

Samantabhadra's Ratnakaraṇḍaka-Śrāvaka-cāra

with illustrative stories from Prabhācandra's *ṭīkā*

Text, commented translation, glossary and five Appendices

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Preface

The duties of an exemplary Śvetāmbara Jain layman were first described in the seventh Aṅga, the Uvāsagadasāo and later, probably in the 5th century CE., by Umāsvāti in his Śrāvaka-prajñapti, which deals exclusively with the practice of laymen. Hemacandra (12th century) then set a turning point by combining the extant traditions in his Yogaśāstra which became a model for subsequent *śrāvakâcāras* up to the present day.¹

Winternitz divided the substitute Canon of the Digambaras, which these call their four Vedas, into legendary works such as Purāṇas, cosmological works, philosophical works such as Umāsvāmi's Tattvārthâdhigamasūtra, and ritual works. Concerning the latter, Samantabhadra's *Ratnakaraṇḍaka-śrāvakâcāra* "Manual for the behaviour of laymen which is a jewel casket,"² is dealt with below. The term *śrāvakâcāra* is only used by the Digambaras and serves as a general name for the topic and as a title for a compendium of rules for householders.³ There is no *śrāvikâcāra* and thus we may assume that mutatis mutandis our text also pertains to laywomen,⁴ particularly as to *stavana*, as in vs 115, by which they express their religiosity.⁵ Their religious sphere encompasses congregational and daily individual *pūjā*, fasting, participation in festivals and pilgrimages. Laymen are not presumed to perform the same level of such daily activities as women. At present all Jain rituals are accompanied by

¹ Cort 1991: 391.

² HIL II 455.

³ Williams 1963 introduction, p. xi. This introduction to our theme, on which I have drawn more than once, cannot be designated but as exemplary.

⁴ Cf. Balbir 1993a: 126.

⁵ Kelting 2001: 24f.

stavan (hymn) singing. *Stavans* are essential in the transmission of Jain theology among the laity.

Samantabhadra was a Digambara logician, possibly a *kṣatriya*⁶ from Kāncī (Konjeevaram), who together with Jinasena and Kārttikeya was responsible for a plethora of innovations in the rules of conduct for laymen,⁷ but according to Hampana (p.c.) he is believed to have been born in Utkalikā between the Kṛṣṇā and Bhimā rivers, in the modern village of Basavana, Bāgevēḍi Taluk, Bijapur district in Karṇāṭaka. He may have lived in the 7-8th century, according to Winternitz,⁸ followed by Upadhye who, in his study of Siddhasena Divākara,⁹ discussed the arguments of Pt Jugalkishore Mukhtār “in his excellent Hindī monograph”.¹⁰ Upadhye rejected the latter’s thesis of a date prior to the fifth century C.E.¹¹ and himself thought Samantabhadra lived about 1000 C.E., but changed his opinion later for the 2nd century C.E. (Upadhye 1929 and 1943: 70 of the Intro.). The early date, before the fifth century, was adopted by Handiqui (1944: 429 note 3), Williams (1963: 19), Folkert (1993: 22) and Wiley (2004: 183; ca. 5th century). Faddegon (1935: xiv note) following Vidyābhūṣaṇa (1909: 22 and 24) supposes Samantabhadra to have flourished about 600 CE, whereas Jaini (1979: 80) dates him to the fifth century, Soni (2002: 185) to the 6th century, Fujinaga (2006: 107) to the 7th century; Hampana (p.c.) 550-625. Regrettably I could not contact Professor M.A. Dhaky.

In a cultivated, chaste Sanskrit¹² Samantabhadra wrote, inter alia, a commentary (Gandhahasti-mahābhāṣya) on Umāsvāti’s Tattvārthādhigamasūtra,¹³ and his Ratnakaraṇḍaka-śrāvakācāra¹⁴ ‘good behaviour of the laity leading to the jewel casket’ (the three jewels are right faith, right knowledge, right conduct), also called Upāsakādhyayana, which is the earliest Digambara work on lay conduct. It was probably first published in Bombay, 1905 in the Sanātana Jaina Granthamālā No 1; also in Bombay, a year later, an edition by Pannālāl Baklival, Nāthurām Premī’s mentor, came out; then in Arrah, 1917, another one by Champat R. Jain

⁶ Williams 1963: 19.

⁷ Williams 1963: 51 and 174.

⁸ HIL II 459. Also Lienhard 1984: 136.

⁹ Upadhye 1971: *50f., cf. note on vs 9 below.

¹⁰ Upadhye 1964: introduction 13. Upadhye 1971: *54 dates RK to about 1000 C.E.

¹¹ In P: Introduction, 115ff., esp. 142. Jaini 1979: 80 places Samantabhadra in the fifth century.

¹² Thus Upadhye 1943: Introduction 110 and 1964: Introduction 118. For metrical anomalies, however, see the English index.

¹³ However, Gandhahasti may be an alias of the eighth century scholiast Siddhasenagaṇi who wrote a *vytti* on Umāsvāti’s *Svopajñabhāṣya*. Writers ascribing the Gandhahasti-mahābhāṣya to Samantabhadra belong to the 12th and 14th century (Nagarajaiah 2008).

¹⁴ Upadhye, 1971: *36 questions Samantabhadra’s authorship of RK and, on p. *54, he holds it to be the work of another Samantabhadra than the author of the *Āptamīmāṃsā* whom he calls the first S. – Williams 1963: 19 does not agree with Hiralal Jain that RK is based on works of Kundakunda.

with an English paraphrase (more or less a translation of Prabhācandra's Sanskrit *ṭīkā*)¹⁵ intended for the Jain layman,¹⁶ and in 1925 one by Nāthūrām Premī, together with the text of this commentary and a Hindī version.¹⁷ In Bijnor, 1931 an edition appeared as vol. 9 in the Library of Jain Literature, and in Sholapur, 1960 one by Jīvarāja Gautamacanda Doṣī with Sadāsukhajī's Hindī Vacanikā and Marāṭhī Anuvāda in the Jīvarāj Jaina Series no 1, reprinted in 2008. Pannālāl Vasant edited text and *ṭīkā* with his *explanations in Hindi in the Yugavīra Granthamālā 2 (Varanasi, 1972)*.¹⁸ Of Champat Jain's edition, the Hindigranth Karyalay claims to have published a second edition in 2006, but actually this nicely printed 47 page booklet contains only occasional textual differences, and a Hindī translation by Dr Jaykumar Jalaj. The Vīra Sevā Mandira, Dariyāganj, published an edition in Delhi,¹⁹ and in the web under: www.jaingranth.com/manuscript.asp?id=304&i=1 an edition by muni Bharatsāgar with a Hindī *ṭīkā* by the nun Ādimatī mātāji appeared, published by the Bharatavarṣīya anekānta vidvad pariṣat in Sonāgir (1985)²⁰ as Vimalasāgar Hīraka jayantī prakāśana mālā 64.

The following text is based on that of Premī's, which also mentions variants in footnotes. The commentary is also necessary for the correction of misprints in the text, such as *ruṇānām*

¹⁵ In his Preface, p. iii, Champat Jain admits his ignorance of Sanskrit and states that his English rendering was made with the aid of the Hindī version published by the Jaina Grantha Ratnakar Karyalaya of Bombay in 1914, the excellence of which he praises (though he was unable to judge it, not knowing Sanskrit); it was not available to the present author.

¹⁶ Reprinted in Bijnor, 1931, by the Jaina Parishad Publishing House (p.c. Mrs S. Kirde). The original differs from the internet version 2006 (www.jainheritagecentres.com) by H.P. Nitin; both have many mistakes. In his Preface, Jain 1931: VIf. mentions various legends about Samantabhadra of which, however, he does not state the source and which, therefore, have not been repeated here. Williams 1963: Introduction xv writes of Jain: "In India in the twenties and thirties a group of Digambara propagandists headed by Jagmandarlal Jaini and Champat Ray Jain produced (...) editions of works such as the Ratna-karaṇḍa and the Puruṣārtha-siddhy-upāya, coupling them with English translations of no high merit in which a modern interpretation often disfigures the sense of the original."

¹⁷ Velankar 1944: 326. Beside their edition of the present text, Nāthūrām Premī and Jugalkīśor Mukhtār edited many other texts and Hindī treatises which are long out of print now and practically unobtainable. It is therefore very regrettable that the exemplars in Premī's book house in Bombay were lost after his death, when the building was flooded during a monsoon, so that reprints are now difficult. Furthermore, there is also the issue of dwindling interest in India itself since the forced abdication of the princes who often acted as sponsors.

¹⁸ As Pannālāl Vasant apparently made himself properly familiar with the text and read the MSS more carefully (on p. 24 he supplied a whole line overseen by Premī), his edition is often better than Premī's. Variants are given in the critical apparatus with the MSS they are found in but they are not always mentioned, as, e.g., on p. 56,13 *tenākalitām yaṣṭim saṃge bibharmi* (Pl: *tenākalitā sā yaṣṭiḥ saḡarbheti*), or 132,22 with *apasara, jīva, pādaṃ dadāmi*, where P left out *jīva*. Pl who had one more MS, marked by Gha, does not refer to P, but his work is less well-known. A copy of Pl is in the university library in Tübingen.

¹⁹ Thus in Sogani's Bibliography, 1967: 283, Throughout this bibliography the year of publication is consistently omitted which is very annoying, especially, as in Germany, the search for a book in a university library implies the obligatory statement of its year of publication.

²⁰ A second edition came out in 1990 and up to Jan. 2010 ten editions appeared (p.c. Narendra Jain the pages after the title page where usually the date is stated being left out).

for *guṇānām* in vs 67, but has errors itself, too, e.g. *yāna* for *pāna* on p. 60,2.²¹ As Nagarajaiah Hampana kindly informs me, *Prabhācandra's ṭīkā* was rendered into Kannaḍa and Tamil, and Āyatavarma wrote a commentary on RK in *campū* style in Kannaḍa about 1400 CE. edited by *Padmarāja in 1910 (?)*. This *paṇḍit* wrote a *ṭīkā* on the RK in Kannaḍa in 1888; regrettably I could not lay hands on a Kanarese edition. In the Mahārāṣṭra Jain Matha in Kolhapur there are eight Palmleaf and eight paper Mss of Samantabhadra's RK with a Kanarese *ṭīkā* and in the Śravaṇabelagola Ms library three palmleaf and two paper Mss listed in Saṅṅaya's catalogue (p.c. Hampa). The poet Āyatavarma (ca. 1400 CE) composed a paraphrase in Old Kanarese edited by B.S. Saṅṅayya in 2002. – For the illustrative tales Prabhācandra's original was not very good, as the beginning of the story of Kanakaratha on p. [58] shows.

The Ratnakaraṇḍaka is also mentioned, e.g. in Vādirāja's Pārśvanāthacarita I 19 and its author Samantabhadra is spoken of as *deva* in vs 18. Many RK stanzas have been cited by the well-read modern commentator of Vasunandin's *Śrāvākācāra*, Sunīlasāgara, who apparently used Premī's text and happily identifies most quotes. In my commentarial remarks I have frequently referred to Williams 1963, especially because he refers to parallel texts not available to me, and to Sogani 1967 who in his notes cites not only the RK, but also several other sources.

Stanzas quoted in the commentary have been numbered after the vss of the main text with a, b, etc., in order to make it possible to insert words from them into the List of words. The text has five chapters (*pariccheda*) dealing with the three jewels (*samyag-darśana*, *samyag-jñāna*, *samyag-caritra*) and the *aṇu-* and *guṇa-vratas*, the (four) vows of spiritual discipline, and fasting unto death and the *pratimās*. As in other texts the various references are illustrated or made intelligible in the scholiast Prabhācandra's Sanskrit commentary²² by stories, parallels to which occur not only in other other texts such as the Pañcatantra, Somadeva's *Yaśastilaka*, Prabhācandra's *Kathākośa*,²³ Vasunandin's *Śrāvākācāra* and later *Kathākośas*, but still circulate orally in vernacular of which there are also printed collections.²⁴ “Most of these stories are” – to quote Upadhye²⁵ – “moral lessons ... and the fate of the heroes and

²¹ One is sometimes surprised at the readings accepted or left by Pt Premī, e.g. on p. [49] *sumāradrahe* which evidently is a scribal error for *śiśumāra-hrade*, all the more, because there is a variant *śiśumāra-hṛde*.

²² According to Jaini 1979: 85 Prabhācandra wrote in the 11th century, but for Upadhye 1964: 104 he flourished in the first quarter of the 14th century; for Williams 1963: 146 he belongs to the 17th century, whereas Glasenapp 1999 (1925): 129 places him around 825, and Winternitz thought he was the man who died in *saṃlekhaṇā* on Mt Kaṭavapra in Mysore about 750 CE. (HIL II 459 note 4). In his introduction to Prabhācandra's *Kathākośa* Upadhye 1974: 28 apparently changed his opinion and assigned this work to the end of the 11th century, if this Prabhācandra were identical with the scholiast of RK which he thinks possible. This, however, seems proven by the identical form of stories found in RK and in Prabhācandra 1974 such as the latter's no 12 about the teacher Akampana.

²³ As to its stories compared with those in Prabhācandra's commentary to RK it should not be forgotten that Upadhye had only one Ms for his edition.

²⁴ See the works cited in Kelting 2009: 233ff.

²⁵ Upadhye 1983: 29.

heroines in the story leaves a definite imprint on the pious readers. If they suffer by their sins, the reader is expected to abstain from similar acts, and if they reach happiness by their pious acts, the reader becomes a confirmed believer in those virtues.” Some stories have not been handed down in good condition by Prabhācandra, and several texts which could have parallels are not accessible to the present author. The narrators often use certain motifs, a list of which is given by Jain 1981: 40ff. (ch. 2).

The peculiarities of Jaina Sanskrit have often been described, e.g. by Bloomfield, Upadhye in the Introduction to his text editions,²⁶ and by Maurer in an article in 1962. They have often been referred to in notes to the translation below. Moreover, Upadhye prepared a very useful Index of Names (Varṇānukramasūcī) to his edition of the Bṛhatkathākośa “with the view that parallel stories in Indian literature might be detected with the help of common names” (1943: 358). In parallels, however, the proper names are not always the same, as, e.g. in the story of Nīlī below. The present author is conscious of the shortcomings of his translation and hopes that wrong renderings will soon be rectified by someone with more experience.

It is a pleasure to express my gratitude to Nagarajaiah Hampa for promptly given bibliographical and other information, and help with the publishers. Further, I am obliged to Adelheid Mette and Monika Zin with whom some of the problems were discussed; to Signe Kirde for collecting various readings from P1 and going through an earlier version of this my edition of Samantabhadra, to Ludwig Pesch for his help with regard to musical instruments and his warning of their messy nomenclature, and to Pia Knab and Ingrid Martius of the Bamberg University library for procuring me many books from elsewhere.

The editor feels honoured by Professor Hampana’s wish for this book being dedicated to him despite its shortcomings which kindness the former cannot refuse.

Abbreviations other than those in Williams 1963

AKP	= Prabhācandra, Kathākośa
BhA	= Śivārya, Bhagavatī Ārādhana
BhKK	= Bṛhatkathākośa
BIS	= Böhntlingk, Indische Sprüche
C	= Jain, Champat R. 1917
CDIAL	= Turner, Comparative Dictionary
Comm.	= commentary, especially Prabhācandra in P 1925
DPL	= Ghatage/ Poddar 1993-

²⁶ Upadhye 1943: 94ff., especially 96 notes; see further the Bibliography below.

f(f).	= following
Ga	= a Ms
Gha	= a Ms, mentioned in Pannālāl 1972: Prastāvanā, p. 10
HIL	= Winternitz 1983
J	= Jalaj 2006
JL	= Siddhāntashāstri 1972-9
Ka	= a Ms
KA	= Kārttikeya 1960
Kha	= a Ms
KSS	= Kathāsaritsāgara
MW	= Monier-Williams 1899
NPP	= Devagupta, Nava-pada-prakaraṇa
P	= Premī's ed. of RK, 1925
Pc	= Prabhācandra 1974
Pl	= RK ed. Pannālāl 1972
pwb	= Böhtlingk 1882
RK	= Ratnakaraṇḍaka
T (1955)	= Umāsvāmin 1955
v. l.	= <i>varia lectio</i> , unspecified variant (<i>pāṭha</i>) in P
Vas	= Vasunandi, Śrāvakaçāra, 2006
Vdh	= Vasudevahiṇḍī
W	= Williams 1963
Yaś(ast.)	= Somadeva, Yaśastilaka
YŚ	= Hemacandra, Yogaśāstra

Other Sanskrit abbreviations are those of Monier Williams in his Dictionary; for Pali texts I follow the system of the Critical Pali Dictionary and for Prakrit those made by Schubring in his Doctrine of the Jainas.

List of stories in alphabetic order

	page	Prabhācandra, <i>Kathākośa</i> (story no)
Anantamatī	20	7
Añjana	18	
ascetic (<i>tāpasa</i>)	68	
boar (<i>sūkara</i>)	101	
Dhanadeva (ex-Vāriṣeṇa)	56	
Dhanaśrī	63	
guard (<i>ārakṣin</i>)	72	
Jaya	61	
Kaunḍeśa	100	
Mātaṅga	54	
Nīlī (Subhadrā)	58	
Revatī	24	9
Satyaghoṣa	64	
Śmaśru-navanīta	74	
Śrīṣeṇa	95	
Uddāyana	23	8
Vajrakumāra	37	13
Vāriṣeṇa	57	11
Viṣṇukumāra	32	12
Vṛṣabhasenā	96	
Yaśodhara	27	

Samantabhadra, Ratnakaraṇḍaka

*Samantabhadraṃ nikhilâtma-bodhanaṃ
Jinaṃ praṇamyâkhila-karma-śodhakam
nibandhanaṃ Ratnakaraṇḍake paraṃ
karomi bhavya-pratibodhanā-karaṃ*

With a bow to the utterly auspicious Jina who instructs the soul in all respects and purifies (it) from all karman I (shall) make with the Ratnakaraṇḍaka an excellent work, which illuminates the pious.

Prathamah paricchedah

first section

[2]

1. *namaḥ śrī-Varddhamānāya nirdhūta-kalilātmane /
sālokānāṃ tri-lokānāṃ yad vidyā darpaṇāyate // (I,1)*

According to Khadabadi 1979: 202 this stanza is inserted in Vaḍḍārādhane (early 10th century ?)²⁷ as vs 72; cf. Upadhye 1943: 70 (Intro.). – cd quoted in KA 181,3.

(I) bow before holy Vardhamāna whose soul is clear (lit.: without confusion) as knowledge of the three worlds together with the non-worlds is mirrored (in it).

2. *deśayāmi samīcīnaṃ dharmam karma-nibarhaṇam /
saṃsāra-duḥkhataḥ sattvān yo dharaty uttame sukhe // (I,2)*

I (shall) show the true Doctrine which removes karma and directs beings from the trouble of *saṃsāra* to the highest happiness.

Saṃsāra:- it is small wonder that life's troubles are so often and extensively depicted in monastic literature because the renouncers, if they had not suffered them themselves in their lay life, saw much of them on their wanderings. Gautama Buddha has amply extemporized on *sabbaṃ dukkhaṃ* and the Jains know it since Āyāranga I 1,2. It is remarkable that the word *saṃsāra* 'wandering, perigrination, odyssey' occurs only once in Āyāranga (I 5,1). This seemingly endless flow of sorrowful rebirths calls for a ford-maker (pioneer, path-breaker) who crossed it himself and thereby is a forerunner for other people. On *saṃsāra* in general see e.g., Nakamura 1964: 161ff. From the modern point of view *duḥkha* could be considered to consist in the metastases of the birth-carcinoma similar to the heavenly bodies in the ever extending universe with regard to the big bang.

Saṃsāra does not occur in Vedic literature, and it reminds us of the bloody river Vaitaraṇī, the Indian Styx, which must be crossed (*vi √ TR̄*). Later (Pañcat., Jātaka), with more offenders, the river becomes a sea and therewith²⁸ the amniotic fluid is associated, in which the foetus suffers²⁹ and wants to leave. Hemacandra, probably thinking of Tandulaveyāliya 24ff.,

²⁷ Khadabadi 1979: 17.

²⁸ See Jung 1973: 277; Parry 1985: 53. Boarding the ship to cross the river Vaitaraṇī implies the loss of memory (Sūyagaḍa I 5,1,9 > Kirfel 1920: 327), cf. Mahānīsiha 5,10,117 where this is caused by the pains of birth and Platon, *Phaedon* 75e where Socrates explains to Simmias that we lose our memory of former sensory perception at birth.

²⁹ For Hemacandra, the womb is a dung-pit (Pariśiṣṭap. III 269).

depicted this in terms not to be overheard: *garbha-vāso gupti-vāso dāridryaṃ para-tantratā, ete hi narakāḥ sākṣād ity akhyante 'lpa-medhasaḥ* (Pariśiṣṭap. VI 118; cf. Manu XII 78 and BIS 2539); *garbhavāsa-bhavaṃ duḥkhaṃ narakāsukha-sannibhaṃ ... ghaṭi-madhyâ-kṛṣyamāṇa-nārakārti-sahôdarā nêha prasava-janmâpi jāyate jātu vedanā* (Triṣaṣṭi. I 3,568f.), BIS 2093, etc. The idea of a stream led to the cycle of rebirths and this apparently to whirling around in a waterwheel.³⁰

The association with *saṃsāra* becomes an ocean early on and thus Uttarajjhāya 31,1 has it: *carāṇa-vihim ... jaṃ carittā bahū jīvā tiṇṇā saṃsāra-sāyaraṃ*; Dasaveyāliya 6,66, *saṃsāra-sāyare ghore ... dur-uttare*, and Malayagiri says *tīryate saṃsāra-samudro 'nenēti tīrthaṃ tat-karaṇa-śīlās tīrthakarāḥ* (255a 14f. on Jīvâbhig. 3,2,142). The ford-maker or pilot across the *saṃsāra* (*tīrthakara*) is probably originally a Jain term³¹ for it is frequent, but in Pāli *tittha-kara* is the founder of a sect (e.g., Dīghanikāya I 47,18) and has a bad connotation. Elsewhere, too, water such as the Rubicon by Julius Caesar, and the Channel in 1944 has to be crossed before a major achievement.³²

Karma: see, e.g. Kalghatgi 1987; Jaini 1980; Tatia 1951: 220-60; Glasenapp 1942.

[3]

3. *sad-dṛṣṭi-jñāna-vṛttāni dharmāṃ dharmêśvarā viduḥ /
yadīya-pratyānikāni bhavanti bhava-paddhatiḥ // (I,3)*

The Lords of the Doctrine know that the Doctrine constitutes the right view, knowledge and practice, the opposites of which (practice) are the course of (ordinary) life (in the *saṃsāra*).

Saddṛṣṭi:- see W 32.

4. *śraddhānaṃ paramârthānām āptâgama-tapo-bhṛtām /
tri-mūḍhâpoḍham aṣṭâṅgaṃ samyag-darśanam a-smayam // (I,4)*

Quoted in Vas p. 10,9f.

The right faith is the belief in the highest things inhering in the tradition of the Jinas, penance and the eightfold lack of pride, without the three confusions of mind.

[4]

Tapo:- according to Amitagati, *Subhāṣitaratnasaṃdoha* XXXII 21 everything in the world can be obtained by penance. For the Śvetāmbaras the locus classicus for tapas is Aup § 30 and Utt XXX.

³⁰ See Zin & Schlingloff 2007. See also, e.g., Kuvalayamālā 185,17ff.

³¹ The connection with the Doctrine in *dhamma-titthagara* is made in Uttarajjhāya 23,1 for Pāsa and 23,5 for Mahāvira.

³² Jung 1953: 118; Franz 1968: 198 (not in the English edition).

Tri-mūḍha: Comm. promises this will be explained later, but the Hindi comm. in Vas p. 10,7f. states *ku-deva*, *ku-guru* and *ku-dharma* for which I have no parallel. Leumann refers to Amitagati, *Subhāṣitasamḍoha* VII 3 (ZDMG 59 [1905] 584, and Kirde (p.c.) to Kundakunda, *Rayaṇasāra* 7 quoted in Vas, p. 295 (comm. on vs 319).

Aṣṭāṅgaṃ ... a-smayam: again the comm. in Vas p. 10,5f. adduces two lists of eight items, a negative and a positive one: 1) *śaṅkā*, *kāṅkṣā*, *vicikitsā*, *mūḍha-dṛṣṭi*, *an-upagūhana*, *a-sthiti-karaṇa*, *a-vātsalya* and *a-prabhāvanā*, and 2) *jñāna*, *pūjā*, *kula*, *jāti*, *ṛddhi*, *bala*, *tapas* and *śarīra*. Cf. KA 415ff.

5. *āptenōtsanna*³³-*doṣeṇa sarva-jñenâgamêśinā* /
bhavitavyaṃ niyogena, nânyathā hy āptatā bhavet // (I,5)

According to tradition, a Lord Jina (*āpta*) must necessarily be without faults (and) omniscient, for otherwise he is no *arhat*.

Āptena: see Soni 1996. On the *āpta* also, e.g. Amitagati, *Subhāṣitasamḍoha* XXVI.

Doṣeṇa: see Das 2003: 548 referring to Vogel who had argued that the correct meaning of *doṣa* should be “source of faults” because the word is derived from the causative of √*DUṢ*.

Sarva-jñena: on omniscience see, e.g., Upadhye 1964: 70ff.; Jaini 1974; Fujinaga 2006.

6. *kṣut-pipāsā-jarā-taṅka-janmântaka-bhaya-smayāḥ* /
na rāga-dveṣa-mohās ca yasyâptaḥ sa prakīrtyate // (I,6)

He is called perfect for whom hunger, thirst, old age, grief, (re)birth, fear of death, and pride as well as affection, hatred and illusion do not exist.

Kṣut-pipāsa:- the logical consequence is the statement that the Jina cannot be seen eating, as in Samavāya 34:5, and even does not eat at all, as in Tiloyapaṇṇatti IV 899 *bhoyāṇa-uvasagga-pahīṇa* (where, however, I am not sure of the correctness of *uvasagga*). See also Bollée 2009 note 21. One could think, as Mette wrote me, of making the first six items depending on *bhaya* ‘fear of hunger ...’, because in the Pratikramaṇasūtra of the Āvaśyaka the 7 fears (as in Sthānaṅga 7) and 8 prides are confessed. These seven fears (also known to the Digambaras, see W 43), however, are different from the possible six above. Vas 8f. gives a list of eighteen *doṣas*.

Jarā: Devendra on Uttarajjhāyā 4,1 quotes a Prākṛit *śloka* in which non-Jains, i.e. those who eat meat, drink alcohol, etc., are presented as doing so as a diet against old age:

rasâyanam nisevanti maṃsam majja-rasam tahā / bhuñjanti sarasâhāram; jarā tahavi na nassae //

[7]

³³ J: °*occhinna-d*°. This affects neither the sense nor the metre (P).

7. *paramêṣṭhī param jyotir virāgo vimalaḥ kṛtī /*
sarva-jñō 'n-ādi-madhyântaḥ sārvaḥ śāstôpalālyate // (I,7)

A teacher is cherished as/when worthy of worship (lit.: a supreme divinity),³⁴ very knowledgeable, dispassionate, stainless, clever, omniscient, without beginning, middle or end, universal.

Śāstā: cf. Pāli *satthā* for famous teachers, later especially for the Buddha himself.

8. *an-ātmârthaṃ vinā rāgaiḥ śāstā śāsti sato hitam /*
dhvanan śilpi-kara-sparśān murajaḥ kiṃ apekṣate // (I,8)

Unegoistically and dispassionately a teacher instructs from truth what is suitable. What (else) does a *muraja*-drum require to sound but the touch of a skilful hand ?

[8]

Śāstā: *āptaḥ* (Comm.).

Murajaḥ: for the simile “teacher: truth = drum: sound” I have no parallel. *Muraja*, explained by Comm. as *mardala*, is not a *mṛdaṅga* (Comm.), nor a tambourine, as stated in MW, but a close relative of the *pung*, a characteristic drum of the Manipur area, with a wooden body bulging in the middle and sloping almost uniformly to both sides. “The beaten heads (of the *pung*) are small and covered with the usual black paste; the player hangs the instrument from his neck and plays it with his fingers.” Thus Hāla says in *Sattasāi* (ed. Weber) 253 = 198 (ed. Patwardhan) that it has two faces, (does not rest on the ground: *pṛthivyām līno na bhavati, sa hi skandham āropya vādyate* [comm. Bhuvanapāla]) and produces sweet sounds only as long as wet wheat-flour remains on its faces (*murao vva khalo jññammi bhoṇe virasam ārasai*).

Amitagati, too, mentions the *muraja*'s two faces in his *Subhāṣitasamdoha* XII 10. See Deva 1978: 92 with picture on p. 232, which is missing in the reprint of 1987, and Saletore 1943: 454 (“kind of tabor”). The *muraja* is mentioned as early as the *Jātakas*, *Mbh*, and *Rām.*, but also at *Kuvalayamālā* 8,11 (*murava*), cf. 26,18 (*muraja*; Chojnacki 2008: 103 note 326); its Tamil equivalent is the *muzhavu*.³⁵ Nijenhuis 1981: 192 quoting Bharata 33,274 says only that the *muraja* stands vertically on the ground. Kapadia 1954-5: 387 and Popley 1950 have no useful information.

9. *āptôpajñam an-ullaṅghyam a-dṛṣṭêṣṭa-virodhakam /*

³⁴ Of these there are five categories: Tīrthakaras (Arhats), disembodied liberated souls (*siddhas*), teachers (*ācāryas*), preceptors (*upādhyāyas*) and ordinary renouncers (*sādhus*) (Wiley 2004: 165).

³⁵ The author thanks Dr Mrs Pia Srinivasan (Reinbek) for this piece of information and correction of MW. See also B. Chaitanya Deva in www.4to40.com/discoverindia/index.asp?article=discoverindia_drums#Drums and further Tarlekar 1972: 71 (p.c. Pesch).

*tattvôpadeśa-kṛt sārvaṃ śāstraṃ kāpatha-ghaṭṭanam*³⁶ // (I,9)

A holy scripture is an *arhat*'s instruction, inviolable, no contrast to what is seen or thought to be > believed, teaching the truth, universal (and) averting evil courses (in the hereafter).

10. *viśayâśā-vaśâtīto nirārambho 'parigrahaḥ /
jñāna-dhyāna-tapo-raktas*³⁷ *tapasvī sa praśasyate* // (I, 10)

He (a teacher) is commended as a renunciant when he has overcome the wish and desire for objects of the senses; when he is not arrogant (or: abstains from any aggressive undertaking), is without possessiveness,³⁸ and is devoted to knowledge, meditation and penance.

A-parigrahaḥ: see, e.g., Nakamura 1964: 52; Norman 1991; Jain 1998: 60ff.; Pravīṇakumārī Prīti 2008; Kirde 2009.

[9]

11. *idam evêdṛśam eva tattvaṃ, nānyan na cānyathā /
ity a-kampāyasâmbhovat san-māрге 'saṃśayā ruciḥ* // (I,11)

Just this and such is the truth; no other and not otherwise. Thus it cannot be doubted that the path of righteousness has a splendour such as that of metal in stagnant water.

W 43 refers to *niḥśaṅka* and says that “this meaning (viz freedom from fear) is preferred by Samantabhadra, who sees in it a determination ‘rigid as the temper of steel’ to follow the path of righteousness.”

A-kampā^o: *a-kampā*: *niścalā* ... *āyasâmbhovat*: *ayasi bhavam āyasaṃ tac ca ambhaś ca pānīyam tad iva tadvat khaḍgâdi-gata-pānīyavad ity arthaṃ* (Comm. 9,9).

A-saṃśayā: with this stanza starts an enumeration of eight details or branches (*aṅga*) of the first of sixteen virtues leading to liberation, listed and treated in Pūjyapāda Devanandī, *Sarvārthasiddhi* 6, 24.³⁹ Each *aṅga* is illustrated by a stock story recounted in Prabhācandra's

³⁶ Quoted from Siddhasena Divākara (ca 400 C.E. ?), Nyāyāvatāra 9, where the stanza fits into the context according to Upadhye 1971: *36, but on p. *70 he says that Siddhasena takes the definition of Āgama from the RK and that the Nyāyāvatāra cannot be earlier than the seventh century C.E.

³⁷ Pl: *ratnas*.

³⁸ See Norman 1991: 34f. and Kirde forthcoming. The article “Aparigraha” by *sādhvī* Pravīṇakumārī Prīti in Shodarś 64 of March 2008 (quoted from MLBD Newsletter 13/4/2009: 14) is not available to me. – *Aparigraha* as a *mahāvṛata* occurs also in Hinduism, e.g. Yogasūtra II 30.

³⁹ Jain 1992: 185f.; quoted in Tatia 1994: 161.

comm. and in Somadeva's *Yaśastilaka* VI,⁴⁰ but, as Handiqui states,⁴¹ many stories are much older.

Ruciḥ: a study of the use of light metaphors in Jain literature such as that by Ulrike Roesler is an urgent desideratum.

12. *karma-para-vaśe sânte duḥkhair antaritôdaye /
pāpa-bīje sukhe 'n-āsthā śraddhân-ākāṅkṣāṇā smṛtā // (I,12)*

Contentedness is taught to be the belief in indifference to (sensual) pleasure which involves karma, is transient, is only achieved by difficulties, (and) is the origin of evil.

W 43 refers here to a word *nīhkāṅkṣā* 'desirelessness' which does not occur in RK, but cf. KA 416 *nikkhankhā*.

[10]

13. *sva-bhāvato 'śucau kāye ratna-traya-pavitrite /
nirjugupsā guṇa-pṛitir matā nirvicikitsitā // (I,13)*

Overcoming of repugnance (with monks) implies appreciation of virtue without aversion to the body, which by nature is impure but purified by the three jewels.

W 44 lists the different views of Amṛtacandra and Cāmuṇḍarāya.

Aśucau kāye: for details see Devendra in Jacobi 1886: 4 line 8ff. (nine verses). Buddhaghosa elaborated this subject in *Vism*, ch. VI and VIII,⁴² Śāntideva in *Śikṣāsamuccaya* 77,11ff.⁴³ and Vāsiṣṭha in *Yogav* I 28,22ff. Said of a woman's body in Hemac, *YŚ* 3,132. See also vs 143 below, Nakamura 1964: 162 and Kelting 2009: 7. It is also a common topic of the Christian understanding of the body as formulated in the expression *inter urinas et faeces nascimur*.⁴⁴ In the parallel KA 417 the aversion refers more directly to the monks' evil-smelling and dirty bodies: *sa-hāva-duggandha-asui-dehesu jaṃ nindaṇaṃ na kīradi*.

⁴⁰ Exact references are given below at vs 20. Somadeva died at Koppala on Oct. 2nd 984 CE by *sallekhanā* (Nagarajaiah, Hampa 2000: 65-67).

⁴¹ Handiqui 1949: 429ff.; for the Vasu story see also Jain 1977: 72 and Esposito forthcoming.

⁴² For the Buddhist attitude towards the body see also Wilson 1995 and Ohnuma 2007: 199ff. When women are vilified in Jain stories – they are represented as sexually voracious temptresses who attempt to destroy a man's religiosity (Dundas 2002: 58) – this holds true for Buddhist tales as well (Theragāthā 459ff. and 769ff.; Bollée 2009a).

⁴³ Mrozik 2007: 89.

⁴⁴ Helas 2001: 175. The source of this quote is unknown; see Google, also with *inter faeces et urinam nascimur*. – Martin Luther designated himself as a poor bag of maggots ("Ich, armer Madensack"; 1883-: 3,171b < Grimm, *Deutsches Wörterbuch*).

Ratna-traya: right belief, knowledge and conduct, see W 32 (where read: I, 3) and Jaini 1979: 200; 299f.

Nirvicikitsā: in a note on Amitagati, *Subhāṣitasam̐doha* VII 49 Leumann points out that *vicikitsā* is traditionally taken to mean ‘doubt, uncertainty’, but then, because of wrong etymology, becomes used in the sense of ‘disgust with monks’. In our stanza only the second meaning is represented (ZDMG 59 [1905] 588).

Pannālāl 1972: 28 note 1 quotes Amṛtacandra, *Puruṣārthasiddhyupāya* 25:

*kṣut-tṛṣṇa-sītôṣṇa-prabhṛtiṣu nānā-vidheṣu bhāveṣu /
dravyeṣu puriṣādiṣu vicikitsā nāiva karaṇīyā //*

14. *kāpathe pathi duḥkhānāṃ kāpatha-sthe 'py a-sammatih /
a-sampṛktir an-utkīrtir a-mūḍhā dṛṣṭir ucyate //* (I,14)

Firm belief means not to recognize; to avoid contact (and) not to praise the wrong course of adversaries (unbelievers) and whoever is on that course.

Amūḍhā: W 44 describes this stanza as: “Unswerving orthodoxy (*amūḍha-dṛṣṭi*) is the refusal to approve in thought, word, or deed the path of wrong belief, in other words the rejection of *mithyātva*.” Cf. KA 418.

15. *svayaṃ śuddhasya mārgasya bālāsakta-janâśrayām /
vācyatām yat pramāṛjanti, tad vadanty upagūhanam //* (I,15)

When, on the part of ignorant and incompetent people, the expression of disapproval of the path, that is itself pure, is given up, this is called concealing (it).

[11]

Comm.: *Ayam arthaḥ: hitâhita-viveka-vikalaṃ vratâdy-anuṣṭhâne 'samartha-janam âsrityâ-gatasya ratna-traye tadvati vâ doṣasya yat pracchādanam tad upagūhanam iti.*

Upagūhanam: “Cāmuṇḍarāya and Amṛtacandra understand by it the development of one’s religious faith by cultivating forbearance (*kṣamā*) and the other nine elements of *dharma*” (W 44).

16. *darśanāc caraṇād vâpi calatām dharma-vatsalaiḥ /
pratyavasthāpanam prājjñaiḥ sthiti-karaṇam ucyate //* (I,16)

Knowledgeable people call re-establishing those wavering in belief or conduct by devotees: reaffirming (them).

17. *sva-yūthyān prati sad-bhāva-sa-nāthâpetakâitavā /
pratipattir yathā-yogyam vātsalyam abhilapyate //* (I,17)

Fitting respectful behaviour toward one's fellow-believers, with kindness and without deceit, is called fitting affection.

W 45: "Loving kindness (is defined) as unfeigned and wholehearted assistance to members of one's community."

Pratipattir: pūjā-praśaṃsādi-rūpā (Comm.).

[12]

18. *a-jñāna-timira-vyāptim apâkṛtya yathâyatham /
Jina-sāsana-māhātmya-prakāśaḥ syāt-prabhāvanā* // (I,18)

After rightly removing the ubiquitous darkness of ignorance the announcement of the greatness of the Jina's teaching is the promulgation of *syādvāda*.

19. *tāvad Añjana-cauro 'ṅge tato 'n-antamatī smṛtā /
Uddāyanas tṛtīye 'pi turīye Revatī matā* // (I,19)

In the first *aṅga* an illustration is (the story of) the thief Añjana, then (in the second one) that of Anantamatī; in the third it is that of Uddāyana, in the fourth that of Revatī.

Anantamatī: P and Pl: *-matih*, but Pl in the comm. *-matī*; cf. Vas 52 and Bhs (D) 279.

Uddāyanas: cf. Vas 53 and Bhs (D) 280; Handiqui 1949: 259.

20. *tato Jinendra-bhakto 'nyo Vāriṣeṇas tataḥ paraḥ /
Viṣṇuś ca Vajra-nāmā ca śeṣayor lakṣyatām gatāḥ*⁴⁵ // (I,20)

Then (in the fifth) it is Jinendra-bhakta, in the sixth, Vāriṣeṇa.⁴⁶ Viṣṇu- and Vajra-kumāra star in the other (*aṅgas*).⁴⁷

[13,4] *Tatra niḥśaṅkitatve 'ñjana-coro dṛṣṭāntatām gato 'sya kathā*,⁴⁸ *yathā*:

⁴⁵ Thus also Handiqui 1949: 429 note 2 about which the Comm. writes: *gatā iti bahu-vacana-nirdeśo dṛṣṭānta-bhūtōktātma-vyakti-bahutvāpekṣayā*; J has *gatau*.

⁴⁶ For the story of Vāriṣeṇa, which resembles that of Añjana and is missing here, see Handiqui 1949: 414f.

⁴⁷ The references in Somadeva VI are: vol. II 290,13 (Añjana-caura), 291,24 (Anantamatī), 294,19 (Uddāyana), 297,15 (Revatī), 302,25 (Jinendrabhakta), 304,22 (Vāriṣeṇa), 318,24 (Viṣṇu) and 311,4 (Vajra). Handiqui (1949: 429) thinks that Prabhācandra here summarizes these stock illustrations, well-known in Samantabhadra's time and probably at least as old as Kundakunda. – On Jinendra see Cort 2001.

⁴⁸ Footnote in P: *Kathēyam asmat-Suhr̥d-varya-śrī-Vāsudeva-panḍitaiḥ sva-hastenōllikhite pustake su-maha-dūṣeṇa vartite* "This story shows very great corruptions in the manuscript written by our pundits Suhr̥dvarya and Śrī-Vāsudeva." – Cf. KK story 25 (p. 45,8); Vas I 52ff. and p. 62,10ff.

*Dhanvantari-Viśvalomau su-kṛta-karma-vaśād Amitaprabha-Vidyutprabha– devau saṃ-jātau cānyōnyasya*⁴⁹ *dharma-parīkṣaṇārtham atrāyātau. tato Yamadagnis tābhyaṃ tapasāś cālitaḥ.*

*Magadha-deśe*⁵⁰ *Rājagṛha-nagare Jinadatta-śreṣṭhi kṛtōpavāsah kṛṣṇa-catur-daśyāṃ rā-trau smaśāne kāyōtsargeṇa sthito dr̥ṣṭaḥ. tato 'mita-prabhadevenōktaḥ: “Dūre tiṣṭhantu madīyā munayo; 'muṃ gṛhasthaṃ dhyānāc cālayê” ti, tato Vidyut-prabhadevenānekadhā kṛtōpasargo 'pi na calito dhyānāt. tataḥ prabhāte māyām upasaṃhṛtya praśasya cākāśa-gāminī vidyā dattā tasmai kathitaṃ ca: “Tavēyaṃ siddhānyasya ca pañca-namaskārārcanā-rādhana-vidhinā setsyatī ”ti. Somadatta–puṣpa-vaṭukena cāikadhā Jinadatta-śreṣṭhi pr̥ṣṭaḥ “Kva bhavān prātar evōtthāya vrajati ” ti. tenōktaḥ: “A-kṛtrima-caityālaya-vandanā-bhaktiṃ kartuṃ vrajāmi. Mamētthaṃ vidyā-lābhah saṃjāta” iti kathite tenōktaḥ: “Mama vidyāṃ dehi yena tvayā saha puṣpādikaṃ gṛhītvā vandanā-bhaktiṃ karomī ” ti. tataḥ śreṣṭhinā tasyōpa-deśo dattaḥ [...] tena ca kṛṣṇa-caturdaśyāṃ śmaśāne vaṭa-vṛkṣa-pūrva-śākhāyām aṣṭōttara-śata-pādaṃ darbha-śikyāṃ bandhayitvā*⁵¹ *tasya tale tīkṣṇa-sarva-śāstrāṇy ūrdhva-mukhāni dhṛtvā gandha-puṣpādikaṃ dattvā śikyā-madhye praviśya ṣaṣṭhōpavāsena pañca namaskārān uccārya churikayāikāikaṃ pādaṃ chindatādho jājvalyamāna-praharaṇa-samūham ālokya bhītena tena saṃcintitaṃ “Yadi śreṣṭhino vacanam a-satyāṃ bhavati, tadā maraṇaṃ bhavati ” ti śaṅki[14]ta-manā vāraṃ vāraṃ vaṭōttaraṇaṃ*⁵² *karoti.*

[*etasmin prastāve Prajāpāla*⁵³ *-rājñah Kanakā*⁵⁴ *-rājñī-hāraṃ dr̥ṣṭvāñjana-sundaryā vilāsinyā rātrāv āgato 'ñjana-coro bhaṇitaḥ: “Yadi me Kanakā-rājñyā hāraṃ dadāsi, tadā bharttā tvam, nānyathê ” ti. tato gatvā rātrau hāraṃ corayitvāñjana-cora āgacchan hārōddyotena jñāto 'ṅga-rakṣaiḥ koṭṭapālais ca dhriyamāno*⁵⁵ *hāraṃ tyaktvā praṇāśya gataḥ.]*

*Vaṭa-tale vaṭukaṃ dr̥ṣṭvā tasmān mantraṃ gṛhītvā niḥśaṅkitena tena vidhināika-vāreṇa sarva-śikyāṃ chinnaṃ*⁵⁶ *śāstrōpari patitaḥ. siddhayā vidyayā bhaṇitaḥ: “Mamādeśaṃ dehī ” ti. tenōktaḥ: “Jinadatta-śreṣṭhi-pārśvaṃ māṃ nayê ” ti. tataḥ sudarśana-meru-caityālaye Jina-dattasyāgre nītvā sthitaḥ.*⁵⁷ *pūrva-vṛttāntaṃ kathayitvā tena bhaṇitaḥ: “Yathēyaṃ siddhā bhavad-upadeśena, tathā para-loka–siddhāv apy upadehī ” ti. tataś cāraṇa-muni-sannidhau tapo gṛhītvā Kailāse kevalam utpādya mokṣaṃ gataḥ. [1]*

⁴⁹ The word *ca* may indicate a connection with something preceding and thus show that the story was taken out of a larger context.

⁵⁰ V. l. *Aṅga-deśe*.

⁵¹ For the occasional use of the causative instead of the primary verb see Upadhye 1974: 22 of the Introduction. For non-causal Upadhye uses “primitive.”

⁵² P: *caṭanottaraṇaṃ*.

⁵³ Pl: *Prajāpālasya*.

⁵⁴ P: *Kanaka-*, also in the next line.

⁵⁵ V. l. *gṛhīyamāṇao*.

⁵⁶ Read: *śikyē chinne* ?

⁵⁷ V. l. *dhṛtaḥ*.

The thief Añjana who became a parable of fearlessness; his tale:⁵⁸

On account of their good deeds Dhanvantari⁵⁹ and Viśvaloma were reborn as the gods Amitaprabha and Vidyutprabha. They came hither in order to test the orthodoxy of someone or other.⁶⁰ The two of them then distracted Yamadagni⁶¹ from his penance.

In the country of Magadha, in the city of Rājgir, the sheth Jinadatta was seen fasting and standing meditating in a cemetery in the night of the black fourteenth. Thereupon the god Amitaprabha said (to Vidyutprabha): “Never mind. My renouncers should keep far away; distract this layman from his meditation.” (However,) though the god Vidyutprabha disturbed him more than once, (Jinadatta) was not distracted from his meditation. Then at daybreak he was put under a delusion, was appeased and given the spell of walking in the air. Further he was told: “You possess this supernatural power all along; for someone else it will only be realized by the recitation of the *pañcanamaskāra* (mantra).”

A young florist, Somadatta, once asked the sheth Jinadatta: “When you set out in the early morning, where will you go ?” (Jinadatta) replied: “I went and performed spontaneous salutation and devotion at a stūpa. In this way I have obtained a spell.” When he had spoken thus (Somadatta) replied: “Give me that spell so that I can acquire flowers, etc., and perform salutation and devotion with you.” Then the sheth advised him (to recite the mantra by which to obtain the spell). [...]

On a frontal branch of a Banyan in the cemetery, on a black fourteenth, he tied a rope of *kuśa* grass 108 feet long, put all kinds of sharp weapons turned upward at the foot of the tree, gave it fragrant flowers, etc., and after a fast of six meals and reciting the Pañcanamaskāra mantra he ascended the rope. He cut off one foot after the other and thought anxiously, when he saw the mass of glittering arms below (him): “If the sheth’s words are not true, that will then be my death,” and nervously [14] climbed the Banyan several times.

[At that time Añjana’s coquettish girl friend saw a pearl necklace of king Prajāpāla’s queen Kanakā and spoke to a thievish fellow: “Only if you procure me the pearl string of Prajāpāla’s queen Kanakā, then you will be my husband, not otherwise.”⁶² Thereupon the thief Añjana

⁵⁸ In Bṛhatkathākośa (BKK) 4 there is also a royal couple Prajāpāla and Kanakā, but the sheth is called Jinadāsa (4,4f. with a daughter Jinadattā) and a thief is Vidyuccaura (4,37). The deity Dhanvantari gives Jinadāsa his *pāṭha-siddhi* and the brahmin Somadatta asks the sheth for it (4,15). The *ākāśa-gāmi-mantra* is also mentioned (4,8) which Somadatta obtained from Jinadāsa (4,45) and about which he tells the thief Vidyut (4,39).— On theft in Indian fiction see e.g., Bloomfield 1923. In Yaśastilaka ch. VI (II 289,15ff.) the florist is Jinadatta’s pupil Dharasena (for *siktham* in line 19 read *śikyam*). Details of the rites are obscure also there (Handiqui 1949: 410).

⁵⁹ In BKK 4,6 the deity Dhanvantaricara gives Jinadāsa his *pāṭha-siddhi* (‘spell to recite’).

⁶⁰ This may be the meaning here of *anyonya*. The first one tested would then be Jinadatta, the other, who does not pass the test, Yamadagni (p.c. Mette).

⁶¹ Yamadagni occurs in BKK 122,4 as a *tāpasa*.

⁶² This motif of marriage restriction also below, p. [19].

went away, stole the pearl necklace at night but bodyguards and police officers noticed his approach by the lustre of the necklace. He was held, the pearl string was taken, but he escaped.]

Seeing the young man on the ground near the Banyan he (Añjana) obtained from him the spell⁶³ and easily cut the whole rope at once. He fell on top of the arms. When the spell had done its work it said: “Give me (another) order.” He replied: “Take me to the sheth Jinadatta.” He was brought to Jinadatta at a beautiful *caitya* on Mt Meru. Having told the previous story he said: “Just as this spell has worked by your command, so give (me) also one for good luck in the other world.” Thereupon he took up penance with a wandering monk, attained omniscience on Mt Kailāśa and reached deliverance.

*Nihkāṅkṣitattve 'n-antamatī-dṛṣṭānto 'syāḥ kathā*⁶⁴

*Aṅga-deśe Campā-nagaryāṃ*⁶⁵ *rājā Vasuvardhano rājñī Lakṣmīmatī. śreṣṭhī Priyadattas, tad-bhāryā*⁶⁶ *Aṅgavatī, putry Anantamatī. Nandīśvarāṣṭamyāṃ śreṣṭhinā Dharmakīrti-ācārya-pādamūle 'ṣṭa-dināni brahma-caryāṃ gṛhītaṃ. krīḍayānantamatī*⁶⁷ *ca grāhitā. anyadā sampradāna-kāle 'nantamatyōktaṃ:*⁶⁸ *“Tāta, mama tvayā brahmacaryāṃ dāpitam. ataḥ*⁶⁹ *kiṃ vivāhena ?” śreṣṭhinōktaṃ: “Krīḍayā mayā te brahmacaryāṃ dāpitam.” “Nanu, tāta, dharme vrata kā krīḍā ?” “Nanu, putri, Nandīśvarāṣṭa-dināny eva vrataṃ tava na sarvadā*⁷⁰ *dattaṃ.” sōvāca: “Nanu*⁷¹ *tathā bhāṭṭārakair*⁷² *a-vivakṣitatvād” iti. “iha-janmani pariṇayane mama nivṛttir astī ” ty uktvā sakala-kalā-vijñāna-sīkṣāṃ kurvanti sthitā yauvana-bhare Caitre nijōdyāne āndolayanti Vijayārdha*⁷³ *-dakṣiṇa-śreṇi-kinnara-pura-vidyādhara-rājena Kuṇḍala-maṇḍita-nāmnā Sukeśi-nija-bhāryayā saha gagana-tale gacchatā dṛṣṭā. “Kim anayā vinā jīvitenē” ti [15] saṃcintya bhāryāṃ grhe dhṛtvā śīghram āgatya vilapanti tena sā nītā. ākāśe gacchatā*⁷⁴ *bhāryāṃ dṛṣṭvā bhītena parṇa-laghu-vidyāḥ*⁷⁵ *samarpya mahāṭavyāṃ muktā.*

⁶³ On spells see Jhavery 1944 and Blofeld 1978.

⁶⁴ Note the *asyāḥ* as against *asya* in other titles like that of Revatī below. The story is also in Yaśastilaka II 291,17ff. and *ad Vas.* 52, but the edition 2006 has only a Hindi version.

⁶⁵ For the curious juxtaposition of two locatives the first of which is in apposition of the second see Maurer 1962: 150.

⁶⁶ Pc: *Priyadatto, bhāryā.*

⁶⁷ Pc: *krīḍayā Ānanta°.*

⁶⁸ *Anantamat* is not in any dictionary.

⁶⁹ Pc: *tat.*

⁷⁰ Pc: *vrataṃ tadā te.*

⁷¹ Pc: *Na.* Pl adds: *tāta.*

⁷² Pc adds: *apy.*

⁷³ Pc omits.

⁷⁴ Pc: *āgacchantiṃ.*

⁷⁵ Pc: *laghvyaṅvidyāyāḥ.*

Tatra ca tām rudantīm ālokya Bhīma-nāmnā Bhīllā-rājena nija-pallikāyām nītvā “pradhāna-rājñī-padaṃ tava dadāmi; mām icchē ”ti bhañitvā rātrāv an-icchantī⁷⁶ bhoktum ārabdhā. vrata-māhātmyena vana-devatayā tasya tāḍanādy-upasargah⁷⁷ kṛtaḥ. “Devatā kācid-iyam” iti bhītena tenāvāsita-Sārtha-puṣpaka⁷⁸-nāmaḥ sārtha-vāhasya samarpitā. sārthavāho lobhaṃ darśayitvā pariṇetu-kāmo na tayā⁷⁹ vāñchitaḥ. tena cānīyāyodhyāyām⁸⁰ Kāmasenā-kuṭṭinyāḥ samarpitā, katham api veśyā na jātā.

Tatas tayā Siṃharājasya rājño darśitā tenā⁸¹ ca rātrau haṭhāt sevitur ārabdhā. nagara-devatayā tad-vrata-māhātmyena tasyōpasargah kṛtaḥ. tena ca bhītena gṛhān nihsāritā. rudatī sa-khedam⁸² sā Kamalā-śrī-kṣāntikayā “śrāvīkē” ti matvātīgauraveṇa dhṛtā. athānantamatī-śoka-vismaraṇārthaṃ Priyadatta-śreṣṭhī bahu-sahāyo vandanā-bhaktim kurvann Ayodhyāyām gato nija-syālaka-Jinadatta-śreṣṭhino gṛhe saṃdhyā-samaye praviṣṭo rātrau putrī-haraṇa-vārtam kathitavān. prabhāte tasmin vandanā-bhaktim kartum gate atīgauravita-prāghūrṇaka-nimittam rasavatim kartum gṛhe catuṣkam dātum kuśalā Kamalāśrī-kṣāntikā⁸³ śrāvīkā Jinadatta-bhāryayā ākāritā. sā ca sarvam kṛtvā vasatikām gatā. vandanā-bhaktim kṛtvā āgatena Priyadatta-śreṣṭhinā catuṣkam ālokyānantamatim⁸⁴ smṛtvā gahvarita-hṛdayena gadgadita⁸⁵-vacanenāśru-pātam kurvatā bhañitam: “Yayā gṛha-maṇḍanam kṛtam, tām me darśayē ” ti. tataḥ sā ānītā tayoś ca melāpake jāte⁸⁶ Jinadatta-śreṣṭhinā ca⁸⁷ mahōtsavaḥ kṛtaḥ. Anantamatyā cōktaṃ: “Tāta, idānim me tapo dāpaya; dṛṣṭam ekasminn eva bhava saṃsāra-vaicitryam” iti. tataḥ Kamalāśrīkṣāntikā-pārśve tapo gṛhītvā bahunā kālena vidhinā mṛtvā tad-ātmā⁸⁸ sahasrāra-kalpe devo jātāḥ. /2/ [16]

The parable of Anantamatī concerning freedom from doubt; her tale

In the country of Anga, in the city of Campā, the king was Vasuvardhana, his wife Lakṣmīmatī, a sheth Priyadatta, his wife Angavatī and his daughter Anantamatī. On the eighth

⁷⁶ P and Pl: *an-icchantīm*.

⁷⁷ On *upasarga* see Verclas 1976.

⁷⁸ Pc: *sārthasya Puṣpakara-*.

⁷⁹ Pc omits.

⁸⁰ P and Pl: *-dhyāyā*.

⁸¹ Pc omits *tayā* and *rājño* and has *tenāiva*.

⁸² Pc: *nissāritā rudantī sakhedā*. For *rudatī/rudantī* see Upadhye 1943: 99.

⁸³ Pc: *-kāyā*.

⁸⁴ Pc: *avalokya Anantamatim*.

⁸⁵ Pc: *gadgada-*.

⁸⁶ Pc: *sā tato nītā melāpako jāto*.

⁸⁷ Pc omits.

⁸⁸ Pc omits.

(day) of Nandīśvara⁸⁹ (the king) undertook an eight day long vow of abstinence at [the feet of] his teacher Dharmakīrti. Anantamatī was occupied playing. Once, at the time when she was being offered for marriage, Anantamatī said: “Father, you have made me a renouncer. What, then, is the use of marriage ?” The sheth replied: “I made a renouncer of you only for fun.” “What fun, father, is there in a religious vow ?” “By no means have you been given a vow for eight days in Nandīśvara.” She replied: “Because that was not so meant by the *bhaṭṭārakas* ? In this life I (shall) abstain from marriage” she said⁹⁰ and, after learning [the knowledge] of all social skills, at the height of youth she played on the swing in her own park in (the month of) Caitra (see below note 284).

She was seen by the *vidyādhara* king [named] Kuṇḍalamaṇḍita, whose town of *kinnaras* was on the southern forepart of Mt Vijayārdha,⁹¹ when he went in the air with his own wife Sukeśī. With the thought “What is life without her ?” [15] he brought his wife home, quickly returned and took the crying (Anantamatī), (but) on his course through the air he got scared on the sight of his wife, imparted (to Anantamatī) a spell to make herself light as a feather and set her free in a large forest.

When a chief of the Bhils,⁹² called Bhīma, saw her there weeping, he brought her to his [small]⁹³ village and spoke: “I give you the position of chief queen; accept me (as husband).” In the night he took hold of her in order to enjoy her against her will. (Induced) by her great vow the forest deity caused him misfortune by hitting him, etc. Fearing that it was (the work of) a deity he made her over to a caravan leader named Sārthapuṣpaka who happened to be there. The caravan leader showed keen interest and wished to marry her, (but) she did not

⁸⁹ Nandīśvara is the eighth continent in Madhyamaloka (Caillat & Kumar 1981: 110ff.). Professor Hampana, of Bangalore, informs me that the Nandīśvara festival is observed there in 52 temples in the four directions in the last eight days, from *śukla-pakṣa aṣṭamī* to *paurṇamī*, of the months Kārtika, Phālguna and Āṣāḍha, corresponding to which *parvan* here in Jambūdvīpa the Jains celebrate N. three times a year with fasts and *pūjās* (cf. Upadhye 1943: 85 of the Introduction). Thus the Kannaḍa poets Pampa and Ranna completed their major works, Ādipurāṇa and Ajitapurāṇa, respectively on the Kārtika Nandīśvara day of 941 and 993 C.E. Williams states that it is the only annual observance in the older lay manuals of both Jain denominations (1963: 232). For a description of Nandīśvara and the *aṣṭāhnikā* performed there, with a procession in which a Jina image is taken out in a cart, see Cort 1990: 263ff. and Granoff 2010: 53, and on the analogous eighth day observance in India Cort 2010: 67ff. (chapter 2 with a reference to R. C. Jain 1996: 26). See also Luithle-Hardenberg 2010: 355 note 37. – Also in BKK 115,5 *Nandīśvarānte*, and 134,5 and 136,4 *Nandīśvara-dineṣu*; further AKP 79, 7. Inscriptions mention the festival in Phalguna 1007 CE. (Krishnamacarlū 1968: Inscr. 52f.), see www.whatisindia.com/inscriptions/south_indian_inscriptions/volume_11/irivabodanga_satyasraya.html (p.c. Anna Esposito).

