

TALES AND SIMILES FROM MALAYAGIRI'S COMMENTARY  
ON THE VYAVAHĀRABHĀṢYA (*bhāga 1*)\*

The Swiss scholar Ernst Leumann (1859-1931) is well-known for his great diligence in excerpting Prakrit and other Indian texts, which hardly left him time to have the results of his research published. His literary remains, therefore, consist of 526 thin blue notebooks in the safe of the Indological Institute in Hamburg, the contents of which were recently compiled and published by Birte Plutat <sup>1</sup>. As Leumann often had better readings in his MSS (or conjectured such) than the ones adopted in the later *pothis*, c.q., the one printed in Bhāvnagar in 1926 <sup>2</sup> (compared to Leumann's version (L) and referred to in the present paper as P), his excerpts are for us still of great value and thus merit being used.

The Vavahāra and Nisiha are *cheda-sūtras*, i.e., texts describing monastic discipline and as such texts are not very lively material for study and teaching, their monotony was broken by the scholiasts in their explanations by similes (*dr̥ṣṭāntas*) and illustrative stories (*udāharaṇas* or *kathānakas*). Their function is to advertise by examples confession of faults, which was as difficult as contravening the rigid discipline was easy. Those occurring in Malayagiri's *ṭikā* on the Vavahāra-*Peḍhiyā* will appear in the present author's edition of this

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\* This paper is dedicated to the memory of Professor G. B. Pighī. The author is obliged to Miss Andrea Polden for checking his use of English.

1. *Catalogue of the Papers of Ernst Leumann*. Stuttgart, 1998.

2. The main mistakes of this publication are wrong division of words, *u* for *ū* or *o*, single for double consonants, *apbh-* for *abbh-*, etc. It was not edited by a knowledgeable person and not proof-read.

text<sup>3</sup>. As was shown, e.g., by Nalini Balbir in her *Āvaśyaka Studien*, and will be shown in future editions and studies of Jain texts, some of these tales are found also in other Sanskrit commentaries, which points to the Cūrṇis as their probable origin. The importance of the *cūrṇis*, esp. those of the *cheda-sūtras*, was once more stressed of late by J. C. Jain in Jain/Lodha 1990: 55.

The often remarkable vocabulary<sup>4</sup> of these Prakrit precursors of the *ṭikās*, *vṛttis* and *vivarāṇas* has not been included very well in the dictionaries available at present and therefore a glossary is added at the end of this article.

M II 44a 10ff. *ad* VavBh *sūtra* 138 (ed. Ladnun 1996: 321)<sup>5</sup> = Cū IV 304,15ff. *ad* NisBh 6396 of which only important variants have been given here. It represents an older and sometimes better text version with fewer Sanskrit insertions. NisBh 6396 is not found in BKBh. The motif of the horse which makes a king invincible occurs also in Hemacandra's *Parīśiṣṭaparvan* 3,45 and in the Kathāsaritsāgara 59,65ff.

*Kassai ranno ego āso*<sup>6</sup> *savva-lakkhaṇa-saṃjutto dhāvaṇa-pavaṇa-samattho. Tassa āsassa guṇeṇaṃ a-jeyo so rāyā; savve sāmanta-rāiṇo ājñāpayati. Tāhe sāmanta-rāiṇo app'*<sup>7</sup> *appaṇo sabhāsu bhaṇanti: "N"*<sup>8</sup> *atthi koi eriso*<sup>9</sup> *puriso, jo taṃ harittā*<sup>10</sup> *ānei?" Savvehim bhaṇiyam: "So purisa-pañjara-ttho citṭhai gacchae vā; na sakkā*<sup>11</sup> *harium*<sup>12</sup>." Egassa ranno egeṇa puriseṇa bhaṇiyam: "Jai so

3. Vyavahāra-Bhāṣya Pīṭhikā (Introduction on Expiation), Ernst Leumann's excerpted stories (*kathānaka*'s) and quotations from Malayagiri's commentary (in press).

4. Many Cūrṇi words are also of etymological interest for NIA languages as, e.g., Gujarati.

5. The Ladnun ed. has continuous numbering of the VavN and Bh stanzas and thus, after the *peḍhiyā*, starts the first verse of Vibhāga II (Uddeśaka I) as no 184, but differences in the course of the text occur through numeration errors in the 1926 ed., of which the title page in the present author's copy is missing.

6. Thus P and NisCū for L: *asso*.

7. Thus L.

8. NisCū omits.

9. Thus L for P: *eriso koi*.

10. P: *avahāritto*.

11. P: *pavano sakko*.

12. NisCū: *hāum*.

māreyavvo, to <sup>13</sup> māremi." Tāhe rannā bhaṇiyam: "Mā amhaṃ tassa vā bhavau <sup>14</sup>; vāvāeha <sup>15</sup>!" ti. Tao so tattha gao. Teṇa channa-padesa-tṭhiṇa <sup>16</sup> ślakṣṇāyā iṣikāyā agra-bhāge kṣudrakī-kaṇṭakaṃ protaṃ kṛtvā <sup>17</sup> \*dikkaruya\*-dhaṇuṇa millei <sup>18</sup>. Teṇa so <sup>19</sup> āso viddho. Iṣikā aśvam āhatya patitā, ringiṇikā-kaṇṭako 'śva <sup>20</sup>-śarīre 'nupraviṣṭaḥ. Tato 'sau āso teṇa avvatta-salleṇa parihāyai pabhūya-gaṇa <sup>21</sup>-joggā-saṇaṃ apī caranto. Tao vejjassa akkhāo; vejjeṇa paricintiūṇa bhaṇiyam: "N'atthi anno koi rogo; avassam avvatto koi sallo." Tāhe vejjeṇaṃ so āso jamaga-samagaṃ purisehiṃ cikkhalleṇa ālimpāvio. Tao jattha paḍhamam sukkaṃ diṭṭham, tattha <sup>22</sup> phālettā avaṇṭo so kṣudra-kaṇṭakī-sallo.

Jahā so asso sa-sallo na sakkei sāmanta-rāyāṇo nijjiniṃṃ puvvaṃ, evaṃ tumaṃ pi kiriyā-kalāvaṃ karento vi samjama-vuḍḍhim a-kuvvaṃāṇo <sup>23</sup> na kammāṇa jayaṃ karesi, tā savvaṃ āloehi.

"A certain king owned a horse with all auspicious marks and swift running like the wind. Because of the qualities of this horse this king was invincible. He announced this (fact) to all neighbouring kings. Thereupon these asked in their respective durbars: "Is there no man capable of taking this (horse) and bringing it hither?" All replied: "This (horse only) stands or goes caged in by men (as its guards); it cannot be caught", (but) one king was told by a man: "If it may be killed, I shall kill it." Then the king answered: "(The horse) should be neither ours nor his; kill (it)!" After that the (man) went thither. He fixed a small thorn at the top of a weak reed and standing in a hidden place shot it with a single arrow (?). It pierced the horse. The reed hit the horse and fell down, (but) the thorn of the creeper

13. Thus P and NisCū for L: tā.

14. NisCū IV 304,20: mā a(m)haṃ tassa vā bhavatu.

15. P: vāhaeha; NisCū: vāvādehi.

16. P: channapade saṃṭhiṇa.

17. NisCū omits the Sanskrit interpolation.

18. P: millei; NisCū: paḍikka-rūva-dhaṇuṇa-kaṇḍassa ante kṣudrakī-kaṇṭakaṃ lāettā (viddho āso).

19. Thus P; L om.

20. P: aśva-.

21. P: guṇa.

22. Thus L; P om.

23. P: a-karemāṇo.

penetrated the horse's body. Through the invisible arrow the horse would therefore not move anymore despite plenty of proper food. Consequently it (the horse, i.e., its condition) was told to a doctor. After considering (the case) the doctor said: "There is no disease whatsoever (but) there must be an invisible arrow." Thereupon the doctor had his servants—smear the horse all-over (lit.: simultaneously) with mud. Then, where the first dry (spot) appeared, there an arrow with a small thorn had pierced the (skin) and got into (the body). Just as the horse was first, with the arrow, unable to conquer the neighbouring kings, so you, too, as you committed a whole lot of (wrong) acts and were unable to succeed in self-restraint, cannot get the better of your karmans. Therefore confess everything!"

*Teṇa channa- ... āso viddho*: the construction of the sentence in NisCū is grammatically correct and makes sense: 'by him, standing in a hidden place, the horse was hit by a single arrow at the end of which he had made a small thorn.' Malayagiri's exemplar, however, was corrupt as is shown by the Sanskrit insertion, probably a paraphrase of what he thought the Prakrit he had before him would mean, and the words between *kṛtvā* and *āso*, which he kept, but as parts of an active construction do not fit here; this forced him to make a new sentence with *teṇa so (āso viddho)*. Here NisCū IV 304,22ff. continue:

*Taṃ isiyā-kaṇḍaga(ṃ) āhañittā paḍiyaṃ. Kṣudrakī-kaṇṭako vi āsa-sarīraṃ aṇupaviṭṭho. So pabhūya-java-jogāsaṇaṃ caranto vi teṇa avvatta-salleṇa vāhijjamāṇo parihāiṃ āḍhatto. Tāhe vejjassa akkhāto. Vejjeṇa diṭṭho bhaṇiyaṃ ca: N'atthi se ko[t]i dhāvisamvāda-rogo; atthi se koi avvatta-sallo. Tāhe vejjeṇa jamaga-samagaṃ purisehiṃ kaddameṇa ālimpāvio so āso. So salla-paeso atiuṇhattaṇato paḍhamāṃ sukko. Taṃ phāḍettā avaṇiṃ kṣudrakī-kaṇṭaka-sallo so ya paṇṇatto. Bitio evaṃ aṇ-uddhāriya-sallo mato.*

M II 45b 4ff. *ad Vav 2,1 sūtra 2* = NisCū IV 306,1ff. (only major variants have been recorded)

*Kuncigo* <sup>24</sup> *tāvaso. So phalāṇaṃ aṭṭhāe adaviṃ gao. Teṇa nadīe*

24. NisCū: *Kuncito*.

*sayam-mao maccho diṭṭho. Teṇa appasāgārie* <sup>25</sup> *paittā khaito* <sup>26</sup>. *Tassa teṇa aṇ-uciyaḥāreṇa a-jīranteṇa* <sup>27</sup> *gelannaṇ jāyaṇ. Teṇa vejjo pucchio. Vejjo pucchai: "Kiṃ te khaiyaṇ, jao rogo uppanno ?" Tāvaso bhaṇai* <sup>28</sup>: "*Phalāiṃ mottum annaṇ* <sup>29</sup> *na kiṃci khaiyaṇ.*" *Vejjo bhaṇai: "Kandāiḥiṃ te nikkariyaṇ* <sup>30</sup> *sarīraṇ. To ghayaṇ pivāhi.*" *Teṇa pīyaṇ. Sutṭhuyaraṇ gilāṇi* <sup>31</sup> *-bhūo. Puṇo pucchio vejjo. Teṇa bhaṇiyaṇ: "Sammaṇ* <sup>32</sup> *kahehi.*" *Kahiyaṇ: "Maccho me khaio."* *Tao vejjeṇa saṃsohaṇa-vamaṇa-vireyaṇa-kiriyāhiṃ laṭṭhī-kaō* <sup>33</sup>. *Imo uvaṇao: jo paliuncaī, tassa pacchitta-kiriyā na sakkai guṇaṇ* <sup>34</sup> *kāuṇ, sammaṇ puṇ' aiyāra-rogaṇ āloyantassa sakkai* <sup>35</sup>.

Kunciga <sup>36</sup> (was) an ascetic. He went into the forest for the sake of fruits. In a river he saw a fish which had died a natural death. He prepared it in a deserted place (?) and ate it. Through that unaccustomed, indigestible food he fell ill. He questioned a doctor. The doctor asked: "What did you eat that you fell ill?" The ascetic replied: "But for fruits (I) ate nothing else." "Through roots, etc., your body has grown weak; therefore you should drink ghee." He did so (but) became still more sick. The doctor was asked again. He said: "Tell me everything." He was told: "I ate a fish." Then the doctor cured him by means of purifiers, emetics and purgatives. This is the application (of the story): he who lies cannot have an advantage from making an atonement, but this is only possible for him who confesses the whole disease of his trespassing.

M II 46a 1ff. *ad* Vav 2,1 *sūtra* 3

*Do rāyāṇo saṃgāmaṇ saṃgāmenti. Tattha egassa ranno ego*

25. NisCū: -sāgāriyaṇ.

26. NisCū always: *khā-*.

27. NisCū: *a-jīranteṇāgāḍham*.

28. NisCū: *bhaṇāti*.

29. L adds: *vā*.

30. NisCū: *nikkasātiyaṇ te*.

31. Thus with NisCū for LP: *gilāṇā-*.

32. P: *samaṇ*.

33. NisCū: *nikkasāettā laddhīo kao*.

34. NisCū *suddhaṇ*.

35. NisCū: *atiyāra-rogaṇ āloe to tassa pacchitte suha-kiriyā kāuṇ sakketi*.

36. This name was omitted in Mehta 1970.

*maṇūso sūrattaṇeṇa(ṃ) aīva vallaḅho. So ya* <sup>37</sup> *bahūhiṃ sallehhiṃ sal-*  
*lio. Te tassa salle vejjo avaṇei, avaṇijjamāṇehi(ṃ)* <sup>38</sup> *ya sallehhiṃ so*  
*'īva dukkhāvijjai. Tao ekkammi ange sallo vijjamāṇo vi "dukkhāvijjā-*  
*mi" tti vejjassa na kahio. Tāhe so teṇa sallena vighattamāṇeṇa balaṃ*  
*na geṇhai, dubbalī-bhavai; puṇo teṇa pucchijjamāṇeṇa nibbandhe*  
*kahiyam. Nīṇio sallo, pacchā balavaṃ jāo.*

Two kings did battle. Herein one king loved a man on account of his extraordinary bravery and this (man) was hit by many arrows. A doctor removed his arrows, but he suffered very much at the extraction of the arrows. Once, when an arrow hit a part of his body he therefore (*tao*) did not tell the doctor: "My body hurts." Therefore he lost strength by the arrow that hit him and became weak, but he only told (of his pain) when asked insistently. Once the arrow was removed, his strength returned.

***Sallo vijjamāṇo:*** in Sūy 2,2,20 a man hiding an arrow which has hit him is an example of a deceitful man who does not confess a deception he has committed.

M II 46a 10ff. *ad* Vav 2,1 sūtra 4

*Do mālā-gārā 'komudī-vāro āsannī-bhūo' tti pupphāṇi* <sup>39</sup> *bahūṇi*  
*ārāmāo* <sup>40</sup> *uccinittā egeṇa vihīe oddeūṇaṃ* <sup>41</sup> *egeṇa pāgaḍāṇi kayāṇi,*  
*bīeṇa na pāgaḍāṇi kayāṇi. Jeṇa pāgaḍāṇi kayāṇi, teṇa bahū lābho*  
*laddho. Jeṇa na pāgaḍāṇi kayāṇi, tassa na koi kayago allīṇo, teṇa na*  
*laddho lābho.*

*Evaṃ jo mūla-guṇāvarāhe uttara-guṇāvarāhe ya na pāgadei, so*  
*nevvāna* <sup>42</sup> *lābhaṃ na lahai.*

With the idea that there were a lot of waterlilies nearby, two garden makers collected many flowers from a park. One (florist) bound

37. L omits.

38. P: *-ehiṃ*.

39. P: *puṣpāṇi*.

40. P: *ārāmato*.

41. Variant in L's MS: *udd<sup>o</sup>*; P: *kaddheūṇa*.

42. P: *nivvāne*.

them together and offered them for sale in the bazaar, the other did not do so. The one who had offered them made much profit, (but) no buyer approached the other, who had not offered them. Even so, who does not confess his transgressions against the major and minor values will not get the profit of the nirvāṇa.

*Egeṇa*: one *egeṇa* seems superfluous.

M II 46b 5ff. ad Vav 2,1 sūtra 5

*Megho. Gajjittā nām' ege no varisittā, evaṃ tumaṃ pi 'āloemi' tti gajjittā nisijjaṃ*<sup>43</sup> *kāuṃ āloiuṃ ādhatto paliuncesi; mā vipratijjō bhavāhi, sammaṃ āloehi.*

“(Once there was) a cloud. It thundered, (but) did not rain. Thus you, too, though thundering ‘I shall confess’ sit down and taking upon you to confess you tell lies. Do not be unwise; make a full confession .”

