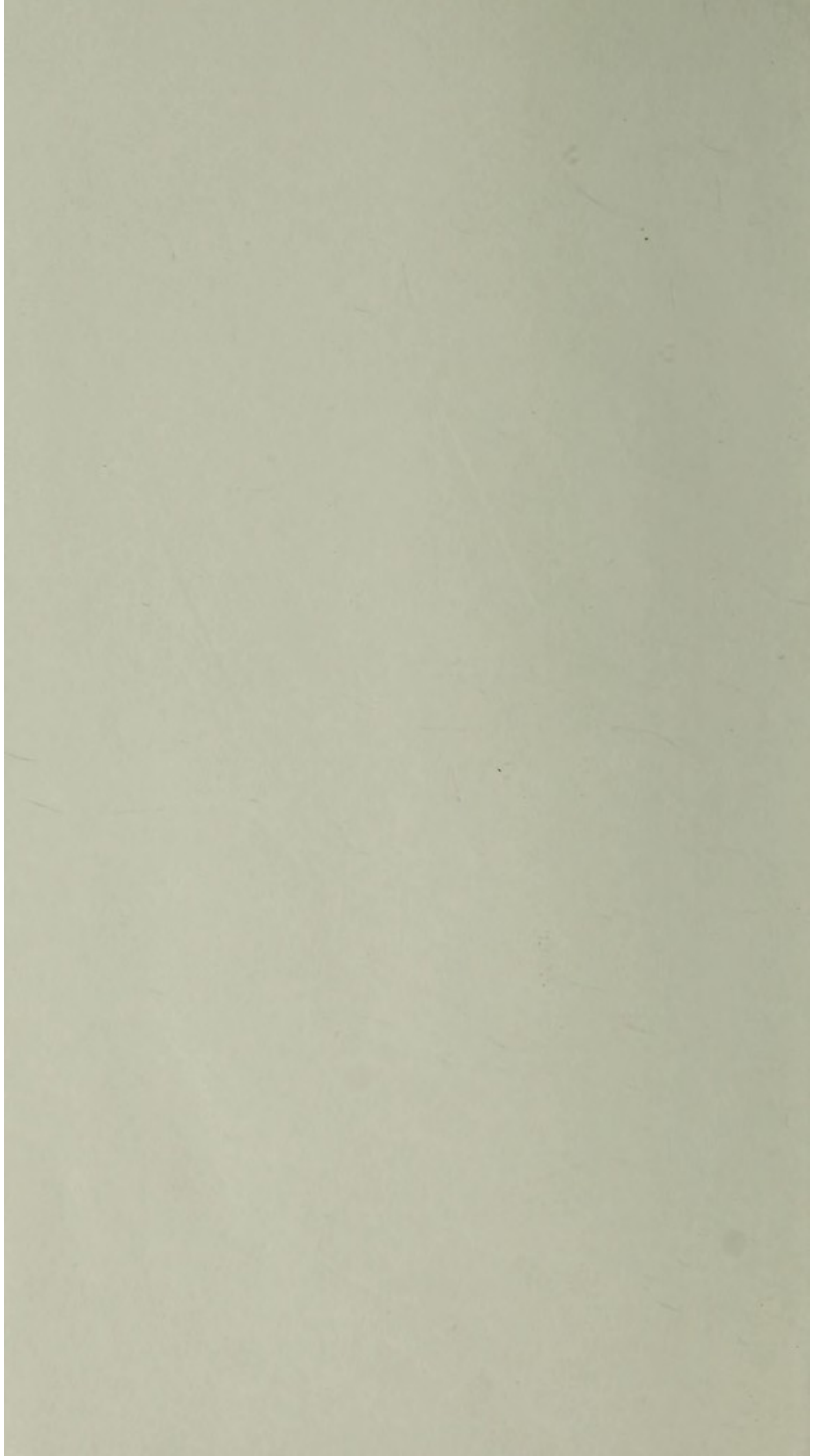


22500849981





Kalpashūtra of Bhadrabāhu.



B. B. SANSKRIT ~~868~~ 868

P. B. Sansk ~~868~~ 868

DM 67/35

Abhandlungen

für die

Kalpasûtra of Bhadrabâhu.

herausgegeben von Dr.

Deutschen Morgenländischen Gesellschaft.

Vol. XXX.

No. 1.



Kalpasūtra of Bhadrabāhu

P. B. SANSKRIT

~~238~~ 868

P. B. Sansk ~~238~~ 868

DW 6/9/95

Abhandlungen

für die

Kunde des Morgenlandes

herausgegeben von der

Deutschen Morgenländischen Gesellschaft.

VII. Band.

No. 1.



The
Kalpasûtra of Bhadrabâhu

edited

with an Introduction, Notes

and

a Prâkṛit-Saṃskṛit Glossary

by

Hermann Jacobi.

Leipzig 1879.

In Commission bei F. A. Brockhaws.

Preface.

THIS EDITION OF THE KALPASŪTRA

IS INSCRIBED TO

GEORGE BÜHLER C. I. E.

EDUCATIONAL DEPARTMENT OF BOMBAY ETC. ETC.

AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

The

Kalpasūtra of Bhadrabāhu

edited

THIS EDITION OF THE KALPASŪTRA
with an Introduction, Notes

BY

ERNEST BÜHLER C. I. E.

INDOLOGICAL DEPARTMENT OF BOMBAY UNIV. ETC.

with a Prakrit-Sanskrit Glossary

BY

OF SINCERE ADMIRATION AND GRATITUDE.

Hermann Jacobi.

Leipzig 1890.

In Commemoration of F. A. Stenzler.

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

My thanks are due to Dr. Bühler for the assistance he has given me, as well as to Dr. Paul Goldschmidt and to Dr. Edward Müller, who both, one for the other,

Preface.

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

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

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

Preface

Though Professor A. Weber's excellent treatise: "Ueber die Fragmente des Bhagavath" which contains a rather large specimen of the original text based on a single Manuscript appeared more than ten years ago, this edition of the Kaishik is the first attempt to critically edit a complete Sanskrit work. Hence I hope that due allowance will be made for the difficulty of my task when it will be found that I have not imperfectly treated the end aimed at.

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

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

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

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

Münster, Westphalia

20th November 1878.

Hermann Jacobi.

Introduction.

Before entering upon an inquiry about the date of Mahāvîra's Nirvâṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahāvîra to have been the teacher of Gautama-Buddha because one of Mahāvîra's disciples, Indrabhûti, is often called Gotamasvâmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Çatruñjayamâhâtmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhûti was a Brâhmaṇa, and not a Kshatriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhûti had forsaken the religion of Vardhamâna in order to found a rival sect, the Jaina sūtras, which have been composed some time after the Nirvâṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahāvîra¹). For the sūtras plainly state that Jamâli, the sister's son of Mahāvîra, caused the first schism, and the Bhagavatî (*sayā* 17) sneers at another disciple of Mahāvîra, Gosâle Makkhaliputte — who, by the by, is evidently identical with the Maṅkhali-Gosâlo mentioned in the Pâli sūtras as one of the "six heretical teachers' and opponents of Buddha.

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

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

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sûtras represent Mahâvîra not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kûṇika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *biruda* of Bimbisâra; and his son Kûṇika, also called Bibbhisâraputte¹), is evidently identical with Bimbisâra's son, Ajâtaçatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kûṇika's son Udâyin who, according to Jaina tradition, founded Pâtaliputra, will be readily identified with Udayibhaddako, son of Ajâtaçatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisâra and Ajâtaçatru, recur, hidden under other names (Çreṇika and Kûṇika), in the Jaina *aṅgas* as those of Mahâvîra. This holds good even of minor personages, such as Gosâla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisâra: Bibbhisâra), and the Licchavi kings (the Lecchaî of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çâkyasiṃha and Vardhamâna have the same epithets, Buddha, Jina, and Mahâvîra, and the wife of either was named Yaçodâ. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamâna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahâvîra was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism does face, by the theory of the syâdvâda, which possesses some resemblance to, but not the depth of, the Heraclitic *ῥεῖ τὰ πάντα*. Mahâvîra shares the common belief in the existence of a permanent soul

1) *c. g.* in the Aupapâtikasûtra. Hemacandra gives the form Bambhasâra. Petersburg Dictionary s. v.

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

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

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

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

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

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

Kalyânapâdapârâmaṃ ṣrutagaṅgâhimâcalam |
viçvânbhojaravim devaṃ vande çrî-Jñâtanandanam ||

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

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

The traditional date of Mahâvîra's Nirvâṇa is 470 years before Vikrama according to the Çvetâmbaras, and 605 according to the Digambaras. The interval of 135 years between the dates of the

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

jaṃ rayañiṃ kâlagao
 arihâ titthaṃkaro Mahâvîra |
 taṃ rayañiṃ Avanti-vaî
 ahisitto Pâlago râyâ || 1 ||
 saṭṭhî Pâlaga-raṇṇo
 paṇavaṇṇa-sayaṃ tu hoi Naṃdâṇa |
 aṭṭha-sayaṃ Muriyâṇaṃ
 tisaṃ cia Pûsamittassa || 2 ||
 Balamitta-Bhânumittâ
 saṭṭhî varisâṇi catta Nahavahaṇe |
 taha Gaddabhilla-rajjaṃ
 terasa varisâ Sagassa cau || 3 ||

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

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

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

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

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

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

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

evam ca çrî Mahâvîre mukte varshaçate gate |
pañcapançâçadadhike Candragupto 'bhavan nripañ ||

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

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

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

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

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

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

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

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

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

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

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

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

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

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

dasa-kappa-vvavahārā
nījūḍhā jeṇa navama-puvvāo |
vaṃdāmi Bhaddabāhuṃ
tam apacchima-sayala-suya-nāṇi ||

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

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

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

Daçavaikâlikasy' Âcârânga-Sûtrakṛitâṅgayoḥ |
Uttarâdhyayana-Sûryaprajñaptayoḥ Kalakasya ca ||
Vyavahâra-Rshibhâshit'-Âvaçyakânâm ivâḥ (?) kramât |
Daçaçrutâkhyaskandhasya niryuktîr daça so 'tanot ||
tathâ 'nyâm bhagavânç cakre samhitâm Bhâdrabâhavim.

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

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

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

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabâhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns¹).

1) uvasaggaharam Pâsam Pâsam vamdâmi kamma-ghana-mukkam |
visahara-visa-ninnâsam mangala-kallâṇa-âvâsam || 1 ||
visahara-phulînga-mamtam kamṭhe dhârei jo sayâ maṇuo |
tassa gaha-roga-mârî-duttṭha-jarâ jamti uvasâmam || 2 ||
ciṭṭhau dûre mamto tujjha paṇâmo vi bahuphalo hoī |

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

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

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

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

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

nara-tiriesu vi jivâ pâvaṃti na dukkha-dohaggam || 3 ||
Tuha sammatte laddhe cimtâmaṇi-kappapâyav'-abbhahie |
pâvaṃti avigghenaṃ jivâ ayaṛâ'-maram thâṇaṃ || 4 ||
ia saṃthuo mahâyasa bhatti-bbhara-nibbhareṇa hiaeṇa |
tâ deva desu bohiṃ bhava bhava Pâsa jînacanda || 5 ||

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

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

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

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

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

Jainas from it. At last, Bhadrabâhu came to the help of his corre-
ligionists and defeated his brother by his superior knowledge of
astronomy. Humiliation and anger caused the death of Varâha-
mihira, who became an evil spirit (dushtavyantara). As such he
brought diseases in the houses of the Jainas, until Bhadrabâhu drove
him away by means of the Uvasaggahara stotra. Bhadrabâhu then
composed a Samhitâ named after him.

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

These are the statements of the Jainas about Bhadrabâhu,
arranged chronologically. Whatever their historical value may be,
they all show that he was unanimously looked upon by the Jainas
as one of their oldest and most able authors. His works making
part of, and having shared the fate common to, the whole Jaina
literature, it will now be incumbent on us to discuss the questions
concerning the Jaina literature in general. As its most eminent
and sacred part are regarded the 45 Âgamas²). Some of them
are attributed to authors, for instance the Daçâvaikâlîka to
Çayyambhava, the Daçâçrutaskandha and Vyavahârasûtra to Bhadra-
bâhu, the Prajñâpanâ to Çyâmârya; but most of the âgamas

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

2) The following list of the âgamas has been kindly furnished to me by
Dr. Bühler. I A ñ g a s : Âcârânga, Sûtrakṛidânga, Sthânânga, Samavâyânga, Bhagavatî,
Jñâatadharmakathâ, Upâsakadaçâ, Antakṛiddaçâ, Anuttaraupapâtika, Praçnavyâ-
karaṇa. Vipâkasûtra: II U p â ñ g a s : Aupapâtika, Râjapraçna, Jîvâbhigama, Prajñâ-
panâ, Jambudvîpaprajñapti, Candraprajñapti, Sûryaprajñapti, Nirayâvalî, which
includes the following upângas, Kalpâvatamsa, Pushpika, Pushpacûlika, and
Vahnidaçâ. III P r a k î r ṇ a k a s : Catuṣçaraṇa, Aturapratyâkhyâna, Bhakta, Saṃ-
stâra Taṇḍulavaiyâlî, Candâvîja, Devendrastava, Gaṇivîja, Mahâpratyâkhyâna,
Vîrastava. IV C h e d a s : Niçîtha, Mahâniçîtha, Vyavahâra, Daçâçrutaskandha,
Bṛihatkalpa, Pâncakalpa. V N a n d i s ū t r a , A n u y o g a d v â r a . VI M ū l a s ū t r a s :
Uttarâdhyayana, Âvaçyaka, Daçâvaikâlîka, Piṇḍaniryukti.

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

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇin Kshamâçramaṇa²⁾. The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvâṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvâṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandiragaṇin relate that when Devarddhigaṇin saw the Siddhânta i. e. 45 Âgamas on the verge of dying out, he caused it to be written in books by the saṅgha of Valabhî. Formerly, they say, teachers instructed their pupils *pustakânapekshayâ*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upâçrayas*. This *vṛiddhasampradâya* does not imply that Devarddhigaṇin was the first who reduced the sacred lore of the Jainas to writing, but it states only that ancient teachers relied

1) More modern works, such as the *Ṭikâ* of the Uttarâdhyayana, add to these *alpataravisamvâdinoḥ niṅnavâḥ* another *bahutaravisamvâdî niṅnavâḥ*, that of the Digambaras 605 A.V. The Digambaras say that the "Çvetâmbara utpatti" happened under Guptigupta, who was Thera samvat 36—46.

2) With this record agrees very well the fact that the Therâvalî of the Kalpasûtra and of the Rishimaṅdalasûtra name as the last Thera Devarddhigaṇin, and the Therâvalî of the Âvaçyaka and Nandî Sûtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therâvalî at the head of the Nandî and Âvaçyaka Sûtras.

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

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

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

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

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

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

porāṇam addhamāgaha-
bhāsā-niayaṃ havai suttam ||

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

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




The language of the older Sūtras, which I shall call *Jaina Prākṛit*, differs from the Jaina Māhārāshṭrī in many points. Thus the Jaina Māhārāshṭrī generally forms the nominative of the masc. in *o* and the locative in *ṃmi*, while the Jaina Prākṛit has *e* and *ṃsi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Saṃskṛit *Çakraḥ*; J. M. *varamṃmi*, *molimṃmi*, *sāluṃmi*, J. P. *varamsi*, *kucchiṃsi*, *sāluṃsi*. The indeclinable past participle in J. M. commonly ends in *ūṇam*, *ūṇa* or *uṇ*, while in the older language it ends in *ittā* or *ittā*

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

ṇam, e. g. J. M. *kāūṇam*, *nāūṇam*, *ḡamtūṇam*, *kāūṇa*, *kāūm*, etc., J. P. *karittā jāṇittā*, *gacchittā* or *karittā ṇam*, etc. The Jaina Prākṛit has preserved the aorist, while the Jaina Māhārāshṭrī usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prākṛit many archaic words, forms, and phrases which are discarded in Jaina Māhārāshṭrī.

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

The nature of the *Jaina Prākṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Māhārāshṭrī, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Māhārāshṭrī. Hemacandra calls it *ārsham*, the language of the Ṛishis, and treats it together with the Jaina Māhārāshṭrī, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prākṛit, may optionally be followed in the language of the Ṛishis (I, 3). Thereby he shows his belief, that the Jaina Prākṛit more closely resembles the Māhārāshṭrī than any of the other Prākṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prākṛit thoroughly. The only Māgadhism which Hemacandra discovered in Jaina Prākṛit is, the nominative singular in *e* formed from masculine bases in *a*; and I have not been able to discover any other ¹).

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

In nearly all cases where the Çaurasenî and the Mâgadhî differ from the common Prâkṛit, the Jaina Prâkṛit conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhî) the nominatives and vocatives *bhayaṃ* and *maghayaṃ* for *bhagavân*, *bhagavan* and *maghavân*, *maghavan*, and the form *tû* for *tasmât*. These forms occur also in the Jaina Prâkṛit. These instances of coincidence of the Jaina Prâkṛit with other Prâkṛits than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkṛit verses in the old sūtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkṛit poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the *Setubandha*, the *Saptaçataka*, the later Prâkṛit stotras, etc., and that in the older metrical sūtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Saṃskṛit¹⁾.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1) In the Prākṛit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitīkā* and *pavāitīkā* = *pravrajitīkā*.

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

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

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

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

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

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

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

purima-carimâṇa kappo
u maṅgalaṃ Vaddhamâṇa-titthaṃmi |
to parikahiyâ Jiṇa-pari-
kahâ ya therâvalî c'ettha[ṇ]. || 61 ||

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

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

purima-carimâṇa kappo
maṅgalaṃ Vaddhamâṇa-titthaṃmi |
to parikabiyâ Jiṇa-gaṇa-
harâi-therâvali-carittaṃ ||

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

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

ekaḥ sahaçro (!) dviçatî-sametaḥ
çliṣṭas tataḥ shoḍaçabbhir vidantu |
Kalpasya samkhyâ kathitâ viçiṣṭâ
viçâradaiḥ paryuṣhaṇâbhidhasya ||

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

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

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

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

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

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

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

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

1) The distribution of the vyākhyānakas in MS. E is given there as follows, purima-carima-gāthā çakrastavaṇi yāvat, çakrastavagarbhāvatārasaṃcārah, svapnavicāragarbhasthābhigraho, janmotsavakṛidāçriVirakuṣumbavicārah, dikshājñānaparivāramokshāh, çriPāreçvanāthaçriNemicaritāntārāṇi, çriĀdināthacaritra-Sthavirāvālyah, sāmācārīmichā (?), çri Kālikācāryakathā. — The Kālikācāryakathā is an independent legend, its addition to the Kalpasūtra is, therefore, quite modern. In the enumeration of the *vācanās*, given above, the life of Ādinātha or Rishabha, and the Theravali, are contracted into one *vācanā*. By counting both parts as one *vācanā* each, and by omitting the Kālikācāryakathā, we arrive at the usual distribution of the *vācanās*.

2) I subjoin his own words.

Vaikrame strīkalāviçvedevasaṃkhye tu vatsaro |
mahāshṭamyām ayam puryām Ayodhyāyāṇ samarthitah ||

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

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

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

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

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

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

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

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

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

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

7) The Kalpapradîpikâ by Vijayatilaka, samvat 1681, granthas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

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

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

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

In the notes, I have given chiefly extracts from the Samdehavisushadhi. I had first made extracts from the Kiranâvalî and the Subodhikâ, but on receiving the Samdehavisushadhi, I preferred to give the explanations in the words of the oldest commentator.

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

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

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

My translation.

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

Dr. Stevenson's translation.

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

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

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

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

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

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

तिसलाए and माहणीए are nominative forms; p. 142 he spells locative forms, *kucchiṃsi* and *samaṇaṃsi* कुच्चिम्मि (sic) and शमणम्मि

and the indeclinable past participle *pāsittā naṃ* पाशिताणं. His proficiency in Samskrit may be judged by comparing his translation of a passage from the Kalpalatā (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sūtra. He was Sri Bhadra Bāhu Svāmi, an accomplished teacher who was well acquainted with

the fourteen branches of his subject, (note; In the original पूर्व) and an accomplished teacher. Taking for his guide the works here named — the Daśāsrutaskandha, Ashtanādhyāyana, and the discourse called Pratyākhyāna, in which he found nine branches — he composed the Kalpasūtra'.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Supplementary note.

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

sattari-cadu-sada-jutto

tiṇa kâlâ Vikkamo havai jammo |

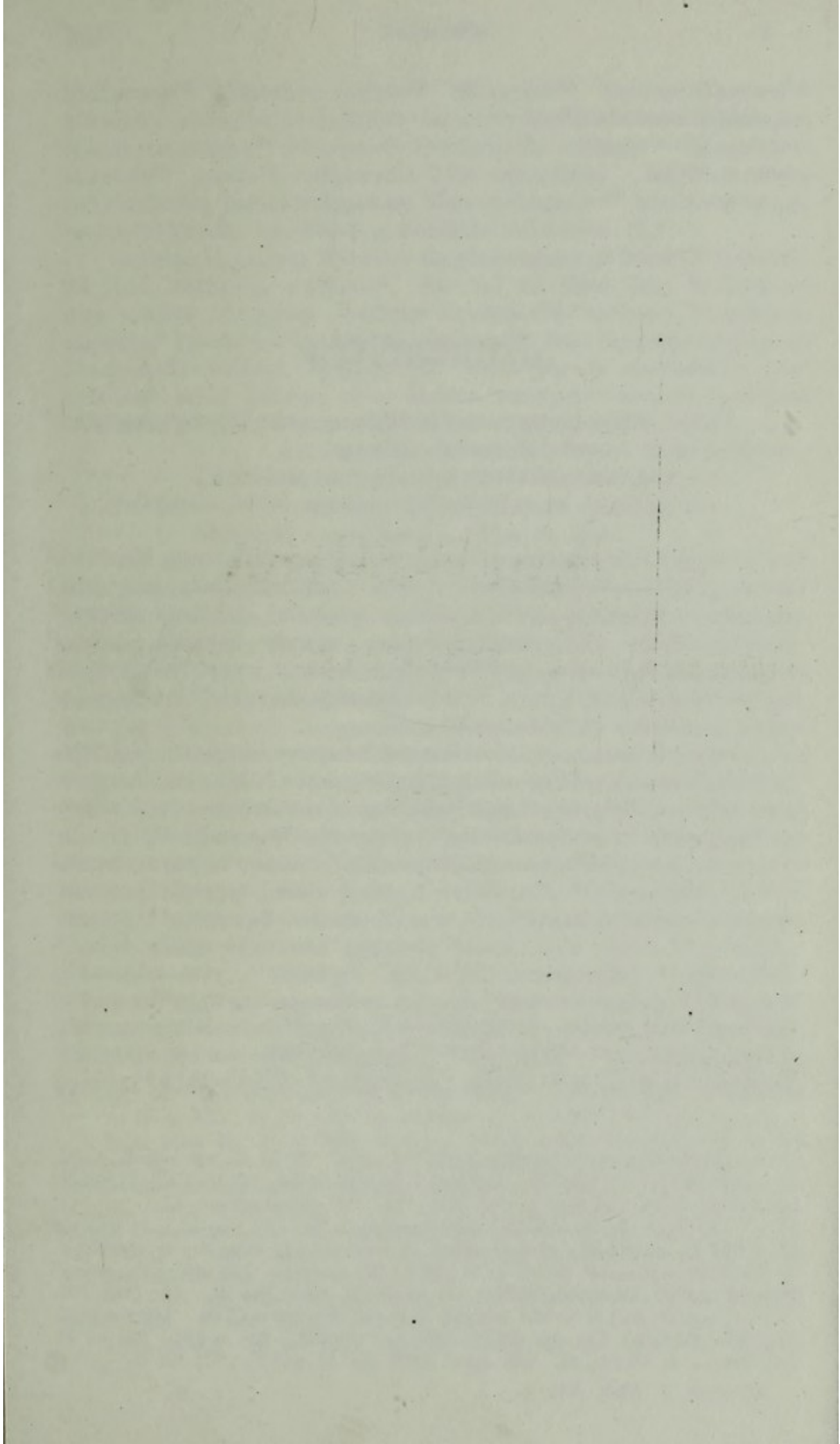
The Saṃvat Era, however, does not date from the janman, but from the rājya of Vikrama, or from the 18th year after his birth¹). Thus the year 492 A.V. is made to correspond with saṃvat 4, the date of Bhadrabâhu. From Bhadrabâhu II. down to saṃvat 1840, a continuous list of Theras is given, which looks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

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

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

KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmacârî).



Jinacaritra.

Namo¹ arihaṃtāṇaṃ namo¹ siddhāṇaṃ namo¹ āyariyāṇaṃ namo¹
uvajjhayāṇaṃ namo¹ loe savva²-sāhūṇaṃ.

eso paṃca-namokkāro³ savva²-pāva-ppaṇāsaṇo |
maṅgalāṇaṃ ca savvesiṃ² paḍhamaṃ havai maṅgalaṃ. ||

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ⁴ samaṇe bhagavaṃ Mahāvīre⁵
paṃca-hatth'uttare⁶ hotthā; taṃ jahā: hatth'uttarāhiṃ cue, caittā
gabbhaṃ vakkante, hatth'uttarāhiṃ gabbhāo⁷ gabbhaṃ sāharie⁸,
hatth'uttarāhiṃ jāe, hatth'uttarāhiṃ muṇḍe bhavittā agārāo⁷
aṇagāriyaṃ⁹ pavvaie, hatth'uttarāhiṃ aṇante aṇuttare nivvāghāe
nirāvaraṇe kasiṇe paḍipunne³ kevala-vara-nāṇa-damṣaṇe¹⁰ samuppanne;
sāṇhā parinivvūe bhayavaṃ. (1.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ¹ samaṇe bhagavaṃ Mahāvīre,
je se giṃhāṇaṃ cautte māse aṭṭhame pakkhe āsāḍha-suddhe, tassa
ṇaṃ āsāḍha-suddhassa² chaṭṭhī-pakkheṇaṃ³ mahāvijaya-pupph'uttara-
pavara-puṇḍariyāo⁴ mahāvīmāṇāo vīsaṃ-sāgarovana-tṭhitīyāo⁵ (ā-
kkhaeṇaṃ bhava-kkhaeṇaṃ tṭhī-kkhaeṇaṃ)⁶ aṇantaraṃ cayaṃ⁷ caittā
ih' eva Jambuddive⁸ dive Bhārahe vāse⁹ imāse osappiṇīe¹⁰ susama-
susamāe samāe viikkamṭāe¹¹ susamāe samāe viikkamṭāe¹¹ susama-
dussamāe¹² samāe viikkamṭāe¹¹ dussama¹²-susamāe samāe babu¹³-
viikkamṭāe¹¹ [sāgarovana-koḍākoḍīe bāyālīsāe¹⁴ vāsa-sahasseehiṃ
ūṇiyāe¹⁵]¹⁶ paṃca-hattarīe¹⁷ vāseehiṃ addha-navamehi ya¹⁸ māseehiṃ
sesehiṃ¹⁹ ekka²⁰-vīsāe titthayarehiṃ Ikkhāga²¹-kula-samuppannehiṃ
Kāsava-gottehiṃ²² dohi ya²³ Harivaṃsa-kula-samuppannehiṃ²⁴
Goyana²⁵-sagottehiṃ²⁶ tevīsāe titthayarehiṃ viikkamṭehiṃ²⁷ samaṇe

1. the maṅgalaṃ is wanting in M. 1) ṇ^oH. 2) bb II. see Introd. p. 21.
3) namu^o CEH. 4) ^oāyo^o II. 5) Mahāb^o- II. see Introd. 6) ^oott^o M. 7) ^oāu M.
see Introd. p. 21. 8) ^oiye H. 9) ^oiṃ EM. 10) damṣaṇadhare C.

2. 1) ^oāyo^o II. 2) ṣu^o II. 3) divaseṇaṃ ACH. 4) ^oiāo M. 5) tṭhīyāo
B. tṭhīāo M. tṭhīyāo II. 6) (—) not in A; S *kvacit*. 7) caṃ B. 8) Jambū^o E.
9) dāhiṇaddha-bharahe^o added in II.; B in the margin. 10) usa^o CE., uvasa^o
H. 11) vai^o C. 12) dusa^o CH. 13) not in II. 14) ^oīsa E. 15) ^oiāo BM.
16) [—] not in AC; B in the margin. 17) ^orī H. 18) a CHM. 19) not in II.
20) ikka BEHM. 21) ^ogu BCH. 22) gu^o BCEM. 23) a EM. 24) ṇṇ II.
25) Gotama B, Goama M. 26) sagu^o BEM. go^o H, gu^o C. 27) vii C.

bhagavaṃ²⁸ Mahāvīre carime²⁹ titthayare³⁰ puvva-titthayara³⁰-
niddiṭṭhe māhaṇa-Kaṃḍaggāme nayare³¹ Usabhadāitassa māhaṇassa
Koḍāla-sagottassa³² bhāriyāe³³ Devāṇaṃdāe māhaṇīe³⁴ Jālaṃdhara-
sagottāe³⁵ puvva³⁶-rattāvaratta-kāla-samayaṃsi hatth'uttarāhiṃ
nakkhatteṇaṃ jogam uvāgaṇaṃ āhāra-vakkaṃṭīe³⁷ bhava-vakkaṃṭīe
sarīra-vakkaṃṭīe kucchimsi gabbhattāe vakkante. (2.)

samaṇe bhagavaṃ Mahāvīre tiṇ-ṇāṇovagae āvi¹ hotthā². 'caissāmi'
tti jāṇai, cayaṃāṇe na jāṇai³, 'eue 'mi' tti jāṇai. jaṃ rayāṇiṃ ca
ṇaṃ samaṇe bhagavaṃ Mahāvīre Devāṇaṃdāe māhaṇīe Jālaṃdhara-
sagottāe⁴ kucchimsi gabbhattāe vakkante, taṃ rayāṇiṃ⁵ ca ṇaṃ sâ
Devāṇaṃdā māhaṇī sayāṇijjāṃsi sutta-jāgarā ohīramāṇī⁶ ime⁷
eyārūve⁸ orāle kallāṇe sive dhamme maṅgalle sassirīe coddasa⁹
mahāsuniṇe pāsittā ṇaṃ paḍibuddhā. (3.) taṃ jahā,

gaya vasaha siha abhiseya¹

dāma sasi diṇayaraṃ jhayaṃ² kumbhaṃ³ |

paumasara sâgara vimāṇa .

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

tae ṇaṃ sâ Devāṇaṃdā māhaṇī (te suniṇe pāsati¹, te suniṇe)²
pāsittā ṇaṃ³ paḍibuddhā³ samāṇī³ haṭṭha-tuṭṭha-citta-*m*-āṇaṃdiyā⁴
pii-maṇā⁵ parama-somaṇasiyā⁴ harisa-vasa-visappamaṇa-hiyayā⁴ dhārā-
haya-kayaṃbuyaṃ⁶ piva samussasiyā⁴-roma-kūvā suniṇ'-oggahaṃ⁷
karei, karittā sayāṇijjāe abbhuṭṭhei, abbhuṭṭhittā aturiyam⁴ acavalam
[avilaṃbiyāe]⁸ rāyahamsa-sarīsīe⁹ gaṭīe¹⁰, jeṇ' eva Usabhadatte māhaṇe,
teṇ' eva uvāgacchai, uvāgacchittā Usabhadattaṃ māhaṇaṃ jaṇaṃ
vijaṇaṃ vaddhāvei, vaddhāvittā¹¹ bhaddāsana-vara-gayā āsatthā
visatthā suhāsana-vara-gayā¹² kara-yala-pariggahiyāṃ⁴ sirasā vattaṃ¹³
dasa-ṇaṃ matthae aṇjalim kaṭṭu¹⁴ evaṃ vayāsī: (5.) 'evaṃ khalu
ahaṃ¹, Devāṇuppiyā²: aṇṇa sayāṇijjāṃsi sutta-jāgarā ohīramāṇī³ 2 ime
eyārūve⁴ orāle⁵ jāva sassirīe coddasa⁶ mahāsuniṇe pāsittā ṇaṃ
paḍibuddhā; taṃ jahā⁷: gaya jāva sihiṃ ca. (6.) eesi ṇaṃ, Devāṇ-
uppiyā¹ orālāṇaṃ² jāva coddasaṇhaṃ³ mahāsuniṇāṇaṃ ke⁴, maṇṇe⁵,
kallāṇe phala-vitti-visese bhavissai⁶?' (7.)

2. 28) bhay⁰ A. 29) carame C, carama HM. 30) ⁰ka⁰ B. 31) nag⁰ B.
32) sagu⁰ BEM, gu⁰ C. 33) iāe HM. 34) ⁰ṇī H. 35) ssa go⁰ CH, sagu EM.
36) aḍḍha *kvacit* S. 37) lakk⁰ C, H always see Intr.

3. 1) not in A, yāvi B. 2) ha⁰ M. 3) yā⁰ CM. 4) ssa go⁰ C, ssa gu⁰
E, sagu⁰ M. 5) C adds ṇaṃ. 6) uh⁰ H. 7) im B. 8) eā⁰ EM. 9) cau⁰ HM.

4. 1) ea EM. 2) jh AB. 3) kumḍaṃ A. 4) bhū⁰ CH.

5. 1) pāsai B. 2) all MSS. except A and B repeat the end of § 3 ime
eyārūve etc. 3) not in B. 4) no *y* in EM. 5) pii⁰ A. pii⁰ B. ⁰maṇe EHM.
6) kalambayaṃ first hand B, kayambapupphagaṃ CEHM. 7) ugg⁰ CEM. 8) not
in ABE. *kvacit* S. iāe EHM. 9) not in A. 10) gatīe AE. 11) 2 A. 12) not
in CH. Usabhadattaṃ as far as gayā supplied in the margin of B by a 2 hd.
13) ⁰tthaṃ C. das⁰ before sīr⁰ M, the same indicated in B by '2 hd.
14) Usabhadattamaḥa (ṇaṃ) added in B.

6. 1) CH add sāmī. 2) not in H. ⁰iā M. 3) uh⁰ BCHM. 4) eā⁰ M yā⁰ C.
5) ur⁰ CHM. 6) cau⁰ EHM. 7) not in H.

7. 1) ⁰iā EM. 2) ur⁰ BCH. 3) cau⁰ CHEM. nh H. 4) kiṃ B. 5) nn E.
6) ⁰ai H.

tae¹ ñam se² Usabhadatte mâhañe Devâñam³dâe mâhañe amtie³
eyam aṭṭham soccâ⁴ nisamma haṭṭha-tuṭṭha *jâva* hiyae⁵ dhârâ-haya-
kalambuyam⁶ piva samâsasiya⁷-roma-kûve sumiñ'-oggaham⁸ karei,
karettâ⁹ iham anupavisai, 2ttâ¹⁰ appaño sâbhâvienam¹¹ mai-
puvvaenam buddhi-viññâñenam¹² tesim sumiñâñam atth'-oggaham⁸
karei, karettâ¹³ Devâñamdam¹⁴ mâhañim¹⁵ evam vayâsî: (8.)

“orâlâ¹ ñam tume, Devâñuppie! sumiñâ diṭṭhâ, kallânâ ñam
sivâ dhannâ maṅgallâ sassiriyâ² ârogga³-tuṭṭhi-dîhâ⁴-kallâña-
maṅgalla-kârâgâ ñam tume, Devâñuppie! sumiñâ diṭṭhâ; tam jahâ⁵:
attha⁶-lâbhô, Devâñuppie! bhoga-lâbho, sukka⁷-lâbho, Devâñuppie!
putta⁸-lâbho. evam khalu tuman⁹, Devâñuppie! navañham¹⁰ mâsâñam
balu-paḍipunnâñam¹¹ addh'-aṭṭhamâñam¹² râmḍiyâñam¹³ viikkamṭ-
âñam sukumâla-pâñi-pâyam ahîña-paḍipunña¹⁴-pamē'-imḍiya¹⁵-sarîram
lakkhaña - vañjaña - guṇovaveyam mân'-ummâña - ppamâña¹⁶-paḍi-
punña¹⁷-sujâya-savv'-amga-sunḍar'-amgam sasi-somâkâram¹⁸ kamtam
piya¹⁵-damśaṇam surûvam dârayam payâhisi. (9.) se vi ya¹ ñam
dârae ummukka-bâla-bhâve viññâya²-pariñaya-mitte jovvañagam³
anuppatte¹ riuvveya-jauvveya⁴-sâmaveya-athavvañaveya itihâsa⁵-pañ-
camâñam nigghañṭa⁶-chaṭṭhâñam s'-amgovamgâñam sa-rahassâñam
cañham⁷ veyâñam¹ sârae pârae⁸ dhârae⁹ sad-amga-vi saṭṭhi-tamta-
vişârae sañkhâñe [sikkhâñe]¹⁰ sikkhâ kappe vâgarañe¹¹ chañde
nirutte joisâm ayañe añnesu¹² ya¹ bahûsu¹³ bañbhañnaesu¹⁴
[parivvâyaesu]¹⁵ naesu¹⁶ supariniṭṭhie âvi¹⁷ bhavissai. (10.) tam
orâlâ¹ ñam tume, Devâñuppie!¹ *jâva* ârogga³-tuṭṭhi⁴-dîhâya⁵-
maṅgalla-kallâña-kârâgâ ñam tume, Devâñuppie!⁶ sumiñâ diṭṭha⁷
tti⁷ kaṭṭu⁸ bhujjo 2 anuvûhai⁹. (11.)

tae ñam sâ Devâñam³dâ mâhañi Usabhadattassa mâhañassa amtie
eyam¹ aṭṭham soccâ² nisamma³ haṭṭha-tuṭṭha⁴ *jâva* haya-hiyayâ¹
kara-yala-pariggahiyam¹ dasa-naham⁵ sirasâ vattam matthae amjalim

8. 1) tato CH. 2) not in A. 3) °ie C. 4) su⁰ BEM. 5) hiae EM.
6) kayambuyam CH, kayambu pupphagam EM. 7) °uss⁰ EHM, ia EM.
8) ugg⁰ EHM. 9) ka 2 ttâ B, 2 ttâ C, 2 karittâ H, karittâ M. 10) anupavi-
sittâ M, iham down to ttâ not in A. 11) sâhâ⁰ CEHM. 12) nn EII, ñ M.
13) attho || ttâ B. 2 karittâ H. fully repeated in M. 14) °dâ M. 15) °ñim II,
ñi M.

9. 1) ur⁰ BCH. 2) °iâ EM. 3) âru⁰ EM. 4) °âo BCEH. 5) not in CM. 6) tṭh
M. 7) so⁰ B. 8) in BCHM inserted before sukka, in M after bho⁰ su⁰ pu⁰ Devâñ⁰.
BC after bho⁰. 9) tume A, tumman II. 10) ña⁰ A. 11) nn EM. 12) °mâña
BCM, °mâña ya E. 13) °iâ⁰ EM. 14) nn BEH, ñ M. 15) °ia⁰ M. 16) pa⁰
BCHM. 17) nn CH. 18) âgâram E.

10. 1) y only after ã EM. 2) nn BEM, kvacit viññaya. S. 3) ju⁰ EM.
4) jaju⁰ A. 5) ati⁰ B. 6) °tu EM. 7) nh H. 8) vârao added in EM. 9) not
in BE. 10) not in A see notes. 11) vâk⁰ A. 12) nn CEHM, ñ A. 13) °hu⁰
BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini⁰
C, pariñâesu II. 16) not in A. 17) yâvi CH.

11. 1) u⁰ ACH. 2) sumiñâ diṭṭhâ added in CM. 3) âru⁰ M. 4) buddhi
B. 5) °ua M, °âo C. 6) jâva down to devâ⁰ not in E. 7) diṭṭhâ AB. itti B,
tti and the rest not in A. 8) not in H. 9) °bûh⁰ CH.

12. 1) y only after ã in EM. 2) su⁰ EM. 3) ñi⁰ B. 4) °â A. 5) ñaham A.

kaṭṭu Usabhadattaṃ māhaṇaṃ evaṃ vayâsî: (12.) 'evam eyaṃ¹, Devâṇuppiyâ¹! taḥam eyaṃ Devâṇuppiyâ! avitaḥam eyaṃ, Devâṇuppiyâ asaṃdiṭṭhaṃ eyaṃ Devâṇuppiyâ! icchiyam² eyaṃ, Devâṇuppiyâ! paḍicchiyam² eyaṃ, Devâṇuppiyâ! saccenaṃ esam³ aṭṭhe, jah' eyaṃ⁴ tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṃ paḍicchai⁵, te sumiṇe sammaṃ paḍicchittâ Usabhadattaṇaṃ māhaṇeṇaṃ saddhiṃ orâlâim⁶ māṇussagâim bhoga-bhogâim⁷ bhujjamaṇi⁸ viharai. (13.)

teṇaṃ kâleṇaṃ teṇaṃ samaṇaṃ Sakke dev'-imḍe deva-râyâ vajja-pāṇi purañḍare sata-kkatû¹ saḥass'-akkhe maghavaṇa pāka²-sāsane dāhiṇ'-aḍḍha³-logāhivai⁴ battisa-vimāṇa-saya-saḥassāhivai⁵ erāvaṇa-vāhaṇe⁵ sur'-imḍe⁶ aray'-aṃbara-vattha-dhare ālaiya⁷-māla-mauḍe nava-hema-cāru-citta-caṃcala-kumḍala-vilihijjamāṇa⁸-gaṃḍe⁹ [mahadḍhie¹⁰ mahajjuie¹⁰ mahabbale mahāyase mahāṇubhāve mahā-sukkhe]¹¹ bhāsura-bomḍi¹² palaṃbamāṇa-vaṇamāle¹³/sohamme kappe sohamma-vaḍiṃsage¹⁴ vimāṇe, suhammāe sabhāe, sakkamsi sīhāsanaṃsi¹⁵, se ṇaṃ tattha battisāe¹⁶ vimāṇa-vāsa¹⁷-saya-sāḥassīṇaṃ, caurāsīe sāmāṇiya¹⁸-sāḥassīṇaṃ, tāyattīsāe tāyattīsagāṇaṃ, cauṇhaṃ¹⁹ loga-pālāṇaṃ, aṭṭhaṇhaṃ¹⁹ agga-māhisīṇaṃ sa-parivārāṇaṃ, tiṇhaṃ²⁰ parisīṇaṃ, sattaṇhaṃ aṇiyāṇaṃ²¹, sattaṇhaṃ aṇiyāhivaiṇaṃ²² /cauṇhaṃ¹⁹ caurāsītīe²³ āya-rakkha-deva-sāḥassīṇaṃ aṇṇesiṃ²⁴ ca bahūṇaṃ sohamma-kappa-vāsīṇaṃ vemāṇiyāṇaṃ²⁵ devāṇaṃ devīṇa ya/āheva-ccam²⁶ porevaccam sāmittaṃ bhaṭṭittaṃ mahattaragattaṃ āṇā-īsara-seṇāvaccam kāremāṇe pālemāṇe [mahayā "haya-naṭṭa²⁷. gīya²⁸. vāiya²⁹. taṃtī-talatāla - tuḍiya²⁹ - ghaṇamuiṃga - paḍu - paḍaha-vāiya²⁹-raveṇaṃ divvāim bhoga-bhogāim bhujjamaṇe viharai. (14.)

imaṃ ca ṇaṃ kevala-kappaṃ Jambuddīvaṃ dīvaṃ¹ viuleṇaṃ ohiṇā ābhoemāṇe 2 viharai². tattha¹ ṇaṃ¹ samaṇaṃ bhagavaṇa Mahāvīraṇa Jambuddīve dīve Bhārahe vāse dāhiṇ'-aḍḍha-bharahe māhaṇa-Kumḍaggāme nagare³ Usabhadattassa māhaṇassa Koḍāla-sagottassa⁴ bhāriyāe⁵ Devāṇaṃdāe māhaṇe Jālaṇdhara-sagottāe⁶ kucchimsi gabbhattāe vakkantaṃ⁷ pāsai, pāsittā haṭṭha-tuṭṭha-cittam-āṇaṃdie naṃdie⁸ pīi⁹-maṇe parama-somaṇassīe¹⁰ harisa¹¹-vasa-visappamāṇa¹²-hiyae¹³ dhārā-haya-nīva¹⁴-surabhi¹⁵-kusuma-caṃcumā-

13. 1) caṃ devāṇuppiā EM, throughout. 2) 'ia^o EM. 3) not in M. 4) etaṃ A. 5) 'ati CH. 6) ur^o BCH. 7) bhujjāim C. 8) 'ṇā M.

14. 1) sayakkaṃ EM. 2) pāga CEHM. 3) ddh B. 4) atī A. 5) inserted before battisa in EM. 6) sure^o C. 7) 'īya C, 'īa EM. 8) vila^o M. 9) galle HM. 10) 'īe M. 11) [—] not in A, B i marg. by 2 hd. found in S. v. o. 12) bodī A, bumḍi CE, baṃḍi H. 13) māladhare EM. 14) 'sae BCEM. 15) nisāṇe added in B. 16) 'āte B. 17) 'ṇāvāsī B, ṇāvāsa M. 18) īya B, ia EM. 19) nh H. 20) ta^o E. 21) 'iā^o EM. 22) 'iā M, 'iāhivai^o E. 23) 'sīe B, 'sīte CH, 'sīṇaṃ EM. 24) nm EM. 25) 'iā^o EM. 26) ahe^o C. 27) ṇ A. 28) gīa EM. 29) 'īa EM.

15. 1) not in H. 2) pāsai H, pāsai ya C. 3) nay CHM. 4) sagu^o EM, gu^o C. 5) āte B, 'īāe EM. 6) sagu^o EM, ssagu^o C, ssago^o H. 7) vai^o A, 'te C. 8) not in B, 'diyā-ṇaṃdie AM, add paramāṇaṃdie. 9) pīti A, pīya H. 10) 'asīe BM. 11) harasa B. 12) ppamāṇa C. 13) y only after ā in EM. 14) kayamba EM. 15) li CH, 'ha M.

laiya¹⁶ - ūsaviya¹⁷ - roma - kŭve vikasiya¹⁸ - vara - kamala¹⁹ - nayaṇa¹⁹ -
vayaṇe¹⁹ payaliya²⁰ - vara - kaḍaga - tuḍiya¹³ - keūra²¹ - mauda - kuṇḍala -
hāra - virāyaṇta²² - vacche pālamba - palambamāṇa - gholamta - bhūsaṇa -
dhare / sasambhamam turiam¹³ cavalam sur' - imde sīhāsaṇāo²³ abbh-
uṭṭhei, abbhutṭhittā pāya - pīḍhāo²⁴ paccoruhai²⁵, paccoruhittā²⁶
veruliya¹³ - varitṭha - ritṭha - amjaṇa - niuṇ' - oviya²⁷ - misimisimta²⁸ - maṇi-
rayaṇa - maṇḍiyāo²⁹ pāuyāo³⁰ omuyai³¹, omuitṭā³¹ ega - sādīyam¹³ 211
uttarāsaṅgam karei, karittā³² aṇjali - mauly¹³ - agga - hatthe tittha-
garābhimuhe³³ satt'aṭṭha payāim aṇugacchai, aṇugacchittā³⁴ vāmaṇ
jāṇum aṇcei, aṇcittā³⁵ dāhiṇam jāṇum dharāṇi - talaṇsi sāhaṭṭu
tikkhutto muddhāṇam dharāṇi - talaṇsi nivesei³⁰, nive sittā³⁷ isim
paccuṇṇamai³⁸, paccuṇṇamittā³⁹ kaḍaga - tuḍiya¹³ - thambhiyāo¹³
bhuyāo⁴⁰ sāharai, sāharittā⁴¹ karayala - pariggahiyam¹³ sirasā vattam⁴²
dasa - naṇam matthae aṇjaliṇ kaṭṭu⁴³ evaṇ vayāsi: (15.)

'namo¹ 'tthu ṇam arahamṭāṇam² bhagavamṭāṇam [1]³ ādi-
garāṇam⁴ titthagarāṇam⁵ sayam - sambuddhāṇam [2] purisottamāṇam⁶
purisa - sīhāṇam purisa - vara - puṇḍarīyāṇam⁷ purisa - vara - gaṇḍha-
hatthiṇam [3] log' - uttamāṇam loga - nāhāṇam loga - hiyāṇam⁸ loga-
paivāṇam loga - pajjoyagarāṇam⁹ [4] abhaya - dayāṇam cakkhu-
dayāṇam¹⁰ magga - dayāṇam saraṇa - dayāṇam jīva - dayāṇam¹¹ 12 bohi-
dayāṇam [5] dhamma - dayāṇam dhamma - desayāṇam¹³ dhamma-
nāyagāṇam dhamma - sārāhiṇam dhamma - vara - cāuraṇta - cakkavaṭṭiṇam
[6] dīvo tāṇam¹⁴ saraṇam¹⁵ gai¹⁶ paiṭṭhā¹⁷ appaḍihaya - vara - nāṇa-
damsaṇa - dharāṇam viyaṭṭa¹⁸ - chaumāṇam¹⁹ [7] jīṇāṇam²⁰ jāvayāṇam
tiṇāṇam²¹ tārayāṇam buddhāṇam bohayāṇam²² muttāṇam mo-
yagāṇam⁸ [8] savvannūṇam savva - darisīṇam²³ sivam ayalam aruyam²⁴
aṇamṭam akkhayam avvābāham²⁵ apuṇarāvatti - siddhi - gai - nāma-
dheyam⁸ thāṇam sampattāṇam namo jīṇāṇam jīya²⁶ - bhayāṇam²⁷ [9]

15. 16) ^oya C, ^oia EM. 17) uss^o H, ^oia EM, ūsasiya A. 18) viga^o
BC, viasia EM. 19) kamalāṇaṇanayaṇe E, kamalāṇaṇanay^o M, k^o vay^o
ṇay^o B. 20) pac^o CM, ^oia EM, palambiya A. 21) keyūra B. 22) varāi-
yaṇta C. 23) not in BEHM. 24) ^oau H. 25) ati C. 26) 2 ttā CH, 2 B.
27) ovaciya A, ocia E, ovia M. 28) ^otta CH. 29) iāo AEM. 30) ^ouāo AEM.
31) um^o BH, see¹³. 32) 2 ttā A, egasādīyam u 2 ttā B. 33) titthag^o A. 34) C
adds sattatṭha payāim. sattatṭha aṇu 2 ttā A, aṇu 2 ttā B. 35) 2 ttā ABC.
A adds vāmaṇ jāṇum, B adds vāmaṇ. 36) ^oai H. 37) A(B)C add tikkhutto
muddhāṇam, blotted out in B. 38) mṇ M. 39) mṇ M, isim added in H, 2 ttā
AC. 40) uāo CEM. 41) 2 ttā ABC, AB add kaḍa. 42) not in E. 43) not in H.

16. 1) ^ou EM. 2) ari^o EM. 3) the numbers in brackets are found in ABC,
they indicate the *sampads*. 4) āi^o BEHM. 5) tittham^o A, ^oyar^o EHM. 6) utt^o
EM. 7) ^orīy^o B, ^orīāṇam EM. 8) *y* only after *ā* in EM. 9) ^ooa AEM. 10) H
adds jivadayaṇam. 11) not in AH. 12) not in M. 13) not in A, ^osi^o H.
14) ttāṇam H. 15) ṇa EH. 16) gai E. 17) pati^o A, ṇam added in H. 18) viutṭa
CE, via^o M. 19) chaum^o CM. 20) ṇu H. 21) mṇ CM. 22) bohiy^o C, vohiy^o
B, bohaṇam M. 23) damsīṇam B. 24) aruam CE, arūam M, arūvaṇ H.
25) ^ovāh^o B. 26) jia EHM. 27) the following gāthā is inserted in C: je kīā
(!) siddhā je (a) bhavissamṭ' aṇāgae kāle | sampai a vattamāṇā, savvo ti-vihe
ṇa vaṇḍāmi ||.

namo²⁸ 'tthu ñaṃ samaṇassa bhagavao²⁹ Mahāvīrassa ādigarassa³⁰ carama³¹-titthagarassa puvva-titthayara-niddiṭṭhassa *jāva* sampāviukāmassa; vaṃdāmi ñaṃ bhagavaṃtaṃ tattha-gayaṃ³² iha-gae³²; pāsau³³ me bhagavaṃ tattha-gae³⁴ iha-gayaṃ' ti³⁵ kaṭṭu samaṇaṃ bhagavaṃ Mahāvīraṃ vaṃdai³⁶ namaṃsai³⁶, 2 ttā³⁷ sīhāsaṇa-varaṃsi puratthābhimūhe³⁸ sannisanne³⁹. taē ñaṃ tassa Sakkassa dev'imḍassa deva-ranno⁴⁰ ayam eyārūve ajjhatthie⁴¹ ciṃtie patthie maṇogae saṅkappe samuppajjitthā: (16.)

'na¹ eyaṃ² bhūyaṃ², na eyaṃ² bhavvaṃ, na eyaṃ² bhavissaṃ³: jaṇ ñaṃ⁴ arahantā vā cakkavaṭṭī vā baladevā vā vāsudevā vā aṃta-kulesu vā paṃta-kulesu vā tuccha-kulesu vā daridda-kulesu vā *kivīṇa*⁵-kulesu vā bhikkhāga⁶-kulesu vā māhaṇa-kulesu vā āyāṃsu vā āyāṃti⁷ vā āyāssaṃti vā (17.) evaṃ khalu arahantā¹ vā cakkavaṭṭī vā baladevā vā vāsudevā vā ugga-kulesu vā bhoga-kulesu vā rāṇṇa²-kulesu vā³ Ikkhāga-kulesu vā khattiya⁴-kulesu vā Harivaṃsa-kulesu vā annayaresu⁵ vā taḥappagāresu vā vi-suddha-jāi⁶-kula-vaṃsesu vā āyāṃsu vā 3⁷ (18.) atthi puṇa ese vi bhāve log'-accheraya-bhūe. aṇaṃtāhiṃ osappiṇi¹-ussappiṇiḥiṃ² viikkamaṃtāhiṃ³ samuppajjai⁴ 900 nāma-gottassa⁵ vā⁶ kammaṃsa akkhīṇassa aveiyassa⁷ aṇijjīṇassa⁸ udayaṃ, jaṇ ñaṃ⁹ arahantā vā cakkavaṭṭī vā baladevā vā vāsudevā vā aṃta¹⁰-kulesu vā paṃta¹⁰-kulesu vā tuccha-daridda-bhikkhāga-kivīṇa-(māhaṇa-kulesu vā)¹¹ āyāṃsu¹² vā 3, kucchīṃsi gabbhattāe¹³ vakkamaṃsu vā¹⁴ vakkamaṃti vā vakkamaṃssaṃti vā ; no ceva ñaṃ joṇī-janmaṇa¹⁵-nikkhamāṇaṇaṃ nikkhamiṃsu vā nikkhamāṃti vā nikkhamissaṃti vā! (19.) ayaṃ ca ñaṃ samaṇe bhagavaṃ Mahāvīre Jambuddive¹ dive¹ Bhārahe¹ vāse māhaṇa-Kuṇḍaggāme nayare Usabhadattassa māhaṇassa Kōḍāla-sagottassa² bhāriyāe³ Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe⁴ kucchīṃsi gabbhattāe vakkamaṃte. (20.) taṃ jīyaṃ¹ eyaṃ¹ tīya¹-paccuppanna²-m-aṇāgayāṇaṃ sakkāṇaṃ dev'imḍāṇaṃ³ deva-rāṇaṃ⁴, arahanta⁵ bhagavaṃte taḥappagārehiṃto aṃta⁶-

16. 28) °u E. 29) °au M. 30) āi E, adi M, kar° A. 31) cari° B. 32) gat° CH. 33) °ai B, *kvacit* S. 34) gao B. 35) tti M. 36) °ati CH. 37) not in ABM. 38) °ritth° C. 39) °saṇṇo CH, nisāṇṇo M, saṃnisāṇṇo B. 40) ṇṇ CH. 41) abbh° H.

17. 1) no khalu CH, na kha M. 2) see 16⁸. 3) bhavissai C. 4) nn EHM, jaṇ ñaṃ BC. 5) kivīṇa BC. 6) °āyara ABE. 7) āyāṃti B.

18. 1) ari° EM. 2) nn CHM, rāyanna E. 3) AE, add nāya-kulesu vā. 4) ia E. 5) ṇṇ A annat° B. 6) jāti C. 7) fully repeated in M.

19. 1) usa° B, ussa° EM, uva° H. 2) osa° BE, usa° M, ava° CH. 3) viti° C, vai E, CH add. kayāṃ. 4) B adds tti. 5) gu° BEM. 6) not in AE. 7) aved. S. 8) nn CEHM, aṇijjī° C. 9) jaṇ ñaṃ C, jaṇaṃ EHM. 10) °aṃta B. 11) not in AB. 12) āṃsu B, āy° M. 13) down to *no* not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go° C, sagu EM. 3) iāo EM. 4) ssago° H, sagu EM.

21. 1) see 16⁸. 2) nn CHM. 3) aṃ° C. 4) rāi° A. 5) ari° E, down to tuccha not in H. 6) atta B.

kulehinto paṇṭa - kulehinto⁷ tuccha - daridda - bhikkhāga - kiviṇa⁸ - kulehinto⁹ taḥappagāresu¹⁰ vā ugga - kulesu vā bhoga - kulesu vā rāinna¹¹ - kulesu¹² vā¹² Nāya¹³ - khattiya - Harivaṃsa - kulesu¹⁴ vā¹⁴ annayaresu¹⁵ vā taḥappagāresu visuddha - jāi¹⁶ - kula - vaṃsesu vā [raja - sirim kāremānesu pālemānesu]¹⁷ sāharāvittae. taṃ seyaṃ khalu mama¹⁸ vi¹³, samaṇaṃ bhagavaṃ Mahāviraṃ carama¹⁹ - titthayaraṃ puva - titthayara - niddiṭṭhaṃ māhaṇa - Kuṇḍaggāma²⁰ nayarā²⁰ Usabhadattassa māhaṇassa²¹ Koḍāla - sagottassa²² bhāriyā¹ Devāṇaṃdāe māhaṇie Jālaṃdhara - sagottāe²³ kucchī²⁰ khattiya¹ - Kuṇḍaggāme nayare²⁴ Nāyaṇaṃ khattiyāṇaṃ¹ Siddhatthassa khattiyassa¹ Kāsava - gottassa²⁵ bhāriyā¹ Tisalāe khattiyāṇie¹ Vāsiṭṭha - sagottāe²³ kucchimsi gabbhattāe sāharāvittae; je vi ya¹ ṇaṃ se Tisalāe khattiyāṇie¹ gabbhe, taṃ pi ya¹ ṇaṃ Devāṇaṃdāe māhaṇie Jālaṃdhara - sagottāe²⁶ kucchimsi gabbhattāe sāharāvittae' ti²⁷ kaṭṭu evaṃ sampehei, evaṃ²¹ sampehittā Hariṇegamesiṃ pāyattāṇiyāhivaiṃ²⁸ devaṃ saddāvei, Hariṇegamesiṃ devaṃ²⁹ saddāvittā evaṃ vayāsī: (21.)

'evaṃ khalu, Devāṇuppiyā! na¹ eyaṃ bhūyaṃ, na¹ eyaṃ bhavaṃ, na¹ eyaṃ bhavissaṃ: jaṇ ṇaṃ arahantā vā cakkavaṭṭi² vā baladevā² vā vāsudevā vā aṇṭa⁶ - paṇṭa⁷ - kiviṇa³ - daridda - tuccha - bhikkhāga - māhaṇa⁴ - kulesu⁵ vā⁵ āyāṃsu vā 3. evaṃ khalu arahantā vā cakka⁶ bala⁶ vāsudevā vā ugga - kulesu vā bhoga - rāinna⁸ - khattiya - Ikkhāga - Harivaṃsa - kulesu vā annayaresu vā taḥappagāresu visuddha - jāi - kula⁸ - vaṃsesu³ āyāṃsu vā 3. (22.) atthi puṇa esa bhāve log' - accheraya - bhūe. aṇantāhiṃ usappiṇi - osappiṇiṃ viikkamāhiṃ samuppajjai¹ nāma - gottassa kammaṃsa akkhāssa aveiyassa² aṇijjinnassa udaṇaṃ, jaṇ ṇaṃ arahantā vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṇṭa - kulesu vā paṇṭa - kulesu vā tuccha - daridda - kiviṇa³ - bhikkhāga - kulesu⁴ vā āyāṃsu vā 3, no⁵ ceva ṇaṃ joṇi - jammaṇa - nikkhamaṇeṇaṃ⁶ nikkhamiṃsu vā 3. (23.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvire Jambuddive dīve Bhārahe vāse māhaṇa - Kuṇḍaggāme nayare¹ Usabhadattassa māhaṇassa Koḍāla - sagottassa bhāriyāe Devāṇaṃdāe māhaṇie Jālaṃdhara - sagottāe kucchimsi gabbhattāe vakkante. (24.) taṃ jīyaṃ eyaṃ tiya - paccu-

21. 7) not in A, down to taha⁰ not in H. 8) kivaṇa AE, EM add māhaṇa. 9) not in A, M adds vā māhaṇakulehinto vā. 10) āhinto A. 11) nn A, rāyanna M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) aṇṇā⁰ A, annat B, nn CEM, annesu H. 16) jāti B. 17) not in ABCE. 18) mamā A, not in C. 19) carima B. 20) o and u initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu⁰ E. 23) sagu EM. 24) nag A. 25) gu⁰ EM. 26) sagu EM, gu⁰ B. 27) tti EM. 28) pāy⁰ B, ⁰ṇiā⁰ E, ṇia M, ⁰vai BH. 29) not in EM.

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

23. 1) ⁰aṇṭi AB, ⁰tti H. 2) aved⁰ A. 3) kivaṇa A. 4) not in A. 5) ṇo A. 6) ṇi⁰ A.

24. 1) nag⁰ A.

ppanna¹-m-anâgayânam sakkânam dev'-imânam deva-rânam, arahante bhagavante tahappagârehi²to amta²-kulehimo³ panta²-kulehimo³ tuecha-kivina⁴-daridda-vanîmaga-[jâva-mâhana]-kulehimo³ tahappagâresu ugga-kulesu vâ bhoga-râinna¹-[Nâya]-khattiya-Ikkhâga-Harivaṃsa-kulesu⁵ vâ annayaresu tahappagâresu visuddha-jâi-kulavāṃsesu vâ sâharâvittae. (25.) tam gaccha nam tumam samaṇam bhagavam Mahâvîram mâhana-Kuṃḍaggâmâo nayarâo¹ Usabhadattassa mâhanassa Koḍâla-sagottassa bhâriyâe Devânamdâe mâhanie Jâlamdhara-sagottâe kucchîo khattiya-Kuṃḍaggâme nayare Nâyânam khattiyânam Siddhatthassa khattiyassa Kâsava-guttassa bhâriyâe Tisalâe khattiyânie Vâsiṭṭha-sagottâe kucchimsi gabhattâe sâharâhi; je vi ya nam se Tisalâe khattiyânie gabbhe, tam pi ya nam Devânamdâe mâhanie Jâlamdhara-sagottâe kucchimsi gabhattâe sâharâhi, sâharittâ mama eyam âṇattiyam khippâm eva paccappiṇâhi'. (26.) tae nam se Hariṇegamesi¹ pâyattâṇiyâhivai² deve³ Sakkenam dev'-imdenam deva-rannâ evam vutte samâṇe haṭṭhe⁴ jâva hiyae⁵ kara-yala jâva tti kaṭṭu: "evam⁶ jam devo âṇavei" tti⁷; âṇae vinaṇam vayanam paḍisunēi⁸, evam⁶ paḍisunittâ Sakkassa⁹ dev'-imdassa deva-ranno¹⁰ amtiâo¹¹ parinikkhamai¹², uttara-puratthimam disî-bhâgam avakkamai, avakkamittâ veuvviya-samugghâenam samohaṇai¹³, 2 ttâ samkhijjâim joyanâim damḍam nissarai¹⁴; tam jahâ¹⁵: rayanânam vayarânam¹⁶ veruliyânam¹⁷ lohiy'akkhânam¹⁷ masâragallânam haṃsa-gabbhânam pulayânam sogamdhîyânam¹⁷ joirasânam¹⁸ amjanânam amjanapulayânam [rayanânam]⁶ jâyarûvânam subhagânam amkânam phalihânam riṭṭhânam 16 ahâbâyare¹⁹ poggale²⁰ parisâdei, 2 ttâ⁶ ahâsuhume poggale²¹ pariyâdiyati²², (27.) 2 ttâ¹ duccam² pi veuvviya³-samugghâenam samohaṇai⁴, samohaṇittâ uttara-veuvviyam rûvam viuvvai, viuvvittâ tae ukkiṭṭhâe turîyâe³ cavalâe cheâe⁵ camḍâe jayanâe⁶ uddhuyâe³ sigghâe divvâe deva-gaie⁷ vitivayamâṇe⁸ 2 tiriyam asamkhejjânam diva-samuddânam majjham majjheṇam, jeṇ'eva Jambuddive dîve, jeṇ'eva⁹ Bhârahe vâse, jeṇ'eva mâhana-Kuṃḍaggâme nayare¹⁰, jeṇ'eva¹¹ Usabhadattassa mâhanassa gihe¹², jeṇ'eva Devânamdâ mâhanî, teṇ'eva uvâgacchai, uvâgacchittâ âloe samaṇassa bhagavao Mahâvîrassa paṇâmam karei, 2 ttâ Devânamdâe mâhanie saparijanâe¹³ osovânim¹⁴ dalai¹⁵, 2 ttâ asubhe¹⁶ poggale¹⁷

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

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

27. 1) °shî H. 2) aggan° A, pa° B, °niyâ° B, niâ E, °niâ° M. 3) not in H. 4) °a EH. 5) hiae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, °anti H. 9) down to uttara° not in BEM. 10) ṇṇ C. 11) iyâo CH. 12) paḍi° CH, °ei A, 2 ttâ added in H. 13) °ṇati C, ṇṇai B, kvacit S. 14) °ir° E. 15) not in E. 16) vair° BCEH. 17) see 16°. 18) °sarânam A. 19) âhâ° B. 20) pu° all except B. 21) pu° all except AB. 22) °ai A, pariâoi EM.

28. 1) pariâittâ M. 2) doccam BHS. 3) see 16°. 4) °ati C, ṇṇai B. 5) not in ABM, H after camḍâe. 6) jain° E. 7) gaie E, °tîo C. 8) vii° EH, vii° M, °vaim° H. 9) om. HM. 10) ṇa° H, nag° E. 11) not in H. 12) gohe M. 13) E adds a. 14) as° E, us° H. 15) dalayai A. 16) °he BCH. 17) pu° CEHM.

avaharai, subhe¹⁶ poggale¹⁷ pakkhivai, 2ttâ "añujânu me¹¹ bhagavaṃ"
tti kaṭṭu samaṇaṃ bhagavaṃ Mahāviraṃ avvâbâhaṃ¹⁸ avvâbâheṇaṃ¹⁸
kara-yala-sampudeṇaṃ giṇhai¹⁹, 2ttâ jeṇ'eva khattiya³-Kuṇḍaggâme
naya²⁰, jeṇ'eva Siddhatthassa khattiyassa³ gihe²¹, jeṇ'eva Tisalâ
khattiyâṇi³, teṇ'eva uvâgacchai, 2ttâ Tisalâe khattiyâṇi³ sa-
parijaṇâe²² osovâṇiṃ¹⁴ dalai¹⁵, 2ttâ asubhe²³ poggale¹⁷ avaharai,
2ttâ subhe²³ poggale¹⁷ pakkhivai, 2ttâ samaṇaṃ bhagavaṃ Mahâ-
viraṃ²⁴ avvâbâhaṃ²⁵ avvâbâheṇaṃ²⁵ Tisalâe khattiyâṇi³ kucchimsi
gabbhattâe sâharai²⁶; je vi ya²⁷ ṇaṃ se Tisalâe khattiyâṇi³ gabbhe,
taṃ pi ya²⁷ ṇaṃ Devâṇaṃdâe mâhaṇi³ Jâlaṃdhara-sagottâe²⁸
kucchimsi²⁹ gabbhattâe¹¹ sâharai³⁰, 2ttâ¹¹ jâṃ eva disim³¹ pâu-
bhûe, tâṃ eva disim³¹ paḍigae (28.) tâe¹ ukkiṭṭhâe turiyâe² cavalâe
caṃḍâe¹ cheyâe³ jayaṇâe⁴ uddhuyâe² sigghâe divvâe deva-gaie⁵
tiriyam² asaṃkhejjâṇaṃ⁶ dîva-samuddâṇaṃ majjhaṃ majjheṇaṃ
joyaṇa²-sâhassîehim⁷ viggahem⁷ uppayaṃmâṇe 2, jeṇâṃ eva sohamme
kappe sohamma-vaḍimsae vimâṇe sakkapaṃsi sîhâsaṇaṃsi Sakke dev-
imde deva-râyâ, teṇâṃ eva uvâgacchai, 2ttâ Sakkassa dev'imdassa
deva-raṇṇo⁸ eyam⁹ âṇattiyam² khippâṃ eva paccappaṇai. (teṇaṃ
kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre tin-nâṇovagae¹⁰
yâvi hotthâ: 'sâharijissâmi' tti jâṇai, sâharijamaṇe no¹¹ jâṇai,
'sâharie 'mi' tti jâṇai)¹² (29.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahâvîre,
je se vâsâṇaṃ tace mase paṃcama pakkhe, âsoya¹-bahule, tassa
ṇaṃ âsoya¹-bahulassa terasi-pakkheṇaṃ bâsim² râṇḍiehiṃ vii-
kkamtehiṃ³ tesimassa⁴ râṇḍiyassa¹ aṃtarâ vaṭṭamâṇe⁵ hiyaṇu-
kappaeṇaṃ¹ deveṇaṃ Hariṇegamesiṇâ Sakka-vayaṇa-saṃdiṭṭheṇaṃ
mâhaṇa-Kuṇḍaggâmâo nagarâo⁶ Usabhadattassa mâhaṇassa Koḍâla-
sagottassa⁷ bhâriyâe¹ Devâṇaṃdâe mâhaṇi³ Jâlaṃdhara-sagottâe⁷
kucchio⁸ khattiya¹-Kuṇḍaggâme nagare⁹ Siddhatthassa khattiyassa¹
Kâsava-gottassa¹⁰ bhâriyâe¹ Tisalâe khattiyâṇi¹ Vâsiṭṭha-sagottâe⁷
puvva-rattâvaratta-kâla-samayaṃsi hatth'uttarâhiṃ nakkhatteṇaṃ
jogaṃ uvâgaeṇaṃ avvâbâhaṃ¹¹ avvâbâheṇaṃ¹² kucchimsi gabbhattâe
sâharie¹³. (30.)

jaṇi rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahâvîre Devâṇaṃdâe

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

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

30. 1) see 16⁸. 2) ^osi B, ^osii C, sii EM. 3) vii A, vai C, bai H. 4) tess^o
B. 5) ^opassa CH. 6) nay^o B, ṇag^o C, ṇay^o H. 7) sagu EM. 8) iu B, iō H.
9) nay^o BM, ṇay^o H. 10) gu^o CEHM. 11) ^ovâh^o AB. 12) ^ovâh^o B. 13) see
29¹², B repeats the same passage.

31. 1) bhay^o H.

mâhanîe Jâlamdhara-sagottâe² kucchîo³ Tisalâe khattiyânîe⁴ Vâsiṭṭha-sagottâe⁶ kucchimsi gabbhattâe sâbarie, taṃ rayañiṃ ca ṇaṃ sâ Devâṇamâdâ mâhanî sayañijjamsi⁷ sutta-jâgarâ ohiramâṇi⁸ 2 ime eyârûve⁹ orâle⁸ kallâṇe sive dhanne sassirîe coddassa¹⁰ mahâsumiṇe Tisalâe khattiyânîe⁴ haḍe¹¹ pāsittâ ṇaṃ paḍibuddhâ; (taṃ jahâ¹²: gaya-usabha¹⁴-gâhâ)¹³ (31.)

jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahâvîre Devâṇamâdâe mâhanîe Jâlamdhara-sagottâe¹ kucchîo² Tisalâe khattiyânîe³ Vâsiṭṭha-sagottâe kucchimsi gabbhattâe sâharie, taṃ rayañiṃ ca ṇaṃ sâ Tisalâ khattiyânî³ taṃsi târisagaṃsi⁵ vâsa-gharaṃsi abbhintarao⁶ sacitta-kamme bâhiraō dūmīya⁴-ghaṭṭha-maṭṭhe vicitta-pulloya⁷-cittiya⁸-tale maṇi-rayāṇa-paṇāsiy⁴-aṃdhayāre bahu-sama-suvibhatta-bhūmi-bhāge paṃca-vaṇṇa⁹-sarasa-surabhi¹⁰-mukka-puppha¹¹-puṃjovayāra-kalie¹² kâlāgaru¹³ - pavara - kuṃdurukka¹⁴ - turukka¹⁵ - ḍajjhaṃta¹⁶-dhūva-maghamaghaṃta¹⁷-gaṃdh'-uddhuyābhiraṃe⁴ sugaṃdha-vara-gaṃdhie¹⁶ gaṃdha-vaṭṭi-bhūe¹⁸ taṃsi târisagaṃsi sayañijjamsi sālīgaṇa-vaṭṭie ubhao vivvoyaṇe¹⁹ ubhao unnae majjheṇaṃ²⁰ gaṃbhīre gaṃgā-puliṇa-vālua²¹-uddāla-sālisae oyaviya²²-khomiya²³-dugulla-paṭṭa-paḍicchanne suviraiya²³-raya-ttāṇe ratt'-aṃsuya²⁴-saṃbue²⁵ suramme āṇaga²⁶-rūya²⁷-būra²⁸-navañiya²⁹-tūla³⁰-phāse sugaṃdha-vara-kusuma-cunna-sayaṇovayāra-kalie puva-rattāvaratta-kāla-samayamsi sutta-jâgarâ ohiramâṇi³¹ im' eyârûve³² orâle³¹ kallâṇe³³ sive³⁴ dhanne maṃgalle sassirîe coddasa³⁵ mahâsumiṇe pāsittâ ṇaṃ paḍibuddhâ. taṃ jahâ:

gaya-vasaha³⁶-siha³⁷ abhiseya⁴
dāma sasi dīṇayaraṃ jhayaṃ³⁸ kuṃbhaṃ |
paṇasaṃsara sâgara vimāṇa-
bhavaṇa³⁹ rayañ'-uccaya sihiṃ ca || (32.)

1. taē ṇaṃ sâ Tisalâ khattiyânî¹ tap-paḍhamayâe taoya²-cauddaṃ-tam ūsiya³-galia¹-vipula-jalahara-hâra⁴-nikara-khîra-sâgara-sasaṃka-kiraṇa-daga-raya-rayaya⁵-mahâsela-paṃḍuratararaṃ samâgaya-mahuyara⁶-sugaṃdha-dâṇa-vâsiya-kapola⁷-mūlaṃ deva-râya-kuṃjara-vara-

31. 2) sagu^o EM. 3) io BH. 4) y only after ã in M. 5) A om. 6) ssa BC. see². 7) sah.^o H. 8) u^o H. 9) câr^o M, âr^o E. 10) cau^o BEHM. 11) haḍhê A; CE add me. 12) HM om. 13) not in C. 14) ^oha B, vasaha M.