⁹⁰ For daughters arguing with their fathers about their fate see Kelting 2009: 201 note 11.

⁹¹ Vijayārdha is a Digambara sanskritisation of Pkt Veyāḍḍha ~ Sa. Vaitāḍḍhya (Hemac, Par. II 643). It is found also in Somadeva, *Yaśastilaka* II 292,20; Tiloyapannatti 4,107 and Kuvalayamālā 235,1ff.; see further Kirfel 1920: 223f. et passim and Chojnacki 2008: 43 note 105.

⁹² On the Bhils see, e.g. Bloomfield 1925; Koppers 1948 and Deliège 1985.

⁹³ This is the meaning in MW, but as it has a *rāja* the village cannot be too small.

want him. He then took her to Ayodhyā and handed her over to the bawd Kāmasenā; she did not become a prostitute, however.

Kāmasenā showed her to king Simharāja who tried to rape her at night, but because of her great vow an urban deity made him fail. Out of fear he turned her out of his mansion. As she sadly wept she was treated with utmost respect by Kamalaśrīkṣāntikā assuming that she was a laywoman. Thereupon, in order to forget his grief for Anantamatī, the sheth Priyadatta showed his affection through reverent salutation and went with many attendants to Ayodhyā, reached the house of the sheth Jinadatta, his brother-in-law, at twilight and related the story of his daughter's abduction in the evening. At daybreak, when he had gone to perform his affectionate salutation, his wife Jinadattā called the competent laywoman Kamalaśrīkṣāntikā to prepare a meal⁹⁴ for the highly esteemed guest and to offer (her) the quadrangular patio⁹⁵ in the house (for it). She did all and went home.

The sheth Priyadatta came, made his affectionate salutation, saw the patio, remembered Anantamatī and spoke, absorbed in his thoughts, with a stammering voice and weeping: "Show me her who adorned the house." Then she (Anantamatī) was fetched; when the two were brought together the sheth Jinadatta organized a great festival and Anantamatī said: "Father, allow me now to do penance; the hopelessness of the *saṃsāra* has been visible even in this life." She took up penance with Kamalaśrīkṣāntikā and after a long time she died in due form.⁹⁶ Her soul became a deity in the Sahasrāra heaven.⁹⁷ [16]

*Nirvicikitsite Uddāyano dr̥ṣṭānto; 'sya kathā*⁹⁸

*Ekadā Saudharmēndreṇa nija-sabhāyāṃ samyaktva-guṇaṃ vyāvarṇayatā*⁹⁹ *Bharate Vatsa*¹⁰⁰ *-deṣe Rauraka-pure Uddāyana-mahārājasya nirvicikitsita*¹⁰¹ *-guṇaḥ praśaṃsitas. taṃ parīkṣituṃ Vāsava-deva udumbara-kuṣṭa*¹⁰² *-kuthitaṃ muni-rūpaṃ vikṛtya tasyāiva hastena vidhinā sthitvā sarvam āhāraṃ jalaṃ ca māyayā bhakṣayitvātīdurgandhaṃ bahu-vamaṇaṃ*

⁹⁴ *Rasavatī* denotes curdled milk with sugar and spices (pwb), see Tawney 1901: 156 note 8.

⁹⁵ Pl 40,22 *cauk pūrne ke liye*. *Cauk pūrnā* means 'to make squares (for religious ceremonies' < Parikh 1996), *caukā denā* 'to coat the dining-soil with clay and keep it clean thereby' ('den Eckplatz mit Lehm bestreichen und dadurch rein halten' < Sharma & Vermeer 1983).

⁹⁶ I. e. by *sallekhanā*? The Comm. does not explain *vidhinā* and Pannālāl remarks: *ant meṃ saṃnyās-pūrvak maraṇ-kar uskī ātmā sahasrār svarg meṃ dev hūi* (1972: 40 bottom).

⁹⁷ See Kirfel 1920: 292ff.

⁹⁸ The story is also Yaśastilaka II 294, 16ff.

⁹⁹ Pc: *varṇayatā*.

¹⁰⁰ Pc: *Kaccha*, cf. [52] *Bhṛgukaccha*). On *Kaccha* see Kirfel 1920: 236ff.

¹⁰¹ Pc: *nirvicikitsā*.

¹⁰² Pc omits *kuṣṭa*.

*kṛtavān. durgandha-bhayān naṣṭe parijane pratikṣato*¹⁰³ *rājñas tad-devyās ca Prabhāvatyā upari charditaṃ, “Hā hā, viruddha āhāro datto mayê ” ty ātmānaṃ nindayatas*¹⁰⁴ *taṃ ca prakṣālayato māyāṃ parihṛtya prakāṭi-kṛtya*¹⁰⁵ *pūrva-vṛttāntaṃ kathayitvā praśasya ca taṃ,*¹⁰⁶ *svargaṃ gataḥ. Uddāyana-mahārāja Vardhamāna-svāmi-pāda-mūle tapo gṛhītvā muktiṃ gataḥ. Prabhāvatī ca*¹⁰⁷ *tapasā brahma-svarge devo babhūva.*

Uddāyana’s parable on trustworthiness, his tale

When explaining the excellence of the Doctrine (the sage) Saudharmēndra praised the quality of the trustworthiness of the *mahārāja* Uddāyana¹⁰⁸ in his durbar in the city of Rauraka¹⁰⁹ in the country of Vatsa in India. In order to test him (Uddāyana) a Vāsava-deva¹¹⁰ turned himself into an evil-smelling¹¹¹ monk with skin disease with boils (or: worms),¹¹² was taken care of properly by the (king’s) hand, made to consume all kinds of food and water by a trick, and subsequently vomited much very evil-smelling (substance). Dismayed by the stench the attendants of the king, who looked at the vomit beside his queen Prabhāvatī, ran away. (Uddāyana) reproached himself with the words: “Oh, Oh, I have given bad food,” and had it cleaned up. (The deity) gave up the trick, manifested himself, related the case history and went to heaven after praising him (Uddāyana). The Mahārāja Uddāyana took to penance with Lord Vardhamāna,¹¹³ reached deliverance, and Prabhāvatī by her penance became a *deva*¹¹⁴ in Brahmaloaka.

¹⁰³ Thus read for the uniform reading: *pratīcchato* which would mean ‘received > mopped up’? This, however, is expressed by *prakṣālayato* in the next line.

¹⁰⁴ Pc: *ninditaḥ*.

¹⁰⁵ Pc: *prakāṭi-bhūya*.

¹⁰⁶ Pc omits.

¹⁰⁷ Pc omits.

¹⁰⁸ Also written Udāyana, e.g. in Cunningham 1871: 330f. where Udāyana is Vatsa-rājā, and Auddāyana (Yaśa-stilaka II 294,19). Hemacandra, *Tri°* X 11, 325ff. mentions a king Udāyana of Vītabhaya in the country Sindhusāvīra.

¹⁰⁹ Not in MW, but in the Pāli literature Roruka is in Gujarat which would fit Kaccha (Malalasekera 1960: 758). In BHSD Roruka/Rauruka is either the capital of the Sauvīras in the northwest or a city in the south.

¹¹⁰ ? If = Vāsudeva, see Handiqui 1949: 413; Glasenapp 1999: 285f.

¹¹¹ Cf. BKK 57,168. As in both kinds of leprosy there is a reduction of perspiration the evil smell is not well explicable and thus will emerge from not bathing, as prescribed by the rules, unless another disease is meant.

¹¹² On leprosy and allied skin diseases see Jolly 1977: § 68, where *udumbara* is translated by ‘boils like a fig’. In Meulenbeld 1974: 624f. *Udumbara* is “a kind of worm supposed to be generated in the blood and to produce leprosy” (MW s.v. Cf. BKK 57,168. < Lexx.). As leprosy is not a helminthic disease, but caused by Mycobacterium leprae, one may rather think of hookworm disease (for which see Manson-Bahr 2002: 424-31) or bubonic plague because of the ill-smelling pus discharged from the the buboes (Manson-Bahr, p. 592f.).

¹¹³ The locus classicus for a king to take to renunciation is Uttar 18.

*Amūḍha-dṛṣṭitve Revatī dṛṣṭānto 'sya kathā*¹¹⁵

*Vijayārdha-dakṣiṇa-śrenyāṃ Megha-kūṭe*¹¹⁶ *nagare rājā Candra-prabhaḥ. Candra-śekhara-putrāya rājyaṃ dattvā paropakārārthaṃ vandanā-bhakty-arthaṃ ca kiyatī*¹¹⁷ *vidyā dadhāno dakṣiṇa-Mathurāyāṃ*¹¹⁸ *gatvā Guptâcārya*¹¹⁹ *-samīpe kṣullako jātaḥ. tenâikadā vandanā-bhakty-arthaṃ utara-Mathurāyāṃ calitena guptâcāryaḥ pṛṣṭaḥ “Kiṃ kasya kathyate*¹²⁰ *?” bhagavatôktaṃ: “Suvrata-muner vandanā Varuṇarāja-mahārājñī*¹²¹ *-Revatyā āsīrvādaś ca kathānīyaḥ.” Triprṣṭenâpi tena etāvad evôktaṃ. tataḥ kṣullakenôktaṃ: “Bhavyasenâcāryasyâikâdaśâṅga-dhāriṇo 'nyeṣāṃ ca*¹²² *nāmâpi bhagavān na grhṇāti. tatra kiṃcit-kāraṇaṃ bhaviṣyati” ti sampradhārya tatra gatvā Suvrata-muner bhaṭṭārakīyāṃ*¹²³ *vandanāṃ kathayitvā tadīyaṃ ca viśiṣṭaṃ vātsalyaṃ dṛṣṭvā Bhavyasena*¹²⁴ *-vasatikāṃ gataḥ. tatra gatasya ca Bhavyasenena saṃbhāṣaṇam api na kṛtaṃ.*

*Kuṇḍikāṃ grhītṅvā Bhavyasenena saha bahir bhūmiṃ gatvā vikurvaṇayā harita-komala-trṇânkura-cchanno mārgo 'gre darśitaḥ. taṃ dṛṣṭvā “āgame kilâite [17] jīvāḥ kathyante” iti bhaṇitvā tatrâruciṃ*¹²⁵ *kṛtvā trṇôpari gataḥ. śauca-samaye*¹²⁶ *kuṇḍikāyāṃ jalaṃ nâsti tathā vikṛtiś ca kvâpi na dṛṣyate 'to 'tra svaccha-sarovare praśasta-mṛttikayā*¹²⁷ *śaucaṃ kṛtavān. tatas taṃ mithyādṛṣṭiṃ jñātvā Bhavyasenasyâbhavyasena-nāmaṃ kṛtaṃ.*

*Tato 'nyasmin dine pūrvasyāṃ diśi padmâsanasthaṃ catur-mukhaṃ yajñôpavitâdyupetaṃ devâsura-vandyamānaṃ Brahma-rūpaṃ darśitaṃ. tatra rājâdayo Bhavyasenâdayas*¹²⁸ *ca janā*¹²⁹ *gatāḥ. Revatī tu “Ko 'yaṃ Brahma-nāma devaḥ” iti bhaṇitvā lokaiḥ prerya-*

¹¹⁴ Thus she may have been reborn as a male and might also reach deliverance, which as a Digambara female would be impossible.

¹¹⁵ Cf. Yaśastilaka II 296, 19ff. > Handiqui 1949: 412; BKK story 7 (see Soni 2004: 75) and Vas I 53.

¹¹⁶ Cf. Megha-paṭṭana in Yaśast. II 296,26. The town is also known to Buddhists who have a Meghakūṭābhigarjita-svara Bodhisatta (LV 293,20 < BHSD).

¹¹⁷ Thus with Pc for P and Pl: *kīyatī*.

¹¹⁸ Text here and in the next line: *Mathū-*. Pc adds: *munīṃ*.

¹¹⁹ In Yaśast. II 296,24 the name is given in full: *Śrīmunigupta*.

¹²⁰ V. I. *kathate*.

¹²¹ Pc: *rājñyā*.

¹²² Thus Pl; P omits.

¹²³ Pc: *-kāya*.

¹²⁴ Pc: *Abhavyasena-*.

¹²⁵ At *tatra* a footnote in P has: *āgame*. Pc omits: *tatrâruciṃ kṛtvā*.

¹²⁶ Pc adds: *kuṇḍikā-jalaṃ śoṣayitvā kṣullakenôktaṃ: “bhagavan, kuṇḍikāyāṃ ... (no: iti)*.

¹²⁷ Pc adds: *kuru. Tatrâpi tathā bhaṇitvā*.

¹²⁸ Pc: *'bhavya-*.

*mānāpi na gatā. evaṃ dakṣiṇasyāṃ diśi Garuḍârûḍham catur-bhujam cakra- gadā-śaṅkhâsi-dhāraḥ*¹³⁰ *Vāsudeva-rūpaṃ. pāścimāyāṃ diśi vṛṣabhârûḍham sârdha-candra-jatâjûṭa-gauri-gaṇḍôpetam Śaṅkara-rūpaṃ. uttarasyāṃ diśi samavaśaraṇa-madhye prātihāryâṣṭakôpetam sura-nara-vidyādhara-muni-vṛnda-vandyamānaṃ paryāṅka-sthitam*¹³¹ *tīrthakara-deva-rūpaṃ darśitaṃ.*¹³² *tatra ca sarva-lokā gatāḥ. Revatī tu lokaiḥ preryamāṇāpi na gatā. “Navāiva Vāsudevāḥ, ekādaśāiva Rudrāḥ, caturviṃśatir eva Tīrthakarā Jinâgame kathitāḥ. te cātītāḥ. ko ’py ayaṃ māyāvī” ty uktvā sthitā.*

*Anya-dine*¹³³ *caryā-velāyāṃ vyādhi-kṣiṇa-śarīra-kṣullaka-rūpeṇa Revatī-gr̥ha-pratolī-samīpa-mārge māyā-mūrcchayā patitaḥ. Revatyā tam ākarṇya bhaktyôththāpya*¹³⁴ *nītvôpacāram*¹³⁵ *kṛtvā pathyaṃ kārāyitum ārabdā.*¹³⁶ *tena ca sarvam āhāraṃ bhuktvā durgandha-vamaṇam kṛtam. tad apanīya “hā ! virūpakaṃ mayā pathyaṃ dattam” iti Revatyā vacanam ākarṇya toṣān*¹³⁷ *māyām upasaṃhṛtya tāṃ devīm vandayitvā guror āśīr-vādaṃ pūrva-vṛttāntam*¹³⁸ *kathayitvā loka-madhye tu*¹³⁹ *amūḍha-drṣṭitvaṃ tasyā uccaiḥ praśasya svasthāne gataḥ. Varuṇo rājā Śivakārti-putrāya rājyaṃ datvā tapo gr̥hitvā Māhendra-svarge devo jātāḥ. Revaty api tapaḥ kṛtvā Brahma-svarge devo babhūva. [18]*

Revatī’s parable on firm belief ; its tale

In the southern region of Vijayārḍha/Vaitāḍya Candraprabha ruled in the town of Megha-kūṭa. He bestowed his realm on his son Candraśekhara, used a plethora of spells for charity and devotional salutation, went to southern Mathurā and became a pupil of the teacher Gupta. Once he started for Mathurā in the north for a devotional salutation and asked his teacher Gupta: “Who should get which message ?” The venerable (Gupta) replied: “You should convey a salutation to Suvratamuni (from me) and a benediction to Revatī, the chief queen of king Varuṇa (of Mathurā).” (Gupta) even when asked three times told (Candraprabha) just that. Thereupon the pupil (Candraprabha) understood: “The venerable does not mention the name of Bhavyasena, knower of eleven Angas, and others. There will be some reason for

129 Pc: *sarve*.

130 Thus with Pc for P and Pl: *ca gadā-śaṅkhâdi-dhāraḥ*.

131 Pc: *-stham*.

132 Thus with Pc for P and Pl: *darśitaḥ*.

133 Thus Pl for P: *anye*.

134 Pc: *bhaktyôththāya*.

135 Thus Pl and Pc for P: *nītyopacāram*.

136 Thus with Pc for P and Pl: *ārabdhaḥ*.

137 Thus Pl for P: *teṣāṃ*.

138 Pc adds: *ca sarvam*.

139 Pc omits.

that.” With this deliberation he started there, conveyed to Suvrata-muni the greetings of the *bhaṭṭāraka*,¹⁴⁰ saw Suvrata’s particular affection and went to Bhavyasena’s place. Bhavyasena, though, did not talk to him when he went there.

Taking his water-pot (Candraprabha) went outside with Bhavyasena, and by his ability to assume various forms he showed the road ahead covered with green and tender young grass. Seeing that he said: “In the canon [17] these are indeed spoken of as souls,” but (Bhavyasena) ignoring (his words),¹⁴¹ trod on the grass. When he wanted to relieve himself,¹⁴² there was no water in the pot and thus (the excreta) remained visible (lit. did not disappear <from his body>).¹⁴³ He therefore cleaned himself with a fitting clod of earth at a clear lake there. Then he (Candraprabha) knew that (Bhavyasena) had a false belief (or: was heterodox) and turned the name Bhavyasena into A-bhavyasena (i.e. lost his respect for Bh.).¹⁴⁴

Then, on another day, there appeared a figure of Brahmā in the east with four heads, sitting on a lotus seat, wearing a *yajñopavīta*, etc. and being greeted by gods and *asuras*. The king with his retinue, Bhavyasena and other people, went there, but Revatī said: “Who is this deity called Brahmā ?” and though urged by the people she did not go. In the same way in the south (appeared) the four-armed figure of Vāsudeva on a Garuḍa, bearing disc, club, conch and sword. In the west the figure of Śaṅkara (was seen) on a bull, with a half-moon on his matted hair, and a troop of Gaurīs. In the north, in the middle of a holy assembly, the figure of a Tīrthakara-deva (Jina; appeared) on a palanquin with the eight marvels¹⁴⁵ and saluted by a great many gods, men, *vidyādhara* and renunciators. All people went there. Revatī, though urged by the people, did not go (to them). Only nine Vāsudevas, eleven Rudras and twenty-

¹⁴⁰ The head of a group of sedentary Digambara *munis* (Wiley 2004: 54).

¹⁴¹ PI 43,13 explains: *Bhavyasen āgam par aruci-aśraddhā dikhāte hue tṛṇoṃ par cale gaye.*

¹⁴² PI 43,14 explains: *kṣullak ne vikriyā se kamaṇḍalu kā pānī sukhā diyā. Jab śuddhi kā samay āyā, tab kamaṇḍalu meṃ pānī nahim hai.*

¹⁴³ PI 43,15f. explains: *tathā kahim koī vikriyā bhī nahim dikhāi detī hai. Yah dekh ve āścarya meṃ paḍ gaye.*

¹⁴⁴ For this passage cf. Yaśast. II 298 where a Vidyādhara tests Bhavyasena’s conviction (Handiqui 1949: 412): “Assuming the form of a young student, he first appeared before Bhavyasena and expressed his desire to study grammar with him. One day, while walking with his teacher in the outskirts of the city, the Vidyādhara, by his supernatural powers, covered the ground with young sprouts of corn and, on Bhavyasena’s hesitating to walk over them, because in the Jaina scriptures the sprouts of corn are regarded as stationary creatures, the so-called student argued that they had no characteristic of life such as breath, and were merely transformations of earth Bhavyasena believed his words and walked over the sprouts without questioning the validity of his assertion. Similarly, the Vidyādhara persuaded Bhavyasena to use a clod of earth for cleansing purposes by arguing that it did not contain any living creatures, as maintained by Jaina doctrine. Then he persuaded him to take water without first straining it through a cloth, as required by Jaina practice (in order to eliminate living creatures), his argument being that no such creatures were visible in the transparent water. In this way the Vidyādhara satisfied himself that Bhavyasena lacked inner conviction and tenacity of faith in the religion professed by him: he now realised why the sage Munigupta had neglected to address any message to Bhavyasena.” See also Pannālāl 1972: 43. – On rules for (not) easing oneself see Manu IV 45ff.

¹⁴⁵ Enumerated in Glasenapp 1999: 281 footnote and Nagarajaiah Hampa 2005: 83; for pictures see Nagarajaiah Hampa 2007: 2 and 6.

four Tīrthakaras are mentioned in the canon of the Jinas; these are certainly (*ca*) super-numerary. She kept standing (or: stayed) there with the words: “Someone here creates illusions.”

On another day, at the time of the alms-round, the figure of a novice with a body, meagre through disease, appeared to faint and fall down on the road near the main access of Revatī’s mansion. Revatī heard him and devotedly raised him to his feet, guided, took care of him and started to get salutary food prepared. After eating all the food, he vomited (it) with evil smell. Revatī removed it and spoke: “ Oh, I have given (him) bad and unwholesome food.” (Candra-prabha) heard her words, gladly stopped the illusion, saluted the queen, conveyed the benediction of his teacher, told the background of the story and went home after highly praising the fact of her (the queen’s) firm belief among the people. King Varuṇa gave his realm to his son Śīvakārti, took up penance and became a god in Mahendra’s heaven. [18]

*Upagūhane Jinendrabhakto dṛṣṭānto; ’sya kathā*¹⁴⁶

*Surāṣṭra-deśe Pāṭaliputra-nagare rājā Yaśodharo,*¹⁴⁷ *rājñī Susīmā, putraḥ Suvīraḥ sapta vyasanābhībhūtas tathā-bhūta-taskara-puruṣa-sevitaḥ. pūrva-deśe Gauḍa-viṣaye Tāmralipta-nagaryāṃ Jinendra-bhakta-śreṣṭhinaḥ sapta-tala-prāsādōpari bahu-rakṣakōpayukta-Pārśva-nātha-pratimā-chatra-trayōpari viśiṣṭatarān-arghya-vaidūrya-maṇiṃ pāraparyeṇākarnya lobhāt tena Suvīreṇa nija-puruṣāḥ pṛṣṭāḥ; “taṃ maṇiṃ kiṃ ko ’py ānetuṃ śakto ’stī ” ti. “Indra-mukuta-maṇiṃ apy aham ānayāmī ” ti gala-garjitaṃ kṛtvā Sūrya-nāmā cauraḥ kapātena kṣullako bhūtvā atikāya-kleśena grāma-nagara-kṣobhaṃ kurvāṇaḥ krameṇa Tāmralipta-nagarīṃ gataḥ.*

Tam ākarṇya gatvālokya vanditvā saṃbhāṣya praśasya kṣubhitena Jinendra-bhakta-śreṣṭhinā nītvā Pārśvanātha-devaṃ darśayitvā māyayā an-icchann api sa tatra maṇi-rakṣako dhṛtaḥ. ekadā kṣullakaṃ pṛṣṭvā śreṣṭhī samudra-yātrāyāṃ calito nagarād bahir nirgatya sthitaḥ. sa caura-kṣullako gṛha-janam upakaraṇa-nayana-vyagraṃ jñātvā ardha-rātre taṃ maṇiṃ gṛhītvā calitaḥ. maṇi-tejasā mārge koṭṭapālair dṛṣṭo dhartum ārabdhaḥ. tebhyaḥ palāyitum a-samarthaḥ śreṣṭhina eva śaraṇaṃ praviṣṭo “māṃ rakṣa rakṣē ” ti cōktavān.

Koṭṭapālānāṃ kalakalam ākarṇya paryālocya taṃ cauraṃ jñātvā darśanōpahāsa-pracchādanārthaṃ bhaṇitaṃ śreṣṭhinā: “Mad-vacanena ratnam anenānītam iti;”¹⁴⁸ virūpakaṃ bhavadbhiḥ kṛtaṃ, yad asya mahā-tapasvinaś caurōdghoṣaṇā kṛtā.” tatas te tasya pramāṇaṃ kṛtvā gataḥ. sa ca śreṣṭhinā rātrau nirghāṭitaḥ. evam anyenāpi samyag-dṛṣṭinā a-samarthā-jñāna-puruṣād āgata-darśana-doṣasya pracchādanaṃ kartavyaṃ.

¹⁴⁶ This story occurs also in Somadeva, *Yaśast.* II 302f.

¹⁴⁷ Gha: Yaśodhvajo, as in *Yaśast.* II 302,18.

¹⁴⁸ *Iti* should be at the end of the sentence after *kṛtā*.

Jinendrabhakta's concealing (the faults of others) as a parable; his tale

In the country of Surat, in the city of Pāṭaliputra, Yaśodhara was king, Susīma queen, Suvīra their son. He had seven evil passions and was frequented by thievish men with similar characteristics. In the east, in the region of Gauḍa, in the city of Tāmralipti, at the top of the seven-storied mansion of the sheth Jinendrabhakta, there was on the three chattars of the statue of Pārśvanātha, which had many guards, an extremely valuable cat's-eye gem.

Successively Suvīra heard of it and out of greed he asked his men: "Can someone get (me) that jewel?" A thief called Sūrya boasted: "I bring (you) even the jewel on Indra's diadem," disguised himself as a novice, tormented his body very much (thus) shocking people in villages and towns, and gradually went to Tāmralipti.

When the sheth Jinendrabhakta heard of him he was shocked, went (to him), looked at and saluted him, talked to and praised him, guided him, showed him the Jina Pārśvanātha statue and, though he did not want to, out of compassion (*māyayā*)¹⁴⁹ made (Sūrya) a guard of the jewel there.

Once the sheth took his leave of the novice and left the town on a sea voyage. The novice-thief knew that (the sheth's) family was intent on serving and managing (> taking care of) him, and went to take that jewel at midnight. Because of the glitter of the jewel he was seen by city guards on his way and detained. Unable to flee from them he just entered the sheth's resort and cried: "Save me, save (me)!" The sheth heard the confused noises of the city guards, attended, recognized the thief and, in order to avoid the Doctrine from being laughed at, spoke (to them): "This (man) brought the jewel here at my order. It was wrong of you to proclaim that this great ascetic is a thief." Thereupon (the city guards) showed him respect and disappeared. The sheth expelled the thief in the night. In this way an offence against the right faith by an incompetent and unknowing person must be concealed by another, a true believer.

*Sthitī-karaṇe Vāriṣeṇo dṛṣṭānto; 'sya kathā*¹⁵⁰

*Magadha-deśe Rājagṛha-nagare rājā Śreṇiko*¹⁵¹ *rājñī Celinī*¹⁵² *putro Vāriṣeṇaḥ uttama-śrāvakaḥ caturdaśyāṃ rātrau kṛtōpavāsaḥ śmaśāne kāyōtsargeṇa sthitaḥ. tasminn eva dine udyānikāyāṃ gatayā Magadha-sundarī-vilāsinyā Śrī-kīrti-śreṣṭhinyā*¹⁵³ *parihito divyo hāro*

¹⁴⁹ Pannālāl 1972: 45,11ff. writes "usne Pārśvanāth dev ke use darśan karāye aur māyā se na cāhate hue bhī use maṇi kā rakṣak banākar vahim rakh liyā." Cf. Yaśast. II 303,10.

¹⁵⁰ Cf. Yaśastilaka II 304, 20ff. (Handiqui 1949: 414f.)

¹⁵¹ See e.g. Wiley 2003.

¹⁵² BKK 10 vs 1: *Celanā*.

¹⁵³ Thus Pl for P: *-nyāḥ*.

dr̥ṣṭaḥ. tatas taṃ dr̥ṣṭvā “kim anenālanākāreṇa vinā jīvitene”ti saṃcintya śayyāyāṃ patitvā sā sthitā. rātrau samāgatena tad-āsaktena Vidyuc-[19]coreṇōktaṃ: “Priye, kim evaṃ sthitāsi ?” tayōktaṃ Śrīkīrti-śreṣṭhinyā “hāraṃ yadi me dadāsi, tadā jīvāmi tvaṃ ca me bhartā, nānyathē” ti śrutvā tāṃ samudīrya ardha-rātre gatvā nija-kauśalyena taṃ hāraṃ corayitvā nirgataḥ. tad-udyotena “cauro ’yam” iti jñātvā gr̥ha-rakṣakaiḥ koṭṭapālaiś ca dhriyamāṇo palāyitum a-samartho Vāriṣeṇa-kumārasyāgre taṃ hāraṃ dhṛtvādṛśyo bhūtvā sthitaḥ. koṭṭapālaiś ca taṃ tathālokyā Śreṇikasya kathitaṃ: “Deva, Vāriṣeṇas cauro” iti. taṃ śrutvā tenōktaṃ “mūrkhasyāsya mastakaṃ gr̥hyatām” iti.

Mātaṅgena yo ’siḥ śīro-grahaṇārthaṃ vāhitaḥ sa kaṅthe tasya puṣpa-mālā babhūva. tam atīśayam ākarṇya Śreṇikena gatvā Vāriṣeṇaḥ kṣamāṃ kārītaḥ. labdhābhaya-pradānena Vidyuc-caureṇa rājño nija-vṛttānte kathite Vāriṣeṇo gr̥he netum ārabdhaḥ. tena cōktaṃ: “Mayā pāṇi-pātre bhoktavyam” iti. tato ’sau Sūrasena¹⁵⁴-muni-samīpe munir abhūt.

Ekadā Rājagr̥ha-samīpe Palāśa-kūṭa-grāme¹⁵⁵ caryāyāṃ sa praviṣṭaḥ. tatra Śreṇikasya yo ’gnibhūti-mantrī, tat-putreṇa Puṣpaḍālena¹⁵⁶ sthāpitaṃ caryāṃ kārayitvā sa Somillāṃ¹⁵⁷ nija-bhāryāṃ pṛṣṭvā “Prabhu-putratvād bāla-sakhitvāc ca stokaṃ mārḡānuvrajanāṃ kartuṃ Vāriṣeṇena saha nirgataḥ.” ātmano vyāghuṭanārthaṃ kṣīra-vṛkṣādikaṃ darśayan muhur-muhur-vandanāṃ kurvan haste dhṛtvā nīto viśiṣṭa-dharma-śravaṇāṃ kṛtvā vairāgyaṃ¹⁵⁸ nītvā tapo grāhito ’pi Somillāṃ na vismarati. tau dvāv api dvādaśa-varṣāṇi tīrtha-yātrāṃ kṛtvā Vardhamāna-svāmi-samavasaraṇāṃ gatau. tatra Vardhamāna-svāminaḥ pṛthivyās ca sambandhi-gītaṃ devair giyamānaṃ Puṣpaḍālena¹⁵⁹ śrutam, yathā:

*maila-kucelī dummaṇī¹⁶⁰ *nāhe pavisiya eṇa*¹⁶¹ /
kaha jīvesai dhaṇi ya ghara(ṇ) ujjhante¹⁶² hiyaṇa¹⁶³ //*

etad ātmanaḥ Somillāyās ca saṃyojya utkaṅṭhitaś calitaḥ. sa Vāriṣeṇena jñātvā sthīrīkaraṇārthaṃ nija-nagaraṃ nītaḥ. Celinyā tau dr̥ṣṭvā “Vāriṣeṇaḥ kiṃ [20] cāritrāc calitaḥ āgacchatī ?” ti saṃcintya parīkṣaṇārthaṃ sa-rāga-vīta-rāge dve āsane datte. vīta-rāgāsane Vāriṣeṇenōpaviśyōktaṃ: “madīyam antaḥpuram ānīyatām.” tataś Celinyā mahā-devyā dvā-

¹⁵⁴ Thus Pl for P: Sūta-.

¹⁵⁵ P: Palāśa-. Cf. BKK 10 vs 41: Palāśopapade kūṭe grāme.

¹⁵⁶ P: -jalena. In Pl and Vn 67,14 Puṣpaḍālena. BKK 10 vs 41 Puṣpābhala.

¹⁵⁷ In BKK 10: Somilā.

¹⁵⁸ On vairāgya see Mette 1991: 188.

¹⁵⁹ P: v. l. -lāḍena.

¹⁶⁰ P, Pl and Pc: dummaṇī.

¹⁶¹ V. l. nāhee vasiyaṇa. Pl: nahiṃ pavisiyaṇa. Kha: nāhera vasiyaṇa. Pc: nāheṃ pavasiyaṇa. I cannot repair the corrupt b-pāda where a word for ‘a long time’ seems to be missing.

¹⁶² Gha: ujjantī.

¹⁶³ P: dhaṇiyaghara; Bharatasāgara: dhaṇiya, ghara. — Cf. BKK 10 vs 53f.: bahu-mala-malina-śarīrā malina-kucelādhivigata-tanu-śobhā / tvad-gamana-dagdha-hṛdayā śokātapa-śuṣka-mukha-kamalā // vīmanā gata-lāvaṇyā vara-kānti-kalāpa-parimuktā / kiṃ jiviṣyaty avanikā nāthe ’pi gate ’kṣayaṃ mokṣam ? //

*triṃśad-bhāryāḥ sālāṅkārā ānītāḥ.*¹⁶⁴ *tataḥ Puṣpaḍālo Vāriṣeṇena bhanītaḥ: “striyo madīyaṃ yuvarāja-padaṃ ca tvaṃ gṛhāṇa.” tac-chrutvā Puṣpaḍālo atīva-lajjitaḥ paraṃ vairāgyaṃ gataḥ. paramārthena tapaḥ kartuṃ lagna iti.*

Vāriṣeṇa as a parable for the promotion of stability of another’s faith

In the country of Magadha, in the city of Rājagṛha, Śreṇika was king, Celinī his queen; their son was Vāriṣeṇa, an excellent lay devotee who after a fast stood in *kāyōtsarga* meditation in a cremation ground on the fourteenth night. On that very day the wife of the sheth Śrīkīrti, a woman pretty like Miss Magadha,¹⁶⁵ went into a park and saw a beautiful necklace which was put on there.¹⁶⁶ When she had seen it, she thought: “How can one live without this necklace?”, dropped onto her bed and stayed there.

In the night the thief Vidyut who was in love with her, came to her and [19] said “My dear, why are you so (dejected) ?” The wife of the sheth Śrīkīrti replied: “Only if you get me the necklace, then I shall live and you will be my husband, not otherwise.”¹⁶⁷ Hearing this he helped her rise, went at midnight, stole that necklace through his own skilfulness and disappeared. Knowing by its (the necklace’s) lustre: “This one is a thief” houseguards and police-officers took him into custody. Unable to flee he put the necklace in front of Vāriṣeṇakumāra and disappeared, and when the officers saw that happen, they told Śreṇika: “Your Majesty, Vāriṣeṇa is a thief.” Hearing that (the king) said: “Get the head of that fool.” The sword a Mātāṅga used in order to take Vāriṣeṇa’s head became a garland of flowers around his neck. After hearing this extraordinary act Śreṇika went to Vāriṣeṇa and pardoned him. When the thief Vidyut had obtained assurance of safety and had told the king his story, the latter prepared to bring Vāriṣeṇa home. He, however, said: “I want to eat and drink using my hand as a vessel.” Then he became an ascetic/renouncer¹⁶⁸ near the monk Sūrasena.

Once he entered the village of Palāśakūṭa near Rājagṛha on his alms round. There (lived) Śreṇika’s wazir Agnibhūti, whose son Puṣpaḍāla had let Vāriṣeṇa perform his alms round and made him stop. Puṣpaḍāla asked leave of his wife Somillā to go a small part of the way with

¹⁶⁴ P and Pl: *ānītā*.

¹⁶⁵ Curiously the woman is not named. – Appears also in *ĀvCū* II 209,1 and Hemac, *Tri*° X 12,316.

¹⁶⁶ Here the story becomes incomprehensible because of an evident gap in Samantabhadra’s original. In Yaśas-tilaka, l.c., “a rogue named Mṛgavega stole a costly necklace belonging to a merchant’s wife at the instance of his mistress, a courtesan named Miss Magadha. Pursued by the police, he flung the necklace in front of Vāriṣeṇa and disappeared under cover of darkness. The police finding the necklace nearby, suspected Vāriṣeṇa of theft ...” (Handiqui, l.c.).

¹⁶⁷ This motif of marriage restriction also above, p. [14], in the Añjana story.

¹⁶⁸ See e.g. Carrithers 1989.

Vāriṣeṇa to see him off because he was the son of their Lord, and a friend of his from boyhood.

In order to find his way back (Puṣpaḍāla) registered (i.e. kept in mind/ committed to memory) a tree with milky juice (i.e. a holy fig tree), and other things, took his leave time and again, held his (i.e. Vāriṣeṇa's) hand (Mette, p.c., thinks it is Somillā's hand), was led on, heard the excellent Dharma, decided on indifference to worldly objects and took to asceticism yet did not forget Somillā. The two made a pilgrimage for twelve years¹⁶⁹ and went to a holy assembly of Lord Mahāvīra.¹⁷⁰ There Puṣpaḍāla heard gods sing a chant relating to Lord Mahāvīra and the world, viz:

“By a husband when on a journey his wife (is left) dirty, in rags and dejected, but how will she remain alive with her feelings, when he leaves the house (to become a monk) ?”

For that reason he went on longing for reunion of himself with Somillā. Vāriṣeṇa noticed that and brought him to his town in order to make him steadfast in his conviction. When Celinī saw the two of them she thought “Does Vāriṣeṇa [20] go back from his ascetic life ?” and in order to find out gave them two seats, a coloured and a plain one (or: one for laymen and one for monks). Vāriṣeṇa set himself on the plain one and said: “My harem should be brought.” Then queen Celinī had the thirty-two fully adorned women led in.¹⁷¹ Thereupon Vāriṣeṇa told Puṣpaḍāla: “Instead of me, you as a crown prince may take the women.” On hearing that, Puṣpaḍāla was embarrassed very much and became truly free from worldly desires. He was determined to earnestly perform austerities.¹⁷²

*Vātsalye Viṣṇukumāro dṛṣṭānto; 'sya kathā*¹⁷³

*Avanti-deśe Ujjayinyāṃ Śrīvarmā rājā. tasya Balir Bṛhaspatiḥ Prahlādo Namuciś cēti catvāro mantriṇaḥ. tatrāikadā samasta-śrutādihāro*¹⁷⁴ *divya-jñāni sapta-śata-muni-samanvito*

¹⁶⁹ On the number twelve see Spellman 1962 and Sternbach 1962; Bollée 2006a: 131. It is frequent in Meru-tinga's *Prabandhacintāmaṇi*. The Pāṇḍavas' exile, however, may have been twelve months instead of years (see Oberlies 2004-5), just as in Hemacandra's simile Mahāvīra passed four months like four watches (*anayan māśāṃś caturaḥ praharān iva*, Triṣaṣṭi° 10,4,484). The same may pertain to the ascetic who had to be a householder for twelve years in 10,7,305 *gārhastye dvādaśābdāni so 'py atyavāhayat*, or the twelve years' drought in KSS 5,72 and Kuvalayamālā 117,11ff. At KSS 6,144 the period of twelve years to learn the grammar is considered too long.

¹⁷⁰ For pictures and architectural representations see Nagarajaiah Hampa 2007: 84-5.

¹⁷¹ Such a harem is depicted in Nagarajaiah Hampa 2007: 126.

¹⁷² On *lagna* with infinitive see Upadhye 1974: 22f. of the Introduction.

¹⁷³ Cf. Yaśastilaka II 316,11ff. (Handiqui 1949: 417), where the story is designated as a Jain version of the story of Bali and the Vāmana incarnation of Viṣṇu; BKK 11, and story 12 in Prabhācandra 1974. It also figures in the Kannarese poet Nemicandra's (ca 1175 CE) Neminātha-Purāṇa, canto 6 vss 22-36 (p.c. Hampa).

¹⁷⁴ Pc: -*śrutadharā* (plur.)

'kampanâcārya āgatyōdyānake¹⁷⁵ sthitaḥ. samasta-saṅghas ca vāritaḥ "rājādike 'py āyate kenâpi jalpanam na kartavyam, anyathā samasta-saṅghasya nāso bhaviṣyati" ti. rājñā ca dhavala-grhâsthitena¹⁷⁶ pūjā-hastaṃ nagari-janaṃ gacchantaṃ dr̥ṣṭvā mantriṇaḥ p̥r̥ṣṭāḥ "Kvāyaṃ loko 'kāla-yātrāyāṃ gacchatî?" ti. tair uktaṃ: "Kṣapanakā bahavo bahir udyāne āyātās tatrāyaṃ jano yāti." "Vayam api tān draṣṭuṃ gacchāma" iti bhañitvā rājāpi tatra mantri-samanvito gataḥ. pratyeke sarve vanditāḥ na ca kenâpy¹⁷⁷ āsīr-vādo dattaḥ. Divyānu-ṣṭhānenâtinispr̥hās tiṣṭhantî" ti saṃcintya vyāghuṭite rājñi mantribhir duṣṭābhiprāyair upa-hāsaḥ kṛtaḥ, balivardā ete, na kiṃcid api¹⁷⁸ jānanti, mūrkhā dambha-maunena sthitāḥ.

Evaṃ bruvāṇair gacchadbhir agre caryāṃ kṛtvā Śruta-sāgara-munim āgacchantam ālo-kyōktaṃ: "Ayaṃ taruṇa-balivardāḥ pūrṇa-kukṣir āgacchati." etad ākarṇya tena te rājāgre¹⁷⁹ 'n-ekānta-vādena jītāḥ. Akampanâcāryasya cāgatya vārtā kathitā. tenōktaṃ: "sarva-saṅghas tvayā mārītaḥ.¹⁸⁰ yadi vāda-sthāne gatvā rātrau tvam ekāki tiṣṭhasi, tadā saṅghasya jīvitavyaṃ tava śuddhiś ca bhavati." tato 'sau tatra gatvā kāyōtsargeṇa sthitaḥ. mantribhiś cātilajjitaiḥ kruddhai rātrau saṅghaṃ mārayituṃ gacchadbhis tam ekaṃ munim ālokya "yena paribhavaḥ kṛtaḥ, sa eva hantavya¹⁸¹" iti [21] paryālocya tad-vadhārthaṃ yugapac caturbhiḥ khaḍgā udgīrṇāḥ. kampita-nagara-devatayā tathāiva te kilitāḥ. prabhāte athāiva¹⁸² te sarva-lokair dr̥ṣṭāḥ. ruṣṭena rājñā kramāgatā iti na mārītā gardabhārohaṇādikaṃ kārayitvā¹⁸³ nirghāṭitāḥ.

Atha Kuru-jāṅgala-deśe Hastināga-pure rājā Mahāpadmo rājñi Lakṣmīmātī putrau Padmo¹⁸⁴ Viṣṇuś ca. sa¹⁸⁵ ekadā Padmāya rājyaṃ datvā Mahāpadmo Viṣṇunā¹⁸⁶ Śruta-sāgaracandrâcāryasya samīpe munir jātāḥ. te ca Bali-prabhṛtaya āgatya Padma-rājasya mantriṇo jātāḥ. Kumbhapura-durge ca Siṃhabalo rājā durga-balāt Padma-maṇḍalasyōpa-dravaṃ karoti. tad-grahaṇa-cintayā Padmaṃ durbalam ālokya Balinōktaṃ: "Kiṃ, deva, daurbalye¹⁸⁷ kāraṇam" iti kathitaṃ ca rājñā. tac-chrutvā ādeśaṃ yācayitvā¹⁸⁸ tatra gatvā buddhi-māhātmyena durgaṃ bhañktvā Siṃhabalaṃ gr̥hītvā vyāghuṭyāgataḥ. tena¹⁸⁹ Padma-

175 Pc: -yāna-vane.

176 Pc: -gr̥ha-sthitena.

177 Text: -pi.

178 Pc: kimcid api na.

179 Pc: rājño 'gre.

180 Pc: mārīto.

181 Thus Pl and Pc for P: -tavyaḥ.

182 In P corrected into tathaiva.

183 Pc adds: deśān.

184 Pc: putro Padmo 'nyo.

185 Pc omits.

186 Pc adds: saha.

187 Pc: daurbalyasya.

188 Pl: yācā-.

189 Pc: vyāghuṭyāgatena.

syâsau samarpitaḥ: “Deva ! so ’yaṃ Siṃhabala” iti. tuṣṭena¹⁹⁰ tenôktaṃ: “Vāñchitaṃ varam prārthayê” ti. Balinôktaṃ: “Yadā prārthayiṣyāmi, tadā dīyatām” iti.

Atha katipaya-dineṣu viharantas te ’kampanâcāryâdayaḥ sapta-śata-yatayas tatrâgatāḥ. pura-kṣobhād Bali-prabhṛtibhis tān pariññāya¹⁹¹ “rājā etad-bhakta” iti paryālocya bhayāt tan-maraṇārthaṃ Padmaḥ pūrva-varam¹⁹² prārthitaḥ: “Sapta-dināny asmākaṃ rājyaṃ dehî” ti. tato ’sau sapta-dināni rājyaṃ datvântaḥpure pravīśya sthitaḥ. Balinā ca ātapana¹⁹³-giraу kāyôtsargeṇa sthitān munīn vṛty-āveṣṭya maṇḍapaṃ kṛtvā yajñāḥ kartum ārabdhaḥ. ucchiṣṭa-śarāva¹⁹⁴ -cchāgâdi-jīva-kalevarair dhūmaś ca munīnāṃ mārāṇārtham upasargaḥ kṛtaḥ. Munayaś ca dvividha-saṃnyāsenā sthitāḥ.

Atha Mithilā-nagaryām ardha-rātre bahir vinirgata-Śrutasāgaracandrâcāryeṇa ākāśe¹⁹⁵ Śravaṇa-nakṣatraṃ kampamānam ālokyâvadhi-jñānena jñātvā bhaṇitaṃ: “Mahā-munīnāṃ mahānupasargo vartate.” tac-chrutvā Puṣpadhara-nāmnā¹⁹⁶ vidyādhara-kṣullakena pṛṣṭaṃ: “Bhagavan ! kva keṣāṃ munīnāṃ mahān upasargo vartate ?” “Hastināpure Akampanâcāryâ-dīnāṃ saptaśata-[22]yatīnāṃ.¹⁹⁷” “upasargaḥ kathaṃ nāśyati ?” “Dharaṇi-bhūṣaṇa-giraу Viṣṇukumāra-munir vikriyārddhi-sampannas tiṣṭhati; sa nāśayati.” etad ākarṇya tat-samīpe gatvā kṣullakena Viṣṇukumārasya sarvasmin vṛttānte kathite “Mama kiṃ vikriyā ṛddhir astī ?” ti saṃcintya tat-parīkṣārthaṃ¹⁹⁸ hastaḥ prasāritaḥ. sa giriṃ bhittvā dūre gataḥ. tatas tām nirṇīya tatra gatvā Padma-rājo bhaṇitaḥ: “Kiṃ tvayā munīnāṃ upasargaḥ kāritaḥ ? Bhavatkule kenâpîdṛṣaṃ na kṛtaṃ.” Tenôktaṃ: “kiṃ karomi ? mayā¹⁹⁹ pūrvam asya varo datta” iti. tato Viṣṇukumāra-munīnā vāmana-brāhmaṇaṃ²⁰⁰ kṛtvā²⁰¹ divya-dhvaninā prādhyayanam²⁰² kṛtaṃ. Balinôktaṃ: “kiṃ tubhyaṃ dīyate ?” tenôktaṃ: “bhūmeḥ pāda-trayaṃ dehi !” “grahila-brāhmaṇa, bahutaram anyat prārthayê” ti vāraṃ vāraṃ lokair bhaṇyamāno ’pi tāvad eva yācate. tato²⁰³ hastôdakâdi-vidhinā bhūmi-pāda-traye datte tenâika-pādo Merau datto dvitīyo mānuṣôttara-giraу tṛtīya-pādena deva-vimānâdīnāṃ kṣobhaṃ kṛtvā Bali-pṛṣṭhe taṃ pādam dattvā Balim baddhvā²⁰⁴ munīnāṃ upasargo nivāritaḥ. tatas te catvāro ’pi mantriṇāḥ

¹⁹⁰ Pc: tuṣṭvā.

¹⁹¹ Pc: prabhṛtibhir bhītyā paricintitam.

¹⁹² Pc: pūrvam.

¹⁹³ Thus Pl for P: ātāpana.

¹⁹⁴ Thus read for sarāva. Prabhācandra 1974; 30, 16 utsṛṣṭa-śarāva-.

¹⁹⁵ Thus Pl for P: ākāśam. Pc: ācāryeṇākāśe.

¹⁹⁶ In Prabhācandra 1974: 30,20 Puṣpadanta-nāmnā.

¹⁹⁷ Pc omits, and adds: sa before upasargaḥ.

¹⁹⁸ Pc: parīkṣaṇārthaṃ.

¹⁹⁹ Pc omits.

²⁰⁰ Pl and Pc: -brāhmaṇa-rūpaṃ.

²⁰¹ Pc: dhṛtvā.

²⁰² Pc: prārthanaṃ.

²⁰³ Pc omits.

²⁰⁴ Pc: bandhayitvā.

Padmasya bhayād āgatya Viṣṇukumāra-muner Akampanâcāryâdinām ca pādeṣu lagnāḥ. te mantriṇaḥ śrāvakās ca jātā²⁰⁵ iti.

Viṣṇukumāra as a parable for sympathy (for one's fellow believers); his story

In the country of Avanti, in Ujjain, Śrīvarman was king. Bali, Bṛhaspati, Prahlāda and Namuci were his four ministers. Once the teacher Akampana, who preserved the entire sacred learning and possessed divine knowledge, came with seven hundred monks and alighted there in a park. (Now) the whole *saṅgha* was forbidden (by the king) with the words: “In the presence of the king and his entourage, no one may speak, otherwise the entire *saṅgha* will be doomed.” When the king, from the upper terrace of his palace, saw the townspeople march with their hands in worshipping position he asked the ministers: “Where do these people go to in an unseasonable procession ?” They replied: “Many monks have come to the park outside; these people go there.” With these words “We, too, shall go and see them” the king also went there with the ministers. Everyone was singly saluted, but no one gave (the king) a benediction. When the king thinking: “They are too much carried away by religious convictions” had returned, the ministers who were very nasty/evil-minded²⁰⁶ burst into laughter:²⁰⁷ “Those are blockheads²⁰⁸ and fools; they do not know anything whatsoever and are hypocrites.”²⁰⁹

Talking thus when they left, they saw the itinerant *muni* Śrutasāgara approaching them and said: “Here comes a young blockhead with a full belly.” Hearing this the (*muni*) defeated them in the king's presence by the doctrine of relative pluralism (i.e. Jinism).²¹⁰ What had happened was reported to the teacher Akampana when he came. (The latter) remarked: “You have doomed the whole *saṅgha*. If you go to a dispute in the evening and stand up alone, then you must restore the *saṅgha* and will be cleared.” (Śrutasāgara) thereupon went to stand there in *kāyôtsarga* meditation.²¹¹ Angry, as they had lost face, the four ministers went in the night to destroy the *saṅgha* and when they saw the lonely monk they thought: “He who committed

²⁰⁵ Pc adds: *vyantara-devaiḥ sughoṣavinā-trayaṃ dattaṃ Viṣṇukumāra-pāda-pūjārtham.*

²⁰⁶ With Yaśastilaka Bali is a Veda specialist, Bṛhaspati a materialist, Prahlāda a Śaiva, and Namuci a Buddhist called Śukra.

²⁰⁷ On laughter see, e.g., Siegel 1989 and Tschannerl 1993.

²⁰⁸ As in Hindi (*bail*), English and German, the word for ox apparently has the meaning of ‘stupid person’ also in Sanskrit.

²⁰⁹ Hypocrites are excluded from hospitality (Manu iv, 192ff.).

²¹⁰ In Yaśast. the ministers first try to dissuade the king from saluting Akampana. Bali accompanied the king, argued with the monk about heaven and (his arguments were) discounted. Annoyed thereby, he abused Akampana for which the king afterwards expelled him and the other ministers.

²¹¹ *Yadi śāstrārth ke sthān par jākar tum rātri ko akele khare rahte ho, to saṅgh jīvit rah saktā hai aur tumhāre aprādh ko śuddhi ho saktī hai. Tad anantar Śrutsāgar muni vahāṃ jākar kāyotsarg se sthit ho gaye* (Pannālāl 1972: 51, 1-3).

the insult must die” [21] and together raised their sword to kill him, but (*tathâiva*) the deity of the city was shocked and confined them. As soon as the day broke all the people saw them. The king was angry and had the (ministers) mount a donkey, etc. They could not be killed as (their positions) had been inherited; so the king expelled them.

Then, in the Kuru jungle country, in the city of Hastinâpura, Mahâpadma was king, Lakṣmîmatî his queen, and their two sons were Padma and Viṣṇu. One day Mahâpadma gave Padma his regal power and with Viṣṇu became a renouncer with the teacher Śrutasâgaracandra. Bali and the others went to king Padma and became his ministers.

At the fortress of Kumbhapura king Siṃhabala attacked Padma’s round array of troops because of the power of the fortress. When Bali saw that Padma worried at being strong enough to take the fortress, he said: “Why are you distressed, Your Majesty ?” and the king told him. Hearing this (Bali) asked for instructions,²¹² went there, broke into the fortress by his great cleverness, fetched Siṃhabala and returned. He delivered him over to Padma with the words: “Your Majesty, here is Siṃhabala.” Padma replied with satisfaction: “Ask the boon of your desire.” Bali answered: “When I shall ask (for something), then it should be given.”

Then seven hundred monks, among them the teacher Akampana, came there to stay for some days. Because of their former irritation Bali and the others recognized them, and, as he wanted to kill them, he asked Padma – out of fear (for consequences), since he thought: “The king has an affection for them” – for his former boon: “Give us the regal power for seven days.” Thereupon (the king) bestowed his regal power on him for seven days and retired into his harem, but Bali had a fence made around the monks, who stood in *kâyotsarga* meditation on a penance hill, built a pavilion and started to perform a sacrifice. In order to kill the monks he troubled them with plates with left-overs, living and dead goats, etc. and smoke,²¹³ but the monks stayed through twofold renunciation.²¹⁴

Then in the city of Mithilâ the teacher Śrutasâgaracandra had gone out at midnight (!), saw the Śravaṇa asterism²¹⁵ shaking in the sky, knew (its meaning) by his extrasensory knowledge and said: “There is great trouble for great monks.” When the young *vidyâdhara* named Puṣpadhara had heard that he asked: “Venerable Sir, where does that great trouble happen and for which monks ?” “In Hastinâpura for seven hundred monks, among whom for the

²¹² On *âdeśa* see Thieme 1968: 716f.

²¹³ *Jūṅthe sakaure, bakrâ âdi jivoṃ ke kalevar tathâ dhūm âdi ke dvārâ muniyoṃ ko mārne ke liye bahut bhāri upsarg kiyā* (Pannālāl 1972: 52,2-4).

²¹⁴ Inner and external (Hemac, *Tri°* I 1,197 *tapaḥ parikīrtitam / tad bāhyam an-aśanâdi, prāyāścittâdi cântaram* ; Mette 2010: 213), and cf. *sallekhanā* ‘emaciation of the body and of passions through external and internal penances’ [Upadhye 1943 Intro., p. 51]).

²¹⁵ The three stars of Aquila. Śravaṇa corresponds to Leo (July-August) in the solar year (Underhill 1921: 18). Its role in astral augury is stated e.g. in Varāhamihira, *Bṛhatsaṃhitā* V 39; XLI 4 and XLII 18 and 28. Nothing is known to Varāhamihira about Śravaṇa, which belongs to the *cāṇḍālas* (XV 30), in Mithila. Relevant modern books are Bhadrabāhusaṃhitā, Kevalajñānaprasna-cuḍāmaṇi and Karalakkhaṇa (p.c. Mr Manish Modi) which are not available to me.

teacher Akampana.” [22] “How will that trouble be removed ?” “The monk Viṣṇukumāra,²¹⁶ who has the power to transform himself, is on Mt Dharaṇi-bhūṣaṇa; he (will) remove (the trouble).” Hearing this the young (*vidyādhara*) went to Viṣṇukumāra and told him the whole story. Thinking “Am I able to transform myself ?” he stretched out his hand in order to try that out. It travelled a long way and split the mountain.²¹⁷

When he had noticed this (power) he went there to king Padma and said: “Have you caused trouble for the monks ? Such a thing is not done in your family.” He replied: “ It is not my fault (lit.: What [shall] I do ?). I formerly bestowed a boon on him.”

Then the *muni* Viṣṇukumāra, with a heavenly sound, started a recitation and transformed himself (lit.: applied his sacred power)²¹⁸ into a brahmin dwarf. Bali said: “What would you be given ?” (Viṣṇukumāra) replied: “Give me three feet of earth.” “Foolish²¹⁹ brahmin, do choose something else which is more.” Though people stated (or: proposed) one boon after the other, he asked only for so little. When, by means of water on his hands,²²⁰ three feet of earth had been given him, he put one step onto Mt Meru, another one onto a mountain of the gods and, with a third step destroying divine palace chariots, etc. he put his foot on Bali’s back,²²¹ bound Bali and stopped the oppression of the monks. Out of fear of Padma the four ministers then came and clasped the feet of *muni* Viṣṇukumāra, of the teacher Akampana and others. Subsequently the ministers became devotees.”²²²

²¹⁶ Viṣṇukumāra is Trivikrama in brahmanic mythology sculptured, e.g. in Bihar. Sivaramamurti thinks such representations are sometimes more effective than literary ones of charity, a paragon of which may be Naiṣadhīyacarita V 84,92 (Sivaramamurti 1969: 45f.).

²¹⁷ The gerund seems to express an action succeeding that of the principle verb, as in Pāli, see Hendriksen 1944: 115f.

²¹⁸ For an absolutive which succeeds the act of the main verb see previous note.

²¹⁹ Pl 52,20 translates by *pagle* ‘crazy’ which meaning Upadhye also gives for Prabhācandra 1974: 15,22 (p. 24).

²²⁰ For the “donation water” see Kane II,2 1974: 854f.; Gonda 1980: 337ff.; Nath 1987; Jolly 1910: 10; Tawney 1901: 84f. note 5. Neither Kane nor Mauss (1970: 53ff.) explain this custom. Receiving with clean hands is a possibility (Gonda 1980: 66 < Kauś 21,7); another is the custom to accompany a donation, originally a contract, with a water oblation as when a brahmin daughter is given in marriage (Manu 3,35), but here the hands are not mentioned and the custom is no explanation. When the gift would be considered as a remnant no longer necessary and therefore to be discarded/ purged and washed away, rather the hands of the giver would be concerned as cleanable than those of the receiver. Thus neither seems to be a satisfactory explanation. Now the gift/remnant is the seed of something new (which the bride is for the groom) and water is also seed (TaittBr 3,3,10,3 *āpo retaḥ prajānam*; PVBr 8,7,9, etc.). The water thus seems to represent the donation. Meyer 1937 II 36 and III 238 (*aśvamedha*) points to fructiferous water poured out (called *jala-kṣepa* in Hemavijaya’s *Kathāratnākara* 134,1 and 141,16) as a severing charm, see also the same 1952: 62 note 4.

²²¹ See Bollée 2008: 73.

²²² Here once again the story in Yaśastilaka is much more logical and follows the puranic example.