M II 49a 10ff. ad VavBh 146 (= Ladnun 329 ), cf. Cū IV 309,29ff. ad NisBh 6404

*Panca vaṇiyā sama-bhāga-sāmāiyā vavaharanti. Tesiṃ pannarasa kharā lābhao jāyā. Te visama-bhāra-vāhittaṇa visama-mollattaṇa ya samaṃ vibhaiuṃ a-cāyantā*<sup>44</sup> *bhaṇḍiuṃ āradhā. Tao te ekkassa buddhimantassa samīvam uvaṭṭhiyā. Teṇa kharāṇa mollaṃ pucchiyā. Tehiṃ kaḥiyam. Tao bhaṇai: “Samaṃ vibhayāmi” tti dhīrā hoha, mā bhaṇḍeha. Tao teṇa ekko kharo saṭṭhi-mollo ekkassa vāṇiyagassa dinno. Donni kharā patteyaṃ tisa-mollā biiyassa vāṇiyagassa*<sup>45</sup> *dinnā. Tiṇhaṃ kharāṇaṃ patteyaṃ vīsaṃ*<sup>46</sup> *mollaṃ. Te taiyassa vāṇiyagassa*<sup>47</sup> *dinnā. Caunhaṃ kharāṇaṃ patteyaṃ pannarasa*<sup>48</sup> *mollaṃ. Te cauthassa*<sup>49</sup> *vāṇiyagassa dinnā. Panca kharā patteyaṃ bārasa-mollā. Te pancamassa vāṇiyagassa dinnā.*

43. Thus P for L: *nijjittaṃ*.

44. P: *avāentā*.

45. P omits.

46. P: *vīsaṃ vīsaṃ*.

47. P omits.

48. P adds: 2.

49. P: *cauthagassa*.



Five merchants carried on commerce having agreed to share equally. They had made a profit of fifteen donkeys. On account of the unequal load carriers and the different price they were unable to an equal division (of the profit) and started to quarrel. Therefore they approached a wise man. He asked the price of the donkeys. They told him. Then he said: "Accept the idea that I shall make an equal division; don't quarrel!" Then he gave one merchant a donkey worth 60. Two donkeys worth 30 each were given to the second merchant. Three donkeys had a worth of 20 each. They were given to the third merchant. Four donkeys had a worth of 15 each. They were given to the fourth merchant. Five donkeys had a worth of 12 each. They were given to the fifth merchant.

M II 51a 3 *ad* VavBh 150f. (= Ladnun 333f.) on Vav 2,1,6 = Cū IV 311,6ff. *ad* NisBh 6408 (with only major variants recorded)

*Egassa payaṇḍa*<sup>50</sup>-*ranno paccantio*<sup>51</sup> *rāyā viuttho*<sup>52</sup>. *Tao teṇa payaṇḍeṇa rannā tassa paccāsannesu tisu puresu*<sup>53</sup> *tinni daṇḍā visajjīyā: gacchaha, purāṇi*<sup>54</sup> *rakkhaha ! Tao tesu nayaresu patteyaṃ 2 thīyā. Paccantiya-rāiṇā te āgantun*<sup>55</sup> *rohiyā. Tehiṃ rohiehiṃ khīṇa-bhattehiṃ je tesu*<sup>56</sup> *puresu payaṇḍassa ranno koṭṭhāgārā, tehiṃto patteyaṃ*<sup>57</sup> *patteyaṃ dhannassa tisaṃ tisaṃ kumbhā gahiyā. Tao tehiṃ so paccantio rāyā jio. Āgayā ranno samīvaṃ. Kahiyaṃ savvaṃ savittharaṃ; tuṭṭho rāyā. Puṇo tehiṃ kahiyaṃ: "Tubbhaṃ*<sup>58</sup> *kajjaṃ karentehiṃ dhannaṃ gahiyaṃ*<sup>59</sup>.*" Rannā cintiyaṃ: 'jai eesiṃ daṇḍo na kīrai*<sup>60</sup>, *to*<sup>61</sup> *me puṇo puṇo uppaṇṇa*<sup>62</sup>-*paoyanehiṃ koṭṭhāgārā*<sup>63</sup>

50. NisCū: *ahiva* (also further down).

51. P: *paccanti*; NisCū: *paccantiya-*

52. NisCū: *viyattho*.

53. NisCū: *ahiva-raṇṇā tassa āsanna-puresu*

54. NisCū: *nagarāṇi*.

55. P: *āgantu*.

56. Thus P and NisCū for L: *te*.

57. P om.

58. P here and further on always: *tujjhaṃ*.

59. NisCū: *khaiyaṃ*.

60. NisCū: *kajjati*.

61. Thus P and NisCū for L: *tā*.

62. Thus P for L: *puṇo u appanna-*<sup>o</sup>.

63. P: *koṭṭhāgārāe*.



*viluppehinti na ya annehiṃ*<sup>64</sup> *bhayaṃ bhavai*<sup>65</sup>. *Tamhā me daṇḍo kāyavvo.* *Evaṃ cintiūṇa*<sup>66</sup> *bhaṇai:* “*Kāmaṇi mama kajjaṃ, tahā vi tubbhaṃ mae vittī kayā āsi; tao kaya-vittehiṃ kīsa bhe dhannaṃ majjhaṃ gahiyaṃ ? Tubbhaṃ*<sup>67</sup> *esa pamāo.*” *Tao aṇ-avattha*<sup>68</sup>-*pasanga-nivāraṇ'*-*atthaṃ bhaṇai:* “*Esa tubbhaṃ daṇḍo: 'mama dhannaṃ deha !'*”

*Evaṃ bhaṇittā rāyā aṇuggahaṃ karei:* “*Jehiṃ koṭṭhāgārehiṃto tīsaṃ kumbhā gahiya, tesu appaṇijjassa dhannassa dasa dasa kumbhe pakkhivaha*<sup>69</sup>. *Vīsaṃ vīsaṃ kumbhā tubbhe*<sup>70</sup> *mukkā.*”

A fierce (?) king was robbed by a neighbouring king. In his three nearby towns the fierce king thereupon sent three police chiefs (with the words): “Go ! Guard those towns !” One of them then remained in each of these towns. The neighbouring king prevented them from returning. Those prevented (in that way) grew short of food and each took thirty jars of grain from the silos of the fierce king in the towns. Thereupon they besieged the neighbouring king. They returned to their king. All was related in detail. The king was satisfied. Further he was told: “Those who did their duty for you took (your) grain.” The king thought: “If they are not punished, then the silos will be plundered again and again, when occasions turn up and there is no danger from others.” Therefore I must punish (them). With this idea he said: “Duty for me is all well and good, but you lived on me. Why, then, did you being in my service take grain from me ? That was an error on your part.” In order to prevent loyalty becoming unstable he said: “Your punishment is: give me my grain (back) !” After these words the king showed (them) his favour: “Into the silos from which at that time (you) took thirty jars you should throw ten jars of your own grain. I will excuse each of you twenty jars.”

64. P: *annesiṃ*.

65. P: *bhavanti*.

66. P: *cintiūṇaṃ*.

67. NisCū: *tumhaṃ*.

68. Thus P for L: *aṇ-avahattha-*.

69. NisCū: *chubbhaha*.

70. Only found in NisCū.

M II 52a 1ff. *ad* VavBh 154 (= Ladnun 344) = Cū IV 312, 9ff. *ad* NisBh 64-12f. (only major variants mentioned)

*Ego khallāḍo tambola-vāṇiyao paṇṇe vikkiṇai*<sup>71</sup>. *So ekkeṇa cārabhaḍa-boddeṇa*<sup>72</sup> *paṇṇe maggio*: “*Are, khallāḍa-vāṇiyā, paṇṇe deha ! Teṇa sa-kasāeṇa na dinnā. [anne bhaṇanti: ‘thovā dinnā’]*”<sup>73</sup> *Tao teṇa rūsiēṇa cārabhaḍa-boddeṇa khallāḍa-sire*<sup>74</sup> *khāḍugā*<sup>75</sup> *dinnā.*” [*ṭakkarā dinna*<sup>76</sup> *tī vuttaṃ bhavai*]. *Vāṇiyaēṇa*<sup>77</sup> *cintiyam*: ‘*jai kalahemi, to maṃ esa dāmio*<sup>78</sup> *mārejjā; tamhā uvāeṇa*<sup>79</sup> *veranijjāyaṇaṃ*<sup>80</sup> *karemi.*’ *Evaṃ cintiūṇa tambola-vāṇieṇa*<sup>81</sup> *uṭṭhittā hattho se milio*<sup>82</sup>, *vattha-juyalaṃ se dinnam, pādesu paḍio bahum ca se tambolaṃ*<sup>83</sup> *dinnam. Cārabhaḍo pucchai*: “*Kim-kāraṇaṃ*<sup>84</sup> *tumaṃ na ruṭṭho ? Paccullaṃ*<sup>85</sup> *mamaṃ pūesi pāesu ya paḍisi ?*” *tī. Vāṇieṇa bhaṇiyam*: “*Amha visae savva-khallāḍāṇam erisā c’eva vittī*<sup>86</sup>. *Cārabhaḍa-boddeṇa cintiyam*: ‘*laddho mae jīvaṇōvāo.*’ *Tao puṇo cintiyam*: ‘*tārisagassa khāḍugaṃ demi, jo maṃ*<sup>87</sup> *a-dariddaṃ karejjā.*’ *Tāhe teṇa egass’ eva*<sup>88</sup> *ṭhakkurassa*<sup>89</sup> *khallāḍagassa khāḍugā*<sup>90</sup> *dinnā. Teṇa mārio.*

A bald-headed pān vendor sold leaves. He was asked for leaves by a bald-headed soldier with the words: “He, bald vendor ! Give me

71. NisCū: *vikketi*.

72. Thus L for P: *-poṭṭeṇa*, also further on. NisCū: *-coddeṇa* (also further on)

73. NisCū: *thevesu vā dīnnesu (rusiēṇa ...)*.

74. Thus NisCū; L: *khallāḍa-siri*; P: *khallāḍe sire*.

75. NisCū: *khalukkā*.

76. V. l. in L: *°mmēti*; NisCū omits.

77. NisCū: *vaṇieṇa* (also below)

78. Tus L for P: *to mae sa dūmito*; NisCū: *tā me rusito*.

79. Thus P and NisCū for L: *ovieṇa*.

80. Both L and P: *-nijjāmaṇaṃ*.

81. L omits.

82. Thus L for P: *malio*; NisCū: *samāiccha*.

83. P: *tambulaṃ*.

84. NisCū: *kajjaṃ*.

85. NisCū: *pecchagaṃ*.

86. Thus L for P: *ṭhīṭī*; NisCū: *ṭhīṭī*.

87. NisCū: *tassa erisassa khāḍukkaṃ demi, jo me*.

88. Thus L for P: *egassa* omitting *eva*.

89. Thus with P for L: *vakkurassa*.

90. Thus P; L and NisCū omit.

leaves !” Annoyed, the (merchant) did not give them. [Others say: He gave only few.] Then the bald soldier grew angry and hit (the merchant) on his bald head with his fist [this means: ‘blows were given’]. The vendor thought: “If I quarrel, this brute may kill me; therefore I shall take revenge with a trick.” With this idea he rose up and joined hands with him, gave him a pair of clothes, fell at his feet and gave him much betel. The soldier asked (him): “Why are you not angry, but honour me and fall at my feet ?” The vendor said: “In our region this is the rule for all bald-headed people.” The soldier thought: “(Now) I have got a means of subsistence.” Then he thought further: “I (need only) hit such a man as may lessen my poverty.” Thereupon he slapped even a bald-headed rājput (and) was killed by him.

M II 92a 11ff. *ad* VavBh 264 (= Ladnun 445)

*Ego raha-kāro*<sup>91</sup>. *Tassa bhajjāe bahū avarāhā kayā na ya bhattunā nāyā. Annayā sā gharaṃ ugghāḍa-duvāraṃ pamottuṃ pamāyāo sa-yajjhaya*<sup>92</sup>-*ghare ṭhiyā tattha ya ghare sāṇo*<sup>93</sup> *paviṭṭho; tassamayam sa paī āgao. Teṇa sāṇo diṭṭho. Pacchā sā agārī āgayā. ‘avarāha-kāriṇī’ ti bhattunā piṭṭium āraddhā. Sā cintei: ‘anne vi me bahū avarāhā atthi, te vi mā nāmuṃ esa piṭṭihī tā iyāniṃ c’eva savve kahemi’ gāvī vaccheṇa pīyā, vāsī hāriyā, kamsa-bhāyaṇaṃ avi hatthāo paḍiyam bhinnam, paḍao vi tumhāṇaṃ naṭṭho’ tti. Evam-āi-avarāhesu ekka-sarā kahiesu teṇa sā ekka-vāraṃ piṭṭiyā.*

(Once there was) a carpenter. His wife had incurred many faults, but (*ya*) her husband did not know it. Once out of carelessness she left the house without locking the door, stayed in the house of a neighbour and then a dog entered her house. At that moment her husband came back. He saw the dog. Afterwards the housewife returned. (Exclaiming) “careless woman” her husband started to beat her. She thought: ‘I have made already many other mistakes. He will beat me when he knows also these; therefore I shall tell them all now, (*viz*, that) the calf drank by the cow; an adze (?) was destroyed; even a

91. P: -gāro.

92. P: sayajhiya-

93. Thus P for L: sa-sāṇo.

copper vessel was damaged when it fell out of my hand; your clothes, too, were spoiled.<sup>1</sup> When she had told him these and similar mistakes at one go, she was only beaten once by him.

**Sāno:** according to Varāhamihira, *Bṛhatsaṃhitā* 72,1f. dogs in the house can be a good omen.

M II 93a 10f. quotation from an unknown source *ad* VavBh 266 (= Ladnun 447)

*Jahā pankāvaṇayaṇa-pautto khāra-jogo sesa-malaṃ pi sohei, tahā ohādana<sup>94</sup>-pacchittaṃ pi sesa-pacchitte sohei.*

Just as the use of potash employed to remove mud cleans other dirt as well, even so a general (lit.: covering) atonement, too, includes in its purification other atonements.

**Taha &:** the above translation is based on the assumption of a neutre acc. plural *-e*. The Sanskrit scholion in 93a 9 runs: tahāikam apy avaghātaṃ pryaścittāni śodhayati.

M II 94a 5ff. *ad* VavBh 269 (= Ladnun 450) = Cū IV 342,29ff. *ad* NisBh 6515

*Ego coro. Teṇa bahuyāo coriyāo kayāo, taṃ jahā: kassai bhāṇaṃ<sup>95</sup> hariyaṃ, kassai paḍao, kassai hiraṇṇaṃ, kassai ruppaṃ<sup>96</sup>. Annayā teṇa rā'-ule khattaṃ khaṇiyāṃ<sup>97</sup>, rayaṇā hiyā<sup>98</sup>. Diṭṭho ārakkhagehiṃ, gahio, ranno uvaṭṭhavo. Tas-samayaṃ ca anne bava vo uvaṭṭhiyā bhaṇanti: "amha vi eṇa haḍaṃ." Tao rannā 'rayaṇa-hāri<sup>99</sup>' tti kāuṃ<sup>100</sup> tassa māraṇa-daṇḍo ekko āṇatto. Sese coriyā-daṇḍā tatth'eva paviṭṭhā (? Read: -diṭṭhā?).*

94. P: *ohādanaṃ*.

95. NisCū: *bhāyaṇaṃ*.

96. NisCū: *suvaṇṇaṃ*.

97. NisCū: *khayaṃ*.

98. NisCū: *gahiyā*.

99. P: *-hari*.

100. NisCū adds: *sesa-coriyāo ya nāuṃ*.

(Once there was) a thief. He committed many thefts, viz, from someone he took a vessel, from another a garment, from a third gold, from still another silver. Once he made a hole in the palace(wall) and got away with jewels. He was seen, detained by the guards (and) brought before the king, but at that moment many others present said: "We, too, have been robbed by him." Then the king realized that he (Mūladeva) was the thief of his jewels and ordered capital punishment. The other punishments for theft were ordered in the same way.

M II 94b 7ff. *ad* VavBh 271 (= Ladnun 452) = Cū IV 343,25ff. (an older and more authentic version with better readings than VavBhM) *ad* NisBh 6517. Cf. VavBh IV 169f.<sup>101</sup>

*Egattha nagare rāyā a-putto mao tattha ya*<sup>102</sup> *rajja-cintagehiṃ devayārāhaṇa-nimittaṃ āso ahivāsio hatthī ya*<sup>103</sup>. *Io*<sup>104</sup> *Mūladevo coriyaṃ karento ārakkhagehiṃ*<sup>105</sup> *gahio, tehiṃ rajja-cintagehiṃ vajjho āṇatto*<sup>106</sup>, *nagaraṃ hiṇḍāvijjai io ya so āso hatthī ya mukkāo*<sup>107</sup>. *Aṭṭhārasa-payai-parivāro*<sup>108</sup> *diṭṭho Mūladevo. Āseṇa hesiyaṃ, paṭṭhī addiyā*<sup>109</sup>, *hatthiṇā gulugulāiyaṃ, gandhōdagamaṃ kare*<sup>110</sup> *ghettuṃ abhisitto khandhe*<sup>111</sup> *ya addio. Sānudrika-lakṣaṇa-pāṭhakair ādiṣṭa 'eṣa rājā' iti tasya caurikāparādhāḥ sarve muktāḥ. Rājye sthāpitam*<sup>112</sup>.