32. 1) ssa^o B, sagu EM. 2) io H. 3) see 16⁸. 4) ssa^o CE, ^ogu^o EM, go^o H. 5) târisi B. 6) ^oato A, au BM. 7) ^ooga B, ^ooa EM. 8) not in A; cilliya H, cillia corr. in cittia B, cittia EM, see notes. 9) na AEM. 10) ^ohi BEHM. 11) shph AB. 12) ^oio M. 13) ^oguru CE. ^ogâru H. 14) ^oda^o HM, ^ora^o B. 15) ^ora^o B, not in H. 16) not in B. 17) gheṃta B. 18) ^ote C. 19) ^obbo^o CEH, ppo^o B, bo M, see⁵. 20) ^oeṇa ya BE, ^oeṇa i C. 21) vālu A, ^ouā CEM. 22) oavia BEM, ubhaoyaviya A, uvaciya C. 23) ^oia BEM. 24) ^oua BEM. 25) saṃvude M. 26) âi EM. 27) rûa BEM. 28) pûra A. 29) nava^o A. 30) talla C, tūlatulla EM. 31) u^o CH. 32) imeâ^o B, ime eâ^o EM. 33) not in C. 34) down to codd.^o not in A-CHEM, EM add jāva. 35) cau BEM. 36) B gâhâ om. cet. 37) sihaṃ M. 38) jjh ACH. 39) bhū^o H.

33. 1) BEM no y. 2) not in HM, inserted in the margin of B-by 2 hd. see¹. 3) ussia B. 4) nihâra M. 5) E om. 6) see¹, *kvacit mahuyara tti padaṃ na dṛiṣyate*. S. 7) kav^o EM.

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

2. tao¹ puṇo dhavala-kamala-patta-payarāreya-rūva-ppabhaṃ
pahā-samudaḥvārehiṃ² savvao ceva divayaṃtaṃ aisiribhara-pillāṇā³-
visappaṃta-kamta-sohaṃta-cāru-kakuhaṃ taṇu-suddha⁴-sukumāla-
loma-middha⁵-cehaviṃ thira-subaddha-maṃsalovaciya⁶-laṭṭha-suvi-
bhata-sundar'-aṃgaṃ picchai ghaṇa-vaṭṭa-laṭṭha-ukkiṭṭha⁷-tupp'-
agga-tikkha-siṃgaṃ⁸ daṃtaṃ sivaṃ samāṇa-sohaṃta⁹-suddha-daṃtaṃ
vasahaṃ amiya⁶-guṇa-maṃgala-muhaṃ. (34.)

3. tao puṇo hāra-nikara-khīra-sāgara-sasaṃka-kīraṇa-daga-
rayaya-mahāsela-paṃdur'-aṃgaṃ¹ २०० ramañija-picchañijjaṃ² thira-
laṭṭha-pauṭṭha-vaṭṭa³-pīvara-susiliṭṭha⁵-tikkha-dādhā-vidambiya⁴-mu-
haṃ parikammiya⁴-jaeca-kamala⁶-komala⁷-pamāṇa⁸-sohaṃta-laṭṭha-
uṭṭhaṃ ratt'-uppala-patta-mauiya⁴-sukumāla-tālu¹⁰-nillāliya¹¹-agga-
jihaṃ mūsāgaya¹²-pavara-kaṇaga-tāviya⁴-āvattāyaṃta-vaṭṭa-taḍi¹³-
vimala-sarisa-nayaṇaṃ visāla-pīvara-varoṇum¹⁴ paḍipunna-vimala-
khaṃdhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarā-
ḍova-sohiyaṃ⁴ ūsiya⁴-sunimmiya⁴-sujāya-apphoḍiya¹⁵-laṃgūlaṃ¹⁶
somaṃ somākāraṃ¹⁷ līlāyaṃtaṃ¹⁸ naha-yalāo¹⁹ uvayamaṇaṃ niyaga⁴-
vayaṇaṃ aivayaṃtaṃ picchai sā gāḍha-tikkh'-agga-nahaṃ sihaṃ
vayaṇa-siri²⁰-pallava²¹-patta-cāru-jihāṃ. (35.)

4. tao puṇo punna¹-caṃda-vayaṇā uccāgaya-ṭhāna²-laṭṭha-saṃ-
ṭhiyaṃ³ pasattha-rūvaṃ supaiṭṭhiya³-kaṇagamaya⁴-kumma-sarisova-
māṇa-calaṇaṃ accunnaya-pīṇa-raiia⁵-maṃsala-unnaya-taṇu-taṃba-
middha-nahaṃ kamala-palāsa-sukumāla-kara-carāṇa-komala-var'-
aṃguliṃ kuruvimādvatta-vaṭṭaṇupuvva⁶-jaṃghaṃ nigūḍha-jāṇuṃ
gaya-vara-kara-sarisa-pīvarorūṃ cāmīkara-raiia³-mehalā-jutta-kamta-
vitthinna-soni-cakkam jacc'-aṃjaṇa-bhamara-jalaya-payara⁷-ujjuya³-
sama-saṃhiya³-tanuya⁸-āijja⁹-laḍaha-sukumāla-mauiya⁸-ramañija-
roma-rāiṃ nābhī-maṃḍala-suṃdara-visāla-pasattha-jaghaṇaṃ kara-yala-
māiia⁸-pasattha-tivaliia⁸-majjhaṃ nāṇa-maṇi-kaṇaga¹⁰-rayaṇa¹⁰-
vimala-mahātavañijjābharaṇa¹¹-bhūsaṇa-virāiia⁸-m-aṃg'-uvaṃgiṃ¹²
hāra-virāyaṃta-kumda-māla¹³-pariṇaddha-jalajalimta¹⁴-thaṇa-juyala⁸.

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

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

36. 1) ṇu CH. 2) ṭṭh CH. 3) see 35⁴. 4) kaṇaga CH. 5) rayaya H, see³. 6) aṇuvu° M. 7) paṃkar-H. 8) *y* omitted in BCEM. 9) āeja H. 10) rayaṇa-kaṇaga CM. 11) °haraṇa CEH. 12) °gaṃ C, birāiyaṃgamāṃgaṃ H. 13) mālā H. 14) jalajalajalimta B, S. *kvacit*. jalajalimta CH.

vimala - kalasaṃ âia¹⁵ - pattiya⁸ - vibhûsienā¹⁶ subhaga - jâl' - ujjaleṇa
muttâ-kalâveṇaṃ urattha-dîṇâra-mâlāya¹⁷ - viraiṇā¹⁸ kaṃṭha-maṇi-
suttaeṇa ya kuṃḍala-juyal'³ - ullasaṃta-amsovasatta-sobhaṃta-sappa-
bheṇaṃ sobhâ-guṇa-samudaṇeṇaṃ âṇaṇa-kuḍumbiṇeṇaṃ¹⁹ kamalâmalā-
visâla-ramaṇijja-loyaṇaṃ⁸ kamala-pajjalāṃta-kara-gahiya³ - mukka-
toyam³ lilâ-vâya-kaya-pakkhaṇeṇaṃ suvisada²⁰ - kasiṇa-ghaṇa-sanha²¹ -
lambhaṃta-kesa-hatthaṃ pauma-ddaha-kamala-vâsiṇiṃ Sirim bhaga-
vaim²² picchai Himavaṃta-sela-sihare disâ-ga'imḍoru-pîvara-karâbhi-
siccamaṇiṃ. (36.)

5. tao puṇo sarasa-kusuma-maṇḍâra-dâma-ramaṇijja-bhûyaṃ¹
caṃpagâsoga-punnâga-nâga-piyaṃgu¹ - sirîsa-muggaraga² - malliyâ³ - jâi-
jûhiy'³ - aṃkolla-kojja⁵ - korimṭa - patta⁶ - damaṇaya - navamâliya⁷ - vaula⁸ -
tilaya⁸ - vâsaṃtiya¹ - paum' - uppala - pâḍala⁹ - kuṃḍaimutta - sahakâra-
surabhi-gaṃdhiṃ¹⁰ aṇuvana-maṇohareṇaṃ gaṃdheṇaṃ dasa-disâo¹¹
vi vâsayamtaṃ savvoya¹² - surabhi-kusuma-malla - dhavala - vilasaṃta-
kaṃta-bahu-vanna-bhatti-cittaṃ chappaya-mahuyari¹ - bhamara-gaṇa-
gumagumâyaṃta - nilimta¹³ - gumjamaṃta - desa - bhâgaṃ dâmaṃ picchai
nabh' - aṃgaṇa-talâo¹¹ uvayaṃtaṃ¹⁴. (37.)

6. sasiṃ ca. go-khîra¹ - pheṇa-daga-rama-ramaṇaya-kalasa-paṇḍuraṃ²
subhaṃ hiyaya³ - mayaṇa-kaṃtaṃ paḍipunṇaṃ timira-nîkara-ghaṇa-
guhira⁴ - vitimira-karaṃ paṃâṇa-pakkh' - aṃta-râya-lehaṃ kumuya⁵ -
vaṇa-vibohagaṃ⁶ nisâ-sobhagaṃ⁷ suparimaṭṭha-dappaṇa-talovamaṃ
haṃsa-paḍu⁸ - vannaṃ joisa-muha-maṇḍagaṃ tama-ripuṃ⁹ mayaṇa-
sarâpûraṃ¹⁰ samudda-daga-pûragaṃ¹⁰ dummaṇaṃ jaṇaṃ daiya³ -
vajjiyaṃ¹¹ pâyaehiṃ sosayaṃtaṃ puṇo soma-cârû-rûvaṃ picchai¹³
sâ gagaṇa-maṇḍala-visâla-soma-caṃkammamaṇa-tilagaṃ⁶ rohiṇi-
maṇa-hiyaya³ - vallahaṃ devî punna-caṇḍaṃ samullasaṃtaṃ. (38.)

7. tao puṇo¹ tama-paḍala-paripphudaṃ ceva teyasâ² pajjalāṃta-
rûvaṃ rattâsoga - pagâsa³ - kimsuya² - suya⁴ - muha⁵ - gumj'addha - râya-
sarisaṃ kamala-vaṇḍalaṃkaraṇaṃ aṃkaṇaṃ joissa aṃbara-tala-
paivaṃ⁶ hima - paḍala - galaggahaṃ gaha⁷ - gaṇoru - nâyagaṃ ratti-
viṇâsaṃ⁸ uday' - atthamaṇesu muhutta-suha-damaṇaṃ dunnirikka⁹ -
rûvaṃ ratti-m - uddhamta¹⁰ - duppayâra - ppanaddaṇaṃ¹¹ siya¹² - vega-
mahaṇaṃ picchai¹³ meru-giri-sayaya-pariyatṭayaṃ¹² visâlaṃ sûraṃ
rassi¹⁴ - sahassa-payaliya¹² - ditta-sohaṃ. (39.)

36. 15) aia H. 16) ṇaṃ M, CH add ya. 17) mâlâ EM, mâliya H.
18) °eṇaṃ CEH, °râ° H. 19) °ḍaṃ° C. 20) °dda C, °ya H. 21) ṇh CM.
22) °vayaṃ H.

37. 1) see 35¹. 2) muggara CH. 3) see 36⁸. 5) not in C. 6) koram° H.
7) ṇa° CH, see¹. 8) not in B. 9) pâḍ° B. 10) °am CH. 11) âu H. 12) ooya
C, see¹. 13) nilam° C. 14) ov.° B.

38. 1) kkh H. 2) puṃ° CE. 3) see 35¹. 4) ga° B. 5) °maya, C, °muda
H. 6) °yaṃ H. 7) soh° C, after the following compound in E. 8) paṃ° M.
9) kvacit tama-riduṃ S. 10) °rakaṃ C. 11) pariva° C, see³. 12) pâchiṃ
CEH. 13) po° S.

39. 1) not in B. 2) see 36⁸. 3) pp C. 4) suga EM, see². 5) °haṃ B.
6) pp CH. 7) not in M. 8) vivaṇâsaṃ kvacit. S. 9) duni° B. 10) suddhamta
CEM, kvacit S. 11) pa° B. 12) see 35¹. 13) po° H. 14) °ssi H.

8. tao puṇo¹ jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ² samûha-nîla-ratta-pîya²-sukkila³ - sukumâl' - ullasiya⁴ - mora - piccha - kaya - muddhayaṃ dhayaṃ⁵ ahiya²-sassirîyaṃ² phâliya²-samkh'⁶-amka-kumda-daga-rawa-rayaya - kalasa-paṃḍureṇa⁷ matthaya-ttheṇa⁸ sîheṇa râyamâṇeṇa⁹ râyamâṇaṃ bhittuṃ gagaṇa - tala - maṃḍalaṃ ceva / vavasieṇaṃ¹⁰ picchai¹¹ siva-mauya³-mâruya³-layâhaya-kampamâṇaṃ aippamâṇaṃ¹² jaṇa-picchaṇijja¹³-rûvaṃ. (40.)

9. tao puṇo jacca-kaṃcaṇ'-ujjalaṃta-rûvaṃ nimmala-jala-punnam¹ uttamaṃ dippamâṇa-sohaṃ kamala-kalâva²-parirâyamâṇaṃ paḍipunnaya-savva-maṃgala-bheya³-samâgamaṃ pavara-rayana-parâyanta⁴-kamala-ṭṭhiyaṃ⁵ nayaṇa⁶-bhûsaṇa-karaṃ pabhâsamâṇaṃ savvaova dîvayaṃtaṃ soma-lacchî-nibhelaṇaṃ⁷ savva-pâva-parivaḷḷiyaṃ⁸ subhaṃ bhâsuram siri-varaṃ savvouya⁹-surabhi - kusuma-âsatta¹⁰. malla-dâmaṃ picchai sâ rayaya-punna-kalasaṃ. (41.)

10. tao¹ puṇa² ³ravi-kiraṇa⁴-taruṇa-bohiya⁵-sahassapatta-sura-bhitarā-pimjara⁶-jalaṃ jalacara-pahakara - parihatthaga⁷ - maccha - paribhuḷḷamâṇa-jala-saṃcayaṃ mahaṃtaṃ jalaṃtaṃ iva kamala-kuvālaya - uppala⁸ - tâmarasa - puṇḍarîḷu⁹-sappamâṇa - siri-samudaṇeṇaṃ¹⁰ ramaṇijja-rûva-sohaṃ¹¹ pamuiy'¹²-aṃta-bhamara-gaṇa - matta - mahuyari¹³-gaṇ'-ukkar'-olijhamâṇa¹⁴-kamalaṃ (२५०) kâyaṃbaga¹⁵-balâhaya¹⁶-cakka-kalaham̐sa-sârasa-gavviya¹²-sauna¹⁷-gaṇa - mihuna - seviḷḷamâṇa - salilaṃ paumiṇi - patṭovalagga - jala - biṃdu - nicaya¹⁸ - cittaṃ picchai¹⁹ sâ hiyaya²⁰-nayaṇa - kaṃtaṃ paṃsasaraṃ nâma saraṃ sararuhâbhiraṃmaṃ. (42.)

11. tao puṇo caṃda¹-kiraṇa-râsi-sarisa-siri-vaccha-sohaṃ cauga-maṇa-pavaḍḍhamâṇa²-jala-saṃcayaṃ cavala³-caṃcal'-uccâya-pamâṇa⁴-kallola - lolanta - toyaṃ⁵ paḍu - pavaṇâhaya - caliya⁶ - cavala - pâgaḍa-taraṃga - raṃgaṃta - bhaṃga - khokhubbhamâṇa - sobhaṃta - nimmala-ukkaḍa⁷-ummî - saha - saṃbaṃdha - dhâvamâṇoniyatta⁸ - bhâsuratarâbhiraṃmaṃ⁹ mahâmagara - maccha-timi-timiṃgila¹⁰-niruddha-tilitiliyâ-bhigghâya¹¹-kappûra-phenâ-pasaraṃ mahânaî-turiya¹²-vega-m-âgaya-

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

41. 1) m CH. 2) kalâpiṇ E, *kvacit* kâla-mayûra (!) kalâva S. *kvacit* paḍibuḷḷam̐ta-savva-maṃgalâlaya-sam⁰ S. 3) bheā BEM. 4) pasaraṃta *kvacit* S. 5) thiaṃ BCEM. 6) na⁰ H. 7) nih⁰ S. 8) °iaṃ BEM, °jjaṇaṃ C. 9) °oua BEM, ooa C, °aoya H. 10) âr⁰ C.

42. 1) not in BCEH. 2) B adds vi; puṇar avi C. 3) taruṇa-ravi-kiraṇa-C. 4) kara M. 5) see 35⁴. 6) °la B. 7) °ṭṭhaṃ CS. °ṭṭhaṃ. 8) *tathâ ca paṭhanti*: uppalaḍaḷasukumâlo jassa ghare ullio hattho. S. 9) uru HM. 10) °aehiṃ H. 11) bh HM. 12) no y BCEM. 13) °ukari E, °uari BCM. 14) °roval⁰ C, j̄j EH. 15) °ya M. 16) °ka C. 17) °ṇi E. 18) mutta CH *kvacit* S. 19) pe⁰ H. 20) hiya BC, hiya EM.

43. 1) B adds kaṃta. 2) ddh B. ṭṭ M. (*parivariamâna vâ* S). caugguṇa-pavaḍḍhamâṇa⁰ *iti pâthas* S. 3) cap⁰ M. 4) ppa⁰ EHM. 5) toaṃ BE. 6) °ia BCE. 7) ukkiṭṭha B. 8) dhâvamâṇoniyatta B see notes. 9) bhâsurâbh⁰ B. 10) °gala CH. 11) tiliābh⁰ B, tilitiliābh⁰ E. 12) ia BE.

bhama - gamgâvatia - guppanân' - uecalamta¹³ - pacceniyatta¹⁴ - bhama-
mâna-lola - salilam picchai khîroya¹⁵ - sâyaram saraya¹⁶ - rayanikara-
soma-vayanâ. (43.)

12. tao puṇo taruṇa-sûra-maṇḍala-sama-ppabham dippamâṇa-
soham¹ uttama - kaṇcaṇa - mahâmaṇi - samûha - pavara - teya² - aṭṭha-
sahassa-dippamta-naha-ppaivam kaṇaga - payara - lambamâṇa - muttâ-
samujjalam³ jalamta - divva - dâmaṇi ihâmiga - usabha - turaga - nara-
magara⁴ - vihaga⁵ - vâlaga - kinnara⁶ - ruru - sarabha - camara - saṃsatta - kuṇ-
jara - vaṇalaya - paumalaya - bhatti - cittaṇi gamdhavvopavajjamâṇa⁷ - sam-
punna⁸ - ghosaṇi niccaṇi sajala - ghaṇa - viula - jalahara - gajjiya⁹ - saddaṇu-
nâṇi deva - dumduhi - mahâraveṇam sayalam avi jîva - loyam¹⁰ pûra-
yaṇtam kâlâguru - pavara - kuṇdurukka - turukka¹¹ - ḍajjhamta - dhûva-
vâs' - amga¹² - uttama - maghamaghamta¹³ - gamdh' - uddhuyâbhirâmaṇi
niccâloyam seyam seya-ppabham sura - varâbhirâmaṇi picchai¹⁴ sâ
sâovabhogaṇi¹⁵ vara¹⁶ - vimâṇa - puṇḍariyam¹⁰. (44.)

13. tao puṇa pulaga-ver' - imdanîla - sâsaga - kakkeyaṇa¹ - lohîy' -
akkha¹ - maragaya² - pavâla³ - sogamdhîya⁴ - phaliha⁵ - haṃsagabbha - am-
jaṇa - camdappaha - vara - rayanehiṇi mahi - yala⁶ - paiṭṭhiyam⁴ gagaṇa-
maṇḍal' - amtam pabhâsayamtam tuṅgaṇi meru - giri - sannikâsaṇi⁷
picchai sâ rayana-nikara⁸ - râsim. (45.)

14. sihiṇi¹ ca. sâ viul' - ujjala - piṅgala - mahu - ghaya² - parisiccamâṇa-
niddhûma - dhagadhagâiya³ - jalamta - jâl' - ujjalâbhirâmaṇi taratama - joga⁴ -
jutteliṇi⁴ jâla - payarehiṇi annumannam⁵ iva aṇuppainnam picchai⁶ jâl' -
ujjalanaṅga ambaraṇi va⁷ katthai payamtam aivega⁸ - camcalaṇi sihiṇi. (46.)

ime eyârîse¹ subhe some piya¹ - daṃsaṇe surûve² suviṇe³
daṭṭhîṇa⁴ sayana - majjhe paḍibuddhâ aravinda - loyaṇâ¹ harisa-
pulaiy'¹ - aṅgî.

ee cau-dasa⁵ suviṇe⁶
savvâ⁷ pâsei titthayara-mâyâ |
jaṇi rayaniṇi vakkama⁸
kucchimsi⁹ mahâyaso arihâ¹⁰ || (46^b.)

tae ṇam sâ Tisalâ khattiyâṇi¹ ime² eyârûve³ orâle⁴ coddasa⁵

43. 13) eeh CH, uechalat S. 14) paccovaiyatta (!) C, see¹². 15) ^oca BEM. 16) sâraya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalamtam jalamtam iva C. 4) mak^o C. 5) ^oham^o B. 6) im BC. 7) gaṇadhavvopavajjamâṇa *kvacit* S. 8) ṇn B. 9) ^oia BE. 10) BCE om. *ḡ*. 11) turakka C. 12) *kvacit* sârasaṅga S. 13) ^oimta B. 14) pe^o H. 15) sâto^o M, sâvaogabhogaṇi C. 16) not in H.

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

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

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

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

mahâsumiṇe pāsittā ṇaṃ paḍibuddhā samāṇī haṭṭha-tuṭṭha⁶-jāva-haya⁷-hiyayā¹ dhārā-haya-kalaṃbu[puppha]yaṃ⁸ piva samūśasiya⁹-roma-kūvā sumiṇ'-oggahaṃ¹⁰ karei, 2 ttā sayañijjāo abbhutṭhei, 2 ttā pāya-pīḍhāo paccoruhai, 2 ttā aturiyam¹¹ acavalam¹² asaṃbhaṃtāe avilaṃbiyāe¹ rāyahama-sarisīe gaṇe¹³ jeṇ'eva sayañijje, jeṇ'eva Siddhatthe khattīe¹⁴, teṇ'eva uvāgacchai, 2 ttā Siddhatthaṃ khattiyam¹ tāhiṃ iṭṭhāhiṃ kaṃtāhiṃ maṇunnāhiṃ¹⁵ maṇāmāhiṃ orālāhiṃ⁴ kallānāhiṃ sivāhiṃ dhannāhiṃ¹⁶ maṃgallāhiṃ sassirīyāhiṃ¹ ¹⁷hiyaya¹⁸ - gamañijjāhiṃ ¹⁹hiyaya¹⁸ - palhāyañijjāhiṃ²⁰ miya²¹-mahura-maṃjulāhiṃ girāhiṃ saṃlavamāṇī 2 paḍibohei. (47.)

tāe¹ ṇaṃ sā Tisalā khattiyāṇī² Siddhatthenaṃ raṇṇā³ abbhāṇu-māyā⁴ samāṇī nāṇā - maṇi - rayaṇa - bhatti - cittaṃsi bhaddāsaṇaṃsi nisiyai⁵, 2 ttā⁶ āsatthā vīsatthā suhāsaṇa - vara - gayā Siddhatthaṃ khattiyam² tāhiṃ iṭṭhāhiṃ⁷ jāva saṃlavamāṇī 2 evaṃ vayāsī: (48.)

'evaṃ khalu ahaṃ, sāmī! ajja taṃsi tārisagaṃsi¹ sayañijjāṃsi vaṇṇao² jāva paḍibuddhā, taṃ jahā: gaya usabha³-gāhā. taṃ eesiṃ⁴, sāmī! orālāṇaṃ⁵ coddasaṇhaṃ⁶ mahāsumiṇāṇaṃ ke, maṇṇe⁷, kallāṇe phala-vitti-visese bhavissai?' (49.)

tāe¹ ṇaṃ se Siddhatthe rāyā Tisalāe khattiyāṇīe² aṃṭīe³ eyam aṭṭhaṃ soccā⁴ nisamma haṭṭha-tuṭṭha⁵-citte āṇaṃḍīe pī⁶-maṇe parama-somaṇassīe⁷ harisa-vasa-visappamāṇa-hiyāe² dhārā-haya-nīva-surahi⁸-kusuma-caṃcumālaiya⁹-roma-kūve te sumiṇe oḡiṇhai¹⁰, 2 ttā ihaṃ pavisai¹¹, 2 ttā appaṇo sāhāvīeṇaṃ mai¹²-puvvaeṇaṃ¹³ buddhivinnāṇeṇaṃ¹⁴ tesiṃ sumiṇāṇaṃ atth'-oggahaṃ¹⁵ karei¹⁶, 2 ttā Tisalaṃ khattiyāṇiṃ tāhiṃ iṭṭhāhiṃ jāva maṃgallāhiṃ miya²-mahura-sassirīyāhiṃ² vaggūhiṃ¹⁷ saṃlavamāṇe 2 evaṃ vayāsī: (50.)

'orālā¹ ṇaṃ tume, Devāṇuppie! sumiṇā diṭṭhā, ²kallāṇā ṇaṃ tume, Devāṇuppie! sumiṇā diṭṭhā, evaṃ sivā dhannā maṃgallā sassirīyā³ ārogga⁴-tuṭṭhi-dihā⁵-kallāṇa-**300**-maṃgalla-kāragā ṇaṃ tume, Devāṇuppie! sumiṇā diṭṭhā⁶, attha-lābho, Devāṇuppie! bhoga-lābho, Devāṇuppie! putta-lābho, Devāṇuppie! sokkha⁷-lābho, Devāṇuppie⁸! rajja-lābho, Devāṇuppie⁸! evaṃ khalu tumaṃ⁹ Devāṇ-

47. 6) not in ACH. 7) not in BCH. 8) kayamba EHM, kalaṃba BC, pupphagaṃ BCEHM. 9) ^ouss CEHM, see¹. 10) u^o EHM. 11) ṇ ACH, see¹. 12) ṇm C. 13) gaṇe E. 14) ite A. 15) ṇ H. 16) ṇ A, S. 17) not in A. 18) hiaya BEM. 19) AE om. 20) in CH before¹⁸. 21) miu CH. see¹.

48. 1) tate AE. 2) see 45¹. 3) ṇ H. 4) ṇ CM, ṇ H. 5) ^oai B, ^oiyai CHM, ^oai E. 6) not in E, nisiṭṭā A, nisiṭṭa H. 7) H adds piyāhiṃ.

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

50. 1) tate H. 2) see 45¹. 3) ^oaṃṭi C. 4) su^o EM. 5) down to hiyao excl. om. in M, indicated by jāva. 6) pīti AC. 7) ^oite A. 8) ^obhi A. 9) iya C, see². 10) u^o HM, nh BEM, ^oati M. 11) aṇupa^o CEHM, S. 12) maṭi A. 13) ^oatenāṃ A. 14) ṇ A. 15) u^o BEHM. 16) ^oeti C. 17) vaggūhiṃ H.

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

uppie¹⁰! navaṅḥam¹¹ māsāṅḥam bahu-paḍipunnāṅḥam addh'-aṭṭha-
māṅḥam rūṁḍiyāṅḥam¹² viikkamṭāṅḥam¹³ amhaṅḥam kula-keuṅḥam¹⁴ amhaṅḥam
kula-dīvaṅḥam kula-pavvayaṅḥam kula-vaḍḍipsayaṅḥam kula-tilayaṅḥam kula-kitti-
karaṅḥam¹⁵ kula-dīṅḥakaraṅḥam¹⁶ kula-ādhāraṅḥam¹⁷ ¹⁸kula-naṁḍi-karaṅḥam ¹⁸kula-
jasa-karaṅḥam ¹⁸kula-pāyavaṅḥam kula-vivaddbaṅḥa-karaṅḥam sukumāla-pāṇi-
pāyaṅḥam ahīṅḥa-saṁpuṅḥa¹⁹-paṁc'-iṅḍiya²⁰-sarīraṅḥam lakkhaṅḥa-vaṅḥa-
ḡuṅḥavaveyaṅḥam¹² māṅḥ'-ummāṅḥa-ppamāṅḥa²⁰-paḍipunna²¹-sujāya-savv'-
amḡa-suṁḍar'-amḡaṅḥam sasi-somākāraṅḥam kamṭaṅḥam piya-damṣaṅḥam²²
surūvaṅḥam⁸ dārayaṅḥam payāḥisi. (51.) se vi ya¹ ṅaṅḥam dārae umṅukka-
bāla-bhāve vinnāya²-pariṅḥaya-mitte³ jovvaṅḥagam⁴ aṅḥuppatte sūre vīre
vikkaṅḥate⁵ vitthinna⁶-viula⁷-bala-vāḥaṅḥe rajja-vai⁸ rāyā bhavissai⁹. (52.)
taṅḥam orālā¹ ṅaṅḥam tume *jāva* doccaṅḥam² pi taccam pi aṅḥuvūhai³. tate⁴
ṅaṅḥam sā Tisalā khattiyāṅḥi⁵ Siddhatthassa ranno aṅḥtie eyam⁵ aṭṭhaṅḥam
soccā⁶ nisamma haṭṭha-tuṭṭha⁷ *jāva* haya-hiyayā⁵ kara-yala⁸-pari-
ḡgahiyaṅḥam⁴ dasa-nahaṅḥam⁹ matthae aṅḥjalim kaṭṭu evaṅḥam vayāsī: (53.)

'evam eyam¹, sāmī²! avitaham eyam¹, sāmī! asaṅḥdiṭṭham eyam¹,
sāmī! icchiyam¹ eyam¹, sāmī³! paḍicchiyam¹ eyam¹, sāmī³! icchiya¹-
paḍicchiyam¹ eyam¹, sāmī³! sacceṅḥam esam⁴ aṭṭhe se, jah' etaṅḥam⁵
tubbhe vadaha⁶ tti kaṭṭu te sumiṅḥe sammaṅḥam paḍicchai, 2 ttā
Siddhatthēṅḥam rannā abbaṅḥunnāyā samāṅḥi nāṅḥa-maṅḥi-ṅayaṅḥa-bhatti-
cittāo bhaddāsaṅḥāo⁷ abbaṅḥuṭṭhei, 2 ttā aturiyam acavalam⁴ asaṅḥbhaṅḥi-
tāe avilaṅḥbiyāe rāyahamṣa-sarisīe gaīe⁶, jeṅḥ'eva sae sayāṅḥijje, teṅḥ'-
eva uvāḡacchai, 2 ttā⁹ evaṅḥam¹⁰ vayāsī¹¹: (54.)

'mā me te¹ uttamā pahāṅḥa māḡgallā sumiṅḥā annehim² pāva-
sumiṅḥehim paḍihammissaṅḥti' tti³ kaṭṭu devaya-guruṅḥaṅḥa-saṅḥa-
ddhāhim⁴ pasatthāhim māḡgallāhim dhammiyāhim laṭṭhāhim kahāhim
sumiṅḥa-jāgariyaṅḥam paḍijāḡaramāṅḥi 2 viharai. (55.)

tate¹ ṅaṅḥam Siddhatthe khattie paccūsa-kāla-samayaṅḥsi koḍuṅḥ-
biya²-purise saddāvei, 2 ttā evaṅḥam vayāsī: (56.) 'khippām eva bho,
Devāṅḥuppiyā! ajja savisesaṅḥam bāhiriyaṅḥam¹ uvaṭṭhāṅḥa-sālaṅḥam ḡaṅḥḍhō-
daya²-sittam suiya⁸-saṅḥmajjiṅḥvalittam⁴ sugaṅḥḍha-vara-paṅḥca-vanna⁵-
pupphōvayāra-kaliyaṅḥam kālāḡuru⁶-pavara-kuṅḥḍurukka-turukka-ḡa-

51. 10) sumiṅḥā diṭṭhā add. in H. 11) ṅa A, ṅh M. 12) see 45¹.
13) viti⁹ A. 14) heuṅḥam *pāthāntara* S. 15) kula-vitti-karaṅḥam CEHM, *kvacd
opi dṛiḡyate* S. 16) ⁹yaraṅḥam EHM. 17) ⁹lādh⁹ BE, āh⁹ CH. 18) not in
AB. 19) ṅṅ BHM, paḍip⁹ H. 20) pa E. 21) ṅṅ A. 22) piyaṅḥam sudamṣaṅḥam
AB, see¹².

52. 1) a BE. 2) ṅṅ AH. 3) ma⁹ A. 4) ju⁹ BEM. 5) vii⁹ M. 6) ṅṅ A.
7) vipula BEM. 8) vatī A. 9) ⁹ai HM.

53. 1) u HM. 2) du⁹ BEM. 3) aṅḥub⁹ H. 4) tae BEM. 5) see 45¹.
6) su⁹ BEM. 7) ⁹ttā AB. 8) ⁹talaṅḥam A. 9) ṅṅa⁹ A.

54. 1) see 45¹. 2) M adds takam eyam sāmī. 3) om. in C. 4) ⁹am A.
esa B. 5) eyam BCHM, see¹. 6) vay⁹ BEM. 7) ⁹āto CH. 8) gaīe A. 9) CH
add sayāṅḥijjam durūhai, 2 ttā. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) ṅṅ A. 3) ti A, om. in B. 4) ⁹baṅḥḍh⁹ C.

56. 1) tae BCEM. 2) ⁹ia BE.

57. 1) see 45¹. 2) ⁹ga M. 3) suiya CM, not in AH. 4) iu HM, ito A.
5) ṅṅ A. 6) ⁹garu A.

jīhamta-dhūva-maghamaghamta-gaṁdh'-uddhuyābhirānaṁ¹ sugaṁ-
dha-vara-gaṁdhiyaṁ¹ gaṁdhavaṭṭi-bhūyaṁ¹ kareha kāraveha, karittā
ya⁷ kāravittā⁸ ya⁷ sīhāsaṇaṁ rayāveha, 2 tta mam'⁹ eyam¹⁰ āṇattiyaṁ
khippāṁ¹¹ eva¹¹ paccappaṇaha. (57.)

tate¹ naṁ te koḍumbiya²-purisā Siddhatthenaṁ rannā evaṁ
vuttā samānā haṭṭha³-tuṭṭha⁴ jāva haya-hiyayā² karayala jāva kaṭṭu:
'evaṁ sāmī!' tti āṇāe viṇaenaṁ vayanāṁ paḍisuṇaṁti⁵, 2 ttā Siddha-
tthassa khattiyassa² aṁtiāo⁶ paḍinikkhamāṁti, 2 ttā jeṇ' eva bāhiriyā
uvaṭṭhāṇa-sālā, teṇ' eva uvāgacchaṁti, 2 ttā khippāṁ eva savisesaṁ
bāhiriyāṁ² uvaṭṭhāṇa-sālaṁ gaṁdhodaya⁷-sittaṁ sui⁸ jāva sīhāsaṇaṁ
rayāvīṁti⁹, 2 ttā jeṇ'eva Siddhatthe khattie¹⁰, teṇ'eva uvāgacchaṁti,
2 ttā karayala-pariggahiyāṁ² dasa-nahaṁ¹¹ sirasā vattaṁ aṁjalim
kaṭṭu Siddhatthassa khattiyassa² tam āṇattiyaṁ² paccappaṇaṁti. (58.)

tate¹ naṁ Siddhatthe khattie kallaṁ pāu-ppabhāyāe rayaṇie
phull'-uppala-kamala-komal'-ummilliyāṁmi² aha³-paṁdure pabhāe⁴
rattāsōga⁵-ppagāsa⁶-kimsuya⁷-suya⁷-muha-guṁj'addha-rāga-sarise⁸
(baṁdhujīvaga-pārāvaṇa⁹-calaṇa-nayaṇa¹⁰-parahuya¹¹-suratta-lo-
yaṇa¹²-jāsuyaṇa¹³-kusuma-rāsi-hiṁgulaya¹⁴-niyarāireya¹⁵-rehamta-
sarise¹⁶)¹⁷kamalāyara-saṁḍa-bohaē uṭṭhiyaṁmi⁷ sūre sahasa-rassimmi
diṇayare teyasā jalante (ahakkameṇa¹⁸ uie¹⁸ divāyare¹⁸ tassa ya
kara-paharāparaddhammi aṁdhayāre bālāyava-kumkumeṇaṁ khaciya
vva jīva-loe)¹⁹ sayañijjāo²⁰ abbhutṭhei, (59.) 2 ttā¹ pāya-pīḍhāo
paccoruhai, 2 ttā jeṇ' eva aṭṭaṇa-sālā, teṇ' eva uvāgacchai, 2 ttā
aṭṭaṇa-sālaṁ aṇupavisai, 2 ttā aṇega-vāyāma-jogga²-vaggāṇa-vāma-
ddaṇa-malla-juddha-karaṇehiṁ samte³ parissante saya-pāga-sahassa-
pāgehiṁ sugaṁdha⁴-tilla⁵-m-āiehiṁ⁶ piṇañijjehiṁ⁷ divañijjehiṁ⁸
mayañijjehiṁ⁹ vimhañijjehiṁ¹⁰ dappañijjehiṁ¹⁰ savv'-imḍiya¹¹-
gāya-palhāyañijjehiṁ¹² abbhāṁgie¹³ tilla¹⁴-cammāṁsi¹⁵ niṇṇehiṁ¹⁶
paḍipunna¹⁷-pāṇi-pāya-sukumāla-komala³-talehiṁ purisehiṁ¹⁸
abbhāṁgaṇa¹³-parimaddaṇ'-uvvalaṇa-karaṇa-guṇa-nimmāehiṁ chee-
hiṁ¹⁹ dakkhehiṁ paṭṭhehiṁ kusalehiṁ mehāvīhiṁ jīya¹¹-pari-
ssamehiṁ²⁰ aṭṭhi²¹-suhāe maṁsa-suhāe tayā-suhāe roma-suhāe

57. 7) not in H. 8) ^{ve} A. 9) mama EM. 10) caṁ E. 11) not in ABM.

58. 1) tae BEM. 2) see 45¹. 3) ^{ṭṭhā} AB. 4) not in AB. 5) ^{su} E. ^{imti} A. 6) ^{iyāo} A, ^{iāto} CH. 7) ^{ya} EM. 8) suci A, sua EM. 9) ^{arṇti} E, ^{itti} H. 10) ^{ito} A. 11) not in AB.

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

60. 1) sayañijjāo abbhutṭhittā M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) ^{dhi} A. 5) ^{tillaga} A, ^{tella} C. 6) ^{āi} BC. 7) AB add *jipṭhañijjehiṁ*. 8) AB add *dappañijjehiṁ*. 9) ^{mayañi} BCHM. 10) not in A. 11) ^{ia} BE. 12) ^{pall} E, add *abbhāṁgehiṁ*. 13) ^{abhi} A. 14) ^{te} A. 15) ^{ṇmi} M. 16) not in AB, *niṇṇa-sippovagacchiṁ kvacit* S. 17) ^{ṇṇ} A. 18) not in M. 19) *chāṇdehiṁ* A. 20) M add *purisehiṁ*. 21) ^{tth} A.

cauvvihâe²² suha-parikammañâe²³ samvâhañâe²⁴ samvâhic²⁴ samâne
 avagaya²⁵-parissame aṭṭaṇa-sâlâo paḍinikkhamai, (60.) 2ttâ jeṇ'eva
 majjāṇa-ghare, teṇ'eva uvāgacchai, 2ttâ majjāṇa-gharaṇa anupavisai,
 2ttâ¹ sa-mutta²-jālākulābhiraṇe³ vicitta-maṇi-rayāṇa-koṭṭima⁴ - tale
 ramañijje nhāṇa⁵ - maṇḍavaṇsi nāṇa - maṇi - rayāṇa - bhatti - cittaṇsi
 nhāṇa⁶-piḍhamāsi suha-nisāṇe⁷ pupphoḍaehi ya⁸ gaṇḍhoḍaehi ya⁸
 usiṇḍoḍaehi⁹ ya¹⁰ suddhoḍaehi ya⁸ kallāṇa-karaṇa¹¹-pavara-majjāṇa-
 vihie¹² majjīe tattha¹³ kouya⁸-sacchiṇ¹⁴ bahu-vihehiṇ kallāṇaga-
 pavara-majjāṇa-vasāṇe paṇhala-sukumāla - gaṇḍha - kāsāiya¹⁵ - lūhiy⁸-
 aṅge¹⁶ ahaya¹⁷ - sumah'aggha - dūsa - rayāṇa - susaṇvude¹⁸ sarasa-
 surabhi¹⁹ - gosīsa - caṇḍaṇṇulitta - gatte sui - mālā - vamaṇḍa⁷-vilevaṇe
 āviddha-maṇi-suvanne⁷ kappiya⁸ - hār' - addhabhāra - tisaraṇa - pālamba-
 palaṇbamāṇe²⁰ kaḍi - sutta²¹ - kaya²² - sobhe²³ piṇiddha²⁴ - gevijje
 aṅgulijjaga-laliya⁸ - kayābharāṇe vara²⁵ - kaḍaga - tuḍiya⁸ - thambhiya-
 bhue²⁶ ahiya⁸-rūva-sassirīe kuṇḍala-ujjoviyāṇaṇe²⁷ maṇḍa-ditta-siraē
 hār'-otthaya²⁸-sukaya-raiya⁸-vacche²⁹ muddiyā⁸-piṇṅal' - aṅgulie³⁰
 pālamba - palaṇbamāṇa³¹ - sukaya - paḍa - uttarijje nāṇā-maṇi-kaṇaga-
 rayāṇa-vimāla-mah'ariha-niṇḍoviya⁸-misimisiṇṭa³²-viraiya⁸-susiliṭṭha-
 visiṭṭha-naddha⁴⁷-āviddha-vira - valae; kiṇ bahuṇā: kappa-rukkhae³³
 ceva³⁴ alaṇkiya³⁵-vibhūsie³⁶ nar'inde sa-koṇṇiṇṭa - malla - dāmeṇaṇ
 chatteṇaṇ dharijjamāṇeṇaṇ seya⁸-vara-cāmarāhiṇ uddhuvvamāṇihiṇ
 maṇḍala - jaya - sadda - kayāloe aṇega - gaṇaṇāyaga³⁷ - daṇḍaṇāyaga-
 rā'isara-talavara-māḍambiya⁸-koḍumbiya⁸-maṇṭi-mahāmāṇṭi-gaṇaga-
 dovara⁸-amacca-ceḍa - piḍhamadda³⁸-nagara - nigama - siṭṭhi³⁹ - seṇāvai
 sathavāha-dūya⁸-saṇḍhipāla⁴⁰ saddhiṇ saṇḍparivude dhavala-mahā-
 meha⁴¹-niggao iva gaha-gaṇa-dippaṇṭa-rikkha-tārā-gaṇāṇa majjhe⁴²
 sasi vva piya⁸-damaṇe nara-vaī⁴³ nar'inde nara-vasahe nara-sihe
 abbhahiya⁴⁴-rāya-teya⁴⁴-lacchiē dippamāṇe majjāṇa-gharāo⁴⁵ paḍini-
 kkhamai⁴⁶, (61.) 2ttâ jeṇ'eva bâhiriyā¹ uvatthāṇa-sâlâ, teṇ'eva uvā-
 gacchai, 2ttâ sīhāsaṇaṇsi puratthābhimuhe nisīyati², (62.) 2ttâ

60. 22) °āte A. 23) kk.C, pareyammañāe A. 24) °bāh° HM. 25) S. adds khoya *kvacit*.

61. 1) S samāṇa-jālābhiraṇe *kvacit*. 2) muttā M. 3) °jālākulāvā-
 bhiraṇe A. 4) ku° EHM. 5) ṇh AB. 6) ṇh A. 7) ṇṇ A. 8) see 45¹.
 9) not in BH, unho° M, unho C placed before kallāṇa. 10) see° EM add
 subhodaehi a. 11) kara A. 12) °hīe E. 13) not in A. 14) satchiṇ H.
 15) °ia EM, kāsāti A, kāsābhi B, kasāhiya H. 16) S *kvacit* nāsā-nisāsa-vāya-
 vujjha(?) - cakku-hara-vaṇṇa - pharisa - jutta - haya-lālā - pelavāiroga - dhavala - kaṇaga-
 khaciy' - aṇṭa - kamma - dūsa - rayāṇa - susaṇvuo. 17) °aṇ A. 18) °bue AH.
 19) °hi CEH. 20) °ṇa EHM. 21) sutta CEHM. 22) sukaya CEHM. 23) °ho
 EHM. 24) °ṇa° C, S *kvacit* piṇaddha-gevijjaga-aṅgulijjaga-laliy' - aṅgaya-laliya-
 kayābharāṇe. 25) nāṇā-maṇi-kaṇaga-rayāṇa-vara CH. 26) bhuto A, bhuvo H.
 27) °otit° H, °oi° E, see°. 28) u° BM, a° E. 29) °echa A. 30) °ie A. 31) °ṇa
 A. 32) misamisāṇṭa H. 33) °au C, °āe M. 34) viva BEM. 35) °ia E, ie B.
 36) bhūsite A. 37) ṇṇā° A. 38) °ai E. 39) so° A. 40) °vāla M. 41) °gha
 B. 42) majje A, (ādyah!) 43) down to dippamāṇe not in AH. 44) no y in
 E. 45) °āu EHM. 46) °ati A.

62. 1) °ia BE. 2) nisīai BE.

appaṇo uttara-puratthime disî-bhâe aṭṭha bhaddâsaṇâim seya¹-
vattha-paccutthuyâim² siddh'atthaya³-kaya-maṅgalavayârâim rayâveti⁴,
2 ttâ appaṇo a-dûra-sâmaṇte nânâ-maṇi-rayana-maṇḍiyam⁵ ahiya⁵-
peccaṇijjam⁶ mah'aggaha-vara-paṭṭan'-uggayam saṇha⁷-paṭṭa-bhatti-
saya⁸-citta-tâṇam⁹ ihâmiya⁵-usabha¹⁰-turaya¹¹-nara-magara⁸-vihaga-
vâlaga¹²-kiṇṇara¹³-ruru-sarabha-camara-kunḅjara-vaṇalaya¹⁴-pauma-
laya¹⁴-bhatti-cittam abbhintariyam¹⁵ javaniyam⁵ aṇchâvei, 2 ttâ nânâ-
maṇi-rayana-bhatti-cittam attharaya¹⁶-miu-masûrag'-otthayam¹⁷ seya¹-
vattha-paccutthuyam¹⁸ sumauyam¹⁹ aṅga-suha-pharisagam²⁰ visi-
ṭṭham Tisalâe khattiyâṇie⁵ bhaddâsaṇam rayâvei²¹, 2 ttâ koḅum-
biya⁵-purise saddâvei, 2 ttâ evaṇ vayâsî: (63.) 'khippâm eva, bho
Devâṇuppiyâ¹! aṭṭh'-aṅga²-mahânimitta-sutt'-attha-dhârae³ viviha-
sattha⁴-kusale suviṇa⁵-lakkhaṇa-pâḅhae saddâveha⁶/tate⁷ ṇaṇ te
koḅumbiya⁸-purisâ Siddhattheṇam rannâ evaṇ vuttâ/samâṇâ haṭṭha⁹-
tuṭṭha¹⁰ jâva haya¹¹-hiyayâ⁸ karayala jâva paḅisunaṇṭi¹², (64.)
2 ttâ Siddhatthassa khattiyassa¹ aṇṭiâo² paḅinikkhamamṭi, 2 ttâ
Kunḅapuram³ nagaram⁴ majjham majjheṇam, jeṇ' eva suviṇa⁵-
lakkhaṇa-pâḅhagâṇam gehâim, teṇ' eva uvâgacchaṇṭi, 2 ttâ suviṇa⁶-
lakkhaṇa-pâḅhae saddâvimṭi⁷. (65.) tae¹ ṇaṇ te suviṇa-lakkhaṇa-
pâḅhagâ² Siddhatthassa khattiyassa³ koḅumbiya³-purisehiṇ saddâviyâ³
samâṇâ haṭṭha-tuṭṭha⁴ jâva haya-hiyayâ³ ṇhâyâ⁵ kaya-bali⁶-kammâ
kaya-kouya⁷-maṅgala-pâyacchittâ suddha-ppavesâim⁸ maṅgallâim
vatthâim pavarâim⁹ parihiyâ³ appa-mah'agghâbharanâlamkiya³-sarirâ
siddh'atthaya-hariyâliyâ¹⁰-kaya-maṅgala-muddhâṇâ saehiṇ 2 ge-
hehiṇto niggacchaṇṭi, 2 ttâ khattiya³-Kunḅaggâmam nagaram majjham
majjheṇam, jeṇ' eva Siddhatthassa rammo¹¹ bhavaṇa-vara-vaḅimsaga-
paḅiduvâre, teṇ' eva uvâgacchaṇṭi, (66.) 2 ttâ¹ bhavaṇa-vara-vaḅim-
saga-paḅiduvâre egao² milamṭi, jeṇ' eva bâhiriyâ³ uvaṭṭhâna-sâlâ,
jeṇ' eva Siddhatthe khattie, teṇ' eva uvâgacchaṇṭi¹, karayala-pari-
ggahiyam⁵ jâva kaṭṭu Siddhattham khattiyam³ jaṇam vijaṇam
vaddhâvenṭi⁶. (67.) tae¹ ṇaṇ te suviṇa²-lakkhaṇa-pâḅhagâ Siddha-

63. 1) sea E. 2) °eca^o A, °ttha^o CHM, see⁵. 3) °ga HC. 4) °ei BEM.
5) see 45¹. 6) pi^o BCE, kvacit a^o-p^o-rûvam S. 7) nh H. 8) sata A, B om.
9) mâṇam A, cittaṇam C, kvacit saya-samuvaciya-mâṇam, kvacit saṇha-bahu-
bhatti-saya-citta-ṭhâṇam S. °muvaciamâṇam B. 10) °ha C. 11) °ga CHM.
12) bâ^o EH. 13) nn H, ṇnn C. 14) °lata A. 15) °aram B, °iam E.
16) atthuriya A. 17) u^o BE, otthu^o C. 18) see⁵, °ttha^o. ACM. 19) °ua BEM,
sa^o B. 20) °risam B, °saṅgam A. 21) °eti A.

64. 1) °iâ E. 2) A adds maṅgala. 3) pârao AH, C adds pârao
pâḅhae. 4) suttattha B. 5) sum^o C. 6) °viha M. 7) tao B. 8) °ia^o BE. 9) °â
AB. 10) not in AB. 11) not in M. 12) °imṭi A, °emṭi M.

65. 1) °ia^o BE. 2) °iyâo CHM. 3) khattiyakunḅaggâmam H, kunḅaggâmam
M. 4) nay^o C. 5) sum^o ACEH. 6) sum^o BCH. 7) °emṭi H, °eti C.

66. 1) tate A. 2) °yâ A. 3) see 45¹. 4) °â ABE. 5) nh EH. 6) vali
A. 7) kou B, koua E, kouya A. 8) or suddh'appa-vesâim, suddhappâ^o E.
9) barâim H. 10) see³, °iyâ A. 11) ṇṇ CH.

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

68. 1) tate A. 2) sum^o ABE.

tthenam rannâ vandiya³-pûiya⁴-sakkâriya-sammâniyâ³ samâñâ⁴
 patt'eyam³ 2 puvva-nnatthesu⁵ bhaddâsanesu nisiyamti⁶. (68.) tae¹
 nam Siddhatthe khattie Tisalam khattiyânim² javaniy²-am̐tariyam²
 thavei³, 2 ttâ puppha-phala-paḍipunna-hatthe parenam⁴ viṇaenam⁴
 te sumiṇa⁵-lakkhaṇa-pâḍhae evam vayâsi: (69.) 'evam khalu Devâ-
 nuppiyâ¹! ajja Tisalâ khattiyâni¹ tam̐si târisagam̐si² jâva sulta³-
 jâgarâ⁴ ohiramâni⁵ 2 ime⁶ eyârûve¹ orâle⁵ coddasa⁷ mahâsumiṇe
 pâsittâ nam paḍibuddhâ. (70.) tam̐ jahâ: gaya-usabha¹-gâhâ. (71.)
 tam̐ tesim¹ coddasanham² mahâsumiṇânam, Devânuppiyâ³! orâlânam⁴
 ke, manṇe⁵, kallâne phala-vitti-visese bhavissai?' tae⁶ nam te sumiṇa⁷-
 lakkhaṇa-pâḍhagâ Siddhatthassa khattiyassa³ eyam³ aṭṭham̐ soccâ⁸
 nisamma haṭṭha-tuṭṭha⁹ jâva haya-hiyayâ³ te sumiṇe⁷ oghiham̐ti¹⁰,
 2 ttâ iham̐¹¹ anupavisam̐ti¹², 2 ttâ anṇamanṇenam̐¹³ saddhiṇ
 samlâvim̐ti¹⁴, (72.) 2 ttâ tesim̐ sumiṇânam̐ laddh¹-aṭṭhâ gahiy²-
 aṭṭhâ pucchiy²-aṭṭhâ viṇicchiy²-aṭṭhâ abhigay³-aṭṭhâ Siddhatthassa
 ranno⁴ purao⁵ sumiṇa-satthâim̐ uccâremâñâ 2 Siddhattham̐ kha-
 ttiyam² evam vayâsi: (73.) 'evam khalu Devânuppiyâ¹! amham̐²
 suviṇa³-satthe⁴ bâyâlisaṇṇam̐ sumiṇâ⁵, tisaṇṇam̐ mahâsumiṇâ, bâvattarim̐⁶
 savva-sumiṇâ diṭṭhâ; tattha nam̐ Devânuppiyâ⁷! araham̐ta-mâyaro
 vâ cakkavaṭṭi-mâyaro vâ araham̐tam̐si vâ cakkaharam̐si vâ 800
 gabbham̐ vakkamamâṇam̐si⁸ eesim̐⁹ tisaṇṇam̐ mahâsumiṇânam̐ ime¹⁰
 cauddasa mahâsumiṇe pâsittâ nam̐ paḍibujjham̐ti; (74.) tam̐ jahâ:
 gaya¹-gâhâ. (75.) vâsudevam̐si gabbham̐ vakkamamâṇam̐si¹ eesim̐²
 cauddasanham̐³ mahâsumiṇânam̐ annayare⁴ satta mahâsumiṇe pâsittâ
 nam̐ paḍibujjham̐ti. (76.) baladeva-mâyaro vâ baladevam̐si gabbham̐
 vakkamamâṇam̐si eesim̐¹ coddasanham̐² mahâsumiṇânam̐ annayare³
 cattâri mahâsumiṇe pâsittâ nam̐ paḍibujjham̐ti. (77.) maṇḍaliya¹-
 mâyaro vâ maṇḍaliyam̐si¹ gabbham̐ vakkam̐te² samâṇe² eesim̐³

68. 3) see 45¹. 4) not in B, tâhiṇ itthâhiṇ vaggûhiṇ uvaggahiyâ samâñâ
 CH. 5) ṇṇ A, ṇ H. 6) see³, nisi⁰ C.

69. 1) tate AC. 2) see 45¹. 3) thâ⁰ CM. 4) ṇa M. 5) suv⁰ M, (com.
 sum⁰).

70. 1) see 45¹. 2) C adds sayam̐ijjam̐si. 3) not in EH. 4) not in E.
 5) u⁰ CHM. 6) im¹ H. 7) cau BEM.

71. 1) ṇha EM, va⁰ M, not in BH.

72. 1) eesim̐ CEHM. 2) cau⁰ BEM, nh H. 3) see 45¹. 4) u⁰ CHM.
 5) nn HM. 6) tate AC. 7) suv⁰ M. 8) su⁰ EM. 9) ṇthâ ABH. 10) u⁰ EM.
 11) ihiṇ E. 12) pavi⁰ ABE. 13) nn CEHM. 14) ṇem̐ti CH, ṇam̐ti E, sam̐câleṇṇi
 M, S kvacit.

73. 1) lahiy¹ A. 2) see 45¹. 3) ahi⁰ CEMH, S. 4) ṇâ A, ṇṇ CH.
 5) purato H.

74. 1) ṇiâ BE, ṇio CH. 2) amhânam̐ C. 3) sum⁰ BEM. 4) ṇiṇṇ H.
 5) suv⁰ M. 6) bâh⁰ A. 7) ṇiâ BE. 8) vakkamamâṇam̐si BH. 9) H om.
 10) C om.

75. 1) CM add vasaha.

76. 1) vakkamamâṇam̐si H. 2) tesim̐ H. 3) co⁰ C, ṇh E. 4) ṇṇ A.

77. 1) etesim̐ C. 2) cau⁰ BM, nh CM. 3) ṇṇ A.

78. 1) ṇia⁰ BE. 2) vakkamamâṇam̐si CM. 3) etesim̐ H.

cauddasaṇṇaṃ⁴ mahāsumiṇānaṃ annayaraṃ mahāsumiṇaṃ egaṃ⁵ pāsittā ṇaṃ paḍibujjhaṃti. (78.) ime 'yaṇiṃ¹ Devāṇuppiyā²! Tisalāe khattiyāṇi² cauddasa³ mahāsumiṇā diṭṭhā; taṃ orālā⁴ ṇaṃ Devāṇuppiyā²! Tisalāe khattiyāṇi² sumiṇā diṭṭhā *jāva*⁵ maṃgalla⁶-kāragā ṇaṃ, Devāṇuppiyā²! Tisalāe khattiyāṇi² sumiṇā diṭṭhā; taṃ jahā⁷: attha-lābho, Devāṇuppiyā⁸! bhoga-lābho, Devāṇuppiyā⁸! putta-lābho, Devāṇuppiyā⁸! sukka-lābho⁸ Devāṇuppiyā⁸! rajja-lābho, Devāṇuppiyā⁸! evaṃ khalu, Devāṇuppiyā²! Tisalā khattiyāṇi² navaṇṇaṃ¹⁰ māsāṇaṃ bahu-paḍipunnāṇaṃ¹¹ addh'-atṭhamāṇaṃ rāṇḍiyāṇaṃ viikkamāṇaṃ¹² tumhaṃ¹³ kula-keuṃ¹⁴ kula-dīvaṃ kula-pavvayaṃ kula-vaḍimsagaṃ¹⁵ kula-tilayaṃ¹⁶ kula-kitti-karaṃ¹⁷ ¹⁸kula-dīṇayaraṃ kula-ādhāraṃ¹⁹ kula-naṃdi-karaṃ kula-jasa-karaṃ kula-pāyavaṃ kula²⁰-vivaddhaṇa-karaṃ sukumāla-pāṇi-pāyaṃ ahīṇa-paḍipunna-paṃc'-imḍiya²-sarīraṃ lakkhaṇa-vaṇjaṇa-guṇoveyaṃ²¹ māṇ'-ummāṇa-ppamāṇa-paḍipunna-sujāya-savv'-aṅga-suṃdar'-aṅgaṃ sasi-somākāraṃ²² kamtaṃ piya-dansaṇaṃ surūvaṃ dārayaṃ payāhiti²³. (79.) se vi ya¹ ṇaṃ dārae vinnāya²-pariṇaya-mitte unmukka-bāla-bhāve jovvaṇagaṃ³ aṇuppatte sūre vīre vikkamte⁴ vitthiṇṇa⁵-bala-vāhaṇe cāuraṃta - cakkavaṭṭi rajja-vatī⁶ rāyā bhavissai, Jīṇe vā telokka⁷-nāyage⁸ dhamma-vara-cāuraṃta⁹-cakkavaṭṭi. (80.) taṃ orālā¹ ṇaṃ, Devāṇuppiyā²! Tisalāe khattiyāṇi² sumiṇā diṭṭhā, *jāva* ārogga³-tuṭṭhi - dīhū⁴-kallāṇa-maṃgalla-kāragā ṇaṃ⁵, Devāṇuppiyā⁶! Tisalāe khattiyāṇi² sumiṇā diṭṭhā." (81.)

tate¹ se² Siddhatthe rāyā tesiṃ sumiṇa³-lakkhaṇa⁴-pāḍhagāṇaṃ eyaṃ⁵ atṭhaṃ soccā⁶ nisamma haṭṭha-tuṭṭha⁷ *jāva* haya-hiyae⁸ karayala *jāva* te sumiṇa⁹-lakkhaṇa-pāḍhage evaṃ vayāsī: (82.) 'evaṃ eyaṃ¹, Devāṇuppiyā¹! ²tahaṃ ²eyaṃ¹ ²Devāṇuppiyā¹! ³avitahaṃ ³eyaṃ¹, ³Devāṇuppiyā¹! icchiyaṃ¹ eyaṃ¹, paḍicchiyaṃ¹ eyaṃ, icchiya¹-paḍicchiyaṃ¹ eyaṃ¹, Devāṇuppiyā¹! saccenaṃ esam atṭhe se, jah' eyaṃ⁵ tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṃ paḍi-

78. 4) co⁰ AE, nh CHM. 5) beforo mahā⁰ CEHM.

79. 1) imeāṇaṃ B, ime ya² ṇaṃ CEHM, CH add tume. 2) seo 45¹. 3) co⁰ A. 4) u⁰ HM, C adds turae. 5) down to diṭṭhā not in II. 6) maṃgala A. 7) BEHM om. 8) ⁰iā E, B om. 9) so⁰ A, B om. 10) nh M. 11) nn BCEM, n H. 12) viti⁰ A, vai⁰ C. 13) tubbhaṃ A. 14) tumhaṃ kuladivayaṃ C. 15) ⁰yaṃ CEM. 16) ⁰kaṃ A. 17) BEM add kulāvittikaraṃ. 18) not in A, 'karaṃ II. 19) ⁰lādho B, AH after kulajasakaraṃ. 20) H adds saṃtāṇa, M adds taṃtusaṃtāṇa. 21) guṇovaveyaṃ HM sec². 22) ⁰gā⁰ E. 23) ⁰hisi BCEHM.

80. 1) seo 45¹. 2) nn BM. 3) ju⁰ BEH. 4) vii⁰ CHM. 5) vicch⁰ BCEH, un BCM, M adds vipula. 6) vai⁰ BEHM. 7) telu⁰ BM, tilu⁰ C. 8) nāyae A. 9) not in BCEH.

81. 1) u⁰ HM. 2) seo 45¹. 3) ⁰ru⁰ BCEM. 4) āo CEH, āuya M. 5) M adds tume. 6) ⁰ie II seo², the rest omitted in II.

82. 1) tao BEM. C adds ṇaṃ. 2) not in BEM. 3) su⁰ HM. 4) all down to pāḍhage in the margin of B by 2d. hd. 5) cam E. 6) su⁰ EM. 7) ⁰iṭṭho A. 8) hiayā. EH. 9) suv⁰ M.

83. 1) seo 45¹. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etaṃ A seo¹.

ecchai⁶, 2 ttâ te sumiṇa⁷-lakkhaṇa-pādhae viuleṇaṃ asaṇeṇaṃ⁸ puppha-
vattha-gaṇḍha-mallālamkāreṇaṃ sakkāreti⁹ sammāneti⁹, ¹⁰sakkārittā
sammānittā viulaṃ¹¹ jīviyārihaṃ¹ pi¹²-dāṇaṃ dalayati¹³, 2 ttâ
paḍivisaṃjjei¹⁴. (83.)

tate¹ ṇaṃ se Sittatthe khattie sīhāsaṇāo abbhutṭhei², 2 ttâ
jeṇ' eva Tisalā khattiyāṇi³ javāṇiy³-aṃtariyā³, teṇ' eva uvāgacchai⁴,
2 ttâ Tisalaṃ khattiyāṇiṃ³ evaṃ vayāsi: (84.) 'evaṃ khalu, Devā-
ṇuppie¹! sumiṇa²-satthasi bāyāḷisaṃ suviṇā³ jāva egaṃ mahā-
sumiṇaṃ⁴ pāsittā ṇaṃ paḍibujjhaṃti. (85.) ime 'yāṇiṃ¹ tume, Devā-
ṇuppie! coddasa² mahāsumiṇā diṭṭhā; taṃ orālā³ ṇaṃ tume⁴ jāva.
Jiṇe vā⁵ telokka⁶-nāyage⁷ dhamma-vara-cakkavaṭṭi.' (86.) tate¹ ṇaṃ
sā Tisalā khattiyāṇi² eyaṃ² aṭṭhaṃ soccā³ nisamma haṭṭha-tuṭṭha⁴ jāva
haya-hiyayā² karayala jāva te sumiṇe sammaṃ paḍicchai, (87.)
2 ttâ Siddhattheṇaṃ rannā abbaṇunnāyā¹ samāṇi nāṇā-maṇi-ramaṇa-
bhatti-cittāo bhaddāsaṇāo abbhutṭhei, 2 ttâ aturiyaṃ² acavalaṃ²
asaṃbhaṃtāe avilambhiyāe³ rāyahaṃsa-sarisīe gaṇe⁴ jeṇ' eva sae
bhavaṇe, teṇ' eva uvāgacchai⁵, 2 ttâ sayāṃ bhavaṇaṃ aṇupaviṭṭhā. (88.)

jap-pabhiṃ¹ ca ṇaṃ samaṇe bhagavaṃ² Mahāvire taṃ³ Nāya⁴-
kulaṃ⁵ sāharie, tap-pabhiṃ ca ṇaṃ bhāve Vesamaṇa-kuṇḍadhāriṇo
tiriya⁶-jambhayā devā Sakka-vayaṇeṇaṃ se jāṃ imāṃ purā-porā-
ṇāṃ mahānibhāṇāṃ bhavaṃti — taṃ jāhā: paḥiṇa-samiyāṃ⁶ paḥiṇa-
seuyāṃ⁷ paḥiṇa-gottāgārāṃ⁸ uecchinna⁹-samiyāṃ⁶ uecchinna⁹-
seuyāṃ⁷ uecchinna⁷-gottāgārāṃ⁸ gāmaṅgāra-nagara-kheḍa¹⁰-kabbāda-
maḍaṇba-ḍoṇamuha-paṭṭaṇ'-āsama-sambāhā¹¹-sannivesesu¹² siṃghāḍa-
esu vā tiesu vā caṅkesu vā caccasesu vā caumhesu¹³ vā mahā-
pahesu vā gāma-tṭhāṇesu vā nagara-tṭhāṇesu vā gāma-niddhamāṇesu
vā nagara-niddhamāṇesu vā āvaṇesu vā devakulesu vā sabhāsu vā
pavāsu vā ārāṇesu vā ujjāṇesu va ¹⁴vaṇesu va ¹⁴vaṇa-saṇḍesu vā
susāṇa - sunnāgāra¹⁵ - giri - kaṇḍara - saṃti¹⁶ - saṃdhi¹⁷ - selovattṭhāṇa-
bhavaṇa¹⁸-gīhesu¹⁹ vā saṃnikkhittāṃ²⁰ ciṭṭhaṃti — tāṃ Siddhattha-
rāya-bhavaṇaṃsi sāharaṃti. (89.)

jaṃ rayāṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvire Nāya-kulaṃsi
sāharie taṃ rayāṇiṃ ca ṇaṃ Nāya-kulaṃ hiraṇṇeṇaṃ vadḍhitthā,

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

84. 1) tao BEM. 2) °eti AII. 3) see 45¹. 4) °ati A.

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

86. 1) imeṇaṃ B, imo ya ṇaṃ CEHM. 2) cau BEM. 3) u° CH. 4) adds
Devāṇuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

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

88. 1) ṇṇ A. 2) ṇ ABH, la° BE. 3) °iāo BE. 4) gatīe A, gaīo E.
5) °ai BHM.

89. 1) °bhī B. 2) bhay° H. 3) H om. 4) ṇāya A, rāya BH. 5) °aṃsi
HM. 6) see 45¹. 7) seu° C see⁶. 8) gu° BE, °kār° A. 9) ṇṇ A, °echa° BE.
10) not in H. 11) °haṇa B, °vāh° C. 12) S kvacit this compound before
susāṇa°; sannivesa-ghosesu kvacit. 13) caumh° HM. 14) not in A. 15) ṇṇ A.
16) H om. 17) not in ABCM, kvacit S. 18) not in BCE, kvacit S. 19) go°
M. 20) ni° H, kvacit sannikkhittāṃ samibhiyāṃ guttāṃ S.

suvanneṇaṃ vaḍḍhittā, ¹dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ rattheṇaṃ
vaḍḍhittā, baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ pureṇaṃ
anteureṇaṃ jaṇavaeṇaṃ jasa-vāeṇaṃ² vaḍḍhittā, vipula-dhaṇa-kaṇaga-
rayaṇa-maṇi - mottiya - saṅkha - sila - ppavāla - ratta - rayaṇa - *m* - āieṇaṃ
saṇṭa-sāra-sāvaijjeṇaṃ³ aīva 2 pīi-sakkāra-samudaeṇaṃ abhivaḍḍhittā.
tate⁴ ṇaṃ samaṇassa bhagavao⁵ Mahāvīrassa anmā-piūṇaṃ ayam
eyārūve⁶ ajjhatthie⁷ cīntie patthie maṇogae saṅkappe samu-
ppajjitthā: (90.) jaṇ-pabhiim¹ ca ṇaṃ amhaṃ esa dārae kucchimsi
gabbhattāe vakkaṇṭe², tap-pabhiim³ ca ṇaṃ amhe hiraṇṇeṇaṃ⁴
vaḍḍhāmo, suvaṇṇeṇaṃ⁵ vaḍḍhāmo⁶, ⁷dhaṇeṇaṃ dhanneṇaṃ rajjeṇaṃ
rattheṇaṃ baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ⁸ pureṇaṃ
anteureṇaṃ jaṇavaeṇaṃ⁹ vaḍḍhāmo⁶, vipula¹⁰-dhaṇa-kaṇaga-
rayaṇa-maṇi-mottiya¹¹-saṅkha-sila-ppavāla-rattarayāṇa-*m*-āieṇaṃ¹² saṇṭa-
sāra-sāvaijjeṇaṃ¹³ pīi¹⁴-sakkāreṇaṃ aīva¹⁵ 2 abhivaḍḍhāmo¹⁶; taṃ
jayā ṇaṃ amhaṃ esa dārae jāe bhavissai, tayā ṇaṃ amhe eyassa¹⁷.
dāragassa eyāṇurūvaṃ goṇṇaṃ¹⁸ guṇa-nipphannaṃ¹⁹ nāmadhijjaṃ²⁰
karissāmo Vaddhamāṇu²¹ tti.' (91.)

tae¹ ṇaṃ samaṇe bhagavaṃ Mahāvīre māu²-aṇukaṃpaṇ'-aṭṭhāe
niccale nipphaṇde nireyaṇe³ allīṇa⁴-pallīṇa-gutte yāvi⁵ hotthā⁶. tae
ṇaṃ tise Tisalāe khattiyāṇie⁷ ayam eyārūve⁷ jāva samuppajjitthā:
'hadē⁸ me se gabbhe, maḍe me se gabbhe, cue me se gabbhe, galie
me se gabbhe, esa me gabbhe puvviṃ eyai⁹, iyāṇim¹⁰ no eyai⁹
tti kaṭṭu ohaya¹¹-maṇa-saṅkappā cīntā-soga-sāgaram¹² pavittthā kara-
yala-palhattha-muhī aṭṭa-jjhāṇeṇvagayā bhūmi-gaya-ditthiyā⁷ jbiyāi¹³.
taṃ pi ya⁷ Siddhattha-rāya¹⁴-bhavaṇaṃ uvaraya-muṃga-taṃtī-tala-
tāla-nādaṃjja-jaṇaṃ aṇujjaṃ¹⁵ dīṇa-vimaṇaṃ vilharai. (92.) tae ṇaṃ¹
samaṇe bhagavaṃ Mahāvīre māue² eyam² eyārūvaṃ³ ajjhatthiyaṃ⁴
patthiyaṃ⁵ maṇogayaṃ saṅkappaṃ samuppannaṃ⁶ vijāṇittā⁷ ega-de-
seṇaṃ eyai⁸. (93.) tae ṇaṃ sā Tisalā khattiyāṇi¹ ²taṃ gabbhaṃ
eyanāṇaṃ vevanāṇaṃ³ calamāṇaṃ phamāṇaṃ jāṇittā haṭṭha-
tuṭṭha⁴ jāva haya⁵-hiyayā¹ evaṃ vayāsi: 'no khalu me gabbhe hadē⁶

90. the whole passage jaṇ rayaniṃ down to tato omitted in ABE, down to jappabhiim S. 1) CH have only jāva-*rayaṇa-m-āieṇaṃ*. 2) *kvacit* S. 3) M after samu^o. 4) tao BEHM. 5) ^ovam H. 6) cā^o BE. 7) ajj^o A.

91. 1) iam B. 2) vaya^o M. 3) ^oiyam A. 4) nu B. 5) ṇu CHM. 6) H. om. 7) dhaṇeṇaṃ jāva saṇṭasāra^o M. 8) ku^o BE, before koseṇaṃ B. 9) E adds jasavāeṇaṃ. 10) viula CH. 11) mu^o BEH, ^oia BE. 12) ād^o C, āiṇaṃ B. 13) ^oijj^o BEM. 14) pīti C. 15) atīva C. 16) ahi^o AE. 17) see 45¹. 18) gu^o BEHM, nu E. 19) pp C. 20) ^ocijj^o C. 21) ^oṇo CM.

92. 1) tato H. 2) māue A. 3) ^oca^o E niraṇjāṇe A. 4) ṇo C. 5) āvi AB. 6) hu^o BEM. 7) see 45¹. 8) ^odhe A. 9) ^oati CH, see⁷. 10) eyāṇi CH, see⁷. 11) u^o EM. 12) sāv^o H. 13) ^oati CH, jjh all except A. see⁷. 14) C adds vara. 15) or jaṇa-maṇujjaṃ.

93. 1) B adds so. 2) eam E, ayam ABH, āyam M. 3) see 45¹. 4) ajj^o A, see³. 5) not in CH, see³. 6) ṇu A. 7) viā^o BE, bijāṇiya H. 8) ^oati CH, see³.

