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TALES AND SIMILES FROM MALAYAGIRI'S COMMENTARY
ON THE VYAVAHĀRABHĀṢYA (*bhāga 2*)*

for Dr L. Pighi

As in the first part of this selection of illustrative stories and examples made by Ernst Leumann probably in the 1880s, a subject index and a glossary replace a synopsis of their contents. Abbreviations in this paper are the same as those in *bhāga 1*, published in *Indologica Taurinensia XXVIII* (2002), pp. 41-95, but "S" is used instead of "P". The numbers in square brackets show the pages in Leumann's notebook 126.

M IV, 2 7b 12ff. *ad VavBh sūtra 23* (Ladnun ed. 1996: 1000).

The story, which illustrates an unfitting application¹, is introduced by the comm. on the first half of vs. 23²: Saṃgillo nāma gosamudāyas. Tasmin rakṣaṇīye tri-vidhe³ rakṣake dṛṣṭāntaḥ, tad-yathā: jānan niśrito 'jānaṃś ca; eṣo 'kṣarārthaḥ.

* The author is obliged to Miss Andrea Polden for checking his use of English.

1. A-samarthôpanaya (M IV, 2 8a 11): Yo gītārthaḥ sarvān api doṣān svayam pariharati, yas tu niśritas, taṃ parihārayati. Yaḥ punaḥ svayam a-gītārtho yaś cāgītārtha-niśritas, tayor ātma-virādhanaṁ saṃyama-virādhanaṁ cabhavati.

2. He codaka, trayānāṃ apy eteṣāṃ gītārthā-gītārtha-niśritā-gītārthānāṃ sid-dhiṃ-karaṃ dṛṣṭāntaṃ śṛṇu!

3. S: vidho.

*Ego rakkhago nagarassa gāvīṇaṃ. So jehiṃ⁴ ogāsehiṃ⁵ gāvīo jantīo entīo ya khettāṇaṃ avarohaṃ na karenti, tehiṃ⁶ ogāsehiṃ nei āṇei ya, jattha ya teṇāi-bhayaṃ n'atthi, tattha cārei. Annayā do purisā 'gāvīo rakkhāmi' tti uvaṭṭhiyā: amhe bhayāe gāvo rakkhāmo tti. Nāgaragā cintanti: so ego na tarai savva-nagarassa gāvīo rakkhiṃ; tamhā ee vi 'nijujjantu'⁷ tti bhāṇiyā: rakkhaha. Tattha ego tassa purāṇassa *saṃkheḍi*-pālassa nissāe gāvīo nei āṇei ya, 'a-jāṇao' tti kāuṃ tas-sammaeṇa⁸ caṃkamai. Bīo *saṃkheḍi*-pālao cintei: 'aham annassa nissāe na cāremi, sayam eva ahaṃ rakkhiṃ samattho.' So varāo a-jāṇao imāṇi thāṇāṇi na yānai.*

A large number of kine is called *saṃgilla*. This must be tended and the story deals with three kinds of cowherds, viz., the one who knows (his job), the apprentice and he who does not know it. This the meaning of the words.

(Once there was) a cowherd of the kine of a town. The places where the cows went to and from did not include (?) the fields, etc.; he took them there and brought them back and when there was no danger of thieves, etc., he let them roam about (or: graze). Once two men turned up wishing to tend the kine and said: "We tend cows for a fee." The townspeople thought: 'this one (man) cannot tend the cows of the whole town'. With the idea 'They should therefore be employed' they told (them): "Tend (the cows)!" Thereupon the one of them took out the cows and brought them back on behalf of the former herdsman and thinking 'he (i. e. his companion) does not know it' he walked about with his consent (without his protesting?). The second cowherd thought 'I do not do this

*Tivihe saṃgillammī jāṇante nissīe (?) a-jāṇante /
pāṇandhi chitta-kuruṇe (S: -karaṇe) aḍavi jala sāvae teṇā //*

'Questioner! Listen to the simile which explains these three: the trained monk, the trainee and the disciple (?). In the threefold mass there is he who knows, he who follows and he who does not (yet) know. The path, the value of fields, the forest, water, wild animals, thieves.' – Without the commentary this would be incomprehensible, and it shows that a Nijjutti often gives only catchwords for oral elaboration.

4. S: *nijehiṃ*.

5. S: *ugās*^o et passim.

6. S: *tesiṃ*.

7. L: *na jujjhantu*.

8. S: *tassa maēṇa*.

on behalf of another; I can tend (the cows) myself", (but) the poor ignorant man did not know those places (as mentioned above).

***Samkheḍi**: not in any dictionary, but may be translated as *go-samudāya* above.

M IV, 2 13b 8ff. *ad VavBh sūtra* 47 (1021).

Ego puriso nagaraṃ patthio. Annehiṃ vārio: "Mā gaccha, panthe sappo ciṭṭhai." So dhāviūṇaṃ khāi. So bhaṇai: "Ahaṃ nassihāmi"⁹, na me so sappo *ammāhii*. Tao so calio panthe. Vaccanto sappeṇa diṭṭho. Tao pahāvio sappo. So sigghayaraṃ nāsium pavatto. Tassa tahā nassantassa pāe kaṇṭago laggo. Teṇa vāghāeṇa sappeṇa *ummāuṃ*¹⁰ khaio mao ya.

A man set out to go to town. He was held back by others (with the words): "Do not go, there is a snake along the way." He ate as quickly as possible and said: "I shall destroy (it); that snake will not... me". Thereupon he departed (and) on his way was seen by the snake. Then the snake was put to flight, (but) (h)e (man) happened to be faster to destroy it. As he thus was destroying (the snake) a thorn stuck in his foot. Through this handicap he was..., eaten by the snake and died.

This story, too, is not handed down very well and it is not made much clearer by Malayagiri's Sanskrit paraphrase¹¹.

Ammāhii and **ummāuṃ** may belong to the same verb meaning 'to seize' or 'hurt'. The *m/s* exchange is attested and $\sqrt{SĀ} / SO$ would somehow fit this meaning but this root is not attested with the prefixes *ā* or *ut* in Sanskrit nor in Prakrit.

9. Thus L(eumann) for *nissihāmi*.

10. S: *sameuṃ*.

11. *Tato yathā tasya vyālena duṣṭena sarpeṇa prārabdha-jīvita-viprayogāya prakarṣeṇa khādītum ārabdhasya maraṇa-bhītatvād eva śighram palāyamānasya śalyaṃ vyāghātato vyāhanyate – gamanam anenēti vyāghāto gamana-vyāghāta-karaṇam abhavat –, evam durgati-bhīte ṣaṣṭi-saptamyor arthaṃ pratyabhedāt durgati-bhītasya mokṣārthaṃ vrajataḥ śalyam aparādha-lakṣaṇaṃ mokṣa-gamana-vyāghāta-kāri jātam.*

M IV, 2 18b 6ff. *ad* VavBh sūtra 64 (1038).

Ego migo gimha-kāle sampatte taṅhāe abhibhūo pāṇiya-tthāṇaṃ gao. Pāsai kodaṇḍa-kandhariya-hatthaṃ vāhaṃ. Tao migo imaṃ cinteī: 'jai na piyāmi, to khippaṃ marihāmi; pīe suheṇa marijjāmi, avi ya pīe kayāi baliyattaṇa-guṇeṇa palāejjā vi.' *Evam cinteūna*¹² *so aṇeṇa ogāseṇaṃ*¹³ *khippaṃ pāṇiyaṃ pāuṃ laggo. Jāva so vāho*¹⁴ *taṃ ogāsaṃ pāvai, tāva kai vi ghoṭṭe karettā palāo.*

*Ev'*¹⁵ *eso vi pārihārio cinteī: 'jai na paḍisevāmi, to marāmi, a-vūḍhe ya pāyacchitte annaṃ vi kamma-nijjaraṇaṃ na kāhāmi, paḍisevie puṇa pacchittaṃ ca jaṃ ca*¹⁶ *a-vūḍhaṃ*¹⁷ *vahissāmi annaṃ ca kamma-nijjaraṇaṃ ciraṃ-jīvanto karessāmi Lava-sattama-deva-ditṭhantaṇaṃ kayāi sijjehāmi vi juttaṃ c'eyaṃ*¹⁸ *jao bhaṇiyaṃ:*

*'appaṇa bahum esejjā eyaṃ*¹⁹ *paṇḍiya-lakkhaṇaṃ / savvāsu paḍisevāsu eyaṃ atṭhāvayaṃ viū' //*

After summer arrived a deer overcome by thirst went to a drinking place. It saw a hunter with a bow and arrows (?) in his hands. Then the deer thought this: 'If I do not drink, I shall die quickly. When I drink, I may easily be killed; on the other hand, once I have drunk I may (easily) flee because I am the stronger.' With this thought it stayed at that place to drink water quickly. As soon as the hunter reached that spot, (the deer) took a few gulps and fled.

Thus also the monk with a special position as to diet²⁰ thinks: '(Even) If I do not commit an error I shall die, and when atonement is not given I shall not perform another destruction of karma, but I shall suffer atonement not being given and (only) when I live long, shall I perform another destruction of karma (and) one day I shall also be

12. S: *cintiūnaṃ.*

13. S: *ug°* (et passim)

14. S: *vāhaṃ.*

15. S: *Evam.*

16. Thus L; S omits *jaṃ ca.*

17. S adds: *ca.*

18. S: *vijjuttāveyaṃ.*

19. S: *evaṃ.*

20. In vs. 1036.

successful, as in the example of the Lava-sattama gods²¹, wherefore it is fittingly said: The mark of the wise man is that he can say much in a few words. Regarding all faults the wise (know only) this śloka.'

Kandhariya: This word is not found in any dictionary and is perhaps corrupted. The meaning, however, can hardly be anything other than either 'arrow' or 'quiver.' cf. *kaṇḍa* ~ *Sa. kāṇḍa*?

M IV, 2 19a 10ff. *ad* VavBh sūtra 67 (1041).

*Ego rāyā. So para-baleṇaṃ abhibhūo. Teṇa johâdiṭṭhā*²²: "Jujjhaha! "Te jujjhantā para-baleṇa pahārehiṃ paritāviyā bhaggā. Tao āgayā appanijjagassa ranno pāya-mūlaṃ. Teṇa vāyā-sarehiṃ tajjiyā: "Tubbhe mama vittim khāittā kiṃ pahārāṇaṃ bhīyā paḍiāgayā? "Tāhe te johā para-balaṃ abhibhaviṃ a-samatthā imaṃ cintenti: 'Jujjhantāṇa āuha-pahāreṇa bhaggāṇaṃ paḍiāgayāṇaṃ vāyā-sara-pahārā bandhana-maraṇāṇi visesenti; kisa appā na paricatto?' tti cinteūṇa johehiṃ rāyā bandhiṃ para-bala-ranno dinno.

Anno rāyā para-baleṇābhibhūo tah'eva johe pesei. Para-bala-pahārehiṃ bhagge paḍiāgae protsāhayati.

A king. He was attacked by a foreign army. He ordered his soldiers to fight. Tormented by blows they were pressed hard by the other army. Thereupon they went to the presence (lit.: feet) of their own king and were blamed by him with arrowlike words: "You have accepted (lit.: eaten) my pay. Why are you afraid of blows and (why do you) retreat? "Unable to besiege the foreign army the soldiers then thought: 'Fighters who are defeated by an armed attack and have retreated obtain blows by arrowlike words on top of captivity, death, etc. Why is he not abandoned himself?' With this thought the soldiers tied up their king and handed him over to the king of the other army.

Another king, however, when besieged by a foreign army, sent away his soldiers (and) encouraged (them) when they were pressed hard by blows of a foreign army and retreated.

21. On these gods who live a very long time see Sūyagaḍa 1,6,24 and Jacobi's note in *SBE* 1895, p. 291.

22. L: for *joha samd*°.

M IV, 2 20a 4ff. *ad* VavBh sūtra 70 (1044).

*Kedāresuṃ sālī vāvio*²³ *te ya keyārā vaīe*²⁴ *parikkhittā kayā. Tesiṃ ekkaṃ vāraṃ kayaṃ. Annayā teṇa vāreṇa vasabho pavitṭho keyāresu sālīm*²⁵ *carai. Keyāra-sāmī āgao; taṃ vasabhaṃ pavitṭhaṃ pāsīuṇaṃ taṃ vāraṃ dhakkiyaṃ. Tao sara-m-āhiṃ taṃ vasabhaṃ paritāvei. Tāhe teṇaṃ paritāvienāṃ imaṃ kayaṃ: (Jaṃ pi na ciṇṇaṃ, taṃ teṇa camadhīyaṃ, VavBh 1045).*

Rice was sown in the fields and these fields were fenced in. They had a gate. One day a bull entered the fields by this gate and fed on the rice(plants). The owner of the field came. He saw that the bull had entered and shut the gate. He then maltreated the bull with bamboo sticks, etc. Thereupon (the) maltreated (bull) did this: (destroyed the plants he had not eaten).

Camadhīyaṃ: vināśitam (M IV, 2 20a 9).

M IV, 2 20a 14ff. *ad* VavBh sūtra 72 (1046).

*Anno keyāra-sāmī vasabhaṃ keyāresuṃ sālīm carantaṃ pāsīuṇa duvārassa ega-pāse cicchā*²⁶ *-saddaṃ karei. Tao so vasabho nīo*²⁷ *teṇa duvāreṇa nipphaḍai, nipphaḍanto ya leṭṭhu*²⁸ *-[15] m-āhi*²⁹ *āhao. Evaṃ tassa khetta-malaṇāiyā puvv'-uttā dosā na jāyā.*

Evaṃ āyarieṇa vi so uvāeṇa coeyavvo jahā na rūsai. Tao puvv'-utto ego vi doso na saṃbhavai.

Another owner of a field who saw a bull feeding on his rice(plants) made the sound *cicchā* at one side of the gate. The bull then went away and jumped out (of the field), and in doing so was hit by clods of earth. Thus he (the owner) did not have damage to his field.

23. S: *vāvītā*.

24. S: *vittīe*.

25. S: *sālī*.

26. S: *thiccā*.

27. S: *bhūto*.

28. S: *leḍḍhu*.

29. S: *āhiṃ*.

Then he ³⁰ had to be encouraged/incited by the teacher in such a way that he did not become angry. No damage such as previously mentioned then arose.

M IV, 2 21a 9ff. *ad VavBh sūtra* 75 (1049).

Kasyāpi gaur vātādīnā bhagna-śarīrā. Tām upaviṣṭām utthātum a-śaknuvantīm pucche gṛhītvā go-nāyaka utthāpayati sā cōthitā satī svayam eva cāriṃ caritum yāti. Yadi punar a-samarthā cāri-caraṇāya gantum, tadā cāriṃ pānīyaṃ cāniya dadāti evaṃ ca tāvat karoti, yāvad baliṣṭhōpajāyate.

Someone's cow broke down from rheumatism, etc.; as she was sitting and unable to rise, the cowherd seized her tail and made her rise, standing she went to graze by herself. If, however, she could not go grazing, then he brought food and water and gave it to her thus making her grow very strong.³¹

M IV, 2 28a 12ff. *ad VavBh sūtra* 107 (1081) = BKBh 6198.

Jitaśatrur nāma narapatis. Tasya pravrajyābhavat pravrajyānantaram ca tasya śikṣā (grahaṇa-śikṣā āsevana-śikṣā ca)³² pravṛttā. Kālāntare ca videśaṃ gataḥ Potana-pure ca³³ para-tīrthibhiḥ saha vāda upasthitas. Tatas taiḥ saha śobhano vādas³⁴; taṃ dattvā mahatīm Jina-śāsane 35 prabhāvanāṃ kṛtvā sa bhagavān nirvṛto.³⁶

A king named Jitaśatru. He became a monk (i.e., he heard the Doctrine with competent elder monks and was given permission to go

30. Probably the *sādhu* who had drunk water like a deer (vs 1041) which is an *a-kappa-padisevā*.

31. 'Strong enough'? Cf. Italian *assai* and Old French *assatz* 'beaucoup' (Bloch-Wartburg 1964: 41).

32. S:... abhūt. (Dharmaṃ tathā-vidhānāṃ sthavirāṇāṃ antike śrutvā pravrajyāṃ sa pratipannavān ity arthah.) Pravrajyānantaram ca tasya śikṣāṇā-grahaṇa-śikṣā ca (M 28a 12f. = BKBh 1637,29f.).

33. Thus BKBh for: kālāntare ca Potanapure videśa-rūpe para°.

34. S adds: sad-vādas.

35. S: °na-pra°.

36. S: nirvṛtto.

forth into the houseless state). Then (he) began a theoretical (?) and practical training. After some time he went abroad and in the town of Potana a dispute took place with heterodox men. The dispute with them was splendid then. Thereby (?) the noble gentleman made a great promulgation of the Jina's Doctrine and then died.

Śikṣā: for the kinds of s. see, e.g., Mānavijaya's *Dharmasaṃgraha* 3.

Potana-pure: on the possible situation of this town see Malvania 1970.

Nirvṛto: M 28b 1f. mukti-padavīm adhirūḍhaḥ 'ascending the path towards deliverance.'³⁷

M IV, 2 36b 2ff. = BKBh 1647, 30ff. *ad* VavBh sūtra 152 (1126 = BKBh 6244).

*Goyāvarīe nadīe taḍe Paiṭṭhāṇaṃ*³⁸ *nayaraṃ. Tattha Sālavāhaṇo rāyā: tassa Kharao amacco. Annayā so Sālavāhaṇo rāyā daṇḍa-nāyagaṃ āṇāvei: Mahuraṃ ghetṭūṇa sigghaṃ āgaccha so ya sahasā a-pucchiūṇa daṇḍehiṃ saha niggao. Tao cintā jāyā: 'Kā Mahurā ghetṭavvā dakkhiṇa-Mahurā uttara-Mahurā vā? Tassa āṇā tikkhā, puṇo pucchium na tīrai. Tao daṇḍā duhā-kāūṇa dosu vi pesiyā. Gahiyāo*³⁹ *do vi Mahurāo. Tao vaddhāvago pesio. Teṇāgantūṇa rāyā vaddhāvio: "Deva, do vi Mahurāo gahiyāo." Anno āgao: "Deva, paṭṭa-devīe*⁴⁰ *putto jāo." Anno āgao: "Deva, amugattha padese viulo nihī pāyado jāo. "Tao uvar'-uvarillāṇa niveyaṇeṇa*⁴¹ *harisa-vasa-vis-appamāṇa-haya-hiyao*⁴² *para-vaso jāo. Tao harisaṃ dharium a-*

37. Leumann adds: " (in order to console the man who had lost his senses on account of his brother's death)," but the scholion on 1082 runs: *tasya bhrātādi-maraṇaṃ śrutvā kṣipta-cittī bhūtasyāśvāsānārtham iyaṃ deśanā yathā maraṇa-paryavasāno* and in BKBh 6199 it is Jitaśatru's sister who loses her sense at the death of her brother which seems to be the older version. Malvania 1970: 289 sub 32 keeps the VavBh reading and mentions BKBh after it without commenting on the difference. The Ladnun ed. at least refers to the BKBh reading in a footnote.

38. L: *Apaiṭṭhāṇaṃ*.

39. S: *gahiyā to*.

40. S: *uvar'-uvari kallāṇa-niveyaṇe je*. BKBh comm.: *uvar'-uvarim kallāṇa-nive°*.

41. BKBh comm. 1648,5 *agga-mahisīe*.

42. BKBh comm.: *°māṇa-hiyao*.

cāyanto⁴³ sayañijjaṃ kuṭṭai, khambhe āhaṇai, kuḍḍe viddavai bahūṇi ya a-samanjasāṇi palavai. Tao Kharageṇāmacceṇaṃ tam uvāeṇa⁴⁴ paḍibohiu-kāmeṇa khambhā kuḍḍā bahū viddaviyā. Rannā pucchiyaṃ: “Keṇa⁴⁵ viddaviyaṃ? “So bhaṇai: “Tubbhehiṃ. Tao ‘mama sammuham alīyaṃ evaṃ bhaṇai’ tti ruṭṭheṇa rannā Kharago pāeṇa tāḍio. Tao saṃkeiya-purisehiṃ uppāḍio annattha saṃgovio ya. Tao kamhi⁴⁶ paoyaṇe samāvaḍie rannā pucchio: “Kattha⁴⁷ amacco ciṭṭhai? “Saṃkeiya-purisehiṃ kahiyaṃ: “Deva, tunhaṃ a-viṇaya-kāri tti. So mārio”⁴⁸. Rāyā visūriyaṃ pavatto⁴⁹: “Duṭṭhu kayaṃ mae; tayāṇiṃ⁵⁰ na kiṃ pi ceiyaṃ⁵¹”ti. Tao sabhāva-ttho jāo. Tāhe saṃkeiya-purisehiṃ vinnavio⁵²: “Deva, gavesāmi jai vi kayāi caṇḍālehiṃ rakkhio hojja.” Tao gavesiūṇa āṇio. Rāyā saṃtuṭṭho. Amaccena sabbhāvo kahio. Tuṭṭheṇa viulā bhogā dinnā. [16]

The town of Pratiṣṭhāna on the bank of the river Godāvārī. King Sālavāhaṇa (reigned) there. His wazir was Kharaya. One day king Sālavāhaṇa gave his chief of staff the order: “Take Mathurā and return quickly” and (the latter) without asking (which Mathurā) started immediately with his armies. Later he thought: ‘Which Mathurā, the southern or the northern one must be taken? His order is strict. It is impossible to return to ask.’ The armies were therefore divided and sent to both (Mathurās). Both Mathurās were taken. Then a messenger was sent. When he arrived he gladdened the king (with the words): “Your Majesty, both Mathurās have been taken.” Another (messenger) came (saying): “Your Majesty, the chief queen has born a son.” Another (messenger) arrived (and announced): “Your Majesty, in such and such a remote place a considerable treasure has come to light.”

43. S: avāyaṃ to.

44. BKBh comm.: -ehiṃ.

45. BKBh comm.: keṇēyaṃ.

46. BKBh comm.: kamhi.

47. S adds: me which is not in the Sanskrit paraphrase 37b 5.

48. Thus S; M has *yuṣmat-pādānām a-viṇaya-kāri māritaḥ* in its paraphrase (37b 5). L: *sārio*.

49. BKBh comm.: *payatto*.

50. BKBh comm.: *tayā*.

51. Thus L; S: *veiyaṃ*.

52. BKBh comm.: *vinnatto*.

By these successive announcements (the king) was beside himself and his heart jumped with joy. Unable to contain his joy he hit his couch, struck the pillars, destroyed (?) walls and said many improper things. The wazir Kharaga wanted to bring him to his senses with a trick and had many walls and pillars destroyed. The king asked: “Who has destroyed them?” (The wazir) replied: “You.” Thinking ‘He thus lies to me to my face’ he flew into a rage and kicked Kharaga with his foot. Attendants (?) raised him to his feet and took him to another place.