In a certain town a king died without a son and in order to appease the deities the royal council had a horse and an elephant caparison-

101. Marginal note in Schubring's personal copy.

102. Thus L for P: *vi*.

103. NisCū: *hatthī ya ahivāsio*.

104. P and NisCū add: *ya*.

105. NisCū omits.

106. P: *ya hi vāsio āṇanto*.

107. P: *mukko tehiṃ*. - NisCū IV 343,27 *mukkā*.

108. Thus NisCū IV 343,27 for LP: *-vārehiṃ*.

109. P: *ajjiddiyā*. Read with NisCū IV 343,28: *uddio ?*

110. NisCū: *kareṇa*.

111. Thus with P and NisCū IV 343,28; L: *kandho*.

112. NisCū: *sānudda-pāḍhaehiṃ ya āṭṭho esa rāya tti, Tassa coriya-avarāhā savve mukkā rajje ṭhavo*.

ed (?). Mūladeva was detained at that time for larceny and was ordered by the royal council to be killed. He was walked through the town (towards the place of execution). Then the horse and the elephant were set free. They saw Mūladeva surrounded by eighteen soldiers. The horse neighed (and) raised his hinder part; the elephant roared.

It took perfumed water in its trunk, consecrated (Mūladeva) and raised (him) on its back. The interpreters of bodily marks declared him king and all his theft transgressions were absolved. He was invested in the kingship.

**Aṭṭhārasa**-<sup>p</sup>: on the number 18 see Stein 1936: 28ff. (to be added in Hara 1974: 156).

**Āso**: for this method of electing a king when the previous one had died heirless see Zachariae 1977: 784-7; Steermann-Imre 1977: 277f. and Jain 1984: 67f.

**Hatthi**: see Steermann-Imre 1977: 274ff. where in this context the fertility-promoting aspect of the elephant is stressed which makes clear its importance for the king.

M II 95a 9ff. *ad* VavBh 272 (= Ladnun 453) = Cū 344,15ff. *ad* NisBh 6518ff.

*Ego vāṇiyao. Tassa vīsaṃ bhaṇḍīo ega-jāīya-bhaṇḍa-bhariyāo savvāo sama-bharāo. Tassa gacchato sunka-tṭhāne sunkiyao uvaṭṭhio. Bhaṇai: "sunkaṃ dehi!" Vaṇio bhaṇai: "kiṃ dāyavvaṃ?" Sunkio bhaṇai: "vīsaimo bhāgo<sup>113</sup>." Tāhe<sup>114</sup> vaṇieṇaṃ sunkieṇa ya pari-cchittā 'mā oyāraṇa-pacchārohesu vikkhevo havau' tti egā<sup>115</sup> bhaṇḍī sunke dinnā.*

*Evaṃ savvesiṃ gīyaṭṭhāṇaṃ a-gīyaṭṭhāṇa ya<sup>116</sup> pariṇāmagānaṃ<sup>117</sup> viṇā ākaṭṭhi-vigaṭṭhīe<sup>118</sup> pāyacchittaṃ<sup>119</sup> dijjai. Je uṇa a-*

113. NisCū: *vīsati-bhāo*.

114. P adds: *va*.

115. NisCū: *mā oruhaṇa-paccāruhaṇ'-antesu vakkhevo bhavissati tti kām ekkā*.

116. P omits.

117. NisCū: *a-gīya-pariṇāmagāṇa ya*.

118. P: *ākaḍḍhi-vikaḍḍhīe*.

119. NisCū omits.

*gīyaṭṭhā a-pariṇāmagā ya te jai chaṇhaṃ māsāṇaṃ pareṇaṃ āvannā, tesiṃ doṇhaṃ paccaya-karaṇ'-aṭṭhā savve māsā ṭhavaṇārovaṇa-vihāṇeṇa sa-phalī-kāuṃ dijjanti.*

(Once there was) a merchant. He had twenty carts carrying goods of the same kind and all of the same weight. When arriving at the customs house the officer approached him (and) said: "You must pay duty !" The merchant replied: "What should I give ?" The officer said: "A twentieth part." Then one cart was examined by the merchant and the officer with the idea to avoid scattering during unloading and reloading; one cart was given in duty.

Even so atonement to qualified and unqualified monks and trainees is (to be) given without addition or deduction. Unqualified monks and trainees, however, if they have advanced beyond six months, these two groups are given all months <of atonement> in order to provide the grounds to make them succeed by means of deferment and addition.

*Sunka-ṭṭhāṇe*: see Coomaraswamy 1930: 221.

*Ṭhavaṇārovaṇa*<sup>o</sup>: on these technical terms of the atonement see Caillat 1965: 175.

M II 95b 1ff. *ad* VavBh 272, cf. Cū IV 344, 24ff. *ad* NisBh 6518

*Mukkha-marugassa vīsaṃ bhaṇḍīo ega-jāṭīya-bhaṇḍa-bhariyā*<sup>120</sup> *savvāo sama-bhārāo. Tassa gacchantassa sunka-ṭṭhāṇe sunkio uvaṭṭhio bhaṇai: "ega-bhaṇḍiṃ dāuṃ vacca, kiṃ mama oyāraṇa*<sup>121</sup> *-vikkheveṇa*<sup>122</sup> !" *Mukkha-marugo bhaṇai: "oyārettā*<sup>123</sup> *ekk'-ekkāo vīsaimaṃ bhāgaṃ geṇhasu."* *Sunkiṇeṇa tassa savva-bhaṇḍīo*<sup>124</sup> *oyārettā ekk'-ekkāo vīsaimo bhāgo gahio.*

*Maruga-saricchā a-gīyā, sunkiya-sariso gurū* ~ - - x.<sup>125</sup>

120. NisCū: *ekka-bhaṇḍa-tulla-bharāo.*

121. P: *uyāraṇa-*

122. NisCū: *kim ah' oīāraṇa-vakkheveṇa.*

123. P: *uyārettā* ; NisCū: *oharettā* (both also further on).

124. NisCū: *paccayaṭṭhā.*

125. This is a defective *āryā* of unknown provenance.



A dull-witted brahmin owned twenty carts carrying the same kind of goods and all of the same weight. When he came to the customs house the officer approached him and said: "Give (me) one cart and go ! Why should I remove the loads and spread them out ?" (But) the ignorant brahmin replied: "Remove (the loads) and take one twentieth part of each." The customs officer removed every one of the (brahmin's) loads and took one twentieth part of each.

Unqualified (monks) are like the brahmin, the teacher like the customs officer.

M II 95b 4ff. *ad* VavBh 272 = Cū IV 345, 3ff. *ad* NisBh 6522  
*Ahavā nihi-ditṭh'-anto kajjākajje jayamāṇā-jayamāṇesu.*<sup>126</sup>

*Ekkeṇa vāṇiṇa nihi ukkhaṇio. Taṃ annehim nāuṃ ranno*<sup>127</sup>  
*niveiyaṃ. Vaṇio daṇḍio nihi ya se haḍo. Evaṃ maruṇa vi nihi*  
*ditṭho.*<sup>128</sup> *Ranno niveio. Rannā*<sup>129</sup> *pucchio. Teṇa savvaṃ*<sup>130</sup> *kahiyaṃ.*  
*Marugo pūio. Nihi vi se*<sup>131</sup> *dakkhiṇā dinno.*

*Evaṃ jo kajje jayaṇā-gārī, tassa savvaṃ marugassēva muccai.*  
*Jo kajje a-jayaṇā-kārī*<sup>132</sup> *jo a-kajje jayaṇā-kārī ya [a-jayaṇā-kārī ya]*  
*eesu vaṇigassēva pacchittaṃ dijjai, navaraṃ kajje a-jayaṇā-kārissa*  
*laghutaraṃ dijjai.*

Further the simile of the treasure (which is) about duties and things forbidden in one's power or not.

A merchant dug up a treasure. Others who had got wind thereof told it to the king. The merchant was punished and his treasure was confiscated. In the same way also a brahmin saw a treasure. The king was notified. The king asked about it. (The brahmin) gave full information. The brahmin was honoured, the treasure given him as a *dakṣiṇā*.

The same is the case with (a monk) who exerts himself in his duty: he is freed of everything as was the brahmin. The (monk) who

126. Thus L for P: -āsu.

127. P omits.

128. NisCū: *laddho*.

129. P: *ranno*.

130. L: "or: *saccaṃ*."

131. NisCū: *maruo pujo ti kāmū so se nihi*.

132. P here and further on: -gārī.

neglects his duty and the one who exerts himself for something other than his duty suffer the atonement of the merchant, but it is lighter for him who does not exert himself.

*Nihī*: on hidden treasures see Balbir 1993b.

M II 99a 5ff. *ad* VavBh 288 (= Ladnun 469), cf. Cū 348,2ff. *ad* NisBh 6533 (Prākṛit version)

Yathā ḍṛtika udaka-bhṛtaḥ pañca-mahā-dvāras - teṣāṃ mahā-dvārāṇām ekasminn api dvāre mutkalī-bhūte, tat-kṣaṇād eva riktī-bhavati,<sup>133</sup> su-cireṇa tu kāleṇa pūryate, - evaṃ mahā-vratānām ekasminn api mahā-vrate<sup>134</sup> aticaryamāṇe tat-kṣaṇād eva samasta-cāritra-bhraṃśo bhavati.

Just as a skin loaded with water has five large openings; if even one of these large openings is opened, (the skin) is emptied in no time, but it takes quite a long while to fill it. Even so, if only one of the (five) major vows is contravened, the accumulated good conduct is immediately lost.

M II 99a 12ff. *ad* VavBh 288, cf. Cū 348,9ff. *ad* NisBh 6533

Śakaṭasya mūla-guṇā dve cakre uddhī akṣaś ca<sup>135</sup>, uttara-guṇā vadhra-kīlaka-lohapattādayaḥ; etaīr mūla-guṇair uttara-guṇaiś ca su-samprayuktaṃ sat śakaṭaṃ yathā bhāra-vahana ūkṣamaṃ bhavati mārge ca sukhaṃ bhavati tathā<sup>136</sup> sādhuṛ api mūla-guṇair uttara-guṇaiś ca su-samprayuktaṃ san aṣṭādaśa-śīlāṅga-sahasra-bhāra-vahana-kṣamo bhavati.

The main parts (lit.: qualities) of a carriage are the two wheels, the seat(s) and the axle; the minor parts are the thong, pin (or: wedge), iron plate, etc. Just as when a carriage is well provided with these

133. NisCū: *tattha datite udaga-bharite jai panca mahā-dvārā jugavaṃ mun-canti, to tak-khaṇā rikko datito bhavati* (rest different).

134. P: -vrata.

135. NisCū: *sagaḍassa panca mūl'-angā: do cakkā, do uddhī akkho ya* (rest different).

136. P omits.

main and minor parts, it is able to carry loads and is functional on the road, so also is a monk able to carry the burdens of the eighteen-thousand constituents of moral conduct when well provided with the fundamental and additional merits.

**Mūla-guṇair** etc.: see Caillat 1965: 145.

**Aṣṭādaśa-**<sup>o</sup>: on the *sīlangas* see BKBh 604 where the commentary 174,22 explains them as *bhāve* and *bhāva-vastram*, and identifies them in an *āryā* of unknown provenance:

*karāṇe joge saṅṅā īndiya bhomādi samaṇa-dhamme ya /  
sīlanga-sahassāṇaṃ etāu bhava samuppattī //*

Their rise is laid down in two subsequent stanzas (175,3ff.):

*na karei sayam sāhū maṇasā āhāra-sanna-uvautto /  
so-īndiya-saṃvarāṇe puḍhavi-jīe khanti-saṃpanno //*  
*na karei ... puḍhavi-jīe maddava-pavanno //*

M II 99b 6ff. *ad* VavBh 288, cf. Cū 348,15ff. *ad* NisCū 6533 (Prākṛit version)

Eraṇḍādi-maṇḍape yady eko dvau bahavo vā sarṣapās<sup>137</sup> tila-tan-  
dulādayo vā prakṣipyante, tathāpi na<sup>138</sup> maṇḍapo bhaṅgam āpadyate,  
atiprabhūtais tv<sup>139</sup> āḍhakādi-saṃkhyākair bhajyate. Atha tatra mahatī  
śīlā prakṣipyate, tadā tayāikayāpi tat-kṣanād eva dhvaṃsam upayāti.

Evam cāritra-maṇḍapo 'py eka-dvi-try-ādibhir uttara-guṇair ati-  
caryamāṇair na bhaṅgam upayāti, bahubhis tu kāla-krameṇāti-  
caryamāṇair bhajyate; śīlā-kalpena punar ekasyāpi mūla-guṇasyāticā-  
reṇa tat-kālam dhvaṃsam<sup>140</sup> upagacchati.

If in a bower of castor etc. plants one, two or many mustard, sesame, rice or similar seeds are thrown, that bower is nevertheless not spoiled, but is changed in that the small measures of rice etc. out-

137. Thus L for P: upalakṣaṃ etat.

138. P adds: sa.

139. P omits.

140. Thus L for P: bhraṃsam.

number the castor plants. Yet when a big rock is thrown into it, then at that very moment alone it is thereby ruined.

In the same way the bower of good conduct is not spoiled by one, two, three, etc., contravened additional vows, but in due time it is ruined by many such overrun vows. By contravening even a single major vow, however, (good conduct) is ruined at once.

*Ādhaka*:- see Srinivasan 1949: 52ff.

M III 3b 10ff. *ad* VavBh (Vibhāga 3) 300 (= Ladnun 481)

*Ego sevaga-puriso rāyaṃ olaggāi. So rāyā tassa vittim na dei. Annayā teṇa rāyā keṇai kāraṇeṇa paritosio. Tao teṇa rannā tassa tuṭṭheṇa pai-divasaṃ suvaṇṇa-māsago vittī kayā, pahāṇaṃ ca se vattha-jyalaṃ dinnāṃ.*

A servant attended his king. (But) that king did not give him wages. At another time for some reason the king was pleased with him. Then the king gave him, as he was pleased with him, daily a measure of gold as wages and a pair of fine garments.

*Vittim na dei*: perhaps a word indicating the ground of the king's displeasure is missing.

M III 8a 1 *ad* VavBh 313 (= Ladnun 494)

Bhinno nāma tat-kālam araṇi-nirmathanena<sup>141</sup> navōtpādito<sup>142</sup> 'gniḥ; sa yathā mahati kāṣṭhādike prakṣipte tad dagdhum a-samartho bhavati śīghraṃ ca vidhmāyati<sup>143</sup>, sa eva ślakṣṇa-kāṣṭha-chagaṇādi-cūrṇādiṣu stokaṃ<sup>144</sup> stokaṃ prakṣipyamāṇeṣu krameṇa prabala upajāyate.

Skandhāgnir nāma mahat kāṣṭhaṃ prajvalyāgni-rūpatayā pariṇamitaṃ<sup>145</sup>; sa mahaty api kāṣṭhādike prakṣipte tad dagdhum samartho bhavati, prabalaḥ prabalataras cōpajāyate.

141. P: -manthanena.

142. P and v. l. in L: navōd° pr. m.

143. P: vidhyāyati.

144. P omits.

145. P: -mitaḥ.

A fire newly produced immediately after rubbing fire-sticks is called 'broken out.' Just as a fire is unable to burn in a big heap of wood, etc., and is soon extinguished, even so it gradually becomes strong in bits of small wood, cowdung, dust, etc.

A fire made with thick logs is called thus when a large piece of wood is burnt and changed in its composition by the fire. When even a big log, etc., is thrown (on the fire) it can be consumed and (the fire) becomes more and more vigorous.