94) 1) see 45¹. 2) down to jāṇittā not in BEHM. 3) vey^o A. 4) tṭhā ABHM. 5) not in H. 6) hadhe A.

jâva no gali' esa me gabbhe⁷, puvvim no eyai⁸, iyânim⁹ eyai⁸
¹⁰tti kattu hattha-tuttha *jâva* haya-hiyayâ evam vâ⁵ viharai. tae¹¹
 nam samane bhagavam Mahâvire gabbhatthe im' cyârûvam abhi-
 ggaham⁵ abhiginbai¹²: "no khalu me kappai ammâ-piim¹³ jivantehim
 munde bhavittâ agâra-vâsâo¹⁴ anagâriyam¹⁵ pavvattae¹⁶." (94.) tae¹
 nam sâ Tisalâ khattiyâni² nhâyâ³ kaya-bali-kammâ kaya-kouya⁴-
 mangala⁵-pâyacchittâ⁶ savvâlamkâra-vibhûsiyâ ^ nâisiehim⁷ nâi-
 unhehim nâitittehim nâikauehim nâikasâehim nâiamblehim⁸ nâi-
 mahurehim nâiniddhehim nâilukkhehim nâiullehim⁹ nâisukkehim⁹
 savva'ttu¹⁰-bhayamâna-suhehim bhoyan²-acchâyana¹¹-gamdha-ma-
 llehim vavagaya-roga¹²-soga¹²-moha-bhaya¹³-parissamâ¹⁴ sâ¹⁵, jam
 tassa gabbhassa hiyam² miyam² paccham gabbha-posanam, tam dese
 ya² kâle ya² âhâram âhâremâni vivitta¹⁶-mauehim sayanâsanehim
 pairikka-subâe manâñukûlâe vihâra-bhûmie pasattha-dohalâ¹⁷ sam-
 punna¹⁸-dohalâ samâniya²-dohalâ avimâniya²-dohalâ vocchinna¹⁹-
 dohalâ vivanîya²⁰-dohalâ suham suheham âsayai²¹ sayai²² ciññhai
 nisîyai² tuyattai²³, suham suheham tam gabbham parivahai. (95.)

teham kâleham teham samaneham samane bhagavam Mahâvire,
 je se gimhânam padhame mâse docce¹ pakkhe citta²-suddhe, tassa
 nam citta-suddhassa terasî-divasenam navanham³ māsānam bahu-
 padipunnānam⁴ addh'-atthamānam râñdiyānam⁵ viikkantānam
 [ucca-tthāna-gaesu gahesu⁶, padhame cañda-joge, somāsu disāsu
 vitimirāsu visuddhāsu, jaiesu⁷ savva-saṇṇesu, payāhiññukūlāmsi
 bhūmi-sappiṃsi⁸ mārūyāmsi⁹ pavāyāmsi¹⁰, nipphanna¹¹-meyāñiyāmsi⁵
 kālāmsi¹², pamuiya⁵-pakkīliesu¹³—savva¹⁴-jaṇavaesu¹⁵]¹⁶ puvva-
 rattāvaratta-kāla-samayāmsi hatth'uttarāhim nakkhatteham jogam
 uvāgaenam āroga¹⁷ āroga¹⁸ dārayam payāyā. (96.)

[Jam rayanīm ca nam samane bhagavam Mahâvire jāe, tam
 rayanīm ca nam bahūhim devehim devīhi ya¹ uvayanṭehi ya¹
 uppayanṭehi ya¹ ujjoviyā² vi hotthā.³]⁴ jam rayanīm ca nam samane
 bhagavam Mahâvire jāe, tam⁵ rayanīm⁶ ca nam bahūhim devehim⁷

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

95. 1) tate H. 2) see 45¹. 3) nh BE. 4) kouya A, kou B, see². 5) CH
 add jâva. 6) M adds jâva. 7) nūai A, nâya B, nâti always in C. 8) nâi-
 bilambichim H. 9) after nâimahurehim CH. 10) °ttuga C, °tuu B, °ttugau A.
 11) °āa° E. 12) sogâ-roga AB. 13) C adds parittâsa. 14) paricattâ B, parittâsâ
 H. 15) EHI om. 16) vicitta Mss. vivatta C, comm.: viviktâni. 17) not in
 B. 18) nū CM. 19) vu° BEH, nū A. 20) vava° CEM, see². 21) âsai BM,
 âyati H. 22) sai M. 23) °ati H, see², tuttai C.

96. 1) du° BEM. 2) ce° M. 3) nh H. 4) nū A. 5) see 45¹. 6) gi° B.
 7) jâ° B, gai° M. 8) °amsi MC. 9) not in C, see⁵. 10) CM om. 11) pp C.
 12) not in EH. 13) paki° B. 14) BEM om. 15) javānaesu B. 16) A omits
 [—]. *bahutra* uccatthāne'tyādi na dṛiṣyote S. 17) °ggâ CE, see¹⁸. 18) °ru° BE.

97. 1) a B. 2) °viâ B. 3) hu° B. 4) only in AB. 5) sâ HS. 6) °ūi
 HS. 7) °hia E.

devihi ya⁸ uvayaṃtehiṃ⁹ uppayaṃtehiṃ¹⁰ (dev'-ujjoe egāloe loe deva-sannivāyā)¹¹ uppimjalamāna¹²-bhūyā¹³ kahakahaga¹⁴-bhūyā¹⁵ yāvi¹⁶ hotthā¹⁷. (97.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvire jāe, taṃ rayañiṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāri tiriya¹-jambhagā devā Siddhattha-rāya-bhavaṇaṃsi hiraṇṇa²-vāsaṃ ca³ suvaṇṇa²-vāsaṃ ca vaira⁴-vāsaṃ ca vattha-vāsaṃ ca ābharāṇa⁵-vāsaṃ ca patta-vāsaṃ ca puppha-vāsaṃ ca⁶ phala-vāsaṃ ca biya⁷-vāsaṃ ca malla-vāsaṃ ca gaṃdha-vāsaṃ ca⁸ vaṇṇa⁹-vāsaṃ ca⁸ cunna¹⁰-vāsaṃ ca vasuhāra¹¹-vāsaṃ ca vāsimsu. ['piy'-atthayāe piyaṃ niveemo, piyaṃ te bhavau maḍa-vajjaṃ jahā māliyaṃ unoyaṃ matthae dhoyai.]¹² (98.)

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vāṇa-māntara-joisavemāṇiehiṃ² devehiṃ titthayara-jammaṇa-abhiseya³-mahimāe kayāe⁴ samāṇie paccūsa-kāla-samayaṃsi nagara-guttie⁵ saddāvei, 2 ttā evaṃ vayāsī: (99.) 'khippām eva, bho Devānuppiyā¹! Kumḍapure² nagare³ cāraga-sohaṇaṃ kareha⁴, 2 ttā māṇ'-ummāṇa-vaddhaṇaṃ kareha, 2 ttā Kumḍapuram nagaram³ s'abbhīntara-bāhiriyaṃ¹ āsiya⁵-saṃmajjī⁶-uvaleviyaṃ⁷ saṃghāḍaga⁸-tiya⁹-caukka-caccara¹⁰-caummuha¹¹-mahāpaha¹²-pahesu sitta-sui¹³-saṃmatthā-racch'amtar'-āvaṇa-vihiyaṃ¹ maṇcaimāṇca-kaliyaṃ¹ nāṇāvīha-rāga-bhūsiya-jjhaya¹⁴-paḍāga-maṇḍiyaṃ¹ lā'-ulloiya¹⁵-mahiyaṃ¹ gosīsa-sarasa-ratta-caṃdaṇa-daddara-dinna-paṇe'-aṃguli¹⁶-talaṃ uvaciya¹⁷-vaṃdaṇa¹⁸-kalasaṃ vaṃdaṇa¹⁸-ghaḍa¹⁹-sukaya-toraṇa-paḍiduvāra-desa-bhāgaṃ āsatt'-osatta-vipulavaṭṭa - vagghāriya¹ - malla - dāma - kalāvaṃ paṇca - vanna²⁰ - sarasa-surabhi²¹-mukka-puppha - puṃjovayāra - kaliyaṃ¹ kālāguru - pavara-kumḍurukka²²-durukka²³-ḍajjhaṃta-dhūva-magghanaghaṃta - gaṃdh'-uddhuyābhirāmaṃ¹ sugaṃdha-vara-gaṃdhiyaṃ¹ gaṃdhavaṭṭi-bhūyaṃ¹ naḍa-naṭṭaga - jalla - malla - muṭṭhiya¹ - velambaga - kabaga - paḍhaga²⁴-lāsaga-ārakkhaga-lamkha-mamkha - tūṇailla - tumbaviṇṇiya - aṇega - tālā-yarāṇucariyaṃ²⁵ kareha ya²⁶ kāraveha ya²⁶, karittā ya kāravittā ya jūya¹-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittā²⁷ mama eyaṃ¹ āṇattiyaṃ¹ paccappaṇaha.' (100.) tae ṇaṃ te koḍumbiya¹-

97. 8) a BCE. 9) ovay^o A. 10) ^ohi M, HMS., add. ya C. a 11) not in ABM, *kvacit drishtam* S. 12) uppimjala-mālā *kvacit* S. 13) bhūā BE. 14) kaha 2, AEH. 15) bhūā BCE. 16) āvi H, vi BC. 17) hu^o BEM.

98. 1) ^oia BE. 2) m BE. 3) down to ābharāṇa not in H. 4) vayara M. 5) āh^o H. 6) A om. 7) biā E, viā B. 8) inverted in BEM. 9) dhanna *kvacit* S. 10) ṇ CH. 11) ^orā C. 12) not in the Mss. see notes.

99. 1) tato CH. 2) vāsivimāṇavāsī E. 3) ea BE. 4) ^oāte A. 5) mu^o A. 100. 1) see 45¹. 2) ^oggāmo CH. 3) nay^o H. 4) ^oei B. 5) ^oia BEM. 6) ^oiya A. 7) ova^o CH, ^olittam BM. 8) sim^o M. 9) tiya BE, tiyaga H. 10) B om. 11) ^oumu^o BCH. 12) mahā A. 13) sutī A. 14) dhaya BH. 15) ^ooya C. 16) ^oli CEM. 17) ^ohiya A, see¹. 18) caṃ^o BCE. 19) ghaṇa *kvacit* S. 20) ṇ H. 21) ^ohi CEHM. 22) ^oda^o BC. 23) ^ora^o BC. 24) pavaga AH, S *kvacit*. pavaga-paḍhaga CE, paḍhaga M. 25) tālācar^o CHM, see¹. 26) H om. 27) ūs^o AB, ^oettā A.

101. 1) see 45¹.

purisâ Siddhatthenam rannâ evaṃ vuttâ samâṇâ haṭṭha²-tuṭṭha³ jāva haya⁴-hiyayâ¹ karayala jāva paḍisunittâ², khippâm eva Kuṇḍa-pure⁶ nagare⁷ cāraga-sohaṇaṃ jāva ussavittâ⁸, jeṇ'eva Siddhatthe rāyâ, teṇ'eva uvāgacchaṃti, 2 ttâ karayala jāva kaṭṭu Siddhatthassa ranno⁹ eyam¹ ānattiyam¹ paccappiṇaṃti: (101.)

tae ṇaṃ¹ Siddhatthe rāyâ jeṇ'eva aṭṭaṇa-sālâ, teṇ'eva uvāgacchai², 2 ttâ jāva savv'-oroheṇaṃ³ savva-puppha-gaṃdha-vattha-mallālam-kāra-vibhūsāe savva-tuḍiya⁴-sadda-nināeṇaṃ mahayâ iddhi mahayâ jūie⁵ mahayâ balenaṃ mahayâ vāhaṇeṇaṃ mahayâ samudaṇeṇaṃ mahayâ⁶ tuḍiya⁴-jamaga-samaga⁷-ppavāieṇaṃ saṃkha-paṇava-bheri⁸-jhallari-kharamuhi-huḍukka⁹-muraja¹⁰-muiṃga¹¹-duṃḍuhi¹²-nigghosa-nāiya¹³-ravenaṃ ussukkaṃ¹⁴ ukkaraṃ ukkiṭṭhaṃ¹⁵ adijjaṃ¹⁶ amijjaṃ¹⁶ abhaḍa-ppavesaṃ adamaṇḍa-kodaṃḍimaṃ¹⁷ adharimaṃ¹⁸ gaṇiyâ¹⁹-varanāḍaijja-kaliyaṃ aṇega-tālāyarāṇucariyaṃ⁴ aṇuddhuya⁴-muiṃgaṃ

400 amilāya-malla-dāmaṃ pamuiya⁴-pakkīliya²⁰-sa-purajaṇa-jāṇavayaṃ dasa-divasaṃ ṭhii-paḍiyam²¹ karei. (102.) tae¹ ṇaṃ se Siddhatthe rāyâ dasāhiyāe² ṭhii³-paḍiyāe⁴ vaṭṭamaṇṇe saie⁵ ya² sāhassie ya² saya⁶-sāhassie ya² jāe ya² dāe ya² bhāe ya² dālamāṇe ya² dāvāvemāṇe ya² saie⁷ ya² sāhassie ya² saya-sāhassie ya lambhe⁸ paḍicchaṃti⁹ ya² paḍicchāvemāṇe ya evaṃ⁹ viharai¹⁰. (103.) tae ṇaṃ samaṇassa bhagavao Mahāvīrassa ammā-piyaro¹ paḍhame divase ṭhii²-paḍiyam³ kareṃti⁴, taie divase caṃda-sūra-damaṇiyam¹ kareṃti⁵, chaṭṭhe divase dhamma-jāgariyaṃ¹ kareṃti⁶, ikkārasame⁷ divase viikkante⁸, nivvattie⁹ asui-jamma¹⁰-kamma-karaṇe, sampatte bārasāha-divase viulaṃ asaya¹¹-pāṇa¹¹-khāina¹¹-sainaṃ uvakkhadāvīṃti¹², 2 ttâ mitta-nāi¹³-niyaga¹⁴-sayapa-saṃbandhi-parijaṇaṃ Nāyae ya¹ khattie ya¹ āmaṇṭittā, tao pacchā ṇhāyâ¹⁵ kaya-bali-kammā kaya-kouya¹⁶-maṃgala-pāyaccittā (suddha-ppāvesāim)¹⁷ maṃgallāim pavarāim vatthāim parihiyâ appa-mah'agghābharanāḍaṃkiya¹-sarirā bhoyāṇa-velāe bhoyāṇa-maṃḍavamsi suhāsaṇa-vara-gayâ teṇaṃ mitta-nāi¹⁸.

101. 2) ṭṭhā AB. 3) ABH om. 4) H om. 5) °ṇeittā A. 6) °ggāme C. 7) nay^o C. 8) ūs^o M. 9) ṇu A.

102. 1) CHM add se. 2) °ati E. 3) āro^o B, ovaro^o A. 4) see 45¹. 5) jūie C, juie E, jūie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha^o B. 10) °ru^o C, °va AB. 11) mua^o B, muya^o H. 12) °bhi H. 13) nād^o A, nādita H. see⁴. 14) ussumkaṃ S, ussanukaṃ A. 15) °idam H. 16) °ejj^o A. 17) °iyam A, °iam B, koḍ^o H, koḍimaṃ E, see notes. 18) kvacit dharimaṃ; or adhāra-nijjaṃ S. 19) kvacit aganiya S, see⁴. 20) pakī^o AB, see⁴ p^o-pakkīliyaḥbhirāmaṃ kvacit S. 21) vad^o HM, see⁴.

103. 1) tate CH, ta 500 o A. 2) see 45¹. 3) ṭhiti H. 4) vad^o HM, °āte A, see². 5) saie C. 6) sāya A. 7) sayao A. 8) lābhe H. 9) C adds vā. 10) °ati AC.

104. 1) see 45¹. 2) ṭhiti H, vad^o M, see¹. 3) °iam BE. 4) °amti E, °imti B. 5) °imti BE. 6) jāgareṃti IEM, see⁵. 7) ekk^o AM, °rase E. 8) viti^o A. 9) °tte AB, °vvi^o B. 10) jāya A, jāi B. 11) °am M. 12) °eṃti HC, amti B. 13) nāya A. 14) niyaya A, nia B, see¹. 15) nh BCEM. 16) kouya A, see¹. 17) down to bhoyāṇa not in AB. 18) nāya A.

niyaga¹⁴-saṃbaṃdhi-parijaṇaṇaṃ Nāyaehim¹⁹ saddhim taṃ viulaṃ
 asaṇa-pāṇa-khāima-sāimaṃ āsāemāṇā visāemāṇā paribhāemāṇā²⁰ par-
 ibhūṇjemāṇā²⁰ viharanti²¹. (104.) jimiya¹-bhutt'-uttarāgayā vi ya¹
 ṇaṃ samāṇā āyaṃtā cokkhā² parama-sui-bhūyā¹ taṃ mitta-nāi³-
 niyaga⁴-sayana-saṃbaṃdhi-parijaṇaṇaṃ Nāyae ya¹ khattie ya⁵ viuleṇaṃ
 puppha-vattha gaṃdha⁶-mallālanāṃkāreṇaṃ sakkāriṃti⁷ sammāṇiṃti⁷,
 sakkāriṭṭā sammāṇiṭṭā tass'⁸ eva⁹ mitta-nāi-niyaga¹⁰-sayana-saṃbaṃ-
 dhi-parijaṇassa¹¹ Nāyāṇa ya¹² khattiyāṇa ya purao evaṃ vayāsi: (105.)
 'puvviṃ pi ṇaṃ, Devānuppiyā¹¹ amhaṃ eyaṃsi¹ dāragāṃsi² gabbhaṃ
 vakkamāṃsi³ samāṇaṃsi ime⁴ eyārūve¹ ajjhatthie⁵ cimtīe⁶ patthie⁷
 jāva⁸ samuppajjitthā: jap-pabhiṃ ca ṇaṃ amhaṃ esa dārae kucchimāsi⁹
 gabbhattāe vakkamāte, ¹⁰tap-pabhiṃ ca ṇaṃ amhe hiraṇṇeṇaṃ¹¹
 vaḍḍhāmo, suvaṇṇeṇaṃ¹² vaḍḍhāmo¹³, dhaṇeṇaṃ¹⁴ dhāṇeṇaṃ jāva
 sāvaijjeṇaṃ¹⁵ pūi¹⁶-sakkāreṇaṃ aīva¹⁷ 2 abhivaḍḍhāmo, sāmāṇta-
 rāyaṇo¹⁸ vasam āgayā ya¹². (106.) taṃ jayā ṇaṃ amhaṃ esa dārae
 jāe bhavissai, tayā ṇaṃ eyassa¹ dāragassa imaṃ⁴ eyāṇurūvaṃ¹
 guṇṇaṃ² guṇa-nipphanāṃ³ nāmadhijjāṃ⁵ karissāmo⁶: ⁷Vaddhamā-
 ṇu⁸ tti; tā ajja amhaṃ⁹ maṇoraha-saṃpattī jāyā: taṃ hou ṇaṃ
 amhaṃ kumāre Vaddhamāṇe nāmeṇaṃ¹⁰. (107.)

Samāṇe bhagavaṃ Mahāvīre Kāsava¹ gotteṇaṃ². tassa ṇaṃ
 tao³ nāmadhijjā evaṃ āhijjanti, taṃ jahā: ammā-piū-saṃtie⁴
 Vaddhamāṇe, sahasaṃmūiyāe⁵ Samāṇe, ayale bhaya-bheravāṇaṃ
 paṇisaḥvasaggāṇaṃ ⁶khaṃti-khāne paḍimāṇaṃ⁷ pālage⁷ dhīmaṃ
 arai⁸-rai⁹-sahe¹⁰ davie vīriya⁵-saṃpanne devehim se nāmaṃ kayāṃ:
 Samāṇe Bhagavaṃ¹¹ Mahāvīre. (108.) samaṇassa¹ bhagavao Mahā-
 virassa piyā² Kāsava³ gotteṇaṃ⁴; tassa ṇaṃ tao⁵ nāmadhijjā evaṃ
 āhijjanti, taṃ jahā: Siddhatthe 'i vā, Sijjāṃse 'i vā, Jasaṃse
 'i vā. samaṇassa ṇaṃ bhagavao Mahāvīrassa māyā Vāsittā⁶
 gotteṇaṃ⁴; tise⁷ tao⁵ nāmadhijjā evaṃ āhijjanti, taṃ jahā:
 Tisalā 'i vā, Videhadinnā 'i vā Piyakāriṇī⁸ 'i vā. samaṇassa ṇaṃ
 bhagavao Mahāvīrassa pittijje Supāse, jetṭhe⁹ bhāyā Nandivaddhaṇe,

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

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

106. 1) see 45¹. 2) E adds kucchimāsi. 3) vakkamamāṇaṃsi B. 4) im'
 BE. 5) abbh⁰ CH. 6) M om. 7) ABEM om. 8) B om. 9) 'aṃsi H.
 10) down to pūi⁰ not in B. 11) nu E. 12) ṇṇ M. 13) AM om. 14) CH om.
 15) 'ejj⁰ A. 16) pūi A, pūti C. 17) at⁰ CH, aīva E. 18) rāyaṇo A, vāyaṇo C.

107. 1) see 45¹. 2) go⁰ A. 3) pp C, shp M. 4) AB om. 5) 'ejj⁰ AC.
 6) 'ess⁰ A. 7) down to taṃ hou not in A. 8) ṇo⁰ C. 9) 'ha B. 10) CH add
 taṃ ṇaṃ samaṇassa bhagavao Mahāvīrassa ammā-piyaro nāmadhijjāṃ⁵ kareṇti
 Vaddhamāṇu⁸ tti.

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

109. 1) BH add ṇaṃ. 2) see 45¹. 3) 'vi A, va⁰ BCEHM. 4) gu⁰ BCE.
 5) tau HM. 6) ṭṭhī A, ṭṭha CEHM. 7) tie E. 8) pūi⁰ EH, pia B. 9) jī⁰ BE,
 'iṭho M.

bhagini Sudamsanâ; bhâriyâ² Jasoyâ², Keḍinnâ¹⁰ gottenam¹¹. sama-
nassa nam bhagavao Mahâvîrassa dhûyâ² Kâsavî³ gottenam¹¹; tise
do nâmadhijjâ¹² evam âhijjanti, tam jahâ: Aṇojjâ¹³ 'i vâ, Piyadaṇ-
sanâ¹ 'i vâ. samanassa nam bhagavao Mahâvîrassa nattuî Kosiyâ¹⁴
gottenam¹¹; tise nam do nâmadhijjâ evam âhijjanti, tam jahâ
Sesavaî vâ¹⁵, Jasavaî vâ¹⁵. (109.)

samaṇe bhagavaṃ Mahâvîre dakkhe dakkha¹-paine² paḍirûvo
âline³ bhaddae viṇe Nâe⁴ Nâyaputte Nâya-kula-camde videhe Videha-
dinne Videhaj'acce videha-sûmâle⁵ tisaṃ vâsâṃ videhamasi kaṭṭu amnâ-
pihim⁶ devatta⁷-gaehim guru-mahattarahim⁸ abbhaṇunnâe⁹ samatta¹⁰-
paine² puṇar avi loy¹¹-amtiehim jîya¹²-kappiehim devehim tâhim
iṭṭhâhim¹³ kamtâhim piyâhim¹⁴ maṇunnâhim maṇâmâhim orâlâhim¹⁵
kallânâhim sivâhim dhannâhim maṃgallâhim¹⁶ miya¹⁴ - mahura-
sassiriyâhim¹⁴ ¹⁵hiyaya¹⁴ - gamañijjâhim¹⁴ hiyaya¹⁴ - palhâyañijjâhim
gaṃbhîrâhim apuṇaruttâhim vaggûhim aṇavarayaṃ abhinandamâṇâ
ya abhitthunamâṇâ¹⁷ ya evaṃ vayâsi: (110.) 'jaya 2 naṃdâ! jaya 2
bhaddâ! bhaddam te khattiya¹-vara-vasabhâ²! bujjhâhi bhagavaṃ
loga-nâhâ, ³sayala-jagaj-jîva-hiyaṃ pavattehi⁴ dhamma-tittham, para⁵-
hiya¹-suha-nisseyasa¹-karam savvaloe savva-jîvâṇam bhavissai! tti
kaṭṭu jaya-jaya⁶-saddam paṇjanti. (111.)

puvviṃ pi nam samanassa bhagavao Mahâvîrassa maṇussâo¹
gihattha-dhanmâo aṇuttare âbhoie² appaḍivâi³ nâṇa-damsaṇe hotthâ⁴.
tae⁵ nam samaṇe bhagavaṃ Mahâvîre teṇam aṇuttareṇam âhohienam⁶
nâṇa⁷-damsaṇeṇam appaṇo nikkhamaṇa-kâlam âbhoie, 2 ttâ ciccâ hira-
ṇṇam⁸, ciccâ suvaṇṇam⁹, ciccâ¹⁰ dhaṇam¹⁰, ciccâ¹¹ dhannaṃ¹¹, cicca¹²
rajjam, ciccâ rattham, evaṃ balaṃ vâhaṇam kosam koṭṭhâgâram¹⁴ ciccâ,
puraṃ ciccâ, aṇteuraṃ ciccâ, jaṇavayaṃ ciccâ¹⁵ dhaṇa-kaṇaga-
rayaṇa-maṇi-mottiya¹⁶-saṃkha-sila-ppavâla-ratta¹⁰-rayaṇa-m-âiyam¹⁷
saṃta-sâra-sâvaejjam¹⁸ vicchadḍaittâ viggovaittâ¹⁹ ²⁰dâṇam dâya-
rehim paribhâittâ, dâṇam²¹ dâiyâṇam²² paribhâittâ²¹, (112.)
teṇam¹ kâleṇam¹ teṇam¹ samaṇeṇam¹ je se hemantâṇam paḍhame

109. 10) kuṃḍ^o A, ^oṇâ M. 11) gu^o BE. 12) ^oejj^o A. 13) ^oujj^o BE.
14) ^oia B, ^oiya CH, Kâsavâ M. 15) ivâ EHM.

110. 1) A om. 2) ṇṇ A. 3) all^o CH, al^o E. 4) nâyao BC. 5) su^o H,
so M. 6) pihim E, pitiehim C, pitiehim II. 7) ^otte A. 8) 'rehim A, ^oragehim
B. 9) ^oṇâo H, ^oâte M. 10) samm^o AM. 11) lo' E, log BC. 12) jia BE,
jia HM. 13) jâva vaggûhim M, the rest omitted. 14) see 45¹. 15) ur^o CH.
16) miya-mahura-gaṃbhîra-gâhiyâhim *kvacit* S, attha-saiyâhim *kvacit* S. down to
vaggûhim not in ACH. 17) abhithuvvamâṇâ CEHM.

111. 1) see 45¹. 2) ^ohâ BCE. 3) ABH om. 4) ^oha B. 5) ABEM om. 6) Mss. 2.

112. 1) ^ossagâo CEH. 2) not in A, ^oooi B, ^oooi E, âhoie CM. 3) AB add
âhohio, ahohio *kvacit* S, âhoie H. 4) hu^o BEM. 5) tate M. 6) âhohienam M.
7) nâṇeṇam A. 8) m B. 9) ṇṇ ACHM. 10) not in H. 11) not in BCHM,
m E. 12) cejjâ A, not in B. 13) not in B. 14) ku^o BEM. 15) EM add
viula. 16) mu^o ABE, ^oia BE. 17) âiam B, âdiyam C, âienam M. 18) ^oijj^o BE.
19) vigo^o BEH, ^ovittâ EH. 20) down to dâṇam not in BH. 21) AE om.
22) AE om., ^oia^o B.

113. 1) H om.

mâse paḍhame pakkhe maggasira-bahule, tassa naṃ maggasira-bakulassa dasamī-pakkheṇaṃ pāṇa-gāmiṇīe chāyāe porisīe² abhinivattāe³ pamāṇa-pattāe suvvaṇṇaṃ divaseṇaṃ, vijāṇaṃ muhutteṇaṃ caṇḍappabhāe sīyāe⁴ sa-deva-maṇḍuyāsurae⁴ parisāe samaṇugamma-māṇa-magge saṃkhiya⁴ - cakkhiya⁴ - naṃgaliya⁵ - muha-maṃgaliya⁴ - vaddhamāṇa⁶ - pūsamāṇa-ghaṇṭhiya⁷ - gaṇehiṃ tāhiṃ⁸ iṭṭhāhiṃ kaṃtāhiṃ piyāhiṃ⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ⁹ kallāṇāhiṃ sivāhiṃ dhannāhiṃ maṃgallāhiṃ miya⁴ - mahura-sassiriyāhiṃ⁴ [hiyaya-pallāyāṇijjāhiṃ aṭṭha-saiyāhiṃ¹⁰ apuṇaruttāhiṃ]¹¹ vaggūhiṃ abhinandamāṇā abhisamthūṇamāṇā¹² ya¹³ evaṃ vayāsī: (113.) 'jaya 2 naṃdā, jaya 2 bhaddā¹, bhaddaṃ te², ³abhaggehiṃ nāṇa-damṣaṇa-carittehiṃ ajiyāhiṃ⁴ jīṇāhiṃ imḍiyāhiṃ⁵, jiyā⁴ ca pālehi samaṇadhammaṃ, jīya⁴ - viggho⁶ vi⁷ ya⁴ vasāhiṃ⁸ taṃ, deva! siddhi-majjhe, nihaṇāhiṃ⁹ rāga-dosa-malle taveṇaṃ, dhii-dhaṇiya¹⁰ - baddha-kacce¹¹ maddāhi aṭṭha - kamma - sattū jhāṇeṇaṃ¹² uttameṇaṃ sukkeṇaṃ, appamatto harāhi ārāhaṇā-padāgaṃ ca, vīra! telukka¹³ - raṃga-majjhe pāva ya vitimiram aṇuttaraṃ kevala-vara-nāṇaṃ, gaccha ya mukkaṃ¹⁴ paraṃ payaṃ¹⁵ jīṇa-varovaitṭheṇa¹⁶ maggeṇaṃ¹⁷ akudīleṇaṃ¹⁸, haṃtā parīsaha-camuṇ! jaya 2 khattiya⁴ - vara-vasabhā¹⁹! ²¹bahūhiṃ²⁰ ²¹divasāhiṃ bahūhiṃ pakkhāhiṃ bahūhiṃ māsāhiṃ bahūhiṃ uūhiṃ bahūhiṃ ayaṇāhiṃ bahūhiṃ²⁰ saṃvaccharāhiṃ abhiḥe parīsahovaṣaggāṇaṃ, khaṃtikhame bhaya-bheravāṇaṃ²², dhamme te avigghaṃ bhavau! tti kaṭṭu jaya-jaya²³ - saddaṃ paṃjamaṃti. (114.)

tae naṃ samaṇe bhagavaṃ Mahāvīre nayaṇa-mālā-sahasseehiṃ picchijjamāṇe 2, vayaṇa-mālā-sahasseehiṃ abhithuvvamāṇe 2, hiyaya¹ - mālā-sahasseehiṃ unnaṇḍijjamāṇe² 2, maṇoraha-mālā-sahasseehiṃ vicchippamāṇe³ 2, kaṃti⁴ - rūva-guṇehiṃ pacchijjamāṇe⁵ 2, aṅgulimālā-sahasseehiṃ dāijjamāṇe 2, dāhiṇa-hattheṇaṃ bahūṇaṃ nara-nāri-sahasāṇaṃ aṃjali-mālā-sahasāhiṃ paḍiccheṇaṃ 2, bhavaṇa-paṃti-sahasāhiṃ samaiccheṇaṃ⁶ 2, taṃti-tala-tāla-tuḍiya⁷ - ghaṇa-muiṃga⁸ - gīya⁷ - vāiya⁷ - raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda-ghosa⁹ - mīseṇaṃ¹⁰ maṃju-maṃjuṇā ghoseṇa ya paḍibu-

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

114. 1) ⁰dda M. 2) C adds java 2 khattiyavaravasahā. 3) down to jaya 2 not in A. 4) see 45¹. 5) ⁰āṇi B, ⁰āhiṃ CH, see⁴. 6) va⁰ B. 7) ci B. 8) vasa-hāhiṃ B. 9) ⁰āhiṃ BH. 10) ⁰ia E. 11) kacche down to kevala not in M. 12) jh B. 13) telo⁰ C. 14) mo⁰ CH. 15) pad⁰ II. 16) ⁰vadi⁰ CH. 17) ⁰ṇa H. 18) ⁰ṇa E. 19) ⁰hā HM. 20) bahūhiṃ B always, II the first, E the first and second, C the last time. 21) M om. 22) *kvacit* abhiḥaviya gāma-kaṃṭage. 23) Mss. 2, thus also in 115.

115. 1) hiaya BEM. 2) ⁰ṇa⁰ A, ⁰vana⁰ B, ⁰ṇa⁰ H, ⁰ṇṇa⁰ C, unnaijjamāṇe *kvacit* S. 3) viccha⁰ A, vitthu⁰ B. 4) ⁰ta B. 5) pi⁰ B, patth⁰ A. 6) samati⁰ CEH, tth C. 7) see 45¹. 8) only in B. 9) ghoseṇaṃ A. 10) A om., ⁰saṇaṃ B.

jjhanāṇe¹¹ 2, savv'-iḍḍhīe¹² savva-juṇe¹³ savva-baleṇaṃ savva-
vāhaṇeṇaṃ savva-samudaṇeṇaṃ savvāyareṇaṃ savva-vibhūṭe¹⁴ savva-
vibhūṣāe¹⁵ savva-sambhameṇaṃ¹⁶ savva-saṃgameṇaṃ savva-pagaṭehiṃ
savva-nāḍaṇeṇaṃ savva-tālāyarehiṃ savv'-oroheṇaṃ savva-puppha-
mallālaṃkāra-vibhūṣāe savva-tuḍḍiya⁷-sadda-saṃnināṇeṇaṃ¹⁷ mahayā
iḍḍhīe mahayā juṇe¹³ mahayā baleṇaṃ mahayā vāhaṇeṇaṃ mahayā
vara-tuḍḍiya⁷-jamaga-samaga-ppavāieṇaṃ saṃkha-panava¹⁸-paḍaha-
bheri-jhallari-kharamuhi-ḍumduhi-nigghosa-nāiya⁷-raveṇaṃ [jāva
raveṇaṃ]¹⁹ Kuṇḍapuram nagaram majjham majjheṇaṃ niggaḅchai,
2 ttā jeṇ'eva nāya²⁰-saṃḍa-vaṇe ujjāṇe, jeṇ'eva asoga-vara-pāyave,
teṇ'eva uvāgaḅchai, (115.) 2 ttā asoga-vara-pāyavassa ahe siyaṃ¹
thāveī, 2 ttā siyāo¹ paccoruhai, 2 ttā sayam.eva ābharāṇa-mallālaṃ-
kāram omuyai², 2 ttā sayam.eva paṃca-muṭṭhiyaṃ¹ loyaṃ¹ karei,
2 ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ batthi'uttarāhiṃ nakkhatteṇaṃ
jogam uvāgaṇeṇaṃ egaṃ deva-dūsam ādāya ege abīe muṃḍe bhavittā
agārāo aṇagāriyaṃ pavvaie. (116.) samaṇe bhagavaṃ Mahāvīre
saṃvaccharaṃ sāhiya¹-māsaṃ jāva² cīvara-dhārī hotthā³. teṇa paraṃ
acele⁴ pāṇi-paḍiggahie samaṇe bhagavaṃ Mahāvīre sāiregāim⁵
duvālasa vāsāim niccaṃ voṣaṭṭha-kāe ciyatta¹-dehe, je kei uvasaggā
uppajjanti — taṃ jahā: divvā vā māṇusā vā tirikkha-joṇiyā¹ vā
aṇulomā vā paḍilomā vā — te uppane⁶ sammaṃ sahai⁷ khamai⁷
titikkhai⁷ ahiyāsei⁸. (117.) taṇṇaṃ samaṇe bhagavaṃ Mahāvīre
aṇagāre jāe iriyā¹-samie bhāsā-samie esaṇā-samie āyāṇa-bhaṇḍa-
matta-nikkhevaṇā-samie uccāra-pāsavaṇa-khela-siṃghāṇa-jalla-pāri-
ṭṭhāvaṇiyā¹-samie² maṇa-samie vaya³-samie kāya-samie maṇa-gutte
vaya³-gutte kāya-gutte gutt'-iṇḍie gutta-baṃbhayārī akohe amāṇe
amāe alohe⁴ saṃte pasāṃte uvasāṃte parinivvude aṇāsave amame
akiṇceṇe chinna-ggaṃthe⁵ niruvaleve: kaṇisa-pāi 'va mukka-toe,
saṃkho⁶ iva niraṃjaṇe, jīve iva appaḍihaya-gaī, gagaṇam iva
nirālaṃbaṇe, vāyur⁷ iva⁸ appaḍibaddhe sārāya-salilaṃ va suddha-
hiya⁹, pukkhara-pattam piva niruvaleve, kummo iva gutt'-iṇḍie,
khaggi¹⁰-visāṇam va ega-jāe, vihaga iva vippamukke, bhāruṇḍa¹¹-
pakkhī 'va appamatte, kuṃjaro iva soḍḍire¹², vasabho¹³ iva jāya-
thāme, siho iva duddharise¹⁴, maṃḍaro iva appakampe, sāgaro iva
gaṃbhīre¹⁵, caṃdo iva soma-lese, sūro iva ditta-tee, jacca-kaṇagaṃ¹⁶

115. 11) °vujj° A kvacit paḍipucchamāṇe S. 12) down to jāva not in H.
13) juṇe BE. 14) AE om. 15) BC A om. jāva the rest is wanting. 16) B
om. all down to savva-tuḍḍiya. 17) ninā° CE. 18) M om. 19) CEM om.
20) ṃ A, ṇ H.

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

117. 1) see 45¹. 2) E om. 3) lu° BEM. 4) °lao CEH. 5) sātī° CH.
6) ṃ A. 7) °ati C. 8) °siti C, °soī H, °sai M.

118. 1) see 45¹. 2) E om. 3) vai A. 4) °lho CM. 5) gaṃthe BH,
kvacit chinna-sōe S. 6) °e B. 7) vāur E, vāu M. 8) vva M. 9) hiro E.
10) khatti A. 11) °ra° BCEH. 12) soṃḍ° CEHM. 13) °ho BE. 14) °sse CH.
15) sug° A. 16) kaṃcaṇa H.

va jāya-rūve, vasuṃdharā iva savva-phāsa-visahe, suhuya¹⁷-huyāsaṇo¹⁸
 iva teyasā¹⁹ jalante. [*imesiṃ payāṇaṃ doṇṇi saṃgahaṇa-gāhāo*:
 kaṃse saṃkhe jīve
 gagāṇe vāu ya saraya-salile ya |
 pukkhara-patte kumme
 vihage khagge ya bhāruṃḍe ||
 kumjara vasabhe sihe
 naga-rāyā ceva sāgaram akhobhe |
 caṃde sūre kaṇage
 vasuṃdharā ceva suhuya-huyavahe ||]²⁰

n'atthi naṃ tassa bhagavaṃtassa katthai paḍibaṃdhe²¹. se ya²²
 cauvihe pannatte²³, taṃ jahā: davvao, khittao²⁴, kālao, bhāvao.
 davvao²⁵: sacittācitta-mīsaesu²⁶ davvesu; khittao²⁷: gāme vā nagare
 vā araṇṇe²³ vā khitte²⁸ vā khale vā aṃgaṇe vā; kālao²⁵: samae
 vā āvaliyāe²⁹ vā āṇā-pāṇue vā thove vā khaṇe vā lave vā pakkhe
 vā muhutte vā³⁰ ahorātte vā pakkhe vā māse vā uṭṭe³¹ vā ayaṇe
 vā saṃvacchare vā annayare³² vā diha-kāla-saṃjoe³³; bhāvao: kohe³⁴
 vā māṇe³⁴ vā māyāe vā lobhe vā bhae vā hāse vā³⁵ piṇṇe vā dose
 vā³⁶ kalāhe vā abbhakkhāṇe vā pesunne vā para-parivāe vā arai-
 rai³⁷ vā māyā-mose vā *jāva* micchā-daṃsaṇa-salle vā. **ḶḶḶ**
 tassa naṃ bhagavaṃtassa no evaṃ bhavai. (118.)

se naṃ bhagavaṃ vāsā-vāsa-vajjaṃ aṭṭha gimha-hemaṃtie
 māse, gāme ega-rāie¹, nagare paṃca-rāie¹, vāsī-caṃḍaṇa-samāṇa-
 kappe sama-tiṇa-maṇi-leṭṭhu²-kaṃcaṇe sama-dukkha-suhe ihaloga³-
 paraloga³-appaḍibaddhe jīviya⁴-maraṇe⁵ niravakaṃkhe saṃsāra-
 pāragāmi kamma-saṃga⁶-nigghāyaṃ'-aṭṭhāe abbuṭṭhio evaṃ ca naṃ
 viharai. (119.) tassa naṃ bhagavaṃtassa aṇuttareṇaṃ nāṇeṇaṃ
 aṇuttareṇaṃ daṃsaṇeṇaṃ aṇuttareṇaṃ caritteṇaṃ aṇuttareṇaṃ
 ālaṇeṇaṃ¹ aṇuttareṇaṃ vihāreṇaṃ² aṇuttareṇaṃ² viriṇeṇaṃ aṇuttareṇaṃ
 aṇuttareṇaṃ aṇuttareṇaṃ maddaveṇaṃ aṇuttareṇaṃ lāghaveṇaṃ aṇu-
 ttarāe khamṭie³ aṇuttarāe muttie³ aṇuttarāe⁴ guttie³ aṇuttarāe
 tuṭṭhīe³ aṇuttarāe⁵ buddhīe³ aṇuttareṇaṃ sacca-saṃjama-tava-
 sucariya⁶-sovaciya⁷-phala-parinivvāṇa-maggeṇaṃ appāṇaṃ bhāve-
 māṇassa duvālasa saṃvaccharāṃ viikkamṭāṃ terasamassa⁸ aṇtarā
 vaṭṭamāṇassa, je se gimhāṇaṃ doce⁹ māse cautthe pakkhe vaisāha-
 suddhe, tassa naṃ vaisāha-suddhassa dasamī-pakkheṇaṃ pāṇa-

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

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

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

gâmiñie châyâe porisie abhinivvañtâe¹⁰ pamâna-pattâe suvvaenañ
divasenañ vijaenañ mubuttenañ Jambhiyagâmassa⁶ nagarassa
bahiyâ¹¹ Ujuvâliyâe¹² naî-tîre viyâvattassa¹¹ ceiyassa¹¹ a-dûra-
sâmañte Sâmagassa gâhâvaissa kaññha-karañamsi sâla-pâyavassa ahe
godohiyâe¹¹ ukkuḍuya¹³-nisijjâe âyâvañae âyâvemâñassa.2 chaññheñañ
bhattenañ apânaenañ¹⁴ hatth'uttarâhiñ nakkhatteñañ jogam
uvâgaenañ jhân'amtariyâe vaññamâñassa añañte añuttare nivvâghâe
nirâvarañe kasine paḍipunne kevala-vara-nâna-dañsañe samuppanne.
(120.) taē nañ samañe bhagavañ Mahâvîre arahâ¹ jâe² jine kevali
savvannû³ savva-darisi, sa-deva-mañuyâsurassa⁴ logassa⁵ pariâyañ⁴
jâñai⁶ pâsai⁶, savva-loe savva-jivâñañ âgañ gaim⁷ thiim⁸ cavañañ
uvavâyañ takkañ maño mâñasiyañ⁹ bhuttañ kaḍañ paḍiseviyañ⁴
âvi-kammañ raho-kammañ a-rahâ¹⁰ a-rahassa-bhâgî tañ tañ kâlañ
maña-vayaña-kâya-joge¹¹ vaññamâñañ savva-loe savva-jivâñañ
savva-bhâve jâñamâñe pâsamâñe viharai. (121.)

teñañ kâleñañ teñañ samañe bhagavañ Mahâvîre
Atthiyaggâma¹-nîsâe paḍbamañ añtarâvâsam vâsâ-vâsam uvâgae,
Cañpañ ca Piññhicampañ ca nîsâe tao añtarâvâse vâsâ-vâsam
uvâgae, Vesaliñ nagariñ Vâñiyaggâmañ² ca nîsâe duvâlasa
añtarâvâse vâsâ-vâsam uvâgae, Râyagihañ nagarañ³ Nâlamdañ⁴
ca bâhiriyañ⁵ nîsâe coddasa⁶ añtarâvâse vâsâ-vâsam uvâgae, cha⁷
Mahiliyâe⁸, do Bhaddiyâe, egañ Âlabhiyâe, egañ Pañiyabhûmîe⁹,
egañ Sâvatthîe, egañ Pâvâe majjhimâe Hatthipâlassa¹⁰ ranno rajjû-
sabhâe apacchimañ¹¹ añtarâvâsam¹¹ vâsa-vâsam uvâgae. (122.)
[tattha nañ je se Pâvâe majjhimâe Hatthipâlassa ranno rajjû-
sabhâe apacchine añtarâvâse vâsâ-vâsam uvâgae, (123.)] tassa
nañ añtarâvâsassa, je se vâsâñañ cautthe mâse sattame
pakkhe khattiya¹-bahule, tassa nañ kattiya¹-bahulassa pannarasî²-
pakkheñañ jâ sâ carimâ³ rayañi, tañ rayañi ca nañ samañe
bhagavañ Mahâvîre kâla-gae viikkañte samujjâe⁴ chinna-jâi-jarâ-
maraña-bañdhañe siddhe buddhe⁶ mutte añtagaḍe parivivvūḍe
savva-dukka-ppahîñe⁶; cañde nâmañ se doce⁷ sañvacchare,
piivaddhañe⁸ mâse, nañdivaddhañe pakkhe, suvvay'aggi⁹ nâmañ se
divase uvasami¹⁰ tti¹¹ pavuccai¹², devâñamdañ nâmañ sâ rayañi
niriti¹³ tti pavuccai¹², ¹⁴acce lave, mutte¹⁵ pâñû, thove siddhe,

120. 10) tñh A, °vitñh° B. 11) no y in E. 12) °yâ A, see¹¹. Uju° CHIM.
13) °añḍ° AH, °utt° B. 14) pp CEM.

121. 1) arihañte E, arihâ kvacit S. 2) kvacit jâñae S. 3) ññ A, H adds
nañ. 4) see 120¹¹. 5) loy° A. 6) °ati CH. 7) gayañ A. 8) ðiyañ H.
9) °iam BE. 10) arihâ M. 11) joe H.

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

123. not in ABCH.

124. 1) see 120¹¹. 2) ññ AM. 3) cara° CE. 4) samuggâe com. of M.
5) H om. 6) pa° E. 7) du° BCE. 8) piñ° A. 9) aggivese BM kvacit S.
10) °me BCEH, upasama S. 11) itti BCS. 12) °ai BCM. 13) niri B, niriti CM,
nira E. 14) down to savvattha not in H. 15) S supto kvacit mutte. mubutte CEH.

nāge karaṇe, savvatthasiddhe mubutte, sāṇā¹⁶ nakkhatteṇaṃ jogam uvāgaṇaṃ kāla-gae viikkante *jāva* savva-dukkha-ppahīṇe. (124.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahāvīre kāla-gae² *jāva* savva-dukkha-ppahīṇe, sā ṇaṃ³ rayañi bahūhiṃ devehiṃ devīhi ya⁴ uvayamāṇehi ya⁴ uppayaṃmāṇehi ya⁴ ujjoviyā⁵ yāvi⁶ hotthā⁷. (125.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahāvīre kāla-gae *jāva* savva-dukkha-ppahīṇe, sā ṇaṃ rayañi bahūhiṃ devehiṃ² devīhi ya³ uvayamāṇehi ya³ uppayaṃmāṇehi ya³ uppimjalaga⁴-bhūyā⁵ kahakahaga-bhūyā⁶ yāvi⁷ hotthā⁸. (126.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre kāla-gae¹ *jāva* savva-dukkha-ppahīṇe, taṃ rayañiṃ ca ṇaṃ jeṭṭhassa² Goyamassa³ Imḍabhūssa⁴ aṇagārassa aṃtevāsissa Nāyae piḍḍa-baṇḍhaṇe vocchimne⁵ aṇante aṇuttare⁶ *jāva* kevala-vara-nāṇa-damṣaṇe samuppanne. (127.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahāvīre² *jāva* savva-dukkha-ppahīṇe, taṃ rayañiṃ ca ṇaṃ nava Mallai³ nava Lecchai³ Kāsī-Kosalagā aṭṭhārasa vi gaṇa-rāyāṇo amāvasāe pārābhoyaṃ⁴ posahovavāsaṃ paṭṭhavaiṃsu⁵: 'gae se bhāv'-ujjoe, davv'-ujjoyaṃ 'karissāmo.' (128.) jaṃ rayañiṃ ca ṇaṃ samaṇe 3¹ *jāva* savva-dukkha-ppahīṇe, taṃ rayañiṃ ca ṇaṃ khuddāe nāma² bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi³ samaṇassa bhagavaṃ Mahāvīrassa jamma-nakkhattaṃ saṃkaṃte. (129.) 'jap-pabhiṃ² ca ṇaṃ se khuddāe³ bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi⁴ samaṇassa bhagavaṃ Mahāvīrassa jamma-nakkhattaṃ saṃkaṃte, tap-pabhiṃ ca ṇaṃ samaṇāṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie⁵ 2 pūyā⁶-sakkāre pavattai⁷. (130.) jayā ṇaṃ se⁸ khuddāe *jāva* jamma-nakkhattāo viikkante⁹ bhavissai, tayā ṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie⁵ pūyā⁶-sakkāre bhavissai. (131.) jaṃ rayañiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre kāla-gae¹ *jāva*² savva-dukkha-ppahīṇe, taṃ rayañiṃ ca ṇaṃ kumthū aṇuddharī nāmaṃ samuppannā³: jā ṭṭhiyā⁴ acalamāṇā chaumatthāṇaṃ niggamthāṇaṃ⁵ niggamthiṇa ya no cakkhu-phāsaṃ havvam āgacchai⁶; jā aṭṭhiyā⁷ calamāṇā chaumatthāṇaṃ niggamthāṇaṃ⁵ niggamthiṇa ya cakkhu-phāsaṃ havvam

124. 16) sāt^o C.125. 1) omitted in H, bhay^o B. 2) A adds viikkante. 3) not in AC. 4) a E. 5) 'iā E. 6) āvi E, vi AB. 7) hu^o BEM.126. 1) bhay^o B. 2) 'hi a E. 3) a E. 4) 'gamāṇā M. 5) bhūā BE. 6) bhūā E. 7) āvi E. 8) hu^o AEM.127. 1) A om. 2) ji^o BE. 3) goa^o E. 4) 'tissa A, 'yassa C. 5) vu^o BEM. 6) E adds nivvāghāo, nirāvaraṇe.128. 1) bhay^o B, sec². 2) not in ACE, 3 H. 3) 'ai E. 4) varā^o A, vārā^o B; 'bhoe AE, 'bhoṃ B. 5) 'vimsu EMS.

129. 1) not in ABE; M Bhagavaṃ Mahāvīro. 2) BEM after rāsī, nāmaṃ CII. 3) ṭh BCE, ṭṭhiā A.

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

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

âgacchai⁶; (132.) jaṃ pāsittā bahūhiṃ niggamthehiṃ niggamthīhi
ya¹ bhattāiṃ paccakkhāyāiṃ. se² kim ābu bhante: ‘ajja-ppabhiṃ³
durārāhae⁴ saṃjame⁵ bhavissai.’ (133.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇassa bhagavao Mahâ-
vîrassa Imḍabhûi¹-pâmokkhâo² coddassa³ samaṇa-sâhassîo ukkosiyâ⁴
samaṇa-sampayâ hotthâ⁵. (134.) samaṇassa¹ bhagavao Mahâvîrassa
AjjaCamḍañâ-pâmokkhâo² chattisaṃ³ ajjiyâ⁴-sâhassîo ukkosiyâ⁴
ajjiyâ⁴-sampayâ hotthâ⁵. (135.) samaṇassa bhagavao Mahâvîrassa
Saṃkhasayaga-pâmokkhâṇaṃ² samaṇovâsagâṇaṃ egâ saya-sâhassî⁶
aṇaṭṭhiṃ⁷ ca saḥassû ukkosiyâ⁸ samaṇovâsagâṇaṃ⁹ sampayâ
hotthâ⁵. (136.) samaṇassa bhagavao Mahâvîrassa Sulasâ-Revaî¹-pâ-
mokkhâṇaṃ² samaṇovâsiyâṇaṃ³ tinni saya-sâhassîo aṭṭhârasa saḥassû⁴
ukkosiyâ³ samaṇovâsiyâṇaṃ³ sampayâ hotthâ⁵. (137.) samaṇassa
ṇaṃ¹ bhagavao Mahâvîrassa tinni sayâ cauddasapuvvîṇaṃ² ajiṇṇaṃ
jiṇa-saṃkâsâṇaṃ savv'-akkhara-sannivâṇaṃ³ Jiṇo viva avitahaṃ
vâgaramâṇṇaṃ ukkosiyâ⁴ coddasapuvvîṇaṃ⁵ sampayâ hotthâ⁶.
(138.) samaṇassa ṇaṃ¹ bhagavao Mahâvîrassa terasa sayâ ohi-nâṇṇaṃ
aisesa-pattâṇaṃ ukkosiyâ⁴ ohi-nâṇṇaṃ⁷ sampayâ hotthâ⁶. (139.)
samaṇassa ṇaṃ¹ bhagavao Mahâvîrassa satta sayâ kevala-nâṇṇaṃ
saṃbhinna-vara-nâṇa-damsaṇa-dharâṇaṃ ukkosiyâ⁴ kevala⁸-nâṇi⁹-
sampayâ hotthâ⁶. (140.) samaṇassa ṇaṃ¹ bhagavao Mahâvîrassa
satta sayâ veuvvîṇaṃ adevâṇaṃ dev'-iddhi²-pattâṇaṃ ukkosiyâ³
veuvvi⁴-sampayâ hotthâ⁵. (141.) samaṇassa ṇaṃ¹ bhagavao Mahâ-
vîrassa paṃca sayâ viula-maiṇaṃ⁶ aḍḍhâijjesu⁷ dîvesu dosu ya⁸
samuddesu sannîṇaṃ paṃc'-imḍiyâṇaṃ³ pajjattagâṇaṃ⁹ maṇogae
bhâve jâṇaṇiṇṇaṃ¹⁰ ukkosiyâ viula-maiṇaṃ¹¹ sampayâ hotthâ⁵. (142.)
samaṇassa ṇaṃ¹ bhagavao Mahâvîrassa cattâri sayâ vâṇaṃ² sa-
deva-maṇuyâsurâe³ parisâe vâe⁴ aparâjijiyâṇaṃ⁵ ukkosiyâ⁵ vâi-saṃ-
payâ hotthâ⁶. (143.) samaṇassa bhagavao Mahâvîrassa satta aṇṭevâsî⁷-
sayāiṃ siddhâiṃ jâva savva-dukkha-ppahîṇaṃ cauddasa ajjiyâ⁵-
sayāiṃ siddhâiṃ. (144.)⁸ samaṇassa ṇaṃ¹ bhagavao Mahâvîrassa
aṭṭha sayâ aṇuttaravâsiyâṇaṃ² gai³-kallâṇaṇaṃ ṭhi⁴-kallâṇaṇaṃ

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

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

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

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

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

141 and 142. 1) not in BE. 2) ad° CEH. 3) °iâ° E. 4) veuvviyâ C, veuvvia E.
5) see 134⁵. 6) mai° E. 7) °ttâ° BM. 8) a EH. 9) °yâṇaṇa A. 10) jâṇa-
mâṇṇaṇaṃ BCEM. 11) see°, mai H.

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

145 and 146. 1) BE om. 2) vâṇaṇa E, vâṇaṇa H. 3) °ti C. 4) ṭhi AM.

⁵āgamesi bhaddānaṃ ukkosiyā⁶ aṇuttaroṇavāiyānaṃ sampayā hotthā⁷. (145.) samaṇassa naṃ bhagavao Mahāvīrassa duvihā aṃtagaḍa-bhūmī hotthā⁷; taṃ jahā: jug'-aṃtakada⁸-bhūmī ya⁹ pariyāy'-aṃtakada⁸-bhūmī ya⁹; jāva taccāo purisa-jugāo jug'-aṃtakada⁸-bhūmī¹⁰, cau-vāsa-pariyāe⁶ aṃtam akāsi. (146.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvīre tīsaṃ vāsāiṃ agāra-vāsa-majjhe vasittā, sāiregāiṃ dūvālasa vāsāiṃ chaumattha-pariyāyaṃ¹ pāṇittā, des'-ūṇāiṃ tīsaṃ vāsāiṃ kevali-pariyāyaṃ¹ pāṇittā, bāyālisaṃ² vāsāiṃ sāmanna-pariyāyaṃ¹ pāṇittā, bāvattariṃ vāsāiṃ savv'-āyuaṃ³ pālittā⁴, khīṇe veyañijj'-āyua⁵-nāmagotte⁶ imīse osappiṇīe⁷ dūsama⁸-susamāe⁹ samāe bahu-viikkamāte¹⁰ tīhiṃ vāsehiṃ addhanavamehi ya¹¹ māsehiṃ sesehiṃ Pāvāe majjhimāe Hatthipālagassa¹² ranno rajjū¹³-sabhāe ege abīe chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ¹⁴ sāiṇā nakkhatteṇaṃ jogam uvāgaṇaṃ paccūsa-kālasamayamsi sampaliyaṃka¹⁵-nisanne paṇapannaṃ¹⁶ ajjhayaṇāiṃ pāvaphala-vivāgāiṃ chaṭṭisaṃ ca¹⁷ aputṭha-vāgaraṇāiṃ vāgarittā¹⁸ pabhāṇaṃ¹⁹ nāma²⁰ ajjhayaṇaṃ vibhāvemāṇe 2 kāla-gae viikkamte²¹ samujjāe²² chinna-jāi-jarā-maraṇa-baṇḍhaṇe siddhe buddhe mutte aṃtakade²³ parinivvude savva-dukka-ppahīṇe. (147.) samaṇassa bhagavao Mahāvīrassa jāva savva-dukka-ppahīṇassa nava vāsa-sayāiṃ viikkamāiṃ, dasamassa ya vāsa-sayassa ayaṃ asīme¹ samvacchare kāle gacchai. vāyaṇ'-aṃtare puṇa: ayaṃ teṇaue samvacchare² kāle³ gacchai iti⁴. (148.)

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisādāṇīe paṇca-visāhe hotthā¹; taṃ jahā: visāhāhiṃ cue² caittā gabbhaṃ vakkamte, visāhāhiṃ jāe, visāhāhiṃ muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie, visāhāhiṃ aṇamte aṇuttare nivvāghāe nirāvaraṇe kaṣiṇe paḍipunne kevala-vara-nāṇa-damṣaṇe samuppanne, visāhāhiṃ parinivvue. (149.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse¹ arahā purisādāṇīe, je se gīmhāṇaṃ paḍhame māse paḍhame pakkhe citta-bahule, tassa naṃ citta²-bahulassa cautthī-pakkheṇaṃ pāṇayāo³ kappāo vīsaṃ-sāgaroṇvama-tṭhiyāo⁴ aṇaṃtaraṃ cayaṃ⁵ caittā⁶, il'eva Jambuddīve dīve Bhārahe vāse Bāṇārasīe⁷ nayaṇīe Āsaseṇassa⁸ ranno Vammāe⁹ devīe puvvarattāvaratta-kāla-samayamsi visāhāhiṃ nakkha-

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

147. 1) 'iā^o E, 'ogaṃ CHM. 2) ba^o C. 3) 'uaṃ CE, 'oyaṃ H. 4) pāṇittā E. 5) vea^o E, 'ua^o BE, 'oya CH. 6) gu^o BE. 7) uss^o M. 8) du^o M. 9) sū^o BE. 10) viti^o A, via^o B, viya^o C. 11) a E. 12) 'pālassa E, 'vālassa BM. 13) ōū M. 14) pp II. 15) 'ia^o E. 16) paṇṇa^o A. 17) not in II. 18) 'ettā CH. 19) pāvayaṇaṃ A. 20) nām' E. 21) viti^o A. 22) 'gghāo H. 23) 'gaḍo BEM.

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

149. 1) hu^o BEM. 2) cao C.

150. 1) C adds naṃ. 2) ce^o A. 3) 'āu B, pāṇāu H. 4) tṭhit^o A, tṭhi^o M, tṭhiyāo BH, tṭhiāo E. 5) caim M. 6) cayittā A. 7) Vā^o C. 8) Assa^o H. 9) Vāmāe C.

teṇaṃ jogam uvāgaṇaṃ āhāra-vakkamṭie bhava-vakkamṭie 900
sarīra-vakkamṭie kucchimṣi¹⁰ gabbhattāe vakkamṭie. (150.) Pāse ṇaṃ
arahā purisādāṇie tin-nāṇovagae¹ yāvi² hotthā³; taṃ jahā: 'caissāmi'
tti jāṇai, cayaṃāṇe na jāṇai⁴, 'cue⁵ 'mi' tti jāṇai. *teṇaṃ c'eva abhūlā-*
veṇaṃ suviṇa-damaṇa-vihāṇeṇaṃ savvaṃ jāva niyaga⁶-gihaṃ
aṇupaviṭṭhā *jāva* suhaṃ subeṇaṃ taṃ gabbhaṃ parivahaī. (151.)
teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisādāṇie, je se
hemamṭāṇaṃ¹ docce² māse tace pakkhe posa-babule, tassa ṇaṃ
posa-bahulassa dasamī-pakkheṇaṃ navaṇhaṃ³ māsāṇaṃ bahu-paḍi-
punnāṇaṃ addh'aṭṭhamāṇaṃ⁴ rāimdiyāṇaṃ viikkamṭāṇaṃ⁵ puvva-
rattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkhatteṇaṃ jogam uvāga-
ṇaṃ ārogaṃ⁶ ārogaṃ⁶ dārayaṃ payāyā. (152.)

[jaṇ rayāṇiṃ ca ṇaṃ Pāse arahā purisādāṇie jāe, taṃ rayāṇiṃ
ca ṇaṃ bahūhiṃ devehiṃ devīhi a *jāva* uppimjalaga-bhūā kahakahaga-
bhūā yāvi hutthā.] (153.) *jammaṇaṃ¹ savvaṃ¹ Pāsābhūlāveṇaṃ*
bhāṇiyavvaṃ² jāva taṃ hou ṇaṃ kumāre Pāse nāmeṇaṃ³. (154.)

Pāse ṇaṃ arahā purisādāṇie dakkhe dakkha¹-paine paḍirūve²
allīṇe³ bhaddae viṇie tīsaṃ vāsāṃ agāra-vāsa-majjhe vasittā puṇar avi
log'-antīhiṃ jīya⁴-kappīhiṃ⁵ devehiṃ⁶ tāhiṃ iṭṭhāhiṃ *jāva* evaṃ
vayāsi: (155.) jaya 2 naṃdā! jaya 2 bhaddā! bhaddaṃ te⁷ *jāva* jaya 2
saddaṃ paṃṇamṭi. (156.) puvviṃ pi ṇaṃ Pāsassa¹ arahā purisādā-
ṇīyassa³ māṇussagāo gihattha-dhammāo aṇuttare āhohie², *taṃ c'eva*
savvaṃ jāva dāṇaṃ dāiyāṇaṃ³ paribhāittā⁴, je se hemamṭāṇaṃ duce⁵
māse tace pakkhe posa-bahule, tassa ṇaṃ posa-bahulassa ikkārasī⁶-
divaseṇaṃ puvvaṇha⁷-kāla-samayaṃsi visālāe siviyāe³ sa-deva-
maṇuyāsurae³ parisāe, *taṃ c'eva savvaṃ navaraṃ*, Bāṇārasīṃ
nagaraṃ⁹ majjhaṃ majjheṇaṃ niggacchai, 2ttā jeṇ' eva āsama-pae
ujjāṇe jeṇ' eva asoga-vara-pāyave, teṇ' eva uvāgacchai, 2ttā asoga-
vara-pāyavassa ahe sīyaṃ¹⁰ ṭhāvei, 2ttā sīyāo¹¹ paccoruhai, 2ttā
sayam eva ābharāṇa-mallāṇakāraṃ omuyai¹², 2ttā sayam eva
paṇca-muṭṭhiyaṃ³ loyaṃ⁸ karei, 2ttā aṭṭhameṇaṃ bhatteṇaṃ
apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egaṃ deva-
dūsam ādāya tihīṃ purisa-saeḥiṃ saddhiṃ muṇḍe bhavittā agārāo
aṇagāriyaṃ¹³ pavvaie. (157.) Pāse ṇaṃ arahā purisādāṇie tesīṃ¹

150. 10) °aṃsi H.

151. 1) ṇa AM. 2) āvi EH. 3) hu° BEM. 4) yāṇai B. 5) cuo AC.
6) nīa° BE, °gaṃ BCH.

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

153. only in M.

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

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

157. 1) M adds ṇaṃ. 2) A adds ṇaṃ, ābhoie E. 3) see 120¹¹.
4) °ettā A. 5) do° C. 6) ekā° A, ekkā° C. 7) nh BM. 8) see 45¹. 9) uay°
BE. 10) sīaṃ CE. 11) sīāo CE. 12) umuyai EHM, see². 13) °iaṃ EH.

158. 1) tesī BM.

rāṁḍiyāim² niccam vosatṭha-kāe ciyatta³-dehe, je kei⁴ uvasaggā uppajjanṭi, — taṁ jahā: divvā vā māṇussā vā tirikkha-joniyā⁵ vā aṇulomā vā paḍilomā vā — te uppanne sammam sahai titikkhai khamai ahiyāsei³. (158.) tae¹ ṇaṁ se Pāse bhagavaṁ² aṇagāre jāe iriyā³-samie ⁴bhāsā-samie *jāva* appāṇaṁ bhāvemāṇassa tesūim⁵ rāṁḍiyāim⁶ viikkamṭāim⁷ caurāsūimassa rāṁḍiyassa³ aṁṭarā vaṭṭamāṇassa⁸, je se gimhāṇaṁ paḍhame māse, paḍhamo pakkhe citta⁹ - bahule, tassa ṇaṁ citta⁹ - bahulassa cautthi - pakkheṇaṁ puvv'āṇha¹⁰-kāla-samayaṁsi dhāyai¹¹ - pāyavassa ahe chaṭṭheṇaṁ¹² bhatteṇaṁ apāṇaṇaṁ visābhāim nakkhatteṇaṁ jogam uvāgaṇaṁ jhāṇ'āṁṭariyāe³ vaṭṭamāṇassa aṇante aṇuttare¹³ nivvāghāe nirāvaraṇe *jāva* kevala-vara-nāṇa-damsaṇe samuppanne *jāva* jāṇamāṇe pāsamāṇe viharai. (159.)

Pāsassa ṇaṁ arahao purisādāṇiyassa¹ aṭṭha gaṇā aṭṭha gaṇa-harā hotthā², taṁ jahā:

Subhe ya Ajjaghose ya¹ Vasiṭṭhe Bāmbhayāri ya¹ |

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

Pāsassa ṇaṁ arahao purisādāṇiyassa¹ Ajjadinna²-pāmukkhāo³ solasa samaṇa-sāhassio ukkosiyā¹ samaṇa-saṁpayā hotthā⁴. (161.) Pāsassa ṇaṁ arahao purisādāṇiyassa¹ Pupphaeūla-pāmukkhāo³ aṭṭhattisam⁵ ajjiyā¹-sāhassio ukkosiyā¹ ajjiyā¹-saṁpayā hotthā⁴. (162.) Pāsassa¹ ṇ. a. p. Suvvaya³-pāmukkhāṇaṁ² samaṇovāsagāṇaṁ egā saya-sāhassio⁴ causaṭṭhim⁵ ca saḥassā u. samaṇovāsagāṇaṁ s. h. (163.) Pāsassa ṇ. a. p. Sunāṁdā-pāmukkhāṇaṁ² samaṇovāsīyāṇaṁ⁶ tinni saya-sāhassio satta⁷-vīsaṁ ca saḥassā u. samaṇovāsīyāṇaṁ⁸ s. h. (164.) Pāsassa ṇ. a. p. addhutta-sayā cauddasapuvvīṇaṁ⁹ ajiṇāṇaṁ jīṇa-saṁkāsāṇaṁ savv'-akkhara *jāva* cauddasapuvvīṇaṁ⁹ s. h. (165.) Pāsassa ṇ. a. p. cauddasa¹ sayā ohi-nāṇīṇaṁ, dasa sayā kevala-nāṇīṇaṁ, ekkārasa² sayā veuvviyāṇaṁ³, chas-sayā⁴ riu-maīṇaṁ⁵, dasa sayā siddhā, vīsaṁ ajjiyā⁶-sayā siddhā, addh'aṭṭhama-sayā viula-maīṇaṁ, chas-sayā vāṇaṁ, bārasa sayā aṇuttarovavāiyāṇaṁ⁷. (166.) Pāsassa ṇ. a. p. duvihā aṁṭakaḍa-bhūmī hotthā¹, taṁ jahā: jug'-aṁṭakaḍa²-bhūmī ya³ pariyāy'⁴-aṁṭakaḍa²-bhūmī ya³; *jāva* cautthāo purisa-jugāo jug'-aṁṭakaḍa²-bhūmī, tivāsa-pariyāe⁵ aṁṭam akāsī. (167.)

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

159. 1) tate CH. 2) bhay^o H. 3) see 120¹¹. 4) not in ACHM. 5) ^{ti}o B, ^oii M. 6) ^oiā^o CE. 7) ^{viti}o AC. 8) ^oṇe BH. 9) ^{co}o AC. 10) nh H. 11) dhāiya CE, ^{so}o³. 12) aṭṭhamenaṁ *lvacit* S. 13) B om.

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

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

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

166. 1) ^{co}o AC. 2) ^{ckā}o H, ^{egā}o E, ^{ikk}o B. 3) ^ovviṇaṁ EM. 4) down to addh^o not in A, chasayā C. 5) ^oiṇaṁ E. 6) ^oiā CE. 7) ^ovāṇaṁ CM, ^{vāṇaṁ} E.

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

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse a. p. tisaṃ vāsāiṃ agāra-
vāsa-majjhe vasittā, tesūṃ rāiṃḍiyāiṃ caumattha-pariyāyaṃ¹ pāṇittā,
des'-ūṇāiṃ sattari vāsāiṃ kevali-pariyāyaṃ¹ pāṇittā, paḍipunnāiṃ²
sattari vāsāiṃ sāmanna-pariyāyaṃ pāṇittā, ekkaṃ³ vāsa-sayaṃ
savv'-ānyaṃ⁴ pālaittā⁵, khīṇe veyaññij'-āyua⁴-nāma-gotte⁶ imise osa-
ppinīe⁷ dūsama-susamāe⁸ bahu-viikkamāe⁹, je se vāsāṇaṃ paḍhame
māse doḍḍe pakkhe¹⁰ sāvāṇa-suddhe, tassa ṇaṃ sāvāṇa-suddhassa
aṭṭhami-pakkheṇaṃ uppīṃ sammeya¹-sela-siharamsiappa-cauttisāime¹¹
māsienāṃ bhatteṇaṃ apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam
uvāgaṇaṃ puvv'āṇha¹²-kāla-samayaṃsi vagghāriya¹-pāṇi kāla-gae¹³
jāva savva-dukka-ppahīṇe. (168.) Pāsassa ṇaṃ arahaḍ *jāva* savva-
dukka-ppahīṇassa duvālasa vāsa-sayāiṃ viikkamāiṃ⁸, terasamassa
ya¹⁴ ¹⁵vāsa-sayassa ayaṃ tisaime samvacchare¹⁶ kāle gacchai. (169.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ arahā¹ Ariṭṭhanemī paṃca-
citte hotthā², taṃ jahā: cittaḥiṃ eue caittā gabbhaṃ vakkamte³,
jāva cittaḥiṃ parinivvūe. (170.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ
arahā¹ Ariṭṭhanemī, je se vāsāṇaṃ cautte māse sattame pakkhe
kattiya²-bahule, tassa ṇaṃ kattiya²-bahulassa bārasī³-pakkheṇaṃ
aparājjiyāo⁴ mahāvīmāṇāo chattisaṃ⁵-sāgarovama-ṭṭhiyāo⁶ aṇaṃtaraṃ
cayaṃ⁷ caittā, ih'eva Jambuddive dīve Bhārahe vāse Soriyapure²
nayare⁸ Samuddavijayassa ranno bhāriyāe¹ Sivāe⁹ devie puvva-
rattāvaratta-kāla-samayaṃsi *jāva* cittaḥiṃ gabbhattāe vakkamte
*savvaṃ tah'eva*¹⁰ *suvīṇa*¹¹-*daṃsaṇa-davīṇa-saṃharaṇ'-āiyam*¹²
*cttha*¹³ *bhāṇiyavvaṃ*¹⁴. (171.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ arahā
Ariṭṭhanemī, je se vāsāṇaṃ paḍhame māse doḍḍe¹ pakkhe sāvāṇa-
suddhe, tassa ṇaṃ sāvāṇa-suddhassa paṃcamī-pakkheṇaṃ navāṇhaṃ²
māsāṇaṃ *jāva* cittaḥiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ ārogg'³
āroggaṃ⁴ dārayaṃ⁵ payāyā. *jammaṇaṃ Samuddavijayābhilāveṇaṃ*
*neyavvaṃ*⁶ *jāva* taṃ hou⁷ kumāre Ariṭṭhanemī nāmeṇaṃ 2.

arahā Ariṭṭhanemī dakkhe *jāva* tinni vāsa-sayāiṃ kumāre agāra-
vāsa-majjhe vasittā ṇaṃ puṇar avi log'-antīehiṃ⁸ jiya⁹-kappīehiṃ¹⁰
devehiṃ *taṃ ceva savvaṃ bhāṇiyavvaṃ*¹¹ *jāva* dāṇaṃ dāiyāṇaṃ

168 and 169. 1) see 120¹¹. 2) bahup⁰ M, ṇṇ H. 3) ikk⁰ B, ekaṃ II, egaṃ E.
4) ōāo⁰ H, see¹. 5) pāṇittā CH. 6) gu⁰ BE. 7) usa⁰ BCEHM. 8) sū⁰ B.
9) viti⁰ AC. 10) du⁰ BEM. 11) co⁰ A. 12) nh II; puvvarattāvaratta BEM.
S *lekkakadoshān matabhedād vā*. 13) E add viikkamte. 14) ṇaṃ BEM, not
in CH. 15) not in BCHM. 16) ōra B.

170. 1) arihā E. 2) hu⁰ BEM. 3) BE add tah'eva ukkhevao com. M. S.

171. 1) arihā E. 2) see 120¹². 3) duvālasī CH. 4) ōiāo AE. 5) tittisaṃ,
A, *kvacit* com. M. S. 6) see¹, ṭṭhit⁰ A, ṭṭhiyāo CH. 7) cainu M. 8) nag⁰ A.
9) Sivā CM. 10) CH add navaraṇaṃ. 11) sum⁰ B. 12) āi B, āim EM. 13) i⁰
B, itthaṃ EM. 14) bha⁰ CH, see².