Prabhāvanāyāṃ Vajra-kumāro dr̥ṣṭānto; 'sya kathā

*Hastināpure*²²³ *Bala-rājasya purohito Garuḍas, tat-putraḥ Somadattaḥ. tena*²²⁴ *sakala-śāstrāṇi paṭhitvā Ahicchatra-pure nija-māma-Subhūti-pārśve gatvā bhaṇitaḥ: “māma ! māṃ Durmukha-rājasya darśayēti”*²²⁵ *na ca garvitena tena*²²⁶ *darśitaḥ. tato grahilo bhūtvā*²²⁷ *sabhāyāṃ svayam eva taṃ dr̥ṣṭvā āśīrvādaṃ dattvā sarva-śāstra-kuśalatvaṃ prakāśya mantri-padaṃ labdhavān. taṃ tathā-bhūtam ālokyā Subhūti-māmo Yajñadattāṃ putriṃ pariṇetuṃ dattavān. ekadā tasyā garbhīnyā*²²⁸ *varṣā-kāle āmra-phala-bhakṣaṇe [23] dohalako jātaḥ. tataḥ Somadattena tāny udyāna*²²⁹ *-vane anveṣayatā yatrāmra-vṛkṣe Sumitrācāryo yogaṃ gr̥hītavāṃs taṃ*²³⁰ *nānā-phalaih phalitaṃ dr̥ṣṭvā tasmāt tāny ādāya puruṣa-haste preṣitavān. svayaṃ ca dharmāṃ śrutvā nirviṇṇas tapo gr̥hītva (sic !)* *āgamam adhītya pariṇato bhūtvā Nābhi-girau*²³¹ *ātapanena sthitaḥ. Yajñadattā ca putraṃ prasūtā vṛttāntaṃ taṃ*²³² *śrutvā bandhu-samīpaṃ gatā. tasya śuddhiṃ jñātvā bandhubhiḥ saha Nābhi-giriṃ gatvā tam ātapana-stham ālokyātikopāt tat-pādōpari bālakaṃ dhṛtvā durvacanāni dattvā gr̥haṃ gatā.*

*Atra prastāve Divākara-deva-nāmā vidyādharo 'marāvati-puryāḥ Purandara*²³³ *-nāmnā laghu-bhrātrā rājyān nirghāṭitaḥ.*²³⁴ *sakalatro munīṃ vanditum āyātaḥ. taṃ bālaṃ gr̥hītva nija-bhāryāyāḥ samarpya “Vajrakumāra” iti nāma kṛtvā gataḥ. sa ca Vajrakumāraḥ Kanakanagare*²³⁵ *Vimalavāhana-nija-maithunika*²³⁶ *-samīpe sarva-vidyā-pārāgo yuvā ca krameṇa jātaḥ. atha Garuḍavegāṅgavatyoḥ putri Pavanavegā Hemanta*²³⁷ *-parvate prajñapti-vidyāṃ mahāśrameṇa sādhyantī pavanākampita-badārī-vajra*²³⁸ *-kaṇṭakena locane viddhā. tatas tat-pīḍayā calacittāyā vidyā na siddhyati. tato*²³⁹ *Vajrakumāreṇa ca tāṃ tathā dr̥ṣṭvā vi-*

²²³ Pc: -nāgapure.

²²⁴ Pc in square brackets.

²²⁵ Thus read with Pc for P and Pl: *darśayet*. Kha, Ga: *darśayate*; Gha: *darśaya*.

²²⁶ Pc: *tena garvitena na sa*.

²²⁷ Pc adds: *bhūpa*-.

²²⁸ V. 1. *gurviṇyāḥ*; Pc: *gurviṇyā*.

²²⁹ Pc: *āmra*-.

²³⁰ Pc: *gr̥hītavānn āste*.

²³¹ Pc: *girāv*. For haphazard *sandhi* see Maurer 1962: 136f.

²³² Thus Pl for P: *nītaṃ*. Pc: *taṃ vṛttāntaṃ*.

²³³ Pc: *Purandara-deva*-.

²³⁴ Pc: *nirdhāṭitaḥ*.

²³⁵ Kha, Ga: *-girau*; Gha: *-gire*. Kanakagiri is another name of Mt Meru (Aup-ṭ 68a 12), cf. Yaśast I 566,1.

²³⁶ Pc: *maithunaka*-.

²³⁷ Pc: *Hrīmanta*-.

²³⁸ Pc: *cakra*-.

²³⁹ Pc omits.

*jñānena kaṅṭhakam uddhṛtaḥ.*²⁴⁰ *tataḥ sthira-cittāyās tasyā vidyā siddhā. uktaṃ ca tayā:* “*Bhavat-prasādena eṣā*²⁴¹ *vidyā siddhā; tvam eva me*²⁴² *bhartê* ” *ty uktvā pariṇītā.*²⁴³ (*Vajra-kumāreṇa ca tad-vidyāṃ gṛhītvā Amarāvatiṃ gatvā pitṛvyaṃ saṃgrāme jītvā nirghāṭya Divākaradevo rājye dhṛtaḥ. ekadā Jayaśrī-jananyā nija-putra-rājya-nimittam a-sahavyānyena jāto ’nyam saṃtāpayatīty uktam. tacchrutvā*)²⁴⁴ *Vajrakumāreṇōktaṃ: “Tāta ! ahaṃ kasya putra” iti satyaṃ kathaya.” tasmin kathite “Me bhojanādaḥ pravṛttiḥ”*²⁴⁵ *iti.*

*Tatas tena pūrva-vṛttāntaḥ sarvaḥ satya eva kathitaḥ. tam ākarṇya*²⁴⁶ *nija-guruṃ draṣṭuṃ bandhubhiḥ saha Mathurāyāṃ kṣatriya-guhāyāṃ gataḥ. tatra ca Somadatta-guror Divākara-devena vandanāṃ kṛtvā vṛttāntaḥ kathitaḥ. samasta-bandhūn mahatā kaṣṭhena visṛjya Vajra-kumāro munir jātaḥ.*

*Atrāntare*²⁴⁷ *Mathurāyāṃ anyā kathā. rājā Pūṭigandho rājñi Urvilā.*²⁴⁸ *sā ca samyag-drṣṭir atīva Jina-dharma-prabhāvanāyāṃ ratā.*²⁴⁹ *Nandīśvarāṣṭa-dināni prativarṣaṃ Jinēndra-ratha-yātrāṃ*²⁵⁰ *trīn*²⁵¹ *vārān kārayati. tatrāiva nagaryāṃ śreṣṭhī Sāgaradattaḥ [24] śreṣṭhinī Samudradattā putrī Daridrā.*²⁵² *mṛte Sāgaradatte Daridrā ekadā para-grhe nikṣipta-sikthāni bhakṣayanti caryāṃ*²⁵³ *praviṣṭena muni-dvayena drṣṭā.*²⁵⁴ *tato laghu-muninōktaṃ: “Hā ! varākī mahatā kaṣṭhena jīvati” ti.*²⁵⁵ *tad-ākarṇya jyeṣṭha-muninōktaṃ: “atrāivāsya rājñāḥ paṭṭa-rājñi vallabhā bhaviṣyati” ti. bhikṣāṃ bhramatā Dharmasrī-vandakena*²⁵⁶ *tad-vacanam ākarṇya “nānyathā muni-bhāṣitam” iti saṃcintya sva-vihāre tāṃ*²⁵⁷ *nītvā mṛṣṭā-hāraiḥ poṣitā.*

²⁴⁰ Pc: *uddhṛtya [taṃ]*

²⁴¹ Pc: *-prasādenāiṣā vidyā me*

²⁴² Pc omits.

²⁴³ Pl: *nītaḥ.*

²⁴⁴ The passage in brackets is only in Pc.

²⁴⁵ Cf. 51,1 infra.

²⁴⁶ Pc adds: *sa.*

²⁴⁷ Thus Pl for P: *atrāntara.*

²⁴⁸ Ga: *Urvī.* In BKK 12,77f. they are called Pūtimukha and Urvillā.

²⁴⁹ BKK 12,78 *dharma-prabhāvanāsaktā sat-samyaktva-vibhūṣitā.* Dharma pertains to Buddhism here as ensues from 12, 116.

²⁵⁰ Thus Pl for P: *yātrāyāṃ.*

²⁵¹ Pc: *tri-.*

²⁵² Pc: *sāgare Daridrāṃ cāikadā.* BKK 12,80 *Dāridrikā.*

²⁵³ Pc: *caryāyāṃ.*

²⁵⁴ Pl: *drṣṭāṃ.* Text: *drṣṭvā.*

²⁵⁵ Pc omits *ti.*

²⁵⁶ For *vandaka* ‘Buddhist monk’ see Upadhye 1974: 26.

²⁵⁷ Pc omits.

*Ekadā yauvana-bhare Caitra-māse andolayantīm tām*²⁵⁸ *rājā dr̥ṣṭvā atīva virahāvasthām gataḥ. tato mantribhis tām tad-arthaṃ vandako*²⁵⁹ *yācitaḥ. tenōktaḥ: “yadi madīyaṃ dharmam rājā gṛhṇāti, tadā dadāmi” ti. tat-sarvaṃ kṛtvā pariṇītā. Paṭṭa-mahādevī tasya sātivalabhā jātā.*

*Phālguna-nandīśvara-yātrāyām Urvilā ratha-yātrā-mahā-ropam*²⁶⁰ *dr̥ṣṭvā tayā bhaṇi-tam:*²⁶¹ *“Deva ! madīyo Buddha-ratho ’ dhunā puryaṃ prathamam bhramatu.” rājñā cōktaḥ: “evaṃ bhavtv*²⁶²” *iti. tata Urvilā vadati: “madīyo ratho yadi prathamam bhramati, tadāhāre mama*²⁶³ *pravṛttiḥ, anyathā nivṛttiḥ”*²⁶⁴ *iti pratijñam gṛhṭvā kṣatriya-guhāyām Somadattācārya-pārśve gatā. tasmin prastāve Vajrakumāra-muner vandanā-bhakti-artham āyātā Divākara-devādayo vidyādhārās tadīya-vṛttāntam ca*²⁶⁵ *śrutvā Vajrakumāra-muninā te bhaṇitāḥ: “Urvilāyāḥ pratijñārūḍhāyā*²⁶⁶ *ratha-yātrā bhavadbhiḥ kartavyē” ti. Tatas tair Buddhadāsī- ratham bhaṅktvā*²⁶⁷ *nānā-vibhūtyā Urvilāyā ratha-yātrā*²⁶⁸ *kāritā. tam atīśayaṃ dr̥ṣṭvā pratibuddhā*²⁶⁹ *Buddhadāsī anye ca janā Jina-dharma-ratā jātā”*²⁷⁰.

Vajra-kumāra as a parable on the propagation (of the Doctrine)

In Hastināpura (lived) Garuḍa, the *purohita* of king Bala.²⁷¹ His son (was called) Somadatta who, after learning (lit.: reciting) the whole sacred tradition, went to his uncle Subhūti in the town of Ahicchatra and spoke: “Uncle, do present me to king Durmukha, please,” but was not presented by him, because (Subhūti) was conceited. Thereupon (Somadatta) took the initiative himself: in the durbar he saw (the king), pronounced a benediction, showed his proficiency in the whole sacred tradition and obtained the position of a wazir.

²⁵⁸ Pc: *āndolayantīm* omitting *tām*.

²⁵⁹ Pc omits.

²⁶⁰ Pc: *ṛopam*.

²⁶¹ Thus Pl for P: *-tā*.

²⁶² Pc: *astv*.

²⁶³ Pc: *tadā mamāhāre*.

²⁶⁴ On *pravṛtti* and *nivṛtti* see Dumont 1959.

²⁶⁵ Pc: *vārtam* omitting *ca*.

²⁶⁶ Pc: *pratijñā-pūraṇārtham*.

²⁶⁷ Thus read with Pc for Pl: *bhaṅgvā*. For the gerund depending on an unexpressed (pro)noun in the instrumental as its logical subject see Gonda 1975 III 92.

²⁶⁸ The text after the first *ratha-yātrā* up to *kāritā* is supplied from Pl because omitted in P.

²⁶⁹ Thus Pl for P and Pc: *Pūtimukhā*.

²⁷⁰ Pc omits *iti*.

²⁷¹ Hindī paraphrase in Vas 70,1ff.

When his uncle Subhūti saw that he had become that important, he gave (Somadatta) his daughter Yajñadattā in marriages. Once, when with child, she got a pregnancy whim²⁷² to eat mango fruit in the monsoon. [23] Thereupon, in search of these in park and forest Somadatta saw, (at the place) where the teacher Sumitra practised yoga, a (mango) fruit tree with various fruits. He took them from it and sent them (to his wife) in the hands of a servant. Himself hearing the Doctrine (from Sumitra ?) he became disgusted (with worldly life), took up penance, learnt the authoritative tradition,²⁷³ his conviction matured and he continued his self-castigation on Mt Nābhi, but Yajñadattā bore a son and went to relatives, when she heard that (her husband) had gone (into homelessness).²⁷⁴ Learning of (her husband's) holiness she went with relatives to Mt Nābhi, saw him doing penance, very angrily dropped the child at his feet, abused him and went home.

Then at a suitable occasion a *vidyādhara* called Divākaradeva was removed from his kingdom by his younger brother named Purandara in the city of Amarāvātī. (Divākaradeva) went with his wife to salute the monk. He took (Somadatta's) child, consigned it to his wife, gave it the name Vajrakumāra²⁷⁵ and departed. Now this Vajrakumāra gradually grew up in the town of Kanaka with his own brother-in-law²⁷⁶ Vimalavāhana and became a young man, a paragon of all sciences. Then Pavanavegā, the daughter of Garuḍavega and Aṅgavatī,²⁷⁷ practised with great effort the Prajñapti spell on Mt Hemanta,²⁷⁸ (but was) hurt in the eye by a cotton shrub or an Asteracantha Longifolia²⁷⁹ blown by the wind. Consequently, as she became unconcentrated by the pain, the spell did not succeed. Thereupon Vajrakumāra, when he saw her thus, removed the thorn when he recognized it, so that the spell took effect because she had concentrated her mind. After that she said: "By your mediation this spell was successful. Only you (can be) my husband." When she had said that she was married to him. (By means of this spell Vajrakumāra went to Amarāvātī, besieged in a battle his paternal uncle, expelled him, and appointed Divākaradeva to the kingship. Once his mother Jayaśrī, because she was unable to obtain the kingship for her own son, said: "Begotten by another (father) he harms someone else." Hearing (this) Vajrakumāra said (to Divākaradeva): "My dear, tell me truthfully, whose

²⁷² On *dohadas* see Tawney & Penzer I (1924): 221-28; Suśruta, *Śarīrasthāna* 3, etc., further also Gupta 1987: 479; Gélis 1992: 99-101 and Kruse 1996: 147.

²⁷³ Despite his *sarva-śāstra-kuśalatvam* above (where *śāstras* may be brahmanic ones), the *āgamas* being those of the Jains.

²⁷⁴ In Kauṭilya 2,1,29 a man who leaves into homelessness without providing for his family is imposed the lowest fine for violence.

²⁷⁵ In BKK 12, 39 Vairakumāra, where in vs 37 *vaira* is a Sa. word though originally it was Pkt *vaj(i)ra* < Sa. *vajra*.

²⁷⁶ For this meaning, which is not in MW, see Yaśast. I 403,5 and Upadhye 1943 Introduction, p. 108.

²⁷⁷ In BKK 12,44 called Aṅgamatī.

²⁷⁸ On the *prajñapti-vidyā* see, e.g. Jhavery 1944: 265 (with reference to Vdh, p. 164), 286 (reference to BKBh I 56,28) and Wiley 2004: 133 (*mahāvīdyās*). It is also personified as one of sixteen tantric goddesses, see Shah 1955: 21 and, for a picture, *ibidem*, fig. 50.

²⁷⁹ On a *dvandva* with disjunctive members see Renou 1930: § 86f.

son (am) I ?” Addressed in this way he gave the reply: “My care (pertained only or: was restricted) to feeding (you), etc.”

Then he truly narrated to him the whole background. After hearing him, (Vajrakumāra) went with his relatives to see his father in the *kṣatriya* cantonment (or: town quarter)²⁸⁰ in Mathurā. There Divākaradeva saluted the father of Somadatta and told him his story. Vajrakumāra gave up all his relations with a heavy heart and became a monk.

As to this (topic) there is in Mathurā another story.²⁸¹ (There) Pūtīgandha was king and Urvilā his queen. She was orthodox and very much intent on propagating the Doctrine of the Jina.²⁸² Every year, during the eight days of the chariot pilgrimage Nandīśvara,²⁸³ (Urvilā) made (the pilgrimage) three times. There, in that town (of Mathurā) there lived the sheth Sāgaradatta, [24] his wife Samudradattā and their daughter Daridrā. After Sāgaradatta’s death Daridrā once ate balls of rice dropped in another house and was seen by a pair of itinerant monks. Then the younger monk said: “Oh, the poor woman lives in great trouble.” Hearing that, the older monk answered: “She will be the dear chief queen of the king here.” When he heard these words from the venerable Dharmaśri on his almsround, he thought “what a monk says is never false” he brought her to his temple/monastery²⁸⁴ and had her fed with pure foodstuffs.

Once the king saw her at the peak of her youth on the swing in the month of Caitra (March-April)²⁸⁵ and wanted her very much. Therefore the ministers later asked the venerable (monk) for her. He replied: “If the king adopts my Doctrine, I (shall) give (her to him).”²⁸⁶ When (the king) had done all that he married her. She became his very beloved first queen.

At the Nandīśvara pilgrimage in Phālguna (Feb.-March) Urvilā saw the great undertaking of the car procession and spoke: “Your Majesty, my car with the Buddha(-statue) should now proceed in town at the head (of the procession).”²⁸⁷ The king replied: “Be it so.” Thereupon Urvilā said: “If my car is at the head, then my life makes sense (lit.: my food is of use),²⁸⁸ otherwise the reverse.” With this statement she went with the teacher Somadatta to the

²⁸⁰ The word *guhā* ‘cave, shelter, hiding place’ (MW) must have the meaning ‘part of the city, quarter’ here. It is curious that Somadatta’s/Vajrakumāra’s father, the *purohita* Garuḍa, lives in a *kṣatriya* quarter.

²⁸¹ Hindī paraphrase in Vas 71,3ff.

²⁸² Prabhācandra or his source made Urvilā a Jainī, which clashes with her sending a Buddharatha on a procession later on, cf. BKK 12, 116. The Urvil(l)ā story has no counterpart in Pāli literature.

²⁸³ See above note 89 on the Anantamatī parable.

²⁸⁴ See Dundas 2002: 123 and 136ff.

²⁸⁵ Cf. supra [14, 21]. Underhill 1921: 47 states that this festival, *Madana trayodaśī*, in Caitra is a North Indian festival, not kept in Mahārāṣṭra, where Hoḷī is a month earlier. See especially Meyer: 1937: I 157ff.

²⁸⁶ For the marriage restriction cf. note 59 above.

²⁸⁷ BKK 12,114 *Atha Phālguna-māsasya śukla-pakṣe ’ṣṭamī-dine | Urvillā ca ratham Jainam nihsārayitum udyatā* 115 *śrutvā nṛpa-mahādevī sa-patnī-ratha-nirgamanam | Urvillāṃ prāha hṛṣṭātmā pati-pakṣa-balānvitā* 116 *pūrvam Buddha-ratho yātu madhye ’sya nagarasya me | maṇi-kāñcana-nirmāṇaḥ paścād Jina-rathas tava.* 117 *śrutvā Dāridrikā-vākyam vajreṇēva samāhatā | Urvillā Somadattāntam jagāmākṣi-jala-plavā*

²⁸⁸ Cf. *bhojanādaḥ pravṛttiḥ* at 23,18 and 51,1.

kṣatriya cantonment. At this time Divākaradeva and other *vidyādharas* arrived in order to salute and venerate the muni Vajrakumāra and learning this story Vajrakumāra muni told them “you must perform the car procession as initiated by Urvilā with a statement.” Thereupon they made Urvilā’s car procession after breaking the car of Buddhādāsī by various powerful means. Seeing that as something extraordinary, Buddhādāsī and other people were enlightened and became followers of the Doctrine of the Jina.²⁸⁹

21. *nāṅga-hīnam alaṃ chettuṃ darśanaṃ janma-santatim /
na hi mantrō ’kṣara-nyūno nihanti viṣa-vedanām // (I,21)*

Quoted in Vas, p. 72 with *’kṣaram nyūno*.

Faith in all parts (of the Canon) is able to destroy the continuous rebirths, for a spell does not remove the agony caused by venom when a syllable is left out.

Darśanaṃ: for faith compared to a spell I have no parallel at present.

Janma-°: Jaini 1980: 218 thinks that “Perhaps the entire concept that a person’s situation and experiences are in fact the results of deeds committed in various lives may be not of Aryan origin at all, but rather may have developed as part of the indigenous Gangetic tradition from which the various Śramaṇa movements arose. In any case ... Jaina views on the process and possibilities of rebirth are distinctively non-Hindu; the social ramifications of these views, moreover, have been profound.”

[25]

22. *āpagā-sāgara-snānam uccayaḥ sikatāśmanām /
giri-pāto ’gni-pātaś ca loka-mūḍham nigadyate // (I,22)*

quoted in Comm. 230,15 on KA 326

Bathing in (“sacred”) rivers or the ocean, making heaps of sand and stones, throwing oneself from a precipice, to jump into fire are considered worldly foolishness.

Loka-m°: see Williams 1963: 49; Leumann in ZDMG 59 (1905) 584 (reference to Amitagati, *Subhāṣitasam̐doha* VII 3), and Upadhye’s note (1970: II *135) on Kuvalayamālā 45,26.

23. *varōpalipsayāśāvān rāga-dveṣa-malīmasāḥ /
devatā yad upāsīta, devatā-mūḍham ucyate // (I,23)*

²⁸⁹ The story’s end is unclear as something must have been omitted. Buddhādāsī has not been mentioned so far.

When, with the hope of obtaining a favour, (someone) worships deities, who are impure because of their affections and dislikes, this is called confusion of mind regarding deities.

[26]

24. *sa-granthârambha-hiṃsānāṃ saṃsārâvarttavartinām /
pāṣaṇḍināṃ puraskāro jñeyaṃ pāṣaṇḍi-mohanam // (I,24)*

The praising of those heterodox (renouncers) who still have property, who are engaged in worldly occupations and violence, and who (thus) are subject to the whirling of *saṃsāra*²⁹⁰ has to be understood as being led astray by the heterodox.

Pāṣandinām: mithyā-dṛṣṭi-liṅginām (comm.).

Pāṣaṇḍi-m^o: see Williams 1963: 49.

25. *jñānaṃ pūjāṃ kulaṃ jātiṃ balam ṛddhiṃ tapo vapuḥ /
aṣṭāv āśritya mānitvaṃ smayam āhur gata-smayāḥ // (I,25)*

quoted in Comm. 231,1f. on KA 326.

Those who are without pride call pride eight (forms of) vainglory, namely knowledge, worship, family, birth (or: caste), strength, wealth, penance (and) physical appearance.

26. *smayena yo 'nyān atyeti dharmasthān garvitâśayaḥ /
so 'tyeti dharmam ātmīyaṃ; na dharmo dhārmikair vinā // (I,26)*

The haughty individual, who out of pride looks down upon (lit.: neglects) other right believers, betrays his own belief, (for) the Doctrine cannot do without (or: depends upon) right believers.

[27]

27. *yadi pāpa-nirodho 'nya-sampadā kiṃ prayojanam ? /
atha pāpâsravo 'sty anya-sampadā kiṃ prayojanam ? // (I,27)*

If evil has been stopped, what is the use of another benefit (such as family, power, etc.) ? but does an influx of evil exist, then most certainly no benefit whatsoever is wanted (or: any benefit is undesirable).

Anya-sampadā: anyasya kulâiśvaryaḍeḥ sampadā (Comm.)

²⁹⁰ Lopez 1992: 33f. (cf. Bareau 1963: 89f.) may very well be right in assuming that the rebirth concept was originally foreign to the Buddhists and adopted by them from elsewhere, probably from the Jains (Granoff 1994: 32 note 1).

28. *samyag-darśana-sampannam api mātaṅga-dehajam /
devā devaṃ vidur bhasma-gūḍhâṅgârântarâujasam // (I, 28)*

The deities consider even a low-caste man divine, when he has the right (Jain) faith because he seems to be like (lit.: his inner appearance is that of) coal hidden under ashes.

Devā: “devā vi tassa ṇamanti, jassa dhamme sayā maṇo” ity abhidhānāt (Comm.)
[28]

29. *śvāpi devo ’pi devaḥ śvā jāyate dharmā-kilbiṣāt /
kâpi nāma bhaved anyā sampad dharmāc chariṇiṅām // (I, 29)*

Even a dog can become a deity (and) a deity can become a dog because of belief or guilt. Can there be any benefit whatsoever for people but the Doctrine ?

Śvā: in Mbh XVII the god Dharma appears as a dog and Kṛṣṇa is Khaṇḍobhā’s dog (Bollée 2006: 103f.).

30. *bhayâśā-sneha-lobhāc ca ku-devâgama-liṅginām /
praṇāmaṃ vinayaṃ câiva na kuryuḥ śuddha-dṛṣṭayaḥ // (I, 30)*

Quoted in Vas, p. 314 with *devâgata-*.

People of pure belief should not, out of fear, hope, affection or greed, make adherents of wrong deities or traditions to their guide or person entitled to respect.

31. *darśanaṃ jñāna-cāritrāt sādhimānam upāśnute /
darśanaṃ karṇa-dhāraṃ tan mokṣa-mārgē²⁹¹ pracakṣyate // (I, 31)*

The right faith becomes excellent because of knowledge and conduct. The right faith is therefore the guide on the path to liberation.

Sādhimānam: sādhitvam utkṛṣṭatvaṃ vā (Comm.)
[29]

32. *vidyā-vṛttasya saṃbhūti-sthiti-vṛddhi-phalodayāḥ /
na santy a-sati samyaktve bijâbhāve taror iva // (I,32)*

In the absence of right faith no appearance of knowledge can arise, remain, grow and have results, just as a tree cannot grow when there was no seed.²⁹²

²⁹¹ Thus Pl; P: *-mārgaṃ*. Comm. reads *-mārgē* and explains by *ratna-trayâtmake*.

²⁹² For the tree inside a seed cf. Yogavāsiṣṭha 6,1,63 quoted by Doniger O’Flaherty 1984: 207. The same is said in Yogav. 3,3,36 of a lotus seed.

Samyaktve: Leumann writes on this word that in general it is equated only to the first of the triad *samyag-darśana*, *samyag-jñāna* and *samyak-cāritra* though in two old canonical places (Āyār I 4 and Utt 29) rather *samyak-cāritra* seems to be referred to (ZDMG 59 [1905]: 578f.

33. *grhastho mokṣa-mārgastho nirmoho nâiva mohavān /
an-agāro; grhī śreyān nirmoho mohino muneḥ // (I,33)*

When free from illusion, a householder is on the path to liberation, but not so a houseless itinerant, when filled with infatuation. The householder who is free from illusion is better than a muni who suffers from delusions of the mind.

[30]

34. *na samyaktva-samaṃ kiñcit traikālye tri-jagaty api /
śreyo 'śreyaś ca mithyātva-samaṃ nânyat tanū-bhṛtām // (I,34)*

quoted Comm. 234,9f. on KA 327; Sunīlasāgara on Vas 202.

In the three periods and in the three worlds living beings have nothing better comparable to the Jain Doctrine nor anything worse that is equal to illusion.

Sogani 1967: 95 note 2 refers to this vs number and to the commentary of KA 368, but what he makes Samantabhadra say is not in vs 34, but in 94.

35. *samyag-darśana-śuddhā nāraka-tīryaṅ-napuṃsaka-strītvāni /
duṣkula-vikṛtālpâyur-daridratāṃ ca vrajanti nâpy a-vratikāḥ // (I, 35)*

quoted in Comm. 234, 7f. on KA 327 and Vas, p. 232. Cf. also Amitagati, *Subhāṣitasamḍoha* VII 42.

Those who are pure through the right faith are not reborn as inhabitants of a hell, as animals, hermaphrodites or women, into a low family, as cripples, short-lived or poor, even without a vow.

[31] 36. *ojas-tejo-vidyā-vīrya-yaśo-vṛddhi-vijaya-vibhava-sanāthāḥ /
mahā²⁹³-kulā mahārthā mānava-tilakā bhavanti darśana-pūtāḥ // (I, 36)*

Quoted in Vas, p. 60 with *mahā-kulā*.

²⁹³ Thus Pl, also in comm.; P: *mahā-*, also in comm.

Those who have become pure through the right faith are endowed with physical strength, a bright appearance, knowledge, valour, fame, happiness, superiority and property (or: dignity). They are of a noble family, have much wealth and are an ornament of mankind.

Ojas: see Gonda 1952.

37. *aṣṭa-guṇa-puṣṭi-tuṣṭā dṛṣṭi-viśiṣṭāḥ prakṛṣṭa-śobhājuṣṭāḥ /
amarâpsarasām pariṣadi ciraṃ ramante Jinêndra-bhaktāḥ svarge // (I, 37)*

Fully gratified with the eight *guṇas*, distinguished by the Doctrine (and) with a brilliant splendour the devotees of Jinendra enjoy themselves for a long time in heaven in the assembly of the gods and *apsaras*.

Aṣṭa-guṇa-: the eight basic restraints of a Jaina layman (Jaini 1979: 346). Also in RK 66. Ratnakaraṇḍaka is the oldest text to mention this category (W 51).

[32]

38. *nava-nidhi-sapta-dvaya-ratnâdhīśāḥ sarva-bhūmi-patayaś cakram /
varttayitum prabhavanti spaṣṭa-dṛśaḥ kṣatra-mauli-śekhara-caraṇāḥ // (I, 38)*

As rulers of the whole earth, people of pure belief are capable of holding sway over the lords of the nine treasures and the twice seven gems; the crests of kings touch their feet.

Nava-nidhi-^o: on the nine objects of priceless value and the fourteen imperial crown treasures see Schubring 2000 § 13 and Glasenapp 1999: 283ff.

39. *amarâsura-narapatibhir yama-dhara-patibhiś ca nūta-pādâmbhojāḥ /
dṛṣṭyā su-niścitarthā vṛṣa-cakra-dharā bhavanti loka-śaraṇyāḥ // (I, 39)*

Because of their right faith (devotees) become wheel-bearers of the Doctrine. Their lotus-feet are praised by gods, *asuras* and kings as well as by leaders of monks (lit.: those who took the vows). They very rightly judge (and) protect their fellow-men (lit.: the world).

[33]

Vṛṣa-cakra-dharā: *vṛṣo dharmah, tasya cakram vṛṣa-cakram. Tad dharanti ye, te v. tirtha-karāḥ*. In fact, the *tīrthakara* does not carry the wheel; it hovers in front of him (Glasenapp 1999: 280). Just as the wheel of time, *kāla-cakra*, the Doctrine which illuminates men is originally of course the sun. A Buddhist king calls himself Dharmāditya (MW) and cf. the Arabian name Shamsu-'d-din.

40. *śivam a-jaram a-rujam a-kṣayam a-vyābādham viśoka-bhaya-śaṅkam /
kāṣṭhâgata-sukha-vidyā-vibhavam vimalam bhajanti darśana-śaraṇāḥ // (I, 40)*

Those who resort to the (Jain) faith obtain deliverance which is stainless, in which old age, disease, death, physical harm, grief, fear, doubt do not exist; and where the extent of happiness and knowledge is unsurpassed.

Ajaram: on the Indian preference for the negative see Nakamura 1964: 52ff.

41. *devêndra-cakra-mahimānam a-meyamānam
rājêndra-cakram avanîndra-śiro 'rcanīyam /
dharmêndra-cakram a-dharikṛta-sarva-lokam
labdhvā śivaṃ ca Jina-bhaktir upaiti bhavyaḥ // (I,41)*

An orthodox devotee of the Jinas finally was emancipated after obtaining the immense greatness of the many divine kings, many (births) as kings of kings whom the lords of the earth must worship with their head (i.e. by prostration); (and) many (births) as lord of justice (i. e. Yama) whom the whole universe is subjected to.

A stanza in *uddharṣiṇī* metre concludes the first chapter.

[35]

Jñānâdhikāro dvitīyaḥ

42. *a-nyūnam an-atiriktaṃ yāthātathyaṃ vinā ca viparītāt /
niḥsaṃdehaṃ veda yad āhus taj-jñānam āgaminaḥ // (II,1)*

Those who know the authoritative tradition believe that knowledge which understands (the Doctrine) is not defective, not redundant, in accordance with the truth, without anything wrong and cannot be subject to doubt.

*syād-vāda-kevala-jñāne sarva-tattva-prakāśane
bhedaḥ, sâkṣād-a-sâkṣāc ca hy a-vastv anyatamaṃ bhavet*

quoted in Comm. 188,3 on KA 262 with *vastu* for *tattva*. This may be the better reading because of *a-vastu* in the *d-pāda*.

In the sole knowledge of Syādvāda, and the revelation of the whole truth there is a difference, for non-truth must be something completely other than what is evident and not evident.

[36]

43. *prathamânuyogam arthâkhyānaṃ caritaṃ purāṇam api puṇyam
bodhi-samādhi-nidhānaṃ bodhati bodhaḥ samīcīnaḥ // (II,2)*

True knowledge knows that the old and right story of/about (lit.: communicating) the highest truth (? *artha*), (object of) the first examination, is a store of knowledge and concentration.

Prathamânuyogam: see ĀvN 264; Gommatasāra. *Jivakāṇḍa* 360; Siddhāntasāstrī 1979 II 760 where this stanza is quoted.

Arthâkhyānaṃ: *parmârth viṣay kā kathan karnevāle* (Pannalāl 1972: 88).

Caritaṃ purāṇam api: *eka-puruṣâsritā kathā caritaṃ Triṣaṣṭīśalākāpuruṣâsritā kathā; tad-ubhayam api prathamânuyoga-śabdâbhidheyaṃ. Tat-prakalpitatva-vyavacchedârtham arthâkhyānaṃ iti viśeṣaṇam; arthasya paramârthasya viṣayasyâkhyānaṃ yatra yena vā, taṃ tathā puṇyaṃ prathamânuyogaṃ hi śṛṅvatāṃ puṇyam utpadyate iti puṇya-hetutvāt puṇyaṃ tad anuyogaṃ* (Comm.). For *api* = *ca* cf. vs 56 and see Gonda 1975 II: 162.

What the following commentarial Prākṛit *āryā*, the first quarter of which resembles Śivārya's *Bhagavatī Ārādhana* 1709a, is meant to illustrate remains unclear because of the faulty text; perhaps it pertains to *karaṇânuyoga* of vs 44.

*aha*²⁹⁴ *udḍha-tiriya-loe disi vidisaṃ*²⁹⁵ *jaṃ pamāṇiyaṃ bhāṇiyaṃ
karaṇāṇiugaṃ*²⁹⁶ *siddhaṃ dīva-samuddā jīṇa-ggehā*²⁹⁷

The extent of the main and secondary directions in the upper and middle world has been dealt with, but as is proved ... (?)

Pamāṇiyaṃ: equivalent either to Sa. *prāmāṇika* (Pāli: *pamāṇika*) or *prāmāṇya*.

Karaṇāṇi: could mean 'astrological divisions of the day' or 'astronomical calculations' (MW), see also next vs.

44. *lokâlōka-vibhakter yuga-parivṛtteś catur-gatīnāṃ ca /
ādarśam iva tathā matir avaiti karaṇânuyogaṃ*²⁹⁸ *ca // (II,3)*

²⁹⁴ P: *iyam gāthāpi* Kha Ga *pustakayor nāsti* 'this stanza is not in the MSS Kha and Ga'.

²⁹⁵ Pl: *vidisi*.

²⁹⁶ P: *karaṇāni tu*.

²⁹⁷ P: *jīnagehā*.

²⁹⁸ P: *karaṇāniugaṃ*.

Thus (i. e. by the first exposition) the mind also knows like a perfect example the exposition of the making a distinction of world and non-world, the course of the world's (four) ages and the four states of beings.

[37]

Yuga-: on the four mundane ages see Mette 1973 and Chojnacki 2001.

Catur-gatīnām: on the four stages of existence (gods, men, animals and plants, and hell-beings) see Jaini 1979: 108ff.

Karaṇānuyogaṃ: *lokāloka-vibhāgaṃ pañca-saṃgrahādi-lakṣaṇaṃ* ‘distinction of world and non-world marked inter alia by the fivefold conglomeration (of the *asti-kāyas* in the world)’²⁹⁹ (Comm.); rendered by Glasenapp 1999: 124 as ‘cosmography.’ In Ṭhāṅga 10,46 (*sū* 726) it has another meaning (Abhayadeva; Tulsi 2009: 96).

*tava-cāritta-muṇiṇaṃ kiriyāṇaṃ riddhi-sahiyāṇaṃ
uvasaggaṃ saṃnāsaṃ caraṇāṇiugaṃ³⁰⁰ pasaṃsanti³⁰¹*

They tell monks of penitence and good conduct acts connected with good fortune as leading to trouble; (tell them of) ascetism and the examination of behaviour.

This *āryā* illustrates the *caraṇānuyoga* of vs 45. If, as Kirde (p. c.) asks, it stems from the *nijjutti*-tradition, it is not found in an extant text of this kind. The curious form *aṇiuga* seems a metrical adaptation of *aṇuoga*, which has a parallel in *karaṇāṇiuga* in the stanza introducing vs 45 and *paḍhamāṇijoga* in Schubring 2000: 75 note 4 where the (!) in the German original after *p.* was omitted.

45. *gr̥ha-medhy-an-agārāṇāṃ cāritrōtpatti-vṛddhi-rakṣāṅgam /
caraṇānuyoga-samayaṃ samyag-jñānaṃ vijānāti // (II,4)*

True knowledge knows the practice of the examination of behaviour as pertaining to (lit.: a part of) the rise, growth and preservation of (good) conduct of householders and houseless renouncers.

Caraṇānuyoga: see JL, p. 434 where this stanza is quoted.

46. *jīvājīva-su-tattve puṇyāpuṇye ca bandha-mokṣau ca /*

²⁹⁹ See Dixit 2000:181.

³⁰⁰ Thus with Pl; P: *saṃcaraṇāṇiupaṃ*.

³⁰¹ Footnote in P: *gāthēyaṃ* Ka *eva* ‘this stanza occurs only in MS Ka’. Pl remarks (p. 89 note 1): *gāthēyaṃ karaṇānuyogasya lakṣaṇa-parā, kenacit “lokālokē” ti ślokasya ṭīkāyām avatāritā, lekhaka-pramādena ca prathamānuyoga-lakṣaṇe saṃmilitā bhaved iti pratibhāti*. The source of the quoted stanza could not be found and, in the absence of a context which specifies the plural subject, my translation is but a guess. Is the text not sound ?

dravyânuyoga-dīpaḥ śruta-vidyâlokaṃ ātanute // (II,5)

The examination of external objects illuminates like a lamp (lit.: the lamp which is the examination ...) the lustre of knowledge of tradition: the fixed double truths of soul and non-soul, merit and non-merit, as well as bondage and deliverance.

[39]

Guṇa-vratâdhikāras tṛtīyaḥ
(Chapter III on the subsidiary vows)

47. *moha-timirâpaharaṇe darśana-lābhād avâpta-saṃjñānaḥ /*
rāga-dveṣa-nivṛtṭyai caraṇaṃ pratipadyate sādhuḥ // (III,1)

A pious man, who, upon accepting the Jain faith, obtained right views as to the removal of the dark of illusion, behaves in a way to get rid of like and dislike.

48. *rāga-dveṣa-nivṛtṭer hiṃsâdi-nivarttanā kṛtā bhavati. /*
an-apêkṣitârtha-vṛtṭiḥ kaḥ puruṣaḥ sevate nṛpatīn // (III,2)

The removal of the wish to harm, etc., depends upon the removal of likes and dislikes. Which man (or: no one) serves kings unless his conduct aims at a purpose ?

[40]

Sevate: the service of kings has a bad name in India as is expressed in many *subhāṣitas* such as Kuṇāljātaka vss 34 and 39.

49. *hiṃsânṛta-cauryebhyo maithuna-sevā-paraigrahābhyāṃ ca /*
pāpa-praṇālikābhyo viratiḥ saṃjñasya cāritram // (III,3)

For the man who has the true knowledge, (right) conduct (means) abstention from the wish to harm, from falsehood, theft, adultery and possessiveness as these lead to evil.

Parigrahābhyāṃ: Upadhye rendered *parigraha* by ‘attachment for paraphernalia’ (Upadhye 1974: 419).

50. *sakalaṃ vikalaṃ caraṇaṃ; tat-sakalaṃ sarva-saṅga-viratānām,*
an-agārāṇām vikalaṃ sāgārāṇām sa-saṃgānām // (III,4)

Conduct is wholesome or the opposite. Of these, wholesome (conduct) is practised by those renouncers who abstain from all worldly attachment, the opposite, by householders who still give in to worldly attachments.

[41]

51. *grhiṇām tredhā tiṣṭhaty; aṇu-guṇa-śikṣā-vratâtmakam caraṇam .
pañca-tri-catur-bhedam trayam yathâ-saṅkhyam âkhyâtam /III,5/*

The conduct of householders is fixed as threefold: it consists of lesser vows, subsidiary vows and vows of instruction. It is taught that these have a threefold distinction in five, three and four (kinds).

Aṇu-: see Jaini 1979: 170ff.

52. *prāṇâtipāta-vitatha-vyāhārâ-steya-kāma-mūrcchābhyaḥ³⁰² /
sthūlebhyaḥ pāpebhyo vyuparamaṇam aṇuvratam bhavati // (III,6)*

A lesser vow is abstaining from grosser evils, viz killing, mendacity, theft and erotic infatuation (or: erotomania).

Vitatha-: see Jaini 1979: 173ff.

Aṇuvratam: on these see e.g. Laidlaw 1995 ch. 8 where he also describes why their adoption plays a limited role in Jain religious life.

[42]

53. *saṃkalpāt kṛta-kārita-mananād yoga-trayasya cara-sattvān /
na hinasti yat, tad āhuḥ sthūla-vadhād viramaṇam nipuṇāḥ // (III,7)*

Quoted in Vas, p. 174 line 10f.

The knowledgeable declare that avoiding gross slaughter (or: destruction) is, when one does not harm moving beings oneself, by ordering someone else or by toleration because of the wish of the three expedients (viz, mind, voice and physical acts).

Sogani 1967: 78 note 1 mentions various parallels, e.g. KA 332.

Kārita-mananād: *kāritânumananāt* (Comm.).

Yoga-trayasya: ... The Digambaras equate *yoga* with the combination of right belief, right knowledge and right conduct (*ratna-traya*), for which see vs 13 above, further Jaini 1979: 200 and 299; JL s.v. *yoga*.

[43]

54. *chedana-bandhana-pīḍana-m-atibhārâropanam vyaticārāḥ /
āhāra-vāraṇāpi ca sthūla-vadhād vyuparateḥ³⁰³ pañca // (III,8)*

³⁰² Thus with P1 for P: *-ebhyaḥ*.

³⁰³ Thus C; P: *a-vyuparateḥ*.

Mutilating, keeping in captivity, causing pain, overloading, offending in various ways and depriving of food are the five (ways) by which one desists from severe injuring.

See Sogani 1967: 81 note 3 for parallels.

Chedana-: *karṇa-nāsikâdīnām avayavānām apanayanam*. The horrible custom of *karṇa-nāsa-ccheda*, still practised, e.g. in Afghanistan, is pilloried in Time 176,6 of August 9, 2010; see also Bollée 2010a.

Atibhāra-: for the abuse of animals see Alsdorf 2010: 16 note 44; Balbir & Pinault 2009a: 912 s.v. animal, maltraitance; and Bollée 2006: 59ff.

Pañca: see Kirfel 1959: 97ff.

55. *sthūlam alikaṃ na vadati na parān vādayati satyam api vipade /
yat tad vadanti santaḥ sthūla-mṛṣā-vāda-vairamaṇam // (III,9)*

Quoted KA 240,12f. and Vas 178.

One should not speak gross lies nor have others say something which causes injury (or: misfortune) though being true. When good people speak they desist from gross lies.

See Sogani 1967: 83 note 7.

Satyam: see, e.g., Flügel 2010.

Santaḥ: *sat-puruṣāḥ gaṇadhara-devādayaḥ* (Comm.).

[44]

56. *parivāda-rahō-'bhyākhyā paisūnyam kūṭa-lekha-karaṇam ca /
nyāsāpahāritāpi [ca] vyatikramāḥ pañca satyasya // (III,10)*

Accusations, disclosing secrets, calumny, forgery of documents and (*api*) embezzling a deposit are the five transgressions for a good layman.

Rahō-'bh°: see Williams 1963: 75. The point is the exploitation of the owner's forgetfulness regarding the amount of the money deposited.

Nyāsāp°: see Williams 1963: 76f. where Siddhasena's definition. On *api* cf. vs 43. *Ca* probably is an explanation which got into the text.

Kūṭa-: Cāmuṇḍarāya's definition is: "alleging in writing with intent to deceive that, what was not in fact said or done by someone, was said or done by him" (Caritra-sāra, p. 5 < Williams 1963: 76).

57. *nihitaṃ vā patitaṃ vā su-vismṛtaṃ vā para-svam a-visṛtaṃ /
na harati yan na ca datte, tad a-kṛśa-cauryād upāramaṇaṃ // (III,11)*

Quoted in Vas, p. 181.

When one does not take alien property deposited, fallen to, forgotten or not collected unless it is given, that is called desistence from appropriation of something important.

Sogani 1967: 84 note 6.

Nihitaṃ: cf. Williams 1963: 83 who states this vs to be the classical definition of theft for the Digambaras.

58. *caura-prayoga–caurâarthâdâna–vilopa–sadṛśa–sammiśrâḥ /
hînâdhika–vinimânaṃ pañcâsteye vyatîpâtâḥ // (III,12)*

The five transgressions regarding (the vow of) non-stealing are plans for theft, receiving stolen goods, embezzling (or: destroying) them, mixing them with (i. e. replacing them by) something similar (of lesser value) and using different, lighter or heavier weights.

[45]

Sogani 1967: 84 note 10.

Vilopa: *ucita-nyâyād an-apeta-prakāreṇârthasyâdânaṃ viruddha-rājyâtikrama ity arthaḥ. Viruddha-rājye hy ālpa-mūlyāni mahârghyāṇi dravyāṇîti* (Comm.).

Sadṛśa-sammiśrâḥ: *sadṛśena tailâdinā sammiśraṃ ghṛtâdikam karoti* (Comm.). This seems to pertain to a deposit or lending.

59. *na tu para-dārān gacchati, na parān gamayati ca pāpa-bhīter yat /
sā para-dāra-nivṛttiḥ sva-dāra-saṃtoṣa-nāmâpi // (III, 13)*

Quoted in Vas, p. 181 where the stanza is wrongly stated as 58.

When out of fear of evil (or: offence) one does not go to another's wife, nor allows others to do so, that is called being content with one's own wife.

Sogani 1967: 85 note 4f.

[46]

60. *anya-vivāhâkaraṇân-aṅga-kriḍā-viṭatva-vipula-tṛṣāḥ /
itvarikā-gamaṇaṃ câsmarasya pañca vyaticārāḥ // (III,14)*

quoted KA 245, 6f. with *-vipula-tṛṣāḥ*.

The five transgressions of a layman who forgets (his vow of continence) are matchmaking, amorous play (or: flirtation), obscene language, erotomania and intercourse with an unchaste woman.

Viṭatva:- according to W 86 “Samantabhadra and Āśādhara are noteworthy as the exponents of an aberrant tradition that fuses the first and second *aticāras* (two kinds of sexual intercourse) into one and inserts a totally novel item: *viṭatva* (obscene language) into the missing space (of the pentad of infractions).” *Viṭatva* can also mean ‘parasitism’ and ‘procuring’.

Itvarikā:- see the discussion of this word in W 87. In Sarvārthasiddhi VII 28, Jain translates ‘adulteress’ (p. 209 note 2).

61. *dhana-dhānyādi-granthaṃ parimāya tato ’dhikeṣu-niḥspṛhatā /
parimita-parigrahaḥ syād icchā-parimāṇa-nāmāpi // (III, 15)*

Having fixed the measure of one’s ownership of livestock, grain, etc., not wishing for more than that is limitation of possessions, also called restriction of desires.

Sogani 1967: 87 note 1.

Parigrahaḥ: on the fifth minor vow see, e.g. Kirde forthcoming.

62. *ativāhanātisaṃgraha-vismaya-lobhâtibhāra-vahanāni /
parimita-parigrahasya ca vikṣepāḥ pañca lakṣyante // (III, 16)*

quoted KA 247, 11f.

To own more vehicles, an accumulation (of goods) greater than needed, pride, greed, and the overloading of animals are recognized as the five infringements of the limitation of possessions.

[47]

W 97 decides that Samantabhadra establishes herewith a totally novel series of transgressions. See also Bruhn 2007: 45.

Ativāhana: its meaning ‘excessive toiling’ (MW) does not suit the context here, but *vāhana* may just as well be a noun of √*VAH*, and perhaps for Indians, as for Germans, vehicles are their favourite children, as their kings show with names such as Kanakaratha, Citraratha, Daśaratha, Śataratha, etc.,³⁰⁴ and, in the “civil sector”, designations such as Mahāyāna. “Car fetishism” ?

³⁰⁴ See further Hilka 1910: 139.

63. *pañcâṇuvrata-nidhayo niratikramaṇāḥ phalanti sura-lokaṃ /
yatrvādhir aṣṭa-guṇā divya-sāriraṃ ca labhyante // (III,17)*

Observing the five lesser vows, without transgressions thereof, leads to (rebirth in) the world of the gods, where clairvoyance, the eight qualities and a divine body are obtained.

Nidhayo: *nidhānāni* (Comm.), but as its meaning ‘treasures’ does not fit in here it may be a scribal error for *vidhayo* ‘observances.’

Aṣṭa-guṇā: for *-mūla-g°* with Samantabhadra the five *aṇu-vratas* and abstinence from meat, alcohol and honey are meant. Williams 1963: 50f. compares the series of *mūla-guṇas* in Amṛtacandra, Samantabhadra, Jinasena and Āśādhara, stating that the last three are offerings to the deceased which are believed to be incarnate in bees.³⁰⁵ The authentic list of five kinds of *udumbara* (*Ficus*) fruits is preserved by the later Amṛtacandra (11th century) and shows that the list originally consisted of eight items related to the *pitṛs*, the figs representing their souls.³⁰⁶

64. *Mātaṅgo Dhanadevaś ca Vāriṣeṇas tataḥ paraḥ /
Nīlī Jayaś ca samprāptāḥ pūjātiśayam uttamam // (III,18)*

quoted KA 247,12f

The *caṇḍāla* Dhanadeva, further Vāriṣeṇa, Nīlī and Jaya gained the highest status of worship. Their stories are then told by Prabhācandra.³⁰⁷

[48] *Hiṃsā-viraty-aṇu-vratāt mātaṅgena caṇḍālena uttamah pūjātiśayah
prāptah. asya kathā*³⁰⁸

*Suramya-deśe Podana*³⁰⁹ *-pure rājā Mahābalaḥ. Nandīśvarāṣṭamyāṃ rājñā aṣṭa-dināni
jīvā-māraṇa-ghoṣaṇāyāṃ kṛtāyāṃ Bala-kumāreṇa cātyanta-māṃsāsaktena kaṃcid api puru-
ṣam apaśyatā rājōdyāne*³¹⁰ *rājakīya-meṇḍhakah pracchannena mārayitvā saṃskārya bhakṣi-
taḥ. rājñā ca meṇḍhaka-māraṇa-vārtām ākarṇya ruṣṭena meṇḍhaka-mārako gaveṣayitum
prārabdhah. tad-udyāna-mālā-kāreṇa ca vṛkṣōpari caṭitena sa tan-māraṇaṃ kurvāṇo dṛṣṭah.*

³⁰⁵ Meyer 1937: III 73ff. Not in Balbir et Pinault 2009a.

³⁰⁶ Meyer 1937: I 99 note; II 78f. et passim (see “Sach- und Namenregister” s.v. Feige(nbaum) and “Sanskrit-register” s.v. *aśvattha*, *udumbara*, etc.

³⁰⁷ See Upadye et al. 1964: 22.

³⁰⁸ Cf. Nemidatta No 28 (Upadhye 1943: 63).

³⁰⁹ Ka, Ga: *Podanā*-.
³¹⁰ V. 1. *rājyōdyāne*.

rātrau ca nija-bhāryāyāḥ kathitaṃ. tataḥ pracchanna-cara-puruṣeṇâkarṇya rājñāḥ kathitaṃ. prabhāte mālā-kāro 'py ākāritaḥ. tenāiva punaḥ kathitaṃ: "madīyām ājñāṃ mama putraḥ khaṇḍayatī" ti. ruṣṭena rājñā koṭṭapālo bhaṇito: "Bala-kumāraṃ nava-khaṇḍaṃ kārāyē" ti. tatas taṃ kumāraṃ mārāṇa-sthānaṃ nītvā mātaṅgam ānetuṃ ye gatāḥ puruṣās, tān vilokya mātaṅgenôktam: "Priye, "mātaṅgo grāmaṃ gata" iti kathaya tvam eteṣāṃ" ity uktvā grha-koṇe pracchanno bhūtvā sthitaḥ. talāraiś cākārite mātaṅge kathitaṃ mātaṅgyā: "so 'dya grāmaṃ gataḥ." bhaṇitaṃ ca talāraiḥ: "sa pāpo 'punyavān adya grāmaṃ gataḥ; kumāra-mārāṇāt tasya bahu-suvarṇa-ratnâdi-lābho bhavet."

Teṣāṃ vacanam ākarṇya dravya-lubdhayā tayā³¹¹ hasta-saṃjñayā sa darśito "grāmaṃ gata" iti punaḥ punar bhaṇantya. tatas tais taṃ grhān nihsārya tasya mārāṇārthaṃ sa kumāraḥ samarpitaḥ. tenôktam: "nāham adya³¹² caturdaśi-dine jīva-ghātaṃ karomi." tatas talāraiḥ sa nītvā rājñāḥ kathitaḥ: "Deva, ayaṃ rāja-kumāraṃ na mārayati. tena ca rājñāḥ kathitaṃ: "sarpa-daṣṭo mṛtaḥ śmasāne nikṣiptaḥ sarvâuṣadhi-muni-śarīrasya³¹³ vāyunā punar jīvito 'haṃ. tat-pārśve caturdaśi-dīvase mayā jīvâhiṃsā-vrataṃ grhītam. ato 'dya [49] na mārayāmi. devo yaj jānāti, tat karotu." "A-sprśya-cāṇḍālasya vrataṃ!" iti saṃcintya ruṣṭena rājñā dvāv api gāḍhaṃ bandhayitvā śīsumāra-drahe³¹⁴ nikṣepitau. tatra mātaṅgasya prāṇātyaye 'py ahiṃsā-vrataṃ a-parityajato vrata-māhātmyāj jala-devatayā jala-madhye siṃhāsana-maṇi-maṇḍapikā-dundabhi-sādhu-kārâdi-pratihāryâdikaṃ kṛtaṃ.³¹⁵ Mahābala-rājena cāitad ākarṇya³¹⁶ bhūtena pūjayitvā nija-cchatra-tale sthāpayitvā³¹⁷ sa sprśyo viviṣṭa³¹⁸ -kṛta iti prathamāṇu-vratasya.

[48] The best form of worship reached by a *cāṇḍāla* outcast because of the small vow of abstinence from causing injury. His story.³¹⁹

³¹¹ V. I. *tayā mātaṅga-bhītayā.*

³¹² P: *nāsya.*

³¹³ Gha: *-śarīra-sparśi.*

³¹⁴ Thus read for P, Pl: *sumāradrahe*; Ga, Gha: *śīsumāra-hṛde.*

³¹⁵ Pl: *-prātihāryâ°*; Gha: *siṃhāsana-maṇi-maṇḍapikādeva(kā)dundubhi-sādhukārâdi-pratihārya-kṛtaṃ.*

³¹⁶ For a gerund depending on an instr. See Gonda 1975: III 92.

³¹⁷ Thus with Gha for P, Pl: *snāpayitvā.*

³¹⁸ V. I. in P: *saṃsprśyo*; Gha: *viśiṣṭaḥ kṛtaḥ.*

³¹⁹ A counterpart of this story is AKP no 26, in which the king of Vārāṇasī orders a ban on killing animals for eight days in order to avert a cholera epidemic. His son Dharma kills a ram and is punished by being put on the stake. Only the executioner (*yamapāla*) is saved from the crocodiles by his vow and put on a lion's throne by the water deity.

In the country of Suramyā,³²⁰ in the city of Podana,³²¹ Mahābala was king. After the king had a ban proclaimed on the killing of animals for eight days, on the 8th of Nandīśvara³²² Prince Bala, who secretly was very fond of eating meat, when he thought he was not observed, killed a royal ram in the king's park, had it prepared and ate it. When the king heard the news of the ram's killing he was angry and began to search for its killer. A garland maker who was working in his park on the top of a tree, had seen (the Prince) killing the (ram). At night he told his wife. Then, when a hidden spy had overheard it, he told the king. At day-break the garland maker, for his part (*api*),³²³ was called (to the palace), and (the king) in turn told him: "My son has broken my order." The angry king said to the police commander: "Have Prince Bala cut up into nine parts."³²⁴

Thereupon his officers led that prince to the place of execution and went to bring the *mā-taṅga* (executioner outcast). Seeing them the *mātaṅga* said (to his wife): "Dear, say to these (people): "The *mātaṅga* has gone to the village."³²⁵ With these words he hid himself in a corner of his hut. When the city guards³²⁶ called on the *mātaṅga*, his wife said: "He has gone to the village [now]." The officers replied: "The meritless bastard has gone to the village [now]; he could have obtained much gold, jewels, etc. for killing the prince." When she heard their words, she became greedy for the wealth and while pointing to him with her hand she said again and again: "He has gone to the village." Then they turned him out of his hut and handed the prince over to him to be killed. (The *mātaṅga*) said: "Today, on the fourteenth, I do not kill." Thereupon the officers took him with them and told the king. "Your Majesty, this (man) won't kill the prince." (The *mātaṅga*) said to the king: "Bitten by a snake, died and dropped on the cemetery, I was reanimated by all kinds of herbs and the breath from the body of a monk. I took a vow to him not to hurt life on the fourteenth. Therefore [49] I do not kill today. Your Majesty must do what he thinks fit."

Outraged that an untouchable *cāṇḍāla* could take a religious vow the king ordered both to be bound tightly and thrown into a crocodile pool. As the *mātaṅga* did not give up the vow of *ahiṃsā*, even there in the danger of his life, the water deity, because of the greatness of the

³²⁰ Also in AKP 65 *Podana-pure rājā Aparājito* and 90*11 *Uttarāpathe Suramyā-deśe Podanapure rājā Siṃharatho*.

³²¹ Identified with modern Paithan or Bodhan on the southern bank of the river Godāvārī, see Jain 1984: 400f.; Handiqui 1949: 511 s.v. *Aśmaka* the capital of which is called Paudana. In BKK 106, 155 King Simharatha rules in Podanāpura, but the country is not indicated. Prabhācandra's KK 78,15 has also Podanapura, but Hemac, *Tri°* X 1, 108 has Potana-. See also Mehta/Chandra/Malvania 1970: 483.

³²² See note 85 above.

³²³ The particle *api* may indicate the change of subject (Gonda 1975: II 162). Otherwise one must supply that the spy went to the palace first. Subsequently, *also* the garland-maker was called.

³²⁴ For this kind of punishment cf. *Uvāsagadasāo* § 225, where a deva cuts up Saddālaputta's sons, but no parallels could be found in Kane 1973: III 387ff. or Saletore 1943: 280ff.

³²⁵ As an outcast he lived outside the village.

³²⁶ For *talāra* (not in the Sanskrit dictionaries, and of Dravidian origin) see Shriyan 1969: 184 (no 764f.) and Upadhye 1974 Introduction, p. 25.

vow, produced illusions in the water, such as drums and acclamations in a small pavilion with a beautiful lion's throne (for the *mātaṅga*). When king Mahābala heard this, he became afraid, honoured (the *mātaṅga*), made him stand under his parasol, made touchable and distinguished.³²⁷ This is (the illustration) of the first small vow.