M III 17a 9ff. *ad* VavBh 335 (= Ladnun 517) = Cū IV 362,9ff. *ad* NisBh 6575; - cf. ĀvCū II 153,13ff.; Haribhadra 666b 1ff. *ad* ĀvN 1280 and *tīkā* 591,9ff. *ad* BKBh 2043 (where the motif of the *dohala* comes second to the theft of tusks covered by bunches of grass)

*Dantapuram nagaram, Dantavakko rāyā, tassa Saccavaī devī. Tīse dohalo jāo: "jai aham savva-danta-mae pāsāe kilejjāmi." Ranno kahiyaṃ. Rannā āmacco ānatto: sigghaṃ me dante uvaṭṭhavehi*<sup>146</sup>. *Teṇa nagare ghosāviyaṃ: jo ranno dante*<sup>\*147</sup> *kiṇei na dei vā ghare sante, tassa sārīro daṇḍo. Tattha nagare Dhaṇamitto sathavāho. Tassa do bhajjāo, Dhaṇasirī Paumasirī ya. Annayā tāsiniṃ doṇha vi kalaho jāo. Tattha Dhaṇasirī Paumasirī bhaṇiyā: "kam*<sup>148</sup> *evaṃ gavvam uvvhasi ? Kiṃ*<sup>149</sup> *te Saccavatīe viva dantamao pāsāo kao ?" Tāhe Paumasirīe a-saggāho gahio: jai me dantamao pāsāo na kijjai, to alaṃ me jīvieṇaṃ. Na dei Dhaṇamittassa vi ullāvaṃ.*

*Tassa vayaṃso Daḍhamitto nāma. Tassa kahiyaṃ. Teṇa bhaṇiyaṃ: a-kāla-hīṇaṃ*<sup>150</sup> *ahaṃ te icchaṃ pūremi. Chaddāviyā*<sup>151</sup> *asaggāhaṃ. Tāhe so Daḍhamitto vaṇayare*<sup>152</sup> *dāṇa-māṇa-saṃgahie*<sup>153</sup> *kareī. Tehiṃ bhaṇiyaṃ: "kiṃ āṇemo kiṃ vā paicchāmo ?" Teṇa bhaṇiyaṃ: "dante me deha." Tehi(ṃ) ya te dantā khada-pūyalagehi*<sup>154</sup>

146. P: *siggham evaṃ te uvaṭṭhavesi.*

147. Thus NisCū and a conjecture of Leumann for P: *jo anno dantaṃ.*

148. Thus L; P: *kim.*

149. Thus L; P: *Na kiṃ.*

150. Thus P; L om.

151. Thus L; P: *uddāviyā.*

152. Thus L; P: *vaṇayara-*.

153. P: *-maṇi-saṃgāhae,*

154. Thus L for P: *pūyamehiṃ.*

goviyā. Sagadaṃ bhariyaṃ, nagara-dāre pavesijjantāṇa ego khaḍa-pūyago tti goṇeṇākaddhio<sup>155</sup>, danto paḍio. Coro tti rāya-purisehiṃ vaṇayaro gahio, pucchio: Kass' ee dantā ?" So na sāhai. Etth' antare Daḍhamitteṇa bhaṇiyaṃ: "mama ee dantā, esa kamma-karo." Tao vaṇayaro mukko; Daḍhamitto gahio, rannā pucchio: Kass' ee dantā ?" So bhaṇai: "mamaṃ" ti.

Etth' antare Daḍhamittaṃ gahiyaṃ soṇṇa<sup>156</sup> Dhaṇamitto āgao. Ranno purao bhaṇai: "mam' ee dantā, mamaṃ daḍḍaṃ sāriraṃ vā niggahaṃ kareha." Daḍhamitto bhaṇai: Aham eyaṃ na jāṇāmi, mama(ṃ) santiyā dantā, mama niggahaṃ kareha." Evaṃ te annonnāvarāha-rakkhā ṭhiyā. Rannā bhaṇiyā: "bho<sup>157</sup>, tubbhe nira-varāhā<sup>158</sup> bhūy'-atthaṃ kaheha." Tehiṃ savvaṃ jahā-bhūyaṃ kahiyaṃ. Tuṭṭheṇa rannā mukkā ussunkā<sup>159</sup>.

There is a city named Dantapura. Its ruler was Dantavakka, his queen Saccavaī. She had a pregnancy whim: if I could (only) play in a palace made all of ivory. It was told to the king. The king ordered his vizier: "Quick ! Bring me tusks !" He proclaimed in the city: "Who buys the king's tusks or does not give them when he has them at home will receive corporal punishment." In that town there was a caravan leader; he had two wives, Dhaṇasirī and Paumasirī. Once these two started a quarrel. On that occasion Dhaṇasirī asked Paumasirī: "Why are you so proud ? Why don't you make a palace of ivory just as Saccavaī ?" Thereupon Paumasirī had a whim: "If no palace of ivory is built for me, what do I care for my life ?"

She did not tell Dhaṇamitta, (but) his was a connate named Daḍhamitta. Him she told. He said: "I shall at once fulfill your wish; please give up your whim." Then Daḍhamitta made woodmen receptive to his wishes by presents. They spoke: "What should we bring or look for ?" He replied: "Get me tusks !" and they hid the tusks in (lit.: with) bales of grass. A cart was brought. When they entered the city gates an ox tore at a bale of grass taking it just for that. A tusk

155, Thus P; L: *goṇeṇa gaḍḍhito*.

156. Thus L for P: *nāṃ*.

157. P: *to*.

158. P: *nirāparādhī*. Note in L: or: *-hī*.

159. Thus L; P: *ummukko (jahā ...)*.

fell down. A woodman was detained by the city guards as a thief and asked: "To whom do these tusks belong?" He did not tell (them). Meanwhile Daḍhamitta said: "These tusks are mine; this (man) is (only) a servant." Then the woodman was freed, (but) Daḍhamitta was detained (and) asked by the king: "To whom do these tusks belong?" He replied: "To me." Meanwhile Dhaṇamitta had heard of Daḍhamitta's arrest and had come. In front of the king he said: "These tusks are mine. Give me corporal punishment." Daḍhamitta spoke: "I know nothing of this; the tusks are mine, punish me." In that way they kept admitting their own guilt. The king said: "Forget your guilt and tell me what has happened." They told all as it had happened. Satisfied the king let them go free of charge (lit.: tax).

**Dohalo:** on pregnancy cravings see, e.g., Bollée 1988: 181.

**Vayaṃso:** see Bollée 1981: 187.

**Chaddāvīyā:** optat. (Pi § 464).

**Vaṇa-yare:** in the canonical (Āv 6 sū. 7) list of 15 trades prohibited to Jains the sixth is *danta-vaṇijya* - "advancing money to Pulindas on the condition that they would bring ivory to the lender" (Sharma 1966: 493). The source for this paraphrase, which Sharma does not mention, may be either Haribhadra, ĀvN 829b 3ff. *puvviṃ ceva Pulindānaṃ mullaṃ deti "dante dejjā va" tti, pacchā Pulindā hatthi ghātentī. "A-cirā vāṇiyao ehī" tti kātuṃ evaṃ \*dhīmna-ragāṇaṃ*<sup>\*160</sup> *sankha-mullaṃ denti* or Hemacandra's *Yogaśāstra* 3,99ff., esp., 106 and his auto-commentary, where it says: *ākare hi dantādi-grahaṇārthaṃ Pulindānāṃ yadā dravyaṃ dadāti, tadā tat-pratikrayārthaṃ hasty-ādi-vadhaṃ te kurvanti* (548,6f.). The ĀvCū recounts the older form of trade, viz, barter with garments adorned with jewels (cf. Sa. *maṇita-cīra*) and lac bangles (see below). Oral communication with the woodmen may have been difficult.

Jinadāsa's ĀvCū II 153,13ff., perhaps the oldest version of the story, which is nearly identical with Haribhadra 666b 1ff. *ad* ĀvN 1280. Only more important variants have therefore been mentioned in the footnotes.

160. The Sanskrit *chāyā* renders this corrupt word by *dhīvarāṇām*.



Dantapura-nagare Dantavakko<sup>161</sup> rāyā, Saccavatī devī. Tīse dohalao. Kahaṃ dantamae pāsāe abhiramijjati? Rāyāe pucchiyaṃ.<sup>162</sup> Danta-nimittaṃ ghosāvīyaṃ raṇṇā jahôcītaṃ mullaṃ demi. Jo na dei, tassa rāyā viṇayaṃ<sup>163</sup> kareti. Tatth'eva ṇagare Dhaṇamitto vāṇīyao; tassa donṇi<sup>164</sup> bhāriyāo: Dhaṇasirī mahantī Paumasirī ḍahariyā piyatarī ya tti. Aṇṇayā savattīṇaṃ bhaṇḍaṇaṃ. Dhaṇasirī bhaṇati: "Kiṃ tumaṃ evaṃ gavvitā? Kiṃ tujjha mamāto adhiyaṃ? Jahā Saccavatīe, tahā te kiṃ pāsādo kīrejjā?" Sā bhaṇati: "Jadī na kīrati, to ṇa ahaṃ<sup>165</sup> " tti uvagarae<sup>166</sup> vāraṃ bandhittā thitā. Vāṇīyao āgato pucchai: "Kahiṃ Paumasirī?" Dāsīhiṃ kahiṭaṃ; tattha atigato,<sup>167</sup> pasādeti, na pasīyati tti.<sup>168</sup> "Jadī n'atthi, na jīvāmi." Tassa mitto Daḍhamitto nāma<sup>169</sup>. So āgato. Teṇa pucchitaṃ. Savvaṃ parikaheī.<sup>170</sup> Bhaṇati: "Kīratu mā etāe<sup>171</sup> marantīe tumaṃ pi<sup>172</sup> marejjāsi. Tume maranteṇa ahaṃ pi<sup>173</sup> rāyāe ya<sup>174</sup> ghosāvītaṃ. To pacchaṇṇaṃ kātavvaṃ." Tāhe so Daḍhamitto Pulindaga-pāyoggāṇi pottāṇi maṇīyāṇi alattaga-kankaṇe ya<sup>175</sup> gahāya aḍaviṃ atigato. Dantā laddhā punjo kato. Teṇa taṇa-piṇḍitāna<sup>176</sup> majjhe bandhittā sagaḍaṃ bharettā āṇītā. Nagaraṃ<sup>177</sup> pavesijjantesu vasabheṇaṃ taṇa-piṇḍagā kaddhitāṃ.<sup>178</sup> Tao khaḍa tti paḍito danto.<sup>179</sup> Nagara-guttiehiṃ diṭṭho gahito ya<sup>180</sup> rāyāe uvaṇṇo. Vajjho

161. ĀvNH: Dantapure ṇagare Dantacakko.

162. ĀvCū omits both words.

163. ĀvNH: sarīra-niggahaṃ.

164. ĀvNH: do.

165. ĀvNH: to ahaṃ n'eva.

166. Thus ĀvNH, in brackets: -varae, ĀvCū: uvvarae.

167. ĀvNH: tatth'eva aigao.

168. Thus ĀvNH; ĀvCū omits.

169. Thus ĀvNH; ĀvCū omits.

170. ĀvNH: kaheī.

171. ĀvNH: imāe.

172. ĀvNH omits.

173. ĀvNH: tumammī marante ahaṃ.

174. ĀvCū omits.

175. ĀvNH: Pulindaga-pāyuggāṇi maṇīyaṃ alattagaṃ kankaṇaṃ ca.

176. ĀvNH: -gāṇa.

177. ĀvNH: -re.

178. ĀvNH: vasabheṇa kaddhiyā.

179. 'Then a tusk fell down with a clattering noise.' Usually *khaḍa* is repeated.

ĀvNH: danto paḍio.

180. ĀvNH omits.

*ñiñjati. Taṃ*<sup>181</sup> *Dhaṇamitto soūṇa āgato. To*<sup>182</sup> *rāyāe pāda-vaḍḍo viñṇaveti jathā: ete mae āñāvītā. So pucchito lavati: “Etaṃ na c’eva jāñāmi*<sup>183</sup> *ko” tti. Evaṃ te avaropparaṃ bhaṇanti: “Rāyāe savaha-sāvītā pucchitā. A-bhayo diṇṇo, parikahitaṃ, pūyettā visajjitā. Evaṃ niravalāveṇa hotavvaṃ āyariyeṇaṃ.” Bitio vi: ekkeṇaṃ ekkassa*<sup>184</sup> *hatthe pañāmitaṃ kiṃci bhāṇaṃ vā*<sup>o</sup>.<sup>185</sup> *Antarā paḍitaṃ. Tattha bhāṇitavvaṃ: “Mama doso”, itareṇa vi “Mama” ti.*<sup>186</sup>

***Tume maranteṇa***: this apparently was an unusual turn for Haribhadra, particularly because of *tume*, and may therefore have been changed by him. Pischel § 420 has the instr. *tume* in brackets.

***Pottāni*** etc.: see above at *vaṇa-yare*.

M III 17b 7ff. ad VavBh 335 (= Ladnun 517)

*Jahā so Daḍhamitto niravalāvo*<sup>187</sup> *avi ya maraṇaṃ abbhuvagao na ya parāvarāho siṭṭho, tahā āloyañāriheṇa a-parisāviṇā*<sup>188</sup> *bhaviyavvaṃ. Jahā so Dhaṇamitto bhūy’-atthaṃ kaheī ‘mama so ‘varāho*<sup>189</sup> *tti, evaṃ āloyageṇa mūl’-uttarāvarāhā a-paliuncamāṇeṇa*<sup>190</sup> *jah’-aṭṭhi-yā*<sup>191</sup> *kaheyaṃvā.*

Just as Daḍhamitta here did nevertheless not deny (his guilt) and when his death was near (as a punishment) did not blame others, so should he who deserves atonement (after confession) and who has (thereby) stopped the influx of karman. Just as Dhaṇamitta gave a statement of the facts with the words “This was my fault”, so one should tell one’s major and minor faults truly and without deceit.

181. Thus ĀvCū; Haribhadra omits.

182. ĀvNH omits.

183. ĀvNH: *bhaṇai*: “Ahaṃ eyaṃ na yāñāmi.

184. ĀvNH: *egeṇa egassa.*

185. ĀvNH: *bhāṇaṃ vā kiṃci pañāmiyaṃ.*

186. ĀvNH: *iyareṇāvi* “Mamaṃ” *ti.*

187. NisCū: *-lāvī.*

188. NisCū: *-sāṭṭhā.*

189. P: *mam’ eso avarāho.* NisCū: *mam’ eso varāho.*

190. NisCū: *-māṇe.*

191. P: *jahā ṭṭhīyā.*

M III 29b 11ff. *ad* VavBh 360 (=Ladnun 546)

Ko 'py avaṭe paṭitaḥ san bhayam agamat 'katham uttariṣyāmi?' Tataḥ sa taṭa-sthair āśvāsyate: mā bhais tvaṃ, vayaṃ tvām uttārayiṣyāmaḥ tathā ca rajjur iyam ānītā vartate iti. Evam āśvārito nirbhayaḥ san sthairyaṃ<sup>192</sup> badhnāti.<sup>193</sup> Yadi punas taṃ praty evam ucyate 'mṛta eṣa varāko, na ko 'py uttārayiṣyati', tataḥ sa nirāśaḥ sann aṅgaṃ nissahaṃ muktṡā mriyate.

Fear befell someone fallen into a hole in the ground (thinking) 'how shall I get out?' Then people standing on the bank consoled him with the words: "Do not be afraid. We shall draw you out and for this purpose a rope is being brought." Thus consoled and without fear he showed firmness. If, however, they had spoken to him thus: "This wretch is dead. No one will draw him out", then desperate, he would give up his powerless body and die.

**Badhnāti:** as against *vartate*, this syntagma shows one of the less frequent auxiliaries dealt with in a Remark by Speyer.<sup>194</sup> His example uses a synonym of *sthairya*: *nōpavana-latāsu ... cakṣur badhnāti dhṛtiṃ* '[your] eye does not rest on the creepers in the garden'. A nominal compound of our syntagma would be \**sthairya-baddha* (not in MW). Such compounds occur also in Prākṛit and Nalini Balbir's "vexed question of the linguistic analysis of Pkt. *u(d)u-baddha*"<sup>195</sup> then shifts to a question of the use and meaning of *badhnāti* as an auxiliary "the original meaning of (which) has not wholly faded."<sup>196</sup> A study of the ancient Indian auxiliaries, however, is still a desideratum.

M III 29b 14ff. *ad* VavBh 360 (summarized by Leumann)

Similarly a person fallen into the river and swept away by the stream and one who has incurred the displeasure of the king have to be consoled to prevent their dying of fear.<sup>197</sup>

192. Thus P for L: sthāghāṃ (?).

193. P: vagnāti.

194. Speyer 1886: § 310.

195. Balbir 1998: 442.

196. Speyer 1886: § 3.

197. *In ähnlicher Weise muß man einem im Fluß von der Strömung mit fortge-*

M III 32a 14ff. *ad* VavBh 369 (= Ladnun 555)

Sāranyā kṣetre pāyāyānē sārīṇī-srotasi tṛṇa-śūkam ekam tiryag lagnaṃ, tair nāpanītaṃ; tan-nīśrayā anyāny api tṛṇa-śūkāni lagnāni; tan-nīśrayā prabhūtaḥ paṅko lagnaḥ. Evaṃ<sup>198</sup> tasmin srotasi ruddhe kṣetraṃ samastam api śuṣkaṃ.