At a certain occasion the king asked: “Where is the wazir?” Counsellors told him: “Your Majesty, you did not behave very well. He was killed.” Then the king began to be sorry saying: “I have done wrong. Nothing can be done then.” Later he recovered his composure. Then the counsellors announced to him: “Your Majesty, I shall see if he perhaps was saved by the Cāṇḍālas.” He was sought and brought back. The king was content. The wazir told what he had done. Satisfied (the king) gave him many sinecures.

Kharageṇā^o: on Kh. see Deo 1954.

Pāeṇa t.: touching a person with one’s foot is considered a severe offence, see Bollée 1983: 257.

Samkeiya-p^o: my rendering of this hapax legomenon is tentative; perhaps just attendants are meant.

Mārio: Leumann’s reading *sārio* ‘chased away’ would make good sense, yet the mention of the Cāṇḍālas, the usual executioners, and the scholiast’s commentarial reading made me choose *mārio*. For the frequent scribal error see, e.g., below at M IV, 2 68b 8 *muyāmo* / *suyāmo* and Bollée 1999: 413.

M IV, 2 39b 11ff. *ad* VavBh *sūtra* 169 (1143) = BKBh 6259.

*Ego seṭṭhī. Tassa do mahilā, egā piyā, egā vessā. Tattha sā vesā (!)*⁵³
a-kāma-nijjarāe mariūṇaṃ Vantarī jāyā. Seṭṭhī vi tahā-rūvāṇaṃ
*therāṇaṃ antie dhammaṃ soccā pavvaie*⁵⁴ *sā ya Vantarī puvva-bhava-*
*vereṇa chiddāṇi maggai. Annayā pamattaṃ datṭhūna chaliyāiyā.*⁵⁵

53. S: *tam jā vesā, sā*; BKBh comm.: *jā vessā, sā*.

54. S: *pavvaito*; BKBh comm.: *Iyarā vi tahā-rūvāṇaṃ sāhuṇāṇaṃ pāya-mūle pavvaiyā*.

55. Thus BKBh 1651,28; L: *chaliyāo*; S: *°yāito*.

A sheth (dean of a guild). He had two wives: a pleasant one and an odious one. The odious one, because she was not loved, was brought low, died and became a Vantarī. The sheth heard the Doctrine from competent elder monks, set out into the houseless state and the Vantarī, through the enmity in their former existence, looked for faults in him. Once after seeing him careless she deluded (seduced) him.

Vantarī: the Vyantaras are a class of deities to which also Piśācas, *rākṣasas* and *yakṣas* belong.

Chaliyāiyā: chalitavatī (M 39b 14), in fact *chalitavatikā. For *ava* > *ā* see Pi § 165.

M IV, 2 40a 2ff. *ad* VavBh sūtra 170 (1144) = BKBh 6261.

*Egammi gāme do bhāyaro*⁵⁶. *Tassa jeṭṭhassa bhāriyā khuḍḍalago ajjhovavannā. Sā*⁵⁷ *taṃ patthei; khuḍḍalago nēcchai. Bhaṇai: “Tumaṃ mama jeṭṭha-bhāuyam dharamāṇam na pāsasi. “Tie cintiyam: ‘jāva*⁵⁸ *jīvai, tāva me n’atthi eso devaro’tti. Tao chiddaṃ lahiūṇa visa-saṃcāreṇa mario niya-bhattā. Tao bhaṇiyam: “Jassa bhayaṃ āsī, so mao; iyāṇiṃ pūrehi me maṇorahaṃ! “Teṇa cintiyam: ‘Nūṇam etāe*⁵⁹ *mario jeṭṭha-bhāugo; dhir atthu kāma-bhogāṇam! ‘iti samvega*⁶⁰ *pavvaio. Iyarī vi duha-saṃtattā a-kāma-nijjarāe mariūṇa Vantarī jāyā. Ohīṇā puvva-bhāvam pāsai. Diṭṭho devaro sāmaṇṇe ṭhio. Tao ‘nāham aṇeṇa icchiya’ tti puvva-bhava(vereṇa*⁶¹ *saranti pamatto chalio.*

In a village (there were) two brothers. The wife of the elder brother was in love with the younger. She asked him, (but) he refused (and) said: “You do not realize that my elder brother has you (for wife).” She thought: As long as he (my husband) lives, I shall not have this one (the younger brother) for husband. Therefore,

56. BKBh 1652,13: *sajjhilakā* (*bhayāro* ity arthaḥ).

57. BKBh comm.: *kaṇiṭṭhassa bhāriyāe ajjhovavanno*. So the change of persons also affects the diction of the rest of the story.

58. Thus L; S omits.

59 L: *ete*.

60. S: *samvega-gato*.

61. Thus L for S: *-vereṇam aṇusar*^o.

when she got an opportunity, she killed her own husband by means (*saṃcāra*) of poison. (She) then said: “He whom (you) feared is dead. Now satisfy my wish.” He thought: ‘Now she has killed my elder brother. Down with the pleasures of the senses!’ With this thought (in mind) he set out into the houseless state in desire of deliverance. The other (the woman) was tormented by grief, died because she was not loved and became a Vantarī. By her clairvoyance she saw her previous existence. (She) saw her husband as a monk. Then she remembered having deluded (seduced) him when he was off his guard, through enmity in their previous lives, because of the feeling ‘I am not loved by him.’

Ajjhovavannā: given the difference in age in traditional marriages in extended families this situation is frequent; see, e.g., Kakar 1982: 70 quoting F. M. Das 1932: 72, and, especially, Kakar 1989: 13; further Emeneau & Van Nooten 1991. A rare case of the reverse is narrated in *ĀvCū* II 189,10.

Viśa-saṃcāreṇa, etc.: for this kind of conjugal crime see Bollée 2002, § 794.

M IV, 2 40a 11ff. *ad* VavBh *sūtra* 171 (1145).

*Ego kuḍumbio orāla-sarīro egāe bhaigāe orāla-sarīrāe patthio. Sā teṇa nēcchiyā. Tao sā gāḍhaṃ ajjhuvavannā; teṇa saha sampaogaṃ a-labhamāṇī dukkha-sāgaram ogāḍhā, a-kāma-nij-jarāe mariūṇaṃ Vantarī jāyā. So ya kuḍumbio tahā-rūvāṇaṃ therāṇaṃ antie pavvaio. So tīe ābhogio annayā pamattaṃ datṭhūṇa chaliyāo.*⁶²

A householder with a handsome body was wanted by a beautiful female servant. He refused her. She was deeply in love. As she could not be united with him she fell into an ocean of misery, died because she was not loved and became a Vantarī. The householder went into the houseless state with competent monks. She enjoyed him when she deluded (seduced) him, when she once saw him off his guard.

62. S: -yāito.

M IV, 2 43b 8ff. *ad* VavBh sūtra 187 (1161) = ṭikā on BKBh 6275 (p. 1656, 8ff.).

*Mahura-nayarīe thūbho deva-nimmio. Tassa mahimā-nimittam saddhīo samanīhi samam niggayāo rāya-putto ya tattha a-dūre āyāvento ciṭṭhai. Tāo*⁶³ *saddhī-samaṇīo bohiehiṃ gahiyāo teṇ' anteṇam*⁶⁴ *āñiyāo; tāhiṃ*⁶⁵ *taṃ sāhuṃ daṭṭhuṃ akkando kao. Tāo* (S: *tato*) *rāya-putteṇa sāhuṇā juddham dāṇa moiyāo.*

In the city of Mathurā there is a stūpa built by the gods. Because of a festival, female devotees went out with nuns and not far from there a prince was inflicting austerities upon himself. The female devotees and the nuns were seized by dacoits and brought to him. When the (women) saw the ascetic they cried. Then they were liberated by the ascetic prince after he had fought (the dacoits).

Deva-nimmio: see, e.g., Shah / Bender 1989: 210.

The Sanskrit explanation (*akṣara-gamanikā*), which literally occurs also in the BKBh ṭikā⁶⁶, is useful here:

Stūpasya 'mahe' mahōtsave śrāddhikāḥ śramaṇibhiḥ saha nirgatāḥ. Tāsām 'bodhikaiḥ' caurair haraṇam nrpa-sutaś ca tatrādūre ātāpayati. Bodhikaiś ca tās tasya madhyena niyante. Tābhiś ca taṃ dṛṣṭākrande kṛte sa yuddhena tebhyas tā mocayati (S: dṛṣṭvā ākrande... stenebhyas...).

M IV, 2 57a 3ff. *ad* VavBh sūtra 255 (1229).

*Egā taruṇī bahu-sa-yaṇam ghettuṃ pavvaiyā. Annayā tāe samjaie āyario obhāsio. Āyariēṇam nēcchiyā. Tāhe sā padosaṃ āvannā āyariyassa. Tesiṃ sa-yaṇa*⁶⁷ *-pavvaiyāṇam kahei: "Maṃ esa āyario uvasagei." Tāhe te samjaie niyallaga-pavvaiyā āyariyassa pauṭṭhā bhaṇanti: "Esa āyario pārance gihi-bhūo ābhavai." Tao āyario annam gaṇam gantuṃ savvaṃ jaha-tṭhiyaṃ parikahei.*

63. S and BKBh-ṭikā: -anto; S: ciṭṭhei tato.

64. Thus L for: *yāo teṇam in his MS; S teṇam and omits: anteṇam.

65. Leumann's MS: vāhi; S: bāhiṃ.

66. This shows that Kṣemendra in completing Malayagiri's commentary used the latter's scholia from elsewhere.

67. S: sayāṇāṇam.

A young woman with many relatives went forth into the homeless state. Once this female renouncer applied to a teacher. The teacher refused. She thus caused the teacher to incur a fault. She told the monks among her relatives: “This teacher molested me.” Thereupon the wicked monastic relatives of this renouncer said: “This teacher must be laicized in an exclusion from the order of monks.” Then the teacher spread the whole truth about and went to another group.

M IV, 2 57b 8ff. *ad VavBh sūtra* 258 (1232).

*Ego bahu-sisso āyario paḍisevaṇāe gihi-bhūtatvam āvanno. So annaṃ gaṇaṃ gantaṃ āloei. Tehiṃ gihi-bhūo kaḍḍhiyaṃ*⁶⁸ *āḍhatto. Tao tassa sīsā bhaṇanti: “Mā amhaṃ guraṃ gihi-bhūyaṃ kuṇaha. Jai puṇa amhaṃ gurūṇaṃ evaṃ ohāvaṇā kīrai, tao amhe savve unnikkhamissāmo.” Tao ‘tesim a-ppattiyaṃ mā hohi ’tti a-gihi-bhūo c’eva so uvatṭhāvijjai.*

A teacher with many disciples was laicized because of a fault. He therefore considered going to another group. As a layman (people) began to torment him. Then his disciples said: “Do not laicize our teacher. If our teacher is expelled in this way, then we shall all go away.” Thereupon with the idea ‘there should be no unkindness towards the (disciples?)’ he was not laicized, and rehabilitated.

M IV, 2 68a 13ff. *ad VavBh sūtra* 303 (1277). Cf. Hemavijaya, *Kathāratnākara*, Story no 81

*Rāyagihamaṃ nagaraṃ. Tattha Rohiṇio*⁶⁹ *coro bāhiṃ dugge ṭhio sagalaṃ*⁷⁰ *nayaraṃ musai. Na koi taṃ ghettaṃ sakkai. Annayā [17] Vaddhamāṇa-sāmī samosaḍḍho. Rohiṇio bhagavao*⁷¹ *dhammaṃ kahentassa nāidūreṇaṃ volai so ya volamāṇo*⁷² *Titthagara-vayaṇaṃ souṃ*

68. L: *kajjiyaṃ*.

69. L: *-neo* et passim.

70. S: *So sayalaṃ*.

71. S: *bhayavato*.

72. L: *bolai...*; S: *bolei so calamāṇo mā*. As in the MS gemination is often omitted, one could also read *vollai* ‘attacks’, though this meaning would not fit very well *volamāṇo* later on.

'coriyaṃ na kāhāmi' tti kaṇṇe ṭhavei⁷³. Tass' evaṃ volamāṇassa⁷⁴ kaṇṭago pāe laggo, taṃ jāva egenaṃ hatthenaṃ uddharai, tāva Titthagaro imaṃ gāh' atthaṃ pannavei:

"a-milāya-malla-dāmā a-nimisa-nayaṇā ya nīraya⁷⁵-sarīrā /
caur-anguleṇa bhūmiṃ na chivanti surā" jiṇo kahae⁷⁶ //304 // (1278)
(... 68b 6) Evaṃ souṃ kaṇṭagaṃ uddharittā puṇo kaṇṇe ṭhaveuṃ gao.

Annayā so Rohiṇio Rāyagihaṃ aigao rattim "coro" tti gahio na ya najjai⁷⁷ 'Rohiṇio uyāhu anno coro?' Tao piṭṭiṃ ādhatto bhaṇṇai ya: "Akkhāhi saccaṃ: tumaṃ Rohiṇio na va tti. Jai Rohiṇio siyā, to muyāmo⁷⁸." Evaṃ so nī-sattha-*paviddhāhim*⁷⁹ aṭṭhārasaḥim kāraṇāhim⁸⁰ ekk'-ekkaṃ kām pucchijjai. So na kahei jahā: "Ahaṃ⁸¹ Rohiṇio coro" tti. Tāhe aṭṭhārasamā suhumā kāraṇā kariṃ ādhattā: majjaṃ pāio, matto, nicceyaṇo⁸² jāo. Tāhe deva-loga-bhavaṇa-sarisam bhavaṇaṃ kām tattha mah'-arihe sayañijje nivajjāvio. Tao paḍibohi⁸³-velāe itthī-nāḍae nivattijjamāne tāhim bhaṇṇai: "Tumaṃ deva-loge uvavanno deva-loge ya eso aṇubhāvo 'jo pucchio puvva-bhavaṃ sammaṃ akkhāi, so cira-ṭṭhū devao acchai⁸⁴. Jo na akkhāi, so tak-khaṇaṃ paḍai.' To mā amhe aṇāhā kāhisi, saccaṃ⁸⁵ akkhāhi." Tao Rohiṇieṇa Titthagara-vayaṇaṃ saṃbharittā cintiyaṃ: 'a-pūi-vayaṇā Titthagara. Sāmiṇā bhaṇiyaṃ: "A-milāya ity-ādi." Imaṃ⁸⁶ savvaṃ vitahaṃ dīsai; to⁸⁷ kayagaṃ eyaṃ' ti. Bhaṇai⁸⁸: "Nāhaṃ Rohiṇio." Tao mukko. Rohiṇieṇa cintiyaṃ: 'Aho egassa vi Sāmiṇo

73. S: uvei ei.

74. LS: bol°.

75. S: nīraja.

76. S: kahai.

77. S: nijjai.

78. S: suyāmo.

79. Thus L; S: pavithāhim.

80. LS: -ehim.

81. S: kahaṃ.

82. S: nivveyaṇo.

83. S: paḍiboha-.

84. S: devati atthati.

85. S: kāhasi savvaṃ.

86. S adds: ca.

87. S: tao.

88. S: bhaṇāi.

*vayaṇassa kerisaṃ māhappaṃ! Ahaṃ jīviya-suha-ābhogī*⁸⁹ *jāo. Jai puṇa Niggantha-pāvayaṇaṃ*⁹⁰ *suṇemi, to iha-loe para-loe ya suhio bhavāmi' tti cintiūna pavvaio.*

The town of Rajgir. The dacoit Rohiṇiya, who stayed in a fort outside the town, used to rob the whole of it. No one was able to capture him. One day the Lord Vardhamāna stopped there. Rohiṇiya passed by not far from the Lord, who was delivering a sermon, and in passing by he heard the Doctrine of the Tirthakara and took a mental note (? lit.: put it in his ear) that 'I shall not rob (anymore)'. In passing by a thorn stuck in his foot and while he extracted it with one hand the Tirthakara pronounced the following theme in a stanza:

The Jina said that gods have bodies with wreaths and garlands which do not wither; eyes that do not wink; that dust does not adhere to their bodies and that they do not approach the earth nearer than four fingers.

Once Rohiṇiya passed by Rajgir at night and was seized as a dacoit, but (they) did not know, if it was R. or another dacoit. (The captors) then started to beat him and he was told: "Tell the truth! Are you Rohiṇiya or not? If you are Rohiṇiya, we shall set you free." Therefore he was subjected to close questioning with every one of the 18-fold tortures indicated in the Arthaśāstra, (but) he did not say: "I am Rohiṇiya." Then the sophisticated 18th kind of torture began to be applied: he was made to drink spirituous liquor, (so) became drunk and unconscious. They made a palace like the palaces in heaven and there he was made to lie down on a costly bed. Then at waking time a ladies' ballet was performed and the (women) spoke to him: "You have been reborn in heaven and in the divine world there is this experience: he who is asked and tells his whole previous existence, has a long stay as a deity, (but) he who does not, (dies and) is reborn at once.' Therefore do not tell us things which are of no help (?), (but) tell the truth." Then Rohiṇiya remembered the words of the Tirthakara and thought: 'Tirthakaras do not say anything vicious. The Lord spoke: "Gods have bodies with wreaths, etc." All this seems to be unreal; therefore it is false.' He said: "I am not Rohiṇiya." Thereupon

89. S: *ābhāgī*.

90. S: *Nigganthāna vayaṇaṃ*.

he was set free (and) thought: 'How great is the effect of the teaching of one single Lord! I enjoy the good luck of being alive. If I hear again the sermon of a Jain monk, I shall be blessed in this world and the next.' With this thought he set out into the homeless state.

A-milāya-⁹⁰: for the characteristics of the gods see Mbh cr. ed. III 54,23f. and 261,13ff.

Nīraya-sarīrā: this characteristic seems to have been adopted for *mahāpuruṣas* in Pāli: *rajojallaṃ kāye na upalippati* (DN III 143,27).

Muyāmo: cf. Kauṭilya 2,9,24 *sa pakṣavāms ced, an-ādeyaḥ*.

Paviddhāhiṃ: probably read: *paditṭhāhiṃ* as is used for the translation here and is found also in *aṅ-Aṅga-*pavitṭha* 'not included among the Angas' in Nandi § 61 (ed. Puṇyavijaya, et al. Bombay, 1968); for the alternance of *d* and *v* as a scribal error cf., e.g., Āyār 1,5,3,3 *saṃd/viddha* and Sūyagaḍa 1,12,15 *lobha-mayâd'-atīta / -mayāvāṭita*. The mix up of the dental ligatures was mentioned by Jacobi 1918: 22*. – On *nītiśāstras* see Handiqui 1949: 444ff.

Kāranāhiṃ: the 18 kinds of torture are enumerated in Kauṭilya 4,8,22. On the number 18 see Stein 1936.

Aṭṭhārasamā: this consists of being laid on a bed of sharp *balbaja* grass (Eleusine indica, MW) on a winter's night.

Aṇāhā: the rendering of this word must be *ad sententiam*.

A-pūi-vayaṇā: cf. Nāyādhammakahāo (Ladnun, 1974) 1,16,300 *a-pūi-vayaṇā uttama-purisā 'die Erleuchteten befehlen nichts Niederträchtiges'* (Schubring 1978: 57).

M IV, 2 78b 11ff. *ad VavBh sūtra* 357 (1331).

Donni govālā sahōyara-bhāugā bhaṇḍaṇaṃ karetā patteyaṃ patteyaṃ veyāṇaṇaṃ gāvīo rakkhanti. Annayā tesim ego rogī jāo. Tao teṇa jāva na rakkhiyāo gāvīo parihīno jāo. Annayā biio paḍilaggo, so vi teh'eva (S: taheva) parihīno. Tao tehiṃ 'Egāgiyassa na sohaṇaṃ⁹¹ iti cintiūna paropparam pū kayā. Tao (S: to) ego paḍilaggo, tassa cciyāo⁹² gāvīo biio rakkhai. Evaṃ iyarassa vi. Evaṃ tesim davva-parivadḍhī jāyā.

91. Thus L for S: *sohaṃ*.

92. S: *vi yāto*.

Evam amhaṃ pi vīsuṃ vīsuṃ viharantāṇaṃ pariḥāṇī bhavai. Tamhā miliyā viharāmo jeṇaṃ viulā nāṇāiṇaṃ vadḍhī havai. Jaṃ tubbhaṃ, taṃ tubbhaṃ c'eva; nāhaṃ taṃ harāmi. Evam samalliyāvettā sīse sajjhantie ya vipariṇāmei (S: yadi pari°); taha vi so na lahai.

Two cowherds who were uterine brothers quarrelled and tended kine separately as a livelihood. Once one of them fell ill. Then as long as he did not tend his kine he was left (by them). One day the other fell behind; he, too, was left by them. Thereupon they became friendly with each other because they thought 'it is not good to operate alone (lit.: for a single one).' Then, when one stayed behind, the other one tended his kine. So also for the other. In that way they increased their goods.

Thus also for us there will be a loss if we go (or: remain) each on his own. Therefore we should act together, by which means there will be a considerable increase of knowledge, etc. (The disciple or monk) who is yours remains so. I shall not take him. Cooperating thus he changed disciples and renouncers, but did not adopt them.

Paḍilaggo: in the *akṣarārtha* rendered as rogi. Cf. Bāṇa, *Harṣacarita* (Bombay, 1946) 176,9 lambita.

M IV, 2 83b 6ff. *ad VavBh sūtra* 374 (1348).

Sūpa-kāraḥ keṇāpi svāmiṇā saṃdiṣṭa: “Etāvat-pramāṇais tandula-[18]-mudgādibhir bhaktaṃ niṣpādyâtāvat-puruṣān (S: °tāvataḥ p°) bhojayê” ty. Ādeṣe labdhe sādHITE bhakte bhojiteṣu puruṣeṣu yaccheṣam uddharati, tat sarvaṃ sūpa-kārasyâbhavyaṃ...⁹³

Kenāpy āpūpika ādiṣṭa: etāvatā kaṇikvādinā⁹⁴ dravyeṇa etāvat-pramāṇaṃ maṇḍakādi kartavyam. Evam ādeṣe labdhe tathāiva maṇḍakādike niṣpādite ṣeṣaṃ yad uddharati maṇḍakādi, tad āpūpika-syâbhavati.