*An-ṛta-viratya-aṅu-vratād Dhanadeva-śreṣṭhinā pūjātīśayaḥ prāptah; asya
kathā.*³²⁸

Jambūdvīpe Pūrva-videhe Puṣkalāvati-viṣaye Puṇḍarīkiṇyām puryām vaṇijau Jinadeva-Dhanadevau svalpa-dravyau. tatra Dhanadevaḥ satya-vādī dravyasya lābham dvāv apy ardham ardham grahīṣyāva³²⁹ iti niḥsākṣikāṃ vyavasthāṃ kṛtvā dūra-deśaṃ gatau bahu-dravyam upārjya vyāghuṭya kuśalena Puṇḍarīkiṇyām āyātau. tatra Jinadevo lābhārdham³³⁰ Dhanadevāya na dadāti. stoka-dravyam aucityena dadāti. tato jhakaṭake³³¹ nyāye ca sati sva-jana-mahā-jana-rājāgrato niḥsākṣika-vyavahāra-balāj Jinadevo vadati: “Na mayāsyā lābhārdham bhaṇitam ucitam eva bhaṇitaṃ. Dhanadevaś ca satyam eva vadati: “Dvayor ardham eva.” tato rāja-niyamāt tayor divyaṃ³³² dattaṃ. Dhanadevaḥ śuddho, nētarah. tataḥ sarvaṃ dravyaṃ Dhanadevasya samarpitaṃ. tathā sarvaiḥ pūjitaḥ sādhu-kāritaś cē” ti dvitīyāṅu-vratasya.

Because of the small vow of abstinence from falsehood the sheth Dhanadeva
became an example of *pūjā*; his tale.³³³

In Jambūdvīpa, in eastern Videha in the Puṣkalāvati district in the city of Puṇḍarīkinī³³⁴ (lived) two very poor merchants. One of them, Dhanadeva, was truthful (lit.: speaking the truth): “Each of us shall take half of the wealth earned.” They made the agreement without eyewitnesses, went to a far country, gained much wealth, returned and reached Puṇḍarīkinī in good order. Once there, Jinadeva did not hand over half of his profit to Dhanadeva; he was in the habit of giving (him) only a little wealth. Thereupon, after a quarrel³³⁵ and a lawsuit, Jinadeva spoke on the strength of the contract without eyewitnesses, in front of his own

³²⁷ Read 'spr̥śo and translate: 'made the excellent untouchable stand ...' ?

³²⁸ Cf. Nemidatta No 108 (Upadhye 1943: 63).

³²⁹ Thus with Pl for P: *guhīṣyāva*.

³³⁰ Thus corrected in P for *lābhārdham*.

³³¹ V. I. *kaṭake*.

³³² Thus with Pl for P: *dravyaṃ*.

³³³ Cf. the Hindī paraphrase in Vas 178,22ff.

³³⁴ See Mehta et al. 1970: 462 capital of Pūrva-Videha. Also in Hemac., *Pariśiṣṭap*. I 391.

³³⁵ *Jhakaṭaka* is the Sanskritisation of Pkt *jhagaḍa* 'kalaha' (PSM; 'quarrel' (Shriyan 1969: 322 [no 1410]); Upadhye 1974 Intro., p. 25; CDIAL 5321).

people, a crowd and the king: “I did not mean half of my profit, I meant a suitable (part)” but Dhanadeva spoke only the truth: “as to each of us just half.” Then at the king’s order both were made to take an oath. Dhanadeva was correct, the other not. Therefore all the wealth was awarded to Dhanadeva. Then he was honoured by all and acclaimed.

This is the illustration of the second small vow.

*caurya*³³⁶-*viraty-aṇu-vratād Vāriṣeṇena pūjâtîśayaḥ prāptaḥ; asya kathā*³³⁷

Because of the small vow of abstinence from thievishness Vāriṣeṇa was very much honoured; his tale.³³⁸

[“*sthiti*³³⁹-*karaṇa-guṇa-vyākhyāna-praghaṭṭake*³⁴⁰ *kathitêha*³⁴¹ *dṛṣṭavyê* ”*ti tṛtīyâṇu-vratasya.*
[50]

The story about the rule explaining the virtue of strengthening the faith must appear here. This (is the story) illustrating the third small vow which must be considered as told here.]

[50]

*tataḥ paraṃ Nīlī Jayaś ca. tatas tebhyaḥ paraṃ yathā bhavaty,*³⁴² *evaṃ pūjâtîśayaṃ prāptau.*

Further there are Nīlī and Jaya. Just as they were more than these, so both received utmost veneration ... (?)³⁴³

*tatrâbrahma-viraty-aṇu-vratā Nīlī vaṇik-putrī pūjâtîśayaṃ prāptā. asyāḥ
kathā*³⁴⁴

³³⁶ P: *acaurya*.

³³⁷ Cf. Vas 179,6.

³³⁸ Here is a lacuna in the text. For the Vāriṣeṇa-story see P 18f. supra; Handiqui 1949: 414f. < Yaśast. II 304,22ff. and BKK 10.

³³⁹ Pl: *sthiti-*.

³⁴⁰ Thus Pl for P: *praghaṭṭake*.

³⁴¹ P in footnote: *tatra, iti suṣṭu*.

³⁴² Pl: *bhavaty*.

³⁴³ I do not understand the first part of the sentence; “they” and “these” cannot pertain to “both” in the second part. “Both of them were excellent (examples) and gained utmost respect” (Kirde, p.c.) .

³⁴⁴ Cf. Vas 184,13ff.; the Cūrṇi and Vṛtti on ĀvN 1550 and Haribhadra 46f. on Dasaveyāliya 1,73 which are early Śvetāmbara versions in Prākṛit and therefore reproduced in Appendix 1. In Haribhadra Nīlī is named

*Lāṭa*³⁴⁵ -deśe Bhṛgukaccha-pattane rājā Vasupālah. vaṇig Jinadatto, bhāryā Jinadattā, putrī Nīlī atīśayena rūpavatī. tatrāivāparaḥ śreṣṭhī Samudradatto bhāryā Sāgaradattā putraḥ Sāgaradattaḥ. ekadā mahā-pūjāyāṃ vasatau³⁴⁶ kāyōtsargeṇa saṃsthitāṃ sarvābharaṇa-vi-bhūṣitāṃ Nīlīm ālokya Sāgaradattenōktaṃ: “Kim eṣāpi devatā kācid ?” etad ākarṇya tan-mitreṇa Priyadattena bhaṇitaṃ: “Jinadatta-śreṣṭhina iyaṃ putrī Nīlī.” Tad-rūpālokanād atī-vāsakto bhūtvā “katham iyaṃ prāpyata ?” iti tat-pariṇayana-cintayā durbalo jātaḥ. Samudradattena cāitad ākarṇya bhaṇitaṃ: “He putra, Jainaṃ muktṃ nānyasya Jinadatto dadātīmāṃ putrikāṃ pariṇetuṃ.” tatas tau kapaṭa-śrāvakaḥ jātau pariṇitā ca sā.

Tataḥ punas tau Buddha -bhaktaḥ jātau, Nīlyās ca pitṛ-grhe gamanam api niṣiddham, evaṃ vañcane jāte bhaṇitaṃ Jinadattena: “Iyaṃ mama na jātā kūpātau vā patitā Yamena vā nītā ” iti Nīlī ca śvaśura-grhe bhartuḥ vallabhā bhinna-grhe Jina-dharmam anutiṣṭhanti tiṣṭhati.³⁴⁷

“Darśanāt, saṃsargād vacana-dharma-devākārṇanād vā kālenēyaṃ Buddha-bhaktā bhaviṣyati ”ti paryālocya Samudradattena bhaṇitā: “Nīlī-putrī, jñānināṃ vandakānām asmad-arthaṃ bhojanaṃ dehi !” tatas tayā vandakānām āmantryāhūya ca teṣāṃ ekāikā prā-ṇahitātipiṣṭā³⁴⁸ saṃskārya teṣāṃ eva bhoktuṃ dattā. tair bhojanaṃ bhuktṃ gacchadbhiḥ prṣṭaṃ: “Kva prāṇahitāḥ ?” tayōktaṃ: “Bhavanta eva jñānena jānantu, yatra tās tiṣṭhanti; yadi punar jñānaṃ nāsti, tadā vamaṇaṃ kurvantu bhavatām udare prāṇahitās tiṣṭhanti ” ti. evaṃ vamaṇe kṛte³⁴⁹ dṛṣṭāni prāṇahitā-khaṇḍāni. tato ruṣṭas ca śvaśura-pakṣa-janaḥ.

Tataḥ Sāgaradatta-bhaginyā kopāt tasyā a-satya-para-puruṣa-doṣōdbhāvanā kṛtā. tasmin prasiddhiṃ [51] gate sā Nīlī devāgre saṃnyāsaṃ³⁵⁰ grhītvā kāyōtsargeṇa sthitā: “Doṣōttāre bhojanādau pravṛttir mama,³⁵¹ nānyathē” ti. tataḥ kṣubhita-nagara-devatayā āgatya rātrau sā bhaṇitā: “He mahā-sati, mā prāṇa-tyāgam evaṃ kuru; ahaṃ rājñāḥ pradhānānāṃ pura-janasya svapnaṃ dadāmi lagnā.³⁵² yathā nagara-pratolyaḥ kilitā mahā-sati-vāma-caraṇena saṃsprṣya udghaṭiṣyanti³⁵³ ti tās ca prabhāte bhavac-caraṇaṃ sprṣtvā evaṃ vā udghaṭi-

Subhadra, cf Kelting 2009: 58ff. In a parallel, the nested Padmalatā story 68 in BKK, p. 150, Nīlī is called Padmaśrī (see Luitgard Soni 2004: 73f.).

³⁴⁵ Thus read for P: *Loṭa*; V. 1. *Lalāṭa*-.

³⁴⁶ Thus read for P and Pl *vasantau*. Pl seems to translate *vasatau*, loc. Sg. of *vasati* because he renders: *mandir meṃ*, which I have adopted as a better reading. Otherwise one has to supply “two men” who are only mentioned in the next sentence.

³⁴⁷ Thus Pl for P: *anuṣṭhātī*.

³⁴⁸ V. 1. *mṛṣṭā*.

³⁴⁹ Thus Pl for P: *vamaṇaṃ kṛtaṃ*.

³⁵⁰ Thus Pl for P: *saṃ(grhītvā)*.

³⁵¹ Cf. 23,18 supra.

³⁵² On *lagna* after indicative see Upadhye 1974 Introduction, p. 22f. In Pl *lagnā* belongs to the next sentence.

³⁵³ Thus Pl for P: *uddhariṣyanti*.

*ṣyantīti*³⁵⁴ *pādena pratolī-sparśaṃ kuryās tvam*” *iti bhaṇitvā rājādīnāṃ tathā svapnaṃ darśayitvā pattana-pratolīḥ kīlitvā sthitā sā nagara-devatā. prabhāte kīlitāḥ pratolīr dṛṣṭvā rājādībhis taṃ svapnaṃ smṛtvā nagara-sarva-stri*³⁵⁵ *-caraṇa-tāḍanaṃ pratolīnāṃ kārītaṃ. na cāikāpi pratolī kayācid apy udghaṭitā.*³⁵⁶ *sarvāsāṃ paścān Nīlī tatrôtkṣipya nītā. tac-caraṇa-sparśāt sarvā apy udghaṭitāḥ*³⁵⁷ *pratolyaḥ, nirdoṣā rājādi-pūjitā*³⁵⁸ *Nīlī jātā caturthānu-vratasya.*

[50]

Because of the small vow of abstinence from conjugal unfaithfulness the merchant’s daughter Nīlī was very much honoured; her tale.³⁵⁹

In the country of Lāṭa (South Gujarat),³⁶⁰ Vasupāla was king in the city of Bhṛgukaccha (Broach).³⁶¹ (There lived also) the merchant Jinadatta, his wife Jinadattā and his very pretty daughter Nīlī. There, too, was another sheth, Samudradatta, his wife Sāgaradattā and their son Sāgaradatta. Once, at an important *pūjā*, Sāgaradatta saw Nīlī standing in *kāyôtsarga* meditation in her mansion, adorned with all kinds of jewellery, and remarked: “Is that a deity ?” Hearing that his friend Priyadatta replied: “That is the sheth Jinadatta’s daughter Nīlī.” When he had observed her beauty he grew very much enamoured and with the idea of marrying her he thought: “How can she be obtained ?” and fell ill. When he learned of this, Samudradatta spoke: “Oh son, Jinadatta will give that daughter of his in marriage to no one other than a Jain. Therefore the two pretended to be Jain laymen and she was married. Then, however, they re-converted to Buddhism and Nīlī was even forbidden to go to her father’s house. As he had thus been deceived Jinadatta said: “She is either not my daughter (anymore), or has fallen into a well or met a similar incident, or she was led off by Yama (i.e. died),” but Nīlī was dear to her husband in the house of her father-in-law³⁶² and kept following the doctrine of the Jina in a separate house, Samudradatta considered: “Because she has seen, gained familiarity or heard about of the doctrine, rules and deities, she will become a devotee of the Buddha in due

³⁵⁴ Thus Pl for P: *uddhariṣyantīti*.

³⁵⁵ Thus Pl; P: *nakhara-stri*.

³⁵⁶ Thus Pl for P: *uddharitā*.

³⁵⁷ Thus Pl for P: *uddharitāḥ*.

³⁵⁸ Pl adds: *ca*.

³⁵⁹ Cf. Bkk 54 in which the Jain woman Jinamati is suited by the Śaiva Rudradatta. The story was recently translated by Luitgard Soni (2004: 71f.), but the correspondence only pertains to the beginning. See also Dundas 2008: 193f.

³⁶⁰ See Jain 1984: 387f.

³⁶¹ In KSS 6,76 Bhṛgukaccha is said to be on the banks of the Narmadā. The name Bakarakṣa in Vasunandi 127 may be another form of the town’s name.

³⁶² For a rare and excellent depiction of the religious life of married Jain women and their problems in the house and social surroundings of their in-laws see Kelting 2001: 16f.

course” – and remarked to Nīlī: “Nīlī, my daughter, for our sake give food to knowledgeable Buddhist monks.” Then she invited and called *bhikṣus*, crushed their sandals,³⁶³ prepared them (as food) and gave them these to eat. When they had eaten and wanted to leave they asked. “Where are our sandals ?” She answered: “By means of your knowledge you should know where they are, but if you do not, then vomit, (for) the sandals are in your stomach.” Consequently (they) vomited and the pieces of their sandals became visible.³⁶⁴

Thereupon the family of her father-in-law was angry. Enraged, Sāgaradatta’s sister announced that the offence of adultery was untrue.³⁶⁵ When that became known [51] Nīlī took up renunciation in front of the deity, stood in *kāyōtsarga* meditation³⁶⁶ and said: “As to the removal of the offence (do) care only for my food, etc., nothing else.” ... Then in the night the city goddess, disturbed, appeared and spoke to her: “Do not thus take your life,³⁶⁷ faithful woman. I (shall) cause to the king, the nobles and the town people to have a dream. As sure as the poles of the city gates which are closed will be lifted when touched by the left foot³⁶⁸ of a faithful woman, so (the gates) will open in the morning at the touch of your foot. With this thought in mind, you must touch the poles with your foot.” With these words the city goddess showed such a dream to the king and the others, and closed the city gates with poles.

In the morning seeing the city gates barred and remembering the dream (sent to) the king and others, all urban women hit the poles on the city gates with their feet, but not a single city gate was opened. After all the (other women) Nīlī was picked up and brought there. By the touch of her foot all the city gates without exception were opened and Nīlī was honoured by the king, etc., as faultless.

(This is the illustrative tale) of the fourth small vow.

parigraha-viratyaṅgu-vratāḥ Jayah pūjātīśayaṃ prāptah; asya kathā

³⁶³ In the text sg., but in the next sentence plur.

³⁶⁴ In view of the Indian attitude to shoes this is a gross insult, but at the same time also an offence against *ahiṃsā*, as the shoes are made of leather. See Bollée 2008: 69ff. On their alms tour Buddhist monks go barefoot.

³⁶⁵ This blame makes no sense here and belongs to the Subhaddā version where the woman had removed a dust particle from the eye of a Jain monk with her tongue and thereby her *tilaka* had made an offprint on the forehead of the monk (which looks rather improbable). This was told to her husband, who considered it as adultery.

³⁶⁶ Hemac, *Yogaś* IV 132 gives a definition hereof, Cort 2001a: 67 a picture.

³⁶⁷ There has been no question of suicide, nor in the other versions either.

³⁶⁸ With the lowest, least important part of her body, see also Bollée 2008: 118; the left foot can also be connected with the gender of the owner: a woman. It may also have the notion of “with ease”. In the parallel stories the motif is that of the ordeal of catching water in a sieve. For the narrator’s possible association: gates, shoes and sieve protect what is within them against what is outside. The crowd of citizens is a *janapada* and thus characterized by their feet (cf. *bipad*, *śatapad*, etc.). – In KSS 36,30 a sick elephant can only rise up when touched by the hand of a chaste woman (*sādhvī*), and Penzer (Tawney & Penzer 1925 III 171) refers to Herodotus II 111 where a blind pharao was only cured with the urine of a chaste woman.

Kuru-jāṅgala-deśe Hastināga-pure Kuru-vaṃśe rājā Somaprabhaḥ putro Jayaḥ parimita-parigraho bhāryā Sulocanā, yām eva pravṛtīḥ. ekadā pūrva-vidyādhara-bhava-kathanānantaraṃ samāyāta-pūrva-janma-vidyau³⁶⁹ Hiraṇya-varma³⁷⁰-Prabhāvatī vidyādhara-rūpam ādāya ca Merv-ādau vandanā-bhaktiṃ kṛtvā Kailāsa-girau Bharata-pratiṣṭhāpita-caturviṃśati-Jinālayān vanditum āyātau Sulocanā-Jayau.

Tat-prastāve ca Saudharmēndreṇa Jayasya svarge parigraha-parimāṇa-vrata-praśaṃsā kṛtā. tāṃ parīkṣitum Ratiprabha-devaḥ samāyātaḥ. tataḥ strī-rūpam ādāya catasṛbhir vilāsinībhiḥ saha Jaya-samīpaṃ gatvā bhaṇito Jayaḥ: “Sulocanā-svayaṃvare yena tvayā saha saṃgrāmaḥ kṛtaḥ, tasya Nami-vidyādhara-pate rājñiṃ surūpām abhinava-yauvanāṃ sarva-vidyādhāriṇiṃ [52] tad-virakta-cittāṃ iccha, yadi tasya rājyam ātma-jīvitam ca vāñchasī ” ti. etad ākarṇya Jayenōktaḥ: “ He sundari, māivaṃ brūhi, para-strī mama janani-samānē ” ti. tatas tayā Jayasyōpasarge mahati kṛte ’pi cittam na calitam. Tato māyām upasaṃhṛtya pūrva-vṛttam kathayitvā praśasya vastrādibhiḥ pūjayitvā svargaṃ gata iti pañcamāṇu-vratasya.

Because of the small vow of abstinence from attachment to worldly possessions
Jaya was much honoured; his story.

In the country of the Kuru jungle, in the city of the elephant-drivers (Hastināpura), Somaprabha, of Kuru descent, was king. His son was Jaya, little attached to worldly possessions. Jaya’s wife was Sulocanā to whom only he was devoted. Once, after being told that they had been *vidyādharas* in a former life, Sulocanā and Jaya attained knowledge of their pre-births, assumed the image of the *vidyādharas* Hiraṇyavarma and Prabhāvatī, made their devoted reverence at Mt Meru and others, and went to salute temples of the 24 Jinas erected in India on Mt Kailāsa.

Saudharmēndra, on a suitable occasion for that, commended to Jaya in heaven the vow of restriction of worldly possessions. In order to test this commendation, the god Ratiprabha came.³⁷¹ Then, assuming the image of a woman with four playful companions, he went to Jaya and said to him: “ You should wish to win the beautiful queen who is (most) in the bloom of youth of all *vidyādhara* women; who is estranged from Nami, that lord of the *vidyādharas*, who fought with you at the *svayaṃvara* of Sulocanā, [52] if you want his realm and an existence for yourself.” Hearing this Jaya replied: “Beautiful woman, do not speak thus. The wife of another is for me like a mother.” Though (the deity) much troubled Jaya, his mind was not moved. Thereupon (the deity) stopped the illusion, told (Jaya) the background, praised and honoured him with garments, etc., and went off to heaven.

³⁶⁹ P: -dyo; v. l. *janmādyah*.

³⁷⁰ Thus with Ga and Gha for P and Pl: -*dharma*-.

³⁷¹ This is a typical temptation story in which a deity, mostly Indra (Śakra) praises a story’s hero and another, lower, deity has doubt and then tries to seduce the hero, but in vain. On doubting or curious deities see Luitgard Soni 2002: 230.

This is the illustrative story of the fifth small vow.

Evaṃ pañcānāṃ a-hiṃsādi-vratānāṃ pratyekaṃ guṇaṃ pratipādyêdāniṃ tad-vipakṣa-bhūtānāṃ hiṃsādy-upetānāṃ³⁷² doṣaṃ darśayann āha:

65. *Dhanaśrī-Satyaghoṣau ca tāpasāraṅśakāv api
upākhyeyās tathā Śmaśru-navanīto yathā³⁷³-kramam /III,19/*

quoted KA 247,13f.

Dhanaśrī, Satyaghoṣa, (and) both the ascetic and the watchman should also be mentioned, as well as Śmaśru-navanīta, one after the other.

Dhanaśrī-śreṣṭhīnī³⁷⁴-hiṃsāto bahu-prakāraṃ duḥkha-phalam anubhūtaṃ. Satyaghoṣa-purohitenāṅṛtāt. tāpasena cauryāt. āraṅśakena koṭṭapālena brahmaṇi vṛṭty-abhāvāt. tato 'vrata-prabhava-duḥkhānubhavane upākhyeyā dṛṣṭāntatvena pratipādyāḥ. ke te ? Dhanaśrī-Satyaghoṣau ca, na kevalaṃ etau eva, kiṃtu tāpasāraṅśakāv api. tathā tenāiva prasiddha³⁷⁵-prakāreṇa Śmaśru-navanīto vaṅik, yatas tenāpi pariṅgraha-nivṛṭty-abhāvato bahutara-duḥkham anubhūtaṃ. yathā-kramaṃ ukta-kramān-atikramaṇa hiṃsādi-viratya-abhāve ete upākhyeyāḥ pratipādyāḥ. tatra Dhanaśrī hiṃsāto bahu-duḥkham prāptā; asyāḥ kathā:

Manifold troubles came about as a result of the aggressiveness of the merchant's wife Dhanaśrī, the dishonestness of the house-priest Satyaghoṣa, the thievishness of the ascetic and the lack of respectful behaviour to a brahmin by the policeman on guard. They must therefore be related in an experience of trouble, because of the absence of vows, and be treated by parables.

Who (posed) these troubles ? Dhanaśrī and Satyaghoṣa were, not only they, but also the ascetic and the guard, as well as the merchant "Butterbeard", as is well known, for he suffered more trouble on account of his limitless possessiveness.

These (tales) must be named and treated in the correct order, by means of a proper course of narration, for violence, etc. knows no end. Dhanaśrī, then, had much trouble because she was so aggressive. (Here is) her tale:

³⁷² Pl: -ādyavratānāṃ.

³⁷³ Thus KA 248,1; P: yatha-

³⁷⁴ Pl: -śreṣṭhīnyā.

³⁷⁵ Pl omits.

*Lāṭa-deśe Bhṛgukaccha*³⁷⁶-pattane rājā Lokapālah, vaṇig Dhanapālo, bhāryā Dhanaśrī manāg api jīva-vadhe 'viratā. tat-putrī Sundarī, putro Guṇapālah. a-putra-kāle³⁷⁷ Dhanaśrīyā yaḥ putra-buddhyā Kuṇḍalo nāma bālakaḥ poṣitaḥ, Dhanapāle mṛte tena saha Dhanaśrī ku-karma-ratā jātā. Guṇapāle ca guṇa-doṣa-parijñānake jāte Dhanaśrīyā tac-chaṅkitayā bhaṇi-taḥ Kuṇḍalah³⁷⁸: “prasare godhanam cārayitum aṭavyāṃ Guṇapālam preṣayāmi. lagnas tvaṃ [53] tatra taṃ³⁷⁹ mārāya, yenāvayor niraṅkuśam avasthānam bhavatī ” ti bruvāṇām mātaram ākarṇya Sundaryā Guṇapālasya kathitaṃ: “Adya rātrau godhanam gṛhītvā prasare tvām aṭavyāṃ preṣayitvā³⁸⁰ Kuṇḍala-hastena mātā mārāyisyaty. ataḥ sāvadhāno bhaves tvam” iti Dhanaśrīyā ca rātri-pāścima-prahare Guṇapālo bhaṇito: “He putra, Kuṇḍalasya śarīram virūpakaṃ vartate; ataḥ prasare godhanam gṛhītvādya tvaṃ vrajē” ti. sa ca godhanam aṭavyāṃ nītvā kāṣṭham ca vastreṇa pidhāya tirohito bhūtvā sthitaḥ. Kuṇḍalena cāgatya “Guṇapālo 'yam” iti matvā vastra-pracchādita-kāṣṭhe ghātaḥ kṛto Guṇapālena ca sa khaḍgeṇa hatvā mārītaḥ. grhe āgato Guṇapālo Dhanaśrīyā pṛṣṭhaḥ: “ Kva re Kuṇḍalah ?” tenōktaṃ: ”Kuṇḍala-vārtām ayaṃ khaḍgo³⁸¹ 'bhijānāti. tato rakta-liptaṃ bāhum ālokya³⁸² sa tenāiva khaḍgena mārītaḥ. taṃ ca mārāyantīm Dhanaśrīyam dṛṣṭvā Sundaryā muśalena sā hatā. kolāhale jāte koṭṭapālair Dhanaśrīr dhṛtvā rājño 'gre nītā. rājñā ca gardabhārohaṇe karṇa-nāsikā-chedanādi-nigrahe kārīte mṛtvā durgatiṃ gatē” ti prathama-vratasya.³⁸³

Because of (her) violence there Dhanaśrī got into much trouble; the story of it:

In the country of Lāṭa (Gujarat), in the town of Bhṛgukaccha (Broach), Lokapāla was king, Dhanapāla a merchant, whose wife Dhanaśrī was little averse to killing living beings. Her daughter was (called) Sundarī, her son Guṇapāla.

At a time when she had no son (yet) Dhanaśrī brought up a child named Kuṇḍala as her son. With him Dhanaśrī, after Dhanapāla's death, liked to commit sexual offences.³⁸⁴ When Guṇapāla attained the age of discretion, Dhanaśrī, who was afraid of him, said (to Kuṇḍala): “I (shall) send Guṇapāla into the wilderness to pasture the cattle by the stream. You should follow closely. [53] Kill him there, so that we are free to do what we like.” Hearing her

³⁷⁶ If this is not a case of dittography, see p. [50] *Bhṛgu-kaccha* above; Bloomfield 1919: 238f. and Upadhye's remark (1974: 21 of the Introduction) on the *-ka* suffix.

³⁷⁷ Thus P1 for P: *atra kāle*.

³⁷⁸ P omits.

³⁷⁹ P omits.

³⁸⁰ On irregular gerunds see Maurer 1962: 138; Upadhye 1974: 22 of the Introduction.

³⁸¹ Thus read for P: *khaḍge*.

³⁸² As innote 201 on p. [24] the gerund depends on an instr. not expressed; in the next sentence *dṛṣṭvā* depends on *Sundaryā*.

³⁸³ P: °*māṇuvratasya*.

³⁸⁴ On paedophilia of women see, e.g., the story of queen Mahālakṣmī in Hertel 1917: 33ff. (trsl.1922: 64 [Kirdel]), and Doniger O'Flaherty 1980: 112.

mother's words Sundarī told Guṇapāla: “ Tonight Mother will send you with the cattle to a stream in the wilderness and have you killed by the hand of Kuṇḍala. Therefore be on your guard.”

In the last watch of the night Dhanaśrī spoke to Guṇapāla: “Son, the body of Kuṇḍala has become mishapen (so that he cannot pasture the cattle). Therefore, do you go with the cattle to the stream now !” So he took the cattle to the wilderness, covered a block of wood with a garment and stayed in hiding. When Kuṇḍala came he thought: “That is Guṇapāla” and hit the block of wood covered with the garment, but then was hit and slain by Guṇapāla with his sword. Returned home Guṇapāla was asked by Dhanaśrī: “Hey, where is Kuṇḍala ?” (Guṇapāla) replied: “This sword knows Kuṇḍala's story.” Seeing his blood-smearred arm (Dhanaśrī) killed him with that same sword. When Sundarī saw Dhanaśrī slaying him she hit her with a pestle. After an uproar arose, Dhanaśrī was held by the guards and brought before the king. The king then had her punished by cutting off ears, nose, etc.³⁸⁵ and had her put on an ass. After her death she went on an evil course (i.e., went to hell or had an evil rebirth). This is (an illustration) of the first vow.

Satyaghoṣo 'n-ṛtād bahu-duḥkhaṃ prāptaḥ; asya kathā

*Jambūdvīpe Bharata-kṣetre Siṃhapure*³⁸⁶ *rājā Siṃhaseno, rājñī Rāmadattā, purohitaḥ Śrībhūtiḥ. sa brahma-sūtre karrikāṃ badhvā bhramati. vadati ca: “Yadi a-satyam bravīmi, tadānayaḥ karrikayā nija-jihvā-chedaṃ karomi.”*³⁸⁷ *evaṃ kapaṭena vartamānasya tasya “Satyaghoṣa” iti dvitīyaṃ nāma saṃjātam.*³⁸⁸ *lokās ca viśvastās tat-pārśve dravyaṃ dharanti ca. tad-dravyaṃ kiṃcit teṣāṃ samarpya svayaṃ gṛhṇāti. pūt-kartuṃ ca*³⁸⁹ *bibheti lokaḥ. na ca pūt-kṛtaṃ rājā śṛṇoti.*

*Athâikadā Padmakhaṇḍapurād*³⁹⁰ *āgatya Samudradatto vaṇik-putras tatra Satyaghoṣa-pārśve 'n-arghāṇi pañca māṇikyāni dhṛtvā para-tīre dravyam upārjayitum gataḥ tatra ca*³⁹¹ *tad-upārjya vyāghuṭitaḥ. sphuṭita-pravahaṇa [54] eka-phalakenōttīrya*³⁹² *samudraṃ dhṛta-māṇikya-vāñchayā Siṃhapure Satyaghoṣa-samīpam āyātaḥ taṃ ca raṅka-samānam āgacchantam ālokyā tan-māṇikya-haraṇārthinā Satyaghoṣeṇa pratyaya-pūraṇārthaṃ samī-pōpaviṣṭa-puruṣāṇāṃ kathitaṃ: “Ayaṃ puruṣaḥ sphuṭita-pravahaṇaḥ tato grahilo jāto 'trā-gatya māṇikyāni yāciṣyatī ” ti. tenāgatya praṇamya cōktaṃ: “Bho*³⁹³ *! Satyaghoṣa purohita,*

³⁸⁵ See Bolléc 2010 *sub* 6.3.4.

³⁸⁶ The same as Sihapura identified with Siṃhapurī near Benares ? (Jain 1984: 413).

³⁸⁷ *Iti* is missing here, as in RK 23, 17; see Renou 1930 § 394.

³⁸⁸ P: *-jātaḥ*.

³⁸⁹ Pl omits.

³⁹⁰ Cf. Padmakhaṇḍa-nagara (pwb).

³⁹¹ Pl omits.

³⁹² Thus Pl for P: *phalekanorttārya*.

³⁹³ On *bho* without *visarga* see Upadhye 1943: 378.

”mamâarthôpârjanârtham gatasyoâpârjanârthasya³⁹⁴ mahâ-nâtho³⁹⁵ jâta ” iti matvâ yâni mayâ tava ratnâni dhartum samarpitâni, tânîdânîm prasâdam kṛtvâ dehi, yenâtmânam sphuṭita-pravahaṇât gata-dravyam samuddharâmi.”

Tad-vacanam âkarṇya kapaṭena Satyaghoṣeṇa samîpôpaviṣṭâ janâ bhaṇitâ: “Mayâ prathamam yad bhaṇitam, tad bhavatâṃ satyam jâtam.” tair uktaṃ: “Bhavanta eva jânanty: “ayam grahilo; ’smât sthânân nihsâryatâm” ity uktvâ taiḥ Samudradatto gṛhân nihsâritah “grahila” iti bhayamânaḥ.³⁹⁶ pattane pût-kâram kurvan “mamânarghya-pañca-mâṇikyâni Satyaghoṣeṇa gṛhitâni.” tathâ rājagrha-samîpe ciñcâ-vṛkṣam âruhya pâscima-râtre pût-kâram kurvan ṣaṇ māsân sthitah. tām pût-kṛtim âkarṇya Râmadattayâ bhaṇitah Siṃhasenaḥ: “ Deva, nâyam puruṣaḥ grahilah.” rājñâpi bhaṇitam: “ Kim Satyaghoṣasya cauryam saṃbhâvyate ?” Punar uktaṃ rājñyâ: “Deva, saṃbhâvyate tasya cauryam yato ’yam etâdṛśam eva sarvadâ vacanam bravîti.” etad âkarṇya bhaṇitam rājñâ: “Yadi Satyaghoṣasyâitat saṃbhâvyate, tadâ tvam parikṣayêti.”

Labdhâdeśayâ Râmadattayâ Satyaghoṣo rāja-sevârtham âgacchann âkârya pṛṣṭah: “ Kim bṛhad-velâyâm âgato ’si ?” tenôktaṃ: “Mama brâhmaṇi-bhrâtâdya prâghûrṇakah samâyâtas. tam³⁹⁷ bhojayato bṛhad-velâ lagnê” ti. punar apy uktaṃ tayâ: “Kṣanam ekam atrôpaviśa; mamâtikautukam jâtam. akṣa-krîḍâm kurmah.” rājâpi tatrâivâgatas; tenâpy “evam kurv” ity uktaṃ. tato ’kṣa-dyûte krîḍayâ saṃjâte Râmadattayâ nipuṇam ativilâsini karṇe lagitvâ bhaṇitâ: “Satyaghoṣaḥ purohito rājñi-pârśve tiṣṭhati; tenâham grahila-[55]mâṇikyâni yâcitum preṣitê ” ti tad brâhmaṇy-agre bhaṇitvâ tâni yâcayitvâ ca śiḡhram âgacchê ” ti. tatas tayâ gatvâ yâcitâni. tad-brâhmaṇyâ ca pûrvaṃ sutarâm niṣiddhayâ³⁹⁸ na dattâni. tad-vilâsinyâ câgatya devi-karṇe kathitam: “Sâ na dadâtî ” ti.

Tato jîta-mudrikâm tasya sâbhijñânam dattvâ³⁹⁹ punaḥ preṣitâ tathâpi tayâ na dattâni. tatas tasya kartrikâ yajñôpavitam jitam sâbhijñânam dattam darśitam ca. tayâ brâhmaṇyâ tad-darśanâd duṣṭayâ⁴⁰⁰ bhîtayâ ca tayâ samarpitâni mâṇikyâni tad-vilâsinyâḥ. tayâ ca Râmadattayâḥ samarpitâni tayâ ca rājño darśitâni tena ca bahu-mâṇikyâ-madhye nikṣe-pyâkârya ca grahilo bhaṇitah: “Re, nija-mâṇikyâni pariññâya gṛhâṇa” tena ca tathâiva gṛhiteṣu teṣu rājñâ Râmadattayâ ca vaṇik-putrah⁴⁰¹ pratipannah.

Tato rājñâ Satyaghoṣaḥ pṛṣṭah: “Idam karma tvayâ kṛtam ?” iti. tenôktaṃ: “Deva, na karomi; kim mamêdṛśam kartum yujyate ?” tato ’tiruṣṭena tena rājñâ tasya daṇḍa-trayam kṛtam: “Gomaya-bhṛtam bhâjâna-trayam bhakṣaya, malla-muṣṭi-ghâta-trayam⁴⁰² vâ sahasva,

394 Pl: -pârjitârthasya.

395 ? P: -natho; Pl: mahânanartho.

396 P: bhayanmânaḥ. The middle participle stands for the passive here.

397 Thus Pl for P: te.

398 Thus read for P: niṣaddhayâ.

399 Thus Pl for P: jîta-mudrikâ ... dattâ.

400 Pl: darśanât tuṣṭayâ; Gha: ... hṛṣṭayâ.

401 Thus Pl for P: putrah.

402 Thus Pl for P: -ghâtam.

dravyaṃ vā sarvaṃ dehi !” tena ca paryālocya gomayaṃ khāditum ārabdhaṃ. tad-aśaktena muṣṭi-ghātaḥ sahitum ārabdhaḥ. tad-aśaktena dravyaṃ dātum ārabdhaṃ. [tad-aśaktena gomaya-bhakṣaṇaṃ punar muṣṭi-ghāta iti.]⁴⁰³ evaṃ daṇḍa-trayaṃ anubhūya mṛtvātilobha-vaśād rājakīya-bhāṇḍāgāre aṅga-dhana-sarpo jātaḥ. tatrāpi mṛtvā dīrgha-saṃsārī jāta iti dvitīya⁴⁰⁴-vratasya.

Because of falsehood Satyaghoṣa got into much trouble; his story.⁴⁰⁵

On the Jambū continent in the country of India, in Siṃhapur, Siṃhasena was king, Rāma-dattā queen (and) Śrībhūti the family priest. (The latter) tied a knife to his sacred thread, (thus) walked around and proclaimed: “If I say something which is not true, then with this knife I (shall) cut off my own tongue.” Though he was thus living by means of trickery, he received the name Satyaghoṣa (“uttering truth, sounding truthful”) as a second name and people trusted him and deposited their valuables with him, (but) when they⁴⁰⁶ had consigned any of their valuables (to him) he kept them (for) himself. Yet people were afraid to protest and the king did not hear of an outcry.

Now one day Samudradatta, a merchant’s son, arrived from the city of Padmakhaṇḍa.⁴⁰⁷ He deposited five precious rubies with Satyaghoṣa and departed to earn wealth at the other shore (of the ocean), and returned after gaining it. When his ship was wrecked in a storm (lit.: was blown away) [54] he crossed the sea by means of a plank, went to Satyaghoṣa in Siṃhapur and asked for his deposited rubies, but when the latter saw him coming looking like a beggar, Satyaghoṣa, who wanted to appropriate those rubies, told the bystanders in order to give them confidence: “After shipwreck this man has become possessed by a demon⁴⁰⁸ and after returning here, he will ask for his rubies.” Samudradatta came, made a bow and said: “Well, family-priest Satyaghoṣa, if – in the belief that (you) would be of great help for me, when I who needed to earn (something) and left in order to gain wealth – I consigned my rubies to you, now give them (back), please, for therewith I (can) restore my property lost in the shipwreck.

Hearing these words Satyaghoṣa deceitfully told the people⁴⁰⁹ near him: “What I first said, you can believe (lit.: is true for you).” They answered: “You certainly know (that) this man is

⁴⁰³ Pl omits this redundant sentence.

⁴⁰⁴ Pl: *dvitīyā-*

⁴⁰⁵ See Handiqui 1949: 423; Guṇabhadra, *Uttarapurāṇa* 59, 147ff. (here, too, a Satyaghoṣa embezzles the jewels) and Vas 130 Siribhūi (p.125,12ff.) where the king is called Jayasiṃha (p.c. Kirde).

⁴⁰⁶ For the genitive as subject of an absolutive see Speyer 1886 § 380.

⁴⁰⁷ The same as Paumakhaṇḍa of ĀvN 323 ? the location of which is not known (Jain 1984: 403).

⁴⁰⁸ On the expression of mental diseases by means of a ‘grasper’ (*graha*) see Müller 2008: 569f.

⁴⁰⁹ For the genitive instead of the dative with √ *KATH* see, e.g. Upadhye 1964: 25 (Intro.).

possessed by a demon and should be removed from our place.” With these words they turned Samudradatta out of the house because they feared that he was possessed by a demon.

In town (Samudradatta) raised an outcry:⁴¹⁰ “Satyaghoṣa has taken my five priceless rubies.” Thus after climbing up a tamarind tree⁴¹¹ near the royal palace at the end of the night he started an outcry and stayed there six months.⁴¹² Hearing that outcry Rāmadattā spoke to Siṃhasena: “Your Majesty, that man is not possessed by a demon.” The king replied: “Do you think theft on the part of is Satyaghoṣa possible ?” The queen for her part replied: “Your Majesty, his being a thief is possible because he always speaks in such an (arrogant) way.” When he heard that the king spoke: “If you think this possible of Satyaghoṣa, then you should find out.” When Rāmadattā had received this order, she invited (Satyaghoṣa) to come and see the king, and then asked him: “Why have you come so late.” He replied: “My wife’s brother has come as our guest today. Giving him a meal caused me to be late in coming to you,”⁴¹³ but Rāmadattā on her turn spoke: “Come in here for a moment. For me there is something quite wonderful: we (should) play dice.” The king, too, came to them and spoke: “Do so !”

As the game of dice took place, Rāmadattā cleverly whispered in (lit.: clung to) the ear of a charming maid of honour⁴¹⁴ (? and said): “The family priest Satyaghoṣa is with the queen. Therefore I am sent to ask for the rubies of the man possessed by a demon.” [55] Say that to the wife (of Satyaghoṣa) and when you have asked for the (rubies) come back quickly.” Thereupon (the queen’s maid) went and asked for the (jewels). First, however, (Satyaghoṣa’s) wife was very restrained and did not hand them over. So the maid of honour returned and whispered to the queen: “She does not hand (them) over.”

Then she was given the seal-ring of Satyaghoṣa which he lost (in gambling) by way of a token of recognition and sent away once more, but even so (the rubies) were not given to her. After that (the brahmin woman) was presented and shown (her husband’s) knife and sacred thread by way of a token of recognition.

When she beheld these she felt guilty, became afraid and delivered the rubies over to the maid-of-honour of the (queen). So they were given to Rāmadattā and shown to the king, who then called the man possessed by a demon nearby, put the rubies amidst many other rubies with the words: “Now, when you recognize your own rubies, take them.” When he had thus taken them the king and Rāmadattā rehabilitated the merchant.

Then the king asked Satyaghoṣa: “Did you do this (evil) act ?” (Satyaghoṣa) replied: “Your Majesty, I did not do it. Would it fit me to do such a thing ?” Thereupon that king flew into a

⁴¹⁰ Perhaps the text with the double *pūt-kāraṃ kurvan* is out of order.

⁴¹¹ The *Tamarindus indica* reaches a height of up to 25 metres (Wikipedia).

⁴¹² It is not stated that Samudradatta is on hunger strike, but his behaviour otherwise reminds one of the well-known Hindu custom of redressing a grievance by sitting at someone’s door and taking no food (*haḍṭāl* or *dharnā*) for which see Hopkins 1901 and Kölver 1971: 166ff., esp. 170.

⁴¹³ As *lagna* rules the genitive (MW) *bhojayato* must have non-causative meaning: ‘eating’, for which feature see e.g., Upadhye 1943: Intro. 100 and 1974: 22..

⁴¹⁴ This meaning is not in any dictionary. In Yaśast. II 347,21 the woman is a *bhaṭṭīnī*.

rage and punished him in one of three ways: “Either you eat three plates full of cowdung, or you suffer to be thrashed by wrestlers with their fists, or you hand over all your property.” (Satyaghoṣa) then thought about it and started to eat cowdung. As he was unable to eat cowdung, he accordingly received a thrashing. Incapable both to eat cowdung and to suffer the thrashing he began to give up his property. Thus after experiencing the three (kinds of) punishment he died because of his extreme cupidity and was reborn as an *aṅgadhana* snake⁴¹⁵ in a royal storehouse. After his death there he was a long time in the *saṃsāra*.⁴¹⁶

That is the illustration of the second vow.

Tāpasaś cauryād bahu-duḥkhaṃ prāptaḥ iti; asya kathā

*Vatsya-deśe Kauśāmbī-pure rājā Siṃharatho rājñī Vijayā. tatrâikaś cauraḥ kauṭilyena tāpaso bhūtvā para-bhūmim⁴¹⁷ a-sprśad avalambamāna-śikya-stho⁴¹⁸ divase pañcâgni-sādhanam karoti rātrau⁴¹⁹ ca Kauśāmbīṃ muṣitvā tiṣṭhati. ekadā mahā-janān muṣṭam nagaram ākarṇya rājñā koṭṭapālo bhaṇito: “Re, [56] sapta-rātra-madhye cauram nija-śiro vānaya !” tatas cauram a-labhamānaś cintā-paraḥ talāro. ’parâhne bubhukṣita-brāhmaṇena kenacid āgatya⁴²⁰ bhojanam prārthitaḥ. tenôktaḥ: “He brāhmaṇa, *chāndaso*⁴²¹ ’si; mama prāṇa-saṃdeho vartate tvam ca bhojanam prārthayase.” etad vacanam ākarṇya prṣtam brāhmaṇena : “Kutas te prāṇa-saṃdehaḥ ?” kathitam ca tena. tad ākarṇya punaḥ prṣtam brāhmaṇena: “Atra kiṃ ko ’py atinisprha⁴²²-vṛtti-puruṣo ’py asti ? ” uktaḥ talāreṇa: “Asti viśiṣṭas⁴²³ tapasvī, na ca tasyâitat sambhāvyate.” bhaṇitam brāhmaṇena: “sa eva cauro bhaviṣyati atinisprhatvāt. – śrūyatām atra madyā kathā.”*

“Mama brāhmaṇī mahāsati para-puruṣa-śarīram na sprśati ” ti nija-putrasyāpy atiku-kuṭāt karpatena sarvaṃ śarīram pracchādya stanam dadāti, rātrau tu grha-piṇḍāreṇa saha ku-karma karoti. tad-darśanāt⁴²⁴ saṃjāta-vairāgyo⁴²⁵ ’ham saṃvalârtham⁴²⁶ suvarṇa-śalā-

⁴¹⁵ Unknown species; perhaps the word is corrupt.

⁴¹⁶ In Yaś the story ends differently: as a brahmin he may not be killed and is therefore expelled on an ass with a string of potsherds, for which see Bollée 2005: 116.

⁴¹⁷ Read: *bhūtvāpara-* ?

⁴¹⁸ Ms Gha in Pl: *a-sprśan vilambyamāna-°*.

⁴¹⁹ Thus Pl for P: *tatra*.

⁴²⁰ Thus Pl for P: *câikadâ gatya*.

⁴²¹ P: *chandaso*; Pl: *achāndaso*.

⁴²² Wrong for: *atiniḥsprha*. P omits: *vṛtti*.

⁴²³ P: *viśiṣṭa-*

⁴²⁴ P: *daśanāt*.

⁴²⁵ P: *vairogyā*.

⁴²⁶ V. l. *śāmbalârtham*.

*kām vaṃśa-yaṣṭi*⁴²⁷ –*madhye nikṣīpya tīrtha-yātrāyāṃ nirgataḥ. agre gacchataś ca mamâika-baṭuko milito na tasya viśvāsam gacchāmy. ahaṃ yaṣṭi-rakṣāṃ yatnataḥ karomi. tenâkalitā sâ yaṣṭiḥ sa-garbhêti.*⁴²⁸ *ekadā rātrau kumbhakāra-gṛhe nidrāṃ kṛtvā dūrād gatvā tena nija-mastake lagnaṃ kuthita*⁴²⁹ –*tṛṇam ālokyâtikukkuṭe*⁴³⁰ *mamâgrato: “Hā hā, mayā [nôktaṃ]*⁴³¹ *para-tṛṇam a-dattaṃ grasitam” ity uktvā vyāghuṭya tṛṇam tatrâiva kumbhakāra-gṛhe nikṣīpya divasâvasāne kṛta-bhojanasya mamâgatya militaḥ. “bhikṣârthaṃ gacchatas tasyâtiśucir ayam” iti matvā viśvasitena mayā yaṣṭiḥ kukkurâdi-nivāraṇârthaṃ*⁴³² *samarpitā. tām gṛhītvā sa gataḥ.*

*Tato mayā mahâṭavyāṃ gacchatâtivrddha-pakṣiṇo ’tikurkuṭam drṣṭam. yathā ekasmin mahati vṛkṣe militāḥ pakṣi-gaṇo rātrāv ekenâtivṛddha-pakṣiṇā nija-bhāṣayā bhaṇito: “Re re putrāḥ, ahaṃ atīva gantuṃ na śaknomi. bubhukṣita-manāḥ kadācid bhavat-putrāṇāṃ bhakṣa-ṇam karomi citta-cāpalyād. ato mama mukhaṃ [57] prabhāte baddhvā sarve ’pi gacchantu.” tair uktaṃ: “Hā hā, tāta, pitāmahas tvam. kiṃ tavâitat sambhāvyate ?” tenôktaṃ: “bubhu-ṣītaḥ kiṃ na karoti pāpaṃ”*⁴³³ *iti. evaṃ prabhāte tasya punar vacanāt tan-mukhaṃ baddhvā te*⁴³⁴ *gatāḥ. sa ca baddho gateṣu caraṇābhyāṃ mukhād bandhanaṃ dūri-kṛtvā tad-bālakān bhakṣayitvā teṣāṃ āgamana-samaye punaḥ caraṇābhyāṃ bandhanaṃ mukhe saṃyojyâti-kurkuṭena kṣiṇôdaro bhūtvā sthitaḥ.*

*Tato nagara-gatena caturtham atikurkuṭam drṣṭam mayā yathā tatra nagare ekaś cauras tapasvi-rūpaṃ dhṛtvā brhac-chilāṃ ca mastakasyôpari hastābhyāṃ ūrdhvaṃ gṛhītvā nagara-madhye tiṣṭhati*⁴³⁵ *divā rātrau câtikurkuṭen-“âpasara, jīva,*⁴³⁶ *pādaṃ dadāmi, apasara, jīva, pādaṃ dadāmī ” ti bhaṇan bhramati. “apasara-jīvē” ti cāsau bhakta-sarva-janair bhaṇyate. sa ca gartâdi-vijana-sthāne dig-avalokanaṃ kṛtvā suvarṇa-bhūṣitam ekākinaṃ praṇamantaṃ tayā śīlayā mārayitvā tad-dravyaṃ*⁴³⁷ *gṛhṇāti” ity atikurkuṭa-catuṣṭayam ālokyā mayā śloko ’yaṃ kṛtaḥ:*

⁴²⁷ P: -*yiṣṭa-*.

⁴²⁸ Thus Pl for P: *tenâkalitāṃ yaṣṭiṃ saṅge bibharmi.*

⁴²⁹ Pl: *kuthitaṃ.*

⁴³⁰ Pl: -*kkuṭena.*

⁴³¹ Pl omits.

⁴³² Thus Pl; P: -*vāraṇârthaṃ.*

⁴³³ Quoted from Pañcatantra (ed. Nārāyaṇ Rām. Bombay, 1950) 4,1,16 and 32. Cf. Jinakīrti 1917: 41 and vs 98: *kiṃ pāpaṃ bubhukṣârthā na kurvate ?*

⁴³⁴ P omits.

⁴³⁵ Thus Pl; P omits.

⁴³⁶ Thus Pl whose text is better understandable, but is not explained in the critical apparatus; P omits *jīva* and after *pādaṃ* the repetition. – *Paḍaṃ dadāti* means ‘to tread upon’ (MW), apparently also *pādaṃ dadāti*, as above on p. [22]. ‘To kick’ is expressed differently (Bollée 2008: 73).

⁴³⁷ P: *tadravyaṃ.*

*a-bāla-sparśakā nārī brāhmaṇas tṛṇa⁴³⁸-hiṃsakaḥ /
vane kāṣṭha-mukhaḥ pakṣi pure 'pasara-jīvakaḥ //*

*iti kathayitvā talāraṃ dhīrayitvā saṃdhāyāṃ brāhmaṇaḥ śikya-tapasvi-samīpaṃ gatvā tapa-
svi-praticārakair nirdhāyyamāṇo⁴³⁹ 'pi rātry-andho bhūtvā tatra patitvāika-deśe sthitaḥ. te ca
praticārakāḥ rātry-andha-parikṣaṇārthaṃ tṛṇa-kaṇḍukāṅguly⁴⁴⁰-ādikaṃ tasyākṣi-samīpaṃ
nayanti. sa ca paśyann api na paśyati. brhad-rātrau guhāyāṃ andha-kūpe nagara-dravyaṃ
dhriyamāṇam ālokyā teṣāṃ khādana⁴⁴¹-pānādikaṃ cālokyā⁴⁴² prabhāte rājñā māryamāṇas
talāro⁴⁴³ rakṣitaḥ tena rātri-dṛṣṭam āvedya sa⁴⁴⁴ śikya-sthas⁴⁴⁵ tapasvī. cauras tena talāreṇa
bahu-kadarthanādibhiḥ kadarthyamāno mṛtvā durgatiṃ gatas. tṛtīya⁴⁴⁶-vratasya.*

Because of his thievishness an ascetic got into much trouble; his story.

In the Vatsya country Siṃharatha was king in the city of Kauśāmbī⁴⁴⁷ (and) Vijayā was his queen. There a thief turned a false ascetic.⁴⁴⁸ Without touching the ground at the other side (i.e. under him ?) he hung down tied to a rope⁴⁴⁹ and performed *pañca-tapas*⁴⁵⁰ in the air at daytime, but at night he used to plunder Kauśāmbī. Once the king heard from the populace that the city was robbed and spoke to the commander of the guards: “Hey, [56] bring (me) the thief within seven nights, or your own head.” As he did not catch the thief the officer was lost in thought.

Another day a hungry brahmin came along and asked him for food. He replied: “Well, brahmin, you are asking much (?).⁴⁵¹ My life is in danger and you ask (me) for food.” Hearing

⁴³⁸ Pl: *brāhmaṇo 'tṛṇa-*.

⁴³⁹ Thus P; Pl: *nirghāṭyamāno/ nirdhāṭyamāno*. Read: *nirdhāpya-* or *nirdhāvya-*.

⁴⁴⁰ Pl: *kaṭṭikāṅguly-*

⁴⁴¹ P: *khāna-*.

⁴⁴² Thus read with MS Gha for P and Pl: *vālokyā ?*

⁴⁴³ The text seems defective and mixed up here.

⁴⁴⁴ Thus Pl for P: *saṃ*.

⁴⁴⁵ P: *śikya-tapasvī*.

⁴⁴⁶ Pl: *tṛtīyā-*.

⁴⁴⁷ Cf. KSS 9,5 and see Chojnacki 2008: 121 note 382 on Kuvalayamālā 31,19.

⁴⁴⁸ On false ascetics see Bloomfield 1924.

⁴⁴⁹ For this kind of asceticism see Manu VI 23 and Kālidāsa, *Ragh.* XIII 41. Oman seems to have a picture of it 1905: opposite 46 (“*ūrdhamukhī sādhu*”).

⁴⁵⁰ This kind of penance was mentioned several times by Kālidāsa and sculptures of it are known especially from the south of India (Sivaramamurti 1969: 36f.).

⁴⁵¹ As the meaning ‘familiar with the Veda’ (MW) makes no sense here I started for my translation from *chanda* ‘desire.’ However, as Sāmaveda (*chāndasa*) brahmins have the bad reputation of being *bhaya-kārkaśya-kopa*

these words the brahmin asked: “How is your life in danger ?” The (officer) told him. When he heard his words the brahmin asked: “Is there here any man who is entirely without desires ?” The officer answered: “There is a certain ascetic, but he is not considered capable of such a (crime).” Then the brahmin said: “As he is quite without desires, it is precisely he who will be the thief.

As to this, hear my story:⁴⁵² “My wife is a very demure woman⁴⁵³; she does not touch the body of another man. Thus, because of extreme pretence, she quiets her own son only after covering her whole body with a cloth, but at night she carries on illicit sexual relations with a beggar of the house.⁴⁵⁴ Because I saw that I became disgusted. For provisions for a journey I put a goldbar into a bamboo stick and went on a pilgrimage. As I went along I met a brahmin youth. I did not trust him (and) took care to protect myself with a stick. I held on to the stick when he had seized it.

“Once, after a long walk, sleeping in a potter’s⁴⁵⁵ house at night and becoming aware of dirty grass⁴⁵⁶ under his head, he said very hypocritically to me: “Ha ha, someone else’s grass which was not given to me was taken,”⁴⁵⁷ went back, dropped the grass there in the potter’s house and only returned to me at the end of the day after I had eaten. With the thought “for one going out for alms this is quite in order”⁴⁵⁸ I unsuspectingly used the stick in order to keep off dogs, etc. He took the stick with what was in it.”⁴⁵⁹

“Thereupon, as I went into a big forest, I saw the pretence of a very big bird when (several birds) met on a tall tree.⁴⁶⁰ At night one very big bird addressed a flock of (young) birds in their own language: “Ha ha, children, I cannot fly (lit.: go) very well because my thoughts are occupied with hunger. As my mind is agitated I shall sometime eat your children. Therefore you should tie up my mouth [57] at daybreak and all fly away.” They replied: “Oh oh, dear, you are (our) grandfather; how can you do that ?” He answered: “One who is hungry is capable of every evil.” Thus, as he had said that, they tied up his beak at daybreak and flew away, but after being bound he removed the cord with his feet, when they had gone, ate the small

(KSS 18,108, see Bollée 2010a note 180), *ch.* here may pertain to that. Pl 138,10 paraphrases: “*tum abhiprāy ko nahim jānte.*”

⁴⁵² In it he gives four cases of pretence.

⁴⁵³ On the word *mahā-satī* see Kelting 2009: 184 note 34.

⁴⁵⁴ This is the first story of pretence.

⁴⁵⁵ As *nīcajātis* potters lived outside the towns (Fick 1897: 181; Jain 1984: 132). Renouncers often stayed there, see, e.g. Hemac, *Tri°* 10,8, 88; 309 and 356.

⁴⁵⁶ Lying on *darbha* (*kuśa*-grass) is mentioned, e.g., KSS 42,56.

⁴⁵⁷ Keeping P’s *nōktaṃ* in the text Kirde (p.c.) tentatively translates: “as long as he was far off, having noticed that under his head foul grass was put, he told me deceitfully: ‘Alas, I did not say that (this was) grass of somebody else, that (it) was not given to me, that it was taken (by using violence).’

⁴⁵⁸ *Atīśuci*, a masc. noun, is not in any dictionary.

⁴⁵⁹ I cannot make much sense of this passage, but it seems to be the second story of pretence.

⁴⁶⁰ As the syntax here seems out of order, the translation is *ad sententiam*.

ones of the (flock), and at the time when the (adult) ones returned, he restored the cord on his mouth with his feet and feigned having an emaciated stomach.⁴⁶¹

“Then, when I made my way to town, I saw how a thief performed a fourth case of pretence when, assuming the shape of an ascetic, he kept a big stone with his hands above his head,⁴⁶² and stood there in the town by day, but at night he walked around, crying: “get off, soul, I (shall) tread (on you), get off, soul, I (shall) tread (on you).” All devotees called him “soul, get out of the way.”

Then he looked for a place where there were no people, such as a cave, etc., killed with the stone everyone who had gold ornaments, when he bowed down (in front of the “ascetic”), and took his money. Thus I noticed the set of four cases of fake (> impossibility) and composed the following stanza:

A woman who does not touch children, a brahmin who destroys grass, a bird in a forest with a wooden bill, a person who chases away his soul in a town.”⁴⁶³

With these words the brahmin urged on the officer, went to the ascetic hanging from the loop in the twilight, but was chased away by the servants of the ascetic, became unable to see in the night, fell down there and stayed in the same place. The servants, however, in order to find out if he was nightblind, held a herb, a finger, etc., near his eyes tickling them, but, though endowed with vision, he did not see.