Evaṃ stokena stokenāpannena paṅkenā-śodhyamānena<sup>199</sup> caraṇa-kulyā-nirodhe caraṇa-kṣetra-vināśo bhavati.

When a field is flooded by a stream one blade of grass lying crosswise in the brook or river is not taken away by them. Other blades of grass that also lie there use it as a support. To this accumulation much mud collects. If the stream is blocked thus the entire field becomes dry.

Thus the field of ascetism is laid waste when the irrigation channel of ascetism is blocked by mud which collects bit by bit and is not being cleared.

Summary of M III 32b 3ff. *ad* VavBh 369 (summarized by Leumann)

Just as a field is ruined when the irrigation canal is blocked, even so is a carriage by loading it with stones or by the loss of pieces of wood; a bower by sesame seeds and a garment by stains, if the damage is not always timely compensated for.<sup>200</sup>

M III 33a 7ff. *ad* VavBh 370 (= Ladnun 556)

Ḍimbhā ātmīyayā gantryā krīḍanti sva-kārya-niṣpattiṃ ca sādhayanti, na puṇaḥ śaknuvanti bṛhat-puruṣa-gantryā kāryaṃ kartuṃ; tathā bṛhat-puruṣā<sup>201</sup> api ātmīyayā bṛhad-gantryā kāryaṃ kurvanti, na ḍimbhāka-gantryā.

*rissenen und einem beim König in Ungnade gefallenem Trost zusprechen, damit er nicht vor Angst stirbt* (Leumann).

198. P: *Tata evaṃ.*

199. P: *stokenā-śodhyamānena.*

200. *Wie das Feld durch Verstopfung des Bewässerungsgrabens, so geht auch ein Wagen durch Beladen mit Steinen oder durch Wegfall von Holzstücken, eine Laube durch Sesamkörner und ein Kleid durch Flecken zu Grunde, wenn man die Schäden nicht stets bei Zeiten ausbessert* (Leumann).

201. P: *-puruṣāṇām.*

Evam śuddha-tapasvinām śuddha-tapasā śuddhir bhavati, parihāra-tapasvinām ca parihāra-tapasā.

Children play with a cart of their own and occupy themselves in this way, but they cannot do what they want to do with an adults' cart. In the same way the adults, too, do their work with their own big cart, not with a children's cart.

In the same way purity arises through a pure fasting-diet by pure ascetics and by an isolation-atonement of solitary ascetics.

**Parihāra-t°:** on parihāra see Caillat 1965, ch. vii.

M III 34a 8f. *ad* VavBh 374 (=Ladnun 560)

Campāyām nagaryām Subhadrā. Sā hi sarvair api nāgarika-janair anuśiṣṭā yathā: dhanyāsi tvam, kṛta-puṇyāsi tvam iti.

In the town of Campā there lived Subhadrā. All townspeople without exception told her: "Happy are you; you have merit."

**Subhadrā:** the story of this daughter of the merchant Jīnadatta who removed with her hand a straw from an ascetic's eye is found in ĀvN 15-45 and its Cūrṇi II 269f., *inter alia*.<sup>202</sup>

M III 34a 12 *ad* VavBh 374

Mṛgāvati<sup>203</sup> devī, sā hi ārya-Candaṇayā 'a-kāla-cāriṇī' ti katvā upalabdḥā.

Queen Mṛgāvati. The venerable Candaṇā received her with the idea that she was going out at the wrong time.

**Mṛgāvati:** the wife of king Sayāṇīya of Kosambī, after whose death she was converted by Mahāvīra and for training entrusted to the charge of the nun Candaṇā, his leading female disciple, but the wife had returned after Mahāvīra's sermon in the dark. The story is perhaps

202. See Mehta/Chandra/Malvania II 1972: 827 sub 13.

203. V. I. in Leumann's MS: Mṛgāpatir ! - P: Mṛgāvati.

first alluded to in ĀvN 520-22 and exhaustively recounted in the Cūrṇi 316,11ff. See further Balbir 1993: 171 and Mehta/Chandra/Malvania II 1972: 601f.

M III 39b 9ff. *ad* VavBh 394 (=Ladnun 580)

Ko vi vāho kassai īsarassa kaya-vittī. To<sup>204</sup> maṃsaṃ uvaṇei. Annayā so vāho maṃsaṃ sundaraṃ ghettuṃ īsara-samīve sampaṭṭhio, cinteī ya: imassa savvaṃ maṃsaṃ dāyavvaṃ tī. Patto īsara-samīvaṃ. Teṇa ābhaṭṭho: “svāgataṃ, su-svāgataṃ ! Uvavisāhi tti. Vāheṇaṃ tuṭṭheṇaṃ savvaṃ maṃsaṃ dinnāṃ.

Evaṃ koi sāvarāho āloiu-kāmo āyariya-sagāsaṃ paṭṭhio cinteī ya: suhuma-bāyarā savve aiyārā mae āloiyavvā iti. Patto āyariya-samīvaṃ. Āyariyaṃ sutṭhu ādhāio: dhanno si tumāṃ, sampanno si tumāṃ; na dukkaraṃ jaṃ paḍisevijjai, taṃ dukkaraṃ jaṃ sammaṃ āloijjai. Tao tuṭṭheṇa savvaṃ jahā-cintiyam a-paliunciyam āloiyāṃ.

A lord employed a hunter. (This man) then used to bring him game. Once he had obtained beautiful game, set out to go to his master and thought: ‘to him all this game must be given.’ He approached his master who said to him: “Welcome, a good welcome ! Come in !” The happy hunter gave (him) all the game.

In the same way (a monk) who had contravened his vows and wanted to confess, went to his teacher and thought: ‘I must confess all small and large transgressions.’ He approached his teacher and was kindly received: “You are happy, you are happy and fortunate. Faults are easily incurred. What is difficult is to confess them all.” Thereupon everything was quietly confessed (by him) as it came to (his) mind and without cheating.

The scholiast then subjects story of the hunter bringing game to his master to a *catur-bhaṅga* and varies it three times in which the hunter is compared to a confessor and his deliberation to hand over all the game or not to that of a confessor’s acknowledging his faults completely or only partly. A translation therefore seemed super-

204. Read: *So* ?

fluous. The image of a hunter and game as symbols of a monastic contravener of his vows and the faults made is remarkable. A similar *caturbhaṅga* is made of the next parable: a cow approaching her master to be milked where the confessor is compared to a cow. Milk as belonging to the ten *vikṛtis* was also forbidden to Jain ascetics (Schubring 2000: § 156).

M III 40a 2ff. *ad* VavBh 394 (= Ladnun 580)

II. Beginning as before. Vāho sundaraṃ maṃsaṃ ghettuṃ issarābhi-muhaṃ sampatṭhio cinteī ya: savvaṃ maṃsaṃ imassa dāyavvaṃ ti. Patto īsara-samīvaṃ teṇa ca īsareṇa kāraṇe a-kāraṇe vā sahasā pūrvā-param a-paryālocya matsarito (matsaras tasyōtpādito), yathā: kim ? iti, tvam utsūre samāgata ? iti.

Beginning III 40a 7: Tatas tena ruṣṭena pratikuñcitaṃ, na sarvaṃ māṃsaṃ dinnam. (Tatas tasmin sahasā matsarite kharanṭana-bhīte ruṣṭe pratikuñcite dvitīya-bhaṅgasyōpanayaḥ kāryaḥ sa cāivam).<sup>205</sup>

Āloyago vi āgao, pucchio: keṇa kāraṇena āgato 'si ? Bhaṇīyaṃ: avarāhaṃ āloeuṃ āyariṇaṃ kharanṭio. (Kīsa tahā vihariyaṃ jahā avarāhaṃ patto āloento vā kharanṭito.)<sup>206</sup> Tao teṇa na sammam āloīyaṃ.

III. (40a 13ff.) Tah'eva vāho sampatṭhio maṃsaṃ ghettuṃ cinteī ya: na savvaṃ maṃsaṃ mae dāyavvaṃ ti. Patto īsara-samīvaṃ. īsareṇa suṭṭhu ādhāio. Teṇa se savvaṃ maṃsaṃ dinnam.

Evam āloyago vi sampatṭhio; pāya-paḍio<sup>207</sup> sāhuṃ pucchai: "amugassa āyariyassa majjheṇa āgao si ?" So bhaṇai: "Āmaṃ." "keriso so āyario ? Suhāhigamo na va ?" tti. Teṇa bhaṇīyaṃ: "Durahigamo." Tāhe<sup>208</sup> teṇa cintiyaṃ: 'na sammam mae āloiyavvaṃ' ti. Āgao guru-samīvaṃ. Teṇa sammam ādhāio pucchio ya: "Kim āgamaṇaṃ ?" Teṇa bhaṇīyaṃ: āloīuṃ. Tāhe āyariṇaṃ suṭṭhu uvavūhio: dhanno si tumam icc-ādi-vibhāsā. Teṇa tuṭṭheṇa savvaṃ sammam āloīyaṃ.

205. Line in brackets added in P.

206. Line in brackets added in P.

207. P: *pādiehiya*.

208. P: *Tah'eva*.



IV. (40b 3f.) *So vāho maṃsaṃ ghettuṃ paṭṭhio cintei ya: na savvaṃ maṃsaṃ mae dāyavvaṃ.*<sup>209</sup> *Evaṃ paliunciya āgao. Īsareṇa kharanṭio teṇa ya kharanṭiṇa puvva-paliunciya-bhāveṇa na savvaṃ dinnaṃ.*  
*Evaṃ āloyage vi uvaṇao kāyavvo.*

M III 40b 6ff. *ad* VavBh 395 (= Ladnun 581) = Cū IV 381, 1ff. (imo goṇie cau-bhanga-diṭṭhanto) *ad* NisBh 6625

*Goṇī dohiu-kāmā paṇhuyā āgayā. Sāmiṇā uvajjhiyā.*<sup>210</sup>  
*Tao hattheṇa puṭṭhā dhāmāhi ya uvaggahiyā bali-mattāe ya niuttā.*<sup>211</sup> *Tao savvaṃ khīraṃ dinnaṃ.*<sup>212</sup> (Evaṃ ālocake 'pi prāg-uktānusāreṇa svayam upanayo bhāvanīyaḥ.)<sup>213</sup>

A milchcow came wishing to be milked. Her master received her in a friendly way. Then (he) stroked her with his hand, drew her near with wheat and gave her a measure of feed. Thereupon (the cow) gave all her milk. (Thus a procedure in the way stated before must be followed spontaneously also in the case of a confessor).

*Uvajjhiyā*: the Abhidhānarājendrakośa gives a blank reference to VavBh 1, apparently the present place, with the *ad sententiam* meaning *upāhūta ākārīte* and PSM referring to its predecessor makes the word a *deśī* with the meanings '*ākārit, bulāyā huā*'. I have translated *uvaṭṭhiyā*, but one would expect Leumann to have already made this light emendation.

II. *Biiyā goṇī dohiu-kāmā paṇhuyā āgayā, nādhāiyā, piṭṭiyā*<sup>214</sup>  
*vamsāhiṃ. Tīe na savvaṃ khīraṃ dinnaṃ.*<sup>215</sup>

209. P adds: *tti*.

210. Gr̥he praviśanti madhura-bhaṇṭiyā nāmnā upāhūta ākārītā ity arthaḥ. - NisCū: *uvavūhitā go-bhattenam kaṇhutitā (dhūmādhī ...)*.

211. Go-bhakṣe niyojitā ity arthaḥ. - P: *Bhakkhe nīy°*.

212. P: *paṇhuyā*.

213. P adds this line in brackets.

214. P: *noḍhāiyā piṭṭiyā ya*.

215. P adds: *Evaṃ ālocake ...*

III. *Taiyā goṇī a-doheu-kāmā āgayā. Sabbhayā*<sup>216</sup>, *bali-mattāe niuttā. Savvaṃ panhuyā.*

*Evam āloyage vi vibhāsā.*

IV. *Cautthī goṇī a-dohiu-kāmā āgayā. Sāmiṇā piṭṭiyā. Savvaṃ na panhuyā.*

M III 40b 11ff. *ad VavBh 395.*

Beginning 3 I. *Kāi vi*<sup>217</sup> *bhikkhuṇī kassai puvva-pariciyassa gharaṃ aigayā.*<sup>218</sup> *Tīe pairikke khoriyaṃ*<sup>219</sup> [*vittiyaṃ*]<sup>220</sup> *diṭṭhaṃ gahiyaṃ ca. Gayā niyaṃ ṭhānaṃ.*<sup>221</sup> *Pacchā se bhāvo pariṇao, 'appemi' tti gharaṃ gayā. Tehiṃ āḍhāiyā . Tutthāe dinnāṃ khoriyaṃ.*

*Evam āloyage vi vibhāsā.*

A nun passed the house of a man whom she had known before her ordination. In an empty place she saw a bowl (?) and took it. She went to her own place. Afterwards she changed her mind (and) with the idea "I shall return (it)" she went (back) to the house. She was received by them (i.e., the inhabitants) amicably, given the bowl and was satisfied.

Thus is the application also in the case of a confessor.

**Vittiyaṃ:** probably a thoughtless insertion after *cintiyaṃ* in the other *bhaṅgas* below.

II. *Annā bhikkhuṇī kassai puvva-pariciyassa gharaṃ gayā. Tīe pairikke khoriyaṃ coriyaṃ*<sup>222</sup> *cintiyaṃ ca ṇāe 'dāyavvaṃ' ti gharaṃ gayā. Sā nāḍhāiyā kharanṭiyā ya. Tīe na dinnāṃ.*

*Evam āloyage vi vibhāsā.*

216. P: *ujjayā.*

217. P omits.

218. P: *gayā.*

219. NisCū: *khoraṃ*, cf. *khora* 'pātra-viśeṣa, kacolaka' (PSM).

220. P omits.

221. P: *nīyaṭṭh*<sup>o</sup>.

222. P om.

III. *Taiyāe bhikkhuṇīe khoriyaṃ gahiyaṃ cintiyaṃ ca: na dāyavvaṃ ti*<sup>223</sup>. *Gharaṃ gayā. 'svāgataṃ, su-svāgataṃ uvavisāhi' ti āsaṇāhiṃ āḍhāiyā. Tie dinnāṃ.*

*Evam āloyage vi uvaṇao.*

IV. *Cautthīe bhikkhuṇīe gahiyaṃ khoriyaṃ cintiyaṃ ca ṇāe: na dāyavvaṃ ti. Gharaṃ gayā. Nāḍhāiyā kharañṭiyā ya. Na dinnāṃ.*

*Evam āloyage vi vibhāsā.*

M III 42b 2ff. *ad VavBh 400 (= Ladnun 586)*

*Ego rāyā nimmamsuo. Tassa kaya-vittī kāsavo. So paribhavaṇa na kayāi uvaṭṭhāi.*<sup>224</sup> *'bālā n'atthi' kauṃ. So vināsio.*

*Anno kāsavo kao. So sattame sattame divase uvaṭṭhāi. So rannā pūio.*

(Once there was) a beardless (i.e. young) prince. He employed a husbandman. This (man) never went to the prince out of disrespect thinking 'because he is a child it is not (necessary to pay respect)'. He was killed. Someone else was made husbandman. He went to (the prince) every seventh day. He was honoured by the prince.

*Rāyā n.* : as against our early middle ages, on which recently a substantial disseration has been published,<sup>225</sup> there seems to be no study still of Indian *reges pueri* (p. c. of Proff. Marlene Njammasch and Jürgen Lütt).