93. Thus L for S: -bhāvyaṃ.

94. Thus L for S: kaṇikkādinā.

A lord ordered his cook: “Make food with so many quantities of rice, beans, etc., and feed so many people.” When he had received the order, prepared the food and fed the people the surplus (lit.: which rest he had left over) should all belong to the cook.

Someone ordered a confectioner: “With so many ingredients (lit.: much matter), grains, etc., such a quantity of pastries, etc., must be made.” Having received an order of this kind pastries, etc., were made and the remainder of pastries belonged to the confectioner.

M IV, 2 87a 4ff. *ad* VavBh *sūtra* 382 (1356). The dog's flesh simile.

Ko 'py alarkeṇa śunā khāditaḥ. Sa yadi tasyâiva śunakasya māṃsam khādati, tataḥ praguṇī-bhavaty. Anena kāraṇena śunaka-māṃsam khādyate sa ca tat-khāditu-kāmaḥ 'katham ahaṃ sarvâsprśyaṃ śunaka-māṃsam sprśāmī'ti saṃdamśakena mukhe prakṣipati (S: kṣipati).

Evam pārihāriko 'pi kāraṇata ekasmin pārśve upari vā gr̥hitaṃ⁹⁵ sthavira-satkaṃ jugupsamāna iva tat pariharan ātmīyaṃ samuddiśati.

A dog was eaten by an *alarka*. If one indeed eats the flesh of this dog then one (must) know how to do it. On this condition dog flesh is eaten, and desiring to eat it he thought ‘How shall I eat dog flesh which has to be avoided by all?’ and he threw it with a pair of tongs into his mouth.

Thus also an isolated renouncer who is not happy, as it were, that what (food) he has collected on one side or on top (of his begging bowl), should belong to the senior monks, with good reason declares it his own (?).

Māṃsam: dog's flesh is inedible (*a-bhakkha*, Vdh I 260,5) and cooked, even by Indra, only in a case of emergency (*āvartyā śuna āntrāṇi pece*, R̥gveda 4,18,13). See also Bollée, *Gone to the Dogs in ancient India* (München 2006 forthcoming).

Alarkeṇa: according to the Mbh an *alarka* is a worm which looked

95. L: grahituṃ.

like a boar, had eight legs and sharp jaws, see Mehendale 1993: 3. Vettam Mani 1975, s.v., calls it an insect. It is not mentioned in Haṃsadeva's *Mṛgapakṣiśāstra*.

M IV, 3 6a 13ff. *ad VavBh sūtra* 24 (1380).

Annayā aḍavīe vaṇa-davo jāo. So savvao samantā dahanto vaccai. Tāhe migādao sattā tassa vaṇa-davassa bhīyā paridhāvanta⁹⁶ vedham⁹⁷ pavittḥā. Tattha vi so vaṇa-davo dahanto āgacchai tattha ya sīho pavittḥo āsi te ya migādī bhīyā cintenti⁹⁸: ‘Veṇṭe esa vaṇa-davo pavisai tti ḍajjhiyavvam⁹⁹ ti. Tao te sīham¹⁰⁰ pāya-vaḍiyā vinnaventi: “Tumhe amham migā-rāyā; to nitthārehi!” Sīheṇam bhaṇṇai: “Punche mama dhaṇiyam laggaha!” Te laggā. Tao sīheṇa plutaṃ kayam; solasa hatthe vikkanto, saha migāihim¹⁰¹ ḍiṇam.

Annayā puṇo vaṇa-davo jāo. Tah’eva migādao tattha pavittḥā. Tao ekko siyālo sīheṇa uttariya-puvvo cintei: “Aham pi sīho c’eva uttārehāmi tti. Migādao bhaṇai¹⁰²: “Mamam pucche dhaṇiyam laggeha.” Te laggā. Teṇa siyāleṇa plutaṃ kayam; virae¹⁰³ saha migāiehim paḍio. Savve viṇattḥā.

Addhānāi¹⁰⁴-āvāisu¹⁰⁵ gīyattheṇam bīya-pae jayaṇā-nisevaṇāe¹⁰⁶ gaccham nitthāriyam pāsittā a-gīyattho cintei: ‘Savvattha¹⁰⁷ vi evam āyariyavvam¹⁰⁸ ti. Evam¹⁰⁹ mannanto nikkāraṇe bīya-paṇa gaccheṇa samam viharai. Se taha viharanto naragāi-bhava-virae¹¹⁰ appāṇam gaccham ca pāḍei.

96. L in a footnote: °dhāvam = S.

97. Thus Leumann's MS for veṇṭam.

98. S: cintanti.

99. S: ujjh°.

100. S: sīha-

101. S: migāittḥim.

102. S: -ayo bhaṇṇanti.

103. S: viyarae.

104. S: te addh°; comm. 6b 13: adhvaḍiṣu.

105. S adds: ya.

106. S: jayaṇāe n.; L in a footnote: °ṇāmie; in the comm.: yatanā-niṣevanato.

107. Thus S for L: savva.

108. Thus S for L: āya ti.

109. Thus L; S omits.

110. L in a footnote: viyar°; thus also four times in S besides the Sanskritisation vyaparajas.

In a forest there once arose a fire. It went on burning all around. Then living beings, deer, etc., running to and fro, afraid of the forest fire, entered an enclosure (?), but there also the fire approached. A lion entered (the enclosure) and the fearful deer, etc., thought: 'The fire enters the enclosure. (We) shall be burnt.' Then they fell down at the feet of the lion and told him: "You are for us the king of animals. Therefore save (us)!" The lion replied: "Hold [firmly] fast to my tail." Then the lion made a jump of sixteen hands and escaped (?) with the deer, etc.

Once again there arose a forest fire. In the same way deer and other animals entered the forest. Then a jackal who had formerly been saved by a lion thought: 'I, too, shall save (them) like a lion.' He told the deer, etc.: "Keep a firm hold on to my tail!" They did so. Then the jackal jumped and together with the other animals fell into a ravine (?). All perished.

In accidents along the way, etc., a postulant saw a trained monk, as an exception, save a group by making an effort and thought: 'Thus one should always act.' With this view he remained groundlessly (and) as an exception with a group. Staying on in this way he made himself and his group fall into the pit of infernal, etc., existences.

Siho: on the lion and jackal as symbols see Caillat 1965: 47f. referring to Kirfel 1959.

Solasa: 'hand' will mean here 'the measure of length of a forearm' (Flügel 2003: 39 note 46); Edgerton, *The Pañcatantra*. London, 1965, p. 22 n. 4.

Ḍiṇam: if the reading is correct, the word seems to be a hapax legomenon, which may be a past participle of *ḍiyati* 'flies' (CDIAL 6364). Emending *ḍiṇam* into *ḍiṇo* is not necessary. The meaning given in PSM, '*avatīrṇa*' (alighted, descended), does not fit in here.

Virae: according to Hemacandra's *Deśināmāṅālā* 7,39 'a small stream of water' and equated to Sa. *virata* which, however, makes no sense. Bhayani 1988: 11 mentions also *viaraya* from PSM in the sense of 'a small pit dug in the (dry) river bed for water' and connects it with Gujarati *vīraḍo*, but in our text there is no river and the pit must be deep. *Viaraya*, however, could correspond either to Sa. *vidaraka* 'crevice, fissure' or to *vivara-ka* 'fissure, hole, chasm, etc.' (MW).

Siyālo: in stories jackals like asses are considered inferior animals, as against elephants and lions, who are metaphors for the opposite quality. On a 17th cent. Rajasthan painting a lion and a jackal are pictured where they are symbols of sectarian rivalry between Jainism and Hinduism, according to Dhaky (Pal 1996: 238).

Biya-pae: according to Nyayavijaya 1998: 414 the path of exception is meant. “Here the general rule (of behaviour) is not violated. But the very purpose which one achieves by following the general rule (*utsarga*) in normal conditions is achieved by following the exception (*apavāda*) in special conditions.” Nyayavijaya does not give any text places, for which see, e.g., Bollée 1998 III: 50 *ussagg’-avavāya*.

Nikkāraṇe: i.e., not in special conditions.

Naragāi-bhava-virae: the author may have thought here of *niraya*. Hells are mostly imagined as pits (e.g., *naraka-kunḍa*), but our dictionaries do not list a compound **naraka-vivara*.

M IV, 3 7a 3ff. *ad VavBh sūtra* 26 (1382). Cf. Hemavijaya, story no 149.

*Egayā jetṭhā-mūla-māse siyālā tisiyā addha*¹¹¹-*ratte kūva-taḍe ṭhiyā, kūvaṃ paloenti. Tattha te joṇhāe udae canda-bimbaṃ pāsanti cintenti ya: ‘Cando kūve paḍio’ tattha ya siho āgao ciṭṭhai. Tao tehiṃ siyālehiṃ siho vinnavio: “Tumaṃ migāhivāi. Esa vi gahāhivāi kūve paḍio; egassa guṇeṇaṃ amhe divasa-bhūyāe rattīe suhaṃ niruvvigā*¹¹² *viyarāmo. Tao [19] jujjasi tumaṃ gahāhivaiṃ uttāreuṃ.” Siho bhaṇai: “Pantīe mamaṃ pucche laggittā viyaraḥa, antillassa cando laggihii*¹¹³*. Tāhe savve pluteṇōttārehāmi” tti. Tao te pantīe siha-pucche laggā, kūva-majjhe otiṇṇā.*¹¹⁴ *Siheṇa plutāṃ kāuṃ savve uttāriyā. Uvari gagaṇe candaṃ pāsanti kūva-tale ya ālolie udae candaṃ a-pāsamāṇā ‘uttāriya’ tti mannanti.*

Annayā tah’eva candaṃ pāsittā siheṇa uttāriya-puvvo siyālo evaṃ cintei: ‘Aham avi siho iva uttāremi.’ Evaṃ cintettā so siyālo

111. L: aḍḍha-.

112. S: *niruvvasaggā*.

113. S: *laggahiti*.

114. L: *uttiṇṇā*; S: *otinhā*. The above emendation was made, though MW gives for *uttarati* also the meaning ‘to descend.’

bhaṇai: "Pantīe mamaṃ pucche laggittā oyaraha^{115!}" Te uttiṇṇā. Siyāleṇaṃ 'Uttārehāmi' ti plutam kayam. Tao a-samattho tti.

Taha pucche laggittā saha kūve paḍiyo¹¹⁶. Tatth'eva mao.

Evam addhāṇāṅsu āvaṅsu gīyatthenaṃ biiya-pae jayaṇā-nisevaṇāe ity ādi upanayaḥ pūrvavat.

Once in the month of Jyeṣṭhā-Mūla (May-June) thirsty jackals stood at the edge of a well at midnight and looked into the well. They saw there in the moonlit night the disc of the moon in the water and thought: 'The moon has fallen into the well' and then a lion approached. The jackals there then addressed the lion: "You are the king of animals. This king of planets (i.e. the moon) has fallen into the well. Happily we shall be relieved at daybreak through the merit of one (of us). You should therefore start to save the moon." The lion said: in a row hold fast to my tail; the moon will cling to the one who is proximate (?). Then with a jump I shall save all. Then all kept a firm hold on the lion's tail and descended into the well. The lion made a jump (and) all were rescued. Up in the sky they saw the moon and not seeing the moon in the well in the water, which was a little disturbed, they thought it was drawn out.

At another time, however, a jackal... was unable... fell into the well and died.

The application "In accidents along the way, etc., (a postulant saw) a trained monk, as an exception, (save a group) by making an effort" must be made as above.

Laggihi: apparently can, like *lagga* it is derived from, also govern the genitive.

M IV, 3 7b 3ff. *ad* VavBh *sūtra* 27 (1383) = BKBh. -ṭ 909,15 ff. Cf. Pañcatantra 1,10 and Hemavijaya, story no 121.

Ekko siyālo rattim gharam pavittho; ghara-māṇuseṇa veio nic-

115. S: *uyaraha*.

116. S: *paḍiyā*.

*chubhium*¹¹⁷ āḍhatto. So suṇagāiḥiṃ pāradḍho¹¹⁸, nīlī-rāga-ranjanē padio. Kiha vi tao uttiṇṇo, nīla-vaṇṇo jāo. Taṃ anne hatthī¹¹⁹-sarabha-tarakkha-siyālāi pāsium bhaṇanti: “Ko tumaṃ eriso?” So bhaṇai: “Ahaṃ savvāhiṃ miga-jāiḥiṃ Khasaddumo¹²⁰ nāma miga-rāyā kao; tao ahaṃ etthaṃ āgao pāsāmi tāva ko maṃ na namati¹²¹. “Te jāṇanti: ‘A-puvvo eyassa vaṇṇo avassaṃ¹²² esa devehiṃ aṇuggahio.’ Tao bhaṇanti: “Amhe tava kiṃkarā; saṃdisaha! Kiṃ karemo?” Khasaddumo bhaṇai: “Hatthi-vāhaṇaṃ deha.” Dinnaṃ.¹²³ Vilaggo viyarai. Annayā siyāleṇa unnaiyaṃ. Tāhe Khasaddumeṇaṃ taṃ siyāla-sahāvāṃ a-sahamāṇeṇa unnaiyaṃ. Tao hatthiṇā ‘siyālo’ tti nāuṃ soṇḍāe ghettuṃ mārio.

*Evaṃ koi a-gīyattho a-gyattha-parivāraṃ labhettā paccantaṃ des’-antaṃ gantum*¹²⁴ ‘āyario’ tti pagāsei. So kaḥiṃci viusehiṃ peyālio jā¹²⁵ na vi kiṃci jāṇai. *Evaṃ teṇa appā ohāmio*¹²⁶.

A jackal entered a house at night. An occupant noticed him and started to chase him out. He was attacked by dogs, etc., (and) fell into a pot of indigo dye. When he somehow emerged, he had become dark blue. Other animals, elephants, *śarabhas*, hyenas, jackals, etc., asked him: “What kind (of animal) are you?” He replied: “All species of animals have made me animal king named Khasadruma. I have come here to see who does not pay me respect so far.” They knew that the gods had certainly not favoured him with this colour. They therefore said to him: “We are your servants; give us orders: what shall we do?” Khasadruma replied: “Bring (me) an elephant as a mount.” This was

117. S: -māṇusehiṃ cintito nicchibhium.

118. S: pāruddho.

119. Thus S; L and BKBh -ṭ 909,16 omit.

120. L: Khasaḍḍumo.

121. Thus S and BKBh -ṭ 909,18 for L: mannai.

122. L omits: vaṇṇo avassaṃ.

123. BKBh -ṭ and L: dinno – hatthī is taken as the real subject. Then dinnaṃ, the reading of S, is a simplifying emendation.

124. S: desaṃ gantum ahaṃ. As jāva in the next footnote this may be a simplifying emendation.

125. S: jāva na kiṃci.

126. S: ūṇamito.

brought. One day a jackal howled. Khasadruma did not belie his being a jackal and answered. Thereupon the elephant knew 'he is a jackal', seized him with his trunk and killed him.

In the same way a postulant with a postulant's entourage announced, as if he were a teacher, that he was going to an adjacent (or: not Āryan) country. He was examined by learned men with the result (?) that he did not know anything. Thus by this (act) he damaged himself.

Peyālio: this word is given as a *deśī-pada* in PSM and Dulaharāj 1988: 295. Both refer to Visēsāv 1482 where Malvania's ed. (Ahmedabad, 1966) reads *veyāliṭa-(guṇa-dosa)*. Malayagiri's comm. explains *peyāliya* by *vicārita*. If this is correct, for the rare development of *v-* > *p-* see Pi § 191 (in § 27 Pischel mentions desonorisation as a characteristic of dialects in NW India, though the Paiśācī dialect¹²⁷ is now considered eastern) and for *-e-* for *-i-* in the prefix see Pi § 77.

M IV, 3 8a 9ff. *ad VavBh sūtra* 29 (1385). Cf. Pañcatantra 1,6.

The text has been badly handed down and accordingly the Sanskrit paraphrase is poor. As Leumann apparently just copied his manuscript and made no conjectures, several emendations could not be avoided.

*Ego siho. So hariṇa-jāiṇaṃ luddho divase divase hariṇaṃ māreūṇa khāi. Tao hariṇehiṃ vinnavio: "Kim anga rāyaṃ tumaṃ hariṇa-jāiṇa ekkayāṇa *parinivvittḥo*? Tā pasāyaṃ karehi, savva-miga-jāiṇaṃ vāraeṇaṃ pai-divasaṃ ekk'-ekkaṃ migaṃ khāhi! "Sīheṇaṃ cintiyaṃ: 'Juttaṃ esa bhaṇai.' Tao savve migā melittā sīheṇa bhaṇiyā: "Tubbhe kula-juttie¹²⁸ savva-miga-jāiṇaṃ vāraeṇaṃ pai-divasaṃ mama thāṇa¹²⁹-thiyassa egaṃ pesejjāha¹³⁰!" Tehiṃ abbhuvagayaṃ. Tao te vi migā tah' eva pesenti.*

127. In my paper "A note on diseases in the Canon of the Śvetāmbara Jains" in *Traditional South Asian Medicine* 7 (2003), p. 93 under VIII read: "dialects" for: "the Ābhīra dialect".

128. L: *āmīya-kulāucityenēty arthaṃ*. S emends: *juttattāe*.

129. S: *satthāna-*.

130. S: *pasijjāha*.

Annayā sasaga-jāē vārae sasagā sampahārenti ¹³¹: “*Ko vaccau ajja sīha-sagāse?*” *Ego vuddha-sasago bhaṇai*: “*Ahaṃ vaccāmi jo savvesiṃ migāṇaṃ santi-kāuṃ emi*” *tti. So calio. [20] Antarāle mārya-kūva-sarisam* ¹³² *kūvaṃ daṭṭhuṃ ussūre sīha-sagāsam āgao. Tāhe sīheṇa bhaṇiyam*: “*Kiṃ re tumam ussūre āgao si?*” *Sasago bhaṇai*: “*Ahaṃ pāe āgacchanto santo anneṇa sīheṇa ruddho jahā: “Kahiṃ (S adds: ya) vaccasi?” Tao mae sabbhāvo kahio; tāhe so bhaṇai*: “*Anno na hoi so miga-rāyā.*” *Tao mae bhaṇiyam*: “*Jai aham tassa miga-rāyassa sagāsam na jāmi, to so ruttho savve sasagā ucchedehii* ¹³³. *Tamhā jāmi tassa sagāsam kahemi; tao jo tumham balio hohii, tassa amhe āṇam kāhāmo. Tāhe aham teṇa bhaṇio*: “*Vacca, kahehi, bhaṇa*: “*Āgaccha mama sagāsam, jai te satī atthi.*”” *Tao sīho bhaṇai*: “*Damsehi mamam tam sīham.*” *Tao sasao sīheṇa samāgamma dūram agaḍam dūra-ttho c'eva damsei bhaṇai ya*: “*Ettha pavittho ciṭṭhai. Jai na pattiyasi, to tumam uggajjaya jeṇa* ¹³⁴ *so vi uggajjai* ¹³⁵.” *Tao teṇa uggajjiyam. Uggajja-paḍisaddo utthio. Tao muhuttaṃ acchai, jāva na puṇo kovi uggajjai. Tāhe sīho cintei*: ‘*Mama bhaeṇa vittattho, to na gajjai nipphāḍai* ¹³⁶ *vā; tam etth'eva kūve pavisittā māremi*’ *tti. Paḍio kūve* ¹³⁷. *Apekkhamāṇo cintei*: ‘*Nūṇam nilukko.*’ *Tāhe* ¹³⁸ *sīho gajjai *vokkirai* ¹³⁹ *ya. Tao cintei*: ‘*Na jujjhiu-kāmo mae samam.*’ *Evam juddhāsaie sīho plutam kāuṃ uttiṇṇo.*

Evam giyatthassa vi jai chalaṇā bhavai, tahā vi so jāṇagattaṇeṇa appāṇam visohei.

*Tahā ego jambugo. So bhamanto kaha vi kūva-taḍe samāgao. Kūve pāṇiyam paloiyam; dittham attaṇo paḍibimbaṃ. Tao unnayai. Tāhe ucchaliyo paḍisaddo. Tam souṃ me (S adds: same) hakkārai tti *rāyāsiyāe** ¹⁴⁰ *paḍio. Tam-pamāṇam plutam kāuṃ a-samattho tti tath'eva mao.*

131. S and L in footnote: *sampasār°; mantrayantīy arthaḥ.*

132. LS: *sarise.*

133. LS: *ucchādehii.*

134. S omits.

135. S: °*jjei.*

136. LS: *nipphāḍai.*

137. S omits.

138. S: *tahi.*

139. S: *rokkirai.*

140. S: *rābhasiyāe.*

*Evaṃ a-gīyattho balio vi¹⁴¹ na sakkei appāṇaṃ paccuddharium;
iti tasya gaṇo na dāyavvo.*

A lion. As a hunter of kinds of deer day by day he killed a deer and ate it. Then the deer addressed him: “Why are you then at night only after single deer species? Therefore do us a favour and every day eat one animal in turn from the various species of wild animals!” The lion thought: ‘What he says is true.’ After that the lion addressed the assembled animals: “For my domestic use you must send me [home] every day one of the various animals in turn.” They agreed. Then the animals sent (one of them) accordingly.

Once when it was the turn of the hare species the hares assembled: “Who must go to the lion today?” An old hare spoke: “I shall go and (lit.: who) shall bring about happiness for all animals.” He set out. On the way he saw a hole as if made by the wind (?) and reached the lion in the evening. Thereupon the lion asked him: “Why the hell do you come in the evening?” The hare answered: “I was coming on foot and was kept back by another lion with the question: “Where are you going?” Then I told the truth whereupon he said: “There is no other king of animals.” To that I replied: “If I do not go to that king of animals then he will be angry and destroy all hares. Therefore I shall go to him (and) tell him. Which of you will then be the stronger, him shall we obey.” Then the lion said to me: “Go! Tell him and say: Come to me if you can.” After that the lion said: “Show me that lion!” Then the hare went with the lion, pointed to the distant hole from afar and said: “He is in there. If you don’t believe (it), then burst out into roaring and he, too, will roar.” Thereupon he roared. An echo of the roar arose. Then he sat idle till no other roared again. Then the lion thought: ‘He is afraid of me and frightened, therefore he neither roars nor rushes out. I shall enter the hole and kill him at that very spot.’ (Thereupon) he fell into the hole. He looked and thought: ‘Now I am hidden.’ Then the lion roared and.... After that he thought: ‘He does not want to fight with me.’ Thus as there were no fight the lion made a jump and emerged.