Seeing that in the dead of night the city’s treasure was being secretly kept in a hole in a well overgrown with plants, and noting the food and drink, etc. of the (servants), the officer reported what he had seen in the night to the king who had the ascetic in the loop taken into custody by the (officer) and killed in the morning. The thief tortured by the officer in many ways⁴⁶⁴ died and went on a bad course. This is the story of the third vow.

āraḥṣiṇā ’brahma-nivṛṭty-a-bhāvād duḥkaṃ prāptam; [58] asya kathā

*Ābhīra*⁴⁶⁵-deśe *Nāśikya*⁴⁶⁶-nagare *rājā Kanaka-ratho rājñi Kanaka-mālā, talāro Yama-daṇḍas, tasya mātā Bahu-sundarī taruṇa-raṇḍā puṃścalī. sā ekadā vadhvā dhartuṃ*

⁴⁶¹ This is the third case of uretence.

⁴⁶² For a picture see Oman 1905 opposite p. 94. See also Sivaramamurti 1981: 154 where a renouncer is described “with his hands raised up and clasped in an attitude known as *yamaṃpāśamudrā*, to see the sun through the aperture so created by interlocking the fingers in that manner.”

⁴⁶³ The sense of this enumeration of impossibilities is not stated and the *śloka* is not found in Sternbach’s *Mahā-subhāṣitasamgraha*. Pl 139,26f. supplies *mahā-kapaṭ maim ne dekhe haim*.

⁴⁶⁴ On torture see Bollée 2008b : 30 s.v.

⁴⁶⁵ Read thus ? P: *Āṭṭīra* Pl: *Āhīra*-. – See Mehta/Chandra/Malvania I 1970: 84 sub *Ābhīra* which territory “comprises the region from Nasik to the western part of Berar.”

⁴⁶⁶ Thus Pl; P: *Nāśikā*-.

*samarpitābharaṇaṃ gṛhītvā rātrau saṃketita-jāra-pārśve gacchanti*⁴⁶⁷ *Yamadaṇḍena dṛṣṭā*⁴⁶⁸ *sevitā cāikānte. tad-ābharaṇaṃ cānīya tena nija-bhāryāyā dattaṃ. tayā ca dṛṣṭvā bhaṇitaṃ: “Madīyam idam ābharaṇaṃ, mayā śvaśrū-haste dhṛtaṃ.” tad-vacanam ākarṇya tena cintitaṃ: “Yā mayā sevitā, sā me janani bhaviṣyati”*⁴⁶⁹ *ti. tatas tasyā jāra-saṃketa-gṛhaṃ gatvā tāṃ sevitvā tasyām āsakto gūḍha-vṛtṭyā tayā saha ku-karma-rataḥ sthitaḥ.*

*Ekadā tad-bhāryayā-sahanād atiruṣṭayā*⁴⁷⁰ *rajakyā kathitaṃ: “Mama bhartā nija-mātrā saha tiṣṭhati.” rajakyā ca mālā-kāriṇyāḥ kathitaṃ. Ativiśvastā mālā-kāriṇī ca Kanakamālā-rājñī-nimittaṃ puṣpāṇi gṛhītvā gatā tayā ca pṛṣṭā sā kutūhalena: “Jānāsi, he, kām apy a-pūrvam vārtam.”*⁴⁷¹ *tayā talāra-dviṣṭatayā kathitaṃ rājñyah: “Devi, Yamadaṇḍa-talāro nija-jananyā saha tiṣṭhati. Kanakamālayā ca rājñah kathitaṃ. rājñā*⁴⁷² *gūḍha-puruṣa-dvāreṇa tasya ku-karma niścītya talāro gṛhīto durgatiṃ gataś caturthā*⁴⁷³ *-vratasya.*

Because he indulged in sexual adventures a guard came to grief; [58] his story.

In the city of Nāsikya, in the Ābhīra country, Kanakaratha was king; his queen (was) Kanakamālā; the police commander was Yamadaṇḍa whose mother (was called) Bahusundarī, a fresh widow and a prostitute.⁴⁷⁴ The latter once, in order to act as a woman (i.e., to follow her profession), went at night with her jewellery to a lover she had an appointment with, but she was seen by Yamadaṇḍa and enjoyed at a solitary place. He took her jewellery and gave it to his own wife. When she saw it she said: “This is my jewellery (I) obtained at the hands of my mother-in-law.” Hearing her words (Yamadaṇḍa) thought: “Whom I had intercourse with, she will be my mother.” Thereupon he went to the house appointed with her lover,⁴⁷⁵ attended upon her, became attached to her (and) stayed secretly cohabitating with her.

Once, because of his impotence with his wife, she told an angry washerwoman: “My husband has intercourse with his own mother.”⁴⁷⁶ The washerwoman told a female garland-maker. The female florist was quite unsuspecting⁴⁷⁷ and went with flowers for queen Kanakamālā. Curious the (queen) asked her: “Do you know a story not known before?” Out of

⁴⁶⁷ Thus read for P: *gacchantā*.

⁴⁶⁸ P: *dṛṣṭvā*. For the gerund as a finite verb see Gonda 1975: III 93.

⁴⁶⁹ P: *bhaviṣyati*.

⁴⁷⁰ Thus Pl for P: *a-sahanād iti ruṣṭayā*.

⁴⁷¹ Pl adds: *ca*.

⁴⁷² Pl adds: *ca*.

⁴⁷³ Pl: *caturthā*.

⁴⁷⁴ See Meyer 1952: 264ff. (ch. IX) and Banerji 1989: 103ff.

⁴⁷⁵ Yamadaṇḍa thus has intercourse with his mother in the house of her lover about whom we hear nothing.

⁴⁷⁶ The text seems faulty or lacunose here.

⁴⁷⁷ I do not understand the relation between the dhobis, the garlandmakers and the police officer in this passage.

hatred of the police commander she told the queen: “Your Majesty, the police commander Yamadaṇḍa has intercourse with his own mother,”⁴⁷⁸ and Kanakamālā informed the king. Learning by secret agents of his misconduct the king had the officer arrested.⁴⁷⁹ (After his death the man) entered upon a bad series of rebirths. (This is the story) of the fourth vow.

*parigraha-nivṛty-abhāvāt śmaśru-navanītena bahutaram duḥkham prāptam;
asya kathā*

Asti Ayodhyāyām śreṣṭhī Bhavadatto bhāryā Dhanadattā putro Lubhadattaḥ vāñijyena dūram gataḥ. tatra svam upārjitaṃ tasya caurair nītaṃ. tato ’tinirdhanena tena mārge āgacchatā tatrâikadā goduhaḥ⁴⁸⁰ takraṃ pātuṃ yācitaṃ. takre pīte stokaṃ nava-nītaṃ kūrce lagnam ālokya gṛhītvā cintitaṃ tena: “vāñijyaṃ bhaviṣyaty anena me”, evaṃ ca tat-saṃcinvatas tasya⁴⁸¹ “Śmaśru-navanīta” iti nāma jātaṃ. evam ekadā prastha-pramāṇe gṛte jāte gṛtasya bhājanaṃ pādānte [59] dhṛtvā śīta-kāle tṛṇa-kuṭīraka-dvāre agniṃ ca pādānte kṛtvā⁴⁸² rātrau saṃstare patitaḥ saṃcintayati “anena gṛtena bahutaram artham upārjya⁴⁸³ sārtha-vāho bhūtvā sāmanta–mahā-sāmanta–rājâdhirāja-padaṃ prāpya krameṇa sakala-cakravartī bhaviṣyāmi yadā, tadā ca me sapta-tala-prāsāde śayyâgatasya pādānte samupa-viṣṭaṃ strī-ratnaṃ pādau muṣṭyā grahiṣyati. ‘na jānāsi pāda-mardanaṃ kartum’ iti snehena bhañitvā⁴⁸⁴ strī-ratnaṃ evaṃ pādēna tāḍayiṣyāmi.” evaṃ cintayitvā tena cakravartī-rūpâ-viṣṭena pādēna hatvā pātitaṃ tad-gṛta⁴⁸⁵-bhājanaṃ tena ca gṛtena dvāra-saṃdhuḥṣito ’gniḥ sutarāṃ prajvālitaḥ. tato dvāre⁴⁸⁶ niḥsartum⁴⁸⁷ a-śakto dagdho mṛto durgatiṃ gataḥ. icchā-pramāṇa-rahita-pañcama⁴⁸⁸-vratasya.

Because he could not stop his greed he got into very much trouble by butter in his beard; his story.

⁴⁷⁸ Incest is touched by Meyer 1952: 253 in a note with many references; Doniger O’Flaherty 1980: 98-115 et passim (see index, p. 371 *sub* incest).

⁴⁷⁹ Kauṭilya 2,36,56 states the punishments for attacks on prostitutes by night-guards. See further Kauṭilya 2, 27 and Banerji 1989:123.

⁴⁸⁰ V. l. *gokule*.

⁴⁸¹ P: *tat-saṃcitaṃ tat-svasya*.

⁴⁸² V. l. *dhṛtvā*.

⁴⁸³ P: *umārjya*.

⁴⁸⁴ On a gerund depending on an acc. See Gonda 1975: III 93.

⁴⁸⁵ P and Pl: *-dhṛta*; v.l. in P: *-dhṛtvā*.

⁴⁸⁶ Pl adds: *prajvalite* (sic !).

⁴⁸⁷ Thus read for P: *nisartum*.

⁴⁸⁸ Pl: *pañcamā*.

In Ayodhyā the sheth Bhavadatta lived with his wife Dhanadattā and their son Lubdhadatta who travelled in trade over a long distance. In doing so his acquired property was taken away by thieves. Utterly impoverished he returned, and on his way once asked a cowherd if he might drink buttermilk with water. After drinking the buttermilk he saw some fresh butter sticking in his beard and thought “therewith I shall do business”. As he was thus collecting that (butter) he was called “butter-beard”. When at once in this way ghee to the weight of a *prastha* had accumulated, he put a plate of ghee at the foot of his bed [59] and at the door of (his) grass hut made a fire at the foot of his bed in the cold season.

On his bed at night he thought “By means of this ghee I (shall) collect very much wealth, become a caravan leader, get the position of a captain, a general, king, grand king and when I gradually shall (have) become a real *cakravartin* (‘universal emperor’), then a jewel of a woman will catch both my feet with her hand at the foot of my bed on the seventh floor of my palace, and say lovingly: “You cannot play footsie with my feet.” Thinking thus: “I shall touch (that) jewel of a woman with my foot in this way” he hit that dish of ghee with his freely mobile (or: belonging to an emperor) foot, so that it fell over, and caused the fire at the door to flare up because of the ghee. Then, unable to go out through the door he was burnt, died and entered upon an evil series of rebirths.

(This is a story illustrating) the fifth vow limiting the extent of desires.

Asya kathā: this story cannot be taken as being serious for the fifth vow, but rather makes light of Jain business mentality and materialism. As a type it is similar to Pañcatantra 5,1⁴⁸⁹ and Malayagiri IV, 3, 9a 13ff. ad Vyavahārabhāṣya sūtra 32 (1388) for which see Bollée 2005: 36f.

66. *madya*⁴⁹⁰-*māṃsa-madhu-tyāgaiḥ sahāṇu-vrata-pañcakam* /
*aṣṭau mūla-guṇān āhur gṛhiṇāṃ śramaṇōttamāḥ*⁴⁹¹ // (III,20)

Quoted in Vas, p. 167: 10f.

The best of the renunciators (i.e. the Jinas) declare that the eight fundamental qualities for householders are the five lesser vows, together with the abstention from alcohol, meat and honey.

Madya: cf. Vas 70ff. (*madya-doṣa-varṇana*); p. 167 line 22f. (Śivakoṭi, Ratnamālā) and 168 line 3f. (Pañcādhyāyī Uttarārdhe 726).

⁴⁸⁹ See Edgerton 1924: 401.

⁴⁹⁰ Cf. Jain 1984: 171.

⁴⁹¹ Vas 167: 11 –*ottamā*.

Māṃsa-madhu: these are also food for the dead (Meyer 1937 II: 45). Cf. Vas 80ff. and see Kirde 2009: 40ff. and 87 note 111. For *madhu* see Amitagati, *Subhāṣitasam̐doha* XXII where in vs 3 the offence of eating one drip of honey is equated with that of burning down seven villages. See also Bruhn 2007: 48.

Mūla-guṇān: see note on vs 63.

67. *dig-vratam an-artha-daṇḍa-vratam ca bhogôpabhoga-parimāṇam /
anubr̥ṇhaṇād guṇānām ākhyānti guṇa-vratāny āryāḥ*⁴⁹² // (III,21)

The noble ones (i.e. Jinas) call the vow to limit spatial activities, the vow to refrain from senseless harm and the vow to restrict the enjoyment of food and clothing, restraints that enhance the practice of the small vows, because they support the latter.

Cf. vs 91. Sogani 1967: 93 note 1 remarks that Samantabhadra, other than Kārttikeya, puts the *deśa-vrata* at the head of the *śikṣā-vrata* series; Glasenapp 1999: 228f.

Dig-vratam: *dig-viratim* (Comm.).

An-artha-daṇḍa[60]-*vratam*: *-viratim* (Comm.). See Williams 1963: 123f. Handiqui 1949: 268f. has an exhaustive explanation of *anartha-daṇḍa*.

Bhogôpabh^o: *sakṛd bhuḥjyata iti bhogo 'śana-pāna-gandha-mālyādih punaḥ punar upabhuḥjyata ity upabhogo vastrābharāṇa-yāna-jampānādīs tayoh̥ parimāṇam* (Comm.). TS 7,16 *-upabhoga-paribhoga-* and Jacobi in his commentary takes the former to mean food and drink and the latter to refer to clothing.

Anubr̥ṇhaṇād: *vṛddhi-nayanāt* (Comm.).

Guṇānām: *aṣṭa-mūla-guṇānām* (Comm.).

Guṇa-vratāny: see Jaini 1979 esp. 170, 187 and 190. I adopted Jaini's translation.

68. *dig-valayaṃ pariḡaṇitaṃ kṛtvāto 'haṃ bahir na yāsyāmi /
iti saṃkalpo dig-vratam ā mṛty aṇu-pāpa-vinivṛtṭyai* // (III,22)

Quoted in Vas, p. 189.

After determining a certain range, the decision: “I shall not go beyond this” – the vow circumscribing one's range of movement – serves also to avoid small offences until death.

quoted KA 249, 5f. – Sogani 1967: 93 note 6 gives further parallels.

69. *makarākara-sarid-aṭavī-giri-janapada-yojanāni maryādāḥ /
prāhur diśāṃ daśānām pratisaṃhāre prasiddhāni* // (III,23)

⁴⁹² Cf. TS 7,16 (Tatia 1994: 177).

They call well-known seas, rivers, forests, mountains, peoples and miles the boundaries of the ten directions regarding (spatial) restriction.

W 101 states the differences between the Śvetāmbaras and the Digambaras as to the *dig-vrata*. *Yojanāni*: ‘Yojana stones’ (Sogani 1967: 93; note 7 has parallels).

[61]

70. *avadher bahir aṇupāpa-prativirater dig-vratāni dhārayatām. /
pañca-mahā-vrata-pariṇatim aṇuvratāni prapadyante // (III,24)*

One should practise vows limiting spatial activities, because then one desists from even small transgressions beyond the bounds set. The lesser vows bolster the five great vows.

Parallels in Sogani 1967: 94 note 2.

71. *pratyākhyāna-tanutvān mandatarās caraṇa-moha-pariṇāmāḥ /
sattvena dur-avadhārā mahā-vratāya prakalpyante // (III,25)*

As mere renunciation effects little, erroneous conduct (or: ignorance about right conduct) changes rather slowly, by nature being difficult to determine, it (yet) prepares for/predisposes toward a great vow.

Pratyākhyāna: according to Pannālāl 1972: 148,27ff. *pratyākhyāna* stands for *pratyākhyānā-varaṇa*; as examples he states: *krodha*, *māna*, *māyā* and *lobha*.

Mandatarās: *atiśayenân-utkaṭāḥ* (Comm.); cf. KA 413.

Prakalpyante: *upacaryante* (Comm.); in MW not cited with dative, as against the verbum simplex, but Mylius’ Dictionary gives it the meaning ‘*in etwas versetzen*’ (to put or set in) (p.c. Kirde).

As my translation diverges considerably from C. L. Jain’s version the latter, too, may be mentioned here: “The extremely quiescent states of conduct-infatuating *karmas* which arise from subsidence of the activity of the *pratyākhyāna* type of passions, are taken for *mahā vratas*; [the tinges of passions in the mind is then so slight that] it is not easy to say whether they exist or not.” Kirde (p.c.) would tentatively render: “Because there is the subtleness of (the passions that effect the obstacles of) renunciation and the changes of (the *karmas* that effect) the erroneous conduct are very slow, (these passions) are by their nature difficult to determine and (vows like *dig-vrata*) would rather be taken as great vows.”– A case of Williams’ criticism (1963: xv) ?

72. *pañcānāṃ pāpānāṃ hiṃsādīnāṃ mano-vacaḥ-kāyair /
kṛta-kāritānumodais tyāgas tu mahā-vrataṃ mahatām // (III,26)*

The great vow of serious people is giving up the five evils, causing hurt oneself, etc., through spirit, word and physical act, or making or permitting someone else to do it.

[62]

Mahatām: pramattâdi-guṇa-sthāna-vartinām viśiṣṭâtmanām (Comm.).

73. *ūrdhvâdastāt tiryag-vyatipātāḥ kṣetra-vṛddhir avadhīnām /
vismaraṇam dig-virater atyāśāḥ pañca manyante //* (III,27)

cf. KA 249, 6 *ūrdhvâdhas-tiryag-vyatikrama-kṣetra-vṛddhi-smṛty-antarâdhānāni*.

The five transgressions of the limitation of spatial activities are considered offences in height, depth and width, enlargement of the area and forgetting the limits.

Sogani 1967: 94 note 5 records other parallels.

74. *abhyantaram dig-avadher apârthakebhyaḥ⁴⁹³ sa-pāpa-yogebhyaḥ /
viramaṇam an-artha-daṇḍa-vratam vidur vrata-dharâgranyaḥ //* (III,28)

Prominent observers of vows know that the vow to refrain from senseless harm represents abstention from useless activities connected with evil within the spatial limitation.

Sogani 1967: 97 note 1.

[63]

75. *pāpôpadeśa-hiṃsā-dānâpadhyāna-duḥśrutīḥ pañca /
prāhuḥ pramāda-caryām an-artha-daṇḍān a-daṇḍa-dharāḥ //* (III,29)

Quoted in Vas, p. 192.

Those who do not punish (others), call harmful counsel, facilitation of destruction, evil brooding, faulty reading and purposeless mischief the five useless actions which may cause harm.

Pāpôpa^o etc.: for these terms see W 123ff. with *hiṃsā-pradāna* for ^o-*dāna* and *pramādācarita* for ^o-*caryā*.

Duḥ-śruti: this item was added by the Digambaras to the four of the Śvetāmbara canon (Schubring 2000 § 170).

Pañca: pentads in numerical presentations are younger than tetrads (W 73).

⁴⁹³ Thus Pl for P: *apârthikebhyaḥ*.

An-artha-°: see note at vs 67 above.

A-daṇḍa-°: *daṇḍā a-śubha-mano-vāk-kāyāḥ para-pīḍā-karatvāt, tān na dharantīty a-daṇḍa-dharā gaṇadhara-devâdayas* (Comm.).

76. *tiryak-kleśa-vāṇijyā-hiṃsârambha-pralambhanâdīnām /
prasavaḥ kathā-prasaṅgaḥ*⁴⁹⁴ *smartavyaḥ pāpa upadeśaḥ //* (III,30)

Quoted in Vas, p. 193.

The increased indulgence in stories of cruelty to animals, trade, causing injury, violence, deceiving, etc., is to be remembered as evil instruction.

W 121 stresses that “Samantabhadra and Cāmuṇḍarāya subdivide the *pāpôpadeśa* division of *anartha-daṇḍa* into *kleśa-vāṇijya* (in which it would seem not unreasonable to discern a false sanskritisation of a Prakrit *kesa-vāṇijya*) and *tiryag-vāṇijya*, which together cover the ground of the ninth forbidden trade.” See also YŚ III 108 and W 126 where four kinds of *pāpôpadeśa* of Samantabhadra, Cāmuṇḍarāya and Medhāvin are listed. Sogani 1967: 98 states that the former two as well as Pūjyapāda and Akalaṅka “include in Pāpôpadeśa the talk of selling slaves and beasts profitably,⁴⁹⁵ and the directions given to hunters, fowlers and the like.” For parallels see Sogani, loc. cit., note 7.

Tiryak-kleśa: *hasti-damanâdiḥ* (Comm.), see for animal abuse above at vs 54 *atibhāra* [64]
Prasavaḥ: *prabhūta iti prabhavaḥ utpādakaḥ*. In MW *p.* is only subst.

77. *paraśu-kṛpāṇa-khanitra-jvalanâyudha-śṛṅgi-śṛṅkhalâdīnām /
vadha-hetūnām dānaṃ hiṃsā-dānaṃ bruvanti budhāḥ //* (III,31)

Quoted in Vas, p. 193.

The wise call the supplying of axes, swords, spades, fire-weapons, elephant chains, etc. as means for killing: harming/providing with means to cause injury.

W 125 mentions the items in the first half of the stanza as additional to the more general Digambara version of Pūjyapāda and Cāmuṇḍarāya: the supplying of poison, weapons, fire, rope, whips, staves and similar objects; see also Sogani 1967: 98 note 9.

Jvalanâyudha:- *jvalanaś câyudhāni* (Comm.), but see Dikshitar 1944: 101ff., where Kauṭalya’s *agni-bāṇa* and the epic *āgneyâstra*, etc. are discussed.

Vadha-hetūnām: *hiṃsā-kāraṇānām* (Comm.).

⁴⁹⁴ Thus read with Ms Gha in Pl, p. 155 note 2; P and Pl: *kathā-prasaṅgaḥ prasavaḥ*.

⁴⁹⁵ Williams’ rendering of *kleśa*- and *tiryag-vāṇijya*.

Hiṃsā-dānaṃ: for *hiṃsā-pradānaṃ* (cf. Haribhadra, *Pañcāśaka* 1,23) ? See the third item in Williams' list, p. 123.

78. *vadha-bandha-cchedâder dveṣād rāgâc ca para-kalatrâder /
âdhyānaṃ apadhyānaṃ śāsati Jina-śāsane viśadāḥ // (III,32)*

Quoted in Vas, p. 193.

Those well-informed about the Jain teaching publicly declare that thinking about beating, keeping in captivity, mutilating, etc., out of hatred or passion for another's wife, etc., is evil brooding.

Sogani 1967: 98 note 2.

79. *ārambha-saṅga-sāhasa-mithyātva-dveṣa-rāga-mada-madanaiḥ /
cetaḥ-kaluṣayatāṃ śrutir avadhīnāṃ duḥśrutir bhavati // (III,33)*

Quoted in Vas, p. 194.

“The study of works which befoul the mind with harmful activities, worldly attachments, violence, false belief, hatred, passion, pride and lust”⁴⁹⁶ is faulty reading.

[65]

Mithyātva-: *Advaita-Kṣaṇikâdi* (Comm. 65,6).

Avadhīnāṃ: *śāstrāṇām* (Comm.).

Duḥśrutir: discussion by W 126 note 8 and Sogani 1967: 98 note 12 with parallels.

80. *kṣiti-salila-dahana-pavanârambhaṃ viphalam vanaspati-cchedam /
saraṇam sâraṇam api ca pramâda-caryāṃ prabhâṣante // (III,34)*

Quoted in Vas, p. 194 with *pramâda-caryā*.

(The wise) call harmful activities against earth, water, fire and air, purposelessly felling of trees, moving about (uncautiously) and making others to do that: careless behaviour.

Salila: the elements in Jinism are animate. For similar modern speculations as put forward by Madelaine Ennis, Louis Rey and others see Blawat 2010.

Viphalam: belongs also to *saraṇam* and *sâraṇam*.

Pramâda-caryāṃ: Sogani 1967: 98 note 8 with parallels.

⁴⁹⁶ Williams 1963: 126.

81. *kandarpaṃ kautkucyaṃ maukharyaṃ atiprasādhanam pañca /
a-samīkṣya cādihikaraṇam vyatītayo 'n-artha-daṇḍa-kṛd-virateḥ // (III,35)*

quoted KA 254,1f. with *a-samīkṣitādhi-*

Coarse language, buffoonery, inconsiderate speech, being dressed “up to the nines,” and excessive and improper use of an object without consideration for the aim in view, are the five transgressions of (the vow to) abstain from harmful activities that serve no purpose.⁴⁹⁷

[66]

Vyatītayo: atīcārāḥ (Comm.). Sogani 1967: 99 note 2 with parallels.

82. *akṣāṛthānām pariśaṅkhyānam bhogôpabhoga-parimāṇam /
arthavatām apy avadhau rāga-ratīnām tanū-kṛtaye // (III,36)*

(The vow concerning) moderation in the use of things that are used once and those that are used repeatedly pertains to a number of objects of the senses, as far as just those who still have possessions are concerned, and serve to reduce satisfactions of pleasures.⁴⁹⁸

Akṣāṛthānām: indriya-viśayānām (Comm.)

Bhogôpa^o: Sogani 1967: 99 note 6.

Arthavatām: sukhâdi-lakṣaṇa-prayojana-saṃpādakānām api athavārthavatām sa-granthānām api śrāvakānām (Comm.). Pannālāl 1972: 163,3: *prayojan bhūt bhī*.

Avadhau: viśaya-parimāṇe (Comm.).

Rāga-ratīnām: rāgeṇa viśayeṣu rāgôdrekeṇa ratayaḥ āsaktayas tāsām (Comm.)

83. *bhuktvā parihātavyo bhogo bhuktvā punaś ca bhoktavyaḥ /
upabhogo 'śana-vasana-prabhṛtiḥ pañcêndriyo viśayaḥ // (III,37)*

Quoted partly in Vas, p. 195f.

Bhoga is an object of the five sense organs, such as food and clothes which has to be given up after use; *upabhoga* can be used again.

Upabhogo: Sogani 1967: 99 note 5.

⁴⁹⁷ Cf. Williams 1963: 127f.

⁴⁹⁸ For this and the next stanza see Williams 1963: 102.

[67]

84. *trasa-hati-pariharaṇârthaṃ kṣaudraṃ piśitaṃ pramāda-parihṛtaye /
madhyaṃ ca varjanīyaṃ Jina-caraṇau śaraṇam upayātaiḥ // (III,38)*

Those who have sought refuge at the Jina's feet should abstain from consuming honey, meat and liquor in order to avoid carelessness and the killing of moving living creatures.

W 106 explains Cāmuṇḍarāya's "fivefold division, built up from the less explicit model given by Pūjyapāda and Samantabhadra."

Kṣaudraṃ etc.: see Kirde 2009: 31 and 87 where she notes that the stigmatisation of honey is as old as Utt XIX (which is wrong for Ṭhā 204b [Schubring 2000: § 156] and Aup § 30 IV and 73). Honey is erotic (Meyer 1937: III 301).

Pramāda-°: *mātā bhāryēti vivekâbhavaḥ pramādasya parihṛtaye* (Comm.).

85. *alpa-phala-bahu-vighātān mūlakam ādrāṇi śṛṅgaverāṇi /
navanīta-nimba-kusumaṃ kaitakam ity evam avaheyam // (III,39)*

As they have no benefit and do great harm, radish, fresh ginger, butter, Neem blossoms and (those of the) Pandanus odoratissimus should be eschewed.

Alpa-: for *alpa* in the sense of 'none' see, e.g., Mette 2009: 378.

Navanīta: see Bollée 1994: 255 quoting Gombrich according to whom *navanīta* in fact is the cream which rises to the top as one begins to churn or stir milk. In the time of Suśruta it meant fresh butter.

Nimba: Neem(b) flowers (*Azadirachta indica*) are used to scent evil-smelling sesame seeds (Malayagiri III 109a 4 on Vyavahārabhāṣya, see Bollée 2002: 94). The leaves are in a chest with an unconscious abandoned woman⁴⁹⁹ and are praised;⁵⁰⁰ they are also put under the bed of a sick person and strung on the doorway to announce the presence of the smallpox deity Sitalā.⁵⁰¹ When a Māla woman is in labour, a sickle and some *nīm* leaves are always kept in the cot.⁵⁰² They are chewed to ward off the contagion of death.⁵⁰³ See further in the web: en.wikipedia.org/wiki/Neem

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86. *yad an-iṣṭaṃ, tad vratayed yac cān-upasevyam, etad api jahyāt /*

⁴⁹⁹ Bollée 2006: 112.

⁵⁰⁰ Jain 1991: 31.

⁵⁰¹ Gupta 1991: 100; in this book one would expect to find also the Neem tree dealt with in a chapter of its own. Much more informative is, as often, Abbott 1932, here 31 et passim (see index, p. 552).

⁵⁰² Tawney-Penzer II (1924): 166; Abbott 1932: 314 and 321.

⁵⁰³ Abbott 1932: 314; Meyer 1937 II 33 note 2 and 43.

abhisandhi-kṛtā viratir viśayād yogyād vratam bhavati // (III,40)

One should avoid what is undesirable and one should also give up what is not useful. Intentional (conscious) abstention from proper objects is a vow.

Sogani 1967: 100 note 1: “Samantabhadra points out that Vrata does not consist in giving up things unsuitable to oneself along with those which are not worthy to be used by the exalted persons, but that it consists in the deliberate renouncement of the suitable objects of senses, since the above types of things are not even used by commonplace persons.”

An-iṣṭam: udara-sūlâdi-hetutayā prakṛti-sātmyakam yan na bhavati ... (Comm.). Williams 106 note 7 doubts this, but Prabhācandra may have thought of *vratayati* usually being associated with food.

An-upasevyam: yac ca yad api gomūtra-karama-dugdha-śaṅkha-cūrṇa-tāmbūlôdgala-lālā-mūtra-purīṣa-śleśmâdikam an-upasevyam prāsukam api śiṣṭa-lokānām svādanâyogyam etad api jahyāt (Comm.).

87. *niyamo yamaś ca vihitau dvedhā bhogôpabhoga-saṃhārāt⁵⁰⁴ /
niyamah parimita-kālo yāvaj-jīvam yamo dhriyate // (III,41)*

On the basis of the description of the duration of *bhoga* and *upabhoga*, both *niyama* and *yama*, ‘control’ are determined (as follows): *niyama* is limited in time, *yama* remains life-long.

Saṃhārāt: saṃhārāt parimāṇāt, tam āśritya (Comm.).

88. *bhojana-vāhana-śayana-snāna-pavitrânga-rāga-kusumeṣu /
tāmbūla-vasana-bhūṣaṇa-manmatha-saṃgīta-gīteṣu // (III,42)*

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89. *adya divā rajanī vā pakṣo māsas tatha rtur ayanam vā /
iti kāla-paricchityā pratyākhyānam bhaven niyamah // (III,43)*

Without regard to time as, e.g., now, a day or a night, a fortnight, a month, a season, a half year, *niyama* can be the renunciation of aliments, vehicles, beds, bathing, cleansers, cosmetics, flowers, betel, clothes, ornaments, sexual intercourse, instrumental music and singing.

(88) W 212f. compares his list of *pratyākhyānas* with that of the Śvetāmbaras.

Śayana:- perhaps as a pars pro toto for *śayanâsana* ‘furniture’.

Tāmbūla:- on *t*. see Gode 1961: 113ff.; Moser-Schmitt 1982 who in her introduction stresses the function of betel for interhuman communication and its complex symbol as a sign for

⁵⁰⁴ Thus Pl and comm. for P: *saṃhāre*.

happiness and fertility. Stöhr 1982 discusses the three basic substances, the utensils and the effects and consequences of the chewing, and points to the similarity of betel and coca leaves in South America (p. 962f.).

90. *viṣaya-viṣato 'n-upekṣānusmṛtir atilaulyam atitṛṣṇānubhavo /
bhogôpabhoga-parimā vyatikramāḥ pañca kathyante // (III,44)*

The five infractions in the field of *bhoga* and *upabhoga* are called lack of contempt for the poison of sensual pleasure, remembrance of it, excessive desire for it, excessive desire for it in future and excessive enjoyment of it.

W 103 discusses Samantabhadra's completely different list in which the infractions are given a much wider interpretation.

Bhogôpa°: Sogani 1967: 101 note 6.

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IV

Śikṣā-vratâdhikāraś caturthaḥ

(fourth chapter on the vows of spiritual discipline)

91. *deśâvakāśikaṃ vā sāmāyikaṃ⁵⁰⁵ poṣadhôpavāso vā /
vaiyāvṛtṭyaṃ śikṣā-vratāni catvāri śiṣṭāni // (IV,1)*

There have been taught four vows of spiritual discipline:⁵⁰⁶ restriction of one's movements (or: mobile activities) in place and time, equanimity, fasting on the eighth and fourteenth days of each lunar fortnight⁵⁰⁷ (and) rendering personal services to ascetics.

Deśâv°: Samantabhadra and Āśādhara consider *d.* to be the first, Kārttikeya the last of of the *śikṣā-vratas*, whereas the Digambaras generally place it among the *guṇa-vratas*, just after the *dig-vrata* (W 139f.; Sogani 1967: 93 note 1).

Sāmāyikaṃ: see Jaini 2000: 219ff. Wiley 2004: 184. As to the short first syllable Mette reminds us that *samāyika* is often to be understood as a *vṛddhi* derivation of *samaya* 'obligatory convention of the Jain monastic community' (p.c.), cf. 2010: 421.

Poṣa-: see W 142.

⁵⁰⁵ Thus read m. c. for P and Pl: *sāmāyikaṃ*.

⁵⁰⁶ Thus Jaini 1979: 352.

⁵⁰⁷ Thus Jaini 1979: 348.

Vaiyāvṛtṭyaṃ: replaces the term *atithi-saṃvibhāga*, one of many of Samantabhadra's innovations in the *śrāvakācāra* doctrine (W 19 and 150).

Pl 1972: 173,20ff. refers to Kundakunda who first gave this list of four in vs 25 of his *Cāritra-prābhṛta*: *sāmāiyaṃ ca paḍhamam vidiyaṃ ca taheva posahaṃ maṇiyaṃ / taiyaṃ atihī⁵⁰⁸-pujjaṃ cauttha sallehanā ante //*

92. *deśāvakāśikaṃ syāt kāla-paricchedanena deśasya / pratyaham aṇu-vratānāṃ pratisaṃhāro viśālasya //* (IV,2)

Quoted in Vas, p. 191.

By shortening the time (of movement) the daily limitation of the spatial dimension of one's minor vows may be (considered) as restriction of movement (i.e. activities outside).

For this stanza the Comm. refers to YŚ 3,84 *dig-vrate parimāṇam*, etc.

Deśāva^o: *deśe maryādī-kṛta-deśa-madhye 'pi stoka-pradeśe 'vakāśo niyata-kālam avasthānam so 'syāstīti deśāvakāśikaṃ śikṣā-vrataṃ syāt* (Comm.). – Sogani 1967: 95 note 1; Settar 1990: 177.

Kāla-p^o: *divasādi-kāla-maryādā* (Comm.).

93. *gṛha-hāri-grāmāṇāṃ kṣetra-nadī-dāva-yojanānāṃ ca / deśāvakāśikasya smaranti sīmāṃ tapo-vṛddhāḥ //* (IV,3)

Quoted in Vas, p. 191.

Advanced ascetics hold that the boundary which limits the area of one's movement is that of a (certain) house, a caravan (?), village, a field, river, forest, a (certain) mile.

Later Digambaras such as Medhāvin tend to read into this vow a ban on certain types of travel irrespective of limits set (W 140).

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Hāri:- *kaṭakaṃ* (Comm.). This meaning does not fit the context. For *hāri* PSM gives also *pañkti*, *śreṇi*. Then *gṛha-hāri* might mean 'row of houses.' Pannālāl renders *hāri* by *chāvni* 'cantonment'.

94. *saṃvatsaram ṛtur⁵⁰⁹-ayanaṃ māsa-caturmāsa-pakṣam ṛkṣam ca / deśāvakāśikasya prāhuḥ kālāvadhiṃ prājñāḥ //* (IV,4)

⁵⁰⁸ Pl: *atihī*.

⁵⁰⁹ Pl: *ṛtum*.

The wise consider a year, season, half year, a month, a quarter, a fortnight, and a day to be the temporal limit of the restrictions of place.

As to time, the Digambaras seem to allow much longer periods for the *deśāv*^o than the Śvetāmbaras (W 140).

Sogani 1967: 95 note 2.

Caturmāsa:- m.c. after *māsa*.

Rkṣaṃ: *rkṣaṃ ca candra-bhuktyā āditya-bhuktyā*⁵¹⁰ *vā idam nakṣatraṃ yāvat* (Comm.).
Bhukti is the daily motion of a celestial body (MW).

95. *sīmāntānām*⁵¹¹ *parataḥ sthūlētara-pañca-pāpa-saṃtyāgāt /*
deśāvakaśīkena ca mahā-vratāni prasādhyante // (IV,5)

Because those who restrict the area of their movements give up the five evils, gross and others, beyond the (above) limits, they (thereby) also observe the great vows (of the ascetics).

Deśāva^o: Sogani 1967: 95 note 4 stresses “that, beyond the fixed limit of space, for the determined time the gross and subtle sins are absolutely renounced to such an extent that the observer of Deśāvratā may be credited with the designation of Mahāvratī for the time-limit of Deśāvratā.”

96. *preṣaṇa-śabdānayanam rūpābhivyakti-pudgala-kṣepau /*
deśāvakaśīkasya vyapadiśyante 'tyayāḥ pañca // (IV,6)

Five transgressions of the vow of restrictions of place are listed: to send someone else, to call, to order for things to be brought, to indicate something by gestures (and) to throw a clod of earth.

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Śabda:- *karma-karān prati khāt-karaṇādiḥ* (Comm.).

Ānayanam: *tad-deśād bahiḥ prayojana-vaśād idam ānayēty ājñāpanam ānayanam* (Comm.).

Rūpābhivyakti: *maryādī-kṛta-deśe sthitasya bahir-deśe karma kurvatām karma-karaṇām sva-vigraha-pradarśanam* (Comm.).

Pudgala-kṣepau: *teṣām eva loṣṭādi-nipātaḥ* (Comm.).

Atyayāḥ: Sogani 1967: 96 remarks that Samantabhadra’s classification of the *deśa-vratas* differs from Umāsvāti’s, but that they agree as to the infringements. For parallels see idem, p. 96 note 3.

⁵¹⁰ Thus Pl 1972: 177 v.1.; P: *candra-muktyā āditya-muktyā*.

⁵¹¹ P: *sīmāntānām*, but in Comm. *sīmāntānām*.

97. *ā samaya-muktim uktaṃ pañcâghānām a-śeṣa-bhāvena /
sarvatra ca sāmāyikāḥ sāmāyikaṃ*⁵¹² *nāma śaṃsanti // (IV,7)*

The religious authorities define what is called imperturbable peace⁵¹³ (*sāmāyikaṃ*) as complete and permanent freedom from the five impurities (or: “sins”) up to the end of the time (of equanimity).

W 139; Sogani 1967: 102 note 3.

Ā samaya-muktim: vakṣyamāṇa-lakṣaṇa-samaya-mocanaṃ ā samantād vyāpya gṛhīta-niyama-kāla-muktim yāvad ity arthaḥ (Comm.).

Aghānām: pāpānām (Comm.). Not mentioned by Varṇī nor by Siddhāntaśāstrī.

*Sāmāyikāḥ: samayam āgamaṃ vindanti ye, te sāmāyikā*⁵¹⁴ *gaṇadhara-devādayaḥ* (Comm.).

On *s.* in the Āvassaya-cuṇṇi see Balbir 1990. Pañcapratikramaṇasūtra 9 is called *sāmāyiasutta*.

98. *mūrdha-ruha-muṣṭi-vāso-bandhaṃ paryāṅka-bandhanaṃ cāpi /
sthānam upaveśanaṃ vā samayaṃ jānanti samaya-jñāḥ // (IV,8)*

Quoted in Vas, p. 253.

The religious authorities understand standing or sitting (in *sāmāyika*) to be (maintained for as long as it takes) for hair to be tied up, the fist to be clenched, the garment to be knotted or a cloth to be bound around back and knees while squatting.

W 137 notes that, when posture and symbol assume an increasing importance, the *saṅketa* types of *pratyākhyāna* offer a model when Samantabhadra proposes that the *sāmāyika* should be kept up for a certain time. Samantabhadra and Āśādhara add here the upright *kāyōtsarga* to Kārttikeya’s *paryāṅkāsana* and seated *kāyōtsarga*.

According to Sogani 1967: 103 “Samantabhadra says that one should perform Sāmāyika till the time one fixes for it according to one’s own mental states.”

Samaya-jñāḥ: āgama-jñāḥ (Comm.).

[74] 99. *ekānte sāmāyikaṃ nirvyākṣepe vaneṣu vāstuṣu ca /
caityālayeṣu vāpi ca paricetavyaṃ prasanna-dhiyā // (IV,9)*

⁵¹² M.c. for P: *sāmā-*

⁵¹³ Thus Glasenapp 1999: 229. Handiqui 1949: 269 and 307 ‘customary worship (of the Jina)’, 283 ‘avoidance of sin leading to equanimity’; MW renders it by ‘equanimity’; W 131ff. leaves it untranslated.

⁵¹⁴ Thus P; Pl: *sāma-*.

Quoted in Vas, p. 252.

Imperturbable peace is to be devotedly practised in a lonely place, unhindered, in forests, (empty) dwellings or the compound of sanctuaries.

W 135 remarks that the Digambaras lay more stress on silence and solitude than the Śvetāmbaras for whom the *sāmāyika* can be performed at the same place as the other *āvāśyikas*.
Ekānte: strī-paśu-pāṇḍu-vivarjite pradeśe (Comm.).

Nirvyākṣepe: citta-vyākulatā-rahite śīta-vāta-deśa-maśakādi-bādhā-varjita tity arthaḥ (Comm.).

100. *vyāpāra-vaimanasyād vinivṛtṭyām antarātma-vinivṛtṭyā /
sāmāyikaṃ badhnīyād upavāse cāika-bhukte vā // (IV,10)*

When one has averted one's mind from ill temper caused by one's occupation, by directing it to the state of perceiving the self within, one should perform (lit.: fix) *sāmāyika* on a fast or half fast day.

Vyāpāra-vaimanasyād: vyāpāraḥ kāyādi-ceṣṭā vaimanasyaṃ mano-vyagratā citta-kāluṣyaṃ vā (Comm.).

Badhnīyād: Sogani 1967: 103 note 3: "one should increase the duration (of Sāmāyika)".

101. *sāmāyikaṃ pratidivasam yathāvad apy an-alasena cetavyam /
vrata-pañcaka-paripūraṇa-kāraṇam avadhāna-yuktena // (IV,11)*

An active person should practise *sāmāyika* daily, properly and diligently; it causes the fulfillment of the five vows.

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102. *sāmāyike śārambhāḥ parigrahā nāiva santi sarve 'pi /
celôpasṛṣṭa-munir iva gṛhī tadā yāti yati-bhāvaṃ // (IV,12)*

Quoted in Vas, p. 253.

In the *sāmāyika* there are no attachments whatsoever, that involve violence. Then a householder resembles a monk furnished with a garment, and approaches the state of a *yati*.

Celôpa-°: see W 134 and 144: the monk with clothes on became a cliché with Digambaras succeeding Samantabhadra.

103. *śītôṣṇa-damśa-maśaka-pariśaham upasargam api ca mauna-dharāḥ /*

sāmāyikaṃ pratipannā adhikurvīrann a-cala-yogāḥ // (IV,13)

Those who practise *sāmāyika* may overcome the affliction of cold and heat, gad-flies, mosquitoes, and calamity, when they observe silence and motionlessness.

Sogani 1967: 112 note 5: “Samantabhadra has represented the resoluteness of mind, body and speech in Sāmāyika as Vrata, but has distinguished Sāmāyika as Pratimā by prescribing the necessity of performing Sāmāyika thrice a day” (in vs 139).

Parīśaham: for *p.* and *upasarga* see Verclas 1976 and Jaini 1979: 249 and 355.

A-cala-yogāḥ: *sthira-samādhayaḥ pratiññātānuṣṭhānāparityāgino vā* (Comm.); practising *kāyōtsarga*? Pannālāl 1972: 188,2 explains it by *vicalit nahim*

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104. *a-śaraṇam a-śubham a-nityaṃ duḥkham an-ātmānam āvasāmi bhavam / mokṣas tad-viparītātmēti dhyāyantu sāmāyike* // (IV,14)

In *sāmāyika* one should meditate as follows: I live a life without refuge, prosperity, duration; one which is unhappy, lacks spiritual essence. Deliverance is the opposite of this.

105. *vāk-kāya-mānasānāṃ duḥprañidhānāny an-ādara-smaraṇe / sāmāyikasatyātigamā vyajyante pañca bhāvena* // (IV,15)

quoted KA 260, 3

Five transgressions of *sāmāyika* are essentially stipulated: want of attention in word, act and thought; neglect and forgetfulness.

Sogani 1967: 103 note 10 with parallels.

Duḥprañidhānāny: Pannālāl 1972: 189f.

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106. *parvaṇy aṣṭamyāṃ ca jñātavyaḥ pośadhōpavāsas⁵¹⁵ tu / catur-abhyavahāryāṇāṃ pratyākhyānaṃ sadēcchābhiḥ* // (IV,16)

quoted in KA 262, 3f. with *abhyavahārāṇāṃ* and in Vas, p. 257.

⁵¹⁵ Text wrongly: *proṣa-* for which see Williams 1963: 142.

Those who always want (to observe the vow) know fasting as renunciation of the four foodstuffs on the 14th and eighth day (of each fortnight).

107. *pañcānāṃ pāpānām alaṃkriyârambha–gandha-puṣpāṇām /
snānâñjana-nasyānām upavāse pariḥṛtiṃ kuryāt // (IV,17)*

quoted KA 262, 3f.

On the fast day one should abstain from the five evils as there are: adorning oneself, fragrant flowers, bathing, unguents and medicinal snuff.

Alaṃkri°: *alaṃkriyā maṇḍanaṃ, ārambho vāñijyâdi-vyāpāraḥ, gandha-puṣpāṇām ity upa-lakṣaṇaṃ rāga-hetūnām*⁵¹⁶ *gīta-nṛtyâdinām* (Comm.).

Snāna-: cf. Vasunandi 293 which specifies bathing as *sira-ñhāṇa*. It may be interesting to collect instances of washing or not washing the head, such as Anguttaranikāya IV 376,28 and Malayagiri on VyavahāraBh 4208. Washing entails loss of power ; thus a Vedic king in the first year of his rule may not wash in order not to lose his specific power.⁵¹⁷ This may also pertain to Jain monks as prior reason before the *ahiṃsā* of water beings.

Nasyānām: Prabhācandra does not explain this rare word and MW gives for *nasya* only the meanings ‘errhine, sternutatory; nose-cord.’ The stanza is quoted by Sunīlasāgara on Vasunandi vs 293 (2006: 265) where *añjana* is interpreted as *kajjal* (‘collyrium’), but *nasya* is not explained. *Nasya* in the sense of ‘snuff,’ as in Hindī and thus understood by Pannālāl (1972: 192f.), actually occurs in Suśruta, *Cik.* XL § 17ff. the definition being *auśadham auśadha-siddho vā sneho nāsikābhyāṃ dīyata iti nasyam* (§ 18), but exactly which substances were used for it – tobacco did not reach India before 1600 – is not stated. It could be blown into the nose through a blow pipe or dripped into the nose as oil, and was apparently only used as a medicine. In § 32 it is said that fasting persons should not use *nasya* – the fourth of the āyurvedic *pañca-karma*.

108. *dharmâmṛtaṃ sa-trṣṇaḥ śravaṇābhyāṃ pibatu pāyayed vānyān /
jñāna-dhyāna-paro vā bhavatūpavasann a-tandrāluḥ // (IV,18)*

quoted KA 262,4f.

While fasting one should avidly drink in [with one’s ears] the nectar of the Doctrine or make it others drink in (i.e. teach it to others), or be anxious to know and meditate unweariedly.

⁵¹⁶ Thus with Pl for P: *hetūn*.

⁵¹⁷ Gonda 1978: 34f.

Dharmâmṛtaṃ: also in Pāli (*dhammâmata*). The Doctrine is spoken of as a fluid one can be thirsty for: *pīta-dharma* in vs 130 and *dhamma-pivāsiya*, see note there.

Pibatu: because words are felt as a fluid, which explains *kathā-sarit-sāgara*, and a place such as KSS 44,21 *uccacāra gaganāt ... vacaḥ śudhā-varṣaṃ śravaṇayoś Candraprabha-mahī-bhṛtaḥ* ‘a voice from heaven rained nectar into the ears of king C.’, cf. e.g., Homer, *Iliad* I 249 • πὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ, Lat. *flumen verborum*, Eng. flow and torrent of words, Fr. *flux de paroles*, It. *flusso di parole*, German *Wortflut*, even bahasa Indonesia *semburan kata-kata*. In KSS 67,88 a refreshing voice is compared to a cloudless rain: *ānandya girân-abhra-vṛṣṭyā*.

[78]

- 108a. *a-dhruvâsaraṇe câiva bhava ekatvam eva ca /
anyatvam a-śucitvaṃ ca tathâivâsrava-saṃvarau // (IV, 108a)*
- 108b. *nirjarā ca tathā⁵¹⁸ loka-bodhi-durlabha-dharmatā /
dvādaśâitā anuprekṣā bhāṣitā Jina-puṃ-gavaiḥ // (IV, 108b)*

Transitoriness (of everything), helplessness (in the face of death), being in the cycle of re-birth, and loneliness (of individuals in *saṃsāra*), separateness (of body and soul), impurity (of the body), influx of karma, prevention (of the influx), eradication of karma, (fundamental truths about) the universe, rarity of true insight, and the Doctrine (of the Jinas). These are the twelve reflections listed by the bull-like Jinas.

By their different *śloka* metre these two stanzas show themselves to be later additions.

Adhruva: also called *anitya* (in W 244). Transitoriness impressed the Indians very much, esp. the Buddhists.

Aśaraṇa: for the idea of *mourir seul* – the expression of individualism – see, e.g. Bollée 1988: 80 (Sūyagaḍa 1,2,3,17) and Blau 1893 s.v. *alleine*, and on loneliness in our time De Noronha 1970 and Sethna 1970.

Anuprekṣā: see Handiqui 1949: 290ff. and Upadhye 1959: 11ff., esp. 44ff., where the twelve reflections are explained; do 2005 Introduction, p. 6ff. and Jaini 1979: 248f. whose definitions I have often adopted. For a comparison with the Śvetāmbaras see Bhatt 1994.

109. *catur-āhāra-visarjanam upavāsaḥ p[r]oṣadhaḥ sakṛd-bhuktiḥ /
sa p[r]oṣadhôpavāso yad upoṣyârambham ācarati // (IV,19)*

quoted KA 262, 5f. with *-vivarjanam*.

Catur-āhāra:- see vs 142 (V, 21).

⁵¹⁸ P : *tathāḥ*.

Upavāsa is abstaining from the four kinds of food; *poṣadha* is eating only once a day. A complete fast is (called) when one carries out an undertaking (only) after the fast (i.e. the following day).

W 144 makes Samantabhadra here distinguish three possibilities of fasting: *upavāsa* is a complete fast, *an-upavāsa* allows taking water and the least satisfactory is one meal a day.

110. *grahaṇa-visargâstaranāny a-dṛṣṭa-mṛṣṭāny an-ādarâ-smaraṇe /
yat poṣadhôpavāsa-vyatilaṅghana-pañcakaṃ tad idam // (IV,20)*

The five transgressions of the fast are: picking up or laying down an object, (making one's) bed and sweeping (the place) without examining (it for living beings), lack of zeal (in performing the fast) and forgetfulness.

W 147; Sogani 1967: 105 note 2 with parallels.

A-dṛṣṭa-°: dṛṣṭaṃ darśanaṃ jantavaḥ santi na santīty vā cakṣuṣâvalokanaṃ mṛṣṭaṃ [m]adunôpakaraṇena pramārjanaṃ tad-ubhau na vidyete yeṣu grahaṇâdiṣu tāni tathôktāni. tatra bubhukṣā-pīditasyâdṛṣṭa-mṛṣṭasyârhad-âdi-pūjôpakaraṇasyâtma-paridhânâdy-arthasya ca grahaṇaṃ bhavati. tathâ a-dṛṣṭa-m-a-mṛṣṭâyām⁵¹⁹ bhūmau mūtra-purīṣâder utsargo bhavati. tathâ a-dṛṣṭa-mṛṣṭe pradeśe âstaranaṃ saṃstarôpakramo bhavati (Comm.). – On (pra-)√mṛj, √mṛś and √mṛṣ see Maurer 1962: 140 and 143f.

[79]

111. *dānaṃ vaiyāvṛtṭyaṃ dharmāya tapo-dhanāya guṇa-nidhaye /
an-apekṣitôpacārôpakriyam a-gṛhāya vibhavana // (IV,21)*

Quoted in Vas, p. 209 and 326.

Personal attendance on monks is charity to the homeless wanderer, the great ascetic, the treasury of good qualities, as a favour, for which, magnanimously, no service in return is expected, in order to further the Doctrine.

W 243 explains why *vaiyāvṛtṭya* can easily be understood as a synonym of *dāna*.

Dānaṃ: on charity in Jinism see Balbir 1982.

112. *vyāpatti-vyapanodaḥ padayoḥ saṃvāhanaṃ ca guṇa-rāgāt /
vaiyāvṛtṭyaṃ yāvān upagraho 'nyo 'pi saṃyaminām // (IV,22)*

Quoted in Vas, p. 216 and 322.

⁵¹⁹ Pl: *adrṣṭa-mṛṣṭâyām*.

Vaiyāvṛtṭya is the removal of ailments, the massaging of the feet of those who subdue their passions, as much as (every) other help, out of sympathy for the good qualities of such persons.

113. *nava-puṇyairḥ pratipattiḥ sapta-guṇa-samāhitena śuddhena /
apasūnārambhāṇām āryāṇām iṣyate dānam // (IV,23)*

Charity is proclaimed to be homage to the gentlemen whose actions are free (from domestic chores) by means of the nine meritorious acts on the part of a pure (layman) who possesses the seven virtues.

[80]

Apasūnā^o: *sūnāḥ pañca-jīva-ghāta-sthānāni, tad uktam:*

khaṇḍanī peṣaṇī cullī uda-kumbhaḥ pramārjanī

*pañca-sūnā gṛhasthasya tena mokṣam na gacchati (Comm.)*⁵²⁰

‘A householder has five *sūnās* (lit. ‘slaughter-houses’ thus called because they inevitably result in the destruction of living organisms [W 122]), viz., pestle and mortar (symbolizing pounding), hand-mill (symbolizing grinding), fire-place (symbolizing cooking), water-pot (symbolizing cleansing) (and) broom (symbolizing sweeping); therefore he does not attain deliverance.’

Sūnā: see Monier Williams 1883: 418.

114. *gṛha-karmaṇāpi nicitaṃ karma vimārṣṭi khalu gṛha-vimuktānām /
atithinām pratipūjā; rudhiram alaṃ dhāvate vāri // (IV,24)*

Quoted in Vas, p. 225.

Doing homage to (i.e. feeding) homeless wanderers as guests certainly wipes away the karma heaped up by the activities of household life (just as) water is able to wash off blood.

Atithinām: na vidyate tithir yeṣām, teṣām (Comm.).

[81]

115. *uccair-gotraṃ praṇater, bhogo dānād, upāsanāt pūjā /
bhakteḥ sundara-rūpaṃ, stavanāt kīrtis tapo-nidhiṣu // (IV,25)*

⁵²⁰ Comm. marks the stanza with the number 13, but does not mention the name of the text. It is in fact found in the commentary on Kundakunda’s *Mokṣaprabhṛta* 12 (Kundakunda 1977: 313).

Quoted in Vas, p. 329.

(Rebirth in) a high family is the result of reverence (shown) to ascetics; enjoyment, that of charity; honour, that of waiting upon (monks); physical smartness, that of affection (or: devotion to them); fame, that of praising (them).

Upâsanāt: Pannālāl 1972: 202 quotes here a stanza from Ms Gha resembling Vas 225.

Pūjā: W 137 note 15 refers to stanza IV, 30 as “Samantabhadra envisaged the *pūjā* as a aspect of *dāna*, but the more general trend is to associate it with the *sāmāyika*, and from this stems the injunction that it is to be performed at the three *sandhyās*” (see V, 18), but this remark may rather pertain to the present stanza.

Stavanāt: it will be difficult to decide when *stavana* came to signify ‘devotional hymn’ articulating laywomen’s theology as current nowadays.⁵²¹ “While men serve as public supporters of Jainism, women serve as public examples of Jain religiosity” (Kelting 2001: 24).

116. *kṣiti-gatam iva vaṭa-bījaṃ pātra-gataṃ dānam alpam api kāle /*
phalati cchāyā-vibhavaṃ bahu-phalam iṣṭaṃ śarīra-bhṛtām // (IV,26)

Quoted in Vas, p. 225

Even a small gift that goes in time into a suitable receptacle, just as a fig seed in the earth will bear a lofty and shady (tree) with many fruits people like.

Vaṭa-bījaṃ: cf. Samyuttanikāya V 96, 10ff. where the Buddha says: *seyyath’īdam assattho nigrodho ... ime kho te ... mahārukkhā aṇu-bijā mahā-kāyā ...*

117. *āhārâuṣadhayor apy upakaraṇâvāsayoś ca dānena /*
vaiyāvṛtṭyaṃ bruvate catur-ātmatvena catur-asrāḥ // (IV,27)

The correct ones (i.e. the sages) designate personal service to monks as fourfold: through a gift of food, medicines, assistance and accommodation.

[82]

Āhār^o: for gifting of food to Digambara ascetics see Cort 2001a: 107f. A picture of it on an 18th century wall painting in Śravana Belagola is in Nāgarājiaiah Hampa 2007: 148.

Upakaraṇa: *upakaraṇaṃ jñānôpakaraṇâdiḥ* (Comm.). They are different for a Śvetāmbara monk.

⁵²¹ See Kelting 2001: 30 and 61ff.

Vaiyāvṛtṭyaṃ: replaces with Samantabhadra *atithi-saṃvibhāga* (W 150).

Catur-ātmatvena: *catuḥ-prakāratvena* (Comm.).

Catur-asrāḥ: *paṇḍitāḥ* (Comm.).

118. *Śrīṣeṇa-Vṛṣabhasene Kauṇḍeśaḥ Śūkaras ca dṛṣṭāntāḥ /
vaiyāvṛtṭyasyaite catur vikalpasya mantavyāḥ // (IV,28)*

The parables illustrating the various *vaiy°* should be known as the following four: Śrīṣeṇa, Vṛṣabhasenā, Kauṇḍeśa and Śūkara.