172. 1) du⁰ BEM. 2) nh CHM. 3) ōru⁰ BE, ōgga AC. 4) ōru⁰ BE, ar⁰
M. 5) A om. 6) nea⁰ EH, nota⁰ M. 7) hou⁰ CHM. 8) loy' AM. 9) see 120¹¹.
10) ōie⁰ C. 11) see⁰, CH om.

paribhāittā¹², (172.) je se vāsāṇaṃ paḍhame māse docce¹ pakkhe sāvaṇa-suddhe, tassa ṇaṃ sāvaṇa-suddhassa chaṭṭhī-pakkheṇaṃ puvv'anha²-kāla-samayāṃsi uttarakurāe siyāe³ sa-deva-mañuyāsurae parisāe aṇugammamaṇa-magge jāva Bāravaie⁴ nayarie⁵ majjhaṃ majjheṇaṃ niggacchai, 2 ttā je'eva revaie⁶ ujjāṇe, ten'eva uvā-gacchai, 2 ttā asoga-vara-pāyavassa ahe siyaṃ³ ṭhāveī, 2 ttā siyāo³ paccoruhai, 2 ttā sayam eva ābharāṇa-mallālamkāraṇaṃ omuyai⁷, 2 ttā sayam eva paṃca-muṭṭhiyaṃ³ loyaṃ³ karei, 2 ttā chaṭṭheṇaṃ bhattenāṃ apāṇaṇaṃ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egam deva-dūsam ādāya egeṇaṃ purisa-sahasseeṇaṃ saddhiṃ muṃḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (173.) se¹ arahā ṇaṃ Ariṭṭhanemi caupannaṃ² rāimdiyāim³ niccaṃ vosatṭha-kāe ciyatta³-dehe iam c'eva savvaṃ jāva paṇapannaimassa⁴ rāimdiyassa³ aṃtarā vaṭṭamāṇassa⁵, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya³-bahule, tassa ṇaṃ āsoya³-bahulassa pannarasi²-pakkheṇaṃ divasassa pacchime bhāge⁶ ujjimta-sela-sihare veḍasa⁷-pāyavassa ahe aṭṭhameṇaṃ⁸ bhattenāṃ apāṇaṇaṃ⁹ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'antariyāe³ vaṭṭamāṇassa jāva¹⁰ aṇaṇite¹¹ aṇuttare¹² nivvāghāe jāva kevala-nāṇe samuppanne jāva savva-loe savva-jivāṇaṃ bhāve jāṇamāṇe pāsamāṇe viharai. (174.)

arahao ṇaṃ Ariṭṭhanemissa¹ aṭṭhārasa gaṇā aṭṭhārasa gaṇaharā hotthā². (175.) arahao n. A. Varadatta-pāmokkhāo³ aṭṭhārasa samaṇa-sāhassio ukkosiyā⁴ samaṇa-saṃpayā hotthā². (176.) arahao ṇ. A. AjjaJakkhiṇī-pāmokkhāo³ cattālisam ajjiyā⁴-sāhassio u. ajjiyā-saṃpayā h. (177.) arahao ṇ. A. Naṃda-pāmokkhāṇaṃ³ samaṇovāsagāṇaṃ egā saya-sāhassī aṇattariṃ ca saḥassā u. samaṇovāsaga⁵-saṃpayā h. (178.) arahao ṇ. A. Mahāsuvvaya-pāmokkhāṇaṃ³ tinni saya-sāhassio aṇattariṃ ca saḥassā u. samaṇovāsīyāṇaṃ⁴ s. h. (179.) arahao ṇ. A. cattāri sayā cauddasa-puvvīṇaṃ⁶ ajiṇāṇaṃ jīṇa-saṃkāsāṇaṃ savv'-akkhara jāva s. h. (180.) pannarasa¹ sayā ohi-nāṇaṇaṃ, pannarasa¹ sayā veuvviyāṇaṃ², dasa sayā viula-maṇaṇaṃ³, aṭṭha sayā vāṇaṇaṃ⁴, solasa sayā aṇuttarova-vāiyāṇaṃ⁵, pannarasa¹ samaṇa-sayā siddhā, tisaṃ ajjiyā²-sayāim siddhāim. arahao ṇaṃ Ariṭṭhanemissa duvihā aṇtagaḍa⁶-bhūmī hotthā⁷, taṃ jahā: jug'-aṇtagaḍa⁶-bhūmī ya⁸ pariyāy'-²aṇtagaḍa⁹-bhūmī ya⁸; jāva aṭṭhamāo purisa-jugāo jug'-aṇtagaḍa⁹-bhūmī, duvālasa-pariyāe aṇtam akāsī. (181.) teṇaṃ kāleṇaṃ teṇaṃ samaṇaṇaṃ

172. 12) ^oottā A.

173. 1) du^o BEM. 2) ṇh AC. 3) see 120¹¹. 4) ^oti C. 5) nag^o AE. 6) revayae BEM. 7) ^oti C, u^o EHM, see³.

174. 1) only in A. 2) ṇṇ A. 3) see 173³. 4) ṇṇ A. ^omagassa CEHM. 5) ^one BE 6) bhāe A. 7) vada CH. 8) chaṭṭheṇaṃ CEH kvacit S. 9) pp H. 10) not in CH. 11) down to jāṇamāṇe not in H. 12) AB om. all down to jāva savvaloe.

175—180. 1) aṭṭhārasa gaṇaharā gaṇā ya A. 2) hu^o BEM. 3) ^omu^o BEH. 4) see 120¹¹. 5) ^oāṇam HM, sāvaga A. 6) co^o A. 7) down to s. h. not in CH.

181. 1) ṇṇ A. 2) see 120¹¹. 3) ^oiṇaṃ E. 4) vāt^o A, see³. 5) ^ovāiṇaṃ H, vāiṇaṃ E. 6) ^okada A. 7) hu^o BEM. 8) a E, not in C. 9) ^ogada BE.

arahâ¹ Aritthanemi tinni vâsa-sayâim kumâra-vâsa-majjhe vasittâ caupannam² rainḍiyâim³ chaumattha-pariyâyam⁴ pâuṇittâ, des'-ûṇam satta vâsa-sayâim kevali-pariyâyam⁴ pâuṇittâ, paḍipunnâim satta vâsa-sayâim sâmanna⁵-pariyâyam⁴ pâuṇittâ, egam vâsa-sahassam savv'-ûyam³ pâlaittâ, khine veyañijj'-ûya⁶-nâma-gotte⁷ imise osappiṇie⁸ dūsama-sūsamâe⁹ samâe bahu-viikkamṭâe¹⁰, je se gimhâṇam cautthe mâse aṭṭhame pakkhe âsâḍha-suddhe, tassa ṇam âsâḍha-suddhassa aṭṭhamî-pakkheṇam uppim¹¹ ujjimta-sela-siharamsi paṇcahiṇ chatṭisehiṇ aṇagâra-saehiṇ saddhiṇ mâsienam bhatteṇam apâṇaṇam¹² cittâ-nakkhatteṇam jogam uvâgaṇam puvva-rattâvaratta-kâla-samayamsi nesajjie¹³ kâla-gae¹⁴ **too jāva** savva-dukkha-ppahīṇe. (182.) arahao ṇam Aritthanemissa kâla-gayassa *jāva* savva-dukkha-ppahīṇassa caurâsiṇ vâsa-sahassâim viikkamṭâim¹, paṇca-siimassa vâsa-sahassassa² nava vâsa-sayâim viikkamṭâim¹, dasamassa ya vâsa-sayassa ayam asīme samvacchare³ kâle⁴ gacchai⁵. (183.)

Namissa ṇam arahao kâla-gayassa *jāva* savva-dukkha-ppahīṇassa paṇca-vâsa-saya-sahassâim caurâsiṇ ca¹ vâsa-sahassâim viikkamṭâim², nava ya³ vâsa-sayâim viikkamṭâim⁴, dasamassa ya vâsa-sayassa ayam asīme samvacchare⁵ kâle³ gacchai. (184.) Muṇisuvvayassa ṇam arahao kâla-gayassa⁶ ekkârasa⁷ vâsa-saya-sahassâim caurâsiṇ ca vâsa-sahassâim nava ya vâsa-sayâim viikkamṭâim⁴, dasamassa ya vâsa-sayassa ayam asīme samvacchare⁵ kâle gacchai. (185.) Malissa ṇam arahao *jāva* ppahīṇassa paṇaṭṭhiṇ⁸ vâsa-saya-sahassâim caurâsiṇ ca vâsa-sahassâim nava ya vâsa⁹-sayâim, d. y. v. s. a. a. s. k. g. (186.) Arassa ṇam arahao *jāva* ppahīṇassa ege vâsa-koḍi-sahasse viikkamṭe⁴, sesam jahâ Malissa; tam ca eyam¹⁰: paṇca-saṭṭhiṇ¹¹ lakkhâ caurâsiṇ sahasâ viikkamṭâ⁴, tammi samae Mahāvīro nivvuo¹²; tao param nava ya¹³ viikkamṭâ⁴ d. y. v. s. a. a. s. k. g. *evam aggao jāva Seyamsō tāva datthavvam*. (187.) Kumthussa ṇam *jāva* ppahīṇassa ege caubhâga-paliṇvame¹⁴ viikkamṭe¹⁴ paṇca-saṭṭhiṇ ca saya-sahassâ, sesam jahâ Malissa. (188.) Saṇṭissa ṇam arahao *jāva* ppahīṇassa ege caubhâg¹⁵-ūṇe paliṇvame viikkamṭe paṇaṭṭhiṇ¹⁶ ca saya¹⁷-sahassâ¹⁸, sesam jahâ Malissa. (189.) Dhammassa ṇam arahao *jāva* ppahīṇassa tinni sâgarovamâim viikkamṭâim⁴ paṇaṭṭhiṇ⁸ ca, sesam jahâ Malissa. (190.) Aṇamṭassa ṇam arahao

182. 1) arihâ BE. 2) ṇṇ A. 3) see 120¹¹. 4) °gam C, see³. 5) ṇṇ M. 6) see³, °âua B, âo E. 7) gu^o BCE. 8) u^o CEH. 9) su^o A. 10) viti^o A. 11) H om. 12) pp H. 13) nisiijâe C, nisiijie H. 14) gate C.

183. 1) viti^o A. 2) sahasa BCH. 3) °ra B. 4) A om. 5) H adds gacchittâ.

184—203. 1) not in II. 2) viti^o A not in BCEM. 3) not in A. 4) viti^o A. 5) °ra BE. 6) B adds jāva savva^o. 7) ikk^o BE, ikâ^o M, ekâ^o H. 8) ṇṇ A. 9) not in AB. 10) see 120¹¹. 11) paṇcaṭṭhiṇ C. 12) °ue C, °uu HM. 13) BH add vâsa. 14) paliuvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CII. 17) ABCH om. 18) sahasâim B, A om.

jāva ppahīṇassa satta sāgarovamāim viikkamṭāim⁴ pannatṭhim⁸ ca, sesam jahā Malissa. (191.) Vimalassa ṇam arahao *jāva* ppahīṇassa solasa sāgarovamāim viikkamṭāim⁴ pannatṭhim⁸ ca, sesam jahā Malissa. (192.) Vāsupujjassa ṇam arahao *jāva* ppahīṇassa chāyālisam sāgarovamāim viikkamṭāim⁴ pannatṭhim ca, sesam jahā Malissa. (193.) Sejjamsassa¹⁹ arahao *jāva* ppahīṇassa ege sāgarovama-sae viikkante⁴ pannatṭhim⁸ ca, sesam jahā Malissa. (194.) Siyalassa¹⁰ ṇam arahao *jāva* ppahīṇassa egā sāgarovama-koḍi tivāsa-addhanava-māsāhiya¹⁰-bāyāliṣa-vāsa-sahassehīṃ ūṇiyā¹⁰ viikkamṭā⁴, eyammi¹⁰ samae Vire²⁰ nivvue²¹, tao vi ya¹⁰ ṇam paraṃ nava-vāsa-sayāim viikkamṭāim⁴ d. y. v. s. a. a. s. k. g. (195.) Suvihissa²² ṇam arahao Puppadamṭassa *jāva* ppahīṇassa dasa sāgarovama-koḍi viikkamṭāo⁴, sesam jahā Siyalassa¹⁰, *taṃ ce'mam*²³: tivāsa-addhanava-māsāhiya¹⁰-bāyāliṣa-vāsa-sahassehīṃ ūṇiyā¹⁰ *icc'āi*. (196.) Camdappahassa ṇam arahao *jāva* ppahīṇassa egaṃ sāgarovama-koḍi-sayaṃ viikkamṭam⁴, sesam jahā Siyalassa¹⁰; *taṃ ca imam*: tivāsa-addhanava-māsāhiya-bāyāliṣa-vāsa-sahassehīṃ ūṇagam *icc'āi*. (197.) Supāsassa ṇam arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-sahasam viikkante⁴, sesam jahā Siyalassa¹⁰; *taṃ ca imam*: ²⁴tivāsa-addhanava-māsāhiya¹⁰-bāyāliṣa-sahassehīṃ ūṇiyā viikkamṭā *icc'āi*. (198.) Paumappabhassa²⁵ ṇam arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-sahasā viikkamṭā⁴ tivāsa-addhanava-māsāhiya-bāyāliṣa-sahassehīṃ *icc'āiyam*, ²⁶sesam jahā Siyalassa¹⁰. (199.) Sumaissa ṇam arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-saya-sahas viikkante⁴, sesam jahā Siyalassa¹⁰ tivāsa-addhanava-māsāhiya-bāyāliṣa-sahassehīṃ *icc'āiyam*²⁷. (200.) Abhinamḍaṇassa ṇam arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-saya-sahasā viikkamṭā⁴, sesam jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyāliṣa-sahassehīṃ *icc'āiyam*²⁷. (201.) Saṃbhavassa ṇam arahao *jāva* ppahīṇassa vīsam²⁸ sāgarovama-koḍi-saya-sahasā viikkamṭā⁴, sesam jahā Siyalassa: tivāsa-addhanava-māsāhiya-bāyāliṣa-sahassehīṃ *icc'āiyam*. (202.) Ajiyassa¹⁰ ṇam arahao *jāva* ppahīṇassa pannāsam⁸ sāgarovama-koḍi-saya-sahasā viikkamṭā⁴, sesam jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyāliṣa-sahassehīṃ *icc'āiyam*²⁷. (203.)

Tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ Usabhe arahā Kosalie¹ cauttar'āsāḍhe abhii-pameame hotthā². (204.) taṃ jahā: uttar'āsāḍhāhim cue caittā gabbhaṃ vakkante *jāva* abhīṇā parinivvue. (205.) tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ Usabhe ṇam arahā Kosalie¹, je se gimhāṇaṃ cautthe māse sattame pakkhe āsāḍha-bahule, tassa ṇam āsāḍha-bahulassa cautthi-pakkheṇaṃ savvatthasiddhāo mahāvimaṇāo tittisaṃ³.

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

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

sāgarovama-tṭhiyyāo⁴ aṇamtarāṃ cayaṃ caittā ih'eva Jambuddive
 dive Bhārahe vāse Ikkhāga-bhūmic Nābhissa kulagarassa Mārudevī
 bhāriyāe⁵ puvva-rattāvaratta-kāla-samayaṃsi āhāra-vakkamte⁶ jāva
 gabbhattāe vakkamte. (206.) Usabhe ṇaṃ¹ arahā Kosalie tin-nāṇovagae
 hotthā², taṃ jahā: 'caissāmi' tti jānai jāva sumiṇe³ pāsai, taṃ jahā:
 gaya vasaha⁴ gāhā, savvaṃ taḥ'eva navaram; ⁵paḍhamam usahan⁶
 muheṇa aiṃtam⁷ pāsai, sesāo gayam; Nābhi⁸-kulagarassa sāhai:
 suviṇa-pāḍhagā n'atthi, Nābhi⁹-kulagararo sayam¹⁰ eva¹⁰ vāgareī.
 (207.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Usabhe ṇaṃ¹, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta²-bahule, tassa ṇaṃ citta²-
 bahulassa aṭṭhamī-pakkheṇaṃ navaṇhaṃ³ māsāṇaṃ bahu-paḍi-
 punnāṇaṃ addh'aṭṭhamāṇaṃ rāimdiyāṇaṃ⁴ jāva āsādhāhim nakkha-
 tteṇaṃ jogam uvāgaeṇaṃ āroggā⁵ āroggam⁶ dāragam⁷ payāyā. (208.)
 taṃ c'eva¹ jāva devā devīo ya² vasuhāra-vāsaṃ vāsimsu; sesam taḥ'eva
 cāraga-sohaṇaṃ māṇ'-ummāṇa-vaddhaṇaṃ ussumka³-m-āiyam⁴
 thi⁵-paḍiya⁶ jāva-vajjam savvaṃ bhāṇiyavvam⁷. (209.) Usabhe ṇaṃ
 arahā Kosalie Kāsava-gutteṇaṃ¹, tassa ṇaṃ paṃca nāmadhejjā²
 evam āhijjanti, taṃ jahā: Usabhe 'i vā, paḍhama-rāyā 'i vā, paḍhama-
 bhikkhācare³ 'i vā⁴, paḍhama-jiṇe 'i vā, paḍhama-titthayare⁵ 'i vā. (210.)
 Usabhe ṇaṃ¹ arahā Kosalie dakkhe dakkha²-paine³ paḍirūve
 allīne⁴ bhaddae viṇie viṣaṃ puvva-saya-sahassāim kumāra-vāsa-
 majjhe vasai⁵, 2ttā⁶ tevattim puvva-saya-sahassāim rajja-vāsa⁷-
 majjhe vasai⁸, tevattim puvva-saya-sahassāim rajja-vāsa-majjhe
 vasamāṇe lehāiyāo⁹ gaṇiya⁹-ppahāṇāo saṇa-ruya¹⁰-pajjavasāṇāo
 bāvattarim¹¹ kalāo causattim¹² ca¹³ mahilā-guṇe, sippa-sayaṃ ca.
 kammanāṇaṃ¹⁴ tinni vi payā-hiyāe⁹ uvadisai⁸, 2 ttā putta-sayaṃ rajja-sae
 abhisimcai¹⁵, 2ttā puṇaravi loy'⁹-amtiēhim jiya¹⁶-kappiēhim¹⁷ sesam taṃ
 c'eva bhāṇiyavvam⁹ jāva dāṇaṃ dāiyāṇaṃ paribhāittā¹⁸, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta¹⁹-bahule, tassaṇaṃ citta-bahulassa
 aṭṭhamī-pakkheṇaṃ divasassa pacchime bhāge sudamsaṇāe sibiyyāe²⁰ sa-
 deva-maṇuyāsurae⁹ parisāe samaṇugammamāṇa-magge jāva Viṇiyaṃ⁹
 rāyahāṇim majjhaṃ majjheṇaṃ niggacchai 2 ttā, jeṇ'eva siddhattha²¹-

204—206. 4) tṭhiyyāo A, tṭhiyyāu M, tṭhiyyāo BCEH, see⁵. 5) see 120¹¹.
 6) the whole passage in C.

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

208. 1) ABM om. 2) ce⁰ A. 3) nh CHM. 4) see 120¹¹. 5) 'ru⁰ BE.
 6) 're⁰ H, see⁵. 7) 'yaṃ BE.

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

210. 1) 'vo-A, go⁰ H. 2) 'ijjā BEM. 3) 'yare BEM. 4) tivā C.
 5) titthamkaro CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) ali⁰ E. 5) 'ati CH, vasittā
 M. 6) not in AHM. 7) mahārāya H. 8) 'ati CH. 9) see 120¹¹. 10) rūva
 AE. 11) E adds ca. 12) cova⁰ A, cauv⁰ E, 'tṭhi HM. 13) not in CHM.
 14) kām⁰ A, kamman H. 15) 'ati ACH. 16) jia E. 17) CEM add dovehim
 tāhim itṭhāhim jāva vaggūhim. 18) 'ettā A. 19) ce⁰ A. 20) see⁰, siv⁰ H.
 21) 'ttho E.

vaṇe ujjāṇe, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgaçchai, 2ttā asoga-vara-pāyavassa²² jāva sayam eva cau-muṭṭhiyaṃ⁹ loyaṃ⁹ kareī, 2ttā chaṭṭheṇaṃ bhattenāṃ apāṇaṇaṃ²³ āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ uggāṇaṃ bhogaṇaṃ rāinnāṇaṃ ca²⁴ khattiyāṇaṃ⁹ ca²⁵ cauhiṃ sahassehiṃ saddhiṃ egaṃ deva-dūsam ādāya muṃḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahā Kosalie egaṃ vāsa-sahassaṃ niccaṃ vosatṭha-kāe ciyatta¹ jāva appāṇaṃ bhāvemāṇassa ekkāṃ² vāsa-sahassaṃ viikkaṇṭaṃ. tao ṇaṃ, je se hemaṇṭāṇaṃ cautthe māse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egārasī³-pakkheṇaṃ puvaṇṇa⁴-kāla-samayāṃsi Purimatālassa nagarassa bahiyā¹ sagaḍamuhaṃsi ujjāṇaṃsi niggoḥa⁵-vara-pāyavassa ahe aṭṭhameṇaṃ bhattenāṃ apāṇaṇaṃ⁶ āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇāntariyāe vaṭṭamāṇassa aṇaṃte aṇuttare⁷ jāva jāṇamāṇe pāsamāṇe viharai⁸. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa¹ caurāsī² gaṇā caurāsī³ gaṇaharā ya⁴ hotthā⁵. (213.) Usabhassa ṇaṃ arahao Kosaliyassa¹ Usabhasaṇa - pāmokkhāo⁶ caurāsī⁷ samaṇa - sāhassīo ukkosiyā¹ samaṇa - saṃpayā hotthā⁵. (214.) Usabhassa ṇ. a. K. Baṃbhisundari⁸-pāmokkhāṇaṃ⁶ aṭṭhiyāṇaṃ⁹ tinni saya-sāhassīo u. aṭṭhiyā¹-s. h. (215.) Usabhassa ṇaṃ¹⁰ Sejjāṃsa¹¹-pāmokkhāṇaṃ⁶ samaṇovāsāyāṇaṃ¹² tinni saya-sāhassīo paṇca sahasā u. samaṇovāsāga¹³-s. h. (216.) Usabhassa ṇaṃ¹⁰ Subhaddā-pāmokkhāṇaṃ¹⁴ samaṇovāsīyāṇaṃ¹⁵ ¹⁶paṇca saya-sāhassīo caupannaṃ ca sahasā u. samaṇovāsīyāṇaṃ¹⁷ s. h. (217.) Usabhassa ṇaṃ¹⁰ cattāri sahasā satta sayā paṇāsā cauddasapuvvīṇaṃ¹⁸ aṭṭhiyāṇaṃ Jīṇa-saṃkāsāṇaṃ¹⁹ u. cauddasapuvvī¹⁸-s. h. (218.) Usabhassa ṇaṃ nava sahasā ohināṇaṃ u. s. h. (219.) Usabhassa ṇaṃ¹⁰ vīsa sahasā kevalanāṇaṃ u. s. h. (220.) Usabhassa ṇaṃ vīsa sahasā chaç-ca sayā veuvviyāṇaṃ²⁰ u. s. h. (221.) Usabhassa ṇaṃ bārasa sahasā chaç-ca sayā paṇāsā²¹ viula-māṇaṃ aḍḍhāijjesu ²²dīva-samuddesu saṇṇaṇaṃ²³ paṇc' - iṃḍiyāṇaṃ²⁴ pajjattagāṇaṃ maṇogae bhāve jāṇamāṇaṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bārasa sahasā chaç-ca sayā paṇāsā²³ vāṇaṃ²⁵ u. s. h. (223.) Usabhassa ṇaṃ vīsaṃ aṇṭevāsi-sahasā siddhā, cattāliṣaṃ aṭṭhiyā¹-sāhassīo siddhāo. (224.)²⁶ Usabhassa ṇaṃ bāvīsa sahasā nava sayā aṇuttarovaṇāyāṇaṃ²⁵

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

212. 1) see 120¹¹. 2) i^o B, egaṃ E. 3) ekā^o II, ekkā^o CM. 4) nh BCHM. 5) na^o BM. 6) pp H. 7) not in BCEII. 8) ^oati AC.

212—225. 1) see 120¹¹. 2) ^osīṃ A, sī C. 3) ^osīti C, not in A. 4) not in BCH. 5) hu^o BEM. 6) ^omu^o BEHM. 7) ^osī A, ^osīṃ H, ^osīu M. 8) ^obhi^o BM. 9) not in AB, see¹. 10) E adds arahao, 3 M. 11) Si^o BEM. 12) ^ogāṇaṃ BCM. 13) ^ogāṇaṃ M, ^oyāṇaṃ C; sāvaga A. 14) ^omu^o BEH. 15) see¹, ^ogāṇaṃ M. 16) down to u. not in A. 17) see¹⁵, ^oiyā A. 18) co^o AC. 19) M adds jāva. 20) viu^o C, veuvviṇaṃ E. 21) paṇāsā A. 22) dīvesu dosu ya samuddesa HM, dīvesu do^o C, down to 222 not in C. 23) ṇṇ A. 24) see¹, ^oiyā B, down to 222 not in B. 25) ^ovāṇaṃ E. 26) sūtra 224 not in A.

gai²⁷-kallânânam²⁸ u. s. h. (225.) Usabhassa nam arahao Kosaliyassa¹ duvihâ antagaḍa²-bhûmî hotthâ³, tam jahâ: jug'-antakaḍa⁴-bbûmî ya⁵ pariyây'¹-antakaḍa⁴-bhûmî ya⁶; jâva asankhijjâo⁷ purisa-jugâo jug'-antakaḍa⁸-bhûmî, anto⁹-muhutta-pariyâe¹⁰ antam akâsî. (226.) teṇam kâleṇam teṇam samaeṇam Usabhe arahâ Kosalie vîsam¹ puvva-saya²-sahassâim kumâra-vâsa-majjhe vasittâ nam, tevatthim puvva-saya-sahassâim³ rajja⁴-vâsa-majjhe vasittâ nam, tesim⁵ puvva-saya-sahassâim agâra-vâsa-majjhe vasittâ nam, egaṇ vâsa-sahassam chaumattha-pariyâyam⁵ pâuṇittâ, egaṇ puvva-saya-sahassam vâsa-sâhass'-ûṇam kevali-pariyâyam⁶ pâuṇittâ, paḍipunnam⁷ puvva-saya-sahassam sâmanna-pariyâyam⁸ pâuṇittâ, caurâsim⁵ puvva-saya-sahassâim savv'-âuyam⁹ pâlaittâ, khîṇe veyañijj'⁹-âuya⁹-nâma-gotte¹⁰ imîse osappiṇîe¹¹ susama-dusamâe samâe viikkaṇṭâe¹² tihim vâsehim addhanavamehi ya⁹ mâsehim sesehim, je se hemaṇṭâṇam tacce mâse paṃceme pakkhe mâha-bahule, tassa nam mâha-bahulassa (२००) terasî-pakkheṇam uppim atthâvaya-sela-siharaṃsi dasahim aṇagâra-sahassehim saddhim cauddasameṇam¹³ bhatteṇam apâṇaeṇam¹⁴ abhîṇâ nakkhatteṇam jogam uvâgaeṇam puvv'añha¹⁵-kâla-samayamsi sampaliyamka⁹-nisanne kâla-gae viikkaṇṭe¹² jâvâ savva-ḍukkha-ppahîṇe. (227.) Usabhassa nam¹ kâla-gayassa jâva savva-ḍukkha-ppahîṇassa tinni vâsâ addhanava² mâsâ viikkaṇṭâ, tao vi param egâ ya³ sâgarovama-koḍâkoḍî tivâsa-addhanava-mâsâhiya⁴-bâyâlîsâe vâsa-sahassehim ûṇiyâ viikkaṇṭâ⁵. eyaṇni samae samaṇe bhagavaṇ⁶ Mahâvîre parinivvue⁷, tao vi param nava vâsa-sayâ viikkaṇṭâ⁵, dasamassa ya vâsa-sayassa ayam asiime samvacchare⁸ kâle gacchai. (228.)

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

226. 1) see 120¹¹. 2) °kaḍa A, not in B. 3) hu⁰ BEM. 4) °gaḍa BE. 5) not in C, see⁶. 6) a BE. 7) °kha⁰ A. 8) °gaḍa BCE. 9) anta B. 10) °iâe AE.

227. 1) °sa C. 2) not in C. 3) °ssâ C. 4) mahârâya CH. 5) °sii BE. 6) see °iâ⁰ E, °âim II, °gaṇ M. 7) sampunnam HM, A adds egaṇ. 8) see⁵, °gaṇ C. 9) see 120¹¹. 10) gu⁰ BE. 11) u⁰ EHM. 12) viti⁰ A. 13) co⁰ AM. 14) pp HM. 15) ṇh CH.

228. 1) CEH add a. K. 2) °vamâya A, vamâsâ B. 3) not in B. 4) see 120¹¹. 5) viti⁰ A. 6) bhay⁰ B. 7) °ḍe CH. 8) °ra BE.

Sthavirâvali.

Teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa¹ gaṇaharâ hotthâ². 'se keṇ' aṭṭheṇaṃ bhaṃte³ evaṃ vuccai⁴: samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa gaṇaharâ hotthâ³? "samaṇassa bhagavao Mahâvîrassa jeṭṭhe⁵ Iṇḍabhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâiṃ vâei; majjhimae Aggibhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâiṃ vâei; kaṇīyase aṇagâre Vâubhûi nâmeṇaṃ Goyama-gotteṇaṃ⁵ paṃca samaṇa-sayâiṃ vâei; there ajja-Viyatte⁷ Bhâraddâe gotteṇaṃ⁶ paṃca samaṇa-sayâiṃ vâei; there ajja-Suhamme Aggivesâyaṇa-gotteṇaṃ⁶ paṃca samaṇa-sayâiṃ vâei; there Maṇḍiyaputte⁷ Vâsiṭṭha-gotteṇaṃ⁸ addhuṭṭhâiṃ samaṇa-sayâiṃ vâei, there Moriyaputte⁷ Kâsava-gotteṇaṃ⁶ addhuṭṭhâiṃ samaṇa-sayâiṃ vâei; there Akampie Goyama⁷-gotteṇaṃ⁹ there¹⁰ Ayalabhâyâ Hâriyâyaṇa¹¹-gotteṇaṃ¹², te dunnī vi therâ tinni 2 samaṇa-sayâiṃ vâemti¹³, there¹⁰ Meyajje⁷ there¹⁰ Pabhâse¹⁴, ee¹⁵ dunnī¹⁶ vi therâ Koḍḍina-gotteṇaṃ¹⁷ tinni 2 samaṇa-sayâiṃ vaemti¹⁸. se teṇaṃ¹⁹ aṭṭheṇaṃ, ajjo! evaṃ vuccai: samaṇassa bhagavao Mahâvîrassa nava gaṇâ ikkârasa²⁰ gaṇaharâ hotthâ²." (1.) savve ee¹ samaṇassa bhagavao Mahâvîrassa ikkârasa² vi gaṇaharâ ³duvâlas'amgiṇo cauddâsapuvvīṇo samatta-gaṇi-piḍaga-dhâragâ⁴ Râyagihe nagare mâsienṇaṃ bhattēṇaṃ apâṇaenṇaṃ kâla-gayâ jâva savva-dukka-ppahîṇâ. there Iṇḍabhûi there ajja-Suhamme siddhi⁵-gae Mahâvîre pacchâ dunnī⁶ vi therâ parinivvuyâ⁷; je ime⁸ ajjattâe samaṇâ niggamthâ, ee⁹ savve ajja-Suhammassa aṇagârassa avaccejjâ¹⁰, avasesâ gaṇaharâ niravaccâ vocchinnâ¹¹. (2.)

samaṇe bhagavaṃ¹ Mahâvîre Kâsava-gotteṇaṃ². samaṇassa bhagavao Mahâvîrassa ³Kâsava-gottassa² ajja-Suhamme there aṃte-

1. 1) o^o A. 2) hu^o BEM. 3) H adds ṇaṃ. 4) o^{ti} C. 5) ji^o BEM. 6) gu^o BE. 7) y only after ã, â in E. 8) sagu^o BM, gu^o E. 9) sago^o M, seo^o. 10) A adds ya. 11) seo⁷, o^{no} A. 12) BE add patteyaṃ, seo⁷. 13) vâcimti E, vâimti HM, vâyaṃti BC. 14) Pp C. 15) ete C, not in M. 16) do^o A. 17) gu^o BEM. 18) vâimti BEM, vâyaṃti C. 19) teṇ' BM. 20) ekk^o A, ekâ C.

2. 1) ete H. 2) see 1¹⁹. 3) down to Râyagihe not in A. 4) dharâ CH. 5) o^{im} CHM. 6) do^o A. 7) o^{uâ} E. 8) 'me AB. 9) ete CH. 10) o^{ijjâ} BEM. 11) vu^o BEM.

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

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

saṃkhitta-vāyaṇāe¹ ajja-Jasabhaddāo aggao evaṃ therāvali bhāṇiyā, taṃ jahā: therassa ṇaṃ ajja-Jasabhaddāo Tumgiyāyaṇa²-sagottassa³ aṃtevasī duve therā: there ajja-Sambhūyavijae⁴ Mādharā-sagotte³, there ajja-Bhaddabāhū Pāṇa-sagotte³; therassa ṇaṃ ajja-Sambhūyavijayassa⁴ Mādharā-sagottassa³ aṃtevasī there ajja-Thūlabhadde Goyama²-sagotte³; therassa ṇaṃ ajja-Thūlabhadassa Goyama²-sagottassa⁵ aṃtevasī duve therā: there ajja-Mahāgirī Elāvaccā-sagotte³, there ajja-Suhatthī Vāsītṭha-sagotte³; therassa ṇaṃ ajja-Suhatthissa Vāsītṭha-sagottassa⁶ aṃtevasī duve therā Suṭṭhiya²-Suppaḍibuddhā koḍiya²-kākaṃdagā Vagghāvaccā-sagottā⁶; therāṇaṃ Suṭṭhiya²-Suppaḍibuddhāṇaṃ koḍiya²-kākaṃdagāṇaṃ Vagghāvaccā-sagottāṇaṃ⁶ aṃtevasī there ajja-Imdadinne Kosiya²-sagotte⁷; therassa ṇaṃ ajja-Imdadinnassa Kosiya³-sagottassa⁷ aṃtevasī ajja-Dinne Goyama⁸-sagotte⁹; therassa ṇaṃ ajja-Dinnassa Goyama²-sagottassa⁹ aṃtevasī there ajja-Sihagirī Jāisare¹⁰ Kosiya²-sagotte¹²; therassa ṇaṃ ajja-Sihagirissa Jāisarassa¹¹ Kosiya²-sagottassa¹² aṃtevasī there ajja-Vaire¹³ Goyama-sagotte³; therassa ṇaṃ ajja-Vairassa¹⁴ Goyama²-sagottassa³ (aṃtevasī there ajja-Vairasene¹ Ukkosiya²-gotte³; therassa ṇaṃ ajja-Vairasēṇassa ukkosiya²-gottassa³)¹⁶ aṃtevasī cattārī therā: there ajja-Nāile, there ajja-Vomile¹⁷, there ajja-Jayaṃte, there ajja-Tāvase; therāo ajja-Nāilāo Ajjanāilā sāhā niggayā, therāo ajja-Vomilāo¹⁷ Ajjavomilā¹⁷ sāhā niggayā, therāo ajja-Jayaṃtāo Ajjayayaṃtī sāhā niggayā, therāo ajja-Tāvasāo Ajja-tāvasī sāhā niggaya tti. (4.)

vitthara-vāyaṇāe puṇa ajja-Jasabhaddāo parao¹ therāvali evaṃ paloijjai², taṃ jahā: therassa ṇaṃ ajja-Jasabhaddassa³ ime do therā aṃtevasī ahāvaccā abhinṇāyā hotthā⁴, taṃ jahā: there ajja-Bhaddabāhū Pāṇa-sagotte⁵, there Sambhūyavijae⁶ Mādharā-sagotte⁵. therassa ṇaṃ ajja-Bhaddabāhussa Pāṇa-sagottassa⁵ ime cattārī therā aṃtevasī ahāvaccā abhinṇāyā hotthā⁴, taṃ jahā: there Godāse,

3. 4) -go⁰ CH, -gu⁰ BE. 5) ⁰aṃ B. 6) Se⁰ A. 7) ⁰iā⁰ E. 8) see², gotte II.

4. 1) ⁰āto A. 2) see 17. 3) ⁰gu⁰ BE. 4) see². ⁰bhūi⁰ M. 5) go⁰ C, see³. 6) ⁰gu⁰ BEM. 7) go⁰ H, gu⁰ BEM. 8) ⁰oa⁰ EM. 9) gu⁰ B, sagu⁰ EM. 10) ⁰iss⁰, E ⁰iss⁰ M, ⁰isa⁰ C, not in H. 11) Jāt⁰ C, ⁰isa⁰ CEM. 12) -go⁰ HM, -gu⁰ BE. 13) Vayare CM, Vere II. 14) Vayara⁰ M. 15) Vayara⁰ E. 16) not in ACH. 17) Po⁰ CHM.

5. 1) ⁰ato II, pu⁰ E. 2) vilāijjai M. 3) BEM add Tumgiyāyaṇa-guttassa. 4) hu⁰ BEM. 5) ⁰gu⁰ BE. 6) ⁰āa E, ⁰āi CM.

there Aggidatte, there Janadatte⁷, there Somadatte Kâsava-gottenam⁵. therehinto nam⁸ Godâsehinto Kâsava-gottehinto⁵ ettha⁹ nam Godâsagaṇe¹⁰ nâman gaṇe niggaē; tassa nam imâo¹¹ cattâri sâhâo evam âhijjanti, tam jahâ: Tâmalittiyâ¹², Koḍivarisiyâ¹³, Poṃḍavaddhanîyâ¹⁴, Dâsikhabbaḍḍiyâ¹⁵. therassa nam ajja-Sambhûyavijayassa¹⁶ Mâḍhara-sagottassa⁵ ime duvâlasa therâ amtevâsî ahâvaccâ abhinnâyâ hotthâ⁴, tam jahâ:

Namdanabhadde there
Uvanamde¹⁷ Tisabhadda¹⁸ Jasabhadde |
there ya¹⁹ Sumanabhadde
Manibhadde²⁰ Punnabhadde ya²¹ || 1 ||
there ya²¹ Thûlabhadde
Ujjumai²² Jambunâmadhiḍḍe²³ ya²¹ |
there ya²¹ Dîhabhadde
there taha Paṃḍubhadde²⁴ ya²¹ || 2 ||

therassa nam ajja-Sambhûyavijayassa¹⁶ Mâḍhara-sagottassa⁵ imâo satta amtevâsiṇio ahâvaccâo²⁵ abhinnâyâo²⁵ hotthâ⁴, tam jahâ:

Jakkhâ ya Jakkhadinnâ
Bhûyâ²⁶ taha c'eva²⁷ Bhûyadinnâ²⁸ ya |
Senâ²⁹ Venâ Reṇâ
bhagiṇio Thûlabhaddassa || 3 || (5.)

therassa nam ajja-Thûlabhaddassa Goyama¹-sagottassa² ime do therâ ahâvaccâ abhinnâyâ hotthâ³, tam jahâ: there ajja-Mahâgirî Elâvaccâ-sagotte⁴, there ajja-Suhatthî Vâsiṭṭha-sagotte⁴. therassa nam ajja-Mahâgirissa Elâvaccâ-sagottassa⁴ ime aṭṭha therâ amtevâsî ahâvaccâ abhinnâyâ⁵ hotthâ³, tam jahâ: there⁶ Uttare⁶, there⁶ Balissabe, there Dhaṇaḍḍhe, there Siriḍḍhe⁷, there Koḍinne, ⁸Nâge, ⁸Nâgamitte, there Chalue⁹ Rohagutte Kosiya¹⁰-gottenam². therehinto nam Chaluehinto⁹ Rohaguttehinto Kosiya¹-gottehinto¹¹ tattha nam Terâsiyâ¹ sâhâ niggayâ. therehinto nam Uttara-Balisselhinto tattha nam Uttarabalissahagaṇe¹² nâman gaṇe niggaē. tassa nam imâo cattâri sâhâo evam âhijjanti, tam jahâ: Kosambiyâ¹³, Soittiyâ¹⁴, Koḍḍavânî¹⁵, Caṃdanâgarî. therassa nam ajja-Suhatthissa Vâsiṭṭha-sagottassa⁴ ime duvâlasa therâ amtevâsî ahâvaccâ abhinnâyâ¹⁶ hotthâ³, tam jahâ:

5. 7) Janna^o BEM, Jiṇa^o II. 8) M om. 9) ittha BEM. 10) Godâse M. 11) ^oâto A. 12) y only after a, â in EM. 13) Koḍiya^o B, see¹². 14) Pu^o B, see¹². 15) not in E. 16) ^obhûi^o HM, see¹². 17) A: Namdabhadde Uvanamdanabhadde B Namdanabhadde Uvanamdanabhadde taha. 18) ^ode ABEH. 19) a AEM. 20) Ganî^o EM. 21) a EM. 22) Ujjamati CH. 23) ^odhe^o C. 24) Punna^o B. 25) ^oâ HM. 26) bhûâ AEM. 27) hoi EM. 28) see¹², ṇu C. 29) Eṇâ kvacit S.

6. 1) see 1⁷. 2) see², -go^o II, -gu^o M. 3) hu^o BEM. 4) ^ogu^o BEM. 5) ṇu AM. 6) M om. 7) Risibhadde B. 8) H adds there. 9) Chulie E. 10) see¹, ^oio A. 11) see², sago^o A. 12) ^osaho M. 13) see 5¹². 14) Somittiyâ B, Suttinittiyâ B, Suttivattiyâ M. 15) Koḍambânî EM, Koḍambinî CH Koḍavânî S, Kuṃdhari kvacit S. 16) ṇu M.

ther¹⁷ ajja-Rohaṇe Bha-
 ddajase Mehe gaṇi ya¹ Kâmiḍḍhî¹⁸ |
 Suṭṭhiya¹³-Suppaḍibuddhe
 Rakkhiya¹³ taha Rohagutte ya¹ || 4 ||
 Isigutte Sirigutte
 gaṇi ya¹ Bāmbhe gaṇi ya¹ taha Some |
 dasa do ya¹ gaṇaharâ khalu
 ee¹⁹ sîsâ Suhatthissa || 5 || (6.)

therehinto ṇaṃ ajja-Rohaṇehinto Kâsava-gottehinto¹ tattha
 ṇaṃ Uddehagaṇe² nāmaṃ gaṇe niggae, tass' imāo³ cattâri sâhâo³
 niggayâo⁴ chac-ca kulāim evam āhijjanti. se kiṃ taṃ-sâhâo?
 sâhâo⁵ evam āhijjanti, taṃ jahâ: Uḍumbarijjiyâ⁶, Mâsapûriyâ⁶,
 Maipattiyâ⁷, Sunnapattiyâ⁸. se taṃ-sâhâo. se kiṃ taṃ-kulāim?
 kulāim⁵ evam āhijjanti, taṃ jahâ:

paḍhamam ca Nāgabhūyaṃ⁶
 bīyaṃ⁵ puṇa Somabhūyaṃ⁶ hoi |
 aha Ullagaccha taiyaṃ⁶
 cautthayaṃ Hatthilijjaṃ⁹ tu || 6 ||
 pañcamagaṃ Naṃdijjaṃ
 chaṭṭhaṃ puṇa Pârihâsayam¹⁰ hoi |
 Uddehagaṇass'¹¹ ee¹²
 chac-ca kulâ homti¹³ nâyavvâ || 7 ||

therehinto ṇaṃ Siriguttehinto Hâriya¹⁴-sagottehinto¹⁵ ettha¹⁶
 ṇaṃ Cāraṇagaṇe² nāmaṃ gaṇe niggae; tassa ṇaṃ imāo¹⁷ cattâri
 sâhâo³ satta ya kulāim evam āhijjanti. se kiṃ taṃ-sâhâo³? sâhâo⁵
 evam āhijjanti, taṃ jahâ: Hâriyamâlâgârî¹⁸, Saṃkâsiyâ⁶, Gavedhuyâ⁶,
 Vajjanâgari¹⁹. se taṃ-sâhâo³. se kiṃ taṃ-kulāim? kulāim evam
 āhijjanti, taṃ jahâ:

paḍham' ettha²⁰ Vacchalijjaṃ²¹
 bīyaṃ⁶ puṇa Piidhammiyaṃ²² hoi |
 taiyaṃ⁶ puṇa Hâlijjaṃ
 cautthayaṃ²³ Pûsamittijjaṃ || 8 ||
 pañcamagaṃ Mâlijjaṃ
 chaṭṭhaṃ puṇa Ajjasedayaṃ²⁴ hoi |
 sattamagaṃ²³ Kanhasahaṃ²⁵
 satta kulâ Cāraṇagaṇassa || 9 || (7.)

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

7. 1) gu° EM. 2) °ṇa B. 3) °āto C, °āu CIM. 4) °āto CM. 5) the Mss.
 always write: se kiṃ taṃ sâhâo (or kulāim) 2 evam. 6) see 5¹³. 7) see⁶,
 Mati° CH. 8) see⁶, Puṇṇa° CHS, Panna° M, Suvannapattiyâ *kvacit* S. 9) °tth°
 C °la° B. 10) °hâma° A, *anyatra* S, °hâmi° B, °hâsi° C, °bhâsi° *kvacit* S,
 °hâyasam ES. 11) °ssa BC. 12) etc B. 13) hu° EHM. 14) °ia E. 15) °gu°
 AM. 16) i° M. 17) °āto A. 18) °riya BC, °riyâ EH see⁶. 19) Vi° EM, S
kvacit. 20) i° CEHM. 21) °ttha° A. 22) °mmagaṃ CEM, Vicidhammakahaṃ
 B, °iam M. 23) °yaṃ A. 24) Ajjavayaṃ M, Ajjasedayaṃ *kvacit* S. 25) ṇ
 B, °suhaṃ CH.

therehiṃto Bhaddajasehiṃto Bhāraddāya-sagottehiṃto¹ ettha² ṇaṃ Uḍuvāḍiyagaṇe³ nāmaṃ gaṇe niggae. tassa ṇaṃ imāo⁴ cattāri sâhâo tinni ya⁵ kulāiṃ evam âhiijaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhiijaṃti, taṃ jahâ: Campijjiyâ⁶, Bhaddijjiyâ⁷, Kâkaṃdiyâ⁶, Mehalijjiyâ; se taṃ-sâhâo. se kiṃ taṃ-kulāiṃ? kulāiṃ evam âhiijaṃti, taṃ jahâ:

Bhaddajasiyaṃ⁸ taha Bhadda-
guttiya⁹ taiyaṃ ca hoi¹⁰ Jasabhaddaṃ |
eyâiṃ¹¹ Uḍuvāḍiya³-
gaṇassa tinn' eva ya¹² kulāiṃ || 10 ||

therehiṃto ṇaṃ Kâmidḍhihiṃto¹³ Kuṃḍala-sagottehiṃto¹⁴ ettha¹⁵ ṇaṃ Vesavāḍiyagaṇe⁶ nāmaṃ gaṇe niggae. tassa ṇaṃ imāo⁴ cattāri sâhâo cattāri kulāiṃ evam âhiijaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhiijaṃti, taṃ jahâ: Sâvatthiyâ¹⁶, Rajjapāliyâ¹⁷, Aṃtarijjiyâ⁶, Khemalijjiyâ⁶; se taṃ-sâhâo. se kiṃ taṃ-kulāiṃ? kulāiṃ evam âhiijaṃti, taṃ jahâ:

Gaṇiyaṃ⁶ Mehiya¹⁸ Kâmi-
ḍḍhiyaṃ⁶ ca taha hoi Imḍapuragaṃ ca |
eyâi¹⁹ Vesavāḍiya⁶-
gaṇassa cattāri ya¹² kulāiṃ || 11 || (8.)

therehiṃto ṇaṃ Isiguttehiṃto Kâkaṃdiehiṃto¹ Vâsiṭṭha-sagottehiṃto² ettha³ ṇaṃ Mānavagaṇe nāmaṃ gaṇe niggae. tassa ṇaṃ imāo cattāri sâhâo tinni ya⁴ kulāiṃ evam âhiijaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhiijaṃti, taṃ jahâ: Kâsavijjiyâ⁵, Goyamejjiyâ⁶, Vâsiṭṭhiyâ⁷, Soratṭhiyâ⁷; se taṃ-sâhâo. se kiṃ taṃ-kulāiṃ? kulāiṃ evam âhiijaṃti, taṃ jahâ:

Isiguttiy'⁷ attha⁸ paḍhamam
biyaṃ⁹ Isidattiyaṃ⁷ muṇeyavvaṃ¹⁰ |
taiyaṃ ca Abhijasaṃ¹¹ taṃ
tinni kulâ Mānavagaṇassa || 12 ||

therehiṃto Suṭṭhiya⁷-Suppaḍibuddhehiṃto koḍiya⁷-kâkaṃ-
daehiṃto¹² Vagghâvacca¹³-sagottehiṃto² ettha³ ṇaṃ Koḍiyagaṇe⁷
nāmaṃ gaṇe niggae. tassa ṇaṃ imāo cattāri sâhâo cattāri kulāiṃ¹⁴
evam âhiijaṃti. se kiṃ taṃ-sâhâo? sâhâo evam âhiijaṃti, taṃ
jahâ:

8. 1) ^ogu^o M. 2) i^o E. 3) Uttu^o A (?), ^oia EM. 4) ^oato A. 5) not in CEHM. 6) see 5¹². 7) see⁶, Bhaddiyâ B, ^odda^o C. 8) ^oiam BEM, ^oiya C. 9) see⁶, ^oiyam Mss. 10) not in CH. 11) eâiṃ E. 12) u A. 13) AH add ṇaṃ. 14) ^oli B, Koḍinna A, sagu^o B. 15) i^o BE. 16) see⁶, So^o B, down to v. 13 wanting in II. 17) ^oia BEM. 18) see⁶, ^oiyam C. 19) eyâiṃ Mss. see¹¹.

9. 1) ^odao^o BE. 2) ^ogu^o B. 3) i^o BEM. 4) u BM, not in E. 5) ^oia E. 6) see⁷, mi^o BE, ^oma^o CM. 7) see 5¹². 8) ittha M. 9) see⁷, biyaṃ A. 10) ^oca^o E. 11) Abhijayaṃ BEM. 12) ^odage^o BM. 13) ^oecha B. 14) M adds ca.

Uccânâgari¹⁵ Vijjâ-
harî ya⁷ Vairî¹⁶ ya⁷ Majjhimillâ ya |
Koḍiyaganassa⁷ eyâ⁷
havaṃti cattâri sâhâo || 13 ||

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

padham' ittha¹⁷ Bambhalijjam
biiyam¹⁸ nâmeṇa Vacchalijjam¹⁹ tu |
taiyam⁷ puṇa Vâñijjam²⁰
cattayam Panhavâhanayam²¹ || 14 || (9.)

therânam Sutthiya¹-Suppadibuddhânam koḍiya¹-kâkamdagânam
Vagghâvacca-sagottânam² ime paṃca therâ amtevâsî ahâvaccâ
abhinnâyâ hotthâ³, tam jahâ: there ajja-Imdadinne, there⁴ Piyagamthe⁵,
there Vijjâharagovâle Kâsava-gottenam⁶, there Isidatte, there
Arihadatte⁷. therehinto nam Piyagamthehinto ettha⁸ nam Ma-
jjhimâ sâhâ niggayâ; therehinto nam Vijjâharagovâlehinto tattha⁹
nam Vijjâharî sâhâ niggayâ. therassa nam ajja-Imdadinnassa Kâsava-
gottassa¹⁰ ajja-Dinne there amtevâsî Goyama¹¹-sagotte¹⁰. therassa
nam ajja-Dinnassa Goyama⁵-sagottassa¹⁰ ime do therâ amtevâsî
ahâvaccâ abhinnâyâ hotthâ³: there ajja-Samtisenie Mâdhara-sagotte¹⁰,
there ajja-Sihagirî Jâisare¹¹ Kosiya⁵-gotte¹². therehinto nam ajja-
Samtiseniehinto Mâdhara-sagottehinto¹⁰ ettha⁸ nam Uccânâgarî¹³
sâhâ niggayâ. (10.)

therassa nam ajja-Samtiseniyassa¹ Mâdhara-sagottassa² ime
cattâri therâ amtevâsî ahâvaccâ abhinnâyâ hotthâ³, 9000 tam
jahâ: there ajja-Senie, there⁴ ajja-Tâvase, there⁴ ajja-Kubere,
there⁵ ajja-Isipâlie. therehinto nam ajja-Seniehinto ettha⁶ nam
Ajjaseniyâ¹ sâhâ niggayâ; therehinto nam ajja-Tâvasehinto
ettha⁶ nam Ajjatâvasî sâhâ niggayâ; therehinto nam ajja-Kubere-
hinto ettha⁶ nam Ajjakuberâ sâhâ niggayâ; therehinto nam ajja-
Isipâliehinto ettha⁶ nam Ajjaisipâliyâ¹ sâhâ niggayâ. therassa nam
ajja-Sihagirissa Jâisarassa Kosiya-gottassa⁷ ime cattâri therâ amtevâsî
ahâvaccâ abhinnâyâ hotthâ³, tam jahâ: there Dhaṇagiri, there ajja-
Vaire, there ajja-Samie, there Arihadinne⁸. therehinto nam ajja-
Samiehinto⁹ Goyama¹-saguttehinto ettha⁶ nam Bambhadiviyâ¹⁰ sâhâ
niggayâ. therehinto nam ajja-Vairehinto¹¹ Goyama¹²-sagottehinto¹³
ettha¹⁴ nam Ajjavairâ¹⁵ sâhâ niggayâ. therassa nam ajja-Vairassa

9. 15) Ucca^o C. 16) Vayari CM. 17) ^oo^o A. 18) see⁷, bi^o AEM. 19) Vatth^o
AC. 20) Vâli^o CH. 21) ṇi CE, nu A, ^ovâñijjam M.

10. 1) see 5¹². 2) ^ogu^o BCHM. 3) hu^o BEM. 4) only in A. 5) y only
after a, â E. 6) gu^o BM. 7) ajjarahadatto B, Ara^o II. 8) i^o BEM. 9) ittha
EM. 10) ^ogu^o B. 11) ^oiss^o AB, ^ois^o CH. 12) see¹⁰, sago^o A. 13) Ucca^o A.

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

Goyama¹²-sagottassa¹⁶ ime tinni therā aṃtevāsī ahāvaccā abhinnāyā hotthā³, taṃ jahā: there ajja-Vairaseṇie, there ajja-Paume, there ajja-Rahe. therehiṃto ṇaṃ ajja-Vairaseṇiehiṃto¹⁷ ettha⁶ ṇaṃ Ajja-naili sâhâ niggayâ; therehiṃto ṇaṃ ajja-Paumehiṃto ettha⁶ ṇaṃ Ajjapaumâ sâhâ niggayâ; therehiṃto ajja-Rahahiṃto ettha⁶ ṇaṃ Ajjayamti sâhâ niggayâ. therassa ṇaṃ ajja-Rahassa Vaccha-sagottassa¹⁸ ajja-Pûsagirî there aṃtevāsī Kosiya¹-sagotte¹⁹. therassa ṇaṃ ajja-Pûsagirissa Kosiya¹-sagottassa⁷ ajja-Phaggumitte there aṃtevāsī Goyama-sagotte²⁰. (11.)

[therassa ṇaṃ ajja-Phaggumittassa Goyama¹-saguttassa² ajja-Dhaṇagirî there aṃtevāsī Vâsiṭṭha-sagutte². therassa ṇaṃ ajja-Dhaṇagirissa Vâsiṭṭha-saguttassa² ajja-Sivabhûi there aṃtevāsī Kuccha-sagutte. therassa ṇaṃ ajja-Sivabhûissa Kuccha-saguttassa ajja-Bhadde there aṃtevāsī Kâsava-gutte². therassa ṇaṃ ajja-Bhaddassa Kâsava-guttassa ajja-Nakkhatte there aṃtevāsī Kâsava-gutte. therassa ṇaṃ ajja-Nakkhattassa Kâsava-guttassa ajja-Rakkhe there aṃtevāsī Kâsava-gutte². therassa ṇaṃ ajja-Rakkhassa Kâsava-guttassa ajja-Nâge there aṃtevāsī Goyama¹-sagutte. therassa ṇaṃ ajja-Nâgassa Goyama¹-saguttassa ajja-Jehile there aṃtevāsī Vâsiṭṭha-sagutte². therassa ṇaṃ ajja-Jehilassa Vâsiṭṭha-saguttassa ajja-Vinhû³ there aṃtevāsī Mâdhara-sagutte. therassa ṇaṃ ajja-Vinhussa Mâdhara-saguttassa² ajja-Kâlâe there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja-Kâlâgayassa Goyama¹-saguttassa² ime do therā aṃtevāsī Goyama-saguttâ: there ajja-Sampalie, there ajja-Bhadde. eesim dunha⁴ vi⁵ therāṇaṃ Goyama¹-saguttāṇaṃ ajja-Vuḍḍhe there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja-Vuḍḍhassa Goyama¹-saguttassa ajja-Saṃghapâlie there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja Saṃghapâliyassa¹ Goyama¹-saguttassa² ajja-Hatthi⁶ there aṃtevāsī Kâsava-gutte². therassa ṇaṃ ajja-Hatthissa Kâsava-guttassa² ajja-Dhamme there aṃtevāsī Suvvaya⁷-gutte. therassa ṇaṃ ajja-Dhammassa Suvvaya⁷-guttassa² ajja-Sihe⁸ there aṃtevāsī Kâsava-gutte. therassa ṇaṃ ajja-Sihassa Kâsava-guttassa² ajja⁹-Dhamme there aṃtevāsī Kâsava-gutte². therassa ṇaṃ ajja⁹-Dhammassa Kâsava-guttassa ajja-Saṃḍille there aṃtevāsī. (12.)]

vandâmi Phaggumittam
ca¹ Goyamaṃ² Dhaṇagirim ca Vâsiṭṭham |
Kuccham³ Sivabhûim⁴ pi ya⁵
Kosiya² Dujjima⁶-kanhe⁷ ya⁵ || 1 ||

11. 16) sagu⁰ ABE, -go⁰ C. 17) Vayara⁰ E, °ṇiyach⁰ C. 18) sagoi⁰ BM. 19) -go⁰ HM, sagu⁰ B. 20) sagu⁰ B -gu M.

12. wanting in ACH, see notes. 1) see 10⁵. 2) °go⁰ M. 3) °um M. 4) dhamam B. 5) not in B. 6) Subatthi M. 7) Sāvaya M. 8) Sohe E. 9) E adds mahâ.

13. v. 1. 1) not in BCHM. 2) see 10⁵. 3) Ko⁰ CH, °cehim A. 4) Sipa⁰ A. 5) a EM. 6) do⁰ CH, °jja⁰ BCH. 7) ṇi B, ṇṭh A, kaṃto kvacit S.

tam vaṇḍiūṇa sirasâ
 Bhaddaṃ¹ vaṇḍâmi Kâsavaṃ² gottaṃ³ |
 Nakkhaṃ⁴ Kâsava-gottaṃ⁵
 Rakkhaṃ pi ya⁶ Kâsavaṃ vaṇḍe || 2 ||
 vaṇḍâmi ajja-Nâgaṃ¹
 ca Goyamaṃ² Jehilaṃ³ ca Vâsiṭṭhaṃ |
 Viṇhumaṃ⁴ Mâḍhara-gottaṃ⁵
 Kâlagamaṃ avi Goyamaṃ² vaṇḍe || 3 ||
 Goyama¹-gutta-kumâraṃ
 Sappaliyaṃ² taḥa³ ya⁴ Bhaddayaṃ⁵ vaṇḍe |
 theramaṃ ca ajja-Vuḍḍhaṃ
 Goyama-guttaṃ namaṃsâmi⁶ || 4 ||
 tam vaṇḍiūṇa sirasâ
 thira-satta-caritta-nâṇa-saṃpannaṃ⁷ |
 theramaṃ ca Saṃghavâliya⁸
 Kâsava-gottaṃ⁹ paṇivayâmi || 5 || .
 vaṇḍâmi ajja-Hatthaṃ
 ca¹ Kâsavaṃ khaṃti-sâgaraṃ dhîraṃ |
 gimhâṇa paḍhama-mâse
 kâlagayaṃ cetta²-suddhassa || 6 ||
 vaṇḍâmi ajja-Dhammaṃ
 ca¹ Suvvayaṃ sila²-laddhi-saṃpannaṃ |
 jassa³ nikkhamaṇe devo⁴
 chattaṃ varam uttamaṃ vahai || 7 ||
 Hatthaṃ Kâsava-gottaṃ¹
 Dhammaṃ siva-sâhagaṃ paṇivayâmi |
 Sihaṃ Kâsava-gottaṃ²
 Dhammaṃ pi ya³ Kâsavaṃ vaṇḍe || 8 ||
 [tam vaṇḍiūṇa sirasâ
 thira-satta-caritta-nâṇa-saṃpannaṃ¹ |
 theramaṃ ca ajja-Jaṇbumaṃ²
 Goyama²-guttaṃ namaṃsâmi || 9 ||

v. 2. 1) Vattaṃ A, Cittaṃ CH. 2) °va BE. 3) sagu° BE. 4) Nakkhattaṃ C. 5) gu° BE. 6) a EM.

v. 3. 1) Gaṅgaṃ kvacit S. 2) Goa° E. 3) Jettḥhilaṃ kvacit S. 4) nḥ CEHM. 5) gu° BE.

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

v. 6. 1) CHM om. 2) ei° BCH.

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

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

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

miu-maddava-saṃpannam¹
 uvauttam² nâṇa-damṣaṇa-caritte |
 theram ca Naṃḍiyam³ pi ya⁴
 Kâsava-guttam paṇivayâmi || 10 ||
 tatto a thira-carittam
 uttama-saṃnatta¹-satta²-saṃjuttam |
 Desigaṇi-khamâsamaṇam
 Kâsava³-guttam⁴ namaṃsâmi || 11 ||
 tatto aṇuoga-dharam
 dhiram¹ mai-sâgaram mahâsattam |
 Thiragutta-khamâsamaṇam
 Vaccha-saguttam² paṇivayâmi³ || 12 ||
 tatto a¹ nâṇa-damṣaṇa-
 caritta-tava-suṭṭhiyam² guṇa-mahaṃtam |
 theram kumâra-Dhammam
 vaṃdâmi gaṇim guṇoveyam³ || 13 ||]
 sudd'-attha-rayana-bharie
 khama-dama-maddava-guṇehi¹ saṃpanne |
 Deviḍḍhi-khamâsamaṇe
 Kâsava-gotte² paṇivayâmi || 14 || (13.)

-
- v. 10. 1) °e B. 2) ovalaṇam B. 3) °iam CEHM. 4) a BEM.
 v. 11. 1) samatta C. 2) not in H. 3) Mâḍhara CE. 4) go^o H.
 v. 12. 1) viram CH. 2) Kâsavaguttam C, Mâḍharagottam H. 3) na-
 maṃsâmi H.
 v. 13. 1) ya B. 2) °iam CEHM. 3) °eam CEH, °ovave^o M.
 v. 14. 1) °him ABE. 2) gu^o BEM.
-

Sâmácâri.

Teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte² vāsā-vāsaṃ pajjosavei. 'se keṇ'³ aṭṭheṇaṃ bhaṃte evaṃ vuccai: samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte² vāsā-vāsaṃ pajjosavei?' (1.) "jao¹ ṇaṃ pāeṇaṃ² agāriṇaṃ agārāiṃ kaḍiyāiṃ³ ukkaṃpiyāiṃ³ channāiṃ⁴ littāiṃ ghaṭṭhāiṃ maṭṭhāiṃ sampadhūmiyāiṃ³ khāḍagāiṃ khāya⁵-niddhamaṇāiṃ appaṇo aṭṭhāe kaḍāiṃ paribhuttāiṃ⁶ pariṇāmiyāiṃ³ bhavaṃti, se teṇ'⁷ aṭṭheṇaṃ evaṃ vuccai⁸: samaṇe bhagavaṃ⁹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte¹⁰ vāsā-vāsaṃ pajjosavei". (2.) jahā ṇaṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte² vāsā-vāsaṃ pajjosavei, tahā ṇaṃ gaṇaharā vi vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte² vāsā-vāsaṃ pajjosaviṃti. (3.) jahā ṇaṃ gaṇaharā vi vāsāṇaṃ *jāva*³ pajjosaviṃti, tahā ṇaṃ gaṇahara-sīsā vi vāsāṇaṃ⁴ *jāva* pajjosaviṃti. (4.) jahā ṇaṃ gaṇahara-sīsā vi⁵ vāsāṇaṃ *jāva*⁶ pajjosaviṃti, tahā ṇaṃ therā vi vāsā-vāsaṃ pajjosaviṃti⁷. (5.) jahā ṇaṃ therā vi⁸ vāsāṇaṃ *jāva* pajjosaviṃti⁷, tahā ṇaṃ je ajjattāe samaṇā niggamthā viharaṃti, ee⁹ vi ya¹⁰ ṇaṃ vāsāṇaṃ *jāva*¹¹ pajjosaviṃti¹¹. (6.) jahā ṇaṃ je ajjattāe samaṇā niggamthā viharaṃti⁸ vāsāṇaṃ *jāva*¹² pajjosaviṃti⁷, tahā ṇaṃ amhaṃ pi āyariyā¹³ uvajjhāyā *jāva* pajjosaviṃti⁷, (7.) jahā ṇaṃ amhaṃ pi āyariyā¹³ vāsāṇaṃ *jāva* pajjosaviṃti⁷, tahā ṇaṃ amhe vi vāsāṇaṃ sa-vīsai-rāe māse viikkaṃte² vāsā-vāsaṃ pajjosavemo. aṃtarā vi ya¹⁴ se kappai pajjosavittae, no se kappai taṃ rayāṇiṃ uvāyaṇāvittae¹⁵. (8.) I.

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

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

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

vâsâ-vâsam pajjosaviyânam¹ kappai niggamthâna vâ niggamthîna vâ savvao samantâ sa-kosam jayanam¹ uggaham oginghittâ² nam citthiam³, ahâ-lamdam avi uggâhe. (9.) II.

vâsâ-vâsam pajjosaviyânam² kappai niggamthâna vâ niggamthîna vâ savvao samantâ sa-kosam jayanam² bhikkhâyariyâe³ gamtum padiniyattae⁴. (10.) jattha nam⁵ nai niccayagâ⁵ nicca-samdanâ, no se kappai savvao samantâ sa-kosam jayanam² bhikkhâyariyâe⁷ gamtum padiniyattae⁴. (11.) Erâvai⁸ Kunâlâe jattha cakkiyâ² siyâ² egam pâyam jale kiccâ egam pâyam thale kiccâ evam⁹ cakkiyâ¹⁰, eva nham¹¹ kappai savvao samantâ sa-kosam¹² jayanam² bhikkhâyariyâe⁹ gamtum padiniyattae⁴. (12.) evam no cakkiyâ², evam se¹³ no kappai savvao samantâ sa-kosam¹² jayanam² bhikkhâyariyâe⁹ gamtum padiniyattae. (13.) III.

vâsâ-vâsam pajjosaviyânam¹ atthegaiyânam² evam vutta-puvvam bhavai: dâve, bhamte! evam se kappai dâvittae³, no se kappai padigâhittae. (14.) vâsâ-vâsam pajjosaviyânam¹ atthegaiyânam¹ evam vutta-puvvam bhavai⁴: padigâhe, bhamte! evam se kappai padigâhittae³, no se kappai dâvittae. (15.) vâsâ-vâsam pajjosaviyânam atthegaiyânam evam vutta-puvvam bhavai⁴: dâve, bhamte! padigâhe⁵, bhamte! evam se kappai dâvittae padigâhittae vâ. (16.) IV.

vâsâ-vâsam pajjosaviyânam¹ no kappai niggamthâna vâ niggamthîna vâ hatthânam âroggânam² baliya³-sarîrânam imâo nava rasavigaio⁴ abhikkhanam 2 âhârittâe⁵; tam jahâ: khîram, dahim, nava-niyam³, sappim, tellam⁶, gudam, maham, majjam, mamsam. (17.) V.

vâsâ-vâsam pajjosaviyânam¹ atthegaiyânam² evam vutta-puvvam bhavai: 'attho, bhamte! gilânassa?' se ya³ vaejjâ⁴: "attho" — se ya³ puccheyavve⁵: 'kevaienam⁶ attho?' se ya³ vaejjâ⁴: "evaienam attho gilânassa; jam se pamânam vayai⁷, se pamâne⁸ oghettavve⁹". se ya³ vinnavejjâ⁴, se ya³ vinnavemâne labhejjâ⁴, se ya³ pamânapatte: 'hou! alâhi!' ii¹⁰ vattavvam. siyâ²: 'se kim âhu bhamte?' "evaienam¹¹ attho gilânassa". siyâ² nam enam vayanam paro vaejjâ⁴: 'padigâhehi ajjo! tumam pacchâ¹² bhokkhasi¹³ vâ, pâhisi¹⁴ vâ' — evam se kappai padigâhittae¹⁵; no¹⁶ se kappai gilânassa¹⁷ nisâe¹⁸ padigâhittae. (18.) VI.

vâsâ-vâsam pajjosaviyânam¹ atthiham² therânam taha-ppa-

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

10—13. 1) ⁰itânam A, ⁰iânam E. 2) y only after a, â in EM. 3) ⁰iâe E. 4) padiy⁰ A. 5) ABM om. 6) ⁰oda⁰ A, ⁰oa⁰ E. 7) ⁰iri⁰ A, sec³. 8) ⁰ati C. 9) not in A. 10) not in A, sec²; M adds siâ. 11) nh EM. 12) kk B. 13) nham A.

14—16. 1) see 2³. 2) see¹, ⁰gayânam C. 3) ⁰ett⁰ A. 4) ha⁰ A, ⁰ti H. 5) ⁰hehi M.

17. 1) abbreviated in EM. 2) aru⁰ BEM. S kvacit S âroggânam. 3) see 10². 4) ⁰io B. 5) ⁰re⁰ C. 6) ti⁰ BCEM.

18. 1) pa EM, not in AC. 2) see 2³. 3) a BEM. 4) ⁰ijj⁰ BEM. 5) ⁰ca⁰ EM, pucche S kvacit. 6) kevattitânam CH, ⁰ieñ⁰ M. 7) vadati H. 8) ⁰pa EM, nâ H. 9) u⁰ CHM, ghi⁰ B, ⁰itt⁰ BCEM. 10) iti CH, ia BEM. 11) ⁰âic⁰ CHM. 12) pitthâ A. 13) bhu⁰ BEM, ⁰esi A. 14) dâhisi kvacit S. 15) ⁰ett⁰ A. 16) no A. 17) gilâna M. 18) nisâe A.

19. 1) see 2³. 2) atthegaiyânam A.

gârâim kulâim kađâim pattiyâim¹ thejjâim³ vesâsiyâim¹ sammayâim bahumayâim aṇumayâim bhavaṃti, jattha⁴ se no⁵ kappai adakkhu⁶ vaittae: atthi te, âuso⁷! imam vâ 2? — 'kim âhu bhaṃte?' "sađđhi gihî giṇhai⁵ vâ, teniyam⁹ pi kujjâ." (19.)

vâsâ-vâsam pajjosaviyassa¹ nicea-bhattiyassa² bhikkhussa kappai³ egam goyara⁴-kâlam gâhâvai-kulam bhattâe vâ pânâe vâ nikkhamittae vâ pavisittae vâ. ⁵nannattha âyariya⁴-veyâvaccena⁷ vâ⁸, evam uvajjhâya⁶-tavassi-gilâṇa-veyâvaccena⁷vâ⁸, khudda⁹-khuddiyâc⁴ evam⁸ avanjana⁸-jâyaenam¹⁰. (20.) VII.

vâsâ-vâsam p. cauttha-bhattiyassa¹ bhikkhussa ayam evaie visese, jam se pâo² nikkhamma puvvâṃ eva viyađagam³ bhocçâ⁴ pacchâ⁵ pađiggahagam⁶ saṃlihiya⁷ sampamajjiya⁷ se ya samtharijjâ⁸, kappai se tad-divasam ten' eva bhatt'-atthenam pajjosavittae; se ya⁹ no samtharijjâ⁸, evam se kappai doçcam¹⁰ pi gâhâvai-kulam bhattâe vâ pânâe vâ nikkhamittae vâ pavisittae vâ. (21.) vâsâ-vâsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappamti do goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (22.) vâsâ-vâsam p. aṭṭhama-bhattiyassa¹ bhikkhussa kappamti tao goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (23.) vâsâ-vâsam p. vigiṭṭha¹²-bhattiyassa¹³ bhikkhussa kappamti savve vi goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vâsâ-vâsam p. nicea-bhattiyassa¹ bhikkhussa kappamti savvâim pânagâim pađigâhittae. vâsâ-vâsam p. cauttha-bhattiyassa¹ kappamti tao pânagâim pađigâhittae, tam jahâ: usseimam vâ², samseimam vâ³, câulodagam vâ⁴. vâsâ-vâsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappamti tao pânagâim pađigâhittae, tam jahâ: tilodagam vâ⁵, tusodagam vâ⁵, javodagam vâ⁵. vâsâ-vâsam p. aṭṭhama-bhattiyassa⁶ bhikkhussa kappamti tao pânagâim pađigâhittae, tam jahâ: âyâman vâ⁷, sovîram vâ⁷, suddha-viyađam⁸ vâ. vâsâ-vâsam p. vigiṭṭha-bhattiyassa⁹ bhikkhussa kappai ege usiṇa-viyađe⁹ pađigâhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe. vâsâ-vâsam p. bhatta¹⁰-pađiyâikkhiyassa¹¹ bhikkhussa kappai ege usiṇa-viyađe¹² pađigâhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe, se vi ya⁶ ṇam paripûe¹³, no c'eva ṇam a-parinimie¹³, se vi ya⁶ ṇam parinimie, no c'eva ṇam a-bahu-sampunne, ¹⁴se ya⁶ ṇam bahu-sampunne. (25.) IX.

19. 3) thi^o BEM. 4) tattha CH. 5) ṇo A. 6) oṭṭhu CH, adittam A. 7) âuso M. 8) nh BC. 9) oiam EM.

20. 1) oia^o E, pa M; C om. 2) oia^o EM. 3) oanti C, oati M. 4) see 2^s. 5) ṇa^o S, ann^o B; all down to 21 se a na samtharijjâ wanting in M. 6) E adds veâvaccena vâ. 7) see⁴ and ⁵. 8) not in A. 9) khuddaena vâ BE. 10) jāṇam jāṇa H, jâyaena E, not in A, H adds vâ.

21—24. 1) oia^o BE. 2) pâu CEH. 3) via^o E, ṇḍ H. 4) bhu^o BE. 5) picçâ B. 6) oham BE. 7) oia E, oiyâ A. 8) oejja^o CH. 9) a EM. 10) du^o BEM. 11) goara E. 12) vik^o CEH. 13) oia^o BEM.