M III 58b 1ff. *ad VavBh II 22 (= Ladnun 646)*

*Kayāi Joṇi-pāhuḍe vakkhāṇijjamāṇe egeṇa āyariyāiṇā a-dis-samāṇeṇa niddhammeṇa suyāṃ jahā: amuga-amuga-davva-saṃjoge mahiso sammucchai. Taṃ souṃ so uppavvaio, gao annammi ṭhāṇe. Tattha mahise davva-saṃjogeṇa sammucchāvettā sāgariya-hatthesu vikkiṇai. Taṃ āyariyā kaham avi jāṇittā tattha āgayā. Udanto se pucchio. Teṇa sab-bhāvo kahio. Āyariyā bhaṇanti: "annaṃ sundara-*

223. L om.

224. P: *uvaṭṭhaeti*.

225. Offergeld 2001.

*suvaṇṇa-ṛayaṇa-juttāi geṇha*". *Teṇa abbhūva-gayaṃ. Tao āyariēhiṃ bhaṇiyayaṃ*: "amugāṇi davvāṇi pairikkha saṃjoejjāsī, tao pabhūyāṇi suvaṇṇa-ṛayaṇāṇi bhavissanti." *Teṇa tahā kayayaṃ. Samutthio diṭṭhī-viso sappo. Teṇa diṭṭho, mao.*

The other day, at an explanation of the *Joṇi-pāhuḍa*, a teacher and others who were latent unbelievers learnt as follows: a buffalo is made by putting together various substances. Hearing this (t)he (teacher) left and went to another place. There he made buffaloes by putting matter together and sold them (in)to the hands of householders. Teachers after somehow learning thereof went there. He was asked how he got the expertise. He told the matter as it had happened. The teachers said: "Undertake something else with beautiful gold, silver, etc." He agreed. Then the teachers said: "When you examine (?) various substances and put them together there will be many gold and silver things." He did so. A snake with poison in the eyes arose and looked at him by which he died.

***Joṇi-pāhuḍe***: this was apparently a treatise on magical generation of living beings and belonging to the *Puvvas*. See further Kapadia 1941: 91ff., esp., 93 where Siddhasenasūri is said to have created horses by magic. The name *J.* survived as the title of *Pannavaṇā* 9.

***Egeṇa āy.***<sup>o</sup>: *Cū* II 281,3 *ad NisN* 1806 and the comm. 753,23 *ad BKBh* 2681 specify the teacher as Siddhasenācārya. According to the *NisCū* it was he who had created horses and the pupil of another teacher a buffalo. A wicked nephew of this teacher heard thereof, made a buffalo and sold it to livestock dealers. The three versions slightly differ and it is not always clear who did what.<sup>226</sup>

***Diṭṭhī-viso***: see Tawney/Penzer 1924: II 298 p.

226. *Joṇi-pāhuḍānā jahā Siddhasenāyariyeṇa assā ya (? Text: assāe) katā jahā vā egeṇa āyariyeṇa sīsassa uvadiṭṭho joga jahā mahiso bhavati. Taṃ ca suyaṃ āyariyassa bhāṇiteṇa so ya nid(d)hammo unnikkhanto mahisaṃ uppādeuṃ soyariyāṇa haṭṭhe nikkhāti. Āyariyeṇa suyaṃ. Taṭṭha gato bhaṇāti: "Kiṃ te eeṇa ? Ahaṃ te ṛayaṇa-jogaṃ payacchāmi. Davve āhārāhi te ya āharitā." Āyariyeṇa saṃjo(t)itā. Egante thale nikkhittā. Bhaṇito: "Ettiyeṇa kāleṇa okkhanejjāhi; ahaṃ gacchāmi." Teṇa ukkhattā. Diṭṭhī-viso sappo jāto; so teṇa mārito.*

M III 62b 13ff. *ad* VavBh II 38 (=Ladnun 662).

*Ego vāho uvāhaṇāo viṇā vaṇe gao. Tassa pāya-talā kaṇṭagāṇaṃ bhariyā. Te<sup>227</sup> kaṇṭagāṇiṇi no sayam uddhariyā, no vi ya vāhī uddharāviyā. Annayā vaṇe saṃcaranto hatthiṇā diṭṭho. To tassa dhāvantaṃ kaṇṭagāṇiṇi dūratarāṃ<sup>228</sup> maṃse pavitṭhā. Tāhe aidukkheṇa addio, mahā-pāyavo iva chinna-mūlo hatthi-bhaeṇa a-ceyaṇa-bhūo padio, hatthiṇā viṇāsio.*

A hunter went into the forest barefoot. His soles were full of thorns, etc. These thorns, etc., did not come out of themselves nor could they be painfully pulled out. Once, when he was walking in the forest, he was seen by an elephant. Thereupon as he was running away the thorns, etc., entered his flesh even deeper. Then he was tormented by extreme pain; out of his senses for fear of the elephant he fell down like a big tree when uprooted and was killed by the elephant.

M III 63b 7ff. *ad* VavBh II 43 (=Ladnun 667)

*Ego kann'-anteura-pālagō. So \*coppālaeṇa<sup>\*229</sup> kannāo paloentīo na vārei. Tao tāo agga-ddāreṇa nipphidīum āḍhattāo.<sup>230</sup> Tao vi na vārei. Tāhe tāo<sup>231</sup> a-nivārijjamāṇīo kayāi dhuttehi samaṃ palāyāo. Evaṃ savvam a-vāraṇāi keṇai ranno kahiyāṃ. Tao rannā tassa savvassa-haraṇaṃ kayāṃ viṇāsio ya. Anno kann'-anteura-pālo ṭhāvio.*

A guardian of the girls' quarters. He did not prevent the girls from looking through a window (?). Therefore these started to run off through the main gate; even then he did not stop them. Therefore as they were not kept back they once went away with thieves. Thus someone told the king the whole story of their not being kept back,

227. P adds: *ya*.

228. P: *-tara-*.

229. L: In the explanation of the stanza *compālaka* = *niryūha* (*nijjūha*) = *gavākṣa*. - P: *gokhalaeṇa* explained 63b: *aksara-gamanikā niryūho gavākṣaḥ, gokhala ity arthaḥ*.

230. P: *nippiḍiium āḍhattā*.

231. P: *Tā tāhe tato*.

etc. The king then had them all detained and (the guardian) killed. Another guardian of the women's quarters was appointed.

**Kann'-anteura:** according to NisīhaBh 2513 the royal harem consisted of women past their youth, young women in full bloom and girls who were minors (Sen 1975: 37). The *cūrṇi* scholiast defines the latter as *a-ppatta-jovvaṇāna rāya-duhiyāṇa saṅgaho* (NisCū II 452: 5). **\*Coppālaena\*:** this word is a 'verandah' according to PSM and may be faulty the spelling being uncertain. - Śānticandra fol. 121a 8 *coppālaṃ* (!) *nāma matta-vāraṇaṃ* 'turret, pinnacle, pavilion' (MW) on JambūP 2,23 *coppālagā-*; Rāy sū. 38 *coppāle nāma paharaṇa-kose* ('c. means armoury'). For *cuppālaya*, no doubt the same word, PSM gives the meaning 'gavākṣa' which seems the most probable one here.

From the explanation: *niryūha* means 'pinnacle; door, gate' (Acharya 1927: 322) or 'floor, storey' (Coomaraswamy 1931: 195); *gavākṣa* is a porthole or 'latticed window resembling the cow's eye' (Acharya 1927: 167) or 'a window in a niche' (Coomaraswamy 1931: 199ff., 213ff.); *go-khalaka*, in MW only mentioned as a man's proper name, may be what Acharya 1927: 173 has as *gokhla*, i.e., a 'niche', though in the case of the man it may have another meaning.

M III 93a 10ff. *ad VavBh II 168* (= Ladnun 784)

*Avantī-jaṇavae Pajjoyassa ranno mantī Khaṇḍayaṇṇo nāma. Annayā sahaṣṣaṃ pi jo juddhe jīṇai, so āgao. Olaggāmi tī rāyāṇaṃ vinnavei. Rannā bhaṇiyam: "olaggāhi!" Tao so bhaṇai: "mama vittī jā sahaṣṣa-johāṇaṃ, sā dāyavvā. Tao Khaṇḍayaṇṇo cintei: 'parikkhāmi tāva eyassa sattam'<sup>232</sup>; jai sattamanto hoi, tao saccaṃ sahaṣṣa<sup>233</sup>-johī. Tao Khaṇḍakāṇṇeṇa \*chagalao sura-ghaḍao<sup>234</sup>\* ya dāuṃ bhaṇio: "ajja kaṇha-cauddasīe rattiṃ Mahākāle masāṇe bhakkheyavvaṃ. Tao so Mahākālaṃ gantuṃ chagalayaṃ uddavettā pauleuṃ maṃsaṃ khāiyuṃ<sup>235</sup> suraṃ ca pāuṃ āḍhatto. Navaraṃ tāla-*

232. L: *jattam*.

233. P: *sāhaṣṣa-*.

234. P: *surā-*.

235. L: *khāiyam*.

*pisāo āgantum hattham pasārei: "mama vi dehi !" tti. Tao so sahas-sa-johī a-bhīo pisāyassa vi dei appanā ya khāyai ya. Rannā ya pac-caiya<sup>236</sup>-purisā paḍiyāragā pesiyā. Te jahā vittaṃ pāsittā ranno Khaṇḍakaṇṇassa ya kahenti: "saccaṃ sahasa-johī eso" tti. Vittī dinnā.*

*Anno vi āgantum vinnavei. Olaggāmi tti. Sō vi tah'eva pa-rikkhīum āḍhatto. Tāla-pisāo āgao. Bhīo naṭṭho. Paricāragehiṃ ranno Khaṇḍakaṇṇassa ya jahā-vittaṃ kahiyaṃ. Na dinnā sahasa-joha-vittī.*

In the country of Avantī king Pajjoja had a minister named Khaṇḍayaṇṇa. Once someone came who had won a thousand <pieces of money> in a fight. He announced the king: "I (should like to) enter your service." The king said: "Do so !" Thereupon the man replied: "the prize for fighters for a thousand should be given me." Then Khaṇḍayaṇṇa thought: 'I shall first test what he is good for. If he is courageous then he is certainly a fighter for a thousand.' Then Khaṇḍayaṇṇa gave him a he-goat and a pot with liquor and said: "Now on the black fourteenth night (you) must (consume these things) on the burning ground Mahākāla." Accordingly he went to Mahākāla, killed and prepared the goat and started to eat the meat and drink the liquor. Thereupon a spirit tall as a palmyra tree appeared and stretched his hand out (with the words): "Give me too !" Then the fighter for a thousand fearlessly gave some to the spirit and ate himself, too. And the king had sent trusted men as attendants. They told the king and Khaṇḍakaṇṇa the matter as they had seen it: "Truly this is a fighter for a thousand." The wages were given him.

Another came and announced: "I should like to enter your service." He, too, was first tested. The spirit came. (The trial soldier) was scared to death. The attendants told the king and Khaṇḍayaṇṇa as it had happened. The wages of a fighter for a thousand were not given him.

**Sahas-sa-johī:** sāhasrika-yodhī mallah (93a 6); thus the man was a prize-fighter. The reference in Ratnacandra's AED to Pravac 641 could not be found.

236. P: *paccantiyā.*



\**Chagalao* etc.: probably read *ūaṃ*; -o for *ūaṃ* also occurs, e.g., in OhaBhāṣya 233d (*uvaogo*), the reverse Utt 12,37 *sovāga-puttaṃ* for *ūo*. - The Sanskrit version in 93a 7 has: Mahākāla-śmaśāne cchāgena surā-kuṭena ca - madirā-ghaṭena - parīkṣā kṛtā.

*Kaṇha-cauddasīe*: this night is very inauspicious, see Bollée 2002 : § 774.

*Tāla-pisāo*: tāla-pramāṇaḥ piśācaḥ (93a 7).

M III 101a 11f. *ad Vavbh II 202* (= Ladnun 812)

*Egeṇa rannā egassa ranno nagaraṃ vedhiyaṃ. Rāyā sa-anteuro nagar'-abbhantare. Agga-mahisī bhaṇai: jujjhāmi. Vārijjantī vī rannā na ṭṭhāi. Tao sā saṃnahittā khandhāvāreṇa samaṃ niggantuṃ para-baleṇa samaṃ jujjai. Mahili tti kāuṃ gahiya, caṇḍālehiṃ dharisāvettā māriyā.*

A king besieged the town of another king. The (first) king (stayed) with his harem inside his town. The head queen said: "I want to fight." Though the king tried to hold her back she did not tarry. Then she armed herself, went out with the army and fought with the army of the enemy. With the thought 'That is a woman' she was taken, violated by *cāṇḍālas* and killed.

M III 103a 5ff. *ad VavBh II 210* (= Ladnun 820), cf. DasavH 103b 10

*Samma-ditṭhī devayā itthī-rūvaṃ bahū ya putte ceḍaya<sup>237</sup>-rūve viuvvittā paḍimā-gayassa sāhussa samīvaṃ allīnā, ceḍa-rūvāṇi rovamāṇāni bhaṇanti: bhattaṃ dehi tti. Sā bhaṇai: khippaṃ randhemi jāva tāva mā royaha. Tāhe sā donni pāhāṇa<sup>238</sup>-jamale ṭhaviuṃ<sup>239</sup> tesiṃ majjhe aggiṃ pajjālettā tesiṃ uvariṃ pihadaṃ pāṇiyassa bharrittā mukkaṃ. Taṃ pihadaṃ taiya-patthareṇā viṇā paḍiyaṃ. So aggi vijjhavio,<sup>240</sup> puṇo vi aggiṃ pajjāliuṇa pihadaṃ pāṇiya-bhariyaṃ mukkaṃ. Tah'eva paḍiyaṃ; aggi vijjhavio. Evaṃ taiyaṃ pi vāraṃ*

237. P: *ceḍa-r°*

238. P: *pāhaṇe*.

239. P: *ṭhaveuṃ*.

240. P adds: *tato*.

*vijhavo. Tao paḍimā-gao sāhū bhaṇai: “ettieṇa vinnāṇeṇaṃ tumāṃ ettiyāṇi ceḍa-rūvāṇi nipphāesi. Evaṃ bhaṇamāṇassa pacchittaṃ caulahuyā.”*<sup>241</sup> *Sā bhaṇai: “tumāṃ kahaṃ ettieṇa sueṇa a-ppāoggo paḍimaṃ paḍivanno ?” Sigghaṃ jāhi gacchaṃ, mā te pantaya-devayā chalehii.*

An orthodox deity assumed feminine shape, created many sons in the shape of servants and went to a monk who had undertaken an observance (lit.: gone into a position), (but) the beings in the shape of servants wept and said: “Give (us) food.” She replied: “I shall quickly prepare (some), so long as you don’t cry !” She laid down two stones one beside the other (lit.: as twins), kindled a fire between them and put a pot full of water on them, (but) without a third stone the pot tumbled (and) the fire was extinguished. Once more she kindled a fire and put a pot full of water on (it). This also fell over (and) the fire was extinguished. In the same way it was also put out the third time. Then the monk with the observance said: “With such a particular knowledge you created such figures of servants.” For someone who speaks thus that means an atonement of four months with mitigation. She replied: “How did you who are not acquainted with such a knowledge (?) take up a position of observance. Quickly go to your group less a mean deity deceive you !”

**Rovamāṇāṇi:** this form belongs to the same verb as *royaha* in the next sentence. Pischel § 473 thinks of “a root *ruv-* (which) secondarily is conjugated according to the first class ... whereas the grammarians derives the forms from *rud-* ... Cf. Gypsy *ruvāva*, *rovāva* ‘to weep’ and Eng. ‘to cry’” in the sense of ‘to weep’ and ‘to shout.’ The former meaning of these would fit in our passage, too. A connection with Pāli <sup>2</sup>*ropeti*, for which PED gives a meaning ‘to refuse’ and assumes a connection with √*RUDH*, would be possible, also semantically, but is not necessarily the case here.

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241. P: *lahuyāṃ*.

M III 109a 3ff. *ad* VavBh II 217 (= Ladnun 843)

Pannaka<sup>242</sup>-tilā nāma durgandhi-tilāḥ. Te sthāna-dvaye 'pi sthā-pitāḥ. Tatrāike nimba-puṣpair vāsītāḥ, apare svābhāvikā eva sthitāḥ. Tatra ya nimba-puṣpair vāsītās, teṣāṃ durabhigandho bahu-vidhenō-pakramenāpanetum śakyate, itareṣāṃ stokena.

So-called *parṇaka* (?) seeds are evil-smelling sesame seeds. They are kept in only two states: some are scented with Neemb flowers, others remain in their natural state. When they are scented with Neemb flowers, their bad smell can be removed by frequently doing so (i.e., scenting); of the others (it can) hardly (be removed).

M III 115b 4ff. *ad* VavBh II 245 (= Ladnun 871)

Ego gāhavaī.<sup>243</sup> Tassa tinnī puttā. Te savve chetta<sup>244</sup>-kammōvajīviṇo piyareṇa chetta<sup>245</sup>-kamme ni(y)ojiyā. Tatth' ego khet-ta-kammaṃ jahāṇattaṃ kareī. Ego aḍaviṇṇ gao.<sup>246</sup> Ego jimittā jimittā deva-kulāisu acchai. Kāl'- antareṇa<sup>247</sup> tesiṃ piyā mao. Tehiṃ 'davvaṃ piti-siyaṃ' ti<sup>248</sup> kāuṃ savvaṃ sammaṃ virikkaṃ. Evaṃ tesiṃ jaṃ egeṇa uvajjiyaṃ, taṃ savvesiṃ sāmannaṃ jāyaṃ.