Prabhācandra then gives these tales:

*tatrāhāra-dāne Śrīṣeṇo dṛṣṭāntaḥ; asya kathā:*⁵²²

*Malaya-deśe Ratnasamcaya-pure*⁵²³ *rājā Śrīṣeṇo rājñi Siṃhananditā, dvitīyā Aninditā ca. Putrau krameṇa tayor Indrōpendrau. Tatrāiva brāhmaṇaḥ Sātyaki-nāmā, brāhmaṇi Jambū, putri Satyabhāmā. Pāṭaliputra-nagare brāhmaṇo Rudrabhaṭṭo vaṭukān vedaṃ pāṭhayati tadiya-ceṭikā-putras ca Kapila-nāmā tikṣṇa-matitvāt chadmanā vedaṃ śṛṇvan*⁵²⁴ *tat-pārago jāto Rudrabhaṭṭena ca kupitena Pāṭaliputrān nirdhātītaḥ. Sottarīyaṃ yajñopavitam paridhāya brāhmaṇo bhūtvā Ratnasamcayapure gataḥ. Sātyakinā ca taṃ veda-pāragam surūpaṃ ca dṛṣtvā “Satyabhāmāyā yogyo ’yam” iti matvā sā tasmai dattā. Satyabhāmā ca rati-samaye viṭa-ceṣṭam tasya dṛṣtvā “kulajo ’yaṃ na bhaviṣyatī ”ti sā sampradhārya citte vi-śādam vahanti tiṣṭhati. Etasmin prastāve Rudrabhaṭṭas tirtha-yātrām kurvāṇo Ratnasamcayapure samāyātaḥ. Kapilena praṇamya nija-dhavalā-grhe nītvā bhोजना-paridhānādikaṃ kārayitvā Satyabhāmāyāḥ sakala-lokānām ca madīyo ’yaṃ pitēti kathitam. Satyabhāmāyā cāikadā Rudrabhaṭṭasya viśiṣṭam bhोजनाṃ bahu-suvarṇam ca dattvā pādayor lagitvā [83] pṛṣṭam: “Tāta, tava śīlasya leśo ’pi Kapile nāsti. Tataḥ kim ayaṃ tava putro bhavati na vēti; satyaṃ me kathaya.” Tatas tena kathitam: “Putri ! Madīya-ceṭikā-putra” iti. Etad ākarṇya tad-upari viraktā sā “haṭhād ayaṃ mām abhigamiṣyatī ” ti matvā Siṃhananditāgra-mahā-devyāḥ śaraṇam praviṣṭā, tayā ca sā putri jñātā.*

*Evam ekadā Śrīṣeṇa-rājena parama-bhaktiyā vidhi-pūrvakam Arkakīrti-Āmitagati-cāraṇa-munibhyām dānam dattam. Tat-phalena rājñā saha bhoga-bhūmāv utpannā. Tad-anumodanāt Satyabhāmāpi tatrāivōtpannā. Sa rājā Śrīṣeṇo dāna-prathama-kāraṇāt pāramparyeṇa Śāntinātha-Tīrthakaro jātaḥ. Āhāra-dāna-phalam.*⁵²⁵

⁵²² Cf. Nemidatta No 109; Hariṣeṇa, KK 63 in Upadhye 1943.

⁵²³ Unidentified town.

⁵²⁴ Gha in Pl: *karṇa-labdhyā vedaṃ śṛṇvānaḥ*.

⁵²⁵ On charity stories see Balbir 1983.

In the country of Malaya (Malabar) king Śrīṣeṇa ruled in the town of Ratnasamçaya; his main queen was Simhananditā and the second queen Aninditā. His two sons were respectively Indra and Upendra. There was also a brahmin named Sātyaki, his wife Jambū and their daughter Satyabhāmā.

In the city of Pāṭaliputra the brahmin Rudrabhaṭṭa taught youths the Veda. Now a youth called Kapila, a son of his female servant, secretly heard the Veda, and because he was of sharp intellect, mastered it and was driven out of Pāṭaliputra by the angry Rudrabhaṭṭa. He put a sacred thread over his outer garment and went to the city of Ratnasamçaya as a brahmin. Sātyaki saw the good-looking master of the Veda, thought: “He is fit for Satyabhāmā” and gave her to him. When they had sex Satyabhāmā observed his voluptuary behaviour and thought: “He is not of a good family.” She then grew depressed in mind.

At that time Rudrabhaṭṭa made a pilgrimage and came to Ratnasamçaya. Kapila saluted him reverentially, led him to his handsome house, had him eat a meal, dress, etc., and told Satyabhāmā and all (other) people: “This is my father.” One day, Satyabhāmā gave Rudrabhaṭṭa delicious food and much gold, clung to his feet and [83] asked: “Dear (father), Kapila has nothing of your character. Therefore, is he your son or not ? Tell me the truth.” Thereupon he answered: “Daughter, he is the son of a female servant of mine.” Hearing this she became disaffected towards him and thinking: “He will violate me” she went to the first queen Simhananditā for protection, by whom she was recognized as daughter.

In the same way (as Satyabhāmā) out of great affection, Śrīṣeṇa once duly gave a *dāna* to the wandering monks Arkakīrti and Āmitagati. As a result of this (Simhananditā) was reborn with the king in a place where one enjoys the reward of one’s works. As she had been accepted by her (Simhananditā) Satyabhāmā, too, was reborn there. King Śrīṣeṇa, because he was first to give (a *dāna*), was gradually be reborn as the Tīrthakara Śāntinātha. (That is) the fruit of giving food.

*Auṣadha-dāne Vṛṣabhasenāyā dṛṣṭāntaḥ; asyāḥ kathā.*⁵²⁶

*Janapada-deśe Kāverī-pattane rājōgrasenaḥ, śreṣṭhī Dhanapatīḥ, bhāryā Dhanaśrī, putrī Vṛṣabhasenā; tasyā dhātrī Rūpavatī nāmā.*⁵²⁷ *Ekadā Vṛṣabhasenā—snāna-jala—gartāyām roga-gṛhītaṃ kukkuraṃ patita-luḥhitōtthitaṃ roga-rahitaṃ ālokya cintitaṃ dhātryā: “Putrī—snāna-jalam evāsyārogyatve*⁵²⁸ *kāraṇam.” Tatas tayā dhātryā nija-jananyā dvādaśa—vārṣi—kākṣi-roga-gṛhītāyāḥ kathite tayā locane tena jalena parīkṣārtham eka-dīne dhautē dṛṣṭī*⁵²⁹ *ca śobhane jāte. tataḥ sarva-rogaḥpanayane sā dhātrī prasiddhā tatra nagare samjātā.*

Ekadōgrasena Raṇa-piṅgala-mantrī bahu-sainyōpeto Megha-piṅgalōpari preṣitaḥ. Sa taṃ deśaṃ praviṣṭo viśōdaka-sevanāt jvareṇa gṛhītaḥ. Sa ca vyāghuṭyāgataḥ Rūpavatyā ca

⁵²⁶ Cf. Nemidatta 110.

⁵²⁷ On *nāmā* for *nāma* ‘by name’ see Upadhye 1974: 22 of the Introduction.

⁵²⁸ Thus Pl for P: *evātrarogyatve*.

⁵²⁹ Pl: *dhauta-dṛṣṭe*.

tena jalena nirogī⁵³⁰-kṛtaḥ. Ugraseno 'pi kopāt tatra gataḥ tathā jvarito vyāghuṭyāyāto Raṇa-
piṅgalāḥ jala-vṛttāntam ākarṇya taj-jalaṃ yācitavān. Tato mantri⁵³¹ ukto Dhanaśriyā: “Bhoḥ
! Śreṣṭin ! Kathaṃ narapateḥ śirasi putri-snāna-jalaṃ kṣipyate ?” Dhanapatinōktaṃ: “Yadi
pṛcchati rājā jala-sva-bhāvaṃ, tadā satyaṃ kathyate, na doṣaḥ.” Evaṃ bhaṇite Rūpavatyā
tena jalena nirogī-kṛta Ugrasenaḥ tato nirogeṇa rājñā pṛṣṭā Rūpavati jalasya mähātmyam.
Tayā ca satyaṃ eva kathitaṃ.

Tato [84] rājñā vyāhūtaḥ śreṣṭhi sa ca bhītaḥ rājñāḥ samīpam āyātaḥ. Rājā ca gauravaṃ
kṛtvā Vṛṣabhasenāṃ pariṇetuṃ sa yācitaḥ. Tataḥ śreṣṭhinā bhaṇitaṃ: “Deva ! yady aṣṭā-
hnikāṃ pūjāṃ Jina-pratimānāṃ karoṣi, tathā pañjara-sthān pakṣi-gaṇān muñcasi tathā
guptiṣu sarva-manuṣyāṃś ca muñcasi, tadā dadāmi.” Ugrasena ca tat sarvaṃ kṛtvā pari-
ñitā Vṛṣabhasenā paṭṭa-rājñi⁵³² ca kṛtā. Ativallabhayā tayāiva ca saha vimucyānya-kāryaṃ⁵³³
krīḍāṃ karoti.⁵³⁴ Etasmin prastāve yo Vārāṇasyāḥ Pṛthivīcandro nāma rājā dhṛta āste, so
'tipraçaṇḍatvāt tad-vivāha-kāle 'pi na muktaḥ. Tatas tasya yā rājñi Nārāyaṇadattā, tayā
mantribhiḥ saha mantrayitvā Pṛthivīcandra-mocanārthaṃ Vārāṇasyāṃ sarvatṛvārīta-
satkārā Vṛṣabhasenā-rājñi nāmnā kārītās.⁵³⁵ Teṣu bhōjanaṃ kṛtvā Kāveri-pattanaṃ ye gatās,
tebhyo brāhmaṇādibhyas taṃ vṛttāntam ākarṇya ruṣṭayā Rūpavatyā bhaṇitā: “Vṛṣabhasene,
tvam mām a-pṛcchanti Vārāṇasyāṃ kathaṃ sat-kārān kārāyasi ?” Tayā bhaṇitaṃ: “Ahaṃ na
kārāyāmi, kiṃ-tu mama nāmnā kenacit kārāṇena kenāpi kārītāḥ; teṣāṃ śuddhiṃ kuru tvam”
iti cara-puruṣaiḥ kṛtvā⁵³⁶ yathārthaṃ jñātvā tayā Vṛṣabhasenāyāḥ sarvaṃ kathitaṃ. Tayā ca
rājānaṃ vijñāpya mocitaḥ Pṛthivīcandraḥ.

Tena ca citra-phalake Vṛṣabhasenōgraseno rūpe kārīte. Tayor adho nija-rūpaṃ sa-pṛa-
ṇāmaṃ kārītaṃ. Sa phalakas tayor darśitaḥ bhaṇitā ca Vṛṣabhasenā rājñi: “Devi, tvam
mama mātāsi tvat-prasādād idaṃ janma sa-phalaṃ me jātaṃ.” Tata Ugrasenaḥ sanmānaṃ
datvā bhaṇitavān: “Tvayā Meghapiṅgalasyōpari gantavyam” ity uktvā sa ca tābhyāṃ Vārā-
ṇasyāṃ preṣitaḥ. Meghapiṅgalo 'py etad ākarṇya “Mamāyaṃ Pṛthivīcandro marma-bhedī” ti
paryālocyāgatya cōgrasenasyātīprasāditaḥ sāmanto jātaḥ. “Ugrasena ca cāsthāna-sthitasya
yan me prābhṛtam āgacchati tasyārdhaṃ Meghapiṅgalasya dāsyāmi ardhamaṃ ca Vṛṣabha-
senāyā” iti vyavasthā kṛtā. Evaṃ ekadā ratna-kambala-dvayam āgatam ekāikaṃ sa-
nāmāṅkaṃ kṛtvā tayor dattaṃ.

Ekadā Meghapiṅgalasya [85] rājñi vijayākhyā Meghapiṅgala-kambalaṃ prāvṛtya prayo-
janena Rūpavati-pārśve gatā. Tatra kambala-parivarto jātaḥ. Ekadā Vṛṣabhasenā-kambalaṃ
prāvṛtya Meghapiṅgalaḥ sevāyāṃ Ugrasena-sabhāyāṃ āgataḥ rājā ca tam ālokyātikopād

530 P: nirogī-.

531 Pl: mantra.

532 Pl: paṭṭa-rājñi.

533 P: vimuktān ākārya.

534 For this construction, frequent in Jaina Sanskrit, see Maurer 1962: 156. Also below: śuddhiṃ kuru.

535 Thus Pl for P: kārītā.

536 For kṛtvā after an instrumental expressing pure instrumentality or means, in contrast to accompaniment or association, see Maurer 1962: 148.

raktâkṣo babhūva. Meghapiṅgalaś ca taṃ tathā-bhūtam ālokya “mayôpari kupito ’yaṃ rājê” ti jñātvā dūraṃ naṣṭaḥ. Vṛṣabhasenā ca ruṣṭenôgrasenena māraṇârthaṃ samudra-jale ni-kṣiptā. Tayā ca pratijñā gṛhītā: “Yadi etasmād upasargād uddhariṣyāmi, tadā tapaḥ kari-ṣyāmi” ti. Tato vrata-māhātmyāj jala-devatayā tasyāḥ siṃhāsanādi-prātihāryaṃ kṛtaṃ. Tac chrutvā paścāt tāpaṃ kṛtvā rājā tam⁵³⁷ ānetuṃ gataḥ. Āgacchatā vana-madhye Guṇa-dhara-nāmāvajñānī munir drṣṭaḥ. Sa ca Vṛṣabhasenayā praṇamya nija-pūrva-bhava-ceṣṭitaṃ prṣṭaḥ. Kathitaṃ ca bhagavatā yathā: “Pūrvabhava tvam atrāiva brāhmaṇa-putrī Nāgaśrī nāmā jātāsi. Rājakīya-deva-kule sammārjanaṃ karoṣi.”

Tatra deva-kule câikadā ’parâhne⁵³⁸ prākârâbhyantare nirvâta-gartâyāṃ Munidatta-nāmā muniḥ paryāṅka-kâyôtsargeṇa sthitaḥ. Tvayā ca ruṣṭayā bhañitaḥ: “Kaṭakād rājā samāyāto ’trâgamiṣyati” ty uttiṣṭhôtṭiṣṭha ! sammārjanaṃ karomi lagnê”ti⁵³⁹ bruvāṇāyās tatra muni-kā-yôtsargaṃ vidhāya maunena sthitaḥ. Tatas tvayā kacavāreṇa pūrayitvôpari sammārjanaṃ kṛtaṃ. Prabhāte tatrâgatena rājñā tat-pradeśe krīḍatā ucchvasita-niḥśvasita-pradeśaṃ drṣṭvā utkhanya niḥsārītaś ca sa muniḥ. Tatas tvayâtma-nindāṃ kṛtvā dharme ruciḥ kṛtā. Paramāda-reṇa ca tasya munes tvayā tat-pīḍôpaśamanârthaṃ viśiṣṭam auśadha-dānaṃ vaiyāvṛṭtyaṃ ca kṛtam. Tato nidānena⁵⁴⁰ mṛtvêha Dhanapati-Dhanaśriyoḥ putrī Vṛṣabhasenā nāma jātāsi. Auśadha-dāna-phalāt sarvâuśadharaddhi-phalaṃ jātam. Kacavāra-pūraṇāt kalaṅkitā ca.” Iti śrutvâtmanāṃ mocayitvā Vṛṣabhasenā tat-samipe āryikā jātā. Auśadha-dānasya phalam.

The simile of Vṛṣabhasenā pertaining to giving medicine; her story.

In the Janapada country, in the town of Kāverī,⁵⁴¹ Ugrasena was king, Dhanapati the sheth⁵⁴², his wife Dhanaśrī, his daughter Vṛṣabhasenā, and her nurse was called Rūpavatī. Once the nurse saw a sick dog which fell into the bathing basin of Vṛṣabhasenā, rolled in it and arose healed.⁵⁴³ She then thought: “It was just the girl’s bath water which caused his cure.” When the nurse told her mother, who had had an eye-disease for twelve years,⁵⁴⁴ the latter washed her eyes one day with the water in order to test it, and the eyes became bright.⁵⁴⁵ Then the nurse was famous for healing all kinds of diseases in the town there.

⁵³⁷ Read *tām* ?

⁵³⁸ For the tautology see Upadhye 1943: 100f.

⁵³⁹ See Upadhye 1974 Introduction, p. 23.

⁵⁴⁰ On *nidāna* see Edgerton 1927 and Bruhn 1954: 107f.

⁵⁴¹ It is often mentioned in the anonymous Kathakośa, where, e.g., in ch, 19, it is stated to lie to the north of Rathamardana in Madhyadeśa. There, its king is called Surasundara (Hoffmann 1974: 242). In Vdh Kāberī is the unidentified capital of king Sundarapāni (Jamkhedkar 1984: 238).

⁵⁴² Here apparently a high officer and royal counsellor.

⁵⁴³ This passage should be added in Bollée 2006 sub 2.5.3.

⁵⁴⁴ On the number twelve see note on [19].

⁵⁴⁵ Hydrotherapy is ancient (Zysk 1998: 235); for the use of a saint’s bath water see Abbot 1932: 95 and 163.

Once Ugrasena sent the wazir Raṇapiṅgala with many soldiers to Meghapiṅgala. He went to this country, (but) was affected by fever due to the use of polluted water.⁵⁴⁶ On his return Rūpavatī healed him with (bath)water. Ugrasena, too, out of anger went there and caught fever in the same way. Hearing the water story on his return from Raṇapiṅgala, he asked for that water. Then Dhanaśrī said to the king's counsellor: "Hey, sheth, how is it that the bath water of our daughter will be poured on the king's head?" Dhanapati replied: "If the king asks what kind of water it is he must be told the truth, not anything false." At these words Rūpavatī healed Ugrasena with that water. Then the king, being cured, asked Rūpavatī about the power of the water and she told (him) nothing but the truth.

Thereupon [84] the king called the sheth and the latter went to him afraid, but the king showed him respect and asked him for Vṛṣabhasenā's hand. The sheth then replied: "Your Majesty, if you worship the Jina statues for eight days, free flocks of birds in cages and all the humans in prisons, then I (shall) give (her to you)." Ugrasena did all that, married Vṛṣabhasenā and giving up his other duties, amused himself with her who was very dear to him.

On that occasion the king of Benares named Pṛthvīcandra was under arrest and not freed, even at the time of the wedding, because of his great impetuosity. His queen Nārāyaṇadattā deliberated with his ministers how to free Pṛthvīcandra and did good deeds everywhere in Benares in the name of queen Vṛṣabhasenā, whom she liked. From brahmins, etc. who had come to the town of Kāverī and had been granted these (good deeds), Rūpavatī heard the story and grew angry and spoke: "Vṛṣabhasenā, how can you do good deeds in Benares without asking me?" (Vṛṣabhasenā) answered: "I did not do it, but someone else in my name did so for some reason. Get rid of them!" By deploying spies she learnt the truth and told Vṛṣabhasenā everything. The latter informed the king and Pṛthvīcandra was set free.

He had a painting made of Vṛṣabhasenā and Ugrasena. Under them he painted himself in prostration. The painting was shown to both of them and queen Vṛṣabhasenā was told: "Your Majesty, you are my mother; by your favour this birth has become successful for me." Thereupon Ugrasena showed him respect and spoke: "You must go to Meghapiṅgala" and with these words he was sent by both to Benares. Meghapiṅgala, when he heard of that story, thought "This Pṛthivīcandra hits my vital spot," approached Ugrasena and being greatly conciliated by him became his vassal. "When I get a present from Ugrasena in the durbar I shall give Meghapiṅgala half of it and the other half to Vṛṣabhasenā." Such a decision (Meghapiṅgala) made. Thus once the two jewelled shawls arrived; each one was marked with a name and given to each of them.

Once the royal wife of Meghapiṅgala [85], called Vijayā, deliberately took Meghapiṅgala's shawl and went to Rūpavatī. There she put on the shawl. Once Meghapiṅgala went on official business to Ugrasena's durbar wearing Vṛṣabhasenā's shawl. When the king saw him he got red eyes with rage. Meghapiṅgala seeing him in that state knew "the king is angry because of me" and disappeared far away, whereas the angry Ugrasena threw Vṛṣabhasenā into the water of the sea in order to kill her. She vowed: "If I shall be saved from this misfortune then I shall

⁵⁴⁶ In KSS 13,33 polluted water causes an elephant's death.

do penance.” By the great power of the vow the water deity miraculously produced a lion’s throne, etc. When the king heard of that, he afterwards regretted his action and went to fetch it.⁵⁴⁷ On his approach, he saw in a forest a monk named Guṇadhara who was clairvoyant. Vṛṣabhasenā worshipped him and asked him what she had done in her previous existence. The reverend recounted: “In your pre-birth you were here as Nāgaśrī, the daughter of a brahmin. You were sweeping the royal temple. In that temple the monk Munidatta meditated in the afternoon in an enclosure in the wall, squatting in a sheltered hole. You addressed him angrily: “Returning from the royal camp the king will come here. Get up, get up ! I want to clean.” As you spoke thus the monk continued his meditation there and remained silent. Thereupon you did the cleaning and covered (him) completely with sweepings. When the king came there in the morning and amused himself at that place, he saw the place spick and span, dug out the monk and sent him away. Then you reproached yourself and took interest in the (Jain) Doctrine. With utmost consideration you made an excellent gift of medicine in order to ease the suffering of this monk, and respectful service.

“Dying with a ‘wish to possess certain ideal goods in the future existence’⁵⁴⁸ you were (re)born as the daughter of Dhanapati and Dhanaśrī with the name Vṛṣabhasenā. The result of the gift of medicine is the abundance of a panacea,⁵⁴⁹ but because you covered (the monk) with sweepings you were disgraced.” When Vṛṣabhasenā heard this she obtained permission from her family (lit.: she had herself freed from the life of a householder) and became a renouncer (or: took the vows) with him.

(This is) the result of giving medicine.

Śruta-dāne Kaunḍeśo dṛṣṭāntaḥ; asya kathā.

*Kurumaṇi*⁵⁵⁰ -grāme go-pālo Govinda-nāmā. Tena ca koṭarād uddhṛtya cirantana-pustakaṃ prapūjya bhaktyā Padmanandi-munaye dattam. Tena pustakena tatrâṭavyām [86] pūrva-bhaṭṭārakāḥ kecit kila pūjām kṛtvā kārayitvā ca vyākhyānaṃ kṛtavantaḥ koṭare dhṛtvā ca gatavantaś ca. Govindena ca bālyāt prabhṛti taṃ dṛṣtvā nityam eva pūjā kṛtā vṛkṣa⁵⁵¹-koṭarasyāpi. Eṣaṃ⁵⁵² sa Govindo nidānena mṛtvā tatrâiva grāma-kūṭasya putro ’bhūt. Tam eva Padmanandi-munim ālokya jāti-smaro jātaḥ. Tapo gṛhītvā Koṇḍeśa-nāmā mahā-muniḥ śruta-dharo ’bhūt. Iti śruta-dānasya phalam.

⁵⁴⁷ *Taṃ* can only pertain to *ādi* in *āsanādi*.

⁵⁴⁸ Schubring 2000 § 180; Bruhn 1954: 107f.; Edgerton 1927.

⁵⁴⁹ Such as the bath water mentioned which heals humans and other animals.

⁵⁵⁰ Ga: *kurumari*; Kha: *kumāra*. Cf. *kummaggāma* and its variants in Mehta/Chandra/Malvania 1970: 191.

⁵⁵¹ Ga: *vṛkṣasya*; Kha: *pūjām kṛtvā vṛkṣa-koṭare sthāpitam iti*.

⁵⁵² Read: *evaṃ* ?

Kaunḍeśa about passing on the tradition; his story.

In the village of Kurumaṇi⁵⁵³ (lived) a cowherd named Govinda. After picking an old book from a hollow tree and worshipping it he gave it devotedly to the muni Padmanandi. In a forest there some [86] ancient *bhaṭṭārakas*⁵⁵⁴ had made their veneration ritual with that book, let others do so, had made an explanation, disposed of it in the hollow tree and had gone. Govinda had seen it from early childhood and also worshipped it as it lay in the hollow of the tree. Govinda died with a *nidāna*⁵⁵⁵ and was reborn there as the son of the village chief. As soon as he saw the monk Padmanandi he remembered his prebirth. He took up penance, became a *mahā-muni* with a good memory named Koṇḍeśa (!). This is the result of giving knowledge.

Vasati-dāne sūkarō dṛṣṭāntaḥ; asya kathā.

*Mālava-deśe Ghaṭa-grāme kumbha-kāro Devila-nāmā nāpitaś ca Dhamilla*⁵⁵⁶ *-nāmā. Tābhyāṃ pathika-janānāṃ vasati-nimittaṃ deva-kulaṃ kāritam. Ekadā Devilena munaye tatra prathamam vasatir dattā Dhamillena ca paścāt parivrājakas. Tatrānīya dhṛtiḥ. Tābhyāṃ ca Dhamilla-parivrājakābhyāṃ niḥsāritaḥ sa munir vṛkṣa-mūle rātrau daṃśa-maśa-ka-śītādikaṃ sahamānaḥ sthitaḥ. Prabhāte Devila-Dhamillau tat-kāraṇena parasparam yuddham kṛtvā mṛtvā Vindhyae krameṇa sūkara-vyāghrau prauḍhau jātau. Yatra ca guhāyāṃ sa sūkaras tiṣṭhati, tatrāiva ca guhāyāṃ ekadā Samādhigupta-Trigupta-muni āgatya sthita tau ca dṛṣṭvā jāti-smaro bhūtvā Devila-cara-sūkarō dharmam ākarṇya vrataṃ gṛhītavān. Tat-prastāve manuṣya-gandham āghrāya muni-bhakṣaṇārthaṃ sa vyāghro 'pi tatrāyātaḥ sūkaraś ca tayo rakṣā-nimittaṃ guhā-dvāre sthitaḥ. Tatrāpi tau parasparam yudhvā mṛtau. Sūkarō muni-rakṣaṇābhīprāyeṇa śubhābhisandhitvāt mṛtvā Saudharme maharddhiko devo jātaḥ. Vyāghras tu muni-bhakṣaṇābhīprāyeṇātiraudrābhīprāyatvān mṛtvā narakam gataḥ. Vasati-dānasya phalam. /28/*

A boar (in a story) about giving shelter, a simile.

In the Mālava country in the village of Ghaṭa⁵⁵⁷ (there lived) a potter named Devila and a barber called Dhamilla. They had a temple built as a shelter for travellers. One day first Devila

⁵⁵³ This village cannot be located.

⁵⁵⁴ See Jaini 1979: 307 note 56.

⁵⁵⁵ See note at vs 129.

⁵⁵⁶ Ga: *Dhammilla Dhammilla iti.*

⁵⁵⁷ On Mālava see Chojnacki 2008: 53 note 147. The above village cannot be located.

provided lodging for a *muni* there, and later Dhamilla accommodated (another) religious wanderer. He took (the wanderer) and let (him) there. The monk turned out by both Dhamilla and the wanderer stayed at the root of a tree at night and suffered from gnats, flies, cold, etc. In the morning Devila and Dhamilla fought with each other for that reason (viz of turning out the monk), died and were in the course of time reborn in the Vindhya (forest) as a strong boar and tiger.

Once the monks Samādhigupta and Trigupta entered that same cave where the boar stayed. Seeing them the boar, who had been Devila, remembered his pre-birth, heard the Doctrine and took a vow. At the same time the tiger smelled human scent and, in order to eat the monks, also went there, but the boar stood at the entrance of the cave to protect them. They fought against each other and died. The boar after his death became a powerful deity in the Saudharma heaven because of his good intention through his wish to protect the monks whereas the tiger after his death went to hell because of his violent intention through his wish to eat the monks.

(That is) the fruit of giving shelter. [87]

119. *devādhideva-caraṇe paricaraṇaṃ sarva-duḥkha-nirharaṇam /
kāma-duhi kāma-dāhini paricinuyād ādṛto nityam // (IV,29)*

A devotee should always practise respect to the feet of the Tīrthakara(s) (lit.: god of gods). It removes all distress. (The feet) are (like) a wishing-cow and burn away passion.

Caraṇe: for the feet as pars pro toto of the person of respect see Bollée 2008: A 4; Wolf 2001. For a discussion of the worship of the feet of Tīrthaṅkaras with pictures see Nagarajaiah Hampa 2007: 49-50.

Kāma-duhi: the play of words encompasses the different meanings of *kāma* for the Jina cannot fulfil any wishes.

Ādṛto: *ādara-yuktaḥ* (Comm.). For the active/nominal use of past participles see Maurer 1962: 154.

120. *arhac-caraṇa-saparyā-mahānubhāvaṃ mahātmanām avadat /
bhekaḥ pramoda-mattaḥ kusumenâikena Rāja-grhe // (IV,30)*

Quoted in KA 324, 5

In Rājgir a frog, beside itself with joy, expressed the effectivity of the worship of the Arhat's feet by means of a single flower.

Bollée 2006a: 94.

Bhekaḥ: On frogs, which in Hemacandra, *Triṣaṣṭi*^o symbolize contemptibility, ignorance and weakness (Johnson IV 1954: 390), are often referred to in Jain texts (W 44 note 9), see also Jamison 1991.

*Kusumenâikena: asya kathā.*⁵⁵⁸

Magadha-deśe Rājagṛha-nagare rājā Śreṇikaḥ śreṣṭhī Nāgadattaḥ śreṣṭhinī Bhavadattā. Sa Nāgadattaḥ śreṣṭhī sarvadā māyā-yuktatvān mṛtvā nija-prāṅgaṇa-vāpyāṃ bheko jātaḥ. Tatra cāgatām ekadā Bhavadattā-śreṣṭhinīm ālokya jāti-smaro bhūtvā tasyāḥ samīpe āgatya upary utplutya caṭitaḥ. Tayā ca punaḥ punar nirdhāṭito raṭati, punar āgatya caṭati ca tatas tayā “ko ’py ayaṃ madīyo iṣṭo bhaviṣyatī ” ti sampradhāryāvadhi-jñānī Suvrata-muniḥ pṛṣṭaḥ. Tena ca tad-vṛttānte kathite gṛhe nītvā parama-gauraveṅśau dhṛtaḥ. Śreṇika-mahārājaś cāikadā Vardhamāna-svāmināṃ Vaibhāra-parvate samāgatam ākarṇya ānanda-bherim⁵⁵⁹ dāpayitvā mahatā vibhavana taṃ vanditum gataḥ. Śreṣṭhiṇy-ādau ca gṛha-jane vandanā-bhakti-arthaṃ gate sa bhekaḥ prāṅgaṇa-vāpī-kamalaṃ pūjā-[88]nimittaṃ gṛhītvā gacchan hastinaḥ⁵⁶⁰ pādena cūrṇayitvā mṛtaḥ. Pūjānurāga-vaśenōpārjita-puṇya-prabhāvāt Saudharme maharaddhika-devo jātaḥ. Avadhi-jñānena pūrva-bhava-vṛttāntaṃ jñātvā nija-mukutaḡgre bheka-cihnaṃ kṛtvā samāgatya Vardhamāna-svāmināṃ vandamānaḥ Śreṇikena dṛṣṭaḥ. Tatas tena Gautama-svāmī “bheka-cihne ’sya kiṃ kāraṇam” iti pṛṣṭaḥ tena ca pūrva-vṛttāntaḥ⁵⁶¹ kathitaḥ. Tac-chrutvā sarve janāḥ pūjātiśaya-vidhāne udyatāḥ samjātā iti.

With one flower, its story:

⁵⁵⁸ Cf. Nemidatta No 114 (Upadhye 1943: 63).

⁵⁵⁹ Sachs 1923: 59 remarked long ago that all attempts to equate certain types of drums with specific names are bound to fail because of the messy Indian nomenclature. B. Chaitanya Deva writes in an informative Google article (www.4to40.com/discoverindia/index.asp?article=discoverindia_drums#Drums) that this drum is used by dancing milkmaids (cf. www.india9com/i9show/Bheri-53726.htm) and when they accompany the singing of *dhamār* at the Holī festival. According to Deva it occurs in Śāṅgadeva (13th century), Saṅgītaratnākara, but it has not been found in the edition available to the present author. Hampana contributes two references from Kannarese mediaeval poets: Ponna (965 CE), *Śāntipurāṇa* 8 prose after vs 154, where king Vajrāyudha after hearing good news has the *ānanda-bheri* beaten, and Śāntinātha (1060 CE), *Sukumāra Carite* 8 prose after vs 47. – *Ānanda-bheri* occurs also in Pāli, namely in Apadāna 531,24 (CPD under *ānanda*), in Jātaka VI 157,8, when the new king Candakumāra enters the town, *ānanda-bherim ācarimṣu*, and similarly 589,17, when king Vessantara and Maddī were restored, *kañcana-latā-vinaddhaṃ ānanda-bherim carāpetvā ānanda-chaṇaṃ ācarimṣu*; further, thanks to Oberlies (p.c.), in the Therīgāthā commentary 146,2. DPL mentions two references in Apabhraṃśa with the meaning “a musical band announcing a joyful celebration” which I cannot check. – Cf. *ānanda-dundubhi* in Yaśast. I 600,1 (ch. III vs 467) *ānanda-dundubhir iva tridaśālayānām deva-druhām ḥṛdaya-nirdala-nābhi-ghoṣaḥ*. The commentary explains it by *harṣa-paṭa*.

⁵⁶⁰ Thus Pl for P: *hastinā*.

⁵⁶¹ Thus with Pl for P: *-vattāntaḥ*.

In the country of Magadha Śreṇika was king; the royal counsellor (sheth) was Nāgadatta, and his wife Bhavadattā. As the sheth Nāgadatta was always possessed of illusions he was, after his death, reborn as a frog in the pond of his own courtyard.⁵⁶² Once, when he had seen the sheth's wife Bhavadattā coming there he remembered his previous births, went to her, leapt up and fell down. She pushed it away again and again and it cried, came and fell down again, and then, with the thought “will someone here become my beloved ?” she asked the muni Suvrata, who was clairvoyant.⁵⁶³ When the (*muni*) had told the story of the frog (the latter) was brought to (her) house and treated with utmost respect.

One day the *mahārāja* Śreṇika heard that the Lord Mahāvīra had arrived at Mt Vaibhāra.⁵⁶⁴ (The king) had the festive drum beaten and went out to greet Mahāvīra with great pomp. When the family of the sheth's wife and others went in order to salute him [88] and show their loyalty, the frog took for worship a lotus from the pond in the courtyard, but on his way was crushed by the foot of an elephant and died. In consequence of the merit acquired by his desire to worship he was reborn a Maharddhika-deva in Saudharma.⁵⁶⁵ When they met, (the deity) through clairvoyance had learnt the story of his previous birth and put a frog-sign on his head. Śreṇika saw him as he saluted the Lord Mahāvīra. Then (Śreṇika) asked the Lord Gautama “Why does he have a frog-sign on his head ?” and was told by him the story of the (Maharddhika-deva's) previous (life). Hearing this, all people worshipped (the Maharddhikadeva) abundantly.

121. *harita-pidhāna-nidhāne hy an-ādarāsmaraṇa-matsaratvāni /
vaiyāvṛtṭyasyāite vyatikramāḥ pañca kathyante // (IV,31)*

The following are the five transgressions of respectful service: wrapping (alms) in green leaves and laying them out (thus), respectlessness, forgetting and jealousy.

An-ādara: replaces with Samantabhadra the *kālātikrama*, the third infraction of the *atithi-saṃvibhāga* vow (W 162).

[89]

Sallekhanā-pratimādhikārah pañcamah

⁵⁶² Cf. Jamison 1991 and Bolléc 1993. The association of frogs with illusion is unclear to me, but frogs and the Goddess Māyā are related to water (Goudriaan 1978: 350), perhaps because water breaks sunlight and thus creates an illusion of what is under the surface.

⁵⁶³ On *avadhi-jñāna* see, e.g., Wiley 2002: 92ff.

⁵⁶⁴ Vaibhāra is one of the five hills of Rājagṛha, situated to the north-east (Mehta/Chandra/Malvania 1972: 727).

⁵⁶⁵ Saudharma is the first celestial region (Mehta/ Chandra/Malvania 1972: 871; Chojnacki 2008 II 291 note 943). For a description see e.g. Kuvalayamālā 92,13ff.

(Fifth [chapter]: on the stage of ritual death by fasting)⁵⁶⁶

122. *upasarge durbhikṣe jarasi rujāyāṃ ca niḥpratīkāre /
dharmāya tanu-vimocanam āhuḥ sallekhanām āryāḥ // (V,1)*

quoted KA 287,2f.

Knowledgeable renouncers call ritual death by fasting the giving up of the body on behalf of the Doctrine in the case of continuous misfortune, a famine, old age or illness.

W 166ff. summarizes various conceptions of *sallekhanā*, Samantabhadra's on p. 168. See also 181; Sogani 1967: 117f. ; various articles by Mme Caillat, and Settar's standard works.

Upasarge etc.: Cf. Settar 1990: 26 who renders *jarasi* by 'senility'; 183.

Jarasi: see Sprockhoff 1979.

Sallekhanām: for contemporary accounts see e.g. Chapple 1993: 99f. (ch. 6). François Fillon, the French Premier, recently proposed fasting to death for fatally ill persons in "Christian" nations where such patients are rather forced to suffer severely than be put to sleep painlessly, as is done with other animals.⁵⁶⁷

123. *antakriyādhikaraṇaṃ*⁵⁶⁸ *tapaḥ-phalaṃ sakala-darśinaḥ stuvate /
tasmād yāvad vibhavaṃ samādhi-marāṇe prayatitavyam // (V,2)*

Omniscients praise [the subject of] (ritual) death as the fruit of ascetism. Therefore one should, to the best of one's ability, strive for death while meditating.

124. *snehaṃ vairaṃ saṅgaṃ parigrahaṃ cāpahāya śuddha-manāḥ /
sva-janaṃ parijanam api ca kṣāntvā kṣamayet priyair vacanaiḥ // (V,3)*

After giving up affection, hatred, attachment and possessiveness, one should with a pure mind pardon one's family and attendants as well as ask pardon (from them) with friendly words.

⁵⁶⁶ The principal ancient Digambara text on this topic is Śivārya's Bhagavatī Ārādhana. Cf. Chojnacki 2008: II 291 note 942. – See also Baya 2009.

⁵⁶⁷ "Die Welt" newspaper of August 12th, 2008, p. 6 "Suizid durch Verzicht auf Nahrung". Perhaps M. Fillon read in school the story of Corellius Rufus in the younger Pliny's Epistula 1,12. For Jains *sallekhanā* is not suicide; this is *bāla-marāṇa* (Vy 2,1,90; Deleu 1970: 89; Kirde 2009: 89f.). A compilation on suicide is given by Pannālāl 1972: 222f.; see further Caillat 1977 and Kölver 1971. For a recent discussion on suicide in the West see Nancy Gibbs 2009.

⁵⁶⁸ Thus Pl for P: *antaḥkr°*.

W 181 remarks that whereas for the Śvetāmbaras ritual suicide tends to decrease and there-with the *pratimās* lose their significance, “for the Digambaras it remains at least in an attenuated form, as expressed in the present stanza, and for the ordinary layman great importance continues to attach to the *pratimās*.”

[90]

125. *ālocya sarvam enaḥ kṛta-kāritam anumataṃ ca nirvyājaṃ /*
āropayen mahā-vratam āmaraṇa-sthāyi niśśeṣaṃ // (V,4)

When one has honestly reflected all the evil one has done, ordered or permitted to be done, one should take every great vow, without omitting any, before one dies.

Sogani 1967: 119. – Pl takes vss 124 and 125 together.

Ālocya: for *ālocanā* ‘the avowal of past transgressions’ see W 205; Jaini 1979: 231 renders it by ‘self-censure.’ Here Pannālāl 1972: 225 quotes Śivārya, *Bhagavati Ārādhana* 562 *ākampiya aṇumāṇiya* ..., cf. Upadhye 1960: 342 on KA 452f.

Nirvyājaṃ: *daśālocanā-doṣa-varjitaṃ* (Comm.).

126. *śokaṃ bhayam avasādaṃ kledaṃ kāluṣyam a-ratim api hitvā /*
sattvōtsāham udīrya ca manaḥ prasādyāṃ śrutair a-mṛtaiḥ // (V,5)

Abandoning sorrow, fear, exhaustion, perspiration, dirtiness and discontent, and raising natural energy, the mind should be propitiated by the immortal holy tradition.

Cf. Settar 1990: 188.

Kledaṃ: lit. ‘moisture’ (MW); explained by *snehaṃ* (Comm.). In Hindī, *kleda* can mean ‘sweat.’ Cf. Amitagati, *Subhāṣitasamdoha* XXVI 13 where the eighteen *doṣas* of the gods are enumerated, among which *sveda* and *kheda*.

Sattvōtsāhaṃ: *sallekhanā-karaṇe* ‘*kātaratvaṃ*’ (Comm.).

[91]

127. *āhāraṃ parihāpya kramaśaḥ snigdhaṃ vivarddhayet pānam /*
snigdhaṃ ca hāpayitvā khara-pānaṃ pūrayet kramaśaḥ // (V,6)

Then one gradually abstains from food and should take more nutritive liquid; after giving up nutritive (liquid) a sour beverage should gradually fill (one’s body).

Settar 1986: 126 with reference to Bhargava 1968: 141.

Khara-pānaṃ: probably sour rice gruel (*āyambila*, *ācāmla*; Schubring 2000: § 156)

128. *khara-pāna-hāpanām api kṛtvā kṛtvôpavāsam api śaktyā /
pañca-namaskāra-manās tanuṃ tyajet sarva-yatnena // (V,7)*

Having also stopped drinking the sour beverage, and fasting according to one's ability one should give up one's body, with all one's might, thinking (of the *mantra*) of the five homages.

See Settar 1986: 107.

Pañca-namaskāra-: see Jaini 1979: 162f.

Sarva-yatnena: *sarvasmin vrata-saṃyama-cāritra-dhyāna-dhāraṇādau yatnas tātparyaṃ tena* (Comm.).

129. *jīvita-maraṇâśaṃse bhaya-mitra-smṛti-nidāna-nāmānaḥ /
sallekhanâticārāḥ pañca Jinêndraiḥ samādiṣṭāḥ // (V,8)*

The five infractions of *sallekhanā*, as taught by the Jinas, are called the wish to live (or) die, fear, recollection of friends and hankering after future pleasures as the remuneration for the penances practised in this life.

See Sarvârthasiddhi VII 37.

Bhaya: "Samantabhadra is alone in regarding *bhaya* (fear) as the first *aticāra*" (of *sallekhanā*, W 170) which replaces "revival of past pleasures" in other texts (see Sogani 1967: 119 note 1).

Nidāna: here quoted from Upadhye's definition in 1964: Introduction 31 note 1. See Kirde 2009: 80.

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130. *niḥśreyasam abhyudayaṃ nistīraṃ dustaraṃ sukhāmbu-nidhiṃ /
niḥpibati pīta-dharmā sarvair duḥkhair an-ālīḍhaḥ // (V,9)*

He who has imbibed the doctrine drinks the ocean of happiness, viz final beatitude and prosperity whose other shore is far away, (and) difficult to cross, (and is) free from all troubles.

Here Pannālāl 1972: 232 quotes Devasena, *Ārāadhanā-sāra* 107-9 *kālāi lahiūṇaṃ ...*

Niḥpibati: Settar 1990: 191.

Pīta-dharmā: one can be thirsty for the *dharma*: *dhamma-pivāsiya* in Tandulaveyāliya p. 6,16.

131. *janma-jarāmaya-maraṇaiḥ śokair duḥkhaiś ca parimuktaṃ /
nirvāṇaṃ śuddha-sukhaṃ niḥśreyasam iṣyate nityam // (V,10)*

Nirvāṇa is always proclaimed as that which is free from birth, old age, diseases and death, afflictions and troubles: that which is pure happiness and final beatitude.

Cf. Settar 1990 : 191.

132. *vidyā-darśana-śakti-svāsthya-prahlāda-tṛpti-śuddhi-yujaḥ /
niratiśayā niravadhayo niḥśreyasam āvasanti sukham // (V,11)*

They who possess knowledge, insight, energy, self-dependence, good temper, contentment and purity enter happy final beatitude unsurpassed (in wisdom, &c) and for ever.

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Cf. Settar 1990: 191.

Niratiśayā: atiśayād vidyādi-guṇa-hīnādhika-bhāvān niṣkrāntāḥ (Comm.).

Niravadhayo: niyata-kālāvadhi-rahitāḥ (Comm.).

133. *kāle kalpa-śate 'pi ca gate śivānām na vikriyā lakṣyā /
utpāto 'pi yadi syāt, tri-loka-saṃbhrānti-karaṇa-paṭuḥ // (V,12)*

Even if there should be a harsh calamity which may shake the three worlds, no change is recognisable for the happy (ones delivered), even after the lapse of a hundred world periods in time.

134. *niḥśreyasam adhipannās trailokya-śikhā-maṇi-śriyaṃ dadhate /
niṣkiṭṭi-kālikā-cchavi-cāmikara-bhāsurātmānaḥ // (V,13)*

Those who have reached final beatitude shine as a jewel on top of the cosmos. They have the lustre of gold with a pure and flawless beauty.

Trailokya-°: for the *siddha-loka* see, e.g. Jaini 1979: 130; Caillat & Kumar 1981 plate 55; van Alphen 2000: 54 and 112f. I further refer to KSS 70,117 where white spiders ascend into the orb of the sun and reach the highest home, which lies above it. And then Māyā vanished, with the revolving wheel of births ... (Tawney-Penzer VI 32).

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135. *pūjārthājñaiśvairyair bala-parijana-kāma-bhoga-bhūyiṣṭhaiḥ /
atiśayita-bhuvanam adbhutam abhyudayaṃ phalati sad-dharmaḥ // (V,14)*

(Practising) the right Doctrine (with *sallekhanā*) results in remarkable good fortune, a realm which excels in respect, wealth, authority, supremacy and abundant power, attendants, (realization of) wishes (and) in prosperity.

Sad-dharmaḥ: sallekhanānuṣṭhānōpārjitaṃ viśiṣṭaṃ puṇyaṃ (Comm.). “In default of *mokṣa*, ... the correct practice of *sallekhanā* will certainly lead to rebirth in the *deva-loka*” (Williams 1963: 172).

136. *śrāvaka-padāni devair ekādaśa deśitāni yeṣu khalu /
sva-guṇāḥ pūrva-guṇaiḥ saha saṃtiṣṭhante krama-vivṛddhāḥ //* (V,15)

The Jinas (lit. gods)⁵⁶⁹ have taught eleven stages of a layman in which the own (present) merits are gradually completed by the previous ones.

Here Pannālāl quotes Kundakunda, *Cāritra-pāhuḍa* 21:

*daṃsaṇa vaya sāmāiya posaha saccita rāya-bhatta ya /
bambhārambha-pariggaha aṇumaṇa uddiṭṭha desa-virado ya //*

137. *samyag-darśana-śuddhaḥ saṃsāra-śarīra-bhoga-nirviṇṇaḥ /
pañca-guru-caraṇa-śaraṇo darśanikas tattva-patha-grhyaḥ //* (V,16)

He who is purified by the true Doctrine and is disgusted by physical pleasures in the *saṃsāra* (or: by s. and phys. pl.); who has sought refuge at the feet of the five (kinds of gurus) ; who sticks to the path of truth is a *darśanika*.

Settar 1990: 158.

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138. *niratikramaṇam aṇu-vrata-pañcakam api śīla-saptakaṃ cāpi /
dhārayate niḥśalyo yo, 'sau vratināṃ mato vratikaḥ //* (V,17)

Votaries consider him a keeper of his vows, who is free from the *śālyas* and observes without transgressions the five *aṇu-vratas* and the seven *śīlas* (kinds of acting, practice).

W 175 decides as the generally accepted Digambara view that this *pratimā* implies also the observance of the *guṇa-vratas* and *śikṣā-vratas*, freedom from the three *śālyas* (‘thorns’) – *māyā*, *nidāna* and *mithyātva*⁵⁷⁰ – provided.

⁵⁶⁹ Cf., e.g. vs 119 and Haribhadra, *Ṣaḍdarśana-samuccaya* 46 says: *Jinēndro devatā*. On the Jina as *deva* see Cort 2001: 91f. et passim.

139. *catur-āvartta-tritayaś catuḥ-praṇāmaḥ sthito yathā-jātaḥ /
sāmāyiko dvi-niṣadyas triyoga-śuddhas tri-sandhyam abhivandī // (V,18)*

He is (called) a dutiful (devotee) who performs the four triads of gestures with *añjali*, makes four reverences and, staying in giving-up-the-body position as born (i.e. without thoughts about outer or inner possessiveness), performs two reverences, is pure as to his three functions (of mind, speech and acts) and makes respectful salutations three times daily.

W 136 remarks here that “the nature of the *sāmāyika* as represented in the early Śvetāmbara texts is obscured or altered at an early date among the Digambaras, at least as an element of lay life.” Cf. 175 where it is clarified that the Śvetāmbaras see in the *sāmāyika* a purification of the soul by meditation, but Samantabhadra and some other Digambaras regard it as an act of worship of the Jina. Pannālāl 1972: 242,14f. quotes Vas 275.

Sogani 1967: 113 note 1 states that Samantabhadra here represents the three bodily functions as a *vrata*, but distinguishes *sāmāyika* as a *pratimā* by the necessity of performing it three times daily.

Catur-āvartta-tritayaś: caturo vārān āvartta-tritayaṃ yasya ekâikasya hi kāyôtsargasya vidhāne “ṇamo arahantāṇa sya thosāmeś”⁵⁷¹ (?) cādy-antayoḥ pratyekam āvartta-tritayam iti ekâikasya hi kāyôtsarga-vidhāne catvāra āvartā. Thus the full ritual is meant (cf. W 201).

Āvartta: W 201 describes the six *āvartas* as gestures in which the joined palms of the layman’s hands are moved from right to left whilst he slowly repeats the third *sthāna* See also KA vs 371 with Śubhacandra’s explanation, and Glasenapp 1999: 416.

Praṇāmaḥ: see KA, ibidem.

Catuḥ-praṇāmaḥ: tad-ādy-antayor ekâika-praṇāma-karaṇāc catuḥ-praṇāmaḥ (Comm.).

Sthito: ūrdhva-kāyôtsargôpetāḥ.

Yathā-jātaḥ: bāhyâbhyantara-parigraha-cintā-vyāvṛttaḥ. Pannālāl 1972: 242,1 *nagna-mudrā-dhārike samān.*

Dvi-niṣadyas: dve niṣadye upaveśane⁵⁷² yasya deva-vandanām kurvatā hi prārambhe sam-āptau cōpaviśya praṇāmaḥ kartavyaḥ.

Tri-yoga-śuddhas: trayo yogā mano-vāk-kāya-vyāpārāḥ śuddhā sāvadya-vyāpāra-rahitā yasya.

Abhivandī: abhivandata ity evaṃ śīlaḥ (Comm.).

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⁵⁷⁰ Cf. Schubring 2000 § 180.

⁵⁷¹ In his *īkā* 241,22 Pl explains: “*ṇamo arahantāṇam*” is *ādya sāmāyik daṇḍak aur ek “ thossāmi haṇi” is antim stava-daṇḍak ke tīn tīn āvart aur ek ek praṇām is tarh bārḥ āvart aur cār praṇām kartā hai.*

⁵⁷² Thus read with Pl for P: *upaveśene.*

140. *parva-dineṣu caturṣv api māse māse sva-śaktim a-niguhya /
proṣadha-niyama-vidhāyī praṇidhi⁵⁷³-paraḥ proṣadhân-aśanaḥ // (V,19)*

An optimal devotee does not eat at a fast, and to the best of his ability, he performs the rules of fasting every month, without deceit, for the four days of periodic changes of the moon.

Praṇidhi-: *ekâgratām gataḥ śubha-dhyāna-rata ity arthaḥ* (Comm.).

141. *mūla-phala-śāka-śākhā-karīra-kanda-prasūna-bījāni /
nāmāni yo 'tti, so 'yaṃ sa-citta-virato dayā-mūrtiḥ // (V,20)*

quoted KA 278,9f. and cf. Vas 295.

He who does not eat raw roots, fruits, pot-herbs, (bark of) branches, bamboo shoots, bulbs, flowers and seeds is one who abstains from (violence to) sentient beings and is compassion incarnate.

Sogani 1967: 114 note 1 with further parallels.

142. *annaṃ pānaṃ khādyam lehyaṃ nâśnāti yo vibhāvaryām /
sa ca rātri-bhukti-virataḥ sattveṣv anukampamāna-manāḥ // (V,21)*

quoted in KA 280,5f. and Vas, p. 268.

He who does not partake of food and drink, dainties and nutritive fluid at night, and whose mind is (thus) compassionate towards the beings, is (called) one who abstains from nocturnal consumption.

W 108 describing the various authorities on *rātri-bhojana*, remarks that the Śvetâmbaras seem not to lay quite as much stress on the avoidance of night eating. Sogani 1967: 114 note 5.

Khādyam: *modakâdi* (Comm.); for honey see above, vs 66. On *modaka* see Hardy 1990: 135 note 16 “‘sweet sidh,’ is (certainly in Mahārāṣṭra today, where it is ubiquitous during the Gaṇeśa festival) a round ball of sweetmeat, made of flour, lots of sugar and spices”; Prakash 1961: 112 note 5. Pannālāl 1972: 248,22 explains as *laḍḍu*.

Lehyaṃ: *ravrâdi* (Comm.).⁵⁷⁴ MS *kha* has: *drava-dravyam āmrâdi iti*.

⁵⁷³ Thus read for P: *praṇadhi*.

⁵⁷⁴ Cf. Panjābī *rabī* ‘milk and sugar’ (see CDIAL 10623 where the lemma **rabbā* must be corrected).

Rātri-bhukti: according to W 173ff., the majority of Digambaras understand *rātri-bhakta-pratimā* is continence by day and moderate sexual congress at night, but Kundakunda,⁵⁷⁵ Samantabhadra and KA vs (382) think of eating at night. See also Balbir 1987-8.

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143. *mala-bījaṃ mala-yoniṃ galan-malaṃ pūti-gandhi bibhatsaṃ / paśyann aṅgam an-aṅgād viramati yo, brahma-cārī saḥ || (V,22)*

quoted in KA 282,1

He is (called) a celibate who sees that the body's semen and the womb are impure, drip with dirt, are evil-smelling and loathsome, and consequently desists from making love.

Parallels in Sogani 1967: 114 note 11.

Aṅgam: on the loathsomeness of the body see note at vs 13 above.

144. *sevā-kṛṣi-vāñijya-pramukhād ārambhato vyupāramati / prāṇātipāta-hetoḥ yo, 'sāv ārambha-vinivṛttaḥ || (V,23)*

quoted in KA 282,11f. with *vāñijyaṃ* and Vas, p. 273.

He who abstains from undertakings such as serving others, farming, (forbidden) trades, etc., because they imply killing, is someone who has given up harmful activity.

Sogani 1967: 114 note 12 where this eighth stage of householder's advancement is called *ārambha-tyāga*.

145. *bāhyeṣu daśasu vastuṣu mamatvam utsṛjya nirmamatva-rataḥ / sva-sthaḥ samtoṣa-parah *paricitta*-parigrahād virataḥ || (V,24)*

quoted in KA 283,7 and Vas, p. 275.

He who has stopped being selfish in the matter of the ten external objects is (called) without self-interest. He is self-abiding, very content and refrains from usual possessiveness.

Sogani 1967: 115 note 1.

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⁵⁷⁵ Cāritra-pāhuḍa 22 (< Sogani 1967: 114 note 3).

Paricitta-: *pari samantāt citta-sthaḥ parigraho hi paricitta-parigrahas; tasmād virataḥ śrāvako bhavati* (Comm.) and *Sab orse citta meṃ sthit* (Pannālāl 253, 5). Reduplication in the suffix *-ta* occurs in Prakrit (Pischel § 194). For metrical anomalies see the English index below. Mette (p.c.) objects against such anomalies and proposes to read either *parinicita*, *su-paricita* or *sva-paricita* which, however, are not attested. Also *sa paricita-* would be possible. Cf. *parimita-parigraha* in vs 62.

*kṣetraṃ vāstu dhanam dhānyam dvi-padam ca catuṣpadam /
śayanāsanam ca yānam kupyam bhāṇḍam *ca* [iti] *bahir* daśa //*

Quoted KA 203,7 = 225,9f. = 283,2f.; cf. T(1955) 7,29 = KA 247,4 with *bhāṇḍam cēti bahir daśa* which may help us to correct the text. In P and Pl *ca* and *bahir* are replaced by *iti*. The *c-pāda* corresponds to the beginning of an *āryā* as is legitimate in Jain Sanskrit.

The ten external (objects) are: fields, houses, wealth, grain, humans and animals, furniture, vehicles, pots and tools.

Dvi-padam: *dāsī-dāsādi* (Comm.).

Yānam: *dolikādi*.

Kupyam: *kṣauma-kārpāsa-kauśeyakādi* (Comm.). This is curious for *kupya* means ‘metal’ and Jains do have metal vessels, see Mahias 1985: 140ff.

[*iti*] probably was inserted from the commentary and is to be deleted.

146. *anumatir ārambhe vā parigrahe (v)āihikeṣu⁵⁷⁶ karmasu vā /
nāsti khalu yasya samadhīr, anumati-virataḥ sa mantavyaḥ // (V,25)*

quoted in KA 285,7f. with *vaihikeṣu* and Vas, p. 277 with wrongly *anu* for *anumati-*; W 178.

He who is unwilling to sanction harmful activities, possessiveness or worldly acts (and who has) equanimity is considered a person averse to approving (of harmful acts, etc.).

Sogani 1967: 115 note 2.

Samadhīr: m.c. for *samādhīr*; influence of *samatā* ? *Kiṃ viśiṣṭaḥ samadhīḥ rāgādi-rahita-buddhīḥ mamatva-rahita-buddhīr vā* (Comm.).

147. *gṛhato muni-vanam itvā gurūpakaṇṭhe vratāni pariḡrhya /
bhaikṣāsānas tapasyann utkrīṣṭas cēla-khaṇḍa-dharaḥ / (V,26)*

quoted in KA 289,3f. and Vas, p. 280.

⁵⁷⁶ P and Pl: *aihikeṣu*.

He who leaves his house to go to a sylvan retreat of renunciators and takes vows with a teacher, eats almsfood and performs austerities, is an excellent wearer of just a loincloth.

Sogani 1967: 115 note 3.

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148. *pāpaṃ a-rāti, dharmo bandhur jīvasya cēti niścinvan /
samayaṃ yadi jānīte, śreyo-jñātā dhruvaṃ bhavati // (V,27)*

Evil is the soul's enemy and the Doctrine is its friend. If one is convinced of this and knows it as a religious truth, one certainly becomes a very good witness of the Faith.

Śreyo-jñātā: utkr̥ṣṭa-jñātā (Comm.).

149. *yena svayaṃ vīta-kalaṅka-vidyā-dṛṣṭi-kriyā-ratna-karaṇḍa-bhāvaṃ /
nītas, tam āyāti patīcchayēva sarvārtha-siddhis triṣu viṣṭapeṣu // (V, 28)*

The different, i.e. *triṣṭubh*, metre points to the end of the text.

When one makes himself a jewelbox of stainless knowledge, wisdom and behaviour, accomplishment in everything in the three worlds comes to him as in the case of a woman who chooses her own husband.

Patīcchayā: in a note on Amitagati, *Subhāṣitasam̐doha* VII 52 Leumann refers to the similar expression of “heavenly bridegroom” in Christian poetry.

150. *sukhayatu sukha-bhūmiḥ kāmīnaṃ kāmīnīva
sutam iva janani māṃ śuddha-śīlā bhunaktu /
kulam iva guṇa-bhūṣā kanyakā saṃpunitāj
Jina-pati-pada-padma-prekṣiṇī dṛṣṭi-lakṣmīḥ // (V,29)*

[100]

May the ideal (or: benchmark of) Doctrine which beholds the lotus-feet of the Lord Jina delight (me) as a source of happiness, just as an affectionate woman delights her lover. May it keep my family pure, just as a girl who is an ornament of virtue.