25. 1) oia^o BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) odao CEH, om. vâ. 6) y only after a, â in BE. 7) EM om. vâ, E o, M o. 8) via^o E, oḍe AE, EM om. vâ. 9) oia^o E. 10) A adds paṇe. 11) see 10². 12) see⁶, usiṇoae A. 13) oṇae BC, pûe E. 14) the rest wanting in ACH, kvacit S.

vâsâ-vâsam p. samkhâ-dattiyassa¹ bhikkhussa kappamti pañca dattio bhoyaṇassa¹ paḍigâhittae, pañca pāṇagassa; ahavâ cattâri bhoyaṇassa¹, pañca pāṇagassa; ahavâ pañca bhoyaṇassa¹, cattâri pāṇagassa. tattha egâ dattî loṇâ sâyaṇa-mittam² avi³ paḍigâhiyâ¹ siyâ¹. kappai se tad-divasaṃ ten' eva bhatt'-aṭṭheṇaṃ pajjosavittae, no se kappai doccaṃ⁴ pi gâhâvai-kulaṃ bh. v. p. v. n. v. p. v. (26.) X.

vâsâ-vâsam p. no kappai niggamthâṇa¹ vâ niggamthiṇa² vâ² jâva uvassayâo satta-ghar'-am̐taraṃ samkhaḍiṃ samniyaṭṭa³-cârissa ittae⁴. ege⁵ evam âhaṃsu: ⁶no kappai jâva uvassayâo pareṇaṃ⁷ samkhaḍiṃ samniyaṭṭa⁸-cârissa ittae; ege puṇa evam âhaṃsu: no kappai jâva uvassayâo parampareṇaṃ⁷ samkhaḍiṃ samniyaṭṭa⁹-cârissa ittae. (27.) vâsâ-vâsam p. no kappai pāṇi-paḍiggahiyassa¹ bhikkhussa kaṇaga-phusiya¹-mittam² avi vuṭṭhi-kâyamsi nivayamaṇamsi gâhâvai-kulaṃ jâva pavisittae vâ. (28.) vâsâ-vâsam p. pāṇi-paḍiggahiyassa¹ bhikkhussa no kappai agihaṃsi piṇḍavâyaṃ paḍigâhittâ pajjosavittae: ³pajjosavemaṇassa sahasâ vuṭṭhi-kâe nivaejjâ⁴. desaṃ bhocçâ⁵ desaṃ âdâya⁶ se⁷ pāṇiṇâ pāṇiṃ paripihittâ⁸, uramsi vâ ṇaṃ nilijijjâ, kakkhaṃsi vâ ṇaṃ samâhaḍijjâ⁹, ahâchannâṇi¹⁰ vâ leṇâṇi vâ uvâgacchijjâ, rukkha-mûlâṇi vâ uvâgacchijjâ⁹, jahâ se pāṇiṃsi¹¹ dae vâ, daga-rae vâ, daga-phusiya¹² vâ no¹³ pariyâvajjai¹⁴. (29.) XI.

vâsâ-vâsam p. pāṇi-paḍiggahiyassa¹ bhikkhussa jaṃ kimei² kaṇaga-phusiya¹-mittaṃ pi nivaḍai, no se kappai bhattâe v. p. v. n. v. p. v. (30.) XII.

vâsâ-vâsam p. paḍiggaha-dhârissa bhikkhussa no kappai vagghâriya¹-vuṭṭhi-kâyamsi gâhâvai-k. bh. v. p. v. n. v. p. v; kappai se appa-vuṭṭhi-kâyamsi s'-am̐tar'-uttaraṃsi² gâhâvai-k. bh. v. p. v. n. v. p. v. (31.) 9900 vâsâ-vâsam p. niggamthassa ya³ gâhâvai-kulaṃ piṇḍavâya-paḍiyâe¹ aṇupaviṭṭhassa nigijjhiya⁴ 2 vuṭṭhi-kâe nivaijjâ⁵, kappai se ahe ârâmaṃsi vâ, ahe uvassayaṃsi vâ, ahe viyaḍa⁶-gihaṃsi vâ, ahe rukkha-mûlaṃsi vâ uvâgacchittae. (32.) tattha se puvvâgamaṇeṇaṃ puvvâutte câuloḍaṇe pacchâutte bhiliṅga⁷-sûve⁸, kappai⁹ se câuloḍaṇe paḍigâhittae¹⁰, no se kappai bhiliṅga⁷-sûve⁸ paḍigâhittae. (33.) tattha se puvvâgamaṇeṇaṃ puvvâutte

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

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

28 and 29. 1) ṇ only after a, â in BEM. 2) me^o A. 3) down to nivaejjâ not in A. 4) ^oijjâ BEM. 5) bhu^o BEHM. 6) ây^o A. 7) AC om. 8) ^opeh^o A, parivittâ II. 9) ^oejjâ A. 10) ṇṇ A. 11) ^oimsu A. 12) ^osiâ E, ^osi A. 13) ṇo A. 14) pariâ^o AE, ^ovijjai B.

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

31-35. 1) see 28¹. 2) ^orassa B. 3) not in BEM, M adds niggamthi vâ. 4) nigg^o CEM, ^ojjiya A, ^oia EM. 5) ^oijjâ A. 6) via^o E. 7) bhilaṅgu A, bhilaṅga E. 8) sūce B, rūve C. 9) ^oati CH. 10) ^oettae A.

bhilinga⁷-sūve⁸ pacchāutte cāulodane, kappai se bhilinga⁷-sūve paḍigāhittae, no se¹¹ kappai cāulodane paḍigāhittae. (34.) tattha se puṅvāgamaṇeṇaṃ do vi puṅvāuttāna vaṭṭanti¹², kappanti se do vi paḍigāhittae. ¹³tattha se puṅvāgamaṇeṇaṃ do vi pacchāuttāna, no se¹¹ kappanti do vi paḍigāhittae. je se tattha puṅvāgamaṇeṇaṃ puṅvāutte, se kappai⁹ paḍigāhittae; je se tattha puṅvāgamaṇeṇaṃ pacchāutte, no se kappai paḍigāhittae. (35.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² pavitṭhassa³ nigijjhiya⁴. 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe ārāmaṃsi vā ⁶ahe uvassayaṃsi vā, ahe viyaḍa-gihaṃsi vā, ahe rukka-mūlaṃsi vā uvāgacchittae, no se kappai puṅva-gabheṇaṃ bhatta-pāṇeṇaṃ⁷ velaṃ uvāyaṇāvittae⁸; kappai se puṅvā⁹ eva viyaḍagaṃ¹⁰ bhocā¹¹ pacchā¹² paḍiggahagaṃ¹³ saṃlihiya² 2 saṃpamajjiya² 2 egāyayaṃ¹⁴ bhaṃḍagaṃ kaṭṭu sāvasese sūrie¹⁵, jeṇ' eva uvassae, ten' eva uvāgacchittae, no se kappai taṃ rayanaṃ tatth' eva uvāyaṇāvittae¹⁶. (36.) vāsā-vāsaṃ p. niggamthassa gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² aṇupavitṭhassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā, kappai se ahe ārāmaṃsi vā *jāva*¹⁷ uvāgacchittae. (37.) tattha no kappai egassa¹ niggamthassa egāe¹ niggamthiē egayao² ciṭṭhittae; tattha no kappai egassa niggamthassa dunha⁴ ya³ niggamthiṇaṃ egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthānaṃ egāe¹ niggamthiē egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthānaṃ dunha⁶ ya niggamthiṇaṃ⁷ egayao⁵ ciṭṭhittae. atthi ya⁸ ittha kei paṃcama⁹, khuddāe vā khuddiyā¹⁰ vā, annesiṃ vā saṃloe sa-paḍiduvāre, eva nhaṃ¹¹ kappai¹² egayao¹³ ciṭṭhittae. (38.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² aṇupavitṭhassa nigijjhiya³ 2 vuṭṭhi-kāe nivaijjā⁴, kappai se ahe ārāmaṃsi vā *jāva* uvāgacchittae. tattha no kappai egassa niggamthassa⁵ egāe agārie⁶ egayao⁷ ciṭṭhittae; evaṃ cau-bhaṅgo. atthi ya⁸ ittha kei paṃcama⁹, there vā theriyā² vā, annesiṃ¹⁰ vā, saṃloe sa-paḍiduvāre, evaṃ¹¹ kappai egayao¹² ciṭṭhittae. ¹³evaṃ c'eva niggamthiē agārassa ya bhāṇiyavvaṃ¹⁴. (39.) XIII.

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

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM.

36 and 37. 1) A adds vā. 2) see 28¹. 3) aṇupa^o C. 4) nigr^o BCM, see². 5) ^oejjā A. 6) jāva uvāgacchittae M. 7) B adds taṃ. 8) uvāiṇ^o ABCEH. 9) ^oāgaṃ E. 10) viā^o EB. 11) bhū^o BEM. 12) piccā BE. 13) ^ohaṃ B. 14) egao BM, egaya E. 15) sūre M. 16) uvāiṇ^o BE. 17) full phrase C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) doṇha ya A, ^oaṃ CEHM. 5) egao CEM. 6) ^oaṃ BE, om. ya. 7) ^oṇa ya BE. 8) not in AB, a EM, yāiṃtha kei *kvacit* S. 9) ^omao A. 10) ^oiā BEM. 11) ṇhaṃ AS. 12) B adds so. 13) egao HM.

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

40 and 41. 1) ^oṇaṭṭeṇaṃ A. 2) ^oṇaṭṭassa A. 3) Mss: 4 jāva paḍigāhittae.

vā, sāmam vā paḍigābittae. (40.) se kim āhu bhamte? icchā-paro aparinnā⁴ bhunḍijjā⁵, icchā-paro na bhunḍijjā⁵. (41.) XIV.

vāsū-vāsam p. no kappai niggamthāṇa vā niggamthīṇa vā uda'-ulleṇa vā sa-siṇḍheṇa vā kāeṇam asaṇam vā 4¹ āhārittae (42.) se kim āhu bhamte? satta siṇehāyayaṇā pannattā², taṃ jahā: pāṇi, pāṇi-lehā, nahā, naha³-sihā, bhamuhā, ahar'-oṭṭhā⁴, uttar'-oṭṭhā⁴. aha puṇa evaṃ jāṇijjā: vigaḍae⁵ se⁶ kāe, chinna-siṇhe; evaṃ se kappai asaṇam vā 4 āhārittae. (43.) XV.

vāsū-vāsam p. iha khalu niggamthāṇa vā niggamthīṇa vā imāṇi aṭṭha subhūmāṇi, jāṇi chaumattheṇam niggamtheṇa vā niggamthī¹ vā abhikkhaṇam 2 jāṇiyavvāṇi² pāsīyavvāṇi² paḍilehiyavvāṇi² bhavanti, taṃ jahā: pāṇa-suhumam³, paṇaga-suhumam³, biya⁴-suhumam³, hariya⁴-suhumam³, puppha-suhumam³, aṇḍa-suhumam³, leṇa-suhumam³, siṇeha-suhumam³. se kiṃ taṃ pāṇa-suhume? pāṇa-suhume paṇca-vihe pannatte⁴, taṃ jahā: kinhe, nīle, lohī, hālidde, sukkile. atthi kuṇṭhū aṇuddharī nāmaṃ⁵, jāṭṭhiyā⁶ acalamāṇā chaumattheṇam niggamthāṇa vā 2 no cakkhu-phāsam⁷ havvam āgacchai⁸, jā aṭṭhiyā calamāṇā chaumattheṇam cakkhu-phāsam havvam āgacchai; jā chaumattheṇam niggamtheṇa vā niggamthī¹⁰ vā abhikkhaṇam 2 jāṇiyavvā¹¹ pāsīyavvā¹¹ paḍilehiyavvā¹¹ bhavai¹². se taṃ pāṇa-suhume³. (44.) se kiṃ taṃ paṇaga-suhume¹? ²paṇaga-suhume paṇca-vihe pannatte³: kinhe⁴ jāva⁵ sukkile⁶. atthi paṇaga-suhume tad-davva⁷-samāṇa-vanna⁸ nāmaṃ pannatte³, je⁹ chaumattheṇam niggamtheṇa vā 2 jāva paḍilehiyavve¹⁰ bhavai¹¹. se taṃ paṇaga-suhume. se kiṃ taṃ biya¹²-suhume? ²biya-suhume paṇca-vihe pannatte³; taṃ jahā: kinhe⁴ jāva⁵ sukkile¹³. atthi biya¹²-suhume kaṇiyā¹⁴-samāṇa-vanna⁸ nāmaṃ pannatte³, je⁹ chaumattheṇam niggamtheṇa vā 2 jāva paḍilehiyavve¹² bhavai. se taṃ biya¹²-suhume. se kiṃ taṃ hariya¹²-suhume? ²hariya-suhume paṇca-vihe pannatte³. kinhe jāva⁵ sukkile¹⁵ atthi hariya¹²-suhume puḍhavi-samāṇa-vanna⁸ nāmaṃ pannatte³, je⁹ niggamtheṇa vā 2 jāva⁵ paḍilehiyavve¹² bhavai. se taṃ hariya¹²-suhume. se kiṃ taṃ puppha-suhume? ²puppha-suhume paṇca-vihe pannatte³, taṃ jahā: kinhe⁴ jāva⁵ sukkile⁶. atthi puppa-suhume rukkhā¹⁶-samāṇa-vanna⁸ nāmaṃ pannatte³, je⁹ chaumattheṇam niggamtheṇa vā 2 jāva paḍilehiyavve¹² bhavai. se taṃ

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

42 and 43. 1) fully repeated in B. 2) not in AB, ṇṇ C. 3) ṇṇaha A. 4) uṭṭhā BEM. 5) °oyae CH. 6) me EM.

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

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

puppha-suhume. se kiṃ taṃ aṃḍa-suhume? ²aṃḍa-suhume paṃca-
vihe paṇṇatte³: ¹⁷uddams'-aṃḍe, ukkaliy'¹²-aṃḍe pipīliy'¹²-aṃḍe
haliy'¹²-aṃḍe, hallohaliy'¹²-aṃḍe, je niggamtheṇa vā 2 *jāva* paḍi-
lehiyavve¹¹ bhavai. se taṃ aṃḍa-suhume. se kiṃ taṃ leṇa-
suhume? ²leṇa-suhume paṃca-vihe paṇṇatte³. taṃ jahā: uttinga-
leṇe, bhinggu-leṇe, ujjuc¹⁸, tāla-mūlae, sambukkāvatte nāmaṃ paṃ-
came, je⁹ niggamtheṇa vā 2 *jāva* paḍilehiyavve¹² bhavai. se taṃ
leṇa-suhume. se kiṃ taṃ siṇha-suhume? ²siṇha-suhume paṃca-
vihe paṇṇatte³, taṃ jahā: ussā¹⁹, himae, mahiyā¹¹, karae, harataṇue,
je niggamtheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se taṃ siṇha-
suhume. (45.) XVI.

vāsā-vāsaṃ pajjosavie¹ bhikkhū ya² icchijjā gāhāvai-kulaṃ bh.
v. p. v. n. v. p. v., no se kappai aṇāpucchittā āyariyaṃ³ vā, uva-
jjhāyaṃ vā, theram⁴, pavattiṃ, gaṇiṃ, gaṇaharaṃ, gaṇāvaccheyayaṃ⁵,
jaṃ vā purao-kāuṃ⁶ viharai; kappai se āpucchium⁷ āyariyaṃ³ vā
jāva jaṃ vā purao-kāuṃ viharai: 'icchāmi ṇaṃ tubbhehiṃ abbha-
ṇunnāe⁸ samāṇe gāhāvai-k. bh. v. p. v. n. v. p. v.'; te ya⁹ se
viyarejjā¹⁰, evaṃ se kappai gāhāvai-k. bh. v. p. v. n. v. p. v.; te
ya⁹ se no viyarejjā¹⁰, evaṃ se no kappai gāhāvai-k. bh. v. p. v.
n. v. p. v. se kiṃ āhu bhante? āyariyā¹¹ paccavāyaṃ jāṇanti. (46.)
evaṃ vihāra-bhūmiṃ vā, viyāra¹¹-bhūmiṃ vā, annaṃ¹² vā jaṃ
kiṃci¹³ paoyaṇaṃ¹¹, evaṃ gāmāṇugāmaṃ dūijjattae¹⁴. (47.) vāsā-
vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² vigaiṃ āhārittae³, no se
kappai aṇāpucchittā āyariyaṃ⁴ vā *jāva* gaṇāvaccheyayaṃ⁵ vā, jaṃ
vā purao-kāuṃ viharai; kappai se⁶ āpucchittā ṇaṃ, *taṃ c'eva*⁷:
'icchāmi ṇaṃ, bhante! tubbhehiṃ ābbhaṇunnāe⁸ samāṇe annayaṃ⁹
vigaiṃ āhārittae³, taṃ jahā: evaiyaṃ⁴ vā evaikhutto¹⁰ vā. te ya¹¹
se viyarejjā¹², evaṃ se kappai annayaṃ² vigaiṃ āhārittae³; te ya¹¹
se no viyarejjā¹², evaṃ se no kappai annayaṃ² vigaiṃ āhārittae.
se kiṃ āhu bhante? āyariyā paccavāyaṃ jāṇanti. (48.) vāsā-vāsaṃ
p. bhikkhū ya¹ icchijjā annayaṃ² teicchiṃ³ āuttittae, *taṃ c'eva*
savvaṃ bhāṇiyavvaṃ. (49.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā
annayaṃ⁴ orālaṃ⁵ tavo-kammaṃ uvasampajjittā ṇaṃ viharittae,
*taṃ c'eva savvaṃ bhāṇiyavvaṃ*⁶. (50.) vāsā-vāsaṃ p. bhikkhū ya⁷

45. 17) A: udayaṃḍe, ukkaliyaṃḍe, uddamsaṃḍe, pipīliyaṃḍe, hallohaliya-
aṃḍe. 18) ujjac M. S. 19) osā S.

46 and 47. 1) ABCH abbreviated. 2) CEHM om. 3) °iam E. 4) B adds vā.
5) °ea⁹ E, °eiyaṃ B. 6) °kāo B, kāoṃ C. 7) °ittā H. 8) aṇu⁹ A, ṇṇ ACM.
9) a BE. 10) via⁹ BE, °ijjā BEM. 11) see 25⁶. 12) ṇṇ A. 13) kiṃpi B,
kiṃbi H. 14) °ittae BEM, S.

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

49—51. 1) a B, not in CEHM. 2) °raṇṇ H. 3) °iam BM, teg⁹ E, °am
CE. 4) °rāgaṃ BE. 5) u⁹ HM, BEM add kallāṇaṃ sivaṃ dhannaṃ maṇ-
gallaṃ sassiriyaṃ mahāṇubhāvaṃ. 6) BCE om. 7) CEHM om.

icchiijâ apacchima - mâraṇ' - amtiya⁸ - samlehaṇâ - jûsaṇâ - jûsie bhatta-
pâna - paḍiyâikkhie pâovagae⁹ kâlam aṇavakaṇkhamâne viharittae vâ,
nikkhamittae vâ, pavisittae vâ, asaṇam 4 âhârittae¹⁰ vâ, uccâraṇ
vâ pâsavaṇam vâ pariṭṭhâvittae, sajjhâyaṇ vâ karittae¹¹, dhamma-
jâgariyaṇ¹² vâ jâgarittae, no se kappai aṇâpucchittâ, tam c'eva.
(51.) XVII.

vâsâ - vâsam p. bhikkhû ya¹ icchiijâ vattham vâ paḍiggahaṇ vâ
kambalam vâ pâya - puṇchaṇam² vâ annayaram³ vâ uvahim âyâvittae⁴
vâ payâvittae vâ, no se kappai ⁵egam vâ aṇegam vâ apaḍinnavittâ
gâhâvai - kulam bh. v. p. v. n. v. p. v., asaṇam vâ âhârittae⁶, bahiyâ⁷
⁸viyâra - bhûmim⁹ vâ, vihâra - bhûnim⁹ vâ, sajjhâyaṇ vâ karittae,
kâ' - ussagam vâ ṭhâṇam vâ ṭhâittae. atthi ya¹⁰ ittha kei¹¹ ahâ¹² -
sannihie ege¹³ vâ aṇegâ vâ, kappai se evam vadittae¹⁴: 'imam tâ,
ajjo! muhuttagam jâṇâhi¹⁵ jâva tâva¹⁶ aham gâhâvai - kulam jâva
kâ' - ussagam vâ ṭhâṇam vâ ṭhâittae.' se ya¹⁷ se paḍisuṇijjâ, evam
se kappai gâhâvai - kulam, tam c'eva; se ya¹⁸ se no¹⁹ paḍisuṇijjâ,
evam se no kappai gâhâvai - kulam jâva kâ' - ussagam vâ ṭhâṇam
vâ ṭhâittae. (52.) XVIII.

vâsâ - vâsam p. no¹ kappai niggamthâṇa vâ niggamthiṇa vâ
aṇabhiggahiya² - sejjâsaṇieṇam³ hottae⁴, âyâṇam eyam: aṇabhiggahiya⁵ -
sejjâsaṇiyassa⁶ aṇuccâ - kuiyassa⁷ aṇaṭṭhâ - baṇdhissa⁸ amiyâsaṇiyassa⁵
aṇâtâviyassa⁹ asamiyassa⁵ abhikkhaṇam 2 apaḍilehaṇâ¹⁰ - sîlassa
apamajjâṇâ¹¹ - sîlassa tahâ tahâ ṇam samjame durârâhae bhavai. (53.)
aṇâyâṇam¹² eyam¹³: abhiggahiya⁵ - sejjâsaṇiyassa⁶ uccâ - kuiyassa⁷
aṭṭhâ - baṇdhissa⁸ miyâsaṇiyassa⁵ âyâviyassa⁵ samiyassa¹⁴ abhi-
kkhaṇam 2 paḍilehaṇâ - sîlassa pamajjâṇâ - sîlassa tahâ 2 ṇam samjame
suârâhae¹⁵ bhavai. (54.) XIX.

vâsâ - vâsam p. kappai niggamthâṇa vâ niggamthiṇa vâ tao
uccâra - pâsavaṇa - bhûmîo paḍilehittae¹; na tahâ hemanta - gimhâsu²,
jahâ ṇam vâsâsu. se kim âhu bhante? vâsâsu ṇam osañṇam³
pâṇâ ya taṇâ ya biyâ⁴ ya ⁵paṇagâ ya ⁶hariyâṇi⁶ ya⁶ bhavaṃti.
(55.) XX.

vâsâ - vâsam p. niggamthâṇa vâ niggamthiṇa vâ tao mattagâim

49—51. 8) see 10². 9) pâu^o BE, pâugao C, ovam uvagao E. 10) ^oettao A.
11) ^oettao C. 12) ^oiam E.

52. 1) a B, CEHM om. 2) pucch^o HM, ^oinam M. 3) ^orim AC. 4) ^oettao
A. 5) down to gâhâ^o not in ACH. 6) ^oattae C. 7) see 10². 8) not in BM,
E after vih^o vâ, see⁷. 9) ^omi A. 10) yâittha CH. 11) ke CH, abhis-
mannâgae (nt?) added in AM. 12) âhâ^o A. 13) ego A. 14) vaittae BEM.
15) ^onehi M, viyâṇ^o CH. 16) not in C. 17) a BE, so ya not in M. 18) a
BE. 19) ṇuo A.

53 and 54. 1) B adds so. 2) see 10². 3) si^o Mss. ^oiyâṇam AB. 4) hu^o BEM.
5) see 28¹. 6) si^o BEM, see⁶. 7) kû^o A, see⁶. 8) ^oiyassa CH, ^oiassa M.
9) aṇâyâ^o CH, see⁶. 10) app^o B. 11) app^o EII. 12) aṇâd^o AB. 13) eam M.
14) ^oia^o E, A om. the three preceding words and adds jâva. 15) suhâ^o CH, M
before sam^o.

55. 1) ^oettao A, ^oattae C. 2) ^oesu C. 3) nm BEMS. 4) biâ EM, biyâṇi
CH, om. ya. 5) pâṇâ ya taṇâ ya kvacit S. 6) see 28¹.

ginhittae¹, tam jahâ: uccâra-mattae, pâsavaṇa-mattae, khela-mattae. (56.) XXI.

vâsâ-vâsam p. no kappai niggamthâṇa vâ niggamthîṇa vâ param pajjosavaṇâo go-loma-ppamâṇa¹-mittâ² vi kesâ tam rayanim uvâyaṇâvittae³, ajjenam khura-mumḍeṇa vâ lukka-siraṇa vâ hoyavvam⁴ siyâ⁵; pakkhiyâ⁵ ârovaṇâ, mâsie khurâ-mumḍe, addha-mâsie kattari-mumḍe, cham-mâsie loe, samyacecharie vâ⁶ thera-kappe⁷. (57.) XXII.

vâsâ-vâsam p. no kappai niggamthâṇa vâ niggamthîṇa vâ param pajjosavaṇâo ahigaraṇam vaittae¹; je nam niggamtho² vâ 2 param pajjosavaṇâo ahigaraṇam vayai³, se nam: 'akappenam, ajjo! vayasi' ti⁴ vattavve siyâ⁵. je nam niggamtho² vâ 2 param pajjosavaṇâo ahigaraṇam vayai², se nam nijjûhiyavve⁵ siyâ⁵. (58.) XXIII.

vâsâ-vâsam p. iba khalu niggamthâṇa vâ niggamthîṇa vâ ajj'eva kakkhaḍe kaḍue viggaha¹ samuppajjijjâ², sehe râṇiyam³ khâmijjâ, râṇie³ vi seham khâmijjâ². 9200 khamiyavvam⁴, khamâ-viyavvam⁵, uvasamiyavvam⁴, uvasamâviyavvam⁵, sammui⁶-samppucehaṇâ-bahuleṇa hoyavvam⁷: jo uvasamai, tassa atthi ârâhaṇâ; jo⁸ na uvasamai, tassa n'atthi ârâhaṇâ, tamhâ appaṇâ c'eva uvasamiyavvam⁴. se kim âhu bhante? uvasama-sâram khu sâmannam. (59.) XXIV.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthîṇa vâ tao¹ uvassayâ² ginhittae³; tam⁴ veuvviyâ⁵ paḍilehâ sâijjijjâ⁶ pama-jjâṇâ⁷. (60.) XXV.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthîṇa vâ annayarim disim¹ vâ aṇudisim¹ vâ avagijjhiya² 2 bhatta-pâṇam gavesittae³. se kim âhu bhante? osannam⁴ samaṇâ bhagavaṃto vâsâsu tava-sampauttâ bhavanti. tavassî dubbale⁵ kilante mucchijja vâ pavadijja⁶ vâ, tam eva disim¹ vâ aṇudisim vâ samaṇâ bhagavaṃto paḍijjagaramti. (61.) XXVI.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthîṇa vâ jâva cattâri paṇca joyaṇâim¹ gamtuṃ paḍiniyattae², amtarâ vi ya³ se kappai vatthae, no se kappai tam rayanim tatth'eva uvâyaṇâvittae⁴. (62.) XXVII.

56. 1) nh BEM, gihî° H, °attae HE.

57. 1) pâ° A. 2) me° A. 3) uvâin° ABE. 4) hoa° BE, hoi° A, hoyavvam II. 5) °iâ BE. 6) not in AB. 7) A adds therâṇam ukkoseṇa chammâsîto, taruṇâṇam caumâsîto loo.

58. 1) vad° CH. 2) °âṇa CM. 3) °ati CH. 4) °i A. 5) see 25°.

59. 1) vugg° BCEH. 2) °ejjâ C. 3) râyaṇ° B, see⁴. 4) see 25°. 5) °vea° E, see³, °âmiyavvam A. 6) sumai CH, sammam A. 7) hoa° BE, hoi° A. 8) M inserts u.

60. 1) BCH om. 2) °ggatau H, °ggâtau C, °gga ES, °yâto A. 3) nh M. 4) BC add jahâ. 5) °iâ E, veniṭ° A S. kvacit. 6) °iâ E, tajiâiyâ A. 7) paḍilehâ S kvacit.

61. 1) °sam A. 2) avi° B, °ia E. 3) uginhittae C, ginhittae H. 4) abhikkhaṇam A. 5) duvviilo A. 6) paḍijja A, pavajjijja B.

62. 1) joi° E. 2) paḍiy° A, nia° E. 3) a M. 4) uvâin° ABE.

icc'eyam¹ samvacchariyam² thera-kappam ahâ-suttam ahâ-kappam ahâ-maggam ahâ-taccam sammam kêna phâsittâ pâlittâ sobhittâ tîrittâ kiññittâ ârâhittâ ânâe³ anupâlittâ, atthegaiyâ² samañâ⁴ niggamthâ ten' eva bhava-ggahañenam sijjhamti bujjhamti muccamti parinivvâimti⁵ savva-dukkhânam⁶ amtam karemti⁷, atthegaiyâ doccena⁸ bhava-ggahañenam sijjhamti jâva⁹ savva-dukkhânam⁶ amtam karemti⁷, atthegaiyâ taccenam bhava-ggahañenam jâva amtam karemti⁷, ¹⁰satt'-atthâ bhava-ggahañam¹¹ n' âikkamamti. (63.)

tenam kâlenam tenam samaenam samane bhagavam Mahâvîre Râyagihe nagare¹ guṇasilae ceie² bahûnam samañanam bahûnam samañanam bahûnam sâvayânam bahûnam sâviyânam bahûnam devânam bahûnam devînam³ majjha-gae c'eva evam âikkhai, evam bhâsai, evam pañṇavei⁴, evam parûvei, pajjosavañâ-kappam nâmam⁵ ajjhayanam sa-attham sa-heuyam sa-kâranam sa-suttam sa-attham sa-ubhayanam sa-vâgaranam bhujjo bhujjo uvadamsei. tti bemi. (64.)

pajjosavañâ-kappo⁶ samatto⁷.

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

64. 1) nay^o CH. 2) ceio CM. 3) samañuyâsurâo parisâo majjhagae *ii pâthas* S. 4) nn BE. 5) A adds atthamam. 6) CHM add dasâ-suyakkhamdhassa atthamam ajjhayanam, A after sam^o. 7) ^ottam CHM.

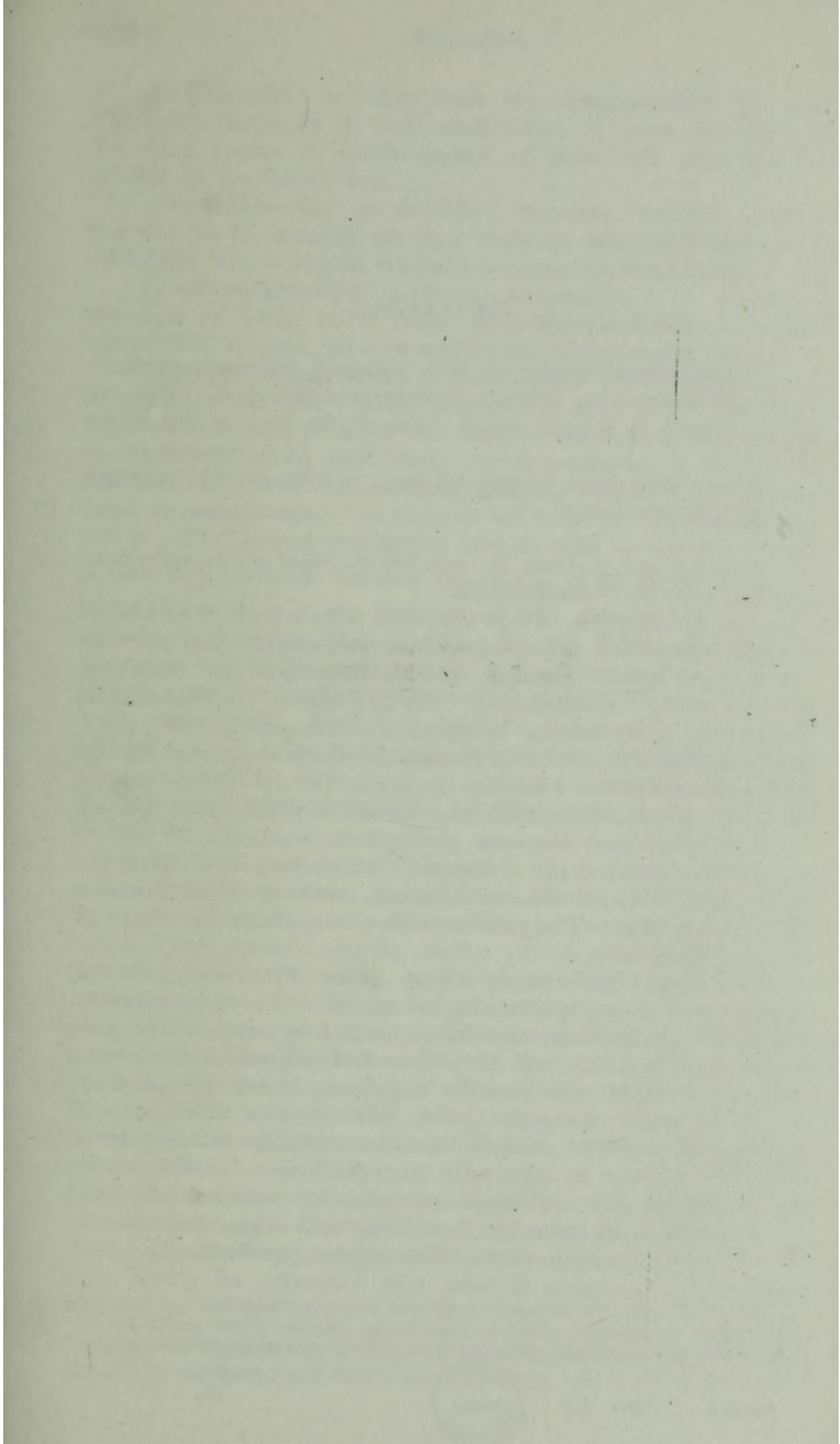
Appendix.

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

tae ñaṃ sâ Tisalâ khattiyâṇi ikkaṃ ca ñaṃ mahāṃ paṇḍaraṃ
dhavalaṃ seyaṃ saṃkhaula-vimala-dadhi-ghaṇa-go-khîra-phena-
raya-nikara-payâsaṃ thira-laṭṭha-pauṭṭha-pîvara-susiliṭṭha-
visiṭṭha-tikkha-dâḍhâ-vidanubiya-muhaṃ rattoppala-patta-
pauma-nillâliy'-agga-jîhaṃ vaṭṭa-paḍipunna-pasattha-
niddha-mahu-guliyā-piṅgal'-akkhaṃ paḍi-
punna-viula-sujâya-khaṇḍhaṃ nimmala-
vara-kesara-dharaṃ sosiya-suñimmiya-
sujâya-apphoḍiya-laṃgûlaṃ somaṃ somâkâraṃ
lilâyantaṃ jambhâyantaṃ gagaṇa-talâo
uvayamâṇaṃ sîhaṃ abhimuhaṃ muhe
pavisamâṇaṃ pāsittâ ñaṃ paḍibuddhâ. (1.)
ekkaṃ ca ñaṃ mahāṃ paṇḍaraṃ
dhavalaṃ seyaṃ saṃkhaula-vimala-sannikâsaṃ
vaṭṭa-paḍipunna-kannaṃ pasattha-niddha-
mahu-guliyā-piṅgal'-akkhaṃ abbhuggaya-
malliyâ-dhavala-daṇṭaṃ kaṇeṇa-kosî-
paviṭṭha-daṇṭaṃ âṇâmiya-câva-ruila-
saṃvilliy'-agga-somḍaṃ allîṇa-pamâṇa-
jutta-pucchāṃ seyaṃ cauddaṇṭaṃ batthi-
rayaṇaṃ sumiṇe pāsittâ ñaṃ paḍibuddhâ.
(2.) ekkaṃ ca ñaṃ mahāṃ paṇḍuraṃ
dhavalaṃ seyaṃ saṃkhaula-viula-sannikâsaṃ
vaṭṭa-paḍipunna-kaṇṭhaṃ velliya-kakkaḍ'-
acchaṃ visam'-unnaya-vasah'-oṭṭhaṃ
cala-cavala-pîṇa-kakuhaṃ allîṇa-
pamâṇa-jutta-pucchāṃ seyaṃ dhavalaṃ
vasahaṃ sumiṇe pāsittâ ñaṃ paḍibuddhâ.
(3.) ekkaṃ ca ñaṃ mahāṃ siriyâ-bhiseyaṃ
sumiṇe pāsittâ ñaṃ paḍibuddhâ. (4.)
ekkaṃ ca ñaṃ mahāṃ malla-dâmaṃ
viviha-kusumovasohiyaṃ pāsittâ ñaṃ
paḍibuddhâ. (5.) ekkaṃ ca ñaṃ caṇḍima-
sûrimagaṇaṃ (?) ubhao pâse uggayaṃ
suvîṇe pāsittâ ñaṃ paḍibuddhâ. (6 and 7.)
ekkaṃ ca ñaṃ mahāṃ mah'-imḍa-jjhayaṃ
aṇeka-kuḍabhî-sahassa-parimaṇḍiyâ-
bhîrâmaṃ suvîṇe pāsittâ ñaṃ paḍibuddhâ.
(8.) ekkaṃ ca ñaṃ mahāṃ mah'-imḍa-
kumbhaṃ vara-kamala-paiṭṭhâṇaṃ surahi-
vara-vâri-puṇṇaṃ paum'-uppala*-
pihâṇaṃ âviddha-kaṇṭha-guṇaṃ
jâva paḍibuddhâ. (9.) ekkaṃ ca ñaṃ
mahāṃ pauma-saraṃ bah'-uppala-kumuya-
naliṇa-sayavatta-sahassavatta-kesara-
phullovaciyāṃ sumiṇe pāsittâ ñaṃ
paḍibuddhâ. (10.) ekkaṃ ca ñaṃ sâgaraṃ
vicî-taraṅga-ummî-pauraṃ sumiṇe
pāsittâ ñaṃ paḍibuddhâ. (11.) ekkaṃ
ca ñaṃ mahāṃ vimâṇaṃ divvaṃ tuḍiya-
sadda-sampanaddiyaṃ sumiṇe pāsittâ
ñaṃ paḍibuddhâ. (12.) ekkaṃ ca ñaṃ
mahāṃ rayaṇ'-uccayaṃ savva-rayāṇā-
mayāṃ sumiṇe pāsittâ ñaṃ paḍibuddhâ.
(13.) ekkaṃ ca ñaṃ mahāṃ jalaṇa-
sihiṃ niddhûmaṃ sumiṇe pāsittâ ñaṃ
paḍibuddhâ. (14.)

*) Ms. paumappala.

NOTES.



I. Jinacaritra.

1) paryushaṇākālpasya cā "dan keshucid âdarçeshu maṅgalârtham pañcanamaskâro dṛiçyate (Samdehavishashadhi). This maṅgala is found in a good many Jaina works besides the Kalpa-sûtra.

atra ca adhyayane trayam vâcyam: jinânâṃ caritâni, sthavirâvali, paryushaṇâsâmâcârî. S.

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

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

aṇante ityâdi: anantam anantâarthavishayatvât; anuttaram sarvottamatvât; nirvyâghâtam kaṭakuṭyâdibhir apratihatatvât; nirâvaranam kshâyikatvât; kṛitsnam sakalâarthagrâhakatvât; pratipûrnam sakalasvâṃçasahitatvât paurṇamâsîcandramaṇḍalavat; *kevala-varanâṇadamsane tti*. kevalam asahâyam ata eva varam jñânâṃ darçanam ca, tatali prâkpadâbhyâṃ karmadhârayaḥ. tatra jñânâṃ viçeshâvabodharûpam darçanam sâmânyâvabodharûpam. S.

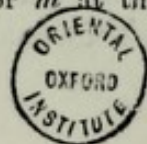
2) The year of the Jainas is divided into the old triple seasons, *grîshma*, *varsha* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

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

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

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

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



4) This gāthā is taken from the Āvaçyakasūtra (II 276). The metre is Capalā or that modification of Āryā the first and the third *pādas* of which consist of three feet and the first syllable of the fourth foot.

vimānabhavaṇa. yo devalokād avatarati, tanmâtâ vimānam paçyati; yas tu narakād udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimānabhavanayor ekataradarçanād iti. S.

5) *cittamāṇamdiyâ.* makārah prākṛitatvât *āṇamdiyâ ṇamdiyâ tti* pāṭhe tu â iṣhan sukhasaumyatādibhāvaiḥ, nanditâ samṛiddhim upagatâ, tataç ca nanditâ samṛiddhataratām upagatâ. S.

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

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

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

8) ihâm tadarthaparyâlocanalakshaṇâm . . . buddhiḥ sâmpratadarçinî, vijñânam pûrvâparârvabhâvakam atîtânâgatavishayam. S. I believe *ihâ* not to be a *tatsama* but the derivate from *ikshâ*.

9) lakshaṇâni svastikacakrâdini vyañjanâni mashatilakâdini. S. . . . *mâna* means volume; *unmâna*, weight; *pramâṇa*, length. The normal measures of the human body are given in the following gâthâ, quoted in the Saṃdehavishaushadhi:

*jala-doṇam addha-bhâraṃ
sa-muhâi samûsio u jo navao |
mân'-ummâṇa-pamâṇam
tivilam khalu lokkhaṇam neyam ||*

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

The volume is found in the following way: jalasyâ 'tibhrite kuṇḍe pramâtavyapurushhe niveçite yaj jalaṃ nihsarati tad yadi droṇamânam syât tadâ sa purusho mânaprâpta ucyate. S. The human head measures, according to S., 12 *aṅgulas*, the whole body 108, but that of a Tirthaṅkara, 120 *aṅgulas*, for his *ushṇîsha* takes up 12 *aṅgulas* more.

(10) *viññâyaparivâṇamitta tti* vijñâtaṃ vijñânam pariṇatamâtraṃ yasya sa tathâ, kvacid *viññaya-parivâṇa-mitta tti* pâṭhas, tatra vijñâ eva vijñakâḥ sa câ 'sau pariṇatamâtraç ca buddhyâdipariṇâmavân eva vijñakaparivâṇatamâtraḥ; iha mâtraçabdo buddhyâdipariṇâmasyâ 'bhinavatvakhyâpanaparaḥ. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavatî II 246.

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

saṃkhyâne saṃkalitavyavakalitâdigañitaskandhe suparinisṭhita iti yogaḥ, kvacit *saṃkchâne* ity anantaram *sikchâne* iti driçyate, tatra çikshâm aṇati pratipâdayati çikshânam, âcâropadeçaçâstram *nirutte tti* padabhañjane na çabdaniрукtipratipâdake; *joisâm ayaṇe tti*: aya-vaya-daṇḍaka-dhâtuḥ (!) sarve gatyarthâ jñânârvthâ iti, jyotishâm grahâdinâm ayaṇe jñâne jyotiḥçâstre ity arthaḥ. S.

shashṭitantram kapilîyaçâstram. the 60 *padârvthas* are enumerated in S. where the following verses of the *Râjavârvtika*, a Digambara Âgama, are quoted:

prâdhânâstivam ekatvam arthavattvam athâ 'nyatâ |
pârvrthyam ca tathâ 'nyaikyam viyogo yoga eva ca ||
çeshavrittir akartvityam cûlikârvthâ daça suritâḥ |
viparyayaḥ pañcavidhas tatho 'ktâ nava tushṭayaḥ ||
karaṇânâm asâmarthyam asṭâviṇçatidhâ matam |
iti shashṭiḥ padârvthânâm asṭâbhiḥ saha siddhibhiḥ ||

13) bhogârvhâ bhogâ bhogabhogâs tân prâkṛitatvân napuṇisakatvam.

14) compare Âvaçyaka II 332: *âlaiya-mâla-mauḍo bhâsura-bumḍi-palaṇba-vaṇa-mâlâ* | samânayâ indratulyayâ riddhyâ caranti 'ti

sâmânikâ indrasamânâyushkâdibhâvâḥ. S. about the lokapâlas see Weber l. c. 223—226. agramabishyah . . . tathâ câ "rsbam: *Paumâ, Sivâ, Saî, Amjû Amalâ Accharâ, Navamiyâ, Rohinî.* tisrah parishado bâhyamadhyâbhyantarâ, jaghanyamadhyamotkrishṭaviçesha-parivârabhûtâḥ, saptâ 'nikâni hasty-açva-ratha-padâti-vyishabhana-artaka-gâthaka-jana-rûpâni sainyaṇi. S. *âhaya tti* âkhyânakapratibaddham ahatam vâ 'vyavacchinam yan nâtyam nâṭakam tatra yad gîtam ca geyam yâni ca vâditâni tantritalatâlatruṭitâni tatra tantrî viṇâ, talatâlâç ca hastâsphoṭaravâḥ, talâ vâ hastâḥ, tâlâḥ kaṁsikâḥ; *tudîya tti* çeshatûryâṇi yaç ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavâditam iti karmadhârayagarbho dvandvas tataç ca teshâm yo ravas tena. kvacit punar *mahayâ 'haya-nâṭta-gîya-vôiya-âhaya-samkha-samkhiya-kharamuhiya-poya-piripiriyâ-panava-paṭaha-bhambhâ-horambhâ-bheri-jhallaridumduhi-tata-vitata-ghana-jhusira-tamlî-talatâla-tudîya-ghanamuiṅga-padu-ppavâiya-ravenam ti* driçyate tatra ahatâny avyâhatâni nâtyagîtavâditâni tathâ âhatebhyo mukhahastadaṇḍâdibhir âkuṭyamânebhyah çâṅkhâdibhyo yo ravas tena mahatâ vipulena, tatra çâṅkhâḥ pratîtâḥ, çâṅkhikâ hrasvaçâṅkhâḥ, kharamukhikâ kâhalâ, poyâ mahatî kâhalâ, piripiriyâ kolikapuṭakâvanaddhamukho vâdyaviçeshaḥ, paṇavo bhaṇḍapaṭaho laghupaṭaho vâ tadanyas tu paṭaha iti, *bhambha tti* dhakkâ, *horambha tti* rûdhigamyâ, bheri mahâdhakkâ, jhallarî valayâkâro vâdyaviçeshaḥ, dundubhir devavâdyaviçeshaḥ; atho 'ktânuktasamgrahadvareṇâ "ha: tate 'tyâdi tatâni viṇâdikâni tajjanitaçabdâ api tatâḥ, evam anyad api pada-trayam navaram, ayam viçeshaḥ tatâdinâm:

tatam viṇâdikam jñeyam, vitatam paṭahâdikam |

ghanam tu kâṁsyatâlâdi vaṁçâdi çushiram matam ||

tathâ tantrî 'tyâdi prâgvat; paṭunâ dakshapurushena pravâdyata iti paṭupravâditâḥ, sa câ 'sau ghanamṛidaṅgaç ca prâkṛitatvâd viçeshanasya paranipâtas tata eteshâm ravas tene 'ti vyâkhyeyam. S.

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

15) *imam ca nam ti* kevalaḥ paripûrṇaḥ sa câ 'sau kalpaç ca kâryakaraṇasamartha iti kevalakalpaḥ, kevala ova vâ kevalakalpaḥ samagraḥ, athavâ paripûrṇatâsâdharṇyât kevalakalpaḥ kevalajñâna-sadriças tam. S.

ohi avadhi is one of the five divisions of *samyajjñâna*; compare The Paṇḍit IX 286 (Sarvadarç. Sam.) . . . *egasâdriyam ti* ekakhaṇḍaçâṭakamayam uttarâsaṅgam vaikakshikam. S.

16) *arahantânām.* sarvatra prâkṛite caturthyâḥ shashṭhî. tato devâdibhyo 'tiçayapûjâvandanaâdy-arhatvâd arhadbhyo namaḥ, bahuvacanam advaitocchedâd arhadbahutvakhyâpanârtham namaskartuḥ phalâtiçayajñâpanârtham ca. tathâ karmâ-'ri-hananât *arahaṁtânām.* karmabîjâbhâve bhavo 'prarohâd *aruhamtânām.* iti pâṭhatrayam. S.

dharmavaracâturantacakravartibhyah. trayah samudrâç caturtho

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

vyâvrittachadmabhyah. ghâtikarmâñi saṃsâro vâ chadma tad vyâvrittam kshîṇam yebhyas te. S.

sampâviukâmassa tti yady api bhagavatah siddhigatau kâmo nâ 'sti mokshe bhava ca sarvaniḥspriho munisattama iti vacanât, tadâpi tadanurûpaceshṭanât samprâptukâma iva samprâptukâmas tatrâ 'samprâpta ity arthas tasya . . . S.

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

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

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

19) *jonâjammaṇa tti* yonyâ janmârtham nishkramaṇena. S.

21) *jâyam eyaṃ ti* jîtam âcaritam kalpa ity ekârthâh. S. *gabbhe tti* garbhaḥ putrikâlakshanaḥ. S.

Harer Indrasya naigameshî âdeçapratîchaka iti vyutpattyâ 'nvarthanâmânânam. S.

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

27) *veuvvîyasamuggghâeṇam ti* uttaravaikriyakaraṇâya prayatnaviçesheṇa, *samohaṇai tti* samuddhanti pradeçân vikshîpati, *samohaṇai tti* pâthe samuddhanyate samudghâtavân; tatsvarûpam âha: *samkhijjâim ti* daṇḍa iva daṇḍa ûrdhvâdhaâyataḥ çarîrabâhulyo jîvapradeçakarmapudgalasamûhas tam . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pî 'ha teshâm ratnâdipudgalânâm iva sâratâprati-pâdanâya ratnânâm ityâdy uktaṃ tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te gṛihîtâh santo vaikriyatayâ pariṇamantî 'ti tena ca daṇḍena ratnâdînâm yathâ-bâdarân asârân daṇḍanisargagṛihîtân pudgalân pariçâtya yathâsûkshman sârân paryâdatte daṇḍanisargagṛihîtân sâmastyenâ "datte ity arthah. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presamskritic **dvitya* **tritya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvitya* and *tritya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvitya*, *tritya*, and old Slavonian *tretij*. The equivalents of *dvitya*, *tritya* in Pâli are *dutyâ* *tatiya*; in Jaina Prâkrit: *vittiya* (*ti* for the same reason as *kk* in *sukkila* = *çukla*); *vitya*, *tatiya*; *biya*, *taiyo*, (compare *caitya* = *cetiya*, *ceiya*) *bîya*. By

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

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

32) vicitram âçcaryakṛit, ulloeasya vitânasya, citritam vividhacitrayuktaṃ, talam adhobhâgo yasmims tat tathâ. *vicitta-ulloya-cilliya-tale tti* pâṭhe tu vicitro vividhacitrayukta ulloka uparibhâgo yatra, *cilliyaṃ* dīpyamânaṃ talam adhobhâgo yatra . . . tathâ bahu atyartham samo nimnonnataḥ pañcavarṇakuṭṭimakalitaḥ, suvibhaktaḥ kṛitasvastikaḥ tathâ sushṭu gandhavarâṇâm pradhânavâsânâm gandho yasmim asti tat sugandhavaragandhikaṃ tatra, kvacit *sugandha-vara-gandha-gandhie tti* pâṭhas gandhavarttir gandhadravyaḡuṭikâ *sâliṅgaṇe* 'tyâdi: sahâ "līṅganavarttyâ çarīrapramâṇagaṇḡopadhâneṇa yat tat sâliṅgavarttikaṃ tasmin, ubhayata ubhau çirontapâdântâv âçṛitya, *vivvoyane tti* upadhâne gaṇḡuke yatra tat tathâ kvacit *pañṇattaga-vivvoyani tti* driçyate tatra ca suparikarmitagaṇḡopadhâne ity arthaḥ (*uddâla*) avadâlo 'vadalanaṃ pâdanyâse 'dhogamaṇam ity arthaḥ. S.

maghamaghamta comp. panjâbî: *maghnâ* to burn, hindî: *maghan* redolent. Similarly forms of intensive verbs are *jala-jalimta guma-gumâyamta*, *misimisimta*, *tadatadamta*, *kidikidiyabhûe*. . . . *rûya* = *rûta* cotton mah. and guz.: *rû*, hind.: *rûi*, panj.: *rûm*.

S. reads *tulla* (= *tulya*); *tûla* iti pâṭhe tu *tûlam* arkatûlam eteshâm iva sparço yasya. S.

33) atha prathamam ibhadarçanaṃ sâmnânyavṛittim âçṛityo 'ktam; anyathâ prathamajinajananî vṛishabham eva, çrîVīramâtâ prathamam siṃham adrâksbîd iti vṛiddbâḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Âvaçyaka Sûtra takes no heed of it, but gives the same gâthâ, 'gaya vasaha etc.' as enumeration of the dreams of Devânandâ and Triçalâ, just like the Kalpasûtra.

33) *cauddamtaṃ* caturdantamusalam; kvacit *taoyacauddamtaṃ* iti pâṭhas, tatra tataç ca iti yojyamâne *tae ṇam* iti paunaruktyam syât tasmât tatanjaso mahâbalâç *ûsiyaṃ ti* ucchritam, nirvibhaktikapâṭhe tu *galiye* 'tyâdi viçeshaṇena saha karmadhârayaḥ. S.

34) preraṇam iva preraṇam tene 'va visarpad ullasat kila kakudaṃ svabhâvâd evo 'llasad asti tatro 'tprekshyate, ne'daṃ svayam evo 'llasaty api tu sahajaçobhâsambhâreṇe 'va, preryate ullâsayati. S.

35) mushâgataṃ yat pravarakanaṃ tad api tâpitam ata evâ "vartamânaṃ tadvad vṛitte vimalataçḡitsadriçe nayane yasya sa tathâ. ârshatvâd viçeshaṇaviçeshyayoḥ pûrvaparanipâtâniyamah. S. In Prâkṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Saṃskṛit grammar.

ucchritam udagram sunirmitam kuṇḡalikṛitaṃ sujâtaṃ sam-

púrṇam âsphoṭitam âcchoṭitam lâṅgûlam pucchacchaṭâ yena sa tathâ. S. *Kalpadruma*: kuṇḍalâkârakṛitam asti, pucchâgram dvayoh karṇayor antarâle ânîtam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

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

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

(*ujjuya*) řijvî saralâ, samâ 'vishamâ, samhitâ nirantarâ, tanukâ sukshmâ, âdeyâ subhagâ, laṭabhâ suviçâlâ. S.

kvacit *âtijapattiya* 'ti driçyate tatra trikam pṛishṭhavaṅçasyâ 'dhas tatsamîpopalakshito 'grabhâgo 'pi trikam tat, â trikât trikam yâvat prâptir avakâço yasya tad âtrikaprâptikam. S.

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

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

38) ghanagambhîrasya vanakuñjâder vitimirakaram pramâṇapakshayor varshâdipramâṇanibandhanayoh çuklâkṛishṇapakshayor antar madhye râjantî lekhâ yasya sa tathâ tam, athavâ cândramasâpekshayâ pramâṇapakshayor ante paurṇamâsyâṃ, râgadâ harshadâyinyo lekhâḥ kalâ yasya sa tam. S.

39) aṅkanam jyotishasya: jyotishâm sanûho jyotisham jyotiçcakram tasya aṅkanam meshâdirâçisaṃkramaṇâdinâ lakshakam jñâpakam. S.

râtrau, makârasyâ 'lâkshanikatvât, uddhâvataḥ uechriṅkhalân duḥpracârân *suddhamta* iti pâṭhe tu çuddhânto 'ntahpuram tatra duḥkhena yo 'sau pracâras tatpramardanam, yathâ hi râjñâm antahpure pracâro dushkaras tathâ râtrâv api tamoviluptacakshushâm pathikânâṃ, sûryodaye tu sukarah pracârah pathishv iti. S.

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

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

Thus we have *ambila* = *ambla* = *amla*; *sumiṇa* = **sumna* (comp. *sonnus*) = **supna* (comp. *ῥπνος*) = *svapna*. Sometimes, the second consonant was doubled by the influence of the first, and *vice versa*: 1) *puruvva* (Mṛicchakāṭikā 39, 23) = **purvva* = *pūrva*; *murukka* (Hem. II, 112.) = **murkka* = *mūrka*. 2) *sukkila* = **sukkla* = *çukla*, (in *sukkilla* both consonants are doubled); *abhikkhaṇam* = **abhikkḥṇam* = **abhikḥṇam* = *abhikṣṇam* (an offshoot of the supposed form *abhikḥṇam* is the Pāli *abhikkhaṇam*, which would be in Prākṛit **abhikhaṇam* comp. *suhuma* = Pāli *sukhuma* = Saṃskṛit *sūkṣhma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = **dvitya* (*tt* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyā* = **ajyā* (comp. *jjyotsnā* = **dyotsnā*, *dosinā* in Prākṛit and Pāli) = *āryā*. (The commentators derive *ajjiyā* from *āryikā*, but that word is of rare occurrence in Saṃskṛit.) *avagijhiya* = **avagijhya* = *avagrihya*; *sassirīya* = *saçrīka*.

42) taruṇaḥabdasye 'ha sambandhāt taruṇaravikiraṇair bodhitāni athavā punar-avi tti punar api kiraṇaḥ sūryas tena taruṇenā 'bhinavena bodhitāni. . . S.

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

pamuiyaṃtabhamara pramuditam antaḥcittam yeshām te pramuditāntaras te ca bhramaragaṇāç ca. S. I believe that *pamuiyaṃta* is the present participle of *pra-mud*; the *d* of *mud* seems to have been changed in *i*, comp. *sammui*.

saroruhābhirāmam ti sarassu sarovareshu arham pūjyam ata evā 'bhirāmam sarorhābhirāmam. uc cā 'rhatī 'ti (Hem. II 111) hakārāt pūrva ukāraḥ. S. This explanation is obviously wrong; for *sararuha* : *saroruha* :: *maṇahara* : *manohara*, comp. Hem. I 156.

43) kvacit punaḥ: *ukkada-umnî-sahassam ti* pāṭhaḥ sa ca subodha eva; tathaḥ param: *pabandhāyamāṇāniyaṃtabhāsura-tadābhirāmam ti* pāṭhas, tatra ce 'ttham vyākhyā: prabandhena nairantaryeṇā 'yamāno gacchan, āyamāno vā pratyāgacchan prabandhāyamānaḥ; na vidyate *niyaṃta tti* paçyan drashitā yasya tat aniyatyaṃ (!) kenā 'py adriçyamānaṃ dūratvād ata eva bhāsuraṃ bhayaṅkaraṃ yat taṭam parapāraṃ tenā 'bhirāmam. S.

44) vāsāṅgāni vāsānām Gandhamālinī granthoktasurabhikaraṇopāyabhūtataḍdravyāni ca teshām uttamena maghamaghāyamānena gandheno 'ddhutenā itas tato prasṛitenā 'bhirāmam yat tat tathā. S.

46) jvālojvalanaka ārshatvād vibhaktilope tena *katthai* etc. S.

ete ca svapnavarṇakā bahushv ādarçeshu na driçyanta eva; yeshv api santi, teshv api bahavo vācanābhedaḥ. ata eva bahubhiḥ paryuṣhaṇākalpopanibandhakārair svapnā na vyācacakṣire, mayā tu yathāmnāyam yathābodham kiṃcid vyākhyātam. S.

56) kauṭumbikapurushān ādeçakāriṇaḥ. S.

59) *pahara tti ghañvṛiddher ve 'ti* (Hem. I 63) *prākṛitala-kshaṇena hrasvaḥ. S.*

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

prîṇanîyaiḥ rasarudhirâdidhâtusamatâkârîbhiḥ, dipanîyair agni-jananaiḥ, madanîyaiḥ manmathavardhanîyaiḥ, vṛimbanîyair mâṃso-pacayakârîbhiḥ, darpanîyair balakariḥ. S.

(*vîravalayâni*). *subhaṭo hi yadi kvacid anyo 'sti vîravratadhârî tadâ 'sau mâṃ vijitya mocayatv etâni valayâni 'ti spardhayan yâni kaṭakâni paridadhâtî tâni vîravalayanî 'ty ucyante . . . S.*

61) *dharijjamâṇeṇam dhriyamâṇena, vâcanântare Sûryâbhavad alamkâravarṇakâḥ sa cai 'vam: egâvaliṃ pi ṇiṃ dhei* (!) *ityâdi Râjapraçnîyasûtram. — I have not been able to verify in my copies the passage of the Râjapraçnîyasûtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: câmarâu tti yady api câmaraçabdo napuṃsakaliṅge rūḍhas, tathâ 'pî 'ha strîliṅgatayâ nirdishṭas, tathai 'va gauḍamate rūḍhatvâd iti. According to Bharata Malla's commentary on the Amarakosha, the forms câmarâ and câmarî were also used. (Comp. Petersburg Dictionary. s. v. câmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —*

aneke ye gaṇanâyakâḥ prakṛitimahattarâ, daṇḍanâyakâs tantra-pâlâ, râjâno mândalikaḥ, içvarâ yuvarâjâḥ, aṇimâdyaiçvaryayuktâ ity anye, talavarâḥ paritushṭanarapatipradattapaṭṭabandhavibhûshitâ râjasthânîyâḥ, mândalikâç (!) chinnamaḍambâdhipâḥ, kauṭumbikâḥ katipayakuṭumbaprabhavo 'valagakâḥ (? avalagakâḥ Kir.) grâmamahattarâ vâ, mantriṇaḥ sacivâḥ, mahâmantriṇo mahâmâtyâ mantrimândalapradhânâ hastisâdhanâdhyakshâ vâ, gaṇakâ jyotishikâ bhâṇḍâgârikâ vâ, dauvârikâḥ pratibârâ râjadvârikâ vâ, amâtyâ râjyâdhishṭhâyakâḥ, ceṭaḥ pâdamûlikâ dâsû vâ, piṭhamardâ âsthâne âsannasevakâ vayasyâ ity arthaḥ, veçyâcâryâ vâ, nâgarâ nagaravâsiprakṛitayo râjadeyavibhâgâḥ, nigamâḥ kâranîkâ vaṇijo vâ, çreshṭhinaḥ çrîdevatâdhyâsitasauvarṇapaṭṭabhûshitottamâṅgâḥ, senâpatayo nṛipânirûpitâç caturaṅgasainyanâyakâḥ, sârthavâhâlî sârthanâyakâḥ, dûtâ anyeshâṃ gatvâ râjâdeçavedakâḥ, sandhipâlâ râjyasandhirakshakâḥ; eshâṃ dvandvas tatas tair iha tṛitîyabahuvacanalopo drashṭavyaḥ. S.

63) *kṛitaḥ siddhârthakapradhâno maṅgalâya maṅgalanimittam upacâraḥ pûjâ yeshu tâni tathâ, prākṛitatvât kṛitaçabdasya madhye nipâtaḥ. S.*

varapattane varavastrotpattisthâne udgatâ vyûtâ ca tâṃ,

varapaññanâd vâ pradhânaveshñanakâd udgatâ nirgatâ yâ sâ tathâ tām. S.

64) *aññamge tti* ashñāṅgam ashñāvayavaṃ divyo-'tpâtâ-"ntari-ksha-bhaumâ-"ñga-svara-laksharāṇa-vyañjana-bhedâd. S.

66) kṛitabalikarma yañ svagrīhadevatānāṃ te tathâ prāyaçcittāni duḥsvapnādivighâtārtham tatra kautukāni masha-tilakādīni, maṅgalāni tu siddhārthakadadhyakshatadurvāñkurādīni; anye tv āhuḥ: *pāyacchittā* pādēna pāde vā chuptāç cakshurdoshapari-hārārtham pādachuptāḥ, kṛitakautukamaṅgalāç ca te pādachuptāç ce 'ti vigrabaḥ. tathâ çuddhātmānaḥ snānena çucikṛitadehāḥ, *vesāim ti* vastrāṇi 'ti yogaḥ, veshe sādḥūni veshyāni, athavā çuddhāni ca tāni praveçyāni ca rājasabhāpraveçocitāni.

89) *Vesamañakumñadhārīṇo tti* Vaiçramaṇasya kuñdam āya-ttatāṃ dhārayanti ye te tathâ. tiryaglokavāsino jṛimbhakā devās tiryagjṛimbhakāḥ prahīṇā alpībhūtāḥ sektāraḥ secakāḥ dhanaksheptāro yeshāṃ tāni prahīṇasektrikāṇi prahīṇasetukāni vā setur mārگاḥ. S.

gāmāgara down to *siṃghādaesu* kvacic ca driçyate. This reading seems, therefore, to have not been adopted by the Cūrñi-kāra. tatra karādīgamyā grāmāḥ, ākarā lohādyutpattibhūmayāḥ nai'teshu karo 'stī 'ti nakarāni, kheṭāni dhūliprākāropetāni, karvaṭāni kunagarāni, maḍambāni sarvato 'rdhayojanāt parato 'vasthitagrāmāni, droṇamukhāni yatra jalasthalapathāḥ ubhāv api staḥ, pattanāni yeshu jalasthalapathayor anyatareṇa paryāhārapraveçāḥ, āçramās tīrthasthānāni munisthānāni vā, samvāhāḥ samabhūmau kṛishīṃ kṛitvā yeshu durgabhūmishu dhānyāni kṛishīvalāḥ samvalanti rakshārtham, sanniveçāḥ sārthaçakāṭādes tato dvandvas teshu. kvacit *sannivesag hosesu* iti pāṭhas, tatra ghoshā gokulāni teshu. S.

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

90—91) *'samta* sad vidyamānaṃ na punar indrajālādāv ivā 'vāstavaṃ yat sārsvāpateyam pradhānadravyam. S.

95) uktaṃ ca Vāgbhaṭe:

vātilaiç ca bhaved garbhaḥ kubjāndhajaḍavāmanaḥ |
pittalaiḥ khalatiḥ piṅgaç citrī pāṇḍuḥ kaphātmabhiḥ ||

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

After having sent the Introduction to press, I find the following passage in the Kalpalatā: Skandapurāṇe punar viçeshaç cā 'yam: gatakaliyugasam. 2691 varshe caitra su di trayodaçyām maṅgalavāre uttaraphalgunīnakshatre ghaṭī 60 rātrigataghaṭī 15 pala 21 samaye makaralagne candrāhorāyāṃ çriVirajanme 'ti. As Mahāvīra lived 72 years, his death would fall in 2763 KY or 339 A.D.

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

97) utpiñjalo bhriṣam âkulah sa ivâ "caratî 'ty âcârakvipi çatari ca: çatrâṇasa (Hem. III 181) iti prâkṛitalakṣhaṇena mânâdeçe *uppiñjalamûñi tu* siddham tadbhûtâbhûtaçabdasyo 'pamârthatvâd utpiñjalantî 'va S.

98) The passage in brackets is found only in CE and the Saṃdehavishashadhi and Kiraṇâvalî. The former commentary gives the following explanation: tac ca bahushv âdarçeshu na dṛiṣṭam. tasyâ api vâcanâyâ upari kaçcid vyâcashte iti tatrâ 'pi kiñcid vivriyate. *piyatthayâe* prityartham; *piyam niveemo* priyam isṭam vastu putrajanmalakṣhaṇam nivedayâmaḥ; *piyam te bhavau* etac ca priyanivedanam priyam bhavatv iti (these are the words of the dâsis who announce the birth of Mahâvira to the king) tasyâ dânam *mauḍavajjam* ti mukuṭasya râjacihnâtât strîṇam câ 'nucitatvât tasye 'ti tadvarjanam; *jahâ mâliyam* yathâ dhâritam, *mala-malla* dhâraṇe iti yathâ parihitam ity arthaḥ *umoyam* avamucyate paridhiyate yaḥ so 'vamocakaḥ âbharaṇam tam *matthae dhoya* (!) aṅgapraticârikâṇam mastakâni kshâlayati dâsatvâpanayanârtham, svâminâ dhautamastakasya hi dâsatvam apagacchatî 'ti lokavyavahâraḥ. S. A similar passage is found in the Tîkâ of the Uttarâdhyayana 18,51, where king Bala, on receiving the news that a son is born to him, *tesim padicâriyâṇam mauḍavajjam sarîrûlamkâram dalayai, matthae dhovati, viulam pûidâṇam dalayati.*

100) mañcâ mâlakâḥ prekṣhaṇakadrashṭṛijanopaveçananimittam atimañcâs teshâm api upari ye *lâiyam* chagaṇâdinâ bhûmau lepanam; *ulloiyam* saṭikâdinâ kuṭyâdishu dhavalanam tâbhyâm mahitam pûjitaṃ, tair eva vâ mahitam pûjanam yatra tat tathâ; anye tu: liptam ullocitam ullocayuktam mahitam ce 'ti vyâcakshate. S.

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

uvaciya-vandana-ghada-sukaya-torana-paḍiduvâra-desabhâgam ti pâṭhaḥ. tatro 'pacitâ niveçitâ vandanaghaṭâç ca maṅgalyakalaçâḥ sushṭu kṛitatorâṇâni ca dvâradeçabhâgân prati yasmims tat tathâ. S.

jallâ varatrâkhelakâḥ, râjñah stotrapâṭhakâ ity anye, . . . viḍambakâ vidûshakâ vailambakâ vâ ye samukhavikâram utplutyô 'tplutya nṛityanti . . . lâsakâ ye râsakân dadati jayaçabdaprayoktâro vâ bbaṇḍâ ity arthaḥ . . . lañkhâ vaṃçâgrakhelakâ, mañkhâç citra-

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

102) utkrishṭaṃ karshaṇaṃ kṛishṭam unmuktaṃ kṛishṭam yasyâṃ so 'tkrishṭâ tâṃ, labhye 'pi âkarshaṇanishedhât, adeyaṃ vikrayanishedhanena na kenâ 'pi kasyâ 'pi deyam, ameyaṃ kraya-vikrayanishedhâd evâ 'vidyamâno bhaṭânâṃ râjâjñâdâyinâm bhaṭṭa-putrâdipurushânâm praveçah kuṭumbigriheshu yasyâṃ sâ tathâ tâṃ. tathâ daṇḍena nirvṛittaṃ daṇḍimaṃ, kudaṇḍena nirvṛittaṃ kudaṇḍimaṃ râjadeyadravyaṃ taṃ nâ'sti yasyâṃ sâ tathâ tâṃ; *adam-ḍimakudaṇḍimaṃ* tatra daṇḍo 'parâdhânusâreṇa râjagrâhyaṃ dravyaṃ kudaṇḍas tu kâraṇikânâm prajñâparâdhân mahaty apy aparâdhino 'parâdhe 'lpaṃ râjagrâhyaṃ dravyaṃ; kvacit *adamḍa-kudaṇḍimaṃ* iti pâṭhas, tatra daṇḍalabhyaṃ dravyaṃ daṇḍaḥ çesham uktavat. adharimâm avidyamânaṃ dharimam riṇadravyaṃ yasyâṃ sâ tathâ tâṃ; kvacit *aharimam* iti dṛishṭaṃ, tatra ahari-mâm kasyâ 'pi vastunaḥ kenâ 'py aharaṇât; kvacit *adhâraṇijjam* ity api dṛiçyate, tatra avidyamâno dhâraṇiyo 'dhamarṇo yasyâṃ sâ tathâ sthitau kulamâryâdâyaṃ patitâ "ntarbhûtâ yâ putra-
janmotsavasambandhinî vardhâpanâdikâ prakriyâ. S.

104) mâtâpitarau prathame divase sthitipatitaṃ kulakramântar-
bhûtam putrajanmocitam anusthânaṃ kârayataḥ sma
jâgariyam ti shashṭhîjâgaraṇaṃ, kvacit *dhammajâgariyam* dṛiçyate, tatra dharmeṇa kuladharmeṇa lokadharmeṇa vâ shashṭhyâṃ râtrau jâgaraṇaṃ dharmajâgaraṇaṃ dharmajâgarikâ tâṃ mitrâṇi suhṛidaḥ, jñâtayaḥ sajâtîyamâtâpitrîbhîrâtrâdayaḥ, nijakâḥ svakîyâḥ putrâdayaḥ, svajanâḥ pîtrivyâdayaḥ, sambandhinaḥ svaçurâdayaḥ, pariḷano dâsîdâsâdîḥ, *Nâyakhattiyâ Usabhâsâmîsayaṇijjagâ*. S. The last words being Prâkrit are most probably taken from the Cûrṇi. The Kiraṇâvalî has: Jñâtakshattiyâ Rîshabhasvâmîsajâtîyâḥ; but the Kalpalatâ: *Nâikhattie tti Usabhasâmîsayaṇijjagâ*.

105) jimitau bhuktavantau *bhutiuttarâgaya tti* bhuktottaram bhôjanottarakâlam âgatâv upaveçanasthâne iti gamyate. S.

108) saṃmuditâ râgadveshâbhâvaḥ, *saha tti* sahabhâvinî saṃmuditâ sahasaṃmuditâ, yac cûrṇiḥ: *saṃmuû râgaddosarahîyayâ* parîshahopasargâṇâṃ kshutpipâsâdîdivyâdibhedâ dvâviṇçati-shoḍaçavidhânâṃ kshântikshamaḥ kshântiyâ kshamate na ty asam-arthaṭayâ yaḥ sa kshântikshamaḥ, pratimânâm bhadràdînâm ekarâ-trikyâdînâm vâ tattadabhigrahaviçeshâṇâṃ vâ. S.

110) dakshaḥ kalâsu dakshaḥ, pratijñâtasiddhîpârâgâmitayâ paṭvî pratijñâ yasya sa tathâ; pratirûpaḥ tattadguṇasamkrama-
ṇadarpanatvât viçishṭarûpo vâ; âlînaḥ sarvagunaîr âçlishṭaḥ, gupte-ndriyo vâ; bhadrakaḥ saralaḥ, bhadrâga iti vâ bhadravad vṛishâ-
bhavad gacchati, bhadrado vâ kalyâṇadâyitvât tathâ jñâtaḥ prakhyâtaḥ, Jñâto vâ Jñâtavaṃçyatvât ata evâ "ha *Nâyaputte* Jñâta-
putraḥ Jnâtaḥ Siddhârthanṛipas tasya putro Jñâtaputraḥ, na ca putramâtrenai 'va kâcit siddhir ity âha Jñâtakulacandraḥ; videha itî viçishṭadehaḥ, vajrarshabhanârâcasamphananasamacaturasraṣaṃ-

sthānopetatvāt; athavā: dihm̄k lepe, vigato deho lepo 'smād iti videho nirlepaḥ *videhadinne tti* Videhadinnā Triṣalā devī tasyā apatyam̄ Vaidehadinnaḥ saṃskṛitāpekshayā Videhadattā Triṣalā tasyā ayaṃ Vaidehadatta iti jñeyam̄, tasyā eva aurasaputratvakhyāpanāriham̄ viṣeṣaṇam̄ āha *videhajacce* Videhā Bhīmo Bhīmasena iti nyāyād Videhadinnā Triṣalā tasyām̄ jātā videhājā arcā ṣarīram̄ yasyā 'sau Videhājāreḥ, athavā videho vigatadeho anaṅga ity arthaḥ sa yātyaḥ pīdayitavyo yasyā 'sau videhayātyaḥ; tathā *videhasūmāle* viṣeṣeṇa dihyate lipyate tattatparigrahāram̄bhasambhṛitaiḥ pāpa-pāṅkair̄ jīvo 'smim̄ iti videhe gṛihavāsaḥ tatrai 'va sukumāraḥ ṣabdādīviśhayasukhalālitaḥ . . . eteshām̄ ṣabdānām̄ kvā 'pi vivṛitir̄ na dṛiṣṭhā, ato vṛiddhām̄nyād̄ anyathā 'pi bhāvanīyāni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahāvīre . . devehīm̄ . . abhitthunamāṇā . . vayāsī* must be interpreted, as if the text had: *Mahāvīram̄ . . devā . . abhitthunamāṇā vayāsī* (Mahāvīram̄ . . devāḥ . . abhiṣṭuvantaḥ . . avādishuḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindī grammar p. 94: *larkhene ghorā dekhā* 'the boy saw the horse'. *larkhene ghorī dekhī* 'the boy saw the mare'. *gurune celeko sikhāyā* 'the teacher taught the pupil' *kisāṇne bailom̄ko becā hai*, 'the peasant has sold the bullocks'. *rāṇīne apnī ek sahelīko bulāyā* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

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

112) *neraiyā devatittham̄karā ya ohissa bāhirā hom̄ti, pāsanti sarvao khalu, sesā deseṇa pāsanti*, iti vacanāt sarvotkṛiṣṭam̄ ābhogikam̄ ābhogaprayojanam̄ apratipāty ākevalotpatter̄ jñānadarṣanam̄, avadhijñānam̄ avadhidarṣanam̄ cā "sīt, tac ca paramāvadheḥ kiṃcin̄ nyūnam̄. *ahohie* iti kvacit̄ pāṭhas, tatra adhovadhīr̄ adhaḥpariccheda-bahulo 'bhyantarāvadhīr̄ ity arthaḥ; tathā ca cūrṇiḥ: *ahohiya tti abhīntarodhī*, ata evo 'ktaṃ *neraiē* 'ty ādi. S.

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

113) pûrvadiggâminyâṃ châyâyâṃ, *porisîe* pâçcâtyapauru-
shyâṃ pramâṇaprâptâyâṃ koṭiprâptâyâṃ abhinivṛittâyâṃ jâtâyâṃ.
S. — C and H explain *paurushyâṃ* by *paçcâtyapraharamânâyâṃ*.