141. S: *cchalito*.

In the same way, if a trained monk is playing tricks, he purifies himself through his learning.

Further, a jackal. Walking around he somehow came to the edge of a well. In the well he saw water (and) a reflection of himself. Then he howled and an echo arose. On hearing it he thought: ‘He says: ha! to me’ and fell.... He was unable to make such a high jump. In that way he died there.

Thus even a strong postulant cannot save himself; therefore a group cannot be entrusted to him.

Rāyaṃ: lions (actually: lionesses) hunt by day and only larger animals like deer.

Parinivvūttho: perhaps read *-niddiṭṭho*. Neither verb is in our dictionaries. My translation is *ad sententiam*. For the alternance of d and v see above at M IV, 2 68b 8 (*nī-sattha*)-*paviddhāhiṃ*.

Santi-kāuṃ emi: the verb ‘to go’ with infinitive apparently expresses here the future periphrastically as in French. Cf. below at 20b 2.

Nipphadai: the reading of LS, *nipphidai* with short -i-, is incorrect, does not fit in semantically and had therefore to be emended.

Vokkirai: not in any dictionary, but following the reading of S, *rokki-rai*, Dulaharāj 1988: 556 gives as meaning *dānta pīsanā* ‘to gnash the teeth’. *Rokkirai* is in no dictionary either, cannot be etymologized and thus seems to be no more than a guess. *Vokkirai* could be equated to Sa. *(vy)avakirati or *utkirati* ‘to scatter’ which makes no sense, but for BHS *vyavakīrṇa* Edgerton gives the meaning ‘interrupted, halting (of speech)’. Could *vokkirai* here mean ‘to stop, pause, wait’?

Rāyāsiyāe: a corruption I cannot correct. A word for pit or water is expected.

M IV, 3 9a 13ff. *ad VavBh sūtra* 32 (1388). Cf. Pañcatantra 5,1; Hertel 1922: 141.

*Ego damago go-ulaṃ gao. Tattha go-uliehiṃ*¹⁴² *duddhaṃ pāio. Annayā se duddhassa bhariyā ghaḍiyā dinnā*¹⁴³. *So taṃ*¹⁴⁴ *ghettūṇa*

142. S: *-lihiṃ*.

143. S: *dattā*.

144. S: *Taṃ so*.

gharam gao. Khaṭṭāe ¹⁴⁵ *ūsisa-mūle ṭhaveuṃ* ¹⁴⁶ *nivanno. Cintium ādhatto: 'Eyāe dahiya-ghaḍiyāe kalle kukkuḍiō kiṇissāmi. Tāhe pasavo hohii, taṃ pasavaṃ vikkehāmi, tao taṃ mūlaṃ* ¹⁴⁷ *vaddhīe paunjjeḥāmi* ¹⁴⁸. *Evaṃ su-bahuṃ dhaṇaṃ piṇḍittā kulīṇaṃ samāṇetara* ¹⁴⁹-*kula-ppasūyaṃ kannāṃ pariṇettā āṇemi* ¹⁵⁰. *Tāhe sā kula-madeṇa ussisaenaṃ sejjāṃ caḍihii. Tao 'haṃ 'Kiṃ ussisaena sejjāṃ caḍisi* ¹⁵¹? *' tti paṇhīe āhaṇissāmi tti pādo ucchūḍho. Teṇa sā ghaḍiyā* ¹⁵² *bhaggā.*

A poor man (or: beggar) went to a cow shed. There peasants made him drink milk. Once he was given a jar full of milk. He took it and went home. He placed it at the head of his cot, lay down (and) began to think: 'At day-break I shall buy hens for this milk-jar.' Then there will be offspring; those offspring I shall sell and make a profit on them. When I have thus accumulated a good deal of money, then I shall marry a well-born girl of the same (as mine) or other (i.e., higher) family (than mine) and bring her home. Then out of family pride she will ask for a bed with a pillow. Thereupon I shall ask: "Why do you want a bed with a pillow?" and kick (her). Thus he raised his foot. Thereby the jar broke.

M IV, 3 10a 3ff. *ad VavBh sūtra* 34 (1390).

Ego govo. So gāvio rakkhanto cintei: 'Ahaṃ go-rakkhaṇa-molleṇa paḍḍiyāo gahissāmi; tao me ¹⁵³ *pavaḍḍhamāṇo go-vaggo bhavissai tammi ya pavaḍḍhamāṇe go-vagge vacchagāo bahuyāo hohinti* ¹⁵⁴. *Tao karemi tāsīṃ joggāo mor'-anga-cūliyāo ya.'* *Evaṃ cinto so tahā pagarai.* ¹⁵⁵ [21]

145. L: *khattāe*.

146. S: *-ium*.

147. L: *mullam*.

148. L: *ejehāmi*. Comm. 9b 6: *vṛddhi-prayogena dhana-piṇḍanaṃ kṛtvā*.

149. L: *samāṇattara-*.

150. S: *ānehāmi*.

151. S: *caḍihī*.

152. S: *ghaḍi*.

153. S: *se*.

154. S: *hohiti*.

155. S: *cintitā... pakareti*.

*Evam a-gīy'-attho vi bhāveṇâ-palicchanno taiya-bhangillo bahuge*¹⁵⁶ *parivāre cintei. Iti vatthāṇi bahūni*¹⁵⁷ *piṇḍei.*

A cowherd. While tending his kine he thought: I shall get female calves as a remuneration for tending the kine. As a result I shall have a growing number of cows and when (this number) continues to grow there will be many calves. For them I can procure myself many headbands and “small peacocks”. Thinking thus he acted accordingly.

In the same way also a postulant who in a religious sense had no followers (disciples) – the third category – thought of many garments. Thus he accumulated many garments.

Tāsim: for the genitive of the price or cost, rare in Sanskrit, see Speijer 1886, § 122 and Renou 1961, § 222. I have not found it in Sen 1953.

Joggāo, etc.: for the meaning hereof we depend on Malayagiri as the words are not given in any dictionary with a meaning which fits in here: *yogyāni – damakāni... mayūrâṅga-cūlikā-ābharaṇa-viśeṣa-rūpā(h)*. As to this Mehta 1960: 23 mentions *dauni* or *damni* ‘a plain or jewelled fringelike ornament worn hanging over the forehead on either side of the face’ which could pertain to JHS *damaka*, and *mor phunwar* ‘a jewelled pendant in the form of a peacock hung from the ear.’ *Mor phunwar*, a picture of which, a golden peacock with a long tail, is perhaps seen in Stronge 1995: 113, may be a distortion of Persian *mor bhanvar*¹⁵⁸ (ibidem, p. 115; p. c. of Professor Mrs A.L. Dallapiccola who also kindly refers to Griggs 1909: pictures nos 95-107).¹⁵⁹ Cf. perhaps also BKBh 5227 *moraga* ‘little peacock’, explained as *kuṇḍala* ‘earring’.

Taiya-bhangillo: Vavbh 1387 = VavN 224 advances “with followers” in worldly and “without followers or pupils” in spiritual (religious) sense as a third category, the other categories of the *catur-bhaṅga*

156. L: *vahage*.

157. Thus L; S omits.

158. Ā'In-i Akbarī III 1978: 343 sub 12.

159. Nothing was found in Postel 1989 (which unfortunately has no proper index) and Untracht 1997.

being without followers in both senses; worldly without followers and religiously with followers; and with followers in both senses (see comm. 9a 9ff.).

Parivāre: the association with *vacchagāo* is easy because of the two meanings of the latter word.

M IV, 3 14b 11ff. *ad VavBh sūtra* 58 (1414).

*Bharuyacche nayare Nahavāhaṇo nāma rāyā; tassa Paumāvāi devī. Tattha nayare Vairabhūi āyario mahā-kaī a-parivāro rūveṇa ya manda-rūvo aīva kiso. Tassa kavvaṃ anteure gijjai*¹⁶⁰ *sā ya Paumāvāi devī teṇa kavveṇa haya-hiyayā kayā*¹⁶¹ *cintei: 'Jass' eyaṃ kavvaṃ kahaṃ ahaṃ taṃ pecchejjā?'* *Tao rāyaṃ aṇunnavettā dāsī-samparivudā mahariha*¹⁶²-*paṇṇāgāraṃ*¹⁶³ *ghettuṃ Vairabhūissa vasahiṃ gayā.*

*Taṃ vāra-tṭhiyaṃ pāsittā Vairabhūyi sayam*¹⁶⁴ *eva bhisiyaṃ ghettuṃ niggaḥ. Paumāvaīe kahiyaṃ: "Kahaṃ Vairabhūi āyario?" Vairabhūiṇā āyariṇa bhaṇiyaṃ: "Bāhiṃ gao." Dāsīe sanniyaṃ: Esa c'eva Vairabhūi. Tāhe virāgaṃ gayā cintei ya:*

*'Diṭṭhā si Kaserumaī; pīyaṃ te pāṇiyayaṃ (S: pāṇijaṃ yaṃ) varaṃ tuha nāma na daṃsaṇayaṃ'...*¹⁶⁵

Tāhe taṃ paṇṇāgāra-dinnaṃ ṭhaviyaṃ 'eyaṃ āyariyassa dejjāsi' tti gayā.

In the city of Bharukaccha (there was) a king named Nabhovāhana. Padmāvati was his queen. In the city there was a teacher (called) Vajrabhūti who was a great composer, without pupils, with a pleasant complexion and very slim. His poetry was sung in the women's quarters and the queen Padmāvati, to whose heart his song

160. S: *gijjanti*.

161. L: *kayāi*.

162. L: *mahariya*.

163. S and comm. in L: *aucityena dhaukanīyaṃ*.

164. Thus S for L: *Vairabhūyaṃ*.

165. S and Comm. in L: *Kaserumatī* (S: Atra Kaseru [15a 3]) *nāma nadī; tasyāṃ prasiddhir aīva na ca* (S: navaraṃ ca) *tat-prasiddhy-anurūpaṃ tasyāḥ pānīyaṃ* 'K. is the name of a river. It is very well known, but its water is not so famous.' Jain 1984: 379, but not in Malvania 1970.

had gone, thought: ‘How might I see him, whose song that is?’ Then with the king’s permission and surrounded by servants she went with a present of great value to Vajrabhūti’s dwelling.

When Vajrabhūti saw her standing at his door he took his cushion and came out. Padmāvati asked: “Where is the teacher Vajrabhūti?” The teacher Vajrabhūti replied: “He has gone out.” A maid realized: ‘That (can) only (be) Vajrabhūti.’ Then she became irritated and thought:

‘You have been seen, Kaserumatī, (but) your pleasant water cannot be seen.’ Then she (the queen) put down [the gift of] the present and went away with the words “Give this to the teacher.”

M IV, 3 20a 12ff. *ad VavBh sūtra* 88 (1444).

Āyariyā ditṭh’-antam egaṃ muṇanti (S: suṇanti):

Ego ingāla-dāhao ingāla-kaṭṭhāṇaṃ āṇaṃ’-atṭhāe naḍi-kūlaṃ gao. Tattha pāsai taḍeṇa vujjhamāṇaṃ go-sisa-candaṇa-khoḍiṃ. So taṃ ghetṭūṇa pāraṃ ṭhio. Taṃ antarā vaṇio pāsai, jāṇai: ‘Esā gosīsa-candaṇa-khoḍi.’ Tao teṇa so bhaṇio: “Kiṃ eeṇa¹⁶⁶ taṃ karissasi?” Ingāla-dāhago bhaṇai: “Dahiūṇa ingāle ghecchāmi.” Vaṇio cinteī: ‘Jai ettāhe c’eva maggihāmo, to bahuṃ sunkaṃ mollaṃ kāhii; to jāhe ḍahiuṃ aḍhavehii, tāhe kiṇihāmi.’ Evaṃ cintettā jāva vaṇiio mullassa kaeṇa gharaṃ gantuṃ ei, tāva teṇa daḍḍhā gosīsa-candaṇa-khoḍi. Vaṇieṇa āgantūṃ pucchio: “Kahiṃ taṃ kaṭṭhaṃ?” So bhaṇai: “Daḍḍhaṃ” ti. Evaṃ bhaṇie (S: bhaṇieṇa) khiṃsio: “Mahā-bhāga, phidiḍo si isariyattaṇassa.”

Evaṃ jahā so ingāla-dāhao so ya vāṇiyao isariyattaṇassa cukka evaṃ tumaṃ pi nāṇāi dahanto nivvāṇassa cukkihisi.

Teachers thought up an example.

A charcoal maker went to the riverside in order to bring wood, etc., to make charcoal. There he saw a big piece of *gosīsa* sandalwood swimming along the shore. He seized it and landed it. Meanwhile a merchant saw it and knew: that is a big piece of *gosīsa* sandalwood.

166. S: adds *kaṭṭheṇa*.

Therefore he said to him (the charcoal maker): “What are you going to do with that wood?” The charcoal maker replied: “I shall burn it and get charcoal.” The merchant thought: ‘If we try to buy (it) at once, then he will raise the price very much, (but) when he is about to burn it, then I shall buy it.’ With this thought about the price the merchant went home, while the charcoal maker burnt the big piece of *gosīsa* sandalwood. When he returned the merchant asked him: “Where is the piece of wood?” He replied: “(It has been) burnt.” For that answer (the merchant) blamed him (saying): “Man, you are out of your senses (lit.: your discrimination has left you, is impaired).”

Just as that charcoal maker and that merchant showed a lack of discrimination, so you, too, will miss *nirvāṇa* by burning knowledge, etc.

Gantum ei: for the infinitive with a *verbum eundi* cf. above M IV, 3 8b1.

M IV, 3 25a 13 *ad Vavbh sūtra* 114 (1470).

*Dāseṇa me kharo kīo, dāso vi me, kharo vi me.*¹⁶⁷

My slave has bought my ass – my slave, my ass.

M IV, 3 52a 8ff. *ad VavBh sūtra* 245 (1601).

Ego setṭhī. Tassa putto dhaṇḍovajjaṇā-nimittaṃ des'-antaraṃ gao. Bhariyā setṭhi-samīve mukkā sā ya suha-bhoyaṇa-tambola-vilevaṇa-maṇḍaṇa-pasāhaṇa-rayā ghara-vāvāram a-kuṇantī annayā ummattiyā jāyā. Dāsa-ceḍiṃ bhaṇai: “Purisaṃ maggehi^{168!}” Tīe setṭhiṇo kahiyaṃ. Teṇa cintiyaṃ: ‘Jāv’ ajja vi na viṇassai, tāva cintemi uvāyaṃ.’ Setṭhiṇī bhaṇiyā¹⁶⁹: “Kalahaṃ kāūṇa tumaṃ gaccha, jeṇa sā ghara-vāvāre chubbhai. Annahā viṇassihii.” Evaṃ [22] sāmacheūṇa¹⁷⁰ annayā setṭhī gharaṃ āgao. Ābhokkhaṃ maggai. Sā na dei. To setṭhiṇā mahao kalaho kao. Sā petṭiūṇa nissāriyā sā ya vahū¹⁷¹

167. L: this half *-śloka* also VavBhM IV 447b (but not found, WB).

168. S: *-ha*.

169. L: *-yaṃ*.

170. S: *sāmattheūṇa*.

171. S adds: *ya*.

kalaha-saddaṃ soṇa tatth' āgayā; seṭṭhiṇā bhaṇiyā: "Bhatti-vahūe tume¹⁷² ajja-ppabhū savvo vāvāro kāyavvo." Sā tah'eva kariṃ ārad-dhā. Tao tīe vāvāra-vāulāe bhoyaṇam avi viyāla-velāe, kuo maṇḍana-pasāhaṇam! Dāsa-ceḍīe bhaṇiyam: "Maggio ciṭṭhai puriso; kayā melijjai?" Tīe bhaṇiyam: "Maraṇassa vi me avasaro n'atthi, kao purisassa!"

A dean of a guild. His son went to another region to earn money. His wife was left with the sheth and as she loved nice food, betel, make up, decorations and dressing up, she did not care for domestic affairs and one day went mad. She told a maid: "Look for a man!" She (i.e., the maid) told the sheth. The latter thought: 'I (must) think of an expedient so that she won't be ruined straightaway.' (The sheth) told his wife: "If you quarrel, you can go; thereby she will direct her thoughts to domestic affairs. Otherwise she will ruin herself." With this consideration (in mind) the sheth came home one day (and) looked for something to eat. (His wife) did not give him (anything). Then the sheth was very furious. He beat her and sent her away, and the young woman hearing the quarrel came near and the sheth told her: "From now on you, as a devoted spouse, will run the whole household." She started acting accordingly. Fully occupied (with the household) she only cared for the meal at evening time; how (would she have time) for decorations and dressing? Her maid said to her: "You asked for a man; when will he be collected (or: met)?" She replied: "I have not even time to die, how much less for a man."

Jeṇa sā: apparently the son's young wife.

M IV, 3 55a 6ff. *ad VavBh sūtra 256* (1612).

Koī bhaīe ayāo rakkhai. Teṇa aḍavīe ayāo¹⁷³ rakkhanteṇa kappāḍiyāi dīṭṭhā¹⁷⁴ Gamaṃ sampaṭṭhiyā. Teṇa pucchiyam. "Kahim vacchaha?" Te bhaṇanti: "Gangāe." Tao so tāo¹⁷⁵ ayāo chaḍḍettā

172. S: *Putti-vahūe tumaṃ ghara-sāmiṇī kāsā, tā tume.*

173. S adds: *cārayanteṇa va.*

174. S takes *koī... dīṭṭhā* as vs. 258.

175. S: *Gangā jattā, so tato.*

*tehiṃ samaṃ Gangam gao. Tāo ayāo sunnāo kāo vi*¹⁷⁶ *tāva sāvaj-jehiṃ khaiyāo, kāo vi teṇehiṃ hariyāo, kāo vi natthāo so ya Gangāe ṇhāettā paḍiāgao 'puṇo rakkhāmi' tti ayāo maggai. Tāhe so bandhittā logeṇa ayānaṃ mollaṃ davāvio, bhāi*¹⁷⁷ *na laddhā*¹⁷⁸ *na ya puṇo lahai magganto vi ayāo rakkhiuṃ.*

Someone tended goats for a fee. When tending the goats in the forest he saw pilgrims on their way to the Ganges. He asked: “Where do you go?” “To the Ganges.” Then he left his goats and went with them to the Ganges. Without supervision some of those goats were then eaten by beasts of prey, some taken away by thieves, some perished [and] (the goatherd) after bathing in the Ganges returned and thinking: ‘I shall tend (them) again’ sought his goats. Thereupon people punished him and made him pay the price of the goats; he did not get any pay and was no longer allowed to tend goats, though he asked for it.

Bhāie: cowherds, etc., were paid servants, see Sen 1975: 206.

M IV, 3 55b 2ff. *ad VavBh sūtra* 259 (1614).

*Koi siri-ghario; *tīe*¹⁷⁹ *siri-gharam pālei. Annayā teṇa kei Gangam sampatthiyā diṭṭhā. Pucchiyā: “Kahiṃ vaccaha?” tehi ya*¹⁸⁰: *“Gangāe.” Tae (S: tato) so aṇ-āpucchittā tehi samaṃ Gangam gao. Pacchā siri-gharam sunnaṃ logeṇa viluttaṃ So Gangāe ṇhāettā paḍiyāgao. “Puṇo rakkhāmi” tti siri-gharam ei. Tāhe so siri-ghara-sāminā bandhittā jaṃ siri-gharae paṇ'-attham, taṃ davāvio na ya puṇo labhai rakkhiuṃ magganto vi.*

A keeper of a treasure chest; ... he guarded a treasure chest. Once he saw some (people) going to the Ganges. He asked them: “Where do you go?” “To the Ganges.” Then without asking he joined them going

176. S: *suṇṇāto kāu vi.*

177. S: *bhatti.*

178. S: *laddhi.*

179. S: *bhūe.*

180. S: *tehiṃ kahiyaṃ.*

to the Ganges. People later plundered the unguarded treasure chest. After he had bathed in the Ganges he returned. With the idea: ‘I shall resume guarding’ he went to the treasure chest, (but) then he was punished by the owner of the treasury, had him pay the worth of the wages in the treasure box and he was not allowed to guard (it) again even though he begged (to do so).

Tīie: reading *'bhīe* one could translate: ‘fearlessly’. With *tīie* nothing can be done at all.

M IV, 3 55b 8ff. (counter-example)

Anno aya-pālogo ayāo rakkhai. Teṇa kappāḍiyāi annayā Gangaṃ sampatṭhiyā diṭṭhā. Teṇa pucchiyā: “Kahiṃ vaccaha?” Tehiṃ kahiyaṃ: “Gangāe¹⁸¹.” Tao teṇa Gangaṃ gantu-kāmeṇa ayāo ayā-sāmiyānaṃ nikkhattā anno vā appaṇo ṭhāṇe ayā-pālogo bhao¹⁸² (?) kāuṃ Gangaṃ gao. Gangāe ṇhāettā paḍiyāgao. Teṇa ‘Puṇo rakkhāmi’ tti ayā maggiyā, laddhā.

.... Then wishing to go to the Ganges he returned (lit.: deposited... with) the goats to their owners or hired a goatherd instead of himself. When he had done so he went to the Ganges. After he had bathed in the Ganges he thought ‘I shall tend them again’, asked for and obtained the goats.

M IV, 3 55b 11ff. (counter-example)

Tahā koi siri-ghario siri-gharaṃ pālai. Annayā teṇa Gangaṃ sampatṭhiyā kei diṭṭhā. Āpucchiyā. Kahiyaṃ¹⁸³: “Gangāe vaccāmo.” So Gangaṃ gantu-kāmo siri-gharaṃ sāmīssa kahettā appaṇo vā ṭhāṇe annaṃ paccaiya-siri-ghariyaṃ ṭhavettā (S adds: tato) Gangāe ṇhāettā paḍiāgao. Puṇo laddhaṃ siri-gharaṃ.

.... appointed a trustworthy keeper of the treasure chest....

181. S adds: *vaccāmo*.

182. S: *kato*.

183. S: *kahi*.

M IV, 3 69a 13ff. *ad* VavBh *sūtra* 343 (1698)¹⁸⁴ = Pañcakalpabhāṣya 2361 (69a 1 enumerates eight kinds of non recommendable monks involved in a procedure [vyavahāriṇaḥ]; the third is a casuist [uttara]).