Mālinī metre

150a. *yenājñāna-tamo vināśya⁵⁷⁷ nikhilaṃ bhavyâtma-ceto-gatam /*

⁵⁷⁷ Kha: *nirasya*.

samyag-jñāna-mahâṃśubhiḥ prakāṣitaḥ sâgāra-mārgo 'khiḷaḥ // (V, 29a)

150b. *sa śrī-Ratnakaraṇḍa-kāmala-raviḥ saṃsṛt-saric-choṣako /*

jīyād eṣa Samantabhadra-muni-paḥ śrīmān prabhêndur Jinaḥ // (V, 29b)

The spring sun of the glorious Ratnakaraṇḍa, which proclaims the whole way of the layman, by the strong rays of its complete knowledge destroys entirely the darkness of ignorance in the self and mind of pious people and (thus) dries up the flowing streams (of karman). May the Lord Jina, who is a radiant moon and the protector of Samantabhadra-muni, be victorious.

Śārdūlavikrīḍita metre

Glossary of words not found in Monier-Williams,
mentioned there with another meaning, only from lexicographers or
with no reference at all; remarkable words⁵⁷⁸

a-kṛśa-caurya 57

akṣârtha 82

agni-pāta 22

**a-grahila* [22]

-aṅga ifc. *aṣṭâ°*

⁵⁷⁸ The numbers refer to the stanzas and for the stories, in square brackets, to the pages of the Devanāgarī text .

- aṅga-dhana-sarpa* [55]
a-cala-yoga 103
aṅ-antamat [14]
a-ṅiṅṅa (*a-niṅṅa* or *a-nipuna*) ifc. *saṃcaraṅṅa*^o
atikurkuṭa (neutre) [56]
atikautuka [54]
atinisṛṅha [20]
atipiṅṅa [50]
atiprasādhana 81
ativāhana 62
ativilāsinī [54]
atiśaya ifc. *pūjā*^o
atiśuci [56]
a-daṅṅa-dhara 75
adhari-kṛta 41
adhīśa 38
an-aṅga-krīḍā 60
an-artha-daṅṅa-vrata 67, 74f.,
an-ākāṅkṅṅaṅā 12
an-ālīḍha 130
a-niṅṅhya 140
an-utkīrti 14
an-upasevya 86
anubṅṅhaṅa 67
-anubhavana ifc. *duḅḅhā*^o
-anuyoga ifc. *karaṅṅa*^o; *caraṅṅa*^o; *dravyā*^o; *prathamā*^o
anuṅṅhāna ifc. *divyā*^o
anta-kriyā 123
antarāujas 28
apasara-jīva(ka) [57]
apasūnārambha 113
apārtika 74
abhiprāya, ifc. *duṅṅā*^o
abhivandin 139
abhisamdhārayai ‘to concentrate on’ Appendix I
abhisandhi-kṛta 86
ambhovat 11
a-ruci [17]
arthākhyāna 43
ardha-rātre [21]
avadhāra ifc. *dur-*^o

avadhi 79; – ifc. *kālâvadhi*; *dig-*°
-avalokana ifc. *dig-*° [57]
aśana ifc. *bhaikṣâ*°
aṣṭâṅga 4
a-samprkti 14
a-smaya 4
ākāṅkṣaṇā ifc. *an-*°
-ākhyāna ifc. *arthâ*°
āgata ifc. *kāṣṭhâ*°
-āgamana ifc. *itvarikâ*°
āgamêśin 5
ātapana [23, probably read: *ātāpana*]
ātāpana-giri [21]
ānanda-bherī ‘festive drum’ frog story at 120 (note 554)
āptôpajña 9
ā-maraṇa-sthāyin 125
ālīḍha ifc. *an-*°
-āvartin ifc. *saṃsārâ*°
-āśaya ifc. *garvitâ*°
-āśā ifc. *viṣayâ*°
āsamaya-mukti 97
icchā ifc. *patī*°
itvarikâgamana 60
indu ifc. *prabhê*° 150b
indra-cakra 41
-īśin ifc. *āgamê*°
ucchvasita-niḥśvasita-pradeśa [85]
-utkīrti ifc. *an-*°
-uttara ifc. *mānuṣô*°
-uttāra ifc. *doṣô*°
-udaka ifc. *hastôdaka*
udumbara-kuṣṭa-kuthita [16]
-udbhāvanā [51]
-upajña ifc. *āptô*°
upākhyeya [52]
-ojas ifc. *antarâujas*
kacavāra [85]
-karaṇa ifc. *kūṭa-lekha-*°
karaṇānuyoga 44
kartikā [53]
kāpatha-ghaṭṭana 9

- kāma-dāhin* 119
kāma-mūrccha 52
kāmala-ravi ‘spring sun’ 150b
kāla-paricchedana 92
kālāvadhi 94
kālikā 134
kāṣṭhāgata 40
kuthita ifc. *udumbara-kuṣṭha-*°
kūṭa-lekha-karaṇa 56
-kṛta ifc. *adhari-*°
koṭara [85]
-kriyā ifc. *anta-*°
-kriḍā ifc. *an-aṅga-*°
kleda 126
kṣatra-mauli 38
kṣatriya-guhā [23]
khaṇḍa ifc. *cela-*°
garvitāśaya 26
-giri ifc. *ātāpana-*°; *māṇuṣōttara-*°
guṇa-prīti 13
guhati [49] ‘to bag, pocket?’
-guhā ifc. *kṣatriya-*°
gūḍha-puruṣa [58]
gṛha-piṇḍāra [56]
-geha ifc. *Jiṇa-*°
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Appendix I⁵⁸²

(Nemidatta, Ārādhana-kathā-kośa 28)

1. Atha Śrī-Jinanāthasya natvā pāda-dvayaṃ hitam /
caturthāṇuvratākhyānaṃ vakṣye nīlī-samāśritam /

⁵⁸² The Appendix intends to show various versions of the Subhadrā story, viz another Digambara one, which is a metrical paraphrase of Prabhācandra and therefore not translated, and three Śvetāmbara ones which reveal differences even between the two Haribhadra versions. The logic of the narrative requires that Subhadrā proves her virtue through an ordeal, but already the earliest version sees its sense as the fruit of *kāyōtsarga*. No parallels have been found so far for the latter as a means to invite or even compel the appearance of a deity.

2. kṣetrêsmīn Bhārate pūte Lāṭa-deśe manohare /
Śrīmat-sarva-jñā-nāthōkta-dharma-kāryair an-uttare //
3. pattane Bhṛgukacchākhye sarva-vastu-śatair bhṛte /
rājābhūd Vasupālākhyo sāvadhānaḥ prajā-hite //
4. śreṣṭhī śrī-Jinadatto 'bhūd vaṇik-saṃdoha-sundaraḥ /
śrīmaj-Jinendra-Candrāṇaṃ caraṇĀrcana-tat-paraḥ //
5. tat-priyā Jinadattākhyā sādhvī sad-dāna-maṇḍitā /
Nīlī nāmnī tayoh putrī munīnām iva śīlatā //
6. tatrāivānyo vāṇig-jāto mithyā-drṣṭir vinaṣṭa-dhīḥ /
nāmnā Samudradatto 'sya bhāryā Sāgaradattikā //
7. putraḥ Sāgaradatto 'bhūd ekadā Jina-mandire /
mahā-pūjā-vidhau Nīlīm sarvĀbharaṇa-bhīṣitām //
8. kāyōtsarga-sthitām divyām tām vilokya su-nirmalām /
jagau Sāgaradatto 'sau vihvalī-bhūta-mānasaḥ //
9. kim eṣā devatā kācit, kim eṣā nāga-kanyā ?
kim eṣā khe-carī cāru-rīpāundarya-maṇḍitā //
10. tac-chrutvā tasya mitreṇa Priyadattena jalpitaḥ /
Jinadatta-mahāśreṣṭhi-putrīyaḥ kula-dīpikā //
11. tad-ākarma tad-āsakto bhūtvāiṣā prāpyate katham /
iti cintāgraha-grasto jāto 'sau durbalastarām //
12. Harir Lakṣmyā Haro devo Gaṅgayā jaḍa-rūpayā /
Urvaśyā khaṇḍito Brahmā hatā kāmēna ke na ca //
13. tataḥ Samudradattena jñātvā putrasya vedanām /
proktaḥ: “bho, putra, Jaina 'yaḥ Jinadatto vicakṣaṇaḥ” //
14. “muktvā Jainam nijam putriṃ na dadāty eva kasyacit” /
ity uktvā śrāvakaḥ bhūtvātadā tau kapaṭōktibhiḥ //
15. kanyām ādāya tām Nīlīm nīlōtpala-dalēkṣaṇām /
kalyāṇa-vidhinā jātau punar Buddha-ku-dharmakau //
16. yuktaḥ pāpa-prayuktānām sad-dharme kiṃ sthirā matiḥ /
su-prasiddham idam nāiva śvōdare pāyasa-sthitih //
17. tathā tair Buddha-bhaktaiś ca Nīlyās tātasya mandire /
niśiddham gamanaḥ duṣṭaiḥ “kiṃ na kurvanti pāpinaḥ” //
18. ity evaṃ vañcane jāte Jinadatto vadaty asau /
kūpātau patitā putrī nītā me vā Yamena ca //
19. saṃgatir durjanānām hi śokaḥ yacchati dāruṇam /
adhaḥ sthito 'pi vanhiḥ syād ūrdhve kāluṣya-kāraṇam //
20. sā Nīlī nija-nāthasya bhūtvā prāṇa-priyā tadā /
Jina-dharmaḥ prakurvāṇā sthitā bhinna-grhe mudā //
21. nityam śrīmaj-jinēndrāṇam pūjām kalyāṇa-dāyinīm /
pātra-dānaḥ vrataḥ śīlam sDpavāsam su-nirmalam //
22. sādharmaḥ vātsalyam śarma-daḥ śalya-varjitam /

- ity ādi-dharma–sad-bhāvaṃ pālayāmāsa bhaktiḥ //
23. ekadā śvasureṇāiva saṃvicārya sva-mānase /
saṃsargād darśanād dharma-śruter vā Buddha-bhaktikā //
24. bhaviṣyatīti sā prôktā Nīlī putri guṇôjjvale /
jñānināṃ vandakānāṃ tvam̐ bhojanaṃ dehi no matāt //
25. tatas tayā samāhūya vandakān̐ kṛta-dambhakān̐ /
tat-pāda-trāṇa-khaṇḍāni kṛtvā mṛṣṭāni sad-rasaiḥ //
26. teṣāṃ bhoktuṃ pradattāni taiḥ kṛtvā bhojanaṃ mudā /
gacchadbhiś cēti pṛṣṭaṃ kva pāda-trāṇe tayôdite //
27. bhavantas tv eva jānanti ānino yatayo bhuvi /
jñānaṃ nāsti yadi, vyaktyai kurvantu vamaṇaṃ drutaṃ //
28. vartete bhavatāṃ tunde tat-susvādu-vilobhināṃ /
kṛte tair vamaṇe dṛṣṭas tat-khaṇḍānāṃ samūhakaḥ /
29. Bauddhānāṃ māna-bhaṅgena tadā svaśura-vargake /
ruṣṭe Sāgaradattasya bhaginy-ādibhir arjitam //
30. mahā-pāpaṃ vṛthā dattvā tasyāḥ śīlasya dūṣaṇam /
pāpināṃ na bhayaṃ citte sādḥūnāṃ doṣa-bhāṣaṇe //
31. a-satya–doṣake tasmin prasiddhe sā guṇôjjvalā /
doṣôcchede mamāhāra-pravṛttir nānyathēti ca //
32. saṃnyāsaṃ śrī-Jinasyāgre grhītvā dvi-vidhaṃ sthitā /
kāyôtsargeṇa Meror vā cūlikā cāru-nīscalā //
33. satyaṃ satāṃ sukhe duḥkhe pradhvastâpat-sahasrakaḥ //
- śaraṇaṃ śrī-Jinas tv eva nityaṃ śakraiḥ samarcitaḥ //
34. tatas tac-chīla-māhātmyāt kṣubhitā pura-devatā /
sa-sambhramaṃ samāgatya tat-samīpaṃ jagau nīśi //
35. “satī śīromaṇe māivaṃ kuru prāṇa-visarjanam /
ahaṃ rājñāḥ pradhānāṃprajānāṃ svapnam adbhutam //
36. dadāmī ”ti nagaryās ca pratolyaḥ sakalā dhruvaṃ /
mahā-satī yadā vāma-pādaṃ sa-sparśanaṃ mudā //
37. kariṣyati tadôdghāṭaṃ yāsyanty etāḥ pravegataḥ /
tvam̐ pādena pratolīnāṃ kuryāḥ saṃsparśanaṃ śubhe” //
38. ity uktvā svapnakaṃ datvā rājādīnāṃ su-nīscalam /
kīlitvā sā pratolis tā gatâdṛśyaṃ surāṅganā //
39. prabhāte kīlitā dṛṣṭvā pratolīr bhūmi-pādibhiḥ /
smṛtvā taṃ rātri-jaṃ svapnaṃ sarvais tat-pura-yoṣitām //
40. kāritas̐ caraṇair ghātaḥ pratolīnāṃ tathāpi sā /
nôdghāṭitā kayāpy ekā nālpa-puṇyair yaśorjyate //
41. paścād utkṣipyā nītā sā Nīlī sac-chīla-śālinī /
tayā sva-pāda–saṃsparśāt sarvās̐ côdghāṭitā hi tāḥ //
42. śalākayā yathā vaidyaḥ karoty udghāṭanaṃ vyadhāt /
sā Nīlī vastu-saṃdohair narêndrādyaiḥ samarcitā //

44. “jaya tvam Jina-nāthasya caraṇāmbhoja-ṣaṭ-padī /
bho mātas tava śīlasya mātmyam kena varṇyate” //
45. ity ādibhiḥ śubhair vākyaiḥ sā satī śīla-maṇḍitā /
sarvair dharmānurāgeṇa samstutā saj-janair mudā //
46. sa jayati Jina-devaḥ sarva-devendra-vandyo
vimalatara-giro vai yasya viśvopakārāḥ /
tad-udita-vara-śīlaṃ pālitaṃ śarma-mūlaṃ
diśatu śuci-janānāṃ svarga-mokṣōru-lakṣmīm //

Appendix II

(Āvassaya-Cuṇṇi II 269,11-270,11)⁵⁸³

Campāe Jīnadattassa dhūtā. Sā Subhaddā rūviṇī taccamniyaga-saddheṇa diṭṭhā. Ajjhovavaṇṇo maggati. Abhiggahita-micchā-diṭṭhi tti ṇa labhati. Sāhu-samīvaṃ gato dhammaṃ pucchati. Kahite kavaḍa-sāvaga-dhammaṃ pagahito. Uvagato se sab-bhāvo. Āloeti: “Mae dāriyā-nimittaṃ kavaḍaṃ āradhāṃ.” Aṇṇāṇi aṇuvvattāṇi deha. Diṇṇāṇi. Loga-ppagāso sāvago jāto. Kālantareṇaṃ varagā paṭṭhavitā. Sammaddiṭṭhi tti diṇṇā. Kata-vivāhā visajjitā. Jutakaṃ se gharaṃ kataṃ. “Taccaññiesu bhattiṃ ṇa kareti” tti sāsū-ṇaṇandāo paduṭṭhāo. Bhattā[270]rassa se kahenti: “Esā khamaṇehiṃ samaṃ.” So na saddahati. Khamagassa bhikkh’-aṭṭham⁵⁸⁴ atigatassa kaṇuyam laggaṃ Subhaddāe jīhāe pheḍitaṃ. Tilago se khamaga

⁵⁸³ Cf. Bollée 2002: 67. The Cūrṇi often has only key words and is therefore not always clear.

⁵⁸⁴ Text: -ām.

-nilāḍaṃ pāsinaṃ⁵⁸⁵ saṃkanto. Uvāsiyāhiṃ sāvago si tti bhattārassa se sāsūyaṃ darisiyaṃ. pattiyaṃ, ṇa tahāvi mandam aṇuyattati. Subhaddā cinteti: “Kiṃ cittaṃ, jadi ahaṃ gihatthā chobhagaṃ lahāmi ? Jaṃ sāsana-uḍḍāho, etaṃ kaṭṭhaṃ.” Kāusaggaṃ ṭhitā. Devo āgato: “Saṃdisāhi !” “Ayasaṃ saṃpamajjāhi”⁵⁸⁶ tti. Devo bhaṇati: “Evaṃ. Ahaṃ cattāri vi ṇagara-dārāṇi thaehāmi bhaṇihāmi ya: “Jā pati-vatā, sā ugghāḍehi”” tti tumaṃ ceva ugghāḍisi. Sa-yaṇa-paccaya-nimittaṃ cālāṇi-gatam udagaṃ darisejjāhi a-ṇiggalantaṃ. Āsāseūṇa gao ṭhatiyāṇi addaṇṇo⁵⁸⁷ jaṇo. Āgāse vāyā: “Mā kilissaha ! Jā satī sa-yaṇeṇa cālāṇi-gatam udagam a-galantaṃ ghetṭūṇ’ acchoḍeti⁵⁸⁸ (sā ugghāḍeti) kula-bahu-vaggo kilissanto ṇa sakketi, Subhaddā sa-yaṇam āpucchati. A-visajjaentāṇaṃ cālāṇi-gateṇa udageṇa pāḍihere darisite visajjitā. Ovāsītāo pabandhinti. Esā kila ugghāḍehiti. Cālāṇi-gataṃ se udagaṃ ṇa galati” tti visaṇṇāo. Tato mahā-jaṇeṇa samussuteṇa dīsanti gatā. Arahaṇtāṇaṃ ṇamokkāraṃ kāūṇaṃ cālāṇi udageṇa acchoḍitā dārā. Mahatā koncā-ravaṃ karemaṇā tiṇṇi dārā ugghāḍitā, uttaraṃ na ugghāḍitaṃ. Bhaṇitaṃ: “Jā mae sarisā, sā etaṃ ugghāḍejjā.” Taṃ aṇṇa vi acchati.⁵⁸⁹ Ṇagare jaṇeṇa sādhu-kkāro kato sakkāritā ya. Evaṃ iha-loiyaṃ kā-ussagga-phalaṃ.

In Campā Jinadatta had a daughter. This pretty Subhaddā was seen by a Buddhist. He fell in love, asked her in marriage, (but) as a heterodox man did not obtain her. He went to Jain monks and asked about the Doctrine. When it was told (him) he feigned to accept the Doctrine for laymen. His faithful conduct was agreed upon. He confessed: “I have feigned because of the girl. Give me any small vows. ” They were given (him). In public he became a Jain layman. After some time marriage-brokers were sent. In the idea “he is a fellow-believer” she was given (him). After the celebration of the wedding she was sent away. A separate house was built for them (for) her mother-in-law- and sisters-in-law abused (her saying) “she does not like Buddhists.”⁵⁹⁰ They told her husband: “She associates with Jain monks.” He did not believe that.

Subhaddā removed with her tongue a speck of dust (lit.: a grain of broken rice) sticking (in the eye) of a monk coming along on his begging tour. Her *tilaka* was printed on the monk’s perspiring forehead. Female devotees in the idea “you are a fellow believer” showed it to her husband. He noticed it, yet did not indulgently accepted it. Subhaddā thought: “It would not

⁵⁸⁵ For **passinna*- < Sa. *prasvinna*- , see Pischel § 64.

⁵⁸⁶ Cf. ĀvCū II 156,11.

⁵⁸⁷ In PSM a *deśi* word, but in CDIAL 642 the Pkt form of Sa. *ardana*.

⁵⁸⁸ See Shriyan 1969: 190 (no 787), CDIAL 1033.

⁵⁸⁹ PSM only mentions *acchai* as equivalent from Sa. *āste*, but here it must be equated to *ṛcchati*.

⁵⁹⁰ About the tensions between mothers-in-law and daughters-in-law causing the division of joint families into smaller units see Kelting 2009: 17 and 184 note 28. The Sanskrit word for the bad treatment by the mother-in-law is *saṃtarjana* (Chojnacki 2008: 59 note 168). “Women are women’s enemies” (Reiter 1997: 206) used in connection with mothers-in-law can just as well be said of pregnant women killing their female embryos.

be astonishing if I should meet with the anger⁵⁹¹ of a layman. When the Doctrine disapproves of that, it is excellent.”

She took a *kāyôtsarga* posture. A deity appeared (and said): “Tell me what you want.” (She replied:) “Keep away dishonour.” The deity said: “In order. I shall block all four city-gates and announce: “A woman loyal to her husband shall open them and only you will do that. In order that your own people notice it you should show that the water in the strainer does not flow away.” Having encouraged (her the deity) disappeared. (The gates) were blocked. People were bewildered. There was a voice in the sky: “Do not be afflicted ! The virtuous woman who with her people takes water in a strainer which does not flow away and pours it out (at the gates) will open them. Many groups of families will toil but not be able. Subhaddā asked her people. They did not allow her, but when they were shown the miracle with the water in the sieve, she received permission. The women showed up and hindered her, (but) she actually would open (the gates). As they noticed that the water in her sieve did not flow through they were disappointed. There she was seen by the very curious masses. When the *namaskār mantra* had been said the gates were sprinkled with the water from the sieve. With a very loud noise three gates opened, not so the northern gate. It was said (by her): “A woman like me may open that (gate).” At that very moment it moved. The townspeople applauded and (Subhaddā) was honoured. This is the fruit of the *kāyôtsarga* meditation in this world.

Appendix III

(Haribhadra 799b 5 - 800b 4 *ad* ĀvN 1550)⁵⁹²

Iha-loke yat kāyôtsarga-phalaṃ, tatra Subhadrôdāharaṇaṃ: Kathaṃ ? Vasantapuraṃ nagaraṃ. Tattha Jiyasattu-rāyā. Jinadatto seṭṭhī saṃjaya-saḍḍhao. Tassa Subhaddā dāriyā dhuyā. Atīva-rūvassinī orāliya-sarīrā sāvigā ya. So taṃ a-sāhammiyāṇaṃ na dei. Taccanniya-saḍḍheṇaṃ Campāo vāñijjāgaṇa ditṭhā. Tīe rūva-lobheṇa kavaḍa-saḍḍhao jāo. Dhammaṃ sunēi. Jiṇa-sāhū pūjei. Aṇṇayā bhāvo samuppaṇṇo. Āyariyāṇaṃ āloei. Tehi vi aṇusāsio. Jinadatteṇa se bhāvaṃ nāūṇa dhūyā diṇṇā. vitto vivāho. Keccira-kālassa vi so taṃ gahāya gao. Naṇanda-sāsu-m-āiyāo taccañṇiya-saḍḍhigāo taṃ khiṃsanti. Tao juyagaṃ gharaṃ kayaṃ. Tat-thāṇ’ ege samaṇā samaṇio ya pāugga-nimittam āgacchanti. Taccañṇiga-saḍḍhiyā bhaṇanti: “Esā saṃjayāṇaṃ daḍḍhaṃ ratta” tti. “Bhattāro se na pattiyaī” tti. Aṇṇayā koi vaṇṇa-rūvāi-guṇa-gaṇa-nipphaṇo taruṇa-bhikkhū pāugga-nimittam gao tassa ya vāu-ddhuyaṃ acchimmi kaṇagaṃ pavitṭhaṃ. Subhaddāe taṃ jīhāe lihiūṇa avaṇīyaṃ. Tassa nilāḍe tilao saṃkanto. Teṇa vi vakkhitta-citteṇa⁵⁹³ ṇa jāṇio. So nīsarati, tāva taccañṇiga-saḍḍhigāhiṃ

⁵⁹¹ *Chobhaga* < Sa. *kṣobhaka* ‘agitation’. Shriyan 1969: 112 mentions *choha* ‘anger, resentment’ which I here would prefer. Cf. infra in Haribhadra’s commentary on Dasaveyāliya.

⁵⁹² Earlier translated by V. Kulkarni 1994: 260f. For a German rendering see Mette 1991: 155ff. = 2010: 159f.

⁵⁹³ Cf. *aṇṇa-citteṇaṃ* in Āv-Cū II 57,10 and Sa. *kṣipta-citta*.

athakkâgayassa bhattārassa sa daṃsio: “Peccha imaṃ vīsattha-ramiya-saṃkantaṃ bhajjāe saṃgataṃ tilagaṃ” ti. Teṇa vi cintiyaṃ: “Kim idam evaṃ pi hojjā ? Ahavā valavanto visayā aṇ-ega-bhava-bbhatthagā ya; kiṃ na hoi ?” tti. manda-neho jāo. Subhaddāe kahavi vidio esa vuttanto cintiyaṃ ca ṇāe: “Pāvayaṇīo esa uḍḍāho; kahaṃ pheḍiu⁵⁹⁴ (ḍemi) ?” tti pavayaṇa-devayam abhisamdhāriūṇa rayañīe kāussaggaṃ ṭhiyā. Ahā-saṃnihiyā kāi devayā tie sīla-samāyāraṃ nāūṇa āgayā bhaṇiyaṃ ca tie: “Kiṃ te piyaṃ karemi ?” tti. Tie bhaṇiyaṃ: “Uḍḍāhaṃ pheḍehi.” Devayāe bhaṇiyaṃ: “Pheḍemi paccūse imāe nayaṇīe [800b] dārāṇi thambemi. Tao ālagge(addaṇṇe)su nāgaresu āgāsa-tthā bhaṇissāmi: “Jāe para-puriso maṇeṇāvi na cintio, sā itthiyā cālaṇīe pāṇiyaṃ choḍhūṇa gantūṇaṃ tiṇṇi vāre (dārāṇi)⁵⁹⁵ chaṇṭeum⁵⁹⁶ ugghādāṇi bhavissanti.” Tao tumaṃ viṇṇāsium sesa-nāgariehiṃ vāhiṃ pacchā jāejjāsi. Tao ugghāḍehisi. Tao phittihī uḍḍāho pasamaṃ ca pāvihisi.” Taheva kayaṃ pa-samaṃ ca pattā.⁵⁹⁷ Eyaṃ tāva iha-lohiyaṃ kāussagga-phalaṃ.

What the fruit of *kāyōtsarga* meditation (means) in this world: to illustrate that there is the tale of Subhadrā. How (is that) ? (There is) a town (called) Vasantapura. There Jiyasattu (was) king. (There was) a merchant Jinadatta, a follower of the Jain monks. He had a daughter Subhaddā, she (lit.: her physical body) was very pretty and (she was) an adherent of the Jains. He did not give her (as wife) to others than his fellow-believers. A Buddhist who had come from Campā on business saw her. Out of eager desire for her beauty he feigned belief. He heard the Doctrine, venerated the Jain monks. The other day the meaning of the Doctrine dawned on him. He confessed with the Jain teachers and they instructed him. When Jinadatta learned of his conversion, he gave him his daughter. The wedding took place. After some time he went with her (home). Her Buddhist sisters-in-law, mother-in-law and other relatives ridiculed her. Therefore a house was made for the pair. Some (Buddhist) monks and nuns came for recitations to their place. The Buddhists said (i.e. talked about her): “She is head over heels in love with the monks. Her husband does not go to her.”

Once a young monk with many good qualities such as complexion and physical charm went to her for recitation and a grain of dust blown by the wind had entered his eye. Subhaddā removed it by licking with her tongue. Her *tilaka* stuck to his forehead. As he was absent-minded he did not notice it. As soon as he went out the Buddhist women showed him to her husband who had returned unexpected: “Look at this *tilaka* which your wife usually wears and has boldly switched over to a pleasant abode.” The (husband) on his part thought: “Can that be true ? Sensual enjoyments are powerful and practised for many lives. What is not all possible !” Thus (*tti*) his love waned. Subhaddā somehow discovered this state of things and

⁵⁹⁴ Sen 1953: 452 (§ 162) mentions from the Mahāvastu a case of the use of the gerund for the finite verb. Cf. *chaṇṭeum* below and see also Gonda 1975: III 93.

⁵⁹⁵ As the Cūrṇi shows, *vāre* is a corruption which got *tiṇṇi* in its train. It also shows once more the absurdity of some interpolations.

⁵⁹⁶ Deleu 1959: 191; CDIAL 4573 has only *chaṭṭei*.

⁵⁹⁷ For the active meaning of a ppp. see Sen 1953: 448 (§ 149).

thought: “This touches the Doctrine; how can I get rid of it ?” In this idea she concentrated on the deity of the Doctrine and started *kāyôtsarga*-meditation.

A deity who happened to be near knew of Subhaddā’s virtuous conduct, came and spoke to her: “What do you like me to do for you ?” She replied: “Rid me of this blame.” The deity answered: “I (shall) get you rid of (it in that) in the morning I (shall) lock the gates of this city. When the citizens are upset thereby I shall stand in the air and say: “Whichever wife who will not think of another man even mentally pours water into a sieve,⁵⁹⁸ goes and sprinkles (the gates) three times, they will be open. Then you should wait and later go separately from the rest of the citizens. Then you will open (the gates). Then the blame will be gone and you will earn praise.” Just so it happened and (she) earned praise. This, then, is the worldly fruit of *kāyôtsarga*-meditation.

Appendix IV

(Haribhadra 46b on Dasaveyāliya 1,73)⁵⁹⁹

*Campāe ṇayarīe Jiṇadattassa su-sāvagassa Subhaddā nāma dhūyā. sā aīva rūvavaī sā ya taccaṇiy’-uvāsaṇa diṭṭhā. So tāe ajjhovavaṇṇo, taṃ maggai, sāvago bhaṇai: “Nāhaṃ micchā-diṭṭhissa dhūyaṃ demi.” pacchā so sāhūṇā samīvaṃ gao dhammo ya aṇeṇa pucchio, kahio sāhūhiṃ. “Tāhe kavaḍa-sāvaya-dhammaṃ pagahio tattha ya se sab-bhāveṇaṃ ceva uvagao dhammo. tāhe teṇa sāhūṇaṃ sab-bhāvo kahio, jahā mae kavaḍeṇaṃ dāriyāe kaṇeṇaṃ ṇāyaṃ jahā kavaḍeṇaṃ kajjahiti (Cūrṇi: kajjihii). *aṇṇam* iyāṇiṃ deha me aṇu-vvayāiṃ. loge sa payāso sāvao jāo. tao kāle gae varayā mālayā paṭṭhavei, tāhe teṇa Jiṇadatteṇa “sāvao” tti-kāūṇa Subhaddā diṇṇā. pāṇi-ggahaṇaṃ vattaṃ. annayā so bhaṇai: “Dāriyaṃ gharaṃ ṇemi.” tāhe taṃ sāvao bhaṇai: “Taṃ savvaṃ uvāsaya-kulaṃ. esā taṃ ṇāṇuvattihi” ti. Pacchā chobhayaṃ vā labhejja tti. ṇibbandhe⁶⁰⁰ visajjiyā, ṇeūṇa jugayaṃ gharaṃ kayaṃ. sāsūṇaṇandāo pauṭṭhāo bhikkhūṇa bhattiṃ ṇa karei” tti.*

Annayā tāhiṃ Subhaddāe bhattārassa akkhāyaṃ: “Esā ya Sea-vaḍehiṃ samaṃ saṃsattā. sāvao ṇa saddahei, annayā khamagassa bhikkhāgayassa acchiṃmi kaṇuo pavīṭṭho. Subhaddāe jibbhāe so kiṇuo pheḍio. Subhaddāe cīṇa-piṭṭheṇa tilao kao so (y)a khamagassa nilāḍe laggo. uvāsiyāhiṃ sāvayassa darisio, sāvāṇa pattiyaṃ. ṇa tahā aṇuyattai [tti] Subhaddā cinteī: “Kiṃ accherayaṃ ? jaṃ ahaṃ gihatthī chobhagaṃ labhāmi, jaṃ pavaya-ṇassa uḍḍāho; eyaṃ me dukkhai” tti. sā rattiṃ kā-ussaggeṇa ṭhiyā. devo āgao: “Saṃdisāhi, kiṃ karemi ?” Sā bhaṇai: “E(y)aṃ me ayasaṃ pamajjāhi” tti. devo bhaṇai: “Evaṃ havau,

⁵⁹⁸ For the motif see Jain 1981: 69.

⁵⁹⁹ Cf. Keltling 2009: 58f.; Balbir 1993: 189.

⁶⁰⁰ For *nibbandha* instead of *nibandha* see Jacobi 1886: 120.

aham eyassa ṇagarassa cattāri dārāim ṭhavehāmi ghosaṇayaṃ ca ghosehāmi” tti, jahā jā paivvayā hoi, sā eyāni dārāni ugghādehiti. tattha tumāṃ ceva egā ugghādesi tāni ya kavā-dāni. sayāṇassa paccaya-nimittaṃ cālaṇie udagaṃ choḍhūṇa darisijjāsi. tao cālaṇi phusiyam avi ṇa gilihiti.” evaṃ āsāseūṇa ṇiggao devo, ṇayara-dārāni aṇeṇa ṭhaviyāni ṇāyara-jaṇo ya addaṇṇo io ya āgāse vāyā hoi: “Nāgara-jaṇā, mā ṇiratthayaṃ kilissaha ! jā sīlavaī cālaṇie chūḍhaṃ udagaṃ ṇa gila[t]i, sā teṇa udageṇa dāraṃ acchoḍei. tao dāraṃ ugghāḍijjissa[t]i. tattha bahuyāo seṭṭhi-satthavāhā[d]iṇaṃ dhūya-suṇhāo ṇa sakkanti palayaṃ pi lahiuṃ. tāhe Subhaddā sa-yaṇaṃ āpucchai a-visajjantāṇā ya cālaṇie udayaṃ choḍhūṇa tesim pāḍiheraṃ darisei. tao visajjiyā. uvāsi(y)āo evaṃ cintium āḍhattāo: “Jahā esā samaṇa-paḍilehiyā ugghādehiti, tāe cālaṇie udayaṃ chūḍhaṃ, na gilai” tti picchittā visannāo. tao mahā-jaṇeṇa sakkārijjanti taṃ dāra-samīvaṃ gayā, arahantāṇaṃ namokāūṇa udaeṇa acchoḍiyā kavāḍā, mahayā saddeṇaṃ koṅkā-ravaṃ karemaṇā tinni vi gopura-dārā ugghāḍiyā, uttara-dāraṃ cālaṇi-pāṇieṇaṃ acchoḍeūṇa bhaṇai: “Jā mayā sarisī sīlavaī hohiti, sā eyaṃ dāraṃ ugghādehiti.” taṃ ajja vi dhakkiyaṃ ceva acchai, pacchā ṇāyara-jaṇeṇa sāhu-kāro kao: “Aho mahāsai” tti “aho jayai dhammo” tti. eyaṃ loiyaṃ, caraṇa-karaṇāṇuogaṃ puṇa paḍucca veyāvaccā[d]isu aṇusāsīyavvā, ujjuttā aṇ-ujjuttā ya samṭhaveyavvā jahā sīlavantāṇaṃ iha loe erisaṃ phalam iti.

In the town of Campā (there lived) the pious Jain layman Jinadatta’s daughter Subhadrā by name. She was very pretty and was seen by an follower of the Buddhists. He fell in love with her and asked for her in marriage (but) the Jain layman said: “I do not give my daughter to a heterodox man.” The latter subsequently went to Jain monks and asked for the Doctrine (to be taught to him). The monks instructed him. He deceitfully accepted the Doctrine of the Jains and followed it faithfully. He informed the monks of his faithfulness, viz “I shall not betray this (Doctrine) in the way I have deceived the girl. Now give me any small vows.”⁶⁰¹ Publicly he became a practising Jain layman. After some time he sent matchmakers with a garland.⁶⁰² Thereupon in the idea “the groom is a Jain layman” Jinadatta gave (him) Subhadrā. The wedding took place. Once (the husband) said: “I (shall) bring the girl home.” Then the Jain layman (Jinadatta) replied: “That (?)⁶⁰³ whole family are Buddhists; she will not assent (and) may subsequently meet with anger.” She left under pressure. When he had noticed (that) a house was made for the two in the idea “she wont get an affection for the (Buddhist) monks because her mother-and-law and her sisters-in-law do not like (it/them).”

The latter once told Subhadrā’s husband: “She is associated with the Śvetāmbaras, (but) the layman (i.e. her husband) does not believe it.” Once a Jain monk on his alms our got dust

⁶⁰¹ It would be possible to translate this text by: ‘As I do not know them, give me now the small vows.’ For *dadāti* with double accusative see Sen 1953: 364 (§ 14b). The *chāyā* takes *aṇṇaṃ* to correspond to Sa. *anyat* which I cannot give a good sense. In his *Āvassaya* commentary Haribhadra passes over the difficulty, but the *Cūrṇi* gives a hint by *aṇṇāni* corresponding to *aṇu-vayāim*, for one expects the pseudo-converted Buddhist to ask the Jain monks for “some or any small vows.” *Anyā* must be indefinite here.

⁶⁰² I have no parallels for this custom.

⁶⁰³ Read *te* ‘your’ ?

in his eye. Subhadrā removed the dust with her tongue. Subhadrā had made her *tilaka* with vermilion and that (then) stuck on the monk's forehead.⁶⁰⁴ The (Jain) women showed it to the Buddhist (husband) and he believed it, (and) thus did not assent (i.e. criticised her). Subhadrā thought: "How strange ! That I give offence as a lay-woman as well as when I am loosing faith in the Doctrine; that makes me unhappy" and when she was standing in *kāyôtsarga* at night a deity approached⁶⁰⁵ with the words: "Tell me: what can I do (for you) ?" She replied: "Remove this disgrace from me." The deity answered: "Be it so ! I shall lock the four gates of this town and make a public announcement to the effect that only a faithful wife will be able to open these gates. Then only you will unlock the gates and show your people as proof when you throw water in a sieve. Not even a drop will fall through the strainer."

After comforting (her) in this way the deity disappeared. Someone locked the urban gates and the townspeople were agitated, but then there was a voice in the air. "Townspeople, do not groundlessly be troubled ! When an honest woman pours water into a sieve and that does not fall through, she will with that water open the gate."⁶⁰⁶ Many daughters and daughters-in-law of merchants, caravan leaders, etc. were unable to perform the feat. Thereupon Subhadrā took leave of her people and, though they would not let her, poured water into the sieve and produced the miracle. Then they let her go. The Buddhist women were made to think in such a way that the Jain woman before the eyes of (?) the monks would unlock (the gates). She threw the water into the strainer and they, observing that it did not fall through, were disillusioned.

Thereupon a respectful crowd went to the gates and with a bow to the Arhat the panels were unlocked by the water. With a loud noise (people) made a terrible racket. Also the three (other) urban gates opened. When (Subhadrā) had sprinkled the north gate with water of the sieve she said: "When there will be an honest woman like me, she will open this gate," (but) up to now it is closed.⁶⁰⁷ Thereupon the townspeople applauded and said: "Such a woman is honest ! Victorious is the Doctrine." That was the reaction of the common people. Yet as to the question of proper conduct that must be shown in devoted service, etc. Zealously active and indifferent people must be established that in this world there is a similar good effect.

⁶⁰⁴ This seems technically impossible.

⁶⁰⁵ It may seem that the object of *kāyotsarga* here is the invitation of a deity for which conduct I have no parallels at hand.

⁶⁰⁶ Kane does not deal with this kind of ordeal (Kane 1973: III ch. xiv).

⁶⁰⁷ The text seems to be out of order here for Subhadrā leaves the north gate to another to be opened.

Appendix V

Glossary of Robert Williams, *Jaina Yoga*

by W. Bollée

Users of this indispensable manual for the study of laypeople's conduct in the Jain communities,⁶⁰⁸ actually of their whole religious striving (*yoga*) – a book into which much work has gone indeed – may miss if not a digitalisation of the book, then at least an index of words, especially terms with good English translations, in view of the fact that to Monier Williams in 1899 many Digambara texts were unavailable. Therefore it is hoped that the one below will be attached to a reprint.⁶⁰⁹ As authors can easily be found in the table of Contents (p. vii), as a rule they have not been listed. Important explanations, etc., are printed in bold numbers.

Abbreviations

ADK	=	Vardhamāna, Ācāra-dinakara
ĀU	=	Cāritrasundara, Ācāropadeśa
Āv Cū	=	Āvaśyakasūtra with Cūrṇi
Āv (H)	=	Āvaśyakasūtra with Haribhadra's commentary
BhS (D)	=	Devasena, Bhāva-saṃgraha

⁶⁰⁸ Published by the Oxford University Press in the London Oriental Series vol. 14 in 1963.

⁶⁰⁹ An anastatic reprint was published by Motilal Banarsidass in Delhi, 1983.

BhS (V)	=	Vāmadeva, Bhāva-saṃgraha
CS	=	Cāmuṇḍarāya
CVBh	=	Devendra, Caitya-vandana-bhāṣya
DhB	=	Haribhadra, Dharma-bindu
DhRP	=	Śānti Sūri, Dharma-ratna-prakaraṇa
Doha	=	Śrāvaka-dharma-dohaka
Handiqui	=	Handiqui, Yaśastilaka and Indian Culture
HIL	=	Winternitz 1983
KA	=	Kārttikeya, Dvādaśānuprekṣā
LV	=	Haribhadra, Lalitavistara
MP	=	Jinasena, Ādi-purāṇa
MW	=	Monier Williams 1899
NPP	=	Devagupta, Nava-pada-prakaraṇa
P (A)	=	Haribhadra, Abhayadeva's commentary on the Śrāvaka-dharma-pañcāśaka
PASU	=	Amṛtacandra, Puruṣārtha-siddhy-upāya
P (Pūjā)	=	Haribhadra, Pūjā-vidhāna-pañcāśaka
P (ŚrDh)	=	Haribhadra, Śrāvaka-dharma-pañcāśaka
P (ŚrUP)	=	Haribhadra, Śramaṇopāsaka-pratimā-pañcāśaka
PS	=	Nemicandra, Pravacana-sāroddhāra
P (Vandana)	=	Haribhadra, Vandana-vidhāna-pañcāśaka
P (Y)	=	Haribhadra, Śrāvaka-dharma-pañcāśaka
P (Yātrā)	=	Haribhadra, Yātrā-vidhi-pañcāśaka
RK	=	Samantabhadra, Ratna-karaṇḍa-śrāvakācāra
Śr (A)	=	Amitagati, Śrāvakācāra
ŚrDK	=	Devendra, Śrāddha-dina-kṛtya
ŚrGuV	=	Jinamaṇḍana, Śrāddha-guṇa-vivaraṇa
Śr (M)	=	Medhāvin, Śrāvakācāra
ŚrPr	=	Umāsvātī, Śrāvaka-prajñapti
Śr (V)	=	Vasunandin, Śrāvakācāra
SDhA	=	Āśādhara, Sāgāra-dharmāmṛta
T (P)	=	Umāsvāmin, Tattvārtha-sūtra with Pūjyapāda's commentary
T (S)	=	Umāsvāmin, Tattvārtha-sūtra with Siddhasena's commentary
TrA	=	Somasena, Traivarṇikācāra
UD	=	Upāsaka-daśāḥ
W	=	Williams, Jaina Yoga
YŚ	=	Hemacandra, Yoga-śāstra

- a-kaṣāya* 33 (nine ‘quasi-passions’)
a-kasmika 43 (‘something unexpected’)
akṣata 159
a-guṭṭi 43
a-grhīta 48 (‘inherent quality even in the lowest stages of living organisms’)
agra-pūjā 223
aṅka 5f. (in colophons of Haribhadra’s works)
aṅga 43 (seven ~s of *samyaktva*), 46 (*aticāras* and *doṣas* are negation of ~s), 270 (eight ~s)
aṅga-pūjā 223 (begins by removing *nirmālya*)
aṅgāra-karman 117
accaṅga 107 (Sa. *atyāṅga*; various interpretations of ~)
añjali 201 (at the monastic initiation, conceived as a second birth, ~ symbolizes the folded hands of the child issuing from the the womb)
aṇuvratas 21 (illustrated by stories), 55 (five), **64** (do)
aṇu-vrata-pañcaka 51
aticāra 2 (certain ~s [‘temporal transgression’ 87] of Digambaras diverge from the Śvet. ones), 5, 13, 21 (five for each *vrata*), 27 (distinguished from *bhaṅga*, cf. 63), 34 (‘infraction’), 41 (five ~s), **63** (*peyāla*; partly kept and partly infringed vow: “half a *bhaṅga*”), 64 (mostly five), 96 (‘exceeding the limits’), 149 (five ~s of *smṛty-anupasthāpana*)
aticārâlocanā 204
atitṛṣā 103
atithi 150 (= *sādhu* on his almsround), 216; – Comm. on Samantabhadra, Ratnakaraṇḍaka 114.
atithi-saṃvibhāga 150 (replaced by *vaiyāvṛtṭya* by Samantabhadra)
atithi-saṃvibhāga-vrata 149, 162 (*aticāras* of ~)
atibhāra-vahana 97
ati-bhārâropaṇa **67** (‘overloading beasts of burden through greed of grain’), 68
atilobha 97 (‘excessive greed’)
atilaulya 103
ativāhana 97 (‘driving beasts of burden further than they can comfortably go’)
ativismaya 97 (‘extreme disappointment’)
atisaṃgraha 97 (‘hoarding of goods’)
atyāṅga 53
atyanubhava 103
a-trāṇa 43 (‘without defence’)
a-datta 79
addhā-pratyākhyāna 208 (ten categories of ~)
adhikāra 188 (‘section of *caitya-vandana* devoted to specific objects of worship’)
adho-dik-pramāṇâtikrama 100

- anagāra* 37 ('ordinary monk' [Jinasena])
- anaṅga-krīḍā* 85, **88**, 91f. (multiplies risk of *hiṃsā*)
- ananta-kāya* 10 (verse on ~ in Nemicandra and Abhayadeva), 53 (*udumbaras* not ~s), **106**, 112ff., 116, 261 (thirty-two ~s)
- an-arthaka* 66 ('fortuitous' of an offence against a vow)
- an-artha-daṇḍa* **23** (category of *pāpôpadeśa* with four types of ~), 27 (harming of wind and water bodies under ~), 73, **112**, 121, 123, **127**, 130f, 240 (*apadhyāna* is manifestation of *a.*)
- an-artha-daṇḍa-vrata* 68, 70, **123f.** ('vow to abstain from harmful activities that serve no useful purpose'), 131, 229 (reinforcement of *ahiṃsa-vrata*)
- an-avasthita-karaṇa* 135 ('instability in the *sāmāyika*'), **136**
- an-ādara* 147f. ('lack of zeal in performance')
- an-ābhigrahika* 47 (the attitude of those who respect all gods, gurus, and creeds)
- an-ābhogika* 46 ('innate state of false belief')
- an-āyatana* 41 (six ~s), 47 ('non-abode, sc. of right belief'; amount to *mithyātva*)
- anitya* 244 ('impermanence')
- an-iṣṭa* 106 ('undesirable,' of luxuries)
- anukampā* 42 ('compassion')
- an-upasevya* 107 ('not to be enjoyed,' of luxuries)
- anuprekṣās* 237 ('imbuing oneself with the meaning of texts learnt') and note 5, **244** (Dig. designation for twelve or sixteen 'themes of meditation' called *bhāvanās* by Śvet.)⁶¹⁰
- anumati-tyāga-pratimā* 177 ('stage of breaking the ties with the household')
- anuyoga* 237 (four ~s propounded by the Jina')
- anuvrajana* 160 ('following the departing guest')
- anusmṛti* 103
- an-ṛta* 239 ('falsehood')
- antar-vṛttyā* 69 ('in spirit' of a vow broken)
- andhri-kṣāḷana* 159 ('washing the feet')
- anyatva* 244 ('separateness of self and body')
- anya-stri* 91 (not to be left alone)
- a-nyāyya* 81 ('inequitable')
- anvaya-datti* 163
- apakvaṣadhi* 6
- apakvaṣadhi-bhakṣaṇa* 103f.
- apadhyāna* 123f. ('evil brooding'), 240 (*ārta-dhyāna* + *raudra-dhyāna*; manifestation of *an-artha-daṇḍa*)
- a-parājita-mantra* 186 (= *pañca-namaskāra*)
- a-parigrhātā-gamana* 85 ('intercourse with an unmarried woman')
- a-parigraha-vrata* 79, **93ff.**, **97** (*aticāras* of ~)

⁶¹⁰ See further Handiqui 1949, ch. xi and Upadhye 1960 : 6-42.

- apavāda-liṅgin* 37 (= *vānaprastha*)
a-pātra 161
apāya-vicaya 239 ('discerning the nature of what is calamitous')
apoha 265 note 2
a-pratyupekṣitāpramāṛjita-saṃstāra 147f.
a-pratyupekṣitāpramāṛjitādāna-nikṣepa 147
a-pratyupekṣitāpramāṛjitōtsarga 147
a-priya 72 ('tactlessly hurtful', of speech)
a-brahma-varjana-pratimā 176 ('stage of absolute continence')
a-bhakṣya 22 (enumeration of ~ in the Śrāvaka-dharma-dohaka fully developed), 39
 (include honey and udumbara fruits), 54 (butter), 108, 110, 111 (salt no ~), 112 (listed first
 in Pravacana-sāroddhāra), 261 (twenty-two ~s)
abhaya-dāna 71, 158, 163 (= *karuṇa-dāna* and *dayā-datti*)
abhiḡama 188f. (five 'preparatory features'), 192, 226
abhiḡraha-pratyākhyāna 212
abhiniveśa 48 ('evil preconception')
abhibhava 214 ('selfmastery')
abhiṣavāhāra 103, **105**
a-bhūtōdbhāvana 72 ('assertion of what is not')
abhyantara-tapas 238f., 241
abhyutthāna 160 ('standing up')
a-manojña-samprayoga 239 ('contact with what is unpleasant')
amiṣa 223 ('meat' > 'anything comestible' put before the Jina image as *agra-pūjā*)
a-mūḍha-dṛṣṭi 44 ('unswerving orthodoxy', rejection of *mithyātva*), 47 (= antonym of *para-*
pāṣaṇḍi-praśamsā)
a-rati 33 ('disliking')
arahante saraṇaṃ pavvajjāmi ... 186 (*catuḥ-śaraṇa*)
a-rātri-bhojana 25 (in Amṛtacandra), 55 (as an *aṇu-vrata*), 108
arka-vivāha Intro., p. xvii (sanctification of ~)
arcakas 190 ('images of votaries bringing garlands' as meditation stimulant)
arcana 159 ('worship')
arthântara 72
ardhāvanata 190 ('reverence with half-bent body')
a-lauḡya 153 ('disinterestedness' as a *dāṭṭ-guṇa*)
-alīka ('untruth') ifc. *kanyâ°*; *gav-°*; *bhūmy-°*
avagāhima 40 (product of cooking rice in oil)
avagraha 191 ('the distance from the image at which the votary is to stand'; three ~s)
avadhāraṇa 63 ('restrictive definition')
avamāudarya 238 (= *ūnāudarya*)
avaśyāya, Pkt *osāya* 204 (a *jala-viśeṣa*)
avasthā 159

- avasthā-trika* 241 (three objects of meditation)
a-vīkṣita 103 ('not personally supervised', of food)
a-śaraṇa 244 ('helplessness')
a-śucya 244 ('foulness of the body')
aśvāsa Intro., p. xiii (three ~s from Yaśastilaka)
aṣṭāpada-stuti 188
aṣṭi-poṣaṇa 120f. (rearing girls for prostitution in Gauḍa)
aṣṭāhnika 233 (festival, model for profane spectacles like dancing and drama)
aṣṭāhnika-yātrā 232f.
aṣṭōpahāra 219 ('eightfold worship')
asati-poṣaṇa 120f.
a-satya xix, 72 (categories of ~), 78 (punishment of speaking ~)
asad-udbhāvana 72 ('assertion of what is not')
a-samīkṣyādihikaraṇa 128 (Dig.: 'excessive and improper use of an object without consideration of the aim in view'), 131
a-sambaddha 128 ('nonsensical')
a-steya-vrata 78
ahiṃsā Intro., p. xix (= *dayā* 'active compassion for all living beings'), xxii (not peculiar to Jinism), 26 (non-killing of animals for sacrifice as first *aṇu-vrata*), 71 (positive: *karuṇa-dāna* or *abhaya-dāna*)
ahiṃsā-vrata 64 (first *aṇu-vrata*), 69f.
ahi-phena 111 ('opium')
ākāra 209 (licit ground for breaking *pratyākhyāna*; later: 'contingency'), 210 (eight *ā.*)
ākiñcanya 35 ('poverty')
ācām(ām)la 40 ('grain or pulses cooked in water with a sour flavouring'), 143f.
ācāmāmla-pratyākhyāna 211
Ācāra-dinakara Intro., p. xxiv (earliest Śvetāmbara work to deal with marriage)
ājñā-vicaya 239 ('discerning the command of the Jina')
ādi Intro., p. xvii (arbitrarily inserted by commentators where the text offers no justification for it)
ānati 160 (= *praṇāma* 'obeisance')
ānayana-prayoga 140f. ('having something brought from outside')
āpta 41 (the Jina)
ābhigrahika 47 (for Śvet. the attitude of those knowing only their own scriptures)
ābhiniveśika 48 (the attitude of those who have an evil preconception)
āyāmāmla, see *ācām(ām)la*.
ārambha 64 ('execution'), 70 ('activity'), 128 (do), 143
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ārambha-ja 66 ('inherent in an occupation', see *hiṃsā*)
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- ārta-dhyāna* 124, 205, 214 (= *raudra-dh.*), 239
- ālāpaka* 194 (twelve ~s)
- ālocanā* 43 (= *garhā*), 180 ‘confession of one’s faults’, **204f.**
- āvarta* 201 (‘gesture in which the joined palms of the hands are moved from right to left’)
- āvaśyakas* Intro., p. xviii (deemed belonging to *yaty-ācāra*), 24, **184** (‘necessary duties’), 185 (for Dig. practically a matter for the ascetic), 199 (25 essential constituents of *vandana*)
- āsātanās* Intro., p. xxiii (‘activities unfitting in a temple’), 200 (thirty-three), 203, 221 (~ to be avoided), **225ff.** (‘lack of respect of a younger to an older monk’; 33 *āś.* of the *vandana* ritual), 243 (‘sacrilege’)
- Āśādhara* Intro., p. xii (layman)
- āsrama* 23 (four Jaina ~s in Cāmuṇḍarāya), 36 (according to Jinasena: *brahmacārin*, *gṛhastha*, *vānaprastha*, and *bhikṣu*)
- āsana-pradāna* 160
- āsanas* 137
- āhāra* 143 (‘food’ in *poṣadha*)
- icchā* 194 (‘longing’)
- icchāmi khamā-samaṇo ...* 199 (see Leumann 1934: 7ff.)
- itvara-parighṛitā-gamana* 85 (‘intercourse with a woman temporarily taken to wife’), **87**
- itvarika* 131 (‘temporary’)
- itvarikā-gamana* 87
- indriya-mada* 106 (‘vigour of the sense organs’)
- īryā-patha* 204
- īryā-samiti* 69
- ucca-sthāna* 159 (‘seat of honour’)
- ujjayanta-stuti* 188
- uttara-guṇas* 50
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- uttiṅga* 204 (insect of the form of a dung-beetle)
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- udumbara* 52f. (five kinds of ~ = Ficus fruits), 110, 112 (*khādima*)
- udumbara-pañcaka-virati* 51
- uddiṣṭa-tyāga-pratimā* 178 (stage of renunciation of the world), 180
- udbhrānta-cetasā* 147 (‘distractedly’)
- udvartana* 119 (‘unguent’)
- upagūhana* 44 (‘edification’)
- upacāra-vidhi* 241 (eightfold attentions to guru)
- upacāra-vinaya* 241f. (‘respect to guru’)
- upanayana* Intro., p. xx (‘initiation rite’ a second birth)
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upalakṣaṇa Intro., p. xvii (‘symbols, examples of wider categories’ arbitrarily treating words or phrases as ~ by commentators), 53 (‘symbolic representation’)

upavāsa 144 (‘complete fast’)⁶¹¹

upaśama 42 (‘tranquillity’)

upāsakâdhyayana Intro., p. xiii

upasargas 215 (~ assail layman in nightly *kāyôtsarga* at crossroads)

ūnâudarya 238 (‘taking only part of a full meal’)

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rddhi 37 (‘divine power’), 50 (‘wealth’)

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ekatva 244 (‘solitariness’)

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karaka 110 (‘ice’)

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karṇa-vedha 281 (symbolically makes child receptive to Jaina teaching)

karma Intro., p. xix (building up good ~ in popular Jainism not in harmony with the creed)

karma-bhūmi 251 (‘land of toil’)

kalayala 135 (‘babble of sounds’)

kalās **246** (seventy-two ‘accomplishments’)

kalyāṇa 233 (four or five ~)

kaṣāya 33 (‘passion’), 42, 69, **93**

⁶¹¹ See also, e.g. Parpola 1977; Wezler 1978 and Thiel-Horstmann 1985.