çan̄khikâç candanagarbhaçan̄khabastâ maṅgalakârîṇaḥ çan̄kha-
vâdakâ vâ, câkrikâç cakrapraharaṇâḥ kumbhakâratailikâdayo vâ,
lân̄galikâ galâvalambitasvarṇâdimayalân̄galâkârâdhârîṇo bhaṭṭa-
viçeshâḥ karshakâ vâ, *mukhamân̄galikâ* mukhe maṅgalaṃ yeshâṃ
te tathâ câṭukârîṇa ity arthaḥ, vardhamânâḥ skandhâropitapurushâḥ,
pûsamâna tti pushyamânâ mâgadhâ mânyâ vâ, ghaṇṭayâ carantî
'ti ghaṇṭikâḥ *râuliyâ* iti rûdhâḥ, teshâṃ gaṇâs taiḥ; kvacit *kham̄ḍiya-*
gaṇehiṃ ti pâṭhas, tatra khaṇḍikagaṇâç châtrasamudâyâs taiḥ. S.

114) atra siddhiçabdena çramaṇadharmasya vaçîkâraḥ, tasya
madhyam lakṣaṇayâ prakarshas tatra tvam nirantarâyam tishṭhe
'ty arthaḥ. S.

uttameṇam ti ut-tamasâ tamo 'tîtena tatrâ 'pi karmaçatru-
mardane pradhânaṃ sâdhanam çuklena çuklâkhyena apramattaḥ
pramâdarahitaḥ san. S. and Kiranâvalî; but in the Subodhikâ:
dhyânena kene 'ty âha uttamena çuklena.

116) *bahûim divasûim* comp. Lassen Inst. p. 309. *pañca-*
mutthiyam ti ekayâ mushṭyâ kûreasya locam catasribhiḥ çirasah.
devadûsam ti indreṇa vâmaskandhe 'rpitam divyavastraviçesham. S.

vosatthakâe vyutsṛishṭakâyah parikarmavarjanât tyaktadehaḥ
parîshahâdisahanât. S.

118) îryâyâṃ gamanâgamanâdau samitaḥ samyak pravṛittaḥ
..... âdâne grahaṇe upakaraṇasye 'ti gamyate bhânḍamâtrâyâ
vastrâdyupakaraṇarûpaparicchadasya bhânḍamâtrasya co 'paka-
raṇasyai 'va, athavâ bhânḍasya vastrâder mṛinmayabhâjanasya vâ,
mâtrasya ca pâtraviçeshasya; nikshepaṇâyâṃ vimocane yaḥ samitaḥ
supratyupekshîtâdikrameṇa samyak pravṛittaḥ. S.

119) vâsîcandanayoḥ pratîtayor athavâ vâsîcandane iva vâsî-
candane apakârakopakârakau tayor samâno nirdvesharâgatvât etc.
S. — vâsî sûtrâdhârasya kâshṭâçchâdanopakaraṇam. Subodhikâ.

120) (*sovaciya*) upacayanam upacitam saho 'paciteno 'pacayena
vartate sopacitam, satyasamyamatapaḥsucaritena sopacitam sphîtam
phalam muktilakṣhaṇam yasya sa tathâ sa câ 'sau nirvâṇamârگاç
ca vyâvṛittasya jîrṇodyânasye 'ty arthaḥ; jîrṇavyantarâyatanasya vâ
vijayâvartam vâ nâma caityam *katthakaraṇamsi* kshetra-
dhânyotpattisthâne. *jhâṇamtariyâe* iti çukladhyânam caturdhâ:
pṛithaktvavitarkam savicâram, ekatvavitarkam avicâram, sūkshma-

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

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

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

127) *Nâyaḥ piḥjabandhane vocchinne*, jnâtaje çrîMahâvîra-
vishaye premabandhane vyavacchinne truṭite. S. The legend of In-
drabhûti's death has been told in the Introduction p. 1. note.

128) Kâçideçasya râjâno Mallakijâtîyâ nava, tatra Koçala-
deçasya râjâno Lecchakijâtîyâ nava, te kâryavaçâd gaṇam melakaṃ
kurvantî 'ti gaṇarâjâno 'shtâdaça ye Ceçakamahârâjasya bhagavan-
mâtulasya sâmantâḥ çrûyante te, tasyâm amâvâsyâyâm pâram
paryantam bhavasya âbhogayati paçyati yaḥ sa pārâbhogaḥ, saṃsâra-
sâgarapâraprâpaṇapravaṇas tam; athavâ pâram paryantaṃ yâvad
âbhogo vistâro yasya sa pārâbhogaḥ, ashtaprâharikaḥ prabhâtakâlam
yâvat sampûrṇa ity arthaḥ, tathâvidham paushadhovâsam paushadha-
yuktovâsam, *paṭṭhavimsu tti* prasthâpitavantaḥ kṛitavantaḥ; keci
ca: *vârâbhoe* iti paṭhanti, dvâram âbhogyate 'valokyate yais te
dvârâbhogaḥ pradîpâs tân kṛitavantaḥ âhâratyâgapaushadharûpam
upavâsam câ 'kârshur iti .ca vyâcakshate (iti vṛiddhavyâkhyâ K),
etad arthânupâty eva co 'ttarasûtram: *gae se* ityâdi, gataḥ sa
bhâvodyoto, *nânam bhâvuḥ* iti vacanât jñânajñâninoḥ kathamcid
abhedâc ca sa bhâvodyotarûpo jñânamayo bhagavân gato nirvâṇaḥ,
ataḥ sâmprataṃ dravyodyotam pradîpalakshaṇam karishyâma iti
hetos taiḥ pradîpâḥ pravartitâḥ. tataḥ prabhṛiti dipotsavaḥ saṃ-
vṛittaḥ kârttikaçuklapratipadi ca çrîGautamasya kevalimahimâ devaiç
cakre. S.

129) *khuddâe* ityâdi kshudrâtmâ krûrasvabhâvo bhasmarâçis
triṃçattamo graho dvivarshasahasrasthitir ekarâçau. S. Comp. In-
dische Studien 10, 316.

kumthû ityâdi kur bhûmis tasyâm tishṭhati 'ti kunthuh
prâñijâtir no 'ddhartum çakyata ity anuddharî, aṇum sûkshmaṃ
deham dharatî 'ty aṇudharî 'ti cûrṇiḥ. S. kunthvâdiçabdeshu
strîtvam ekavacanam ca prâkṛitatvâd iti K.

134) *sâhassîu tti* ârshatvât strîtvam. S.

138) *ajñânânam ti* asarvajñânânam sarvajñatulyânâm. sarve akshara-

samnipâtâ varṇasamyeḡâ jñeyatayâ vidyante yeshâm te tathâ S. comp. Weber, Fragment der Bhagavatî p. 319.

146) antakṛito bhavântakṛito nirvâṇayâyinas teshâm bhûmiḥ kâlo 'ntakṛidbhûmiḥ. *jugamtakadabhûmi tti*, iha yugâni kâlamânaviṣeshâs tâni ca kramavartîni, tatsâdharṇyâd ye kramavartino guruçishyapraçishyâdirûpâḥ purushâs te 'pi yugâni, taiḥ pramitâ 'ntakṛidbhûmir yâ sâ yugântakṛidbhûmiḥ. *pariyâyamta-kadabhûmi ya tti* paryâyas tirthamkarasya kevalitvakâlas tam âçrityâ 'ntakṛidbhûmir yâ sâ tathâ. tatra *jâve* 'ty âdi, iha pañcamî dvitîyârthe drashṭavyâ, tato yâvat tṛitîyam puruṣha eva yugam purushayuyam tṛitîyam prati çishyam Jambûsvâminam yâvad ity arthaḥ; yugântakarabhûmir Virajinasyâ 'bhavat, Virajinâd ârabhya tattîrthe tṛitîyam puruṣam yâvat sâdhavaḥ siddhâḥ çrîVirah Sudharmâ Jambûsvâmi 'ti, tataḥ param siddhigamanavyavacchedo 'bhûd iti hridayam. *cauvâsapariyâe tti* caturvarshaparyâye kevaliparyâye kevaliparyâyâpekshayâ bhagavati Jine sati antam akârshîd bhavântam akarot tattîrthe sâdhur nâ "rât kaçeid api 'ti kevalotpatteç caturshu varsheshu siddhigamârambhaḥ. tathâ ca vṛiddhâḥ:

*Virassa siddhi-gamaṇâ-
u tinni puriṣâo jâva siddhi tti |
esa jug'-ambara-bhûmi
teṇa param n'atthi nivvâṇam ||
Virâ-jîna-kevalâo
cau-varisa na koi siddhi-sampatto |
kevala-jutto vi jâe
pajjây'-amtakara-bhûmi sâ || . S.*

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

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

148) *nava vâsa-sayâim ti* çrîViranirvṛiter navasu varshaçateshv açityadhikeshu vyatiteshv iyam vâcanâ jâte 'ty arthe vyâkhyâyamâne na tathâ vicâracâturîcañcûnâṃ cetasi prîtir, asya sûtrasya çrîVardhamânânantaram saptatyadhikavarshaçateno 'tpannena çrîBhadrabâhusvâmiprañîtatvât tasmâd iyati kâle gate iyam vâcanâ pustakeshu nyaste 'ti sambhâvyate. çrîDevarddhikshamâçramaṇair hi çrîViranirvâṇân navasu varshaçateshv açityuttareṣu atîteshu granthân vyavacchidyamânân dṛishṭvâ sarva-granthânâm âdime Nandyadhyayane sthavirâvalilakṣhaṇam namaskâram vidhâya granthâḥ pustakeshu likhitâ ity ata evâ 'tra granthe sthavirâvalîprânte Devarddhikshamâçramaṇasya namaskâram vakshyate, pûrvaṃ tu guruçishyâṇâṃ çrutâdhyayanâdhyâpanavyavahâraḥ pustakanirapeksha evâ "sît. kecit tv idam âhur, yad iyat-kâlâtikrame Dhruvasenançipasya putramaraṇârtasya samâdhim

âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rûdhe sabhâ-
samaksham ayam grantho vâcayitum ârabdha iti. *samanassa nam*
bhagavao Mahâvîrassa jâva sevva-dukka-ppahîṇassa Dhuvasena-
râṇo putta-maraṇe ege vâsa-sahasse asîti-vâsâhîe vatikkamte ity
api kvacidâdarçeshu drishṭam, bahuçrutâ vâ yathâvad vidanti.
trinavatiyutanavaçatapakshe tv iyatâ kâlena pañcamyâç caturthyâm
paryushaṇâparva pravavṛite:

teṇauyu-nava-saehim
samaikkamtehi Vaddhamâṇâo |
pajjûsavana-cautthî
Kâlagasûrîhimto thaviyâ ||
vîsahi dinehi kappo
pañcaga-hânî ya kappathavanâ ya |
nava-saya-teṇauehim
vucchinâ saṅgha-âṇâe ||
Sâla[vâ]haṇeṇa raṇṇâ
saṅghâeseṇa kâriõ bhayavaṇṇ |
pajjûsavana-cautthî
câummâsam caudasîe ||
caumâsaga paḍikamaṇam
pakkhiya-divasaṇmi cauviho saṅgho |
nava-saya-teṇauehim
âyaraṇam taṃ paṇāṇanti ||

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

yady api cûrṇikâreṇa kuto 'pi kâraṇân na vyâkhyâtam, avâ-
ptajîrṇatîkaikadeçe tv asyâ vâcanâyâ ity evaṇ vyâkhâtam; tathâ 'pi
açityadhikanavaçate varshâtikrame sarvân granthân vyavacchidyamâ-
nân drishṭvâ pustakeshu nyasadbhiḥ çriDevarddhigaṇikshamâçramaṇaiḥ
çriKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti.
tathâ punar iyatkâlâtikrame Dhruvasenanripasya putramaraṇârtasya
samâdhim âdhâtum Ânandapure sabhâsamaksham çriKalpavâcanâ'py
ajanî 'ti kecit; tattvaṇ tu bahuçrutagamyam iti. trinavatiyuta-
navaçatapakshe tu:

teṇau-nava-saehim
samaikkamtehi Vaddhamâṇâo |
pajjosavana-cautthî
Kâlagasûrîhimto thaviyâ ||

ityâdi sammatim udbhâvye 'yatkâlâtikrame bhâdrasitacatu-
rthyâm paryushaṇâparvapravṛittir iti kecid vyâkhyânayanti. evaṇ
vyâkhyâne kriyamâṇe çatrusaṇçayanirâsakaGardabhillochedakâri-
Kâlakasûrito 'yam bhinna eva sampadyate. na cai' vam, yataḥ
prabhâvakacaritraKâlakâcâryakathâprabhṛitigrantheshv eka evo 'ktaḥ.
tathâ KalpacûrṇiNiçîthacûrṇyâdishu tu BalamitraBhânumitrayor mâ-
tulena paryushaṇâparva caturthyâm pravartitam; BalamitraBhânu-
(mitra)Tîrthodgâraprakîrṇâdishu çriVirajinaVikramâdityarâjñor anta-

rālavartināv api Vikramādityapratyāsannāv uktau; tatrā 'pi kiyat-kālavartināv api Vikramādityakālabhāvināv api sambhavataḥ, tathā ŚālavāhanaVikramādityaprabandhādishu tayor yuddhasaṅgatiḥ ca. kim ca, cūrṇikārā api: katham idānim aparvarūpāyāṃ caturthyām paryuṣhaṇe? 'ti ṣiṣhyānodanāyāṃ: yugapradhānaKālikasūrivācanād eve 'ty evam uttaram dattavantaḥ, na punaḥ: *vāyaṇāmtare puṇa ayam teṇaue samvacchare kāle gacchai tti* pravacanavācanene 'ty ādi svayam evā "locyam. tasmād: aṣṭipakshe Dhruvasenanipā(nu)-grahāt Paryuṣhaṇākālpaḥ parshadi vācayitum ārabdhaḥ, trinavatipakshe tu pañcakāpekshayā kālanaiyatyaena parshadi Kalpasūtravācane pravacanamaryādābhaṅga iti paryālocanayā: 1) abhivardhite varshe viṃṣatyā dinair gṛihijñātaparyuṣhaṇā, 2) pañcakahānyā svābhigṛihitaparyuṣhaṇā ce 'ty ubhayam api vyucchedya saṅghādeṣād ekai 'va vācanā caramapañcake vyavasthāpite 'ti vastugatyā vyākhyānī-kriyāta iti vastugatyā vyākhyāne kriyamāṇe parshadvācanātaḥ pañcakahānyādivyavacchedenai 'va caramapañcake yā vācanā sā vācanāntaram ity arthasaṅgatir api. kecit tu vicāryamāṇam yad aṣṭipakshe tad eva vācanāntareṇa trinavatipakshe 'pi yuktisaṅgataṃ dṛiṣyate. katham anyathā, *iī dīsai tti* akathayishyat? tattvam tu ṣrutadhara-gamyam prashṭavyā vā pravacanarahasyavidāḥ. (Kiraṇāvalī.)

yady api etasya sūtrasya vyaktatayā bhāvārtho na jñāyate, tathā 'pi, yathā pūrvaṭīkākārair vyākhyātam, tathā vyākhyāyate. tathā hi: atra kecid vadanti, yat Kalpasūtrasya pustakalikhanakālañjāpanāya (Ms jñānānām paya) idaṃ sūtram ṣṛiDevarddhigaṇikshamācramanair likhitam. tathā cā 'yam artho yathā ṣṛiVirānirvāṇād aṣṭiyadhikānavavarshaṣatātīkrame pustakārūḍhaḥ siddhānto jātas, tadā Kalpo 'pi pustakārūḍho 'pi jātaḥ iti. tatho 'ktam:

*Valakī-puraṇmi nayare
Devadḍhi-ppamuha-sajala-saṅghehiṃ |
putthe āgama liṅgo
nava ya asīyāo vīrāo ||*

anye vadanti: navaṣatāaṣṭivarshe Virāt Senāṅgajārtham Ānande saṅghasamaksham mamaham (!?) prārabdham vācayitum vijñaiḥ, ityādy antarvācyavācanāt: ṣṛiVirānirvāṇād aṣṭiyadhikānavaṣatavarshātīkrame Kalpasya sabhāsamaksham vācanā jāta, tāṃ jñāpayitum idaṃ sūtram nyastam iti, tattvam punaḥ kevalino vidanti. *vāyaṇāmtare puṇe* 'tyādi vācanāntare punar ayam trinavatitamah saṃvatsarah kāle gacchatī 'ti dṛiṣyate. atra kecit vadanti vācanāntare ko 'rthah? pratyuttaram (Ms pratyāmtare): *teṇaue tti* dṛiṣyate; yat Kalpasya pustake likhanam parshadi vācanam vā aṣṭiyadhikānavavarshaṣatātīkrame iti kvacitpustake likhitam, tat pustakāntare trinavatyadhikānavavarshaṣatātīkrame iti dṛiṣyate, iti bhāvah. anye punar vadanti: ayam aṣṭitamah saṃvatsara iti ko 'rthah? pustake Kalpalikhanasya hetubhūtaḥ ayam ṣṛiVirūd daṣama-ṣatasya aṣṭitamasaṃvatsaralakshanaḥ kālo gacchatī 'ti. *vāyaṇāmtare* ko 'rthah? ekasyāḥ pustakalikhanarūpāyā vācanāyā anyat parshadi vācanarūpaṃ yad vācanāntaram tasya punar hetubhūto daṣama-

çatasya ayaṃ trinavatitamah saṃvatsarah. tathâ câ 'yam arthaḥ:
navaçatâçîtitamavarshe Kalpasya pustake likhanam navaçatatrina-
vatitamavarshe ca parshadvâcane 'ti tatho 'ktaṃ çriMunisundara-
sûribhiḥ svakṛitastotraratnakoçe:

virât trinandânkaçarady acikarat
tvaccaityapûte Dhruvasenabhûpatiḥ |
yasmin mahaiḥ saṃsadi Kalpavâcanâm
âdyam, tad Ânandapuram na kaḥ stute? ||

pustakalikhanakâlas tu yatho 'ktaḥ pratita eva: *valahîpurammi
nayare* ityâdivacanât; tattvam punaḥ kevalino vidanti. (Subodhikâ.)
çramaṇasya bhagavato Mahâvirasya muktigamanât paççât
navaçataaçîti 980 varsheshu gateshu Devarddhiganiḥshamâçramaṇena
kâlaviçeshasya vuddhihiyamânâṃ (read buddhiṃ hiyamânâṃ) jñâtvâ
siddhântavicchedam bhâvinam vicintya prathamadvâdaçavârshakasya
(read varshikîyadurbhikshasya)prânte sarvasâdhûnâṃ (supply saṅgham)
sammîlya (!) Vallabhînagaryam çrisiddhântaḥ pustakeshu kṛitaḥ pusta-
keshu likhitaḥ; pûrvam sarvasiddhântânâm pâṭhanam ca mukha-
pâṭhenai 'vâ "sit, tataḥ paççâd gurubhiḥ pustakena siddhântaḥ
çishyebhyaḥ pâṭhyate, iyaṃ rîtir abhût. kecid âcâryâ atra evam
âhuḥ: bhagavato muktigamanânantaram navaçataaçîtivarshair Dhru-
vasenasya râjñah putraçokanivâraṇâya sabhâlokasamaksham Kalpa-
sûtram çrâvitam; punar navaçatatrinaravativarshaiḥ çriVîranirvânât
çriSkandilâcâryair dvitîyadvâdaçavarshikîyadurbhikshaprânte Mathu-
râpuryam sâdhûn sammîlya (!) siddhântaḥ pustakeshu likhitaḥ. yato
Valabhîvâcanâyâtasthvirâvali vâcyate, ekâ punar Mâthuriyavâcanayâ
sthavirâvali procyate; anyo pi yaḥ kaçcit parasparam siddhântaiḥ
(vi)saṃvâdo driçyate, sa sarvo 'pi vâcanâyâ eva bhedaḥ. punar atra
pûrvâcâryâḥ kecid evam âhuḥ: çriVîranirvânât navaçataaçîtivarshaiḥ
siddhântaḥ pustakeshu likhitaḥ, navaçatatrinaravati-993-varshaiḥ Kâla-
kâcâryeṇa pañcamîtaḥ caturthyam çriparyuṣaṇâparva kṛitam. atra
bahavo viçeshâḥ santi, te gîtârthâḥ jânanti. çriÂvaçyakasûtre pa-
ñcavidham pratikramaṇam uktam: 1 devaçikam (?) 2 râtrikam, 3
pâkshikam, 4 caturmâsikam, 5 sâṃvatsarikam. yadâ caturthyam
paryuṣaṇâparva sthâpitam, tadâ tu pâshî(read pâkshî)caturdaçî-
dine caturmâsikam api ekatrai 'va sthâpitam, yataḥ granthe uktam
asti: *caumâsaga paḍikamaṇam pakkhîya divasaṇmi* . . evam
pâṭhaḥ katham milati? tasmâd evam jñâyate: pâkshikam catur-
daçyâm, caturmâsikam pûrṇimâyâm, etad ubhayam api pâkshîdine
ekatra kṛitam. etasya paramârthas tu. prathamâsâmâcâryam ca
vyâkhâto 'sti. (Kalpadruma.)

Rîshimaṇḍalaprakaraṇa and its commentary by Padmamandiragiri
(saṃvat 1553) run thus:

dubbhikhammi paṇatthe
punar avi melitta samaṇa-saṅghâo |
Mahurâe anuugge
pavattio Khaṇḍileṇa tayâ || 213 ||

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

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

com. gâthâ sugamai 'va, viçeshaç câ 'yaṃ: çrîVîranirvânât açîtyadhikanavaçatavarsheshu Devarddhikshamâçramaṇair hi kâladoshât sarvâgamânâṃ vyavacchittim avalokya te pustakeshu nyastâḥ. pûrvam pustakânapekshayai 'va guruçishyayoḥ çrutârpaṇa-grahaṇavyavahâro 'bhûd iti vṛiddhasampradâyaḥ.

II. Sthavirâvalî.

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

2) samastagaṇipîṭakadhârakâḥ. gaṇo 'stî 'ti gaṇî bhâvâcâryas tasya piṭakam iva ratnâdikaraṇḍakam iva gaṇipîṭakam dvâdaçâṅgi; tad api na deçataḥ Sthûlabhadrasye 'va, kiṃ tu samastaṃ sarvâksharasamnipâtivât tad dhârayanti sûtrato 'rthataç ca ye te tathâ. S.

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

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

Sijjambhavaṃ gaṇaharaṃ
jiṇa-paḍimâ-damsaṇeṇa paḍibuddhaṃ |
Maṇaga-piyaraṃ dasakâ-
liyassa nijjûhagaṃ vande ||

4) *Sutthi yasuppaddibuddhânam ti.* susthitau suvihatakriyâ-nishṭhau, supratibuddhau sujñâtatattvau tato viçeshana-karmadhârayaḥ, koṭikakâkandakâv iti nâma; anye tv ittham âcakshate: susthitasupratibuddhâv iti nâma, koṭikakâkandakâv iti virudaprâyaṃ viçeshanaṃ: koṭyaṃçasûrimantrajâpaparijñânâdinâ kauṭikau, kâkandyaṃ nagaryâṃ jâtatvât kâkandakau, tato viçeshanasamâsaḥ. ye tu susthitasupratibuddha ity ekam eva nâma manyante tadabhiprâyaṃ na vidmo dvitvavyâghâtât. yadi param: madhukaiṭanyâyena susthiteṇa saharitaḥ supratibuddhaḥ susthitasupratibuddha iti pakshaḥ çaraṇaṃ, tatra ca pûjyatvâd bahuvacanaṃ jñeyam. S.

5) bahavo 'tra vâcanâbhedâ lekha-kavaigunya-jâtâḥ. tattatstha-virâṇaṃ ca çâkhâḥ kulâni ca prâyaḥ sâmprataṃ nâ 'nuvartante nâmantarati-rohitâni vâ bhavishyanti, ato nirṇayaḥ kartuṃ na pârystate pâṭheshu. tathâ hi çâkhâsu: kvacid âdarçe *Koḍavaṇî* (6) 'ti, kvacit *Kuṃḍadhârî* 'ti; tathâ hi kvacit *Puṇṇapattiyâ* (7) iti, kvacit *Suvaṇṇapattiyâ* iti. evaṃ kuleshv api, kvacit *Ullagaccha taiyaṃ* (7,c) *ti* pâṭhaḥ, kvacit *aha Ullagaṃdha taiyaṃ ti.* tasmâd atra bahuçrutâ eva pramâṇam, mâ 'bhûd utsûtram iti. tatra kulam ekâcâryasamâtatiḥ, çâkhâsu tasyâṃ eva samtatau purushaviçeshânâṃ pṛithak pṛithag anvayâ, ekavâcanâcâryayatisamudâyo gaṇaḥ:

*tattha kulam vineyaṃ
egâyariyassa samtati-jâo |
doṇha kulâṇa miho puṇa
sâvikkhâṇaṃ gaṇo hoi ||*

tti vacanât. athavâ çâkhâ vivakshitâdyapurushasya samtâno, yathâ Vairasvâminâmnâ Vairaçâkhâ, 'smâkaṃ kulâni tu tacchishyânâṃ pṛithak pṛithag anvayâ, yathâ Cândrakulam Nâgendrakulam ity-âdi. S.

6) *Chulue Rohagutte tti* vipratipattyavasthâyâṃ dravya-guṇa-karma-sâmânya-viçesha-samavâyâ-"kya-shaṭ - padârtha - prarûpakatvât shaṭ, gotreṇa Ulûkatvâd Ulûkaḥ; shaṭ câ 'sâv Ulûkaç ca Shaḍulûkaḥ. Ulûkatvam eva vyanakti: *Kosie gotteṇaṃ ti* ulûkakauçikaçabdayor nâ 'rthabhedâḥ. *Terâsiya tti* Trairâçikâ, jivâ-'jiva-nojivâ-"khyarâçitrayaprârûpiṇas tacchishyapraçishyâḥ. — Then follows the legend about Rohagupta (544 A.V.) The Vaiçeshika Philosophy is said to have been developed out of the Trairâçika-doctrin: kramaṇa Vaiçeshikadarçanaṃ tataḥ prarûḍham. S.

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

*dhvântasya vâmoru vicâraṇâyaṃ
Vaiçeshikaṃ câru matam matam me |
Aulûkam âhu khalu darçanaṃ tat
kshamaṇ tamastattvanirûpaṇâya ||*

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

12) atrâ 'ntare vaṇḍâmi Phaggumittam ca ityâdi gâthâ-vṛindam bahushv âdarçeshu driçyate, katipayapustakeshu ca: *therassa nam ajjaPhaggumittassa Goyamaguttassa ajjaDhanaḡirî there amtevâsî Vâsittḡagotte* ityâdi yâvat: *therassa nam ajjaSihassa Kâsavagottassa ajjaDhamme there amtevâsî Kâsavagotte, therassa nam ajjaDhammassa Kâsavagottassa ajjaSaṇḡile there amtevâsî* iti paryantam driçyate, tadanantaram ca *vaṇḍâmi Phaggumittam ca* ityâdi gâthâs; tatra ca gadyoktârthaḡ punaḡ padyaish samḡrihîta iti na paunaruktyam bhâvaniyam. S.

III. Sâ m â c â r î.

2) *kaḡiyâim* kaḡayuktâni; *ukkampiyâim* dhavalitâni; *channâim* trinâdibhiḡ; *littâim* chaganâdyaiḡ, kvacit *guttâim ti* pâḡhas, tatra guptâni vṛitikaraṇadvârapidhânâdibhiḡ; *ghatthâim* viṡhamabhûmibhañjanât; *matthâim* çlakshṇîkṛitâni, kvacit *sammatthâim ti* pâḡhas tatra samantân mṛiṡṡtâni masṛiṇîkṛitâni sammṛiṡṡtâni; *sampadhûmiyâim* saugandhyâpâdanârtham dhûpanair vâsitâni; *lchâtodagâim* kṛitapraṇâlîrûpajalamârgâṇi; *lchâyariddhamanaim niddhamanaṇam khâlam* ḡrihât salilam yena nirgacchati; *appaṇo atthâe* âtmârtham ḡrihasthaiḡ kṛitâni; parikarmitâni, karoteḡ kânḡam karotî 'ty âdâv iva parikarmârthatvât; paribhuktâni svayam paribhujyamânatvât; ata eva pariṇâmitâni acittîkṛitâni; tataḡ savinççatirâtre mâse gate amî adhikaraṇadoshâ na bhavanti. yadi punaḡ sâdhavaḡ: sthitâḡ sma iti brûyus, tadâ te pravrajitânâm avasthânena subhikṡham sambhâvya ḡrihiṇas taptâyogolakalpâd amtâla-(? also in the Kalpalatâ)-kshetra-karṡhaṇaḡrihacchâdanâdîni kuryuḡ, tathâ câ 'dhikaraṇadoshâ; atas tatparihârâya pañcâçatâ dinaiḡ sthitâḡ sma iti vâcyam iha hi paryuṡhaṇâ dvidhâ: ḡrihijñâtâjñâtabhedât. tatra ḡrihiṇâm ajñâtâ, yasyâṇ varshâyogyapîḡhaphalakâdau yatne kalpoktâ dravya-kshetrakâlabhâvasthâpanâ kriyate, sâ "shâḡhapaurṇamâsyâṇ pañcâ-pañcadinavṛiddhyâ yâvad bhâdrapadasitapañcamyâṇ cai 'kâdaçasu parvatithishu kriyate. ḡrihijñâtâ tu yasyâṇ sâṇvatsarikâtîcârâ-locanam luñcanam Paryuṡhaṇâkalpasûtrakarṡhaṇam caityaparipâḡi aṡṡtamaṇ sâṇvatsarikapratikramaṇam ca kriyate. yayâ ca vrataparyâyavarshâṇi ganyante, sâ nabhasyaçuklapañcamyâṇ Kâla-kasûryâdeçâc caturthyâṇ api janaprakaḡam kâryâ. yat punar abhivardhitavarṡhe dinavinççatyâ paryuṡhitavyam ity ucyate, tat siddhâ-ntaḡippanânâm anusâreṇa, tatra hi: yugamadhye pausho yugânte câ 'shâḡha eva vardhate, nâ 'nye mâsâs; tâni câ 'dhunâ na samyag jñâyante, 'to dinapañcâçatai 'va paryuṡhaṇâ samḡate 'ti vṛiddhâḡ. tataç ca kâlâvagraho jaghanyato: nabhasyasitapañcamyâ ârabhya

kārttikacaturmāsāntaḥ saptatidinamānaḥ; utkarshato varshāyogya-kshetrāntarābhāvād āshāḍhamāsakalpena saha vṛishṭisadbhāvāt, mārgaḥśrshenā 'pi saha śhaṇ māsū iti. dravyakshetrakālabhāvasthāpanā cai 'vam. dravyasthāpanā: tṛiṇaḍagala(?)kshāramallakādīnām paribhogāḥ, sacittādīnām parihāraḥ. tatra sacittadravyaṃ ḥaiksho na pravrajyate atīcṛaddhaṃ rājānaṃ rājāmātyādikaṃ vā vinā, acittadravyaṃ vastrādi na gṛihyate, miḥradravyaṃ ḥaikshaḥ sopadhikāḥ. evam āhāravikṛitisaṃstārakādidravyeṣhu paribhogaparihārau yojyau. kshetrasthāpanā: sakroḥaṃ yojanaṃ, kāraṇe bālaglānavaidyaushadhyādaḥ catvāri pañca vā yojanāni. kālasthanā: catvāro māsā, yac ca tatra kalpate, bhāvasthanā: kṛoḍhādīnām viveka, īryābhāshādīsānitishu co 'payoga; iti kṛitaṃ vistareṇa. S. This exposition is clear on the whole, but some of its details I do not understand.

9) tatro 'dakārdraḥ karo yāvatā ḥushyati, tāvān kālo jaghanyaṃ landam, utkṛishṭam pañcā 'horātrās, taylor antaram madhyam. S.

14) *attheḡaiyāṇam* ityādi: asty etad yad ekeshāṃ sādhnām purata evam uktapūrvam bhavati, gurubhir iti gamyate. cūrṇau tu: *attheḡaiyā āyariyā* ity uktam, *attham bhāsei āyario* iti vācanāt; artha eva anuyoga eva, ekāyitā ekāgratā, arthaikāyitās teshām. athavā 'sty etad yad ekeshāṃ ācāryāṇām idam uktam bhavati 'ty evaṃ vyākhyeyam; tatra shashṭhī tṛitīyārthe tataḥ cā "cāryair idam uktam bhavati. S. *atthiṇam* has the same meaning in § 19.

paḍigāhittae is rendered *pratigrāhātum*, which would regularly become **paḍiggahittae*. पडिगाहित्तए might be a mistake of the transcribers for पडिग्गहित्तए. But the word occurs too frequently for that. Besides, double *g* is generally written ण, which sign, however, is never used in our word. *paḍigāhittae* (also written *paḍigāhettae*) is the infinitive of the causative *paḍigāhe* = *pratigrāhaya*. From the same base are derived the forms *paḍigāhe* (which I take to be the 2d person of the imperative, though it is rendered by *pratigrīhṇīyās*, just as *dāve* by *dadyās*) and *paḍigāhehi*. The causative bases *paḍigāhe* and *dāve* are used for the simplex.

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

kvacit *pāhisi*-sthāne *dāhisi* *tti* dṛiḥyate tac cā 'tīhṛidyam svayaṃ vā bhūñjīthā anyasādhor vā dadyā iti. evam ukte gṛihṇā se tasya sādhoḥ kalpate etc. S.

19) *kaḍāim* *ti* kṛitāni tair anyair vā ḥrāvakatvaṃ dāne ḥrādhatvaṃ vā grāhitāni; *pattiyāim* pratyayitāni pṛitakarāni vā; *thijjāim* *ti* sthairyam asty eshv iti sthairyāni [the neuter abstract instead of the adjective, just as *ārogga*, *pāmokkha* etc.] pṛitau dāne ca sthirāni; *vesāsīyāim* *ti* dhruvaṃ lapsye 'haṃ tatre 'ti viḥvāso yeshu vaiḥvāsikāni; *sammayāim* *ti* sammatayanti praveḥāni; *bahumayāim* *ti* bahavo 'pi sādhoḥ nai 'ko dvau vā matā yeshu

bahūnām vā gṛhamānushāṇām mataḥ sādhuḥpraveṣas, tāni bahumatāni; *anumayāim ti* anumatāni dātum anujñātāni, aṅgur api kshullako 'pi mato yeshu sarvasādhusādharāṇatvān, na punar mukhaṃ dṛiṣṭvā tilakaṃ karshayanti 'ty anumatāni 'ti vā. S.

20) nityam ekāṇaninaḥ. *goyarakālam ti* ekasmin gocaracaryā-kāle sūtrapaurushyanantaram ity arthaḥ *ṇannatthe* ityādi ṇakāro vākhyādāv alaṃkārarthaḥ. anyatrā "cāryavaiyāvṛittyāt; ācāryavaiyāvṛittyād anyatra tad varjayitve 'ty arthaḥ. ācāryavaiyāvṛittyam hi yady ekabhuktena kartum na pārayati, tadā dvir api bhuktaṃ; tapaso hi vaiyāvṛittyam garīyaḥ. evam upādhyāyādishv api. *avanjanajāyaṇam ti* na vyañjanāni bastikūreakakshādiromāṇi jātāni yasyā 'sau avyañjanajātas, tataḥ: svārthe kaḥ (Hem. II 164), avyañjanajātakād anyatra, yāvad adyā 'pi tasya vyañjanāni no 'dbhidante, tāvad dvir api bhojanaṃ na dushyati 'ty arthaḥ. atra ca ācāryaḥ ca vaiyāvṛittyam asyā 'stī 'ty abhūrādityād apratyaye vaiyāvṛittyāḥ ca vaiyāvṛittyakarāḥ. ācāryavaiyāvṛittyam tābhyām anyatra; evam upādhyāyādishv api neyam. ācāryopādhyāyatapas-viglānakshullakānām dvirbhuktasyā 'py anujñātatvād, evam api vyākhyā. S.

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

caturthabhojī prātar na caramapaurushyaṃ nishkramyo 'pāçrayād āvaçyikyā nirgatya pūrvam eva vikaṣam udgamādiçuddham bhuktvā prāsukāhāram pītvā ca takrādikaṃ saṃsṛiṣṭakalpaṃ vā, patadgraham pātraṃ saṃlikhya nirlepīkṛitya, saṃpramījya ca prakshālya. S.

25) tatro 'tsvedimam piṣṭajalam bhṛitahastādikshālanajalam vā; saṃsvedimam saṃsekimam vā. [I think *saṃseima* to be in Saṃskṛit *sasvedīma*; comp. *maṇamsī* = *manasvin* (Hem. I 26)], yat parṇādi utkālya çīlodakena sieyate, tat. *cāulodagam* taṇḍula-dhāvanodakam tilodakam mahārāshṭrādishu nistvacitatiladhāvanajalam; tushodakam vṛihyādihāvanam; yavodakam yavadhāvanam; āyāmaiko 'vaçrāvaṇam (avasrā?); sauvirakam kañjikam; çuddhavikaṣam ushṇodakam, *usīnaviyāde* iti usṇajalam; tad api asiktaṃ yataḥ prāyeṇā 'shṭamordhvaṃ tapasvino dehaṃ devatā 'dhitishṭhati *paripūe tti* vastragalitam aparipūte tṛiṇakāshṭhādi gale laganāt; tad api parimitam, anyathā jīrṇam syāt. kvacit: *se vi ya ṇam bahusaṃpunṇe, ṇo vi ya ṇam abahusaṃpunṇe* ity api dṛiçyate, tatra iṣhad aparisaṃaptam saṃpūrṇam bahusaṃpūrṇam, nāmnaḥ prāg bahur ve 'ti bahupratyayaḥ, atistokatāre hi tṛiṇmātrasyā 'pi no 'paçama iti. S.

26) saṃkhyayo 'palakshitā dattayo yasye 'ti saṃkhyāta-dattikas tasya dattiparimānavata ity arthaḥ. S.

27) upāçrayāc chayyātaragrīhād ārabhya yāvat saptagrīhāntaram saptagrīhamadhye *saṃkhaḍim ettae tti* saṃskriyata iti saṃskṛitir odanapākas tām etum gantuṃ na kalpate, piṇḍapātārtham tatra

na gacched ity arthaḥ. teshāṃ gṛihāṇāṃ sannihitatayâ sâdhugūṇa-
hṛitahṛidayatveno 'dgamâdidoshasambhavât. etâvatâ çayyâtaragṛiham
anyâni ca shaḍ âsannagṛihâṇi varjayed ity uktam. kasya na kalpata
ity âha: *saṃniyattacârissa* nishiddhagṛihebhyaḥ saṃnivṛittāḥ saṃç
carati viharatî 'ti saṃnivṛittacârî pratishiddhavarjakaḥ sâdhus. tasya
bahavas tv evaṃ vyâcakshate saptagṛihântaram *saṃkhadim* ca
janasaṃkulajemanavâralakshaṇāṃ gantum na kalpate. yat uktam
pratibhâti, tad vyâkhyānam pramâṇikartavyam. dvitīyamate çayyâ-
taragṛiham anyâni ca sapta gṛihâṇi varjayed ity uktam. tṛitīyamate
çayyâtaragṛiham anantaragṛiham sapta câ 'nyâni varjayed ity uktam.
uvassayassa pareṇam ti upâçrayât parataḥ saptagṛihântaram etuṃ
na kalpate. *parampareṇam ti* paramparayâ vyavadhânenā saptagṛihâ-
ntaram etuṃ na kalpate. çayyâtaragṛihâd anantaram ekaṃ gṛiham,
tataḥ saptagṛihâ(ṇi), iti paramparatâ. S.

28) *pâṇipadiggahiyassa* (he who uses his hand instead of an
alms bowl) jinakalpikâdeḥ; *kaṇagaphusiyâ* phusâramâtram; avaçyâyo
mihilâ varshaṃ vâ; vṛishṭikâyo 'pkâyavṛishṭiḥ. S.

29) *agihamsi tti* anâchâdite âkâçc. S.

dakam bahavo bindavo, dakarajo bindumâtram, dakaphusiyâ
phusâram avaçyâyā ity arthaḥ. S.

31) *vagghâriyavutthikâo tti* acchinnadhârâvṛishṭir
saṃtaruttaramsi ântaraḥ sautrakalpa, uttara aurṇikas, tâbhyâm
prâvṛitasyâ 'lpavṛishṭau gantum kalpate. athavâ: antara iti kalpaḥ;
uttara iti varshâkalpaḥ kambalyâdiḥ. Cûrṇikâras tv âha: *am-
taram rayaharaṇam padiggaho vâ uttaram pâuraṇakappo, tehiṃ
saha tti*. S.

32) *nigijjhīya* 2. sthitvâ sthitvâ varshati. S.

vikaṭagṛihe âsthânamandapikâyâṃ yatra grâmyaparshad upa-
viçati. S.

33) âgamanât pûrvakâlam; athavâ pûrvam sâdhur âgataḥ paçcâd
dâyako râddhum pravṛitta iti pûrvâgamanena hetunâ pûrvâyuktas
taṇḍulodanaḥ kalpate paçcâdâyukto bhiliṅgasûpo na kalpate. tatra
pûrvâyuktaḥ sâdhvâgamanât pûrvam eva svârtham gṛihasthaiḥ paktum
ârabdhaḥ. S. This is, according to the commentator, the orthodox
interpretation of *pûrvâyukta*; two others are rejected as *anâdeçau*;
viz., 1) pûrvâyukta = yac cullyâm âropitam, 2) pûrvâyuktam yat
samîhitam i. e. yat pâkârtham upadhaukitam.

36) ekatrâyatam subaddham bhâṇḍakam pâtrakâdy upakaraṇam
ca kṛtvâ vapushâ saha prâvṛitya. S.

38) *atthi ya ittha keya tti* asti câ 'tra kaçcit pañcamah;
atthi yâim tha iti pâṭhe tu *tha* iti vâkhyâlamkâre *atthi yâim ti*
bhâshâmâtram asti ce 'ty arthaḥ *nham* vâkhyâlamkâre.

41) icche 'tyâdi, icchâ ced asti tadâ etc. S.

44) cakshushâ jñâtvâ dṛishṭvâ ca pratilekhîtavayâni pariharta-
vyatayâ vicâraṇîyâni panaka ullî sâ ca prâyaḥ prâvṛishi
bhûmikâshṭhabhâṇḍâdishu jâyate, yatro 'tpadyate, taddravyasama-
varṇaç ca. *nâmam paṇṇatte* iti nâma iti prasiddhau. 2. bijasû-

kshmam: kaṇikâçâlyâdibijânâṃ *nahî* 'ti rūḍhâ nakhikâ. 3. harita-sûkshmam: navodbhinnaṃ pṛithivîsamavarnaṃ haritaṃ tac câ 'lpasamhananatvât stokenâ 'pi vinaçyate. 4. pushpasûkshmam: vaṭoḍu-mbarâdinâṃ tatsamavarnaṭvâd alakshyaṃ tac co 'cchvâsenâ 'pi virâdhyate. 5. aṇḍasûkshmam: uddaṃçâ madhumakshikamatkuṇâdyâs, teshâm aṇḍam uddaṃçâṇḍam; utkalikâṇḍam lûtâpuṭâṇḍam; pipi-likâṇḍam kiṭikâṇḍam; halikâ gṛihakokilâ vrâhmaṇî vâ tasyâ aṇḍam halikâṇḍam; *hallohaliyâ ahilodî saradî kakkiṇḍî* 'ty ekârthâḥ, tasyâ aṇḍam; etâni hi sûkshmaṇi syuḥ. 6. layanam: âçrayaḥ sa-ttvânâṃ, yatra kiṭikâdyanekasûkshmasattvâ bhavanti 'ti. layanasûkshmam yathâ: uttiṅgâḥ bhûyakâ gardabhâkṛitayo jivâs teshâm layanam bhûmâv utkirṇagṛiham uttiṅgalayanam. bhṛigu çushka-bhûrâjî jalaçoshânantaraṃ kedârâdisphuṭitâ dalir ity arthaḥ. *ujjâe tti* bilam (ṛijubilaṃ, Subodhikâ); tâlamûlakam tâlamûlâkâram adhaḥ pṛithu upari sûkshmaṃ vivaram; çambûkâvarttam bhramaragṛiham. 7. snehasûkshmam: *osa tti* avaçyâyo yaḥ khât patati himastyânoda-binduḥ; mihikâ dhusarî; karakâ ghanopalaḥ; haratanur bhûniḥṣṛita-triṇâgrabindurûpo yo yavânkurâdau driçyate. 8. S.

46) âcâryaḥ sûtrârthavyâkhyâtâ digâcâryo vâ; upâdhyâyâḥ sûtrâdhyâpakaḥ; sthaviro jñânâdishu sîdatâṃ sthirikartâ udyatânâṃ upavṛimhakaç ca, pravartako jñânâdishu pravartayitâ gaṇi yasya pârcve âcâryâḥ sûtrâdy abhyasyanti, gaṇino vâ 'nye âcâryâḥ sûtrâdyartham upasampannâḥ, gaṇadharas tîrthakṛicchishyâdiḥ, gaṇâ-vacchedako yaḥ sâdhûn gṛihîtvâ bahiḥ kshetre âste gacchârtham kshetropâdhimârgaṇâdau pradhâvanakartâ sûtrârthobhayavit; yaṃ vâ spardhakâdhipatitvena sâmanyasâdhum api puraskṛitya viharati S.

pratyapâyam apâyam apâyaparihâraṃ ca jânanti. pratikûlo 'pâyasya pratyapâya iti vîgraheṇâ 'pâyaparihâre 'pi pratyapâyâçabdo vartate. S.

47) vihârabhûmiç caityagamanam vicârabhûmiḥ çarîracintâdy-arthaṃ gamanam. S.

The scholiasts explain *dujjattae* by *hiṇḍitum*. It is, I think, a denominative verb from the base *dûta*, Skṛt.: **dûtîyati* in the sense of: he runs as messenger, though that word would become in Prâkṛit **dûjjai*. Or is *dujjai* derived from the base *duia* = *dvitîya*?

51) apaçcimamaraṇântas tatrâbhavâ, ârshatvâd uttarapada-vṛiddhau, apaçcimamâraṇântikî sâ câ 'sau samlekhanâ tasyâ *jûsana tti* sevâ, tayâ *jûsie tti* kshapitaçarîro 'ta eva pratyâkhyâtabhaktâ-pânaḥ; pâdapopagataḥ kṛitapâdapopagamanâḥ. S.

52) âtâpayitum ekavâram âtape dâtum; pratâpayitum punaḥ punaḥ . . . sthânâṃ ûrdhvasthânâṃ tac ca kâyotsargalakshaṇam. S. I have not been able to make out the exact meaning of *kâyotsarga*. I suppose *kâyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccâkucikasya, kuñca parispande, akucikâ 'parispandâ

niçcalâ yasya kambikâ na calati, adriḍhabandhane hi samgharshân matkupaakunthvâdivadhaḥ syât. uccâ hastâdi yâvat, yena pipilikâdivadho na syât, sarpâdir vâ na daçet; uccâ câ 'sâv akucâ co 'ccâkucâ kambâdimayî çayyâ sâ vidyate yasyâ 'sâv uccâkuciko, na uccâkuciko nicasaparispandaçayyâkas tasya. anarthakabandhinaḥ pakshamadhya 'narthakam nihprayojanam ekavâro 'pari dvau trimç caturô vâ vâran kambâsu bandhân dadâti, catur upari bahûni vâ 'ḍḍakâni (?) badhnâti, tathâ ca svâdhyâyapalimanthâdayo doshâḥ. yadi cai 'kângikam campakâdipaṭṭam labhyate, tadâ tad eva grâhyam bandhanâdiprakriyâparihârât. amitâsanikasya abaddhâsanasya sthânât sthânântaram hi muhur muhuḥ samkrâman sattvavadhaḥ pravartate; anakâni vâ âsanâni sevamânasya anâtâpinaḥ samstâarakapâtrâdinâm âtape 'datus, tatra ca panakasamsaktyâdayo doshâ upabhoge ca jivavadhaḥ. upabhogâbhâve co 'pakaraṇam adhikaraṇam eve 'ti. asamitasye "ryâdishu etc. S.

55) *tau uccârapâsavaṇabhûmîo* iti. anadhisahishṇos tisro 'ntaḥ, adhisahishṇoç ca bahis tisraḥ. dûravyâghâte madhyâ tadvyâghâte âsannâ ity âsannamadyadûrabhedât tisraḥ *osannaṃ ti prâyena bâbulyene 'ty arthaḥ*. S.

56) *tao mattaya (!) tti* trîṇi mâtrakâni tadabhâve hi velâtikramaṇavegadhâraṇe âtmavirâdhanâ, varshati ca bahirgamane samyamavirâdhanâ. atra cûrṇiḥ: *bâhim tassa gummiyâdigahaṇam teṇa mattae vosirittâ bâhim nittâ paritthavei, pâsavane vi abhiggahito dhareï tassa sui jo jâhe vosirai so tâhe dhareï, na nikkhivai. suvamto vâ ucchamge thitayam ceva uvarim damḍae vâ doreṇa bamdhati gose asamsattiyâe bhûmie paritthavei tti*. S. The Kiranâvali and Kalpalatâ give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keçeshu hi apkâyo lagati sa ca virâdhyate, tatsaṅgâc ca shaṭpadikâḥ sammûrchanti, tâmç ca kaṇḍûyamânaḥ khaṇḍayati nakhakshataṃ vâ çirasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'shaṭpadikâç chidyante'.

pakkhiyârovaṇa tti pâkshikam bandhadânam samstâarakadavara-kâṇâm pakshe pakshe bandhâ moktavyâḥ pratilekhitavyâç ce 'ty arthaḥ; athavâ âropaṇâ prâyaçcittam pakshe pakshe grâhyaṇi sarva-kâlam viçeshato varshâsu. S.

59) iha pravacane 'dyai 'va paryushaṇâdine, kakkhata: uccaiḥ çabdaḥ, kaṭuko: jakâramakârarûpo, vighrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshâsû 'pâçrayâs trayo grâhyâḥ samsaktijalaplâvanâdibhayât. *taṃ* iti padaṃ tatre 'ty arthe sambhâvyate. *veuvviyâ padilehâ* kvacie ca *veuttiyâ padilehâ* iti driçyate, ubhayatrâ 'pi punaḥ punar ity arthaḥ. *sâijjiyâ pamojjanâ* iti, ârshe: *je bhikkhû hatthakammaṃ karei karimtaṃ vâ sâijjai tti* vacanât, *sâijji dhâtur âsvâdane* vartate. tata upabhujyamâno ya upâçrayaḥ sa,

kayamâne kaḍe tti nyâyât sâijjîu tti bhaṇyate. tatsambandhini pramârjanâ sâijjîyâ. yasmim upâçraye sthitâs tam prâtaḥ pramârjayanti, bhikshâgateshu sâdbushu, punar maḍhyâhne, punaḥ pratilékhanâkâle tṛtîyapraharânte, iti vâracatusṭayam pramârjayanti varshâsu, ṛitumadhye triḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramârjayanti, çeshopâçrayadvayaṃ tu pratidinam pratilikhanti pratyavekshante: mâ ko 'pi tatra sthâsyati, mamatvaṃ vâ karishyati 'ti. tṛtîyadivase pâdaproñchanakena pramârjayanti. ata uktam: *veuvriyâ paḍileha tti kvacit sâijjîyâ paḍileha tti* dṛiçyate, tatrâ 'pi pratilékhanâpramârjanayor aikyavivakshayâ sa evâ 'rthaḥ. S.

61) avagṛihyo 'ddiçyâ 'ham anukâṃ diçam anudiçam vâ yâsyâmî 'ty anyasâdhubhyaḥ kathayitvâ. S.

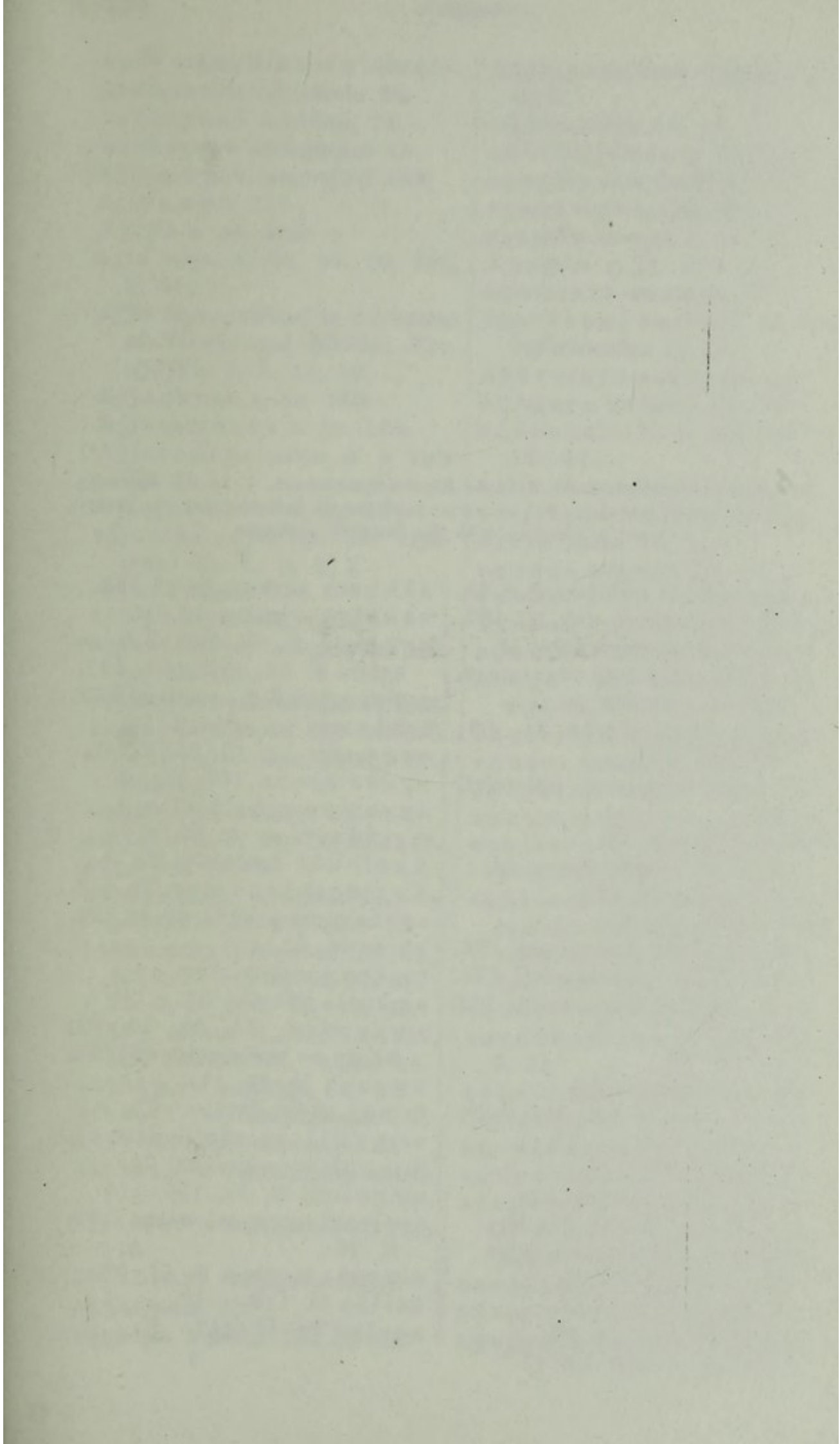
pratijâgrati praticaranti gaveshayanti. S.

62) varshâkalpaushadhavaidyârtham glânasârâkaraṇârtham vâ yâvac catvâri pañca vâ yojanâni gatvâ pratinivarteta. S.

63) etam pûrvoktam sâṃvatsarikaṃ varsharâtrikaṃ sthavira-kalpam; yady api kiṃcij jinakâlpikânâm api sâmânyam, tathâ 'pi bhûmnâ sthavirâṇâm evâ 'tra sâmâcârî 'ti sthavirakalpapakamaryâdân yathâsûtram yathâ sûtre bhaṇitam, na sûtravyapetaṃ, tathâ kurvataḥ kalpo bhavati, anyathâ tv akalpa iti yathâkalpam; evaṃ kurvataç ca jñânâditrayalakshaṇo mârگا iti yathâmârgam; yathâ tathyam yathâi 'va satyam upadiṣṭam bhagavadbhis tathâ samyag yathâ sthitam. *kâeṇa tti* upalakshaṇatvât kâyavânmanoblîḥ sprishṭvâ âsevya; pâlayitvâ aticârebhyo rakshayitvâ; çodhayitva çobhayitvâ vâ vidhivatkaraneṇa; tîrayitvâ yâvajjivam ârâdhya. S.

64) iti bravîmî 'ti çrîBhadrabâhusvâmî svaçishyân prati brûte: ne 'dam svamanîshikayâ bravîmi, kiṃ tu tîrthakaragaṇadhâropadeçene 'ti. anena ca gurupâratantryam abhihitam. S.

GLOSSARY.



Th. refers to the Sthavirâvalî, S. to the Sâmacâriparyushanâ, T. to the Appendix.
n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prâkrit
word is identical with the Samskrit prototype.

aikkamaṃti atikrâṃanti S. 63.	akkhara akshara.savv ⁰ 138.
aimta part. praes. act. √i 207.	akkhîṇa a-kshîṇa 19, 23.
aippamâṇa atipramâṇa 40.	agâra id. 1, 89, 116, S. 2. =
aimaṃca atimañca 100 seenotes.	agârin S. 39; ⁰ vâsa 94, 147.
aimutta atimukta 37.	agâri agârin S. 2. = agâriṇi S. 39.
airega (⁰ ya) atireka 34, 59;	agihamsi na grihe S. 29.
sâi ⁰ 117, 147.	agga agra 14, 15, 35 T. etc.
aivayaṃta atipatat (ativrajat)	aggao agratas 187, Th. 4.
35.	aggaṇiya agrani? 27 v. l.
aivega ativega 46.	Aggidatta n. pr. Th. 5.
aisiribhara aticribhara 34.	Aggibhûi Agnibhûti Th. 1.
aisesa aticesha 139.	Aggivesâyaṇa n. pr. Th. 1, 3.
aiva ativa 90, 91.	aggha arghamah ⁰ 61, 63, 66, 104.
aunaṭṭhi = ekonashasṭhi 136.	aṃka id. 27, 40.
aunattariṃ ekonasaptati 178.	aṃkaṇa aṃkana 39.
aunaṣaṭṭhi ekonashasṭhi 136	aṃkolla aṃkoṭha 37.
v. l.	aṃga id. 9, 34, 35, 36, 61,
aṃsa id. 36.	63 etc. = vedâṅga 10; aṭṭh ⁰ 64.
aṃsuya aṃçuka 32.	aṃgaṇa id. 37, 118.
akappa a-kalpa (anâcâra) S. 58.	⁰ aṃgi aṅgin duvâlas ⁰ Th. 2.
Akaṃpiya n. pr. Th. 1.	aṃgulijjaga aṅguliya(ka) 61.
akâsi akârshît 146.	⁰ aṃguliya aṅguli(ka) 61.
akiṃcaṇa a-kiñcana 118.	aṃguli(li) id. 36, 100, 115.
akuiya akueika S. 53, 54.	acalamâṇa a-calamâna 132,
akuḍila a-kuṭila 114.	S. 44.
akoha a-krodha 118.	acavala a-capala 5, 47, 88.
⁰ akkha ⁰ aksha 14. T.	acitta id. 118.
akkhaya a-kshata 16.	acela (⁰ ya) id. 117.

- acca arca; name of a lava 124.
 accunnaya atyunnata 36.
 acchâyaṇa âchâdana 95.
 accheraya âccarya(ka) 19.
 ajiṇa a-jina (asarvajña) 138.
 ajiya a-jita 114.
 Ajiya n. pr. 203.
 ajja adya 6, 49, 57, 70, 106,
 S. 59.
 ajja ârya, prefixed to the names
 of Theras and çâkhâs; Voc.
 ajjo Th. 1, S. 18, 52.
 Ajjaghosa n. pr. 160.
 Ajjacandaṇâ n. pr. 135.
 Ajjaceḍaya name of a kula
 Th. 7.
 Ajjajakkhinî n. pr. 176.
 ajjattâe adyatvâya (or ârya-
 tayâ.) Th. 2; S. 6, 7.
 ajjava ârjava 120.
 ajjiyâ âryâ 135, 176.
 ajjhatthiya adhyâtmika 19,
 90, 93, 106.
 ajjhayaṇa adhyayana 147, S. 64.
 amcei âkuñcayati 15; 2ttâ 15.
 amchâvei âkarshayati 63;
 2ttâ 63.
 amjaṇa id. 15, 27, 45.
 amjali id. 5, 12, 15, 53, 115.
 aṭṭha ârta 92.
 aṭṭhaṇasâlâ vyâyamaçâlâ or
 pariçramaçâlâ 60, 102.
 aṭṭha artha (prayojaṇa H 2, 33.)
 8, 12, 13, 50, 73, 83, 92, 119;
 Th. 1, S. 1, 2, 18, 40, 64.
 aṭṭha aṣṭan 4, 63, 64, 114,
 119, 145, S. 44. °ṇham 14.
 aṭṭhamga aṣṭâṅga 64.
 aṭṭhattisaṃ aṣṭâtrimçat 162.
 aṭṭhama aṣṭama 2, S. 23.
 aṭṭhasaya aṣṭâdhikam çatam
 113.
 aṭṭhârasa aṣṭâdaçan 128, 137,
 175.
 aṭṭhâvaya aṣṭâpada 227.
 aṭṭhi asthi 60.
 aṭṭhiya a-sthita 132, S. 44.
- Aṭṭhiyaggâma Asthikagrâma
 122.
 aḍḍha ardhâ 14, 15.
 aḍḍhâijja ardhatriṭiya 142, 222.
 aṇagâra an-agâra 118, 127, Th. 1.
 aṇagâriyâ anagâritâ 1, 94, 116.
 aṇamta an-anta 1, 16, 19, 127.
 Aṇamta n. pr. 191.
 aṇam tara an-antara 2.
 aṇavakamkhamâṇa an-ava-
 kâñkshamâṇa S. 51.
 aṇavaraya an-avarata 110.
 aṇâgaya an-âgata 21, 25.
 aṇâpucchittâ an-âpicchya S.
 46—51.
 aṇâsava an-âçrava 118.
 aṇijjiṇṇa a-nirjirṇa 19, 23.
 aṇiya anika 14, 21.
 aṇuoga anuyoga Th. 13.
 aṇukampana anukampana 92.
 aṇukampaya anukampa(ka) 30.
 aṇukûla anukûla 95, 96,
 aṇugacchai anugacchati 15;
 2ttâ 15.
 aṇucariya anucarita 100, 102.
 aṇucca anucca S. 53.
 aṇujâṇau anujânâtu 28.
 aṇujja an-ûrja or an-ojaska 92.
 aṇuttara an-uttara 1, 112,
 114, 120, 127.
 aṇuttarovavâiya anuttarau-
 papâtika (anuttareshu vijayâdi-
 vimânesu upapâto yeshâṃ te)
 145, 166, 181, 225.
 aṇudiçî vidiç S. 61.
 aṇuddharî an-uddharin 132,
 S. 44.
 aṇuddhuya an-uddhûta (apari-
 tyakta) 102.
 aṇunâi anunâdin 44.
 aṇupainna anuprakîrṇa 46.
 aṇupavisai anupraviçati 8,
 60, 61. 2ttâ 8, 60, 61, 72.
 °viṭṭha anupravishṭa 87; S. 32.
 aṇupâlittâ anupâlya S. 63.
 aṇupuvva anupûrva 36.
 aṇuppatta anuprâpta 10, 52, 80

- aṅubhâva anubhâva 14.
 aṅumaya anumata S. 19.
 aṅurûva anurûpa eyânu⁶91,106.
 aṅulitta anulipta 61.
 aṅuloma anuloma 117.
 aṅuvama an-upama 37.
 aṅuvûhai(bûh) anuvriṃhati 11,
 53.
 aṅega an-eka T, 60, 61, 100,
 102, S. 52.
 Aṅojjâ n. pr. 109.
 aṅḍa id. S. 44, 45.
 aṅṇa see anna.
 aṅṇamaṅṇeṇaṃ anyonyam 72.
 aṅṇayara see annayara.
 aturiya a-tvarita 5, 47, 88.
 attha atra Th. 9.
 attha artha 9, 50, 79, S. 64.
 atthamaṇa astamana 39.
 attharaya âstaraka 63.
 atthiasti 19, S. 19, 38, 39, 52, 59.
 atthiasthi 60 v. l.
 atthiṇaṃ S. 19, = atthegai-
 yâṇaṃ see atthegaiya.
 atthu astu; tthu 16.
 atthegaiya see notes S. 14,
 S. 14—19, 63.
 athavvaṇaveya atharvaveda
 10.
 adakkhu adriṣṭvâ S. 19.
 adaṭṭhu adriṣṭvâ S. 19 v. l.
 adijja (adejja) a-deya 102.
 adiṭṭha adriṣṭa S. 19 v. l.
 adeva a-deva 142.
 addha ardha 39, S. 57. ⁰nava
 195—203, 228. ⁰navama 2, 147
 etc. ⁰aṭṭhama 9, 51, 79, 96, 152.
 addhuṭṭha ardhatritiya 165,
 Th. 1.
 addhahâra ardhahâra (nava-
 sarika) 61.
 adharima id. see notes 102.
 aṅta anta 45, 146, S. 68.
 aṅta antar 38; = antaṅcitta 42.
 aṅtagaḍa or aṅtakāḍa anta-
 kṛit 124, 146, 147 etc.
 aṅtakula anta-kula 17, 19.
- aṅtara id. S. 27.
 aṅtara ântara; s' S. 31.
 aṅtarâ arvâk S. 8, 62.
 aṅtarâ antar (madhye) 30, 120.
 aṅtarâvâsa varshârâtrî 122,
 124.
 aṅtariya antarita 70.
 Aṅtarijjiyâ name of a çâkhâ
 Th. 8.
 aṅtiya antika 8, 12, 27, 50,
 53, 65, S. 51.
 aṅteura antahpura 90, 91, 112.
 aṅtevâsi antevâsin 127, 144, Th.
 aṅtevâsiṇî antevâsinî Th. 5.
 aṅtomuhutta antarmuhūrta?
 226.
 aṅdhayâra andhakâra 32, 59.
 anna (aṅṇa) anya 10, 14, 55;
 S. 39, 47.
 annayara (aṅṇayara) anyatara
 18, 76, 118, S. 50.
 annayarî fem. of the preceding
 S. 48, 49, 52, 61.
 annumannam anyonyam 46.
 apacchima a-paçcima 122, S. 51.
 apaḍinnavittâ a-pratijñāpya
 S. 52.
 aparaddha aparâddha 59.
 aparâjīya a-parâjita 143; n.
 pr. 171.
 aparinnaya (⁰ta) a-parijūapta
 S. 40.
 apâṇaya a-pâna(ka) 116, 120,
 147 etc.
 apuṭṭha a-priṣṭa 147.
 apuṇarâvatti a-punar-âvri-
 tti 16.
 apuṇarutta a-punar-ukta 110.
 appa alpa 66, 104, S. 31.
 appakamṇa a-prakamṇa 118.
 appaḍibaddha a-pratibaddha
 118, 119.
 appaḍivâi a-pratipâtin 119.
 appaḍihaya a-pratihata 118.
 appaṇ. âtman 8, 50, 63, 112,
 120, 168, S. 2, S. 59.
 appamatta a-pramatta 114.

- apphōḍiya (°lia) āsphoṭita 35, T.
 abīya a-dvitiya 116, 147.
 abbhakkhāṇa abhyākhyāna
 118.
 abbhamaṅgaṇa abhyañjana 60.
 abbhamaṅgiya abhyakta 60.
 abbhamaṅunnāya abhyanuñāta
 47, 86, 110, S. 46.
 abbhahiya abhyadhika 61.
 abbhimg^o see abbhamaṅg^o.
 abbhimaṅtara abhyantara 100.
 abbhimaṅtara o abhyantaratas
 32.
 abbhimaṅtariyā abhyantarikā 63.
 abbhuggaya abhyudgata T.
 abbhutṭhiya abhyutthita 119.
 abbhutṭhei abhyuttishṭhati 5,
 15, 2ttā 5, 87.
 abhagga a-bhagna 114.
 abhaya a-bhaya 16.
 abhikkhaṇaṃ abhikkhamaṃ S.
 17, 44, 53, 54, 61.
 abhigaya adhigata 73.
 abhigīṇhai abhigīṇhātī 94.
 abhiggaha abhigraha 94.
 abhiggahiya abhigīḥita S. 54,
 aṅ^o S. 55.
 abhighāya abhighāta 43.
 Abhijasa name of a kula Th. 9.
 abhitthunaṃamāṇa abhi+√stu.
 part. praes. act. 110.
 abhithuvvamāṇa abhi+√stu.
 part. praes. pass. 115 110 v. l.,
 113 v. l.
 Abhinamaṇa n. pr. 201.
 abhinamaṇdamāṇa abhi+√nand.
 part. praes. act. 110, 113.
 abhinivvaṭṭa abhinirvṛitta 113
 v. l.
 abhinivviṭṭha abhinirvishṭa
 113, 120.
 abhināya abhiñāta Th. 5 etc.
 abhibhaviya abhibhāya 114 v. l.
 abhimuha abhimukha 15, 16,
 T. 62.
 abhirāma id. 32, 42—44, 46,
 57, 61, 100 T.
 abhilāva abhilāpa 151, 154.
 abhivaḍḍh. abhi+√vṛidh. 1 pl.
 praes. °āmo 91; 33. pr. °ittā 91.
 abhisamthunaṃamāṇa abhi-
 samstuvat 113.
 abhisamannāgae (nt?) ? S.
 52 v. l.
 abhisiccamāṇi abhishicya-
 mānā 36.
 abhisimcati id. 211.
 abhiseya abhisheka 4, 33, T. 99.
 abhīi abhijit 204, 205, 227.
 abhīya a-bhīta 114.
 amacca amātya 61.
 amama a-mama 118.
 amala a-mala 36.
 amāṇa a-māna 118.
 amāya a-māya 118.
 amāvasā amāvāsyā 128.
 amijja (amejja) a-meya 102.
 amiya a-mita 34, S. 53.
 amilāya a-mlāna 102.
 ambara id. 14, 39, 46.
 ambila amla 95.
 am māpiu mātāpitṛi 108. °piyaro
 104, °pihiṇ 110. °piūṇaṃ 90.
 amhaṃ asmat Gen. 51, 74, 91,
 106, 107 S. 7, 8. amhe Nom.
 pl. 91, 106, S. 7.
 ayaṃ see ima.
 ayaṇa ayana 10, 114, 118.
 ayala acala 16.
 Ayalabhāya Acalabhrāṭṛi Th. 1.
 Ara n. pr. 187.
 arai a-rati 108, 118.
 aranna (ṇṇ) araṇya 118.
 araya a-rajah 14.
 araviṃda id. 46.
 arahassa a-rahasya 121.
 arahā a-rahās 121.
 arahā arhat Nom. 121, 149—
 160, 170—174, 204—212,
 Gen. arahao 161—169, 174—
 203. base arahanta Loc. sing.
 74. n. pl. 17, 18, Acc. pl. 21.
 Gen. pl. 16.
 Ariṭṭhanemi n. pr. 170—183.

- ariha arha mah'-61 jiviy'-83.
 Arihadatta n. pr. Th. 10.
 Arihadinna Th. 11.
 arihâ arhat 46 Gen. pl. 1.
 aruya a-ruja 16.
 aruha arha in sar'aruha? 42
 see notes.
 alamkâra id. 85, 95, 102, 105,
 115, 116.
 alamkiya alamkṛita 61, 66,
 104.
 alâhi (nivârane Hem. II 189)
 S. 18.
 aloha a-lobha 118.
 allîna âlîna 92 T.
 avakamkhamâṇa see an⁰.
 avakkamai apakrâmati 27;
 2ttâ 27.
 avagaya apagata 60.
 avacca apatya see ahâ⁰ and nir⁰.
 avagijjhiya avagṛihya S. 61
 see notes.
 avamjajâyaya a-vyañjana-
 jâta(ka) S. 20.
 avaratta apararâtra 2, 30, 90.
 avasâṇa avasâna 61.
 avasesa avaçesha Th. 2. sâ⁰
 S. 36.
 avaharai apaharati 28. 2ttâ 28.
 avi api (after cons.) 21, 44. Th.
 13, S. 28.
 aviggha a-vighna 114.
 avitaha a-vitatha 18, 83, 138.
 avilambiya a-vilambita 5, 47.
 aveiya (avediya) a-vedita 19.
 avvâbâha (⁰vâha) a-vyâbâdha
 16, 28, 30.
 asaṃkhejja a-saṃkhyeya 28,
 226.
 asaṇa açana 83, 104. S. 40,
 42, 43.
 asaṃdidha a-saṃdigdha 13.
 asaṃbhanta a-sambhrânta 5,
 47.
 asîima açîta 148.
 asui see sui.
 asubha a-çubha 28.
- asura id. 113, 121, 143.
 asoya açoka 37, 39, 59, 115,
 116, 157, 211.
 aha atha S. 43.
 aham aham S. 52.
 ahaya ahata 61.
 ahara adhara S. 43.
 ahavâ athavâ S. 26.
 ahâ = yathâ in ahakkama 59;
 ahâbâyara 27. ahâlamda S. 9;
 ahâvacca Th. 5, 6 etc. ahâ-
 sannihya S. 52; ahâsuhuma
 27; ahâsutta etc. S. 63.
 ahigaraṇa adhikaraṇa S. 58.
 ahiya adhika 40, 63. sâ⁰
 117.
 ahivyâsei adhyâsayati 117.
 ahivai adhipati 14, 21, 27.
 ahivaḍḍhâmo see abhi⁰.
 ahîṇa a-hîna 9, 79.
 ahe adhas 116, 120, S. 32, 36.
 ahoratta ahorâtra 118.
- â.
- âi âdi icc' 196, 197, 198.
 âikkhai âcashṭe S. 64.
 âijja âdeya 36.
 âiya âdika 60, 90, 91, 198—
 203.
 âiya âdṛita 36. (or âcita see
 pattiya).
 âîṇaga âjina(ka) 32.
 âu âyus 2, 9, 51.
 âuṭṭittae kârayitum S. 49.
 âutta âyukta puvv⁰ pacch⁰ S.
 33, 34, 35.
 âuya âyus; savv⁰ 147.
 âuso âyushmat; voc. S. 19.
 âkâra id. 9, 35, T. 79.
 âkula id. 61.
 âgai âgati 121.
 âgacchai âgacchati 132, S. 44.
 âgama id. 145.
 âgamaṇa âgamana S. 33—35.
 âgaya âgata 35, 43, 105, 106.
 âgara âkara 89.
 âḍova âṭopa 35.