[“Pādena sôpānahā āhata” ity uttaram sadṛśôttara-kārī uttaraḥ. Iyaṃ ata bhāvanā:]

Keṇāpi kaścit¹⁸⁵ sôpānahā pādenôpahataḥ tena ca gatvā rāja-kule nivedite kāranikais ca sa ākāritaḥ: “Kiṃ tvayâiṣa āhataḥ?” Sa prāha: “Na mayâiṣa āhataḥ¹⁸⁶, kiṃ tu sôpānahā pādena.” Evaṃ so 'pi durvyavahāraṃ kurvan gītārthena sūtrôpadeśataḥ upālabdhaḥ sann etādṛśais chala-vacanair uttaraṃ dadāti.

[The casuist is one who makes a reply such as: “(I did not kick him;) he was hit by my foot with its shoe.” This, then, is the application:]

Someone hit another with his foot with the shoe on and went with him when the palace was informed and he was asked by the judges: “Why did you hit him?” He replied: “I did not hit him, but it was my foot with the sandal.” Prevaricating in this way, he replied with such false words (and) was reproached by a trained monk because of the teaching of the *sūtras* (?).

M IV, 3 69b 10ff. exemplifies the seventh judge, the trickster (guṇṭha).

Eko Lāto gantryā kim api nagaraṃ vrajati apāntarāle ca pathi Mahārāṣṭriko militas; tena Lāṭasya ṛcchā kṛtā: “Kidṛśāḥ [23] khalu Lāṭā guṇṭhā-māyāvino bhavanti?” Sa prāha: “Paścāt sādhaiṣyāmi mārge ca gacchatāṃ śīta-velā 'pagatā.” Tato naṣṭe śīte Mahārāṣṭrikena prāvāro gantryāṃ kṣiptaḥ tasya ca prāvārasya daśakā Lāṭena gaṇitās. Tato nagara-prāptau Mahārāṣṭrikena prāvāro grahitum ārabdhaḥ. Lāto brūte: “Kiṃ madiyaṃ prāvāraṃ gṛhṇāsi?” Evaṃ tayoḥ parasparaṃ vivādo jāto. Mahārāṣṭrikena Lāto rāja-kule karṣito. Vivāde Lāto 'vādīt: “Ṛcchata Mahārāṣṭrikam 'Yadi tava prāvāras, tarhi kathaya, kati daśāsya santi.” Mahārāṣṭrikena na kathitās tena

184. This stanza begins with a corrupt word *pakkullova-bhayā* for *pakkollāva-*^o (see comm.).

185. S: *kvacit*.

186. In S only.

ca Lāṭena kathitā iti Mahārāṣṭriko jitas. Tato rāja-kulād apasṛtya Lāṭena Mahārāṣṭrakam ākārya prāvāraṃ ca tasmai dattvā brūte: “Vara-mitra, yat tvayā pṛṣṭam ‘Kidrśā Lāṭa-guṇṭhā bhavantī’ ti, tatrêdrśā Lāṭa-guṇṭhā bhavantī” ti.

A man from Sindh for some reason went to town with a carriage (sc. full of cloaks) and halfway met a Mahārāṣṭrian. The latter asked the former: “In what respect are the people from Sindh tricksters?” He answered: I shall show that later, when the morning freshness for (us) people going on the road is over. When it was no longer cold the Mahārāṣṭrian put his cloak in the carriage and the Sindhi counted tens of such cloaks. After reaching the town the Mahārāṣṭrian was about to seize his cloak. The Sindhi said: “Why do you take my cloak?” Thus an argument between them arose. The Mahārāṣṭrian drew the Sindhi to the royal palace. In the hearing the Sindhi said (to the judges): “Ask the Mahārāṣṭrian: “If the cloak is yours, then tell (us) how many tens there are of it?”” The Mahārāṣṭrian could not tell and therefore the Sindhi did so. In this way the Mahārāṣṭrian lost his case. When they had left the palace the Sindhi asked the Mahārāṣṭrian to come near, handed him his cloak and said: “Dear friend, as to your question: “What kind of tricksters are the people from Sindh?” (the reply is): “In this way they are tricksters.””

Kim api: none of the meanings given in MW seems to fit in here. The present rendering follows Stchoupak’s ‘*pour quelque raison*’.

M IV, 4 32a 4ff. *ad VavBh sūtra* 168 (1895).

(Eko rājā nirapekṣyas; tasya rājye Mūladevaś caurikāṃ karoti. Sa kadācid ārakṣaiḥ prāpto rājñāḥ pārśve nīto rājñā ca ‘stena’ iti kṛtvā vadhya ājñaptaḥ. Tato rājā tat-kṣaṇa-mātreṇa (S: rājā tadkṣaṇam eva nijam āvāsasthānam upagataḥ kṣaṇa mātreṇa) ca sahasā kāla-gataḥ. Tasmin nirapekṣe kāla-gate dvau bhinna-rahasyau ‘rājā mṛta’ iti rahasyaṃ dvau jānītas, tad yathā: cikitsako vaidyo ‘mātyaś ca rājā cān-apatyas. Tato ’śvasyādhivāsanā kṛtā sarvatra trika-catuṣka-catvārādiṣu hiṇḍāpyate. “Kathaṃ nāma rāja-lakṣaṇa-yuktaṃ purusaṃ labhemahi, yaṃ rājānaṃ sthāpayāma” iti Mūladevaś ca yo badhya ājñaptaḥ sa tenāvākāśena niyamāno vartate.

Tato aśvena tasya Mūladevasya vadhyatayā nīyamānasya prṣṭhaṃ¹⁸⁷ dattaṃ.)¹⁸⁸

Tato Mūladevo yatra rājā pracchanno javanikāntarito 'vatiṣṭhate, tatrānītas. Tato vaidya-kumārāmātyābhyāṃ javanikābhyantara-sṭhitābhyāṃ rājño hasta upari-mukho nītvā cālita; etat (!) rājño hasta-cālanam. Tato vaidya-kumārāmātyābhyāṃ uktam: “Kṛtā rājñānujñā yathā: Mūladevaṃ rājānam¹⁸⁹ abhiṣīcāta; na śaknoti vācā vaktum” iti. Tato 'bhiṣikto Mūladevo rājye. “Navaram a-sadṛśa” iti kṛtvā kecid bhojikāḥ paribhavam utpādayanti, na punaḥ kurvanti rājārham vinayam. Tataś cintayati Mūladevo: ‘Mamāite mūrkhatayā paribhavam kurvanti (S: kurvate), paraṃ kim idānim ete mūrkhatayāiva kadācit svayam *evālamaṇḍalam* jalpiṣyanti, tadānīm śāsiṣyāmi¹⁹⁰.’

Tato 'nya-divase ātmanaḥ śirasi tṛṇa-sūka-jātaṃ kṛtvā āsthāna-maṇḍapikāyāṃ¹⁹¹ upaviṣṭaḥ te ca bhojikā mūrkhatayā śanaiḥ parasparam ullapanti: “Adyāpi nanv eṣa cauratvaṃ na muñcati, anyathā katham etādṛśasya tṛṇa-sūka-jātasyēdṛṣe bhavane sambhavo?” Nūnam tṛṇa-gṛhādiṣu caurikā-nimittam atigatas, tatas tṛṇa-sūka-jātaṃ śirasi lagnam iti etac cākarnya Mūladevo roṣam upāgamat brūte ca: “Asti ko 'pi nāma¹⁹² mama (S: mac-)cintā-kārī, ya etān śāstīti?” Tata evam ukte tat-puṇya-prabhāvato rājya-devatādhiṣṭhitair niśītāsi-latākaiś citra-karma-pratihāraiḥ keṣāṃcit śirāmsi lūnāni, śeṣāḥ kṛta-prāñjalayaṃ ājñām abhyupagatavantaḥ.¹⁹³

(32b 8ff.) Yakṣātipātita-śeṣāḥ (śaraṇa-gatā) Mūladevasya śaraṇam pratipannāḥ yaiś ca pūrvaṃ Mūladevas toṣitas, te rājña (ātmanaḥ parasya ca nikṣepam) “adya-prabhṛti yuṣmadīyā vayam ete cē” ti¹⁹⁴ samarpaṇam kurvanti.

(A careless king; in his territory Mūladeva used to be a dacoit. Once caught by guards he was brought before the king, and the latter considering him a dacoit ordered him to be killed. Then at that very time all of a sudden the king happened to die.

187. S: prṣṭam.

188. Part in brackets was omitted by Leumann.

189. L: -kumārābhyāṃ abhiṣīcāta.

190. S: śāsiṣyāmi.

191. S: maṇḍali-.

192. Thus L for S: mac-.

193. S: -upagamatavantaḥ.

194. S: vēti.

When the careless (king) died two men, viz., the physician and the wazir, to whom the secret that the king had died was broken knew the secret. Now the king was childless. Then an election ceremony was held with a horse which was allowed to roam around at triple and quadruple cross-ways (with the thought) “How can we find a man bearing the royal marks whom we can install as king?” and Mūladeva who was ordered to be killed happened to be led along that place. Then the horse offered Mūladeva, who was brought along to be executed, his back.)

... Thereupon Mūladeva was brought to where the (dead) king lay hidden by a curtain. Then the physician and the wazir who stood behind the curtain moved the king’s hand over his (Mūladeva’s?) head. That was a gesture by the king’s hand. After that the physician and the wazir said: “The king has given the order, namely, anoint Mūladeva king! He is unable to speak.” Then Mūladeva was anointed king. Thinking ‘But he is unfit’ officers showed a lack of respect instead of behaving as is proper to a king. Because of that Mūladeva thought: ‘Out of foolishness they do not pay me respect, but what in their foolishness they will sometimes now talk... (?) I shall teach them then.’

One day he put a whole bunch of grass (lit.: bristle) on his own head and entered the durbar pavilion, and the officers in their foolishness whispered to each other: “Even now he does not give up being a dacoit, otherwise how can a bunch of grass come into a building like this? This time he has escaped in grass huts¹⁹⁵, etc., because of a robbery; therefore he has a bunch of grass sticking to his head.” When Mūladeva heard this, he became angry and said: “Is anyone acting according to my thoughts (?) and gives them instructions?” When he had thus spoken, because of the power of his merit, sharp sword blades directed by the protecting deities of the kingdom made the heads of some officers bald; others received the order to make an *añjali*.

(32b 8ff.) The others defeated by a Yakṣa (resorted to) sought protection from Mūladeva and those with whom Mūladeva previously was pleased, from now on submitted to the king (in reciprocal trust

195. Cf. Saletore 1942: 287 quoting Meyer’s translation of Jacobi 1886: 73 vs 91f. with a list of thieves’ haunts, among which *maḍha* ‘hut of an ascetic’ is probably meant here. Saletore’s valuable book is in urgent need of a reprint, but should be given a much better index.

saying) “From now on we and they are yours”.

Mūladevas: on him see Steermann-Imre 1977: 76ff. who did not know the story with its remarkable confirmation by a dead king of his successor chosen by the state horse.

Aśvasyâdhivāsana: when a king had died childless, the election of an heir to the throne was performed by means of a horse, which later was replaced by an elephant. The close relationship between king and horse may be Indo-European and is still expressed by a horse with a boot upside down in the stirrup following the catafalque of an English king. – See Zachariae 1977: 784-7 with older literature, and Steermann-Imre 1977: 277.

Hasta-cālanam: a study of gestures is a desideratum.

Bhojikāḥ: what kind of officers the *bh.* were is unknown. Sen 1975: 55 *et passim* leaves the word untranslated. The word may be identical with Sa. *bhogika*, of which Saletore 1943: 288 and 304 says they administered a *bhoga* and were ranked below the *sāmantas* and above the *viṣayapatis*. For Monier Williams *bhogika* is ‘the chief of a village’, but Saletore, p. 294, remarks that *bh.* and *amātya* could be one and the same person. Their relation to the later *bhogapatis* (‘governors’ < Saletore 1943: 302) is unknown. For *bhoga* as an area within a district (*viṣaya*) see *ibidem*, p. 304.

Paraṃ kim, etc.: translation uncertain, esp. because of **āla-maṇḍalam*.

Āla-maṇḍalam: ‘much venom, malignant language’, cf. comm. 356,11 on BKBh 1141 *āla-māla*. See further Oberlies 1993:33 and 1999:37.

Trṇa-sūka: sign of the wish to sell oneself as a slave (Bloomfield (1919:96).

M IV, 4 34b 11ff. *ad VavBh sūtra* 183 (1910). Cf. Nāyā 7 (Rohiṇī story) and Roth 1973. – Not in L.

Sâpekṣaḥ punaḥ pūrvaṃ parīkṣate sādḥūn yathā Dhana-śreṣṭhī snuṣā a-niyata-sva-bhāvāḥ parīkṣitavān. “Katham?” iti ced, ucyate:

Rāyagihe nagare Dhaṇo nāma seṭṭhī. Tassa cattāriṃ suṇhāo. Annayā so cintei: Kā mama suṇhā vuddhiṃ nehī? Tao annayā tāsīṃ parikkhaṇa-nimittaṃ sayāṇa-vaggo nimantio. Bhattōttaraṃ sayala-sayāṇa-samakkhaṃ suṇhāo saddāveūṇa patteyaṃ patteyaṃ panca sāli-kaṇā samappiyā ee su-rakkhie karei. Jayā¹⁹⁶ maggehāmi tayā

196. S: *yadā*.

*dāyavvā. Tao paḍhamāe “Vuḍḍho esa na lajjio sayāṇa-samakkaṃ pañca kaṇe samappento, na kiṃci jāṇai. Jayā maggihī, tayā anne dāyavvā” ii chaḍḍiyā. Biiyāe ‘*vuḍḍa sesa*’ tti bhuttā. Taiyāe ābharāṇa-karaṇḍiyāe surakkhī kayā. Cautthīe bhāyua-khettesu āroviūna vuḍḍhiṃ nīyā jāyā varisa-paṇageṇa mūḍa-sahassā. Puṇa vi seṭṭhiṇā varisa-paṇagānantaraṃ sayāṇa-vaggaṃ nimanteūna bhutt’-uttaraṃ sayāṇa-samakkaṃ tāo saddāviyā – to (?) te me pañca sāli-kaṇa samappeha. Tao paḍhamāe annāo thāṇāo āneūna samappiyā. Seṭṭhiṇā savahasāviyā bhāṇiyā: “Te c’eva ime pañca sāli-kaṇā kiṃ vā anne?” Tīe kaḥiyāṃ: “Te mae tayā c’eva chaḍḍiyā. Puṇa anne ānīyā.” Evaṃ biiyāe vi, navaraṃ tīe bhuttā kaḥiyā. Taiyāe te c’eva ānīyā bhāṇiyāṃ: “Ābharāṇa-karaṇḍiyāe mae su-rakkhī kayā.” Cautthīe bhāṇiyāṃ: “Tā ya sagaḍāṇi samapijjantu, jeṇa te pañca sāli-kaṇā ānijjante.” Tao seṭṭhiṇā vimhiṇa pucchiyaṃ. Tīe kaḥiyāṃ jahā-vattaṃ jāva jāyā mūḍa-sahassā. Tīo parituṭṭheṇa seṭṭhiṇā bhāṇiyāṃ: “Eṭīe majjha pañca sāli-kaṇā aṭīva vuḍḍhiṃ... nehiti tti ha sā mama gharassa sāmīṇi. Taiyā bhaṇḍāra-rakkhiyā. Jīe bhuttā, sā mahāṇasa-vāvāre niḥoiyā. Paḍhamā ghara-bahi-kamme.”*

He first examines the monks, just as the sheth Dhana examined the variable character of his daughters-in-law. If anyone asks: “How (did he do that)?” he may be told:

In the city of Rājgīr there was a sheth called Dhana. He had four daughters-in-law. One day he thought: ‘Who of my daughters-in-law will bring prosperity to my house?’ In order to test them he therefore once sent an invitation to the family of the house (i.e. the extended family). After the meal he addressed his daughters-in-law in the presence of the whole family, gave them one after the other five grains of rice (and said): “Take good care of these. When I ask (for them), you must give them (back).” Then the first daughter-in-law threw them away with the words: “The old one is shameless giving five grains of rice in the presence of the family; he is ignorant. When he asks, I shall give other grains.” The second one thought... and ate them. The third one secured them in her jewel box, (but) the fourth one grew them in the fields of her husband, increased them. In the course of five years they became thousands of maunds. After five years the sheth again

sent an invitation to the family of the house and addressed his (daughters-in-law) in the presence of the family: Give me back those five grains. Then the first (daughter-in-law) brought some from elsewhere and gave them. The sheth rebuked her and said: "Are these five grains the same or others?" She replied: "Those I threw away, but (I) have brought others." Thus also the second (daughter-in-law), but she said she had eaten (the grains). The third one did bring the same (grains) and said she had kept them safely in her jewel casket. The fourth (daughter) said: "But to have the five grains brought, therefore carriages would need to be ordered." Then the sheth smiled and asked (her about it). She told him the truth, namely (that they) had become thousands of maunds. Because of that the sheth was satisfied and said: "She (has increased) my five grains greatly. I think she will increase... and therefore she will be the mistress of my house. The third daughter will keep the storerooms. The one who has eaten the grains is appointed to oversee the kitchen. The first daughter will be in charge of work outside the house.

Vudda sesa: in Nāyā 1,7,8 (Ladnun, 1974) the second daughter-in-law, Bhogavaiyā, peels (*chollei*) the grains.

Eṭṭe: probably by haplography in this sentence something has fallen out.

M IV,4 49b 8ff. *ad VavBh sūtra* 267 (1994).

Ego rāya bahu-putto. So cintei: 'Jo sattimanto, taṃ rajje ṭhavehāmi.' [24] *Tao kumāre paricchium āḍhatto. Āṇattā purisā: "Dahi-gḥaḍage egattha ogāse ṭhaveha!" Tehiṃ ṭhaveittā ranno nivediyaṃ. Amacco bhaṇio: "Vaccha¹⁹⁷, tumaṃ dahi-gḥaḍāṇaṃ pāse acchāhi."* *Gao amacco. Rannā te¹⁹⁸ kumārā saddāvēttā bhaṇiyā: "Vaccha¹⁹⁹, dahi-gḥaḍam ekk'-ekkaṃ āṇeha!" Te gayā annaṃ vahanṭayaṃ na pāsanti. Tao te a-pāsantā²⁰⁰ sayam c'eva dahi-gḥaḍam ekk'-ekkaṃ ghettuṃ sampatṭhiyā. Ekko kumāro pāsāṇi nirikkhittā annaṃ vahanṭayaṃ a-pāsanto amaccaṃ bhaṇai: "Geṇḥa dahi-gḥaḍam."* *Amacco*

197 L: for *vacca*?

198. Thus S for L: *Annāe*.

199. Thus L for *vacchaha* in his MS.

200. Thus L for *appāsantā* in his MS and in S.

nêcchai. Kumāreṇa asiṃ uggiriūṇa bhaṇṇai: “Jai nêcchasi, sīsaṃ te pāḍemi.” Amacceṇa gahio dahi-gḥaḍo. Kumāro taṃ ghettuṃ gao rāya-samīvaṃ. Rannā ‘esa sattimanto’ tti parikkhittā rajje ṭhavo.

A king with many sons. He thought: “I shall install him as a king who is the most energetic.” Therefore he began to test the princes. His men received the order: Deposit milk-jars somewhere! They reported to the king that they had placed (them somewhere). The wazir was told: “My dear, you go to the milk-jars!” The wazir did so. The king summoned the princes and told them: “Go and bring, each of you, a milk-jar.” They went, but did not see anyone carrying (a milk-jar). Therefore, as they did not see (a milk-jar) each set out to get a milk-jar for himself. One prince seeing (a chance for) trickery when he beheld no-one (else), told the wazir: “Get me a milk-jar!” The wazir refused. The prince drew his sword and said: “If you refuse, I shall chop your head off.” The wazir seized a milk-jar. With it the prince went to the king. Considering him the most energetic the king placed him on the throne.

M IV, 4 58b 14 (simile of the garland) *ad VavBh sūtra* 314 (2041) = NisN 3755

Leumann inserted here two lines which in fact are no *kathānaka* and are incomprehensible without the stanza they refer to. The stanza offers atonement to (a teacher) who readmits a monk:

Aṇ-adhigaya (NisN: *-abhigaya*)-*puṇṇa-pāvaṃ uvatṭhaventassa cau-guru hoi /*

āṇā(d)īṇo ya dosā (NisN: *virāhaṇa*); *mālāe hoi dīṭṭh’-anto //*

‘He who readmits a person of unknown merits and demerits (is punished by) four months of penance without remission. Offences are those against the orders of an authority, etc.’²⁰¹ (? Here must be told) the simile of the garland.’

The two lines are:

Sthāṇau sūlā-prakṣepaṃ²⁰² varṇa–su-gandha-puṣpa-mālām āro-

201. Cf. vs. 312.

202. L: sūlāprakṣe.

payato vacanīyatâ-dayo doṣāḥ. (Evam atrâpy an-adhigata-puṇya-pāpe vratāny āropayata ājñādaya iti.)

‘Faults like those regarding the fact that they must be told put (as it were) a garland of coloured and fragrant flowers on a stake. (? Thus also here the orders, etc., that (once more) bestow vows on a person of unknown merits and demerits).’

Jinadāsa in his NisCū III 280,19f. explains the *mālāe diṭṭh’-anto* of the stanza as: *jahā panca-vanṇa-sugandha-puppha-mālā paum’-uppalôvasobhiyā uddha-sukka-khāṇu mālaitā na sobhati, tahā panca-maha-vvaya-mālā sabhāveṇôvasobhitā tassa na sobhati.*

‘just as a garland of fragrant flowers in five colours does not stand out (lit.: radiate) when crowning a high white pole adorned with white and blue lotusses, so the garland of the five major vows resplendent from its natural disposition is nothing special (lit.: does not radiate) for the (man taking these vows).’ – Some more explanation would have been welcome, but no further instance of this simile could be found.

M IV, 4 60a 1ff. ad VavBh sūtra 319 (2046).

Ego rāyā rajja-paribbhaṭṭho sa-putto ’nna-rāyānaṃ olaggium āḍhatto. So rāyā puttassa tuṭṭho; taṃ se puttam rajje ṭhaviṃ icchai. Kiṃ so piyā nāṇujāṇai?