- kāṅkṣā* 46 (‘desire’)
- kāma* 84 (divisions by Devagupta), 269 (enemy of the soul)
- kāma-tīvrâbhīveśa* 89 (used by Dig. for next)
- kāma-bhoga-tīvrâbhīlāṣa* 85 (‘erotomania’), **88**, 89 (= *kāma-tīvrâbhīveśa* for Dig.)
- kāya-kleśa* 238 (‘mortification of the flesh’)
- kāya-duṣpraṇīdhāna* 135 (‘misdirection of body’), **136**
- kāyôtsarga* 195, **213ff.** (fifth Śvet. or sixth Dig. *āvaśyaka*), 214 (Hemacandra’s etymology), 215 (legitimate breaks of ~)
- kāyôtsarga-pratimā* 175
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- kālâtīkrama* 162 (‘transgressing the appointed time’; with Dig.: ‘offering alms at an unfitting time’)
- kuttiya* 40
- kuthitâna* 110 (‘tainted food’)
- ku-deva* 47 (‘false divinity’)
- kunthu* 109 note 1 (‘minute *trīndriya* insect)
- kupya* **96** (different for Dig. and Śvet.)
- kumāra-śramaṇa* 18 (who “had taken the monastic initiation whilst still a boy”)
- kula* 40 (‘paternal and maternal ancestry’), 242 (‘group of monks with the same *ācārya*’)
- ku-liṅgin* 47 (‘false ascetic’)
- ku-śāstra* 47 (‘false scripture’)
- kūṭa-tula-kūṭa-māna* 80f. (‘using false weights and measures’)
- kūṭa-lekha-karaṇa* 74 (‘false statements expressed in writing’), 76
- kūṭa-sākṣya* 71 (‘bearing false witness’)
- kumārī-go-bhū* 27 (~ classification of *satya*), 30
- kṛmi-kulâkula* 53 (epithet of meat)
- ketu-kṣetra* 94 (‘dry farming land’)
- keśa-bandha* 137
- keśa-vāṇijya* **119** (trade in creatures that have hair), 121
- kaivalya* 190
- kaukucya* **128** (‘buffoonery’)
- kriya-vādin* 47 (180 varieties of ~)
- kriyā* Intro., p. xx (‘ceremony’), xxiii (based on Hindu *saṃskāras*); 15 (53 *k.* of Ādipurāṇa in Vardhamāna’s Ācāra-dinakara), 20 (in Jinasena’s Ādipurāṇa), **274f.** (do), **275** (fifty-three ~s)
- **kleśa-vāṇijya* 121 (error for *keśa-°*), 126
- kṣatriya* 37 (two kinds of ~)
- kṣamā* 34 (‘forbearance’), 153 (as a *dāṭṭ-guṇa*)
- kṣamā-śramaṇa* 199 (= *dvādaśāvarta-vandanaka-sūtra*), 145, 201
- kṣīra* 39

- kṣullaka* 28, 31 (first use of this term), 173, 179f. (observes *poṣadhôpavāsa*)
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gupti 32 (three 'forms of self-control')
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grha-caitya 224 ('private chapel')
grha-vyāpāra 189 ('mundane activity')
grha-stha 37 (two kinds of *kṣatriyas*)
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- cikitsā-sālā* 236 ('medical-treatment centre')
- ceṣṭā* 214 ('activities')
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- caitya-vandana* 137f., 175, 182, **187, 191ff.** (concentration of mind, body, and speech – a liturgy), 198 (long ritual, performed seven times daily by monks), 216 (confounded with *dravya-* and *bhāva-pūjā*), 218 (threefold division of *pūjā*)
- coro corāvago mantī ...* 83 (seven kinds of thieves)
- caurya* 251 (illustrated by Śrībhūti)
- caurya-buddhi* 81 ('thievish intent')
- campaka* 223 (buds of flowers not to be split)
- cyavana* 233 (corresponds to *garbhâdhāna* ['conception'])
- chadma-stha* 190
- chandena* 200 (word pronounced by *guru* at a layman's performing the *vandanaka*)
- chann'-aṅga-daṃsaṇe phāsaṇe ...* 92
- chavi-ccheda* 67 ('mutilating' as an offence against *hiṃsā*)
- jāta-karman* 279
- jāya-vīyarāya ...* 192 (3rd *praṇidhāna*)
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- Jina-jīva* 188
- Jina-dravya* 237 ('religious property')
- Jina-mudrā* 137, **191**
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- tat-pratirūpaka-vyavahāra* 80 ('substitution of inferior commodities; counterfeiting'), 82
- tattāya-gola-kappo ...* 100
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- tapas* 34 ('self-mortification'), 35 ('ascetic practice' as a layman's *dharma*), 50, 234, **238**
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- tiryag-vāñijya* 126
- tīrtha* Intro., p. xx (way of progress through life)
- Tīrthan̄karâdatta* 79
- tīrtha-yātrā* 235 ('pilgrimage'; long tradition by 1450)
- tīrtha-sevā* 45 ('frequentation of the *t.*')
- tīrthâdhipa-vīra-stuti* 188

- tilaka* 222 (nine ~ for the Jina image)
- tuccha-phala* 110 ('empty fruit'), 112 (are unsatisfying and destroy many *jīvas*),
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- tuṣṭi* 153 ('contentment' as a *dātr-guṇa*)
- taurya-trika* 251 (vocal and instrumental music and dancing)
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- trasa-ghāta* 106
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- tri-bhuvana-sthāpanā-jina* 188
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- dadhi* 39, 110
- danta-vāṇijya* 117, **119**
- daya mūlu dhamm'-aṅghivaha* 64
- dayā-datti* 163
- darśana-pratimā* 174 ('stage of right views')
- dayā-datti* 163 ('giving shelter')
- davâgni-dāna* **120**
- dākṣiṇyāviṣaye* 125
- dātr-guṇas* 153 (seven)
- dāna*⁶¹² Intro., p. xx (feeding of monks > provision of rich ecclesiastical endowments); 12
 (necessity of ~), 28, 35 ('almsgiving' as a layman's *dharma*), **150ff.** (divergences between
 Dig. and Śvet.; five factors), 161 (three types of ~), 264, 266 (*pātra-* and *karuṇa-dāna*)
- dāna-vidhi* 159 (consisting of nine *puṇyas*)
- dāna-vrata* 149, 238 (for some authors synonym of *vaiyāvṛtṭya-vrata*)
- dig-vrata* 55, **99ff.**, 139
- dina-caryā* Intro., p. xvii; 4, 8 (later a model for Śrāddha-dina-kṛtya), 13f. (pattern of ~), 27
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 (summary of ~ in ŚrDK 2-7),
- dina-pratimā* 180 ('*kāyotsarga* for a whole day')
- duṣpakvaṣadhi-bhakṣaṇa* 103f.
- duṣpranidhāna* 135 (five kinds of ~)
- duḥ-śruti* 123 ('faulty reading'), **126** (purely Dig. category; 'listening to, reciting, or expounding evil stories ...' [Pūjyapāda]), 'study of works which befoul the mind ...' [Samanta-bhadra])

⁶¹² See now, e.g. Cort 2001:105ff.

- dūta-kāvya* 15
- dr̥g-doṣa* 41 (twenty-five blemishes), 49 (do)
- devatā-mūḍhatā* 49 ('misconception of the nature of divinity')
- deva-loka* 255 (rebirth in ~), 256 (sadness six months before rebirth from ~)
- deva-snāna* 55 (use of honey in the Śaivite ~)
- devâdhideva* Intro., p. xix (annihilator of Kāmadeva ~ Buddhist Māra in Ratna-karaṇḍaka IV 29)
- devâśātanas* 225 (ten ~), 226ff. (eighty-four ~)
- deva-snāna* 55 (with honey by Śaivites)
- deśatas* 143 ('partial')
- deśa-virata* Intro., p. xi, xxii ('one whose gaze is only half averted from the sensual world')
- deśa-virati-guṇa-sthāna* 34 ('the fifth stage, that of the Jaina layman')
- deśa-saṃyamin* Intro., p. xi
- deśâcāra* Intro., p. xvii ('local usage, customary law'; now increasingly incorporated in *śrāvakâcāra*), xxiii
- deśâvakâśika-vrata* 2, 55, 99, 101, 139f. (resembles *sāmāyika-vrata* for some Dig.)
- deha-satkāra* 143 ('bodily care')
- doṣa* 9 ('evil'), 41 (eight ~s), 202 (thirty-two faults)
- dyūta* 54, 250 (illustrated by Yudhiṣṭhira story)
- dravya-jina* 188
- dravya-hiṃsā* 66 ('actual hurt, physical injury'), 69
- droṇa-flowers* 131 (to be avoided)
- dvādaśâvarta-vandanaka-sūtra* 199 (= *kṣamā-śramaṇa*)
- dvāra-bimba* 224 ('image at the door')
- dvidala* 110f. ('pulses' in: *āma-go-rasa-sampr̥kta*-°)
- dvi-pada* 95 ('all members of the household inclusive of domesticated animals'), 96
- dveṣa* 49 (symbolized by weapons)
- dhana* 95 (four kinds of ~)
- dhana-samrakṣaṇa* 239 ('hoarding of wealth')
- dharma* 34 ('that which puts the soul in the place of salvation' or 'that which sustains beings in the cycle of transmigration' – 2 *dharmas* ['rules of conduct'], one applicable to the monk's life and one to that of the layman), 35 (monk's ~ tenfold, layman's ~ fourfold)
- dharma-kathā* 237 ('listening to the exposition of religious parables')
- dharma-nāṭaka* 234 ('religious drama')
- dharma-patni* 31
- dharma-bindu* 128
- dharmôpakaraṇa* 154
- dharma-lābha* 180 (curiously used in Digambara text)
- dharma-sv-ākhyātatva* 244 ('preaching of the dh.')
- dharmya-dhyāna* 214 (= *śukla-dh.*)

- dhī-guṇa* 265 ('intelligence', eight kinds of ~)
- dhyāna* **95, 190**, 191 (note 1: four types of ~), 214 (with reference to *kāyôtsarga*), **239f.** (a form of *abhyantara-tapas*; four types of ~)
- napuṃsaka-veda* 33 ('androgynous sex urge'), 93
- namaskāra* **185f.**, 277 (recitation of ~ at copulation)
- namo bhuvana-bandhave* 189 (words to be pronounced at sight of the Jina image at *caitya-vandana*)
- nava-koṭi* 64
- navanīta* 39
- nāgavallī* leaf 223
- nāma-karman* 279f. (twelve days after birth)
- nāma-jina* 188
- nāma-jina-stava-daṇḍaka* 195 ('chant of praise the Jinas with their names')
- nāstikas* 24 (refuted by Amitagati)
- niḥśaṅka* 43 ('freedom from fear')
- niḥkāṅkṣā* 43 ('desirelessness')
- nikṣepa* 217 ('artificial classification' of *pūjā* by Vasunandin)
- nigodas* 54 (minute living organisms in meat of animals died naturally), 65, 91 (in woman's body perishing during coitus)
- nitya-maha* 217 ('daily worship' as ordinary *pūjā* at home)
- nidāna* 46, 50 ('hankering for worldly pleasures'), 171, 239
- nindā* 42 ('remorse')
- nindya* 72 ('reprehensible speech')
- niḥkāṅkṣā* 43 ('desirelessness')
- niḥśaṅka* 43 ('freedom from fear' or, for Amṛtacandra, 'from doubt')
- niyama* 180 ('vow'), **212** (fourteen ~s of Samantabhadra)
- nir-apekṣa* 66 ('carelessly' of an offence against a vow)
- nirarthaka-pāpa* 130
- nirodha* 232
- nirjara* 244 ('elimination of karma')
- nir-jugupsā* 44 (= *nir-vicikitsā*)
- nirmālya* 223 ('anything put on or before a Jina image')
- nir-lañchana* **120** (mutilation of animals by branding, nose-piercing, etc.)
- nirvikṛtya* 143f. ('tasteless food')
- nir-vicikitsā* 44 ('overcoming of repugnance')
- nirveda* 42 ('disgust')
- niṣṭhā* Intro., p. xviii ('performance of the *pratimās*')
- nihitaṃ vā patitaṃ vā* **83** (Dig. definition of theft)
- nīti* 15
- naivedya* 159, 219 (note 4), 223

- naiṣedhikī* 189 (three ~s or relinquishment of mundane activities [*gr̥ha-vyāpāra*]), 192
naiṣṭhika 28, 38, 158, 181 (°-*śrāvaka*)
naisargika 48 ('inherent false belief of creatures devoid of consciousness which cannot discern fair from foul' = *a-gr̥hīta* or *an-ābhogika*)
no-kaṣāya 33 (nine 'quasi-passions'), **93**
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panaka 109 note 1 ('organism producing mould'), 204 (= *pañca-varṇolli*)
para-dāra 92 ('adultery'), 250f. (illustrated by Rāvaṇa story)
para-dāra-vajjiṇo ... 90
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para-pāṣaṇḍi-praśamsā or °-*saṃstava* 46f. ('praise of adherents of other creeds')
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para-vivāha 89 ('second marriage')
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pariśahas 215 (~ assail layman in nightly *kāyôtsarga* at crossroads)
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parvan Intro., p. xiii (three *p.* from Jinasena's *Ādipurāṇa*), 92 (~ days), 142 ('day of the

- moon's periodic change'), 146, 180 (complete *poṣadhōpavāsa* on the ~ days)
- paśu-pati* Intro., p. xix (Jina)
- pākṣika* 28, 37 (layman with inclination towards *ahiṃsā*)
- pātra* 152 (note 3)
- pātra-datti* 163f.
- pātra-dāna* 266 ('almsgiving')
- pāda-valmika* 68 ('elephantiasis')
- pādōdaka* 159 ('washing the feet')
- pāpa* 125 (folk etymology of ~)
- pāpa-kārya* 232 note 1;
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- pāpa-sthāna* 33 ('occasion of sin'), 78, 100, **204f.** (18 sources of sin)
- pāpōpadeśa* 23 (divided into 4 types of *anartha-daṇḍa*), 73, 121, 123 ('harmful counsel'),
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- pāraṇaka* 142 ('the following day')
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- pāṣaṇḍi-mūḍhatā* 49 ('praise of false ascetics' [Samantabhadra])
- piṇḍa-doṣa* 159f. ('impurities of food')
- piṇḍa-stha-dhyāna* 190
- puṇya* 153 (nine ~s), **159f.**
- pudgala-prakṣepa* 141f. ('communicating by throwing objects')
- puṃ-veda* 33 ('male sex-uge'), 93
- puṣpitāudana* 110 ('fermented rice')
- pūjana* 195 (for Hemacandra: 'offering of flowers etc.')
- pūjā* Intro., p. xxiv (first unimportant, later more significant than *dāna*); 15 (in Cāritra-sundara's Ācārōpadeśa), 22 (description of ~), 28, 138, 183 (*dravya-* and *bhāva-pūjā*), 190 (threefold), 195, **216ff.** (= *ijyā* or *yajña*; not discussed in canon; earliest conscious imitation of Hinduism. See also *sāmāyika*),⁶¹³ **217** (unreal division into five types; *nikṣepa* of ~ by Vasunandin), 218 (for Dig. with four constituents; for Śvet. threefold division), 218 (eight-fold), 219 (eight, eleven or 21 forms of ~), 221 (setting up a Jina image a form of ~), 235
- prthaktva-vitarka* 240 ('consideration of diversity')
- peyāla* 63 ('typical', of *aticāra*)
- paiśunya* 74 ('calumny'), 77 (breaking up a friendship ... by revealing what one has learned' from body language; *Volksetymology* of ~)
- poṣadha* 142f. (divergences between Śvet. and Dig.), 144 (man performing *p.* looks like a

⁶¹³ Singh 1975: 37 complains about Williams' not giving grounds for his criticism of the classification and says that "Jinasena's classification reflects the needs of different social classes in Karnataka. He seems to have chalked out a plan for worship based on economic considerations."

- muni* on whom clothes have been draped), 145 (Śvet. representation)
- poṣadha*-days 142 (four ~)
- poṣadha-pratimā* 175
- poṣadha-śālā* 144f.
- poṣadhôpavāsa* 25 (a *pratimā* in Vasunandin), 142, 143 (effective only without *ārambha*), 149, 180 (observed by *ailaka* and *kṣullaka*), 215 (*kāyôtsarga* is accessory to *p.*)
- poṣadhôpavāsa-vrata* **142f.**
- praṇāma* 137 (five forms of ~ ‘obeisance’), 160, 190 (three ‘reverences’)
- praṇidhāna* 191f. (‘final prayer’)
- praṇidhāna-sūtra* 192, 222
- praṇipāta-daṇḍaka* **193**
- pratikramaṇa* 133, **203ff.**
- pratigraha* 159 (‘reception’)
- pratimā* **172ff.** (11 stages of spiritual progress as a *sopāna-mārga*), 180f. (historical development)
- pratimārjana* 132 (‘removing of living beings with broom’)
- pratilekhana* 132f. (‘scanning of the ground, etc.’)
- pratimā* (eleven) Intro., p. xi, 22 (two divisions of 11th *pr.*), 25 (do), 37 (11th ~), 172
- pratiṣṭhā* 15 note 2 (a ritual)
- pratyākhyāna* 97 (*a-parigraha-vrata* form of ~), 107, 133, **207ff.** (two kinds of ~; ten categories); 209 (two licit grounds [*ākāra*] for breaking the *pr.*); – renunciation of certain foods (Jaini 1979: 349)
- pradāna* ifc. *hiṃsā*-°
- prabhāvaka* 45 (‘person’)
- prabhāvanā* **44f.** (‘good works’)
- prabhāsva* 237
- pramatta-yoga* 78 (‘careless activity’), 83, 229
- pramāda* 100, 106 (‘carelessness’), 229f. (fivefold)
- pramādâcarita* 123f. (‘purposeless mischief’)
- pramārjana* 191
- pravacana-mātrī* 32 (nine ~ [‘matrices of the doctrine’])
- pravacana-vātsalya* 246 (‘layman’ or, for Pūjyapāda, ‘co-religionist’)
- pravartaka* 242
- prahara* 140, 143
- praśaṃsā* 47 (‘praise’)
- prātihāryas* 190 (eight)
- prāyaścitta* 213 (Hemacandra’s etymology), 238 (‘confession to a guru’)
- prāyôpagamana* 166
- prârthanā* 191 (‘invocation’)
- prāsuka* 138, 180 (‘rendered sterile by boiling,’ of water)

- prīti* 277
- prekṣaṇaka* 234 ('spectacle')
- preṣya-prayoga* 140f. ('sending a servant for something from outside')
- bandha* 66f. ('keeping in captivity' as an offence against *hiṃsā*),
- bahir-vṛtyā* 69 ('in the letter' of a vow kept)
- bahu-bīja* 110 ('fruit with many seeds')
- bahya-pudgala-prakṣepa* 141 ('communicating by throwing objects')
- bāhya-tapas* **238** (six types of ~)
- bimba* 224 ('Jina image')
- bodhi-durlabha* 244 ('difficulty of enlightenment')
- brahmacarya* 35 ('celibacy')
- brahmacārin* 36 (5 kinds of ~), 282
- brahma-vrata* Intro., p. xxiv, 27 (*aticāras* of ~ committed by women), 84 (18 kinds of ~)
- bhakta-pāna-vyavaccheda* **68** ('stinting of food or water to man or beast without a cause; provoking the suffering of hunger or thirst in animals for any reason')
- bhakti*⁶¹⁴ 42 ('devotion'), 45, 153 (as a *dāṭṭ-guṇa*)
- bhaṅga* 9 (et passim), 27 (distinguished from *aticāra*; *bh.* is a permanent transgression 87), **63** ('complete negation of a *vrata*'), 69 (three kinds of ~: *kṛta*, *kārita*, *anumata*; 243 ~s against *ahiṃsā-vrata* for Devagupta; 147 ~s)
- bhaya* 41 (seven fears), **43** (do), 93
- bhavyas* Intro., p. xx ('right people')
- bhāṭaka-karman* 68 (a forbidden trade), 117, **118**
- bhāva* 35 ('spiritual attitude' as a layman's *dharma*)
- bhāva-jīna* 188
- bhāvanā* 245 ('meditation'; 12 or 16 mental attitudes; Śvet. designation for Dig. *anuprekṣā*)
- bhāva-pūjā* 224 (meditation of ~ performed by the poor)
- bhāva-śrāvaka* 271
- bhāva-hiṃsā* 66 ('intention to hurt'), 69
- bhāvanā* 9 ('meditation'), 245
- bhikṣu* 37 (four kinds of ~)
- bhūta-nihnava* 72 ('denial of what is')
- bhūmy-alīka* 71 ('untruth relating to land')
- bhūṣaṇa* 44f. (five ~s of *saṃyaktva* for Hemacandra)
- bhṛtya-stri-puruṣa-varga* 94
- bhoga-patni* 31
- bhoga-bhūmi* 161, 251f. ('land of ease'), 254 (rebirth in ~ linked with *dāna* by Dig.; rebirth always in couples)
- bhogas* 23 (5 classes of ~ to be avoided); 102 ('things used once')

⁶¹⁴ See now, e.g. Cort 2002.

- bhogôpabhoga* 5 (in Haribhadra Virahânka's Dharmabindu), 12 (in Hemacandra's Yoga-
śāstra)
- bhogôpabhoga-parimāṇa-vrata* **102**
- bhogôpabhoga-vrata* 53, 102, 212
- ma-kāras* 40, 49, 52ff. (*māṃsa*, *madhu*, *madya*)
- maṅgala* 221f. (eight ~s)
- matsarītā* 162f. ('jealousy in almsgiving')
- mada* 41 (eight ~s or forms of vainglory or pride), 49, 269 (an enemy of the soul)
- madya* 250f. (illustrated by Yādava story)
- madya-virati* 51
- madhu-virati* 51
- manojña-viyoga* 239 ('separation from what is pleasant')
- mano-duṣprañidhāna* 135 ('misdirection of mind')
- mantra-bheda* 74 ('revealing of confidences')
- mantras* Intro., p. xxiii (in ritual),
- mantra-snāna* 223
- māṃsa* 250f. (illustrated by Bakarakṣa story)
- māṃsa-virati* 51
- mātā-pitarah* 263 (*mātā* first member; *pūjā* of ~)
- māyā* 33 ('deceit'), 50, 93
- mārdava* 34 (humility')
- mithyātva* Intro., p. xiii ('false belief'), xxiii (Buddhism); 8 (presented from nine angles by
Devagupta), 47 (five kinds of ~ for Śvet.), 48 (three or seven kinds of ~ for Dig.)
- mudrās* 137
- muktā-śukti-mudrā* 137, **191**
- mukha-vastrikā* 145 (cf. 222), 200f. (strip of cloth worn in front of the mouth), 222
(necessary for *pūjā* at home)
- muni* 37 ('monk with supernatural knowledge' [Jinasena])
- muṣṭi-bandha* 137
- mūḍha-sākṣi-padôkti* 74 ('false witness')
- mūḍhatā* 41 (three ~s), 48 (do)
- mūḍha-dṛṣṭi* 48 ('false belief', a doṣa of *samyaktva*)
- mūrchā* 99 ('hallucination'; parigraha as ~)
- mūla-guṇas* 24 (discussed; interdictions of ~), **50ff.**
- mūla-bimba* 224 (principal image to be made *pūjā* to first)
- mṛd* 110 (as *a-bhakṣya*)
- mṛśôpadeśa* 74 ('spreading of false information'), 76
- maithuna* 84 (twofold), 86, 92 (twofold), 143 (*poṣadha* in respect of ~)
- mokṣa* 198 (women able to reach ~)
- moda* 278f. (*garbha-puṣṭyai* ceremony)

- moha* 49 (symbolized by rosaries)
- maukharya* 127 ('garrulity'), **128**
- mauna* 231 ('occasion for silence')
- yajñôpavīta* 282 (symbolizes the seven *parama-sthānas*), 286 (three threads symbolize *ratna-traya*)
- yatanā* 9 ('striving to be made'), 92
- yati* 37 ('monk who has already begun to ascend the spiritual ladder' [Jinasena])
- yati-viśrāmanā* 243 ('services by laymen to individual monks')
- yaty-ācāra* Intro., p. xi (counterpart to Hindu *dharma-śāstra*), xvi, xx (function of ~), 34, 160
- yantra-pīḍana* 118, **120**
- yama* 212
- yātrā* Intro., p. xxiii ('religious festival'), **232ff.**, 234 (external manifestation of the material prosperity of active Jains)
- yāvāt-kathita* 131 ('lifelong')
- yoga* Intro., p. xi ('whole religious striving')
- yoga-mudrā* 137, **191**
- yogyāsana* 159 ('seat of honour')
- rati* 33 ('liking'), 93 ('pleasure')
- ratha-yātrā* 234 (Jina image procession on a chariot)
- ratna* **96** (24 kinds)
- ratna-traya* Intro., p. xi, 282 (in a brahmacārin's study period symbolized by *mauñji-bandha* in three coils around the loins)
- rasa* 40 ('flavour', 4 kinds of ~)
- rasa-parityāga* 238 ('abstention from luxury goods')
- rasa-vāñijya* **119**
- raho-'bhyākhyāna* 73ff. ('secret calumniating')
- rāga* 49 (symbolized by women)
- rātri-bhakta-pratimā* 173, 175
- rātri-bhojana* 12 (in Hemacandra's *Yogaśāstra*), 23 (the 6th *aṇuvṛta*), 25 (forbidden), 70 ('eating by night'), **107ff.**, 109 (responsible for disease), 110, 211 (abstention from ~)
- rūpa-stha-dhyāna* 191
- rūpātīta-dhyāna* 191
- rūpānupāta* 141 ('communicating by making signs')
- raudra-dhyāna* 124, 214 (= *ārta-dh.*)
- lakṣaṇas* 15
- lākṣā-vāñijya* **119**
- lābha* 161 ('acquisitiveness')
- liṅga* Intro., p. xix (a monk's symbols such as *rajo-haraṇa*), 41, 43 (five ~s of *samyaktva* for Śvet., four Dig. ~s)

- loka-mūḍhatā* 49 ('worldly foolishness')
- lokâcāra* 261 ('usages of the world' not to be infringed)
- loca* 180 ('pulling out one's hair')
- lobha-parityāga* 153 ('disinterestedness' as a *dātṛ-guṇa*)
- vadha* 67 ('beating' as an offence against *hiṃsā*; 'merciless flogging')
- vadhakôpadeśa* 126
- vana-karman* 117, **118**
- vanaspati-kāya* 251 ('vegetable kingdom')
- vandana(ka)* **199** ('reverent salutation' with 25 *āvaśyakas*), 225 (note 3)
- varṇâdi-trika* 191 ('three requirements of the liturgy')
- vasati* 156 ('dwelling-place' best form of *dāna*)
- vastra-bandha* 137
- vācanā* 237 ('reciting of sacred texts')
- vātsalya* 43 ('loving kindness'), 45
- vāg-duspraṇidhāna* 135 ('misdirection of speech')
- vāna-prastha* 23 (= status of layman in 11th *pratimā*), 37 (one who wears one piece of cloth and engages in moderate asceticism; = *kṣullaka* or *apavāda-liṅgin*)
- vikaṭanā* 167 ('death-bed confession')
- vikathā* 230 ('idle speech'; seven kinds of ~)
- vikṛti* 39f. (ten ~s), 52 (three ~s), 110 (four banned ~s), 212
- vicikitsā* 46 ('repulsion')
- vijñāna* 153 ('discrimination' as a *dātṛ-guṇa*)
- viṭatva* 86 ('obscene language')
- vinaya* 45, 238 (expression of respect to ascetics), 241
- viparīta* 48 ('the view that what is true is false and vice versa')
- vipāka-vicaya* 240 ('discerning the consequences of karma')
- vipula-tṛṣṇā* 89 (= *kāma-tivrâbhiniveśa*)
- viraha* 5
- viruddha-rājyâtikrama* 79 ('transgressing the limits of a hostile state'), 80 ('accumulation of wealth in war-time'), 81f. (Dig. interpretation: 'the obtaining of merchandise' by illicit means = *vilopa* for Prabhācandra)
- vilopa* 81 (see *viruddha-rājyâtikrama*)
- vivikta-śayyâsana* 238 ('avoidance of all that can lead to temptation')
- viṣaya-viṣato 'n-upekṣā* 103 ('lack of contempt for the poison of sensual pleasure')
- vīra-caryā* 180 ('almsround')
- virahamāna-jina* 188
- vṛtti-saṃkṣepa* 238 ('limiting of food')
- vṛntāka* 110 ('aubergines')
- veda* 33 ('sex-urge')
- vedanā* 239 ('sensation of suffering')

- veśyā* 93 ('fornication'), 250f. (illustrated by Cārudatta)
- vainayika* 48 ([wrong] view that all gods, etc. are alike)
- vaiyāvṛtṭya* 44f., 150, 169 (as an expression of purity before *sallekhanā*), 180 (*ailaka* and *kṣullaka* perform for the ascetics in *muni-vana*), 188, 238 ('rendering personal services to ascetics'), 241ff., **242** (objects of ~), 243 (covers all reciprocal assistance among monks; in Ratnakaraṇḍa IV 21 *vai.* = *dāna*)
- vaiyāvṛtṭya-kara* 197
- vaiyāvṛtṭya-vrata* 149, 238 (for some authors synonym of *dāna-vrata*)
- vairāgya* 194 ('ascetism')
- vyavaccheda* ifc. *bhakta-pāna-*^o
- vyavasarga* 238 (= *kāyōtsarga*)
- vyasana* 24f. (seven ~s), 28, 41 (seven vices), 54, **247ff.**, 250 (cautionary tales in connexion with the 7 vy.)
- vyākhyā* 7 et passim ('comment, explanation' [MW])
- vyāpāra* 143 ('worldly occupations')
- vrata* ifc. *an-artha-daṇḍa-*^o;
- vratas* Intro., p. xviii (~ treated under the 2nd *pratimā*); 2 (sequence of ~ in Tattvārtha-sūtra), 8 (presented from nine angles by Devagupta)
- vrata-snāna* 223
- śakaṭa-karman* 68 (a forbidden trade), 117, **118**
- Śakra-stava* **193**, 198
- śaṅka* 46 ('doubt')
- śabda* 130 (sounds reprehended)
- śabdānupāta* 140f. ('communicating by making sounds')
- śama* 42 ('tranquillity')
- śalya* 2 (three ~s 'stings'), **50** (*māyā*, *nidāna* and *mithyātva*) 615, 169 and 175, 170
- śikṣā-guṇas* 50
- śikṣā-vratas* 55f. (four 'vows of spiritual discipline' [Jaini 1979: 352]), 139
- śiva* Intro., p. xix (*mokṣa*)
- śīla* 2 (with Digambaras designates *guṇa-vratas* and *śikṣā-vratas*), 35 ('virtue' as a layman's *dharma*), 55, 245 (note 2)
- śukla-dhyāna* 214 (= *dharmya-dh.*), 231 (silence essential for ~)
- śaikṣa* 242 ('neophyte')
- śoka* 93 ('sorrow')
- śauca* 34 ('desirelessness')
- śyāmika* 224 ('mould' on the Jina image to be removed daily)
- śramaṇa-bhūta* 173
- śramaṇōpāsaka* Intro., p. xi
- śrāddha* Intro., p. xi (purely Śvetāmbara usage), xxiv (late accretion from Hinduism), 52

⁶¹⁵ See also Schubring 2000 § 168.

- (reproved by Jains, but nowadays in innocuous form accepted), 54 (of meat)
- Śrāddha-dīna-kṛtya* 16 (imitation of ~)
- śrāvaka* 36 (“etymologies” of ~), 152 (~ to be emended to *sādhaka*)
- śrāvaka-guṇas* 256ff. (‘qualities of the ideal layman’: multiples of seven)
- śrāvakâcāra* Intro., p. xi (with Digambaras only; = *upāsakâdhyāyana*), xii (idealize *muni*),
xvi (creation of mediaeval period), xvii (original pattern: the description of *samyaktva* and
the 12 *vratas* ...), xx (aim of ~), 20 (in Jinasena’s *Ādipurāṇa* 38-40), 21 (in Somadeva and
Devasena)
- śrāvaka-guṇas* Intro., p. xvii (thirty-five ~), xxii (describe householder); 9f. (earliest source
for 21 ś.; vss on the 21 ś. inserted into Pravaçana-sāroddhāra), 12 (35 ś.), 16 (35 śr.), 256
- śrāvaka-dharma* Intro., p. xi
- Śrāvaka-prajñapti* Intro., p. xviii; 2
- śrī* 194 (‘abundance’)
- śruta-jñāna* 188 (‘worship of the holy writ’)
- śruta-stava-daṇḍaka* 196 (‘chant of praise of the holy writ and the absent Jinas in other
continents’)
- saṃlīnatā* 238 (= *vivikta-śayyâsana*)
- saṃvara* 244 (‘checking of karma’)
- saṃvega* 245 (‘fear of the cycle of reincarnation’)
- saṃskāra* 143 (‘bodily adornment’)
- saṃstāra-dīkṣā* 167 (‘death-bed consecration’), 169 (naked)
- saṃsthāna-vicaya* 240 (‘discerning the structure of the universe’)
- sakala-datti* 163, 177f.
- saṅkalpa-ja* 66 (‘intentional’, see *hiṃsā*)
- saṅketa* 137 (types of *pratyākhyāna*)
- saṅgha-sevā* Intro. p. xi
- sa-citta-tyāga-pratimā* 176 (‘stage of purity of nourishment’)
- sacitta-nikṣepa* 162 (‘depositing alms on sentient things’)
- sacitta-pidhāna* 162 (‘covering alms with sentient things’)
- saccitta-davva-vigai-* ... **212** (list of 14 Śvet. *niyamas*)
- sa-citta-pratibaddhâhāra* 103
- sa-citta-sambaddhâhāra* 53
- sa-citta-sammiśrâhāra* 6 (v.r. for *apakvaṣadhi*) 6
- sacittâhāra* 103 (‘consuming sentient beings’)
- sat-kāra* 151 (‘respect’), 160, 195 (for Hemacandra: ‘giving of ornaments or clothes’)
- sattra* 236 (‘food-distribution centre’)
- sattva* 153 (‘zeal’ as a *dātṛ-guṇa*)
- satya* 27 (classification of ~), 71 (Vasunandin’s definition, kinds of ~), 73 (‘true’)
- satya* 34 (‘truthfulness’), – ifc. *a*-°
- satya-vrata* **71, 78**
- sad-alapana* 72 (‘denial of what is’)

- sandhāna* 110 ('pickles')
- sandhyā* 219 (three right times for *pūjā*)
- sama-datti* 163f.
- sa-manojña* 242 ('distinguished monk')
- samavasaraṇa* 216f. (*pūjā* c eremony a simulacrum of ~), 223
- samādhi-maraṇa* 167 (= *sallekhanā*)
- samārambha* 64 ('inception')
- samiti* 32 ('rule of conduct, care')
- sammāna* 195 (for Hemacandra: 'hymns of praise')
- samyaktva* 8 (presented from nine angles by Devagupta), 34 (essential element of any work devoted to the lay life), 43 (seven *aṅgas* of ~)
- saṃyama* 34 (self-discipline')
- saṃyuktādhikaraṇa* 128
- saraḥ-śoṣaṇa* **120** ('drying up of tanks' to make the soil cultivable)
- sarva-siddha-stuti* ¹88
- sarvākṣara-mantra* 186 (*namaskāra*)
- saṃrambha* 64 ('preparation')
- sallekhanā* 4, 27f. (Āśādhara on ~), 57, 166 (17 forms of ~ of which three are suitable for Jains; = *samādhi-maraṇa*), 168, 170, 172, 181, 186, **231**
- sallekhanādhikāra* 181 (of Samantabhadra)
- sallekhanā-vrata* 55, **166f.**
- saṃvega* 42 ('spiritual craving')
- savve jīvā vi icchanti jīviṃ* 70 (Dasav vs 219)
- sahasābhyākhyāna* 73ff. ('sudden calumniating')
- sāṃśayika* 48 ('state of uncertainty between various viewpoints')
- sākāra-mantra-bheda* 5, 74, 77 ('the divulging from jealousy ... of the secret intention of another person as divined from his body language')
- sādhaka* 38 ('one who ends his life by *sallekhanā*')
- sādhana* Intro., p. xviii ('completion of one's life by ritual suicide')
- sādhāraṇa-dravya* 237
- sāpekṣa* 66 ('with due care and attention, with consideration' of an offence against a vow)
- sāmāyika* Intro., p. xvi, 25 (a *pratimā* in Vasunandin), 132ff., **136**, 138 (importance in lay life diminished in 15th century), 175, 216 note 1 (period of meditation > praise of Jina > *pūjā*); – 'equanimity' (Jaini 1979: 350)
- sāmāyika-pratimā* 175
- sāmāyika-vrata* 57, 131, 139 (resembles *deśāvakaśika-vrata* for some Dig.), 147
- sāmāyika-sūtra* 138 (obligatory recitation of ~)
- sārthaka* 66 ('conscious' of an offence against a vow)
- sāvadya* 72f. ('in which encouragement to harmful actions is given', of speech)
- Sitāmbarācārya 27 (= Hemacandra in Āśādhara)

- siddhatva* 191 ('state of *nirvāṇa*')
siddha-stava-daṇḍaka 197f. ('chant of praise to the siddhas')
siddhârthaka 189 (to be discarded at performing *sāmāyika*)
siddhi-gati 194
sudṛṣṭa-smaraṇa 188
sūkṣma-kriyā-pratipāti 240 ('maintenance of subtle activity')
sūkṣma-hiṃsā 27, 65 ('taking of life in any form' illicit for ascetics only)
sūkṣmâsatya 77 ('inaccurate speech used in play or in jest')
sûtaka Intro., p. xxiv
sūna 122 ('slaughterhouse' > five harmful actions, impeding the path to *mokṣa*, peculiar to Digambaras)
sūri 138, 203 note 2 (~ explained as *sthāpanācārya*)
setu-kṣetra 94 ('irrigated land')
sodara (vyasana) 251 ancillary (vice)
sopāna-mārga 172 (the 11 *pratimās*)
stena-prayoga 80 ('approving or encouraging thieves' [Haribhadra])
stena-śāstra Intro., p. xiii, 81
stenâhṛtādāna 79f. ('receiving stolen goods')
strī-mukti 91
strī-veda 33 ('female sex-urge'), 93
sthāpanācārya Intro., p. xxi (symbolically represents guru), 138, 145, 202; – see Glasenapp 1999: 429 and Jaini 1979: 209 note 31.
sthāvara **96** (three kinds of immovable property)
sthāvara-jīva 54
sthiti-karaṇa 44 ('strengthening in the faith')
sthūla-hiṃsā 27, 66 (killing of higher forms of life illicit for all Jains)
sthūlâsatya 77 ('speech by which great suffering ... is caused to another person or to oneself')
sthairya 45 ('firmness')
sthairya-bhūṣaṇa 44 (= *sthiti-karaṇa*)
snapana's 15 note 2 (21 *sn.* required for the *pratiṣṭhā* ritual)
snāna 223
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⁶²¹ See, e.g., Falk 1986 and Bhatta 1985.

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⁶²⁴ See Bollée 2005; 175.

⁶²⁵ See Leumann 1893.

⁶²⁶ Probably black sesame (*tila*) which is *tikta-gandhā* and used in funeral rites (Crooke II 1968: 28).

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⁶²⁷ The reference number in the footnotes in Williams is followed by the page number there, e.g., reference = W 5. The references are given as in Williams and have not been checked again. Evident errors have been corrected; unclear references have been marked with a ?

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Lāṭī-saṃhitā, insertion after ii. 5 = W 275; ii. 79 = W 53 and 116; ii. 178-83 = W 31; ii. 179-86 = W 284; – vii. 55f. = W 31 and 179;

LV: pp. 7a-76b = W 192; 76b-89b = W 194; 89b-96b = W 195; 96b-106a = W 196; 106b-118b = W 197;

Manusmṛti: v. 55 = W 23

MP: xxxviii. 24 = W 185; xxxviii. 26 = W 232; xxxviii. 26-32 = W 217; xxxviii 35 and 38f. = W 164; xxxviii. 50-311 = W 274; xxxviii. 69-76 = W 276; 72 and 77-9 = W 277; xxxviii. 75 = W 186; xxxviii. 80-4 = W 278; xxxviii. 85-9 = W 279; xxxviii. 90-5 = W 280; xxxviii. 96-103 = W 281; xxxviii. 104-126 = W 282; xxxviii. 125 = W 121; xxxviii. 127-34 = W 283; xxxviii. 142-9 = W 285; xxxviii. 150-6; – xxxix. 8 = W 54; xxxix. 81-200 = W 286; xxxix. 152 = W 36;

Mūlācāra 213 = W 116; 484 = W 160;

NPP: 2 = W 9; 4 = W 47; 21 = W 69; 22 = W 66; 30 = W 73; 39 = W 78; 48-50 = W 84; 58 = W 94; 70 = W 100; 75 = W 53, 112 and (p. 32b) 123; 83 = W 130; 84 = W 124f. and 130; 121 = W 155; 127 = W 163; 129 and 131 = W 167; 129-135 = W 166; 135 = W 170; 137 (p. 61b) = W 8;

P (A): 15 = W 89; 16 (p. 26) = W 86 and 88f.; 17f. = W 94; 18 (p. 28) = W 95; 20 = W 101;

⁶²⁹ Is DhRP meant here ?

- 21 (p. 32) = W 107; 22 (and p. 35) = W 104f. and 119; 23 (36) = W 123; 25 (p. 38) = W 138; 27 = W 139; 29 = W 149; 30 = W 148; 31 = W 155; 32 = W 162;
- PASU: *prastāvanā*, p. 4 = W 24; 14 and 23 = W 43; 15 = W 44; 30 = W 45; 40 = W 34; 41-48 = W 69; 65-68 = W 54; 70 = W 55; 73 = W 53; 79-89 = W 64; 91-98 = W 72; 99f. = W 78 and 229; 104 = W 83; 108 = W 91; 116 = W 93; 129-34 = W 108; 130 = W 109; 139 = W 140; 141 = W 124; 142 and 145 = W 126; 146 = W 130; 148 = W 136; 149 = W 134; 155 = W 138; 169 = W 154; 171 = W 151; 164-6 = W 107; 169 = W 154; 172-4 = W 161; 175 and 177-80 = W 171; 184 = W 74; 198f. = W 238; - iii-28 (?) = W 99;
- P (Pūjā): 4f. and 7 = W 219; 9-13 = W 221; 14f. = W 218; 21 = W 219; 41 and 44f. = W 3 and 217; 46 = W 230;
- P (ŚrDh): 3 = W 41; 7 = W 64; 11 = W 72; 12 = W 75f.; 14 = W 81; 20 = W 102; 40 = W 166; 42-46 = W 182; 46 = W 230;
- P (ŚrUP): 4-6 = W 174; 10-12 and 18 = W 175; 11 = W 134; 12 = W 135; 17 = W 215; 20f. and 23-25 = W 176; 24 = W 53; 26 and 29-31 = W 177; 32f. and 35-7 = W 178;
- P (Vandana):
- P (Y): 1 (p. 2) 3 and 11; 11 (p. 60) = W 73 and 75; 14 (p. 67) = W 81 and 83; 15 = W 91; 16 = W 89; 17 (p. 72) = W 92; 21 = W 102 and 112; 23 (p. 89) = W 124; 158 = W 11; *Upodghāta*, pp. 11-13 = W 11;
- P (Yātrā): 3 and 6-11 = W 233; 4 = W 235; 18 and 26-8 = W 234; 30f. = W 233;
- Padmanandi-śrāvākācāra* 12 = W 247 and 252;
- Pratikramaṇa-sūtra* 49 = W 207;
- Praśnottara-śrāvākācāra* xii = W 247; xiv. 6 = W 84; xiv. 27 = W 82
- PrSU:630 p. 72 = W 76; 273 = W 82
- PS: *Upodghāta*, p. 5b = W 11; - 93-174 = W 201; 207, 211 and 217-21 = W 39; 236-41 = W 114; 245f. = W 110; 277 (p. 73) = W 90; 432 = W 225; 433-6 = W 226; 659 = W 236; 1351-3 (with Siddhasena Sūri's comm.) = W 206f.;
- PSU,⁶³¹ see PrSU
- Pūjā-prakaraṇa* 4-6 and 8-10 = W 222;
- Ratnamālā*, 43 = W 186;
- Ratnaśekhara on *Śrāddha-pratikramaṇa-sūtra* 15: W 92; 18 = W 96; 22 = W 123;
- Ratna-sāra*, 153 = W 275
- RK: Intro., p. xv (C. R. Jain's paraphrase), xvii, xix (*devādideva*), 19, 23 (Cāmuṇḍa-rāya familiar with ~); - vs. 3 (I,3) = W 32 and 34; 11f. (I, 11f.) 43; 13-16 (I, 13-16) 44; 17f. (I, 17f.) 45; 22-25 (I, 22⁶³²-25) 49; - 56 (III, 10) 76; 57 (III, 11) 83; 58 (III, 12) 81; 60 (III, 14) 86f.; 62 (III, 16) 97; 66 (III, 20) 51; 68f. (III, 22f.) 101; 75 (III, 29) 123; 76 (III, 30 and 33) 126; 77 (III, 31) 125; 79 (III, 33) 126; 84-86 (III, 38-40) 106; 88 (III,

⁶³⁰ This abbreviation is not shown in Williams' Bibliography, p. xxviiff. It probably stands for Siddhasena Sūri's Sanskrit commentary on Nemicandra's *Pravacanasāroddhāra*.

⁶³¹ Error for PrSU.

⁶³² Thus to be read instead of 12.

42) 212; 89 (III, 43) 107; – 90 (IV, 44) 103; 93f. (IV, 3f.) 140; 97 (IV, 7) 139; 98 (IV, 8) 137; 99 (IV,9) 135; 110 (IV, 20) 147; 113 (IV, 23) 122; 114 (IV, 24) 150 and 161; 120 (IV, 30) 137; 121 (IV, 31) 162; – 124 (V, 3) 181; 124-31 (V, 3-10) 168; 132 (V, 11) 170; 137 (V, 16) 174; 138-40 (V, 17-19) 175; 139 (V, 18) 136, 175 and 199; 142 (V, 21) 108, 174 and 176; 146 (V, 25) 176; 148 (V, 27) 161; 149f. (V, 28f.) 178; 150 (V, 29) 178;⁶³³ – 243 (*vaiyāvṛtṭya* = *dāna*; IV, 21) ; – *prākkathan* pp. 4-15, p. 115 and p. 196 = W 19. – See also *Samantabhadra*.

Śr (A): i.4 = W 42; ii. 1-13 = W 48; ii. 74-76 and 79 = W 42; ii. 77 = W 43; – iii = W 32; – v.

1 = W 51; v. 1-12 = W 249; v. 1-26 = W 247; v. 28 = W 55; – vi. vi. 9-11 = W 273;

12f. = W 69; vi. 33-44 = W 64; vi. 45 = W 77; vi. 49-54

= W 72; vi. 60-63 = W 83; vi. 75 = W 99; vi. 81-85 = W 131; vi. 84f. = W 112; vi. 89

= W 143; vi. 96f. = W 39; – vii. 4 = W 74; vii. 67 = W 174; – viii. 35 = W 207; viii.

36 = W 213; viii. 45-48, 51-56 and 63f. = W137; viii. 57-61 = W 214; viii. 62-64 = W

190; viii. 66f. = W 215; viii. 88-98 = W 215; – ix. 3-10 = W 153; x. 1-38; ix. 40-43 =

W 154; ix. 44-69 and 81-107 = W 157; ix. 57f. = W 164;– xi. 54-62 = W 248; xi. 62-

67 = W 254; xi. 62-88 = W 161; xi. 63-76 = W 249; xi. 72f. = W 255; xi. 77-91 = W

250; xi. 78-82 = W 254; xi. 92-100 = W 249; – xii. 12 = W 218; xii. 41 = W 34; xii.

41-53 = W 247; xii. 54-100 = W

247; xii. 77 = W 87; xii. 108-10 = W 231; – xiii. 40f. = W 225; xiii. 62-4 = W 242;

xiii. 81 and 83 = W 237; – xiv = W 244; – xv. 9-15 = W 239; xv. 23 = W 240; 30-

56 = W 191 and 240; 52-56 = W 191;

Śrāddha-pratikramaṇa-sūtra, (*Devendra* on ~ 24) = W 129; 25 = W 129;

Śrāddha-vidhi, p. 33b = W 36; p. 53ff. = W 223f.; p. 56b = W 198; 56ff. = W 224; p. 71a = W

202, 210 and 226; p. 73b = W 203, 207 and 228; p. 90 = W 121; p. 153b = W 142; p.

158a = W 138 and 185; p. 158b = W 203; p. 161a = W 161 and 166; p. 163b = W 232;

pp. 164b ff. = W 235;

Śrāvaka-dharma-pañcāśaka: W 90 read: *para-dāra*-, etc.

Śrāvaka-prajñapti 368-73 = W 191;

ŚrDK: 2 = W 186; 2-7 = W 183; 10 = W 186; 23-6 = W 222; 26 = W 219; 57-75 = W 222; 79

(pp. 224f.) = W 225; 79 (pt. i, pp. 228-35) = W 209; 123 (p. 270) = W 228; 151 = W

236; – pt. ii, p. 76 = W 238; p. 77 = W 138; 84 = W 67 and 69; 87 = W 76; 91 = W 82;

95 = W 13 and 88f.; 98 = W 94; 99 = W 95; 99-110 = W 237; 106 (pt. i, p. 265f.) = W

246; 108 = W 118-21; 112 = W 127; 126 = W 148; 126-39 = W 237; 151 = W 236;

171-5 = W 159; 176-8 = W 156; 198-206 = W 243; 207-19 = W 244; 230 = W 138 and

202f.; 243 = W 243; 269 = W 182; 292 (206-8) = W 232f.; 300-3 = W 206;

ŚrGuV: *prastāvanā*, p. 2 = W 15; – p. 7a = W 260; p. 13b = W 261; 17a-18a = W 283; p. 19a

⁶³³ 32 (I,3), 34 (I 3), 43 (I, 11f.), 44 (I, 13-16), 45 (I,17f.), 49 (I, 22-25), 51 (III, 20), 76 (III, 10), 81 (III, 12), 83 (III, 11), 86f. (III, 14), 97 (III, 16), 101 (III, 22f.), 103 (III, 44), 106 (III, 38-40), 107 (III, 43), 108 (V, 21), 121 (III, 30), 122 (IV, 23), 123 (III,29), 125 (III,31), 126 (III, 30), 135 (IV, 9), 136 (V, 18), 137 (IV, 8 and 30), 139 (IV, 7), 140 (IV, 3f.), 144 (IV, 19), 161 (IV, 24), 162 (IV, 31), 168 (V, 1-7), 170 (V, 8), 174 (V, 16 and 21), 175 (V, 17-19), 176 (V, 21f.), 178 (V, 25f.), 181 (V,1), 199 (V, 18), 212 (III, 42).

= W 261; p. 20a and 21b = W 262; p. 30b-31a = W 263; p. 32a = W 264; p. 34b = W 164 and 264; p. 36b = W 265; p. 58a and 62b = W 268;

Śr (M): v. 1-8 = W 37; v. 4 = W 50; v. 164-8 = W 250; – vi. 44 = W 231; vii. 40 = W 140; vii. 136 = W 183; –

ix. 38 and 233 = W 30; ix. 280 = W 37; – x. 100 = W 246; – pp. 327-8 = W 30;

ŚrPr: 259 = W 70; 264 = W 77; 265 = W 79; 275 = W 94; 285 = W 102; 290 = W 130; 293 and 310 = W 134; 313f. = W 135; 319 = W 139; 344-50 = W 217; 345 and 348f. = W 3; 376 = W 182; 382 = W 166; – Haribhadra on 115 = W 66; Haribhadra on 345 = W 217;

Śr (V): *prastāvanā*, p. 18f. = W 25; p. 41 = W 25; p. 45 = W 19; 1-47 = W 32; 4 = W 41; 57 = W 174; 59 = W 247; 60-69 = W 248; 60-124 = W 247; 70-79 = W 249; 86 = W 248; 88-93 = W 249; 94-100 = W 249; 137 = W 252; 176 = W 252; 209 = W 71; 100-133 = W 250; 141-162 = W 253; 164-70 = W 253; 177-90 = W 254; 191-203 = W 256; 211 = W 83 and 92; 215 = W 131; 220 = W 150; 221-3 = W 151; 225 = W 242; 233-8 = W 154; 235-7 = W 157; 239-70 = W 161; 250-7 = W 255; 258-60 = W 254; 263 = W 246 and 254; 271f. = W 168; 274 = W 92 and 135; 275 = W 138; 292 = W 144; 280-9 = W 146; 299 = W 178; 301-13 and 303-10 = W 180; 314 and 318 = W 108; 320 = W 241; 328 and 330 = W 242; 337-40 = W 243; 351 = W 239; 382 = W 217; 383f. = W 218; 389 = W 274; 448-58 = W 218; 452 = W 233; 458-76 = W 241; 466 = W 186; 483-92 = W 218; 495-508 = W 256; – *Bhūmikā*, pp. 54-58 = W 181; 60-64 = W 179;

Samarāditya-kathā^{785ff.}

SDhA: i. 4 = W 42; i.5 = W 48; i. 11 = W 257; i. 19 = W 287; – ii. 2f. = W 51; ii. 4 = W 54; ii. 8 = W 54; ii. 24-8 = W 217; ii. 25 = W 216; ii. 30 = W 219; ii. 34 = W 221; ii. 37 = W 235f.; ii. 39 = W 237; ii. 40 = W 236; ii. 50, 57 and 59 = W 164; ii. 51 = W 152; ii. 56f. = W 158 and 285; ii. 59 = W 164; ii. 73 = W 166; ii (?) 75f. = W 158; ii. 84 = W 235; – iii. 1-8 = W 181; iii. 2-4 = W 38; iii. 7f. = W 50 and 174; iii. 9-12 = W 251; iii. 11-14 and 15-18 = W 112; iii. 11-15 = W 109; iii. 16-23 = W 247; iii. 19 = W 250; iii. 20-3 = W 251; iii. 23 = W 283; – iv. 6-22 = W 65; iv. 12 = W 70 and 121; iv. 16 = W 67; iv. 36-8 = W 231; iv. 39 = W 72; iv. 40-43 = W 73; iv. 44 = W 73; iv. 45 = W 76; iv. 46-49 = W 84; iv. 47 = W 81; iv. 48-50 = W 84; iv. 50 = W 82; iv. 51 = W 91; iv. 53ff. = W 91; iv. 58 = W 86ff. and 90; iv. 64 = W 27; – v. 3 = W 101; v. 8 = W 126; v. 9 = W 124 and 126; v. 10f. = W 124; v. 12 = W 129; v. 14 = W 107; v. 20 = 104ff.; v. 21 = W 118; v. 21-23 = W 102 and 117; v. 23 = W 27; v. 28 = W 135, 137 and 139; v. 29 = W 134; v. 31 = W 218; v. 35 = W 144; v. 36-38 = W 145; v. 40 = W 148; v. 47 = W 152; v. 49 = W 122; v. 54 = W 162f.; v. 174 = W 116; – vi. 1-9 = W 183; vi. 10 = W 216; vi. 14 = W 225; vi. 27 = W 215; vi. 53 = W 158; – vii. 5 = W 144; vii. 9 = W 176; vii. 13f. = W 176; vii. 19-20 = W 37; vii. 20 = W 281; vii. 21 = W 176; vii. 24-7 = W 285; vii. 27f. and 31-33 = W 178; vii. 36 = W 163; vii. 39 = W 35; vii. 34-50 = W 180; vii. 46f. = W 180; vii. 49f. = W 181; vii. 55 = W 246; vii. 61 = W 181; – viii. = W 168; viii. 4, 16 and 28 = W 172; viii. 7 = W 171; viii. 37f. = W 169; viii. 38 = W 27 and 169; viii. 42f., 63f. and 68f. = W 169; viii. 45 = W 170; – ? 75f. = W 158;

Siddhānta-sārādi-saṃgraha: nivedan, pp. 22f. = W 31

Subhāṣita-ratna-saṃdoha: xxi.13, xxii. 18 and xx. 24 = W 52;

Sūtra-prābhṛta 21 = W 178;

Stava-vidhi-pañcāśaka 3 = W 233;

T (P): iii. 37 = W 251 and 254; – vi. 24 = W 246; – vii. = W 104; vii. 11 and 14
= W 71; vii.

12 = W 42; vii. 13 = W 239; vii. 18 = W 50; vii. 21 = W 106, 123, 126,
131, 134 and

144; vii. 23 = W 34 and 46; vii. 25 = W 74; vii. 27 = W 80f.; vii. 28 = W
90; vii. 31 =

W 141; vii. 33 = W 136; vii. 35 = W 104; vii. 36 = W 162; – viii. 22 and
37 = W 171;

– ix. 27-39 = W 239; 35 = W 240; T (S): – vol. ii, Introduction, p. 63 =
W 7; vii. 8 (p.

64) = W 66 and 70; vii. 9 (p. 74) = W 73f. ; vii. 9 (p. 74) = W 74; vii. 10
(p. 76) = W

79; vii. 11 (p. 78) = W 86; vii. 12 = W 99; vii 16 (p. 90) = W 140; vii. 16
(p. 91) = W

131; vii. 16 (p. 92) = W 142; vii. 16 (p. 94) = W 160; vii. 17 (p. 95); vii.
19 (p. 100-02)

= W 47; vii. 20 = W 67f.; vii. 21 (p. 104ff.) = W 75f. and (p. 113) 128;
vii. 22 (p.

107f.) = W 80ff.; vii. 23 (p. 108f.) = W 87ff.; vii. 23 (p. 109) = W 90; vii.
24 = W 93

and 97; vii. 27 (p. 112) = W 127; vii. 27 (p. 113) = W 128; vii. 28 = W
135f.; vii. 29 =

W 147f.; vii. 30 = W 105; vii. 30 and 104 = W 53; vii. 31 = W 141; and
162f. (p. 115);

vii. 33 (p. 117) = W 153; ; vii. 33 and 34 (p. 119) = W 151 and 155; vii.
34 (p. 118) =

W 160; vii. 34 (p. 120) = W 153; vii. 39 = W 150; – ix. 7 = W 34; ix. 23
= W 241; ix.

24 and p. 257 = W 242f.;

Tr (A): vii. 108 = W 122; – viii. 5-62 = W 278; viii. 11-25 = W 279; viii. 29-51 = W 277; viii.
111-25 = W 279; viii. 126-30 and 136-9 = W 280; viii. 147-81 = W 281; – xi. 41-64;

xi. 197f. and 200-05 = W 284;

T(S) probably wrong for T (P) on W 243

UD: i. 45 (p. 7) = W 69; i. 56 (p. 21f.) = W 63; i. 70 (p. 26) = W 50; ^{-ii. 29 = W 117;}

Vandhana-vidhāna-pañcāsaka 2 = W 198;

Varāṅga-carita ^{xv}. 106 = W 26

Vasunandin ? W 221;

YŚ: p. 148 = W 261f.; p. 149f. = W 262; p. 149-51 = W 263; p. 151f. = W 264; p. 153 = W 265; p. 154f. = W 266; p. 157 = W 267; – i. 47-56 = W 256; ii. 2 = W 41; ii. 3 = W 47; ii. 6f. and 9 = W 49; ii. 15 (p. 180-82) = W 42f.; ii. 16 (P. 185) = W 45, 238 and 241; ii. 17 (p. 187-89) = W 46f.; ii. 18 = W 69; ii. 22-49 = W 65; ii. 29-31 = W 54; ii. 33-49 = W 70; ii. 47 = W 52; ii. 53-64 = W 78; ii. 57 = W 72; ii. 66 = W 83; ii. 79 and 81 = W 91; ii. 80 = W 92; – iii. 3 = W 100; iii. 6f. = W 110; iii. 8-12 = W 251; iii. 8-43 = W 54; iii. 41 = W 55; iii. 43f. = W 53; iii. 44-46 = W 116; iii. 48-70 = W 108; iii. 50-52, 56-60, 62 and 67 = W 109; iii. 73 = W 239; iii. 75 = W 124; iii. 76f. = W 125; iii. 78-80 = W 124; iii. 79 (p. 500) = W 231; iii. 81 = W 125 and 225; iii. 82 (p. 505 and 508f.) = W 133; iii. 85 = W 142; iii. 87 = W 155f. and (pp. 526f.) 158; iii. 90 (p. 547) = W 67f.; iii. 91 = W 74f.; iii. 92 = W 80ff.; iii. 94 (555) = W 87; iii. 94 (p. 556) = W 89; iii. 94 (p. 557) = W 90; iii. 94 (p. 558) = W 86 and 88; iii. 95 = W 95f.; iii. 97 = W 102; iii. 98 = W 103ff.; iii. 102ff. = W 118; iii. 105f. = W 118; iii. 107-9 = W 119; iii. 109-12 = W 120; iii. 113 = W 121; iii. 114 = W 120; iii. 116 = W 136; iii. 117 = W 140; iii. 118 = W 146ff.; iii. 119 = W 162; iii. 120 (pp. 583-95) = W 164f., 182 and (p. 585) 236; iii. 122 = W 4 and (p. 597) 182; iii. 122-32 = W 182; iii. 124 (p. 584) = W 216; iii. 124 (pp. 599-644) = W 188; iii.⁶³⁴ 124 (p. 600f.) = W 221; iii. 124 (p. 601) = W 219; iii. 124 (pp. 605-7 and 611) = W 203f.; iii. 124 (p. 655) = W 216; iii. 130 (pp. 607-11) = W 213; iii. 130 (610) = W 215; iii. 130 (pp. 659-86) = W 199; iii. 130 (pp. 661-4) = W 202; iii. 130 (pp. 665-76) = W 201; iii. 130 (pp. 676-8) = W 202 and 225; iii. 130 (p. 679) = W 199; iii. 679-82 = W 204; iii. 130 (682-5) = W 205; iii. 130 (p. 687) = W 203; iii. 130 (p. 693f.) = W 214; iii. 130 (pp. 694-6) = W 215; iii. (p. 697) = W 208; iii. 130 (pp. 698-710) = W 209; iii. 130 (pp. 707f. and 696) = W 39 and 50; iii. 144 = W 215; iii. 149 (p. 755) = W 172; iii. 149-53 = W 166; iii. 150f. (p. 757) = W 167; iii. 150 (p. 758f.) = W 233; iii. 151 (p. 758) = W 186; iii. 152 = W 170; iii. 153 (pp. 758-61) = W 167 and 214f.; – iv. 55-110 = W 244; iv. 102 = W 49; – p. 145-7 = W 260; p. 158 = W 268; p. 160 = W 269; p. 612 = W 137 and 193; 612-29 = W 193; 629-32 = W 194; 632-42 = W 195; 642-6 = W 196; 646-53 = W 197;

Yājñavalkya-smṛti, iii. 36-42 = W 117

⁶³⁴ iii. omitted in W 221.

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