āṇaṇa ānana 36, 61.
 āṇattiyā ājñapti(kā) 26, 29, 57,
 58, 100, 101.
 āṇaṇda ānanda 5, 15, 50.
 āṇaṇdiya ānandita 5, 15, 50.
 āṇavei ājñapayati 27.
 āṇā ājñā 14, 27, 58, S. 63.
 āṇāpāṇuya āṇāpānaka (ucchvā-
 saniḥṣvāsapramāṇa) 118.
 āṇāmiya ānāmīta T.
 ātāvīya ātāpita aṇ^o S. 53.
 ādāṇa see āyāṇa.
 ādāṇīya ādeya = pradhāna see
 puris^o.
 ādāya id. 116, S. 29.
 ādikara (^ogara) id. 16.
 ādhāra id. 51, 79.
 āpucch. ā+√prach. ^oium inf. S.
 46, ^oittā S. 46, 48.
 āpūra id. (tūṇīra) 38.
 ābharāṇa id. 36, 61, 66, 98,
 104, 105, 116.
 ābhōiya ābhōigika 112.
 ābhōei ābhōgayati (vilokayati)
 112 2ttā 112.
 ābhōemāṇa ābhōgayat 15.
 āmaṇtittā āmantrya 104.
 āyaṇta ācānta 105.
 āyayaṇa āyatana S. 43.
 āya ātma 14, 43. khudd^o 129,
 130.
 āyara ākara. kamal' 59.
 āyara ādara 115.
 āyariya ācārya 1, S. 7, 8, 20, 46.
 āyā. ā+√yā ^oimti 3 pl. praes.
 17; ^oimsu 3 pl. pr. 17, 18;
^oissamti 3 pl. fut. 17.
 āyāṇa ādāna (kāraṇa) 118, S.
 53, aṇ^o S. 54.
 āyāma id. S. 25.
 āyāya ādāya S. 29 v. l.
 āyāvāṇā ātāpanā 120.
 āyāv. ā+√tap. ātāpe dātum
^oettae S. 52; ^oemāṇa 120. ^oiya
 part. S. 54, aṇ^o S. 53.
 ārakkhaga ārakshaka 100.
 ārāma id. 89, S. 32, 36.

ārāhaṇā ārādhanā 114, S. 59.
 ārāhaya (ārādhaka) ārādhyā
 dur^o S. 53; su^o S. 54.
 ārāhittā ārādhayya S. 63.
 āroḡga āroḡya adj. 9, 51, 96, S. 17.
 ārovaṇā āropaṇā S. 57.
 ālaiya ālagita (yathāsthānaṇ
 sthapita) 14.
 Ālabhiyā n. pr. 121.
 ālaya id. 120.
 āliṅgaṇa āliṅgana s^o 32.
 āliṇa āliṇa (guptendriya) 110.
 āloya āloka 28, 61; 44, 97 v. l.
 āvaccejja āpateya Th. 2.
 āvaṇa āpaṇa 89, 100.
 āvatta āvarta gaṅg'- 43.
 āvattāyaṇta āvartamāna 35.
 āvaliyā āvali(kā) 118.
 āvi (yāvi) cā 'pi 92.
 āviddha id. (parihita) 61, T.
 āvīkamma āvīhkarma 121.
 āsaṅga see uttarāsaṅga.
 āsaṇa āsana 5, 48, 95.
^oāsāṇīya adj. from the prece-
 ding S. 53, 54.
 āsatta āsakta 41, 100.
 āsattha āṣvasta 5, 48.
 āsama āṣrama 89.
 āsamapaya n. pr. 157.
 āsayai (āsai) āṣrayati 95.
 āsava see aṇāsava.
 Āsaseṇa n. pr. 150.
 āsāemāṇa āsvādayat 104.
 āsāḍha āshāḍha 2, 182, 206.
 āsiya āsikta 100.
 āsoya āṣvina 30, 174.
 āh. āhu = āha 133, S. 18, 19,
 40. āhamsu = āhus S. 27.
 āhaya āhata 5, 8, 15, 43. =
 ādolita 40.
 āhāra id. 2, 95.
 āhārettae (^oittae) S. 17, 42,
 43, 48—51, āhāremāṇa 95.
 inf. and part. of the denomin.
 of āhāra.
 āhijjamaṇti ākhyāyante 108, 109,
 Th. 5, 6 etc.

āhevacca ādhipatya 14.
āhoiyya ābhogika 112 v. l. see
notes.
āhohiyya 112 v. l., 157.

i.

i' = iti in i vā q. v.
ii (ia) iti 148 v. l. S. 18.
ikkārasī ekādaçī 157.
Ikkhāga Ikshvāku 2, 18.
Ikkhāgabhumī n. pr. 206.
Ikkhāgu Ikshvāku 2 v. l.
icc' = ity; ⁰ai 196—203, ⁰eyam
S. 63.
icch⁰ √ish. ⁰ami S. 46, 48.
⁰ijjā S. 46—52.
icchā id. S. 41.
icchiya īpsita 13, 83.
iṭṭha ishṭa 110.
iḍḍhi ṛiddhi 102. savv⁰ 115.
iti id. 148, S. 58.
itihāsa id. 10.
ittae (ettae) etum S. 27.
ittha (ettha) atra S. 38, 39, 52.
Iṃda Indra 14, 15.
Iṃdadinna Th. 4, 10.
iṃdanīla indranīla 45.
Iṃdapuraga n. pr. of a kula
Th. 8.
Iṃdabhūi Indrabhūti 127, 134,
Th. 1, 2.
iṃdiya indriya 9, 60, 114, 118.
ibha id. 33.
ima base of pron. idam. Nom.
s. m. ayam 16, 90. neut. imam
S. 19. pl. m. ime Th. 5 etc.;
f. imāo Th. 5 etc. neut. imāim
89, S. 44; Acc. s. m. imam
15; pl. imo 3, 5, 6 etc. 46,
74; Gen. s. f. imāse 2.
iyāṇim idānīm 92, 94; ime
'yāṇim 79, 86.
iriyā iriyā 118.
iva id. 42, 46, 118.
ivā iti vā? (ikāro vākyālamkārah
K.) 108, 210.
Isigutta n. pr. Th. 6, 9.

Isiguttiya n. name of a kula
Th. 9.
Isidatta n. pr. Th. 10.
Isipāliya n. pr. Th. 11.
Isipāliyā ajja⁰ name of a çākhā
Th. 11.
iha id. 2 etc.
ihagaya ihagata 16.

ī.

īsara iṣvara 14, 61.
īsim iṣat 15.
ihā id. 8, 50, 72.
ihāmiga (⁰ya) ihāmṛiga 44, 63.

u.

u ca Th. 8.
uiya uḍita 59.
uuya ṛitu(ka) 37, 41.
uū ṛitu; uūe 118. uūim 114.
ukkaḍa utkaḍa 43.
ukkampiyya (dhavalita) S. 2.
ukkara utkara 42. = ut-kara
102.
ukkaliy'amaḍa utkalikāḍa S.
45.
ukkiṭṭhā utkṛiṣṭa 28, 34, 43
v. l.
ukkuḍuya utkaḍuka 120.
ukkosa utkarsha S. 57.
ukkosiya utkṛiṣṭa 134—
145 etc.
Ukkosiya n. pr. Th. 4.
ugga ugra 211, ⁰kula 18.
uggaya udgata T.
uggaha see oggaha.
ucca S. 54, aṇ⁰ S. 53.
uccaṭṭhāṇa uccasthāna(ὕψωμα)
96.
Uccanāgarī n. of a çākhā Th.
9, 10.
uccaya id. rayan'- 4, 33, T.
uccāgaya uccāgata or uccāgaja
36. see notes.
uccāya uccātina 43.
uccāra id. 118, S. 51, 55, 56.
uccāremāṇa uccāryamāṇa 73.

- uechalampta uechalat 43 v. l.
 uechinna id. 89.
 Ujubāliyā (jj) n. pr. 120.
 ujjala ujjvala 36, 46.
 ujjalanaga ujjvalana(ka) 46.
 ujjalampta ujjvalat 41.
 ujjāṇa udyāna 89, 211.
 ujjimta n. pr. 174, 183.
 Ujjumai n. pr. Th. 5.
 ujjuya rijuka (sarala) 36; (bila)
 S. 45.
 ujoya udyota 97 v. l., 128.
 ujoviya udyotita 61, 97 v. l.,
 125.
 uttha see ottha.
 utthiya utthita 59.
 Udumbarijjiyā name of a
 çākḥā Th. 7.
 Uḍḍuvādiyagaṇa n. pr. Th. 8.
 uṇha uṣṇa 95.
 uttama id. 16, 41, 44, 55,
 114, Th. 13.
 uttara id. 28, 105, S. 43.
 saṃtar^o S. 31 see notes.
 Uttara n. pr. Th. 6.
 uttarakurā n. pr. 173.
 Uttarabalissahagaṇa n. pr.
 Th. 6.
 uttarāsanga id. 15.
 uttarāsāḍha 205, cau^o 204.
 uttarijja uttarīya 61.
 uttingaleṇa S. 45 see notes.
 utthaya see otthaya.
 udaga udaka; cāulodaga tilodaga
 tusodaga javodaga S. 25.
 udaya udaka 57, 61, S. 2, 11,
 42, vigaḍḍae S. 43.
 udaya id. 19, 39.
 udayaṃḍa S. 45 v. l.
 udiya udita 130, 131.
 uḍḍaṃs'aṃḍa S. 45 see notes.
 uddāla avadalana 32.
 Uddehagaṇa n. pr. Th. 7.
 uddhampta uddhāvat 39 see
 notes.
 uddhuya uddhūta 28, 32, 44,
 57, 100.
- uddhuvvamāṇī uddhūyamānā
 (udvīyamānā) 61.
 unnaijjamāṇa unnatim prā-
 pyamāṇa 115 v. l.
 unnaya unnata 32, 36, T.
 unnamdijjamāṇa unnandya-
 māna 115.
 upavajjamāṇa upavādyamāna
 44.
 upasama n. pr. 124 v. l.
 uppajjamti utpadyante 117.
 uppayaṃta utpatat 97.
 uppayaṃṇa utpatat 125, 126.
 uppim upari 183, 227.
 uppimjalaga utpiṇjala (see
 notes 97) 126.
 uppimjalamāṇa utpiṇjala 97.
 ubhao ubhayataḥ 32, T.
 ubhaya id. S. 64.
 ummāṇa unmāna 9, 51, 79,
 100.
 ummilliya unmilita 59.
 ummi ūrmi 43.
 ummukka unmukta 10, 52, 80.
 uya uda. khīroya 43.
 ura uras S. 29.
 urattha uraḥ-sīha 36.
 urn id. 42, ^onāyaga 39.
 ulla ādra 95, S. 42.
 Ullagaccha n. pr. of a kula
 Th. 7.
 ullasaṃta ullasat 36.
 ullasiya ullasita 40.
 ulloiya ullocita 100 see notes.
 ulloya ulloka or ulloya 32.
 uvaiṭṭha upadishṭa 114.
 uvautta upayukta Th. 13.
 uvakkhaḍāvīṃti upaskāra-
 yanti 104.
 uvagaya upagata 3, 29, 92.
 uvamaṅga upāṅga 10.
^ouvamgī fem. of the preceding
 36.
 uvaciya upacita 34, T. 100;
 sov^o 112. — 15 v. l., 32 v. l.
 uvajjhāya upādhyāya 1, S. 7,
 8, 20, 46.

- uvaṭṭhāṇa upasthāna 89. °sālā
 57, 58, 62.
 uvadaṃsei upadarçayati S. 64.
 uvadisai upadiçati 211.
 Uvanamda n. pr. Th. 5.
 uvanamdiijmāṇa (oṇ^o) upa-
 nandyamāna 115 v. l.
 uvabhoga upabhoga 44.
 uvama upamā, at the end of a
 compound 38; see paliovama,
 sāgarovama.
 uvamāṇa upamāna 36.
 uvayamta (ov^o) avapatat 97.
 uvayamāṇa avapatat 35, T.
 125, 126.
 uvayāra upakāra or upacāra
 32, 57, 63, 100.
 uvaraya uparata 92.
 uvalagga upalagna 42.
 uvalitta upalīpta 57, 100 v. l.
 uvaleviya upalepita 100.
 uvavāya upapāta (devanāra-
 kāṇaṃ janma) 121.
 uvavāsa upavāsa 128.
 uvaveya upaveta 9, 79 v. l.,
 Th. 13 v. l.
 uvasagga upasarga 107, 114,
 117.
 uvasatta upasakta 36.
 uvasamta upaçanta 118.
 uvasama upaçama S. 57. n.
 pr. 124.
 uvasam. upa+√çam. °ai S. 59,
 °iyavva S. 59. °āviyavva. caus.
 S. 59.
 uvasampajjittā upasampa-
 dya S. 50.
 uvasāmiyavva S. 59 v. l.
 uvasohiya upaçobhita T.
 uvassaya upaçraya S. 27, 32, 60.
 uvahāra upahāra (vistāraṇa) 34.
 uvahi upadhi S. 52.
 uvahiya upahita 100 v. l.
 uvāiṇāvittae see uvāyaṇāvittae.
 uvāgacch. upā+√gam. °ai
 °ittā 5, 28, 29 etc. °ijjā opt.
 S. 29. °ittae inf. S. 32, 36.
- uvāgaya upāgata 2, 96, 116,
 122.
 uvāyaṇāvittae (uvāiṇ^o) ati-
 kramitum S. 8, 36, 57, 63.
 uvāsaga (°ya) upāsaka 136, 163,
 179, 216.
 uvāsiyā upāsikā 137, 164, 180,
 217.
 uveya upeta 79, Th. 13.
 uvvalaṇa udvalana 60.
 usabha (°ha) ṛishabha 44, 63.
 Usabha Ṛishabha 204, 206—
 228.
 Usabhadatta n. pr. 2, 5, 8,
 13, 15.
 Usabhasena n. pr. 214.
 usiṇa ushṇa 61, S. 25.
 ussagga utsarga kā^o S. 52.
 ussaṃka uc-cchulka 102 v. l.,
 209 v. l.
 ussappiṇi utsarpiṇi 19.
 ussav. ut+√çri. caus. °eha 2 pl.
 imper. 100. °ittā 100 v. l.,
 107.
 ussā (osā) avaçyā S. 45.
 ussiya ucchrita 33 v. l.
 ussukka uc-chulka 102.
 ussuṃka uc-chulka 209.
 usseima utsvedima or utsekima
 S. 25.
- û.
- ûṇa ûna 189, 227.
 ûṇiya ûnita 195—203, 227.
 ûru id. 33, 35, 36.
 ûsatta utsakta (upari lagna)
 100.
 ûsaviya (= *ucchrapita) u-
 cchrita 15.
 ûsasiya ucchvasita 15 v. l.
 ûsiya ucchrita 33.
- e.
- ekārasī ekādaçi 157 v. l., 212
 v. l.
 ekka (ikka) eka T.
 ekkaviśāe ekaviṇçati Inst. 2,

ekkârasa ekâdaçan 165, 185, Th.
 1. ord. 104 v. l., 157 v. l.
 ekkârasama ekâdaça 104.
 ega eka 15, 78, 93, 116, 122,
 136, 147, S. 38, 39; f. egâ
 S. 38, 39.
 egao ekatas S. 38 v. l., 39 v. l.
 egayao S. 38, 39.
 egâyaya ekatrâ "yata = suba-
 ddha S. 36.
 egârasî ekâdaçî 212.
 ettae see ittae S. 27 v. l.
 ettha (ittha) atra Th. 5 etc.
 eya etad. base 91, 107. Sing.
 Nom. ms. ese 19, 23. eso 1.
 esa 91, esam 8, 50, neut. 13,
 17, 22, Acc. ms. eyam 8, 12, 50.
 eyam fem. 26, eyam neut. 13.
 Gen. ms. eyassa 91. Loc. eyamsi
 106. eyammi 195. Plur. Nom.
 ms. ee f. eyâ Th. 13. neut.
 eyâi Th. 8, Acc. ms. ee 46, gen.
 eesim 74, eesi 7.
 eyai ejati 92, 93, 94.
 eyamâna ejamâna 94.
 eyâñurûva etadanurûpa 91,
 107.
 eyârisa etâdriça 46.
 eyârûva etadrûpa 3, 5, 6 etc.
 Erâvai n. pr. S. 12.
 erâvaṇa airâvaṇa 14.
 Elâvaccā name of a gotra
 Th. 4, 6.
 eva id. 2, 26, 116 etc.
 evaikhutto iyatkritvas S. 48.
 evaiya evatika (iyat) S. 18,
 21, 48.
 evam id. 5, 6, 9, 12, 18, 21, etc.
 esaṇâ eshaṇâ 118.
 o.
 ogiṇh. (nh) ava+√grah. °ai 50
 °amti 72, °ittâ 50, 72, S. 9.
 oggaha avagraha 5, 8, 50, S. 9.
 oghettavva avagrâhitavya S.
 18.
 oṭṭha (uṭṭha) oshṭha S. 43.

oṇam dijjamâṇa avanandya-
 mâna 115 v. l.
 otthaya avasthita 61, 63.
 oniyaṭṭa avanivṛitta 43.
 omuyai avamuñcati 15, 116,
 omuittâ 15, 116.
 oya ojas see taoya.
 oyaviya parikarmita 32.
 orâla (urâla) udâra 3, 5, 6, 9 etc.
 oroḥa avarodha 102, 115.
 olijhamâṇa avalihyamâna 42.
 ovayamta avapatat 37, 97.
 ovalaṇa v. l. uvautta Th. 13.
 oviya parikarmita 15, 61.
 osatta avasakta 100.
 osañṇam (nn) prâyeṇa S. 55, 61.
 osappiṇi avasarpini 2, 19, 147.
 osovaṇi avasvapini 28.
 ohaya avahata 92.
 ohi avadhi 15, °nâṇi 139, 166,
 181, 219.
 ohîramâṇâ nidrâtî 3, 6, 31.

k.

ka pron. inter. Nom. sing. m. ke
 7; n. kim 61, 133, Th. 7, 8
 etc. Instr. keṇa Th. 1, S. 1.
 kaṃsapâi kâṃsyapâtra 118.
 kakuha kakuda 33, T.
 kakkaḍaccha karkaṭâksha T.
 kakkeṇa karketana 45.
 kakkha kaksha S. 29.
 kakkhaḍa kakkhaṭa S. 59.
 Kaccâyaṇa n. pr. of a gotra Th. 3.
 kaccha kaksha 114.
 kaṃcaṇa kâñcana 40, 41, 44,
 T. 119.
 kaṭṭu kṛtvâ 5, 12, 66, S. 36,
 111. (uktvâ) 11, 16, 29, 94.
 (dhyâtvâ) 21.
 kaṭṭhakarâṇa kshetra 120.
 kaḍa kṛita 121, S. 2, (= çrâva-
 kîkṛita) S. 19.
 kaḍaga kaṭaka 15.
 kaḍi kaṭi 61.
 kaḍiya kaṭita S. 2.
 kaḍuya kaṭuka 95; S. 59.

- kaṇaga kanaka 35, 36, 40, 44,
 61, 90 etc. = kaṇa S. 27, 30.
 kaṇagamaya kanakamaya 36.
 kaṇiyâ kaṇikâ S. 45.
 kaṇiyasa kaṇiyasa Th. 1.
 kaṇṭaga kaṇṭaka 114 v. l.
 kaṇṭha id. 36, T.
 katu kratu 14.
 kattari kartari S. 57.
 kattiya kârtika 124, 171.
 katthai kutracit 46, 118.
 kaṁta kânta 9, 34, 36—38,
 42, 70.
 kaṁti kânti 115.
 kaṁdara id. 89.
 kanna karna T.
 Kanha n. pr. Th. 13.
 Kanhasaha name of a kula
 Th. 7.
 kapola id. 33.
 kappa kalpa = âcâra 10, 119,
 S. 57, 63.
 kappai kalpate 94, S. 8, 9, 10,
 kappamti S. 21—25.
 kapparukkhaya kalpavri-
 ksha(ka) 61.
 kappiya kalpita 61, 110, 155,
 172.
 kappûra karpûra 43.
 kabbaḍa karbaḍa 89.
 kama krama in ahakkama 59.
 kamala id. 15, 34, 35, 36, 39,
 41, 42, T. 59.
 kaṁpamâṇa kampamâna 40.
 kambala id. S. 52.
 kamma karman 19, 32, 104;
 bali^o 66, 95, 104.
 kaya kṛita 36, 40, 61, 66, 95,
 99, 104.
 kaya kaca 61.
 kayambiya kadambita (alam-
 kṛita) 33.
 kayambuya kadamba(ka) 5.
 kar. √kṛi ^oei 5, 8, 15, 28, 102,
 116. ^oeṁti S. 63. ^ocha 2 imp.
 pl. 57, 100. ^oissâmo 91, 128.
^oessâmo 106. ^oittâ 5, 8, 15,
 28, 57, 100. see kaṭṭu, kiecâ
 kâum; kujjâ opt. S. 19. akâsi
 146.
^okara (gara) id. at the end of a
 compound, see âdikara, tittha-
 kara, diṇa^o. kitti^o, jasa^o, namdi^o
 vivaddhaṇa^o 51, 79; nisseyasa^o
 111; vitimira^o 38.
 kara id. 36, 59. see karayala.
 karaṇa id. 60, 61, 104. astrol.
 124.
 karaya karaka S. 45.
 karayala karatala 5, 12, 15,
 28, 36, 67, 92.
 kalambuya 5 v. l., 8, 47.
 kalaha id. 118.
 kalahamsa id. 42.
 kalâ id. 211.
 kalâva kalâpa 36, 41, 61, 100.
 kaliya kalita 32, 57, 100.
 kallaṁ kalyam 59.
 kallâṇa 3, 5, 6, 7, 9, 31, 32,
 49 etc.
 kallâṇaga kalyâṇa(ka) 61.
 kallola id. 43.
 kasâya kashâya 95.
 kasiṇa kṛitsna 1, 36, 120.
 kahakahaga 97.
 kahaga kathaka 100.
 kahâ kathâ 55.
 kâum kṛitvâ S. 46.
 kâussagga kâyotsarga S. 52.
 Kâkamḍaga n. pr. Th. 4, 6,
 9, 10.
 Kâkamḍiya n. pr. Th. 9.
 Kâkamḍiyâ name of a çâkhâ
 Th. 8.
 kâma karma 211 v. l.
 kâma id. sampâviu^o 16.
 Kâmiḍḍhi n. pr. Th. 6, 8.
 Kâmiḍḍhiya name of a kula
 Th. 8.
 kâya id. 117, 118, 121, S. 42,
 43, 63. see kâussagga.
 kâyambara kâdamba(ka) 42.
 kâraga kâraka 9, 51.
 kâraṇa id. S. 64.

- kâla 12, 14, 95, 96, 99 etc.
 °gaya 124 sqq. Th. 13.
 Kâlagā n. pr. Th. 13; Kâla-
 gaya Th. 12; Kâlāya Th. 12.
 kâremâṇa kârayamâṇa 14.
 kârav° caus. √kṛi °eha 2 pl.
 imp. 57, 100; °ittâ 57, 100.
 kâlâgaru kâlâguru 32, 44, 57,
 100.
 Kâsava n. pr. name of a gotra
 2, 21, 107, 108, Th. 1, 3, 5,
 10, 12, 13. Kâsavî fem. 108.
 Kâsavijjiyâ name of a çâkhâ
 Th. 9.
 kâsâiya kâshâyikâ (raktâ çâṭi-
 kâ) 61.
 Kâsî Kâçî 128.
 kiṃsuya kiṃçuka 39, 59.
 kiccâ kṛitvâ S. 12.
 kiṃci kiṃcit S. 30, 47.
 kiṭṭittâ kṛitayitvâ S. 63.
 kitti kṛiti 51, 79.
 kinnara id. 44, 63.
 kinha kṛiṣṇa S. 45.
 kirāṇa id. 33, 35, 40, 42, 43.
 kilāṃta klānta S. 61.
 kiviṇa (kivaiṇa) kṛiṇa 17, 19.
 kuiya kucika S. 19.
 kuṃkuma id. 59.
 Kuccha n. pr. Th. 12, 13.
 kucchi kukshi 2, 3, 15, 19,
 21, 46, 91.
 kujjâ kuryât S. 19.
 kuḍabhî (?) T.
 kuḍumbiya kauṭumbika 36.
 Kuṇâlâ n. pr. S. 12.
 Kuṃḍaggâma n. pr. mâhaṇa°
 2, 15 etc. khattiya° 66.
 kuṃḍadhârî (âjñâm dhârayati)
 89, 98.
 Kuṃḍapura n. pr. 65, 100.
 kuṃḍala id. 14, 15, 36, 67.
 Kuṃḍala n. pr. Th. 8.
 kuṃthu id. 132, S. 44.
 Kuṃthu n. pr. 188.
 kuṃḍa id. 36, 37, 40.
 kuṃdurukka id. 32, 44, 57, 100.
 Kubera n. pr. Th. 11.
 Kuberâ ajja° name of a çâkhâ
 Th. 11.
 kumâra id. 106, 172, 211, 227,
 Th. 13.
 kumâla id. su° 9, 34—36, 40,
 60, 61.
 kumuya kumuda 38, 42, T.
 kumbha id. 4, 33, T.
 kumma kūrma 36, 118.
 kuruvimḍâvatta kuruvindâ-
 varta (bhûṣhaṇaviçesha) 36.
 kula id. 2, 17, 18, 19, 51, 79,
 89, 110 = gṛiha S. 19; Th.
 6, 7 etc. plur.-â-âim.
 kulagara kulakara 206.
 kuvalaya id. 42.
 kusala kuçala 60, 64.
 kusuma id. 15, 32, 37, 41, T.
 kûva kûpa 5, 8, 47.
 kei kaçcit S. 38, 39, 52; kecit
 117.
 keu ketu 51, 79.
 keûra keyûra 15.
 kevaiya kiyat S. 18.
 kevala 1, 114, 140. °kappa 15.
 °nâṇi 140.
 kevali kevalin 121.
 kesa keça S. 57; °hattha =
 keçapâça 36.
 kesara id. 35, T.
 kouya kautuka 61, 95, 104.
 kojja (a flower) 37.
 koṭṭima kuṭṭima 61.
 Koṭṭuvâṇî name of a çâkhâ
 Th. 6.
 koṭṭhâgâra 90, 91, 112.
 koḍamḍiya see kodamḍiya v. l.
 Koḍâla name of a gotra 2, 15.
 koḍakoḍi koṭikoṭi 228.
 koḍi koṭi 187, 195—203.
 Koḍinna name of a gotra Th.
 1, fem. â 109.
 Koḍinna n. pr. Th. 6.
 Koḍiya n. pr. Th. 4, 6, 9,
 10.
 Koḍiyagaṇe n. pr. Th. 9.

Koḍivarisiyâ name of a çâkhâ
Th. 5.

koḍumbiya kauṭumbika 56,
58—61, 63, 65.

kodaṃḍiya (⁰ima) 102 see
notes.

komala id. 35, 59, 60.

korimṭa (a flower) 61.

korimṭapatta korimṭapattra 37.

kosa kosha 90, 91, 112.

kosa kroça S. 9—13.

Kosaṃbiyâ name of a çâkhâ
Th. 6.

Kosalaga Koçala 128.

Kosaliya Kauçalika 204, 206—
228.

Kosiya name of a gotra Th. 4,
6, 11, 13 fem. â 100.

kosi koshî T.

koha krodha 118.

kh.

khaggi khaḍgin 118.

khaciya khacita (piñjarita) 59.

khaṇa kshaṇa 118.

khattiya kshatriya 18, 21, 27—
32 etc. = kshâtra 211.

khattiyâṇi kshatriyâṇi 21,
27—32 etc.

khamta kshânta 108 v. l.

khamti kshânti 120, Th. 13.

⁰khame 108.

khaṇḍha skandha 35, T.

kham. √ksham. ⁰ai 117. ⁰iyavva
S. 59. caus. khâmijjâ S. 59.

khâmiyavva or khamâviyavva
S. 59.

khamâsamaṇa kshamâçra-
maṇa Th. 13.

khaya kshaya 2.

kharamuhi kharamukhî a (see
note 14) 102, 115.

khala id. 118.

khalu id. 6, 8, 18, 21, 49 etc.
S. 44, 59.

khâima khâdimau 104, S. 40.

khâya khâta S. 2.

khitta (khetta) kshetra 118.

kippa kshipra adv. khippâm
eva 26, 29, 57, 64.

khîṇa kshîṇa 147. see akkhîṇa.

khîra kshîra 33, 35, 38, 43, T.
S. 17.

khudda kshudra = çishya S. 20.

khuddaya kshudraka or kshu-
llaka (çishya) S. 38.

khuddiyâ fem. of the preceding
S. 20, 38.

khudda kshudra in khuddâya
kshudrâtma 129, 130.

khura kshura S. 57.

kheda khetta 89.

khetta see khitta.

khemalijjiyâ name of a çâkhâ
Th. 8.

khela çleshman 118, S. 56.

khokhubhamâṇa part. praes.
intens. of √kshubh. 43.

khomiya kshaumita 32.

g.

gai (gaya gati) gati 5, 16, 28,
118, 121, 145.

gaṃḍa gajendra 36.

gagaṇa id. 38, 40, 45, T. 118.

gaṃgâ id. 32.

gaṃgâvatta gaṃgâvartâkhyâ
âvarta 43.

gaccha id. 2. imp. √gam 114.

gajjiya garjita 33, 44.

gaṇa id. 37, 39, 61, 113, 160,
213, Th. 1, 5 etc.

gaṇaga gaṇaka 61.

gaṇanâyaga gaṇa-nâyaka 61.

gaṇarâya gaṇa-râja 128.

gaṇahara gaṇadhara 160, 213,
Th. 1, S. 3, 4, 5, 46.

gaṇâvaccheyaya gaṇâvacche-
daka S. 46, 48.

gaṇi gaṇin Th. 2, 13, S. 46.

gaṇiya a⁰ 102 v. l.; subst.
211.

Gaṇiya name of a kula Th. 8.

gaṇiyâ gaṇikâ 102.

- gamḍa id. 14.
 gati see gai.
 gatta gâtra 61.
 gamtuṃ id. S. 10--13, 62.
 gamtha grantha 118.
 gamḍha id. 32, 33, 37, 44, 57,
 95, 102.
 gamḍhavaṭṭi gandhavarti 32,
 57, 100.
 gamḍhavva gandharva 44.
 gamḍhahatthi gandhahastin
 16.
 gamḍhi gandhin 37.
 °gamḍhiya gandhika 32, 57,
 100.
 gabbha garbha 1, 21, 29, 74,
 76, 92, 94, 95.
 gabbhatta garbhatva 2, 3, 15,
 19, 21, 91.
 gabbhattha garbhastha 94.
 gamaṇijja gamaniya 47, 110.
 gambhîra id. 32, 33, 110, 118.
 gaya gaja 4, 33, 36.
 gaya gata 5, 92, 96, 110 etc.,
 S. 64.
 gaya see gai.
 °gara see °kara.
 galaggaha galagraha 39.
 galiya galita 33, 92, 94.
 Gavedhuyâ name of a çâkhâ
 Th. 7.
 gavesittae gaveshitum S. 61.
 gavviya garvita 42.
 gaha graha 61, 96, mahag^o 129,
 130.
 gahaṇa grahaṇa S. 63.
 gahiya grîhita 36, 73, S. 36.
 gahira gambhira 38 v. 1.
 gâḍha id. 35.
 gâma grâma 89, 118, 119.
 gâmâṇugâmaṃ grâmânugrâ-
 mam S. 47.
 gâmiṇi gâmini 118, 120.
 gâya gîra 90.
 gâlavai grîhapatî 120, S. 20 etc.
 gâvha (uh) ḡrah, °ai 28, S.
 10, °ttao ḡ ḡḡ, ḡḡ
- gimha grishma 2, 96, 119,
 120 etc., Th. 13.
 girâ gîr 47.
 giri id. 39, 45, 89.
 gilâṇa glâna S. 18, 20.
 giha grîha 2, 8, 89.
 gihattha grîhastha 112, 157.
 gihi grîhin S. 19.
 giya gîta 14, 115.
 gumjâddha guñjârdha 39, 59.
 gumjanta guñjat 37.
 guḍa id. S. 17.
 guṇa id. 9, 34, 36, T. 60, 79 etc.
 Guṇasilaya name of a caitya
 S. 64.
 gutta gupta 92, 118.
 gutta see gotta.
 gutti gupti 120.
 guttiya guptika (rakshaka) 99.
 guppamâṇa gupyat (vyâkuli-
 bhavat) 43.
 gumagumâyanta madhuram
 dhvanat 37.
 guru id. 110, °yaṇa °jana 55.
 guliyâ gulikâ T.
 guhira gambhîra 38.
 gevijja graiveya 61.
 geha geha 65, 66.
 go id. 38, T.
 goṇṇa (guṇṇa) gaṇa 91, 107.
 gotta gotra 2, 19, 21, 89, 107,
 108, Th.
 Godâsa n. pr. Th. 5.
 Godâsagaṇa n. pr. Th. 5.
 godohiyâ godohikâ 120.
 Goyama name of a gotra 2,
 127, Th. 1, 3, 4, 10, 12, 13.
 Goyamejjiyâ name of a çâkhâ
 Th. 9.
 goyara gocara S. 20.
 goloma go-loma S. 57.
 gosîsa goçîrsha (candanaviçesha)
 61, 100.
- ghâttha ghrîshya 32, S. 2.
 ghuḍa ghuta 100.

ghaṇa ghaṇa 33, 34, 36, 38, 44, T.
 ghaṇamṇiṅga ghaṇamṇidaṅga
 14, 115.
 ghaṇṭhiya ghaṇṭhika 113.
 ghaya ghṛita 46.
 ghara gṛiha 32, 61, 118, S. 27.
 gholamta (itasato bhramat) 15.
 ghosa ghosha 33, 44, 115.

c.

ca ca 1, 3 etc.
 caittā cyutvā 1, 2, 149, 171.
 caissāmi fut. √cyu 3.
 cau catur ⁰bhaṅga S. 39, ⁰bhāga
 188, 189. ⁰ddaṃta 33 T.
⁰vviha (= ⁰vidha) 60, 118.
 — Gen. pl. cauṇhaṃ 10, 14.
 caukka catushka 89, 100.
 caugamaṇa caturgamana (cata-
 sro diṇaḥ) 43.
 cauttisāima catustrimṣa 168.
 cauttha caturtha 2, 120 etc.
 caudasa caturdaṣan 46.
 cauddasa caturdaṣan 74, ⁰nhaṇ
 76 see coddasa.
 caupanna catuḥpañcāṣat 174,
 182.
 caumuha (mm) caturmukha 89,
 100.
 caurāsīim caturaṣṭi 183—
 185, 213, ⁰sī 14, ⁰sī 214.
 caurāsīima caturaṣṭitama 159.
 causaṭṭhim catuḥshashṭi 163,
 211.
 cakra cakra 36; = cakravāka 42.
 cakkavaṭṭi cakravartin 16,
 74, 80, 86. N. pl. ī 17—23.
 cakkahara cakradhara 74.
 cakkiya cākrika 113.
 cakkiyā caknuyāt (?) S. 12, 13.
 cakku cakshus 16, 132, S. 44.
 caṃkamma māṇa caṅkramya-
 māṇa 38.
 caecara catvara 89, 100.
 caṃcala id. 14, 43, 46.
 caṃcumālaiya caṃcumālita
 (pulakita) 15, 50.

caṃḍa id. 28, 29, 45.
 cattāri catvāri 77, 143, 179,
 Th. 5, 7 etc. S. 26, 62.
 cattālīsaṃ catvāriṃṣat 177.
 caṃḍa candra 36, 38, 40, 43,
 96, 104, 110, 118.
 Caṃḍa name of a year 124.
 caṃḍaṇa candana 61, 100, 119.
 Caṃḍaṇā n. pr. ajja⁰ 74.
 Caṃdanāgarī name of a ṣākhā
 Th. 6.
 caṃdappabhā n. pr. 113.
 Caṃdappaha n. pr. 197.
 caṃdimā candramas T.
 camara id. 44, 63.
 camū id. 114.
 caṃpaga campaka 37.
 Campā n. pr. 122.
 Campijjiyā name of a ṣākhā
 Th. 8.
 camma carman 60.
 caya cyava 2, 149, 171.
 cayamāṇa cyavamāna 3.
 caraṇa id. 36.
 carama id. 16, 21.
 caritta caritra 114, 120, Th. 13.
 carima carama 2, 124.
 cariya carita su⁰ 120.
 cala id. 43, T.
 calaṇa calana 36, 59.
 calamāṇa calamāna 94, 132,
 S. 44; a⁰ 132.
 caliya calita 43.
 cavaṇa cyavana 121.
 cavala capala 15, 28, 29, T.
 see acavala.
 cāuraṃta cātūranta 16, 80.
 see notes.
 cāulodaga taṇḍulodaka S. 25.
 cāulodaṇa taṇḍulodana S.
 33—35.
 cāmarā cāmara 61.
 cāmikara id. 36.
 cāraga cāraka 100, 101.
 Cāraṇagaṇa n. pr. Th. 7
⁰cāri ⁰cārin S. 27.
 cāru id. 11, 33—36, 38.

câva câpa T.
 ciccâ (ceccâ cejjâ) tyaktvâ 112.
 ciṭṭh. √sthâ. °ai 95; °amti 89;
 °ittae S. 38, 39; °ium inf.
 S. 9.
 citta id. 5, 50.
 citta citra 14, 32, 37, 42, 44,
 48, 61, 63.
 citta (cetta) caitra 9, 115, 211.
 cittâ citrâ 171, 174, 182;
 paṃca^o 170.
 cittiya citrita 32.
 ciṃtâ id. 92.
 ciṃtiya cintita 16, 90.
 ciyatta tyakta 117.
 cilliya dîpyamâna 32 v. l.
 cîvara id. 117.
 cunna (ṇṇ) cūrṇa 32, 98.
 cuya cyuta 3, 92.
 ceiya caitya 120, S. 64.
 ceḍa ceṭa 61.
 cetta caitra 150, 208, 211,
 Th. 13.
 c'eva cai'va 19, 34, 39, 41, 94,
 S. 39, 64.
 cokkha coksha 105.
 coddasa caturdaṣan 3, 7, 134,
 138, °ṇham 49, 76, °puvvi
 °pûrvin 138, Th. 2.
 covaṭṭhim catuṣshashṭi 211
 v. l.

ch.

cha shash 122, chac-ca Th. 7.
 cham-mâsie S. 57. chas-saya
 116. chattisam q. v.
 chauma chadma 16.
 chaumattha chadmastha 132,
 147, 227, S. 44, 45.
 chaṭṭha shashṭha 10, 104, 116,
 120, 147, Th. 7.
 chaṭṭhî shashṭhî 2.
 chatta chattra 61, Th. 13.
 chattisam shaṭtrimṣat 135,
 147, 171, 179; °sehim 182.
 chaṃda chandas 10.
 channa (ṇṇ) id. S. 2, 29.

chappaya shaṭpada 37.
 Chaluya n. pr. Th. 6.
 chavi id. 34.
 châyâ id. 113, 120.
 châyâlîsam shaṭcatvârîṃṣat
 193.
 chinna id. 118, 124, 147, S. 43.
 cheya cheka 28, 29, 60.

j.

ja yat pron. rel. jap-pabhiṃ 89.
 Nom. sing. ms. je 2, 21; neut.
 jaṃ 17. plur. ms. je Th. 2;
 neut. jâim 89, S. 44. Acc.
 sing. jaṃ 3; fem. jâm eva 28;
 Instr. jeṇ'eva 5, 28 etc.; jeṇâm
 eva 29; Gen. jassa Th. 13.
 jaiya jayika (jayo 'sty eshu) 96.
 jauvveya yajurveda 10.
 Jakkhadinnâ n. pr. Th. 5.
 Jakkhâ n. pr. Th. 5.
 jaga(j) jagat 111.
 jaghana jaghana 36.
 jamgha. id. 36.
 jaccajâtya 40, 41, 118; °kamala
 35. videha^o 110 see notes.
 jacc'anjana jâtyânjana (mar-
 ditânjana) 36.
 jana jana 38, 40, 92.
 Jaṇadatta n. pr. Th. 5.
 jaṇavaya janapada 90, 91, 112.
 jattha yatra S. 11, 12, 19.
 jamaga yamaka 102.
 Jambu n. pr. Th. 13.
 Jambuddîva jambûdvîpa 2,
 15, 28.
 Jambunâma n. pr. Th. 3.
 Jambunâmadhijja n. pr.
 Th. 5.
 jambhaga jṛimbhaka 89, 98.
 jambhâyamta jṛimbhamâna T.
 Jambhiyagâma n. pr. 120.
 jamma janman 104 v. l., 129,
 130.
 jammaṇa janman 19, 99, 154.
 jaya id. 5, 67.
 jaya id. 2 imp. √ji 111, 113.

- jayana (jaina) jayana 28.
 Jayanta n. pr. Th. 4.
 Jayanti name of a çâkhâ
 Th. 4.
 jayâ (ṇam) yadâ corr. to tayâ
 ṇam 91, 107, 131.
 jarâ id. 124, 147.
 jala id. 42, 43, S. 12; sa⁰
 33, 44.
 jalacara id. 42.
 jalajalimta jājvalyamâna 36.
 jalana jvalana T.
 jalanta jvalat 42, 44, 46, 59,
 118.
 jalaya jalada 36.
 jalahara jaladhara 33, 44.
 jalla jâlma? (çarîramalla) 118;
 (varatrâkhelaka) 100.
 javaniyâ yavanikâ 63, 69.
 javodaga yavodaka S. 25.
 jasa yaças⁰kara 51, 79.
 Jasamsa n. pr. 109.
 Jasabhadda n. pr. Th. 3, 4.
 Th. 5. name of a kula Th. 8.
 Jasavaî n. pr. 109.
 jasavâya yaço-vâda 90.
 Jasevi n. pr. 160.
 Jasoyâ n. pr. 109.
 jahâ yathâ 13. jahâ ṇam corr.
 to tahâ ṇam S. 2—8. tam jahâ
 4 etc.
 jâi jâti 18, 124, 147. (a flower) 37.
 Jâisara (Jâissara) n. pr. Th. 4,
 10, 11.
 jâgara id. fem. ⁰â 3, 6, 31, 32, 70.
 jâgarittae jâgaritum S. 51.
 jâgariyâ jâgarikâ 55, 104,
 S. 51.
 jâgareṇti jâgrati 104 v. l.
 jāṇ. √jñâ. ⁰ai 3, 29, 121; ⁰amti
 S. 46, 48; ⁰ijjâ. ⁰amta part.
 142; ⁰amâna 121, 142 v. l.
⁰ittâ 94. ⁰iyavva S. 44, 45.
 jāṇavaya jānapada 102.
 jāṇu jānu 15, 36.
 jāya jâta 1, T. 91, 107, 118;
 su⁰ 9, 35, 36, 79, 118.
- jāya yâga 103.
 jāyakamma jâtakarman 104.
 jāyarûva jâtarûpa 27.
 jâla id. 61.
 jâla jvâla 36, 46.
 Jâlamdhara name of a gotra
 2, 3, 15, 21.
 jāva yâvat 6, 7, 8 etc. praep.
 146, S. 27. postp. 117.
 jāvaya from the causative of
 √ji = conqueror 16.
 jâsuyana japâ 59.
 jiṇa 16, 80, 114, 121, 138.
 jîṇâhi 2. imp. of √ji 114.
 jîṇthañijja ? 60 v. l.
 jîmiya jîmita 105.
 jîya jîta 16, 60, 114.
 jîya jîta (âcâra) 21.
 jîyakappiya jîtakalpika 110,
 155, 172.
 jîva id. 16, 44, 118, 121; ⁰loya
 59.
 jîvanta jîvat 94.
 jîviya jîvita 83, 111, 119.
 jîhâ jîhvâ 35, T.
 jui dyuti 102, 115.
 juga yuga 146.
 jutta yukta 36, 46. T.
 juyala yugala 36.
 jûya yûpa 100.
 jûva yûpa 209.
 jûsaṇâ-jûsiya see notes S. 51.
 jûhiyâ yûthikâ 37.
 jetṭha (jî⁰) jyeshṭha 109, 127,
 Th. 1.
 Jehila n. pr. Th. 12, 13.
 joisa jyotis 38, 39, Gen. plur.
 joisâm 10.
 joisa jyotishka 99.
 joîrasa jyotîrasa 27.
 joga yoga 2, 46, 96, 116,
 121.
 jogga yogya 60.
 joṇi yoni 19.
 joyana yojana 27, 29, S. 9—
 13, 62.
 jovvaṇaga yauvana 10, 52, 80.

jh (also written jjh).

jhaya dhvaja 4, 33, T. 100.
 jhallari id. 102, 115.
 jhâna dhyâna 92, 114.
 jhâṇamṭariyâ dhyânântarikâ
 see notes. 120, 159.
 jhiyâi dhyâyate 92.

ṭh.

ṭhavei sthâpayati 69, 'ittâ 69.
 ṭhâi sthâyin 129 v. l., 130
 v. l.
 ṭhâittae sthâtum S. 52.
 ṭhâṇa sthâna 16, 36, 89, S. 52.
 ṭhâvei stâpayati 116, 'ittâ 116.
 ṭhii sthiti 2, 121, 129, 130,
 145.
 ṭhiipaḍiyâ sthitipatitâ, see
 notes. 102—104.
 ṭhitiya (ṭhiya etc.) sthiti(ka)
 2, 171, 206.
 ṭhiya sthita 41, 132, S. 45.

ḍ.

ḍajjhamṭa dahyamâna 32, 44,
 57, 100.

ṇ.

ṇ' (vâkyâlamkâra) S. 20 v. l.
 ṇam (vâkyâlamkâra) 3 etc. etc.
 ṇaṭṭa, ṇattha, ṇayaṇa, ṇava, ṇâti,
 ṇâya, ṇo, ṇham, ṇhâya see
 natta, nattha, etc.
 ṇhâya (nhâya) snâta 66, 95,
 104.

t.

tac tatas 5, 8, 12, 27, 33, 48, 50.
 tao tatas 34, 35, 36, 37 etc.
 tao trayas 108, 109, 122; (trîṇi)
 S. 25, 60; (tisras) S. 55.
 ta'oya tataujas 33.
 taiya tṛitiya 104 Th. 7, 8.
 ta tad. tappabhiṃ 89 tappa-
 ḍhamayâ 33; taddivasa S. 9;
 taddavva S. 45. tam base? tam-

sâhâo, tam-kulâim Th. 7, 8, 9.
 Nom. se 2, 10, 92; tam 72;
 sâ 3, 5, 11, 35. plur. te S.
 46, 48. Acc. tam 3 tâm eva
 28; te 5, tâm 89; Instr. teṇ'
 eva 2, 14 etc.; teṇâm eva 29;
 fem. tâe 28; fem. plur. tâhiṃ
 49. Abl. tâ 106; tamhâ S. 29;
 Gen. tassa 16, fem. tise 92,
 109; plur. tesim 50, 72, 82;
 Loc. tamsi 32, 70; tammi
 187.

tam = tatra Th. 9. perhaps in
 tam kulâim?

tam tvam 114.
 takka tatka (idam) 121.
 tacea tṛitiya 30, 53, 146, S. 63.
 tacea tathya S. 63.
 taḍi (taḍiya) taḍit 35.
 taṇa tṛiṇa S. 55.
 taṇu tanu 34, 36.
 taṇuya tanu(ka) 36.
 tate tatas 56, 58, 59, 82, 84.
 tatto tatas Th. 13.
 tattha tatra 15, 61, 74, S.
 26, 33—35, 38, 39.
 tatthagaya tatragata 16.
 tamta tantra 10.
 tamtî tantrî 14, 92, 115.
 tamtu id. 79 v. l.
 tappaḍhamayâ tatprathamatâ
 33.
 tappabhiṃ see pabhiṃ.
 tama tamas 38, 39.
 tamba tamra 36.
 tayâ tadâ 91, 107, 131.
 tayâ tvac 60.
 taraṃga id. 43 T.
 taratama id. 46.
 taruṇa id. 42, 44.
 tala id. 15, 32, 37—40 T. 60,
 61, 100.
 talatâla id. 14, 92, 115.
 talavara id. 61.
 tava tapas 114, 120, Th. 13.
 tavassi tapasvin S. 20, 61.
 tavokamma tapahkarman S. 50.

- taha tathâ Th. 5, 8, 13; taham 13, 83.
 tahappagâra tathâprakâra 18, 21, S. 19.
 tahâ tathâ S. 2—8, 53—55.
 tâ tâvat S. 52.
 tâṇa trāṇa 16; = tâna 63.
 tâmarasa id. 42.
 Tâmalittiyâ name of a çâkhâ Th. 5.
 tâyattîsaga trayastrimça(ka) 14.
 tâyattîsâ trayastrimçat 14.
 târaya târaka 16.
 târâ id. 61.
 târisaga (⁰ya) tâdriça 32, 49, 70.
 tâlamûlaya tâlamûla(ka) S. 45.
 tâlâyara tâlâcara 100, 102, 115.
 tâlu id. 35.
 Tâvasa n. pr. Th. 4. — Th. 11.
 Tâvasâ name of a çâkhâ Th. 4, 11.
 tâviya tâpita 35.
 ti iti (after a long vowel or anusvâra) 21, 28.
 ti tri tivâsa 195—203.
 tikka tikshṇa 34, 35 T.
 tikkhutto trikṛitvas 15; S. 48 v. l.
 tiṇa triṇa 119.
 tiṇṇa (nn) tîṇa 16.
 tiṇṇâṇa (nn) tri-jñâna 3, 29.
 titikkhai titikshate 117.
 titta tikta 95.
 tittîsam trayastrimçat 206.
 tittha tîrtha 111.
 titthakara 2; titthagara 15, 16, 46; titthayara 21, 99; = tîrthakara.
 tinni trîṇi 138, 164, Th. 1; Inst. tihim 227; Gen. tiṇham 14.
 timi id. 43.
 timiṅgila timiṅgala 43.
 timira id. 38.
 tiya trika 89.
 tirikkhajoniya tiryagyo-
 ni(ka) 117.
 tiriya-jambhaga tiryag-
 jṛimbhaka 89, 98.
 tiriyaṃ tiryak 28.
 tilaga tilaka 38.
 tilaya tilaka 51, 79 (a flower) 37.
 tilitiliya tilika (jalajantubheda) 43.
 tilodaya tilodaka S. 25.
 tilla taila 60.
 tivaliya trivalika 36.
 tisariya trisarika 61.
 Tisalâ n. pr. 21 etc. 109.
 tiya atita 21.
 tîra id. 120.
 tîrittâ tîrayitvâ S. 63.
 tîsaima trimça 169.
 tîsam trimçat 110, 147, 157, 202; Gen. ⁰âe 74.
 Tîsabhadda n. pr. Th. 5.
 tumga id. 45.
 Tumgiyâyaṇa name of a gotra Th. 3.
 tuecha id. ⁰kula 17, 19.
 tuṭṭha tushṭa 5, 8, 15, 47, 50.
 tuṭṭhi tushṭi 9, 51, 120.
 tuḍiya tûrya 14, T, 102, 115.
 tuḍiya truṭika (bâhurakshaka) 15, 61.
 tупpa tuppya (mrakshita) 34.
 tubbham yushmat 79 v. l.
 tubbhe yûyam 13, 83. tubbhe-
 him Instr. S. 46, 48.
 tumam tvam 9, 51, S. 18, 52.
 tume Instr. 9, 86.
 tumbaviṇiya tumbaviṇâvâ-
 daka 100.
 tumham yushmâkam 79.
 tuyatṭai tvagvartayati 95.
 turaga (⁰ya) id. 44, 63.
 turiya tvarita 15, 28, 29, 43.
 see aturiya.
 turukka id. 32, 44, 57, 100.
 tusodaya tushyodaka S. 25.
 tûṇailla tûṇavat 100.

- tûla (tulla) id. or tulya 32.
 teicchi cikitsâ S. 49.
 teṇauya trinavatitama 148.
 teṇiya stainya S. 19.
 teya tejas 61; tee 118; teyasâ 39, 59, 118.
 teya treya (stambha) 44.
 terasa trayodaṇan 139.
 terasama trayodaṇa 120.
 Terasayâ name of a çâkhâ Th. 6.
 terasî trayodaṇi 30, 96.
 telokka (ti⁰ lu⁰) trailokya 80, 86, 114.
 tella (ti⁰) 60, S. 17.
 tevaṭṭhim trayahshashṭi 211, 227.
 tevîsâe trayoviṇṇati Instr. 2.
 tesîm tryaṇṭi 168, 227.
 tesîma tryaṇṭa 30.
 toya id. 36, 43, 118.
 toraṇa id. 100.
 tti iti (after a short vowel) 3, 29, 91, 107, 124, 151.
 ttha⁰ stha matthaya⁰ 40.
- th.
- thana stana 36.
 thambiya stambhita 15, 61.
 thala sthala S. 12.
 thâma sthâman 118.
 Thûlabhadda n. pr. Th. 5, 6.
 thira sthira 34, 35, T. Th. 13.
 thejja sthairya adj. S. 19.
 thera sthavira Th. 1 etc. S. 5, 6, 39, 46. ⁰kappa S. 57, 63.
 therâvalî sthavirâvalî Th. 4.
 theriyâ sthavirâ S. 39.
 thova stoka 118, 124.
- d.
- daiya dayita 33.
 daṇsaṇa darṇana 1, 16, 111, 114, 120, 140; 9, 39, 46.
 daṇsaṇiyâ darṇanikâ 104.
 dakkha daksha 60, 110, 155.
- daga daka (udaka) 38, S. 29.
 dagaraya udaka-rajâs 33, 35, 36, 38, 40, S. 29.
 daṭṭhavva drasṭavya 187.
 daṭṭhûṇa drisṭvâ 46.
 daṇḍa id. 27; ⁰nâyaga 61.
 datti id. S. 26. ⁰dattiya S. 26.
 daddara dardara 100.
 dadhi id. T.
 daṇṭa id. cau⁰ 33, T.
 daṇṭa dânta 34.
 dappana darpana 38.
 dappañijja darpaṇiya (bala-kara) 60.
 dama id. Th. 13.
 damaṇaya damanaka 37.
⁰daya at the end of compounds (pitiful or giving) 16.
 daya daka S. 29.
 daridda daridra 17, 19.
 darisi darṇin 16, 121.
 dal. √dâ. ⁰ai 28, 83 v. l.; ⁰ittâ 28, 83; ⁰amâṇa 103; ⁰ayati caus. 83.
 davâvemâṇa dâpayat 103.
 daviṇa dravya 171.
 daviya dravya (guṇâçraya) 108.
 davva dravya 118, 128; tad⁰ S. 45.
 dasa daṇan 5, 37, 102; ⁰him 227.
 dasamî daṇamî 103, 120.
 dasâhiya daṇâkhyâ 103.
 dâha hrada paumad⁰ 36.
 dâhi dadhi S. 17.
 dâijjamâṇa darṇyamâṇa 115.
 dâiya dâyika 112.
 dâḍhâ daṇshṭrâ 35, T.
 dâṇa dâna 83, 112.
 dâṇa dâna (mada) 33.
 dâyârehim dâṭṭribhis 112.
 dâraga (⁰ya) dâraka 9, 10, 51, 79, 80, 91, 96.
 dâv. caus. of √dâ. ⁰e S. 14, 15, 16. ⁰ettâe S. 14, 15, 16.
 Dâsîkhabbaḍḍiya name of a çâkhâ Th. 5.

- dâhiṇa dakṣhiṇa 14, 15, 115.
 diṭṭha dṛiṣṭa 9, 11, 51, 74, 79.
 diṭṭhiyâ dṛiṣṭi(kâ) 92.
 diṇakara (°yara) dinakara 4,
 32, 51, 59, 79.
 ditṭa dīpta 39, 61, 118.
 dinna datta 100.
 Dinna n. pr. ajja^o Th. 4, 10.
 dippamāta dīpyamāna 44, 61.
 dippamāṇa dīpyamāna 41, 44,
 61.
 diya dina in rāimḍiya q. V.
 divasa id. 96, 102, 104, 113,
 114, 120; tad^o S. 21, 26.
 divva divya 28, 29, 44, T, 117.
 disâ diç 36, 37, 96, S. 61.
 disî diç 27, 29, 63, S. 61.
 diṇa dina 92.
 diṇâra dinâra 36.
 diva dīpa 16, 51, 79.
 diva dvīpa 2, 15, 28, 142.
 divaṇijja dīpanīya 60.
 divayamāta dīpayat 34, 41.
 diha dīrgha 9, 51, 81, 118.
 Dīhabhadda n. pr. Th. 5.
 dukkha duḥkha 119, S. 63.
 dugulla dukūla 32.
 ducca (docca) dvitīya 28.
 Dujjimāta n. pr. Th. 13.
 duddharisa durdharsha 118.
 duṇḍuhi dundubhi 44, 102,
 115.
 dunnirikka durnirikshya 39.
 duppayāra duḥpracāra 39.
 dubbala durbala S. 61.
 dummaṇa durmanas 38.
 durārāhaya durārādhyā 133,
 S. 53.
 duvālasa dvādaçan 120, 122,
 147, 168, 181. °amgi Th. 2.
 duviha dvividha 146, 181.
 duve see do.
 dussamaṇasamā duḥsama-
 susamā 2.
 dūijjatta e (hiṇḍitum) see notes
 S. 47.
 dūmiya (dhavalita) 32.
 dūya dūta 61.
 dūra id. 63, 120.
 dūsa dūshya (vastra) °rayaṇa
 61, deva^o 116, 157.
 deva id. 14, 21, 44, 89, 97,
 98, 110, 113, 114, S. 64.
 devakula id. 89.
 devagai deva-gati 28, 29.
 devatta devatva 110.
 devaya devatā 55.
 devarāyâ devarāja 14, 29, 33;
 °rannā 27; °ranno 16, 27, 29;
 °rāiṇaṇ 21.
 Devāṇamḍā n. pr. 2, 3, 5,
 8 etc. 21.
 devāṇamḍā name of a night
 124.
 Devāṇuppiya devānām priya
 6, 7, 9, 11, 13 etc. 21, 64.
 deviḍḍhi devarddhi 141.
 Deviḍḍhi n. pr. Th. 13.
 devimḍa devendra 14, 16, 21,
 27, 29.
 devî id. 14, 38, 97, 125, S. 64.
 desa deça 37, 93, 95, 100; =
 bhāga 147, S. 29.
 desaya deçaka 16.
 Desigaṇi n. pr. Th. 13.
 deha id. 117.
 do dvau 108, 129, 130; duve
 Th. 4; donni dunnī Th. 1;
 Instr. dohi 2; Gen. doṇhaṇ,
 duṇhaṇ (nh) S. 38, 39; Instr.
 dosu 142, 222.
 docca (ducca) dvitīya 53, 96,
 120, S. 63.
 doṇamuha droṇamukha 89.
 dovāriya dauvārika 61.
 dosa dvesha 114, 118.
 dohala dohada 95.
 dh.
 dhagadhagāiya (crackling) 16.
 dhaṇa dhana 90, 91, 106, 112.
 Dhaṇagiri n. pr. Th. 11; —
 Th. 12, 13.
 Dhaṇaḍḍha n. pr. Th. 6.

- dhaniya dhanika (atyartham) 114.
 dhanna dhanya 3, 5, 6, 9, 31, 33.
 dhanna dhânya 90, 91, 106, 112.
 dhamma dharmā 16, 80, 104, 111, 114, 157, S. 51.
 Dhamma n. pr. 190; — Th. 12, 13; — Th. 13.
 dhammiya dhârmika 55.
 dhaya dhvaja 40.
 °dhara at the end of compounds 14, 15, 16, T. 140, Th. 13.
 dharani id. 15.
 dharijjamâṇa dhâryamâṇa 61.
 dhavala id. 34, 37, T. 61.
 dhâvamâṇa dhâvamâṇa 43.
 dhâraga (ya) dhâraka 10, 64 v. l. Th. 2.
 °dhâri °dhârin 89, 117, S. 31.
 dhii dhṛiti 114.
 dhîmaṃ dhîmân 108.
 dhîra id. Th. 13.
 dhûyâ duhitṛi Nom. 109.
 dhûva dhûpa 32, 44, 57, 100.
 n.
 na na 2, 17.
 nai nadî 43, 120, S. 11.
 Nakkha n. pr. Th. 13.
 nakkhatta nakshatra 2, 96, 116.
 Nakkhatta n. pr. Th. 12.
 nagara na-kara 89.
 nagara (nayara) id. 15, 16, 89, 100 etc.
 nagara nâgara 61.
 nagari id. 122, 157.
 naṃgaliya lâṅgalika 113.
 naṭṭa nâṭya 14.
 naṭṭaga nartaka 100.
 naḍa naṭa 100.
 nattuî naptṛikâ 109.
 nattha nyasta 68.
 n'atthi nâ'sti 118, S. 59; = na santi 207.
 naddha id. 61.
 namdâ 2. imp. of √nand 111.
 Namda n. pr. 173.
 Namdaṇabhadda n. pr. Th. 5.
 namdi id. °kara 51, 79 v. l.
 Namdiṅga name of a kula Th. 7.
 Namdiya n. pr. Th. 13.
 Namdivaddhaṇa n. pr. 109.
 — name of a paksha 124.
 nabha nabhas 37.
 namaṃs. √namasy. °âmi Th. 13, °ai 16, °ittâ 16.
 Nami n. pr. 184.
 namo namas 1, 16.
 namokkâra namaskâra 1.
 naya id. 10.
 nayaṇa nayana 15, 35, 41, 42, 115.
 nayara see nagara.
 nara id. 44, 63, 115; °vasaha 61; °siha 61.
 narimda narendra 61.
 naliṇa nalina T.
 nava id. 14.
 nava navan 128, °ṇham 9, 79, 96. see addha.
 navanîya navanîta S. 17.
 navama id. 147, 169.
 navamâliyâ (a) navamâlikâ 37.
 navaram id. 157.
 naha nakha 5, 35, 36, 153. S. 43.
 naha nabhas 35, 44, 118.
 nai jñâti 104.
 nai na atî, before adjectives 95.
 nâiya nâdita 102, 115.
 Nâila n. pr. Th. 4, 11.
 Nâilâ name of a çâkhâ Th. 4.
 Nâilî name of a çâkhâ ajja^o Th. 11.
 nâga id. (a flower) 37.
 nâga name of a karaṇa 124.
 Nâga n. pr. Th. 6. — Th. 12, 13.
 Nâgabhûya name of a kula Th. 7.
 Nâgamitta n. pr. Th. 6.
 nâḍaiṅga nâḍakiya 92, 102.

- nâḍaya nâṭaka 115.
 nâṇa jñâna 1, 16, 112, 114,
 140, Th. 13.
 nâṇâ nânâ 36, 48, 61, 63; °viha
 100.
 nâṇi jñânin 139, 140.
 nâḍiya nâḍita 102 v. l.
 nâbhi id. 36.
 Nâbhi n. pr. 206, 207.
 nâma nâman 19, 42, 106, 107,
 129, 130; °am 124, S. 44, 64.
 nâmadhiḥja (°ejja) nâmadheya
 91, 107, 108, 109.
 nâmadheya id. 16.
 Nâya Jñâta 18 v. l., 21, 90,
 105, 110.
 nâya jñâti 104 v. l.
 nâyaga (°ya) nâyaka 16, 39,
 80, 86.
 Nâyaya Jñâta(ka) 104, 105,
 110.
 nâyaya Jñâta-ja 127.
 nâyavva jñâtavya Th. 7.
 nâri nârî 115.
 Nâlamdâ n. pr. 122.
 nâha nâtha 16, 111.
 niuṇa nipuṇa 15, 61.
 nikara id. 33, 35, 38, 45.
 nikkham. nis+√kram. °amti,
 °issamti, °imsu 19, °ittae S.
 20, 21; see nikkhamma.
 nikkhamaṇa nishkramaṇa 19,
 112, Th. 13.
 nikkhamma nishkramya S. 8.
 nikkhevaṇâ niḥkshepaṇâ 118.
 nigama id. (vaṇij) 61.
 nigijjhiya nigrihya (sthitvâ)
 S. 32, 36, 37.
 nigûḍha id. 36.
 niggacch. nis+√gam. °ai 115;
 °amti, °ittâ 66.
 niggamtha nirgrantha 130—
 132; Th. 2, S. 6, 7, 9 etc.
 niggamthî nirgranthî 130—
 132, S. 9, 10, 11 etc.
 niggaya nirgata 61, Th. 5 etc.
 niggoḥa nyagrodha 212.
 nigghaṇṭa nigghaṇṭa 10.
 nigghâyaṇa nirghâtana 119.
 nigghosa nirghosha 102, 115.
 nicaya id. 42.
 nicea nitya 44, 117, S. 11, 20.
 niceala niçcala 92.
 nijjûhiyavva nirvyûhitavya
 S. 58.
 niddiṭṭha nirdishṭa 2, 16, 21.
 niddha snigdha 34, 36, T. 95.
 niddhamaṇa nirdhamana 89,
 S. 2.
 niddhûma nirdhûma 46, T.
 nipphamda niḥspanda 92.
 nipphanna nishpanna 91, 96,
 107.
 nibhelaṇa griha 41.
 nimitta id. 64.
 nimmala nirmala 41, T.
 nimmâya nirmâta (abhyasta) 60.
 nimmiya nirmita su^o 35.
 niyaga (°ya) nija(ka) 35, 104,
 105.
 niyara nikara 59.
 niramjaṇa nir-añjana 118.
 niravakamkha niravakâṅksha
 119.
 niravacca nir-apatya Th. 2.
 nirâlambaṇa nirâlambana 118.
 nirâvaraṇa id. 1, 120.
 niriti name of a night 124.
 nirutta nirukta 10.
 niruddha (matsyabheda) 43.
 niruvaleva nir-upalepa 118.
 nireyaṇa nir-ejana 92.
 nilijjijjâ niliyeta S. 29.
 nilimta niliyamâna 37.
 nillâliya nirlâlita 35, T.
 nivaijjâ (ejjâ) nipatet S. 29,
 32, 36, 37.
 nivaḍai nipatati S. 30.
 nivatta nivritta 104 v. l.
 nivattiya nivartita 104.
 nivayamaṇa nipatat S. 27.
 nivesei niveçayati 15; nivesittâ
 15.
 nivvâghâya nirvyâghâta 1, 120.

nirvāṇa nirvāṇa 120 v. l.
 nirvaya nirvṛita 187, 195.
 nisanna (ṇṃ) nishaṇṇa 14 v. l.,
 61, 147.
 nisamma niṇṇama 8, 12, 50, 53.
 nisā niṇṇā 38.
 nisijjā nishadyā (āsana) 120.
 nisiyai nishīdati 48; nisiūtā 48.
 nisiyati nishīdati 61, 95; °amti
 68; °ittā 6, 2.
 nissarai nihsarati 27.
 nisseyasa niḥṇeyasa 111.
 nihaṇṇāhiṇ 2. imp. ni+√han.
 114.
 nihāṇa nidhāna mahā° 89.
 nīla id. 40, S. 44, 45.
 nīva nīpa 15, 50.
 nīsāe (pāli nissāya) com. niḥṇayā
 avalambya 122, S. 18.
 neyavva netavya or jñātavya
 172.
 nesajjiya nishaṇṇa 182.
 no id. 19, 130, 132, S. 11, 13, 15 etc.
 nham sma? (vākyālakāra) S.
 13 v. l., 38, 39 v. l.
 nhāya see ṇhāya.
 nhāṇa snāna 61.

P.

paiṭṭhā pratishṭhā 16.
 paiṭṭhāṇa pratishṭhāna T.
 paiṭṭhiya pratishṭhita 36, 40,
 45.
 painnā (ṇṇ) pratijñā 110, 155.
 pairikka pratirikta 95.
 paīva pradīpa 16, 39, 44.
 paumjanti prayuñjanti 111,
 114.
 pauṭṭha prakoshṭha 35 T.
 Pauma n. pr. Th. 11.
 pauma padma 37, T; °ddaha
 °hrada 36; °laya °latā 44, 63;
 °sara °saras 4, 33, 42, T.
 Paumappabha n. pr. 199.
 paumiṇī (i) padminī 42.
 paura praura T.
 paoyaṇa prayojana S. 47.

pakkīliya prakrīḍita 96, 102.
 pakkha paksha 2, 30, 38, 96,
 113, 114, 118 etc. = titthi
 2, 30, 120, 124.
 pakkhaya pakshaka (tālavrīṇṭa)
 36.
 pakkhiya pakshika S. 57.
 pakkhivai prakshipati 28.
 pagai prakṛiti 115.
 pagāra prakāra taḥap° 18, 21,
 S. 19.
 pagāsa prakāṣa 39, 59.
 paccakkhāya pratyākhyāta
 133.
 paccappiṇ. prati+√arp. °ai
 29; °amti 58, 101; °āhi 2
 imp. sing. S. 26; °aha 2 imp.
 pl. 57, 100.
 paccavāya pratyapāya S. 46.
 paccuṇṇam. pratyud+√nam.
 °ai, °ittā 15.
 paccutthuya (°ttha°) pratyavastṛita 63.
 paccuppaṇṇa pratyutpanna
 21, 25.
 paccūsa pratyūsha 56, 99, 147.
 pacconiya tta pratyavanivṛitta
 43.
 paccoruh. pratyava+√ruh. °ai
 °ittā 15, 47, 60, 116.
 paccha pathya 95.
 pacchā paḥcād 104, Th. 2, S.
 18, 21.
 pacchāutta paḥcādāyukta S.
 33—35.
 pacchijjamāṇa prarthyamāna
 115.
 pacchima paḥcima 174, 211.
 pajjattaga (°ya) paryāpta(ka)
 142, 222.
 pajjalanta prajvalat 36, 39.
 pajjavasāṇa paryavasāna 211.
 pajjoyagara pradyotakara 16.
 pajjosav. pari+√vas. °ei S. 1,
 2; °emo S. 8; °emti (imti) S.
 3—8; °emāṇa S. 29; °ittae S.
 8, 21; °iya S. 9, 10, 14, 15 etc.

- pajjosavaṇā paryuṣaṇā S. 57, 58. °kappo S. 64.
 paṇca id. 1, 9, 32, 100, S. 26, °him 182. at the beginning of comp. paṇca-hatthittara, °citta, °visāha; °viha, °im̐diya etc.
 paṇc'aṃguli id. 100 see notes.
 paṇcamā id. 10, 30, 204.
 paṇcamaya paṇcamā(ka) Th. 7, S. 38 v. l., 39 v. l.
 paṇcamī id. 172.
 paṇcamuṭṭhiya paṇca-muṣṭhika 116.
 paṇcasatṭhim paṇcashashṭi 187, 188.
 paṇcahattarīo paṇcasaptati Instr. 2.
 paṇcāsiṃma paṇcācīta 183.
 paṇc'im̐diya paṇcendriya 9, 51, 79, 142.
 paṭṭa id. 32, 63.
 paṭṭaṇa paṭṭana 89.
 paṭṭha prashṭha 60.
 paṭṭhavaiṃsu 3 Pl. aor. caus. pra+√sthā. 128.
 paṭhaga see paḍhaga.
 paḍa paṭa 61.
 paḍala paṭala 39.
 paḍaha paṭaha 14, 115.
 paḍāga paṭāka 100, 114.
 paḍigaya pratigata 28.
 paḍigāh. prati+√grah. caus. 2 imp. °e S. 14—16; °ehi S. 18; Inf. °ittae S. 14—16, 18, 25 etc. part. °iyā S. 26; °ittā S. 29.
 paḍiggaha pratigraha (pātra) S. 52.
 paḍiggahiya pratigrāhin 117.
 paḍicch. prati+√ish. °ai, °ittā 13, 83, 87, °amāṇa 103, 115; °āvemāṇa caus. 103.
 paḍicchanna praticchanna 32.
 paḍicchiya pratīpsita 13, 83.
 paḍijāgaramāṇi pratijāgrati (gaveshayanti) S. 61.
 paḍijāgaramāṇi pratijāgrati 55.
 paḍijja patet S. 61 v. l.
 paḍiduvāra pratidvāra 66, 100, S. 38, 39.
 paḍinikkham. pratinis+√kram. °ai 60, 61. °aṃti 58, 65. °ittā 58, 61, 62.
 paḍiniyattae (paḍiya^o) prativartitum S. 10—13, 62.
 paḍinnavittā pratijñaptvā S. 18.
 paḍipucchamāṇa pratipri-cchamāṇa 115 v. l.
 paḍipunṇa (nn) pratipūrṇa 9, 79; (nn) 1, 35, 38, T. 60, 70, 79, 96.
 paḍipunnaya pratipūrṇa 41.
 paḍibam̐dha pratibandha 118.
 paḍibujjh. prati+√budh. 4 cl. °aṃte 74, 76; °amāṇa 115.
 paḍibuddha pratibuddha 3, 5, 6, 31, 32, 46 T.
 paḍibohei pratibodhayati 47.
 paḍima pratima 108.
 paḍiya patana S. 32, 36, 37.
 paḍiyāikkhiya pratyākhyāyim S. 25, 51.
 paḍirūva pratirūpa 110.
 paḍilehaṇā pratilekhanā S. 54, a^o S. 53.
 paḍilehā pratilekhā S. 60.
 paḍilehittae (°he^o) pratilekhitum S. 55.
 paḍilehiyavva pratilekhita-vya S. 44, 45.
 paḍiloma pratiloma 117.
 paḍivisajjeti prativisarjayati 83.
 paḍivujjamāṇa prativādya-māṇa ? 115 v. l.
 paḍisun. prati+√cru. °ei 27; °im̐ti 65; °aṃti 58; °ijjā S. 52; °ittā 27, 101.
 paḍiseviya pratisevita 121.
 paḍu paṭu 14, 43.
 paḍhaga paṭhaka 100 v. l.