Evam tava jai putto maha-vvaya-rajjam pāvihii ²⁰³, *kiṃ na man-nasi?*

A king who was deprived of his kingdom began to attach himself with his son to another king. This king liked the son; he wanted to make the other’s son king. Why did the father not allow that?

In the same way, if you have a son, he will attain the realm of the great vows, don’t you think so?

203. S: °vitti.

M IV, 5 6a 14ff. *ad VavBh sūtra 20 (2323).*

Koi aya-vālo veyanaeṇa ayāo rakkhei ²⁰⁴. *Teṇa tāo (S: tato) vaṭṭagāi-khellaṇāihi pamāehi nāsiyāo. So annāo davāvio. Bhaṇai: “Puṇo rakkhāmi; na erisaṃ kāhāmi.” So evaṃ bhaṇanto vi jāvaj-jīvaṃ annattha vi na lahai.*

Aha sūlaṃ se utṭhiyaṃ, jaro vā aiāuro āgao; tao naṭṭhāo. Tāhe so puṇo vi labhae rakkhiyaṃ.

A goatherd tended goats as his livelihood. He destroyed them by his careless behaviour, viz., playing with marbles (?), etc., and various sports. He was made to give substitutes. He said: “I shall tend them again, (but) I shall not act the same way (as before).” Even speaking that way he did not get any as long as he lived, not even elsewhere. Then he got a colic and fever made him very ill. Thereupon he was allowed to tend (goats) again.

Vaṭṭagāi: neither MW nor PED give an equivalent with a meaning suitable here. In Nāyā 1,18,8 *vaṭṭaya* is a toy explained as *javv-ādi-maya-golaka* and rendered by J. C. Jain 1984: 277 as lac-marble.

M IV, 5 6b 6ff. *ad VavBh sūtra 21 (2324).*

Koi vejjo ranno ²⁰⁶ *kaya-vittio. Teṇaṃ jūya-pamāeṇa visaya-pamāeṇa vā* ²⁰⁷ *vejja-satthaṃ nāsiyaṃ sattha-kosagāṇi ya payacchaṇagāiṇi* ²⁰⁸ *kaṭṭa-kalankiyāṇi, na nisiyai. Annayā ranno kajjaṃ jāyaṃ, saddāvio vejjo. So kiriyōvadesaṃ na kiṃci sakkei vottuṃ. Tao rannā bhaṇiyaṃ: “Kim eyaṃ?” Tao so bhaṇai: “Me potthagā corehi* ²⁰⁹ *hiyā, pādipucchagaṃ pi n’atthi; to mama naṭṭhaṃ vejja-satthaṃ. N’atthi puṇa mama anno pamāo, jeṇa vejja-satthaṃ nāsiyaṃ.” Tāhe rannā purisā pesiyā.*

204. S: *rakkhāi*.

205. L in footnote: Malayagiri: *vṛttādi*.

206. S: *raṇṇā*.

207. L omits: *vā*.

208. S: *pacchaṇag*^o; Malayagiri: *prataksaṇaka-prabhṛtini*^o.

209. S: *cārehiṃ*.

A king kept a physician. By his foolish habit of gambling or absent-mindedness (lit.: negligence in worldly affairs) he lost his medical handbook, and his recipe books, drugs for dispensing, etc., were no longer serviceable, (but) he was not troubled. Once something had to be done for the king (and) the physician was called. He could not give any advice for treatment whatsoever. Therefore the king said: "How is that possible?" Then (t)he (physician) replied: "Thieves have taken away my books; is there no enquiry, then my medical handbook is lost. Yet there was no negligence whatsoever on my part, by which my medical handbook was lost." Then the king sent men...

Pi n' atthi: here *jai* seems to be omitted.

M IV, 5 7a 1ff. *ad VavBh sūtra 22 (2325)*.

Koi joho dhaṇu-vveyaṃ ahijjio ²¹⁰ *gurūvaeseṇaṃ abbhāseṇa ya. So a-pāsanto vi saddeṇaṃ vindhai. Rannā kaya-pabhūya-vittio* ²¹¹ *kao. Annayā teṇa visaya-pamāeṇa taṃ dhaṇu-vveya-satthaṃ taṃ ca abbhāsa-karaṇaṃ nāsiyaṃ. Annayā jujjhe* ²¹² *samāvaḍie na kiṃci sakkei vindhiuṃ parājiniuṃ vā. Rannā pucchio: "Kim eyaṃ?" ti. So bhaṇai: "N'atthi me pamāo." Tāhe rannā bhaṇiyaṃ:...*

A warrior had learnt archery through a teacher's instruction and (his) own practice. Even when he did not see a target, he found it acoustically. The king had hired him on high wages. Once by absent-mindedness he lost his archery handbook and did not practise shooting anymore. One day, when a battle had arisen, he could not find (his target) and vanquish (the enemy). Asked by the king: "What happened?" he replied: "It was not through my negligence." Then the king said:...

210. S: *ahijjanto*.

211. L in footnote: *vitinno*; S: *vitiko*.

212. S: *juddha-kajje*.

M IV, 5 7a 9ff. *ad Vavbh sūtra* 23 (2326).

*Koī aṇega-vaṇapphai-patta-sāgāi-kalie phalae keṇāvi niutto. So visaya-pamāeṇaṃ jūya*²¹³-*pamāeṇa (?) vā na rakkhai na ya pāṇieṇaṃ pālei so ya phalaho logeṇa go-rūvehi ya ullūḍio mukko ya. Na [25] kiṃci tao vaṇa-phalāi āgacchai. Phalaha-sāmiṇā bhaṇiyaṃ: “Kim eyaṃ*²¹⁴? ” *So bhaṇai. “Kiṃ karemi*²¹⁵? *Rakkhemi tāva ahaṃ, n’atthi me pamāo.” Tao phalaha-sāmiṇā phalaho gavesāvio.*

Someone was put in charge of a small garden (?) made up of several trees, leaf vegetables, etc., by someone else. By absent-mindedness or the foolish habit of gambling he neglected the (plants) and did not keep them alive with water and therefore the garden was trampled upon by people and quadrupeds like cows and ruined. It did not produce any forest fruits, etc. The owner of the garden said: “What happened?” (T)he (other) replied: What shall I do? I did take care of it; there was no neglect on my part.” Then the garden-owner looked for (another) garden.

Jūya-°: cf. M IV,5 7a 9 above. *J.* is one of six kinds of *pamāya* mentioned in *Ṭhā* (Ladnun) 6,44. Also in Pāli in *Sumangalavilāsini* 85,16.

Phalae: as the normal meaning ‘plank, board’ does not fit in here, I translated *ad sententiam* following Dulaharāj 1988: 302 *śāka ādi ugāne kī bādī* ‘a small garden for growing vegetables.’

Ullūḍio: comm. 7a 12 *bhagna*. Pā. *ullūlita*?

M IV, 5 8a 6ff. *ad VavBh sūtra* 27 (2330).

Mathurāyāṃ nagaryāṃ ko ’pi kṣapaka ātāpayati. Tasyātāpanāṃ²¹⁶ dṛṣṭvā devatā āvṛtā tam āgatya vanditvā brūte: “Yan mayā kartavyaṃ, tan mām (S: mamā-) ājñāpayed bhavān.” Evam ukte sā kṣapakeṇa bhaṇyate: “Kiṃ mama kāryaṃ a-saṃyatya bhaviṣyati!”

213. S: *juya*-; L: *jaya*-.

214. S: *iyam*.

215. S: *karomi*.

216. S: *yasyā*°.

Tatas ²¹⁷ tasyā devatāyā a-prītikam abhūt a-prītivatyā ca tayōktam: “Avaśyaṃ tava mayā kāryaṃ bhaviṣyati.”

Tato devatayā sarva-ratnamayaḥ stūpo nirmitas. Tatra bhikṣavo rakta-paṭā upasthitāḥ: “Ayam asmadyaḥ stūpas.” Taiḥ samam saṅghasya ṣaṇ māsān vivādo jātas. Tataḥ saṅgho brūte: “Ko nāmâtrârthe śaktaḥ?” Kenâpi kathitaṃ yathā: “mukaḥ kṣapakas.” Tataḥ saṅghena sa bhanyate: “Kṣapaka, kāyôtsargeṇa devatām ākampaya!” Tatas kṣapakasya kāyôtsarga-karaṇaṃ devatāyā ākampanam. Sā āgatā brūte: “Saṃdiśata kiṃ karomi?” Kṣapakeṇa bhaṇitā: “Tathā kuruta yathā saṅghasya jayo bhavati.” Tato devatayā kṣapakasya khimṣaṇā kṛtā, yathā: “Etan mayā a-saṃyatyā api kāryaṃ jātaṃ.” Evaṃ khimṣitvā sā brūte: “Yūyaṃ rājñāḥ samīpaṃ gatvā brūta: “Yadi rakta-paṭānāṃ stūpas, tataḥ kalye raktā patākā dṛśyatāṃ. Athâsmākaṃ, tarhi śuklā patākā.” Rājñā pratipannam: “Evaṃ bhavatu.” Tato rājñā pratyayika-puruṣaiḥ stūpo rakṣāpito. Rātrau devatayā śukla-patākā kṛtā; prabhāte dṛṣṭā stūpe śuklā patākā. Jitaṃ saṅghena.

In the city of Mathurā a renouncer practised penance. A deity saw him, went incognito to him, greeted him and said: “The Venerable One may tell me what I can do (for him).” Thus spoken to the renouncer answered: “Shall/can I have a religious aim/target without penance?” The deity did not like that and said to him in an unfriendly way: “(Then) I shall be compelled to do something for you.”

Thereupon the deity built a stūpa with all kinds of jewels. There monks with red robes (i. e., Buddhists) came (and said): “This is our stūpa.” For six months the Jain Order had a dispute with them. Then the Jain Order said: “Who indeed is able to build an object like this?” Someone said: “That renouncer.” Thereupon the Jain Order said to him: Renouncer, you must make a deity tremble by ascetic posture. Then the renouncer made the deity tremble by assuming his ascetic posture. The deity came and said: “Command! What shall I do?” The renouncer said: “Make the Jain Order win the dispute.” Then the deity grumbled at the renouncer: “I perform this task even without penance.” After this grumble she said: You must go to the king and

217. L omits.

say: “If the stūpa belongs to the Buddhists, it should show red flags at daybreak, but if it is ours, white flags.” The king replied: “Be it so!” Then the king had the stūpa guarded by trustworthy men. At night, the deity supplied white flags (and) in the morning white flags were seen on the stūpa. The Jain Order won (the dispute).

M IV, 5 13b 10ff. *ad* VavBh sūtra 54 (2357) = NisCū II 359, 25ff. *ad* NisBh 2151.

Egassa nagarassa ekkīe desāe ²¹⁸ *bahave mahurôdagā kūvā. Tattha keī kūvā āgantugeṇa* ²¹⁹ *tayā-visâinā dosena, keī tad-uttheṇa khāra-loṇa-visa-pāṇiya-sirā-sambhava-rūveṇa* ²²⁰ *viṇaṭṭhā. Tattha kesu vi kūvesu pāṇiyaṃ pijjamāṇaṃ kuṭṭhâiṇṇā sarīra-vasaṇa* ²²¹ *-karaṃ havai. Keī jīvanta-karā bhavanti, keī ṇhāṇāyamaṇāsu* ²²² *a-viruddhā, keī ṇhāṇāisu viruddhā. Tattha* ²²³ *bahu-jaṇo eyad-dosa-vuṭṭhete* ²²⁴ *nāuṃ āṇie pāṇie pucchai: “Kao āṇiyaṃ?” Tattha jai niddosaṃ, to paribhunjanti, aha sa-dosaṃ to vajjenti.* ²²⁵ *Tattha vi jai jāṇanteṇa sa-dosaṃ āṇiyaṃ, tāhe so tao pheḍijjai tajjijjai ya; aha ayāṇanteṇaṃ āṇiyaṃ to vārijjai: mā puṇo āṇijjāsi.* ²²⁶

In the environment of a certain town there were many sweet waters. Some of them had the accidental bad quality (lit.: fault) of (containing) snakes, etc.; in consequence thereof some were spoiled by streams of water with potash, salt and poison (?). Therefore the water in some wells when drunk was detrimental to physical health by

218. S: *disāe*; NisCū II 359,25: *ekkāe disāe*.

219. L: *-tueṇa*; NisCū: *-tuya tad-utthehiṃ dosehiṃ duṭṭhodagā jātā. Āgantueṇa...*

220. NisCū: *sirā vā jātā. Tattha ya kesui...*

221. S: *saṃdūsaṇa-*; NisCū: *sarīraṃ sa<ṃ>dūsaṇa-karaṃ bhavanti. Kei ṇhāṇāisu...*

222. S: *-maṇāisu*.

223. L: *tatra*. NisCū: *Etad-dosa-duṭṭhe ṇāuṃ bahu-jaṇo dagādi vāreti. Āṇie ya kao āṇiyanti pucchā. Jati niddosaṃ tayā paribhunjati. Aha sa-dosaṃ jai jāṇanteṇa āṇiyaṃ tāhe tao vā vārāo pheḍijati tajjijati ya. Aha a-jāṇanteṇaṃ to vārijjati, mā puṇo āṇijjāsi.*

224. S: *duṭṭhe te*.

225. S: *vajjanti*.

226. S: *āṇijjāsi*.

causing leprosy, etc.; others were good for health; in some one could stretch out while bathing (?), in others that was impossible. Knowing about these faults many people asked about the water [come] there: "Where does this water come from?" If it were in order, they would use it; if not, they would avoid it. If someone who knew the water to be bad (nevertheless) brought it, because of that he would be beaten and scolded. If it were brought by someone who did not know (of its being bad), then he would be stopped (with the words): "Do not bring it again."

M IV, 6 2b 9ff. *ad* VavBh *sūtra* 7 (2454)

The words put in brackets by Leumann are synonyms of Sanscritized words in the vss.

Yathā rājñāḥ (sūpasya; S: rājña-sūpasya) sūpa-kārasya māṃsam mārjāreṇ' (ākṣiptam) nītam. Tataḥ sa ²²⁷ sūpa-kāro bhīto 'rdano jāto, māṃsam mṛgayate tasmimś ca mṛgayamāṇe tatra mahānase 'yam a-tarkitaḥ kaṭubhāṇḍa ²²⁸-poṭṭalikayā gala-baddhayā yuktaś chāgaḥ āyātaḥ san (sūpena) sūpa-kāreṇa mārītaḥ '(thakke) prastāve āyāta' iti jñātvā.

(2b 13ff.) Evaṃ sūpa-kāra iva tasya sādhor ye sva-janās, teṣāṃ senāpatir [26] mṛtas. Tatas tāni sva-jana-rūpāṇi mānuṣāṇi (addaṇṇāim iti) a-satyāni taṃ śramaṇi-bhūtaṃ senāpati-bhrātaram ātmīyaṃ samantato mṛgayante sa ca mṛgyamāṇas tatrāiva samprāptas. Tatas taṃ samupasthitaḥ sva-janā 'vayaṃ paribhūtā bhaviṣyāmo na ca tvayi nāthe vidyamāne paribhavo 'smākaṃ yuktaś; tasmāt kuru prasādam' iti evaṃ tair upasargyamānaḥ saṃyamād vyaparopitaḥ. ²²⁹

How a cat carried off, i.e., took away meat from the king's cook. Then the cook became afraid and troubled. He looked for meat and when looking this goat with a bundle of pungent spices bound to its neck unexpectedly entered the kitchen and was killed by the cook, because it was clear to him that it had come at the right time.

227. S omits.

228. S: kaṭubhāṇḍa-

229 L in a footnote: The details of this paragraph are erroneously inserted here from the next story on vs 9.

Even so, like the cook, are the relatives of that sādhu, whose chief commander (?) had died. Then troubled, i.e. weak (?) men among the relatives sought everywhere the own brother of the chief commander who had become a renouncer and their search succeeded in finding him exactly there.²³⁰ Then the relatives approached him (saying): “We shall be besieged and unless you save (us) we shall be put in disgrace. Therefore do us this favour.” Harassing him thus he was forced to give up control (i. e., monastic life).

(A)yaṃ... chāgaḥ: mentioned before in vs 6 and at 2b 4.

Mānuṣāṇi: does the neutre entail a deprecatory note?

M IV, 6 21b 11ff. *ad VavBh sūtra* 115 (2561).

Pratimāyor utpattir vaktavyā sā cāivaṃ:

Ekasya vaṇijaḥ samudraṃ pravahaṇenāvagāḍhasyōtpāta upasthitaḥ. Tataḥ sa vaṇik (!) bhītaḥ²³¹ san aupayācitikaṃ karoti, yathā: yad etad autpādikam upaśāmyati a-vighnenōttarāmi ca tato 'naylor dvayor maṇi-ratnayor dve maṇimayyau Jina-pratime kārayiṣyāmi. Evaṃ aupayācitike kṛte devatānubhaven' autpātikam upaśāntam, a-vighnaṃ samudrōttaraṇam abhūt. Sa cōttirṇaḥ san lobhena ekasmin maṇi-ratne ekāṃ Jina-pratimāṃ kārayati. Tato devatayā dvitye pi²³² maṇi-ratne dvitīyā Jina-pratimā kāritā. – Tathā cāha: devatā-cchandena tato jātā dvitīye 'pi maṇi-ratna-pratimā.

(22a 4ff.) Tataḥ pratimā-dvaya-kārāpaṇānantaraṃ²³³ te pratime vaṇik²³⁴ bhaktyā pareṇa yatnena śusṛūṣate tatas tayoś ca pratimayor idaṃ prātihāryaṃ: te pratime dṛśyante,²³⁵ itarathā dipakā-bhāve sa-prakāṣe 'pi prakāśa²³⁶-maṇi-ratne dṛśyete.

230. Tatrāiva is not specified and thus in fact makes no sense.

231. L omits: sa vaṇik bhītaḥ.

232. L omits.

233. L omits: pratimā-dvaya.

234. S: vaṇig.

235. L: *sic*; S: pratime yāvad dipakaḥ pārśve dhriyate, tāvad dipakena hetunā pratime dṛśyete.

236. S: prakāṣe.

(22a 8ff.) Idam an-antarôditaṃ prātihāryaṃ rājā Tausalikaḥ śrutvā te pratime svayam ev' ātmīya-śrī-grhake (bhāṇḍāre ²³⁷ kṣipati) muñcati. Tato maṅgala-buddhyā bhaktyā ca pareṇa yatnena pūjayati, yasmimś ca divase te pratime śrī-grham ānīte tataḥ-prabhṛti rājñah kośādiṣu vṛddhir upajātā. – (Āha: śrī-grha-sadrśa ācārya ity uktaṃ tata evaṃ dr̥ṣṭānta-bhāvanā kartavyā) ²³⁸

The appearance of two statues is to be related thus:

To a merchant a portent appeared when he was about to go down with his ship into the sea. The merchant became afraid and made a vow to make an offering in fulfilment of his salvation: When this portent is neutralized (lit.: appeased) and I am saved without complications, then I shall have two Jina statues of precious stone made from these two stones. The vow thus made, the portent was neutralized by divine power (and) he was saved from the sea without obstacle, but after his salvation, out of avarice, he had only one Jina statue made of precious stone. Therefore a deity had another statue of a Jina made of the second stone, too. (Thus it is said: by the will of a deity a statue of precious stone arose also from the second (precious stone).

(22a 4ff.) Then after the manufacture of the two statues the merchant, out of devotion, passionately attended them and because of that (?) there was the following miracle regarding the two statues: (as long as a lamp was put beside them) they were visible, but in the absence of a lamp the two clear precious stones were seen as if in bright daylight.

M IV, 6 35a 5ff. *ad VavBh sūtra* 192 (2638; cty erroneously stand under vs 191).

Tivittḥuttaṇe ²³⁹ *bhayavayā Vaddhamāṇa-sāmiṇā sīho vihao* ²⁴⁰; *addhiṃ karei 'khuḍḍalageṇa nihao mi' tti paribhavāt Goyameṇaṃ sārahittaṇeṇaṃ aṇusāsio 'mā addhiṃ karehi* ²⁴¹, *tumaṃ pasu-sīho, nara-siṇeṇa māriyassa tujjha ko paribhavo? Evaṃ so aṇusāsijjanto*

237. S: bhāṇḍāgāre.

238. Bracketed line not in L.

239. S: -attane.

240. Cty 35a 12: nihataḥ (cf. vs 192 *nihao*).

241. S and L in a footnote: ^oha.

mao. Tao saṃsāraṃ bhamiūṇa bhayavao Vaddhamāṇa-sāmissa carama-titthagara-bhāve (S: *bhave*) *Rāyagihe nayare Kavilassa bambhaṇa-ghare* ²⁴² *baḍuo jāo. So annayā samosaraṇe āgao, bhaya-vantaṃ datthūṇa *dhammadhammei**. ²⁴³ *Tao bhayavayā Goyama-sāmī pesio jahā: ‘Uvasāmeha.’ Tao gao aṇusāsio ya jahā: esa mahappā titthaṃkaro; eyammi jo paḍinivasai, so duggaiṃ jāi. Evaṃ so uvasāmio. Tassa dikkhā Goyama-sāmiṇā dinnā. – [Etad evāha: sīho tivittha-nihao bhamiṃ Rāyagihe Kapila baḍuga tti... (192)]*

When he was (i.e. in a former existence) Triṇṣṭha the venerable Lord Mahāvira struck down a lion. He lost his composure (or: became despondent). Because of the humiliation ‘I am struck down by an inferior being’ (the lion) was instructed by Gotama in his capacity of a helper (with the words) “Do not lose heart. You are an animal lion. What humiliation is it for you to be killed by a human lion?” Thus instructed the (lion) died. Then erring through the *saṃsāra* he was reborn as a boy in the brahminical house of Kapila in the city of Rājagrha when the Lord Vardhamāna was the last *tīrthaṃkara*. Once he went to a sermon and having seen the Venerable One he beamed with joy (? Or: loudly expressed his joy). Therefore the Venerable One (Vardhamāna) sent the Lord Gotama (to the boy saying): “Make him compose himself”. Thereupon (Gotama) went to the (boy) and told him as follows: “This is the holy *tīrthaṃkara*. He who is against him meets with misfortune.” Thus he was calmed down. Lord Gotama gave him the ascetic initiation. – [This he says: A lion killed by Triṇṣṭha roams about (in the *saṃsāra*) and is reborn as a boy to Kapila... (192)].

Tivitthuttaṇe: cty 35a 12: Triṇṣṭ(h)ena. PSM explains as: *Bharata-kṣetra meṃ utpanna prathama ardha-cakravartī rājā*. Here the suffix must have the sense of *-rūpa*.