Evaṃ amhaṃ piyā titthagaro, tas-saccaōvadesenaṃ<sup>249</sup> savve samaṇā kāya-kilesaṃ kuvvanti. Amhe na karemo. Jaṃ tubbhehiṃ kayaṃ, amhaṃ<sup>250</sup> sāmannaṃ. Jahā tubbhe deva-logaṃ su-kula-paccāyāiṃ vā siddhiṃ vā gaccaha, tahā amhe vi gacchissāmo.

A householder with three sons. All lived by farming and were employed by their father in field-work. Then one did the field-work as instructed. One went into the forest. One each time after his meal went to a temple, etc. (and did not work). After some time their father died. With the idea 'the property belonged to our father' they left

242. Thus by both L and P.

243. L: *havaī*.

244. P: *khetta*-°.

245. P: *khitta*-°.

246. *Desaṃ desena hiṇḍai* ity arthaḥ (L).

247. P: *kālāntareṇa*.

248. P: *santiyaṃ*.

249. P: *tassavvayōva*°.

250. P: *taṃ*.

everything together. Thus what one of them had acquired, that became the common property of them all.

Even so the Tīrthakara is our father. Through his instruction of the truth (?) all monks suffer physically. We do not do that. What you do is shared by us. Just as you will go to a world of gods with pleasant conditions, etc., or to perfection, so shall we also.

*Tīrṇī*: in the parallel Cū III 227,27 on Nis 3499 there are four sons: one is obedient and works in the field; the others clear out: one lies down in the cool shade of the forest, etc., one being a passionate gambler goes in the village to a temple, etc., and the fourth has some errand to do at home, but when one day the father died his property and what grew on the field was all equally shared.<sup>251</sup>

The application of the parable is that the Jinās are like the farmer, the field is liberation, diligent monks who stick to the rule of not staying longer than one month in a village are like the first son, those living in one place only are like the second one, the heterodox like the third son and lay followers like the fourth. The property of the Jina-like father <consists of> knowledge, belief and good conduct, and the whole lot of troublesome acts regarding the field you made - all that is for us like the happiness of those in the state of eternity, etc.<sup>252</sup>

M III 130a 6ff. *ad VavBh II 344* (= Ladnun 975)

*Ego rāyā; tassa purohio. Tesiṃ doṇha vi bhajjāo paropparam bhagiṇio. Annayā tesiṃ samullāvo jāo. Rāya-bhajjā bhaṇai: "mama vasso rāyā." Purohiya-bhajjā bhaṇai: "mama vasso bambhaṇo; to peccāmo kayarāe vasso paī." Tao purohiya-bhajjāe bhattam uva-*

251. *Tatth' ego jah' uttam khetam kammaṃ kareī. Bio gāmā niggantuṃ adavie ujjāṇādisu sīyala-cchāyā-ṭṭhito acchatī. Tatthi gihā niggantuṃ gāme c'eva deva-kulādisu jīyādi-pamatto ciṭṭhatī. Annayā tesiṃ piyā mato tāṇa jaṃ pii-santiyaṃ kiṇci davvaṃ chette vā uppannaṃ, tam savvaṃ sama-bhāgena bhavati.*

252. *Diṭṭhantōvahāro: kuḍumbi-samā Tīthagarā, bhāvato khetam siddhī. Paḍhama-putta-samā māsa-kappa-vihāri ujjamantā; bitiya-putta-samā nītiya-vāsī; tattiya-putta-samā pāsathā; cauttha-putta-samā sāvaga-dhamma-ṭṭhitā gihīṇo. Tīthakara-pīti-santiyaṃ davvaṃ nāṇa-dāmaṇa-carittā jaṃ ca tubbhe khetam paḍucca dukkaraṃ kiriya-kalāvaṃ kareha, tam savvaṃ amha nītiyādi-bhāva-ṭṭhiyāṇaṃ suheṇa c'eva sāmannaṃ.*

*sāhittā ranno bhajjā bhagiṇī nimantiyā. Rattiṃ*<sup>253</sup> *purohio bhaṇio: "mae ovāiyam*<sup>254</sup> *kayaṃ 'jai mama varo amugo samijjihii*<sup>255</sup>, *tao bhagiṇīe samam tava sire bhāyaṇaṃ kām jememi' so ya me varo sampanno, sampayaṃ tava mūlāo pasāyaṃ maggāmi."* Purohio bhaṇai: "aṇuggaho mamēti."<sup>256</sup>

*Rāya-bhajjāe rāyā*<sup>257</sup> *bhaṇio: "Ajja rattim tava piṭṭhīe vilaggium purohiya-gharaṃ vaccāmi."* Rāyā bhaṇai: "aṇuggaho me." Tāhe<sup>258</sup> *sā rāyaṃ pallāṇettā*<sup>259</sup> *piṭṭhīe vilaggittā purohiya-gharaṃ gantum paṭṭhiyā. Oruhittā 'vāhaṇo' tti kām khambhe baddho. Tāo do vi jaṇīo purohiyassa uvari matthae bhāyaṇaṃ kām purohiṇa dharījamāṇe bhāyaṇe bhunjanti. Rāyā khambhe baddho haya-hesiyam karei. Bhottum gayā rāya-bhajjā. Tao rannā 'purohiṇaṃ dharisio mi' tti tassa siraṃ muṇḍāviyaṃ. Amacceṇaṃ taṃ savvaṃ nāyaṃ. Pabhāe rāyā purohio ya khimsio.*

A king (and) his domestic priest. The wives of both were sisters. Once they had an argument. The wife of the king said: "The king is in thrall to me." The wife of the priest replied: "The brahmin is in thrall to me. Then let us see whose husband (really) is in thrall." Thereupon the wife of the priest prepared a meal and invited her sister, the wife of the king. At night she said to the priest: "I have [made] a request: if this my wish is to be fulfilled, then I shall prepare and eat a dish on your head, together with my sister. If I attain my wish, I shall altogether (*mūlāo*) seek your happiness to your satisfaction (?)." The priest replied: "It is my pleasure." The wife of the king said to the king: "Tonight I should like you to carry me pick-a-back to the house of the priest." The king replied: "Of course." At the proper time she set out for the house of the priest leading the king around while clinging to his back. After she had descended he was bound to a pillar (by her) as if he were a riding-horse. Then both women put a plate on the

253. P adds: *purohiya-bhajjāe*.

254. P: *uvāiyam*.

255. V. 1. in L: *°jjhii tti*. - P: *samijjhi hi*.

256. V. 1. in L: *metati*. - P: *me. Tato*.

257. V. 1. in L: *rāo*.

258. P: *Tahi*.

259. P: *palāṇittā*.

head of the priest and ate the dishes being held by the priest. The king bound to the pillar made a neighing noise. After the meal the wife of the king went (home). Then the king said: "I am treated with indignity by the priest" and had the latter's head shaven. The vizier learnt of all this (and) in the morning the king and priest were reproached.

**Vasso:** This story could be added to Siegel 1987: 131. - Cf. the hen-pecked husband in Budhasvāmin's (8/9 cent.) BKŚS 15,23 *yayā hasta-tale bhartā ... yo 'pi nartitaḥ*.

**Haya-hesiyam:** no doubt the intention of the narrator here is to show a king who makes a fool of himself and thus loses the dignity inherent in his *sva-dharma*.<sup>260</sup> Further, Isibhās 22,7 says that in villages and towns where a woman exercises power it is as when a being neighs that is not a horse.<sup>261</sup> The imitation of animal noises like those of horses and elephants<sup>262</sup>, is forbidden to monks (Nisīha 17,134).

M III 137a 10ff. *ad* VavBh II 344 (= Ladnun 975)<sup>263</sup>

Koraṇṭakam<sup>264</sup> nāma Bharukacche udyānaṃ. Tatra bhagavān Muni-suvrata-svāmy arhann abhīkṣṇam samavasṛtas. Tatra Tīrthakareṇa gaṇa-dharaiś ca bahūnāṃ bahūni prāyaścittāni dattāni tāni ca dīyamānāni tatratyayā devatayā dṛṣṭāni. Tataḥ Koraṇṭakam<sup>265</sup> gatvā tatra samyaktva-bhāvita-devatārādhanaṁrtham aṣṭamaṃ kṛtvā tatra ca samyak-kampitāyā devatāyāḥ purato yathōcita-pratipatti-puraḥsaram ālocayati sā ca prayacchati yathārham prāyaścittam. Atha sā devatā kadācī cyutā bhavet; paścād anyā samutpannā tayā ca na dṛṣṭas Tīrthakaras. Tataḥ sā 'ṣṭamenākampitā brūte: Mahāvīdehe Tīrthakaram āpṛcchya samāgacchāmi. Tataḥ sā tenānujñātā Mahāvīdehe gatvā Tīrthakaram pṛcchati pṛṣṭvā ca samāgatya sādhave prāyaścittam kathayati.

260. Cf. Tschannerl 1993: 144.

261. *ittī u balayaṃ jattha gāmesu nāgaresu vā / aṅ-assayassa hesaṃ taṃ ...*

262. But also *sīhanāda* which apparently has to be taken literally here.

263. This stanza would have been no 6272 in NisBh, but 6271 is the last one which closes *uddeśaka* 19.

264. L: Kore°.

265. Thus P and v. 1. in L; L: Koreṇ°.

Yathā ca Koraṇṭakam<sup>266</sup> udyānam uktam, evaṃ Guṇa-śilādikam  
api draṣṭavyaṃ atrāpy<sup>267</sup> abhīkṣṇaṃ Vardhamāna-svāmy-ādīnāṃ  
samavasaraṇāt.

A park in Bharukaccha is named Koraṇṭaka. The venerable Lord and arhat Muni-suvrata stayed there repeatedly. The Tīrthakara and his disciples gave there many atonements to many (monks) and as they were being given they were seen by the deity of that place. She then went to Koraṇṭaka, performed a continuous omission of seven meals in order to attain the status of a future deva in the Jain faith and confessed along with the said action in front of a deity who was totally moved (? thereby) and the latter gave atonement as merited. After that the deity had to be reincarnated. Thereupon she became another (deity) and did not see a Tīrthakara. Then, unsteady on her feet by a continuous omission of seven meals, she said: "in Mahāvideha I shall salute and meet with a Tīrthakara." Thereupon she went to Mahāvideha and with his permission saluted and met with a Tīrthakara and told a monk the atonement.

And just as the Koraṇṭaka park is described, even so the Guṇaśila and other (gardens) must be seen, because here, too, Lord Mahāvīra and others stayed.

**Guṇa-s°:** G. was a park north-east of Rājagrha.

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266. Thus P and v. l. in L; L: Koreṇṭ°,  
267. P: Tatrāpy.



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## Glossary

- agāri-dīṭṭh'-anta* 'simile of the housewife'; - VavBh 265; M II 92a 10, b 4; 93a 12
- a-jīranta* a + part. of √JR (Werba 1997: 289; cf. Pā. jīrati) 'indigestible'; - M II 45b 6
- aḍḍiya* (not in Ghatage), see *uḍḍiya*
- aṇ-atta* an + āpta 'unfit, unable'; - M III 115b 5
- aṇuggaha* anugraha 'favour'; - M III 130a 10 (aṇuggaho mama 'I shall do (you) a favour > all right, of course' [as a formal reply to a request])
- a-pari(s)sāvi(n)* a + parisrāvin 'into whom karma has stopped flowing'; - M III 17b 8
- appasāgāriya* ? alpa + \*sāgāriya 'with no householders, deserted' ? (cf. appasāriya 'secretly', Oberlies 1993: 21); - M II 45b 5
- a-ppāogga* + instr. a + \*prāyogya 'not proficient in, unacquainted with'; - M III 103a 10
- appei* arpayati 'to give back, return'; - M III 40b 13
- alattaga-kankaṇa* alaktaka + ts. 'lac bangles'; - ĀvCū II 154,6 (see *ad* M III 17a 9ff.)
- avadesa* apadeśa 'instruction'; - M III 115b 7
- asaggāha* a-sad-grāha 'whim, caprice, mischievous trick' (MW); - M III 17a 13
- ahiyāsiya, ahivāsiya* adhi/abhivāsita (?) 'decked out, caparisoned'; - M II 94b 7
- ākattḥi-vigaṭṭhi* ākrṣṭi + vikṣṭi 'addition and deduction'; - M II 95a 12
- ākaddhi-vigaḍḍhi* reading in P; see above
- ādhaka* 'a measure of grain'; M II 99b 7
- āḍhata* ppp. of \*ādhāi ādadhāti (Thieme 1995: 977) 'who has accepted, taken upon himself to; started, begun'; - M II 46b 5; III 63b 7; 93a 14
- ādhāiyya* ppp. of ā √DHĀ 'received'; - M III 39b 13
- āloyaga* ālocaka 'a person who confesses his faults'; - M III 40a 13
- iṣikā* 'reed'; - M II 44b 1
- ugghāḍa* udghāṭa 'unlocked'; - M II 92a 11
- uḍḍiya* ppp. of ud √ḌĪ (Werba 1997: 295) 'raised', 'āropita' (PSM for *aḍḍiya*); - VavBhM 94b 9, NisCū IV 343,28
- utsūre* 'in the evening'; - M III 40a 4
- udanta* ts. 'expertise'; - M III 58b 4
- uddavei* upadravayati (?) 'to kill'; - M III 93a 14

- uvajjiya* cf. Sa. utpādita 'done, effected, performed'; - M III 115b 7  
*uvajjiya* (?) read: *uvatthiya* upāsthita 'received friendly'; - M III 40b 6  
 (comm.: go-bhakṣe niyojita)  
*uvāiya* see ovāiya  
*uvāya* upāya 'trick, artifice'; - M II 52a 4  
*ussunka* ut + śulka 'tax-free, free of charge'; - M III 17b 7 (not in P)  
*ekka-sarā* eka + sarāt (?) 'at one go, at once' ?; - M II 92b 1  
*eraṇḍa* ts. 'castor plant'; - M II 99b 6  
*oghāḍana* avaghāṭana 'covering, encompassing'; - M II 93a 11  
*oḍḍei* (not PSM) ud + √ DĀ (Werba 1997: 294), cf. Pā. oḍḍeti, uḍḍeti 'to  
 bind together'; - M II 46a 11 (P: *kaḍḍhei*)  
*oyārei* avatārayati 'to unload a cart'; - M II 95b 3 (P: *uyārei*)  
*olaggai* cf. Pā. \*olaggati denom. from ava + lagna; 'to guard, attend' +  
 acc.; - M III 93a 11  
*ovāiya* upayācita 'request' (for *uva* > *ū/o* see Pi § 155); - M III 130a 8  
*oviya* reading of L for P *uvāya* (q.v.)  
*kaiga* (text: *kayaga*) krayika 'buyer'; - M II 46a 12  
*kaṃsa-bhāyaṇa* kāṃsya-bhājana 'copper or bronze vessel' (MW); - M II  
 92a 14  
*kampita* ifc. samyak-°  
*kayaga* see *kaiga*  
*kalahei* \*kalahayati, kalahāyate 'to quarrel'; - M II 52a 3  
*khaḍa-pūya(la)ga* [d.] + pūpa + (-la +) -ka 'bale or sod of grass' ?; - M III  
 17b 1f.  
*khaḍugā* khaṭakā 'slap with the fist'; - M II 52a 3  
*khatta* khātra 'hole in a wall'; - M II 94a 6  
*khandhāvāra* skandhāvāra 'army'; - M III 101a 12  
*kharaṇṭiya* 'blamed, reproached'; - M III 40a 6  
*khallāḍa* khalvāṭa 'bald'; - M II 52a 1  
*khāra-joga* kṣāra + yoga 'use of potash'; - M II 93a 10  
*khīṃsai* khīṃsati 'to reproach, criticize' (Bollée 1994: 187f.); - M III  
 130a 14  
*khoriya* [d.], cf. khora(ya) ('pātra-viśeṣa', PSM) 'bowl' ?; - M III 40b 13  
*et passim*  
*gaḍḍhiya* (v.l. for *kaḍḍhiya*) 'pulled'; - M III 17b 2  
*gulugulāyai* °ati 'to roar (of elephants)'; - M II 94b 9  
*gokhalaya* gokhalaka 'niche' (? see note on the text); - M III 63b 7 (thus P)  
*carāṇa-kṣetra* 'field of ascetism, ascetism as a field'; - M III 32a 14  
*cārabhaḍa-poṭṭa* reading of P for next  
*cārabhaḍa-bodda* cārabhaṭa + būta (? reverse cpd.) 'bald soldier'; - M II 52a 1