- paḍhama prathama 1, 96, 113, 210, Th. 7.
 paḍhamayâ prathamatâtap^o33.
 paṇaga panaka S. 44, 45, 55.
 paṇapanna pañcapañcâçat 147.
 paṇapannaima pañcapañcâça 174.
 paṇava id. 102, 115.
 paṇâma praṇâma 28.
 paṇâsaṇa praṇâçana 1.
 paṇâsiya praṇâçita 32.
 Paṇiyabhûmî n. pr. 122.
 paṇivayâmi praṇipatâmi Th. 13.
 paṇḍara pânḍara T.
 Paṇḍubhadda n. pr. Th. 5.
 paṇḍura pânḍura 35, 38, 40, 59; ^otara 33.
 patta patra 34, 35, 42, T. 98, 118 S. 18.
 patta prâta (prasârita) 35.
 patta prâpta 113, 120, 139, 141.
 pattiya pratyayita 36, S. 19.
 (or 36: âiapattiya^oâçita-pattrika etc. pattrika = marakata-pattra).
 patṭeyam pratyekam 68.
 patthijjamâṇa prârthyamâna 115 v. l.
 patthiya prârthita 16, 90, 93.
 paṇta prânta 17, 19.
 paṇti paṅkti 115.
 pannaṭṭhiṃ (ṇṇ) pañcashaṣṭi 186, 189—194.
 pannatta (ṇṇ) prajñapta 118, S. 43, 44, 45.
 pannarasî (ṇṇ) pañcadaçî 124, 174.
 pannavei (ṇṇ) prajñapayati S. 64.
 pannâsâ (ṇṇ) pañcâçat 218, 222, 223.
 Panhavâhaṇaya name of a kula Th. 9.
^opabha id. 34, 44.
 Pabhava n. pr. Th. 3.
 pabhâya prabhâta 59.
 Pabhâsa n. pr. Th. 1.
 pabhâsamâṇa prabhâsamâna 41.
 pabhâsayanta prabhâsayat 45.
 pabhiṃ prabhṛiti jap^o, tap^o 89, 91, 130; ajja-pp^o 133.
 pamajjaṇâ pramârjanâ S. 54, 60. a^o S. 53.
 pamaddaṇa pramardana 39.
 pamâṇa pramâṇa 9, 33, 35, 38, 43, T. 79 etc.
 pamuiya pramudita 42, 96, 102.
 pamhala pakshmala 61.
 paya pada 15, 114.
 payanta pacat 46.
 payara prakara 34, 36, 46.
 payara pratara (pattraka) 44.
 payaliya pradalita 15, pracalita 39.
 payâ prajā 211.
 payâya prajāta 96.
 payâvittae pratâpitum S. 52.
 payâsa prakâça T.
 payâhiṇa pradakshiṇa 96.
 payâhi prajanishya. ^osi 9, ^oti 79.
 para id. 17, 114 etc. S. 18, 41; param praep. S. 57, 58. teṇa param 117.
 parao paratas Th. 5.
 parampareṇam paramparayâ S. 27.
 parama id. 5, 15, 50, 105.
 parahuya parabhṛita 59.
 parâyanta prarâjat 41.
 parikammaṇa parikarman 60.
 parikammiya parikarmita 35.
 pariggahiya parigrihîta 5, 67.
 pariṇaṇa pariṇana 28, 104, 105.
 pariṭṭhâvittae parishṭhâpayitum S. 51.
 pariṇaddha id. 36.
 pariṇaya pariṇata 10, 52, 80.
 pariṇâmiya pariṇâmita S. 2.
 parittâsa paritrâsa 95 v. l.
 parinikkhamei see paḍini^o 27 v. l.
 pariniṭṭhiya parinishṭhita 10.

- parinivvâimti (^oyamti) parinirvânti S. 63.
 parinivvâṇa parinirvâṇa 120.
 parinivvuḍa parinirvṛita 118, 124, 147.
 parinivvuya parinirvṛita 1, 170, 205, Th. 2.
 paripihittâ (paripi+√dhâ) paridhâya S. 29.
 paripûya paripûta S. 25; a^oS. 25.
 parippuḍa parisphoṭa 39.
 paribhâei paribhâjayati 112; ^oittâ 112. part. paribhâemâṇa 104.
 paribhujjamâṇa paribhujyamâṇa 42.
 paribhumjamâṇa paribhujjâṇamâṇa 104.
 paribhutta paribhukta S. 2.
 parimaṭṭha parimṛiṣṭa su^o 38.
 parimaṇḍiya parimaṇḍita T.
 parimaddaṇa parimardana 60.
 parimiya parimita S. 25; a^o S. 25.
 pariyaṇa parijana 105 v. l.
 pariyaṭṭaya parivartaka 39.
 paryâdiyati paryâdatte 27; 2ttâ 28.
 paryâya (^oga) paryâya 121, 146, 147.
 paryâvajjai paryâpadyate S. 29.
 parirâyamâṇa parirâjamâṇa 41.
 parivajjiya parivarjita 41.
 parivahai parivahati 95.
 parivâya parivâda para^o 118.
 parivâra id. 14.
 parivvâyaya pârivrâjaka adj. 10.
 parisâ parishad 14, 113, 143, 157.
 parisâḍei pariṣāṭayati (tyajati) 27; 2ttâ 27.
 parisiccamâṇa parisiccyamâṇa 46.
 parissamta pariṣrânta 60.
 parissama pariṣrama 60, 95.
 parihatthaga (paripûṇa) 42.
 parihiya parihita 66, 104.
 parisaha pariṣaha 108, 114.
 parûvei prarûpayati S. 64.
 pareyammaṇa parikarman 60 v. l.
 palamba pralamba 35 v. l.
 palambamâṇa pralambamâṇa 15, 61.
 palambiya pralambita 15 v. l.
 palâsa palâṣa 36.
 paliovama palyopama 188, 189.
 paloijjai pralokyate (procyate) Th. 5
 pallava id. 35.
 palliṇa praliṇa 92.
 palhattha paryasta 92.
 palhâyaṇijja prahlâdanîya 47, 60, 110, 113.
 pavaga plavaka 100 v. l.
 pavaḍijja prapatet S. 61.
 pavaḍḍhamâṇa prarvardhamâṇa 43.
 pavaṇa pavana 43.
 pavatt. pra+√vrit. ^oai 130; ^oehi 2. imp. caus. 111.
 pavatti pravartaka S. 46.
 pavara pravara 2, 32, 35, 41, 44, 66, 104.
 pavâ prapâ 89.
 pavâiya pravâdita 102, 115.
 pavâya pravâta 96.
 pavâla prabâla 45, 90, 91, 112.
 pavittṭha pravishṭa 92, S. 36, T.
 pavis. pra+√viç. ^oai 50; ^oamti 72 v. l.; ^oamâṇa T.; ^oittâ 50, 72 v. l.; ^oittae S. 20, 21 etc.
 pavuccai procyate 124.
 pavesa praveṣa 66, or praveṣya 102 (see notes.)
 pavvaittae pravrajitum 94.
 pavvaiya pravrajita 1, 116.
 pavvaya parvata 51, 79.
 pasattha praçasta 35, 36, T. 55, 95.
 pasamta praçânta 118.

- pasara prasara 43.
 paha pathan mahā^o 89, 100.
 pahakara prakara 42.
 pahara prahāra 59.
 pahā prabhā 34, 45.
 pahāṇa pradhāna 55, 147, 211.
 pahīṇa prahīṇa 89, 124, 148,
 168, 183 etc.
 pāiṇa prācīna 113, 120.
 Pāiṇa name of a gotra Th. 4, 5.
 pāu^o prādus^o 59; pāubbhūya
 prādurbhūta 29.
 pāuṇitta pūrayitvā 147.
 pāuya pāduka 15.
 pāeṇaṃ prāyeṇa S. 2.
 pāo prātas S. 21.
 pāvagaya pādapopagata S. 51.
 pākasāsaṇa pākaçāsana 14.
 pāga pāka 60.
 pāgaḍa prakāṣa 43.
 pādāla pādāla 37.
 pādḥaga ("ya) pādḥaka 64—
 66, 68, 100, 207.
 pāṇa pāna 104, S. 20, 21 etc.
 pāṇa prāṇa S. 44, 55.
 pāṇaga pāmaka S. 25, 26.
 pāṇaya name of a kalpa 150.
 pāṇi id. 9, 14, 60, 79, 168, S.
 28—30, 43.
 pāṇū prāṇa 124.
 pāmokkha ("mu^o) prāmukhya
 131, 135, 136 etc.
 pāya pāda 9, 15, 38 v. l., 47,
 60, 79, S. 12, 52.
 pāyacchitta prāyaçcitta 66,
 95, 104.
 pāyatta pādāta 21.
 pāyaya pāda(ka) 38.
 pāyava pādapa 51, 79, 115,
 116, 120.
 pārāya pārāga 10, 64 v. l.
 pārāgāmi pārāgāmin 119.
 pārābhoya (vārābhoga) 128
 see notes.
 pārāvāṇa pārāvata 59.
 pārīṭṭhāvāṇiyā parishṭhā-
 paṇā 118.
- Pārihāsaya (^ohām^o) name of
 a kula Th. 7.
 pālaga pālaka 108.
 pālamba prālamba (jhumba-
 naka com.) 15, 61.
 pālaittā pārayitva (pālayitvā
 comm.) 147.
 pālitta pālayitvā S. 63.
 pālemāṇa pālayamāna 14.
 pālehi pālaya 2. imp. 114.
 pāva pāpa 1, 41, 55, 147.
 pāva prāpnuhi 114.
 Pāvā n. pr. 122, 147.
 pāvesa praveçya 104.
 pās. √paç. ^oai 5, 15, 121; ^oei
 46; ^oau 16; ^oamāṇa 121;
^oiyavva S. 44, 45; ^oittā 3, 5,
 6 etc., T. 74.
 pāsa pārçva T.
 Pāsa n. pr. 149—168.
 pāsavaṇa prasravaṇa 118, S.
 51, 55, 56.
 pāhisi pāsyasi S. 18.
 pi api (after anusvāra) 21, 28 etc.
 piṅgala id. 46, T. 61.
 piccā pītvā S. 36 v. l.
 piccha id. 40.
 picch. (pe^o) pra+√iksh. ^oai 33,
 35—46; ^oaṇijja 35, 46.
^oijjamāṇa part. pass. 115.
 pijja preman 118, 127.
 piṃjara id. 42.
 Piṭṭhicampā n. pr. 122.
 piḍaga piḍaka Th. 2.
 piṇiddha pinaddha 61.
 piṃḍavāya piṇḍapāta S. 29,
 32, 36, 37.
 pittijja pītrivya 109.
 pipīliya pipīlika S. 45.
 piya priya see Devāṇuppiya.
 Piyakāriṇī n. pr. 109.
 Piyagamtha n. pr. Th. 10.
 piyaṅgu priyaṅgu 37.
 piyadaṃsaṇa priyadarçana 9,
 46, 51, 79.
 piyā pitar Nom. 109, Th. 3,
 Gen. piṃḍo Th. 3.

- pillañâ prerañâ 34.
 piva iva 5, 8, 118.
 pihâṇa pidhâna T.
 pii (piti) prîti 83, 90, 91.
 Pîidhammiya name of a kula
 Th. 7.
 pîimaṇa prîtîmanas ⁰e Mas. 15,
 50; ⁰â Fem. 5.
 piivaddhaṇa name of a month
 124.
 piḍha piṭha 15, 47, 60, 61.
 piḍhamadda piṭhamarda 61.
 piṇa pîna 36, T.
 piṇañijja piṇañiya 60.
 piya pîta 40.
 pivara id. 35, 36, T.
 pukkhara pushkara 118.
 puccha id. T.
 pucchiya prishṭa 73.
 puccheyavva prashṭavya S.
 18.
 puṃchaṇa proñchana S. 52.
 puṃja id. 32, 100.
 puḍhavi prithvî S. 45.
 puṇa punar 19, 42; puṇar avi
 110; puṇe 35 etc.
 puṇḍariya puṇḍarika 2, 16,
 42, 44.
 putta putra 9, 51, 79, 110.
 puuna (ṇṇ) pûrṇa 36, 38, 41 T.
 Punnapattiyâ (Panna⁰) name
 of a çâkhâ Th. 7 v. l.
 Punnabhadda n. pr. Th. 5.
 punnâga id. 37.
 puppha pushpa 32, 57, 61,
 70, 83, 98 etc.
 pupphaga (⁰ya) pushpa(ka) 5,
 47.
 Pupphacûla n. pr. 162.
 Pupphadamta n. pr. 196.
 pupphuttara name of a vi-
 mâna 2.
 pura id. 90, 91, 112; ⁰japa
 102.
 purao puratas 73, 105, ⁰kâum
 S. 46, 48.
 purattha purastât 16, 62.
 puratthima (from the prece-
 ding) pûrva 27, 63.
 purambara id. 14.
 purâ id. 89.
 Purimatâla n. pr. 212.
 purisa purusha 16, 56, 58, 60,
 63, 146.
 purisâdâṇiya 149 etc.
 pulaiya pulakita 46.
 pulaga (ya) pulaka 27, 45.
 puliṇa pulina 32.
 puva pûrva 2, 16, 21, 68, 96,
 S. 14—16, 33—36.
 puvvaya (⁰ga) pûrva(ka) 8, 50.
 puvvaratta pûrvarâtra 2, 30,
 96.
 puvvâutta pûrvâyukta S. 33—
 35.
 puvvim pûrvam 92, 94, 106, 112.
 pûiyâ pûjita 68.
 pûyâ pûjâ 130, 131.
 pûra see bûra 32 v. l.
 pûraga pûraka 38.
 pûrayamta pûrayat 44.
 Pûsagiri n. pr. Th. 11.
 pûsamâṇa pushyamâṇa 113.
 Pûsamittiya name of a kula
 Th. 7.
 pecchanijja (pi⁰) prekshaṇiya
 63.
 pesunna paicunya 118.
 poggala (pu⁰) pudgala 27, 28.
 Poṃḍavaddhaṇiyâ name of
 a çâkhâ Th. 5.
 porâṇa purâṇa 89.
 porisî paurushî 113, 120.
 porevacca purovartitva 14.
 posa pausha 152.
 posadha (com. paushadha.comp.
 pâli uposatha = upavasatha)
 128.
 ph.
 phagguṇa phâlguṇa 212.
 Phaggumitta n. pr. Th. 11,
 12, 13.
 phamdamâṇa spandamâṇa 94.

pharisaga sparça(ka) 63.
 phala id. 7, 49, 72, 98, 120,
 147.
 phaliha sphatika 27, 45.
 phâliya sphatika (ratnaviçesha)
 40.
 phâsa sparça 32, 118; cakku^o
 132, S. 44.
 phâsittâ sprishṭvâ (âsevya)
 S. 63.
 phulla id. T. 59.
 phusiya phusâra (!) S. 28, 30.
 pheṇa phena 39, 43. T.

b.

battisa dvâtrimçat 14; âe 14.
 baddha id. su^o 34.
 baṁdhaṇa bandhana 124, 127,
 147.
 baṁdhujîvaga bandhujîvaka
 59.
 Baṁbha n. pr. Th. 6.
 baṁbhaṇṇaya (nn) brâhma-
 nya(ka) 10.
 Baṁbhadîviyâ name of a
 çâkhâ Th. 11.
 baṁbhayâri brahmaçârin 118.
 Baṁbhalijja name of a kula
 Th. 9.
 Baṁbhisuṁdarî n. pr. 215.
 bala id. 52, 80, 90, 91, 115.
 Baladeva id. 17, 18, 19, 77.
 balâhaya valâka 42.
 balikamma balikarman 66, 95.
 baliya balin S. 17.
 Balissaha n. pr. Th. 6.
 bahiyâ bahis 120.
 bahu id. 2, 9, 10, 37, 61, 79, 96;
 Nom. pl. bahave 89, 98; Instr.
 bahûhiṁ 133; ^ohi 97; bahûhiṁ
 114; Gen. bahûṇaṁ 115, S. 64.
 bahumaya bahumata S. 19.
 bahula id. 30, 113, 124. — S. 59.
 Bâṇârasî Vârâṇasî 150, 157.
 bâyara bādara 27.
 bâyâlisaṁ dvâcatvârimçat 74,
 147, ^oa 195, 196; ^oâe 228.

Bâravaî n. pr. (Dvâravatî) 173.
 bârasa dvâdaçam 166.
 bârasâha dvâdaçâkhyâ or ^oçâha
 104.
 bârasî dvâdaçî 171.
 bâla id. 10, 52, 80.
 bâlâyava bâlâtapa 59.
 bâvattariṁ dvâsaptatî 74, 147,
 211.
 bâvîsa dvâviṁçatî 225.
 bâsîiṁ dvyaçîti 30.
 bâhattariṁ see bâvattariṁ
 74 v. l.
 bâhirao vâhyatas 32.
 bâhiriya vâhya 57, 58, 62,
 100, 122.
 biiya dvitîya Th. 9.
 biṁdu id. 42.
 biya dvitîya Th. 7.
 biya (vîya) bîja 98, S. 44, 45, 55.
 bujjh. ^obudh. ^oaṁṭi S. 63, ^oâhi
 111.
 buddha id. 16, 124, 147.
 buddhi id. 8, 50, 120.
 bûra (pûra) bādara 32.
 bemi bravîni S. 64.
 boṁdi (vapus, see E. Kuhn Bei-
 träge p. 41) 14.
 bohaya bodhaka 16, 59.
 bohi bodhi 16.
 bohiya bodhita 42.

bh.

bhagavaṁ (bhay^o) bhagavat
 Sing. Nom. ^ovam 1, 2, 3 etc. Acc.
^ovam 15, 16, 21; ^ovamtaṁ 16;
 Gen. ^ovao 16, 28, ^ovamtaṁ 118.
 Pl. Nom. ^ovamto S. 61; ^ovamte
 Acc. 21; Gen. ^ovamtaṇaṁ 16.
 bhagavaî bhagavatî 36.
 bhagiṇî bhaginî 109, Th. 5.
 bhaga id. 43, S. 39.
 bhattitta bhartitva 14.
 bhaniya bhaniṭa Th. 4.
 bhamaḍaga bhamaḍaka S. 36.
 bhamaḍamatta bhamaḍamâtra
 118.

- bhatta bhakta neut. 116, 120, 133, 147, S. 20, 21 etc.
 bhatti bhakti 37, 44, 48, 61, 63.
 "bhattiya bhakti(ka) nicca^o S. 20, 25; cautt^o S. 21, 25; chaṭṭha^o S. 22, 25; aṭṭhama^o S. 23, 25; vigiṭṭha^o S. 24, 25.
 bhadda bhadra 111, 145. "āsana 5, 48, 63, 68.
 Bhadda n. pr. Th. 12, 13; — Th. 12.
 Bhaddaguttiya name of a kula Th. 8.
 Bhaddajasa n. pr. Th. 6, 8.
 Bhaddajasiya name of a kula Th. 8.
 Bhaddabāhu n. pr. Th. 4, 5.
 bhaddaya bhadraka 110.
 Bhaddaya n. pr. Th. 13.
 Bhaddijjiyā name of a çākḥā Th. 8.
 Bhaddiyā n. pr. 122.
 bhaṃte bhadanta 133, Th. 1, S. 1, 14—16, 18 etc.
 bhama bhrama 43.
 bhamamāṇa bhramamāṇa 43.
 bhamara bhramara 37, 42.
 bhamuhā bhrū S. 43.
 bhaya id. 16, 95, 107, 114, 118.
 bhayamāṇa bhajyamāna (sevy^o) 95.
 bhayavaṃ see bhagavaṃ.
 bhariya bhārīta Th. 13.
 bhav. √bhū. "ai S. 14—16; "amti 89, S. 44, 55; "au 98, 114; "issai 7, 49, 72 etc. "issam part. fut. 17; "ittā 1, 94, 116.
 bhava id. 2, S. 63.
 bhavaṇa bhavana 4, 33, 66, 88, 89, 92, 98, 115; "vai 99.
 bhava bhavya 17, 22.
 bhāga id. 27, 32, 37, 100.
 bhāgi bhāgin 121.
 bhāṇiyavva bhāṇitavya 154, 171, S. 39, 49, 50, 52.
 bhāya bhāga 63, 103.
 bhāyā bhrāṭṛi Nom. 109.
 Bhāradāya (Bhāradvāja) name of a gotra Th. 1, 9.
 Bhāraha bhārata 2, 15, 28.
 bhāriya bhāryā 2, 15, 21 etc. 109.
 bhāruṃḍa id. 118.
 bhāva id. 10, 19, 52, 80, 121, 128, 142.
 bhāvemāṇa bhāvayamāna 120.
 bhāsai bhāshate S. 64.
 bhāsarāsi bhasmarāçi 129, 130.
 bhāsā bhāshā 118.
 bhāsura id. 14, 41; "tara 43.
 bhikkhāga bhikshuka 17, 19.
 bhikkhāyara bhikshācara 17 v. l.
 bhikkhāyariya ("iriyā) bhikshācarya S. 10—13.
 bhikkhu bhikshu S. 10, 25, 26, 31, 46—51.
 bhimṅu bhīṅgu S. 45.
 bhittum bhettum 40.
 bhiliṅga ("amṅu) masūra S. 33—35.
 bhujjo bhūyas 11, S. 64.
 bhuj. √bhuj "ejjā S. 41; "amāṇa 14, fem. 13.
 bhutta bhukta 105, 121.
 bhuya bhuja 15, 61.
 bhūmi id. 32, 92, 96, S. 47, 55; = kāla 146, 167, 181.
 bhūya bhūta 17, 19, 37, 97, 105.
 Bhūyadinna n. pr. Th. 5.
 Bhūyā n. pr. Th. 5.
 bhūsaṇa bhūshāṇa 15, 36, 41.
 bhūsiya bhūshita 61 v. l., 100.
 bheya bheda 41.
 bherava bhairava 108, 114.
 bheri id. 102, 115.
 bho id. 57, 64.
 bhokkhesi bhokshyasi S. 18.
 bhoga id. 9, 13, 14, 79; (guru-sthāniya) 18, 22.
 bocca (bhu^o) bhuktvá S. 29, 36.

- bhoyana bhojana 95, 104,
S. 26.
- m.
- maimati, ⁰puvva 8, 50; ⁰sâgara
Th. 13. viula⁰ 142.
- Maipattiyâ name of a çâkhâ
Th. 7.
- mauḍa mukuṭa 14, 15, 61, 98.
- mauya mṛidu(ka) 35, 36, 40,
95; su⁰ 63.
- mauliya mukulita 15.
- mamsa mâmsa 60, S. 17.
- mamsala mâmsala 34, 36.
- magara makara 43, 44.
- magga mârğa 16, 113, 114,
120, S. 63.
- maggasira mârğaçirsha 113.
- maghamaghamta (⁰imta) see
notes 32, 44, 57, 100.
- maghavam maghavat Nom. 14.
- maṅkha id. 100 see notes.
- maṅgala id. 1, 34, 41, 61, 63,
64, 66, 95.
- maṅgalla mâṅgalya 9, 51;
adj. 3, 5, 6, 9, 31 etc.
- maccha matsya 42, 43.
- majja madya S. 17.
- majjana mârjana 61. ⁰ghara 61.
- majjiya mârjita 61.
- majjha madhya 36, 46, 61,
114, 227; ⁰gae S. 64; ma-
jjham majjheṇam 28, 29, 65.
- majjhima madhyama(ka) 122,
147.
- majjhimaya madhyama Th. 1.
- Majjhimâ name of a çâkhâ
Th. 10.
- Majjhimillâ name of a çâkhâ
Th. 9.
- maṅca id. 100.
- maṅju id. 115.
- maṅjula id. 47.
- maṭṭha mṛiṣṭa 32, S. 2.
- maḍa mṛita 92.
- maḍaṅba id. 89.
- maṇa manas, 38, 92, 118, 121.
- Maṇaga n. pr. Th. 3.
- maṇahara manohara 115.
- maṇâma manorama 47, 110, 113.
- maṇi id. 15, 32, 36, 44, 48, 61.
- Maṇibhadda n. pr. Th. 5.
- maṇujja manojña 92 v. 1.
- maṇunna manojña 47, 110, 113.
- maṇuya manuja 113, 121, 143.
- maṇo manas 121.
- maṇogaya manogata 16, 90,
93, 142.
- maṇoraha manorâtha 107, 115.
- maṇohara manohara 37.
- maṇḍaga maṇḍaka 38.
- maṇḍala id. 36, 38, 40, 44, 45.
- maṇḍaliya maṇḍalika 78.
- maṇḍava maṇḍapa 61, 104.
- maṇḍiya maṇḍita 15, 63, 100.
- Maṇḍiyaputta n. pr. Th. 1.
- maṇṇe (nn) manye 7, 49, 72.
- matta id. 42.
- mattaga (⁰ya) mâtraka S. 56.
- matthaya mastaka 5, 15, 53;
⁰ttha ⁰stha 40.
- maddava mârdava 120, Th. 13.
- maddâhi mardaya, 2. imp. 114.
- maṇṭara vyantara 99.
- maṇṭi mantrin 61; mahâ⁰ 61.
- maṇḍara id. 118.
- maṇḍâra id. 37.
- mama id. 21, 26; mam' 57.
- mayana madana 38.
- mayañijja madanavardhana-
kara 60.
- maragaya marakata 45.
- marana id. 119, 124, 147.
- Marudevi n. pr. 206.
- malla id. 100, 114; ⁰juddha
⁰yuddha 60.
- malla mâlya 37, 41, T. 61, 83,
95, 98, 100 etc.
- Mallai n. pr. 128.
- Malli n. pr. 186—193.
- maliyâ mallikâ 37, T.
- masâragalla id. (a jewel) 27.
- masûraga masûra(ka) 63.
- mahaṃ mahat. Acc. mahaṃ T.

- mahantaṃ 42, Th. 13; Instr.
 mahayâ 14, 102, 115; mahâ^o
 as first part of a compound,
 maha^o before two consonants,
 mah^o before a vowel followed
 by two consonants.
 mahajjuiya mahâdyutika 14.
 mahadḍhiya maharddhika 14.
 mahaṇa mathana 39.
 mahattaragatta mahattara-
 katva 14.
 mahattaraya (^oga) mahattara-
 ka 110.
 mahabbala mahâbala 14.
 Mahâgiri n. pr. Th. 4, 6.
 mahâyasa mahâyaças 14, 46.
 mahâvijaya id. 2.
 Mahâvira n. pr. 1, 2, 3, 4 etc.
 Mahâsuvvaya n. pr. 179.
 mahimḍa mahendra T.
 mahimâ id. 99.
 mahiya mahita 100.
 mahiyala mahitala 45.
 mahiyâ mahikâ S. 45.
 mahilâ id. ^oguṇa (strikalâs) 211.
 Mahiliyâ Mithilâ 122.
 mahu madhu 46 T. S. 17.
 mahuyara madhukara 33.
 mahuyari madhukara 37, 42.
 mahura madhura 47, 50, 95,
 115.
 mâ id. 55.
 mâiya meya 35 v. l., 36.
 mâḍambiya mâḍambika 61.
 Mâḍhara name of a gotra Th.
 4, 5, 10, 12, 13.
 mâṇa mâna 9, 51, 63 v. l., 79,
 100; 118.
 Mâṇavagaṇa name of a gaṇa
 Th. 9.
 mâṇasiya mânasika 121.
 mâṇusa mânushya 117.
 mâṇussaṅga mânushya(ka) 13.
 mâyâ mâtṛi, Nom. sing. 46,
 109; Gen. mâûe 93; Nom. pl.
 mâyaro 74, 77. base mâu
 92.
 mâyâ id. 118.
 mâraṇantiya mâraṇantika S.
 51; see notes.
 mâruya mâruta 40, 96.
 mâlaya mâlikâ 36.
 mâlâ id. 61, 115. ^oa 14, 36.
 Mâlijja name of a kula Th. 7.
 mâsa id. 2, 30, 79, 96 etc.,
^oaiṃ 114.
 Mâsapûriyâ name of a çâkhâ
 Th. 7.
 mâsiya mâsika 168, S. 57.
 mâha mâgha 227.
 mâhaṇa brâhmaṇa 2, 5, 8,
 13 etc. ^okula 17, 19.
 mâhaṇi brâhmaṇi 2, 3, 5, 15.
 mâhisî mâhishî 14.
 'mi asmi 3, 29.
 miu mṛidu 35, 63, Th. 13.
 micchâ mithyâ, ^odaṃsaṇa 118.
 mitta (me^o) mâtṛa 10, 52, 80,
 S. 26, 28, 30, 57.
 mitta mitra 104, 105.
 miya mita 47, 50, 95, 110, S.
 54; see amiya.
 milaṃti id. 67; milittâ 67.
 misimisiṃta dedīpyamâna 15,
 61.
 mihua mithuna 42.
 mîsaya (^osa) miçra 118.
 mîsiya miçrita 115.
 muimṅa mṛidaṅga 92, 102.
 mukka mukta 32, 36, 100,
 118.
 mukka moksha 114.
 muggaraga mudgara(ka) 37.
 muccaṃti mucyante S. 63.
 mucchijjâ mûrehet S. 61.
 muṭṭhiya maushṭika, paṃca^o
 116; cau^o 211; mushṭika 100.
 Muṇisuvvaya n. pr. 185.
 muṇeyavva jûâtavya Th. 9.
 muṇḍa id. 1, 94, 116, S. 67.
 mutta mukta 16, 124, 147.
 mutta name of a prâṇa 124.
 muttâ muktâ 36, 44. ^oa 61.
 mutti mukti 120.

muddiyâ mudrikâ 61.
 muddhaṅ mûrdhan, sing. Acc.
 °aṅam 15; Nom. pl. °aṅâ 66.
 muddhaya mûrdhaja 40.
 muraja (°va) id. 102.
 musala id. 100.
 mûha mukha 34, 35, 38, 39,
 T. 59; fem. °i 92.
 muhamangaliya mukhama-
 ṅgalika 113.
 muhutta muhūrta 39, 113,
 118, 120.
 muhuttaga muhūrta(ka) S. 52.
 mûla 33, S. 29, 32, 36.
 mûsâ mûshâ 35.
 me id. 55, 92, 94.
 Meyajja n. pr. Th. 1.
 meyaṅiya medinika 96.
 Meru id. 39, 45.
 meha megha 61.
 Meha n. pr. Th. 6.
 mehalâ mekhalâ 36.
 Mehalijjiyâ name of a çâkhâ
 Th. 8.
 mehâvi medhâvin 60.
 Mehiya name of a kula Th. 8.
 mottiya mauktika 90, 91, 112.
 moyaga mocaka 16.
 mora mayûra 40.
 Moriyaputtia n. pr. Th. 1.
 mosa mṛishâ (or mosha) 118.
 moha id. 95.

y.

ya(a)ca (after vowels) 9, 21, 28 etc.
 yâvi (after vowels) ca api 92, 97.

r.

rai rati 108, 118.
 raiya racita or rañjita 36.
 raiya ratika (?) 61.
 rakkha raksha 14.
 Rakkha n. pr. Th. 12, 13.
 Rakkhiya n. pr. Th. 6.
 raṅga id. 114.
 raṅganta (itas tataḥ preñkhat)
 43.

racch'amtara rathyâ madhya
 100.
 rajja rājya 51, 79, 90, 91, 227.
 Rajjapâliyâ name of a çâkhâ
 Th. 8.
 rajjavai (°tî) rājya-pati 52, 80.
 rajjû rajjuka (lekhaka, comp.
 lajuka Açoka Inser. Delhi II)
 122, 147.
 raṭṭha rāshṭra 90.
 ratta rakta 32, 35, 39, 40, T.
 59, 90, 91.
 ratti rātri 39.
 ramaṅijja ramaṅiya 35—37,
 42, 61.
 ramma ramya, su⁰ 32.
 raya rajas 32, S. 29.
 rayana ratna 4, 15, 27, 32,
 33 etc.
 rayanaṅmaya ratnamaya T.
 rayanaṅi rajani 3, 31, 32, 46 etc.
 rayanaṅikara rajanikara 43, T.
 rayaya rajata 33, 35, 36, 38,
 40, 41.
 rayâv. caus. of √rac. °ei 63;
 °imti 58; °eha 57, °ettâ 57,
 58, 63.
 rava id. 14, 44, 102, 115.
 ravi id. 42.
 rasa id. 32, S. 17.
 rassi raçmi 59. °i 39,
 Raha n. pr. Th. 11.
 rahassa rahasya, a⁰ 121; sa⁰ 10.
 rahokamma rahaḅkarman 121.
 râi râji 36.
 râimḅiya râtrindiva 9, 30, 51,
 79 etc.
 râiṅiya râtnika (jyeshṭha) S. 59.
 râiṅṅa (nn) râjanya 18, 211.
 râiya râtri(ka), ega⁰, pamca⁰ 119.
 râisara râjeçvara (yuvarâja) 61.
 râga (râya) id. 59, 100, 114.
 râya râjan 61, 89; Nom. sing.
 50, 52, 80; Instr. rannâ 48,
 54, 64, 68; Gen. ranno 53, 66,
 72; Nom. pl. râyaṅo 106.
 râya râjat 38.

- °râya at the end of compounds
 °râtra S. 1—8.
 Râyagriha Râjagriha 122, Th.
 2, S. 64.
 râyamâna râjamâna 40.
 râyaham̐sa râjaham̐sa 5, 54,
 88.
 râyahâñî râjadhâñî 211.
 râsi râçi 43, 45, 59.
 riumpai rijumati 166.
 riuvveya rigveda 10.
 rikkha riksha 61.
 riṭṭha rishta 15, 27.
 ripu id. 38.
 ruila rucira (?) T.
 rukka vriksha S. 29, 32,
 36, 45.
 ruya ruta 211.
 ruru id. 63.
 rûya rûta 32.
 rûva rûpa 9, 28, 34, 36, 39—
 42 etc.
 Reṇâ n. pr. Th. 5.
 revaiya name of a park 173.
 Revaî n. pr. 137.
 reham̐ta râjamâna 59.
 roga id. 95.
 roma roman 36, 60. °kûva 5,
 8, 15.
 Rohagutta n. pr. Th. 6; Th. 6.
 Rohaṇa n. pr. Th. 6.
 rohiṇî id. (°i) 39.
- l.
- lakkhaṇa lakshana 9, 33, 35,
 51, 64—68, 79.
 lam̐kha laṅkha 100; see notes.
 lam̐gûla lâṅgûla 35, T.
 Lacchî Lakshmi 41, 61.
 laṭṭha laṣṭha (manohara) 34—
 36, 40, T. 55.
 laṭṭhi yashṭi 40.
 laḍaha laḍabha 36.
 laddha labdha 73.
 laddhi labdhi Th. 13.
 lam̐da id. S. 9; see notes.
 labhejjâ labhet S. 18.
- lambam̐ta lambamâna 36.
 lambamâṇa lambamâna 44.
 lambha lâbha 103.
 laya, id. çlesha 40.
 layâ latâ, (°a) pauma°, vaṇa° 44.
 laliya lalita 61.
 lava id. 118, 124.
 lahiya labdha 73 v. l.
 lâiya, in lâulloiya 100; see
 notes.
 lâghava id. 120.
 lâbha id. 9, 51, 79.
 lâsaga lâsaka 100; see notes.
 litta lipta S. 2.
 lîlâ id. 36.
 lîlâyam̐ta denom. from lîlâ
 35, T.
 lukka luñcita S. 57.
 lukka rûksha 95.
 lûhiya lûshita 61.
 Lecchai n. pr. (Licchavi) 128.
 leṭṭhu leṣṭu 119.
 leṇa layana S. 29, 44, 45.
 lesa leçya 118.
 lehâ lekhâ 38, 211, S. 43.
 loga loka 14, 16, 19, 111; iha°,
 para° 119.
 loṇa lavaṇa S. 26.
 lobha id. 118.
 loma loman 34.
 loya loka 1, 44, 97, 111, 121.
 loya loca 116, S. 57.
 loyaṇa locana 36, 46, 59.
 loyam̐tiya lokântika 110.
 lola id. 43.
 lolam̐ta lolat 43.
 lohiya lohita S. 44, 45, °akkha
 27, 45.
- v.
- va iva (after anusvâra) 46, 118.
 'va 118.
 °vai °pati; gâhâ° nara° sepâ°.
- vai vâc 118.
 vaittae vaijjâ see vay.
 vaira vajra 98.
 Vaira n. pr. Th. 4, 11.

- Vairasena n. pr. Th. 4.
 Vairā name of a çâkhâ; ajja^o
 Th. 11.
 Vairī name of a çâkhâ Th. 9.
 vaisâha vaiçâkha 120.
 vaula vakula 37.
 vaṃsa vaṃça 18.
 vakkam. apa+√kram. ^oai 46;
 aṃti^o 19. ^oissamti 19. imsu
 19. ^oamâna 74, 76, 77.
 vakkamta apakrânta 1, 2, 3,
 15, 20, 78, 91.
 vakkamti apakrânti 2.
 vaggana valgana 60.
 vaggûhim vâgbhis 50, 110,
 113.
 vagghâriya vyudgrâbita? (pra-
 lambita) 100, 168, S. 31.
 Vagghâ vacca name of a gotra
 Th. 4, 6, 9, 10.
 vaccha vakshas 15, 43, 61.
 Vaccha Vatsa Th. 3, 11, 13.
 vajja vajra 14.
^ovajja ^ovarja 119, 209.
 Vajjanâgarī name of a çâkhâ
 Th. 7.
 vajjiya varjita 38.
 vaṃjana vyañjana 9, 51, 79.
 vaṭṭa vṛitta 35, 36, T. 100.
 vaṭṭamti vartante S. 35.
 vaṭṭamâna vartamâna 120, 121.
 vaḍa vaṭa 174 v. l.
 vaḍimsaga (^oya) avatamsaka
 51; 14, 29, 66, 67.
 vaḍiya see paḍiya 209 v. l.
 vaḍḍh. √vṛidh. ^oâmo 91, 106.
^oitthâ 90.
 vaṇa vana 38, 39, 89, 115.
 vaṇamâlâ vanamâlâ 14.
 vaṇalayâ vanalatâ ^oa 44, 63.
 vaṇṇa (m) varṇa 32, 37, 38,
 57; 98, 100.
 vaṇṇao varṇakah 49.
 vatta vyūpta 5, 12, 15 etc.
 vattavva vaktavya S. 18, 58.
 vattha vastra 14, 63, 66, 83,
 98, 102, 105, S. 52.
 vatthae vastum S. 62.
 Vatthalijja name of two kulas
 Th. 7, Th. 9.
 vad. √vad. ^oaha 54; ^oittae
 S. 52.
 vaddhana vardhana 100.
 Vaddhamâna n. pr. 91, 107,
 108.
 vaddhamâna vardhamâna 113;
 see notes.
 vaddhâ v. caus. of √vṛidh. ^oei 5;
^oemti 67; ^oittâ 5.
 vand. √vand. ^oami 16 Th. 13;
^oai 16; ^oe Th. 13. ^oiya 68;
^oiūṇa Th. 13.
 vandana vandana 100.
 vannaga varṇaka (candana) 61.
 vannaya varṇa(ka) S. 45.
 Vammâ n. pr. 150.
 vay. √vad. ^oasi S. 58; ^oai S.
 18, 58; ^oaha 13, 54, 83; ^oejjâ
 (ijjâ) S. 18; ^oâsi 5, 8, 12, 21,
 54, 63, 113, 155; ^oamta S. 18.
^oittae S. 19, 58.
 vayana vadana 15, 35, 36, 43.
 vayara (vaira) vajra 27.
 vara id. 1, 5, 15, 16, 32, 33,
 36, 41, 44, T. 80.
 Varadatta n. pr. 176.
 vârabhoga 128 v. l.
 variṭṭha varishṭha 15.
 vallaha vallabha 38.
 vavagaya vyapagata 95.
 vavasiya vyavasita 40.
 vas. √vas. ^oai 211; ^oâhi 114;
^oamâna 211; ^oittâ 147, 227;
 vatthae S. 62.
 vasa vaça 5, 15, 50, 106.
 vasabha (^oha) vṛishabha 4, 33,
 34, 61, 114, 118.
 Vasiṭṭha n. pr. 160.
 vasiya avasita 40 v. l.
 vasumdhara id. 118.
 vasuhâra vasu-dhâra 98.
 vahai vahati Th. 13.
 vâ id. 17, 18, 19 etc.
 vâi (vâdi) vâdin 143.

- vâiṅya vâditra 14, 115.
 Vâubhûi Vâyubhûti Th. 1.
 vâei vâemti vâdayati ⁰anti
 Th. 1.
 vâgarāṇa vyâkarāṇa 10, 147,
 S. 64.
 vâgaramâṇa vyâkurvat 138.
 vâgarei vyâkaroti 207, ⁰ittâ 147.
 vâṇamam̐tara vyantara 99.
 Vâṇijja name of a kula Th. 9.
 Vâṇiyaggâma n. pr. 122.
 vâma id. 15.
 vâmadāṇa vyâmardana 60.
 vâya vâta 36.
 vâya vâda 143.
 vâyaṇâ vâcanâ 148, Th. 4, 5.
 vâyâma vyâyâma 60.
 vâyur id. 118.
 vârabhoga 128 v. l.
 vâri id. T.
 vâlaga vyâla(ka) 44, 63.
 vâluyâ vâlukâ 32.
 vâsa varsha 98; 2, 117, 129,
 130, 172; 2, 15, 28.
 vâsa id. 14, 32, 172, 211. — 44.
 vâsam̐tiya vâsantika 37.
 vâsayam̐ta vâsayat 37.
 vâsâ varshâ 30, 171, 172, 174;
⁰vâsa 119, 122, S. 1—62.
 vâsi vâsin 14.
 vâsim̐su praet. of √varsh. 98.
 Vâsiṭṭha name of a gotra 21 etc.
 Th. 1, 4, 6, 9, 12, 13.
 Vâsiṭṭhâ a woman belonging
 to the Vâçishṭhagotra 108.
 Vâsiṭṭhiyâ name of a çâkhâ
 Th. 9.
 vâsiṇî vâsinî 36.
 vâsiya vâsita 33.
 vâsî vâsâ 119.
 Vâsudeva id. 17, 18, 19, 76.
 Vâsupujja n. pr. 193.
 vâhaṇa vâhana 14, 52, 80, 90,
 91, 102, 115.
 vi api, (after vowels) 10, 19, 28,
 42, 80.
 viikkam̐ta (viti⁰ vai⁰) vyati-
 krânta 2, 9, 19, 96, 104, 120,
 S. 1—8.
 viuṭṭa see viyaṭṭa v. l.
 viula vipula 15, 44, 46, T. 52,
 83, 104; ⁰mai 142.
 viuvvai vikaroti, 2ttâ 28.
 viṇhaṇijja viṇhaṇiya 60.
 vikasiya vikasita 15.
 vikkam̐ta vikrânta 52, 80.
 vigai vikṛiti S. 17, 48.
 vigaya vigata S. 43.
 vigiṭṭha vikṛiṣṭha, ⁰bhattiya S.
 24, 25.
 viggaha vigraha 29, S. 59.
 viggovittâ (vigov⁰) vigopya
 112.
 viggaha vighna 114.
 vicitta vicitra 32, 61.
 vicchaḍḍaittâ vichardya 112.
 vicchippamâṇa (⁰cha⁰) vispri-
 çyamâna 115.
 vijaya id. 2, 5, 67.
 vijaya name of a muhūrta 113,
 120.
 vijâṇittâ (vijâṇiya) vijñâya 93.
 Vijjhâharagovâla n. pr. Th.
 10.
 Vijjhâharî name of a çâkhâ
 Th. 9.
 viḍambiya viḍambita 35, T.
 viṇaya vinaya 27, 58, 69.
 viṇâsa vinâça 39.
 viṇicchiya viṇicçita 73.
 viṇiya vinîta 110.
 Viṇiyâ n. pr. 211.
 Viṇhu (nh) n. pr. Th. 13.
 vitimira id. 38, 96, 114.
 vittī vṛitti 7, 49, 72, 79 v. l.
 vitthara vistara Th. 5.
 vitthinna (ṇṇ) vistirṇa 35, 36,
 52, 80.
 videha 110; see notes.
 videhajacca 110; see notes.
 Videhadinnâ n. pr. 109. —
 110 see notes.
 vinnav. caus. of √jñâ. ⁰ejjâ
 S. 18; ⁰emâṇa S. 18.

- vinnâna (ṇṇ) vijñâna 8, 50.
 vinnâya (ṇṇ) vijñâta 10, 52, 80.
 Vinhu n. pr. Th. 12.
 vipula id. 33, 90, 91, 100.
 vippamukka vipramukta 118.
 vibohaga vibodhaka 38.
 vibhatta vibhakta 32, 34.
 vibhâvemâṇa vibhâvayat 147.
 vibhûi vibhûti 115.
 vibhûsâ vibhûshâ 102, 115.
 vibhûsiya vibhûshita 36, 61, 95.
 vimâṇa vimanas 92.
 vimala id. 35, 36, T. 61.
 Vimala n. pr. 192.
 vimâṇa vimâna 2, 14, 29, 44, T.; ⁰bhavaṇa 4, 32; mahâ⁰ 2, 171, 206.
 vimâṇiya vimânita a⁰ 95.
 vyaṭṭa (vintṭa) vyâvṛitta 16.
 vyaḍa jala S. 25.
 vyaḍaga vi-kaṭaka S. 36.
 vyaḍagiha sthânamañḍapikâ S. 32, 36.
 viyarejjâ vitareyus S. 46, 48.
 viyâra vicâra, ⁰bhûmi S. 47, 52.
 viyâvatta vyâvṛitta 120.
 viraiya viracita 32.
 viraiya virâjita 36, 61.
 virâiya virâjita 36.
 virâyamta virâjat 15, 36.
 vilambiya vilambita, a⁰ 88.
 vilasamta vilasat 31.
 vilâijjai Th. 5 v. l.
 vilihijjamâṇa vilikhyamâna 14.
 vilevaṇa vilepana 61.
 viva iva 61 v. l., 138.
 vivaṇiya vyapanita 95.
 vivaddhaṇa vivardhana, ⁰kara 51, 79.
 vivâga vipâka 147.
 vivitta vivikta 95.
 viviha vividha T. 64.
 vivvoyaṇa (bb) 32 see note.
 visada (⁰ya) viçada 35, 36.
 visappamta visarpat 34.
 visappamâṇa visarpamâṇa 5, 15, 50.
 visama vishama T.
 visaha id. 118.
 visâemâṇa visvâdayat 104.
 visâṇa vishâṇa 118.
 visâraya viçârada 11.
 visâla viçâla 35, 36, 38, 39; 157.
 visiṭṭha viçisṭha T. 61, 63.
 visâhâ viçâkhâ 149, 157. paṃca-visâha 149.
 visuddha viçuddha 18, 96.
 visesa viçesha 7, 49, 57, 72, S. 21.
⁰viha at the end of a compound
⁰vidha, cauv⁰ 60, 118; paṃca⁰ S. 44, 45; nâṇâ⁰ 100; bahu⁰ 61.
 vihaga id. 44, 63, 118.
 vihaṅga id. 44 v. l.
 vihar. vi +/hri. ⁰ai 13, 14, 15, 92 etc.; ⁰amti 104, S. 6, 7; ⁰ittae S. 50.
 vihâṇa vidhâna 151.
 vihâra id. 120; ⁰bhûmi 95, S. 47, 52.
 vihi vidhi 61.
 vici id. T.
 vitivayamâṇa vyativrajat 28.
 viya see biya.
 vira id. 52, 80, 114, ⁰valaya 61.
 Virabhadra n. pr. 160.
 vîriya vîrya 108, 120.
 vîsai viṃçati sa⁰ S. 1—8.
 vîsam viṃçati 2, 150.
 viṣattha viçvasta 5, 48.
 vihiya viṭhi(ka) 100.
 vuccai ueyate Th. 1, S. 1, 2.
 vuṭṭhikâya vṛishṭikâya S. 29, 31, 32, 36.
 Vuḍḍha n. pr. Th. 12, 13.
 vutta ukta 27, 64, S. 13—15, 18.
 veuṭṭiyâ (punaḥ punas) S. 60 v. l.
 veuvvi (vaikriyalabdhimat) 141.

- veuvviya vaikriya 27, 28.
 veuvviyâ fem. (punaḥ punas)
 S. 60.
 vega id. 39, 43.
 veḍasa veḥasa 174.
 Veṇâ n. pr. Th. 5.
 vemâṇiya vaimânika 14, 99.
 veyya veda 10.
 veyañijja vedaniya 147.
 veyâvacca vaiyâvṛittyā S. 20.
 vera vaira 45.
 veruliya vaidûrya 15, 27.
 velambaga viḍambaka or vai-
 lambaka 100.
 velâ id. 104, S. 36.
 velliya vellita T.
 vevamâṇa vepamâṇa 94.
 vesa vesha 66.
 Vesamaṇa Vaiçravaṇa 89.
 Vesavâḍiyagaṇa name of a
 gaṇa Th. 8.
 Vesâlî Vaiçâlî 122.
 vesâsiya vaiçvâsika S. 19.
 vocchinna vyavacchinna 95,
 127, Th. 2.
 Vomila n. pr. Th. 4.
 Vomilâ name of a çâkhâ Th. 4.
 vosatṭha vyavasṛiṣṭha 117.
 vva iva, (after vowels) 59, 61.
- s.
- sa sa copul. Prefix.
 saiya çatika 103.
 saṇa çakuna 42, 96, 211.
 saṇlavamâṇa saṇlapat 50;
 °i 47, 48.
 saṇlâviṇṭti saṇlâpayanti 72.
 saṇlihiya saṇlihya (vilepanî-
 kṛitya) S. 21, 36.
 saṇlehaṇâ saṇlekhanâ S. 51.
 saṇloya saṇloka (dṛiṣṭipatha)
 S. 38, 39.
 saṇvacchara saṇvatsara 114,
 118, 120, 148.
 saṇvacchariya saṇvatsarika
 S. 57.
 saṇvâhaṇâ saṇvâhana 60.
- saṇvâhâ id. 89 v. l.
 saṇvâhiya saṇvâhita 60.
 saṇvilliya saṇvellita ? T.
 saṇvuḍa saṇvṛita 61, 32 v. l.
 saṇsatta (çvâpadaviçesha) 44.
 saṇsâra id. 119.
 saṇseima sasvedima or saṇse-
 kima S. 25.
 saṇharaṇa id. 171.
 saṇhiya saṇhita 36.
 Sakka Çakra 14, 16, 27, 29,
 89; — 14, 29.
 sakkâr^o satkâraya^o °eti 83;
 °imti 105; °ittâ 83. 105, °iya
 68.
 sakkâra satkâra 90, 91, 130,
 131.
 Sagaḍamuha n. pr. 212.
 sagotta (°gu^o) sagotra 2, 15 etc.,
 Th. 3; fem. °â 2 etc.
 saṇkaṇṭa saṇkrânta 129, 130.
 saṇkappa saṇkalpa 16, 90,
 92, 93.
 saṇkâsa saṇkâça 138, 165.
 Saṇkâsiyâ name of a çâkhâ
 Th. 7.
 saṇkha çâṅkha 40, 90, 91, 102,
 112, 115, 118.
 saṇkhaula çâṅkhapuṭa ? T.
 saṇkhaḍi saṇskṛiti (odanapâka)
 S. 29.
 Saṇkhasayaga n. pr. 136.
 saṇkhâ saṇkhyâ S. 26.
 saṇkhâṇa saṇkhyâna 10.
 saṇkhiya çâṅkhika 113.
 saṇkhejja (°ijja) saṇkhyeya
 27.
 saṇga id. 119.
 saṇgama id. 115.
 Saṇghavâliya n. pr. Th. 12.
 saṇghâḍaga (sim^o) çṛiṅgâṭaka
 100.
 sacca satya 13, 83, 120.
 sajjhâya svâdhyâya S. 51, 52.
 saṇcaya id. 42, 43.
 saṇjama saṇyama 120, 133,
 S. 53, 54.

saṃjutta saṃyukta Th. 13.
 saṃjōya saṃyoga 118.
 saṅghī shashti 10.
 saḍaṃgavī shaḍaṅgavid 10.
 saḍḍhī ḍrāddha S. 19.
 saṃṭhiya saṃsthita 36.
 saṃḍa shaṃḍa 59; vaṇa^o 89,
 115.
 Saṃḍilla n. pr. Th. 13.
 saṇha ḡlāshnya 63.
 satakkatu ḡatakratu 14.
 satta sattva Th. 13.
 satta saptan 76, 140, 141, S.
 43; ^oṇham 14; ^oṭṭha (saptā-
 shṭa) 15, S. 63.
 sattama saptama 171, 206.
 sattamaya saptama(ka) Th. 7.
 sattari saptati 168.
 sattu ḡatru 114.
 sattha ḡāstra 64, 73, 74, 85.
 satthavāha sārthavāha 61.
 saḍḍa ḡabda 44, T. 61, 102,
 114, 115.
 saḍḍāv. ḡabdaya^o, ^oei 21, 56, 63,
 99; ^oiṃti 65; ^oeha 64; ^oiittā
 21, 56, 63; ^oiya 66.
 saḍḍhiṃ sārḍham 13, 61, 72,
 104.
 saṃta ḡānta 118.
 saṃta ḡrānta 60.
 saṃta sat 90, 91, 112.
 saṃtāṇa saṃtāna 79 v. 1.
 saṃti ḡānti, ^ogiha 89.
 Saṃti n. pr. 189.
 Saṃtiseṇiya n. pr. Th. 10, 11.
 saṃtiya satka (pradatta) 108.
 saṃtharijja saṃstaret S. 21.
 saṃḍaṇa syandana S. 11.
 saṃḍiṭṭha saṃḍishṭa 30.
 saṃḍhi id. ^ogiha 89.
 saṃḍhipāla id. 61.
 sannikāsa saṃnikāḡa T. 45.
 sannikkhitta saṃnikshipta 89.
 saṃnināya saṃnināda 115.
 saṃniyaṭṭa saṃnivṛitta, ^ocāri
 S. 27.
 saṃnivāya saṃnipāta 97.

saṃnivāi saṃnipātin 138.
 sannivesa saṃniveḡa 89.
 sannisanna saṃnishanṇa 16.
 sanha (ṇh) ḡlākshnya 36.
 sappamāṇa sarpamāṇa (ullasat)
 42.
 sappi sarpin 96.
 sappi sarpis S. 17.
 s'abbhīṃtara sābhyantara 100.
 sabhā id. 14, 89, 122, 123, 147.
 sama id. 32, 36, 44, 119.
 samaicchamāṇa samatikrā-
 mat 115.
 samaga samaka 102, 115.
 samaṇa ḡramaṇa 114, 130, 134,
 Th. 1. 13, 61, 64, S. 6, 7.
 Samaṇa epithet of Mahāvira
 1, 2, 3 etc.
 samaṇī ḡramaṇī S. 64.
 samaṇugammamāṇa sama-
 nugamyamāna 113.
 samaṇovāsaga ḡramaṇopā-
 saka 136; fem. ^oiyā 137.
 samatta samasta Th. 2.
 samatta samāpta 110.
 saṃaṃtā samantāt S. 9—13.
 samappabha samaprabha 36,
 44.
 samaya id. 2, 4 etc., 118.
 samā id. 2, 147.
 samāgama id. 41.
 samāgaya samāgata 33.
 samāṇa sat 27, 60, 65, 66, 68,
 105; fem. ^oi 5, 99.
 samāṇa samāna 34, 119, S. 45.
 samāhaḍijjā samāharet S. 29.
 samiya sanita (samyakpravṛitta)
 118, S. 53, 54.
 Samiya n. pr. Th. 11.
 samugghāya samudghāta 27,
 28, 124 v. 1.
 samujjala samujjala 44.
 samujjāya samudyāta 124, 147.
 samudaya id. 34, 36, 42, 90,
 102, 115.
 samudda samudra 28, 38, 142,
 222.

- Samuddavijaya n. pr. 171.
 samuppajj. samut + V pad. ⁰ai
 19; ⁰ijjā S. 59; ⁰itthā 16, 90, 93.
 samuppanna samutpanna 1,
 2, 93, 120, 132.
 samullasaṃta samullasat 38.
 samussasiya samuechvasita 5;
⁰ūsa⁰ 8.
 samūha id. 40, 44.
 samohaṇāi samuddhati, 2 ttā
 27, 28.
 saṃpautta samprayukta S. 61.
 saṃpaṇaddiya saṃpraṇā-
 dita T.
 saṃpatta samprāpta 16, 104.
 saṃpatti id. or samprāpti 107.
 saṃpadhūmiya saṃpradhū-
 mita S. 2.
 saṃpanna id. 108, Th. 13.
 saṃpamajjiya saṃpramṛijya
 S. 21, 36.
 saṃpayā saṃpad 134—145.
 saṃparivuddha saṃparivṛita 61.
 Saṃpaliya n. pr. Th. 12, 13.
 saṃpaliyaṃka saṃparyaṅka
 147, 227.
 saṃpāviukāma saṃprāptu-
 kāma 16.
 saṃpucchāṇā saṃpraṇa S.
 59.
 saṃpunna (ṇṇ) saṃpūrṇa 44,
 95, S. 25.
 saṃpehei saṃprekshate, 2 ttā
 21.
 saṃbaddha id. 55.
 saṃbandha id. 43.
 saṃbandhi saṃbandhin 104,
 105.
 saṃbāhā saṃvāha 89. see notes.
 saṃbukkāvāṭṭa ṇambūkā-
 varta S. 45.
 saṃbuddha id. 16.
 saṃbuya saṃvṛita 32, 61 v. 1.
 saṃbhaṃta saṃbhrānta⁰ 88.
 saṃbhama saṃbhrama 15, 115.
 Saṃbhava n. pr. 202.
 saṃbhinna id. (saṃpūrṇa) 140.
 Saṃbhūyavijaya n. pr. Th.
 4, 5.
 saṃmaṃ samyak 13, 83, 87,
 117, S. 63.
 saṃmajjiya saṃmārjita 57,
 100.
 saṃmaṭṭha saṃmṛishṭa 100.
 saṃmatta samyaktva Th. 13.
 saṃmaya saṃmata S. 19.
 saṃmāṇ⁰ saṃmānaya⁰, ⁰eti 83;
⁰iṃti 105; ⁰ittā 83, 105; ⁰iya
 68, 95.
 saṃmuyā saṃuditā 108.
 saṃmui saṃmud ? (ṇobhanā
 mati) S. 59.
 saṃmeya name of a mountain
 168.
 saya ṇata 14, 61, 63, 103,
 136—145 etc., Th. 1.
 saya sva(ka) 66, 88.
 sayai ṇete 95.
 sayam svayam 16, 207.
 sayaṇa ṇayana 32, 46, 95.
 sayaṇa svajana 104, 105.
 sayaṇijja ṇayaniya 3, 5, 6,
 31, 32, 47.
 sayaya satatam 39.
 sayala sakala 44, 111.
 sayavatta ṇatapattra T.
 sara ṇara 38.
 sara saras, pauma⁰ 4, 32, 42.
 saraṇa ṇaraṇa 16.
 sarabha ṇarabha 44.
 saraya ṇarad 43, 118.
 sararuha saroruha (or sarorha)
 42.
 sarasa id. 37, 61, 100.
 sarisa sadriṇa 35, 36, 39, 40,
 43, 59; ⁰i 5, 87.
 sarira ṇarira 2, 9, 51, 66, 79,
 104.
 salila id. 42, 43, 118.
 salla ṇalya 118.
 savva sarva 1, 33, 37, 41,
 46 etc. ⁰darisi 16, 121.
 savva⁰ sarvatas 34, 41, S.
 9—13.

- savvaṭṭhasiddha name of a muhūrta 124; name of a vimāna 206.
- savvattu sarvaṛtu 95.
- savvanu (ṇṇ) sarvajña 16, 121.
- sasaṃka çaçāṅka 33, 35.
- sasi çaçin 4, 9, 32, 38, 61, 79.
- sasiniddha saṃsnigdha or sa-snigdha S. 42.
- sassirīya saçrīka 3, 6, 9 etc.
- saha id., "saṃbaṇḍha 43; "sammuiyâ 108.
- "saha id. 108.
- sahai sahate 117.
- sahakâra id. 37.
- sahasâ id. S. 29.
- sahassa sahasra 14, 39, 44, T. 115 etc.; "akkha "aksha 14; "patta "pattra 42 or "vatta T.; "rassi "raçmi 59.
- sâi svâti 1; 124, 147.
- sâijjiyâ S. 60; see notes.
- sâima svâdiman 104.
- sâgara id. 4, 33, 35, T. 92, 118, Th. 13.
- sâgarovama sâgaropama 2, 150, 171, 191—203, 206.
- sâḍiya çâṭaka, ega^o 15.
- sâbhâviya svâbhâvika 8.
- sâmaṃta id. 63, 106, 120.
- sâmanna çrâmaṇya 147, 227, S. 59.
- sâmaveya sâmaveda 10.
- Sâmâga n. pr. 120.
- sâmâṇiya sâmanika 14.
- sâmi svâmin 49, 58.
- sâmitta svâmitva 14.
- "sâmiya svâmi(ka) 89.
- sâya sâta 44.
- sâyana svâdana S. 26.
- sâyara sâgara 43.
- sâra id. 90, 91, 112, S. 59.
- sâraya çârada 118.
- sâraya sâraka (or smâraka) 10.
- sârasa id. 42.
- sârahi sârathi 16.
- sâla id. 120.
- sâlâ çâlâ 60, 62, 102.
- sâliṅgaṇavaṭṭiya sâliṅgana-vartaka 32.
- sâlisaya sâdriça(ka) 32.
- sâvaijja ("ejja) svâpateya 90, 91, 106, 112.
- Sâvaitthiyâ name of a çâkhâ Th. 8
- sâvaṇa çrâvaṇa 168, 172.
- Sâvatthî name of a town, Çrâvastî 122.
- sâvaya ("ya) çrâvaka S. 64.
- sâviyâ çrâvikâ S. 64.
- sâsaga sasyaka 45.
- sâhai sâdhayati (kathayati) 207.
- sâhaga sâdhaka Th. 13.
- sâhaṭṭu saṃhṛitya 15.
- sâhar. saṃ + √ hri. "ai 15, 28; "âhi 26; "ijjissâmi 29, "ittâ 15, 26; "ijjamâṇa 29; "iya 1, 29—32, 89, 90; "âvittae inf. caus. 21.
- sâhassî sâhasrî 14, 134—137 etc.
- sâhassiya sâhasrika 103.
- sâhassiya sâhasrî(ka) 29.
- sâhâ çâkhâ Th. 4, 5 etc.
- sâhâviya svâbhâvika 50.
- sâhiya sâdhika 117.
- sâhu sâdhu 1.
- sikkhâ çikshâ 10.
- sikkhâṇa 10 see notes.
- siggha çighra 28, 29.
- siṃga çriṅga 34.
- siṃghâḍaya çriṅgâṭaka 89.
- siṃghâṇa (nâsikamala) 118.
- Sijjamsa n. pr. 109.
- sijjâ see sejjâ.
- sijjhanti sidhyante S. 63.
- siṭṭhi (setṭhi) çreshṭhin 61.
- siṇiddha snigdha S. 42, see sa^o.
- siṇeha sneha S. 43—45.
- sikṭa sikta 57, 100.
- sittha siktha a^o, sa^o S. 25.
- siddha id. 1, 124, 144, 147.
- siddha name of a thova 124.

- Siddhattha Siddhârtha 21,
 26, 28 etc. 108.
 siddhatthaya siddhârthaka
 63, 66.
 siddhatthavaṇa name of a
 park 211.
 siddhi id. 16, 114, Th. 2.
 sippa çilpa 211.
 siyâ syât S. 26, 57, 58. =
 kadâcit S. 18.
 siraya çiraska 61; = çiroja
 S. 57.
 sirasâ Inst. çirasâ Th. 13,
 vattaṃ vyâptam 5, 12, 15 etc.
 Sirî Çrî 43.
 sirî çrî 35, siri 41, 42, 43.
 Sirigutta n. pr. Th. 6.
 Siriḍḍha n. pr. Th. 6.
 siriya çrî(ka) T.
 Sirihara n. pr. 160.
 sirîsa çirîsha 37.
 silâ çilâ, ⁰a 90, 91, 112.
 siliṭṭha çlišṭa, su⁰ 35, T., 61.
 siva çiva 3, 5, 6, 9, 16, 31,
 34, 40, Th. 13.
 Sivabhûi n. pr. Th. 12, 13.
 Sivâ n. pr. 171.
 siviya çivikâ 157, (⁰bi⁰) 211.
 sihara çikhara 36, 168.
 sihâ çikhâ S. 43.
 sihi çikhin 4, 32, 46.
 siya çita 39, 95.
 Sîyala n. pr. 195—203.
 sîyâ çivikâ 113, 116, 157.
 sila çila Th. 13, S. 53, 54.
 sîsa çishya Th. 6, S. 4, 5.
 siha simha 4, 16, 33, 35, 40 T.
 Siha n. pr. Th. 12, 13.
 Sîhagiri n. pr. Th. 4, 10, 11.
 sihâsaṇa simhâsana 14, 15,
 16, 29, 57.
 su⁰ Prefix su.
 sui çuei 61, 100, 105; ⁰a 104.
 suiya çuei v. l.
 sukaya sukṛita 61, 100.
 sukumâla see kumâla.
 sukka çukla 114.
- sukka çushka 95.
 sukkila (⁰illa) çukla 40 S.
 44, 45.
 sukkha (so⁰) saukhya 9, 14, 79.
 sugaṃdha id. 60, 100.
 sucariya sucarita 120.
 suṭṭhiya sushṭhita Th. 13.
 Suṭṭhiya n. pr. Th. 4, 6, 9, 10.
 Suṇaṃdâ n. pr. 164.
 sunimmiya sunirmita T.
 sutta supta 3, 6, 31, 32.
 sutta sūtra Th. 13, S. 63, 64.
 suddhaya sūtraka 36, 61.
 Sudamaṇâ n. pr. 109; name
 of a palanquin 211.
 suddha çuddha 2, 34, 61, 66,
 96, 104, 118, 120.
 suddhamta çuddhanta 39 v. l.
 suddhappa çuddhâtman 66.
 suddhaviyaḍa ushṇajala, see
 notes S. 25.
 suṃdara id. 9, 34, 36, 79.
 sunna çūnya 89.
 Sunnapattiyâ name of a çâkhâ
 Th. 7.
 Supâsa n. pr. 109; n. pr. 198.
 Suppaḍibuddha n. pr. Th.
 4, 6, 9, 10.
 subha çubha 28, 33, 38, 41,
 46.
 Subha n. pr. 160.
 subhaga çubha 36; (ajewel) 27.
 Subhaddâ n. pr. 217.
 Sumai n. pr. 200.
 Sumanabhadda n. pr. Th. 5.
 sumiṇa svapna 3, 5, 9, 13, T.
 47—50 etc.
 suya çuka 59.
 sura id. 14, 15, 44.
 suratta surakta 59.
 surabhi (⁰hi) id. 15, 32, 37,
 T. 61, 100. ⁰tara 42.
 Sulasâ n. pr. 137.
 suvanna (ṇṇ) suvarṇa 61, 90,
 91, 98, 112.
 suviṇa svapna 46, T. 64, 65,
 66, 68, 74, 207.

- suvva ya name of a day 113, 120.
 Suvva ya n. pr. 163.
 Suvva ya name of a gotra Th.
 12, 13.
 suvva yaggî name of a day 124.
 susamâ id. 2 dussama^o 2, 147.
 susâṇa çmaçâna 89.
 suha sukha 39, 60, 61, 63, 95,
 119. suhâsaṇa 5, 48, 104.
 Suhatthi n. pr. Th. 4, 6.
 suhamma name of a vadim-
 saga 14.
 Suhamma n. pr. Th. 1, 2, 3.
 subuya suhuta 118.
 suhuma sūkshma 27, 35, S.
 44, 45.
 sūmâla sukumâra 110.
 sûra çûra 52.
 sûra sûrya 39, 44, 59, 104, 118.
 sūrimagaṇa ? T.
 sūriya sûrya S. 36.
 sûva sûpa S. 33—35.
 se sa 9, 51, 80, 119; asya S.
 33—35 se kappai S. 11 etc.;
 = atha 133. Th. 6—9.
 seuya sektrika (or sevaka) 89.
 Sejjamaṇsa (Si^o) 1) n. pr. 194,
 2) n. pr. 216.
 Sejjambhava n. pr. Th. 3.
 sejjâ (si^o) çayyâ S. 53, 54.
 Seṇâ n. pr. Th. 5.
 seṇâvai senâpati 61.
 seṇâvacca seṇâpatya 14.
 Seṇiya n. pr. Th. 11.
 Seṇiyâ aija^o, name of a çâkhâ
 Th. 11.
 seya çveta 44, T. 61, 63.
 seyaṇ çreyas 21.
 sela çaila 35, ^ogiha 89; ^osihara
 36, 168.
 sevijjamâṇa sevyamâna 42.
 Sesavaî n. pr. 109.
 sesa 2, 188 sqq.
 seha çaiksha S. 59.
 Soittiyâ name of a çâkhâ Th. 6.
 sokkha saukhya 51.
 soḡa çoka 92, 95.
- sogandhiya saugandhika 45.
 soçcâ (su^o) çrutvâ 8, 12, 50, 53.
 soçîra (som^o) çauṇçîra 118.
 soṇi çroṇi 36.
 soṇḍâ çuṇḍâ T.
 sobhaga çobhaka 38.
 sobhamta çobhamâna 36, 43.
 sobhâ çobhâ 36, 61.
 sobhittâ çobhayitvâ S. 63.
 Soma n. pr. 160. n. pr. Th. 6.
 soma saunya 9, 35, 38, 41,
 43 etc.
 somaṇasiya (ss) saumanasyita
 5, 15, 50.
 Somadatta n. pr. Th. 5.
 Somabhûiya name of a kula
 Th. 7.
 Soratṭhiyâ name of a çâkhâ
 Th. 9.
 Soriyapura n. pr. 171.
 solasa shoḍaṇan 161, 181, 192.
 sovaciya sopacita 120.
 sovîra sauvîra S. 25.
 sosayamta çoshayat 38.
 sosiya (sa+ûsiya ??) T.
 sohana çodhana 100, 101.
 sohamta çobhamâna 34, 35.
 sohamma name of a kalpa and
 vadimsaga 14, 29.
 sohâ çobhâ 39, 41—44.
 sohiya çobhita 35.
- h.
- hamsa id. kala^o 42; râya^o 5.
 hamsagabha hamsagarbha (a
 jewvel) 45.
 haṭṭha hrishṭa 5, 8, 15 etc. S. 17.
 haḍa hṛita 31, 92.
 hattha hasta 36, 115.
 Hattha n. pr. Th. 13.
 hatthi hastin T.
 Hatthilijja name of a kula
 Th. 7.
 Hatthivâlaga (^opâla ^ovâla)
 n. pr. 122, 147.
 hatth'uttarâ uttaraphalgunî, 1
 2, 30, 96, 116.

- haṃtâ katvâ 114.
 haya hata 15, 53. see âhaya.
 harataṇṇaya haratanu S. 45.
 harâhi hara imp. 114.
 Hariṇegamesi Hari-naigamaï-
 shin 21, 27, 30.
 hariya harita S. 44, 45, 55.
 hariyâliyâ haritâlikâ (durvâ)
 66.
 Harivaṃsa Harivaṃṣa 2, 18.
 harisa harsha 5, 15, 46, 50.
 haliyâ halikâ S. 45.
 hallohaliyâ id. S. 45.
 hav. √bhû. ⁰ai 1, S. 15 v. l.,
 16 v. l. ⁰aṃti Th. 9.
 havvam bhavyam ? (çîghram)
 132, S. 44.
 hâra id. 15, 33, 35, 36, 61.
 hâra dhârâ, vasu⁰ 98.
 Hâriyâyaṇa name of a gotra
 Th. 1.
 Hâriyamâlâgârî name of a
 çâkbâ Th. 7.
- Hâlijja name of a kula Th. 7.
 hâlidda hâridra S. 44, 45.
 hâsa hâsya or harsha 118.
 hiṅguluya hiṅgulaka 59.
 hima id. 39.
 himaya hima(ka) S. 45.
 Himavaṃta Himavat 36.
 hiya hita 95, 111, 211.
 hiya see hiyaya 42 v. l.
 hiyaya hṛidaya 5, 8, 38, 47.
 hiraṇṇa (nm) hiraṇya 90, 91,
 98, 112.
 huḍukka id. 102.
 huyâsaṇa hutâçana 118.
 heuya hetu(ka) S. 64.
 hema id. 14.
 hemaṃta id. 113, 157, 212,
 227, S. 55.
 hemaṃtiya hemantika 119.
 ho. √bhû. ⁰i Th. 8; ⁰aṃti Th. 7;
⁰u 107, S. 18; ⁰tthâ 1, 3, 97,
 112, 134—146; ⁰yavva (⁰ivva)
 S. 57, 59; ⁰ttae S. 53.

Druck von G. Kreysing in Leipzig.

Additions and Corrections.

- page 9 line 27 for Ṭika read Ṭikā.
- „ 13 in the note v. 4 for thāṇaṃ read thāṇam.
- „ 21 *add*: It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prākṛit. I thought it preferable in a first edition of a Jaina book to show how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always ṇṇ or ṇṇ. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.
- „ 25 line 34 *add*: and contains 3040 granthas *after* 1307 AD.
- „ 29 line 33 *add*: The MSS. of the Kalpasūtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.
- „ 30 *add*: For the Digambara legends about Bhadrabāhu see Lewis Rice: Bhadra Bāhu and Çravaṇa Beḷgoḷa. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabāhu is made the leader of an emigration from Northern India. Amongst his disciples is Candragupta, king of Pātaliputra, who had received *dīkshā*.
- „ 34 note 5,8 for EHM read CHM.
- „ 36 line 4 *add* icchiya paḍicchiyam eyaṃ, Devāṇuppiyā! *after* Devāṇuppiyā!
- „ 36 „ 17 for tāyattisagāṇaṃ read tāyattisagāṇam.
- „ 36 „ 23 „ seṇāvaccam read seṇāvaccam.
- „ 39 „ 18 and 21 for jaṇ nam read jaṇ ṇam.
- „ 40 „ 17 for vinaṇam read vinaṇam.
- „ 40 „ 19 „ parinikkhamai read paḍinikkhamai.
- „ 40 note 27,12 for paḍi^o CH, ^oeiA read parinikkhamei A.
- „ 41 line 2 for tti read ti.
- „ 41 „ 12 „ bhūe read bbhūe.
- „ 42 „ 12 „ bhūpi „ bhūmi.
- „ 42 „ 30 „ ūsiya „ ūsiya.
- „ 43 „ 4 „ payarāireya read payarāirega.
- „ 43 „ 28 „ camikara „ cāmikara.
- „ 43 „ 30 „ tanuya „ tanuya.

- page 44 line 7 for lambhanta read lambanta.
- „ 44 „ 14 „ dasa-disâo „ dasa disâo.
- „ 44 „ 25 „ pâyaehim „ pâyaehim¹².
- „ 44 „ 25 „ cârû „ câru.
- „ 46 „ 23 „ anuppainnam read anupainnam and add a note: anu-
painted B.
- „ 47 „ 26 „ sassiriyahim read sassiriyâhim.
- „ 50 „ 5 „ nâna read nânâ.
- „ 50 „ 19 „ naddha⁴⁷ read naddha.
- „ 51 „ 8 „ rayana bhatti read rayana-bhatti.
- „ 54 „ 16 „ avilambhiyâe read avilambiyae.
- „ 54 „ 21 and 22 for samiyâim read sâmiyâim.
- „ 55 „ 3 for anteurenâam read anteurenâam.
- „ 58 „ 9 „ jûie read juie.
- „ 58 „ 25 „ saimam read sâimam.
- „ 61 note 113,11 dele sayâhim C.
- „ 62 line 4 add gandha-vattha after puppha.
- „ 62 „ 17 for jâva read jâva.
- „ 63 „ 14 „ arañne read aranne.
- „ 63 „ 15 „ ânâ-pâñue read ânâpâñue.
- „ 64 „ 11 „ thim read thim.
- „ note 122,4 add A after °li°.
- „ 70 line 19 for aparâjyâo read aparâjyâo.
- „ 74 „ 2 „ Mârudevîe read Marudevîe.
- „ 75 „ 4 „ râinnânam read râinnânam.
- „ 77 „ 24 „ avacejjâ „ âvacejjâ.
- „ 79 note 6,15 „ Kumdhari „ Kumdadhârî.
- „ 87 line 3 „ ahâlamdam „ ahâlamdam.
- „ 88 „ 34 „ parinimie.... aparinimie read parimie.... aparimie.
- „ 104 „ 21 add Hem. IV, 78. after redolent.
- „ 105 „ 13 „ rûpam after devatânâm.
- „ 105 „ 24 „ 37) before gumagamâyamâna.
- „ 107 „ 11 for vîravalayanî read vîravalayânî.
- „ 112 „ 41 „ kâshthâ⁰ read kâshthâ.