Dham(m)adham(m)ei: the verb *dhamadhamai* is used in BKBh 4486 in the sense of *jājvalyate* (cty). CDIAL 6735, which it derives from a

242. L: *bambha-nayare*; cty 35a 12: *brāhmaṇasya*.

243. Read: *dhamadhamai*?

root *DHAMM, renders it as 'makes a noise'. This acoustical nuance of meaning occurs also in Nāyā (Ladnun ed.) 1,8,72, where it is used of kraits, and in PSM (*dham dham āvāz karanā* 'to make the noise *dham dham*').

M IV, 6 39a 6ff. *ad* VavBh *sūtra* 211 (2657).

Muḍimbaka (S: Suḥiḍim^o) ācāryaḥ parama-kāṣṭhī-bhūte śubha-dhyāne pravṛtto avadhy-ādi-labdhim alapsyata yadi tasya Puṣyamitreṇa dhyāna-vighno nākariṣyata, paraṃ sarvaṃ sādhu-sādhvī-prabhṛty atyākulam [27] abhavad iti tena dhyāna-vyāghātaḥ kṛtaḥ.

The teacher Muḍimbaka, who had risen to the highest stage of pure meditation, would have obtained transcendental knowledge of physical matters (or: clairvoyance), if Puṣyamitra had not caused an obstacle to his meditation, but everything, monks, nuns, etc., was confused. Thus (P.) disturbed (M's) meditation.

Śubha-dhyāne: see Schubring 2000 § 180.

M IV, 6 40b 4ff. *ad* VavBh *sūtra* 220 (2666).

[Ācāryasya śiṣyairḥ prāticchikaiś ca sarvaṃ kurvanti te ca tathā kurvantaḥ sāpekṣā ucyante, ye tu na kurvanti, te nirapekṣās. Tatra sāpekṣe nirapekṣe ca gacche dṛṣṭānto grāma-śakaṭena, tad yathā:]²⁴⁴

Ekasmin grāme²⁴⁵ (Grāmeṇa) grāmeyakaiḥ puruṣai rāja-kulakārya-niyuktaṃ śakaṭam ekaṃ kṛtaṃ. Tato yat te rāja-kulenājnāpyante dhānyam ghrīta-ghaṭādi vā netavyam ānetavyaṃ vâsmin (S: vā tasmin) śakaṭe āropyānanti nayanti vā.

Tathā 'nāsya kaścit svāmī' ti a-svāmī-buddhyâtmano 'pi kāryāṇi tena kurvanti. A-svāmī-buddhyâiva patitaṃ śatitaṃ vā tasya śakaṭasya nâpi rakṣanti. Tataḥ kâlena gacchatâ (S adds: tat) bhagnaṃ. Anyadâ rāja-kulena te ājnâptâ: dhānyam ānaya (S: ānaya)! Taiḥ śakaṭâbhāvân nânitaṃ. Tata 'ājñâ-bhaṅgo 'kârî' ti teṣāṃ daṇḍaḥ kṛtaḥ kāryeṣu ca samâpatiteṣu svayaṃ tena dṛśyante.

244. L omits the bracketed text, but its addition increases the understanding.

245. These two words are not in L.

[A teacher's own pupils and his guest pupils did everything (for him), and those who acted thus were called attentive, but those who did not (were called) indifferent. The simile with the carriage in the village pertains to the attentive and indifferent groups of monks.]

In a village the male villagers made a cart destined for tasks for the royal family. When the royal family ordered them to remove or procure grain or jars with ghee they took them away or brought them in this cart. Thus, thinking it had no owner, they used it therefore for their own private purposes as well. With the perception that it had no owner they did not care about the cart when it fell or was damaged. Then in the course of time it broke down. Once the palace ordered the (villagers) to bring grain. As they did not have a cart they did not bring it. Because of that, as it was considered non-execution of an order, they were punished and when tasks occurred they appeared themselves in that way (i. e., they had to carry the things themselves?).

Prāticchikāis: wrong sanskritisation of *paḍicchiehi* or printing error.

Counter-example in M IV, 6 40b 11ff. *ad VavBh sūtra* 222 (2668).²⁴⁶

[*Evam grāmeyaka-drṣṭānta-prakāreṇa śiṣyāḥ 'prāticchikāḥ (!) kariṣyanti' ti kṛtvā na kurvantīti. Te 'pi ca prāticchikāḥ śiṣyāḥ 'kariṣyanti' ti buddhyā na kurvante. Tataḥ sīdann ācāryaḥ svayaṃ bhikṣāṃ aṭati svayaṃ cōpakaraṇa-prekṣādikaṃ vidhatte. Iti hiṇḍaṇā- prekṣādau ca śigraḥ²⁴⁷ pariśrāntaḥ teṣāṃ ca śiṣya-praticchikānāṃ daṇḍaḥ prāyaścittaṃ dirgha-saṃsāritā vā. Tad evaṃ nirapekṣe drṣṭāntaḥ.]*

Thus, as in the villager simile, (a teacher's) own pupils thinking 'the guest pupils will do it' did not act, but the guest pupils in their turn ('*pi*) thought '(his own pupils) will do it' and did not act either. Therefore the teacher sat down and begged for his almsfood himself and helped and attended to himself. Thus he was soon tired of planning the walking tours, etc., and the punishment of his own and the guest pupils was atonement, or a long stay in *saṃsāra*. Thus is the simile about inattentiveness.

246. *Evā na karenti sīsā kāhinti paḍicchiya tti kāūṇaṃ /...*

247. S: sigraḥ.

M IV, 6 41a 13ff. *ad* VavBh *sūtra* 225 (2671). [The Lohārya-Gautama simile on devotion to one's teacher (*bhakti*)].

Yady api ca (Loha-samāno²⁴⁸) Lohāryaḥ kṣiṇāntarāyasya bhagavato Vardhamāna-svāmiṇaḥ sadāivôñcham (eṣaṇīya-bhaktādikam) gr̥hṇāti tasya bhagavad-vaiyāvṛtṭya-karatvāt uktaṃ ca:

“*dhanno so Loh'-ajjo khanti-khamo pavara*²⁴⁹-*loha-sari-vaṇṇo / jassa Jiṇo pattāo icchai pāṇihi bhottum je*”²⁵⁰ //

*Tathāpi Gotama*²⁵¹-*svāmī sva-pāraṇake (guror) Vardhamāna-svāmīno योग्यां ग्र̥हṇāti. Evam anyenāpy a-vaiyāvṛtṭya-kara-bhāve 'pi yathā-yogyam guroḥ kartavyam.*

But if the noble Loha, who was fair-skinned (lit.: had a copper-like complexion), always did the begging (i.e., gathered almsfood, etc.) for the venerable Lord Mahāvīra, when he was somehow prevented – as he used to undertake that activity for the Venerable One, it was said:

“The noble Loha was virtuous, capable of waiting patiently and of a handsome complexion like copper. Out of his bowl the Jina wished to eat with his hands” – even so the Lord Gautama at his own breakfast took what was fit for his guru, the Lord Vardhamāna.

M IV, 6 46a 6ff. *ad* VavBh *sūtra* 257 (2703).²⁵² The words put in brackets by Leumann are synonyms of Sanscritized words in the vss.

(Ity) – *evam amunā dṛṣṭānta-prakāreṇa – Pūrvagate 'dhīte (bāhu-sa-nāma iva*²⁵³) *Bhadrabāhur iva (tat)*²⁵⁴ *pūrvagataṃ paścāt mahāpāna*²⁵⁵-*dhyāna-balena minoti niḥśeṣam ātmēcchayā. Tāvan na nivartate; tataś cira-kālam api vasati. Tasya na ko 'py aparādhaḥ prāyaścittaṃ daṇḍo vā.*

248. L: -sanāmo.

249. S: khamāvara-

250. Cū 271,12f. *ad* ĀvN 463 and ĀvM 268b 4 *ad* 461.

251. S: Gautama.

252. **Ī** Puvvagayāhie **Bāhu sa-nāmēva taṃ** muṇe pacchā / piyai tti va attha-pae miṇai tti va do vi a-viruddhā //

253. S: sa nāme (omits: iva).

254. S omits.

255. L: “So also later in 46a 7, whereas earlier in 45b 8 *mahā-prāṇa.*”

Thus – in this way, viz., by means of a parable – after learning the Pūrvagata he fixed all (?), like *Bhadrabāhu* after *this* (i. e.) Pūrvagata through meditation, with hard breathing by his own wish. So long he did not return. Therefore he stayed away for a long time. For him there is no fault whatsoever, no atonement or punishment.

Pūrvagate: the third part of the lost Diṭṭhivāya, then also another name of the whole D. (Weber 1883: 353; Malvania 1970: 475), which may be meant here.

Minoti: Schubring pencilled above *minoti* in his private copy (in the present author's possession): "*macht fest.*"

M IV, 7 4a 10 *ad* VavBh sūtra 18 (2851).

Yasminn eva dine yatra lohe ghaṇṭā kṛtā, tal-lohaṃ tasminn eva dine vinaṣṭaṃ. (Evaṃ yatra divase tāḥ sva-cchandato vastrāṇi gr̥hīta-vatyāḥ pravrajyāṃ vā dattavatyas, tasminn eva dine tā vinaṣṭā. Yata ete doṣās, tasmāt pravartinyā sārāṇā yatanayā kartavyā).²⁵⁶

The day on which a bell is made in bronze somewhere, on that very day that bronze will be destroyed. (Thus on the day on which the (women) will take the cloth (?) or are permitted to give up home life at their own discretion, on that day they are lost. Because of these faults the supervisor nun must extend her efforts.

Yatra: replaces *yasmin*.

Doṣās: wrong behaviour of female aspirants of ascetic life (*siddha-putrikā*) re. garments, etc.²⁵⁷

256. Lines in brackets are not in L.

257. Athavā carikayā a-bhāve carikayā prayojanā-siddhau kâpi siddhy api siddha-putrikâpi evaṃ dāna-saṃ-mānābhyāṃ gr̥hītvā prayujyate. Tato 'jānatyas tam apy upacāraṃ gr̥hṇīyus tathā ca satī mahān doṣaḥ. Athavā sâ siddhi-putrikâ tāsāṃ saṃyatīnām utkr̥ṣṭāny an-antakāni vastrāṇi dr̥ṣṭvā "vitta-bhaktam upāgatā bhaviṣyāmy ahaṃ pravrajitē" ti viśramya gr̥hīta a-gr̥hīte ca liṅge utkr̥ṣṭa-vastrāṇāṃ stānyam kuryāt (M IV, 7 4a 4ff.).

M IV, 10 16b 4ff. *ad* VavBh *sūtra* 100 (3930).

Tagarāhāre pūrvaṃ bahava āmrakā²⁵⁸ āsīran, stokā vatthūlās.²⁵⁹ Tato lokena vatthūlā chittvā²⁶⁰ tair āmrōdyānasya vṛtiḥ kṛtā. Tatra²⁶¹ vatthūla²⁶²-phala-patanato vatthūlā²⁶³ jātās, taiḥ parivardhamānaiḥ śāli-sasyam iva tṛṇair āmrā vināśitās. Tata utprekṣitam 'āmrōdyāna-pratisapatnair vatthūlair²⁶⁴ vṛti-karaṇāya sthāpyamānair vayam āchhādītā nūnam etair' iti kusumāśru-mokṣaṇanāmrai ruditaṃ.

In Tagarāhāra there could have been many mangoes, (but) few white goosefoots. People cut the goosefoots there and made an enclosed place to cultivate mangoes. (Yet) goosefoots continued to grow there because of its fallen seed (lit.: fruit). Through these herbs, rising like rice grains, the mangoes were destroyed. This is illustrated by a simile: then the mangoes cried with flower teardrops thus expressing that 'we have been covered by the goosefoots which became the garden rivals of the mangoes, when an enclosed place was made for our cultivation'.

Vatthūlā: the potherb *Chenopodium album* represents the heterodox in this parable, the mangoes the orthodox.²⁶⁵ See, e.g., S. K. Jain, *Dictionary of Indian Folk Medicine and Ethnobotany*. New Delhi, 1991, p. 50 f.

M IV, 10 52a 1ff. *ad* Vavbh *sūtra* 380 (4208) = JitakalpaBh 307.

Atra dṛṣṭānto bālaka-tila-stenaka-dvayena:

Ego kapp'-atṭhao angohaliṃ kāūṇa ramanto tila-rāsimmī nima-

258. S: āmrā.

259. L: Probably for *vāstūl°* = *vāstūk°*.

260. S: nācchidya.

261. Thus S; L omits.

262. S: babbūla-.

263. S: babbūlā.

264. S: babbūlair.

265. Anyaiḥ prekṣita-kṣetre na hu, nāivāyatārśino, mokṣārthinaḥ praviśanti. Itare tu pārśvathādayaḥ kālam āśādyā parivarditāḥ pūrva-pratyupekṣita-kṣetrān api prerayeyus; tato 'nāgatam eva praviśanti. Tatrārthe kalpitam udāharaṇam āha (M IV, 10 16a 14f.).

jjio. 'bāla' tti kāūṇa na keṇai²⁶⁶ vārio. Tilā sarīrammi²⁶⁷ laggā. Tao so sa-tilo gharam āgao. Jaṇaṇīe tilā diṭṭhā pakkhoḍiyā²⁶⁸ gahiyā ya. Tao tila lobheṇa²⁶⁹ puṇo angohaleūṇa²⁷⁰ dāragam pesi. Tao kāleṇa tile vi teṇāvei. Tao so pasanga-doseṇa teṇo jāo. Rāya-purisehiṃ gahio, mārio. "Māu-doseṇa bālo vi esa teṇo jāo" tti māu-thaṇa-cheyāiyam avarāham pāvīyā. [28] Biiio kapp'-atṭhago tah'eva angohaliṃ kāūṇa ramanto tila-rāsimmī nimajjio, sa-tile gharam āgao, māūe vārio 'mā puṇo evaṃ kujjā!' tilā ya pakkhoḍeūṇa tila-rāsimmī pakkhittā. So kāl'-antareṇa jīviya-bhogāṇa ābhogī jāo, n'eva jaṇaṇī thaṇa-cheyāiyam avarāham pattā.

A boy bathed his whole body except for his head and, delighted, plunged into a heap of sesamum seeds. No one prevented him from doing so, because (people) thought: 'it is only a boy.' The seeds stuck to his body. Then he went home with the seeds. His mother saw the seeds, removed and kept them. Through her greed for sesame seeds she again sent the boy to bathe. In the course of time she made him therefore steal the seeds. By the fault of attachment he became a thief. The king's men seized and killed him. Through the fault of his mother he became a thief even as a child. With this consideration they committed the offence of cutting off the breasts, etc., of the mother.

Another boy also bathed his body and, delighted, plunged into a heap of sesame seeds, went home with them, was kept back by his mother with the words "Do not do that again!" and after removal the seeds were thrown (back) on the heap. In the course of time he enjoyed the pleasures of life and his mother did not suffer (lit.: reach) the offence of her breasts, etc., being cut off.

Angohaliṃ k.: the use of this rare expression here is unclear. Elsewhere it seems to occur only in Haribhadra's story of the clever Rohaya in (ĀNH 417a 1 (cty: *aṅga-rūkṣaṇa, deśa-snāna*) and in

266. S: *kei*.

267. S: *śarīre*.

268. Thus S for L: *tilā khoḍiyā*.

269. Thus S for lacuna in L.

270. L: *angoha* and lacuna.

Nandī-vṛtti (Ahmadabad, 1966) 134,2 which Malayagiri 148 a 9 interprets as *kaṅṭha-snāna*. The head as the mark of human individuality is something special, but authors like Dange 1986: 81ff., who deal with bathing, do not treat the matter in question, and Kane 1974: II,1, p. 666 only states that ill persons may except their head while bathing. Yet, e.g., already the Śrautasūtras of Āpastambha 8,8,15 *saśiraskāv an-upamakṣantau snātaḥ patnī yajamānaś ca* and Kātyāyana 5,5,30 *jāyā-patī snāto 'majjantau* prescribe at the final bath of the Varuṇa-praghāsa ritual that the sacrificer and his wife bathe without immersing their head. According to Dhūrtisvāmi's commentary that happens *aīva śuddhy-artham* 'for optimal purity'. Pāli literature mentions the reverse, viz, washing the head, e.g., on an *uposatha* day [DN II 172,9 *sīsaṃ nahātassa uposathikassa*, which Buddhaghosa takes to mean *sīsenā saddhiṃ gandh'-odakena nahātassa* (Sv 617,14)] and after vomiting (Ja I 372,22), further of slaves before emancipation (Th-a III 133,8) and of a woman for no reason given (Pv-a 82,24).

Pasanga-doseṇa: *pasanga* can be ambiguous here: literally: the sticking of the seeds to the boy's body and figuratively: his mother's greed for them.

Glossary

- angohali* metathesis (Pischel § 354) of **anga-holi* aṅga + v.n. of
 huḍati (CDIAL 124); – M IV, 10 52a 1
- angohalei* denom. of *angohali* M IV, 10 52a 2
- acchai* BHS acchati ‘to sit idle’; – M IV, 3 8b 8
- ajjhovavanna* adhyupapanna + loc. ‘in love with’; – M IV, 2 40a 2
- Aṭṭhā-vaya* Artha-pada M IV, 2 18b 12
- a-ṇāha* a-nātha M IV, 2 68b 12
- aṇubhāva* anubhāva M IV, 2 68b 11
- addaṇṇa* **addiya* x a-dhanya (? Oberlies 1993: 19; Bollée 1998 III: 13);
 – M IV, 6 2b 13)
- addhii* adhr̥ti M IV, 6 35a 5 *-iṃ karai* ‘to be restless, nervous’
 adhivāsanaṅṅ ‘election’ < (ceremony) causing a divinity to dwell in an
 image (Steermann-Imre 1977: 271f.)
- antilla antiya* < antika + *-lla* M IV, 3 7a 6; – BKBh 5950
- a-pūi-vayaṇa* a + pūti + vadana M IV, 2 68b 13; – Nāyā (Ladnun, 1974)
 1,16,300 (cf. Schubring 1978: 57)
- appaṇijjaga* BHS ātmaniya + *-ka* M IV, 2 19a 11
- a-ppattiya* a-pratyaya (Bollée 1998 III: 15); – M IV, 2 57b 10 (‘disbelief’)
- a-pṛitika* nt. (not MW), Pā. *appitika*, mfn.; – M IV, 5 8a 7
- abbhāsa* abhyāsa M IV, 5 7a 1
- a-bhūi* (not in PSM) a-bhīti; – M IV, 3 55b 2
- alarka* ‘fabulous monster’ M IV, 2 87a 4
- alla* suffix in: *ni(y)allaga*
- avaroha* avarodha M IV, 2 7b 13 *-aṃ karai* ‘to include’
- a-vūḍha* a-vyūḍha M IV, 2 18b 10
- a-saīe* a + sati + *-ke* (Bollée 1998 III: 24); – M IV, 3 8b 10
- aha... to... yathā... atas... M IV, 5 13b 13* (‘when... then...’)
- ahijjiya* ppp. of *ahijjai* ~ adhiyate M IV, 5 7a 1
- āgāra* ākāra ifc. *paṇṇā°*
- āḍhatta* ppp. of ā √ DHĀ ‘begun’ (CDIAL 1164; Norman CP VII
 2001: 251); – M IV, 2 57b 8 *et passim*
- āṇaṇa* v.n. of *āṇai*, *-ei* (CDIAL 1175), cf. *ānāyana*; – M IV, 3 20a 13
 (‘supply’)

ābharāṇa-karaṇḍiyā ā. + karaṇḍika; – M IV, 6 35a 1
ābhokkha (?) (not in any dictionary) *ābhokṣya ‘eatable’?; – M IV, 3
52a 12
ābhogin + genit. (not in MW); – M IV, 10 52a 5 (‘enjoying’)
āyamaṇā *āyamanā (not MW) ifc. *ṇhāṇā*^o
āla-maṇḍala ‘much verbal venom’ M IV, 4 32a 14
āloliya ālolita M IV, 3 7a 8

I I pattiyai

itthī-nādaya strī + nāṭaka M IV, 2 68b 11
-illa Prākṛit suffix in: *bhangilla*; *saṃgilla*

uggajjayai (not in PSM) udgarjayati M IV, 3 8b 7
uddharati? M IV, 2 83b 7 (L: udvarati)
uddhī M II, 99a 12 for ‘seat(s)’ (IT28 [2002]:57) read: ‘vertical
plank(s) on the axle of a carriage’
unnikkhamai ud + niṣkramati M IV, 2 57b 10
upari-mukha M IV, 4 32a 11
ummattaya, f. -iyā unmatta + -ka (not PSM); – M IV, 3 52a 10
urāla-sarīra (reading of S) M IV, 2 40a 11
ullūḍiya [d.] (not in PSM and CDIAL), cf. Pā. *ullulita* ‘stirred up,
agitated’; – M IV, 5 7a 10 (comm. 7a 12: bhagna)
uvajjana upārjana ifc. *dhaṇḍo*^o
uvadesa upadeśa ifc. *kiriyō*^o
uvar’-uvari(lla) Pā. *upar’-ūpari* + -lla M IV, 2 36b 7
uvasaggei (not in PSM) denom. of *upasarga (not in MW) ‘to molest’;
– M IV, 2 57a 5
ussūra utsūra M IV, 3 8b 1

ūsīsa ucchirṣa M IV, 3 9b 1

ettāhe etarhi (Norman CP VII 2001: 252; Oberlies 1993: 43f.); – M IV,
3 20b 1
ESA IṢ *esei*
esei eṣate M IV, 2 18b 12

aiśvarya + -tvana M IV, 3 20b 3

ogāsa avakāśa M IV, 2 7b 13

obhāsai avabhāṣate M IV, 2 57a 3 ('to apply to a teacher to become a pupil or trainee')

orāla-sarīra (L) udāra + śarīra M IV, 2 40a 11

ohāmiya apabhāvita (?) 'damaged'; – M IV, 3 7b 10 (S: *ūṇamita*)

ohāvaṇā *apadhāvana 'removal, expulsion'; – M IV, 2 57b 9

ohi avadhi 'clairvoyance'; – M IV, 2 40a 6

aupayācitika (not MW) 'vow to make an offering in fulfilment of a wish'; – M IV, 6 21b 12

kajjiuṃ w.r. for kaḍḍhiuṃ M IV, 2 57b 8

kaṭu-bhāṇḍa-poṭṭalikā (cf. Pā. *kaṭuka-bhaṇḍa*) 'bundle of pungent spices'; – M IV, 6 2b 10

kaṭṭa-kalankiya kaṣṭa (Pi § 303) + kalaṅkita M IV, 5 6b 7

kaḍḍhai karṣati 'to torment' M IV, 2 57b 8 (*kaḍḍhiuṃ*)

kaṇṇe ṭhavei (S: uvei) *karṇe sthāpayati* 'to take a mental note of, register?'; – M IV, 2 68b 2