- cikkhalla* ts. (CDIAL 4784) 'mud'; - M II 44b 4
- cuppālaya* [d.] Hemac, *Deśin* 3,17 'window', PSM 'gavākṣa'; cf. Bhayani 1988: 22 and 24; - cf. next.
- coppālaya* (? thus L) [d.; Vaidya 1938: 33 notes: *catuṣpāla*, as if that were an existing word] 'pavilion, verandah' (PSM); cf. *cuppālaya*; - M III 63b 7 (P: *gokhalaya*); jambudd (*Ladnūn*) 2, 20; *Vij* 3, 112
- chalei* *chalayati* 'to deceive'; - M III 103a 11
- jatta* see note 232
- jamaga-samagam* [d.] 'simultaneously', h.l. 'all over' ?; - M II 44b 3
- Joṇi-pāhuda* *yoṇi* + *prābhṛta* 'a treatise on magical generation of living beings and belonging to the Puvvas' (Kapadia 1941: 91ff.); - M III 58b 1
- ṭakkara* [d.] (Shriyan § 998) 'blow'; - M II 52a 3 (comm.)
- ṭhakkura* ts. 'nobleman'; - M II 52a 7
- ḍimbha* (CDIAL 5553) 'child'; - M III 33a 7
- tambola-vāṇiya* *tāmbūla* + *vāṇija*; - M II 52a 1
- tāla-pisāya* ts. + *piśāca* 'tree spirit tall as a fan-palm'; - M III 93a 14
- trṇa-sūka* 'blade of grass, straw'; - M III 32a 14
- daṇḍa* abbreviation of *daṇḍa-nāyaga* °-*nāyaka* 'police chief'; - M II 51a 3
- danta* ts. 'tusk, ivory'; - M III 17a 10
- dāmiya* (cf. Sa. *dāmya*) 'brute'; - M II 52a 3 (P: *dūmita*)
- dikkaruya* ? Cf. *NisCū* IV 304,21 *paḍikka-rūva* and *ḍikkarika*, *ĀvCū* II 205,13 [not in PSM] ?; - M II 44b 1
- diṭṭh'-anta* *dr̥ṣṭānta* 'simile'; - ifc. *agārī*-°; *nihi*-°; *saṃkara*-°
- diṭṭhī-visa* *dr̥ṣṭī-viṣa* 'with poison in the eyes'; - M III 58b 6
- dukkhāvei* cf. Pā. *dukkhāpeti* 'to hurt, cause pain'; - M II 46a 3
- dohala* *dohada* (Bollée 1998: 130) 'pregnancy whim'; - M III 17a 9
- dhanuḥa-kaṇḍa* *dhanuṣ-kaṇḍa*; - *NisCū* IV 304, 21 (see M II 44b 1)
- dhūma* ts. 'wheat'; - M III 40b 7
- nikkarisiya* (not in PSM) *niṣkarṣita* 'weak'; - M II 45b 7
- nijjāyaṇa* *niryātana* ifc. *vera*-°
- nijjitta* ? (not PSM) reading in L for P: *nisijja*; - M II 46b 5
- nippādei* *niṣpādayati* 'to create, produce'; - M III 103a 10
- nippiḍai* *niḥ* + \**sphīṭati* (CDIAL 13838) 'to run off, flee'; - M III 63b - (P: *nippiḍ*°)
- nibbandhe* *nirbandhe* 'insistently'; - M II 46a 4
- nimba-puṣpa* 'flower of the neemb tree'; M III 109a 4
- nimmamsuya* *niḥśmaśru* + -ka 'beardless'; - M III 42b 2
- nisijjā* (°*aṇ* reading of P for L: *nijjittāṇ*) *niṣadyā* ? 'small bed or couch' (MW); - M II 46b 5
- nihi-diṭṭh'-anta* *nidhi* + *dr̥ṣṭānta* 'treasure simile'; - M II 95b 4 (cf. 96a 10)



- paittä* pradatvā ? 'having given'; - M II 45b 5  
*pairikka* \*pravirikṇa (Pi § 566) ? 'empty'; - M III 40b 11  
*paulai*, -ei √POD ('to burn', CDIAL 8397) 'to prepare (food)'; - M III 93a  
 14  
*paccullaṃ* pratyuta + -la(ṃ) 'to the contrary' (MW); - M 52a 5  
*paṭṭhī* pṛṣṭhī 'back, hinder part'; - M II 94b 9  
*paṇhuya* prasnuta (Pi § 313) 'yielding milk'; - M III 40b 6  
*patthara* prastara 'stone'; - M III 103a 7  
*padiṭṭha* pradiṣṭa M II 94a 8 (emendation for pavitṭha)  
*pantaya-devayā* prānta (?) + -ka + devatā 'mean (?) deity' (see Bollée  
 1998 III: 151); - M III 103a 10; - DasavH 103b 10  
*pannaka-tila* [?; not in MW] + ts. 'evil-smelling sesame seed'; - M III 109a 3  
*panhuyā* prasnutā (Pi § 313) 'milchcow'; - M III 40b 6  
*payaṇḍa* pracaṇḍa 'terrible'; - M II 51a 3  
*pareṇaṃ* + genit. (?) ts. + acc. 'beyond'; - M II 95a 13  
*paliunca* parikuṅcati 'to lie, cheat'; - M II 45b 9  
*pallānei* paryāṇayati 'to lead around'; - M III 130a 11  
*pāgaḍaṃ kaya* prakṛta + kṛta 'offered, shown'; - M II 46a 11  
*pāgaḍei* denom. of *pāgaḍa* 'to make known > confess'; - M II 46a 13  
*pāyyate* (pass. of *pāyayate*) 'to be flooded'; - M III 32a 14  
*piṭṭai*, -ei piṭṭayati 'to beat, thrash'; - M II 92a 13  
*pisāya* piśāca 'tree spirit'; - ifc. tāla-<sup>o</sup>  
*pihaḍa* piṭhara 'pot'; - M III 103a 7  
*pūyalaga* pūpa + -la + -ka 'cake, h. l. bale or sod (of grass) ?'; - ifc. *khada*-<sup>o</sup>  
*pūrvāparam* 'again and again'; - M III 40a 4  
*poṭṭa* [d.] 'soldier'; - ifc. *cārabhaḍa*-<sup>o</sup>  
*protam karoti* 'to fix'; - M II 44b 1  
*phālei* sphāṭayati 'to hurt'; - M II 44b 4  
*badhnāti* as an auxiliary M III 29b 13  
*bodda* būṭa (? Cf. Bollée 1998 III: boḍa, Gujarati 'boḍo' [PSM]) 'bald';  
 - ifc. *cārabhaḍa*-<sup>o</sup>  
*maṇḍapa-sarṣapādi-drṣṭānta* 'simile of the sesame seeds in the bower'; -  
 M II 99b 6  
*matsarita* (not MW) 'snapped at, addressed angrily'; - M III 40a 4  
*maru(g)a* [d.] (Bollée 1998 III: 185) 'brahmin'; - M II 95b 1ff.; - ifc.  
*mukkha*-<sup>o</sup>  
*masāṇa* śmaśāna 'burning ground'; - M III 93a 13  
*māraṇa-daṇḍa* ts. + ts. 'capital punishment'; - M II 94a 8  
*mālā-gāra* mālā-kāra 'garland maker, florist'; - M II 46a 10  
*millai*, -ei [d.] (CDIAL 10333) 'to let go, shoot'; - M II 44b 1 (P: *mellai*)

- mukka* \*mukna, Sa. mukta, redundant participle indicating the end of an action; - M III 103a 8 *pihaḍaṃ pāṇiyassa bharittā mukkaṃ* 'a pot was filled with water (and left in that state)'
- mukkha-maruga* mūrkhā + [d.] 'foolish brahmin'; - M II 95b 1
- mutkala* in *mutkalī-bhūta* hypersanskritism for *mukkālā* < \*mukna + *-la* (Mayrhofer 2001 III: 409) 'free, open'; - M II 99a 6
- megha-dṛṣṭānta* 'simile of the cloud'; - M II 46b 4
- mottuṃ* moktum in the sense of muktvā 'except'; - M II 45b 7
- rajja-cintagā* (plur.) rājya + cintaka 'royal council'; - M II 94b 7
- raha-k/gāra* ratha-kāra 'carpenter'; - M II 92a 11
- ringiṇikā* cf. Sa. riṅganī 'a creeper'; - M II 44b 2
- royai, rovai, -ei* rodayati 'to cry, weep' (Pi § 473); - M III 103a 6
- laṭṭhi-kaya* [d.] + kṛta 'cured, lit.: made without (disease)'; - M II 45b 9
- vaṇig-maruka-dṛṣṭānta* 'similes of the merchant and the brahmin'; - M II 96a 6
- vayaṃsa* vayasya M III 17a 14
- varisai* varṣati 'to rain'; - M II 46b 5
- vastra-yugala-dṛṣṭānta* 'simile of the pair of garments'; - M III 3b 13
- vāvāei* vyāpādayati 'to kill'; - M II 44a 13
- vāsi* ts. 'adze'; - M II 92a 14
- viuṭṭha* vikṛṣṭa 'robbed'; - M II 51a 3
- vigaṭṭhi* vikṛṣṭī ifc. āgaṭṭhi-<sup>o</sup>
- vijjhaviya* vikṣapita 'extinguished'; - M III 103a 9
- vitti* vṛtti 'wages'; - M III 3b 11; 93b 2
- vittiṃ karai* + instr. vṛttiṃ karoti 'to live on or by a person > be in his service'; - M II 51a 8
- vibhāsā* vibhāṣā 'detailed exposition' (Balbir 1993: 127), but here 'application' (synonym of *uvanaya*); - M III 40b 2 et passim
- viyaṭṭha* see *viuṭṭha*
- virikka* \*virikna (Pi § 566) 'left'; - M III 115b 6
- viṣa* viṣa 'poison'; - ifc. diṭṭhi-<sup>o</sup>
- vera-nijjāyaṇa* (emendation) vaira-niryātana 'revenge, retaliation' (MW); - M II 52a 4
- śakaṭa-dṛṣṭānta* 'simile of the carriage'; - M II 99a 11; III 32b 5
- śilāṅga* 'constituent of moral conduct'; - M II 99a 13
- saṃkara-diṭṭh'-anta* ts. + dṛṣṭānta 'simile of defilement'; - VavBh 369 (see *ad* M III 32a 14ff.)
- santiya* satka 'belonging to' (Oberlies 1993: 148); - M III 17b 6
- samijjhai* samṛdhyate 'to be fulfilled'; - M III 130a 9
- samyak-kampita* 'totally moved' (?); - M III 137a 12

- sa-yajjhiyū* \*sa-gṛhyā (CDIAL 13077) 'neighbour'; - M II 92a 12  
*sayam-maya* svayam-mṛta 'died a natural death'; - M II 45b 5  
*sara* ts. (?) ifc. *ekka*-<sup>o</sup>  
*sahassa-johī* sahasra + jodhin 'fighter for a thousand (as wages)'; - M III 93a 12  
*sāgāriya* ifc. *appa*-<sup>o</sup>  
*sāṇa* śvan 'dog'; - M II 92a 12  
*sāmāiya* cf. Pā. sāmāyika 'in agreement'; - M II 49a 10  
*sāraṇi* 'stream'; - M III 32a 14  
*sāhai* śāsati 'to tell'; - M III 17b 3  
*siri* śrī honorific, here at the end of the word ?; - ifc. *khallāda*-<sup>o</sup>  
*sunka, sunka* śulka (Pi § 74, 296) 'customs'; - M II 95a 11  
*sunkiya* *sunka* + *-ika*, cf. Pā. sunkika 'receiver of customs'; - M II 95b 3  
*sūrattaṇa* sūra + -tvana (Pi § 596) 'bravery'; - M II 46a 2  
*sevaka-dṛṣṭānta* 'simile of the servant'; - M III 3b 8  
*sevaga-purisa* sevaka + puruṣa 'servant'; - M III 3b 10  
*skandhāgni* 'fire made with thick logs' (MW); - M III 8a 3  
*sthāgyā* reading in L for P: sthairyā M III 29b 13  
*haya-hesiya* ts. + heṣita 'neighing of a horse'; - M III 130a 13  
*hesiya* heṣita 'neighed'; - M II 94b 9 (P: *hisiya*); - ifc. *haya*-<sup>o</sup>

### Motif index

- animal noises, imitation of ~, see *haya-hesiya*  
 ascetism as a field (*carāṇa-kṣetra*) M III 32a 14  
 bald soldier (*cārabhaḍa-bodda*) M II 52a 1  
 beardless (*nimmamsuya*) king M III 42b 2  
 betel seller (*tambola-vāṇiya*), revenge of bald ~ M II 52a 1  
 brahman, foolish (*mukkha-maruga*) ~ and customs officer M II 95b 1  
 carriage, simile of the ~ M II 99a 11  
 clothes, pair of ~ in simile M II 92a ; III 3b 11  
 cloud, simile of the ~ which thunders, but does not rain M II 46b 5  
 connate M III 17a 14  
 cow wishing to be milked compared to monk wishing to confess M III 40b 6  
 customs duty (*sunka*) of five percent M II 95a 11  
 dog entering house M II 92a 12  
 eighteen guards for a criminal to be executed M II 94b 9

- eighteenthousand śilāṅgas M II 99a 13  
 elephant used in election of king M II 94b 7ff.  
 faults easily made but difficult to confess M III 39b 13  
 fifteen trades forbidden to Jains (Āv 6 *sūtra* 7) *ad* M III 17b 1 (*vaṇayare*)  
 fish eaten by ascetic causes indigestion M II 45b 4  
 five merchants equally divide their profit of 15 donkeys M II 49a 10  
 gambling in a temple Cū III 227,31 (*jūyādi-pamatto* after *devakulādisu*) *ad*  
 Nis 3499 (see *ad* M III 115b 6 [*devakulādisu*])  
 garland makers, simile of the two ~ : only the one offering his flowers in the  
 bazaar makes a profit and is compared to monk confessing his faults  
 M II 46a 10  
 garments, see clothes  
 harem threefold NisBh 2513 (see *ad* M III 63b 7)  
 hen-pecked (*vassa*) husbands M III 130a 7ff.  
 horse used in election of king M II 94b 7ff.  
 hunter hands over whole bag to his master when received friendly, simile of  
 ~ compared to confessing monk M III 39b 9  
 humour (story of the hen-pecked king and priest) M III 130a 6ff.  
 imitation of animal noises, see *haya-hesiya*  
 ivory, see tusks  
 king, beardless M III 42b 2  
 king, election of ~ M II 94b 7ff.  
 king reproached by wazir for bad behaviour, M III 130a 14 (*rāyā ...*  
*khīnsito*)  
 lac bangles (*alattaga-kankaṇa*) ĀvCū II 154, 6 (see *ad* M III 17a 9ff.)  
 lies in confession destroy profit from atonement M II 45b 9, cf. M II  
 46a 13 (*lābha*)  
 merchants, five ~ M II 49a 10  
 Mūladeva elected king M II 94b 11  
 Neemb flowers used to scent evil-smelling sesame seeds M III 109a 4  
 neighing king M III 130a 13  
 -o for -aṇi error, see at M 93a 13 *chagalao*  
 paṇ vendor M II 52a 1  
 potash (*khāra*) M II 93a 10  
 pregnancy whim (*dohala*) M III 17a 9  
*reges pueri* see: beardless king  
 śakaṭa, simile of the ~ M II 99a 11  
 salutation (*svāgatam*) M III 39b 10 *et passim*  
 śilāṅga (18000 ~s) M II 99a 13

- similes: of the bald soldier M II 52a 1; of the beardless king M III 42b 2; of the betel seller M II 52a 1; of the bower and mustard seeds M II 99b 6; of the cloud M II 46b 4; of the cow wishing to be milked M III 40b 6; of the fish eaten by an ascetic M II 45b 4; of the five merchants M II 49a 10; of the garland makers M II 46a 10; of the hunter M III 39b 6; of a pair of garments M III 3b 13; of the śakata M II 99a 11; of the treasure M II 95b 4; of the water-skin M II 99a 5
- thief (Mūladeva) becomes king M II 94b 11
- trades forbidden to Jains see above sub: fifteen trades
- treasure simile M II 95b 4
- tusks smuggled in grass bundles M III 17b 1
- twenty carts of merchandise M II 95a 9; 95b 1
- water-skin (dṛtika) with five openings M II 99a 5
- wazir reproaches king for bad behaviour M III 130a 14