**kaṇḍhariya* (not in any dictionary), cf. *kāṇḍa* 'arrow'; – M IV, 2 18b 7

kappaṭṭha kaṇṭha + -ka (Bollée 1994: 172); – M IV, 10 52a 1

kappaḍiya kāraṭika 'pilgrim, rogue' (MW); – M IV, 3 55a 6

KAMA *KRAM* unnikkhamai

kamma-nijjaraṇā karma + nirjaraṇa M IV, 2 18b 10

kayaga kṛtaka (not in PSM); – M IV, 2 68b 14

kaya-vittīya kṛta + vṛtti + -ka 'paid by'; – M IV, 5 6b 6; 7a 1

karakarāyate not in any dict., but cf. Shriyan 1322 'to crow'; – M IV, 3 19b 11

kaṇḍiyā karaṇḍikā ifc. *ābharāṇa-*°

kalankiya kalaṅkita ifc. *kaṭṭa-*°

kalaha ts. M IV, 10 52a 11

kalle kalye M IV, 3 9b 1

Kaserumaī Kaṣeru + maṭi 'an unknown waterless river'; – M IV, 3 15a 3

kakāraṇā 'torture' M IV, 2 68b 9

kāraṇika 'judge' M IV, 2 69b 1

kīriyōvadesa kriyā + upadeśa 'prescription, medical treatment'; – M IV, 5 6b 7

kukkuḍi kukkuṭi M IV, 3 9b 1

kuttai, -ei kuttayati M IV, 2 36b 8

kudda kuḍya M IV, 2 36b 9

kuruna [d.] (not CDIAL) 'wealth'; – VavBh 1000 (M IV, 2 8a 7:
rājakiyam anyadiyam vā vittam)

kula-jutti kula-yukti 'domestic use?'; – M IV, 3 8a 11

kūva kūpa ifc. *māruya*-°

keyāra kedāra M IV, 2 20a 4

ko-daṇḍa ts. M IV, 2 18b 7

khaiya *khadita (Oberlies 1993: 59); – M IV, 2 13b 10

khaṭṭā khaṭvā 'bedstead'; – M IV, 3 9b 1

Kharaga wazir of *Sālavāhaṇa* M IV, 2 36b 2

Khasaḍḍuma (not in Malvania) Khasadruma M IV, 3 7b 5 (S: -*dd*-)

khimsati (not in MW) 'to grumble at' (Bollée 1994: 187), cf. Pā.

khumseti ~ kutsayati (Cone); CDIAL 3889 *khissati; – M IV, 5 8a 12
khimsanā (not in MW; Leumann 1883: 114 abridged desiderative
formation of √ KṢAṆ; Bollée 1994: 188)

khimsiya *khimsita 'blamed'; – M IV, 3 20b 3

khuddalaga kṣudrala + -ka 'younger, inferior'; – M IV, 2 40a 2; IV, 6
35a 5

khellana khelana M IV, 5 6a 14

KHODA(Y) KṢOTAY pakkhoḍiya; pakkhoḍei

khoḍi kṣoḍi (CDIAL 3748); ifc. *go-sisa-candaṇa*-°

GAJJA GARJ gajjai; uggajjayai

gajjai garjati M IV, 3 8b 9

gahāhivai grahādhipati M IV, 3 7a 5

gunṭhā cf. kuṇṭha (Bollée 1998 III: 86); – ifc. *Lāṭa*-°

go-sisa-candaṇa-khoḍi *go-sīrṣa* + *candana* + *kṣoḍi* M IV, 3 20a 13

ghara derivative of √ *GHR (Norman, CP VI 1996: 195); – ifc. *siri*-°

ghara-vāvāra gr̥ha-vyāpāra M IV, 3 52a 9 ('domestic affairs')

ghoṭṭa *ghuṭṭa (Pi § 436); – M IV, 2 18b 9

caḍai catati ('to beg [MW], want'; for spontaneous retroflexion see
Norman CP VII 2001: 251); – M IV, 3 9b 3

candaṇa *candana* ifc. *go-sisa*-°-*khoḍi*

camadhai [d.; not CDIAL], cf. Telugu *camaru* ‘to kill’, Tamil *camai* ‘to be destroyed’ (DEDR 2343); – ppp. *camadhiya* (q.v.)
camadhiya ppp. of prec. VavBh 1045 (comm. M IV, 2 20a 9 *vināśita*)
cāriṃ carati (‘to graze’) M IV, 2 21a 10
cicchā (L) sound made to scare away a bull M IV, 2 20a 14
cukka cf. *cyuta* (Bollée 1998 III: 96); – M IV, 3 20b 4
cukkai denom. of *cukka* (q.v.) M IV, 3 20b 4
ceiya cetita M IV, 2 36b 12

chalai, *-ei chalayati* (CDIAL 5000); – M IV, 2 39b 12 (‘to trick > seduce’?)
chalaṇā chalanā M IV, 3 8b 10
chollei [d.] CDIAL 5073 < DEDR 2856 ‘to husk, peel’; – Nāyā 1.7.8
 ad M IV, 4 34b 11ff.
jai omitted? M IV, 5 6b 8
jaya-pamāya (?) *jagat + pramāda* M IV, 5 7a 9 (*jūya-°*)
jaha-ṭṭhiya *yathā-sthita* M IV, 2 57a 6
jāṇagattaṇa *jānaka + -tvana* M IV, 3 8b 11
jūya-pamāya Pā. *jūta-ppamāda* M IV, 5 6b 6
je after infinitive in *vss* (Oberlies 1993: 78 expletive particle) M IV, 6
 41b 1
jeṭṭhā jyeṣṭhā M IV, 3 7a 3 (‘18th or 16th lunar mansion’)
joggā yogya nt. (not PSM, MW) ‘*dāmaka*’ (Malayagiri), headband (cf.
dauni, *damni* ‘a plain or jewelled fringelike ornament worn
 hanging over the forehead on either side of the face’ (Mehta
 1960: 23)); – M IV, 3 10a 4
joṇhā jyotsnā M IV, 3 7a 3

ṭhiya *sthita* ifc. *vāra-ṭ*^o
ṭhiccā (S) see *cicchā*

ḍāna (not in any dictionary) ppp. of √ DĪ, ḌĪ ḍiyati, diyati (CDIAL
 5554); – M IV, 3 6b 4 (‘escape, flight?’)
ḍepa(naka) (not MW) M IV, 3 9a 3f. (comm. *pratikṣepa[ṇaka]*)

ḍhakkiya ppp. of *ḍhakkai* √*ḌHAKK (CDIAL 5574, Bollée 1998 III:
 110); – M IV, 2 20a 6

ṅhāyāyamaṇā snāna + *āyamana M IV, 5 13b 12

taiya-bhangilla (cf. *taiya-bhanga*, Bollée 1994: 226); – M IV, 3 10a 5
(‘3rd category’)

Tagarāhāra Tagarā + agrahāra M IV, 10 16 b3; perhaps the same as

Tagarā, modern Tera, a place near Osmanabad in Mahārāṣṭra

TAJJA TARJ tājjai

tājjai tarjati M IV, 5 13b 14

tayā-visa tvag-viṣa M IV, 5 13b 10

tarakkha tarakṣa M IV, 3 7b 14

tintiṇa (not in MW, but in PSM) M IV, 3 19b 11 (‘grumbling,
murmuring’)

Tiviṭṭhuttaṇa Triprṣṭha + -tvana M IV, 6 35a 5

tisiya tṛṣita M IV, 3 7a 3

-*ttana* -tvana (suffix; Pi § 597) in: *īsariyattaṇa*; *jāṇagattaṇa*;

Tiviṭṭhuttaṇa; *sārahittaṇa*

thakka (not in MW; Oberlies 1993: 88); – M IV, 6 2b 10 (‘right time,
opportunity’)

daṇḍa-nāyaga daṇḍa-nāyaka M IV, 2 36b 3 (‘chief of staff’; this
meaning not in MW); – Saletore 1943:263

damaga, -*ya* damaka ‘poor (man), beggar, lit.: trainer of animals’; – M
IV, 3 9a 13

davva-parivaḍḍhī dravya + *parivṛddhi M IV, 2 79a 1

dahiya dadhika M IV, 3 9b 1

durvyavahāra ‘error of judgement (MW); prevarication’ M IV, 3 69b 2

duhā-karai cf. *dvidhā-karoti* M IV, 2 36b 5

dhaṇiyam adv. dhanyam ‘well, firmly’; – M IV, 3 6b 3

dhaṇōvajjana dhana + upārjana M IV, 3

dhamadhamei dhamadhamāyate (CDIAL 6735; Bollée 1998 III: 130);

– M IV, 6 35a 8 (‘to beam with happiness; rejoice, cheer?’)

nāḍaya nāṭaka ‘show’; – ifc. *itthī-*°

nāyaga nāyaka ifc. *daṇḍa-*°

nijjaraṇā nir + jaraṇā ifc. *kamma-*°

- nippaḍai* (not PSM) niṣpatati M IV, 2 20b 1; IV, 3 8b 9
ni(y)allaga nija + -*alla* + -*ka* ‘own’; – M IV, 2 57a 5
nirvaṭita JHS < *nivvaḍiya*, cf. CDIAL 7392 ppp. nir √ VR; – M IV, 3 20a 1 (‘accomplished; conspicuous’)
nilukka *nimlukna (Oberlies 1993: 99; Bollée 1998 III: 138; not in CDIAL); – M IV, 3 8b 9
nivajjāviya *nipadyāpita M IV, 2 68b 10
nissāriya niḥsārita M IV, 3 52a 13
nihaya nihata M IV, 6 35a 5 (v.l.: vihaya)
nī-sattha-**pavidha** (read: *padittha*?) nīti-śāstra + pradiṣṭa M IV, 2 68b 8
nīya *nīta (Zachariae 1920: 170-6); – M IV, 2 20b 1
nīlī-rāga ‘indigo dye’ M IV, 3 7b 3
n / v nihaya / vihaya
- Paiṭṭhāna* Pratisthāna M IV, 2 36b 2
pakkhoḍiya *prakṣoṭita (CDIAL 8460); – M IV, 10 52a 2
pakkhoḍei prakṣoṭayati M IV, 10 52a 5
paccāiya pratyayika M IV, 3 55b 12
paṭṭa-devī ts. M IV, 2 36b 6
paḍicchiya praṭicchaka ‘guest pupil’, “monk who comes to another *gaṇa* in order to study at a higher level” (Caillat 1975: 53 < 1965: 66; Oberlies 1993: 105); – VavBh 2668 (see at M IV, 6 40b 10; -*iya* must be a variant of -*aya*, for which cf. Pi § 101).
paḍinivasai (not PSM) prati + nivasati (not MW) ‘to be against (loc.)’; – M IV, 6 35a 9
paḍibohi-velā pratibodhi + ts. M IV, 2 68b 10
paḍilagga parilagna M IV, 2 78b 13 (‘lagged, fallen behind > ill?’)
paḍḍiyā paḍḍikā (CDIAL 8042; DEDR 3881); – M IV, 3 10a 3 (‘young cow’)
paṇṇāgāra paṇṇākāra M IV, 3 14b 14
patta-sāga pattra-śāka M IV, 5 7a 9
pattiyai pratiyāti (Pi § 281; 487); – M IV, 3 8b 7
pamāya pramāda ifc. *jaya*-°; *jūya*-°; *visaya*-°
PAYA PAT *samāvādiya*
paya pada ifc. *bīya*-°
payacchanaga v.n. of pra √ YAM + -*ka* ‘administering’; – M IV, 5 6b 6

- pariccatta* parityakta M IV, 2 19b 2
**pariniddiṭṭha* *parinirdiṣṭa + gen./dat. 'prejudiced, in favour of' M IV, 3 8a 10 (conjecture)
parinivviṭṭha reading in M IV, 3 8a 10
parivaḍḍhī *parivṛddhi ifc. *davva*-^o
**pavidḍha* (read: *padiṭṭha*?) ifc. *nīi-sattha*-^o
pasava prasava M IV, 3 9b 2
pahāviya pradhāvita M IV, 2 13b 9
pāḍipucchaga (not PSM), cf. Pā. *paṭipucchā*; – M IV, 5 6b 8
pānandhi [d.] (not PSM, CDIAL); – VavBh 1000 (M IV, 2 8a 4:
 vartini 'way, path')
pāyaḍa prakāṣa (Pi § 77); – M IV, 2 36b 7
pāraṇaka M IV, 6 41b 2
pārihārika M IV, 2 87a 6
pārihāriya *pārihārika* 'monk with a special position as to diet'
 (Schubring 2000 § 162; 164); – M IV, 2 18b 9
pāla(*ya*) *pāla*(*ka*) ifc. *saṃkheḍi*-^o
pāsa pārśva 'trick, fraudulent means'; – M IV, 4 49b 11
piṭṭai, *-ei* (cf. *peṭṭai*) *piṭṭayati* M IV, 2 68b 7
putrikā ifc. *siddha*-^o
purisa *puruṣa* ifc. *saṃkeiya*-^o
peṭṭai, *-ei* *piṭṭayati* (CDIAL 8165); – M IV, 3 52a 13
peyāliya *vicārita* (?) M IV, 3 7b 9
poṭṭalikā ifc. *kaṭu-bhāṇḍa*-^o
pratisapatna (not MW) 'rival'; – M IV, 10 16b 6
pratyayika-puruṣa (not MW) 'trustworthy man'; – M IV, 5 8a 13
prātihārya 'miracle' M IV, 6 22a 4
- phalaya*, *-ha* [d.] 'small garden' M IV, 5 7a 9f. (*śāk ādi ugāne kī bāḍī*,
 Dulaharāj 1988: 302)
PHIḌ SPHIṬ (CDIAL 13838) *phedḍijjai*; *nipphidai*
phiḍiya *sphiṭita* M IV, 3 20b 3
phedḍei *spheṭayati* M IV, 5 13b 14
- baḍuya* *baṭuka* '(brahmin) boy' M IV, 6 35a 8 (S: *vaḍuya*)
baliyattana Pā. *balika* + *-tvana* M IV, 2 18b 8
Bāhu aphaeresis of *Bhadrabāhu* VavBh 2703

bīya-paya dvitīya + pada M IV, 3 6b 7 ('path of exception')

bīya-paya dvitīya + pada M IV, 3 6b 6

buddhi-maṅgala 'solemn attitude' M IV, 6 22a 9

bodhika M IV, 2 43b 11 ('caura')

bohiya bodhika M IV, 2 43b 9; VavBh 6275

bohiya-haraṇa bodhika + ts. VavBh 1161

bhai bhṛti 'fee, pay, wages'; – M IV, 3 55a 6

bhaiyā bhṛtikā 'fee, etc.' M IV, 2 8a 1

bhangilla bhaṅga + -illa ifc. *taiya*-°

bhaṅḍaṇa bhaṅḍana M IV, 2 78b 11

bhatti-vahū bhakti + vadhū M IV, 3 52a 13

Bhadrabāhu M IV, 6 46a 6

bhariya + genit. bharita M IV, 3 9a 13

bhisiyā bṛṣikā (CDIAL 9301); – M IV, 3 15a 1

bhīya + genit. bhīta + abl. M IV, 2 19a 12

bhojika (not MW) 'a kind of official' (Sen 1975: 55; 70; cf. Saletore 1943: 313 [bhogika]); – M IV, 4 32b 1

maṅgala ifc. buddhi-°

maha M IV, 2 43b 9

mānuṣa nt. M IV, 6 2b 13

malāṇa *mradana, cf. Sa. mardana (Pi § 244); – M IV, 2 20b 1

māruya-kūva māruta? + kūpa M IV, 3 8b 1

mūḍa mūta (CDIAL 10233; DEDR 5037) M IV, 4 35a 6 ('measure of corn, maund')

mūla ts. '19th or 17th lunar mansion'; – M IV, 3 7a 3

melai, -ei melayati (Pi § 486; CDIAL 10332 'to collect'); – M IV, 3 8a 11; 52b 1

ranjaṇa [d.] (CDIAL 10587 where the connection with √ RAJ seems semantically implausible; 11379; Bhayani 1988: 47 sub 254 'water-jar'; cf. aranjara [PSM]); – M IV, 3 7b 3

rāga ts. ifc. *nīli*-°

rāyāsiyā? M IV, 3 8b 12

rokkirai [? d.] (not PSM; Dulaharāj 1988: 556 dānta pisanā 'to gnash the teeth'); – M IV, 3 8b 9 (reading of S for L: vokkirai)

Rohiṇiya M IV, 2 68a 13 (a dacoit in Rājgir)

Lāṭa 'inabitant of Sindh, Sindhi' M IV, 3 69b 10

Lāṭa-guṇṭhā ts. + cf. kuṇṭha M IV, 3 70a 3

LŪD LUNṬ? ullūḍiya

Loha Nom. pr. of a monk 'reddish'; – M IV, 6 41a 13

-*lla* Prākṛit suffix in : *antilla*; *uvar*'-*uvarilla*

vagga *varga* ifc. *sayana*-^o

vattaga vṛtta + -ka? 'lac-marble'? (Jain 1984: 277); – M IV, 5 6a 14

vathūla (?), cf. *vāstūka* 'Chenopodium album, bathuvā' (Om Prakash

1961: 278 sub 138 'white goose-foot, a potherb'); – M IV, 10 16b 4

Vantarī Vyantarī 'a female deity of the Vyantara class which includes

Piśācas, *Yakṣas*, etc.'; – M IV, 2 40a 5

vayana *vacana* ifc. a-pūi-^o

varāya *varāka* M IV, 2 8a 3

vasaṇa *vyasana* M IV, 5 13b 11 (L for S: *saṃdūsaṇa*)

VAHA VAH *vujjhae*

vahū *vadhū* ifc. *putti*-^o; *bhatti*-^o

vāghāya *vyāghāta* M IV, 2 13b 10

vāyā-sara *vāc* + ts. M IV, 2 19a 12

vāra-ṭṭhiya *dvāra*-*sthita* M IV, 3 15a 1

vāvāra *vyāpāra* ifc. *ghara*-^o

vāha *vyādha* M IV, 2 18b 7

viaraya *vivara*-ka M IV, 3 8b 6

vittattha *vittrasta* M IV, 3 8b 8

vittīya vṛtti + -ka ifc. *kaya*-^o

vilutta *vilupta* M IV, 3 55b 4

viraya? [d.], cf. *viaraya* M IV, 3 6b 6 ('ravine?')

visaya-pamāya *viśaya* + *pamāda* M IV, 5 6b 6; 7a 2 ('absent-mindedness')

visūrai **viśūrate* (CDIAL 11941); – M IV, 2 36b 12 ('to be distressed, sorry')

visesei *viśeṣayati* M IV, 2 19b 1

vihaya *vihata* M IV, 6 35a 5 (v.l.: *nihaya*)

vujjhae *uhyate* M IV, 3 20a 13

vūdha *vyūdha* ifc. a-^o

vedha *veṣṭa* 'enclosure'; – M IV, 3 6b 3 (S: *veṇṭa*)

- veyaṇaya* vetana + -ka 'livelihood, wages'; – M IV, 2 78b 11; IV, 5 6a 14
veyāliya vicārita see *peyāliya*
velā ts. ifc. *paḍibohi*-°
vaiyāvṛtṭya M IV, 6 41b 1
ves(s)a dveṣya M IV, 2 39b 11
**vokkirai?* [d.; reading of L for S: rokkirai]; – M IV, 3 8b 9
volai *vyapacalati (Bollée 1998 III: 225); – M IV, 2 68b 1
v / n vihaya / nihaya
- saṃkeiyya-purisa* saṃketita + puruṣa M IV, 2 36b 11
**saṃkheḍi*-pāla(ya)* (not PSM, CDIAL, AED, Dulaharāj)? +
 pāla(ka); – M IV, 2 8a 2f. ('cowherd')
saṃgilla saṃgata or saṃgati (?) + -illa; saṃga + illa (PSM); – VavBh
 1000; M IV, 2 7b 11
saṃgovei Pā. *saṃgopeti* M IV, 2 36b 10
sajjhantiya [d.] (Bollée 1998: 229); – M IV, 2 79a 2 ('brahmacāri')
saddāvei śabdāpayati M IV, 4 34b 13; 49b 10
saṃdharai saṃdharati M IV, 2 68b 13 ('to remember'?; conjecture)
santi-karai śānti + *karati, karoti; – M IV, 3 8b 1 ('to make happy')
sa-bhāva-ttha sva + ts. + stha M IV, 2 36b 12
sambharai sambharati M IV, 2 68b 13 (read: *saṃdharai?*)
samalliyāvei caus. of sam + ā√LĪ; – M IV, 2 79a 2
samāvaḍḍiya samāpatita M IV, 2 36b 11
samosaḍḍha samavasṛṣṭa M IV, 2 68b 1
sayāṇa-vagga sadana + varga 'family of the house'; – M IV, 4 34b 13
sara śara ifc. *vāyā*-°
sari sadṛk (Pi § 245); – M IV, 6 41b 1
sarīra śarīra ifc. *urāla*-°; *orāla*-°
savaha-sāviya śapatha + śrāvita 'rebuked'; – M IV, 4 35a 3
saṃvega ts. 'desire of deliverance'; – M IV, 2 40a 5
sāga śāka ifc. *patta*-°
sāmacchei, sāmatthei samarthayate (Bollée 1998 III: 239); – M IV,
 52a 12
sārahittaṇa sārathi + -tvana M IV, 6 35a 6
sāvajja sāvadya M IV, 3 55a 11
sāviya śrāvita ifc. *savaha*-°
siddha-putrikā 'female aspirant for ascetic life'; – M IV, 7 4a 5 *ad*

VavBh 2850
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SŪR ŚŪR visūrai
SESA ŚEṢAY visesei
sonḍā śunḍā M IV, 3 7b 8

hakkārai + acc. denom. of hā-kāra; – M IV, 8b 12 ('to say ha! to')
HANA HAN nihaya; vihaya

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